



# The Criterion

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May 22, 1998

## Asian synod calls for outreach, service to poor

VATICAN CITY (CNS)—The Synod of Bishops for Asia closed with strong calls for missionary outreach, respectful dialogue with other religions and renewed commitment to the continent's poor and suffering.

In two concluding documents—a set of propositions addressed to the pope and a message to the world—the synod emphasized the duty of all Christians to proclaim Christ, but said evangelization must reflect Asian realities to be effective.

Although a small minority, the Catholic Church should act as a witness in all of Asia, inspiring people through its prayer and sacramental life and becoming the "voice of the voiceless" in its social role, it said.

At a closing Mass May 14, Pope John Paul II said the synod had "written a fresh page of ecclesial life on the Asian continent in this century." In highlighting the work done by Asia's Christian communities, he said, the synod has been "in itself a canticle of praise to God."

The pope planned to write his own follow-up document and present it during a visit to Asia next year, at a site to be determined.

The synod's final week was marked by small-group discussion over such questions as inculturation, interreligious dialogue, liturgical experimentation and local church autonomy, as the 168 voting participants refined the content of the propositions and the message.

In the end, both documents emphasized consensus issues more than lingering controversies. The key to evangelization in Asia, the synod said, lies in a personal presentation of Jesus Christ, in order to enlighten and empower the "teeming millions" of Asia's disadvantaged, particularly women and children.

For the Church, Jesus is the "one and only Savior," the synod said, and in Asia he should be presented as a "teacher of wisdom, a healer, a liberator, a spiritual guide, the enlightened one and the compassionate friend of the poor."

The message and the propositions praised the rich religious traditions of Asia and said dialogue with Muslims, Buddhists, Hindus and other non-Christians was a necessity. But the synod also stressed that, for Christians, such dialogue involves "the desire of sharing the saving message of Christ."

As one of the propositions stated: "Interreligious courtesy does not demand that we hide or put under doubt that we are followers of Christ."

The synod message said that "all Christians have the duty to proclaim Christ" and noted that bishops had explored creative ways of announcing the Gospel in Asia, with better use of sacred Scripture and a liturgy that "takes

**"The family is the most endangered institution in Asia. Population control tends to discriminate against the girl child in some countries and targets the poor of the Third World."**

more and more into account the local Church."

It said the liturgy is experienced as "alien" by many Asian Catholics, and Asian pastors need some freedom to make adaptations. One proposition requested that local churches be authorized to approve vernacular translations of liturgical texts without prior Vatican review. It was the one concrete suggestion that reflected early synod calls for local church autonomy.

The synod tackled a number of social issues, including a strongly worded warning about the erosion of family values in Asia. It suggested establishing an annual World Family Day and a World Pro-Life Day.

"The family is the most endangered institution in Asia. Population control tends to discriminate against the girl child in some countries and targets the poor of the Third World," the final message said.

"Traditional family values are being overturned and replaced by egotism, hedonism, materialism and greed. Direct assaults on life are made by contraception, sterilization and abortion. We must save the family," it said.

One synod proposition said the Church must take a firm

stand against all forms of injustice against Asian women, including violence in the home and discrimination in the workplace and legal system. It noted the high rate of female illiteracy, the higher proportion of abortion of females and the treatment of women as "commodities" in prostitution and tourism industries.

The synod said Asian children also bear a disproportionate burden of injustice in child labor, pedophilia and the drug culture.

It said the Church must take an interest in other key social problem areas: ecological damage, primarily a product of "unbridled greed"; the harmful effects of economic globalization; the political regimes that have denied basic rights in some Asian countries; the expansion of the weapons industry; and the fate of millions of migrants and refugees throughout the continent.

It called for alleviation of the "crushing burden" of foreign debt for countries in Asia and elsewhere.

The message emphasized the role of Catholic lay people in addressing and correcting these problems, saying that the third millennium of Christianity could be the "Age of the Laity." For that reason their formation, especially in the Church's social teaching, is extremely important, it said.

Even as the synod proceeded, dramatic events in Asia

See SYNOD, page 2

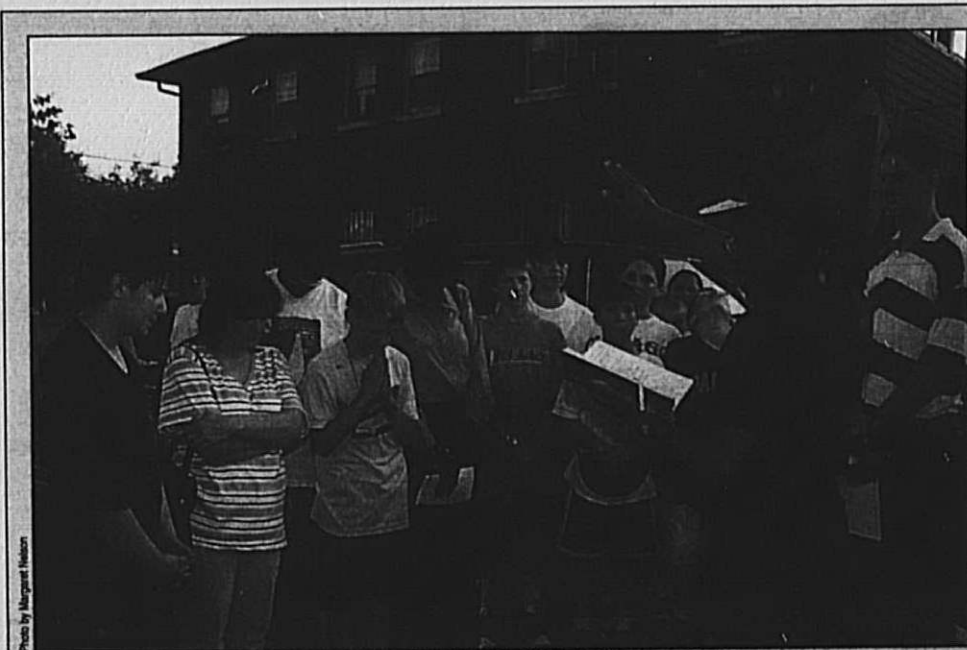


Photo by Margaret Nelson

## Washington bound

Sixth-grade students at All Saints School in Indianapolis participate in a prayer service led by Holy Trinity pastor Father Kenneth Taylor as they prepare to board a bus for Washington, D.C. John Bordenkecker (right), sixth grade teacher at All Saints, accompanied the students. See story on Page 3.

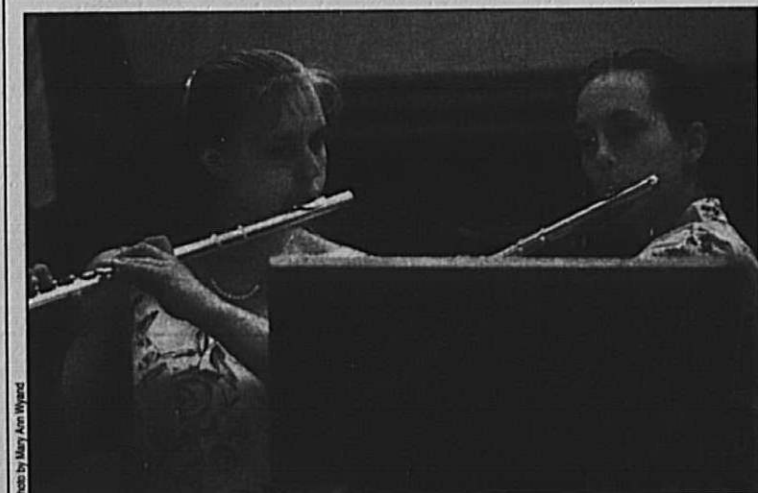


Photo by Mary Ann Wyard

## Flutists

Roncalli High School senior Catherine O'Keefe (left) and junior Gretchen Schmaltz were among the music ministers for the 1998 Senior Recognition Mass celebrated by Archbishop Daniel M. Buechlein on May 11 at SS. Peter and Paul Cathedral. Catherine is a member of St. Jude Parish in Indianapolis and Gretchen is from Holy Name Parish in Beech Grove. A story about commencement exercises at nine Catholic high schools in the archdiocese appears on Page 3.



# Hornett resigns as archdiocesan CFO; Stumpf named acting financial officer, secretariat head

By William R. Bruns

In a May 13 letter to archdiocesan leadership, Archbishop Daniel M. Buechlein announced that Joseph B. Hornett, chief financial officer and secretary for finance and administrative services, has resigned from his position to pursue business opportunities. The resignation was effective May 15.



Joseph B. Hornett

Archbishop Buechlein said that during the past nine years, Hornett's leadership has brought about "many significant improvements, including more timely and accurate financial reporting, enhanced employee benefits, more diversified investment management, and a tax-exempt bond offering to support Catholic education."

The Institute of Management Accountants named Hornett the Financial Executive of the Year in 1997, a national honor.

Hornett said, "When the finance council and Archbishop O'Meara interviewed me for this job nine years ago, they asked if I could stay around for three to five years. So, I managed to stay longer than they or I imagined at the time. I really enjoyed my time with the archdiocese, and I'm pleased with all we managed to accomplish during those years, but I'm at a time in my life where I really want to work in a general management situation rather than be so

focused on financial matters."

In making the announcement, Archbishop Buechlein said, "Joe has served the Church well and has brought a distinctive level of professionalism to the stewardship of our archdiocese's finances. We are grateful to him for his

## SYNOD

continued from page 1

were felt inside the synod hall. Riots in Indonesia prompted bishops to pray for an end to violence there, while shootings in the West Bank highlighted the synod's concern for a permanent peace solution and a restoration of peace in Jerusalem.

The suicide of a Pakistani bishop protesting Islamic blasphemy laws shocked synod participants, who commented that such laws have left Pakistani Christians in a very vulnerable position. After the bishop's death, the synod added a line to its propositions, calling for the removal of all forms of constitutional discrimination against Christians in Asia.

The detonation of a series of nuclear tests by India brought comments from synod participants about the "ideal" of eliminating such weapons, but one Indian bishop, speaking for the Indian bishops attending the synod, said the tests were "a sign that India has progressed."

The synod highlighted Asian churches in difficulty, par-

many years of good work, and we wish him well."

The archbishop has appointed Jeff Stumpf, archdiocesan controller, acting chief financial officer and acting secretary for finance and administrative services until a successor is named. †

ticularly in China. Two mainland Chinese bishops invited to the synod were unable to attend, and the pope, in his closing Mass, said he was deeply sorry about their absence.

"We all hope that, as the People's Republic of China gradually opens to the rest of the world, the Church in China will also be permitted to have more contact with the universal Church," he said.

The synod also called for reconciliation between North and South Korea and an end to the embargo against Iraq.

Reflecting speeches by several bishops, the assembly's closing documents highlighted the history of Church martyrs in Asia, particularly in China. It suggested that a day be chosen to recognize them annually.

For all its examination of problems, the synod ended on a predominantly positive note, saying the particular churches in Asia "are very much alive, and some of them manifest an extraordinary dynamism." †

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# Secondary schools schedule commencements

In late May and early June, 1,232 students from six Catholic interparochial high schools and three private secondary schools in the archdiocese will receive diplomas during commencement ceremonies in central and southern Indiana.

Seniors at Shawe Memorial High School in Madison and Our Lady of Providence High School in Clarksville will graduate first among archdiocesan members of the Class of 1998.

Shawe Principal Nancy McCabe will present diplomas to 25 Shawe graduates during the school's 42nd commencement at 2 p.m. on Sunday, May 24, in the school's Father Hilary Meny Gymnasium.

Prince of Peace parishioner Jessica Hodges is Shawe's valedictorian. Aundree Jankosky and Jennifer James, also of Prince of Peace, share salutatorian honors.

Father John Meyer is the celebrant for Shawe's Baccalaureate Mass at 6:30 p.m. on Friday, May 22, also in the gymnasium.

Our Lady of Providence High School President Gerald Wilkinson and Principal Cecil Mattingly will present diplomas to 163 graduates during commencement exercises at 5 p.m. on Sunday, May 24, in the school's Robert I. Larken Center.

Valedictorian Michael Burton and salutatorian Scott Oster, from Holy Family Parish in New Albany, will speak during the school's 44th commencement ceremony.

Father Michael Hilderbrand, campus minister, will celebrate the Baccalaureate Mass at 2:30 p.m. on Sunday, May 24, at Our Lady of Perpetual Help Church in New Albany.

Fifty Oldenburg Academy graduates will receive diplomas at 1 p.m. on Saturday, May 30, during the Franciscan girls' school's Graduation Mass in the Motherhouse Chapel at Oldenburg.

Stephanie Moll is Oldenburg's valedictorian and Amy Moll is the salutatorian.

Both are members of St. Louis Parish in Batesville.

Franciscan Father Rock Travnikar will preside at the liturgy, and Principal Marty Kollstedt will present diplomas.

Bishop Chatard High School, in the Indianapolis North Deanery, will celebrate its 33rd commencement at 7:30 p.m. on Sunday, May 31, in the gymnasium.

Christ the King parishioner Christine Groves will deliver the valedictory address and St. Pius X parishioner Jennifer Rea will present the salutatory address.

Holy Cross Brother Joseph Umile, president, and Paul Lockard, principal, will present diplomas to 137 graduates.

Bishop Chatard's Baccalaureate Mass begins at 5:30 p.m. on Friday, May 29, at St. Joan of Arc Church. Father David Coons, school chaplain, is the celebrant.

Brebeuf Jesuit Preparatory School's 33rd commencement starts at 8 p.m. on Tuesday, June 2, at the Hilbert Circle Theater.

Jesuit Father Walter Deye, president, will present diplomas to 175 graduates. Brebeuf's commencement speaker, a senior selected by classmates, had not been announced by press time.

Father Deye also will celebrate Brebeuf's Baccalaureate Mass at 10 a.m. on Sunday, May 31, in the gymnasium.

Cardinal Ritter High School's 31st commencement is at 8 p.m. on Friday, June 5, in the gymnasium of the Indianapolis West Deanery interparochial high school.

St. Gabriel parishioner Brad Taphorn, valedictorian, and St. Michael parishioner Lia Cornelius, salutatorian, are Ritter's commencement speakers.

Barbara Shuey, president, and Peter O'Rourke, principal, will present diplomas to 71 Cardinal Ritter graduates.

Conventual Franciscan Father Troy Overton, the theology department chair, and Father Joseph Moriarty, school chaplain, will concelebrate the Baccalaureate Mass at 7:30 p.m. on Wednesday, June 3, at St. Michael Church.

Cathedral High School's 78th com-

mencement begins at 1 p.m. on Sunday, May 31, at the Hilbert Circle Theater.

Douglas Finn from Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese, is Cathedral's valedictorian and Ryan Asberry of Indianapolis is the salutatorian.

Jack Bradshaw, chairman of Cathedral's board of directors, and Julian Peebles, president, will present 236 diplomas.

Cathedral's Baccalaureate Mass is scheduled outdoors, at the Cathedral Courtyard, weather permitting, or in the Robert V. Welch Student Activity Center at 10 a.m. on Saturday, May 30. Father Patrick Kelly, principal, is the celebrant.

Roncalli High School, in the Indianapolis South Deanery, will celebrate its 29th commencement exercises at 2 p.m. on Sunday, June 7, in the gymnasium.

Our Lady of the Greenwood parishioner Angela Buerger of Greenwood is the valedictorian and Marissa Wagner of St. Mark Parish is the salutatorian.

Roncalli President Joseph Hollowell and Principal Charles Weisenbach will present diplomas to 230 graduates.

Seniors and their families will gather at St. Jude Church at 6 p.m. on Friday, June 5, for the Baccalaureate Mass. Franciscan Father Robert Sieg, school chaplain, will preside at the liturgy.

Seecina Memorial High School's 42nd commencement begins at 8 p.m. on Thursday, June 4, in the auditorium of the Indianapolis East Deanery interparochial high school.

St. Mary parishioner Melissa Hanafiee is Seecina's valedictorian and Holy Spirit parishioner Robert Gorgol is salutatorian. Principal Stephen Papesch will present diplomas to 145 graduates.

Father Peter Gallagher, school chaplain, will celebrate Seecina's Baccalaureate Mass at 3:30 p.m. on Sunday, May 31, at St. Therese of the Infant Jesus Church.

Msgr. Joseph Schaedel, vicar general; Suzanne Magnant, chancellor; and representatives of the Office of Catholic Education will attend various commencements. †

## All Saints sixth-graders earn journey to Washington, D.C.

When sixth-grade students at All Saints School in Indianapolis left for Washington, D.C. on May 13, they had earned the trip.

The students had help from their parents, friends and fellow parishioners. They had participated in raffles, bowling, dinners, auctions and sales of everything imaginable.

The 21 children gathered at the parking lot of Holy Trinity Parish for a prayer service before they boarded the bus. The pastor, Father Kenneth Taylor, led the group in prayer and gave them his blessing. A neighbor driving by asked their destination and said she'd be praying for the students.

The students hugged their parents and siblings and took last-minute walks with their dogs. There were some tears, mostly in the eyes of parents.

Few of the young people at the center-city school had ever spent the night in a

hotel, so the trip was to be full of surprises for them.

On their four-day trip, they expected to visit the White House, U.S. Capitol Building, Supreme Court, National Cathedral, National Archives, and the Washington, Lincoln, Jefferson and Vietnam memorials. Other sites on their agenda were the Arlington Cemetery, Smithsonian Institution, Library of Congress, Mount Vernon and the Tomb of the Unknown Soldier.

John Bordenkecher, sixth-grade teacher and Lynn Young, school counselor, accompanied the students, along with 12 other adults.

Cody Sparks, social studies teacher at Guion Middle School in Indianapolis, who has taken several classes to the nation's capitol, was the students' tour guide. While the group was gone, an All Saints teacher helped out at Guion. †

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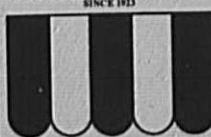
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## Editorial

### Who speaks for the Church when bishops disagree?

In a recent editorial, we responded to the question, "Who speaks for the Church?" We observed that, while there are many diverse and legitimate voices speaking in the Church (or with the Church—as one of our readers subsequently pointed out), only the pope and bishops have the authority to speak for the Church.

But what if the Church's official teachers disagree? Who speaks for the Church then?

A case in point: In published remarks, Bishop Fabian W. Bruskewitz of Lincoln, Nebraska, strongly criticized, *Always Our Children: A Pastoral Message to Parents of Homosexual Children and Suggestions for Pastoral Ministers*, which was published by the U.S. bishops' Committee on Marriage and Family Life last October.

According to Bishop Bruskewitz, "The document, in a view which is shared by many, is founded on bad advice, mistaken theology, erroneous science, and skewed sociology." The bishop acknowledges that this pastoral message was published in the name of the American bishops, using procedures approved by the U.S. bishops' conference. However, he accuses the committee of issuing this document "without any input from the majority of American Catholic bishops, who were given no opportunity whatever to comment on its pastoral usefulness or on its contents."

Bishops speak for the Church when they speak in union with the pope and all the bishops of the universal Church. We are fortunate today to have ready access to this unified teaching of the pope and bishops in the *Catechism of the Catholic Church*. When in doubt, it's always a good idea to consult the catechism.

According to the catechism (#2357-2359), homosexual activity is closed to the gift of life and, therefore, "intrinsically disordered." Under no circumstances, the catechism says, can homosexual acts be approved. At the same time, the Church teaches that men and women who have a homosexual ori-

entation are to be loved and accepted as children of God, sisters and brothers in Christ. In fact, "Every sign of unjust discrimination in their regard should be avoided."

Bishop Bruskewitz and the members of the U.S. bishops' Marriage and Family Life Committee probably do not disagree that these are the two fundamental elements of Church teaching on homosexuality, but they clearly approach this teaching from very different perspectives. Because the bishops' committee has addressed its pastoral message to parents whose children are homosexual, the document, *Always Our Children*, clearly emphasizes the Church's teaching about the love and respect that are due to people with a homosexual orientation.

Bishop Bruskewitz, on the other hand, is afraid that the committee's emphasis on God's love and forgiveness will be read as tacit approval of homosexuality. "Calamity and frightening disaster are terms which are not too excessive to describe this document," the bishop wrote. "It is my view that this document carries no weight or authority for Catholics, whom I would advise to ignore or oppose it."

We Catholics are right to be confused when our bishops disagree in public about this kind of issue. Bishops are called to be visible signs of unity in the Church. When they publicly disagree, the result is misunderstanding and division.

Who speaks for the Church in this case—Bishop Bruskewitz or the members of the bishops' Committee on Marriage and Family Life? Until they can come together, and speak with one voice, we're afraid that the answer is "No one." †

— Daniel Conway

(Daniel Conway, director of stewardship and development for the Archdiocese of Chicago, is a member of the editorial committee of the Board of Directors of Criterion Press, Inc.)

## Seeking the Face of the Lord

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



### Be generous in seminary education appeal

On Saturday, June 6, two fine deacons, Patrick Beidelman and Stan Pondo, will be ordained to the priesthood for the archdiocese. Recall that Father Jack Emrich was ordained this past January.

There has been a gradual increase in the numbers of candidates for the priesthood in our archdiocese. God willing, and with our attentiveness to prayer and to the proactive invitation of potential candidates, our number of seminarians will continue to increase. There is no doubt about it, if we don't invite young men to consider the priesthood, and if we do not support them in responding to the invitation, the response God wants doesn't happen. God continues to call. And I insist that our youth are generous, but it is difficult to hear God's call in the climate of our secular society. There are so many contrary noises, sometimes in our own Catholic homes.

The increase of priesthood candidates is definitely a blessing. But on Sunday, June 7, we are going to ask you to help pay for the cost of educating your future priests. Some years ago, the Council of Priests urged that the Easter collection no longer be designated for seminary education. Instead, the Council of Priests recommended that the combination of a parish assessment and a second collection to be taken up on ordination weekend take the place of the Easter collection. I accepted the recommendation.

We need a generous response for this major operating cost in the archdiocese. Like graduate education in any profession, seminary education is expensive. It costs us, on average, \$17,000 per candidate per year for priestly formation. For whatever reason, our archdiocese has had a very small endowment fund to pay for the education of future priests. Yet the costs are real. I am convinced that a lot of folks don't think about this kind of expense.

I don't hesitate to ask for the assistance of every Catholic in the archdiocese in this need because nothing touches so directly on the life of every Catholic parishioner. Without priests, there would be no Church. Once in awhile, someone in a parish outside Indianapolis will ask me, "Why should we send money to Indianapolis? What good does that do for us who are outside the city?" Or someone from the city will ask, "Why should we send money downtown? What good does it do our parish?"

And I ask in return, "How do we pay for the education of your future pastors? How do we pay for your priests' retirement?" There are many other aspects to the larger mission of the archdiocese that we all should have the opportunity to help fund, such as lay ministry education. But few costs are as substantial and few have such a direct relationship to every parish and mission in the archdiocese as those for seminary education.

I am absolutely delighted to tell you that in an early visit for our Legacy of Hope from Generation to Generation capital and endowment campaign, a very generous couple pledged \$500,000, which they have asked to be designated as an endowment for the education of seminarians. They asked that the endowment be named in honor of a dear friend, the Very Reverend Martin Dusseau, O.S.B., who had been the prior of Saint Meinrad Archabbey and had given so much of his life to priestly formation. (In fact Father Martin was on the seminary staff when I was rector of the seminary.) Father Martin died of cancer last November. The generous campaign pledge is further designated to pay for the education of our seminarians at Saint Meinrad. The income from the invested endowment will help meet the challenge of costly seminary education. Needless to say, further contributions to the Martin Dusseau, O.S.B., Seminarian Endowment will be welcome and most helpful! The larger our seminary endowment, the less funding we will have to raise annually. And the more secure will be the future of priestly formation for generations to come.

Some folks have developed a negative attitude about vocations to the priesthood. It is as if they think that from now on, young men will never be able to truly live the celibate life of pastoral charity. I don't accept that pessimistic view of our youth or of our society. There are those who say, "Well, if you would ordain married men, or if you would ordain women, we would have more than enough priests." If that is true, why are other churches suffering a lack of seminarians? The reasons for lesser numbers of priesthood candidates are complex and a quick fix won't work. Nor will a negative attitude.

If we continue to be positive and proactive and prayerful and generous in our efforts to provide priests from generation to generation, then we contribute truly to a legacy of hope! †



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

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## Buscando la Cara del Señor

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



# Sean generosos en apelación para educación del seminario

El sábado, 6 de junio, dos buenos diáconos, Patrick Beidelman y Stan Pondo, serán ordenados al sacerdocio para la archidiócesis. Les recuerdo a ustedes que el Padre Jack Emrich fue ordenado en enero de este año.

Ha sido un aumento gradual en los números de candidatos que entran al sacerdocio en nuestra archidiócesis. Si Dios permite, y con nuestra cuidadosa atención a la oración y con la invitación proactiva de los potenciales candidatos, el número de seminaristas continuará aumentando. No hay duda que si nosotros no invitamos a los hombres jóvenes a considerar el sacerdocio, y si no los respaldamos responder a la invitación, la contestación que quiere Dios no pasaría. Dios continúa llamando. Y insisto que nuestros jóvenes sean generosos, pero es difícil de oír la llamada de Dios en el clima de nuestra sociedad secular. Hay tantos ruidos contrarios, a veces aun en nuestras propias casas católicas.

El aumento del número de candidatos para el sacerdocio es definitivamente una bendición. Pero el domingo, 7 de junio, vamos a pedirles a ustedes que ayuden a pagar el costo de educar a sus sacerdotes futuros. Hace algunos años, el Concilio de Sacerdotes instó que la colección para la Pascua ya no sea designada para la educación del seminario. En cambio, el Concilio de Sacerdotes recomendó que la combinación de una valoración de la parroquia y una segunda colección comiencen durante el fin de semana de la ordenación en vez de la colección para la Pascua. Acepté la recomendación.

Necesitamos una generosa solución a estos enormes costos operativos en la archidiócesis. Como la educación avanzada en cualquier profesión, la educación del seminario es cara. Nos cuesta, en término medio, \$17,000 el candidato por año para la formación sacerdotal. Sin razón, nuestra archidiócesis ha tenido un fondo de dotación muy pequeño para pagar la educación de los sacerdotes futuros. Todavía los costos son reales. Estoy convencido de que mucha gente no piense en este tipo de gasto.

Yo no tardo en pedir ayuda de cada católico en la archidiócesis relativa a esta necesidad ya que no hay nada que toca la vida de cada parroquiano católico más directamente. Sin sacerdotes, no habría la Iglesia. ¿De vez en cuando, alguien en otra parroquia que está fuera de Indianápolis me pregunta, "¿Por qué debemos enviar nuestro dinero a Indianápolis? ¿Para qué sirve las personas que residen fuera de la ciudad?" O alguien de la ciudad me pregunta, "¿Por qué debemos enviar el dinero a la archidiócesis en el centro de la ciudad? ¿Para qué sirve nuestra parroquia?" Y entonces yo pregunto, "¿Cómo pagamos la educación de sus pastores futuros? ¿Cómo pagamos la jubilación de sus sacerdotes?" Existen muchos otros aspectos al respecto a la misión

más grande de la archidiócesis, y por eso todos nosotros debemos aprovechar la oportunidad de ayudar con dinero, por ejemplo, la educación del ministerio laico. Pero hay pocos costos que son tan sustanciales y pocos que tienen tal semejante relación directa a cada parroquia y cada misión en la archidiócesis como aquéllos para la educación del seminario.

Estoy absolutamente encantado de decirles que durante una visita temprana de nuestra campaña de capital y dotación *Legado de Esperanza de Generación a Generación*, una pareja muy generosa prometió \$500,000, que la misma ha pedido ser designados como una dotación para la educación de los seminaristas. Pidió que la dotación sea nombrado en honor a un estimado amigo, el Reverendo Martín Dusseau, O.S.B., quien había sido el prior de la Abadía de San Meinrad y había dado tanto de su vida para la formación sacerdotal. (De hecho, el Padre Martín estaba en el personal del seminario cuando yo era rector del mismo.) El Padre Martín se murió del cáncer en noviembre del año pasado. La prenda de la campaña generosa está designada para pagar la educación de nuestros seminaristas en San Meinrad.

El ingreso de la dotación invertida ayudará a cumplir el desafío de pagar la costosa educación del seminario. ¡No es necesario decir que más contribuciones a la Dotación bajo el nombre de Martín Dusseau, O.S.B. serán bien recibidas y aun más útiles! Cuanto más grande nuestra dotación del seminario, menos serán los fondos necesarios para ganar cada año. Y cuanto más seguros serán en el futuro de la formación sacerdotal para las generaciones futuras.

Algunas personas han desarrollado una postura negativa sobre las vocaciones al sacerdocio. Es como si ellos piensen que de hoy en adelante, los hombres jóvenes nunca serán verdaderamente capaces a vivir la vida célibe de la caridad pastoral. Yo no acepto esa vista pesimista de nuestros jóvenes o de nuestra sociedad. Hay aquéllos que dicen, "Bueno, si se ordenaran a los hombres casados, o si se ordenaran a las mujeres, tendríamos bastantes sacerdotes". Si eso es verdad, ¿por qué están sufriendo otras iglesias de una falta de seminaristas también? Las razones para la disminución en los números de candidatos para el sacerdocio son complejas y una solución rápida no servirá, tampoco una postura negativa.

¡Si continuamos siendo positivos, proactivos y piadosos y generosos en nuestros esfuerzos para proporcionar a los sacerdotes de generación a generación, contribuimos verdaderamente al legado de esperanza en nuestros esfuerzos! †

Traducido por: Language Training Center, Indianapolis

## La intención de vocaciones del Arzobispo Buechlein para mayo

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

## Letters to the Editor

### Your selfless act

Dear Mom,

Many years ago, you were faced with a difficult decision of what to do with your unborn child. You responded by giving me life. But your selfless act did not stop there. You continued to touch my life by giving me to a wonderful couple, my parents.

My parents have raised me to have morals, self-confidence, faith, good judgment, and a sense of humor. I like who I have become! Better yet, my parents love who I am. I am grateful for all they have done for me. And I let them know how much I love them.

However, having never met you, I have not had the opportunity to express how much I appreciate what you have given me. I think of you most often when I am happy and content. And I thank God for your strength and sacrifice.

With the birth of my child, Mother's Day has a special significance for me. It is time for me to reflect about my mothers: the one who raised me and the one who gave me life.

God Bless,

Your Grateful Child

(Name withheld at request of writer.)

### Pleased with article

I was pleased to read your article in the May 8 issue titled "Clinton criticized for position on foreign aid, abortion funding."

The article was very brief and factual and brought me up to date on a very important issue in Washington. Much of the information may have appeared in other newspapers but most of the time it was buried in with a lot of other political opinions. One could criticize how this matter is being handled, but I doubt if they could provide a recommendation that would obtain a better result.

Robert B. Wingerter  
Elizabeth

### Upset with statement

I read *The Criterion* plus other religious magazines. I also write letters to many of them. I was upset by Father John Catoir's using Martin Buber's statement that an avowed atheist, staring from his window, was nearer to God than a

believer caught up in his own false image of God. Even Jesus could not know all God's words and wisdom. He stated as much. Also astronomer Carl Sagan and his not being able to believe only what he could know. Father Catoir mentioned Sagan's love of planet earth. That doesn't excuse him from just having enough faith to believe in God. Jesus said bless them who can't see me but still believe. Grace and faith. When you castigate fundamentalists by calling them fire-breathing you demean any Christian. Who is to say they are wrong and we are right? I never am that arrogant that I can do so.

I believe any Christian, whatever Church, is to be uplifted and supported. The world is not very Christian, so we need to stand together in our belief.

Ovilia White  
Indianapolis

### Power of the collar

Father Eugene Hemrick's recent column on the Roman collar (*The Criterion*, May 15) brought tears to my eyes as I thought back to a phone conversation with my late brother, Robert Jackson, in Hawthorne, Calif., back when they had the last big earthquake.

When he called, I rushed to ask him why I couldn't reach him, fearing something had happened to him. He laughed, saying that they had changed his area code and he forgot to tell me.

He was so happy telling me that he wasn't calling about the earthquake but that he was back in the Church after 40 years away—all due to the fact that he met a priest with a collar on in a drug-store. He approached him and was able to talk things out and even went to confession on the spot. (This was before the quake).

Bob lived about two years after that but never let a chance go by that he didn't speak of Jesus to friends and the stranger in restaurants and on the street.

One Roman collar and a soul saved, maybe more through Bob's efforts? What more do we need to say? Keep up this proclaiming with the Roman collar, Father Eugene. Encourage your fellow priest to do the same. Maybe more souls will be saved and they too can share their happiness spreading the good news.

Paul A. Jackson  
Terre Haute

## Nuclear Nations

With its recent tests, India has been added to the short list of countries with known nuclear weapons capabilities.

The number of nuclear weapons tests conducted 1945-1996....

	Tests	Last Test
United States	1,030	1992
Russia/Soviet Union	715	1990
France	210	1996
United Kingdom	45	1991
China	45	1996

### Test Ban Notes:

Leaders from the above five nations signed the Comprehensive Test Ban Treaty in 1996. India and Pakistan refused to sign. U.S. bishops and the Vatican expressed support for the treaty.

Sources: National Resources Defense Council; CNS reports; 1998 Catholic Almanac

© 1998 CNS Graphics



# Tell City DRE earns national education honor

On April 27 in Milwaukee, in the presence of nearly 800 members of the National Conference of Catechetical Leadership (NCCL), Ferdinand Benedictine Sister Mary Emma Jochum, director of religious education at St. Paul Parish in Tell City, became the fifth recipient of the Distinguished Service Award for outstanding leadership in catechetical ministry.

The award is given annually by the executive committee of NCCL to an individual who has modeled the best practices in religious education and has given generously of time and talent to enable others to grow in the ministry as well.

The award was a surprise for Sister Mary Emma. As Dr. Carol Eipers, director of religious education for the Archdiocese of Chicago and past president of NCCL, read from testimonials in support of the Benedictine nun, the suspense came to an end with the statement, "She turned a handicap into God's handiwork."

Prior to a near-fatal auto accident in 1970 that left her partially paralyzed, Sister Mary Emma had been a Catholic school teacher and principal in the Diocese of Evansville. Her 27 years of religious education ministry began following a period of

recovery that many considered miraculous.

Called by one pastor "a one-woman committee of 10," her leadership has extended into two dioceses. As director of religious education for the Diocese of Evansville, she was an example of both professional support and personal affirmation for parish catechetical leaders, many of whom credit her for their own accomplishments in religious education.

In addition to her extensive work at St. Paul, Sister Mary Emma has become a mentor and resource for the other administrators of religious education in the Tell City Deanery. She is well known for providing inservice and formation opportunities, including bringing nationally-known speakers to Tell City for the benefit of the entire deanery.

Benedictine Father Benet Amato, pastor of St. Paul, praised her unceasing program improvement efforts and made special note of the stewardship education curriculum that she developed in light of the archdiocesan Journey of Hope 2001 celebration. Sister Mary Emma is also a leader in the Association of Parish Administrators of Religious Education, the archdiocesan professional organization for religious educators, a number of whom were in attendance in Milwaukee

when the award was presented.

Since returning from Milwaukee, she has been congratulated by well-wishers,

including parishioners, sisters in her community at Ferdinand, and colleagues in religious education. †

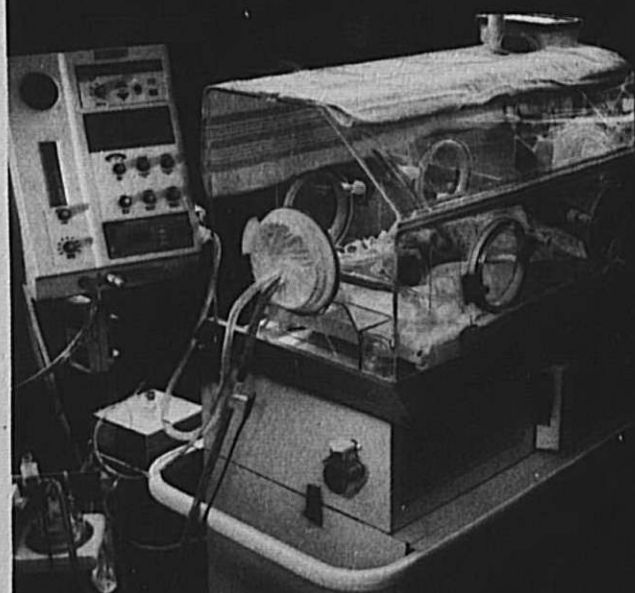


Photo by Don Barnidge

## Diaconate

Darvin Winters processes during a May 8 liturgy at Mount St. Mary Seminary in Emmitsburg, Md., as his parents, Darvin Winters Sr. (from left) and Mary Winters look on. Deacon Winters, a native of Little Flower Parish in Indianapolis, was ordained to the diaconate for the archdiocese. Richard Eldred, a native of St. Patrick Parish in Terre Haute, became a deacon on May 16 at SS. Peter and Paul Cathedral in Indianapolis. Deacon Eldred studies at Sacred Heart School of Theology in Hales Corners, Wis. Both men will be ordained to the priesthood on June 5, 1999.

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the right name. ☞ At St. Francis, our mission is to equip ourselves with superior medical technology and expertise while equipping you with the knowledge you need to help yourself. For more about our South Campus Women and Children's Center, call (317) 865-5541, or look for us on the Web at [www.stfrancis-indy.org](http://www.stfrancis-indy.org). By the way, congratulations.



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## Check It Out . . .

As part of a fund drive for the construction of a new church and gymnasium, St. Bartholomew Parish in Columbus is raffling off a restored 1964½ Ford Mustang Convertible. The estimated fair market value of the car is \$25,000. Only 500 tickets will be sold, and the price is \$100 per ticket. Drawing for the winner will be June 14. To purchase a ticket or for more information, call the St. Bartholomew parish office or Denise Pence at 812-375-0011.

All Christians are invited to "March for Jesus," May 30 at the Batesville Memorial Pool at 9:30 a.m. The march begins at 10 a.m. at Liberty Park Pavilion, where a prayer rally will be held through noon. The purpose of the march is to praise Jesus through prayer, proclamation, unity and praise. Banners, floats, and T-shirts that promote and praise God are welcome. For more information, call Rita Fritsch at 812-934-5808.

Cardinal Ritter High School in Indianapolis will offer Summer Sports Camps '98 to boys and girls entering grades four through nine. Camps begin on June 9. The camps offered are baseball, volleyball, football, basketball, softball, wrestling, cheerleading, track and field skills/running, golf, tennis and soccer. The fee is \$37. The deadline is May 29. For information, call 317-924-4333. †

## VIPs . . .

Anthony J. and Ruth Ann Ciresi of Indianapolis will mark their 50th anniversary May 22. The couple was married May 22, 1948 at Our Lady of Lourdes in Indianapolis. They have eight children: Toni Schamey, John, Jerry, Gus, Mike, and Mark Ciresi, Mary Ann Piatec, and Ginny Taylor. The couple also has 19 grandchildren. †



# Seminarian endowment helps prepare priests for leading the Church

By Sue Hetzler

**S**tudying for the priesthood has changed dramatically since the Second Vatican Council. Most notably, seminaries are better now than they were 10 years ago. According to Franciscan Sister Katarina Schuth, who has been studying seminaries for the past decade, theology schools are offering better teaching, better qualified faculties, and the students are older and more settled.

This may account for some of the numbers in local vocations recruitment statistics, which have remained fairly steady during the past five years. There continues to be a significant number of men making inquiries into the priesthood. Yet that does not mean all will enter college seminary programs.

Part of keeping those numbers stable depends on the amount of support the archdiocese can give its seminarians. Much of that support comes from financial resources that pay in full the theology student's tuition, room and board, health insurance and a monthly stipend.

For Deacon Stan Pondo, who entered Saint Meinrad School of Theology at 33 after a secular career as an attorney, financial support from the archdiocese allowed him to make a smooth transition from professional life to student of theology.

"The priesthood calls us to do a number of things," Pondo said. "One is to be a teacher, and in order to teach you have to have a basic understanding of theology. What we do during our four years in the seminary helps build that understanding and allows us to pass along the faith to those we will eventually serve."

The archdiocese currently supports 21 theology students at a cost of about \$18,000 each per year—that adds up to nearly \$400,000 every year. (There are also six college seminarians who are primarily responsible for their own education expenses.) Typically, this expense is covered with an annual second collection on ordination weekend in early June. As of yet, the collection does not meet the amount necessary to cover educational costs for every seminarian. Last year, the second collection totaled less than \$150,000; the remaining amount needed came from United Catholic Appeal funds.

The archdiocese also pays for a 10-week national summer program of spiritual formation for diocesan seminarians that each theology student is encouraged to attend. The Institute for Priestly Formation is conducted at Creighton University in Omaha, Neb., at a cost of about \$5,000 per student. The program comes highly recommended and is supported by the archdiocese because of its spiritual formation, apostolic ministry and academic components that help build a strong foundation for the diocesan priesthood. The cost of the program will eventually be covered through revenues from the Seminarian Education Endowment fund.

"There is a clear need for a more dependable source of income to pay for seminarian education," said Father Paul Etienne, director of religious and priestly vocations for the archdiocese. "And of course, our goal is to increase

the number of students, so that need will become even greater."

The Seminarian Education Endowment was established in 1992 as a means to help relieve this financial dilemma and offer a more reliable source of income for seminarian education.

The intent is to increase the endowment to at least \$1.5 million, which would allow the interest earned to be used to fully support every seminarian.

Since its establishment five years ago, this endowment has grown to \$173,000—to date, no funds have ever been withdrawn from the fund to pay for seminarian education.

Seminarians, though, see the commitment by the archdiocese as a clear expression of its trust in those who will become future leaders of the Church here.

"This endowment clearly shows that the archdiocese is committed to making an investment in its future," said Deacon Patrick Beidelman. "I came straight from college to the seminary, but I could not have done that without the financial support of the archdiocese. Now I'll be a priest when I'm 25 years old, and I can give the Church many years of service." †

## Fast Fact

At the May 5 clergy/parish life coordinator business meeting in Columbus, members of archdiocesan pastoral leadership presented Archbishop Daniel M. Buechlein with a check for \$635,240. The gifts, which average \$5,621 per pastor or parish life coordinator, will be directed to the pastoral leadership phase of the Legacy of Hope from Generation to Generation capital and endowment campaign.

Seminarians at Saint Meinrad Archabbey receive instruction on the complex nature of the Trinity. The course is one of many in theology school that helps prepare seminarians for priesthood.

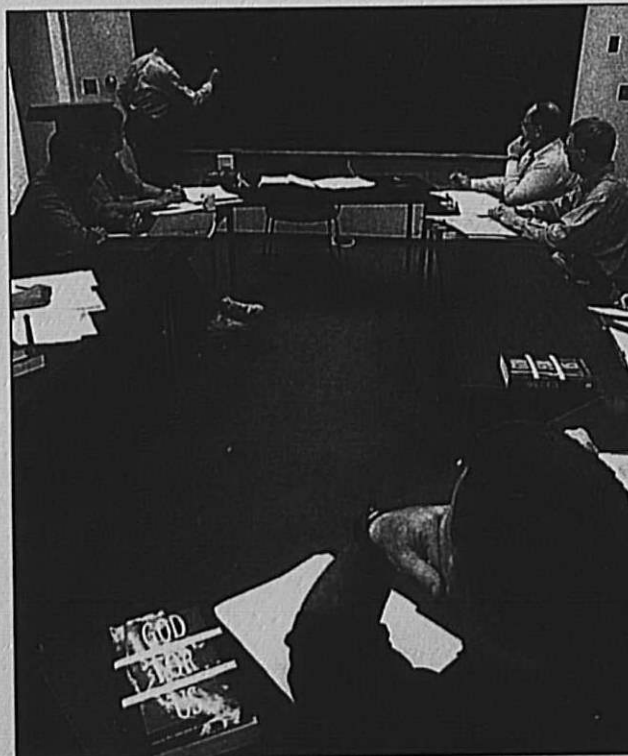


Photo by John Sharkey

For more information about the Legacy of Hope from Generation to Generation capital and endowment campaign, call Ellen Strother at 317-236-1415 or 800-382-9836, ext. 1415.

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FROM GENERATION TO  
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## Journey of Hope 2001

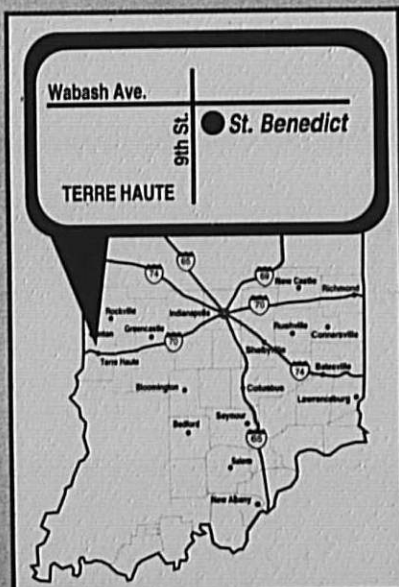
### Terre Haute Deanery

## St. Benedict Terre Haute

Story and photos by Susan Etter

### Fast Fact:

A fire in 1930 nearly destroyed St. Benedict Church. A dome that topped the building was destroyed and was not replaced. Rebuilding began and the church was restored one year later.



**Journey  
of Hope  
2001**

# 'Building for tomorrow' is theme at St. Benedict Parish

TERRE HAUTE—The growing downtown Terre Haute parish of St. Benedict is preparing for the millennium with an organized plan and a theme.



Father Joel Burget,  
O.F.M. Conv.

Sister of the Presentation of the Blessed Virgin Mary Corine Murray said that last fall the pastoral council looked at the parish history, the present parish, and "where we want things to be going in the future."

And through this the theme "Building For Tomorrow" was born.

Sister Corine said every organizational committee from the board of education to the parish life committee in the parish was asked to formulate a goal or two of its own.

"And some objectives put shoes on the dream," she said.

Sister Corine said the goals are concrete so there is something to look at and measure.

Tom Dinkel, pastoral council chair, believes it is necessary for a parish to set goals for itself.

"I think most parish pastoral councils need to have some focus on what they are supposed to be doing," he said.

"Dine With Nine," was a goal initiated by the parish life committee that is now a reality.

This program started this year and was intended for the sole purpose of at least nine parishioners getting together and having a meal. A social program of this sort is essential at a parish like St. Benedict because it cov-

ers a wide geographic territory. Some parishioners come from as far as 20 miles away.

"We had all kinds of people who discovered each other," Sister Corine said.

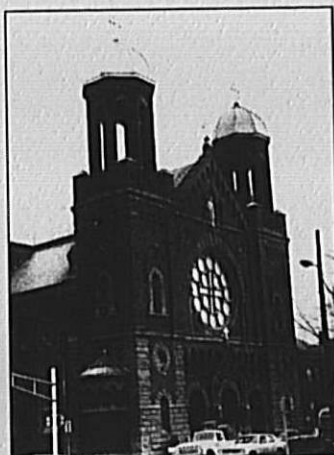
The board of education also set some goals. One goal includes and puts emphasis on providing educational as well as social opportunities for families—basically a family thrust to adult education.

"In some parishes, the adults are the forgotten ones," Sister Corine said.

After much discussion a committee was developed for this purpose and a contest was held to choose the appropriate name—HOPS or Happy On Purpose Seniors. Sister Corine said the group participates in activities such as hosting guest speakers, going to Saint Mary-of-the-Woods to attend liturgies, and maybe even taking a bus to Indianapolis to visit museums or to go shopping.

"So it's a combination of spiritual and social opportunities for our seniors and it's just taking off great," Sister Corine said.

The parish has also made some considerations in the financial area for the future of St. Benedict. Sister Corine said they are looking at establishing some endowments.



St. Benedict Church in Terre Haute.



Sister Corine Murray, P.B.V.M.

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Last year, the parish hosted its first festival that will become an annual event.

"We are talking a 'roll up your sleeves and work hard to make money' kind of festival," Sister Corine said.

Last year's festival was a great success with community attendance as well as the parish volunteers.

Sister Corine said the festival was "a wonderful gift" to the parish as a community builder as well as generating some funds. She expects the festival to grow every year. This year's parish festival will be held July 10-11.

The festival contributes to the parish spiritually, financially, and socially.

"For some reason, this social function was the magical one, because there was something for everyone," Dinkel said.

#### Providing for the future

The hope is that St. Benedict will remain a viable faith community for the current members as well as

those who will come in future years.

"I think there is something about being faithful to our grandparents in terms of the faith that they passed on to us and faithful to our grandchildren in passing on a church to them that is worthy of them," Sister Corine said.

Conventual Franciscan Father Joel Burget, pastor, has returned to the parish that he said nurtured his vocation. Although he has only been back at the parish for a few weeks, he said everyone in the parish is getting involved with the organized plans that will lead St. Benedict into the new millennium. He said the parish is "self-propagating."

"Our church propagates itself. So financially it is self-supporting. Education-wise, it is self-instructive, so as the Christian community grows and develops, it pulls things together," Father Joel said.

Father Joel added that everyone is proud to be a member of St. Benedict.

Sister Corine said that as the parish moves toward the future its buildings are going to be in good shape, the finances are improving, and the educational programs and liturgies are good.

#### Social Justice Committee

Sister Corine said the Social Justice Committee is re-energizing and that the parish is outstanding in its generosity to the poor.

"I think [that] 125 years [with] Franciscans around, the spirit of St. Francis rubs off in the best sense of the term," Sister Corine said.

A soup kitchen has operated at St. Benedict for 14 years. The hungry are fed from 11:30 a.m. to 12:30 p.m. daily, in a collaborative effort with nearby St. Patrick Parish. Last year the kitchen served some 10,000 people—some of them children.

St. Benedict Parish is also involved with a downtown cooperative to provide for the immediate needs of the poor, along with other Catholic and Christian parishes in the city, through the Salvation Army.

The committee publishes its goals in the parish bulletin from time to time. They list various concerns such as petitions against sweatshops and racism.

The young people in the parish participate with Habitat For Humanity. A collection is taken up once a year for the home-building organization. †

## St. Benedict, Terre Haute (1865)

Address: 118 S. Ninth St., Terre Haute, IN 47807

Parish Office: 111 S. Ninth St.

Phone: 812-232-8421, 812-235-3041

Fax: 812-238-9203

Church Capacity: 750 &

Number of Households: 556

Chaplaincies: Hospitals in Terre Haute area

Pastor: Fr. Joel Burget, O.F.M. Conv.

Pastoral Associate: Sr. Corine Murray, P.B.V.M.

Director of Religious Education: Susan Hall

Youth Ministry Coordinator: Janet Roth

Music Director: Br. Don Hart, O.F.M. Conv.

Parish Council Chair: Tom Dinkel

Parish Secretary: Carole Like

#### Masses:

Saturday Anticipation — 5:30 p.m.

Sunday — 8:30, 11 a.m.

Holy Day Anticipation — 5:30 p.m.

Holy Day — 12:05 p.m.

Weekdays — 12:05 p.m.

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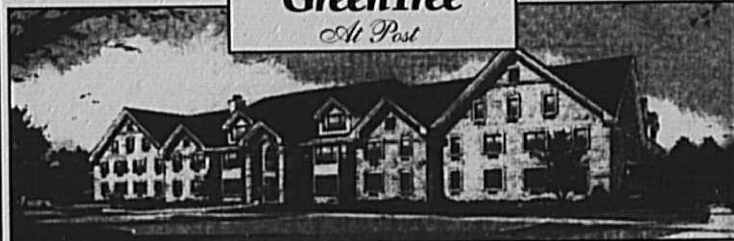
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# Five priests mark 25th anniversary of ordination

Five men who serve the archdiocese are marking their 25th anniversaries of ordination this year. An ethicist, a liturgist, and pastors of three rural parishes, they celebrate on five different dates.

Fathers Frederick J. Denison, Stephen T. Jarrell, Joseph F. Rautenberg, John Beltans and Louis M. Manna will be honored at the archdiocesan Priesthood Day on June 9. Also honored for 25 years as a priest will be Father Frank Jasper, O.F.M. At the same time, Father Rupert Ostlick, O.S.B., will be recognized for 50 years in the priesthood. Father Charles Sexton will mark his 60th anniversary.



Father Frederick Denison

Father Denison was ordained on May 19. His first three assignments were in Indianapolis, first as associate pastor of Holy Spirit Parish. In 1974, he went to Christ the King, where he served until he became associate in 1980 at St. Luke.

In 1982, Father Denison became pastor of St. Bernard, Frenchtown. In 1983, he added the responsibility as administrator of St. Michael in Bradford. In 1984, he was assigned to serve as pastor of St. Bernard and administrator of St. Joseph mission in Crawford County, ministries which continue today.



Father Stephen Jarrell

1982, he added the responsibility of part-time associate pastor of SS. Peter and Paul Cathedral.

In 1993, Father Jarrell became the first pastor of SS. Francis and Clare of Assisi Parish in Johnson County.

Father Rautenberg was ordained on June 9. He will be honored with a June 6 Mass and pitch-in at St. Anne Parish in New Castle. St. Rose Parish in Knightstown will celebrate with a Mass and dinner on June 7. And there will be a June 14 reception in his honor at Holy Name Parish in Beech Grove, where he lives.

An ethicist for St. Vincent Hospital, Father Rautenberg earned his advanced degrees at Georgetown University in Washington, D.C., during his early years as a priest. His first

Father Jarrell was ordained on May 20 by Archbishop George J. Biskup in his home parish of St. Gabriel in Connersville. His 25th anniversary was recognized with a 2:30 p.m. Mass of Thanksgiving and afternoon dinner at his Greenwood parish of SS. Francis and Clare on May 17.

Father Jarrell's first assignment was as associate pastor of Immaculate Heart of Mary in Indianapolis. In 1976, he became the director of the archdiocesan Office of Worship. In



Father Joseph Rautenberg

assignments were in Indianapolis parishes. He started as associate at Our Lady of Lourdes and then went to St. Matthew in 1978. He began ministry at Our Lady of the Greenwood in Greenwood in 1983.

In 1988, Father Rautenberg became half-time associate at Holy Name in Beech Grove and part-time assistant at St. Vincent Hospital. In 1992, he was appointed priest minister at St. Maurice in Napoleon; Immaculate Conception in Millhousen and St. Denis in Jennings County, continuing at St. Vincent. Since 1995, he has been sacramental minister for St. Rose, Knightstown, and St. Anne, New Castle, while retaining his position as ethicist at St. Vincent Hospital.

Father Beltans was ordained on June 10. He will celebrate his anniversary of ordination to the priesthood at St. John the Baptist Parish in Starlight at the 10 a.m. Mass and pitch-in on June 28. The Latvian Catholic Association, of which



Father John Beltans

—See ANNIVERSARY, page 15

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# Faith Alive!

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## Church promotes Catholic-Jewish dialogue

By Eugene Fisher

The world's bishops voted overwhelmingly *placet* ("it pleases") when a short document titled *In Our Time* (*Nostra Aetate*) was placed before them for final action.

That was Oct. 28, 1965, during Vatican Council II. The document would forever change the church's perception of its relationship to non-Christian religions.

Section 4 of that document, the sec-

tion around which the rest of it was built, concerned the relationship between the Church and the Jewish people—the people on whose history, as the document acknowledges, the salvation history of all humanity is erected.

It is amazing, in retrospect, that it was felt necessary in such a document to devote one of the total of 15 sentences (in Latin) to affirming the fact that Jesus, Mary and the apostles were Jews, and that their Jewishness was part of the divine plan.

That is the first point on my "Top Six" list of the changes in Catholic-Jewish relations over the past three decades:

1. The acceptance by Catholics that Jesus was a Jew—a pious, observant Jew.

Before the council, Jesus' Jewishness, while not denied, was hardly mentioned in Catholic preaching and teaching. Today, this fact is a key element in Catholic educational materials.

This is a historically simple yet theologically pregnant point.

For if Jesus adhered to his ancestors' faith and tradition, then the faith and practices of our Jewish neighbors today is relevant to how we understand our own Catholic life and faith.

We need dialogue with the Jews to understand who we are as Catholics. Of no other religion, as the pope has reiterated, can this be said in quite the same way.

2. In 1986, the pope—the bishop of Rome—visited the Great Synagogue of Rome and prayed there with Jewish people. It was the first time since St. Peter that a bishop of Rome had done such a thing.

Given the nearly 2,000 years of history in between those visits, this one man's "small step" was indeed a "giant leap" for humankind.

3. Studies of Catholic textbooks produced since Vatican Council II reflect the remarkable nature of the change in what is actually taught about Jews and Judaism. An entire structure of polemics against Judaism, termed by scholars the "teaching of contempt" and dating back to the fathers of the church in the second century, has virtually disappeared.

It has been replaced by a more positive, more accurate portrait of Jewish faith. The infamous "deicide" charge of collective Jewish guilt for Jesus' crucifixion is no more, as Vatican II mandated.

4. Centers and institutes of Jewish-Christian studies have proliferated. The first such institute ever was established in the United States at a Catholic university, Seton Hall in New Jersey, in the mid-1950s, with a couple following in Europe in the 1960s.

The vision of mutual spiritual and academic enrichment between Jews and Christians embodied by these small institutions remained isolated to a few pockets of hope until the mid-1970s.

When I returned to Detroit after completing my doctoral studies in Judaica at

New York University's Institute of Hebrew Studies (where I was often the only non-Jew in the classroom), I was asked to teach courses in the Hebrew Bible at the major seminary—but only after some close scrutiny to make sure that my faith had not been tainted by the experience of learning how the Jews understand the Scriptures their ancestors wrote!

But now there are dozens of institutes for Jewish-Christian studies at Catholic colleges in the United States alone, along with departments of Jewish studies at other Christian and even secular universities where Christian and Jewish scholars learn from and with one another.

5. Also, there now are hundreds of local parish/synagogue dialogue groups meeting on a regular basis in U.S. dioceses. Never before have so many Catholics been involved directly with Jews for the sake of mutual spiritual enrichment. The active involvement of the laity in Jewish-Christian dialogue is vital to its long-term success.

6. Proliferating, too, have been Holocaust centers. In Washington, the U.S. Holocaust Museum regularly hosts groups of Catholic high school students for visits which are part of Holocaust study programs in their schools.

Catholic teachers in numerous communities with Holocaust museums are taking advantage of similar educational opportunities.

The pope has called this "the century of the 'Shoah' (Holocaust)." The 1998 Vatican statement on the "Shoah," affirms this strongly. It expresses the church's repentance for what was done—and not done—*vis-a-vis* the Jews in this century and those preceding it, by Christians on all levels of the church.

All in all, it can be said that Vatican Council II's call for a renewal of attitude toward Jews and Judaism is being implemented.

Much remains to be done. But the beginning has been quite impressive, thanks in large part to the personal interest of Pope John Paul II. †

(Eugene Fisher is the associate director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs. His book with Rabbi Leon Klenicki, *Pope John Paul II: Spiritual Pilgrimage, Texts and Documents 1979-1995* (Crossroad, 1995), received a National Jewish Book Council Award.)



Pope John Paul II has encouraged interreligious dialogue. There now are hundreds of local parish and synagogue dialogue groups meeting on a regular basis in U.S. dioceses. Never before have so many Catholics been involved directly with Jews for the sake of mutual spiritual enrichment.

## Catholicism honors Jewish roots

By Fr. Eugene LaVerdiere, SSS

Jesus was a Jew. So were Mary and Joseph. So were the apostles and the early Christians.

The New Testament shows how they observed the law, attended the synagogue on the Sabbath and made a pilgrimage to Jerusalem for feasts such as Passover and Pentecost.

In those days there was no New Testament. For Jesus and the early Christians, the Scriptures were what later

would be called the Old Testament.

In our liturgy, the reading from the Old Testament points to the readings from the New Testament. These New Testament readings interpret the Old Testament reading in light of the Gospel.

As Christians, our personal identity comes from our relationship to Christ, the Son of God. But that does not mean that we should deny the Jewish roots of our faith. †

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

## Discussion Point

### Interreligious dialogue needed

#### This Week's Question

Describe a program in your parish or diocese that promotes Jewish-Christian understanding.

"Usually during the Lenten season we have an interfaith lecture series, a four-week series sponsored by the American Jewish Committee and the archdiocese with other Christian institutions. This year's theme was 'The Prophets.' We also have a Catholic clergy-rabbi dialogue that goes into a number of difficult topics like intermarriage and how we explain each other's traditions to our communities." (Father Vincent Heier, St. Louis, Mo.)

"We have the Interfaith Lay Dialogue Project, co-sponsored by the Archdiocese of Philadelphia and the Jewish Community Relations Council. It's been in place for 15 years, involving Catholic, Protestant and Jewish people who meet once a week for six weeks. Discussion covers the basics of the beliefs and tradi-

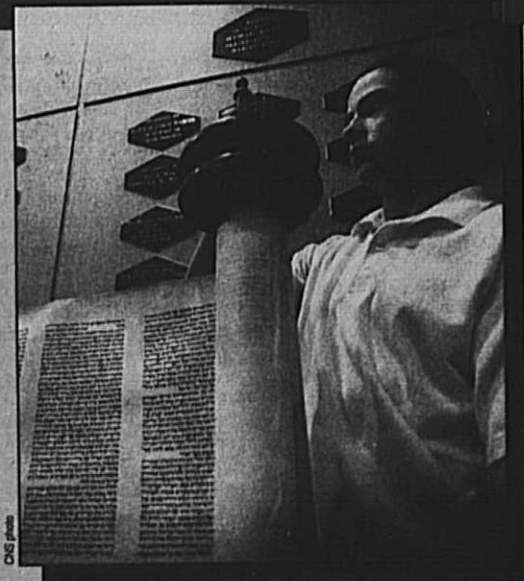
tions, and the history of the relationship between Christians and Jews." (Sister Josephine Case, I.H.M., Philadelphia, Pa.)

"We have a Jewish-Catholic scholars dialogue group of about 15 each from the Catholic and Jewish communities. It's an ongoing permanent group that meets every two months. Agendas vary; there have been discussions on Scripture, law, current issues like the recent Vatican document (on the Holocaust)." (Sister Joan McGuire, O.P., Chicago, Ill.)

#### Lend Us Your Voice

An upcoming edition asks: Do you think a better understanding of a particular past time period would help Catholics today better understand their own times?

If you would like 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

### Alleged apparitions in the U.S.

This is the fourth in my series of columns about Marian apparitions. Once again, I start by reminding readers that Catholics do not have to believe in private revelations, including apparitions.



During recent years, there have been claims about Marian apparitions in various parts of the United States. A partial list of those apparitions includes nine people in Scottsdale, Ariz., from 1988 to 1990. One of the nine Scottsdale people, Gianna Talone Sullivan, who moved to Emmitsburg, Md., had visions in 1994; Estella Ruiz in Phoenix; Tony Fernwald in Steubenville, Ohio in 1992; Nancy Fowler in Conyers, Ga., from 1992 to 1994; Joseph Reinholtz in Chicago from 1990 to 1993; and a woman in Santa Maria, Calif., in 1990.

Most of these purported apparitions have been investigated by officials of the dioceses in which they were supposed to have occurred. In most cases, the verdict was that they were explainable within the range of ordinary human experience and it could not be said for certain that they were miraculous. Nevertheless, a great many Catholics have flocked to the sites of these purported apparitions and their experiences there have seemed to increase their faith.

The group from Scottsdale is interesting. In 1988 Father Jack Spaulding, pastor of St. Maria Goretti Parish in Paradise Valley, was approached by nine people who said that they heard Mary talking to them. None of the nine, except Steve and Wendy Nelson, brother and sister, knew the others. Soon one of the nine, Gianna Talone, told him that she had had a vision. Talone was a woman in her 30s with a doctorate in pharmacology and a background that

had included acting in a TV series and fashion modeling.

In 1993, she and her husband, a physician, moved to Emmitsburg, Md., where they became involved in the Mission of Mercy, a medical mobile unit that served the poor. Soon Gianna was having regular visions of Mary, especially during the recitation of the rosary at her parish, St. Joseph. She would suddenly go into ecstasy, during which she was given messages from Mary. Once President Clinton was playing golf on the course in front of her house and Gianna walked through the Secret Service agents to hand the president a message based on her visions.

Meanwhile, the other eight people in Scottsdale continued to have visions, too.

It is rare for the Church to flatly condemn alleged apparitions, but it did so in the case of Mary Ann Van Hoof of Necedah, Wis. First her bishop condemned the apparitions in 1955. Then, after Van Hoof and her followers continued to try to spread the messages they said they were getting from Mary, the succeeding bishop issued interdicts against them. This means that they were prohibited from taking part in services or receiving sacraments or sacramentals.

At first Van Hoof had said that the messages she was receiving from Mary were basically a repetition and application of the messages of Fatima—live clean lives, make sacrifices for sinners, and pray for the conversion of Russia. But soon the messages took a turn that was suspiciously similar to the "America under threat" motif articulated by Wisconsin Sen. Joseph McCarthy. She also claimed to have received the stigmata but an examination showed no signs of that. Van Hoof died in 1984, still insisting that she was having visions and there are still many people today who are convinced of the apparitions' authenticity.

Next week I'll try to sum up this series on Marian apparitions. †

The Yardstick/Msgr. George Higgins

### The statement on the Holocaust

Jewish disappointment with the Vatican's recent statement on the Church and the Holocaust came as no surprise; it was admittedly a less than perfect document. In my opinion it would have been unrealistic to expect the Jewish community to welcome it uncritically.

Be that as it may, criticism of the statement by Jewish leaders reminds me of what was said about the Second Vatican Council declaration *Nostra Aetate* on Catholic-Jewish relations.

Like many of my Jewish friends and associates, I thought it was a less than perfect document and, if anything, I was more critical of the declaration than many of them. Nevertheless, I said that in the long perspective of history—and even the short run—it would prove of monumental importance.

I believed that Catholics and Jews alike would want to bear in mind that when Pope Paul VI promulgated the declaration Oct. 28, 1965, he was, in effect, writing *finis*—not to a book, but to the preface of the first of a long series of volumes which would not be completed for many years.

I felt that if our Jewish neighbors and friends would bear in mind this long-range purpose of the declaration, they might find it easier to live with the fact that it was imperfect.

The declaration, of course, was addressed to Catholics. It was intended to clarify Christian teaching in areas where, in

the past, an anti-Jewish tone had deformed the pure presentation of the Gospel. The declaration was a Catholic affair and represented an examination of the Christian conscience.

The same is true of the Vatican's recent statement. Catholics will want to understand that it is addressed to us and is meant as the beginning of an examination of conscience and a statement of repentance and contrition for our Catholic sins of the past.

Catholic-Jewish response to *Nostra Aetate* has resulted in phenomenal progress in the field of Catholic-Jewish relations—more progress than ever was made in the Church's past history.

I have no doubt that, over the long haul—and even in the short run—the Vatican's new statement will prove, like *Nostra Aetate*, a turning point in Catholic-Jewish relations.

I would also predict that, like *Nostra Aetate*, it will prove not to be the last word from the Vatican on this subject but only the first. I will not be surprised if Pope John Paul II—who has done more than any pope to advance the cause of Catholic-Jewish relations—will have more to say about the Holocaust between now and the new millennium.

Meanwhile, let us do our own part as Catholics to meet the challenge of the recent statement on the Holocaust. Experience with *Nostra Aetate* should have taught us that even an imperfect statement on this subject can, in God's providence, work true miracles. †

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

The Bottom Line/Antoinette Bosco

### Ministry in a place of business

Out of bad news often comes good news. When a person gets downsized



after 27 years of service, that's bad news. But finding a shop that is unusual enough to write home about is good news.

"This is a ministry, not just a business," Tony Detje, owner of Stephanos

Christian Bookstore in Bridgeport, Conn., said. "If somebody needs a place to come and talk about God, we're here. We'll stop and talk. It doesn't matter what religion anyone is. We want people to know this store is for everybody."

The first thing you see when you enter the store is a "prayer box," inviting you to leave a petition there. Detje and his staff Marie Paradise and Terry Earles open each day with prayer for the people who have left messages in the box.

Detje is a deacon at St. Joseph Parish in Brookfield, Conn., and for the past 11 years he has served as formation director in the Permanent Diaconate Program of the Diocese of Bridgeport, Conn.

He named his store "Stephanos" after the first deacon and martyr, St. Stephen, and the small wooden cross called the "Stephanos Cross" that many early Christians wore. To avoid identification by those persecuting Christians, "they wrapped the cross in leather thongs and hung jewelry from the thongs" Detje explained.

Detje, father of two, served in the National Guard, had an advanced degree in accounting and had worked 27 years with the same company when he found himself downsized a few years ago. At first, he said, "It hurt." He went on interviews and kept getting rejected. He came to believe, as a psychiatrist told him, that downsizing after a long-time position leaves a person "permanently scarred."

He said that his father, a convert to Catholicism, had taught him to value commitment and not walk away from life because you were "dealt a hard time." So, he started to visualize a new path.

With encouragement from his wife, Isabelle, a teacher, he began to focus on something he always loved—books, specifically spiritual ones. He started a Christian book mail-order business and did exhibits and sales at local churches. He soon became a regional representative for the Liturgical Press of Collegeville, Minn. After two successful years, he took a deeper plunge. He got a small business loan from a community bank, found a place with reasonable rent and, in December 1996, Stephanos was born.

Although it is a Christian resource center, he emphasizes that "people of all religions come here and are welcome. In most social situations, people avoid talking about religion." In this store he hopes they are finding "a place to open up about their religious beliefs." †

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

The Human Side/Fr. Eugene Hemrick

### Urgent issues for the Church

As the start of the third millennium approaches, I am becoming increasingly concerned about two Church issues that need to be addressed more fully: the shortage of priests and our growing multiculturalism.



If we respond well to the shortage of priests, I believe we may well take care of the second concern, multiculturalism, in the process.

I'm sure we can agree that the parish is the best-organized system for maintaining the health of Catholicism. Among its many benefits, the parish provides us with a place to worship, teaches us how, through the liturgy, to be a true Christian community and is at the heart of our spirituality.

More important, the parish is the foremost means we have for preserving the Eucharist. But in order to accomplish this, we need priests. I don't want to sound crass, but as priests become fewer, the Church's best organizational system, the parish, weakens.

No matter what approaches we devise to substitute for priests, no matter how many priests we import, no matter whether history shows that Catholicism survived in the past with few priests, many Catholics will lose the benefits of daily Mass and the Eucharist if present trends continue.

And while the Church's hierarchy and many Catholics are aware of this, I believe the problem still has not become reality in the minds of most. If it were, we would take emergency measures and drop much of what we are doing in order to respond to it.

It is time to be deeply concerned about this and to allow our concern to move us more forcefully into action.

We need to run, not walk, to the drawing board. We need to bring our most

experienced leaders in the area of priesthood together. We need to design national and local programs, blitz the media and make the shortage of priests our top priority.

If we don't start to see large increases in vocations to the priesthood, our current priests and bishops will wear thin and become less effective in serving the Church.

This could also create vacuums which are never good in any organization. Once a critical part of an organization no longer functions at full capacity, it can become like a ship without a rudder.

As much as the Church must be a cooperative effort between clergy and laity, the buck has to stop somewhere. Up to this time, it has always stopped on the bishops' or pastors' desks—an organizational procedure that repeatedly has proven successful.

Today, if any program is to be successful in recruiting candidates to the priesthood, it must recruit heavily from all cultures. We can no longer primarily recruit, as we have done, from the white population.

To accomplish this, everyone involved in recruiting priestly vocations must be required to learn as much as possible about the cultural groups present in our society. Otherwise, how can our vocations personnel hope to convince anyone in these cultural groups to become priests?

Most important in this would be the message sent to all our cultural groups. It would say, "You are the future of the Catholic Church and of its center, which is the Eucharist. You are important in making the Eucharist possible."

Such a message faces up to the reality that if we don't recruit for the priesthood from all cultural groups, we will see fewer priests, and daily Mass will be jeopardized. †

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



Seventh Sunday of Easter/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, May 24, 1998

- Acts of the Apostles 7:55-60
- Revelation 22:12-14, 16-17, 20
- John 17:20-26

Once more the Acts of the Apostles provides the first reading. Central in this story is Stephen.



According to other references in Acts (chiefly Acts 6:5 et al), Stephen was among those early Christians in Jerusalem selected by the apostles to be the first deacons. They were seven in number.

Their specific task was the orderly distribution of alms, since some Jerusalem Christians, those of pagan backgrounds, complained that the Church was not as generous with them as it was in the case of Jewish Christians.

As time passed, and as Stephen became bolder and more insistent in his preaching of the Gospel, annoyance of those in Jerusalem who were not Christian turned to violence.

Stephen unyieldingly proclaimed that Jesus was indeed the messiah. In the minds of his critics, this was blasphemy. Therefore, employing the ritualistic style of executing blasphemers by stoning, they took him to an open place and stoned him to death.

Apparently this was an act of mob violence. The Roman authorities reserved the death sentence to their own tribunals, but on the other hand they looked the other way when locals fervently felt it necessary

to execute someone to satisfy local law or custom.

Stephen is central in the story because of his uncompromising devotion to the Lord.

Important also is the fact that Jesus rewarded Stephen even in this life with a vision of the Risen Savior. The vision sets in perspective the fact that we indeed live in matters of the spirit, and that reward awaits the faithful.

The Book of Revelation is the source of the second reading. The reading greatly testifies to Jesus as God. He identifies himself as "Alpha and Omega," Greek terms referring to the eternity and totality of God.

He is the son of David, the bright Morning Star. In an age when travelers had to plot their trips by the stars, reference to the bright, first star which safely led wanderers home was especially meaningful.

This reading concludes with the moving and powerful invitation to follow, to come. St. John's Gospel offers the third reading. This reading is from a discourse by the Lord before the Passion.

Such references are not usual, though not unknown, in the Eastertide readings.

These verses are highly reassuring. Jesus, and none other, prays for all who love God. Part of the eternal and unending perfect love of the Trinity, Jesus speaks to the Father in an intimacy no one else on Earth could presume. Indeed only the Holy Spirit shares this same intimacy.

The words of the Lord are majestic statements in behalf of the redeemed, and also they reveal the essence of Christian life. It is in love and to love.

## My Journey to God

### Sharing Our Good Stuff

Recently I was flipping through the TV channels when a news program about the famine in Africa caught my eye.

I couldn't believe what I was seeing: 2-year-olds weighing 7 pounds, less than my girls did at birth! Skeletal children, carrying their younger siblings, stark naked. Sacks of grain being dropped from planes. Children racing to the parched ground where some of the sacks had broken, picking up grains from the dirt, hoping to get handfuls for their families. Emaciated mothers, bare-breasted, watching their children die.

Oh my God! I just couldn't believe what I saw! I remember hearing and seeing that sort of story when the famine struck Ethiopia years ago, but I had no idea that some of the people in Africa continue to suffer from mass starvation.

After watching that news program, I kept remembering Bible verses: "I was hungry and you fed me . . . I was naked and you clothed me."

I looked around our beautiful house and felt sick. Why should we have so much, when these people are starving? How could a mother stay sane, watching her children wither away to nothing? These people didn't have enough food to eat and I had just finished scraping a full plate of untouched food into the garbage. It all seemed obscene.

That night I sent a check to Catholic Relief Services and I felt a little better. But the next day the images stuck with me, and I tried to explain why I felt so sad to our 4-year-old daughter, Anna. She looked very serious and asked many questions.

Anna thought for a moment, then

said, "I could give them some of my money from my bank!" I told her that was a great idea, and how it could help buy food for the poor.

She raced off to her room and also got some of her favorite toys. I congratulated her for sharing. Then she remembered that the poor children were naked, so she went back to her room and picked out some of her best outfits and also some old baby clothes.

We packed all of her gifts in a box. But now what? Where could we send her precious things so a truly needy child would enjoy them?

My husband, Jeff, reminded me that while it's good to help the poor in other countries, we have many, many poor people here in the United States who we need to remember.

With a few phone calls, I found out that Seymour's homeless shelter needs toys, so we donated Anna's gift box to the Anchor House.

I wish that I had had a camera when Anna walked in the door of the shelter with her gifts of love for those less fortunate. She had the biggest smile on her face. When the shelter's director, B.J. Dobson, thanked her for her gift, I could tell she felt very happy, especially when she heard they were working with a family in need who had a 4-year-old, a 2-year-old and a baby. What a perfect match!

Jeff and I felt so proud of our big girl. It's easy to give from our extra, but what a great lesson Anna taught us: Truly giving means sharing our good stuff, too.

By Sharon Mickel

(Sharon Mickel is a member of St. Ambrose Parish in Seymour.)

## Daily Readings

Monday, May 25

Bede the Venerable, presbyter, religious and doctor of the Church Gregory VII, pope and religious Mary Magdalene de' Pazzi, virgin and religious

Acts 19:1-8

Psalm 68:2-7

John 16:29-33

Tuesday, May 26

Philip Neri, presbyter and religious founder

Acts 20:17-27

Psalm 68:10-11, 20-21

John 17:1-11a

Wednesday, May 27

Augustine of Canterbury, bishop, religious and missionary

Acts 20:28-38

Psalm 68:29-30, 33-36

John 17:11b-19

Thursday, May 28

Acts 22:30; 23:6-11

Psalm 16:1-2, 5, 7-11

John 17:20-26

Friday, May 29

Acts 25:13b-21

Psalm 103:1-2, 11-12, 19-20

John 21:15-19

Saturday, May 30

Acts 28:16-20, 30-31

Psalm 114:5, 7

John 21:20-25

Vigil Mass of Pentecost

Genesis 11:1-9 or

Exodus 19:3-8a, 16-20b or

Ezekiel 37:1-14 or Joel 3:1-5

Psalm 104:1-2, 24, 27-30, 35

Romans 8:22-27

John 7:37-39

Sunday, May 31

Pentecost Sunday

Acts 2:1-11

Psalm 104:1, 24, 29-31, 34

1 Corinthians 12:3b-7, 12-13

John 20:19-23 or

Acts 2:1-11

Romans 8:8-17

John 14:15-16, 23b-26

## Reflection

The Church approaches Pentecost. It nears the end of its celebration of the Resurrection, the great triumphant act of the Lord.

As it ponders these great past events of salvation, the Church never even for a moment forgets its mission of extending salvation to those in each age and place.

Thus, in Revelation, it explains itself. It is the perfect Bride of Christ, the Lord's

beloved, for it is the Body of those who love God, who follow Jesus. With Jesus, the Church invites all to itself.

The invitation is only worthy of an authentic response. To be authentic, the invited person must turn to God with all the dedication, and unquestioning love, of Stephen. However, if the invitation thus is accepted, then awaiting the disciple is nothing less than the eternal presence of God. †

## Question Corner/Fr. John Dietzen

### Scripture translations often prompt debates

Q Jesus is quoted in Luke 23:34, "Father, forgive them for they know not what they do."

A footnote in the New American Bible indicates the words do not occur in the oldest manuscripts of Luke or other earlier Greek manuscripts. Why then did the Church include that portion of the Bible?

It is significant, because forgiveness of his crucifiers from the cross has become an accepted part of Catholic theology and spirituality. (New York)

A The need to make some educated choices between various ancient manuscript readings is not uncommon in Scripture scholarship. Determining which of the various possibilities is most probable involves many factors.

Which one best reflects the style and language of that writer, the literary devices he uses? Does the time the manuscript was written explain why certain changes may have been introduced? What is most consistent with other passages, other words or actions of Jesus for example?

So here, the *New Jerome Biblical Commentary* notes that the internal evidence (evidence from the text itself) weighs heavily for the authenticity of this passage (p. 719).

Luke balances Stephen's prayer of forgiveness (Acts 7:60) with that of Jesus.

Unlike the other synoptics, Luke presents Jesus as speaking at every main section of the crucifixion, as here at the moment of crucifixion.

Other manuscripts might have left out these words for several reasons. The destruction of the Jewish temple could seem to indicate that Jesus' prayer of forgiveness was ineffective. Or maybe the omission resulted from anti-Jewish sentiment. Whatever the academic reasons for such choices, the passage remains part of the canon of the Gospels accepted by the Church, and guided, we believe, by the Holy Spirit.

Q Thirty years ago, my parish had novena devotions one night a week. Why are there no parish novenas now? (Illinois)

A I'm not sure anyone knows the answer to that one. My opinion is that a major explanation of the decline in extra-liturgical devotions such as these lies in the greatly increased emphasis on eucharistic liturgy since Vatican II.

Before the liturgical changes of the past two decades, the Mass was viewed far more than it is today as the priest's personal action, and Masses were generally limited to early morning, particularly on weekdays.

Today peoples' devotional lives are far more Eucharist-centered. Many Catholics who in former days might have attended novena devotions now participate in evening Masses. †



## 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.

### May 24

Rexville Schoenstatt "Mary's Message" at 2:30 p.m., Mass at 3:30 p.m. by Fr. Elmer Burwinkel. (.8 mile East of 421 South on 925 South, 12 miles south of Versailles on U.S. 50)

St. Meinrad Archabbey will hold Monte Cassino Pilgrimages, "Mary and the Resurrection," with Benedictine Father Cyprian Davis, beginning at 2 p.m., with hymn and short sermon, followed by rosary procession. The shrine is located one mile east of the archabbey on State Hwy. 62. Information: 812-357-6585. (Fourth of five services scheduled)

### May 25

Our Lady of Perpetual Help Parish, New Albany, will host Marian devotions at the rectory chapel, 6:30 p.m. - 7:30 p.m. Information: 812-944-1757.

### May 30

Batesville "March for Jesus" committee will hold a "March for Jesus," 9:30 a.m. at the Batesville Memorial Pool, with march, prayer rally, and picnic. Information: 812-934-5808.

St. Mark's Youth Group will host a music festival benefiting the Muscular Dystrophy Family Foundation at Indianapolis Christian Fellowship on Madison Ave. and I-465, 2 p.m. - 9 p.m. Cost: \$6 in advance; \$8 at festival. Information: 317-784-1593.

### May 31

St. Barnabas PTO, Indianapolis, 8300 Rahke Road, will host the Fun Run 5K walk/run, 3 p.m. Cost: \$8 children 14 and under; \$12 adults; \$50 immediate family. All participants receive a commemorative T-shirt, ribbon and post-race snacks. Information: 317-882-3292.

Rexville Schoenstatt "Instrument Spirituality" at 2:30 p.m., Mass at 3:30 p.m. by Fr. Elmer Burwinkel. (.8 mile East of 421 South on 925 South, 12 miles south of Versailles on U.S. 50)

St. Meinrad Archabbey will hold Monte Cassino Pilgrimages, "Mary, Woman of the Spirit," with Benedictine Father Cyprian Davis, beginning at 2 p.m., with hymn and short sermon, followed by rosary procession. The

shrine is located one mile east of the archabbey on State Hwy. 62. Information 812-357-6585. (Final service in a series of five)

### Recurring

#### Daily

St. Patrick Parish, Indianapolis, holds 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 hosts perpetual adoration 24 hours a day.

#### Weekly

##### Sundays

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

St. Anthony Parish, Clarksville, holds "Be Not Afraid" holy hour from 6-7 p.m.

##### Mondays

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

##### Tuesdays

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

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates

prays 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., holds prayer group from 2:30-3:30 p.m. This includes the Rosary, Divine Mercy Chaplet, pro-life prayers, prayers for vocations and special intentions.

#### Wednesdays

Marion Movement of Priests cenacle prayer group, rosary, Divine Mercy Chaplet, consecration, 1-2:10 p.m. Immaculate Heart of Mary Parish, 57th and Central Ave.

#### Thursdays

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

St. Mary Parish, New Albany, Shepherds of Christ Associates gathers at 7 p.m. to pray for vocations to the priesthood and religious life and lives consecrated to Jesus and Mary.

St. Patrick Parish, Salem, Shelby St., holds a prayer service, 7 p.m.

#### Fridays

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

St. Lawrence Parish,

Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m. Benediction and Mass.

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

#### Saturdays

A pro-life rosary is recited 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 Mondays

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

##### First Tuesdays

Divine Mercy Chapel, Indianapolis, between 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, has eucharistic adoration after 8 a.m. Mass until 5 p.m.

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

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

St. Joseph Parish, St. Joseph Hill, Sellersburg, 2605 St. Joe Rd. West, holds eucharistic adoration following 8 a.m. Mass until noon.

Sacred Heart Parish, Indianapolis, 1530 Union St., holds exposition of the 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.

St. Joseph University Parish, Terre Haute, holds eucharistic adoration after the 9 a.m. Mass until 5 p.m. with rosary at noon.

##### First Saturdays

St. Nicholas Parish, Sunman, has 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 holds holy hour, 2 p.m. in Little Flower Chapel, 13th and Bosart, Indianapolis.

—See ACTIVE LIST, page 15

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## The Active List, continued from page 14

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

Holy Angels Parish, Indianapolis, 28th and Martin Luther King Jr. St., holds exposition of the Blessed Sacrament,

11 a.m.-noon.

### Second Wednesdays

The archdiocesan Family Life Office, Natural Family Planning Classes, meets at 7:30 p.m. at Archbishop 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 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, meets 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 meets from 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

Holy Family Parish, Oldenburg will hold 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., holds family rosary night at 7 p.m.

### Third Fridays

The Catholic Charismatic Renewal of Central Indiana

gathers for Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis beginning at 7 p.m.

### Third Saturdays

The archdiocesan Pro-Life Office and St. Andrew Parish, Indianapolis, 3922 E. 38th St., has 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 the Benediction.

## ANNIVERSARY

continued from page 10

Father Beitans is chaplain, will have a 2 p.m. celebration at the Latvian Center in Indianapolis on June 7. Sacred Heart Parish in Terre Haute—where he was ordained—will also mark the occasion at the 9 a.m. Mass on June 21, with a reception afterwards.

Father Beitans first became associate pastor of Sacred Heart in Jeffersonville. The next year, he moved to St. Patrick in Terre Haute. In 1977, he became associate at St. Michael the Archangel in Indianapolis. In 1982, he was named associate at St. Christopher there, adding his current responsibility as archdiocesan director for activities at the National Shrine of the Immaculate Conception, Washington, D.C. He became a pastor—at St. Ann in Indianapolis—in 1983. In 1988, he began his present position as pastor of St. John the Baptist in Starlight. In 1995, he added the responsibility of administrator of St. Mary in Navilleton. In 1996, he became dean of the New Albany Deanery.

Father Louis M. Manna was ordained on July 28 by Bishop William Cosgrove, then-auxiliary bishop of Cleveland. Father Manna's parishioners will celebrate with an afternoon Mass and reception on Aug. 30 at St. Joseph Parish in St. Leon.



Father Louis M. Manna

Clarksville as associate pastor. He became associate at St. Gabriel in Connorsville in 1991.

In 1993, Father Manna became pastor of St. Joseph Parish in St. Leon and St. John in Dover. He was incardinated into the archdiocese in 1995. †

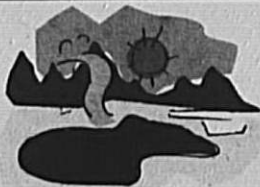
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## Rest in peace

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

**AJAMIE, Phillip**, 81, St. Philip Neri, Indianapolis, May 8. Brother of Sam, Marie and Lucille Ajamie.

**BAIRD, Gertrude A.**, 88, St. Margaret Mary, Terre Haute, May 9. Mother of Charles, James and Steve Baird and Peg Walker. Sister of Sister Mary Eloise. Grandmother of eight. Great-grandmother of four.

**BESS, Victor E.**, 78, St. Barnabas, Indianapolis, May 9. Husband of Rose Ann Bess. Father of Mary Hudson, Kathleen Brown, Cindy Steger, Theresa Warner, James and Timothy Bess. Brother of Elvin Bess and Marie Fricker. Grandfather of 12. Great-grandfather of three.

**BOLLET, Beverley Ruth**, 70, St. Barnabas, Indianapolis, March 27. Wife of Kenneth Bollet. Mother of Debra and Cynthia Bollet, Denise Rolfsen. Sister of Jeanette Schikora. Grandmother of two.

**BROWN, Alan K.**, 31, St. Anthony of Padua, Clarks-ville, May 10. Son of George and Jeane Brown. Brother of Jeff Brown, Gayle Driver, Diane Green and Elaine Palmer.

**CASLER, Mary Elizabeth**, 67, St. Patrick, Indianapolis, April 30. Mother of Tina Wright, Mary Margaret "Peggy" Edington, Theresa Vaughn, Linda Brady. Sister of Cornelius, Edward A., Michael L. Carr, Providence Sister Theresa Clare Carr, Catherine Warren, Susan Fox, Josephine

Belyea. Grandmother of nine. Great-grandmother of seven.

**DAVIS, Marshall L. Jr.**, 71, St. Anne, New Castle, May 12. Husband of Paula Davis. Father of Michael L. and Paul M. Davis, Pamela K. LaLande. Grandfather of eight. Great-grandfather of five.

**DAY, Edgar W.**, 89, Our Lady of Perpetual Help, New Albany, May 8. Husband of Eustacia Day. Father of Joanne Gastineau, Raymond P., Edgar W. Day, Jr. Brother of Paul A., Clement L. and Bernard A. Day, Frances Gibson, Agnes Mohny and Dorothy Naville. Grandfather of seven. Great-grandfather of 12.

**DEAK, Genevieve (Medjesky)**, 88, Holy Name, Beech Grove, April 30. Mother of Paul D. Deak, Mariana Simons. Sister

of Stanley Medjesky. Grand-mother of eight. Great-grand-mother of 13.

**FERGUSON, Russell V.**, 78, St. Mary, Rushville, May 9. Husband of Betty Ferguson. Father of Russell L. and Ronald Ferguson, Carolyn Poole, Marilyn Polley, Shelby Collier. Grandfather of nine. Great-grandfather of 10.

**FREIBERGER, Vincent**, 73, St. Mary of the Knobs, Floyds Knobs, May 10. Husband of Betty J. Thompson. Father of

Larry Proctor, Gerald, Ronald, Edward and Steven Freiburger, Debra A. Thompson. Brother of Willis F., Wilford, Evans, Eugene and Omer Freiburger and Geneva Gullett. Grandfather of 11. Great-grandfather of four.

**FRY, Vincent William**, 81, St. Mark, Indianapolis, May 4. Husband of Aurelia Schutter Fry. Father of Lucy Nicksin, Bernice Fleming and Mary Fry. Brother of Lillian Lustig and Mildred Schoettmer. Grandfather of six.

# What is the meaning of Life?

*"And some he gave as apostles, others as prophets, others as evangelists, others as pastors and teachers, to equip the holy ones for the work of ministry for the building up of the Body of Christ"*

Eph. 4:11-12 NAB



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Step-grandfather of two. Great-grandfather of two. Great step-grandfather of three.

**GETZ, Henry C.**, 67, Holy Spirit, Indianapolis, May 3. Husband of Joan Getz. Father of Clay, Stuart and Barbara Getz. Stepfather of Thomas Wuensch, Sally Wuensch Hooker and Susan Wuensch Wright. Brother of Robert Getz and Selena Gallagher. Grandfather of 12. Great-grandfather of one.

**GREB, Deloris R. (Wilson)**, 62, St. Joseph, Indianapolis, May 8. Wife of James E. Greb. Mother of James A. and Michael S. Greb. Sister of Larry David Wilson. Grandmother of three. Great-grandmother of two.

**HANLEY, Robert Emmett**, 75, St. Barnabas, Indianapolis, April 1. Husband of Barbara (Oliver) Hanley. Father of Daniel A. Hanley. Brother of Bernard, Richard, David, Joseph, Martin and Regina Hanley. Grandfather of two.

**HAWK, Orvil T.**, 84, May 8. Husband of Bertha (Whitis) Hawk. Father of Bob and Bennie Hawk. Brother of Rothell Hawk. Grandfather of three. Great-grandfather of three.

**HERFEL, Margaret**, 86, St. Augustine, Jeffersonville, May 9. Mother of John D., Ann R. and Frank W. Herfel Jr. Sister of Katherine L. Jones. Grandmother of two.

**HUDLESON, Patrick K.**, 25, Our Lady of the Springs, French Lick, May 4. Husband of Jennifer Burton Hudleson. Father of Kentlea Hudleson. Son of Mark Hudleson and Rosie Dedrick. Brother of Marcus Hudleson and Whitney Dedrick. Grandson of Roscoe

Belcher, Helen Belcher and Mr. and Mrs. Bob Hudleson.

**IACINUO, Agnes A. (Faytak)**, 91, Annunciation, Brazil, May 12. Grandmother of five. Great-grandmother of nine.

**JUDKINS, Theodore Gene**, 76, Our Lady of Lourdes, Indianapolis, May 9. Husband of Mary Jo Judkins. Father of Ron, Theodore "Chip," William and Maria Judkins, Pam Foster and Jan Smith. Brother of Bessie LaVern Graber. Grandfather of 10. Great-grandfather of one.

**KANTER, Victor Phillip**, 55, St. Barnabas, Indianapolis, April 15. Husband of Helen Kanter. Father of Cindy Guillaume, Vickie Mardis, James and Robert Kanter. Grandfather of two.

**KERCHNER, Gertrude**, 96, St. Christopher, Indianapolis, May 4. Mother of Norm Kerchner.

**LINDGREN, Robert**, 80, St. Luke, Indianapolis, May 11. Husband of Anna Marie Dwyer Lindgren. Father of John A., Robert D. Jr., and Christopher J. Lindgren, Mary Eileen Garrison. Brother of Eleanor Umphrey. Grandfather of six. Great-grandfather of two.

**LIPPE, Marie**, St. Barbara, Brookville, Ill., May 6. Mother of Judith Slomka.

**MOORE, Charles Damon Sr.**, 67, St. Anthony of Padua, Clarksville, May 9. Husband of Lucille Moore. Father of Debbie and Charles D. Moore Jr., Terri Vance, Angie Snelling and Marianne Fell. Brother of Donna Cutsinger and Libby Williams. Grandfather of 12. Great-grandfather of one.

**PADGETT, Norma Joan**

(Moran), 65, St. Margaret Mary, Terre Haute, May 9. Mother of Daniel Padgett, Dennis Padgett and Catherine Shaw. Sister of John Moran, Dominick Moran, Richard Moran, Rosalie Combs and Julia Eppen. Grandmother of three.

**REMMEITER, Loretta**, 77, Little Flower, Indianapolis, April 29. Mother of Beatrice C. Stephens, Madonna Koers, Theresa Howell, Karen Smeltzer, Mary Quicett, Thomas Remmitter and Lawrence Remmitter. Grandmother of 19.

### Marie Widner was mother of Fr. Tom Widner

Marie Louise Kiefer Widner, mother of Jesuit Father Thomas Widner, died on May 12. She was 81.

A Mass of Christian Burial was celebrated by Father Widner on May 15 at St. Bernadette Church. The pastor, Father James Farrell, and other diocesan and Jesuit priests concelebrated.

Marie Widner was the widow of Frank Widner, news editor of *The Indianapolis Times* and *The Indianapolis Star*.

As an archdiocesan priest, Father Widner served as the editor of *The Criterion* from 1975 to 1984. Later, he entered the Society of Jesus.

Besides Father Thomas, Marie Widner is survived by sons Robert J., James F., Michael L., John P., and Daniel K. Widner. Sisters Dorothy Combs and Audrey Brandmaier survive, as do five grandchildren and a great-grandchild.

**RINGEL, William**, 86, Little Flower, Indianapolis, April 22. Husband of Frances Pfeifer Ringel.

**SCHAEFER, John D.**, 85, Holy Family, New Albany, May 14. Husband of Mildred Schaefer. Father of Paul M. Schaefer. Brother of Fred B. Schaefer. Grandfather of two.

**SHORT, Timothy**, 43, St. Malachy, Brownsburg, May 10. Brother of Marianne Mileham. Nephew of Judy Jones, Alice Orschell, Joe and Gale Seifert.

### Providence Sister Helen Mary Kroll was 89

Providence Sister Helen Mary Kroll died at Saint Mary-of-the-Woods on May 7. She was 89.

A Mass of Christian Burial was celebrated in the Church of the Immaculate Conception on May 12.

Born in Pennsylvania, the former Helen Kroll entered the congregation of the Sisters of Providence in 1926, professed first vows in 1928, and final vows in 1934.

Once known as Sister Miriam Vincent, she taught in schools in the archdiocese and in the Evansville Diocese, and schools in Illinois, North Carolina and California.

In the archdiocese, she taught at Annunciation, Brazil; St. Charles Borromeo, Bloomington; St. Andrew and St. Patrick, Indianapolis; and St. Ann and Sacred Heart, Terre Haute.

Sister Helen Mary is survived by several cousins.

**STROHMEIER, Jack W.**, 76, St. Anthony, Morris, May 14. Uncle of four.

**WEBER, Beth Ann**, 49, St. Vincent De Paul, Shelbyville, May 4. Wife of Gary Weber. Mother of Nic and Jeanie Weber. Daughter of Paul D. and Donna (Mayes) Wissel. Sister of David Wissel.

**WEBER, Harry J.**, 70, St. Barnabas, Indianapolis, March 21. Husband of Ruth Weber. Father of David and Tom Weber, Nancy Gholson, Anna Graham and Kathy Brodhacker. Brother of four. Grandfather of nine.

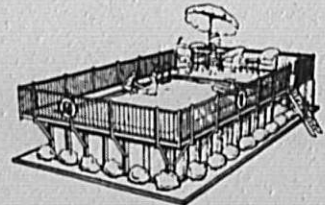
**WILSON, Leo W.**, 76, St. Barnabas, Indianapolis, April 4. Husband of June Wilson. Father of David,

Thomas Wilson and Michealree Wilson. Brother of James Wilson. Grandfather of five. Great-grandfather of one.

**WORDEN, Mary Pat**, 58, Our Lady of Perpetual Help, New Albany, April 28. Wife of Kenneth D. Worden. Mother of Kenneth A. and Timothy Worden, Lori Jo Mullinix. Sister of JoAnn Cook. Grandmother of four.

**ZEISER, Norbert "Norb."**, 69, St. Mary, Aurora, April 20. Husband of Mary (Niehaus) Zeiser. Father of Mary Jo Zeiser, Kathy Steele, Jennifer Green. Brother of Robert "Shorty" Zeiser, Marian Niehaus. Grandfather of two.

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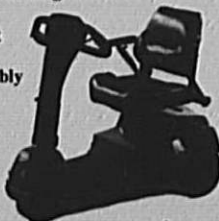
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### Positions Available

#### Youth Ministry Coordinator

St. Louis Parish in Batesville, IN, is seeking a full-time youth ministry coordinator. Position available immediately.

Responsibilities: directing and coordinating comprehensive parish youth ministry efforts for grades 7 through 12, which includes all 7 components of total youth ministry.

Education and experience required: bachelor's degree and/or certification preferred, along with completion of an intern program. Some hands-on youth ministry experience a plus. Salary negotiable.

Contact: Prudence McFarland, DRE, c/o St. Louis Parish, 13 St. Louis Place, Batesville, IN 47006. Phone: 812-934-3204. Fax: 812-933-0667. Deadline for application: June 5, 1998.

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### Positions Available

#### Elementary School Principal

Sacred Heart Catholic School in Jeffersonville, Indiana, is seeking an elementary school (Pre K-8) principal for 1998-99 school year. The Louisville suburban school has 319 students and 19 teachers. Qualifications include: practicing Catholic, master's degree, evidence of successful teaching and administrative experience. Interested candidates should contact Mickey Lentz at 800-382-9836 ext. 1444 or send a résumé to: Jeffersonville Search c/o Office of Catholic Education, P.O. Box 1410, Indianapolis, IN 46206.

#### Part-Time Bookkeeper

St. Joan of Arc is seeking a bookkeeper to work about 25-30 hours per week. Responsibilities include preparing financial statements, maintaining and reconciling accounts, assisting in the budget process, maintaining records and databases, and other related duties.

Qualified candidates should have 3-5 years bookkeeping experience and skill in using personal computers, particularly accounting software packages. Other requirements include strong organizational skills, ability to meet deadlines, and ability to maintain confidentiality.

Please send résumé and salary history, in confidence, to: Tammy Perry, Office of Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206. An Equal Opportunity Employer

#### Part-Time Administrator of Religious Education

St. Thomas the Apostle is a small parish of 250 families. We need someone for the 1998-99 school year who is not only strong in their faith but educationally qualified.

Please call Peggy at 317-485-5102.

#### Part-Time Janitor

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## Classified, continued

## Positions Available

**Director of Music/Liturgy Coord.**

An active parish of 1,000 families seeks a full-time director of music/ritual coordinator to continue and develop music ministries and parish liturgical life. Responsibilities include: planning, coordinating and providing music for weekend liturgies and sacramental celebrations as well as seasonal celebrations; keyboard and choral skills are essential.

Other responsibilities include: overseeing and working with coordinators of liturgical ministries, liturgy planning teams and art and environment committee. Requirements also include: thorough knowledge of Vatican II liturgical principles; ability to work collaboratively with parish staff and parishioners.

Position opening July 1, 1998; competitive salary and full benefits.

Send résumé and references before June 1 to: Search Committee, Saint Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville, IN 47129.

**Director of Providence Center**

The Sisters of Providence, a religious congregation of women located at Saint Mary-of-the-Woods, IN (four miles west of Terre Haute, IN), is currently seeking a director for their Providence Center facility, which is a ministry of the Sisters of Providence that seeks to address the spiritual needs of the human family. The director has overall responsibility for strategic planning, goal setting and programming for the Providence Center in the following areas: National Shrine of Our Lady of Providence, pilgrimages and tours, gift shop, facilities rental and property management, hosted/sponsored programs and marketing/communications.

Ideal candidate should be a person with a background in religious education, theology or spirituality and parish or diocesan experience. Bachelor's degree in related field is required. Individual must have three to five years related experience, management skills and administration experience with a team approach philosophy and strong interpersonal skills with excellent oral and written communication skills.

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**Principal**

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**Director of Campus Ministry**

Bishop Chatard High School, an archdiocesan secondary school on the north side of Indianapolis, has an opening for a director of campus ministry for the 1998-99 school year.

Candidates for this position will have either a teaching license or a catechist certificate. They will be people of vision who are mission-driven and communicate a love of young people, a love of his/her faith, and a commitment to Catholic education. This person must also be a practicing Roman Catholic.

Key responsibilities of the director of campus ministry position: direct and evaluate the school's campus ministry programs, including but not limited to liturgical services, retreat programs, service program, resources which aid campus ministry programs; identify, solicit and train student and adult volunteers to work with religious activities; direct the school service program and supervise the work of the service coordinator.

Candidates should submit résumés and direct correspondence to: Brother Joseph Umile, President, Bishop Chatard High School, 5885 North Crittenden Avenue, Indianapolis, IN 46220-2898.

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## Positions Available

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**Youth Care Worker/Supervisor**

St. Elizabeth's Maternity Residence needs a full-time supervisor who can work a flexible schedule. Bachelor's degree required. Experience working in a residential facility is preferred. Position is salaried and provides excellent benefits.

Send résumés to: St. Elizabeth's Home, Attn. Chris Pressley, 2500 Churchman Ave., Indianapolis, IN 46203.

**Director for Formation**

The Roman Catholic Diocese of Lafayette-In-Indiana is seeking a full-time director for the pastoral office for formation. As a member of the Bishop's Cabinet, responsibilities include coordination of an office directed to carry out the Bishop's vision of Catholic formation. Areas of responsibilities include: worship, sacramental preparation, initiation, outreach and evangelization, catechesis, youth ministry and schools. The director will be responsible for articulating vision, goals and priorities to enhance formation opportunities along with the administration and communication for the pastoral office. Qualifications include recent master's in theology, divinity or theological studies; Church leadership experience. Must be a practicing Catholic in good standing. Salary competitive. Detailed job description available on request. Submit résumé including availability and references by 6/1/98 to: Formation Search Committee, Diocese of Lafayette-In-Indiana, P.O. Box 260, Lafayette, IN 47902.

**Principal**

St. Lawrence Parish of Indianapolis, Indiana, is seeking a principal for a growing and thriving National School of Excellence with an enrollment of 400 students for preschool through grade 8.

The mission of St. Lawrence Catholic School is to advocate, model, and encourage the teachings of Jesus Christ in the life-long process of spiritual growth and to facilitate the academic and social development of all students as a school family.

Send résumé to Mickey Lentz c/o Office of Catholic Education, P.O. Box 1410, Indianapolis, IN 46206.

**Youth Ministry Coordinator**

St. Matthew Parish, a parish of 1,100 families with a school of over 550 students located in the Indianapolis North Deanery, is seeking a full-time youth ministry coordinator. This person will minister in a community which has an established and supported youth ministry program in a parish committed to outreach, stewardship, youth and the gospel message of Jesus Christ.

The ideal candidate will be an active Catholic experienced in parish youth ministry with a bachelor's degree in a related field or equivalent experience. He or she must have a certificate in youth ministry or the willingness to complete, have good communication and organizational skills and an outgoing personality with the ability to form collaborative relationships.

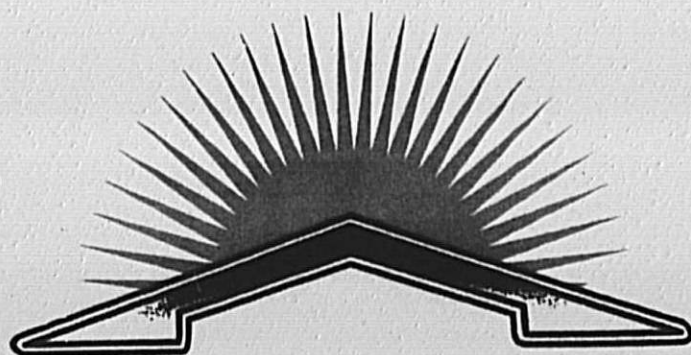
Qualified candidates should send their résumé to: St. Matthew Youth Ministry Search, c/o Colleen Renie, 4100 East 56th St., Indianapolis, IN 46220. Phone 317-299-1835. Deadline May 30.

**Elementary School Principal**

The Richmond Catholic Community is seeking a principal for St. Elizabeth Ann Seton Catholic School in Richmond, IN, for the 1998-99 academic year. Seton is a dynamic and growing school serving the three parishes of Richmond. The school has an enrollment of 350 students preschool through grade 8 and enjoys strong parish and family support. Interested candidates are asked to contact Mrs. Mickey Lentz, Office of Catholic Education, Archdiocese of Indianapolis, 317-236-1438.



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