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Criterion

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April 7, 2000

Vol. XXXIX, No. 26 50¢

Fr. William Marks installed as pastor of new Dearborn County parish

By Mary Ann Wyand

BRIGHT—Laetare Sunday, in the year 2000, will be remembered by St. Teresa Benedicta of the Cross parishioners as the historic day that Archbishop Daniel M. Buechlein celebrated a eucharistic liturgy at the new Bright Elementary School and formally installed Father William Marks as their founding pastor.

Charter members of the newest parish in the archdiocese applauded enthusiastically when the archbishop presented Father Marks as their first pastor, then asked them to help with parish ministries.

“What an auspicious occasion—the formal installation of a founding pastor,” Archbishop Buechlein said. “Not many new pastors have the challenge and the privilege of leading in the founding of a new parish.

“The history of every parish is inevitably marked by challenges along the way,” the archbishop said. “This morning, humbly, we ask God to bless our efforts through the years, under the patronage of St. Teresa Benedicta of the Cross, and we invoke a special blessing for Father Marks.”

Archbishop Buechlein reminded the parishioners that “all of you are responsible for the good of the faith and the commonweal of this pioneer community of faith under the leadership of your pastor.

Whether or not he is a good pastor depends
See **PASTOR**, page 3



Archbishop Daniel M. Buechlein congratulates Father William Marks after installing him as the founding pastor of St. Teresa Benedicta of the Cross Parish in Bright on April 2.

New Catholic high school to open in Carmel

By Mary Ann Wyand

The first Catholic high school to be built in Indiana in more than 30 years will open in the Carmel Deanery of the Lafayette Diocese in August of 2003.

Lafayette Bishop William L. Higi said March 28 that the first Catholic high school in Hamilton County—and the second in the Lafayette Diocese—will be located on a 120-acre site at 151st Street and Gray Road in Carmel.

During a press conference at St. Elizabeth Ann Seton Parish in Carmel, Bishop Higi said the school will be named Blessed Theodore Guérin High School in honor of the French missionary nun who established a motherhouse for the Sisters of Providence of Saint Mary-of-the-Woods near Terre Haute in 1840. Blessed Mother Theodore also founded Saint Mary-of-the-Woods College. She was beatified by Pope John Paul II in October 1998.

“Today is a historical day for the Diocese of Lafayette,” Bishop Higi said. “After a comprehensive survey of families in the Hamilton and Boone County area showed an extremely high demand for a Catholic high school, we are forging forward to answer their call to build a school that defines the qualities of Catholic schools across the nation—academic excellence, involvement in the ongoing life of the Church and a values-based education where our youth can continue to be raised in the faith.”

Plans call for the 160,000 square-foot school to serve 800 students by the fall of 2006. The diocese will enroll a freshman class in the fall of 2003, then add a grade each year. Tuition is expected to range from \$5,500 to \$6,000 annually.

The diocese decided to build the school after a survey indicated that a large number of Catholic families living in Hamilton and Boone counties wanted a local Catholic high school that would serve 800 to 1,000 students.

Continued population growth in both Hamilton and Boone counties prompted the Carmel Deanery Development Council, a planning group of clergy, parish leaders and diocesan officers, to respond to requests from area Catholics for a high school in the deanery.

See **SCHOOL**, page 3

Senate to take a new look at TV sex and violence

WASHINGTON (CNS)—Congress’ next skirmish in the so-called culture wars will be fought April 25, when the Senate Commerce Committee takes a new look at sex and violence on broadcast television.

In recent years, Congress has wanted the Federal Communications Commission to take a less activist stance on a number of media issues. On this issue, though, that could change.

Local stations use public airwaves, said Sen. Sam Brownback, R-Kan., at a March 30 press conference on TV sex and vio-

lence, and the FCC can administer a “public interest test” to see whether the public is being served through what is shown on a local channel.

If those channels are network affiliates, as most are, they could be held accountable for what they show from their network partners.

The Parents Television Council released a study at the press conference titled *What a Difference a Decade Makes*, which compares the first four weeks of the 1989-1990 TV season with the first four weeks of the 1999-2000 season.

Compared to 10 years ago, prime-time violence is down nearly 15 percent. However, the number of sexual references and vulgar language fairly skyrocketed, the study shows.

The average number of sexual references per hour of prime time more than tripled. Only one network, CBS, was down slightly. And given that the WB and UPN networks didn’t even exist a decade ago, the total number of sexual references on network TV is even higher.

Ten years ago, oral sex didn’t get one
See **TV**, page 8

New House chaplain expects to be spiritual guide

CHICAGO (CNS)—When Father Daniel Coughlin’s spiritual adviser heard that he had been interviewed to become the first Catholic chaplain of the U.S. House of Representatives, “he just laughed and laughed,” Father Coughlin reported.



Father Daniel Coughlin

“I told him, ‘It’s all your fault. You helped create in

me an openness to God where I can say, ‘Do with me what you will.’ Nobody, least of all me, expected this,” the new House chaplain said in an interview with *The Catholic New World*, Chicago archdiocesan newspaper.

The interview took place March 28, five days after the 65-year-old priest was sworn in to his new post by House Speaker Dennis Hastert. Vicar for priests in the Chicago Archdiocese for the past five years, Father Coughlin served before that as director of the Cardinal Stritch Retreat House in Mundelein, Ill.

Although Father Coughlin said he found it “kind of daunting” to be the first Catholic House chaplain in history, he

said his primary role would be to serve as a “spiritual guide” for House members.

“The unique challenge in the position is that they’re very public persons, they’re leadership types,” he said. “Sometimes people can tend to think they’ve got it all together or they’re removed from the ordinary class of people. Ministry has taught me there’s a common ground in us all.”

Father Coughlin said he wasn’t sure how many members of the House were Catholics.

“In truth, I approach this quite ignorant of their religious or political affiliations,” he said. “I want to meet them simply as people.”

See **CHAPLAIN**, page 12

Father Mark Svarczkopf named a monsignor

Father Mark Svarczkopf, pastor of St. Lawrence Parish in Indianapolis, has been named a monsignor by Pope John Paul II.



Fr. Mark Svarczkopf

Monsignor is an honorary title given to diocesan priests by the pope in recognition of exemplary service to the Church.

This is the second honor in the past month for Msgr. Svarczkopf.

Last month he was named director of the Institute for Theological Education at the U. S. bishop's seminary in Rome—the North American College.

Archbishop Daniel M. Buechlein said Msgr. Svarczkopf, 51, who was ordained in 1974, was deserving of the title *monsignor* not only because of his work over the years as a pastor, but also because of his work ministering to other priests, particularly older priests.

"This is very humbling for me," Msgr. Svarczkopf said. "Other priests in the archdiocese who are my heroes are monsignors.

"This is a very nice honor, but a monsignor can't do anything more than any other pastor does," Msgr. Svarczkopf said. "I still have a lot of work to do."

The date for the investiture for Msgr. Svarczkopf will be set later. Msgr. Svarczkopf is scheduled to leave in August to begin his new duties in Rome. †

Official Appointments

Effective immediately

Rev. Msgr. Richard Lawler, reappointed dean of the Indianapolis South Deanery for a three-year term.

Effective June 1

Rev. Alfred Ayem, S.V.D., to associate pastor, St. Rita Parish, Indianapolis, from the Chicago Province of the Society of the Divine Word.

Effective July 1

Rev. Thomas Clegg to full-time chaplain,

Roncalli High School, Indianapolis, and sacramental minister, Good Shepherd, Indianapolis, and continuing as chaplain of the Indianapolis Fire Department, from pastor of Good Shepherd and part-time chaplain Roncalli High School.

Thomas Meier to parish life coordinator, Good Shepherd, Indianapolis, for a six-year term from pastoral associate at Good Shepherd. †

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

Celebrating the jubilee in the Archdiocese of Indianapolis



Celebration in the Spirit of Hope: The Great Jubilee

The major event of the archdiocese's Jubilee Year celebration will take place Sept. 16 in the RCA Dome in Indianapolis with Celebration in the Spirit of Hope: The Great Jubilee. Everyone in the archdiocese is invited to attend this special Mass to celebrate 2,000 years of Jesus Christ and the carrying forward of the faith into the new millennium.

Archbishop Daniel M. Buechlein and at least 20 other bishops and several archdiocesan priests will concelebrate Mass and confirm more than 2,500 people from the archdiocese. The Mass is scheduled to start at 2:30 p.m.

Jubilee Masses for senior citizens and young adults

Celebration in the Spirit of Hope: The Great Jubilee will be the highlight of the Jubilee Year, but several other special Masses will be celebrated throughout the year. These Masses will focus on senior citizens and young adults, but are open to all. Archbishop Buechlein said the Masses will celebrate the contributions of those who have shouldered the faith through the past century and the younger generation that is being asked to carry it forward.

Young Adult Masses (Ages 18-39)

- May 10** St. Mary Church, Richmond, 7 p.m.
- Aug. 15** Our Lady of Perpetual Help Church, New Albany, 7 p.m.
- Nov. 1** St. Paul Catholic Center, Bloomington, 7 p.m.
- Nov. 4** St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

- April 9** St. Anthony of Padua Church, Clarksville, 2 p.m.
- May 31** St. Andrew Church, Richmond, 2 p.m.
- Aug. 13** St. Ann Church, Terre Haute, 2 p.m.
- Oct. 22** St. Charles Borromeo Church, Bloomington, 3 p.m.
- Nov. 19** St. Joseph Church, St. Leon, 2 p.m.

Archdiocesan indulgence churches

The faithful can receive an indulgence—an amnesty of any temporal punishment accrued because of past sins—by making a pilgrimage to an indulgence church during the Jubilee Year. It is recommended that a sacramental confession and Eucharist be administered at the pilgrimage site to receive the indulgence. Pilgrims should also pray for the intentions of Pope John Paul II.

The designated indulgence churches are:

- SS. Peter and Paul Cathedral, Indianapolis
- Immaculate Conception Church, Saint Mary-of-the-Woods
- St. Andrew Church, Richmond
- St. Charles Borromeo Church, Bloomington
- St. Mary Church, New Albany
- St. Anthony Church, Morris
- Monte Cassino Chapel, St. Meinrad
- Holy Trinity Church, Edinburgh.

Readers should check with the individual churches for times of Masses and when confessions will be heard. †

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PASTOR

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a great deal on how you cooperate and work with him for the welfare of the entire parish."

The archbishop asked the charter members to remember that faith in Jesus Christ unites them as a parish. He also asked them to encourage vocations to the priesthood and religious life and to remind their pastor to "pray and play" each day in order to nurture his physical and spiritual health.

Icy, snow-covered roads prevented Archbishop Buechlein from traveling to Bright on Jan. 30 to install Father Marks as pastor, so the installation was rescheduled for April 2. The parish was officially founded under the patronage of St. Teresa Benedicta of the Cross on the last Sunday in January.

"I am truly blessed," Father Marks told the parishioners at the conclusion of the

liturgy. "You truly do bring forth the Spirit, and I am grateful to be a part of that."

On behalf of the parish, Father Marks gave Archbishop Buechlein a handmade wooden cross decorated with the Church's jubilee year logo. A plaque mounted on the back of the cross read, "With thankful hearts to the Most Rev. Daniel M. Buechlein for believing in the people of St. Teresa Benedicta of the Cross Catholic Community."

During a reception after the Mass, Father Marks reflected on the events of the past year that led to the founding of the northeast Dearborn County parish.

Last year, on Ash Wednesday, he celebrated Mass at a home in Bright for a small group of area Catholics. The Catholic Community of Northeast Dearborn County continued to grow during 1999, and last December the archbishop approved their request to establish a faith community.

Now parish liturgies are held at the Providence Presbyterian Church in Bright

at 5 p.m. on Saturdays and at the Bright Elementary School gymnasium at 9 a.m. and 11 a.m. on Sundays.

Late last year, parishioners Greg and Vicky Gavin of Bright donated 20 acres of land to the archdiocese, and other parishioners gave \$138,000 to purchase the Gavins' house and steel barn on 2.5 acres adjacent to the parish property. They will be used as a rectory, office, worship space and multipurpose gathering space in the near future.

"It's amazing how quickly it's happened," Father Marks said. "We're not done by any means, but the foundation of the community is in place and Christ is here." †



St. Teresa Benedicta of the Cross parishioner Brian Gavin of Bright presents one of the offertory gifts to Archbishop Daniel M. Buechlein during a eucharistic liturgy on April 2 at the Bright Elementary School. His brothers, Chris and Eric, and his sister, Elizabeth, also helped with the offertory procession. Their parents, Greg and Vicky Gavin, gave 20 acres of land to the archdiocese for the new parish.

SCHOOL

continued from page 1

"The group of people responsible for doing all the groundwork that will make this school possible deserve commendations and praise," said Notre Dame de Namur Sister Lois Ann Meyer, coordinator for Catholic Education/Schools for the Lafayette Diocese.

"It is through their collaboration and cooperation with the diocese, and through their expertise and commitment, that this vision has been made a reality," Sister Lois Ann said. "Their example is but a foreshadowing of the quality of excellence we expect for the students of the new high school."

Construction is expected to begin in the spring of 2001, after Phase One of a \$16 million capital campaign has been completed and \$12 million—approximately 60

percent of the funding—has been raised. Phase Two, the public phase of the campaign, will begin in January 2001 and will reach out to Catholics in the Carmel Deanery and other areas of the diocese.

Hundreds of Catholic parents who reside in the southern part of the Lafayette Diocese currently enroll their teen-age children at Bishop Chatard High School, Brebeuf Jesuit Preparatory School and Cathedral High School in the Archdiocese of Indianapolis.

Bishop Chatard, the Indianapolis North Deanery interparochial high school, and both private Catholic high schools have had waiting lists since the early 1990s.

Officials at each school said they welcome the construction of a new Catholic high school in central Indiana.

"We're excited about the announcement of another Catholic high school in

the area," Cathedral High School public relations director Chris Kaufman said. "It's a big boost for Catholic education. More quality outlets for Catholic education are good for the community."

Kaufman said he doesn't expect the new Carmel Deanery high school to affect enrollment at Cathedral High School.

"Since 1918, we've built our principles and values on a long and storied tradition," he said, "and they've grown during 82 years of providing Catholic education in central Indiana."

Ann W. King, acting president of Brebeuf Jesuit Preparatory School, also affirmed the need for an additional Catholic high school in the Indianapolis area.

"It is our belief at Brebeuf Jesuit, based on the Catholic School Interest Survey done in Hamilton County, that the high

level of interest in parochial education is good for all of us," King said. "It shows that families are seeking more for their children than the public schools can offer, particularly in the areas of faith and values."

King said "Curia Personalis, care and concern for the needs of the individual person, is one of the essential characteristics of a Jesuit education that makes Brebeuf Jesuit such a special and successful school."

Brebeuf has a 34-year history of providing Catholic, Jesuit and interfaith college preparatory education, King said. "We are fortunate to be in the position of having an ever-increasing list of applicants for admission."

Kelly Jennings, Bishop Chatard's director of communications and admissions, also cited an increased demand for quality Catholic education and said the new school will help meet that demand. †

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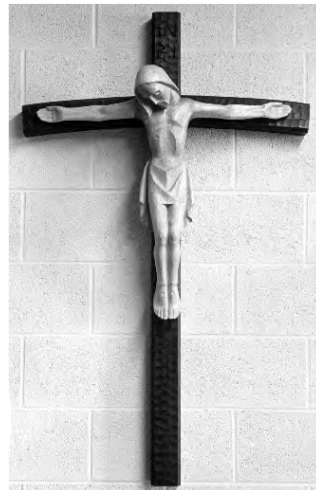
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Editorial

When tolerance is a virtue

In our society, the one unforgivable sin is intolerance. In theory, at least, contemporary culture prizes diversity above all else. Educational institutions, government, arts organizations, the news media and many churches have all embraced an official openness to the diverse lifestyles, political affiliations and religious practices of individuals and groups from many different racial and ethnic backgrounds. Refusal to accept someone else because he or she is Protestant, Catholic, Muslim, Asian, African-American, gay, feminist or Libertarian is not appropriate. In fact, it is intolerable behavior.

Is this an overstatement? Not if you listened carefully to the reaction against Texas Gov. George W. Bush's visit to Bob Jones University earlier this year. (Bob Jones University says it rejects Catholicism, but it doesn't hate Catholics.) Or if you watched members of the European Union isolate Austria after its citizens freely elected Jorg Haider as leader of its anti-immigrant Freedom Party. (Haider says he doesn't hate immigrants, but he doesn't want any more of them in Austria.) Or if you examine much of the rhetoric in the recent presidential primaries. (John McCain referred to his North Vietnamese captors as "Gooks" and then had to apologize to Asian Americans. Later McCain accused Pat Robertson and Jerry Falwell of having an "evil influence" on the Republican Party. Once again he had to apologize.)

Not since the days of the 19th century Know-Nothing movement has religious intolerance played such a prominent role in American politics. Accuse your opponent of intolerance, and you can claim the "high ground" of political correctness. Show yourself to be intolerant (or associate with those who are known to be intolerant), and you run the risk of political excommunication.

What is the Catholic view of all this? Surely we oppose racism, bigotry and

all forms of social injustice and human cruelty. But where does the Church stand on the issue of "tolerance"? Are we truly catholic (open, inclusive and willing to celebrate diversity) or are we intolerant of those who reject our Catholic beliefs, values and traditions?

We believe that tolerance is a virtue when it is grounded in authentic moral values (what Pope John Paul II has called "the culture of life"). Reverence and respect for all human life, which is made in the image and likeness of God, is the foundation for all genuine tolerance. Regardless of our differences, we are all children of God. Whether we know it or not, we are all sisters and brothers—called to care for and love one another. This fundamental belief grounds our tolerance. We can (and must) reject behavior that leads to death, including all forms of cruelty and injustice. We can (and should) celebrate all legitimate, life-giving diversity, but we can never tolerate differences that demean or destroy human life.

As in all things, we find our model in Jesus Christ. He associated with tax collectors and sinners, but he did not tolerate the money-changers in the Temple. He refused to condemn the woman caught in adultery, but he upheld the law of Moses and revered marriage. He respected the laws and customs of Judaism, but he despised the intolerance and hypocrisy of the religious leaders of his day. He hated sin but loved sinners. He tolerated human weakness, but he was intolerant of arrogance and the abuse of power.

Tolerance is a virtue when it affirms life and disavows death. Let us be tolerant this Lent (and always)—by dying to sin and being born again in love.

— Daniel Conway

(Daniel Conway 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.



Serving Church as priest is countercultural today

At the end of this week I will get to do one of my favorite things as a bishop, namely ordain priesthood candidates to the diaconate. The ordination takes place at the National Shrine in Washington, D.C. One of the candidates is Ryan McCarthy, an Indianapolis seminarian at Theological College at The Catholic University of America. It will be a happy and blessed occasion.

I am often asked, "How are you doing for vocations to the priesthood in our archdiocese?"

We are doing pretty well, but we should be doing better. I am particularly pleased by the quality of our seminarians. I am also often amazed at a kind of "distancing" I detect among people when it comes to their role in encouraging and inviting young men to consider a wonderful and gifted way of life.

This "distancing" was on my mind a couple of weeks ago as I read a feature in the Memphis, Tenn., newspaper, *The Commercial Appeal*. The correspondent was describing the reaction of an 11-year-old boy to the ordination of his pastor, Father J. Peter Sartain, as the new bishop of Little Rock. The substance of the article focused on the pastoral ministry of Bishop Sartain and the positive impact it had on the boy since age 4.

When interviewed by the correspondent before his ordination, Bishop-elect Sartain said, "I am a priest. I will always be a priest."

The writer went on to comment: "Thank God for that. We need priests, and the priesthood has taken some big hits in recent years, especially in America.

"TV shows and movies tend to demonize or lampoon them. Courts and media reports tend to focus on a handful of high-profile humiliations. Critics blast the single male vocation as an anachronism or an anomaly.

"Some wonder if the institution can survive the age of greed and immediate gratification. New priests are in short supply. How many college-bound kids want to major in humility, sacrifice and self-abnegation? Not nearly enough.

"A few years ago, the late Cardinal Bernardin wrote: 'What our people so desperately need is what we priests are uniquely qualified to provide: nourishment for the soul. We are not dispensable 'functionaries' in the church; we are bridges to the very Mystery of God and healers of the soul. When we claim this identity, we not only find ourselves,

we also provide the church and the culture with the sustenance they require'" (David Waters, "Faith Matters," *The Commercial Appeal*, March 8, 2000).

No doubt about it, a vocation to serve the Church as a priest is countercultural in our day. I think the fare on TV epitomizes the challenge.

A couple of weeks ago, I was channel-surfing my way to catch CNN "Headline News." I came across a panel being interviewed about the desirability of more realism on television, especially on network programs whose share of the TV audience is diminishing. The theory was that because the audience today is smarter and more mature, more human realism is needed. (This latter claim caught my attention.)

Well, I wondered what they meant by "more realism" so I continued to watch. I should have known. The bottom line is that, in the name of honesty, "more realism" means more nudity, violence and (so-called) adult language in network programs.

Is this kind of realism the true quest of our human family? No, it is the response of a secular culture that wants to believe that life goes on just fine without God and religion, and morality is a matter of personal choice. And so we are enticed to chase down the path of satisfying human appetites at any cost. Because we are smarter and more mature? I feel sorry for youth who are led down this dead-end path to destructive consequences. Ironically, they struggle with an unhappy sense that life is pretty boring and empty. Without God, life is aimless. Without character, courage and a well-formed conscience, life is hazardous. Our culture—and especially our youth—deserves better.

I am proud to serve in a Church that seems more and more to raise a lone voice in speaking out for the dignity of the human person. My brother priests feel the same. As Cardinal Bernardin pointed out, we priests are not "dispensable functionaries." We serve at the very heart of what it means to be a human person on the journey to the kingdom of God. What could have more meaning in life? What could be more needed in our society today than the priesthood?

The young Memphis kid said he has wanted to be a priest since he was 4 years old. Why? "To love God and other people," he said. "To serve God." He is not the only 11-year-old who thinks that way. †

Archbishop Buechlein's intention for vocations for April

Priests: that they may joyfully and faithfully live out their priestly promises and encourage other men to embrace God's call to priesthood.



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Buscando la Cara del Señor

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



Servir a la Iglesia como sacerdote está en contra de la cultura actual

Al final de semana esta tendré la oportunidad de realizar una de mis obligaciones favoritas como obispo, es decir el ordenar a los candidatos al sacerdocio en el diaconado. La ordenación tendrá lugar en la Capilla Nacional en Washington, D.C. Uno de los candidatos se llama Ryan McCarthy, semanario de Indianápolis en la Escuela Teológica en la Universidad Católica de América. Va a ser una ocasión feliz y bendecida.

Frecuentemente se me hace la pregunta, “¿Cómo están las vocaciones para el sacerdocio en nuestra archidiócesis?”

Estamos bastante bien, pero deberíamos estar mejor. Estoy bastante contento de la calidad de nuestros seminaristas. También estoy asombrado de un tipo de “distanciamiento” que noto entre la gente en cuanto a su papel en dar ánimo y en invitar a los hombres jóvenes a considerar un estilo de vida magnífico que es un don.

Estaba pensando de este “distanciamiento” hace un par de semanas cuando leí un artículo en el diario *The Commercial Appeal* de Memphis, Tennessee. El corresponsal estaba describiendo la reacción de un chico de 11 años de edad en la ocasión de la ordenación de su pastor, Padre J. Peter Sartain, como el nuevo obispo de Little Rock. La esencia del artículo se enfocó en el ministerio pastoral del Obispo Sartain y el impacto positivo que tuvo en ese muchacho desde los 4 años.

Durante la entrevista con el corresponsal antes de su ordenación, el Obispo electo dijo, “Soy sacerdote. Siempre seré sacerdote”.

El escritor pasó a hacer el comentario: “Gracias a Dios por eso. Necesitamos a los sacerdotes, y el sacerdocio ha sido afectado de mala manera en los últimos años, sobre todo en los Estados Unidos.

“Los programas de televisión y películas tienden a demonizar o satirizarlos. Las cortes y los medios de comunicación tienden a enfocarse en un puñado de situaciones vergonzosas que nos han llamado la atención. Se critica la vocación de un hombre soltero como un anacronismo o una anomalía.”

“Algunos se preguntan si la institución puede sobrevivir la época de la codicia y la gratificación inmediata. Hay pocos sacerdotes nuevos. ¿Cuántos jóvenes quieren especializarse en la humildad, el sacrificio y abnegación al entrar en la universidad? No hay muchos.

Hace pocos años, el difunto Cardenal Bernardin escribió: “Lo que nuestra gente necesita desesperadamente es lo que nosotros los padres únicamente somos calificados a proporcionar: alimento para el alma. No somos ‘funcionarios’ dispensables en la iglesia; somos puentes al mismo Misterio de Dios y los curadores del alma. Cuando reclamamos esta identidad, no solo nos encontramos a nosotros

mismos, sino también proveemos a la iglesia y a la cultura con el alimento que necesitan” (David Waters, “Faith Matters,” *The Commercial Appeal*, 8 de marzo del 2000).

Sin duda alguna, una vocación a servir la Iglesia como sacerdote es en contra de la cultura actual. Opino que la selección en la televisión impide este desafío.

Hace dos semanas yo estaba cambiando canales en el televisor en búsqueda de CNN “Headline News”. Me encontré con una mesa redonda acerca de lo atractivo de tener más realismo en la televisión, especialmente en los programas de cadena cuya porción de la audiencia se disminuye. La teoría fue que puesto que la audiencia de hoy en día es más inteligente y más madura, se necesita más realismo humano. (Esta última declaración llamó mi atención.)

Pues, me pregunté lo que quiso decir “más realismo” así que continué mirando. Debería haber adivinado. El punto fundamental es que en nombre de la honestidad, “más realismo” significa más desnudez, violencia y (así llamado) lenguaje adulto en los programas de cadenas.

¿Es este tipo de realismo la verdadera búsqueda de nuestra familia humana? No, es la contestación de nuestra cultura secular la que quiere creer que la vida sigue bien sin Dios y la religión, y la moralidad es una cuestión de preferencia personal. Y por lo tanto estamos tentados a buscar el camino de satisfacer nuestros apetitos humanos a toda costa. ¿Es porque somos más inteligentes o más maduros? Tengo lástima de los jóvenes quienes son llevados a lo largo de este camino a las consecuencias destructivas. Irónicamente, luchan con el sentido infeliz que la vida es bien aburrida y vacía. Sin Dios la vida no tiene propósito. Sin carácter, coraje y una conciencia bien formada, la vida es peligrosa. Nuestra cultura, sobre todo nuestra juventud, merece mejor.

Estoy orgulloso de servir en una Iglesia que cada vez más parece ser la única voz a favor de la dignidad del ser humano. Mis sacerdotes compañeros opinan igual. Como el Cardenal Bernardin indicó, nosotros los sacerdotes no somos funcionarios “dispensables”. Servimos en el mismo corazón de lo que significa ser un ser humano en el viaje al reino de Dios. ¿Qué puede tener más significado en la vida? ¿Qué puede ser más necesario en nuestra sociedad actual que el sacerdocio?

El chico joven de Memphis dijo que ha querido ser sacerdote desde los 4 años de edad. ¿Por qué? “Para amar a Dios y a los demás,” dijo. “Para servir a Dios”. Él no es el único muchacho de 11 años que piensa así. †

Traducido por: Language Training Center, Indianapolis

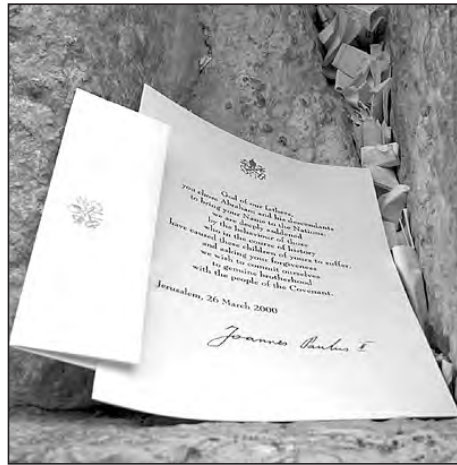
La intención del Arzobispo Buechlein para vocaciones en abril
Sacerdotes: ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

Letters to the Editor

A gift of remembrance

A final reflection as Pope John Paul II returns to Rome:

Amid all the noise and packed humanity that is an inevitable part of a pilgrimage to the Holy Land, there are oases of silence



and peace. In departing from the Holy Land to return to daily life and normal routine, one finds that the Holy Land has given a Gift of Silent Remembrance and Peace. It is sealed in one's heart for the rest of life's journey.

Throughout the media coverage of John Paul's journey, we heard all the hopes and expectations, some conflicting, placed upon his personal pilgrimage of faith. That was inevitable because of his position in the world community. But now, as he leaves that land, a gift of remembrance remains, silently placed in the ancient cracks of the Western Wall and sealed into our hearts as we watched. It is the gift of a humble prayer that will change hearts...

God of our Fathers,
 You chose Abraham and his descendants to bring your Name to the Nations.
 We are deeply saddened by the behavior of those who in the course of history have caused these children of yours to suffer
 and asking your forgiveness,
 we wish to commit ourselves to genuine
 brotherhood
 with the people of the Covenant.

Let each of us be the *Amen*.

Father Ron Ashmore, Terre Haute

Needs of the larger Church

Recently I've heard complaints from some people about how much of the money their parish collected had to be sent to the archdiocese. I have to confess when I found out how much money our parish had to send to the archdiocese, I grumbled and wondered why we had to send our hard-earned money there. When I did, I stopped and really took the time to think it through.

I began with the assumption that there had to be a good reason for it. It occurred to me that I am not just a member of my parish, I am a member of the whole Church. I don't just have an obligation to support my parish, my obligation is the support of the Church. The Church I belong to isn't just the place I attend most. It is the universal, i.e., Catholic Church. It encompasses the entire world.

Our Church is in Russia, Africa, Indianapolis, even Rome. Regardless of where I go I can step into a Catholic church and be at home. Our home, our Church, is wherever the body of our Lord is. The Bible tells of churches sending money to other churches in need 2,000 years ago. Why should we be any different today? We are the same Church.

If we kept all our money in our parish we could afford to do some really wonderful things. Our current school building is in pretty bad shape. We could put up a new school building and not have to keep wondering how we can afford to. But how does that compare to the work our Church is trying to do in the rest of the world? How

about the starving in Africa or the churchless in Russia, the homeless, sick and elderly in Indianapolis? We need a new school building. We should do all in our power to get it, but not at the expense of the rest of our Church. That is why we send money to the archdiocese.

Everyone is so busy working and trying to raise a family we barely have time to pray, much less have time to help the poor, spread the Gospel, attend the sick, visit those in prison and all the things Jesus said you have to do to enter the kingdom. Isn't that exactly what the money we send to the rest of our Church is doing, so by participation, isn't that what we are doing? Because of all the wonderful work our Church does in the world we should be proud and happy to be a part of it.

Sandra Dudley, Sunman

More prisons not answer

I read with stunned disbelief the short article by David Badger (*The Criterion*, March 24, p. 8). In it, he made reference to seeing a story on his local evening news about a man serving 30 years for murder who was released after only 18 months due to lack of prison space. He then went on to say that he was infuriated because the following story was about a new city basketball arena that was currently being considered for construction. Mr. Badger seems to believe we should be building more prisons.

First things first. Mr. Badger did not name his evening news source, nor did he state the name of the allegedly released prisoner. Even worse, his failure to do so created the insinuation that it was an Indiana prisoner who was released from the Indiana Department of Correction.

I can assure you that no prisoner has ever been released early from the Indiana Department of Correction due to “lack of prison space.” If you doubt me, call Mr. Ed Cohen, commissioner of the Indiana Department of Correction in Indianapolis, and ask him. With prisons teeming with petty drug users and other nonviolent offenders, it is beyond unbelievable that the Indiana Department of Correction would release a person convicted of murder. While the Indiana Department of Correction is a shining example of the Peter Principle, they are not so foolish as to release violent offenders while still holding nonviolent offenders.

Second, building more prisons will not solve anything. Prisons have already proven themselves to be an abysmal failure, one need only look to the recidivism rate for proof. Perhaps Mr. Badger can put his Mensa membership to work by bridging the gap between what society impulsively insists upon (vindictiveness and punishment) and what society really wants and needs (reformation and education). Instead of building more prisons or sports arenas, how about doing a better (or more sincere) job of academically and morally educating all segments of society?

Mr. Badger closed with “we have failed to institute justice.” Well said. I look to the taxpayers who are cheated by a penal system (founded on the principles of reformation and not vindictive justice—Indiana Constitution, Article One, Section Eighteen) that does not do what it really should do—reform the offender in its custody.

I can understand their anger and frustration, but it is misplaced. The facts must be stated truthfully. It is precisely these types of misconceptions and misinformation that breed apathy and prejudicial hatred. Without truth and understanding, we collectively sentence ourselves to a larger prison of fear and denial.

From the steel and concrete tombs where you hide your mistakes, I am

Tobias Vincent Konnersman
 Correctional Industrial Facility
 Pendleton

Check It Out . . .

Dr. Mark Ginter, assistant professor of moral theology at Saint Meinrad School of Theology, will speak on the topic **"To Be Unconditionally Pro-Life"** at 7 p.m. on April 13 at Little Flower Church, 4730 E. 13th St., in Indianapolis.

St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis will host Introduction to SPRED, a **special religious education development program for those with developmental disabilities** at 7 p.m. on April 10 in the parish life center. For more information, call 317-377-0592 or 317-925-4775.

Cardinal Ritter High School in Indianapolis will hold its annual Crystal Gift Gathering Party at 2 p.m. on April 16 at the Stokely Mansion at Marian College in Indianapolis. Table admission to the event is a crystal item valued at \$100 or more. Gifts gathered at the party will be part of the Calcutta Silent Auction on May 24. For more information, call 317-927-7825.

"Preparing Ourselves for the Resurrection," a **women's Lenten retreat**, will be held April 14-16 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The fee is \$110. For more information, call 317-545-7681.

St. Anthony Church, 379 N. Warman Ave, in Indianapolis will host a **euchre party** at 1 p.m. on April 9. The admission fee is \$3 per person.

Mount St. Francis Retreat Center will host a **Contemplative (silent) Retreat** on April 14-16. The resident fee is \$95/single or \$160/married couple. The commuter fee is \$70. For more information, call 812-923-8817.

Mount St. Francis Retreat Center in southern Indiana is inviting the public to **attend a sampling day workshop to introduce their low ropes, team building course** from 1-4 p.m. on April 18. Registration is necessary. The fee is \$10 or a \$25 limit per organization. A \$50 team building gift certificate good for a future visit will be given to anyone attending, with a limit of three per organization. For more information, call 812-923-8817.

The 62nd Northern District Conference of the Knights of Peter Claver and Ladies Auxiliary will be held on April 14-16 at the Hyatt Regency in downtown Indianapolis. For more information, call Charlene Duline at 317-328-1198.

Oil paintings of the Holy Land by artist Val Dillon will be on display in April at the Saint Meinrad Archabbey Library in St. Meinrad. For more information, call 812-357-6501. †

VIPs . . .



Joe and Joan Armbruster of Sebring, Fla., will mark their 50th anniversary on April 15. The couple will celebrate with their family on April 7 in Florida. The Armbrusters were married on April 15, 1950, at the former St. Catherine Church in Indianapolis. The couple has five children: Carol Cooney, Sharon Tolin, Jane Kennedy,

Martin and Gary Armbruster. They also have 10 grandchildren. The couple formerly lived in Indianapolis, Greenwood and Beech Grove.

Christ the King School in Indianapolis students **Ryan Elder, Dru Shields and Toni Fields** will have their poetry appear in the national publication "Teachers Selection: Anthology of Eighth Grade Poetry."

Brady McLaughlin, an eighth-grader at Holy Spirit School in Indianapolis, finished second in the Marion-Johnson Counties Regional Spelling Bee held recently at USA Group in downtown Indianapolis. **Manuel de La Rosa**, a seventh-grader at Our Lady of the Greenwood School in Greenwood, took third place in the competition. †

St. Paul Hermitage names new administrator

Benedictine Sister Sharon Bierman has been named administrator of St. Paul Hermitage in Beech Grove.

A registered physical therapist, Sister Sharon was employed in that capacity at St. Paul Hermitage from 1978-99. She completed the state-required course for nursing home administrators and a six-month internship at The Altenheim Community in Indianapolis. Prior to earning her degree in physical therapy from Indiana University in 1978, Sister Sharon received a bachelor's degree in elementary education from St. Benedict's College in 1971.



Sister Sharon Bierman

Sister Sharon is the eighth administrator of St. Paul Hermitage since the Benedictine sisters of Our Lady of Grace Monastery opened it in 1960. She succeeds Benedictine Sister Patricia Dede, who resigned after a 14-year tenure.

"I am proud and happy to announce Sister Sharon's appointment as administrator of the Hermitage because it continues the tradition of a Benedictine sister in that key position. She will bring to her new role the same enthusiasm and love for the aged she has displayed during her long association with the facility," said Benedictine Sister Rachel Best, prioress of the Benedictine community. Owned and operated by the Sisters of St. Benedict, St. Paul Hermitage currently serves more than 100 people in comprehensive nursing, residential and independent living sections. A \$4.5 million renovation of the facility was completed in 1998. †

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St. Gabriel parishioners are dominant force in Connersville politics

By Susan M. Bierman

CONNERSVILLE—When Father Stanley J. Herber, pastor of St. Gabriel Parish in Connersville, went to the voting polls last November, he said he could have voted a straight ticket.

A "straight Catholic" ticket, he said. Nearly all the candidates for the various city offices in that election were Catholic, Father Herber said. He added that they are members of St. Gabriel Parish, which has 1,028 registered households.

It was unusual to have so many Catholics running for office, because Connersville is not predominately Catholic. Father Herber said about 10 to 15 percent of the Connersville population is Catholic. The population of Connersville is 15,000. The population of Fayette County is 26,000.

"It shows the community involvement of St. Gabriel parishioners," Father Herber said.

Six of the 10-member Connersville City Council are parishioners of St. Gabriel. These council members include Henrietta Ripberger, clerk-treasurer, and council members Mark Brockman, Fran Chomel and Annette Riedman. Mayor Mauri Connell Fayette County Circuit Judge Daniel Pflum and City Attorney Thomas Thompson are also members of St. Gabriel Parish.

The presence of these elected officials on the council not only shows St. Gabriel's community involvement, but it also shows the Connersville community's trust in Catholics, Father Herber said.

"It shows that the Catholic community is very well respected in the Connersville community," Father Herber said.

Chomel said the Connersville voters are well aware of these elected officials' affiliation with St. Gabriel Parish. He said the local Connersville newspaper prints biographies of the political candidates prior to elections.

"The public knows it," he said.

Each of the city officials say they look to their Catholic faith and values for day-to-day guidance in their positions.

"I've been under some situations that my strong faith has really helped me," Mayor Connell said.

Brockman said that the "guiding principles of religion, the things you develop while going to church, while living at St. Gabriel, are things you use throughout your life."

He uses these principles at work, at home and at church.

Chomel said he prays a lot, asking for help in making fair decisions.

Ripberger said she prays every day and she believes her Catholic faith comes into play frequently with her office as clerk-treasurer.



Photo by Carrie McGraw Connersville News-Examiner

St. Gabriel parishioners that hold political offices in Connersville are pictured from left, Fayette County Circuit Judge Daniel Pflum; Henrietta Ripberger, Clerk-Treasurer; Thomas Thompson, city attorney; Mayor Mauri Connell; Mark Brockman, city councilman; Annette Riedman, city councilwoman; Fran Chomel, city councilman and Father Stanley J. Herber, pastor of St. Gabriel Parish in Connersville.

She said when thinking in terms of fairness to the taxpayers, trying to do the right thing and following the law, "prayer comes into play a lot."

The Catholic roots of these Connersville public servants are deep. Pflum, Ripberger, Thompson, Connell, Riedman and Chomel are all life-long members of St. Gabriel Parish. Pflum, Ripberger, Connell, Riedman and Chomel are also graduates of St. Gabriel School.

Pflum said because of his Catholic school background, he believes having high morals is "second nature." He said before the governor appointed him Fayette County Circuit Judge, he prayed, "asking for God's help" that he would be a fair judge.

He said sometimes his court decisions and rulings are not about what you do to

individuals, but how you treat them.

"That's something I guess I learned at school—that you treat everybody the way you want to be treated," he said.

Thompson, city attorney, said his Catholic faith has provided an ethical foundation. He said it's an "ethical foundation where you always consider what's the right thing to do and abide by those ethical standards."

With the overwhelming Catholic presence in the Connersville city government, Mayor Connell said he felt it was fitting that Father Herber be present at the Dec. 31 swearing-in ceremony of the newly elected officials.

"I quoted the prayer of Solomon in the Second Book of Kings where he asks for wisdom to lead the people—wisdom and compassion to lead the people," Father Herber said. †

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TV

continued from page 1

mention; this season, it got 20 references over the 235.5 hours of prime time studied. References to pornography quadrupled, and even higher increases were found for references to genital sex, kinky sex and masturbation. References to homosexual sex shot up a whopping 2,650 percent, according to the study.

The numbers for foul language are similarly bleak. In 1989 CBS was the foul-language leader, but because foul language increased fivefold over the past 10 years, CBS' 1989 numbers would have trailed the pack in 1999.

The use of every kind of vulgar word was up substantially from decade to decade. And some terms too vulgar to print here that weren't uttered at all on TV in 1989 were used with double-digit frequency over the first four weeks of the new season.

UPN led all networks with 3.13 instances of violence per hour and 13.74 instances of foul language per hour.

L. Brent Bozell of the Parents

Television Council said the high numbers are largely attributable to one show: "WWF Smackdown!," a wrestling program that accounts for 20 percent of UPN's prime-time schedule. Those numbers are likely down after three major sponsors, including AT&T, pulled their ads from the show by 1999's end after consumer complaints about "Smackdown!" crudities.

Also, the survey was conducted before the non-violent and vulgarity-free "Who Wants to Be a Millionaire" gained its current thrice-weekly time slot on ABC. NBC, CBS and Fox followed in ABC's footsteps with similar hourlong big-jackpot game shows.

At the press conference, Sen. Joseph Lieberman, D-Conn., long a foe of the daytime talk show genre, decried the "Springerization" of television—a reference to Jerry Springer, whose talk show has brought him much scorn but high ratings.

Lieberman also sounded the public-interest note in his remarks. With the FCC now considering rules for digital television, he said, now could be the time to "make some clarifications about what the public interest is today."

Catholic entertainer Steve Allen, the honorary chairman of the Parents Television Council, has been seen in full-page ads from the council decrying the "moral sewer" of today's TV in an estimated 900 newspapers.

At the press conference, Allen said, "Everybody wants freedom. Everybody wants law and order." But the two cannot be harmonized, he added.

"Every law, including the 10 wisest laws that were ever passed"—the Ten Commandments—"were placing limits on freedom," Allen said.

The views held are not the Parents Television Council's alone.

The Center for Media and Public Affairs' new study found that sexual content is featured once every four minutes on network TV, with 98 percent of all sexual content having no subsequent physical consequences, 85 percent of sexual behavior having no lasting emotional impact, and that nearly 75 percent of the participants in sexual activity were unmarried.

"The center's results came in part from watching two episodes of each of the 142 prime-time network series during the 1988-89 season.

Morality in Media, a New York-based watchdog organization, filed comments with the FCC March 28—backed by 12 other "pro-decency groups,"—chastising the FCC for failing to enforce its broadcast decency regulation.

"Government has a compelling interest in protecting adults in the privacy of their homes and children from indecent broadcast TV programming," Morality in Media said.

"For the FCC to say, 'We will consider protecting the home and children for unwanted TV indecency—but only if a viewer is able to do all the necessary preliminary work for us'—is at best arbitrary."

Allen gave a plug at the press conference to The Christophers, the Catholic-founded group whose motto is, "It is better to light one candle than curse the darkness."

Father Thomas McSweeney, The Christophers' head, says his group prefers to "embrace the culture, believing that it's more important to see the good and build on that than spend your energy boycotting, worrying, attacking what's bad."

The jury is out as to which approach will hold more—if any—sway. †

USCC urges FCC to impose public interest obligation on digital

WASHINGTON (CNS)—In comments filed March 27 with the Federal Communications Commission, the U.S. Catholic Conference urged the commission to require holders of digital TV broadcast licenses to provide free programming in the public interest.

The FCC should "impose clear, enforceable requirements that digital broadcasters ascertain the needs and interests of their communities of license and set a minimum amount to free public affairs and other free programming which meets those needs and interests," said the comments, submitted by USCC general counsel Mark E. Chopko and assistant general counsel Katherine G.

Grincewich.

"Absent specific regulations, broadcasters will continue to fail to serve the public interest using digital technology as they have while they used analog technology," the USCC said.

It cited several examples of television stations choosing not to air local religious and educational programs in favor of programs that generate revenue.

"Just because there is a new technology available to television licensees does not divest the FCC of its authority to interpret how the public interest is to be served," the USCC said.

The FCC has been granting licenses for an

additional channel for digital TV to current broadcasters who now use analog technology. The agency is currently gathering information as it prepares to develop regulations for the digital TV age.

Broadcasters are divided whether they will use the new channel to replicate their current programming using the sharper digital technology, or to use digital compression to squeeze up to six additional channels on the one new license.

"A broadcaster's obligation to serve the public interest by acting as a public trustee promotes the First Amendment rights of the public," the USCC said.

"The FCC has consistently defined the public interest over the last 60 years as requiring each broadcast licensee to determine the needs and interests of its community of license, including religious needs, and develop programming to meet them," it added. "That simple principle, applied here, is the touchstone of effective regulation of digital television."

Since federal deregulation of broadcasting in the early 1980s, "broadcasters have

failed to meet their public interest obligations," the USCC said, pointing to a 1998 study showing that commercial TV broadcasters provided only 0.35 percent of their broadcast time to public interest programs—just under one hour per week if the station was broadcasting around the clock.

By law, the airwaves over which broadcasters transmit their signals are considered public property.

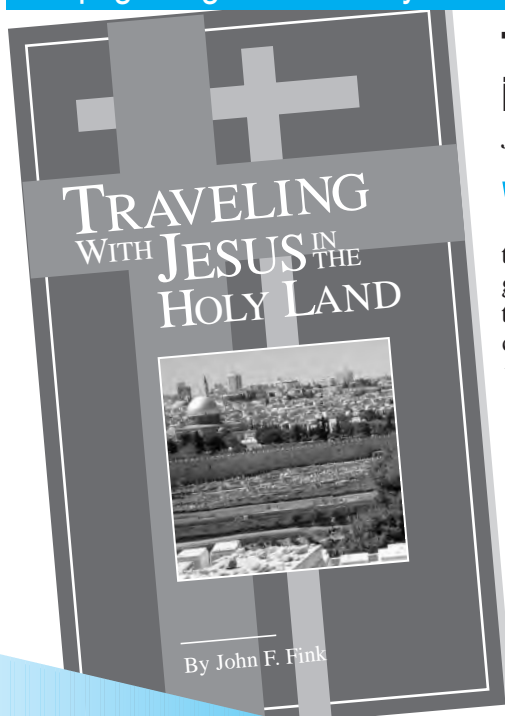
Since the first Communications Act was passed in 1934, broadcasters have been granted use of a segment of the spectrum for free as long as they aired a minimum amount of programming that served the needs of local communities. But with the 1980s deregulation, the so-called "public interest obligations" have been relaxed.

The USCC's comments included several excerpts from unnamed diocesan communications officials about the near-impossibility of obtaining free air time from TV stations.

The officials were not named because, as one Texas diocesan official put it, "I would be blackballed." †

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John F. Fink

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John F. Fink is editor emeritus of *The Criterion*, newspaper of the Archdiocese of Indianapolis and the largest weekly newspaper in Indiana. Fink is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. He lived for three months in Holy Land, studying at the Tantur Ecumenical Institute in Jerusalem.

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Paper

Listen for God's voice in the midst of daily life

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

The ability to listen to God is what keeps many people from taking God for granted.

God speaks to us in our ordinary lives. This speech may be wordless. The beauty of the sunset, the galaxies of the cosmos and the intricacy of DNA speak of the simplicity, complexity and mystery of life. Nature's wonders lead us to question their origin and goal—and our own.

God often speaks to us—wordlessly once again—through the example of others. Silent example speaks volumes.

Recently, a couple I know buried one of their sons. He was handicapped, but of course only in some ways. Twenty-two years of quiet devotion and self-sacrificing love speak wordlessly of this couple's priorities and faith. Some human actions need no commentary.

Good example points to the deeper, more important realities that may get ignored in the rush of daily living. Good example speaks to us of God's love.

Periodically the pain of change, suffering or death interrupts ordinary life and grabs our attention. It reminds us of ultimate realities. It reminds us of our mortality.

In the mysterious depths of our consciousness, when we are quiet and still, God speaks to us about our basic humanity. He shows us life's purpose. He speaks to us about loving.

Love serves others. Love humanizes us. Love endures.

Some of my friends seem to me to be “restless for God”—always seeking this

deeper love. They are present-day St. Augustines. They are not content with themselves or with the present. Their inner spirit seeks something more. Taking God for granted is far from their thinking.

One friend seeks a new mission in life.

Another friend dwells each morning in silent prayer.

A third friend hesitates between teaching and direct service to the poor.

And a fourth friend probes parenthood's virtues.

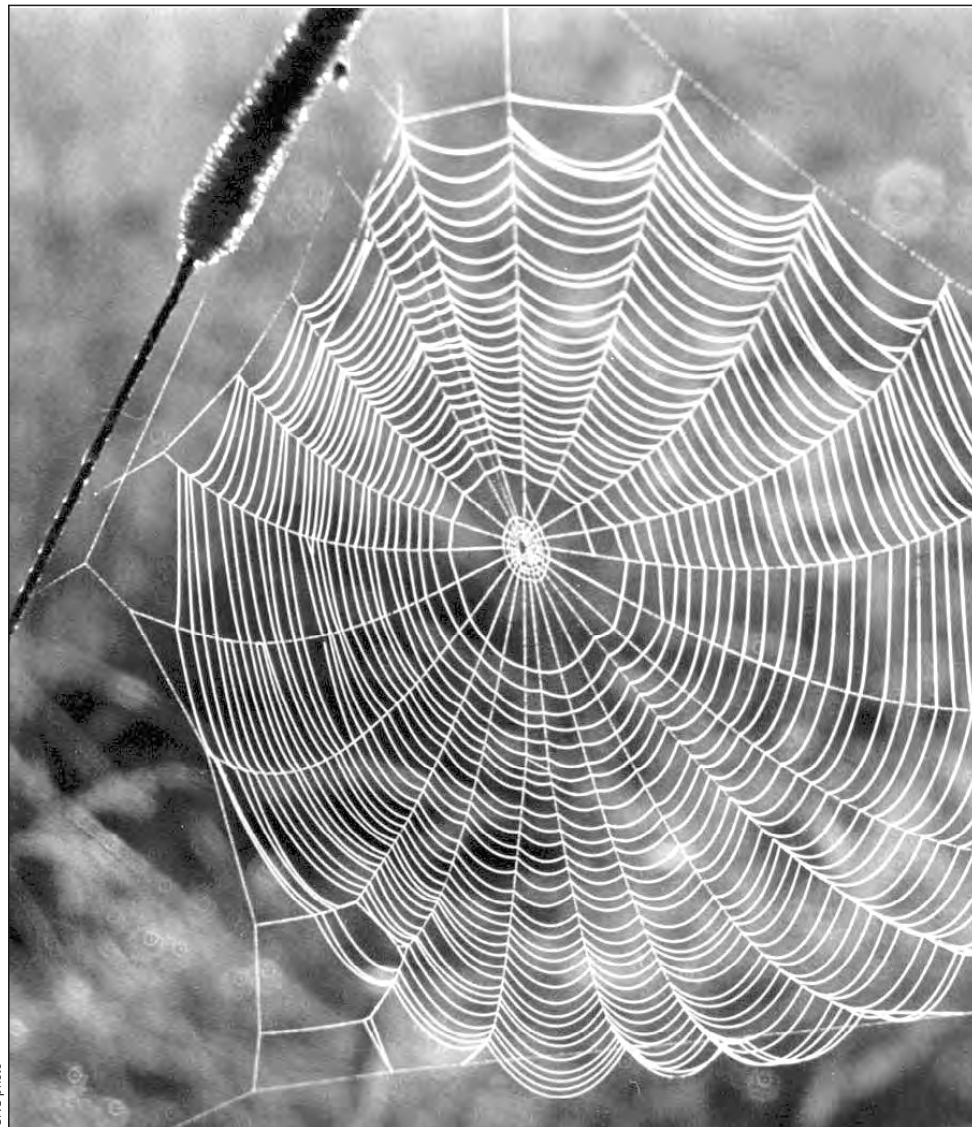
We can live each day focused on work, success, possessions, sports and entertainment. These things are all quite good in themselves. But Christians have a different way of viewing the world. Gradually they can come to see God at work amid these goods of life.

Creation's grandeur, the love of a family, the example of friends and the restless search for the deepest love speak of God's mysterious presence in our midst.

But the quick pace of ordinary living often distorts the divine message. We can't hear it clearly. Our ears tune in to other louder messages.

It's so easy, then, to just take for granted that God is there, keeping order. Still, wise people continue to try to listen.

(Oblate of St. Francis de Sales Father John Crossin is executive director of the Washington Theological Consortium in Washington, D.C. His most recent book, Walking in Virtue, was published by Paulist Press.) †



CNS photo

God speaks to us in many ways in our ordinary lives. The beauty of the sunset, the galaxies of the cosmos and the intricacy of DNA remind us of the simplicity, complexity and mystery of life. Creation's grandeur, the love of family and friends, and our faith also speak of God's presence in our midst.

Learn to take life 'as' granted, not 'for' granted

By Fr. Richard Rice, S.J.

We had lived together in community for seven years. I considered myself fortunate to know him as a brother Jesuit and a friend. Yet it was not until I visited Chuck in the hospital as he was recovering from a heart attack that I realized how deeply blessed I was to have him in my life.

Why does it take a crisis or a tragedy to awaken us to the meaning of life?

When we have things, we tend to take them for granted. That is true especially of our daily relationships, whether they be with God, a friend or family member, or a part of ourselves such as our eye-

sight or our memory.

The propensity to take someone or something for granted was true of our ancestors, and it remains true of us. We have short memories. We stay close to God and to each other as long as we are in need, but when we come into the promised lands of our lives we start thinking that our prosperity is our own accomplishment.

How does this happen? We find the work and play of our hands so attractive that we virtually begin worshiping them and ourselves. We cease reflecting on who they proceed from and what they are intended for. And we become “practical atheists” without ever rejecting God sim-

ply by forgetting to make room for God in our lives.

Pope John Paul II has asked people during this jubilee year to examine whether they live as if God does or does not exist.

Do we begin each day grateful for another day of life? Do we say thanks for meals, for our health and ability to work, for time spent with family members and friends?

If we can answer yes to those questions, we are living the reflective life. We are living as if God does exist. If we answered no to any of those questions, perhaps we need to ask ourselves how much we invite God into our daily lives.

A friend says the trick is to quit taking life “for” granted and to start taking it “as” granted. And the best bridge from the first stance to the second is gratitude.

We immerse ourselves in gratitude during the Eucharistic Prayer at Mass: “Father, it is right always and everywhere to give you thanks.”

The more that is our constant prayer, the more we are taking God as granted and the more God is alive to us and we are alive to God.

(Jesuit Father Richard Rice is a spiritual director with Loyola, a spiritual renewal resource in St. Paul, Minn.) †

Discussion Point

Prayer expresses gratitude to God

This Week's Question

Do you ever take God for granted? If so, how?

“I would say yes. A lot of times, I expect God to just take care of things. I take God for granted by not responding to him sometimes in prayer.” (Father Angelo Ossino, Aurora, Colo.)

“Yes and no. Yes, when I get too busy just thinking about my own agenda. No, when God gets my attention through creation, worship or my encounters with other people.” (Dr. Harry Kocurek, Edmond, Okla.)

“No, I don't. I wouldn't. God's always there for me,

and I know I have to pray to him to maintain and build my faith.” (Irene Gora, Montpelier, Vt.)

“I take other people for granted. Why should God be any different? But like all the others, I know that God loves me. Praise God!” (Father George Mauck, Carlyle, Ill.)

Lend Us Your Voice

An upcoming edition asks: What steps can parents take to know their teen-agers more fully?

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



CNS photo

From the Editor Emeritus/John F. Fink

Top events of second millennium: Papacy changed

(Ninth in a series)

I believe that the most important thing that happened in the Church during the 19th century was the creation of the modern papacy. When Pope Pius IX died in 1878, the papacy was changed considerably from what it was when he was elected 32 years earlier. It lost its temporal dominion, but it gained enhanced spiritual authority.

The enhanced spiritual authority came when the First Vatican Council declared in 1870 that, under certain circumstances, the pope teaches infallibly. The loss of its temporal dominion came with the conquest of the Papal States.

From early in Church history, popes were temporal rulers over extensive lands in Italy, Corsica, Sardinia, Sicily and Africa—lands supposedly given to the pope by Constantine. As the Roman Empire collapsed and popes assumed more secular responsibilities, new possessions were added.



The Papal States themselves were born in the eighth century when Pope Stephen II asked for the aid of the Franks against the Lombards. This led to the Donation of Pepin in 756, giving the Church about a third of Italy. Popes ruled on equal terms with other monarchs. They also were involved in wars, some quite bloody, and some of the popes led troops into battle. Many of the popes were more secular rulers than spiritual leaders.

At the beginning of the 19th century, in 1809, Napoleon Bonaparte occupied Rome, took Pope Pius VII prisoner, and annexed the Papal States to France. After Napoleon was overthrown, the papal kingdom was restored in 1815. But then the residents of the Papal States got caught up in the *Risorgimento*, the Italian movement for unification. They revolted three times—in 1831, 1843 and 1845—and Pope Gregory XVI had to call on Austria to put down the revolts.

When Pius IX was elected in 1846, he tried to mollify the residents, but he refused to establish a constitutional state, as they wanted. He insisted that the tem-

poral sovereignty of the Holy See was indispensable to its spiritual independence,

In 1848, papal troops were defeated, riots broke out in Rome and the pope fled in disguise to Gaeta, south of Naples. France came to his rescue. French troops restored papal rule and the pope returned to Rome.

In 1860, papal troops were again defeated and all of the Papal States except Rome and its environs were added to the new kingdom of Italy. For 10 years the pope himself was protected by a French garrison, but on Sept. 21, 1870, Italian forces of King Victor Emmanuel II occupied Rome and the city was incorporated in the Italian state.

The Italian government bestowed on the Vatican the privilege of extra-territoriality which it still has to this day. But the large area of Italy that used to be the Papal States was no longer under the pope's jurisdiction. Instead, Vatican City State now consists of an area of 108.7 acres. Pius IX, calling himself a prisoner in the Vatican, never again left the area of the Vatican. †

Journey of Faith/Fr. John Buckel

Sports and Scripture

(Fifth in a series on the Gospel of John)

Have you ever wondered about the person who often appears on nationally televised football games, holding a large sign that says "John 3:16." He always manages to occupy a seat in the end zone, strategically located behind the goal posts.



Every time someone scores a touchdown or an extra point, this person waves the sign frantically before the television cameras, drawing attention to John 3:16. Who is that guy? Why has he chosen this particular verse as the focus of his attention?

Unless this individual (or someone else in the know) comes forward and tells us who he is, the identity of "the man with the John 3:16 sign" remains a mystery. However, one can safely say that, whoever this person might be, he obviously knows something about Scripture.

The man with the sign focuses his attention on what many consider (including me) to be the most important verse in the Bible: "For God so loved the world that he gave his only son, so that everyone who believes in him might not perish but might have eternal life."

The Bible is the book about Jesus Christ. More so than any other, this most sacred of books informs us about Jesus and what he expects of his followers. In his own unique way, the author of the fourth Gospel shares with us what he has learned about Jesus. More so than any other passage, John 3:16 informs us about Jesus and his expectations of those committed to follow him.

This passage speaks of God's dealings with humanity in a very positive and upbeat fashion. First of all, John reveals to us why God sent Jesus into our world. It was out of love alone. This point should be brought to mind whenever we think of the passion and death of Jesus, in particular, on Good Friday. One has a natural tendency to be saddened on hearing about the suffering of Jesus and even feel partly responsible because of one's sins.

Viewed in a different light, the suffering and death of Jesus can give us new reason to rejoice and celebrate.

Whenever one calls to mind the passion, one can also call to mind Jesus' motive for undergoing such hardship, as stated in John 3:16, that is, out of his great love for us. If that is, in fact, the case, then the obvious conclusion is: "I must be very precious in the eyes of God if he thought enough of me to allow his Son to undergo such terrible suffering and pain on my behalf."

The fourth evangelist assures us that Jesus came into our world with a "positive agenda." It was not to condemn and punish human beings but to save and empower them with the gift of eternal life.

God could have snapped his fingers and said, "Forgiven!" And all of humanity would have been saved from sin. However, God chose to take a more active role by sending his only begotten Son into our world to die a horrendous death. In doing so, he made it obvious that he has a deep, deep love for human beings.

It is up to all of us, in our own unique way, to demonstrate to the world that our lives have been touched in a powerful way by divine love.

(Father John Buckel, a priest of the Archdiocese of Indianapolis and an associate professor of Scripture at Saint Meinrad School of Theology, is a regular columnist for The Criterion.) †

Cornucopia/Cynthia Dewes

Symbolizing what's best in life

By the time we become "wo(men) of a certain age," most of us can find meaning in almost any old thing. Symbols seem to take on a life of their own, and we tend to see portents and gravity at every turn.

For example, most of us would agree that human relationships offer us lessons, both about ourselves and about others. By the time we've been around a few years these lessons usually are not only plentiful, but also cemented into our memories and behaviors.

We may see ourselves as God's gift to the opposite sex, a fact which is either verified or shot down as we progress through life. Or, we might think that we are generally effective people, only to discover that we can't make a marriage work, our kids are a mess and we don't have any friends. The symbols of "I am" sometimes crumble, sometimes expand in ways we'd never dreamed.

Perceptions make a big difference. We may think we're pretty clever until we

meet someone in second grade, or high school, or out in the working world, who is definitely smarter than we are. So we see these folks as a threat or a challenge, or maybe just as a comfortable presence above us in the hierarchy of brains.

In children we see innocence personified and the miracle of human development. In them, we see ourselves as we were or how we wish we had remained. We see clean pages upon which we and the world write the scripts, some beautiful and some sad. And those of us who are parents and grandparents see in children our chance to live our lives over again, this time better than the first time(s) around.

Secular life abounds with symbols. We associate daffodils with springtime or coffee with waking up. We register a car as independence and freedom, speed as physical excitement and pets as unconditional affection. Food means comfort to some of us, deprivation to others, or even a booby trap on the way to health and beauty for some.

While we know that symbols are not confined to religious experience, those of us with a religious outlook certainly find them constantly evident. And we're aided

and abetted by the Church, which reinforces our natural tendencies with its beautiful sacraments and rituals, liturgy, music and decoration.

Some observers criticize the Church for these things, finding them stale and meaningless. They say people would be better served by using all our available time, energy and resources to feed and clothe the poor or to seek social justice in other ways.

But, this is to misunderstand who we are as complete creatures of God. It's true, we need physical attentions as human beings. But even more, we need attention to that innate part of us which images God. We need symbols to make us whole.

At this time of year, God's creation helps us to understand Resurrection, with a symbolic greening of grass and trees, budding flowers, mild breezes and sunshine. The barren winter of our sinfulness melts away before the redeeming sun of Christ, the son of God. Our spiritual Lent fades in the joyful promise of our Easter.

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



The Good Steward/Dan Conway

Stewardship call is profound, practical

Life is God's gift to us. Freely and without reservation, our good and gracious God gives himself. The result is all of creation, a universe teeming with life and goodness. At the heart of God's creation is humanity—made in the image and likeness of the Creator and called to be stewards



of all God's gifts.

Every man, woman and child is called to care for, and share, God's gifts. Everything we have, and all that we are, comes to us from God as a precious and irreplaceable gift. The time we have been given here on earth, the skills and talents we have developed, and all of the material possessions come to us from God as generous gifts—to be cherished, nurtured and shared with others.

As disciples of Jesus Christ, we accept the call to follow him without counting the cost. In faith, we "let go" of any claim to absolute ownership or control—

of our lives, our possessions or our destinies. We place everything in God's hands—confident in the presence and power of the Holy Spirit. We accept our vocation as disciples of Jesus Christ who are invited, and challenged, to make stewardship a way of life.

The call to stewardship is a profound, spiritual experience. But it is also very practical—affecting all aspects of our daily lives. Once we embrace stewardship as a way of life, we find that life is different:

- Relationships, especially among family, friends and co-workers, are influenced by a new spirit of generosity and sharing.
- Time is no longer "wasted" but is cherished as a gift to be used wisely and well—for the things that matter most.
- Gratitude becomes a dominant influence in our lives—teaching us to rejoice over our many blessings and to place all our hope in God's provident care and abundant mercy.
- Money matters (earning, saving and spending) become means to an end, not ends in themselves. We share gener-

ously what we have because God has been generous to us.

- Caring for the world around us (air, water and land) and for the communities we form (neighbors, cities and nations) become a sacred duty, the responsibilities of good stewards and good citizens.
- Providing for the Church (eucharistic stewardship) becomes much more than a weekly "obligation." It becomes a privileged opportunity to give back (with increase) the many gifts we have received "from Thy bounty through Christ our Lord. Amen."

The call to stewardship is intimately linked to the Lord's invitation to "Come, follow me." As disciples of Jesus Christ, we are the beneficiaries of God's special grace. But we are also responsible for nurturing God's gifts and sharing them generously with others.

(Dan Conway is a writer, teacher and consultant who specializes in the integration of stewardship principles with the practice of professional fund raising.) †

Fifth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 9, 2000

- Jeremiah 31:31-34
- Hebrews 5:7-9
- John 12:20-33

The Book of Jeremiah supplies the first reading for this Lenten weekend.



Jeremiah is regarded as one of the great prophets. Over the centuries, the devout have turned to his writings for guidance and encouragement. Few of them have been disappointed in the process. He wrote with a special brilliance, and his words are never vague or obscure.

Certainly one of the worst moments in the long history of God's people was their exile to Babylon, but the times preceding the exile were terrible, too. The country, given by God, cherished as the "Promised Land," was barren and in waste. Many people died.

The people involved in the trek to Babylon had never known anything but their native land. Forced to move to Babylon, they surely were filled with intense fear and great rage. After all, Babylon, the great, shining capital of the powerful Babylonian Empire, represented the triumph of human sin and conniving over God.

Far from ignoring the truth in the matter, Jeremiah met the fury and despair of his people directly. He told them, in effect, that they had brought this terrible turn of events upon themselves. God had not decreed that they must suffer. God had not deserted them. Rather, they had forsaken God.

For Jeremiah, as with the other prophets, those who forget God reap the whirlwind.

However, while calling a spade a spade, Jeremiah comforts the people. God will redeem them. They will not perish. The Covenant, the bond between them and God, will endure.

The Epistle to the Hebrews is the second reading this weekend.

As usual throughout this eloquent work in the New Testament, the section included in this weekend's Liturgy of the Word is a magnificent exaltation of Jesus as Lord and as the perfect Lamb of God.

In Jesus is true union with God. Through Jesus, the pious encounter God. Because of Jesus, their prayers and supplications are heard and lavishly answered. He is the source of eternal life.

St. John's Gospel furnishes the last read-

ing in this liturgy.

The passage soars in its eloquence and in the brilliance of its revelation. However, all is not blissful. Dark clouds encircle the sun. Jesus is the Lord, the Son of God and the Redeemer.

But Jesus will meet people intent on crushing the Gospel, people who are willing to ignore, and even compete with, God.

This weekend's reading is from a much longer passage. It is a long instruction provided by Jesus for the Twelve. The apostles, after all, were the select, the chosen and the privileged followers of Jesus. He gave them the most intense of messages, on this occasion as well as many other times.

The imagery is quite agricultural. Such depictions as the grain of wheat occur often in the Gospels. The Holy Land in the early decades of the first century A.D. was an agrarian society. Even if a person did not work or live on a farm or in shepherding sheep, agriculture was everywhere in sight.

In this passage, the dark side of the story is the death of Jesus. It will be soon. His enemies are conspiring. Good Friday is not far away. Yet, even so, Jesus will be victorious. He will triumph. He will live.

Reflection

This weekend, the Church moves us to the threshold of Holy Week. In seven days, we will reassemble for the impressive liturgy of Palm Sunday.

Only a short time remains for us to make good our Lenten resolutions. In fulfilling the Lenten resolution to be more strongly united with Jesus, we are not giving ourselves a spiritual luxury, but an absolute necessity.

Thus, the Church this weekend is blunt. It even employs the blunt words of Jeremiah to make its point.

Sin has brought havoc into the world. Personal sin has brought heartbreak at times, even eternal death, into our own individual lives.

Nonetheless, as ever throughout history, God redeems and saves. God loves us. It was God's love that sent Jesus into time and space to lead us to eternal life.

The Gospel is our guide, but Jesus is more than a leader pointing the way. As the second and third readings attest, Jesus is the perfect and true sacrificial lamb whose very offering of self and divine love unites us with God.

More than anything else in life, we need God. In Jesus we possess God. However, the choice belongs to us. We accept God, or we do not. Lent is the occasion to refine our focus and our intention. Again, we need God. Again, God lovingly awaits us. †

Daily Readings

Monday, April 10
Daniel 13:1-9, 15-17, 19-30,
33-62
or Daniel 13:41c-62
Psalm 23:1-6
John 8:1-11

Tuesday, April 11
Stanislaus, bishop and martyr
Numbers 21:4-9
Psalm 102:2-3, 16-21
John 8:21-30

Wednesday, April 12
Daniel 3:14-20, 91-92, 95
(Response) Daniel 3:52-56
John 8:31-42

Thursday, April 13
Martin I, pope and martyr
Genesis 17:3-9
Psalm 105:4-9
John 8:51-59

Friday, April 14
Jeremiah 20:10-13
Psalm 18:2-7
John 10:31-42

Saturday, April 15
Ezekiel 37:21-28
(Response) Jeremiah 31:10-13
John 11:45-56

Sunday, April 16
Palm Sunday of the Lord's
Passion
Mark 11:1-10
or John 12:12-16
Isaiah 50:4-7
Psalm 22:8-9, 17-18a, 19-20,
23-24
Philippians 2:6-11
Mark 14:1-15:47
or Mark 15:1-39

Question Corner/Fr. John Dietzen

The Church no longer observes some feast days

Q My question stems from our Holy Father's recent visit to Mount Sinai, at the monastery of St. Catherine of Alexandria. Our religious community formerly observed her feast on Nov. 25, with much celebration. I know the same was true even in other countries.



Since around 1970, her feast has been eliminated from the breviary and from the sacramentary. With the interest newly shown in her life, why is her name still removed? Such an attractive personality could draw numerous religious elements together, including Greek and African Christians. (Illinois)

A As has happened at other times in the history of the Church, names of some saints, which had accumulated over the years, were eliminated from the annual calendar of feasts in the revision of the missal around 1970.

One criterion used in the process was the general relevance of a particular saint to the whole Christian world. Very few of the saints canonized by Pope John Paul II, for instance, will find their way onto the list of celebrations for the universal Church.

They may well be honored more in their own locality, where their lives and virtues are better known. The pope himself seems to hint at that by often canonizing Koreans in Korea, Poles in Poland and so on.

Another criterion is the authenticity of information about that saint's life.

St. Catherine has been honored as a saint for hundreds of years, in the East and later on in the West. Churches were named in her honor. Hers was one of the heavenly voices St. Joan of Arc claimed to hear.

We know absolutely nothing for sure about her. Descriptions of her exploits and martyrdom are known to be historically unreliable. This is not to claim she never existed. The widespread devotion and honor given to her by Christians for hundreds of years, and apparent evidences of the influence of her prayers, are always significant for the Church in matters like this.

When it comes to saints celebrated each year by the universal Church, however, effort is made to focus on those about whom there is sufficient knowledge to

make them helpful models and signs of God's presence to the rest of us.

Because of her purported conversions of many pagan Romans with her learned Christian teachings (about 310 A.D.), St. Catherine is the patron of philosophers, teachers, women students and others.

As news reports noted at the time of the pope's visit, her body is said to repose in the monastery at Mount Sinai. Her feast is still Nov. 25.

Q Not long ago, you discussed intercommunion with "other Catholic Churches." You called them Eastern Churches, but what are they? This seems to deny what I thought we always believed, that there is one Catholic Church. Who are these others? Are they Catholic? (Texas)

A In the creed we recite together every Sunday, we do proclaim belief in "one, holy, Catholic and apostolic" Church.

Perhaps most Catholics are like you and are unaware that there are 22 Catholic Churches in the world who profess that faith. One of them, and by far the largest, is the Latin, or Roman, Church.

They all have the same sacraments, profess the same basic Catholic doctrines and believe in the primacy of the bishop of Rome in the universal Church.

The other 21 Churches are called Eastern primarily because they trace their origins to the eastern part of the Roman Empire, which later became the Byzantine Empire. Many of their traditions and customs reflect quite different cultures than the primarily Western European cultures that have influenced the Roman Church.

In other words, the differences go beyond simply different ways of celebrating the Eucharist. Each of them has its own rich heritage of feasts, devotions, Church structure and other elements of faith life which deserve to be part of the continuing life of the Church.

As the Vatican representative to an assembly of these Churches said several years ago, the reason for the existence of the Eastern Catholic Churches is that they might contribute their valuable and unique gifts to the universal Church. Because of separations that occurred through the centuries, most of these Churches have correlative Orthodox Churches which are larger, but are not in full communion with the bishop of Rome. †

My Journey to God

Divine Springtime

Eternal Father
You sent our Lord Jesus Christ
as the Divine Springtime
blooming from our humanity.
Through the intercession
of St. Joseph
who weathered all the seasons
of his life
in the company of Jesus
and with serene trust
in Your unfailing providence,
grant to us and to those we love
the confidence we need
to walk with Jesus
through the days
of both light and darkness
with a sure step
and a joyful heart



Photo by Mary Ann Wyand

giving glory to Your loving care.
We ask this through Christ our Lord,
Amen.

By a Carmelite of Terre Haute

(This poem was written by one of the Discalced Carmelite sisters of the Monastery of St. Joseph at Terre Haute.)

From the Archives



Early French missionary

Father Hippolyte Du Pontavice (called "Dupo" by Bishop Jacques M. Maurice Landes d'Aussac de Saint-Palais and others) was one of the early missionaries to the Diocese of Vincennes (now the Archdiocese of Indianapolis).

A Breton, he was recruited for the Vincennes mission in 1836 by the diocese's first bishop, Simon Guillaume Gabriel Bruté de Remur. Du Pontavice was the first priest ordained by Célestin de la Hailandière after he became the second bishop of Vincennes in 1839.

Du Pontavice, still a deacon, came to the U.S. in 1839 with other missionaries: Father Auguste Martin, who was in charge of the group; Father Louis Ducoudray; August F. Bessonies, a deacon; Roman Weinzopfel, a subdeacon; John Guéguen, Francis Fischer, and Joseph Hamion, all in minor orders; Martin Stahl; Ernst Audran, 16, the nephew of Bishop de la Hailandière; and Alphonsus Munschina, who would enter seminary in America. Most would play important roles in the early life of what would become the Archdiocese of Indianapolis.

After his ordination to the priesthood, Father Du Pontavice was sent to work among the Irish immigrants at the mission in Joliet, Ill. (then a part of the Vincennes Diocese), where he served from 1840-1844. Joliet was then known as Juliet or Mount Juliet.

Returning to Vincennes in 1844, he became superior of the seminary at Vincennes, replacing Father Auguste Martin. However, during this time, he also continued serving as pastor at his parish in

Washington, Ind.

He was named pastor of St. Michael Parish, in Madison, in November 1847, succeeding then Father de Saint-Palais. Madison at this time was a booming river town and seemed destined to become the largest and most important city in Indiana.

However, when Bishop de Saint-Palais spoke of having the see transferred to Madison from Vincennes, Du Pontavice and others opposed the idea. They recognized that Madison had reached its peak of influence. In an 1849 letter to Bishop de la Hailandière, who had resigned as bishop of Vincennes in 1847 and had retired to France, Du Pontavice wrote, "Monseigneur de Saint-Palais is determined to come here to live. [Father John B.] Corbe and I, Mother Theodore [Guérin] and others have done everything possible to dissuade him. ... He has it in his head, however, and it seems that what he has in his head is not in his heels." (The bishop later changed his mind about moving the see city, but it would be nearly 50 years before the see was transferred from Vincennes to Indianapolis.)

Du Pontavice served as vicar general from 1846-1848 (under de la Hailandière and his successor Bishop John Stephen Bazin) and from 1849-1874 (under Bishop de Saint-Palais).

Father Du Pontavice died 1874 at Madison and is interred there. This photograph is part of his personal collection, which is kept in his photo album dating to about 1870. †

CHAPLAIN

continued from page 1

The priest said he has received a warm welcome from House members and others

at the U.S. Capitol. "So many of them are saying, 'I'm glad you're here and I'm so glad we're putting this controversy behind us,'" he said. "Even the staff people. The guards. ... It's been wonderful."

The controversy to which Father Coughlin referred involved the nomination of the Rev. Charles Wright, a Presbyterian minister, by House leaders despite a bipartisan selection committee's recommendation of Father Timothy O'Brien, a Marquette University professor of political science.

Critics had accused the House leadership of anti-Catholic bias when Father O'Brien was not selected for the chaplain's post.

Before Father Coughlin's appointment, no Catholic had served as chaplain of the House in its 211-year history.

Father Coughlin said his primary focus as chaplain will be to serve the members of the House.

"You look for inroads, the moments when you can be with people, the glimpses into their lives, the prayer with them and for them," he said.

In his first days on the job, the Chicago priest also had discovered a prayer room in the Capitol. "It's not a chapel—no services take place there—it's just a little room for silent meditation and prayer," he said.

"While I was waiting for someone today, I spent some time there," Father Coughlin added. "In the prayer room is a stained-glass window of George Washington and all the names of the states on banners. It was wonderful for me to pray and immediately look for Illinois, and then expand my prayer to all the states." †

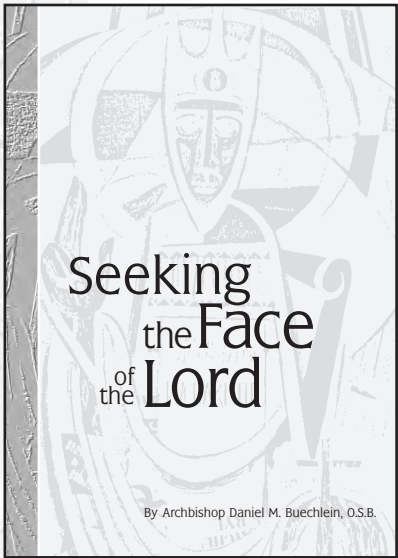
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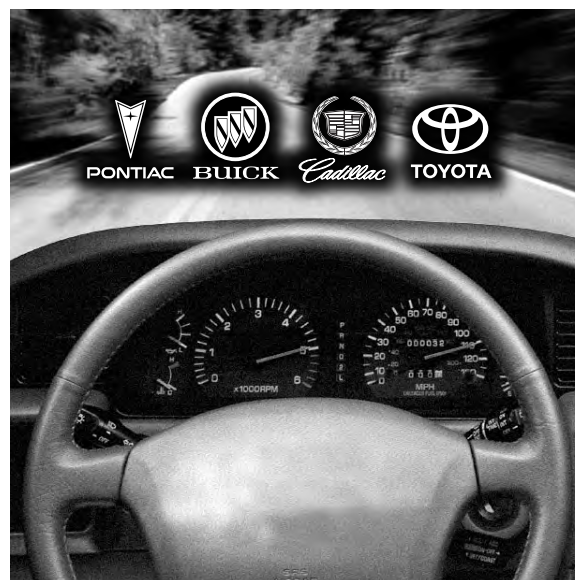
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Making a bishop: Vatican goes through many steps

VATICAN CITY (CNS)—Pope John Paul II will consider a record number of U.S. bishops' appointments in 2000, as nearly 20 bishops exceed the retirement age of 75.

Though he often opts to keep bishops on well past their retirement age, an appointment is expected soon in the Archdiocese of New York, where an ailing Cardinal John J. O'Connor recently turned 80.

In addition, four U.S. dioceses were without a bishop as of last month.

In the complicated and secretive process of searching for replacement bishops, the ultimate decision rests with Pope John Paul. But given the sheer number of appointments to make—this pope has averaged about 150 bishop nominations a year over his 21-year pontificate—he relies heavily on the information-gathering and recommendations of Vatican officials.

The selection of bishops follows four major stages, in which the nuncio—the pope's diplomatic representative in each country—plays a crucial role.

The nuncio is in charge of coordinating the search, carrying out a detailed investigation of the candidates and passing along to Rome a narrowed-down list of three names, called a *terna*.

Stage one: At the beginning of the information-gathering stage, the nuncio investigates the needs of the diocese—based on a report prepared by the former bishop or by a diocesan administrator—and collects names of possible



Cardinal John J. O'Connor gives the sign for "I love you" during a Mass for the deaf community at a Manhattan church in late January. Pope John Paul II is expected to announce soon a successor for the ailing archbishop of New York.

CNS photo

candidates from the bishops' conference and area bishops.

According to canon law, episcopal candidates must be at least 35 years old and ordained a priest for at least five years.

List of possible candidates in hand, the nuncio sends out detailed and confidential questionnaires to people "in a position to know the person's personal and moral life, and whether he's a man

sued to governing," said Philip Goyret, an ecclesiology professor specializing in bishops' appointments at Rome's University of the Holy Cross.

In addition to basic biographical and education information, the questions seek to establish the candidate's good moral conduct, doctrinal soundness, intellectual and cultural development and ability to lead.

The candidates are not officially

informed that they are being investigated, but with their closest associates answering questionnaires, they "in fact often realize what is happening," Goyret said.

Investigation completed, the nuncio sends off to Rome a list of his top three picks, ranked in order of preference, accompanied by thick dossiers he has

See BISHOPS, page 15

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Poll shows strong support for partial-birth abortion ban

WASHINGTON (CNS)—As the House of Representatives prepared to vote on banning partial-birth abortions, a new poll showed that 68 percent of Americans support such a ban.

Less than 20 percent of the respondents oppose a ban on the partial-birth abortion procedure, while 13.4 percent said they didn't know or declined to answer.

The poll, done by MarketFacts for the U.S. bishops' Secretariat for Pro-Life Activities and the Knights of Columbus, involved 1,000 U.S. citizens questioned between March 31 and April 2. It had a margin of error of plus or minus 3.1 percent.

The poll showed that women oppose partial-birth abortion more than men, and younger men and women oppose it more than older Americans.

Helen Alvaré, director of planning and information for the pro-life secretariat, said the poll results were not surprising, given the brutal nature of partial-birth abortions.

The procedure is used in late-term abortions and involves the partial delivery of the unborn child, feet first, before surgical scissors are stabbed into the base of the infant's head. The child's brain is then removed by suction, allowing for easier delivery of the collapsed head.

"There is no mistaking how strongly Americans reject partial-birth abortion," said Alvaré. "Year in and year out polls have shown enormous support (in the upper 60s percentiles) for a bill banning this procedure."

In January a Gallup/CNN/USA Today poll found that 64 percent of Americans favor banning partial-birth abortions.

"Support for partial-birth abortion, on the other hand, is quite low," Alvaré said. "Still, these numbers must be translated by Congress into a vote sufficient to overcome an expected presidential veto."

The House, which was expected to vote on the ban April 5, has twice approved similar legislation by wide enough margins to overturn a presidential veto. The Senate

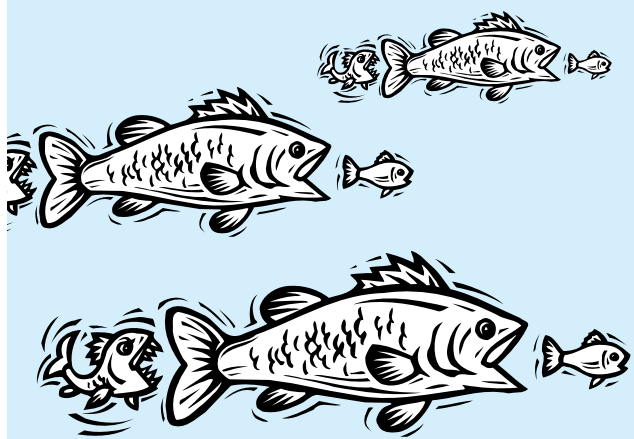
vote on the bill in late 1999 was two votes shy of a veto-proof majority. Challenges to state laws banning partial-birth abortion were to get a hearing before the U.S. Supreme Court later in April, when the court hears oral arguments on the constitutionality of a Nebraska law.

Opponents of the ban suffered a setback April 3 when the Supreme Court refused to allow the Clinton administration to participate in the arguments on behalf of Bellevue, Neb., physician Leroy Carhart, who has challenged the partial-birth abortion ban in his state.

Requests by Solicitor General Seth Waxman to participate in arguments before the Supreme Court are granted far more often than they are rejected, court observers said.

In a friend-of-the-court brief filed with the court in late March, Waxman argued that the Nebraska law is unconstitutionally vague, "fails to provide an exception to preserve the pregnant woman's health," and interferes in the relationship between doctors and patients. †

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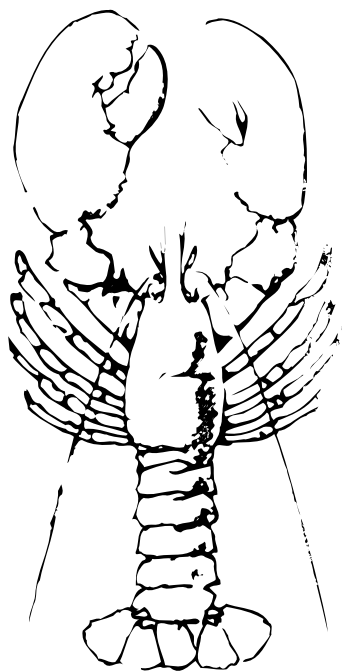
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BISHOPS

continued from page 13

compiled on each candidate.

Stage two: Except in cases concerning dioceses in missionary territories—mostly in Africa and Asia—the nuncio's report goes to the Vatican's Congregation for Bishops, which is responsible for preparing bishops' nominations for about half of the world's 3,200 dioceses.

The procedure for nominations in the world's nearly 1,000 missionary dioceses is very similar, but is handled by the Congregation for the Evangelization of Peoples.

The selection of bishops in Eastern-rite dioceses differs significantly from the Latin rite and usually follows the ancient tradition of electing bishops in synods. That process is overseen by the Congregation for Eastern Churches.

At the Congregation for Bishops, an official is assigned to check the nuncio's dossiers for completeness and, if necessary, to seek clarifications.

The official also sends the names on the *terna* to the Secretariat of State and the doctrinal and clergy congregations to see if there is any information—like negative reports—on the candidates in

their files. If the candidate is a religious, the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life is also consulted.

The complete report is then bound in book form and sent to the pope and to the cardinal- and bishop-members of the Congregation for Bishops, and a date is set for a hearing at the congregation's twice-monthly meeting.

Stage three: Of the congregation's nearly 40 members, generally only about half—those in and near Rome—attend the ordinary assemblies.

After the prelates discuss the appointment, they vote. The results are recorded and added to the ever-growing file.

Stage four: During a weekly Saturday morning appointment with the pope, the prefect of the bishops' congregation presents a summary of the findings, along with his own personal recommendation.

In the vast majority of cases, said Goyret, the pope accepts the candidate recommended by his advisers. But sometimes none of the candidates is found satisfactory; the *terna* is sent back to the nuncio and the process starts anew.

When choosing bishops, a responsibility he takes very seriously, the pope

looks especially for candidates "with guts and pluck," said Goyret.

Evangelization and mission are very close to the pope's heart," he said. "He looks for people who will give a thrust to preaching and promoting vocations."

Judging by statistics provided by the Vatican, the pope also looks for older men. The average age of the world's active and retired bishops has increased dramatically under Pope John Paul, from about 59 in 1978 to nearly 67 in 1999.

Among their peers worldwide, bishops in North America are the oldest, averaging nearly 69 years old.

While it generally takes six to 15 months from the time the nuncio's

report arrives at the Vatican to the pope's final decision, larger dioceses tend to take longer, said an informed Vatican official.

"A larger see like New York is more involved in the sense that there are more factors to consider," the official said. Special considerations may also affect the timing of an appointment, he added.

Despite mounting expectation over the naming of a replacement for Cardinal O'Connor—fueled by the cardinal's own statements—in the Vatican there was no sense of urgency.

The pope "likes to take time with these decisions," the Vatican official explained. †

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Catholic school teachers can benefit from HUD initiative

WASHINGTON (CNS)—Through a new initiative of the Department of Housing and Urban Development, Catholic and public schoolteachers can buy HUD-owned homes for half price in economically distressed neighborhoods in the school districts where they work.

The Teacher Next Door Initiative will offer an estimated 8,000 to 10,000 single-family houses, town homes and condominiums for sale to teachers at 50 percent discounts every year in HUD-designated revitalization areas.

The participating areas are low- and moderate-income neighborhoods that often have many vacant properties, but are considered by the federal agency to be good candidates for economic development and improvement.

The same group of homes are also available for sale to police officers at half price under a three-year-old HUD program called Officer Next Door.

In announcing the teacher program, HUD Secretary Andrew Cuomo said that "making it more attractive for teachers to live and work in school districts where they're needed most" can build better futures for children and neighborhoods in need.

"A good teacher can make a great neighbor—as a mentor, an inspiring role model and as a living link between the classroom and the community," he said.

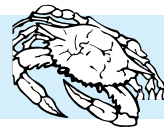
The Teacher Next Door 50-percent discount is available to state certified teachers, grades kindergarten through 12,

who are employed full-time by a school or educational agency. Each teacher must live in the home he or she buys as the individual's sole residence for at least three years.

In addition to the home discount, teachers buying homes with mortgages insured by the Federal Housing Administration, which is part of HUD, can make the purchase with a down payment as low as \$100. The Federal Housing Administration can also insure mortgages that cover costs of rehabilitating homes in need of repair.

Teachers may buy a home directly from HUD or may use a real estate broker to arrange the sale.

For more information, visit HUD's Web site at www.hud.gov/tnd/tnd.html. †



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Serra Club vocations essays

'Christ Yesterday, Today and Forever: Why We Need Priests, Sisters and Brothers to Answer God's Call in the New Millennium'

They are directly responsible for teaching the Word of God

By Adam Rumschlag

Priests, sisters and brothers are an integral part of the teaching and evangelization of the Catholic faith. Without them, the Church would have virtually no means of spreading the Good News.

Priests, sisters and brothers serve as the teachers, advocates, defensemen and evangelists for the Church.

As we are entering a new millennium, the need for lay people and clergy is more desperate than ever.



The new millennium is not a totally new environment as has been depicted in the past. It is merely a continuation of the preceding millennium, with basically the same high points and low points. Hunger, homelessness, disease, famine and lack of human rights are all still present in today's world, as they were 1,000 years ago.

This is where priests, brothers and sisters come into the picture. They are the primary force attacking these and other issues in our world today. Working for little or no money, they voluntarily put themselves in the path of disease, war and poverty so that grossly underprivileged people might have a chance to survive. They are the ones who travel to Third World countries to set up missions that

are responsible for building churches, hospitals and schools. Not only do they satisfy people's physical hunger, they satisfy their spiritual hunger with the Word of God. Priests, brothers and sisters are giving up their chance at comfort so that others might have a chance that they would never have gotten without the help of the missionaries.

Priests, sisters and brothers not only serve as missionaries, but also as local teachers, guidance counselors and representatives of God. They are directly responsible for teaching the Word of God to people who do not know God or have questions about Him. They also serve as counselors who help people to decide if they would like to serve God directly in the clergy.

Lastly, they are God's representatives who speak for and defend Him.

The purpose of having priests, brothers and sisters is to teach people the Word of God and to serve in Jesus' place by helping the less fortunate. What better time to do this than the new millennium.

(Adam Rumschlag is a member of Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese, and is a freshman at Cathedral High School in Indianapolis. He received the first-place award for the ninth-grade division of the Indianapolis Serra Club's essay contest to promote vocations to the priesthood and religious life.) †

This world needs holy people to bring people closer to God

By Kathleen Miller

As Pope John Paul said to over 21,000 youth in St. Louis, "The time for action is now."

Even though we are young and still learning, we must not wait until we are older to start relying on Jesus and the living Word of God. We must now begin to think about a vocation as a priest, brother or sister. This is

hard because of all the distractions in today's society. We are weighed down with the desire for material possessions such as nice clothes, cars, big houses and other



luxuries. These desires make it hard for us to imagine a life devoted to God with little possessions like Mother Teresa. We are also pulled away from God by the media, which encourages us to follow others, like movie stars and pop stars, and not to have a relationship with God. We must be strong in order to block out these influences. On the news, we see stories of crime and theft which make people think that it is normal to do these things. We must encourage others to block these things out too.

God promised us that there would always be his Church, even though the people in it might not always do his will. In order to keep a devoted and active Church we must have young people who are willing to commit their lives to work

for God through the Church. With the start of the new millennium, the world is changing by the minute. It is hard to keep up with this fast-paced world and still remain holy and close to Jesus. This world needs holy and devoted people to help unify the Church and the people in it and help people reform their lives to be closer to God.

An important part of religious vocations is prayer. We must pray and ask God to help us have the strength to answer the call to religious life. We must have dedicated prayer life in which we do not just pray when we need something, but have conversations with God. Many people are discouraged from religious life because they feel they are not holy enough. God would not call us if we were

not able to do his work. So we have to trust that God will guide us if we respond to his call.

We must take action now to become holy. We have to be examples for the young and the old. We can do this by letting our light shine to everyone. We must not listen to those who encourage us to do otherwise. If we do this we will be able to be a priest, brother or sister in today's society and in the new millennium.

(Kathleen Miller is a member of St. Luke Parish in Indianapolis and is in the eighth grade at St. Luke School. She received the first-place award for the eighth grade in the Indianapolis Serra Club's essay contest to promote vocations to the priesthood and religious life.) †

They seem to have a peace in their lives others are missing

By Sarah Warner

"I am the Alpha and the Omega, the First and the Last, the Beginning and the End." (Rev22:13) St. John wrote these

words around 2,000 years ago. This passage gave the people of his time hope, just as the words give us hope today. This sacred Scripture reflects how Jesus was in our past, is in our present, and will

be with us in our future as we enter the new millennium. The future of the Catholic Church depends upon the calling of the people to religious life. The decision to enter into a religious vocation is a decision I have considered.



The Roman Catholic Church is made up of many beliefs. These beliefs are carried out through leadership, faith and worship. A few of these beliefs and rituals include sacraments, prayers, liturgy and doctrines. The Church depends upon its leaders to guide it both spiritually and prayerfully. To carry out the many wonderful rites and sacraments that are unique to the Catholic faith, priests, brothers and sisters are needed. Without these special people many things, such as the Mass, cannot occur.

When I was a little girl my mom would take me to daily Mass. We would sometimes go early, so we could pray the rosary. When I entered St. Barnabas School in kindergarten, I felt comfortable reciting prayers and attending Mass. As I grew older, I became acquainted with several of the priests who were assigned to our parish. Their devotion and prayer life

caught my attention. They joyfully celebrated Mass, cried at funerals, married couples, and listened during reconciliation. Throughout it all, I noticed their deep relationship with God. I also saw how they could be human and have fun. They seemed to have a peace in their lives that others were missing.

There are many different vocations I have considered. I have thought about being a teacher, getting married and having children. I know I want to go to college, and get a good education. I have even thought about entering religious life. I like to help and serve others, and this is necessary if you want to enter religious life.

There are two saints who have had an impact on my life. St. Joan of Arc and St. Maria Goretti were young women who dedicated their lives to Jesus. They followed God's call to holiness, and even

died for their beliefs. Their courage and faith have been good examples for me.

When I consider a religious vocation, I know that if God wants me to be a sister I need to listen to his call. The Scripture "Be still and know that I am your God" (Ps46:10), reminds me that God speaks to us in the quietness of our hearts. He comes to us in stillness. We need to listen and be aware. I know that if a vocation is right for me, he will lead me in that direction. Pray, listen, be open and let God do the rest.

(Sarah Warner is a member of St. Barnabas Parish in Indianapolis and is a seventh-grade student at St. Barnabas School. She was co-winner of the first-place award for the seventh-grade division of the Indianapolis Serra Club's essay contest to promote vocations to the priesthood and religious life.) †

They show us how we can give everything to the Lord

By Christine Wernert

Christ yesterday, today and forever. The good Lord tells us, the Catholic

Church, that he will never depart or leave us. He was, is and will be with us in the coming millennium as we set goals and accomplish them in the name of God.

We need the Trinity in our lives to guide, protect and advise us in our everyday life. We can see the Lord through each other, but espe-



cially through members of the religious life. Brothers, sisters and priests show us how we can give everything to the Lord.

Brothers show us the meaning of service through their work within our Church. They provide an example of chaste service for all. Brothers tell us that anyone can love and work for the Lord through the services that they do.

Sisters give us an example of service to the Lord and Church as the brothers do. Their work is as respected as the brothers' services are. They show us that the Lord expects woman and man to love and serve Him. Through the brothers' and sisters' work and service for the Lord, the Church continues to see examples of the

work of the Holy Spirit in everyday lives.

The priests' duty and commitment to a parish reflects the work of brothers and sisters. But they are ordained to provide the people with their daily food: the Body and Blood of Christ. Without the priests, we would not have the soul-enriching sacraments. No one would be forgiven of mortal sin, no one would receive the most precious Lord in the Eucharist, and the sick or those who wish to convert would have no one beside them in their journey to God. God would have no one to lead His Church through difficult or peaceful times.

The Lord has enlivened the lives of many people through the work of those in the religious life. I myself am confident

that the Lord has called me to life as a sister. For without the words, actions and ways of these people, the Church would crumble, and the flock of the Lord would be in the midst of wolves without a Good Shepherd. That is why we as followers of Christ must continue to pray for these special children of God, and for those hearing the call to a vocation within the religious life.

(Christine Wernert is a member of St. Luke Parish in Indianapolis and is a seventh-grade student at St. Luke School. She was co-winner of the first-place award for the seventh-grade in the Indianapolis Serra Club's essay contest to promote vocations to the priesthood and religious life.) †

The Active List

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

April 7

St. Augustine Home for the Aged chapel, 2345 W. 86th St., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Praise, Mass and healing service, 7 p.m.. Information: 317-872-6420.

St. Nicholas Hall, 6461 E. St. Nicholas Dr., **Sunman**. Fish fry 4-7 p.m., adults \$6, children 6-12 \$3.50.

April 7-9

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Silent retreat on the Eucharist. Information: 317-545-7681.

April 8

Holy Name Parish, 21 N. 17th Avenue, **Beech Grove**. Spring rummage sale, 8 a.m.-3 p.m. Information: 317-784-5454.

St. Anthony Parish Center, 379 Warman Ave., **Indianapolis**. April rummage sale, tools, clothing, appliances, 9 a.m.-5 p.m.

April 8-12

Sacred Heart Church, 1530 Union St., **Indianapolis**. Parish mission, Mass 5 p.m.

April 9

Our Lady of Perpetual Help Church, 1752, **New Albany**. Golden Jubilee Concert including Brahms's *Requiem*, Indiana University Southeast Concert Choir, 6:30 p.m., reception. Information 812-944-1184.

Mary's Schoenstatt, **Rexville**, "Who are You, Really?" 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. Email: eburwink@seidata.com.

April 11

St. John the Evangelist Rectory, 126 W. Georgia St., **Indianapolis**. Msgr. Bosler lecture series, 7-8:30 p.m. Information: 317-635-2021.

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild business meeting, 12:30 p.m.

April 11, 12

Marian College campus, **Indianapolis**. Saint Meinrad School of Theology, Exploring Our Faith Workshop: "Dying for Love: The Passion of Jesus Christ," Father John Buckel, 7-9 p.m. Information: 317-955-6451.

April 14

Little Flower School cafeteria, 4720 E. 13th St., **Indianapolis**. Lenten Fish Fry, 5-8 p.m., Children's Stations of the Cross, in church, 6 p.m. Information: 317-357-8352.

April 15

Benedict Inn, 1402 Southern Ave. **Beech Grove**. Day of reflection for RCIA participants, Benedictine Sister Antoinette Purcell and Charles Gardner, 9 a.m.-3 p.m., Information: 317-788-7581.

April 16

St. Anthony Parish, **Morris**. Four-parish Right-to-Life benefit breakfast, 7 a.m.-noon (slow time), free-will offering. Information: 812-623-2348.

Stokely Mansion, Marian College, **Indianapolis**. Calcutta Gift Gathering Party, fashion show to benefit Cardinal Ritter High School, 2 p.m. Information: 317-927-7825.

Recurring

Daily

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

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

Weekly

Sundays

Holy Rosary Church, 520

Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

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

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

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

Mondays

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

Tuesdays

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

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

St. Anne Parish, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.

Wednesdays

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

Our Lady of the Greenwood Chapel, 335 S. Meridian St.,



"Seven hundred wives? He must've had a lot of in-law problems."

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Greenwood. Rosary and Chaplet of Divine Mercy, 7 p.m.

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

Thursdays

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

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

St. Patrick Church, Shelby St., **Salem**. Prayer service, 7 p.m.

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

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

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

Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian, **Indianapolis**. Adoration of the Blessed

—See ACTIVE LIST, page 19

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The Active List, continued from page 18

Sacrament, 12:30-7 p.m. followed by Benediction and Stations of the Cross.

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

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

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

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Eucharistic adoration, one hour after 8 a.m. Mass.

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

Saturdays

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

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

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

Monthly

First Fridays

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

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

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

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Eucharistic adoration after 8 a.m. Mass-noon.

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

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

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

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

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

First Saturdays

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

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

Our Lady of the Greenwood Church, 335 S. Meridian St.,

Greenwood. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

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

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

Second Mondays

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

Second Tuesdays

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

Second Thursdays

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

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

Third Sundays

Mary's Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South., 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m.,

Father Elmer Burwinkel. Information: 812-689-3551..

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

Third Saturdays

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

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Brebeuf Jesuit wins two state titles on same day

By Bev Gallagher

Special to The Criterion

Saturday, March 25, was a blue-ribbon day for students, faculty and staff at Brebeuf Jesuit Preparatory School in Indianapolis.

In addition to winning the Indiana High School Athletic Association Class 3A boys' state basketball Championship, the school captured its first-ever Class A state speech championship.

The Indiana High School Forensics Association's (IHSFA) state speech finals were held at North Central High School in Indianapolis, with students from 89 schools competing in 13 different categories. Fourteen members of Brebeuf Jesuit's

speech team competed against students from 28 other Class A high schools throughout the state.

Individual winners in the state speech finals were senior Kathy Riddlebarger and junior Tim Heck, who finished third and fourth in foreign extemporaneous; senior Matt Wallace, a semifinalist in original oratory and oratorical interpretation; and seniors Mike Taliercio and Andy Brandmaier, semifinalists in the discussion category.

For their team win, Brebeuf Jesuit students received a two-foot state championship trophy for the school.

Bill Hicks coaches Brebeuf Jesuit's speech team, and Kim Blanchard is the assistant coach. During the 33 years Hicks has coached school forensic teams, some of

his students have won state as well as national championships, but this is the first time his speech team has captured a state title.

For Hicks, March 25 was a day unrivaled for busyness and emotions. He began the day at 6:30 a.m. at North Central, helping set up for the speech tournament.

As the official bus driver for the Brebeuf Jesuit Braves boys' basketball team, Hicks had to leave the speech tournament at 3:30 p.m. to drive the team bus—following a motorcycle police escort from the school to Conseco Fieldhouse—downtown for the IHSAA Class 3A boys' basketball championship game.

Following the Braves' win, Hicks drove the team back to the school for a celebra-

tion, then returned to North Central to wind up the speech tournament and find out how his team fared in the competition.

When Adam Krupp, a Brebeuf student teacher from Purdue University, saw Hicks, Krupp said, "Did you hear? We won!"

Hicks replied, "I know we won, but how did our speech team do?"

Krupp explained, "Your kids won the state speech championship!"

Several days later, Hicks said he was still "on Cloud Nine. I can't top last Saturday. It doesn't get any better than that. Maybe I should think about retiring!"

(Bev Gallagher is the public relations director for Brebeuf Jesuit Preparatory School in Indianapolis.) †

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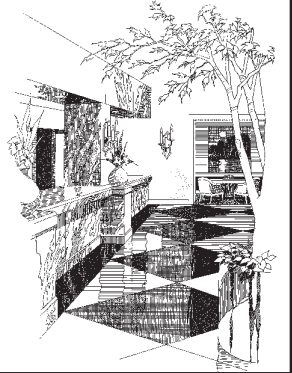
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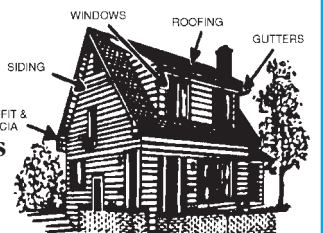
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Rest in peace

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.

BOOTH, James Robert, 79, St. Michael, Bradford, March 22. Brother of Margaret Becht, Roberta Black, Wilma Edringer, Loretta Schenck, Eugene, John, Russel and Vincent Booth.

BRACKMANN, Ambrose J., 81, St. Anthony of Padua, Morris, March 30. Father of Joseph and Raphael Brackmann. Stepfather of Ella Mae Hess and Larry Emery. Brother of Harry Brackmann.

CARROLL, Thomas E., 84, Our Lady of Perpetual Help, New Albany, March 22. Husband of Marian R. (Miller) Carroll. Father of Kathleen Adams, Bonnie Lanke, Bruce and Thomas Carroll. Grandfather of nine. Great-grandfather of four.

CORABI, Gabriel, 77, St. Matthew, Indianapolis, Jan. 20. Husband of Emma Corabi. Father of Anita Corabi.

DARLING, Rose Marie, 77, St. Martin, Yorkville, March 19. Mother of Lisa Laughlin, Lori Damsky, Christine, Neil and Philip Darling. Sister of Ella Schmidt. Grandmother of six.

DALY, Agnes Bridget (Flannery) Daly, 92, St. Lawrence, Indianapolis, March 20. Mother of Daniel Daly. Sister of Jack Flannery. Grandmother of six. Great-grandmother of five.

FINCH, William J., 50, St. John the Apostle, Bloomington, March 25. Husband of Jackie Sheckler-Finch. Brother of Sandra Hansen.

HOFF, Irma, 87, St. Paul, New Alsace, March 27. Mother of Donna Hoff and Carol Voorhees. Sister of Evelyn Hornbach. Grandmother of three.

HUNT, Richard L. "Rick," 48, St. Lawrence, Indianapolis, March 20. Son of Pauline Hunt. Brother of Pamela Wright and Robert Hunt.

LANGER, Imogene G. (Weddle Murt) Langer, 91, St. Pius X, Indianapolis, March 25. Mother of Nancy Worysz, Jo Ann Casey and John E. Murt. Sister of Marian Davis and Harold Weddle. Grandmother of 11. Great-grandmother of 19.

LEWIS, Loretta M., 91, Our Lady of Perpetual Help, New Albany, March 20. Wife of Gerald J. Lewis. Aunt of several.

MANCUSO, Elizabeth Ann (Tull), 66, Prince of Peace, Madison, March 21. Mother of Nancy Vestal. Grandmother of one.

MARCHINO, Fay (Olmstead), 90, St. Joan of Arc, Indianapolis, March 18.

Mother of Patricia Holland, Mary Ann Witchger and Robert Marchino. Grandmother of 10. Great-grandmother of 15.

MARTINEZ, Hugo, 78, St. Gabriel, Indianapolis, March 13. Mother of Bryan and Steve Martinez. Sister of seven. Grandmother of two. Great-grandmother of one.

McALLISTER, Lois A. (Hagerdon), 47, St. Paul, Tell City, March 16. Wife of Lloyd McCallister. Mother of Lisa Kessens and Leslie McCallister. Daughter of Louise (Mitchell) and Ray Hagerdon. Sister of Janice Flamion, Karen Doogs, Judy Schneider, Donna Seamon and Linda Vojtaskovic.

MEECE, Linda L., 59, St. Augustine, Jeffersonville, March 22. Wife of Louis H. Meece. Mother of Karen Williamson, Jeffrey Hartlage, Mary Michelle, Patrice, John and Michael Meece. Sister of David and John Luken. Grandmother of four.

MOORMAN, Pauline A., 100, Holy Family, Oldenburg, March 29. Mother of Katy Schroeder, Justin and Don Moorman. Grandmother of 16. Great-grandmother of 26.

MULLEN, William J., 90, Sacred Heart of Jesus, Terre Haute, March 21. Father of Rose M. Sullivan. Grandfather of six. Great grandfather of 13.

POPP, Esther Martha, 92, St. Joseph Hill, Sellersburg, March 16. Mother of Joan Renn, Esther Wheatley, Barbara Beaven, George, James, Merlin and Maurice Popp. Sister of Joseph Bauer, Betty Day and Mary Hamilton. Grandmother of 33. Great-grandmother of 42. Great-great-grandmother of three.

RAKE, Catherine (Rosenberger), 93, Holy Family, New Albany, March 18. Mother of Juanita Beach, Gilbert and Melvin "Corky" Rake. Grandmother of four. Great-grandmother of eight. Great-great-grandmother of one.

SCHOETTELKOTTE, Stella M., 87, St. Peter, Brookville, March 16. Mother of Estelle Gesell, Rita Erhart, Clare McCool, Ellen Rauch, Regina Kunkel, Franciscan Missionary Sister for Africa Anne Schoettelkotte, Bernie, Charles and Gene Schoettelkotte. Grandmother of 23. Great-grandmother of 27. Great-great-grandmother of four.

SMART, George S. Jr., 83, St. Joan of Arc, Indianapolis, March 23. Husband of Mary Helen Smart. Father of Victoria Monroe and George S. Smart III. Grandfather of four.

STINSON, Cletus Andrew, 39, St. Mary, New Albany, March 26. Husband of Carol J. (Bohn) Stinson. Father of Karen R. and Kelly M. Stinson. Son of Edwina Stinson. Brother of Antoinette Thompson, Linda Clark, Janice Cottrell, Kaye Taylor, Sherry Landrum, Marsha Webb, Carolyn Gibson, Martha Meyer, Mary Davidson, Tammy Vincent, Percy, Delma, Charlie, Larry, Joe and Roger Stinson.

STRICKLAND, Robert Hedge, 15, St. Pius X, Indianapolis, March 23. Son of Patricia and Raymond Strickland. Brother of Katie, Laura, Mark and Mike Strickland. Grandson of Rosary Hedge and Albert Strickland. Great-grandson of Angelin Mangano.

TRAPP, Dorothy L., 91, St.

John the Apostle, Bloomington, March 18. Mother of Michael Trapp. Sister of Mary Mouzin. Grandmother of four. Great-grandmother of one.

WINTER, Clayton, 72, St. Agnes, Nashville, March 29. Husband of Eleanor Winter. Father of Carole Williams, Missy Williamson and Steve

Winter. Brother of Robert Winter and Carol Adams. Grandfather of four. Great-grandfather of two.

ZEPS, Francis, 100, Holy Name, Beech Grove, March 24. Husband of Maria (Kudeiko) Zeps. Father of Leopold and Maurice Zeps. Grandfather of one.

Benedictine Sister Mary Evangela Brenner ministered as teacher



Benedictine Sister Mary Evangela Brenner, a teacher in Catholic schools for 50 years, died in Beech Grove on March 24 at the age of 87.

A funeral Mass was celebrated at the Our Lady of Grace Monastery chapel on March 27.

Sister Mary Evangela first entered the Benedictine community at Ferdinand in 1929, made temporary vows in 1931 and perpetual vows in 1934.

She was a founding member of the Our Lady of Grace Monastery in Beech Grove.

She taught in schools at St. Joseph in Clark County; St. Columba in Columbus; St. Mary-of-the-Knobs in Floyd Co.; St. Boniface in Fulda; St. Pius X in Indianapolis; St. Paul in Tell City; St. Pius in Troy; in the Evansville Diocese and in Missouri.

In 1987, the year she retired after five years in parish ministry in Columbus, she received the Senior Citizen of the Year Award from the Retirement Foundation of Bartholomew County.

Sister Mary Evangela is survived by a sister, Benedictine Sister Ernestine Brenner.

Contributions may be made to the Senior Sisters Retirement Fund; 1402 Southern Ave.; Beech Grove, IN 46107. †

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Guardian Angels Parish in Louisville, Kentucky, is searching for a full-time qualified Religious Education Director. Responsibilities include leadership and implementation of programs for adults, youth and children. Archdiocesan salary scale.

Reply to: Fr. Norman Choate, C.R.
Guardian Angels Parish, 6000 Preston Hwy.
Louisville, KY 40219

Tel: (502) 968-5421 Fax (502) 962-1080

Program Coordinator

Program Coordinator for Holy Trinity Parish. In collaboration with the Pastoral team, the Program Coordinator is responsible for the planning and implementation of programs related to the Religious Formation/Education needs for the parish. This is a 40 hour week, 12 month position. Applicants should have a B.A. in Religious Studies or a related field and be working towards Archdiocesan Catechist Certification.

Send resume before April 15th to:

Holy Trinity Parish
501 Cherrywood Road, Louisville, KY 40207
Attn: Program Coordinator Search Committee

Director of Youth Ministry

Vibrant, growing, Catholic community in suburban Indianapolis seeking energetic, charismatic Catholic possessing the desire to work with youth. Candidates should be a good communicator, creative, well organized, and willing to work as part of a team. College degree or related experience preferred. Salary plus benefits. Submit resumes to:

St. Alphonsus Catholic Church
Attn: P. Gallagher, Pastoral Associate
1870 W. Oak Street
Zionsville, IN 46077-1894

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Email: STALPHONSUSZVILL@Netscape.net

Youth Ministry Coordinator

Vibrant, growing, Catholic Community of 2000 families in west suburban Indianapolis seeks full time, self-directed person to lead Youth Ministry Program.

Must have comprehensive vision of Youth Ministry, be able to interface with adult and youth volunteers, with strong delegation and empowerment skills.

Requires faith filled individual that lives their Catholic faith as an example for others. Prefer Bachelor's degree or related experience.

Mail resume by April 30 to:

Youth Ministry Search Committee
St. Malachy Parish
326 N. Green St.
Brownsburg, IN 46112

PRINCIPAL Elementary School

Seton Catholic Elementary School in Richmond, Indiana, is seeking a principal for the 2000-2001 school year. Applicants should be practicing Catholics with a firm commitment to Catholic education and strong organizational, leadership and communication skills to lead this growing school of 380 students. Please direct inquiries to:

Mrs. Annette 'Mickey' Lentz
Office of Catholic Education
1400 North Meridian Street
Indianapolis, Indiana 46202.

PASTORAL MINISTER

Small rural parish of 200 families located in the southeast part of the Archdiocese of Indianapolis (40 miles west of Cincinnati, Ohio; just off I-74) is searching for an energetic, faith-filled pastoral minister. This position combines the traditional roles of DRE and Youth Minister in a small parish setting with enthusiastic volunteer support.

Primary responsibilities are to enhance our established youth ministry and faith formation programs including family-centered activities. Candidates should have organizational and facilitative skills to work with parish volunteers in fulfilling these responsibilities.

Must be an active Catholic. Must have a Bachelor's degree and/or experience in a field related to parish ministry.

Send resume to:

St. Joseph Parish
7536 Church Lane
W. Harrison, IN 47060
Attention: Debbie Stenger.

PRINCIPAL ST. MARIA GORETTI SCHOOL

Fast-growing, vibrant Catholic community seeks principal for its K-8 school located in Westfield, Indiana. St. Maria Goretti, with 370 students, has an outstanding reputation for academic excellence and graduating students with a strong sense of Catholic/Christian community awareness. A very supportive and faith-filled community parish offers salary and benefits commensurate with experience. Qualified candidates will possess the following:

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- **Administrative License.** Must have or be eligible for appropriate Indiana administrative license.
- **Administrative Leadership.** Must be a pro-active leader with strong communication skills and a willingness to be supportive of a dedicated teaching staff.

Interested educators should send resume/cover letter by May 1 to:

ATTN: Search Committee
St. Maria Goretti Catholic Church
17104 Springmill Road
Westfield, IN 46074

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Please send resume to:

Search Committee
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747 Harrison Avenue
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Post Office Box 4169, Evansville, IN 47724-0169
(812) 424-5536

Applications deadline: April 28, 2000

News briefs

U.S.

Philip Berrigan gets 30-month sentence for damaging A-10s

TOWSON, Md. (CNS)—Philip Berrigan, a 76-year-old former Josephite priest and longtime activist, was

sentenced to 30 months in jail March 23 for malicious destruction of property in connection with a protest last December at the Warfield Air National Guard base in Middle River, Md. Berrigan and three others, who called themselves the Plowshares vs. Depleted Uranium, hammered and poured blood on two A-10 Warthog aircraft at the base because the Warthog has a Gatling gun which fires depleted uranium. Each of the four also was convicted of conspiracy to maliciously destroy property. Jesuit Father Stephen Kelly of New York and Susan Crane of Baltimore were sentenced to 27 months in jail,

and Elizabeth Walz, a Catholic Worker member from Philadelphia, received an 18-month sentence. Each defendant was ordered to pay one-fourth of the \$88,622.11 in damages reportedly caused to the A-10s.

WORLD

Vatican installs metal detectors around St. Peter's Square

VATICAN CITY (CNS)—Significantly raising its security profile ahead of the arrival of Easter Week pilgrims, the Vatican installed airport-style metal detectors and X-ray machines around St. Peter's Square. The new security measures were expected to be operational as soon as technicians finished testing the equipment, said Passionist Father Ciro Benedettini, a Vatican spokesman. No specific threat had prompted the changes, the spokesman told Catholic News Service April 3. Italian police officials, responsible for security in St. Peter's Square, had asked for the devices because of larger-than-usual crowds of pilgrims in the jubilee year, he said.

South African bishop urges continued aid for Mozambique

CAPE TOWN, South Africa (CNS)—A South African bishop said it was crucial "that there is the political will to keep aid flowing" to Mozambique so that people there can rebuild their lives after severe flooding. "There is concern that, when the cameras go, the help will stop," said Bishop Kevin Dowling of Rustenburg, who heads the Southern African Catholic Bishops' Conference's justice and peace commission. He said many of the land mines laid in Mozambique during a 16-year civil war that ended in 1992 might have been displaced by rushing floodwaters, increasing the danger to people returning to their homes.

Indonesian churches aid refugees fleeing violence in Moluccas

JAKARTA, Indonesia (CNS)—Churches in Indonesia's easternmost province of Papua have stepped in as the local government finds itself unable to deal with the recent influx of people fleeing violence in their country's Moluccas Islands. Bishop Francis Hadisumarta of Manokwari-Sorong said in a March 24 letter to the Indonesian bishops' conference that since mid-March nearly 1,000 Indonesians have fled to Papua, reported UCA News, an Asian Church news agency based in Thailand. The local district government, he said, was caught unprepared to tackle the sudden influx of a large number of people.

Irish prelate urges disassociation from Magnificat Meal Movement

DUBLIN, Ireland (CNS)—Archbishop Desmond Connell of Dublin urged Catholics to disassociate themselves from the Magnificat Meal Movement and its Australian founder and leader. Archbishop Connell repeated the views expressed by Australian Bishop William Morris of Toowoomba, who launched an investigation into alleged visionary Debra Geileskey and into her movement, which claims to have thousands of members in 62 countries, including Ireland, where there are at least 300 members. Geileskey visited Ireland in late March. Based in Australia at Our Lady's Mount in Helidon, a small town about 60 miles from Melbourne, some of the movement's members dress in habits and describe themselves as "slaves of the Eucharist."

Vatican publishes schedule for pope's May 12-13 Fatima trip

VATICAN CITY (CNS)—Pope John Paul II's trip to Fatima, Portugal, in May will focus almost exclusively on the beatification of two shepherd children to whom the Blessed Virgin Mary appeared in 1917. The Vatican's itinerary for the May 12-13 papal trip includes the beatification Mass, a prayer service the night before and a brief meeting with the Portuguese president. Accepting the request of the Portuguese bishops, the pope will travel to Fatima to beatify Francisco and Jacinta Marto, two shepherd children who, along with their cousin, Lucia dos Santos, saw Mary. Their cousin is now a 93-year-old Carmelite nun living a Portuguese convent. It is not known whether Sister Lucia, who is ailing, will attend the beatification Mass.

PEOPLE

Pilot praises priest's airborne medical ministry in Tanzania

ST. LOUIS (CNS)—Wayne Collins has seen the world—twice when flying his single-engine plane around the world, and several other times when taking trips across the ocean. One of the most impressive places Collins has visited is the jungle of Tanzania, where Father Pat Patten, also a physician, runs the Flying Medical Service. "The work they're doing there is fantastic," Collins told the *St. Louis Review*, archdiocesan newspaper. "You should see how much good they are doing." †

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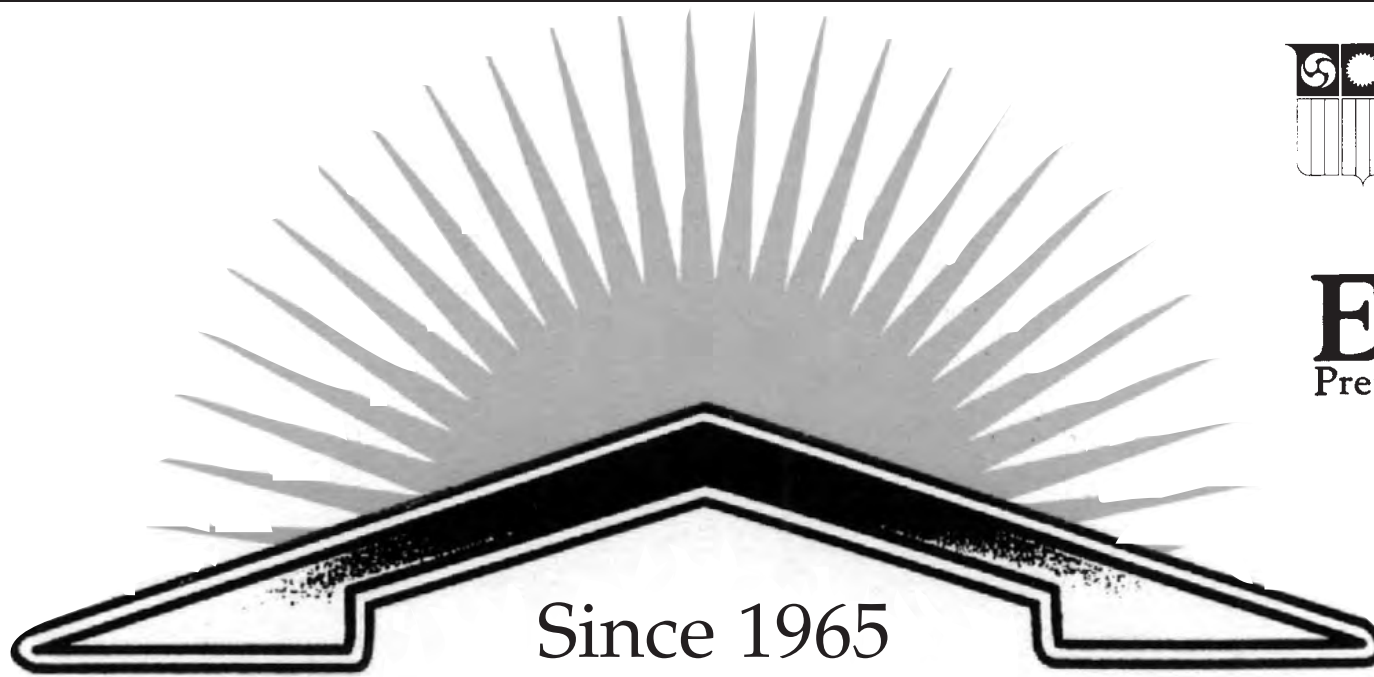
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