Turning to God

Jesuit priest urges religious educators to offer people alternatives to the violence in society

By Margaret Nelson

The last general session of the National Conference of Catechetical Leadership (NCCL) April 18-22 in Indianapolis showcased the preaching and teaching of Jesuit Father J.-Glenn Murray, director of the Office for Pastoral Liturgy and teacher of homiletics for the Diocese of Cleveland.

He challenged 550 religious educators to offer people an alternative to the violence of today's society.

With speech and gospel songs, Father Murray engaged the 550 delegates in singing, clapping, laughing and crying as he dramatized "Our Sacred Role as Catechists" (or as the label on the tape of his speech dubbed it, "Our Scared Role as Catechists").

With song, he introduced himself as his grandmother suggested: "If anybody asks me who I am, I tell them I'm a National conference draws 550 catechists Jesuit priest urges religious educators to offer people alternatives to the violence in society

By Margaret Nelson

The last general session of the National Conference of Catechetical Leadership (NCCL) April 18-22 in Indianapolis showcased the preaching and teaching of Jesuit Father J.-Glenn Murray, director of the Office for Pastoral Liturgy and teacher of homiletics for the Diocese of Cleveland.

He challenged 550 religious educators to offer people an alternative to the violence of today's society.

With speech and gospel songs, Father Murray engaged the 550 delegates in singing, clapping, laughing and crying as he dramatized "Our Sacred Role as Catechists" (or as the label on the tape of his speech dubbed it, "Our Scared Role as Catechists").

With song, he introduced himself as his grandmother suggested: "If anybody asks me who I am, I tell them I'm a National conference draws 550 catechists Jesuit priest urges religious educators to offer people alternatives to the violence in society

By Margaret Nelson

The last general session of the National Conference of Catechetical Leadership (NCCL) April 18-22 in Indianapolis showcased the preaching and teaching of Jesuit Father J.-Glenn Murray, director of the Office for Pastoral Liturgy and teacher of homiletics for the Diocese of Cleveland.

He challenged 550 religious educators to offer people an alternative to the violence of today's society.

With speech and gospel songs, Father Murray engaged the 550 delegates in singing, clapping, laughing and crying as he dramatized "Our Sacred Role as Catechists" (or as the label on the tape of his speech dubbed it, "Our Scared Role as Catechists").

With song, he introduced himself as his grandmother suggested: "If anybody asks me who I am, I tell them I'm a National conference draws 550 catechists Jesuit priest urges religious educators to offer people alternatives to the violence in society

By Margaret Nelson

The last general session of the National Conference of Catechetical Leadership (NCCL) April 18-22 in Indianapolis showcased the preaching and teaching of Jesuit Father J.-Glenn Murray, director of the Office for Pastoral Liturgy and teacher of homiletics for the Diocese of Cleveland.

He challenged 550 religious educators to offer people an alternative to the violence of today's society.

With speech and gospel songs, Father Murray engaged the 550 delegates in singing, clapping, laughing and crying as he dramatized "Our Sacred Role as Catechists" (or as the label on the tape of his speech dubbed it, "Our Scared Role as Catechists").

With song, he introduced himself as his grandmother suggested: "If anybody asks me who I am, I tell them I'm a National conference draws 550 catechists Jesuit priest urges religious educators to offer people alternatives to the violence in society

By Margaret Nelson

The last general session of the National Conference of Catechetical Leadership (NCCL) April 18-22 in Indianapolis showcased the preaching and teaching of Jesuit Father J.-Glenn Murray, director of the Office for Pastoral Liturgy and teacher of homiletics for the Diocese of Cleveland.

He challenged 550 religious educators to offer people an alternative to the violence of today's society.

With speech and gospel songs, Father Murray engaged the 550 delegates in singing, clapping, laughing and crying as he dramatized "Our Sacred Role as Catechists" (or as the label on the tape of his speech dubbed it, "Our Scared Role as Catechists").

With song, he introduced himself as his grandmother suggested: "If anybody asks me who I am, I tell them I'm a National conference draws 550 catechists Jesuit priest urges religious educators to offer people alternatives to the violence in society

By Margaret Nelson

The last general session of the National Conference of Catechetical Leadership (NCCL) April 18-22 in Indianapolis showcased the preaching and teaching of Jesuit Father J.-Glenn Murray, director of the Office for Pastoral Liturgy and teacher of homiletics for the Diocese of Cleveland.

He challenged 550 religious educators to offer people an alternative to the violence of today's society.

With speech and gospel songs, Father Murray engaged the 550 delegates in singing, clapping, laughing and crying as he dramatized "Our Sacred Role as Catechists" (or as the label on the tape of his speech dubbed it, "Our Scared Role as Catechists").

With song, he introduced himself as his grandmother suggested: "If anybody asks me who I am, I tell them I'm a National conference draws 550 catechists Jesuit priest urges religious educators to offer people alternatives to the violence in society

By Margaret Nelson

The last general session of the National Conference of Catechetical Leadership (NCCL) April 18-22 in Indianapolis showcased the preaching and teaching of Jesuit Father J.-Glenn Murray, director of the Office for Pastoral Liturgy and teacher of homiletics for the Diocese of Cleveland.

He challenged 550 religious educators to offer people an alternative to the violence of today's society.

With speech and gospel songs, Father Murray engaged the 550 delegates in singing, clapping, laughing and crying as he dramatized "Our Sacred Role as Catechists" (or as the label on the tape of his speech dubbed it, "Our Scared Role as Catechists").

With song, he introduced himself as his grandmother suggested: "If anybody asks me who I am, I tell them I'm a
**CONFERENCES**

continued from page 1

“Your duty is not simply sacred—but urgent—to preach Christ crucified,” said Father Murray.

Those who attended the conference prayed with Father Murray as he presided at the closing ritual and commissioning of officers.

The new president is Sue Grenough, director of catechesis for the Archdiocese of Louisville.

On Wednesday night, Archbishop Daniel M. Buechlein welcomed the catechetical leaders to SS. Peter and Paul Cathedral for Mass.

Bishop Gerald Gettelfinger of Lafayette concelebrated along with priests and laity who attended the conference.

The archbishop expressed appreciation for his “tremendous contribution in the teaching mission of the Church.”

Reflecting on the reading about the Synoptic Gospels on the role of the Christian faith in the 21st century, the archbishop said that Christians should be “endearing to know better and better the profound meaning of this Word.”

“As catechists, our sacred role is to be like the two disciples on the road to Emmaus and welcome the stranger—to welcome the one who was walking alone,” he said.

**Gibault Boys Scramble**

May 15, 1999

Hulman Links

Terre Haute, Indiana

Entry Fee: $85

Cart Sponsorship: $200

Program Sponsor: $25

Dinner: $10

**All profits go to help the boys of Gibault School for Boys**

Please call for registration:

Kevin Hoolahan, Gibault Foundation

812-299-1156

**This Ad Is Camera Ready!**

Fuson Buick

6888

3x3

Neg

**Catholic Cemeteries Association**

As Memorial Day fast approaches we would like to take this opportunity to extend our heartfelt thanks to all Veterans and their families for their commitment and service to our country. Let us all remember, in our thoughts and prayers, those who have bravely served and paid the ultimate sacrifice, as well as those who are presently serving.

For those of you who plan on making a visit to one of the cemeteries a part of your Memorial Day Weekend, we invite you to stop by a cemetery office and pick up a copy of our Rules and Regulations which outline decoration guidelines.

**Memorial Day Mass**

Our Lady of Peace

Chapel/Mausoleum

9001 Haverstick Rd.

Indianapolis, IN 46240

Calvary

Chapel/Mausoleum

435 W. Troy Ave.

Indianapolis, IN 46225

A dedication ceremony for the new Calvary Chapel/Mausoleum in Terre Haute will be held at 11:00 a.m. on May 31, 1999 at:

Calvary Chapel/Mausoleum

4227 Wabash Ave.

Terre Haute, IN 47803

All Catholic Cemeteries Association locations are full service cemeteries offering a complete range of products and services. For information simply stop by one of our offices and speak with a Family Service Counselor or call 317-581-2649.

Mary Jane Maxwell-Bito

Phil Cuii, Sales Manager

Nick Joe

Tom Kasas

Sally Klein

Don Masten

Gina Tweedy

Mark Reyher, Terre Haute Manager

**Correction**

The telephone number for Nazareth Farm, a volunteer ministry in Salem, W.Va., that benefits impoverished people in Appalachia, was incorrect in a feature story published in the April 16 issue of *The Criterion*. The correct phone number is 304-782-2742. The e-mail address is NAZARETH@CITYNET.NET.
Conference emphasizes catechists’ sacred role
Passionist priest discusses the biblical journey

By Margaret Nelson

Five hundred and fifty religious educators from across the nation gathered in Indianapolis on April 18 for the 63rd annual National Conference of Catechetical Leadership (NCCL).

The theme of the five-day conference was “Echoing God’s Living Word—Our Sacred Role.”

Archbishop Daniel M. Buechlein greeted the delegates at the opening ceremony on Sunday evening. He urged them to bring together the diversity of catechetical leaders in a common journey of excellence toward the jubilee year.

The evening of prayer and song was led by Marty Haugen, a Catholic liturgical musician.

Mary Jo Thomas-Day, administrator of religious education at St. Monica Parish in Indianapolis, said the opening prayer session left her “full of hope.”

Including music, dance, drama and the reading of Scripture and modern writings, she said, “It was one of the best I’ve ever seen. It left me filled with the realization of what our Catholic ministry is.”

Passionist Father Donald Senior, president and professor of New Testament studies at Catholic Theological Union in Chicago, gave the keynote address on Monday: “Telling the Whole Story. The Biblical Epic on the Brink of a New Millennium.”

Father Senior began with the Acts of the Apostles where “Luke portrays the first gathering of the post-Easter Church—that ecstatic moment when crowds from all over the Mediterranean world converge on Jerusalem, and Peter, embodied by the Spirit, addresses them, citing the words of the prophet Joel: ‘I will pour out my Spirit upon all flesh and your sons and daughters shall prophesy, your young men shall see visions and your old shall dream dreams’” (Acts 1:17).

Father Senior said that in many ways “that citation describes the function of the Scripture within the Church. ... The extraordinary transitions that the Church ... is now experiencing on the brink of the new millennium call for memory and imagination: remembering who we truly are before God and imagining who we might become as we move into God’s future.

“The story of the Church begins in the great saga of Israel,” he said, calling it “a story reaching back to the moment of creation and forward to the moment of rebirth and renewal.

“The Bible casts it as a great journey of faith for God’s people,” said Father Senior. “... a journey originating from God and ending in communion with God.”

The speaker took the NCCL delegates on the biblical journey, depicting the God of Genesis as creative and abundant; of Exodus, compassionate and liberating; and of the desert, elusive and purifying. He said as the Jews possessed the land of Israel, they find a provident and compassionate God; in the exile, a hidden, suffering God; and in their return, a healing God who gathers.

Father Senior noted that the evangelists cast the life of the Church in the form of a journey of the faithful called by, and in the footsteps of, Jesus. This, he said, “leads to Jerusalem and the experience of the cross, the ultimate encounter with death, and even beyond that, to resurrection and communion with God.”

The use of the journey metaphor, he said, reminds us that there is nothing complete about the Church, that it is a work in progress. Father Senior quoted the words of Pope John XXIII as he announced the convening of Vatican Council II:

“The Church is on a journey ... [it] is not an archaelogical museum but is alive, tireless and life-giving; and it makes its way forward, often in unexpected ways.”

Noting that the mission of the Church is to transform the world, Father Senior said that the fact that the Church has been a very human community should make it inclusive and compassionate.

“(The) biblical saga assures us that we are God’s people and God will not abandon us. The authentic shape of the Church to come, the shape of the parish to come, the shape that any Christian community may take, must in some way be animated by the spirit and qualities of that great journey initiated by our ancestors in the faith and embodied in the story of Jesus.”

Monday afternoon’s program consisted of 45 round-table sessions for diocesan staff members, parish leaders and other catechetical leaders. More than 50 nondelegates from central Indiana also attended random sessions of the conference as walk-ins.

Richard Reichert was the recipient of the NCCL 1999 Catechetical Award, given at the awards banquet Monday night. He began his catechetical career in 1969 after serving as a Holy Cross high school teacher for 12 years. Reichert then became director of religious education for an eight-parish program in Appleton, Wisc. His ministry was later developed into the nationally known Sharing program.

In 1971, Reichert joined the staff of the Department of Religious Education of the Diocese of Green Bay, where he began his writing, including 70 religious education textbooks and programs, as well as 200 articles.

As a member of the NCCL’s board of directors, he chaired the publications committee that produced Implementing the Catechism of the Catholic Church. After retiring from diocesan ministry in 1997, he continued his involvement with NCCL, by serving as editor of The Effective DRE Series (NCCL and Loyola Press 1998).
The news reports out of Littleton, Colo., on April 20 seemed surreal. Children were once again murdering children and teachers in a school. How could it happen again?

A shooting spree at Columbine High School by two of its students—so-called "outcasts who belonged to a gang called the "Trench Coat Mafia"—left 12 other students and one teacher dead and as many as 24 others injured, seven critically.

After the last episode in Springfield, Ore., in May 1998, news analysts cited statistics that contradicted the common wisdom that violence in our schools is on the increase. They pointed out that such violence was actually sharply down from five years ago. Citing these statistics, Timothy Egan, in the April 22 edition of The New York Times, says that during the 1993–94 school year, 52 children were killed in our nation's schools. Last year, 42 died. Until the tragedy in Littleton last week, this year's toll stood at 9.

However, no one can find solace in these numbers. The fact that even one child could be violently killed in school is devastating—and hardly believable. Schools, after all, are supposed to be places of safety and learning. Possibly the worst thing that should happen in a school is that you fail an important examination.

What is different today? What has happened in U.S. society that makes attacking school a dangerous undertaking?

Psychologists and sociologists say that the difference can be attributed to a lethal mixture of the ready accessibility of guns, our violence-saturated culture, and alienated adolescents whose serious psychological disturbances go largely ignored and untreated.

For those who are now about to point out that "guns don't kill people, people kill people," let's be clear that the weapons involved in this latest incident are dangerous. Nothing can be more lethal than a 9mm handgun. In the Springfield, Ore., shooting, the two killers used a 22 handgun and a Glock pistol.

Certainly, if all guns were less accessible, we would see far fewer of these tragedies, but there is absolutely no excuse for permitting children to have access to weapons. As John Together, an anti-gun and substance abuse project of the Boston University School of Public Health, points out: if the students at Columbine High School had only "fists, baseball bats or even knives, 15 people would not be dead."

But gun control can only be part of the answer. If, in fact, the experts are correct in their hypothesis that violence in our schools is the result of a complex mix of disturbed kids living in a violent culture that gives them ready access to weapons, then we need to ask why those kids are so many disturbed children.

One pastor questioned the politicians' "answer" of spending more and more money to "make our schools safe" through the use of metal detectors and surveillance cameras. He is convinced that throwing more money at the problem and turning our schools into fortresses will only temporarily treat the symptoms. The root cause of these tragedies, he believes, is the continued erosion of our families where no real communication is shared and where individual members occupy shared space but pass each other like ships in the night, each desperately searching for life's meaning in all the wrong places and often with all the wrong people.

Another local pastor said that he believes the problem goes much deeper than just a failure by parents to model values and give clear, consistent moral guidance to their children. "Kids have to know that they're loved," he said, "that someone really loves them."

We have a lot of work to do in our society, where justice screams to high heaven for reform and renewal. And as Catholic Christians, we are mandated to help build up the City of God here and now.

We can all begin to do this immediately by letting our children and our grandchildren and our neighbor's children know that someone loves them—that we love them and that God surely loves them.

—William R. Bruns

---

E: criterion@archindy.org

World Wide Web Page: www.archindy.org

---

It is a familiar scenario that repeats itself with a sickening regularity. There is always an absurdity about this. What we have to look for is the root cause of the problem, and not just the symptoms. The root cause of this kind of violence is the lack of love and understanding of what it means to be a fully human person. In that sense, chastity safeguards the truth of human love. It is a virtue that is essential for married people and single people alike; it is a value for the aged and the youthful. Chastity is a protector of marriage and a protector of families. It is also a protector of physical, emotional and spiritual health and personal freedom, too. We owe it to our youth to teach them about the central importance of chastity in human life and the delectable power of decent sexual activity. We owe it to them to encourage and to model this virtue in a culture that fosters sexual deceit.

Once again this spring, I was present for the celebration of nearly 400 of our high school youth who are leaders in the archdiocesan "Promise to Keep" program, which fosters chastity and sexual abstinence among our youth. The 300 some seniors and juniors act as role models and peer ministers in our middle schools, encouraging chastity and sexual abstinence among our youth. The 300 some seniors and juniors act as role models and peer ministers in our middle schools, encouraging chastity and sexual abstinence among our youth. The 300 some seniors and juniors act as role models and peer ministers in our middle schools, encouraging chastity and sexual abstinence among our youth. The 300 some seniors and juniors act as role models and peer ministers in our middle schools, encouraging chastity and sexual abstinence among our youth. The 300 some seniors and juniors act as role models and peer ministers in our middle schools, encouraging chastity and sexual abstinence among our youth. The 300 some seniors and juniors act as role models and peer ministers in our middle schools, encouraging chastity and sexual abstinence among our youth. The 300 some seniors and juniors act as role models and peer ministers in our middle schools, encouraging chastity and sexual abstinence among our youth. The 300 some seniors and juniors act as role models and peer ministers in our middle schools, encouraging chastity and sexual abstinence among our youth. The 300 some seniors and juniors act as role models and peer ministers in our middle schools, encouraging chastity and sexual abstinence among our youth. The 300 some seniors and juniors act as role models and peer ministers in our middle schools, encouraging chastity and sexual abstinence among our youth. The 300 some seniors and juniors act as role models and peer ministers in our middle schools, encouraging chastity and sexual abstinence among our youth. The 300 some seniors and juniors act as role models and peer ministers in Our youth sense the truth of chastity even as they speak of the moral challenge it represents. With their parents and teachers, I pray that our societal deceit doesn’t distract them from the truth and the challenge.
Buscando la Cara del Señor

E l uno de sus recientes homilías católicas, el Cardenal John Paul II dijo: “es fascinante reconocer que las mentiras son la raíz de todos los pecados... La persona real, verdadera, y auténtica que debemos ser es la persona quién siempre va por el camino de la verdad siguiendo al que en cuya imagen se sienta humana salvación... Cristo Jesús. Cuando nos desviamos por cualquier tipo de pecado, estamos apartándonos de la verdad y estamos manteniendo una mala vida; cuando estamos ante el Presidente Clinton. Hablando sobre la moralidad sexual en una reciente cena, el presidente dijo, “En términos prácticos estamos redefiniendo las ideas inalterables que nos han guiado.” Y a continuación preguntó, “Si las ideas inalterables son así, ¿cómo se pueden redefinir ellos?”

En el mismo discurso, el presidente también comentó que “la mayoría de las personas se vuelven limitadas en lo que refiere a sus ideas y también a su juicio. Un correpsoncl, ‘El Padre para todas ellas, en vez de las personas que luchan por una moralidad sexual, no es moralmente incorrecto y las promesas solemnes matrimoniales no representan mucha diferencia’. Es probable que el presidente sea la voz representativa de la opinión secular promoviendo un matrimonio de conveniencia especialmente sexual. Dicha opinión debe preocuparnos porque actividades sexuales fuera del amor real en un compromiso matrimonial destruye la convivencia, divorciado de la verdad y el propósito más profundo, destruye la confianza entre las parejas y es otro tema digno de reflexión.

La castidad no es un ideal pasado de moda. ¿Nada de eso! Esta virtud tiene una relación fundamental y profunda para el hombre. En ese sentido, la castidad salvaguarda la verdad del amor humano auténtico. Es una virtud que es esencial tanto para los casados y para personas solteras; es un valor para los universitarios. La castidad es la protección del matrimonio y de las familias. Es también un protector de la salud física, emocional y espiritual y la libertad personal. Nuestro deber nos obliga a enseñar a nuestra juventud la importancia de la castidad, tanto en el hombre y el poder destructivo de la actividad sexual engañosa. Además, es nuestro deber en la sociedad en una cultura que promueve engaño sexual.

Una vez más esta primavera, asistí a la celebración de casi 400 de nuestros estudiantes adolescentes de la escuela secundaria—Promesa de Guardar”—el cual promueve castidad y abstinencia sexual entre nuestra juventud. Aproximadamente 300 estudiantes en su último y penúltimo año actúan como modelos a imitar y hay ministros en nuestras escuelas secundarias, fomentando la castidad y abstinencia sexual. Se necesita tener carácter y mucho apoyo público para ser un testigo de este mensaje en contra de la cultura. Los líderes con integridad apoyan a uno al otro así como para sus pares y menosores. Los felicito y agradecido. También les felicito a los padres y maestros. Como dice el refrán de los niños y estudiantes “son su orgullo”.

Nuestros jóvenes entienden la verdad de la castidad de una manera que hablamos del desafío moral que la misma representa. Con el apoyo de ustedes los padres y maestros, recibo que el engaño social no los distraiga de la verdad y sea un éxito.

Traducido por: Language Training Center, Indianapolis

Be Our Guest

Over a lifetime of faith, each of us, as believers, recites those words from the Creed thousands of times. We may not understand them, but they’re familiar. They’re routine. And then something happens to show us what they really mean. Watching a disaster unfold for your community in the glare of the international mass media is terrible and unfair at the same time. Terrible in its bloody cost; unfair in its brutal disconnection from daily life. The impact of what happened this past week in Littleton, however, didn’t fully strike home in my heart until the morning after the murders, when I visited a large prayer gathering of students from Columbine High School and spent time with the families of two of the students who died. They taught me much.

The students who gathered to pray and comfort each other showed me again the importance of sharing not just our sorrow, but our hope. God created us to witness to love, and to face our pain, and to draw our life from the friendship, the mercy and the kindness—God gives us to offer to others. The young Columbine students I listened to, spoke individually—one by one—of the need to be strong, to keep alive hope in the future, and to turn away from violence. Despite all their confusion and all their hurt, they would not despair. I think I understand why. We’re creatures of light. This is the way God made us to: to sift life in the face of death.

Even more moving was my time with the families of two students who had been mured—murdered—among the midst of their great sorrow—a loss I can’t imagine—the parents radiated a dignity which I will always remember, and a confidence that God would somehow care for them and the children they had lost, no matter how fierce their pain. This is where we need to be. Down close, that faith—real, living faith—is rooted firmly not in how smart, or affluent, or successful, or beautiful, or what you call confidence in a culture that promueve engaño sexual.

As time passes, we need to make sense of the Columbine killings. The media are already filled with “sound bites” of shock and disbeliev, psychologists, sociologists, grief counselors and law enforcement offi- cers—all with their theories and plans. God bless them for it. We certainly need help. Violence is now pervasive in American society—our homes, our schools, on our streets, in our cars as we drive home from work, in the news media, in the rhythms and habits of our life. It is such a fact of our novels, films and video games. It is so prevalent that we have become largely unconscious of it. But, as we discover in places like the hallways of Columbine High, it is bitterly, urgently real.

The causes of this violence are many and complicated: racism, fear, selfishness. But in another, deeper sense, the cause is very simple: We’re losing God, and in losing him, we’re losing ourselves. The complete con- tempt for human life shown by the young killers at Columbine is not an act of cruelty, or an anomaly, or a freak flaw in our social fabric. It’s what we create when we live a life of contradiction. We can’t systematically kill the unborn, the infirm and the condemned prisoners among us; we can’t glory brutal- ity in our entertainment; we can’t market avarice and greed—and then hope that somehow our children will build a cul- ture of love.

We need to change. But societies only change when families change, and families only change when individuals change. Without a conversion to humility, nonvio- lence and selflessness in our own hearts, all our talk about “ending the violence” may end as pious generalities. It is not enough to speak about reforming our society and com- munity. We need to reform ourselves.

Two questions linger in the aftermath of the Littleton tragedy. How could a good God allow such a tragedy? And why did this happen to us?

In regard to the first: God gave us the gift of freedom. And if we are free, we are free to do terrible, as well as marvelous, things. And we must also live with the results of others’ freedom. But God does not abandon us in our freedom or in our suffering. This is the meaning of the cross, the meaning of Jesus’ life and death, the meaning of “he descended into hell.”

God spared his only Son no suffering and no sorrow—so that he would understand and share everything about the human heart. This is how he lovesly. In regard to the second: Why not us? Why should evil be at home in faraway places like Kosovo and Sudan, and not find its way to Colorado? The human heart is the same everywhere—and so is the One for whom we yearn.

He descended into hell... and so we have all, over the past few days. But that isn’t the end of his descended into hell. The Son of God is the same everywhere—and so is the One for whom we yearn.

The Son of God descended into hell... and so we have all, over the past few days. But that isn’t the end of the descent. The Son of God has descended into hell... and so have we all, over the past few days. But that isn’t the end of the descent. The Son of God has descended into hell... and so have we all, over the past few days. But that isn’t the end of the descent. The Son of God has descended into hell... and so have we all, over the past few days. But that isn’t the end of the descent.

For more than a year I have been praying in a special way for the families who have been affected by the Columbine tragedy. But I am also praying for each of us—including myself—I will expe- rience a deep conversion of heart toward love and nonviolence in all our relation- ships with others.

(Most Rev. Charles J. Chaput, O.F.M. Cap., is archbishop of Denver. Littleton, Colo., is located in the Archdiocese of Denver. This article appeared in the April 30, 1999, edition of the Denver Catholic Register. Through the courtesy of Archdiocese Chaput, permission to reproduce this article has been granted to all other interested parties.)

School Killings

The number of adults and children killed in school for given school years:

<table>
<thead>
<tr>
<th>Year</th>
<th>Adults</th>
<th>Children</th>
</tr>
</thead>
<tbody>
<tr>
<td>93-94</td>
<td>40</td>
<td>16</td>
</tr>
<tr>
<td>94-95</td>
<td>35</td>
<td>11</td>
</tr>
<tr>
<td>95-96</td>
<td>25</td>
<td>11</td>
</tr>
<tr>
<td>96-97</td>
<td>20</td>
<td>10</td>
</tr>
<tr>
<td>97-98</td>
<td>20</td>
<td>9</td>
</tr>
<tr>
<td>98-99</td>
<td>16</td>
<td>8</td>
</tr>
</tbody>
</table>

La intención de vocaciones del Arzobispo Buechlein para mayo

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

Ending the violence begins with our own conversion

“He descended into hell.”
Check It Out . . .

Saint Meinrad Archabbey’s pilgrimages to honor Our Blessed Mother at the Monte Cassino Shrine are May 2, 9, 16, 23, and 30. Devotions begin at 2 p.m. (CT) each Sunday with an opening hymn and short sermon followed by a rosary procession. The one-hour service ends with the Litany of the Blessed Virgin and a hymn. The Monte Cassino Shrine is located one mile east of Saint Meinrad Archabbey on State Highway 62. The public is invited. For more information, call 812-357-6585 or 812-357-6501.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St. in Indianapolis, will sponsor its seventh annual Carnival Daze April 29 through May 2. Carnival hours are Thursday and Friday, 5 p.m. to 11 p.m.; Saturday, noon to 11 p.m.; and Sunday, noon to 9 p.m. Tickets are $10 presale and $15 at the gate. Information: 317-872-7050.

St. Andrew School in Indianapolis will celebrate its 50th anniversary, “50 Years in the Making,” with an all-class reunion on May 21-22. Benedictine Father Gregory Chamberlin, pastor of St. Benedict Cathedral Parish in Evansville and the first priest from the parish, will join his classmates and other former students, staff members and parishioners for a dinner Friday, and a picnic and Mass Saturday. The dinner and silent auction will be at Primo’s North, beginning at 7:30 p.m. Friday, costing $25. The free picnic will be at the school Saturday at 2:30 p.m., followed by an open house, games and a program. A 5:30 p.m. outdoor Mass is being planned by alumnus Father Richard Ginter. Charles Schula is coordinating the event. Information: 317-549-6305. The reservation deadline is May 7.

VIPs . . .

William Mehringer, Gail Simpson, Susan Zeigler, and Denise Eubanks. They have eight grandchildren and three great-grandchildren.

The University of Indianapolis will confer an honorary doctor of humanities degree on Providence Sister Marikay Duffy during the college’s May 1 commencement. Sister Marikay is a founding member of the Hispanic Education Center in Indianapolis, which opened in 1988, and has served as its director for 10 years. The center is a sponsored ministry of the Sisters of Providence of Saint Mary-of-the-Woods.

Six of the archdiocese’s seven parish life coordinators participated in the Midwest Pastoral Administrator Conference April 19-22 in Racine, Wisc. Attending the annual conference were Oldenburg Franciscan Sister Christine Ernests, parish life coordinator of Immaculate Conception Parish in Millhousen and St. Denis Parish in Jennings County; Holy Cross Sister Elsbeth Flavin, St. Peter Parish, Franklin County; Beech Grove Benedictine Sister Mildred Wannemuehler, St. Agnes Parish in Nashville; and Providence Sisters Marilyn Herber, St. Andrew the Apostle Parish in Indianapolis, Constance Kramer, St. Ann Parish in Terre Haute, and Peggy Lynch, Saint Mary-of-the-Woods Parish in Saint Mary-of-the-Woods and St. Leonard of Port Maurice Parish in West Terre Haute.

Also participating in the conference was Father William Stumpf, vizcar for clergy and parish life coordinators. Parish life coordinators lead parishes that have no resident pastor. They serve the Church under the direction of a priest-moderator and with the assistance of a priest who acts as sacramental minister for the parish.

A total of 75 pastoral administrators and diocesan staff members from 16 dioceses were present at the conference.

Two associate editors of The Criterion, Mary Ann Wyand and Margaret Nelson, each received two first-place awards in the 1999 communications contest for the Woman’s Press Club of Indiana. The awards were announced April 17. Wyand received a first prize for a feature story (nondaily newspaper, 5,000 or more circulation) about the poverty she witnessed during a Food For The Poor visit to El Salvador. She also received a first prize for her color photo essay of El Salvador. Nelson received a first prize in a new photojournalism category for her story and photos about the groundbreaking for the new Holy Angels School in Indianapolis.

This Ad Is Camera Ready!

St. Francis
1844
5x10
Neg
Journey of Hope
Camera Ready Neg
New Albany Deanery

Holy Family
New Albany

Story by Susan M. Bierman

Fast Fact:
Holy Family School in New Albany is known in the area for its computer technology. Jerry Ernstberger, principal of Holy Family School, said Indiana University Southeast, in New Albany, will rent the computer lab facilities at Holy Family School this summer to teach classes.

Holy Family parishioners feast on spiritual renewal

NEW ALBANY—Hungry for God? Children, youth and adults at Holy Family Parish in New Albany have an entire smorgasbord of opportunities from which they can be fed spiritually.

Some methods at the parish are tried and true, while other methods are new to the parish.

The 1,000-household New Albany Deanery parish hosted its first men’s round of Christ Renews His Parish weekends April 16-18.

Christ Renews His Parish is a two-day spiritual renewal program facilitated by parishioners who have previously attended the renewal. Men and women have separate retreats, which feature witness talks, table discussion pertaining to witness talks, Scripture sharing, small group projects, group sharing, and meditation.

Retreat leaders for this first round of Christ Renews His Parish at Holy Family were trained by members of three Indianapolis-area parishes that had already participated in Christ Renews His Parish—St. Simon and St. Barnabas parishes in Indianapolis and Our Lady of the Greenwood Parish in Greenwood.

Father Wilfred “Sonny” Day, pastor of Holy Family Parish, said the program recruits participants through word of mouth. He said the tough part of getting the program started has passed.

“It’s just one of those things that snowballs after you get it going. They say the first weekend is the most difficult in terms of getting people to participate,” Father Day said.

The parish didn’t decide overnight what avenue they would take toward spiritual renewal. Holy Family took its time sorting through the possibilities after realizing an eagerness for spiritual enrichment at the parish.

Jerry Ernstberger, parishioner and Holy Family School principal, said the parish searched more than a year for a spiritual renewal program that would best suit the parish.

Kathy Wilt, administrator of religious education, said the parish got the Christ Renews His Parish idea from a neighboring parish—St. Mary in New Albany—and decided to introduce it at Holy Family.

“As a parishioner, I hungered personally for doing something like this,” said Wilt.

As the administrator of religious education, Wilt said she knew parishioners were “wanting and needing” something like Christ Renews His Parish when other spiritual renewal methods are new to the parish.

Some methods at the parish are tried and true, while other methods are new to the parish. Holy Family took its time sorting through the possibilities after realizing an eagerness for spiritual enrichment at the parish.

Jerry Ernstberger, principal of Holy Family School, said Indiana University Southeast, in New Albany, will rent the computer lab facilities at Holy Family School this summer to teach classes.

Holy Family Church

Notre Dame Print

by

D. Omer “Salty” Seamon

For a limited time, we are offering a Notre Dame print by the world-renowned artist D. Omer “Salty” Seamon. He has since passed away, but the beauty and magic of his artistry lives on in this majesty of water color.

Remarque $50.00 All prints $125.00 unframed
Signed and Numbered $100.00
Unsigned $60.00
Shipping & Handling $5.50

Proceeds from the Notre Dame prints will go to the St. Patrick School Athletic Booster Club, which funds the entire athletic program for the children of St. Patrick School. This is a fund raiser and all purchases are tax deductible. For more information about the artist and the print, log on to http://saltyseamon favorites.com. To order: make check or money order to MeriClub, P.O. Box 11151, Terre Haute, IN 47881 or call toll free 1-877-722-5586.

(Price includes 2-3 weeks to deliver)

Advertise in The Criterion!
Indiana’s Largest Weekly Newspaper

St. Agnes Apartments

Originally served as a girls Catholic High School from 1908 until the 1970’s. Now features unique apartments with modern amenities. Priced from $450 - $700.

For availability at this location or other Stallard properties, please call:

631-5583 or 924-6256.

Stallard & Associates, Inc.

Advertise in The Criterion!
programs held at Holy Family Parish were well attended. “Parishioners would say ’we need more of this,’ ” she said.

Father Day said “a spiritual hunger in general” at Holy Family Parish prompted the implementation of Christ Renews His Parish. “The real excitement across the parish is going to come after a few of these weekends have taken place,” Ernstberger said.

Speaking from a team leader’s perspective, he said, “It’s been quite an experience for all of us—it’s been very, very rewarding.”

Part of the reward from the renewal weekend comes from getting to know other parishioners. Ernstberger said the men on the team are a diverse group of people who had very little association with one another prior to participating in the renewal weekend itself.

Spirituality for the youth

Ernstberger said the parish and Holy Family School are very serious about the spirituality of the children and youth. He said it’s important that the children and youth draw spiritually from the weekday liturgy and religion classes, as well as what they learn from their parents, their parish family, and their teachers. “We also feel it’s important to set aside a special time for them to examine their own spirituality,” Ernstberger said.

The seventh and eighth grade retreats are an example of the “Spirituality for the youth.” The Children’s Liturgy team are a diverse group of people who participate in the liturgy and religious education of the children and youth. The team members serve as role models for the younger students.

For the children

Liturgy of the Word for Children is a new program at the parish. Wilt said Liturgy of the Word for Children ages 4 through 8. These children go to another room during Mass for their own liturgy presented to them at their developmental level.

Liturgy of the Word for Children initially was offered during one Sunday morning Mass; however, because of popularity it has been extended to both the 10 a.m. and 11:30 a.m. Masses.

Wilt said the Liturgy of the Word for Children program will take this summer off, but next year it will continue through the summer months.

Holy Family, New Albany (1954)

Address: 129 W. Daisy Lane, New Albany, IN-47150
Phone: 812-944-8283 Fax: 812-945-0180
Church Capacity: 450 & Number of Households: 1,900
Pastor: Rev. Wildred Day
Administrator of Religious Education: Kathy Wilt
Youth Ministry Coordinator: Jennifer Gaines
Music Director: Laura Meyer
Parish Council Chair: Albert Perkins
Finance Chair: Patti Kraft
Parish Secretary: Rose Lehman
Principal: Jerry Ernstberger
School: 217 W. Daisy Lane, 812-944-6000 (K-8)
Fax: 812-944-7299
Number of Students: 415
Masses: Saturday Anticipation — 5:00 p.m.
Sunday — 8:00, 10:00, 11:30 a.m.
Holy Day Anticipation — 3:45 p.m.
Holy Day — 6:00, 8:00 a.m., 5:45 p.m.
Weekdays — 8:00 a.m.

Many Annuity Owners Lose Money. Do You?

Many annuity owners lose over 50% of the value of their annuity when it pays off!

It’s true and we show you exactly how to avoid the loss in our booklet “Annuity Owner Mistakes.” The booklet is free and shows how to get more benefits from your existing assets and preserve your annuity value.

Call Jim Sorg at Sorg-Ehman Financial Services, 317-351-3232 (24 hours) and leave your address for your free copy.
Event honors teen-age chastity peer mentors

By Mary Ann Wyand

“You are special,” former Indianapolis Colts wide receiver Bill Brooks of Indianapolis told more than 300 teen-age chastity peer mentors who volunteer for the archdiocesan Office of Catholic Education’s A Promise to Keep: God’s Gift of Human Sexuality program.

Now the director of community development and player relations for the Colts, Brooks was the keynote speaker for the archdiocese’s fifth annual A Promise to Keep recognition luncheon April 15 at the Archbishop O’Meara Catholic Center in Indianapolis.

The event honored high school juniors and seniors from central and southern Indiana who speak to elementary school students in Catholic schools and religious education programs about the importance of saving sexual relations until marriage.

Opening a worn Bible, Brooks read several favorite Scripture passages to the teen-agers that emphasized the importance of promoting values and morals and being a Christian witness to others.

“You have a responsibility to yourself and to others to love your community,” Brooks said. “The stance you are taking as chastity peer mentors affects you, your community and your future. Each and every one of you is special. God created you to do something special, and God doesn’t make mistakes.”

As teen-agers and also as young adults, he told the students, “you’re going to be pressured to do things you don’t want to do. But you are special, and you’re going to make it [past the temptations].”

Archbishop Daniel M. Buechlein also thanked the peer mentors for their dedicated volunteer efforts and praised them for serving as positive role models to younger students. (See Archbishop Buechlein’s column on Pages 4 and 5.)

Marlo Cookston Davis represented her boss, Indianapolis Mayor Stephen Goldsmith, at the luncheon and presented Key to the City pins to the students.

Cookston Davis also encouraged the high school students to continue to abstain from sexual involvement during their college years and to “wait for marriage because the beauty of sex in marriage is worth waiting for.”

Eve Jackson coordinates the program for the archdiocese with part-time help from St. Jude parishioner Margaret Hendricks and St. Thomas Aquinas parishioner Sylvia Brunette, all of Indianapolis.

During the luncheon, Jackson invited peer mentors from participating schools to share their thoughts about the program.

Several of the students who spoke to the gathering offered their thanks for the opportunity to make a positive difference in the lives of children.

“Publicly committing to a moral stand which contradicts what we see on TV, in the movies, hear in our music, and read in the news takes a lot of courage and a conviction in the strength and importance of those moral values we promote,” said Roncalli senior Julie Killion, a member of Holy Name Parish in Beech Grove. “It is not easy to stand before your peers and proclaim your determination to follow a path of sexual chastity that is not popular or glamorous and to promote that same path to those on the threshold of their high school years.”

However, Julie said, positive peer pressure “can be a very good and powerful part of high school.” As chastity peer mentors, she said, “sharing our feelings [with younger students] and opening ourselves up to their intense scrutiny forces us to truly examine our beliefs and our commitment to live those beliefs regardless of the disdain, ridicule or scorn of others.”

Grade school youth are “searching for role models who exemplify strong Christian values and firm moral beliefs,” she said. “It’s important to let our young teen-agers know it is not only OK to follow a high moral code, but it is the popular thing to do.”

Scecina Memorial High School senior Melissa Roberts of New Palestine, a member of St. Michael Parish in Greenwood, said she feels “proud to be a mentor and go to grade schools to share my choice [of abstinence] with younger kids. Being a peer mentor has reaffirmed my values and morals. These kids are our future, and by what we do we make a huge difference in their lives. We want our grade schoolers to have the best lives possible.”

Cardinal Ritter High School junior Theresa Amerman, a member of St. Christopher Parish in Indianapolis, said she “learned a great deal about myself” and “what God asks of us” during her volunteer time as a chastity peer mentor.

In an essay, Bishop Chatard High School senior John Shaughnessy, a member of St. Thomas Aquinas Parish in Indianapolis, said he “enjoyed being a part of the A Promise to Keep program. It’s been a pleasure to share my ideas with the students we teach, and it’s been interesting to hear their beliefs and concerns. Part of the importance of this program is stressing each person’s individual importance, and that they should not deny themselves the opportunity to make something great out of themselves.”

This Ad Is Camera Ready!

Indianapolis Aviation
7104
3x10
Neg

Killybegs
Irish Import Shop

featuring unique gifts for

1st Communion • Graduation • Confirmation • Weddings

Mon.-Fri. 10-6
Sat. 10-5
Sun. Closed

317-846-9449

Complete Communion Collection

You’ll be impressed with our selection for all your 1st communion needs!

Bibles • Cards
Books • Music • Gifts

Revelations
317-931-2202

Complete Communion Collection

You’ll be impressed with our selection for all your 1st communion needs!

Bibles • Cards
Books • Music • Gifts

Revelations
317-931-2202

30 E. High Street, Monroeville, IN 46158
Pioneer Pointe next to Newcomer Lumber Co.
Hours: M-T-F 9:30-6, Thurs 9:30-7, Sat 9:30-3
Jesus transcends generations; parish can, too

By Mark Pacione

It seems that the most difficult challenge for the Church in trying to address 20- somethings is remembering that they are a group distinct and different from adolescents.

Parishes may feel lost when they are approached by a young adult looking to connect with a Catholic faith community. It is important to take time to distinguish the differences between Generation X and the even younger youth population.

How do parishes retool their evangelization strategy so as to reunite the charisms of the Church with Generation X Catholics?

The first step in reaching out to today’s young adults is simply learning who they are and that is not such an easy task.

Dubbed Generation X by novelist Doug Coupland, the group has been described by a series of negative titles and images. This generation has been characterized as under-skilled, academically apathetic, politically nonchalant, rootless, disconnected and callous. They also are people who are hesitant to engage in any significant relationships.

How do you get young adults to connect to an older parish?

Sacred Heart Church in Glyndon, Md., made outreach to young adult Catholics a part of parish programming. The parish began to look at every gathering of parishioners as an opportunity for young adults to gather as well.

Invitations went to both single and married young adults. This effort was coupled with opportunities for young adults to work together to develop part of a larger event.

Creating opportunities for young adults to work together, grow in faith together or socialize became an integral part of the parish staff’s thinking.

When there is a consistent, ongoing effort to invite and welcome young adults, activities targeted specifically for Generation X Catholics have a better chance of success.

Sacred Heart’s recent young adult family Christmas craft day attracted more than 100 families with young children.

A neighboring parish’s Advent gingerbread house-making had a similar response from young householders looking for ways to be family in a world that is rarely sensitive to families.

St. John and St. Louis parishes in Howard County, Md., pooled talents and resources to create a young adult ministry team that changes leadership every six months.

The quick turnaround in leadership helps busy young adults do their part without burning out and makes use of their abundance of leadership skills.

The team makes a very visible effort to welcome newcomers and uses that initial welcoming relationship to attract Generation Xers to a wide variety of evenings of reflection, weekend retreats and service to both the parish and the larger community.

At the parish fair, the young adult-sponsored booth wedged between the Knights of Columbus and the Ladies Socially is a hopeful sign that young Catholics are finding a place in the Church.

The challenge of any parish facing a new arena in ministry is finding the leadership. The plus of young adult ministry is that it, perhaps more than any other parish outreach, has the opportunity to be a ministry by peers.

Given the energy, the hunger and the skills of Generation X, parishes have an almost limitless supply of that most essential skill needed for a new outreach: leadership.

But Generation Xers have little interest in projects or programs that are not clearly productive. That is why many parishes have struggled with their outreach to young adults.

Quite simply, as I see it, parishes that have decided to recreate youth ministry programs for their young adults become quickly frustrated as the young adults opt out.

Contrary to early prognostications regarding this generation, 20-somethings are hungry for responsibilities, tasks and challenges that have clear and meaningful goals.

While young adults are attracted strongly to projects that address environmental isues and utilize new modes of technology for communication and management, all goals that contribute to the larger community are attractive.

Take note also that as Generation X gets older, we are learning that the hunger for anything that helps them be family—especially a better family than many of them endured in their adolescence—is very important.

Parishes in the eastern and western suburbs of Baltimore City recently gathered for four nights of training to help parish staffs and young adults start to think what they might do differently to include Generation Xers.

Clearly the emphasis is not on creating new programs within the parish for young adults. Rather, the strategy most parishes find effective, in my experience, is taking what already exists or is planned and making sure that young adults will be specifically invited, welcomed and included.

I don’t think any parish doing young adult ministry has found that these young Catholics are not interested in Jesus or how to live out the Gospels. Quite the contrary, just as the young 20-somethings of the Church today are hungry for real tasks in our parishes, they are also hungry for a real understanding of faith.

Jesus seems to transcend the generations very well. Parishes are finding that they can do the same.

(Mark Pacione is director of the Office of Youth Ministry for the Archdiocese of Baltimore.)

Discussion Point

Youth, young adults enjoy service

This Week’s Question

Members of Generation X and members of the younger generation, how would you like to offer your talents to your parish?

“I would like to volunteer with Habitat for Humanity.”

(Courtesy Turnbull, Houston, Texas)

“What I like is being a eucharistic minister and lector. I think it helps other teen-agers remember that Catholic means.”

(Peter Balint, Mentor, Ohio)

“Please use your voice.”

(Acres, Houston, Texas)

“I would like to play the piano, and I’ve volunteered to play different Christmas and New Year’s Masses. I was really nervous, but it was really neat to do.”

(Nathan Victor, Middlefield, Ohio)

*(Redemptorist Father James Wallace is an associate professor of homiletics at Washington Theological Union in Washington, D.C.)*
Questions about the Mass

Little children are persistent. If they want something to drink, they will ask a Catholic: "Mommy, Mommy. I've got something to drink." Sometimes they will ask the same thing over and over again. Little children are sincere. They don't have a preconceived idea of what they want. Jesus invited his followers to trust in God's will in their lives. Little children always feel safe and secure in the arms of their parents. Children from early times have brought gifts to share with the needy. Little children are persistent and sincere. Little children are nonjudgmental. They are not undaunted by a negative reply. Everything they do is done with their persistence. Their refusal to give up reminds me of the parable Jesus told about the person praying in prayer (Lk 18:1-8).

The next time a little child comes to you and asks for something to drink, keep in mind what Jesus said: "I thirst, and you gave me to drink" and "what you did for the least of my followers, you did for me."" (Mt 25:34-40).

Little children are untroubled. They will play with anyone, regardless of race, color, nationality or religious denominations. If only adults would do the same.

Little children are sincere. They don't pretend to be something they are not. How do they conduct themselves in this respect as an example to us all? Little children have tremendous faith in their parents. They have no doubt that they are loved. Little children always feel safe and secure in the arms of their parents.

Little children remind us that we should look upon God as a loving parent. Jesus invited his followers to trust in divine providence and experience the security and warmth which is available in the bosom of our heavenly Father. (Jn 1:18, 13-23).

Following thebabel of a mother, a baby was having a particularly long day. As she was cooking, her son grabbed her leg and shouted: "Mommy, Mommy, I've got something to tell you." Not now, I'm busy. This happened several times until finally the mother yelled, "If you don't tell me what you want?" The child responded, "I love you, Mommy." That is all.

The battle lines surrounding Catholic colleges cause tension

After reading the April 9 issue of Commonweal magazine, I got the feeling that battle lines are being drawn between the Vatican and the U.S. bishops and Rome. Fear is in the air about the papal visit and a great deal of heat is being laid down for the earning of Catholic colleges.

In the first place, the papal visit to the U.S. is a Catholic event. It is not Catholic colleges that are being attacked, but the Eucharist and the Mass are. The Church has a well-defined teaching about the Mass and the Eucharist and the Mass are not the same thing. The Mass considered the most perfect prayer is the Lord's Prayer in the Missal. The Eucharist is the Lord's good creation, to take what he gives us.

We may feel passionate about all kinds of things, ranging from nude camping to Monopoly in life. We do become passionate for romance novels or pesto sauces or rock climbing. Some of us may actually feel passion for physical self-defense or work. As babies, we tend to regard warm food and (sometimes) dry diapers as the be-all and end-all. When we grow up, we develop intense feelings for baseball cards or dance costumes or pizza. Teen-agers begin to feel passionate about more sophisticated things, but too often too or too excessively. Passion exists at all age levels.

We hear much, if not too much, about sensuality. Unfortunately, Christians need to be aware that for these days is just lust and acrobatics as opposed to the pleasures of intense physical, emotional and spiritual relationships to another.

And how long has it been since we heard of religious street theater? We've all listened to the laments of those who whine, "I don't get anything out of Mass." But I would ask, "Why can't we have a relationship with God all by myself?" Well, excuse me, but distraction is the name of our human game, that's why.

To sustain a passionate attachment to our maker, our inspirer, our very breath of life, we need the Eucharist and the Mass. From Scripture and our own experience we know our God to be a passionate God, and he asks us to enter into his divine passion. For the Eucharist to mean something to us we need to be happy with him in this life and the next.

When God presented Adam and Eve with the prohibition not to eat of the tree of the knowledge of good and evil, they saw that they were to have gratitude and joy, and to make life full for ourselves and others. 

"Here it is. Enjoy." And that's the secret of passionate living: to realize we are the Lord's stewards, to take his goods with gratitude and joy, and to make life full for ourselves and others. 

In St. Paul's letter to the Corinthians, we read: "I am not saying this to commend myself, but that Scripture might be fulfilled which says, "He was counted among sinners." (2 Cor 5:21)." Since the Lord is the One who whines, "I don't get anything out of Mass," I would ask: Why can't we have a relationship with God all by myself? Well, excuse me, but distraction is the name of our human game, that's why.

We need passion to find significance in the things and events of daily life. Indeed, we need passion even to think of ourselves and our lives. From Scripture and our own experience we know our God to be a passionate God, and he asks us to enter into his divine passion.

Perhaps the Lord's Prayer is the most perfect prayer. The Eucharist is more perfect, but occasionally 

The Lord's Prayer is the most perfect prayer. The Eucharist is more perfect, but occasionally 

TheCriterion
The Acts of the Apostles is the source of this weekend’s first reading. Differences and problems are nothing new to the Church. In fact, there have been no halcyon days when believers were utterly without concerns. This first reading recalls an ethical question early in the life of Christianity.

At the beginning, all the apostles, of course, and probably the great majority of other followers of Jesus were Jews. However, Jews were not the only people in the area at the time. For a long time, foreigners or those of foreign descent lived among the native Jews. The Greek invasions some time before Christ’s birth had brought many foreigners, and the Roman occupation at the time of Christ brought many more.

Converts came from this group. As time passed, and as the Church moved outside Jerusalem and the Holy Land, gentiles came to be the major component in Christianity.

This reading recalls an early time, however, in the development of the Church.

Gentile Christians, or “Greeks” as gentiles were called, thought that they were being overlooked by the collective care and concern of the Church.

Important in understanding this reading, and this complaint, is a realization of the highly communal nature of the early Church and also the utter absence of any public assistance for those who had experienced misfortunes.

Widows were on their own. If they were without children to care for them, or perhaps siblings or parents, then they were at the mercy of fate. Thus, the early Church provided public assistance for those who had experienced misfortunes.

In any event, the apostles, the Twelve, considered the problem. They then called seven men to minister to the needy.

These men were the first deacons. Stephen, the first martyr, was among them.

The reading demonstrates three points: the love of God knows no artificial, ethnic limits; care for the unfortunate is essential to the Christian communal experience; and the apostles acted in behalf of, and with the power of, the Lord. The second reading comes from the First Epistle of Peter, a scripture already proclaimed by the Church in this Easter season.

It is a strong and excited testimony to the identity of Jesus as Lord. He is central to every aspect of human decision-making and life. He is the cornerstone of every valid value system.

St. John’s Gospel supplies us with this weekend’s third reading. This is not a Resurrection Narrative. In fact, it recalls a moment before the momentous events of Holy Week, although the Lord predicts his betrayal by Peter and his subsequent arrest.

So, a dark cloud stands over the horizon. Jesus warns the apostles that the future will make great demands upon their faith.

Thomson, whom we saw in a reading several weeks ago, again appears through a Gospel proclaimed in a Liturgy of the Word. He is uncertain and worried as he hears the Lord refer to troubled times ahead.

For Thomson, and for the others, Jesus reassuringly states, “I am the way, the truth, and the life.” No one can approach God except through Jesus, but Jesus is with the apostles. They have nothing to fear.

This section is a powerful revelation of the identity of Jesus, and of the Lord’s divine mission as Redeemer.

Reflection

Gently, but directly, the Church guides us to the close of the Easter season. In 10 days we will celebrate the feast of the Ascension. The Church uses this season as a miniature of life.

We stand looking upward from heaven to the ascended Lord. We rejoice in the Resurrection and all that it means in terms of the Lord’s majesty and divinity. But, still our feet are solidly planted upon the ground. It is easy to be bewildered and worried, as was Thomas.

The Church tells us to be of good cheer and strong heart. In the Gospel, it reaffirms the identity of Jesus, using no less a source than the Lord, the Son of God. In the second reading, it repeats this identification.

In the first reading, it tells us that we are not alone. Even if we feel the Lord is distant, because we cannot see the eternal Jesus of heaven, the Lord is with us.

He is with us in the Church. Visibly and constantly, he is with us in the love and care of those who compose the Church.

But, in the Church, most of all, the Lord is with us because of the apostles. From the first moments of the community of faith, they acted and spoke in the name of the Lord. In them, the Lord’s presence occurred.

Now, in and through the Church, through the words and guidance of the Twelve, Jesus lives. He is with us. He is risen, nevermore to die!}

The Sunday Readings

Sunday, May 2, 1999

- 1 Peter 2:4-9
- John 14:1-12

The Sunday Readings

Sunday, May 2, 1999

- 1 Peter 2:4-9
- John 14:1-12

The Acts of the Apostles is the source of this weekend’s first reading. Differences and problems are nothing new to the Church. In fact, there have been no halcyon days when believers were utterly without concerns. This first reading recalls an ethical question early in the life of Christianity.

At the beginning, all the apostles, of course, and probably the great majority of other followers of Jesus were Jews. However, Jews were not the only people in the area at the time. For a long time, foreigners or those of foreign descent lived among the native Jews. The Greek invasions some time before Christ’s birth had brought many foreigners, and the Roman occupation at the time of Christ brought many more.

Converts came from this group. As time passed, and as the Church moved outside Jerusalem and the Holy Land, gentiles came to be the major component in Christianity.

This reading recalls an early time, however, in the development of the Church.

Gentile Christians, or “Greeks” as gentiles were called, thought that they were being overlooked by the collective care and concern of the Church.

Important in understanding this reading, and this complaint, is a realization of the highly communal nature of the early Church and also the utter absence of any public assistance for those who had experienced misfortunes.

Widows were on their own. If they were without children to care for them, or perhaps siblings or parents, then they were at the mercy of fate. Thus, the early Church cared for widows.

Quite possibly, in the background also is the tension between Jews and those who in a real sense had invaded Jewish land.

In any event, the apostles, the Twelve, considered the problem. They then called seven men to minister to the needy.

These men were the first deacons. Stephen, the first martyr, was among them.

The reading demonstrates three points: the love of God knows no artificial, ethnic limits; care for the unfortunate is essential to the Christian communal experience; and the apostles acted in behalf of, and with the power of, the Lord. The second reading comes from the First Epistle of Peter, a scripture already proclaimed by the Church in this Easter season.

It is a strong and excited testimony to the identity of Jesus as Lord. He is central to every aspect of human decision-making and life. He is the cornerstone of every valid value system.

St. John’s Gospel supplies us with this weekend’s third reading. This is not a Resurrection Narrative. In fact, it recalls a moment before the momentous events of Holy Week, although the Lord predicts his betrayal by Peter and his subsequent arrest.

So, a dark cloud stands over the horizon. Jesus warns the apostles that the future will make great demands upon their faith.

Thomson, whom we saw in a reading several weeks ago, again appears through a Gospel proclaimed in a Liturgy of the Word. He is uncertain and worried as he hears the Lord refer to troubled times ahead.

For Thomson, and for the others, Jesus reassuringly states, “I am the way, the truth, and the life.” No one can approach God except through Jesus, but Jesus is with the apostles. They have nothing to fear.

This section is a powerful revelation of the identity of Jesus, and of the Lord’s divine mission as Redeemer.

Reflection

Gently, but directly, the Church guides us to the close of the Easter season. In 10 days we will celebrate the feast of the Ascension. The Church uses this season as a miniature of life.

We stand looking upward from heaven to the ascended Lord. We rejoice in the Resurrection and all that it means in terms of the Lord’s majesty and divinity. But, still our feet are solidly planted upon the ground. It is easy to be bewildered and worried, as was Thomas.

The Church tells us to be of good cheer and strong heart. In the Gospel, it reaffirms the identity of Jesus, using no less a source than the Lord, the Son of God. In the second reading, it repeats this identification.

In the first reading, it tells us that we are not alone. Even if we feel the Lord is distant, because we cannot see the eternal Jesus of heaven, the Lord is with us.

He is with us in the Church. Visibly and constantly, he is with us in the love and care of those who compose the Church.

But, in the Church, most of all, the Lord is with us because of the apostles. From the first moments of the community of faith, they acted and spoke in the name of the Lord. In them, the Lord’s presence occurred.

Now, in and through the Church, through the words and guidance of the Twelve, Jesus lives. He is with us. He is risen, nevermore to die!

The Well

My Journey to God

We thirst again and again. Quench our thirst, Lord, with living waters.

May our thirst draw us into the mystery of your life and death.

Stop at our well, Lord. Invite us to quench your thirst through our actions of love, kindness, mercy.

May your spring of life-giving water gush up in our lives.

We thirst for you.

By Sister Kathleen Yeadon, O.S.B.

My Journey to God

The Well

We thirst again and again. Quench our thirst, Lord, with living waters.

May our thirst draw us into the mystery of your life and death.

Stop at our well, Lord. Invite us to quench your thirst through our actions of love, kindness, mercy.

May your spring of life-giving water gush up in our lives.

We thirst for you.

By Sister Kathleen Yeadon, O.S.B.

The Well

We thirst again and again. Quench our thirst, Lord, with living waters.

May our thirst draw us into the mystery of your life and death.

Stop at our well, Lord. Invite us to quench your thirst through our actions of love, kindness, mercy.

May your spring of life-giving water gush up in our lives.

We thirst for you.

By Sister Kathleen Yeadon, O.S.B.

The Well

We thirst again and again. Quench our thirst, Lord, with living waters.

May our thirst draw us into the mystery of your life and death.

Stop at our well, Lord. Invite us to quench your thirst through our actions of love, kindness, mercy.

May your spring of life-giving water gush up in our lives.

We thirst for you.

By Sister Kathleen Yeadon, O.S.B.

The Well

We thirst again and again. Quench our thirst, Lord, with living waters.

May our thirst draw us into the mystery of your life and death.

Stop at our well, Lord. Invite us to quench your thirst through our actions of love, kindness, mercy.

May your spring of life-giving water gush up in our lives.

We thirst for you.

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

April 30
St. Susanna Parish, Plainfield, 1212 Main St., will hold the 25th annual Deboraha Raffle and Pig Roast in Zoo Hall from 5:30 to 8:30 p.m. Cost: $5.50 children and includes drink and dessert. Featuring a country store and fun fair. 317-357-6589.


May 1
St. Joseph Parish, Indianapolis, 1375 S. Mickley Ave., will host its fourth annual Armchair Race in Eldred Hall Doors open at 6:30 p.m. Racing at 7 p.m. Cost: $4 per person includes food and beverage. Information: 317-244-9002.

Holy Cross Parish, Indianapolis, 125 N. Oriental, will host its annual chili supper, serving from 5:15-7 p.m. Live auction from 7–10 p.m. Cost: $35. Adults $2 children, children under 2 are free.

May 2
Polish-born sisters Anna and Mary Rexville Schoenstatt at 3:30 p.m. for their 40th anniversary. Beverages, dessert provided.

May 3
“The Gathering Faithfully Together: Renewing the Celebration of Sunday Mass,” 7:30 a.m. discussion at St. Lawrence Church, 6844 E. 46th St., Indianapolis. Led by Charles Chatard, Bishop of Owensboro, Kentucky about full participation in the eucharistic liturgy. Information: 317-543-4925.

May 6 to 8
St. Rita Parish women offer “Sister to Sister” celebration. Thursday, 7 p.m., St. Rita women will talk, reception to follow. Friday, 7 p.m., Speaker Virginia Wesley and singer Anna Marie Crider; reception to follow. Saturday, 9 a.m. Mass, talk by Jina Hitchens and Rev. E. Ignatius, S. J., followed by lunch. Reservation: 317-543-8828.

May 8
Bishop Chatard High School, Indianapolis, drama department will present “Clue: The Musical.” on stage at 7:30 p.m. Adults, students, $5. Chatard students, preschoolers free. Information: 317-251-1451.

May 8
St. Andrew Parish, Indianapolis, spring rummage sale in church basement. Thursday, Friday, 8 a.m. to 6 p.m.

Saturday (1st bag day), 8 a.m. to noon.

May 7
Catholic Charismatic Renewal of Central Indiana will gather for praise and worship at 7 p.m., followed by Mass at St. Augustine Home Chapel, Indianapolis, 2545 W. 86th St. Information: 317-927-6900.

May 9
Saint Meinrad Archabbey pilgrimages to honor Our Blessed Mother at the Monte Cassino Shrine begin at 2 p.m. (CDT). Benedictine Father Alaric Kasha Karkowska, violin and organ and Benedictine Father Edward Linton, “Mary, Seer of Miracles.” One hour service at the shrine, located one mile east of the archabbey on State Road 62. Information: 812-357-6585.

Mary’s Revsile Schoenstatt, “Matrimony, the Sacrament of Fidelity and Procreation.” Father Hardin at 2:30 p.m., Mass at 3:30 with Father Burian. Information: 812-689-3551.

Recruiting
Daily
Our Lady of the Greenwood, 335 S. Meridian St., Greenwood, perpetual adora- tion 24 hours a day in the parish center.

Holy Rosary Church, Indianapolis, 520 Stevens St., Trinitine (Latin) Mass. Information: 317-636-4478.

Weekly
Sundays
Holy Rosary Church, Indianapolis, 520 Stevens St., Trinitine (Latin) Mass. 10 a.m. (formerly held at St. Patrick Parish).


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

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

Tuesdays
Our Lady of the Greenwood Marain Prayer Group at Our Lady of the Greenwood, 335 S. Meridian St., Greenwood, 7 p.m. for rosary and Chaplet of Divine Mercy.


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

Wednesdays
Indianan Movement of Priests crucade prayer group from 3–4 p.m. at 3354 W. 50th St., Indianapolis (behind St. Michael Church). Information: 317-271-8016.

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

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

St. Patrick Church, Salem, Sherry Lee, prayer service, 7 p.m.

St. Malachy Church, Browns- burgh, Liturgy of the Hours, evening prayer at 7 p.m. Information: 317-852-3195.

Fridays
St. Susanna Church, Plainfield, 1210 E. Main, adoration of the Blessed Sacrament, 4 a.m.–6:30 p.m. Mass.

St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 4 a.m.–6:30 p.m. Mass.

St. Louis de Monfort Parish, Fishers, 11441 Hague Rd., adult religious education class- es from 7–9:30 p.m. with mini- mal fee. Information: 317-842- 5460.

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

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

A pro-life rosary at 9:30 a.m.

St. Lawrence Church, Greenwood, 335 S. Meridian St., prayer group, 7:30 p.m. in the chapel.

St. Augustine Church, Greenwood, 335 S. Meridian St., prayer group, 7:30 p.m. in the chapel.

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

St. Patrick Church, Salem, Sherry Lee, prayer service, 7 p.m.

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

St. Susanna Church, Plainfield, 1210 E. Main, adoration of the Blessed Sacrament, 4 a.m.–6:30 p.m. Mass.

St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 4 a.m.–6:30 p.m. Mass.

St. Louis de Monfort Parish, Fishers, 11441 Hague Rd., adult religious education class- es from 7–9:30 p.m. with mini- mal fee. Information: 317-842- 5460.

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

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

A pro-life rosary at 9:30 a.m.

—See ACTIVE LIST, page 13

GOING GOING SOON TO BE GONE!
Storewide sale begins Saturday, May 1

10% to 50% Everything must go!

Daniel Green Houseslippers - 50% off!
All sales final • No refunds, no exchanges
Sorry, no adjustments made on prior purchases.
8 a.m. Mass until noon.

Eucharistic adoration after St. Joseph Church, Sellersburg, 2605 St. Joe Rd., Indianapolis, 9:30 a.m.

First Tuesdays
Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., north of St. Michael Church, Benediction of the Blessed Sacrament, 7:30 p.m. Confession, 6:45 p.m.

First Fridays
Holy Guardian Angels Church, Cedar Grove, 405 U.S. 52, eucharistic adoration after 8 a.m. Mass to 5 p.m.


First Saturdays
St. Nicholas Church, Sumam, 8 a.m. Mass, praise and worship music followed by the Fatima rosary. Monthly SACRED gathering in the parish school after.

This Ad Is Camera Ready!

Autumn Glen
6889
2x8
Neg
Four Catholic colleges to confer 402 degrees

Members of the Class of 1999 at Saint Meinrad College, Saint Meinrad School of Theology, Marian College and Saint Mary-of-the-Woods College will receive degrees during commencement ceremonies on the Catholic college campuses in May.

Officials at the four private colleges will confer undergraduate and graduate degrees on more than 400 students next month.

The final graduates of Saint Meinrad College in southern Indiana will receive their degrees during Saint Meinrad School of Theology’s graduation convocation at 2 p.m. on Thursday, May 13, in St. Bede Theatre on the Benedictine campus at St. Meinrad.

The college closed last May. However, eight students finished their studies at other institutions and will receive Saint Meinrad College diplomas during the ceremony.

The Rt. Rev. Lambert Reilly, O.S.B., chairman of Saint Meinrad’s board of trustees, also will confer School of Theology degrees on 20 Master of Arts (Catholic thought and life) graduates, six Master of Theological Studies graduates and 10 Master of Divinity graduates.

The Most Rev. Joseph L. Imesch D.D., bishop of the Diocese of Joliet, Ill., will be the convocation speaker.

Marian college officials will confer degrees on 248 graduates during an outdoor commencement ceremony, weather permitting, at 2 p.m. on Saturday, May 8, at the St. Francis Colonnade on the Franciscan college campus in Indianapolis. Marian’s Physical Education Center is the alternate location.

Roxanne Spillett, president of the Boys and Girls Clubs of America, is the keynote speaker. She will receive an honorary Doctor of Humanities degree.

Charles J. O’Drobinak, Jr., a member of St. Luke Parish in Indianapolis.

An honorary Doctor of Public Service degree will be awarded posthumously to recognize the life and community service contributions of the late Thomas W. Binford of Indianapolis.

Indiana’s first lady, Judy O’Bannon, will be the keynote speaker during the 158th commencement at Saint Mary-of-the-Woods College at St. Mary-of-the-Woods. The ceremony begins at 11 a.m. on Sunday, May 9, in the Conservatory of Music’s Cecilian Auditorium on the campus.

More than 110 students will receive degrees from the campus-based Women’s External Degree (WED) and Master of Arts in Pastoral Theology (MAPT) programs.

A baccalaureate ceremony for seniors and their families is scheduled at 4 p.m. on Saturday, May 8, in the Church of the Immaculate Conception, the motherhouse church for the Sisters of Providence of Saint Mary-of-the-Woods. †

Archdiocesan Office of Pro-Life Activities welcomes Father Frank Pavone, National Director of Priests for Life and an official of the Pontifical Council for the Family to Indianapolis.

Father Pavone’s schedule in Indianapolis:

May 1, Saturday
8:30 a.m. Pro-Life Mass
St. Andrew Church, 3922 E. 38th Street
9:30 a.m. Rosary at the Abortion Clinic
3100 E. 38th Street
10:30 a.m. to noon Workshop for archdiocesan priests and pro-life committee members
Catholic Center, 1400 N. Meridian Street
4:30 p.m. Mass and Homily
Holy Rosary Church, 520 Stevens Street
7:00 p.m. Program
St. Bartholomew Church at City Hall, Columbus, IN

May 2, Sunday
10:00 a.m. Mass and Homily
Holy Rosary Church, 520 Stevens Street
12:15 p.m. Mass and Homily
Holy Rosary Church, 520 Stevens Street
1:00 p.m. Program at St. Monica Church, 6131 N. Michigan Road
Must R.S.V.P. by April 19th, call 317-297-5418
4:00 p.m. Program at St. Luke Church
7575 Holiday Drive East

Father Pavone has been director of Priests For Life in the United States since 1993. In 1997, he was asked by the Vatican to help coordinate pro-life activities throughout the world as an official of the Pontifical Council for the Family. He has devoted his priestly life to assisting God’s people in responding to the evils of abortion and euthanasia. His message will be timely and inspiring to all who are searching for ways to build the culture of life.

All clergy, parish leaders and parish pro-life committee members are especially encouraged to attend the Saturday morning conference at the Catholic Center. Please publicize Father Pavone’s other appearances in your parish so that anyone who wishes to hear Father Pavone’s message can select a convenient site and time. If you have any questions, please call the Office for Pro-Life Activities at 317-334-1549.

Reader can share stories of vacations

The Criterion invites readers to submit vacation and travel memories for possible publication in the 1999 Vacation Travel Supplement to be published on May 28.

Please submit brief vacation or travel stories by May 14 to Susan M. Bernman, The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206-1717. †

INDIANAPOLIS—Students from St. Elizabeth Seton School in Richmond recently won the 1998-99 Academic Olympics sponsored by Cathedral High School.

St. Jude School students, from the Indianapolis South Deanery, finished in second place. Semifinalists were from St. Bartholomew School in Columbus and Sycamore School in Indianapolis.


Riding for The Woods team were Carrie Roberts of Goshen, who was the reserve champion in open reining, as well as Lori Morgan of Rockford, Ill., Erin Shellbourne of Indianapolis, Amanda Troubridge of Erie, Mich., and Jami Knoll of Walkerton.

Ohio State’s equestrian team finished first in the nation.

INDIANAPOLIS—Brebeuf Jesuit Preparatory School senior Matthew R. Jacobs of Carmel recently earned a 1999 National Merit Scholarship sponsored by B.P. Amoco Foundation, Inc. †

Readers can share stories of vacations

The Criterion invites readers to submit vacation and travel memories for possible publication in the 1999 Vacation Travel Supplement to be published on May 28.

Please submit brief vacation or travel stories by May 14 to Susan M. Bernman, The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206-1717. †

Around the archdiocese
Rest in peace

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


PAS, James K., 77, St. Elizabeth, Cambridge City, April 15. Father of Jim Pass, Mary Kohala, Ann Jan Ayles, having cardiac arrest and death.

Serving Indianapolis, April 19. Husband of Hilda R.

“Dick,” Brother of Jerry, John, Dr. David Brelage, Franciscan Sister Anita Brelage, Barbara Schneider, Mary Jo Bland. Great-grandfather of two.


PAS, James K., 77, St. Elizabeth, Cambridge City, April 15. Father of Jim Pass, Mary Kohala, Ann Jan Ayles, having cardiac arrest and death.

Serving Indianapolis, April 19. Husband of Hilda R.
Cardinal Mahony says Kosovo conflict meets just-war principles

WASHINGTON (CNS)—Cardinal Roger M. Mahony of Los Angeles said in a radio interview the NATO air strikes against Yugoslavia meet Catholic criteria for a just war. Speaking on the National Public Radio program “Talk of the Nation” April 13, Cardinal Mahony said the Kosovo situation “probably has crossed that threshold for war.” “No war is ever black or white. You can’t say it’s totally just or totally unjust,” he said. But “this particular war has probably gone over that edge already.”

Decision to place Kosovar refugees in U.S. homes is praised by USCC

WASHINGTON (CNS)—The head of the U.S. Catholic Church’s refugee services praised the Clinton administration’s decision to permit Kosovar refugees to be temporarily settled on the U.S. mainland. “The decision that President Clinton announced in an April 21 speech that the 20,000 Kosovar refugees the United States agreed to accept would be settled with relatives or sponsors around the country. Mark Franken, executive director of Migration and Refugee Services of the U.S. Catholic Conference, said in a statement later that day that his staff had received numerous calls from U.S. citizens interested in assisting Kosovar refugees.

Catholic official disputes reports’ claims on vouchers

WASHINGTON (CNS)—An official of the U.S. Catholic Conference Department of Education disputed claims April 20 that vouchers for students at religious and other private schools damage public schools, fail to help them understand their rights. Immigration agencies of the Catholic and Lutheran churches and an Arizona immigrant rights project have produced a “Know Your Rights” campaign that the Immigration and Naturalization Service has agreed to use. “Ninety percent of the people in detention for deportation go through it without a lawyer,” said Annie Wilson, vice president for programs at Lutheran Immigration and Refugee Service.

Health care access essential to free society, CHA president says

WASHINGTON (CNS)—Health care is as essential to the American way of life as public education and police and fire protection, the president of the Catholic Health Association said April 20. Father Michael D. Place, president and chief executive officer of the St. Louis-based association, in his talk for the annual Joseph B. Brennan lecture at Georgetown University in Washington, called for a new national conversation on health care reform.

Churches, lawyers, INS helping detained immigrants know rights

WASHINGTON (CNS)—Immigrants in federal detention and facing deportation may soon have a new resource to help them understand their rights. Immigration agencies of the Catholic and Lutheran churches and an Arizona immigrant rights project have produced a “Know Your Rights” campaign that the Immigration and Naturalization Service has agreed to use. “Ninety percent of the people in detention for deportation go through it without a lawyer,” said Annie Wilson, vice president for programs at Lutheran Immigration and Refugee Service.

Study gives effects of changes wrought by 1996 welfare law

WASHINGTON (CNS)—The government may be successful at getting poor people off welfare rolls, but it is less successful at bringing them out of poverty, according to a study issued April 22 by Network, a national Catholic social justice lobby. The presence of 35 million poor people in the United States is “definitely a scandal,” said Mercy Sister Kathy Thornton, Network president, at a press conference where the study was released. “Poverty continues as people receive less government assistance.”

Bishops call for new view of debt relief, emphasizing development

WASHINGTON (CNS)—The U.S. bishops called on policy makers to take a new view of debt relief, with an emphasis on its relationship to human development. “Debt cannot be mere numbers on a page or credit card bills. It is about how children live and die half a world away. It is about poverty and people. It is about what kind of world we live in,” said a statement by the U.S. Catholic Conference Administrative Board. The statement, “A Jubilee Call for Debt Forgiveness,” was released April 23.

World

East Timorese factions sign agreement at bishop’s house

DILI, East Timor (CNS)—Leaders of pro-integration and pro-independence factions in East Timor signed an agreement in an attempt to restore peace and order in the troubled province. In the presence of East Timorese Bishops Carlos Filipe Ximenes Belo and Basilio de Nascimento, the leaders of the opposing groups signed the accord April 21, reported UCA News, an Asian Church news agency based in Thailand. The signing was also witnessed by Indonesia’s armed forces commander and a member of the National Commission on Human Rights.

Pope presses Guatemalan president about bishop’s murder case

VATICAN CITY (CNS)—Pope John Paul II and other top Vatican officials met Guatemalan President Álvaro Arzu Iglesias and pressed for clarification of the 1998 murder of a Guatemalan bishop, the Vatican said. After a 20-minute private audience with the pontiff April 22, Arzu held talks with the Vatican secretary of state, Cardinal Angelo Sodano, and his assistant, Archbishop Jean-Louis Tauran. “The conversations reviewed the ongoing process of reconciliation in the country and relations between church and state, particularly in view of the reiterated necessity to shed light as soon as possible on the painful case of the killing of Auxiliary Bishop Juan Gerardi of Guatemala,” a Vatican statement said.

Fides says Rwanda is trying to discredit Church by bishop’s arrest

VATICAN CITY (CNS)—The arrest of a Rwandan bishop on charges that he was an accomplice in the 1994 genocide of ethnic Tutsis is part of a Rwandan government attempt to discredit the Catholic Church, a Vatican news agency said. Fides, the news agency of the Congregation for the Evangelization of Peoples, said Bishop Augustin Misago of Gikongoro was taken into custody April 14, one week after Rwandan President Pasteur Bizimungu publicly accused him of complicity in the mass murder of Tutsis seeking refuge in his diocese. † (These briefs were compiled by Catholic News Service.)
Parish Music Position
Preparation of music for liturgy combines with teaching music in K-5 school to make up a full-time parish position. Pleasant schedule. Salary according to education/experience. Full diocesan benefits.

Apply: Precious Blood Music, 1385 West Sixth Street, Jasper, IN 47546.

Pastoral Ministry
The Cathedral of Christ the King, a vibrant and growing community of over 2,400 families located in a residential neighborhood in Lexington, Kentucky, the heart of the bluegrass, is seeking a full-time pastoral associate. This person should be a Roman Catholic in good standing with the Church, who is flexible, people-oriented, and a good team player. This position involves a variety of ministry responsibilities that include but are not limited to: giving pastoral care to the sick and dying; helping to welcome new families to the community; supporting and inspiring the Catholic faith formation program; and assisting with the Parish Senior Center. Salary $30,000 plus. Strong candidates need to submit a resume by May 6, 1999, to: Rev. Tony Hubler, 7500 Navilleton Rd., Louisville, KY 40228.

Part-Time Coordinator of Religious Education
Parish of 325 families in southern Indiana is seeking to hire a part-time coordinator of religious education (CRE) to supervise the K-5 faith formation program. This position would require approximately 19 hours per week. Salary commensurate with experience and education. Please send résumé to: St. Mary’s Navilleton Catholic Church, Rev. Tony Hubler, 7500 Navilleton Rd., Louisville, KY 40228.

Principal - Holy Name Elementary School
Holy Name School invites qualified candidates to apply immediately for the position of principal. Our school of approximately 250 students is rich in tradition and achievement. Located on Indianapolis’ southeast side, Holy Name has been serving the Beech Grove community for 80 years. Our ideal candidate will bring with experience and education, and a degree in administration or be pursuing such a degree. Please send inquiries to: Annette “Mickey” Lentz, Archdiocese of Indianapolis Office of Catholic Education, 1400 N. Meridian St., Indianapolis, IN 46202 or phone 317-236-1438.

Classifieds go straight to your target audience!
317-236-1572!

Positions Available
Parish Music Position
Preparation of music for liturgy combines with teaching music in K-5 school to make up a full-time parish position. Pleasant schedule. Salary according to education/experience. Full diocesan benefits.

Apply: Precious Blood Music, 1385 West Sixth Street, Jasper, IN 47546.

Director of Religious Education
St. Bernard Catholic Church, Louisville, KY, is seeking a full- time CRE who proves leadership in the design and implementation of catechetical programs for adults, youth and children which nurtures and supports their lifelong faith formation. St. Bernard is a post-Vatican II suburban parish with a strong religious education and Catholic school tradition. Qualifications include degree or specialized training and experience in religious education, theology, and/or ministry. Interested candidates should send résumé to: CRE Search Committee, St. Bernard Church, 7500 Tangleo Dr, Louisville, KY 40228.

Part-Time Coordinator of Religious Education
Parish of 325 families in southern Indiana is seeking to hire a part-time coordinator of religious education (CRE) to supervise the K-5 faith formation program. This position would require approximately 19 hours per week. Salary commensurate with experience and education. Please send résumé to: St. Mary’s Navilleton Catholic Church, Rev. Tony Hubler, 7500 Navilleton Rd., Louisville, KY 40228.

Principal - Holy Name Elementary School
Holy Name School invites qualified candidates to apply immediately for the position of principal. Our school of approximately 250 students is rich in tradition and achievement. Located on Indianapolis’ southeast side, Holy Name has been serving the Beech Grove community for 80 years. Our ideal candidate will bring with experience and education, and a degree in administration or be pursuing such a degree. Please send inquiries to: Annette “Mickey” Lentz, Archdiocese of Indianapolis Office of Catholic Education, 1400 N. Meridian St., Indianapolis, IN 46202 or phone 317-236-1438.

Classifieds go straight to your target audience!
317-236-1572!
Christian Foundation
4544
Camera Ready Neg