Gallup Poll explores anti-Catholic bias

PRINCETON, N.J. (CNS)—A Gallup Poll has found that roughly one-fourth of Americans have a negative view of the Catholic religion and nearly two-thirds view it favorably. Contrary to widespread opinion that anti-Catholic bias exists disproportionately among evangelical or born-again Protestants, the survey found that only 29 percent of that group—compared to 30 percent of Protestants generally—described their opinion of Catholicism as “unfavorable.”

Despite recent flaps over alleged insensitivity to Catholic feelings by Republican leaders, the poll found that Democrats and independents are similarly more likely than Republicans to view Catholicism negatively.

The poll results, released March 27, were based on telephone interviews with a national sample of 1,024 adults in mid-March. Among various religion questions, respondents were asked whether their opinion of the Catholic religion was favorable or unfavorable and whether their opinion of Christian fundamentalist religions was favorable or unfavorable.

“One examination of the data suggests that one of the biggest predictors of negative attitudes toward Catholics is an overall lack of personal religious faith or practice, rather than intense religious belief in a different religion,” the Gallup News Service said in a release on the poll. “Having an unfavorable attitude toward the Catholic religion may be more a part of a negative attitude toward any religion, rather than a specific or targeted negative attitude toward the Catholic faith,” it added. It cited as evidence:

• Among those who say religion is not important in their own life, 44 percent said their opinion of Catholicism was unfavorable.
• Among those who are not members of a church or synagogue, 39 percent viewed Catholicism unfavorably.
• Of those who never attend church, 39 percent viewed Catholicism unfavorably.
• Those who regard religion as old-fashioned or out-of-date, 45 percent viewed Catholicism unfavorably.
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Among respondents who identified themselves as Catholic, 71 percent had a favorable view of Catholicism, compared with 38 percent of those who were Christian but not Catholic.

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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.

Celebration in the Spirit of Hope: The Great Jubilee Year will be the highlight of the Jubilee Year. It is recommended that a sacramental confession and Eucharist be administered at the pilgrimage site to receive the indulgence. Priests 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.

Catholic schedule for Holy Week

All members of the archdiocesan Church are invited to attend Holy Week liturgies at SS. Peter and Paul Cathedral in Indianapolis, most of which will be celebrated by Archbishop Daniel M. Buechlein. For Palm Sunday, April 15-16, the assembly will participate in the procession with palms and the proclamation of the Passion according to Mark. Saturday anticipation Mass is at 5 p.m. The archbishop will preside at the 10:30 a.m. Mass on Sunday. Vespers will be at 5 p.m. on Sunday.

The Three Days, or Triduum, consists of Holy Thursday, Good Friday, Holy Saturday and Easter Sunday, April 20-23. On Thursday, the Mass of the Lord’s Supper, with washing of feet, will begin at 6:30 p.m. Archbishop Buechlein will serve as the main celebrant. After Mass, adoration will be held in the Blessed Sacrament Chapel until 11 p.m.

The Good Friday service will begin at 1 p.m., with the archbishop presiding.

JUBILEE YEAR 2000
CANONIZATION OF SISTER FAUSTINA
April 30, 2000

“Theme”
Intensively Eucharistic
Time of Mercy

Divine Mercy Sunday
April 30

St. Michael Church
3354 W. 30th • Indianapolis, IN
317-926-1963

“Mission”
Devotion to the Eucharist
Glorified God’s Mercy

Presider:
3:00–4:00 p.m.
Exposition of the Blessed Sacrament
Divine Mercy Chapel & Reflection on Divine Mercy Procession and Benediction
4:00–4:30 p.m.
Silent Adoration of the Blessed Sacrament

Opportunity for confession—2:15 or Reasonable Time before Feast Day
Archdiocese to develop new strategies to anticipate, manage growth

By William R. Bruns

A process to determine how to anticipate and manage growth in the archdiocese was announced at a meeting of the Archdiocesan Pastoral Council on April 5.

“arichdiocese to be a ‘new and improved’ entity. It had been basically reorganized; major consultative bodies now represented”

of the four areas of need, Dan Conway, former archdiocesan secretary for planning, communications and development who is now working as a consultant to dioceses and Catholic institutions, will facilitate the work of the steering committee. Conway developed and facilitated the process for the first archdiocesan strategic plan that was promulgated by Archbishop Buechlein in 1993.

Weber said that the process will be characterized by a “positive, hope-filled confidence in God’s providence, realism, active participation by the entire archdiocesan community, collaboration and a concern for the common good. The process will also honor the differences among us and will foster mutual respect,” she said.

A preplanning phase will follow in the spring of 2002, when archdiocesan leadership and various constituencies will be consulted about the strategies that have been developed. After refining the strategies based on the input received, final recommendations will be presented to the archbishop and the Archdiocesan Pastoral Council in the fall of 2002. The council will then draft the recommendations, as appropriate, into a new archdiocesan leadership plan.

Pastoral Council reorganized; major consultative bodies now represented

By William R. Bruns

When it met on April 5, the Archdiocesan Pastoral Council found itself to be a “new and improved” entity. A decision by the council at its June 1999 meeting led to the reorganization of the council, which had been basically formed by geographical representation, to one that comprises representatives of existing archdiocesan consultative bodies. According to Suzanne Magnant, archdiocesan chancellor and secretary for lay ministry and pastoral services, “The old council was formed on the assumption that deanery pastoral councils would become normative throughout the archdiocese. Unfortunately, this never became the case, and deanery representatives on the council found themselves with no deanery structure to report back to.

In addition,” Magnant said, “we learned a lot in the last several years from our parish pastoral councils, which are made up of the heads or representatives of existing parish groups. The newly reorganized Archdiocesan Pastoral Council follows that form of structure. We are very optimistic that gathering representatives of the leadership of the entire archdiocese in one body will prove to be both efficient and effective,” she said.

Archbishop Daniel M. Buechlein continues as chairman of the council and the council continues to be responsible for the development, implementation, monitoring and revising of the archdiocesan leadership plan.

Members of the reorganized pastoral council and the groups they represent are Celina Acosta-Taylor, Multicultural Commission; L. H. Blyay, Archdiocesan Finance Council; Maria Blake, Archdiocesan Liturgy Commission; Milly Breher, Archdiocesan Educational Commission; William R. Bruns, Secretariat for Communications; Ron Dossee, at-large member; See COUNCIL, page 17.

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“ Helpers of God’s Precious Infants”
Monthly Pro-Life Mass
at St. Andrew the Apostle Catholic Church 3922 E. 38th Street, Indianapolis

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<th>Event</th>
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<td>Apr. 15, 2000</td>
<td>Fr. Jonathan Stewart, Little Flower</td>
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<td>Fr. Joe Brown, St. Laurence</td>
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<td>July 15, 2000</td>
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<td>Aug. 19, 2000</td>
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<td>Sept. 16, 2000</td>
<td>Celebration in the Spirit of Hope</td>
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If you have any questions please call 317-236-1569 or 1-800-382-9836 ext. 1569

8:30 Mass at St. Andrew
9:00 Prayerful March to Clinic
9:30 Rosary at Abortion Clinic
10:00 Return March to Church
10:30 Benediction

Schedule of Events

Archdiocese of Indianapolis

The Criterion Friday, April 14, 2000
Marriage preparation requires freedom

Love is a blessing. It is a gift from God. Romantic love attracts a man and a woman to each other and often leads them into a lifelong commitment to honor and love each other as husband and wife. The Church calls this lifelong commitment a sacrament, because it is a sign of the greatest love the world has ever known—the love of Jesus poured out for us on the cross. “Laying down one’s life for one’s friend” is exactly what a husband and wife do for one another each day in a Christian marriage.

Because of the high regard the Church has for married love, we also need to take a critical look at some of our society’s misconceptions about love. Our popular culture reflects a radical shift in our society away from our Judeo-Christian values and mores—a shift that threatens the very institution of marriage itself. Even living together before marriage has become accepted as something good, rather than the violation of God’s law that it is.

How widespread is cohabitation? According to the National Conference of Catholic Bishops/United States Catholic Conference, “half of all first marriages [today] are preceded by cohabitation.” Sadly, “those who cohabit in the United States, when they marry, have a 50 percent higher chance of divorce than those who do not live together before marriage.” Unmarried couples who live together “have more conflict over money than those who marry” and “domestic violence is a more common problem with cohabiters” both during cohabitation and during the subsequent marriage.

What is so sad—and ironic—is that many cohabiting couples believe that living together will prepare them better for marriage—that a “trial marriage” will get them ready for the real thing. In fact, 40 to 50 percent of unmarried couples who live together break up before the marriage, despite the protestations of most of them that “we’ve already made a commitment to one another and fully intend to marry.”

Why is it that the Church sees living together before marriage as wrong? Why does the Church believe that God’s plan for marriage makes so much sense? Precisely because God knows us through and through. As our creator, God knows what is best for us and what will make us happy. God knows that a man and a woman who are attracted to one another have much to do if they are going to enter into a fruitful and blessed marriage. It is a time for each to discern wisely and prayerfully whether he or she is ready for marriage and whether or his or her intended is truly “the one.” This discernment takes time. It takes effort. Above all, it takes freedom—a freedom unencumbered by the distraction of a physical relationship that says that the other is already one.

The time before the marriage is not a time for playing house. It is a time for preparation—and prayer. Living apart and living chastely before marriage is the right thing to do—and it’s the smart thing to do.

• It will strengthen the marriage.
• It will deepen the couple’s friendship.
• It will foster deeper intimacy and communication.
• It will build up the couple’s problem-solving and communication skills.
• It will give the marriage a greater chance for success.

In Jesus Christ we experience true love itself, God’s greatest gift, which truly gives us life.

— Rev. Daniel J. Mahan

(Father Daniel Mahan is a member of the editorial committee of the board of directors of Criterion Press Inc. and is pastor of St. Luke Parish in Indianapolis.)

The Criterion
Page 4
Friday, April 14, 2000
Managing Editor
Greg A. Otolski
Price: $20.00 per year 50 cents per copy

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E-mail: criterion@archindy.org

Time to take stock of our Lenten practices

As Holy Week approaches, let’s review the quality of our observance of Lent thus far. Have we taken the opportunity to seek sacramental forgiveness of our sins? Have we given ourselves to intentional good works? How have we observed the fast and abstinence?

The wisdom of the Church reminds us that we cannot experience Holy Week without adverting to the admonition of Jesus: “If anyone wishes to come after me, let him deny himself and take up his cross and follow me” (Mt 16:24).

Jesus teaches that it is not possible to follow him without the cross. “He who does not bear his own cross and come after me cannot be my disciple” (Lk 14:27). The words of Jesus are serious, although our inclination is to pleasure and convenience. Considering his sacrificial suffering for us, as St. Teresa of Avila wrote: “To suppose that God would admit to his close friendship pleasure-loving people who want to be free from all trials is ridiculous” (Way of Perfection, 18, 2).

We don’t have to go looking for the cross in our lives. It is our lot as human persons to face it in day-to-day life. Sorrows and contradictions inevitably come our way. We can choose to see the reversals of life as ways in which God allows us to be purified. As faithful disciples, we are asked by Jesus to join these challenges of life to his suffering on the cross, to see the troubles of life as the cross we carry with him. But one has to be alert in faith to do this. And alertness, or an attitude of intentional faith, just doesn’t happen without effort. Prayer is the primary grounding out of which this alertness evolves, but we also need conditioning—conditioning like the intentional practice of mortification. Prayer and mortification go together. Both practices require an effort of love.

It is helpful to practice mortification if we understand clearly the reasons for it. On the contrary, if we don’t understand its meaning, it is very difficult to sacrifice. The reasons for mortification are several. I have already mentioned the first and most important, namely, to identify ourselves with Jesus and to follow him as he asks, that is, to share in his cross of redemption, his sacrifice of obedience to the will of his Father. Our first reason is like Christ’s: to obey the will of the Father.

A second reason for mortification is to help us grow in virtue. In order to keep our minds and hearts fixed on God, in order to keep God “in the center,” we need help in avoiding the lure of earthly preoccupations and allures. If we are to be free to love God, we need constant purification. We must continually be mortified; it is hardly possible. As an athlete corrects his or her deficiencies by unfailing, hard practice, so we practice purgative weaknesses and become more perfect in following the way of Jesus. A thousand and one things can divert us from the true goal of life and to dissipate our senses, leading to impurity, laziness and a “me-first” attitude, all of which dilute true love of God.

A third reason is that the purification of mortification frees us up to love authenticly and makes us open to good works. As mortification shores up our prayer, we are impelled to love our neighbor because the freedom from selfishness opens our eyes and our hearts to the needs and beauty of all our human family. True love cannot contain itself.

Finally, mortification is a way for us to make reparation for our past sins and failures. Even after we have repented from the wrong we do, we sense the need to make reparation. Mortification, doing penance, is a good way to satisfy this need. In the sacrament of penance and reconciliation, I sometimes invite penitents to offer up the Lenten fast and abstinence or some other sacrifice for the person or persons whom they may have hurt by their sins.

Mortification is not a denial of the goodness of life and creation. We praise God for the beauty of life and the many blessings we experience. Nor is the intention of embracing the cross pessimistic.

An honest view of human life and an honest acceptance of the teaching of Jesus leads us to believe that our intentional participation in the suffering way of Jesus steers us toward the road to happiness. In a sense, mortification, whether simply accepting the unavoidable reversals of life as “the cross” or whether actively choosing to cooperate in the sacrifice, is a paradox. In fact, the word mortification comes from the Latin, literally meaning to make death. Death to self gives life, just as Jesus’ death on the cross won eternal life.

Seeking the Face of the Lord

 Archbishop Daniel M. Buechlein, O.S.B.
Buscando la Cara del Señor

Es el momento de evaluar nuestras prácticas de la Cuaresma

Y a que la Semana Santa se acerca, estudiamos la calidad de nuestra observancia de la Cuaresma hasta hoy. ¿Hemos aprovechado la ocasión de buscar el perdón sacramental de nuestros pecados? ¿Nos hemos dedicado a las buenas obras intencionales? ¿Cómo hemos observado el ayuno y la abstinencia?

La sabiduría de la Iglesia nos recuerda que no podemos experimentar la Semana Santa sin referimos al consejo de: “El que quiere seguirme, que renuncie a sí mismo, cargue con su cruz y vaya conmigo” (Mt 16:24).

Nosotros, en este momento, no podemos seguirlo sin cruz. “El que no carga con su propia cruz para seguirme, luego, no puede ser discípulo mío” (Lc 14:27).

Las virtudes de Jesucristo son serias, aunque la tendencia es hacia el placer y la comodidad. En consideración a su sufrimiento de sacrificio por nuestros pecados, Teresa escribió: “Suponer que Él podrá admitir en su plácido de amistad y amor a la gente la libertad en nuestras dificultades es ridículo”. (Way of Perfection, 18, 2).

Tenemos que ir en búsqueda de la cruz en nuestras vidas. Como seres humanos es nuestro cometido enfrentar en nuestra vida diaria la tristeza y contradicciones inevitablemente nos pasan. Es nuestra opción de interpretar los eventos de la vida como maneras en las que Dios nos permite purificarnos. Como discípulos fieles, Jesús nos pide que vinculemos nuestra cruz a los sufrimientos de la vida a su sufrimiento en la cruz y que veamos las dolencias de la vida como la cruz que llevamos con él. No obstante, uno de los comienzos para la cruz está en la fe para recordar hacer esto. Y la atención, o una actitud de la fe intencional, simplemente no ocurre sin esfuerzo. La oración es la escuela de la experiencia, a la cual desarrolla esta intencional de la mortificación. La oración y mortificación van juntas. Las dos prácticas requieren un esfuerzo de amor.

Es útil practicar la mortificación si entendemos claramente las razones para hacerlo. Al contrario, si no comprendemos lo suficiente, es sumamente difícil de sacrificar. Los motivos de la mortificación son diversos. Y a medida que comprendemos su significado, es sumamente difícil de sacrificar. Los motivos y entendemos claramente las razones intencional de mortificación. La mortificación no es una negación de la bondad de la vida y creación. Alabamos a Dios por la belleza de la vida y por las muchísimas bendiciones que experimentamos. Tampoco es el propósito de abrazar la cruz como pesimista.

Una vista honesta de la vida humana y una aceptación honesta de las enseñanzas de Jesús nos hacen creer que nuestra participación intencional en la mortificación de Jesús nos lleva hacia el camino de la paz. En un sentido, la mortificación, sea la mera aceptación de los reversos inevitables de la vida como “la cruz” o sea la activa elección de algún sacrificio, es una paradoja. De hecho, la palabra mortificación viene del latín y significa literalmente hacer la muerte.

La muerte a sí mismo da la vida, en la misma manera que la muerte de Jesús nos ganó la vida eterna. (Traducido por: Language Training Center, Indianapolis)

La intención del Arzobispo Buechlein para vocaciones en abril

Sacerdotes; (que ellos realicen sus promesas como sacerdotes con júbilo y fe y don ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio)
Cathedral High School’s theater department will present the musical *Once On This Island*, a love story set in the Caribbean, at 7:30 p.m. on April 27, 28 and 29 and at 2 p.m. and 7:30 p.m. on April 30 in the school’s Joe O’Malia Performing Arts Center, located at 5225 E. 56th St., in Indianapolis. Reserved seats are $10 and general admission tickets are $7. For reservations or information, call the school’s ticket office at 317-543-4942, ext. 445, or the school office at 317-342-1481.

Roncalli High School in Indianapolis will host its annual “Rebellion” on May 19 in the “family room” of the high school. This year’s theme is circus related. Roncalli’s gymnasium will be transformed into the Big Top, with clowns, trapeze artists and more. Doors will open at 6 p.m. Dinner will follow at 7:30 p.m. Proceeds from the event will go toward tuition assistance. Tickets are $50 per person, $500 per table of 10, or $1,000 for a corporate sponsorship. Seating is limited. For reservations, call the office of development at 317-788-0498.

The Wellness Community of Central Indiana is offering a spirituality networking group for cancer patients and their loved ones on April 17 from 6:30 p.m. to 8:30 p.m. Call 317-342-1481 for more information. The Mount St. Francis Alumni Association will host its Bi-annual “Mount Alumnus Gathering” on June 9-11 at Mount St. Francis Retreat Center in southern Indiana. All former friars and sisters of the seminary days are extended a special invitation to attend. Spouses and children are also welcome. The gathering begins with a reception on June 9 at 7:30 p.m. and concludes after a 12:30 p.m. dinner on June 11. Activities will include a picnic. Saturday evening banquets, Eucharist, memorial service for deceased alumni, visiting the archives, magic show, basketball, general meeting and free time to reminisce with classmates. Reservations are necessary. For more information, call 812-923-8817.

St. Maurice Parish in Napoleon will have its Spring Smorgasbord on April 15. The cost is $6 for adults and $3 for children 7-12 years old, and $1.50 for children 3-6 years old.

St. Michael Parish, 3354 W. 30th St., in Indianapolis, will host Divine Mercy Sunday on April 30. Exposition of the Blessed Sacrament, Divine Mercy Chaplet and reflection on Divine Mercy, procession and Benediction will be from 3-4 p.m. Silent Adoration of the Blessed Sacrament will be from 4-4:30 p.m.

Butler Campus Ministry in Indianapolis will sponsor an Ecumenical community Easter Sunrise Service on April 23 at 6:30 a.m. The service will begin at the entrance to Holcomb Gardens at Butler University. The gates to Holcomb are near the west side of the observatory. The service will include responsive readings, music, hymns and prayer. During the service, worshippers will process down the drive into the garden. In event of inclement weather, the service will be held in Robertson Chapel on the Butler campus. The service is sponsored by the Butler YMCA, Lutheran Campus Ministry and the Newman Center.

Breakfast with the Easter Bunny will be held on April 15 from 9-11 a.m. at the Benedict Inn, 1402 Southern Ave., in Beech Grove. Admission is $5 and includes breakfast, an Easter egg hunt, a visit with the Easter Bunny, face painting and cookie decorating. Also available at an additional charge is a picture with the Easter Bunny, games and crafts. Reservations are preferred. Call 317-788-7581.

The “Catholic and Proud of It” conference will be held on May 13 at the Archbishop O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Jason Evert, Catholic Answers staff apostle, is the speaker. Conference topics include: “Defending the Eucharist,” “Using the Bible to Answer Fundamentalists’ Top 10 Misconceptions about the Catholic Faith,” and “Refuting the Attack on Mary.” The conference begins at 10 a.m. Each topic will last 45 minutes. Lunch will be provided. Peregistration is $20 per person. The fee at the door is $25 per person. To preregister call, Colleen Johnson at 317-298-0941 and leave a message. Catholic Young Adults Network sponsor the event.

Swimming lessons will be offered at the Benedict Inn, 1402 Southern Ave., in Beech Grove. Lessons are for children of the minimum age of 6 years old and range from water acclimation to advanced swimming. Call 317-788-7581 for dates and times.

The Benedict Inn, 1402 Southern Ave., in Beech Grove, will begin its next two-year Spiritual Direction Internship Program on Sept. 12. The program is designed for those desiring to develop the skills of spiritual direction. Participants are required to be in spiritual direction before they begin the internship. For more information, check the Web site at www.benedictinn.org or call 317-788-7581.

Mrgr. Joseph F. Schaefer, vicar general of the archdiocese, will preside at the dedication ceremony of the new Archdiocesan SPRED (Special Religious Education Program/Training and Observation Center for Special Religious Education) on May 7 at 3 p.m. at the SPRED training center located at St. Andrew School, 4050 E. 38th St., in Indianapolis. For more information, call the SPRED office at 317-377-0592.

The Cardinal Ritter High School Alumnae Association in Indianapolis will hold its annual Easter Egg Hunt and Brunch with the Easter Bunny on April 22. Brunch will be served in the high school’s cafeteria starting at 11 a.m. The brunch will cost $2 per person or $10 per family. All children present will have an opportunity to have their picture taken with the Easter Bunny. For more information, call 317-927-7825.

A compilation of more than six years of weekly columns—316 columns—from *The Criterion*, this book brings together in one place the day-to-day concerns and reflections of an archbishop of the Roman Catholic Church.

Consistently the most read item in *The Criterion*, Archbishop Buechlein’s column reflects his southern Indiana, straight-talking German-American roots. His style gives readers the feel of “fireside chats” with a devoted teacher and friend.

VIPS . . .

Mr. and Mrs. Robert Hillibert of Connersville will mark their 60th anniversary on April 20. The couple will celebrate during the 10:30 a.m. Mass on April 16 at St. Gabriel Parish in Connersville. The couple was married on April 20, 1940, at St. Gabriel Church in Connersville. The Hillberths have four children: Darlene Frank, Eileen Wiley, Donna Gansert and Nancy Cloyd. They also have nine grandchildren.

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other better, she said. “We keep the presence of Jesus in a very unique and powerful way.

“On that Sunday,” Hodgson said, “it became clear that our neighborhood people are yearning for the presence of Jesus, and that we must do everything possible to make that presence visible and felt so they can turn to him as those people did that morning.”

The weekly Lenten prayer walk also has helped parishioners get to know each other better, she said. “We keep the process of love, as an expression of the love of Christ. It makes a statement about your faith, and I think it takes a lot of courage to have a big cross in your front yard for a week.”

DeBruhl’s son, Darren, carried the heavy cross during a recent Sunday morning procession.

“One of the rare moments when we could feel the presence of Jesus in a very unique and powerful way.”

TheCriterion Friday, April 14, 2000

Page 7

PILGRIM

continued from page 1

said April 6: “I don’t know what to expect for Holy Week and Easter this year; it’s already much greater than it was last year.”

The U.S. visitors office distributed 1,742 tickets for the pope’s March 29 general audience, only two tickets fewer than the total handed out for all of January, she said.


But according to figures the Rome hotel operators’ association published at the same time, hotel occupancy rates in the city declined in January and went up only slightly in December and February.

The government figures showed that the extra visitors stayed with relatives or in guest houses run by religious orders or organizations.

The Franciscan Sisters of the Atonement, who began offering hospitality to pilgrims during the 1950 Holy Year, are being “flooded with requests” for this year, Sister Morissette said.

“It’s amazing how many families are calling. American families that are getting 15-20 people together to come to Rome,” she said.

The house, which can accommodate a maximum of 80 people, basically is booked solid through October, Sister Morissette said.

Luigi Zanda, president of the city of Rome’s pilgrim agency, said Italian government forecasts on the number and type of Holy Year visitors have been accurate so far.

“Our studies have resulted in the profile of a poor person on a pilgrimage, not a millionaire on a cruise,” Zanda said.

Alberto Zuliani of the National Statistics Institute said his office estimated that the average pilgrim would spend the equivalent of $50 a day in Rome, including the cost of lodging.

In contrast, the average foreign tourist spent the equivalent of $120 a day in Rome in 1999, Zuliani said.

What the pilgrims are spending each day is quite different from what we are used to,” he said. “You cannot expect a 30 percent increase in business just because there is a 30 percent increase in visitors if those visitors are on a pilgrimage. U.S. pilgrims in St. Peter’s Square in early April fit the profiles.

Beverly Krippal and her son came to Rome specifically to participate in the Holy Year as part of the 140-member pilgrimage of the Archdiocese of Omaha. It cost more than I hoped to spend, but I was in for a rude awakening.

But they still have a chance to reap rewards, though, she said.

The estimated 4.7 million foreign and Italian visitors to Rome between December and February were just the scouts. The troops are about to invade, his colleague Zuliani said.

The government’s April-May forecast, which includes Holy Week and Easter, predicts that 6.65 million people will visit Rome for at least one day—a 68 percent increase over the same period in 1999.

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Kevin and Linda Grass of Atlanta came to Italy for the art, the history, the wine and the food.

“We had an idea of what we wanted to spend, but we’re probably spending twice as much,” Linda said.

In fact, her husband said, although when in Rome they stayed for free in a friend’s apartment, they still were spending an average of $150 each per day.

Statistician Zuliani said businesses that ignored the pilgrim profile and, in the case of many of the city’s hotels, raised their prices, “were in for a rude awakening.”

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Blessed Are You . . .
The poll found that negative attitudes toward Catholicism reached a new high. Overall, only 48 percent of Americans expressed a favorable opinion of Catholicism, down from 57 percent in 1987. Gallup also reported that according to the poll, 44 percent of Americans are "unchurched"—defined as either not having church membership or not having attended any regular religious services in the past six months. It found that 45 percent of whites but only 32 percent of blacks were unchurched. Half of men, but only 39 percent of women, were unchurched. It said the greatest divide appeared among "ideological subcultures" of the nation. "Whereas 55 percent of liberals in this country dissociate themselves from a church, only 35 percent of conservatives fall into the same category," it said.

An interfaith group of 12 debt activists from the San Francisco-Oakland area told Catholic News Service that the spark for their coalition came from a colloquium on debt at the University of San Francisco last year. Among the group was the Rev. William Lesher, former president of Lutheran School of Theology at Chicago and of Pacific Lutheran Theological Seminary in Berkeley, Calif.

Groups of women religious were also in wide evidence. Among them were 40 Adrian (Michigan) Dominicans from at least 10 states, 10 Holy Cross Sisters from around Washington, six Sisters of Charity of Cincinnati, and eight Bernardines from Pennsylvania.

In conversations with CNS, many of them related their presence in Washington to the work of their own orders. Benedictine Sister Lucia Surmiok, who is co-rector of St. Carmen's in Detroit and a member of the Women's Lenten Renewal in Washington, said simply, "We're here to be a presence for their needs."

Injustices in the world economic order are causing untold misery in places where we are working," said Sister Maria Horning, one of 30 Medical Mission Sisters at the rally.

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AFL-CIO President John J. Sweeney, just back from a world congress of trade unions in South Africa, was roundly cheered as he demanded "debt relief now."

We are here to do as Moses demanded of Pharaoh and say, "Let these nations go!" said Ricardo Navarro of El Salvador, speaking on behalf of Friends of the Earth International. "Half of the people in the world do not have enough to eat. Half of the people in the world do not have safe water to drink."

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Developments in the Jubilee theme behind the debt relief movement to end the external debt that stands as one of the chief obstacles to development in more than 40 poor coun-

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Now in its Second Printing!
Road to conversion can be difficult to follow

By Fr. David K. O'Rourke, O.P.

Some years ago, a friend and I traveled by car to California, and the only direct road ran right through Death Valley. As we crossed this barren desert, neither of us said much. We were traveling in an old car, and—as we watched the fuel gauge go down and the temperature gauge go up—hoping we would make it to the western side of the desert without any problems.

To be sure, the long desert crossing was memorable. But for me it was not pleasant. Like many people, I prefer the comfort and reassurance of California’s green coastal hills.

Yet the desert is so important in religious history. John the Baptist was a creature of the desert, and Jesus prepared for his public ministry in the desert. The desert is also a key place in religious symbolism.

Religious writers talk about “desert experiences” as times in life when we encounter both the best and the worst in ourselves, and as experiences that can lead to conversion.

But for many people such talk seems distant as Death Valley. I want to suggest that these “desert experiences,” like conversions, are more common than we realize. We can find them right in our own homes in the midst of daily life.

A conversion is a turning. But the road to a conversion can be dark and unknown. We can reach a point where the discomfort of our life tells us that things just can’t keep going the way they are going. Something has to give.

This experience can be likened to going down an unknown road that ends unexpectedly at a “T.” We know we must go on, because we can’t go back. But we don’t know which way to turn.

I think of a couple I received into the Church; I’ll call them the Smiths. They were decent folks, good neighbors, prosperous professional people who enjoy the “good life.”

But unlike close Catholic friends whom they admired, they told me, “We just don’t have anything spiritual to hold on to.”

With growing apprehension they had watched their parents begin to age. But they really were joined when a favorite grandfather had a stroke and died, and they were given the task of arranging a funeral.

That’s when they dropped in to see me—and their questions about life and death went much farther than the need for a proper farewell.

The tough times, when we come face to face with what we do and do not have going for us, are common. I’m thinking, for example, of the times when we change jobs, or the children leave home, or we face retirement, or we leave the familiar and move to a new town away from family and friends.

Even happy times, like marriage and the birth of children, bring big changes. These times of change can make big demands on our own inner resources. As our anxiety mounts, we may begin to wonder whether we have the personal resources we need.

Needless to say, many of us find these experiences hard to handle. We may be surprised just how hard it is to handle them. These common but difficult human realities are the “desert experiences” religious writers talk about. They come about right in the midst of our tall cities and well-watered suburbs.

What can make these experiences so difficult is the silent way they sneak up on us. The desert sands drift in under our doors when the lights are out or our backs are turned. In the midst of our own sharing in the “good life,” for example, there comes the unsettling sense that something is amiss.

The desert experience and its push to conversion do not announce themselves to us right in our own homes in the midst of daily life.

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The desert experience and its push to conversion do not announce themselves to us right in our own homes in the midst of our tall cities and well-watered suburbs.

The Smiths’ choice to become Catholics is an example of religious conversion.

What makes a conversion religious is what we turn toward. When we are fortunate enough to be given the faith that tells us there is a God-given purpose and meaning in our lives, then we are having a religious conversion.

Even for believers, the stresses in life now and then will send the desert sands drifting hot and gritty through our lives. The discomfort they bring can still hurt. But the difference is that our faith tells us we are not lost wanderers. Like the Smiths, and like John the Baptist, we know where we are going.

That God-given sense of direction, even on life’s unknown paths, is what makes all the difference between a desert wanderer and a pilgrim who knows the way to the green oasis.

(Dominican Father David O’Rourke ministers in Oakland, Calif.)†
**Faith is truly a catholic phenomenon**

Last year we spent Palm Sunday in Rome, attending Mass at the Basilica of St. John Lateran. Three or four cardinals assisted the priest and a choir straight out of Amadeus sang hymns, and I was thrilled. The Celestial Top Ten Flowers were banked everywhere, creating a heady scent that mixed with the sweetness of incense. Despite what some have said, there is no difference in the religious experience in Europe, the place was jammed. The pews were filled, and people stood everywhere. At the kiss of peace, the sense of joy was tangible as strangers from many countries exchanged greetings in the universal language of faith.

The palms we held were not the usual verdant fronds we find in earthly life at home. Instead, they looked something like the leaves of laurel wreaths seen on the coats of Julius Caesar and other “noble Romans.” All in all, the day was unusual but spiritually thrilling. Our religious experiences abroad have always been interesting and rewarding, if not exactly so serious. Once, we were in Spain on Easter Sunday, and the weather was beautiful, warm day. The church doors were open, and the fresh lilies mounted everywhere were lovely. That day “He is risen” was the refrain of the day.

In preparation for the promise of tomorrow’s Easter Resurrection. Before the Easter order, you see, the Germans permit only burning trash and tree trimmings to be brought to the site, and many of my family and friends collect two weeks before Holy Saturday. The local church department regularly inspects the domes and combablades things wandered in and joined us, wagging their tails in anticipation of what must’ve seemed to them a promising event. No one but us batted an eye.

We’ve spent a couple of Holy Saturdays in Hamburg, Germany, with our daughter, whose house adjoins a large meadow. Every year the locals hold a huge Easter fire there, a hangover from pagan days which has been pressed into the service of the Christian religion all over Germany. It seems the fire originally was meant to be a fearsome ceremony for disposing of whatever evil spirits were hanging around the vicinity. The bigger the fire, the more effective the exorcism, so to speak. It wasn’t until a few years ago that we realized how to adapt the meaning of the fire, which now symbolizes the destruction of sin following Christ’s Good Friday sacrifice, and the burning within us.

priests at the altar and the statues of Julius Caesar and other “noble Romans.” All in all, the day was unusual but spiritually thrilling. Our religious experiences abroad have always been interesting and rewarding, if not exactly so serious. Once, we were in Spain on Easter Sunday, and the weather was beautiful, warm day. The church doors were open, and the fresh lilies mounted everywhere were lovely. That day “He is risen” was the refrain of the day.

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**The Sunday Readings**

### Sunday, April 16, 2000

- **Isaiah 50:4-7**
- **Philippians 2:6-11**
- **Mark 14:15-47**

This weekend the Church opens Holy Week with the dramaturgy of its Palm Sunday liturgy. At the beginning of each Mass, the Gospel of Mark or the Gospel of John is proclaimed. Then the procession of the ministers of the liturgy and, if possible, of the congregation forms.

The reading recalls the events of the first Palm Sunday when Jesus triumphantly enters the Holy City. After this procession arrives in the church, and its participants find their place in the Liturgy of the Word comprises.

First, the Book of Isaiah supplies a reading. The third section of Isaiah provides four hymns, or poems, renowned for their brilliant eloquence in a prophetic work already acknowledged to be superb and profound theological language.

Each of these poems describes a royal servant of God who is greatly beloved by troubles, and indeed by the enemies of God. Regardless of these considerable difficulties, the servant is true to God.

Perhaps the most useful key in learning the third part of Isaiah saw himself, or perhaps the people of Israel, in the role of the Servient. Perhaps he saw the future messiah for whom God’s faithful people had yearned for so long. In any case, Christians, and Christian worship, always have seen in the Songs of the Servient a marvelous and profoundly theological language.

### Daily Readings

**Monday, April 17**

- **Isaiah 42:1-7**
- **Psalm 27:1-3, 13-14**
- **John 12:1-11**

**Tuesday, April 18**

- **Isaiah 49:1-6**
- **Psalm 71:1-4a, 5-6ab, 15, 17**
- **John 13:21-33, 36-38**

**Wednesday, April 19**

- **Isaiah 50:4-9a**
- **Psalm 69:8-10, 21b-22, 31, 33-34**
- **Matthew 26:14-25**

**Thursday, April 20**

- **Holy Thursday**
- **Isaiah 61:1-3a, 6a, 8b-9**
- **Psalm 89:21-22, 25, 27**
- **Revelation 1:5-8**
- **Luke 16:21-24**

**The Easter Triduum**

**Thursday, April 20**

- **Holy Thursday evening**
- **Exodus 12:1-8, 11-14**
- **Psalm 116:12-13, 15-16bc, 17-18**
- **1 Corinthians 11:23-26**
- **John 13:1-15**

**Friday, April 21**

**Good Friday**

- **Celebration of the Lord’s Passion**
- **Isaiah 52:13-33:12**
- **Psalm 31:2, 6, 12-13, 15-17, 25**
- **Hebrews 4:14-16, 5:7-9**
- **John 18:19-42**

**The readngs greatly assist in making it such. Individually, and collectively, the Scripture proclamations are so expressive and so heavy with meaning that no commentary actually is needed. Perhaps the most useful key in learning the message for this day is the Gospel of Mark itself. Jesus is the Son of God. He is therefore the “king” of the Jews, the first and greatest among God’s people. As king, the Lord represents the entire nation. It is a nation that, as a group and as individual persons, has sinned. In its weakness and repentance to its holiness and its unity with God. This story is much more, however, than about religious difference among the followers of God. All mankind is in the merciful, redeeming mind of God. All humans have sinned. All human beings in God through Jesus. Jesus is, in fact, the king of all who are human.**

**Questions for this column may be sent to**

**Question Corner/Fr. John Dietzen**

**Matthew relates Jesus’ plan to form an assembly for his followers**

Please explain to me the remark of Christ, “Wherever two or more are gathered in my name, I am there.”

Why wouldn’t he be with me when I am alone? (Illinois)

I suggest you read the whole 18th chapter of the Gospel of Matthew from which your quote comes. In a series of parables and admonitions in the Gospel of Matthew, we find strong reminders of Jesus’ plan that his followers should not be hordes of isolated individuals somehow faithful to him, but rather of an assembly, “a Church” of people mutually interdependent and helpful.

This community of believers was to constitute their home, the place they went for assistance and support and even for the forgiveness of their sins (Mt 18:18).

The intent of Our Lord’s remark is obviously not that one should never pray alone. He often went off by himself to speak with the Father. Rather, the remark affirms that a special and powerful presence of Jesus as Savior occurs when even a few of his family of believers gather together in prayer. That group becomes, as it were, a “little church” and perhaps better, they represent—and in some unique way share—in the power of the whole Church at prayer.

(Free brochure in English or Spanish outlining marriage regulations in the Catholic Church, and explaining the promises in an interfaith marriage, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651 or by e-mail at jfdietzen@osl.com. Questions for this column may be sent to Father Dietzen at the same mail or e-mail addresses.)

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**The Journey to God**

**The Good Thief**

This man on the cross next to mine spoke to me.

He said I would be with him in paradise.

I hope this man truly is God’s son.

My Journey to God

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<td>The readngs greatly assist in making it such. Individually, and collectively, the Scripture proclamations are so expressive and so heavy with meaning that no commentary actually is needed. Perhaps the most useful key in learning the message for this day is the Gospel of Mark itself. Jesus is the Son of God. He is therefore the “king” of the Jews, the first and greatest among God’s people. As king, the Lord represents the entire nation. It is a nation that, as a group and as individual persons, has sinned. In its weakness and repentance to its holiness and its unity with God. This story is much more, however, than about religious difference among the followers of God. All mankind is in the merciful, redeeming mind of God. All humans have sinned. All human beings in God through Jesus. Jesus is, in fact, the king of all who are human.**</td>
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<tr>
<td>Questions for this column may be sent to</td>
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<tr>
<td>Matthew relates Jesus’ plan to</td>
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<tr>
<td>Please explain to me the remark of Christ, “Wherever two or more are gathered in my name, I am there.”</td>
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<tr>
<td>I suggest you read the whole 18th chapter of the Gospel of Matthew from which your quote comes.</td>
</tr>
<tr>
<td>The intent of Our Lord’s remark is obviously not that one should never pray alone. He often went off by himself to speak with the Father. Rather, the remark affirms that a special and powerful presence of Jesus as Savior occurs when even a few of his family of believers gather together in prayer. That group becomes, as it were, a “little church” and perhaps better, they represent—and in some unique way share—in the power of the whole Church at prayer. (Free brochure in English or Spanish outlining marriage regulations in the Catholic Church, and explaining the promises in an interfaith marriage, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651 or by e-mail at <a href="mailto:jfdietzen@osl.com">jfdietzen@osl.com</a>. Questions for this column may be sent to Father Dietzen at the same mail or e-mail addresses.)</td>
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Greencastle parish responds to pope’s call for reconciliation

By Cynthia Dewes

GRENCASTLE—A discussion of the implications of Pope John Paul II’s recent reconciliation efforts was held on April 4 at St. Paul the Apostle Parish in Greencastle.

An enthusiastic audience participated with the pastor, Father Michael Fritsch, and Rabbi Lewis Bogage, a faculty member at DePauw University, in the discussion and reconciliation service afterward.

Father Fritsch said this is the first time a pope has asked God’s forgiveness for sins committed down the ages. He said, “His courage lay in not reducing his effort to a political or media event, but in offering a profoundly religious gesture of meaning.”

He said the pope emphasized that the Church, as a divine institution, cannot sin but its members can—a fact often misunderstood by secular observers. The significance of apology for sin is part of our necessary ongoing conversion, said Father Fritsch. “The pope’s gesture sums us all to live like the sons and daughters of God that we are.”

Rabbi Bogage said, “From such small beginnings and get-togethers we grow to thinking theology.” He said he believes that’s what the pope is saying by his actions: try it slowly and help bring it about.

“This pope is one of the most inspiring religious figures ever,” the rabbi said. “He hasn’t taken risks and extended the dimensions of his position to a place which has brought us all blessing.”

(Cynthia Dewes is a member of St. Paul the Apostle Parish in Greencastle.)

I think something so impressive has happened in our time that we need to tell people about it so it can bring honor on us all.

— Rabbi Bogage

By Cynthia Dewes

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The Criterion  Friday, April 14, 2000

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(Cynthia Dewes is a member of St. Paul the Apostle Parish in Greencastle.)
New Marian College president emphasizes partnerships

By Mary Ann Wyand

Handwritten notations filled the margins of Dr. Robert M. Abene’s neatly typed inaugural speech. Three days before his April 5 inauguration as the seventh president of Marian College in Indianapolis, Abene was completing the final editing of “Bridging the Past to the Future: The Beginnings.”

“Dr. Abene’s inauguration is an important milestone for Marian College,” said Oldenburg Franciscan Sister Norma Franklin, who served as Abene’s guide during his first year as president.

Abene chose to delay his inauguration before his April 8 inauguration as the new president of Marian College, Abene said, and outreach programs for marginalized people, including “students of color who did not get the support they needed to continue their education” as well as members of the growing Hispanic population in Indianapolis.

“We also want to serve adults who started but never completed college degrees,” he said. “Market research shows that in Indiana there are 472,000 people who began college but never completed degrees. About 250,000 of those 472,000 people live in the central Indiana area.”

Marian College also will expand its undergraduate curriculum to include “the graduate arena” within the next few years, Abene said, which will help expand enrollment from 1,350 students to 1,500 or 2,000 while still keeping classes small.

For 2000-2001, Marian’s tuition is $14,432, with a separate charge for room and board.

About 90 to 95 percent of the students receive some type of financial aid. The average need-based award to a first-time, full-time freshman student is in excess of $7,000.

“We strongly support financial aid,” Abene said. “If people want to come here, we work with them to make it possible. Our tuition increase last year was 7.5 percent, but this year it will only be 3 percent. We want people to understand that we’re keeping a Marian College education affordable.”

Marian College emphasizes in its Catholic identity, he said. “I think a Catholic institution should clearly celebrate the fact that it is Catholic.”

“Over the last few years, there has been confusion about what it means to be a Catholic institution of higher education in the United States,” he said. “There is fear on the part of Catholic colleges about losing academic freedom, and the Church has expressed concern about whether curriculum is appropriate for Catholic institutions of higher education. It became a real rift, and that happened because more dialogue is needed. On the other hand, with liberal arts curriculum, there is always creative tension in the higher education arena.”

Oldenburg Franciscan Sister Norma Rocklage, senior vice president of mission effectiveness at Marian College, said Robert Abene “brings new ideas and vision to the college while still embracing Franciscan values and mentoring. I appreciate his enthusiasm for service learning, which is so much a part of the Franciscan tradition of empowering students to become change agents for a better society.”

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<td>Table and Party Goods</td>
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The Criterion Friday, April 14, 2000

Page 13
Youth director says Columbine horror shows spiritual war exists

CINCINNATI (CNS)—After experiencing the horror of the Columbine High School shootings a year ago, youth minister Jim Beckman is convinced a spiritual war is under way.

Hanging in the balance are the hearts, minds and souls of children and teenagers, he told about 9,000 men from parishes in Ohio, Kentucky and Indiana who attended the sixth annual Catholic Men’s Conference, Answer the Call, April 1 in Cincinnati.

“There is actually a spiritual being that is trying to mess you up, that is trying to get into your family and mess your kids up,” said Beckman, the director of youth ministry at St. Frances Cabrini Church in Littleton, Colo.

“I believe that there were demons assigned to Eric Harris and Dylan Klebold, and they succeeded,” he said. “Those demons got into their homes. They got into their lives and they started leading those two boys astray.”

About 165 of the teens in Beckman’s St. Frances Cabrini Youth Group were students at Columbine High School when fellow students Harris and Klebold went on a shooting rampage on April 20 last year. Two youth group members were among the 12 students and one teacher who were killed. Harris and Klebold then took their own lives.

Beckman was one of the first adults to respond to the emergency that day, and he spent agonizing moments trying to account for his youth group members. In his testimony at the men’s conference, Beckman warned fathers to remain vigilant about what they allow to come into their homes, through television, the Internet, books and magazines.

Beckman, himself a father, added that after the Columbine shooting, many people expressed bewilderment, noting that Harris and Klebold had good parents.

“But in today’s world, he said, it’s not enough to be a good person. “We have to be holy people. We have to be holy men.”

Ben Schuhmann, a Columbine High School junior and Frances Cabrini youth group member, accompanied Beckman on stage at the conference. They were joined by Schuhmann’s father, Rudy, who joined the Catholic Church just three weeks before the high school shootings.

Ben Schuhmann kept his emotions in check as he recalled being in the cafeteria when Harris and Klebold burst into shooting. He said God, prayer and family support got him through that trial and the emotional ordeal that followed.

“The thing that has stuck in my mind through everything that’s happened is that I’m living every day to the fullest,” he said. “I only want to live with no regrets.”

Beckman said he believes that miracles and prayers spared many of the students from death. Students told of not feeling their feet touch the ground when they fled or of Harris and Klebold missing them from point-blank range.

Catholic Men’s Conference in Cincinnati on April 1. The youth group minister said the school shooting was particularly traumatic for him because teens are one of the loves of his life.

He said that in his theology training and his youth ministry experience no one ever told him how to bury a child.

“No one taught me what that would be like and the pain that brings into your life,” he said. "I only want to live with no regrets.”

One group of students escaped through the commons area, which had been flooded by an activated sprinkler system.

“That group ran through four inches of water and none of them got wet.”

Beckman said. “There were angels in that school that day, rescuing and literally saving kids’ lives, picking them up, moving them from harm’s way.”

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The Archdiocese of Indianapolis has a limited number of seats available for its Journey of Hope 2001 Jubilee Pilgrimage to Italy this fall, which will be led by Archbishop Daniel M. Buechlein.

The pilgrimage, which runs from Oct. 7-16, will be limited to 100 persons. The cost, including airfare, hotel and most meals, is $2,999 per person. The pilgrims will tour holy sites in Rome, Florence, Assisi and Subiaco.

Before leaving the United States, the pilgrims will fly from Indianapolis to Washington, D.C. on Oct. 7 to tour the National Shrine of the Immaculate Conception—the main pilgrimage church for the United States. The pilgrims will celebrate Mass at the National Shrine Oct. 8 before traveling to New York to fly to Rome.

Upon arriving in Rome Oct. 9, the pilgrims will tour the city by bus and see sites such as the Coliseum, the Roman Forum, Capitoline Hill and other important archæological excavations. Mass will be celebrated at the North American College.

The schedule for Oct. 10 includes tours of the Vatican Museum and Gallery, the Sistine Chapel and St. Peter’s Basilica. There will also be a walking tour of Rome.

The pilgrims will attend the general papal audience at St. Peter’s on Oct. 11 to listen to Pope John Paul II speak and to receive his blessing. (The pope’s schedule is subject to change, and it cannot be guaranteed that he will be available Oct. 11).

Oct. 12 will include a tour of Florence and visits to the Cathedral of Santa Maria del Fiore, Uffizi Gallery and the Church of Santa Croce, which contains the tombs of Galileo, Dante and Rossini.

Oct. 13 will be filled with more touring of holy sites in Rome, such as the Basilica of St. Mary Major, which was built in honor of Mary after the Council of Ephesus in A.D. 341. The pilgrims will also tour St. John Lateran Church.

The pilgrims will travel to Assisi on Oct. 14 to visit the sites where St. Francis lived and prayed and they will tour the Basilica of St. Francis and the Basilica of St. Clare. The Basilica of St. Clare contains St. Clare’s incorrupt body in a crystal casket.

Oct. 15 will include a trip to Subiaco to visit the cave where St. Benedict lived as a hermit and wrote his Rule of St. Benedict. Mass that day will be celebrated at the Monastery of St. Benedict.

The pilgrims will return to Indianapolis Oct. 16. For more information about the pilgrimage, contact Carolyn Noone, the archdiocese’s associate director for special events, at 317-236-1428 or 800-382-9836, ext. 1428. †
Fourth bishop was a nobleman

The Right Reverend Jacques M. Maurice Landes d’Aussac de Saint-Palais was fourth Bishop of Vincennes from 1848-1877. Born in 1811, he was, according to the Rev. Herman Alerding in his 1883 A History of the Catholic Church in the Diocese of Vincennes, “descended from one of the noblest families of France.” Educated to take his proper place in French society but profoundly shaken by the French revolution of 1830, he decided to dedicate his life to the service of God and the Church. He was ordained a priest by the Archbishop of Paris in 1836. After his ordination, he met Bishop Simon Bruté, the first Bishop of Vincennes who was in France recruiting priests and religious for his pioneer diocese. He traveled to Vincennes in 1836 with Father Célestin de la Hailandière, who would succeed Bishop Bruté to the See of Vincennes in 1839. Father Saint-Palais organized St. Mary Parish in the area of what is now Loogootee. He did not speak or understand German, so he frequently made use of a Lutheran as an interpreter to translate his French into German for his listeners.

In 1839, he was sent by Bishop de la Hailandère to the area of the “little village by the great lake”—Chicago—which, along with the entire eastern half of Illinois, was part of the Diocese of Vincennes at that time. There, and especially in northern Indiana, he worked among the Native Americans.

He was sent by the bishop to Madison in 1846. When Bishop de la Hailandière resigned in 1847, his successor, Bishop John Stephen Bazin, appointed him vicar general and superior of the seminary in Vincennes.

When Bishop Bazin died only six months after his consecration as bishop, Father Saint-Palais became administrator of the diocese and in 1848 was named bishop by Pope Pius IX.

Bishop de Saint-Palais served the diocese for 28 years. He died at Saint Mary-of-the-Woods on June 28, 1877.†

(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)
described the sun as moving around the earth. That censure never was lifted until Pope John Paul II apologized publicly and asked forgiveness for the harm done to Galileo nearly five centuries earlier.

It may have been too little, too late, but the record had to be corrected and Galileo’s good name formally restored. No pope prior to John Paul had the courage to reopen the case.

In her excellent book Galileo’s Daughter (Walker Publishing Co., New York, 1999), author Dava Sobel explains convincingly that the doctrine of infallibility was not at issue in this case because papal infallibility wasn’t even formulated as a doctrine until the end of the 19th century. Besides, the requirements for an infallible teaching were not verified in the Galileo case.

There is little comfort in this, since it is quite clear that the Holy Office, with the approval of Pope Urban VIII, made a disastrous mistake.

During the 1980s, I corresponded frequently with astronomer Carl Sagan. He insisted that there is not a shred of evidence for the existence of God. I granted that there is no empirical evidence, but we all know that something doesn’t come from nothing. We know many things by deductive reasoning for which there is no scientific evidence.

Sagan did not concede this. His devotion to logic kept him in theological darkness. However, Pope Urban’s devotion to biblical literalism kept him in scientific darkness.

I suppose the lesson in all this is that logic is not always a reliable guide. Faith gives us knowledge far beyond the limits of logic. There is certainly more to faith than the literal interpretation of Scripture.

(Father John Catoir is a regular columnist with Catholic News Service.)

(Editor’s note: The play Galileo by Bertolt Brecht is currently being jointly produced by the Edyvean Repertory Theatre and the University of Indianapolis. It will appear three more times: April 14 and 15 at 8 p.m. and April 16 at 2:30 p.m. in the Ransburg Auditorium, 1400 E. Hanna Ave., in Indianapolis. Tickets and details are available by calling the box office at 317-783-4090.)

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St. Francis Hospital, 811 S. Emerson Ave., Beech Grove: Couples to Couple League, Natural Family Planning classes. Information: 317-865-5554.

St. Michael Church, 11400 Farmers Lane NE, Bradford: Fish fry buffet, 5-7 p.m. Information: 317-824-6173.

April 14-16


April 15

Benedictinum Retreat and Conference Center, 1402 Southern Ave., Beech Grove: Day of reflection for RCIA participants. Benedictine Sister Antoniette Prull and Charles Gaudner, 9 a.m.-5 p.m. Information: 317-788-7581.

Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis: Catholic Social Services’ family growth program, 9 a.m.-3 p.m., no fee. Information: 317-216-1526.

April 16
St. Anthony Parish, Morris: Four-parish Right-to-Life benefit breakfast, 7 a.m. (slow time), free-will offering. Information: 317-623-2348.

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

April 19
Archbishop O’Meara Catholic Parish, 1400 N. Meridian St., Indianapolis: Catholic Widowed Organization meeting, 7 p.m. Information: 317-351-6991.

April 20
St. John the Evangelist rectory, 126 W. Georgia, Indianapolis: Lenten Scripture discussion, following Mass: 12:45-1:30 p.m. Information: 317-731-9021.

St. Elizabeth Home, 2500 Churchman Ave., Indianapolis: Daughters of Isabella Maddron Circle 1190, 11:30 a.m. brown bag lunch, communion service. Information: 317-849-4747.

April 21
Holy Rosary Church, 520 W. Washington St., Indianapolis: Trinitarian Mass, 10 a.m. Information: 317-236-1526.

St. Anthony of Padua Church, 379 N. Benson St., Sellersburg: Spanish Mass, 11:30 a.m. Information: 812-623-2348.


April 22
Brownsburg: “We learned a great Bible verse in religion class today. It said do not say unuseful for yourselves on Earth.”

Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis: RCIA, we extend our heartfelt welcome! For information call 317-845-5487.

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April 20-23
Benedictinum Retreat and Conference Center, 1402 Southern Ave., Beech Grove: Triduum Silent Retreat, Benedictine Sister Antoniette Prull and Charles Gaudner, 9 a.m.-5 p.m. Information: 317-788-7581.

April 22
St. John the Evangelist rectory, 126 W. Georgia, Indianapolis: Exposition of the Blessed Sacrament, 7:30-9:30 p.m. Rosary for world peace, 8 p.m. Information: 317-236-1526.

St. Anthony Church, 379 N. Benson St., Sellersburg: Holy Hour, 6 p.m. Information: 812-623-2348.

Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis: Exposition of the Blessed Sacrament, 7:30-9:30 p.m. Rosary for world peace, 8 p.m. Information: 317-927-7825.

St. Anthony Church, 379 N. Benson St., Sellersburg: Catholic Social Services’ family growth program, 9 a.m.-3 p.m., no fee. Information: 317-216-1526.

Archbishop O’Meara Catholic Church, 1400 N. Meridian St., Indianapolis: Catholic Social Services’ family growth program, 9 a.m.-3 p.m., no fee. Information: 317-216-1526.

April 23

Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis: Marian Adoration, Marian prayers for priests, 7 p.m. Information: 317-253-9552.

St. John the Evangelist rectory, 126 W. Georgia, Indianapolis: Jewish-Catholic ecumenical prayer, 6-8 p.m. Information: 317-927-7825.

St. Anthony Church, 379 N. Benson St., Sellersburg: Marian Adoration, Marian prayers for priests, 7-9 p.m. Information: 317-253-9552.

St. Anthony Church, 379 N. Benson St., Sellersburg: Marian Adoration, Marian prayers for priests, 5:30-6:30 a.m. Information: 317-253-9552.

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### Monthly

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<th>Day</th>
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<tr>
<td>First Sundays</td>
<td>St. Paul Church, Sellersburg</td>
<td>Prayer group, 7-8:15 p.m. Information: 317-246-4555.</td>
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<td>Fatima K of C, 1040 N. Post Rd. Indianapolis</td>
<td>1 p.m. Information: 317-638-8416.</td>
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<td>First Mondays</td>
<td>Archbishop O'Meara Catholic Center, Indianapolis. Guardian Angel Guild board meeting.</td>
<td>9:30 a.m.</td>
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<tr>
<td>First Tuesdays</td>
<td>Divine Mercy Chapel, 3354 W. 50th St., Indianapolis.</td>
<td>Confession, 6-8 a.m. Benedictinon of the Blessed Sacrament, 7:30 p.m.</td>
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<tr>
<td>First Fridays</td>
<td>Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany.</td>
<td>Adoration, concluding with confessions at 6 p.m., Benedictinon at 6-45 p.m.</td>
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<td>St. Joseph Church, 2605 St. Joe Rd. Sellersburg. Eucharistic adoration after 8 a.m. Mass-5 p.m.</td>
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<td>Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis.</td>
<td>Exposition of Blessed Sacrament, prayer service, 7:30 p.m.</td>
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<td></td>
<td>St. Joseph Church, 2605 St. Joe Rd. Sellersburg. Eucharistic adoration after 8 a.m. Mass-5 p.m.</td>
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<td>Sacred Heart Church, 1530 Union St., Indianapolis.</td>
<td>Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.</td>
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<td>St. Vincent de Paul Church, Redford. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9:00; reconciliation, 4:6 p.m.</td>
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<td></td>
<td>St. Joseph University Church, Terre Haute. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.</td>
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<tr>
<td></td>
<td>St. Mary Church, New Albany. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.</td>
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<td>Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benedictinon and service.</td>
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<tr>
<td>First Saturdays</td>
<td>St. Nicholas Church, Nunman. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.</td>
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<td></td>
<td>Little Flower Chapel, 15th and Bosart, Indianapolis. Apostolate of Fatima holy hour, 2 p.m.</td>
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<tr>
<td>Third Sundays</td>
<td>Mary's Schoenstatt, Revville (located on 925 South, 8 mile east of 421 Smith, 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. E-mail: <a href="mailto:church@sciata.com">church@sciata.com</a></td>
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<tr>
<td></td>
<td>Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Exposition of the Blessed Sacrament, 2 p.m.</td>
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### Third Fridays

<table>
<thead>
<tr>
<th>Church/Location</th>
<th>Time/Activities</th>
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<tbody>
<tr>
<td>Blessed Sacrament Chapel, 9001 Havenstick Rd., Indianapolis.</td>
<td>Mass, 2 p.m. (Monday); rosary, 8 p.m. Open until midnight.</td>
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</tbody>
</table>

### Thirds

<table>
<thead>
<tr>
<th>Church/Location</th>
<th>Time/Activities</th>
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</thead>
<tbody>
<tr>
<td>Third Sundays:</td>
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<tr>
<td>St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., Indianapolis.</td>
<td>Catholic Charismatic Renewal of Central Indiana, Mass and Healing service, 7 p.m.</td>
</tr>
<tr>
<td>St. Paul's Hall Chapel, Maran. College, 3200 Cold Spring Rd., Indianapolis.</td>
<td>Catholic Charismatic Renewal of Central Indiana, Mass and Healing service, 7 p.m.</td>
</tr>
<tr>
<td>St. Andrew Church, 4052 E. 38th St., Indianapolis.</td>
<td>Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St. rosary, return to church for Benediction.</td>
</tr>
</tbody>
</table>
March 27. Father of Raphael Brackmann, Ambrose, Matthew Boyle and Jacqueline of Wade and Walter Boyle. Flower, Indianapolis, March 19.


Please submit in writing to our archdiocese or have other religious sisters serving our week of publication; be sure to order priests and brothers are included here, unless they are natives of the archdiocese and are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese and are listed elsewhere in The Criterion.

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PRINCIPAL

St. Mary’s School in New Albany, Indiana, a fully accredited school serving grades K through 8, is seeking a school principal. St. Mary’s is part of a stable parish community with a committed pastor and involved school families. We seek an energetic and spiritual person to lead our 200 students and our faculty, which is paid like public schools. If you are interested in this position, please send information to Mickey Lentz, Executive Director, Office of Catholic Education, Archdiocese of Indianapolis, 1400 N. Meridian Street, Indianapolis, Indiana 46202.

PASTORAL MINISTER

Small rural parish of 200 families located in the southeast part of the Archdiocese of Indianapolis (40 miles west of Cincinnati, Ohio; just off I-74) is searching for an energetic, faith-filled pastoral minister. This position combines the traditional roles of DRE and Youth Minister in a small parish setting with enthusiastic volunteer support. Primary responsibilities are to enhance our established youth ministry and faith formation programs including family-centered activities. Candidates should have organizational and facilitative skills to work with parish volunteers in fulfilling these responsibilities.

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

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

- Catholic/Christian Leadership. Must be a practicing Catholic.
- Experienced Educator. Must have at least 3 years experience as an educational administrator or a related field.
- Administrative License. Must have or be eligible for appropriate Indiana administrative license.
- Administrative Leadership. Must be a pro-active leader with strong communication skills and a willingness to be supportive of a dedicated teaching staff.

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

ATTN: Search Committee
St. Maria Goretti Catholic Church
17140 Springmill Road
Westfield, IN 46074

Director Liturgy/Music
St. Francis of Assisi
1200 W. Riverside Ave.
Muncie, IN 47305
Tel: 765-288-5211
Fax 765-288-7777

Full-time position at a midwest State University Parish serving students/families. Requires thorough knowledge and training in Roman Catholic liturgy, music theory (degree preferred), keyboard skills, choral skills. Responsibilities include planning for wedding liturgies and liturgical seasons. Total 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. Small/flat resume and three references to Search Committee at above address.
CO-ED RESIDENTIAL CATHOLIC CAMP IN NASHVILLE, INDIANA

General Counselor Positions Available
American Red Cross Lifeguard Training Available
High Ropes Facilitator Certification Available
Room and Board Provided
Inclusive Programming
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Ages 17 and up & HS graduate

For employment application or more information
Call (toll free): 1-888-988-2839 or
E-mail us at: CYOCAMP@AOL.COM
Bishop Malone dies; was leading U.S. Church figure

YOUNGSTOWN, Ohio (CNS)—Bishop James W. Malone, a leader of the U.S. Catholic Church renewal in the 1960s until well into the 1990s, was buried at Calvary Cemetery in Youngstown following his funeral at St. Columba Cathedral April 14. His successor, Bishop Thomas J. Tobin, was to be chief celebrant at the funeral, with Archbishop Daniel E. Pilarczyk of Cincinnati as homilist.

Born and raised in Youngstown, Bishop Malone became a priest in 1945 and auxiliary bishop in 1960 at the age of 40. Although he was one of the youngest bishops attending the Second Vatican Council in 1962-65, he was one of 10 bishops the council fathers selected to meet with journalists daily and explain the council debates and decisions to the rest of the world.

Made bishop of Youngstown in 1968, he was, the following year, elected head of the bishops’ Committee on Liturgy, then one of the busiest committees on the bishops’ conference.

In 1980 he was the first nonarchbishop to be elected NCBC vice president, and three years later was elected as the first nonarchbishop president.

Vatican, where the Congregation for the Doctrine of the Faith had called for more rigorous investigation of the priests’ public image and private persona. The boxes were hand-delivered to the Vatican.

Bishop Malone died; was leading U.S. Church figure

Seeking a spiritual person of the Roman Catholic faith with a strong commitment to the Magisterium and service to the Church. A Bachelor’s degree in theology is required for this full-time position in a 1000 family parish. The position is full-time.

Responsibilities include: Development of a comprehensive youth ministry program which includes prayer, formation and apostolate for grades seven through twelfth, as well as a Young Adults.

This position is available July 1, 2000.

Please send resumes to:
St. Patrick Parish Youth Minister Search Team
1229 N. Washington St.
Kokomo, IN 46901
We’re Tough!
Gibault School for Boys, Terre Haute, Indiana

Our Boys . . .
• Say “please” and “thank you”
• Use table manners
• Understand the word ‘responsibility’

Every Child Deserves A Chance

We are Gibault School for Boys in Terre Haute, Indiana. We are called “home” by 132 of Indiana’s most abused, troubled and delinquent children. We were founded in 1921 by the Indiana Knights of Columbus and have had over 7,000 young men go through our doors.

We provide these children things that they need — like limits, discipline and love. We teach them how to read and write, how to add and subtract, multiply and divide. But we also teach them how to manage their anger, express their feelings, and we even teach them how to play.

We aren’t always successful, but we don’t miss very often.

In today’s complicated world, where children shoot other children and manners seem a thing of the past, we are here changing lives. We are making a difference. Your support will help us in our quest to help these children. Your support will help continue the tradition that the Knights of Columbus started 79 years ago. If you would like to know more about us, please call at 1-800-264-1156. And visit our Website at www.gibault.org.

E-mail us at buchholzjd@gibault.org.

YES, I want to help Hoosier children regain their footing in a complicated world.

Enclosed is my gift of: ☐ $10 ☐ $25 ☐ $50 ☐ $100 ☐ Other ________
☐ Please send me more information

Name: _____________________________________________________________________
Address: _______________________________________________________________________
City: __________________________ State: __________ Zip: ________________
E-mail: ____________________ Telephone: (home) __________________ (work) ___________ 

Mail to: The Gibault Foundation, Inc.
P.O. Box 2316, Terre Haute, IN 47802-0316