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

_By Mary Ann Wyand_

BRIGHT—Laetare Sunday, in the year 2000, will be remembered by St. Teresa Benedicta of the Cross parishioners as the historic day that Archbishop Daniel M. Buechlein congratulated Father William Marks after installing him as the founding pastor of St. Teresa Benedicta of the Cross Parish in Bright on April 2. Archbishop Buechlein reminded the parishioners that “all of you are responsible for the good of the faith and the commonweal of this pioneer community of faith under the leadership of your pastor. Whether or not he is a good pastor depends on me an openness to God where I can say, ‘I told him, ‘It’s all your fault. You helped create in New House chaplain expects to be spiritual guide

_BY Mary Ann Wyand_

The first Catholic high school to be built in Indiana in more than 30 years will open in the Carmel Deanery of the Lafayette Diocese in August of 2003. Lafayette Bishop William L. Higi said March 28 that the first Catholic high school in Hamilton County—and the second in the Lafayette Diocese—will be located on a 120-acre site at 151st Street and Gray Road in Carmel. During a press conference at St. Elizabeth Ann Seton Parish in Carmel, Bishop Higi said the school will be named Blessed Theodore Guérin High School in honor of the French missionary nun who established a motherhouse for the Sisters of Providence of Saint Mary-of-the-Woods near Terre Haute in 1840. Blessed Mother Theodore also founded Saint Mary-of-the-Woods College. She was beatified by Pope John Paul II in October 1998. “Today is a historical day for the Diocese of Lafayette,” Bishop Higi said. “Since the 1600s, the square-foot school to serve 800 students by the fall of 2006. The diocese will enroll a freshman class in the fall of 2003, then add a grade each year. Tuition is expected to range from $5,500 to $6,000 annually. The diocese decided to build the school after a survey indicated that a large number of Catholic families living in Hamilton and Boone county wanted a local Catholic high school that would serve 800 to 1,000 students. Continued population growth in both Hamilton and Boone counties prompted the Carmel Deenay Development Council, a planning group of clergy, parish leaders and diocesan officers, to respond to requests from area Catholics for a high school in the deanery.

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In recent years, Congress has wanted the Federal Communications Commission to take a new look at sex and violence on broadcast television.

In May, 2003, the Parents Television Council released a study at the press conference titled What a Difference a Decade Makes, which compares the first four weeks of the 1989-1990 TV season with the first four weeks of the 1999-2000 season.

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

See CHAPLAIN, page 12

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Father Mark Svarczkopf named a monsignor

Father Mark Svarczkopf, pastor of St. Lawrence Parish in Indianapolis, has been named a monsignor by Pope John Paul II. Monsignor is an honorary title given to diocesan priests by the pope in recognition of exemplary service to the Church. This is the second honor in the past month for Msgr. Svarczkopf. Last month he was named director of the Institute for Theological Education at the U. S. bishop’s seminary in Rome—the North American College.

Archbishop Daniel M. Buechlein said Msgr. Svarczkopf, 51, who was ordained in 1974, was deserving of the title monsignor not only because of his work over the years as a pastor, but also because of his work ministering to other priests, particularly older priests. “This is very humbling for me,” Msgr. Svarczkopf said. “Other priests in the archdiocese who are my heroes are Monsignor…”

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

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

Official Appointments

Effective immediately

Effective June 1

Effective July 1
Rev. Thomas Clegg to full-time chaplain, Roncalli High School, Indianapolis, and sacramental minister, Good Shepherd, Indianapolis, and continuing as chaplain of the Indianapolis Fire Department, from pastor of Good Shepherd and part-time chaplain Roncalli High School.

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

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

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Celebrating the jubilee in the Archdiocese of Indianapolis

Celebration in the Spirit of Hope: The Great Jubilee

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

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

Jubilee Masses for senior citizens and young adults

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

Young Adult Masses (Ages 18-39)
May 10 St. Mary Church, Richmond, 7 p.m.
Aug. 15 Our Lady of Perpetual Help Church, New Albany, 7 p.m.
Nov. 1 St. Paul Catholic Center, Bloomington, 7 p.m.
Nov. 4 St. Louis Church, Batesville, 7:30 p.m.

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

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

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

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

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

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

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

"I am truly blessed," Father Marks told the parishioners at the conclusion of the liturgy. "You truly do bring forth the Spirit, and I am grateful to be a part of that."

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

During a reception after the Mass, Father Marks reflected on the events of the past year that led to the founding of the northeast Dearborn County parish. Last year, on Ash Wednesday, he celebrated Mass at a home in Bright for a small group of area Catholics. The Catholic Community of Northeast Dearborn County continued to grow during 1999, and last December the archbishop approved their request to establish a faith community.

Now parish liturgies are held at the Providence Presbyterian Church in Bright at 5 p.m. on Saturdays and at the Bright Elementary School gymnasium at 9 a.m. and 11 a.m. on Sundays.

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

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

"It is our belief at Brebeuf Jesuit, based on our ever-increasing list of applicants for admission, that faith and values are key to our future," King said.

"It shows that families are seeking more for their children than the public schools can offer, particularly in the areas of faith and values." King said. "Curts Personal, care and concern for the needs of the individual person, is one of the essential characteristics of a Jesuit education that makes Brebeuf Jesuit such a special and successful school."

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

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

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The Criterion Friday, April 7, 2000
Page 3
When tolerance is a virtue

In our society, the one unforgivable sin is intolerance. In theory, at least, contemporary culture prizes diversity above all else. Educational institutions, governments, art organizations, the news media and many churches have all embraced an open and inclusive approach to the diverse lifestyles, political affiliations and religious practices of individuals and groups from many different racial and ethnic backgrounds. Refusal to accept someone else because he or she is different in race, religion, or sex is virtually unheard of. Asian, African-American, gay, feminist or libertarian is not appropriate. In fact, it is intolerable behavior.

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

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

What is the Catholic view of all this? Surely we oppose racism, bigotry and all forms of social injustice and human cruelty. But where does the Church stand on the issue of “tolerance”? Are we truly catholic (open, inclusive and willing to celebrate diversity) or are we intolerant of those who reject our Catholic beliefs, values and traditions? We believe that tolerance is a virtue when it is grounded in authentic moral values (what Pope John Paul II has called “the culture of life”). Reverence and respect for all human life, which is made in the image and likeness of God, is the foundation for all genuine tolerance. Regardless of our differences, we are all children of God. Whether we know it or not, we are all sisters and brothers—called to care for and love one another. This fundamental belief grounds our tolerance. We can (and must) reject behavior that leads to death, includes expressions of cruelty and injustice. We can (and should) celebrate all legitimate, life-giving diversity, but we can not tolerate differences that demean or destroy human life.

As in all things, we find our model in Jesus Christ, who associated with tax collectors and sinners, but he did not tolerate the money-changers in the Temple. He refused to condone the woman caught in adultery, but he upheld the law of Moses and revered marriage. He respected the laws and customs of Judaism, but he despised the intolerance and hypocrisy of the religious leaders of his day. He hated sin but loved sinners. He tolerated human weakness, but he was intolerant of arrogance and the abuse of power. Tolerance is a virtue when it affirms life and disallows death. Let us be tolerant (this Lent and always)—by trying to sin and being born again in love.

—Daniel Conway

Daniel Conway (Daniel Conway is a member of the editorial board of the honorary board of Criterium Press Inc.)

Serving Church as priest is countercultural today

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

I am often asked, “How are you doing for vocations to the priesthood in our archdiocese?” I answer pretty well, but we should be doing better. I am particularly pleased by the quality of our seminarians. I am also often amazed at a kind of “distancing” I detect among people when it comes to their role in encouraging and inviting young men to consider a wonderful and gifted way of life.

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

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

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

“TV shows and movies tend to demonize or lampoon them. Courts and media reports tend to focus on a handful of high-profile humiliations. Critics blast the single male vocation as an anachronism or an anomaly. “Some wonder if the institution can survive the age of greed and immediate gratification. New priests are in short supply. How many college-bound kids want to major in humility, sacrifice and self-abnegation? Not nearly enough.”

“A few years ago, the late Cardinal Bernardin wrote: ‘What our people so desperately need is what we priests are uniquely qualified to provide: nourishment for the soul. We are not dispensable ‘functionaries’ in the church; we are bridges to the very Mystery of God and healers of the soul. When we claim this identity, we not only find ourselves, we also provide the church and the culture with the sustenance they require.’” (David Waters, “Faith Matters.” The Commercial Appeal, March 8, 2000.)

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

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

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

Is this kind of realism the true quest of our human family? No, it is the response of a secular culture that wants to believe that life goes on just fine without God and religion, and morality is a matter of personal choice. And so we are enticed to chase down the path of satisfying human appetites at any cost. Because we are smarter and more mature, I feel sorry for youth who are led down this dead-end path to destruction.

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

The young Memphis kid said he has wanted to be a priest since he was 4 years old. Why? “To love God and other people,” he said. “To serve God.” He is not the only 11-year-old who thinks that way.
A final reflection as Pope John Paul II returns to his home.

Amid all the noise and packed humanity that is an inevitable part of a pilgrimage to the Holy Land, there are oases of silence and peace. In departing from the Holy Land to return to daily life and normal routine, I feel that I have been given a Gif...
Dr. Mark Ginter, assistant professor of moral theology at Saint Meinrad School of Theology, will speak on the topic “To Be Unconditionally Pro-Life” at 7 p.m. on April 13 at Little Flower Church, 4730 E. 13th St., in Indianapolis.

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

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

“Preparing Ourselves for the Resurrection,” a women’s Lenten retreat, will be held April 14-16 at Fatima Retreat House, 5355 E. 56th St., in Indianapolis. The fee is $110. For more information, call 317-545-7681.

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

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

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

Joe and Joan Armbruster of Sebring, Fla. will mark their 50th anniversary on April 15. The couple will celebrate with their family on April 7 in Florida. Every child: Carol Cooney, Sharon Tolin, Jane Kennedy.

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

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

St. Paul Hermitage names new administrator

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

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

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

“I am proud and happy to announce Sister Sharon’s appointment as administrator of the Hermitage because it continues the tradition of a Benedictine sister in that key position. She will bring to her new role the same enthusiasm and love for the aged that she has displayed during her long association with the facility,” said Benedictine Sister Rachel Best, priorress of the Benedictine community.

Owned and operated by the Sisters of St. Benedict, St. Paul Hermitage currently serves more than 100 people in comprehensive nursing, residential and independent living sections. A $4.5 million renovation of the facility was completed in 1998.

St. Anthony Church, 379 N. Warman Ave. in Indianapolis will host a eucharistic adoration at 7 p.m. on April 9. The admission fee is $3 per person.

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

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

The 46th Annual Mass can be seen on TV or heard on radio.

The Altenheim Community in Indianapolis is hosting its 30th year with all new Long Term Care Units and Luminous Living sections. A $4.5 million renovation of the facility was completed in 1998.

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

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

“I am proud and happy to announce Sister Sharon’s appointment as administrator of the Hermitage because it continues the tradition of a Benedictine sister in that key position. She will bring to her new role the same enthusiasm and love for the aged that she has displayed during her long association with the facility,” said Benedictine Sister Rachel Best, priorress of the Benedictine community.

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St. Gabriel parishioners are dominant force in Connersville politics

By Susan M. Bieman

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

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

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

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

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

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

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

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

“It shows that the Catholic community is very well respected and that the Connersville community,” Father Herber said.

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

“The public knows it,” he said.

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

“They’ve been under some situations that my strong faith has really helped me,” Mayor Connell said.

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

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

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

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

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

Located on main bluff near Goknda in southern Illinois, 4½ drive from Indianapolis.

Offers lovely cottages, kitchen, 2 queen beds, hot tub & fireplace. On grounds: Shrine of Good Shepherd, beautiful spring trip. Shopping for wood carvings or oyster shells in Formosa, and souvenirs in Innsbruck are added features. Trip has two hotel locations on Friday and Beekman is added for Saturday night. Call 618-234-1445 for brochure.

Sponsored by Catholic Shrine Pilgrimage of Belleville, Illinois, a non-profit religious organization offering tours for adults to various sites in the world. All tours are escorted by a priest for daily Mass and Saturday Mass. Fares shown below include roundtrip air on selected airlines from Chicago, hotels with private bath, meals, ground transportation, entrance fees and guides.

(Golden Frontier is independent of Camp Ondessonk & the Diocese of Belleville.)

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mention; this season, it got 20 references over the 235.5 hours of prime time studied. References to pornography quadrupled, and even higher increases were found for references to genital sex, kinky sex and masturbation. References to homosexuality sex shot up a whopping 2,650 percent, according to the study. The numbers for foul language are similarly bleak. In 1989 CBS was the foul-language leader, but because foul language increased fivefold over the past 10 years, CBS’ 1999 numbers would have trailed the pack in 1999.

The use of every kind of vulgar word was up substantially from decade to decade. And some terms too vulgar to print trailed the pack in 1999.

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

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

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

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

God often speaks to us—wordlessly once again—through the example of others. Silent example speaks volumes. Recently, a couple I know buried one of their sons. He was handicapped, but of course only in some ways. Twenty-two years of quiet devotion and self-sacrificing love speak wordlessly of this couple’s priorities and faith. Some human actions need no commentary.

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

Periodically the pain of change, suffering or death interrupts ordinary life and grabs our attention. It reminds us of ultimate realities. It reminds us of our mortality. In the mysterious depths of our consciousness, when we are quiet and still, God speaks to us about our basic humanity. He shows us life’s purpose. He speaks to us about loving.

Love endures. Some of my friends seem to me to be “restless for God”—always seeking this deeper love. They are present-day St. Augustine’s. They are not content with themselves or with the present. Their inner spirit seeks something more. Taking God for granted is far from their thinking.

One friend seeks a new mission in life. Another friend dwells each morning in silent prayer.

A third friend hesitates between teaching and direct service to the poor. And a fourth friend probes parent- hood’s virtues.

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

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

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

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

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

Learn to take life ‘as’ granted, not ‘for’ granted

By Fr. Richard Rice, S.J.

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

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

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

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

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

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

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

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

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

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

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

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

Discussion Point

Prayer expresses gratitude to God

This Week’s Question

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

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

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

“No, I don’t. I wouldn’t. God’s always there for me, and I know I have to pray to him to maintain and build my faith.” (Irene Gora, Montpelier, Vt.)

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

Lead Us Your Voice

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

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
The Papal States themselves were born in the eighth century when Pope Stephen II asked for the aid of the Franks against the Lombards. This led to the Donation of Pepin in 756, giving the Church a about third of Italy. Popes ruled these lands in liquid terms with other monarchs. They also were involved in wars, some quite bloody, and some of the popes led troops into battle. Many of the popes were more secular rulers than spiritual leaders.

At the beginning of the 19th century, in 1809, Napoleon Bonaparte occupied Rome, took Pope Pius VII prisoner, and annexed the Papal States to France. After Napoleon was overthrown, the papal kingdom was restored in 1815. But then the territory of the Papal States got caught up in the Risorgimento, the Italian movement for unification. They rejoined the territories of the old Papal States. Even when Pius IX was elected in 1846, he tried to mollify the residents, but he refused to establish a constitutional state, as he wanted. He insisted that the temporal sovereignty of the Holy See was indispensable to its spiritual independence.

In 1848, papal troops were defeated, riots broke out in Rome, and the pope fled in disguise to Gaeta, south of Naples, France came to his rescue. French troops made a papal rule and the pope returned to Rome. In 1860, papal troops were again defeated, and 10 years later the pope was exiled. Only Rome and its environs were added to the new kingdom of Italy. For 10 years the pope himself was protected by a French garrison, but on Sept. 21, 1870, Italian forces of King Victor Emmanuel II occupied Rome, and the city was incorporated in the Italian state.

The Italian government bestowed on the Vatican the privilege of extra-territoriality which it still has to this day. But the large area of Italy that used to be the Papal States was no longer under the pope's jurisdiction. Instead, Vatican City State now consists of an area of 10.8 acres. Pope Pius IX, calling himself a prisoner in the Vatican, never again left the area of the Vatican.

I believe that the most important thing that happened in the Church during the 19th and 20th centuries was the creation of the modern papacy. When Pope Pius IX was elected in 1846, the papacy was changed considerably, although not in the way it was when he was elected 32 years earlier. It lost its claim to absolute ownership or control—be it temporal or spiritual, but it gained enhanced spiritual authority. The enhanced spiritual authority came when the First Vatican Council declared, in 1869, that in certain circumstances the pope teaches infallibly. The loss of its temporal dominion came with the conquest of the Papal States.

From early in Church history, popes were spiritual rulers and later also temporal rulers. When Constantine the Roman Emperor converted to Christianity in 313, he granted Christianity liberty to worship, and the year 313 is often called the turning point of the Church. As the Roman Empire collapsed and popes assumed more secular responsibilities, new possessions were added to the Church. The Good Steward/Christ our Lord. Amen.
**Daily Readings**

**Monday, April 10**  
Daniel 13:1-9, 15-17, 19-30, 33-62  
or Daniel 13:41c-62  
Psalm 23:1-6  
John 8:1-11  
Tuesday, April 11  
Stanislaus, bishop and martyr  
Numbers 21:4-9  
Psalms 102:2-3, 16-21  
John 8:21-30  

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

**Thursday, April 13**  
Martin I, pope and martyr  
Genesis 17:3-10  
Psalms 105:4-9  
John 8:51-59  

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

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

**Sunday, April 16**  
Palm Sunday of the Lord's Passion  
Mark 11:1-10  
or John 12:12-16  
Psalm 118:6-20  
Psalm 22:8-9, 17-18a, 19-20, 23-24  
Philippians 2:6-11  
Mark 1:12-15, 6-15  
or Mark 15:1-39  

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**The Church no longer observes some feast days**

Q My question stems from our Holy Father’s recent visit to Mount Sinai, at the monastery of St. Catherine of Alexandria. The religious community formerly observed her feast on Nov. 25. At the time of the pope’s visit, her body is said to be repose in the monastery at Mount Sinai. Her feast is still Nov. 25.

A In the creed we recite together every Sunday, we do proclaim belief in “one, holy, Catholic and apostolic” Church. Perhaps most Catholics are like you and are unaware that there are 22 Catholic Churches in the world who profess the Christian faith. One of them, and by far the largest, is the Latin, or Roman, Church. They all have the same sacraments, profess the same basic Catholic doctrines and believe in the primacy of the bishop of Rome in the universal Church. The other 21 Churches are called Eastern because they trace their origin to the Church of Antioch, a part of the Roman Empire, which later became the Byzantine Empire. Many of their traditions and customs reflect quite different cultures than the primarily Western European cultures that have influenced the Roman Church.

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

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

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**Question Corner/Fr. John Dietzen**
From the Archives

Early French missionary

Father Hippolyte Du Pontavice (called “Dupu” by Bishop Jacques M. Maurice Landes d’Ansaix de Saint-Palais and others) was one of the early missionaries to the Diocese of Vincennes (now the Archdiocese of Indianapolis).

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

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

After his ordination to the priesthood, Father Du Pontavice was sent to work among the Irish immigrants at the mission in Joliet, III. (then a part of the Vincennes Diocese), where he served from 1843-1844. Joliet was then known as Julien or Mount Julien.

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

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

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

Du Pontavice served as vicar general from 1846-1848 (under de la Hailandière and his successor Bishop John Stephen Bazin) and from 1848-1874 (under Bishop de Saint-Palais). Father Du Pontavice died 1874 at Madison and is interred there. This photograph is part of his personal collection, which is kept in his photo album dating to about 1870.

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

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

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

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

“A priest who is a good priest and has the right attitude—that’s important,” Father Coughlin said. “It’s been wonderful.”

Visitors, he added, “get a chance to think and to pray.”

In his first days on the job, the Chicago priest also had discovered a prayer room in the Capitol. “It’s not a chapel—no services take place there—it’s just a little room for silent meditation and prayer,” he said. “While I was waiting for someone today, I spent some time there.” Father Coughlin added. “In the prayer room is a stained-glass window of George Washington and all the names of the states on banners. It was wonderful for me to pray and immediately look for Illinois, and then expand my prayer to all the states.”
VA TICAN CITY (CNS)—Pope John Paul II will consider a record number of U.S. bishops’ appointments in 2000, as nearly 20 bishops exceed the retirement age of 75.

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

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

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

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

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

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

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

List of possible candidates in hand, the nuncio sends out detailed and confidential questionnaires to people “in a position to know the person’s personal and moral life, and whether he’s a man suited to governing,” said Philip Goyret, an ecclesiology professor specializing in bishops’ appointments at Rome’s University of the Holy Cross.

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

The candidates are not officially informed that they are being investigated, but with their closest associates answering questionnaires, they “in fact often realize what is happening,” Goyret said.

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

See BISHOPS, page 15

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

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Poll shows strong support for partial-birth abortion ban

WASHINGTON (CNS)—As the House of Representa-
tives prepared to vote on banning partial-birth abor-
tions, a new poll showed that 68 percent of Americans sup-
port such a ban.

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

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

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

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

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

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

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

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

The House, which was expected to vote on the ban
April 5, has twice approved similar legislation by wide
enough margins to overturn a presidential veto. The Senate
vote on the bill in late 1999 was two votes shy of a veto-
proof majority. Challenges to state laws banning partial-
birth abortion were to get a hearing before the U.S.
Supreme Court later in April, when the court hears oral
arguments on the constitutionality of a Nebraska law.

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

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

In a friend-of-the-court brief filed with the court in late
March, Waxman argued that the Nebraska law is unconsti-
tutionally vague, “fails to provide an exception to preserve
the pregnant woman’s health,” and interferes in the relation-
ship between doctors and patients. †
compiled on each candidate.

Stage two: Except in cases concern-
ing dioceses in missionary territories— mostly in Africa and Asia—the nun-
co’s dossiers for completeness and, if
official is assigned to check the nun-
candidates are very similar, but is handled by the
Congregation for the Evangelization of
Peoples.

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

At the Congregation for Bishops, an
official is assigned to check the nun-
cio’s dossiers for completeness and, if
necessary, to seek clarifications.

The official also sends the names on
the terma to the Secretariat of State and
the doctrinal and clergy congregations to see if there is any information—like negative reports—on the candidates in
their files. If the candidate is a reli-
gious, the Congregation for Institutes of
Consecrated Life and Societies of
Apostolic Life is also consulted.

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

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

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

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

In the vast majority of cases, said
Goyret, the pope accepts the candidate
recommended by his advisers. But
sometimes none of the candidates is
recommended by his advisers. When choosing bishops, a responsi-

bility he takes very seriously, the pope
looks especially for candidates “with
guns and pluck,” said Goyret.

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

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

Among their peers worldwide, bish-
ops in North America are the oldest,
averaging nearly 60 years old.

While it generally takes six to 15
months from the time the nunco’s
report arrives at the Vatican to the
pope’s final decision, larger dioceses
tend to take longer, said an informed
Vatican official.

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

Despite mounting expectation over
the naming of a replacement for
Cardinal O’Connor—fuelled by the car-
dinal’s own statements—in the Vatican
there was no sense of urgency.

The pope “likes to take time with
these decisions,” the Vatican official
explained.
WASHINGTON (CNS)—Through a new initiative of the Department of Housing and Urban Development, Catholic and public schoolteachers can buy HUD-owned homes for half price in economically distressed neighborhoods in the school districts where they work.

The Teacher Next Door Initiative will offer an estimated 8,000 to 10,000 single-family homes, town homes and condominiums for sale to teachers at 50 percent discounts every year in HUD-designated revitalization areas. The participating areas are low- and moderate-income neighborhoods that often have many vacant properties, but are considered by the federal agency to be good candidates for economic development and improvement.

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

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

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

The Teacher Next Door 50-percent discount is available to state certified teachers, grades kindergarten through 12, who are employed full-time by a school or educational agency. Each teacher must live in the home he or she buys as the individual’s sole residence for at least three years. In addition to the home discount, teachers buying homes with mortgages insured by the Federal Housing Administration, which is part of HUD, can make the purchase with a down payment as low as $100. The Federal Housing Administration can also insure mortgages that cover costs of rehabilitating homes in need of repair. Teachers may buy a home directly from HUD or may use a real estate broker to arrange the sale.

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

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This world needs holy people to bring people closer to God

By Adam Rumschlag

Priests, sisters and brothers are an inte-

gral part of the teaching and evangeliza-
tion of the Catholic Church. The Church,
the Church would have virtually no
missionaries without the leadership of the
Good News. Priests, sisters and
brothers serve as the teachers, advocates, adva-
tes and evan-
celists for the Church.
As we are entering a new millennium, the
need for lay people and clergy is more
desirable than ever.

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

This world needs holy and devoted people
to help unify the Church and the people in
it and to help people reform their lives to be
closer to God.

An important part of religious voca-
tions is prayer. We must think about
God to help us have the strength
to answer the call to religious life. We
must have dedicated prayer life in which we
do not just pray when we need something,
but have conversations with God. Many
people are discouraged from religious life
because they feel they are not holy
enough. God would not call us if we were
dead for their beliefs. Their courage and
faith have been good examples for me.

When I consider a religious vocation, I
know that if God wants me to be a sister I
will need to listen to his call. The Scripture “Be
still and know that I am your God”

The Roman Catholic Church is made up
of many beliefs. These beliefs are carried
out through leadership, faith and
work. A sister or a brother
must be strong in order to block out these
influences. On the news, we see stories of
crime and theft which make people think
that God is not there to help.
We must encourage others to block these
tings out too.

God promised us that there would always
be his Church, even through the people in
it might not always do his will. In order to keep a devoted and active
Church we must have young people who
are willing to commit their lives to work
for God through the Church. With the
start of the new millennium, the world is
changing by the minute. It is hard to keep
up with this fast-paced world and still remain holy and close to the Lord.

We must now begin to think about a
vocation as a priest, brother or sister. This
is hard because of all the distractions in
today’s society. We are weighed down with
lack of resources and the desire for material possessions such as
nice clothes, cars, big houses and other
luxuries. These desires make it hard for us
to imagine a life devoted to God with little
possessions like Mother Teresa. We are
also pulled away from God by the
beauty which encourages us to follow others,
like movie stars and pop stars, and not
to have a relationship with God. We
must be strong in order to block out these
influences. On the news, we see stories of
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The Active List, continued from page 18
Brebeuf Jesuit wins two state titles on same day

By Bev Gallagher
Special to The Criterion

Saturday, March 25, was a blue-ribbon day for students, faculty and staff at Brebeuf Jesuit Preparatory School in Indianapolis. In addition to winning the Indiana High School Athletic Association Class 3A boys’ state basketball Championship, the school captured its first-ever Class A state speech championship.

The Indiana High School Forensics Association’s (IHSFA) state speech finals were held at North Central High School in Indianapolis, with students from 89 schools competing in 13 different categories. Fourteen members of Brebeuf Jesuit’s speech team competed against students from 28 other Class A high schools throughout the state. Individual winners in the state speech finals were senior Kathy Riddlebarger and junior Tim Heck, who finished third and fourth in foreign extemporaneous; senior Matt Wallace, a semifinalist in original oratory and oratorical interpretation; and seniors Mike Taliercio and Andy Brandmaier, semifinalists in the discussion category.

For their team win, Brebeuf Jesuit students received a two-foot state championship trophy for the school. Bill Hicks coaches Brebeuf Jesuit’s speech team, and Kim Blanchar is the assistant coach. During the 33 years Hicks has coached school forensic teams, some of his students have won state as well as national championships, but this is the first time his speech team has captured a state title.

For Hicks, March 25 was a day unrivaled for busyness and emotions. He began the day at 6:30 a.m. at North Central, helping set up for the speech tournament. As the official bus driver for the Brebeuf Jesuit Braves boys’ basketball team, Hicks had to leave the speech tournament at 3:30 p.m. to drive the team bus—following a motorcycle police escort from the school to Conseco Fieldhouse—downtown for the IHSAA Class 3A boys’ basketball championship game.

Following the Braves’ win, Hicks drove the team back to the school for a celebration, then returned to North Central to wind up the speech tournament and find out how his team fared in the competition. When Adam Krupp, a Brebeuf Jesuit student teacher from Purdue University, saw Hicks, Krupp said, “Did you hear? We won!” Hicks replied, “I know we won, but how did our speech team do?”

Krupp explained, “Your kids won the state speech championship!”

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

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


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


Benedictine Sister Mary Evangelia Brennan ministered as teacher

She was a founding member of the Our Lady of Grace Monastery in Beech Grove. She taught in schools at St. Joseph in Clark County, St. Charles in Columbus, St. Mary-of-the-Knobs in Floyd Co., St. Boniface in Fall Creek and St. Francis in Indianapolis, St. Paul in Tell City, St. Pius in Troy, in the Evansville Diocese and in Missouri. In 1987, she retired after five years in parish ministry in Columbus, she received the Senior Citizen of the Year Award from the Retirement Foundation of Bartholomew County. Sister Mary Evangelia is survived by a sister, Benedictine Sister Ernestine Brennan. Contributions may be made to the Senior Sisters’ Retirement Fund. 1402 South Ave., Beech Grove, IN 46107.
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**Religious Education Director**
- Guardian Angels Parish in Louisville, Kentucky, is searching for a full-time qualified Religious Education Director. Responsibilities include leadership and implementation of programs for adults, youth, and children. Archdiocesan salary scale.
- Reply to: Fr. Norman Choate, C.R.
- Guardian Angels Parish, 6000 Preston Hwy.
- Louisville, KY 40219.
- Tel: (502) 968-5421 Fax (502) 962-1080

**Program Coordinator**
- Program Coordinator for Holy Trinity Parish. In collaboration with the Pastoral team, the Program Coordinator is responsible for the planning and implementation of programs related to the Religious Formation/Education needs for the parish. This is a 40 hour week, 12 month position. Applicants should have a B.A. in Religious Studies or a related field and be working towards Archdiocesan Certificate Certification.
- Send resume before April 15th to:
- Holy Trinity Parish
- 501 Cherrywood Road, Louisville, KY 40207
- Attn: Program Coordinator Search Committee

**Director of Youth Ministry**
- Vibrant, growing, Catholic community in suburban Indianapolis seeking energetic, charismatic Catholic possessing the desire to work with youth. Candidates should be a good communicator, creative, well organized, and willing to work as part of a team. College degree or related experience preferred. Salary plus benefits. Submit resumes to:
- St. Alphonsus Catholic Church
- Attn: P. Gallagher, Pastoral Associate
- 1870 W. Oak Street
- Zionsville, IN 46077-1894
- or Email: STALPHONSUSZEVILLE@Netscape.net

**Youth Ministry Coordinator**
- Vibrant, growing, Catholic Community of 2000 families in west suburban Indianapolis seeking energetic, charismatic Catholic possessing the desire to work with youth. Candidates should be a good communicator, creative, well organized, and willing to work as part of a team. College degree or related experience preferred. Salary plus benefits. Submit resumes to:
- Youth Ministry Search Committee
- St. Malachi Parish
- 326 N. Green St.
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**Director of Catholic Elementary School**
- Full-time position at a midwest State University Parish serving students/families. Requires thorough knowledge and training in Roman Catholic liturgy and music theory (degree preferred), keyboard or guitar and vocal skills. Responsibilities include planning for weekend liturgies and liturgical seasons. Teach music program, training scheduling of liturgical ministers, coordinating with staff. This person should possess a vision of how a University Parish can develop its student campus potential. Detailed job description available upon request. Competitive salary benefits. Send resume and three references to Search Committee at above address.

**Principle Elementary School**
- Seton Catholic Elementary School in Richmond, Indiana, is seeking a principal for the 2000–2001 school year. Applicants should be practicing Catholics with a firm commitment to Catholic education and strong organizational and leadership ability and communication skills to lead this growing school of 380 students. Please direct inquiries to:
- Mrs. Annette ‘Mickey’ Lentz Office of Catholic Education 1400 North Meridian Street Indianapolis, Indiana 46202.

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

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Interested educators should send resume/cover letter by May 1 to:
- ATTN: Search Committee
- St. Maria Goretti Catholic Church
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News briefs

U.S.

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

TOWSON, Md. (CNS)—Philip Berrigan, a 76-year-old former Jesuit priest and longtime activist, was sentenced to 30 months in jail March 23 for malicious destruction of property in connection with a protest last December at the Warfield Air National Guard base in Middle River, Md. Berrigan and three others, who called themselves the Plowshares vs. Delpleted Uranium, hammered and poured blood on two A-10 Warthog aircraft at the base because the Warthog has a ganging gun which fires depleted uranium. Each of the four also was convicted of conspiracy to maliciously destroy property. Jesuit Father Stephen Kelly of New York and Susan Crane of Baltimore were sentenced to 27 months in jail, and Elizabeth Waltz, a Catholic Worker member from Philadelphia, received a 18-month sentence. Each defendant was ordered to pay one-fourth of the $88,622.11 in damages reportedly caused to the A-10s.

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

South African bishop urges continued aid for Mozambique

CAPE TOWN, South Africa (CNS)—A South African bishop said it was “cruel that there is the political will to keep aid flowing” to Mozambique so that people can rebuild their lives two years after the flooding. “There is concern that, when the cameras go, the help will stop,” said Bishop Kevin Dowling of Rustenburg, who heads the Southern African Catholic Bishops Conference. Dowling repeated the views expressed by Australian Bishop William Morris of Townsville, who launched an investment initiative in May and Jacinta Marto, two shepherd children who, with the Portuguese bishops, the pope will travel to Fatima to beatify the beato
described themselves as “slaves of the Eucharist.”

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

DUBLIN, Ireland (CNS)—Archbishop Desmond Connell of Dublin urged Catholics to disassociate themselves from the Magnificat Meal Movement and its Australian founder and leader. Archbishop Connell repeated the views expressed by Australian Bishop William Morris of Townsville, who launched an investi
gation into allegations by Debra Geelskekey and her movement, which claims to have thousands of members in 62 countries, including Ireland, where there are at least 300 members. Geelskekey visited Ireland in late February and asked for permission to hold a convention in May or June, according to sources. She is a 45-year-old Carmelite nun living a cloistered life but who is known to have visited Canada and the United States, according to sources.

Irish prelate urges disassociation from Magnificat Meal Movement

JAKARTA, Indonesia (CNS)—Churches in Indonesia’s easternmost province of Papua have stepped in as the local government finds itself unable to deal with the sudden influx of people fleeing violence in their country’s Moluccas Islands. Bishop Francis Kusumawati-Sorong said in a March 31 letter to the Indonesian bishops’ conference that since mid-2010, more than 1,000 Indonesians have fled to Papua, reported UCA News, an Asian Church news agency based in Thailand. The local district government, he said, was caught unprepared to tackle the sudden influx of a large number of people.

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