Were you there when they crucified my Lord?
Oh! Sometimes it causes me to tremble, tremble, tremble.
Were you there when they crucified my Lord?

—African-American Spiritual

A fresco by Giotto di Bondone from the Scrovegni Chapel in Padua, Italy, depicts disciples of Jesus mourning over his body after it was taken from the cross. Good Friday is April 2 this year.
Archbishop calls priests, laity to prayer, mutual support

By Margaret Nelson

Archbishop Daniel M. Buechlein presided at the annual Chrism Mass on March 30 at SS. Peter and Paul Cathedral in Indianapolis.

In this archdiocese, the Chrism Mass is traditionally celebrated on Tuesday of Holy Week. The liturgy includes both the blessing of holy oils and the renewal of priestly commitment by the concelebrating clergy.

At the Chrism Mass, representatives of parishes throughout the archdiocese come to receive the holy oils for use during the year.

With the homily theme of journeying together to the kingdom, the archbishop spoke directly to the priests, then asked the assembly to support them.

"It is because of our faith," he said, "that we know that our real journey through life is indeed a journey of hope—because our destination is our home with God where every tear shall be wiped away."

Calling our relationship with God the most important reality of life, the archbishop said, "This evening I want to reflect on the importance of our mutual faith in life on our journey of hope. ... We reflect on the importance of our mutual-faithfulness even as our believing and our praying are fruitless; sometimes as leaders we have to be strong pillars of faith for others even as we feel hesitant and tired, or when it seems thankless."

"It is easy to succumb to the fatigue of fidelity, like the older brother in the story of the prodigal son," the archbishop said. "We are expected to endure the burden of faithfulness even as we celebrate the return of the younger brother who foolishly squandered his inheritance and gifts. That will always be there."

"But in prayer," he said, "we open our minds and hearts to keep on hearing the words of the father: ‘Everyday I have is yours.’"

Speaking to the assembly, Archbishop Buechlein said: "Sisters and brothers as public leaders of faith, we try our best to be credible pillars for you. Now I remind you that your faith can become pillars for us priests, too."

"Like the younger [prodigal] sibling coming back home, yes, you remind the older brother about the empty promises of the world and, more importantly, the beauty of the true home toward which we journey together," the archbishop said.

"Your witness of faith is so important for ours," Archbishop Buechlein told the laity. "We priests may be called to lead in faith, but we are also called to humility and to imitate and cooperate with your faith."

"In a few minutes we will consecrate the sacred oils used to celebrate our oneness with God," the archbishop said. "We are most visibly made one when we celebrate the Eucharist together."

"As we look ahead to Holy Week, our faith reminds us that we become a community of the cross ... until once again, we find ourselves in the Easter garden before the empty tomb."

"Tonight we simply say thank God for the gift of our faith," said Archbishop Buechlein. "Because of the cross and resurrection, we can be a gift of hope for each other! Thanks be to God!"

The Chrism Mass is so named because the Sacred Chrism is consecrated by the archbishop at the Mass. This oil is used to anoint the newly baptized, to seal candidates for confirmation, to anoint the hands and hands of priests and bishops at their ordinations, and to anoint the altars and walls of churches at their dedications.

The other oils blessed by the archbishop at the Chrism Mass are the Oil of the Sick, used in the sacrament of the anointing of the sick, and the Oil of Catechumens, used with candidates for baptism in the ceremonies of prayer and exorcism prior to Christian initiation.

Indianapolis and Terre Haute to host relics of St. Thérèse of Lisieux

The reliquary of St. Thérèse of Lisieux—containing some of her bones—will be transported through much of the U.S. from Oct. 4 until Jan. 30, 2000.

The Carmel of Indianapolis and Terre Haute will host the relics on Tuesday, Nov. 2, then be transported to Terre Haute on Wednesday, Nov. 3, according to information released by the Carmelite order.

The relics were placed near Pope John Paul II on Oct. 19, 1997, at St. Peter’s Basilica in Rome when he proclaimed St. Thérèse a doctor of the Church. Large crowds gathered to pray when the relics were taken to France, Belgium, Luxembourg, Germany, Italy, Switzerland, Austria and Slovenia. The relics of St. Thérèse were then transported to Brazil for a year.

The relics are scheduled to be taken to Holland, Russia, Kazakhstan, Siberia, back to Lisieux in France, Argentina, the United States, the Philippines, Taiwan and Italy during 1999 and through May 2000. While in the U.S., the reliquary will be taken to more than 50 cities in 22 states.

In 1995, a committee of Carmelite friars began a world tour to present the reliquary to the United States. On March 14, 1997, the five U.S. Carmelite provincials approved the project, and on June 24, 1997, Bishop Anthony Pilla, then president of the National Conference of Catholic Bishops, granted permission for the relics to travel through U.S. dioceses.

The reliquary is made of jacaranda wood and gilt silver. It is not the brass and white enamel reliquary which was taken on pilgrimage in Europe and to St. Peter’s Basilica for the relicary of the doctorate of St. Thérèse. Because that reliquary is valuable and fragile, it was decided a second reliquary would be used to transport the relics on the world tour.

Special Easter Television Programming with Archbishop Daniel M. Buechlein, O.S.B.

April 4 on WTTV Channel 4 (WB4)

An Easter Day television Mass with Archbishop Buechlein, plus a one-hour video documentary of the 1998 archdiocesan pilgrimage to the Holy Land and the Beatification of Mother Theodore Guérin.

Easter Television Mass

11:30 a.m. – Noon

“In His Footsteps” Video Documentary Noon – 1:00 p.m.
Five volunteers earn Spirit of Service Awards

Catholic Social Services (CSS) will sponsor its 1999 Spirit of Service Awards Dinner in honor of five dedicated volunteers on April 13 at the Indiana Roof Ballroom in Indianapolis.

Bryan Bartlett “Bart” Starr, the quarterback who led the Green Bay Packers to five National Football League championships, will be the keynote speaker. The dinner also will recognize five volunteers for distinguished service.

To be honored with the Spirit of Service Award for serving people who are less fortunate or in crisis are Allen Hicks, Al Hohmann, Dr. John Nurnberger, Janice O’Neill and Lucille Washington.

Allen Hicks, senior advisor at St. Vincent Hospitals and Health Services in Indianapolis, was nominated as a “servant leader.” His service as a hospital and community leader spans 45 years, and includes the presidencies of Community and Winona hospitals in Indianapolis.

Vincent Caponi of Indianapolis, chief executive officer of Central Indiana Health Systems, who nominated him, noted that Hick’s “community involvement aligns well with the mission of CSS—to provide support to all who need its services and to recognize the dignity of all people.

“He is a true advocate for a humane and just society and has special concern for the poor and vulnerable,” said Caponi.

Al Hohmann of Indianapolis relates to the values and mission of Catholic Social Services because he “goes out of his way to assist people in need. He also recognizes that assistance sometimes should be denied to allow for self-help. Many know him as a devoted Catholic and as a good father,” wrote Don Striegel of Indianapolis, who nominated him.

Hohmann has served for six years as manager of the St. Vincent de Paul Society distribution center in Indianapolis. He contributes time nearly six days weekly, preparing merchandise for distribution to some 140 families every week.

Also coordinating volunteer workers at the distribution center, Hohmann has been a supporter of Vincentian charities and other volunteer activities for 40 years.

Dr. John Nurnberger of Indianapolis was nominated for his impact on psychiatric professionals and his volunteer ministry for the Church and CSS.

Dr. Paul F. Muller of Indianapolis, who nominated Dr. Nurnberger, said that “his Catholic faith had a remarkable impact on psychiatry and psychiatrists graduating from the Indiana University School of Medicine.

“He is known internationally as one of the first psychiatrists to recognize the organic nature of many psychiatric illnesses that previously had been considered functional disorders,” Dr. Muller said.

“By providing the kind of emotional and spiritual counseling and teaching that CSS stands for,” Dr. Muller said, “Dr. Nurnberger has shown a consistent concern for people in need.”

Dr. Nurnberger served as a volunteer teacher of human sexuality at Immaculate Heart of Mary Parish in Indianapolis. He also served the archdiocese as a consultant to the Metropolitan Tribunal.

In the nomination, Dr. Muller cited Dr. Nurnberger’s care for many priests and religious—as well as needy patients—without compensation.

Janice O’Neill of Greenfield is a retired registered nurse who brought special care to those in economic or emotional need in the medical office and the state Department of Family and Children, where she worked.

“As a registered nurse, Janice went above and beyond the normal care of patients visiting her medical office,” wrote Paula Richey, the youth ministry coordinator of St. Michael Parish in Greenfield.

“She took special care to talk with new mothers to help ease their anxieties. ... She often sat with patients awaiting their turn to see the doctor.”

Relating her service to the mission of CSS, Richey added, “At the Department of Family and Children, Janice served the more needy members of the community; including clinic work as well as home visits. An advocate for peace and social justice, she volunteers for programs and activities benefiting the children at St. Michael Parish in Greenfield.

Lucille Washington of Indianapolis fulfills the basic guidelines of the Senior Companion volunteer program of Catholic Social Services by helping someone who otherwise would have no companion service, wrote her nominator, Joanne Alexander of Indianapolis.

“Lucille is a dedicated Senior Companion,” Alexander said. She explained that Washington “is an adamant companion for her visually impaired senior client—using public transportation in all kinds of weather to fulfill her client’s needs.”

The Spirit of Service Awards Dinner is a fund-raising event for CSS. †

(For information about the dinner or to make reservations, contact Sue Sandefur at 317-236-1514 or 800-382-9836, ext. 1514.)
The Three Days

As this issue of The Criterion goes to press, we are about to enter the Three Days, the triduum, during which we mark the passion, death, burial and resurrection of the Lord Jesus.

The triduum is the apex of the Church's liturgical year. For the Church, time stops for this observance. (In fact, it is customary in some places for people to actually stop clocks or cover their faces during this period.)

Similarly, as Lent ends on the day we call Holy Thursday, we gather for the Mass of the Lord's Supper to begin the triduum. Then we continue to be present at the various liturgical "moments" throughout the next three days. Every effort should be made by every Catholic to set these days aside and participate as fully as possible in this annual commemoration, this liturgical centerpiece of our faith. Liturgy is, after all, the "work of the people," and we need to be present to accomplish the work. Those whose job or family responsibilities preclude letting "time stand still" should unite themselves spiritually with the Church at this sacred time of prayer.

From the first day he was named to head the Archdiocese of Indianapolis, Archbishop Daniel M. Buechlein has consistently taught that prayer must come first in our lives as Christians. Everything, he says, must flow from our prayer and from the personal relationship with God that our prayer establishes.

As Catholic Christians, we are a people rooted in liturgical prayer. Our liturgical worship forms the foundation of our prayer life—a foundation which the Church's entire life of prayer and devotion grows out of. That is, we must have a personal prayer life.

If this is so (and we certainly believe that it is), then let's start or renew our commitment to an active prayer life during this year's Three Days. We can think of no more appropriate time to renew our relationship with the Lord through prayer than when we gather during the triduum to remember that Jesus loved us to death and that he goes before us to prepare the way to a new and everlasting life. Let time stop for you during this year's Three Days.

—William R. Brans

Jesus turned way of cross into journey of hope

Since we launched our symbolic Archdiocesan Journey of Hope 2001 in 1996, we have noticed how much the imagery of journey or voyage has been part of the Church's imagination all through the ages. It appears in much of the writings of the saints. And always, the importance of the motive of hope is part of the image. Of course, the Exodus of the people of Israel from slavery in Egypt to the promised land is the archetype.

Familiarity with the long trek of the Israelites through the desert tells us there is also always a certain human realism about the ardor required in travel. St. Augustine once proclaimed "you, too, come to Christ... Don't think of the long journeys. ...One reaches him, the omnipresent one, through love, not by sea-faring. Yet, since the floods and storms of manifold temptations are common enough on this voyage, too, believe in the crucified one so that your faith is capable of climbing onto the wood. Then you will not sink..." (Sermon 131.2, PL 38:734).

On the journey of life, all of us at one time or another are homeless wayfarers. It is so important during Holy Week and all through the Easter season, to remember that our destination on the journey of life is to arrive at God's home, Jesus, on his way to obedient death for our sake, journeyed up to Jerusalem but his journey did not end there. His was the final Exodus journey that broke through the wall of slavery to sin and went on to win true freedom for us. Because of his journey, ours no longer needs to be one of homelessness.

Our Lenten journey culminates in the great Holy Week, which ritually traces this Exodus journey of Jesus. We walked with Jesus in the triumphant procession as he entered Jerusalem for the last time on Palm Sunday. And then on Holy Thursday night we recall the institution of the Holy Eucharist, which ensured that our memory of the final Exodus of Jesus the redeemer would be much more than a reenacted drama of playing out. At the Tuesday Chrism Mass, we focused on the sacrament of the priesthood, which ensured that the celebration of the Eucharist would accompany the human family on the way to God through the ages.

And then on Holy Thursday night in ritual we enter the lonely watch with Jesus in the garden of his horri-
Dado que lanzamos nuestro proyecto cuaremesal en el año 2001 de la Archidiócesis en el año 1996, hemos observado que las imágenes del viaje evocan la mágica invocación de la Iglesia a través de los tiempos. Estas imágenes aparecen en una gran parte de las escrituras de los santos. Como siempre lo importante del mensaje de esperanza es parte de las imágenes evocadas. En el ejemplo es el éxtasis de la esclavitud de los israelitas desde Egipto hasta la tierra prometida.

Conociendo la larga y difícil caminata de los israelitas por el desierto nos dice que siempre hay un realismo humano acerca del fervor que se requiere para viajar. San Agustín nos dice una vez, “Usted, también venga a Cristo… No piense en el viaje largo…”. Se llega a él, el omnipresente, por amor no por necesidad. Esta es la verdadera casa. Desde luego, el ejemplo juega un papel importante en el camino para morir la esperanza o la vida. ¿Cuál es el medio camino para morir la esperanza o la vida? ¿Qué debe hacer la casa de Dios, donde nadie es una casa sino un grupo de personas que están parados ante la tumba vacía de Dios, el domingo en la mañana y camino para morir la esperanza o la vida? ¿Cómo se llega a él, el omnipresente, por amor no por necesidad?

Nuestro salvador convirtió el camino de la cruz en un viaje de esperanza porque su muerte abrió la puerta que hace que la casa de Dios, nuestra casa nueva, abre la casa de Dios, donde nadie es un extraño y nadie está solo, un lugar donde los que tienen no se muestran, y los que no tienen no se arrepenten. Durante los inviernos de nuestra vida, es muy fácil de olvidar que el sol de Pascua nos traerá a nuevas cosas, la esperanza, la casa de Dios, donde nadie es un extraño y nadie está solo, un lugar donde los que tienen no se muestran, y los que no tienen no se arrepenten.

En la Misa de Pascua renovamos las promesas de nuestro bautismo las que nos lanzaron a dar nuestros primeros pasos en el viaje hacía nuestra verdadera casa. Cuando recordamos el destino real de nuestro viaje por la vida, damos gracias a Dios por el regalo de nuestra salvación y fe. Damos gracias a Dios por el regalo de la Iglesia y los sacramentos de la Iglesia que hace realidad el bautismo de la Pascua a través de todas las estaciones de la vida, tanto en los tiempos buenos como en los malos. ¿Y creerá a alguien? ¡El Señor ha resucitado! ¡Feliz Pascua!

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buchlein 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

Enjoys Cynthia Dewes’s ‘Cornucopia’ column

Just a line to say how much I really enjoy reading Cynthia Dewes’s columns. Her articles are thought provoking but presented usually with a light approach to her subjects. She has a great sense of humor and a wonderful way of saying things that I could never put into words. I just finished reading “Centering in on distraction” in the March 19, 1999, issue of The Criterion. I had no trouble identifying with her musings. Keep up the good work, Mrs. Dewes!

JoAnn Harper

Agrees with issues, not conclusions

I agree with much of what Bob Saverine wrote in a recent letter to the editor (The Criterion, March 12), but I must disagree with most of his conclusions. He is right to point out the virtues of giving to people who have less than us, but where he leads us from there I am unwilling to follow.

He writes about the need for government at every level among other things to “raise the living standards of a people and its citizens.” I could agree with this except for one detail: the government gets its money by taking from taxpayers. By definition, this is stealing, and it is an obvious violation of the rights of taxpayers. Because of this problem, we must at least spend money very carefully, and limit it as much as possible. If the government held funds raisers, then it would be accountable to the poor, but it doesn’t, so it isn’t. He is correct to oppose “needless suffering, constant fear for the family’s financial welfare.” However, he is wrong to characterize “healthy living conditions” as a right, if it were, it would be violated whenever someone dies or gets sick. Needless to say, it is unreasonable to claim infinite life as a right that others must grant. It cannot be granted. It is also important not to expect this as a right, Conceding that people should help others, I can’t recommend dependence on this. Sometimes they may help, but they cannot always. I won’t either way, demanding things as rights instead of acquiring them on one’s own. It is not just a selfish concern.

Finally, what is a “living wage?” There is no amount of money that can satisfy all physical needs. At what point is an insufficent amount of money high enough to be considered “living wage?” Employees in this country could be better off than they are, but no wage increase can eliminate death. Wage increases can only extend life. There will never be a “living wage.”

In addition, setting a “living wage” as a minimum requirement for wages ignores an important point. An economy is a network of growth formed by people who serve others in exchange for benefits. The more people work, the more the economy and people’s living standards improve. Obviously, it is good for all involved to pursue excellence. It would not be possible for the system to break down if one side doesn’t make these exchanges worthwhile to the other. People should be able to do good, just out of kindness, but we must understand that a wage is a means for getting help, not a structure to take care of people.

Saverine is right to care about people’s living conditions, but is it important to keep these ideas in mind.

Karl Boro

Indianapolis

Debt relief bill introduced in House

Thank you for a wonderful editorial in the March 19 issue on debt relief for the world’s poorest countries. I wanted to share some very relevant information on the status of the debt relief bill. The Debt Relief for Poverty Reduction Act (H.R. 1095) was introduced in the House on March 11 by Rep. Jim Leach (R-Iowa), chair of the House Banking Committee, and the ranking member of the committee, Rep. John LaFalce (D-N.Y.). Rep. Spencer Bachus (R-Ala.), chair of the Banking Subcommittee which will consider the bill, also agreed to be an original co-sponsor, along with Reps. Doug Bereuter (R-Neb.), Maxine Waters (D-Calif.), Frank Wolf (R-Va.), Barney Frank (D-Mass.), and Tony Hall (D-Ohio).

As you can see, the bill is off to a strong start! Perhaps the most hopeful part of the bill is that it calls for the establishment of a Developmental Human Fund, which ensures that the money saved actually goes to benefit the poor.

During this Jubilee preparation year, this legislation provides a very exciting action handle for us as we work to bring about a more just world in the third millennium. I hope you will continue writing a follow-up editorial on the specifics of the bill, urging Congress to pass this important legislation. Very significantly, we see legislation that has the broad and positive impact for the poor that this bill brings. Affecting over a billion of the poorest people in the world, this bill would save many lives and dramatically improve the living conditions of those in absolute poverty.

Thank you for your work.

Donna Wenstrup

Bloomington

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of ideas and an open and fair exchange of opinion among the People of God” (Comunicato et Progressio, 116). Readers from any viewpoint are encouraged to write, and every effort will be made to include letters from as many people and repre- senting as many viewpoints as possible. Letters should be signed, well-thought-out, well-expressed, and tempered in tone. They must reflect a basic sense of cour- tesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sen- sitivity, and content (including spelling and grammar). All must reflect a basic sense of cour- tesy and respect. All must be well-expressed, well-thought-out, and tempered in tone.

Concise letters (usually less than 200 words) are more likely to be printed.

Letters must be signed, but for seri- ous errors of fact, the writer may be given the opportunity to respond.

Send letters to: “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.
This Ad Is Camera Ready!

Journey of Hope Ad
Our Lady of Lourdes Board of Education invites alumni, former faculty, past parishioners, and friends of the parish to the ninth annual Spring Benefit dinner April 25 at the Indianapolis Marriott, 7200 E. 21st Street. The evening begins with registration at 6 p.m. followed by dinner at 7 p.m. Franciscan Sister Irene Hoff is the guest speaker. Sister Irene was a member of the faculty at Our Lady of Lourdes School from 1955 to 1958, when she was transferred to Ss. Immaculata. Tickets for the event are $35 per person. All the proceeds will benefit the school. For reservation information, call Colleen Kenney at 317-353-9642 or the parish office at 317-356-7291.

St. Francis Hospital and Health Centers is offering “Sympto-Thermal Month,” a course for planning classes at their South Campus, 8111 S. Emerson Ave., in Indianapolis. The series of four classes will be offered starting on April 9 and Sept. 15. Classes will be held once a month from 7 p.m. to 9 p.m. The registration fee is $55 per couple. For more information, call 317-865-5554 between 9 a.m. and 3 p.m. Monday through Thursday.

The Garfield Park Ministry is sponsoring an annual Good Friday service at noon on April 7 at Sacred Heart Parish, 1530 Union St., in Indianapolis. The service is based on the Passion of the Lord according to John. A free-will offering will be taken and equally split between the Church World Service and Catholic Relief Services. For more information, call 317-638-5551.

St. Michael Parish in Indianapolis will host a Divine Mercy Celebration April 11. Mgr. Joseph F. Schaedeil, vicar general, and moderator of the curia, will lead the celebration. The service will begin at 3 p.m. An hour of adoration and opportunity for confession will follow.

St. John the Baptist Parish, 3130 St. John Road, in Starlight will host devotions for Divine Mercy Sunday on April 11. The day will begin at 1 p.m. with welcome, “What is Divine Mercy?” Adoration and opportunity for confession will follow at 2 p.m. Rosary will be prayed at 2:45 p.m. Divine Mercy Devotion, including chaplet, reflection, and Benediction, will begin at 3 p.m. Refreshments will be served following the devotion. For more information, call 812-923-5785.

The Scecina Memorial High School Athletic Department will host its annual athletic summer camp for soccer, track and field, girls’ basketball, football, volleyball, and boys’ basketball this summer. The cost for each camp is $20 for the first child and $10 for each additional child per camp. Camp dates are: coed soccer, June 23-26 for third through sixth grade, June 23-26 for seventh through ninth grade; coed track and field, June 28-30 for third through ninth grade; girls’ basketball camp, July 5-8 for third through sixth grade and July 5-8 for seventh through ninth grade; volleyball camp, July 12-15 for third through eighth grade; girls’ volleyball camp, July 12-15 for third through eighth grade; and boys’ basketball camp, July 16-19 for third through sixth grade. For more information or to register, call the athletic department at 317-356-6377 ext. 135.

A week of lectures and workshops that explore the spiritual teaching of 20th century Jewish theologian Abraham Heschel (1907-1972) will be presented April 18-23 by Saint Meinrad School of Theology’s Office of Continuing Education. The conference, titled “The Enduring Legacy of Abraham Joshua Heschel,” will be held in the Newman Conference Center on the Saint Meinrad Campus in St. Meinrad. The conference will be followed by a weekend retreat April 23-25 titled “Praying with Abraham Heschel.” For more information or to register, call 800-730-9910.

The Music Department of Scecina Memorial High School in Indianapolis will perform its annual Spring Concert at 4 p.m. April 18 in the school cafeteria. The Flag Team and Scecina Band will perform. For more information, call Laura Zercke, music director, at 317-356-6377 ext. 131.

The public is invited to join the Benediction monks for Holy Week services in the Archabbey Church at Saint Meinrad in St. Meinrad. The dates, times, and services are: April 2, 7:15 a.m., morning prayer; noon prayer; 3 p.m. Liturgy of the Passion and Death of the Lord; and 8 p.m. Vigil of Easter. On April 3, 7:15 a.m., lauds; noon prayer; 5 p.m. vespers; 8:30 p.m. beginning of Easter Vigil and Mass. On April 4, 5 a.m. conclusion of the Easter Vigil and Mass; 5 p.m. vespers.

Theology on Tap presents “What a Modern Catholic Believes,” at 7 p.m. at Sam’s Tavern, 3800 Payne Koehler Road, in New Albany. Convivial Franciscan Father Richard Kaley, pastor at St. Joseph Hill Parish in Sellersburg, is the speaker. Theology on Tap is sponsored by the Indiana University Southeast Newman Center and the New Albany Deaneary. For more information, call 812-945-0354 or 800-588-2454.

Dr. Kathleen Hughes, professor of liturgy at Catholic Theological Union in Chicago, will present the 1999 Thomas Lecture, “Sacraments in the Church: Present Challenges and Future Perspectives,” at 8 p.m. (EST) April 15 in the Newman Conference Center on the campus of Saint Meinrad School of Theology in St. Meinrad. For more information, call Barbara Crawford at 812-237-5051.

The Society for the Propagation of the Faith is sponsoring its annual nationwide essay contest for high school students. The theme of this year’s contest is “As the Father has sent me, so I send you” (John 20:21). Students are invited to write about a family member/friend, priest, religious or lay person who is or has been a missionary in a foreign land. Students may also write about their own mission experiences overseas. Essays should be 500 words (one-and-a-half typed pages double spaced.) All entries must include (on the top right front of the first typed sheet), the student’s name, age, home address and telephone number, as well as the name, address and telephone number of his/ her school/parish. All entries must be received by April 16 at the national office of the Propagation of the Faith, 366 Fifth Avenue, 12th Floor, New York, New York 10010. Winners will be announced on May 23. Students who wish to enter the essay contest should speak with their religious education teacher or contact their local Propagation of the Faith Director. For more information, call the national office of the Propagation of the Faith at 212-563-8700 or 800-431-2222 or visit the Propagation of the Faith Website at www.propfaith.org.

St. Francis Hospitals and Health Centers honored two women with the 1999 Spirit of Women Award during a national award recognition gala in Washington D.C. in February. Bernadette “Bernie” Price, girls’ athletic director for the Catholic Youth Organization (CYO), received this honor for her 25 years of actively promoting cultural and social events for Indianapolis youth. Shirley Cherry, a registered nurse at St. Francis Hospital and Health Centers for 30 years, received the award for her tenacity, calmness, and focus on St. Francis’ important Franciscan values and her own personal work ethic. The Spirit of Women Award honors women who make a difference every day.

This Ad Is Camera Ready!

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Stewardship boosts activity at archdiocese’s oldest parish

FLOYDS KNOBS—Having just marked 175 years, the oldest parish in the archdiocese prepares for the next 175 years.

“We know that we’ve got a future,” said Father John F. Geis, pastor of St. Mary-of-the-Knobs Parish in Floyds Knobs.

A lot has changed at the 940-household New Albany Deanery Parish in those 175 years. Some of the most noticeable changes perhaps have taken place over the last five years. A greater understanding of stewardship is noted to have boosted activity in the parish.

Parishioner Patrick Byrne recalls a Finance Commission meeting with Father Geis that took place some four years ago. Byrne said Father Geis brought up “stewardship.”

“We all said, ‘Father whenever there’s a need we always provide and the contributions come. We’re doing a lot of other things. Father, I think we ought to put that on hold,’” Byrne said.

Needless to say, stewardship wasn’t put on hold.

“He [Father Geis] proved us wrong. It’s not just the contributions increasing—it’s just that there’s more people involved in the various activities,” Byrne said.

Five years ago a Stewardship Committee was established at St. Mary-of-the-Knobs Parish. Charlotte Roberts is the committee chair. She said the stewardship committee focuses on getting people involved in the parish and helping parishioners understand that their time and talent is just as important as their treasure.

“It’s just common Christian principles that we’re trying to promote,” Roberts said.

In the past, the Stewardship Committee has hosted a Festival of Ministries. The various parish ministries set up displays and invited parishioners to get involved.

“It’s for the people to understand that through these different activities that you are giving back to the parish and you are enriching yourself to come closer to God,” Roberts said.

Roberts believes the Stewardship Committee is meeting its objective for its existence in the parish.

“Stewardship is not a bad word anymore. People understand that, and they can relate more to the Gospels about stewardship,” Roberts said.

Roberts views people as caretakers of the gifts that God has granted individuals.

“We each have special gifts that God has given us and a special purpose for being, and people are starting to see that,” Roberts said.

Suzie Didat, parish business manager/administrative assistant, believes many of the parishioners were unaware of their own talents.

“They didn’t really recognize that they had gifts to share,” Didat said.

The whole focus on stewardship at the parish has become a full awakening to that.

“They find that once they give, they want to continue to give of their time and talent. They see that there is an appreciation here for them, and they are a part of a commu-
nity,” Didat said. Beverly Parker, who has been the director of religious education at the parish for 20 years, believes the parish has risen to a higher level of understanding stewardship.

“They’ve come to a new consciousness as to how they serve their God with the gifts they have,” Parker said.

The recent parish success of the Legacy of Hope from Generation to Generation capital campaign is proof. The parish goal was $422,000; $625,000 was pledged. “They aren’t giving because they see a need, they are giving because they see a need to give,” Byrne said.

Although a needs list was composed, the parish has not yet determined how its share of the campaign money will be spent. Father Geis said there are some specific needs, while other needs are long range. This will be a focus of the parish’s newly established Long-Range Planning Committee.

Marilyn Merkel, parish worship/music coordinator, moved into the parish 20 years ago. Merkel said when she first came to the parish there was a lot of faith and very strong faith-filled people. However, everybody was silently faith-filled doing their own thing. She uses an analogy to describe the change she has seen within the parish’s community, “This is like that (stewardship) was the water that was put on the dormant seeds of faith allowing spiritual growth in the parish.”

“It’s like that (stewardship) was the water that was put on the seeds and now we’ve seen so much growth in every area in five years, because we’ve watered the seeds of faith and we’ve allowed the spirituality of the people to come forth,” she said.

Door-to-Door program

Three years ago, St. Mary-of-the-Knobs Parish established an Evangelization Committee. Jack Shirley is the chair. “Jack really is evangelization here. He really has given himself totally to this for quite some time,” Father Geis said.

Shirley said for the past two years the committee has been working alongside other parish programs. This year is the year of evangelization, he said. “We saw the need to evangelize the St. Mary-of-the-Knobs Parish community,” he said.

The parish, and two other denominations in the St. Mary-of-the-Knobs boundaries in Floyds Knobs—Cornerstone Community Church and Floyds Knobs Christian Church—have joined forces in an ecumenical effort called the Door-to-Door Program.

The three churches have created a brochure, which features the three denominations, information about the three churches, and some biblical passages. “We didn’t want to put in anything too elaborate, we just want it simple,” Shirley said.

Members of the St. Mary-of-the-Knobs Evangelization Committee join members of the other churches and go door to door delivering the pamphlets. “We just want to put the word out and let the Holy Spirit do what he will,” Shirley said.

St. Mary-of-the-Knobs pre-school

St. Mary-of-the-Knobs Parish opened its preschool last fall. The preschool is housed in the school building on St. Mary-of-the-Knobs Parish property, where public school was held from 1826 to 1997. It serves Catholic and non-Catholic children from the surrounding area.

Amy Tarter, director of the preschool, said Catholic values are a major focus at the preschool. The preschoolers recently took a field trip to the church for a tour. “Many of them had never been in a church before. It was a real experience for them. They still talk about going over to church,” Tarter said.

Father Geis said the preschool brings a sense of mission to the parish in instilling faith values in the youth. “This is a new venture to bring that mission of God, Christ, spirituality to our youth,” Father Geis said.

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2 p.m. Adoration of the Blessed Sacrament, opportunity for confession
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‘Set goals,’ Zupancic tells young adults

Indianapolis Colts marketing director urges young adults to work hard to achieve goals

By Mary Ann Wyand

Former Indianapolis Colts strength coach Tom Zupancic, a member of St. Malachi Parish in Brownsburg, has been known to lift the front of an automobile to demonstrate the importance of working hard to achieve goals.

Now the director of business development for the Colts, Zupancic discussed “Building Inner Strength” during his keynote address at the 1999 Archdiocesan Young Adult Conference March 27 at Marian College in Indianapolis. The conference theme was “Serve as Luminaries to Shed Light Upon the Earth.”

“I think God expects us to constantly strive to be the ultimate success in life,” Zupancic said, “and I think every person has the ability to be the ultimate success in life. And what is that? I think the ultimate success in life is to be the best you that you can be. Everyone can be the best you that you can be. I think God expects that of us.

“We’ve got to be able to take our candle into the darkness where the cold winds blow and keep that candle lit,” he said. “And in order to do that, we’ve got to have that ultimate success building inside of us all the time. It’s a process you learn through life. Number one, you’ve got to set goals in every part of your life. Number two, you’ve got to have a plan, and it’s got to be very specific. And number three, you’ve got to be willing to work.”

Before joining the Indianapolis Colts 16 years ago, Zupancic said, “I was involved with the Olympic program. I was training for the Olympics in Greco-Roman wrestling in Colorado Springs. I learned that if you don’t have specific goals in all areas of your life, how can you hit a target that you don’t even know?”

People need to have spiritual goals, he said, just as they need to have financial goals, health goals, family goals, academic goals and other goals for every part of their life.

“If you want to take that ‘little light of mine and make it shine,’ you’ve got to have goals and you’ve got to be constantly striving to be the best you that you can be,” Zupancic said. “That’s what God wants for each and every one of us. And you’ve got to constantly check yourself to see if you’re striving to be the best you that you can be. You’ve got to work at it. You’ve got to sacrifice a little bit.

“And when you see people striving to improve ‘this little light of mine,’” he said, “it’s important to compliment them. ‘We don’t do that nearly often enough.’

“The goal-setting process happens by identifying objectives, he said, making a plan and working hard to achieve them.

And we all have that ultimate power that we can tap into to help us be the best that we can be,” Zupancic said. “We’ve got to be willing to put forth our best effort. When we do that, we become the flower that God meant us to be—by taking that light out into the darkness, where the wind blows cold, to show other people, to teach other people.”

During an afternoon forum, Archbishop Daniel M. Buechlein asked the young adults to share their gifts and talents to help the Church and their communities.

“On Dec. 31, 1999, we’re going to have a midnight Mass at the cathedral, as part of the great Jubilee celebration, for the young adults of our archdiocese,” the archbishop said. “There we want to recognize the fact that you will carry the leadership of the Church into the first century of the new millennium. We’re also going to form a young adult commission for the archdiocese, and we are planning to make opportunities available for you to volunteer to help with home missions.”

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September 29 through October 9, 1999
Cost: $2,759 from Indianapolis

Day 1: Wednesday USA/Paris
Champs Elysees, Arc de Triomphe, Eiffel Tower and Notre Dame Cathedral

Day 2: Thursday Paris/Lisieux
Champs Elysees, Arc de Triomphe, Eiffel Tower and Notre Dame Cathedral
Alimentation at St. Therese of the Child Jesus (The greatest saint of modern times)

Day 3: Friday Lisieux/Paris
Les Buissonnets, the family home where Therese spent the early years of her life
Travel to Paris and visit the top of Montmartre hill to glimpse the Basilica of Sacre Coeur

Day 4: Saturday Paris
Shrine of the Miraculous Medal, this is where the apparitions of the Virgin Mary appeared to Bernadette and identified herself as “The Immaculate Conception.”
Church of St. Vincent de Paul

Day 5: Sunday Paris/Nevers
Sacre Coeur. Tower and Notre Dame Cathedral
Lourdes, a small town in the Pyrenees Mountains. Here in 1858, the Virgin Mary appeared to Bernadette and identified herself as “The Immaculate Conception.”

Day 6: Monday Nevers/Paray le Monial/Lyon
Visit the Basilica of Lourdes, and the Cachot, the place where Bernadette lived at the time of the apparitions. We will attend the Blessing of the Sick and have an opportunity to bathe in the miraculous waters of Massabielle.

Day 7: Tuesday Lyon/Arts/Lyon
“On Dec. 31, 1999, we’re going to have a midnight Mass at the cathedral, as part of the great Jubilee celebration, for the young adults of our archdiocese,” the archbishop said. “There we want to recognize the fact that you will carry the leadership of the Church into the first century of the new millennium. We’re also going to form a young adult commission for the archdiocese, and we are planning to make opportunities available for you to volunteer to help with home missions.”

During the Young Adult Conference March 27 at Marian College, Indianapolis Colts staff member Tom Zupancic of Brownsburg encourages young adults to set goals and work hard to achieve them.

Office of Missions and World Missions 824-236-1407
Carolyn Noone at 317 236-1428.

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

For further information, please contact Carolyn Noone at 317 236-1428.

Day 1: Wednesday USA/Paris
Champs Elysees, Arc de Triomphe, Eiffel Tower and Notre Dame Cathedral

Day 2: Thursday Paris/Lisieux

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Les Buissonnets, the family home where Therese spent the early years of her life
Travel to Paris and visit the top of Montmartre hill to glimpse the Basilica of Sacre Coeur

Day 4: Saturday Paris

Day 5: Sunday Paris/Nevers

Day 6: Monday Nevers/Paray le Monial/Lyon

Day 7: Tuesday Lyon/Arts/Lyon

Day 8: Wednesday Lyon/Avignon
Avignon, we visit the magnificent Palace of the Popes. From the year 1309 to 1377, seven successive popes ruled the Church from this territory in southern France.

Day 9: Thursday Avignon/Lourdes
Lourdes, a small town in the Pyrenees Mountains. Here in 1858, the Virgin Mary appeared to Bernadette and identified herself as “The Immaculate Conception.”

Day 10: Friday Lourdes
Visit the Basilica of Lourdes, and the Cachot, the place where Bernadette lived at the time of the apparitions. We will attend the Blessing of the Sick and have an opportunity to bathe in the miraculous waters of Massabielle.

Day 11: Saturday Lourdes/Paris/USA
This morning we travel to Toulouse where we boarded our flight to Paris. Upon arrival in Paris, we connect with our flight to the US with memories and inspiration to last a lifetime.

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Accommodations: First class hotels based on double occupancy. Single room supplement available.
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Young adults bring vitality to the Church

Consultants say parishes need to reach out to young adults to help them connect with Jesus

By Mary Ann Wyand

COLUMBUS—Young adult Catholics bring vitality and creativity to the Church and parishes need to embrace their many gifts and talents, two nationally-known experts in young adult ministry told participants in an archdiocesan conference on “Becoming a Young Adult Responsive Church” earlier this year. Joan Weber and Eudist Father Ron Bagley, consultants for young adult ministry with the Center for Ministry Development in Naugatuck, Conn., urged parish representatives to rethink liturgies and ministries to be more inclusive of the needs of young adults.

Hospitality is the first step in evangelizing young adults and encouraging their participation in parish life, Father Bagley said. “Parishes need to be reaching out to young adults and helping them connect with the Church. Personal contact is really the bread and butter of evangelization.”

By conducting a young adult census, he said, parish staff or volunteers can offer personal invitations to the often transient population of “20-something and 30-somethings” who may be attending Mass at more than one church. “We can’t wait for young adults to walk through the door,” Father Bagley said. “We’ve got to meet them at local schools, care packages and even e-mail notes. Making the campus to parish outreach will be.”

To keep in touch with parish young adults temporarily living in other cities, parishioners of all ages can “adopt a young adult,” he said. “This is a great way of keeping in contact with young people who have been a part of the parish and now are away at college. It’s easy to ask college students for their school address, then to invite people in the parish to be pen pals and keep in touch with them with letters, parish newsletters, care packages and even e-mail notes. Making the campus to parish connection is important.”

Because “the average young adult is probably on the fringe of the practice of the faith,” he said, “sacramental preparation is another great opportunity to do evangelization. Look at sacramental preparation programs as opportunities for connections. We’re not just preparing people for a ceremony. We’re preparing them for a lifetime.”

Church leaders need to “read the signs of the times,” Joan Weber said. “Then to interpret those signs through the light of redemption. Have we done that well with this generation? I think not, but we’re supposed to be Easter people.

“Young adults have a hunger for spirituality and a desire to grow spiritually,” Weber said. “What we need to do is help young adults understand that being a member of a faith community can help them grow spiritually, that they need community, and they can’t do it [grow in faith] by themselves. They need to know that their Catholic faith will help them to know God and understand God’s will better.”

Parishes need to do “a better job of building those [faith] bridges than we have in the past,” she said. “We need to work harder to connect young adults with Jesus Christ.”

In their pastoral letter “Sons and Daughters of the Light—A Pastoral Plan for Ministry with Young Adults,” Weber said, “the U.S. bishops tell us that we’re to foster the personal and communal growth and education of young adults toward a relationship with Jesus Christ. Our ministry should introduce them to Jesus in a way that they can develop a meaningful relationship with him.”

Joan Weber urges parishes to follow the U.S. bishops’ guidelines listed in their pastoral letter for young adults called “Sons and Daughters of the Light—A Pastoral Plan for Ministry with Young Adults.”

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The Criterion  Friday, April 2, 1999  Page 11
Madison students earn state awards

Essays address the need for awareness about challenges of persons with disabilities

By Margaret Nelson

Two students at Pope John XXIII Elementary School in Madison took the top prizes in a statewide writing contest—“Attitude: The Last Barrier for People with Disabilities”—that drew 394 essays about persons with handicaps. The awards were presented on March 25 in downtown Indianapolis.

Sarah Demaree of Madison won the first-place award for grades five and six with “A Special Heart,” her story about her great aunt Marie.

The judges liked her essay because, though it mentioned that her aunt had cerebral palsy from birth, it focused on her accomplishments.

Sarah explained that cerebral palsy is a neuromuscular disorder caused by damage to the brain during pregnancy, birth or in the first few years of life. She also explained the problems experienced by people with cerebral palsy.

Then she described the community service work her aunt did and the honors she received for her volunteer efforts.

“My aunt believes that it’s not really how much or what you can do, but that you care to try,” Sarah wrote. “She thinks that you lead by example and you care to try,” Sarah wrote. “She

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The resurrected Christ appears to his disciples and says to them, “Peace. It is I. Do not be afraid.” Christians around the world mark Easter, the feast of the Resurrection, April 4.
Christ is risen, and he lives today—within us and in the Eucharist

We must not think of Christ’s resurrection just as a past event. He lives in the present!

By John F. Fink

Christ is risen! He is risen indeed! This is the greeting Christians have been exchanging with one another for about 1,969 years. It is both the ancient and the modern expression of our faith. A similar expression occurs in the Mass when, after the consecration, the priest asks us to proclaim the mystery of faith: “Christ has died. Christ is risen. Christ will come again.”

We must not think of Christ’s resurrection just as a past event, as just something that occurred on the Sunday after the Jewish Passover in the year 30. It is indeed that, but it is more than that. It is the beginning of glory—Christ’s glory and our own. That’s why we say, not that Christ rose, but that Christ is risen! He lives today, in the present!

He lives today in the Church, which is his mystical body. And he lives with and in us who are members of his mystical body. In particular, he lives in the Eucharist, which is the memorial of the Paschal Mystery of Christ’s death and resurrection. The Catechism of the Catholic Church makes this point powerfully: “Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us, is present in his Eucharist, which is the memorial of the Paschal Mystery of his death and resurrection. In this painting of the Last Supper by Mariotto di Nardo, an apostle leans over the bread held by Jesus, who was both the victim and the priest. In that sacrifice, we members of his body are able to unite ourselves to the head of the body to offer our lives, our prayers, sufferings and work. The whole Church unites with its head in his sacrifice.

When we receive Communion, God lives in us. We become more closely united with him in any other way until we share in his divinity in heaven. Jesus told us, “I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world” (Jn 6:51).

There is so much mention of life in the Gospels and in the Mass. Another expression of the mystery of our faith, recited after the consecration, is: “Dying you destroyed our death, rising you restored our life.” We were dead to sin before Christ came into the world, and it was our sins that made him suffer the torment of the cross. But he died for our sins and thereby destroyed our death. Then, by rising from the dead, he restored our life. He opened for us the way to a new life, reuniting us in God’s grace.

Having risen from the grave, Christ did not then ascend into heaven and disappear from world history as if he had never been part of it. He has continued to live in it through his Church. Therefore, you and I don’t have to look for him in heaven because he dwells in us every day of our lives. Furthermore, we have his promise that “whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day” (Jn 6:56). With faith in this promise, we look forward to our own resurrection after which we will live eternally in God’s divinity. Christ is risen! He is risen indeed! Alleluia!† (John F. Fink is editor emeritus of The Criterion.)

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Individuals, families celebrate Easter daily

Christians are Easter people, saved by the generosity and the love of God and Jesus

By Steve and Kathy Beirne
Catholic News Service

Easter is the feast when new life triumphs over death.

One way to get ready for Easter at home is to look into our family life for instances when “death” seemed to be winning over “life,” then to also look for events of the opposite kind.

Discouraging events might include a broken relationship, financial problems, an unfinished project, home or car repairs, and failing grades.

But there probably also are instances when life turned around for the better.

Perhaps a new friendship developed for a family member that became a real source for growth.

Loving families have a way of helping life triumph over the suffering of their members.

They have a way of bringing Easter to one another.

One way to celebrate Easter in the family is to make a list of the times family members helped each other, then write notes to tell the others who they helped and how much you appreciate their help.

You may have said so at the time, but a note sent later is something others can keep and read again when they’re feeling bad and need a boost.

What else do families do to make Easter special?

In our family, after we dye our eggs, we make bread, braid it, form the braid into a wreath, bake it, then put some of the dyed eggs into the bread. It is the only food we prepare every Easter.

Some years we make sugar cookies in the shape of chicks. We’ve also been known to make Chinese noodle baskets and fill them with jelly beans. But we always have the bread.

Bread symbolizes the food that above all others sustains life—the bread of life.

The colored eggs placed in the bread focus our attention on the rejoicing that comes with the power of the Resurrection.

If you have seen the movie Grandma’s Bread, you understand how such a simple act can pass the importance of ritual and love on from generation to generation.

One theme of Easter is freedom, a theme that comes from the Passover feast that Jesus was observing when he was seized and killed. He was the perfect expression of freedom from fear and, finally, freedom from death.

A child’s book that expresses this reality in fictional form is C.S. Lewis’ The Lion, the Witch and the Wardrobe. Parents might try reading it aloud with their children during the Easter season, calling attention to the similarities between Jesus and Aslan, the story’s great lion.

We are Easter people; all of us who have been saved by the generosity and love of Jesus, and we play it out in the lives we lead in our families.

(Steve and Kathy Beirne publish Foundations for newly married couples.)

God speaks to us daily through everything and invites a response

By Fr. Richard Rice, S.J.
Catholic News Service

Let us presume that someone wants to listen to God, to hear what God has to say. How does he or she proceed?

We are complex beings; God speaks to us in all our complexity. God speaks in our thoughts and feelings, in our bodies as well as imaginations, by night and by day.

Meditate on a Scripture passage. Listen to it. Did any word strike you? Listen again. Did it elicit any feelings? Listen again.

Now praise God as you are moved to emotion.

First, ask: “God, what do you want to teach me through this?”

Then, ask: “God, what do you want to give me?”

Next, ask: “God, what do you want to teach me through this?”

Those questions invite God to continue speaking, and often provide our response.

The prophet Isaiah wrote, “Morning by morning, God opens my ear to hear as one who is taught” (Is 50:4).

Prayer begins with God bending down to open our ears. God is speaking to you and me all the time. God speaks to us through everything. It takes great courage to listen and respond to God. Yet that is what God invites. Let us acknowledge what a statement of faith that is! 🙏

(Jesus Father Richard Rice is a retreat leader and spiritual director in St. Paul, Minn.)

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‘It’s neat to know you’re home’

Family of nine will join the Church on Holy Saturday at St. Malachy Parish, Brownsburg

By Margaret Nelson

All nine members of the Lockwood family—parents Keith and Dayna and their seven children, who range in age from 2 to 13—will become Catholic during the Easter Vigil on Holy Saturday, April 3.

They take up a whole pew at St. Malachy Church in Brownsburg. “I come from a really long line of Baptists,” said Dayna Lockwood. “But the Lord has placed almost all Catholics around us among our friends and family. “A couple of years ago, at the baptism of my husband’s grandfather, the Mass intrigued me,” she said.

It was when her parents became Catholic that Dayna “started questioning why anyone would change from Protestant to Catholic.”

She began by reading. “She was trying to send them literature about why they shouldn’t become Catholic, but she couldn’t dispute the teachings of the Church,” said Keith Lockwood. “As I read—I read tons—I was very fair,” said Dayna. “I read a lot of anti-Catholic stuff. I truly found that the fundamentalist information had a lot of opinions and judgments and then pieces of Scripture to justify those opinions. The Catholic material was based on what the Church believes and the whole of Scripture.”

Parishioners Pam and Greg Pedersen and their two children live two doors away from the Lockwoods. Both families home-school their children. The kids have had to defend it, and there are so many misconceptions about the Catholic Church. “I said that we don’t worship them,” said Pam. “We ask them to take our prayers to the Lord for us.”

Kamaron, 11, said he can’t wait to learn some of the more advanced information that he hears the adults talking about, but added, “I learn stuff like being kind, sharing and not to lie.”

Dayna said of the family he and his wife are sponsoring. “Above and beyond our spirituality, there is a great kinship.”

A little more than a year ago, the Lockwood family decided to begin the Rite of Christian Initiation of Adults (RCIA) at St. Malachy.

Dayna said she had done so much homework that there weren’t a lot of surprises at the educational sessions. But she said some misinformation had been drilled into the family before she began her search.

“God kept plenty of books in supply,” said Dayna. “I said that we don’t worship them,” said Pam. “I learn stuff like being kind, sharing and not to lie.”

Dayna said of the family he and his wife are sponsoring. “Above and beyond our spirituality, there is a great kinship.”

Father Stan Pondo, associate pastor at St. Malachy, led the initiation process. “When he would mention a book I could read, that same book would come in the mail in just a few days,” she said, explaining that the Knights of Columbus provide free Catholic educational books for home-school parents.

Dayna said, “I need to know every detail and why it is. My husband is more internal. It is important to me that our children know why they believe what they do because they have to defend it, and there are so many misconceptions about the Catholic Church. People say that Catholics pray to idols instead of to God or to Jesus.”

Pam Pedersen remembers when Kendall Lockwood, 12, asked her about prayers to saints. She explained the saints are like a “family” that has gone to heaven before us. “I said that we don’t worship them,” said Pam. “We ask them to take our prayers to the Lord for us.”

Kamaron, 11, said he can’t wait to learn some of the more advanced information that he hears the adults talking about, but added, “I learn stuff like being kind, sharing and not to lie.”

Dayna said of her faith background, “I was petrified to give Mary any credit and take it away from her Son.”

But as a Protestant, I didn’t meditate daily on what Christ had done for me. I remembered it in the back of my mind,” said Dayna. “With the rosary, you relive Christ’s life daily.”

Kaeli has been reading Scripture since she was 4. Now nearly 14, she has never been so involved at church. She participates in the choir, Catholic Youth Organization sports, and the youth group at the parish.

“People are a lot more friendly here. I can listen at church. I like talking about religious things, spiritual things,” said Kaeli, 13.

The Rosary was very hard for me,” she said, because she thought it was confusing God. “I was petrified to give Mary any credit and take it away from her Son.”

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See RCIA, page 17
More than 1,300 will join Church

More than 1,300 youth and adults will become full participants in the Catholic Church during the April 3 Easter Vigil Masses at parishes throughout the Archdiocese.

Those who have never been baptized, known as catechumens, will receive the sacraments of baptism, confirmation and first Eucharist. Candidates include those who have been baptized as Catholics or in other Christian traditions, but who will complete their Christian initiation this year—including confirmation and first Eucharist.†

Keith Lockwood calls Dayna “a strong- hold in our family. She keeps the family in tune.”

Noting that he comes from a “broken” family, Keith said, “I’m the kind of guy who always relied on myself, not so much on God. One thing that I really like about the Catholic Church, the people are non-judgmental.”

Keith explained that he grew up in an Irish-Italian neighborhood in New York. Because his father worked seven days a week, he went to church with friends who were Catholic. His best friend from “back East” will be with him on Holy Saturday.

“The Pettersons have been a great source of help,” Keith said. “My prayers have been increased tenfold. I love the Church, the people, the priests—everyone is so warm” in St. Malachy.

“Your relationship with God is a per- sonal one. It’s all in the Word, written down as your guide,” he said. “I like the fact that there is a lot of tradition in the Catholic Church. That keeps us focused on God and Jesus Christ throughout the year. The sacraments and the traditional side of things keeps the faith fresh in your mind all the time.

“I believe firmly in bringing up children in a good moral environment,” Keith said. “My wife is dedicated to bringing up our chil- dren up in our faith and in our beliefs. God is definitely the boss and our children know that.”

“Father Dan [Staublin, St. Malachy pas- tor,] and Father Stan are good listeners. They never ridicule others. They look at everything and realize people are not per- fect,” he said.

Dayna said, “God was good. It took a long time, and I remember praying, ‘Lord why would you even start this with me when I have seven homeschooled kids?’”

Dayna’s parents will come from Scottsdale, Ariz., to witness her confirma- tion and first Eucharist.

“When the time to come into the Church came, I needed no more information,” she said. “It was like the Lord almost gave me the note to myself in this is to pray to be blessed beyond measure.”

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At first glance, it might seem odd to look for Christ amid the dirty dishes in the sink or an errand after work, but marriage creates opportunities to transform our seemingly mundane into a sacramental moment.

“I’m no marriage expert, I speak only from modest experience as a newlywed. But I’m trying to pay attention to what gives life to our love so I’ll always remember what practices make love last.

We celebrated the sacrament of marriage on a sunny, summer evening in the historic Basilica of St. Mary in Minneapolis. I truly felt Christ present when Maria and I exchanged our vows. We continue to cele- brate that sacrament—making Christ’s presence known—as we love each other in our daily lives.

When Maria invites me to describe the trials of a rough day or pack her lunch in the morning—and we do so out of love—we offer Christ’s presence to each other.

Christ washing the disciples’ feet pro- vides the model of the loving service to which I aspire in our marriage. During our engagement, we participated in the parish ceremony of washing one another’s feet at Holy Thursday Mass. The act of tenderly bathing my wife’s feet and letting her wash mine formed abedrock metaphor for our marriage. Jesus humbled himself to serve those he loved; we did the same, and I felt Christ pre- sent in the act.

Viewed in this light, even simple tasks done with love can be transformed into sacramental moments. Rather than remain- ing routine duties, making the bed or taking out the trash can become acts of love when done with the conscious awareness of expressing love for one another and making Christ’s presence known. It’s that simple.

Marriage, of course, presents other more challenging opportunities for transformation. Every marriage is susceptible to conflict and injury. It seems we’re most prone to hurt those we love. At such times, we’re chal- lenged to love as Christ taught us. When we apologize or forgive, we realize a powerful presence.

Perhaps it is easy to lose sight of this spiritual dimension as couples adjust to liv- ing together and settle into a routine around work and children. But I don’t want to lose sight of faith, the foundation of our marriage. So long as I can hang onto the image of Christ washing the disciples’ feet—and strive to live out that model—I trust our marriage is secure.

The note to myself in this is to pray to be able to continue to look for what I can give to our marriage rather than what I can take from it. The paradox holds true: the more I give, the more I receive. I’ve learned from the love I’ve received in my marriage that you can’t give God.†

(John Rosengren is a free-lance writer in Minneapolis.)
Pope’s U.S. visit was an Easter experience

By Stan Konieczny
Catholic News Service

It was unseasonably warm in January when Pope John Paul II made his historic visit to St. Louis. Although it was Jan. 27—and therefore winter—when he celebrated an early-morning liturgy with thousands of people at the Trans World Dome, it felt like Easter to me.

For the two days of the pope’s visit, thousands of us were treated to festive and life-giving experiences.

Prior to the visit, there had been a sort of “papal-visit Lent” filled with anxious questions like, “Will I be able to get a ticket for the Mass? What will the weather be like? Do we really have to get there that early?” and “Will our choir ever memorize this song for the pre-liturgy event?”

Many people had traveled by night to arrive at the domed stadium early. In the morning’s wee hours, we stood sleepily in line, waiting for admission to the Mass.

And much like we do for Easter, we had dressed in various degrees of “finery” from our best suits and dresses to new vests worn by volunteer ushers.

Once inside the dome, we spent part of our waiting time in prayer and song. Choirs gave witness to the journey of faith in this world, singing everything from African-American spirituals to Polish medieval chants.

We became joined as a community, rooted in French, German, Italian, African-American, Irish, Polish, Hispanic and Vietnamese traditions. We recalled where we came from and celebrated what God has built through us.

At last the pope arrived, to the cheers of the crowd and the twinkling of thousands of camera flashes. Here in mid-America stood the man who was carrying on the promise made 2,000 years ago at an Easter tide seashore fish fry by Peter: to feed Jesus’ sheep and lambs.

But for me, the real experience of the pastoral mystery that day was to see with my own eyes this frail shepherd lean heavily on his pastoral staff, which was crowned by a cross.

Despite his authority and wisdom, he showed that it is acceptable to be weak and to find support in faith. With Pope John Paul before the eyes of the world, it became fashionable to “lean on the cross.”

The pope also sowed the seeds of new life as the liturgy’s homilist. He supported the local Church’s heritage of service and holiness as well as the institutions of Christian marriage, family life and Catholic education.

In carefully measured and heavily accented English, he also challenged racism, euthanasia, capital punishment, abortion—all that takes away the dignity of human life.

And he spoke of a “new springtime of faith” and urged Catholics to evangelize. Receiving gifts from various families, sharing petitions and concerns in different languages, breaking and distributing the body of Christ with people of all walks of life, the pope continued the life-giving Easter experience that permeates the Church’s whole year.

As I walked out of the stadium with the vast crowd on that sunny, warm afternoon, many new memories raced through my mind. Heading for a reunion with the people in my carpool, I had to remind myself that this was indeed January in the Midwest.

I had to force myself to remember that it was winter, because my heart told me that it was Easter!† (Stan Konieczny is the director of communications for the Archdiocese of the Blood of Christ in the Ruma, Ill., province.)

We live in hope because nothing, not even death, is stronger than God

By Fr. Lawrence E. Mick
Catholic News Service

The Church’s liturgy regularly reminds us of the solid reasons for being people of hope—being Easter people. Two fundamental reasons for our hope are reflected in the liturgical year’s two major cycles of celebrations: Lent/Easter and Advent/Christmas.

Lent/Easter celebrates Christ’s death and resurrection, and the promise that we will share in his resurrected life. This gives us hope on two levels. It assures us that whatever pain and suffering we endure, in the end we will share Christ’s life eternally. And it reminds us that what feels like death in daily life often leads us to new life. We experience many smaller resurrections, constantly reminding us of the ultimate Resurrection.

And Christmas, celebrating Christ’s coming into the world at Bethlehem, offers visible evidence of God’s love for the world. Christ’s first coming also reminds us that he promised to come again, a powerful basis for hope.

These two mysteries also are reflected in every celebration of the Eucharist. In the midst of the Eucharistic Prayer, we recall Christ’s death and resurrection, and anticipate his second coming: “Christ has died; Christ is risen; Christ will come again.” The two reasons for our hope are placed in that brief acclamation.

A few moments later, in the Eucharist, we join in the Lord’s Prayer, praying for the coming of God’s kingdom in its fullness: “Thy kingdom come; thy will be done on earth as it is in heaven.”

The kingdom has come into the world through Jesus, but we wait and hope for its completion.

Then, before the concluding doxology to the Lord’s Prayer (“For the kingdom, the power and the glory are yours”), the priest expands on the petition for deliverance from evil and speaks of our hope, saying: “Deliver us, Lord, from every evil, and grant us peace... Keep us free from sin, and protect us from all anxiety as we wait in joyful hope for the coming of our Savior.”

The liturgy teaches us about hope: Christ came to live among us and will come again. We live in hope because Christ assures us that nothing, not even death, is stronger than the God who loves us and gives us life. (Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)

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Group brings hope to the young widowed

Monthly meetings help bereaved people adjust to the difficult stages of grief

By Margaret Nelson

Holiday celebrations can make life even more difficult for those who have recently lost their spouses. As the name implies, the Young Widowed Group is a support group for widows and widowers in their 30s and 40s—or younger. Members meet the third Monday of each month at St. Matthew Parish in Indianapolis. Since January of last year, they have added hope—known as the Hope Group. That’s a special discussion group for those—usually recently bereaved—who need to talk over particular issues with others who share their concerns.

Unless the monthly speaker for the main body of the Young Widowed Group is discussing a sensitive issue, the Hope Group meets in a smaller room during the talk. The topics for the original group have included home and auto maintenance, financial planning and taxes, travel tips, included home and auto maintenance, and other practical issues.

The Hope Group’s discussions are facilitated by Lois Evans and others from the Young Widowed Group. Since the needs of the Hope Group are more immediate, members have decided to have an extra meeting each month on the first Monday of each month.

No one is checking ages for the Young Widowed Group, but none of them had celebrated a golden wedding anniversary. “It is a really great support group,” says Evans. “It’s a lifetime. I couldn’t believe there were so many young people who had lost their mates. Her husband died five-and-a-half years ago. She started coming to the meetings three years ago. Because she is a social worker, she had heard about the group.

“When you are newly widowed, having people your own age [to talk to] really helps. Those who have been widowed longer can encourage them. Even five years down the road, there are times I want to find someone to talk with,” said Evans. “We tend to be an older younger group,” she said. “We don’t put an age limit on it. But it is especially important for those who were widowed in their 20s, 30s and 40s. There can be 50 to 60 people here.

“Most of the people she had counseled for bereavement tended to be older people,” said Evans. Evans guessed that the youngest in the group is in her younger 30s. “The oldest, nobody admits,” she said, smiling.

“There is a spiritual dimension, she said. “We usually start the meetings with a prayer. There are a lot of Catholics. The group does not have a real strong spiritual focus. ‘I can’t imagine being widowed without having faith,’ said Evans. “It has helped me a lot.”

The Young Widowed Group grew from the Catholic Widowed Organization, which is affiliated with the archdiocesan Office of Youth and Family Ministries. Evans said the basic group has really helped her. “I need somebody who understands my situation. I find that now some of my best friends are widowed. We share the same struggles. It’s nice to know you’re not the only one whose husband left you.

She finds it’s important to be able to go out to eat or to a movie and have fun with people who understand. “My spouse was taken too early,” Evans said. “Most people out there don’t know what that experience is like.” She helps the Hope Group because “now I feel like I have something to give back. I’ve traveled far enough to be able to help other people.” Susan Cates facilitated the Hope Group for a year. “I had just moved here when my husband was killed in an automobile accident,” Cates said. “I didn’t know anyone, much less widows. This gave me an opportunity to be around people in the same boat. “People are well-intentioned,” she said, “but if they don’t understand, they can’t help. Some days, I thought I could barely take care of myself.”

Estel Gibson started going to the Young Widowed Group meetings eight months after his wife died five years ago. “I felt it was like being with family— with people who had the same experience,” he said.

Though he does not remember the topic of discussion at his first meeting, Gibson remembers something that happened. When the group formed a big circle, he looked at all the faces. He did see some that reflected sadness. “But some were smiling. I couldn’t smile, but it reassured me that I would be happy after some healing. It gave me a lot of hope.”
of hope,” said Gibson.

“I find it to be an emotionally safe group to socialize with,” he said.

Gibson explained that members of the group have remembered the anniversary of his wife’s death or their wedding anniversary, while longtime friends seem to avoid that—as if I would forget. I can’t express how much that has meant to me.

He has served on the board of the Young Widowed Group.

Gibson has attended a couple of the Hope Group meetings. “I am always willing to talk with people. I’m generally pretty ‘up’ these days, but I remember how it was.”

A non-Catholic member of the group, Gibson spends a lot of time at the Archbishop O’Meara Catholic Center because he volunteers for Beginning Experience, a peer ministry weekend for separated and divorced.

Susan Donahue’s husband died on March 3, 1997. Their two sons were 12 and 17.

Of the group, she said, “When you want to talk about anything, everybody’s in the same boat. You don’t have to explain anything.”

“You can say things here no one else will understand,” said Donahue, a member of St. Patrick Parish in Indianapolis.

“There are a lot of widows at our church,” she said, “But we don’t have some things in common. For instance, they are not considering another marriage.

“They don’t have the feeling they were cheated,” said Cates. “They were able to grow older together. If I married right now, I wouldn’t be able to celebrate my 25th anniversary, let alone my golden anniversary.”

Evans said, “This is not like a singles group. None of us chose to be alone.”

“Here we find people who are in every stage of grief,” said Cates. “It was terrifying to come the first time, but now I look forward to getting together. Everyone is friendly. I can talk if I want to, but I don’t have to.”

Donahue said, “People want to talk about how to explain [the death of a parent] to their kids—how to keep their dad alive for them. My boys want me to have fun—but they don’t.”

She said she waited seven months to come to the meetings but has been coming ever since.

“A lot of people care,” said Donahue. “I’m not one to sit and weep in front of people. I tried to hide it from the children to a degree. I would cry on my way home from work.”

She said she thought her kids were too young to show her feelings in front of them.

Evans said, “There is a balance. They need to know you are grieving, but if you show it too much, they [children] think about losing you.”

“I didn’t really understand what I’d lost when my husband died,” said Donahue. “He was my best friend, my confidant.”

Evans said things still happen that she wants to share with her late husband. “I think, ‘I wish Wayne would have been here to tell that to.’ No one else quite fits.”

The Young Widowed Group has a monthly newsletter, which lists the social outings and the discussion topics for the monthly meeting. It also has members’ helpful articles and hints on bereavement.

Several members have listed their telephone numbers as “just good listeners.” “This group has become my life line. This is a very different place,” said Cates, who edits the Young Widowed Group’s newsletter.

“Oh everybody’s welcome,” said Evans.† (For information about the Young Widowed Group, call the archdiocesan Office of Youth and Family Ministries at 1-800-182-9886, ext. 1596, or 317-236-1596.)
Hopeful people work for the kingdom of God on earth

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

“Hope springs eternal” is a wise and popular saying. Some people seem naturally hopeful, and possibilities for the future appear endless. For others, the future is obscured by many obstacles. But people want to be hopeful in spite of their predisposition to pessimism.

For Christians, hope is both a natural disposition and a virtue. The virtue of hope comes into our hearts with the Holy Spirit’s arrival. In baptism, as we receive the Holy Spirit, we begin the journey of hope.

Christian hope is a gift from God. We nourish it in personal and communal prayer. Our deepest potential for hope develops only gradually as we grow spiritually. Yet over time, even a pessimistic personal disposition can yield to the fire of the Spirit’s hope.

Hope orients us to the future. Our heavenly hope beckons us. But in many ways the “future is now.” We already demand, and caring for the sick and the infirm. Their focus on eternity’s light enables them to enlighten the earth.

†

Long ago, St. Paul taught that when Christians are weak they are strong. It is precisely in our weakness that we are best able to put our talents at God’s service. For then we realize that hope ultimately is in God.

Such a hopeful person embraces substantive projects for the good of others. He or she seeks to change the neighborhood, city, civil society and even the country.

Hopeful people see that the reign of God begins now and requires intensive effort. While this world will never be heaven, it can be better with God’s help. Thus we see hopeful people reforming business practices, working with the homeless, fighting abortion-on-demand, and caring for the sick and the infirm.

Hopeful people are people of light, not of darkness. Their focus on eternity’s light enables them to enlighten the earth.

(Oblate Father John Crossin is a visiting fellow at the Woodstock Theological Center at Georgetown University in Washington, D.C. He is the author of Friendship: The Key to Spiritual Growth.)

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Is Easter the “great Sunday” or is every Sunday a “little Easter”? It makes sense to call every Sunday a little Easter, for every Sunday celebrates the death and resurrection of the Lord just as Easter does.

On the other hand, Sunday is our most ancient Christian feast. The New Testament suggests that Christians were celebrating Sunday from the very beginning; other early Christian documents indicate that this weekly celebration was central to the Christian community’s very identity.

Because the annual celebration of Easter developed later, it makes sense to call Easter the great Sunday, an elaboration of our earliest feast day. In both cases we are reminded that Sunday and Easter are intimately connected.

Last summer, Pope John Paul II repeatedly noted this connection in his apostolic letter on Sunday. In the first paragraph, he calls Sunday the “Easter which returns week by week....” There are numerous parallels between Easter and every Sunday. For example, the Easter Vigil celebration begins with a liturgy of light. The paschal candle is blessed and lit from a new fire. After all present have lit candles from that flame, Christ is acclaimed in the great hymn called the Exsultet as “the Morning Star which never sets.”

Not surprisingly then, the pope notes that Sunday, the week’s first day, is linked in Christian thinking to that day of creation when God created light (No. 24). So Jesus’ resurrection marks the beginning of the new creation. And his light overcomes darkness in the world. We use candles at every Mass to remind us that Christ is light of the world.

A central part of the Easter Vigil is the baptism of catechumens (those becoming Church members). And in his letter, the pope reminds us that every Sunday’s eucharistic celebration has baptismal significance. “The liturgy underscores this baptismal dimension of Sunday,” he wrote, “both in calling for the celebration of baptisms ... on the day of the week when the Church commemorates the Lord’s resurrection and in suggesting an appropriate penitential rite at the start of Mass the sprinkling of holy water, which recalls the moment of baptism in which all Christian life is born” (No. 25).

As water from the baptismal font is sprinkled on all present at the Easter Vigil after they renew their baptismal promises, so water often is sprinkled at the beginning of Mass on other Sundays. This reminds us of our baptism. Many parishes use the sprinkling rite every Sunday during the 50 days from Easter to Pentecost.

Reciting the Creed at every Sunday Mass also is intended to remind us of our baptism. On Easter we profess our faith by renewing our baptismal promises. On other Sundays we profess the same faith in the Creed.

As the pope put it, “Recited or sung, the Creed declares the baptismal and paschal character of Sunday, making it the day on which in a special way the baptized renew their adherence to Christ and his Gospel in a rekindled awareness of their baptismal promises” (No. 29). On Easter and every Sunday, we celebrate the wondrous deeds of God. (Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)
Among the gifts I received recently was a three-year calendar that begins each week with Monday instead of Sunday. That little deviation from the usual arrangement of days on calendars is a good reminder that Sunday should come first. It’s special.

If we are to be Easter people, we need to focus on the spiritual side of our humanity. But today, lots of Christians find it difficult to keep Sunday special. Dorothy Bass, a United Church of Christ minister and religious educator, suggests why this is so in her essay “Keeping Sabbath,” in the book *Practicing Our Faith* (Jossey-Bass Publishers, 1997).

First, Sunday no longer is protected by legislation and custom. In part, this is because of respect for religious diversity and, in part, because more and more families need two incomes to make ends meet. Working couples put in such long hours during the week that Sunday becomes the only time to shop and take care of household business.

Many people have to work on Sundays, including Easter Sunday. But even when people are able to spend Sunday as they wish, they often feel pressured to fill it with as many recreational and leisure activities as possible. Then Sunday can become a tiring, not refreshing, break from work.

Bass is not naive about what is needed to make Sunday special in these circumstances. Attentiveness and a little creativity are needed to remind us that Sunday is a time to let God refresh our human spirit.

Worship is the place to start. For most people, going to church is already a change in the weekday routine; it signals that Sunday is special. This feeling is reinforced when people assemble to worship with friends they haven’t seen all week, sing or listen to sacred music, pray privately and in common, reflect on God’s word through the homily, and receive Communion together.

The experience of Sunday worship serves as a model for how to make the rest of the day special. It teaches us to “waste” time, not in the sense of being unproductive but in the sense of doing things for the sheer delight and intrinsic value of doing them—not because they are a means to something else.

What it means to waste time in this sense varies with each person. It may mean taking a walk in the park, listening to music, getting in touch with friends or relatives, preparing a special meal, working a crossword puzzle, enjoying a hobby, looking at old photographs or reading poetry.

Whatever a person does to make Sunday special, it should be different from routine, weekday activities, and it should bring joy and renewal to the person’s spirit.

In this way, a person makes Sunday not only special but also holy, an experience and celebration of the sheer goodness of living just as God intended.

(Father Robert Kinast is the director of the Center for Theological Reflection, Indian Rocks Beach, Fla.)
The Day of the Lord is a sacred, restful time

By Dolores R. Leckey

Tantur is located about halfway between Bethlehem and Jerusalem. It is an ecumenical center for theological studies begun in the early 1970s with Pope Paul VI’s encouragement.


The people participating in Tantur’s program with me came from a variety of Christian liturgical traditions. Precisely because of our different denominations, there was no Sunday Mass at Tantur. The daily common prayer was vespers.

On Sundays we were encouraged to visit the churches of Jerusalem and the surrounding area, to experience in direct and personal ways how “Sunday is above all an Easter celebration,” as Pope John Paul said.

These are Sundays I shall never forget. On one Sunday a group of us visited the chapel at Ein Karem, the site said to be the home of Elizabeth and Zechariah and, of course, John the Baptist.

An unusual mural of the Visitation scene graces the small space, creating a liturgical neighborhood setting for one of the most cherished stories of Christian liturgy.

Pope: Sunday Mass is ‘indispensable’

By David Gibson

Sunday is “the weekly Easter” and “the soul” of the week’s other days, Pope John Paul II wrote in “The Day of the Lord,” a 1998 apostolic letter. The pope invited Christians to rediscover “its ‘mystery,’ its celebration, its significance.”

He urged people not to regard Sunday as just a “weekend” day, though it is a time to rest and focus on the Lord. (Mary Slobinsky, Orangeville, Pa.)

After Mass, I socialize with members of the parish. At our parish, we’ve started a prayer chain which we do on Sundays. Anyone in need of prayer asks to be put on the list; then the first member of the chain calls the next prayer-chain member, explaining the prayer requests. That person then passes the information on to the next member, and so on. (Fidel Ushi, Greenwood, Miss.)

Lend Us Your Voice

An upcoming edition asks: What somewhat “minor” figure of the New Testament captivates your imagination?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
From the Editor Emeritus/John F. Fink

When new Catholics have difficulty with some teachings

The Saturday the Church throughout the world will welcome new members, including more than 1,000 in the Archdiocese of Indianapolis. This column is addressed to those who may be feeling overwhelmed by the number of other people’s opinions. If anyone of you who will be baptized on Holy Saturday will be asked, “What do your friends think about the Catholic Church?” your answer will be “Faith!” You will then make baptismal promises. Those already baptized, both Catholics and those baptized in other Christian communities, will profess our faith by renewing our baptismal promises.

It’s important to keep two things in mind, things you learned during the Rite of Christian Initiation of Adults: First, faith is a gift of God, a supernatural virtue infused by him. No one can attain faith on his or her own. Second, faith must grow after baptism. Although you learned a lot about the Catholic faith in the initiation process, there is still a great deal for you to learn. The Church will help you make you want to understand the Church’s teachings better. As St. Augustine said, “I believe in order to understand, and I understand the better to believe.”

Although the basic truths of the Catholic faith are taught during the baptismal promises and in the Creed that Catholics recite during Mass each Sunday, you that Catholic Church has the duty to teach you to believe many other things, too. These things range from doctrines like the Immaculate Conception and the Assumption of Mary, to controversial issues like the restriction of ordination to celibate men, to questions about sexual morality.

As you learn more about the Church’s teachings (hopefully, with the help of The Criterion), you will probably experience difficulty accepting some of them. At those times, remember why you are called a Catholic. Remember that the Church teaches because of the authority of God himself, who can neither deceive nor be deceived. As St. Thomas Aquinas taught us, “Faith is certain. It is more certain than all human knowledge because it is founded on the word of God who cannot lie” (#157).

Know also that you would not be alone if you experienced difficulty with some teachings. When I have difficulties I’m comforted by the words of the greatest theologian of the 19th century, Cardinal John Henry Newman, a former Anglican and a leader of Britain’s Oxford Movement, told us in his Apologia pro vita sua, “Ten thousand difficulties do not make one doubt.”

I also remind myself that the Catholic Church has existed for approximately 1596 years, during which it has constantly developed its teaching in response to the apostles. During that time, too, thousands of brilliant men and women, much smarter than I, have been working on the Church’s teachings. How could I do any less?

When joining the Catholic Church because you believe that, through our Church, you will achieve your salvation. During your baptismal promise, after you have said that you ask for faith, you will be asked, “What does faith offer you?” The answer is, “Eternal life.” That is what we all seek.†

My special memory of one Easter-Ser day

Last year, my husband, Paul, and I went to the Easter Vigil Mass at the Church of St. John in Indianapolis. As a railroad engineer-volunteer, he was scheduled to run the Easter train for the Indiana Transportation Museum the next day. Because a medical problem slowed me down, I was resigned to spending a quiet Easter Day. I didn’t particularly look forward to it. Either our holidays usually were celebrated with family and friends. However, Easter turned out to be a day of special ease--literally an Easter-Sunday. The cat and I spent time in the beautiful spring outdoors. I mediated and prayed. I read some favorite books, I wrote letters,joyfully

With faith to sustain us, we can accept and adapt to disappointing circumstances. When we can, it is easier to help ease others’ disappointments.

I learned that the grace of faith should make you sweat blood (Luke 22:46) when you feel close to him and God decides when we feel close or far away. We will probably see through the difficult times, if we believe in order to understand; and I believe many other things, too. These teachings (hopefully, with the help of The Criterion), you will probably experience difficulty accepting some of them. At those times, remember why you are called a Catholic. Remember that the Church teaches because of the authority of God himself, who can neither deceive nor be deceived. As St. Thomas Aquinas taught us, “Faith is certain. It is more certain than all human knowledge because it is founded on the word of God who cannot lie” (#157).

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The tridium has begun, and we approach the fulfillment of the promise made to us at Christmas with Christ’s death and resurrection. With him we experience human death, and then the new life of the spirit. Forever. Symbolism is rampant! We will be led through the poignancy of Holy Thursday and the planning and mysteries of Holy Friday into the glorious resurrection of hope at Easter. At this time of year, cold, gloomy weather also gives way to budding plants, trees, sunshine and soft breezes.

Animals are coming out from hibernation to produce their annual babies. People are airing the house, washing windows, cleaning up the yard. Even schools and workplaces seem to be wind ing up their duties in preparation for much-anticipated vacations, outdoor fun, summer fun.

This greatest feast in the Christian cal endar is thrilling in more ways than one. Years ago when I was a kid, it was the jellybean/Easter bunny factor that we loved most, followed closely by Easter egg hunts and flower carding. But what do we do with the adults after, and those, our favorite part of the holiday was new clothes. Everyone, including mom and dad, was treated to be fitted for new outfits and shoes and hats for the ladies, sometime during Lent. Correct timing of the shopping was crucial because we had to wait until the spring styles came in. That timing was a much smarter than I, have accepted the notion that if they progress in prayer, only spiritual infancy to adult life with God in this world and the next.

Mary chose to be a channeler of God’s messages to the world through the person of her son, Jesus. He is the true messenger of God. And, as we know from the sorrows of human life—death, illness, emotional or physical suffering, in every form—in every human who can neither deceive nor be deceived. As St. Thomas Aquinas taught us, “Faith is certain. It is more certain than all human knowledge because it is founded on the word of God who cannot lie” (#157).

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To date, I have put a red bow on the cat, played cards, and chatted on the phone with family. I was warm and safe; and a neighbor, seeing the house lights on, called to invite me for Christmas Eve dinner. The next day, unable to get to church, I logged on to my TV. I then curled up with a gift from my employer, a bookstore owner. It was James Alexander Thom’s Follow the River, an amazing and true tale of a pioneer woman who survived extreme winter hardships and Indian captivity. With her ordeal in mind, I had nothing to complain about.

Both of those holiday occasions provided the solitude for prayer and introspection, and I found myself counting my blessings. Christmas and Easter are the two most-celebrated days in the Catholic world. I learned they can be times of peace and joy, whether spent surrounded by loved ones or alone.

With faith to sustain us, we can accept and adapt to disappointing circumstances. ‘When we can, it is easier to help ease others’ disappointments.’
On Easter Sunday, the Church celebrates the greatest of its feasts, the Feast of the Resurrection of the Lord! The great moment in this celebration is the Easter Vigil, with its extraordinary, splendid liturgy. These readings are for the Masses celebrated during the day of Easter itself.

As its first reading, the Church selects a passage from a letter of the Acts of the Apostles. It is one of several sermons delivered by Peter to his hearers, who are not apostles but the citizens of the city of Caesarea. Peter has crystallized what the leader of the apostles spoke. He hardly preached for only a few sentences. The kernel of Christian belief is in their synopsis of Acts’ report of the sermon. Jesus was God’s anointed, or selected. Jesus healed the sick throughout the territory. He defeated the devil again and again. He was Almighty, possessing the very power of God. In the end, Jesus died on the cross. But, as predicted, Jesus rose triumphantly to life. Not even death subdued the Lord. But, as predicted, Jesus rose triumphantly to life. Not even death subdued the Lord.

For the second reading, the Church today presents a lesson from the Epistle to Colossians. In the first century A.D., Colossae was an important city in the Roman Empire, but by no means as important as Corinth or Alexandria, or Rome itself. It had had a military purpose. Nonetheless, it was the site of a community of Christian converts in whose interests this letter was sent.

The letter encourages these early Christians. Its message is clear. In baptism, each of them, each Christian anywhere, identifies with Jesus. It is no mere identification. Literally it is where, identifies with Jesus. It is no mere identification. Literally it is where, identifies with Jesus. It is no mere identification. Literally it is where, identifies with Jesus. It is no mere identification. Literally it is where, identifies with Jesus.

Reflection

The Church greets us with its most thrilling realization. The Lord lives! He is risen! The first reading gives us the basic Christian belief. The Lord is savior of all. He has reconciled us with God in a plan of God’s love. The reading from Colossians gives us a glimpse into the profound identity of the Lord. So, the Church proclaims and celebrates its Redeemer, truly the Son of God, the Lord of Life.

We are not distant bystanders to what occurred in Jerusalem almost 2,000 years ago. Colossians reminds us that salvation envelops us too with its grace and light. Such was God’s intent. The apostles were called to give us their knowledge of all that Jesus taught. However, we must receive the full story of Jesus, and we must believe. No simple communication of fact will give God to us. We must see in the facts the work of God, the presence of God. We hopefully feel “worthy” of the gift. We hope to have gone to confession. We hope that we have not gone to confession, they don’t feel “worthy” of the Eucharist.

Another volunteer said it’s in the Catechism of the Catholic Church not to take Communion unless recently going to confession. I could find no reference in the catechism to this kind of link between reconciliation (penance) and the Eucharist.

Are many American Catholics bending church rules when they receive Communion without “suitably frequent” confession? (North Carolina)

My question deals with confession before Communion. During the sum- mer, I drive Mexican migrant workers to Mass on Sundays. I noticed that only very few went to Communion. A fellow volunteer said it is part of their culture. If they haven’t gone to confession, they don’t feel “worthy” of the Eucharist.

A Let’s look first at some Church regulations about these two sacraments as we find them in canon law and the Catechism of the Catholic Church. It’s important to consider these very carefully. While Catholics are formally obliged to receive the Eucharist only once a year, during the Easter season if possible, we are strongly urged to receive this sacrament each time we participate in the Mass. This simply recognizes the significant place that holy Communion by all the faithful holds in the liturgy of the Eucharist at Mass. The Church teaches that holy Communion by all the faithful holds in the liturgy of the Eucharist at Mass.

Confession of grave (serious) sins in the sacrament of reconciliation is required at least once a year. This would follow, of course, from the obligation of annual Communion, since anyone conscious of grave sin must receive the sacrament of reconciliation before receiving the Eucharist (Catechism 1457; Canon 989).

Then, critically, Peter states that the Church, and to the salvation Christ set in motion, that the prophets looked with longing and faith. For the second reading, the Church today presents a lesson from the Epistle to Colossians. In the first century A.D., Colossae was an important city in the Roman Empire, but by no means as important as Corinth or Alexandria, or Rome itself. It had had a military purpose. Nonetheless, it was the site of a community of Christian converts in whose interests this letter was sent.

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Pope urges a return to dialogue on Kosovo

Pontiff’s Palm Sunday address calls for an end to bombardments and acts of vengeance in the region

VATICAN CITY (CNS)—Saying it is “never too late” for peace negotiations, Pope John Paul II urged a return to dialogue on Kosovo following five days of NATO air strikes against Yugoslavia.

Violence in response to violence is never an answer to a crisis, the pope said. He called for an end to the bombardments and all acts of vengeance in the region. Even as the pope spoke, NATO military commanders decided to escalate their bombing campaign against Yugoslavia by targeting Serbian ground forces.

At the end of a Palm Sunday Mass on March 28, the pope said the olive branch, used in Palm Sunday services throughout the Mediterranean, was a reminder of the need for peace in the Balkans.

He prayed that Christ as the “prince of peace” would inspire “all those who take up a weapon.” “May fraternity and understanding prevail over the forces of hatred, even in that part of Europe,” he said.

Addressing European parliamentarians the next day at the Vatican, the pope criticized the escalation of the Kosovo conflict.

“In response to violence, another violence is never a prospective way out of a crisis,” he said. “Therefore it is proper to silence the weapons and end the acts of vengeance in order to enter into negotiations.”

The pope’s emphasis on negotiations was reflected in comments by his aides.

Vatican spokesman Joaquin Navarro-Valls said the Holy See was conducting an intense but quiet diplomatic campaign to bring all sides back to the negotiating table.

On March 29, the pope met privately with Didier Operti Badan, president of the current U.N. General Assembly, and discussed the situation in Kosovo.

NATO ordered the attacks against Yugoslavia following months of unsuccessful mediation efforts, which ended when Yugoslavia rejected a U.S.-brokered auton-
omy plan for Kosovo, a province in the Yugoslav republic of Serbia. An ethnic-Albanian separatist movement in Kosovo has been battling Serbian forces for months. The Vatican secretary of state, Cardinal Angelo Sodano, told reporters after the pope’s appeal that any successful mediation would require a cessation of hostilities on both sides.

“One cannot talk about peace and negotiations while the nightmare of bombs and massacres is going on,” Cardinal Sodano said. “We all need to contribute to this peace-keeping effort so that the weapons are quieted and all sides return to dialogue.”

Cardinal Sodano said the Vatican’s diplomatic efforts were being carried out through contacts with a number of countries, with a view toward U.N. involvement.

The Vatican nuncio to Yugoslavia, Archbishop Santos Abril Castello, said he would remain at his post in Belgrade and continue diplomatic contacts to promote a peaceful settlement.

“We’ve been told to do everything to favor a resumption of dialogue and an end to military action. The pope wants this. He has a great interest in exploiting even the smallest opening toward negotiations,” the nuncio told the Italian newspaper, Corriere della Sera.

“It is certainly not with the use of weapons that one resolves a conflict that has gone on for centuries,” he said. But he added that, so far, his own diplomatic attempts with Yugoslav authorities had failed to produce a change in attitude.

He said the Vatican’s decision to keep its nunciature open at a time when many Western embassies were closing was seen as a “sign of closeness” by authorities in Belgrade and the local Yugoslav population.

He said the Belgrade city center was relatively untouched by the NATO bombing, but that he had seen damage on the outskirts of the city.

“There is less trust in smart bombs, because one sees that they can make mistakes,” he said.

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The Criterion welcomes announcements for “The Active List” of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand delivery or mail to: The Criterion, “The Active List,” 1400 M. N. Rossard Ave., will be last spring a desert card and party card begin-

April 2 Sacred Heart Parish, Indianapolis, 1530 Union St., will hold an economical Greek Friday service at noon.

St. Mary Parish, Youth Ministry, North Vernon, will present the Living Way of the Cross at 2 p.m. Information: 317-824-0396.

April 4 Little Flower Parish Ladies Club, Indianapolis, 1401 N. Bosart Ave., will have a spring dessert and card party beginning at 12:30 p.m. in the social hall. Cost: $3 per person. Information: 317-782-7997.

April 9 The Catholic Widowed Organization will meet for a birthday dinner at 2 p.m. at Steak and Ale, Southern Plaza. Information: 317-784-1102, Betty Dolan.

St. John the Baptist, Starlight, 8416 John Rd., will host devotions for Divine Mercy Sunday beginning at 1 p.m. with the welcome, 2 p.m. adora-
tion, 2:45 p.m. rosary and 3 p.m. devotion. Information: 822-9735.

St. Bartholomew Parish, Columbus, 1302 27th St., will host Divine Mercy Sunday from 3:45-4:15 p.m.

April 10 A benefit walk for prostate cancer. Don “Sk8” the Clown Day will begin at 10 a.m. at Meadowood Park, Speedway. Registration: $15 adults, children under 18 walk free. Information: 317-475-9927.

April 11 The Catholic Widowed Organization will feature a buffet from 7:30 a.m.–noon. Freewill offering. Sponsored by the St. Nicholas Transportation Fund.

St. Francis Xavier, Henryville, 355 S. Meridian St., hosts a rosary and Benediction for vocations at 7 p.m. Sundays

Our Lady of the Greenwood Marian prayer group at Our Lady of the Greenwood, 335 S. Meridian St., Greenwood, meets from 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Joseph Parish, Sellersburg, 2605 S. Joe Rd. West, Shepherds of Christ prays the rosary and other prayers following 7 p.m. Mass.

St. Louis de Montfort Parish, Fishers, 11411 Hague Rd., offers adult religious education classes from 7–9:30 p.m. There is a minimal fee: Information: 317-842-5669.

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Triduum (Latin) Mass. Call for times.

Holy Name of Jesus Church, Grove Grove, 89 N. 17th St., holds prayer group from 2:30-3:30 p.m.

Wednesday: Marian Movement of Priests concelebrant prayer group meets from 3–4 p.m. at 3354 W. 30th St., Indianapolis, behind St. Michael Church.

Information: 317-271-8016.

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

St. Mary Parish, New Albany, Shepherds of Christ Associates gather at 7 p.m. to pray for lay and religious vocations.

St. Patrick Parish, Salem, Shelby St., holds a prayer serv-

ice, 7 p.m.

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

Monthly: St. Susanna Parish, Plainfield, 1210 E. Main, holds adoration of the Blessed Sacrament from 8 a.m.–4:30 p.m.

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

Mass.

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Golden Frontier Tours 1999/2000
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Sponsored by Catholic Shrine Pilgrimage of Belleville, Illinois, a non-profit religious organization offering tours for adults to various sites in the world. All tours are escorted by a priest for daily Mass and Sunday Mass. Flares shown below include round trip air on scheduled airlines from Chicago, hotels with private bath, meals, ground transportation, entrance fees and guides.
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Fr. Steve Pholman
Glass Cargo, 807 E. Washington St., Indianapolis, 317-782-7997.

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Fr. Jerry Donaldson
Catholic Retreat Center, New Albany, 812-924-1109.

The Active List
The Criterion welcomes announcements for “The Active List” of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand delivery or mail to: The Criterion, “The Active List,” 1400 M. N. Rossard Ave., will be last spring a desert card and party card begin-


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Mary and Patrick J. Hurley, Ann Flick, Ann Harris, Lou Childers, Victoria Chapman, of Randy, Mike and James Foster. Grandfather of 11.


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Salvadoran archbishop says Romero died to give fruit to democracy

SAN SALVADOR (CNS)—The late Archbishop Oscar A. Romero was like “a grain of wheat that died to give fruit,” said the current archbishop of San Salvador. “Those who tried to silence his voice didn’t succeed ... and now thousands of voices that before were silenced have opened up to clamor, in the name of democracy, all that he clamored for in the name of God,” said Archbishop Fernando Saenz Lacalle of San Salvador.

Normally more reserved in his public declarations about the case, Archbishop Saenz surprised many by his direct words from the pulpit at a March 24 Mass.

Vatican official says Church is not likely to ordain women deacons

VATICAN CITY (CNS)—Colombian Cardinal Dario Castrillon Hoyos, prefect of the Congregation for Clergy, said it is unlikely the Catholic Church will ordain women deacons. Although the Vatican has issued no official statement or document on a question considered for theological reflection and investigation, the cardinal said March 25 the discussion “is almost a closed chapter.”

Second judge assigned to Guatemalan bishop’s case resigns

GUATEMALA CITY (CNS)—In what one Church official described as a “mortal blow” to the investigations into last year’s murder of Guatemala Auxiliary Bishop Juan Gerardi, a second judge in charge of the case has resigned because of intimidation. Judge Henry Monroy presented his resignation March 23 to the Supreme Court due to intimidating phone calls and pressure by the government.

Archbishop Tutu urges U.S. to learn from South Africa’s struggle

WASHINGTON (CNS)—Bringing thanks for help in dismantling apartheid, South African Archbishop Desmond Tutu also advised a congressional audience to work with God’s plan for the human race in ending global conflicts and easing the United States’ own racial hurts. A world facing dire conflicts in Kosovo, the Middle East, Asia and central Africa should heed the lesson of how South Africa moved away from apartheid without a bloody revolution, Archbishop Tutu said at a March 25 forum.

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Huffy Service First is a nationwide service company and one of five Huffy companies which include True Temper Hardware, Huffy Bikes, Huffy Sports and Washington Inventory Service. Huffy Service First has full-time and part-time positions putting together lawn and garden products (everything from barbeque grills to lawn tractors), and sporting goods (everything from bicycles to pool tables). Employees will service accounts as close to their home as possible. Pay depends on experience, with excellent benefits for full-time employees. This position requires approximately 10 hours per week.

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**Fatima Retreat House**

Fatima is seeking a groundskeeper to take care of all the grass cutting and grounds maintenance for this spring through fall season.

Persons applying must be responsible, have a flexible schedule, and be available for an interview on Friday, April 9th. Please contact或 Sharon at 317-543-7681.

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**Child Care Specialist**

Lutherwood Residential Treatment Center is seeking qualified individuals to work in our open and secure units. We have full-time openings working with emotionally troubled youth from culturally diverse backgrounds. Working with these behaviorally challenged youth will allow you the opportunity to utilize your crisis intervention skills and de-escalation techniques. Pay will vary depending on experience with excellent benefits for full-time employees. Minimum requirements: high school diploma or GED (some college experience preferred), must be at least 21 years of age and be able to pass a drug screen and criminal history check.

Please fax resumes to: Lutheran Child and Family Services, Attn: CRT 1, at 317-322-4065. 1525 N. Ritter Ave., Indianapolis, IN 46219.

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**Elementary School Principal**

Holy Cross Central School in Indianapolis is seeking qualified applicants for the position of elementary school principal. Holy Cross has a current enrollment of 210 students in a program which includes kindergarten through eighth grade. Applications should be submitted by April 9, 1999.

Inquiries/resumés should be directed to: Annette “Mickey” Lentz, Archdiocese of Indianapolis Office of Catholic Education, 1400 N. Meridian, Indianapolis, IN 46220-2367 or phone 317-236-1438.

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**Elementary Administrator**

St. Mary School in Alexandria, Kentucky, a traditionally-graded K-8 elementary school of 497 students, is seeking a new principal, to begin July 1999. With the rapid growth of our suburban community, located just minutes from downtown Cincinnati, we look toward future growth in our student population. Our school is proud of its experienced faculty and the achievement of its students. Our ideal candidate will bring new vision and ideas to an already-solid program.

Candidates for principal in the Diocese of Covington must be practicing Roman Catholics. Interested individuals may contact Mr. Stephen Koplyay by telephone: 606-283-6230, by fax: 606-283-6237, or by email: skoplyay@diofcovky.org.

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**Music Ministry Assistant**

Music ministry assistant positions available now. Join a dynamic pastoral staff at a growing, enthusiastic parish as a ¾-time salaried musician. St. Elizabeth Seton parish in Carmel is seeking a reliable musician to lead the development of liturgy, music, and chant. This position is open to qualified laypeople as well, both male and female. Mortgage experience a must. Call 1-800-952-3687, option 1, extension 3009.

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**Principal – Elementary School**

St. Simon the Apostle elementary school in northeast Indianapolis invites qualified applicants to apply immediately for the position of principal. Our school has over 600 students in a program that includes preschool through eighth grade. Applications for the position of principal will be available during the summer of 1999. Experience and leadership in spiritual formation is required. To apply, please send resume to: Dr. Richard Moman at 100 W. 86th St., Indianapolis, IN 46260.

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**Principal**

The High School of St. Thomas More in Champaign, Illinois, will be opening its doors to students in the fall of 2000. We are currently seeking to fill the critical position of principal, whose duties are scheduled to begin early 1999. The High School of St. Thomas More will be a new community high school—open to the public, yet founded upon a solid Roman Catholic tradition.

Applicants need not be members of the clergy, as the position is open to qualified laypeople as well. Male and female. A doctorate is not required, but is preferred. Salary for the position is negotiable and competitive, and includes a benefits package.

Qualified applicants for the principal of the school must meet the following requirements:

- Roman Catholic in good standing
- Degree in administration
- Valid, current teaching certificate
- Classroom teaching experience
- 3 years administrative experience

If you are qualified to help us begin a new tradition in fine education, please send your résumé to: Annette “Mickey” Lentz, Archdiocese of Indianapolis, 1400 N. Meridian Street, Indianapolis, IN 46220.

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**Coordinator of Spiritual Life Center**

St. Luke’s United Methodist Church is receiving applications for the position of coordinator of their spiritual life center. This part-time position will be available during the summer of 1999.

**Principal**

The Rose of St. Thomas More

**Principal – Elementary School**

St. Simon the Apostle elementary school in northeast Indianapolis invites qualified applicants to apply immediately for the position of principal. Our school has over 600 students in a program that includes preschool through eighth grade. Applications for the position of principal will be available during the summer of 1999. Experience and leadership in spiritual formation is required. To apply, please send resume to: Dr. Richard Moman at 100 W. 86th St., Indianapolis, IN 46260.

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**Principal**

For information about rates for classified advertising, call (317) 236-1572.
**Pastoral Associate**

St. Anthony Parish, Clarksville, IN, 1,000 families, is seeking a full-time pastoral associate; MA or M.Div. preferred. Responsibilities include collaboration with pastor and other staff members in a variety of ministries with emphasis on pastoral care to sick and homebound, developing “small Christian communities” and assisting the Council of Ministers in strategic planning and execution of goals.

Position opening July, 1999; competitive salary and full benefits.

Send resume and references before April 21 to: Pastoral Associate Search, St. Anthony Parish, 316 North Sherwood Ave.,Clarksville, IN 47129.

**Elementary Principal**

St. Joseph School in Crescent Springs, Kentucky, a traditionally-graded 1-8 elementary school of 520 students, is seeking a new principal, to begin 7/1/99. Located in a growing suburban community ten minutes from downtown Cincinnati, our school has a high level of academic excellence with a dedicated staff and actively involved parents. Candidates for principal in the Diocese of Covington must be practicing Roman Catholics. Interested candidates may contact Mr. Stephen Koplay at telephone: 606-283-6230; or by fax: 606-283-6237; or by e-mail: skoplay@diofcocks.org.

**Principals Available**

TEMPORARY PART-TIME caregiver needed. Weekdays, 4-5 hours competitive compensation. Call Jane, 317-781-0207, or 317-785-5900.

**Director of Music**

St. Paul Catholic Church, Marion, Indiana, a parish of approximately 900 families, has a full-time position available for a director of music. This position would include preparation of all music for liturgies as well as teaching music parish elementary school. Separation of these two components is possible. Competitive salary/benefits. Send resume to: Music Search Committee, 109 W. Kern Road, Marion, IN 46952, no later than May 15.

**Advertise in The Criterion**

Indiana’s Largest Weekly Newspaper

**Elementary Principal**

Our Lady of Vicory Parish in Delphi, township in western suburbs of Cincinnati, Ohio, is seeking a day school principal. Large school, grades K-8 (172 students, 13 teachers), offers outstanding opportunity for professional growth in an environment of academic excellence. Principal is supported by experienced, stable, strong academic tradition; active parent involvement; large parish community; excellent academic and athletic facilities.

Applicant must be a practicing Roman Catholic. Administrative experience in a preferred. Compensation is competitive and commensurate with experience. Send resume and 3 professional references by (4/19) to: Our Lady of Victory Parish Principal Search Committee, 110 North Road, Cincinnati, OH 45233.

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