



The

Criterion

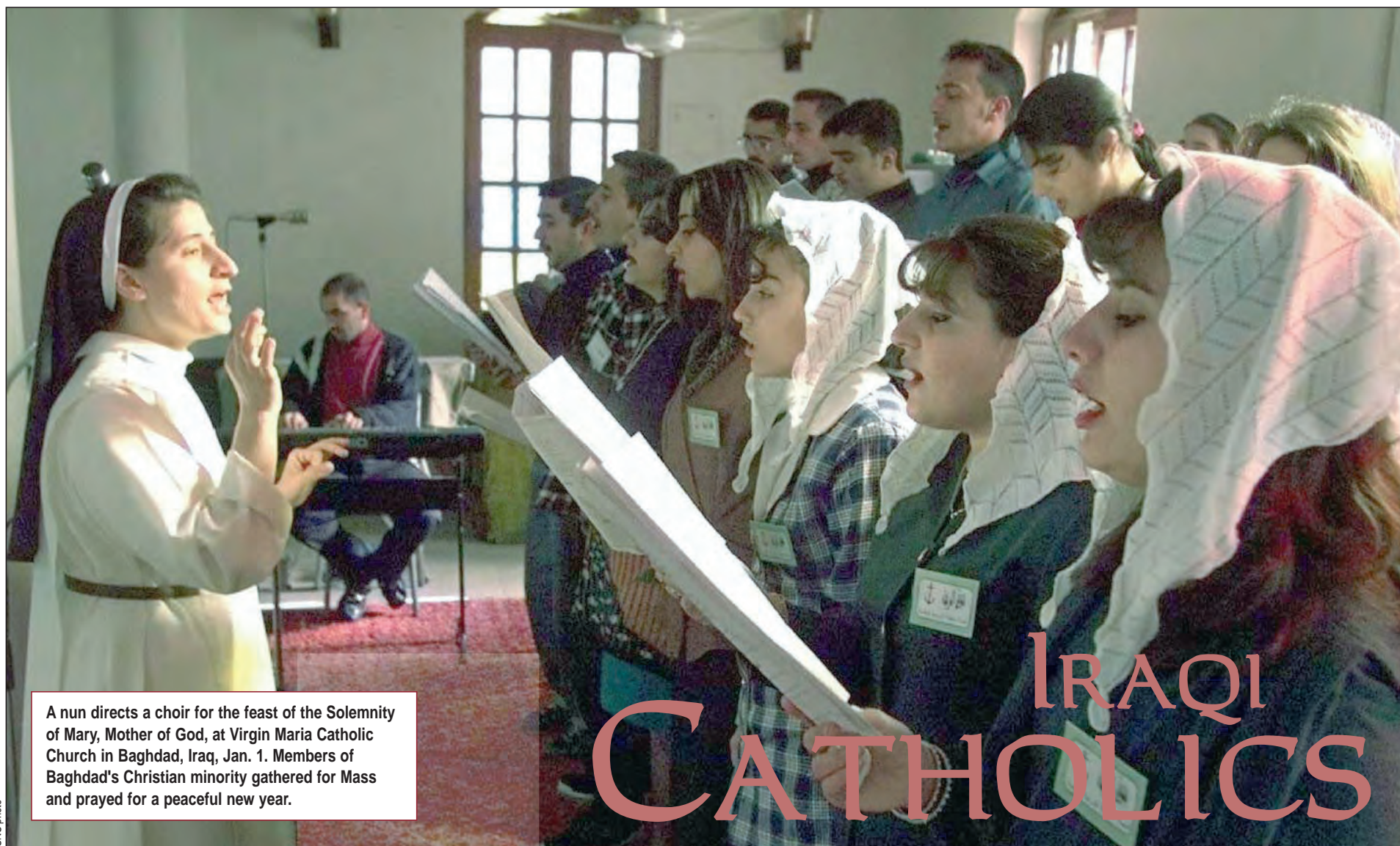
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Serving the Church in Central and Southern Indiana Since 1960

January 8, 1999



A nun directs a choir for the feast of the Solemnity of Mary, Mother of God, at Virgin Maria Catholic Church in Baghdad, Iraq, Jan. 1. Members of Baghdad's Christian minority gathered for Mass and prayed for a peaceful new year.

IRAQI CATHOLICS

Abolishment of capital punishment priority of Catholic lobbyists at 1999 legislative session

By Margaret Nelson

The Indiana Catholic Conference (ICC) board of directors met last month to select priorities it will monitor during the 1999 session of the Indiana General Assembly.

"We will not get into how the [state tax] surplus is spent, but we will support any use that benefits the less fortunate," said M. Desmond Ryan, executive director and lobbyist for the ICC.

This is the 31st year the ICC—consisting of bishops and representatives from all Indiana dioceses—has addressed public policy issues in the state legislature. Archbishop Daniel M. Buechlein is the general chairman.

Though this is a "money session" year for the Indiana legislature—when the budget is determined—it is important because it follows an election. Democrats will take political control of the Senate as Republicans maintain control of the House of Representatives.

Capital punishment tops the list of lead issues the ICC board expects Ryan to address.

He said local diocesan bishops are very interested in eliminating capital punishment. The National Conference of Catholic Bishops has included it as one of many life issues.

Ryan said Representative Morris Miles (R-Indianapolis) has agreed to author a bill that would ban the death penalty in Indiana. Ryan is looking for a

Catholic in the Indiana Senate who will provide leadership there.

Ryan said, "We must affirm victims' assistance at the same time we support this legislation." He explained that Governor Frank O'Bannon has asked for \$1 million for the victims' assistance fund.

The ICC expects to develop an ongoing information program on the position of the Catholic Church regarding the sanctity of human life.

Several proposed programs affect school children and teachers. One is the governor's Safe Haven program, which provides safety for students before and after school. This program would also offer training opportunities for teachers.

Another program being considered would provide free or reduced-fee textbooks for children from low-income families.

Other legislation would continue funding of advanced placement testing.

"As a general rule, the language includes public schools only," said Ryan. "We find that offensive. When it comes to education, we are concerned with *all* children."

The ICC will advocate that the Safe Haven program and its training, free or reduced textbook fees and testing be equally available to students in public and accredited non-public schools.

Books are now free for those from families with incomes below poverty level. The ICC believes texts should be

free to everybody or that the income level needed to qualify for free books should be raised. "Whatever path they choose, we will advocate for the benefit of *all* children," said Ryan.

The ICC also will work for a proposed program that would expand quality, affordable subsidized child care and another one that would create child-care tax credits for low-income parents.

The ICC board called for the formation of a legislative committee to study the possibility of tax credits for contributions to charitable organizations.

In conjunction with some health care groups, the ICC will work on children's health insurance and family leave issues.

The federal government has started a 10-year, \$48 billion Children's Health Program, designed to provide health care for children of the working poor.

The ICC will work to expand Medicaid coverage for uninsured children whose family's income is up to 200 percent of the poverty level. At the same time, it will try to exclude contraceptive and abortion counseling referrals and services.

The conference will support family leave, which contributes to the stability of families by protecting the jobs and health benefits of workers in situations where they need to fulfill family responsibilities.

Other issues that will be monitored by the ICC include adoption legislation that encourages adoption of children

who are unable to return to their biological families. The group will also observe development of legislation relating to Temporary Assistance for Needy Families and Welfare to Work programs.

Sagamore Health Network and the ICC will monitor legislation that protects Catholic hospitals, physicians and other individuals and organizations from retaliation if they choose to refrain from participating in life-ending procedures (abortions). †

Archdiocesan youth conference set for Feb. 6-7

"Seeds of Faith, Rooted in the Spirit" is the theme of the 1999 Archdiocese of Indianapolis Youth Conference scheduled Feb. 6-7 at the Indiana Convention Center, 100 S. Capitol Ave. in Indianapolis.

Registrations are \$115 per person for high school students and are due by Jan. 13. The fee includes lunch on Feb. 6 and overnight accommodations at the Hyatt Regency adjacent to the Indiana Convention Center. Applications are available from parish youth ministry coordinators or the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439.

Keynote speaker Doug Brummel is a nationally-known Catholic entertainer. After serving four years as a youth

minister in Oswego, Ill., he directed a Christian Brothers' Retreat House and conducted high school retreats.

In 1992, Brummel founded his Christian entertainment ministry, which combines his work as a comedian, musician, storyteller and teacher. He credits comedians Carol Burnett, Bill Cosby and the late Red Skelton, as well as "Saturday Night Live" entertainers, for inspiring his style.

David Bethuram, executive director of the archdiocesan Office for Youth and Family Ministries, said Brummel's comedic style is intended to "tickle our faith," while at the same time challenge youth to live the Gospel messages.

Through unique characterizations, music and story-

telling, Bethuram said, Brummel addresses a variety of relevant issues.

Bethuram said the annual archdiocesan youth conference enables high school youth to make new friends, hear a variety of speakers, learn more about the Catholic faith, realize that youth can make a difference in the Church and the world, and enjoy recreational opportunities.

"Our hope for the conference is for each young person to realize he or she has been given a great gift of faith," Bethuram said. "In the sharing of their faith, they encourage others to grow in faith as well. Once they are willing to share their life and their faith journey, this often becomes the seed to a deeper faith rooted in recognizing God's spirit in their lives." †

Video documentary on life of Cardinal Ritter to premiere Jan. 14

A group of Cardinal Ritter and Bishop Chatard High School students in Indianapolis have produced a comprehensive video documentary on the life of Cardinal Joseph Ritter.



Cardinal Joseph Ritter

"Cardinal Ritter: A Man for All Peoples" relates details of his ministry and features his pioneering work in the integration of Catholic schools.

The video will be featured in a premiere on Thursday, Jan. 14, at the Madama Walker Theater, 617 Indiana Ave., in Indianapolis. Cocktails are at 6 p.m. and dinner begins at 7 p.m., followed by the premiere showing. The cost is \$25 per person. For reservations,

call the Cardinal Ritter High School development office at 317-927-7825 by Jan. 8.

Joseph Elmer Ritter was installed as bishop of the

Diocese of Indianapolis on March 24, 1934, and named the first archbishop of the Archdiocese of Indianapolis on Dec. 19, 1944. He was transferred to St. Louis, by virtue of apostolic letters dated July 20, 1946, and installed as archbishop of the Archdiocese of St. Louis on Oct. 8, 1946. He was named a cardinal by Pope John XXIII on Jan. 16, 1961. Cardinal Ritter died in St. Louis on June 10, 1967.

The documentary was researched by Cardinal Ritter students, who volunteered their time last summer. It was produced under the direction of Conventual Franciscan Father Troy Overton, a Cardinal Ritter faculty member, with collaboration from Bishop Chatard videography

students and Indiana Black Expo officials. Cardinal Ritter students who researched the documentary will volunteer as program presenters so the video can be shown in archdiocesan schools and during parish religious education classes for youth and adults. Twelve Cardinal Ritter and Bishop Chatard students and a Bishop Chatard graduate worked on the project.

"The students will present the 56-minute video, then lead a group discussion about contemporary racial relations in America," Father Troy said. "The project has been a lot of work, a year in the making, but I'm very happy with the outcome. I think it's a useful tool in educating people about Cardinal Ritter and his legacy." †

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Lawrenceburg parish, school, community, send aid to Alaska

By Susan Bierman

LAWRENCEBURG—At St. Lawrence School in Lawrenceburg, need has no season.

This past Christmas, St. Lawrence School, along with the parish and the surrounding community, reached out to help the needy at Anthony A. Andrews School in St. Michael, Alaska.

Twenty-five large boxes of food, clothing, and toys were wrapped, packaged, and shipped to the children in Alaska on Dec. 21—just in time for Christmas.

St. Lawrence plans to continue sending food, clothing and other items to the Eskimo village on a regular basis throughout the year.

"Routinely we can send things that will help make their lives a bit easier," said Rita Grathwohl, principal of St. Lawrence School.

To gather food to send to Alaska, the parish and school will host one party this month and possibly another party before school lets out for summer.

The Batesville Deanery school sent clothing, dried food, and Christmas gifts to 147 children who attend Anthony A. Andrews School. The collaborative effort between St. Lawrence Parish, students, staff, parents, the student council and the St. Lawrence youth council also included students of St. Nicholas School in Sunman and residents and businesses of the surrounding community.

Shipping cost more than \$900.

"We felt like we wanted to help our brothers and sisters in Alaska," said Judy Smith, youth ministry coordinator at St. Lawrence Parish.

The group wrote letters to local businesses asking for donations and toys. All

147 students at the Alaskan school received a gift and a construction paper stocking. Parents and students wrapped the gifts.

"It was just awesome. You could see the spirit. Christ was working through us. It was just such a holy time," said Connie Mangold, student council advisor.

Smith said this whole idea got started when Grathwohl offered mission awareness speeches to all the classes at the school. The speeches were based on Grathwohl's experience of living in the Eskimo village of St. Michael for one year in 1997-98.

Before moving her family to Alaska, Grathwohl was principal of St. Nicholas School in Sunman for 10 years. Grathwohl said she wanted to experience the Alaskan way of life and take a break to reflect on her profession.

"I decided to take a year off from the education in the lower 48 and go to Alaska just to broaden my horizons and change my way of life for a year to see how it would be," Grathwohl said.

So she answered an ad in a news paper calling for administrators in Alaska. Her husband took a leave of absence from his job, and their daughter, a student at St. Nicholas, also went along. Grathwohl accepted a position as principal at Anthony A. Andrews School with the Bering Strait School District.

"They were wonderful. They placed me in a Catholic community, and they were really supportive," she said.

Grathwohl shared a slide presentation and artifacts taken from the village in which she lived for the year. During the year she wrote letters, titled "Tales from the Bush," to the students at St. Nicholas School. She also exchanged video tapes



Submitted photo

St. Lawrence School eighth-grader David Hotel, student council treasurer, loads a box that will be shipped to Alaska.

with the students while she was away.

Grathwohl was amazed to see that people in the United States could live in such substandard conditions—namely, the Alaskans living in such remote areas of the state.

"I think the government doesn't acknowledge that the people are there. I don't really think they know how these people have to live," Grathwohl said.

She admits she didn't have a clue to how the Eskimos live in St. Michael, Alaska. Grathwohl said there are 112 villages in Alaska just like St. Michael.

The area near the Bering Sea is remote. Grathwohl said nothing but tundra and the Bering Sea can be seen for hundreds of miles. The temperature can be as low as -80°F. No employment opportunities exist in the area for residents, so they don't go to work everyday. If they do work, then they work at the school or in the city.

The cost of living is high. Grathwohl said one head of cauliflower costs nearly \$9, and a case of name brand soft drinks costs about \$24. Running water and sewers are not available. Paper products are extremely costly.

The people have to go to community facilities to take showers where they must pay \$4. The Eskimo village consists of a school, two general stores, and a post office. Supplies are brought to and from the area on small bush planes.

Grathwohl describes the people's houses as substandard. The homes are built of lumber that is probably 60 to 70 years old.

"I'd say the living conditions are worse than in most urban ghettos," she said.

They heat with fuel oil or whatever they can find. Fuel is often too expensive. Grathwohl said the lowest price she saw for gasoline was \$2.50 per gallon. †

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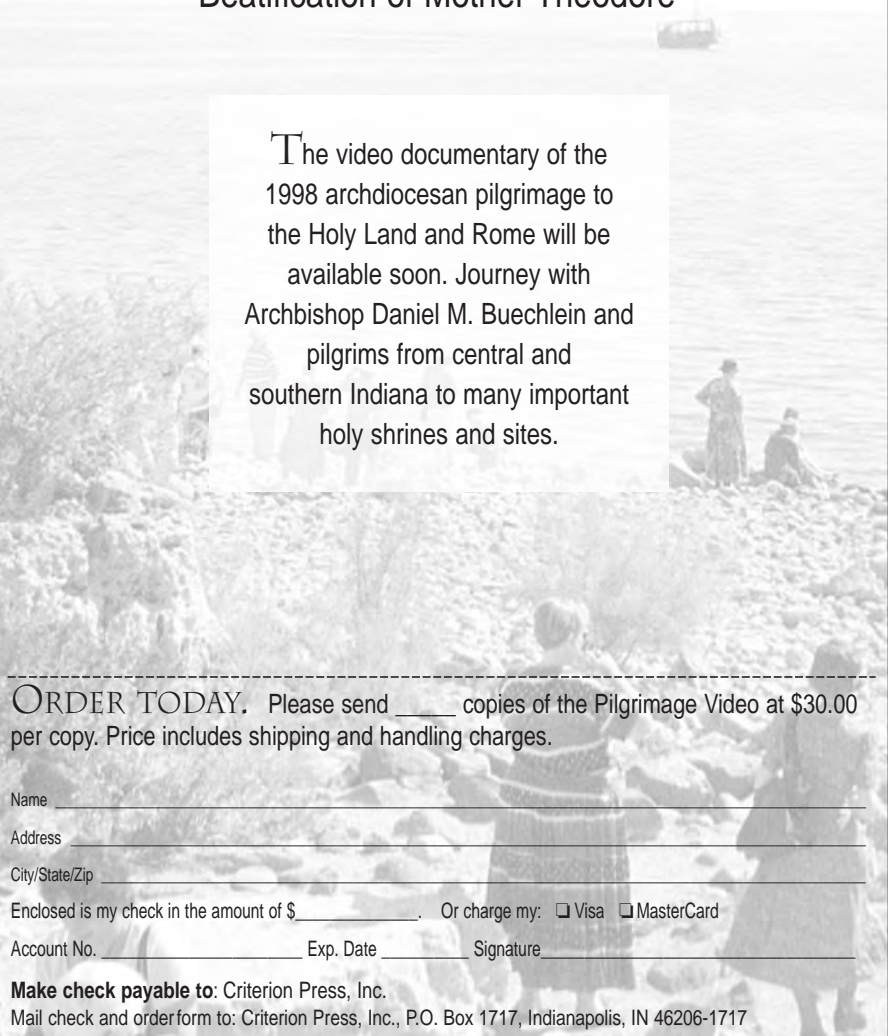


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Editorials

'Ignoring' the Klan

On Saturday, the Ku Klux Klan is scheduled to hold a rally near the Indiana Statehouse. Religious leaders, including Archbishop Daniel M. Buechlein, are calling for renewed harmony among racial and religious groups in our city and state. (See *statement, Page 20.*) The Greater Indianapolis Progress Committee is urging citizens to stay away from the rally. A coalition of Christians, Jews, Muslims, Baha'is and others sponsored a prayer service earlier this week and are urging all congregations in Indianapolis to spend Saturday afternoon in local houses of worship celebrating and praying for unity.

We believe that it is important, however, that the boycott of the rally not be seen as merely an attempt to ignore it—or to ignore the continued existence of the Klan in our state. We must never ignore this or any other hate group in our society. Such groups need to be recognized for exactly what they are and to be remembered as examples of what our society should never become. The absence of an "audience" at the Klan rally is the right response—as long as it is clear that our absence represents an active and intentional rejection of the Klan and the hate and bigotry that it stands for. †

— William R. Bruns

A year—not just a season—for giving

It's 1999, and the winter holidays are over. Most of the Christmas trees have been put away. The festive decorations are boxed up and back in storage. And the holiday merchandise still left in stores has been banished to the clearance rack.

Likewise, a lot of the spirit associated with the holiday season—such as special canned food drives, collections of winter coats and other seasonal relief efforts for the needy—have dropped out of sight as well.

It's safe to say the holidays and all their mayhem are behind us, a fact that brings relief to many.

But a long winter lies ahead of us in central and southern Indiana, and many needs remain in our communities.

Many families in our archdiocese, no matter the time of year, are financially poor. Their challenge might be a lack of ample clothing, no matter the temperature outside, or possibly a lack of good food to keep their bodies healthy.

Some of our neighbors are spiritually poor. In discussing this issue, Archbishop Daniel M. Buechlein has often quoted Mother Teresa's vision of the spiritual barrenness that afflicts many who are without spiritual homes.

During the holidays, we're always urged to visit relatives and friends who are lonely. Sometimes holiday cheer nudges us to stop by a neighbor's home to say hello or maybe to drop off a thoughtful gift—a special food item or some other token of kindness.

But these needs exist all year. They remain when the holiday lights come down. They're still around when the coldest winter months settle in. And those needs are everywhere in our archdiocese—in urban neighborhoods, in small rural communities and in suburban developments.

Fortunately, organizations such as Catholic Charities and its member agencies help meet these needs all year. Every year, all year, volunteers and staff members routinely and consistently carry out the Gospel mandate to feed the hungry, clothe the naked, welcome the stranger, care for the sick and visit the imprisoned. These agencies and other groups, such as the Society of St. Vincent de Paul, work every day for peace and social justice through advocacy and service.

In many of our parishes and schools, individuals and groups minister to those in need. At St. Lawrence School in Lawrenceburg (see *story on Page 3*), students have organized relief efforts to assist a needy school in Alaska.

The call to Gospel service is a call to serve others at all times. This Gospel message is at the heart of our call to good stewardship—stewardship of our financial gifts or stewardship of our time and talents that we can bring to those in need.

New Year's resolutions come and go. Let's make our call to serve others a gift that gives all year. †

— Peter Agostinelli

Seeking the Face of the Lord

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



New year is time to repent, return to Gospel life

Best wishes for a blessed new year, the last of this last century of this second millennium! Not everybody experiences the turn of a new century, much less the beginning of a new millennium.

Among his recommendations for preparing to celebrate the great jubilee, Pope John Paul II urges that 1999 be a year dedicated to God the Father and that it be a year seeking reconciliation. The Great Jubilee 2000 merits special preparation for special new graces. His plea is that we not only seek forgiveness for our individual faults but also those of our all too human efforts in God's Church. The Holy Father has also outlined ways in which to experience God's mercy and peace during the jubilee year 2000. I will write more about those at a later date.

For years now, those of us who are spiritual leaders have been forewarned by the experience of history that an impending new millennium evokes a lot of doomsday predictions and rather extreme behavior among some of our human family. In the last year or so, the increase in circular letters and faxes and other printed materials with dire predictions and threatening mandates for particular "fixes" to save us from doom has been dramatic. Most come under the guise of religious prophecies and alleged apparitions or locutions. The approach of the third millennium brings a new and secular twist to the prophecies of doom. A massive computer glitch which will have disastrous results is foreseen by some. The concern is about the myriad computer programs that will/might not recognize 00 (2000), and thus the world will all but shut down.

We should take note that in all his teachings and writings in preparation for the third millennium, the pope does not set out doomsday predictions. Not at all. While he is consistent in pointing to the moral and spiritual problems and challenges of our era and the need for repentance, never does he do so without also pointing out the hopeful signs of our times.

Several fundamental spiritual understandings of our Catholic faith might be helpful. First of all, we believe that every day of life is a day's journey toward the kingdom "where every tear shall be wiped away." Eternal life in the kingdom (which is to come) is the destination of our individual and corporate jour-

ney. It is what life is all about. "Here we have no lasting city."

Secondly, we believe in divine providence and divine mercy. When the end of this world (as we know it) is to come depends on God's permissive will. God is in charge; we are not. As my dad used to say concerning an individual's death, "When your time comes, your time comes." That applies to the world as well. At stake here is also our belief that God is both just and merciful and our belief that God's grace is free and cannot be earned. It certainly cannot be extorted by some magical human actions, such as the superstitious "chain letters" that appear on occasion.

Thirdly, our Catholic understanding of becoming holy is one that speaks of a continuous effort to convert our hearts and minds away from sin and back to God. We do not believe in a "once for all" repentance and conversion or activity and then our part is finished. Becoming holy is not that simple, much as we may like it to be so.

All of that having been said, the approach of a new millennium and the 2,000th anniversary of our salvation in Christ offers us an extraordinary opportunity to achieve new holiness in our lives, individually and collectively. Nineteen hundred ninety-nine can be a time in which we renew our efforts to repent from sin and overcome old habits that weaken our spiritual health and do more good works. This year can have a kind of Lenten character to it in which we make special efforts to renew our commitment to the sacramental life of our Church as we turn away from sin and return to the Gospel way of life.

As our archdiocese continues its symbolic Journey of Hope 2001, we will give special focus to our religious education, our vocation in the Church and our sense of mission in charity. We are preparing to launch a major initiative in evangelization, an outreach to those who have been alienated from our Catholic community and to those who are hungering for meaning in life and who are seeking God.

Following the Holy Father's lead, we Catholics choose the continuous and sometimes painstaking journey to holiness with complete trust in God's providence and mercy. The sacramental way of the Church leads us to the kingdom. Thus, whenever our time comes, we are ready to see God. †

Archbishop Buechlein's intention for vocations for January

Parents: that they may remain faithful to their vocations and encourage their children to consider God's call to service in the Church, especially as priests and religious.



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Buscando la Cara del Señor

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



Año Nuevo es tiempo para arrepentirse y regresar a la vida Bíblica

¡Muy buenos deseos para un nuevo año de bendición, el último de este siglo de este segundo milenio! Todo el mundo no tiene el privilegio de experimentar el cambio a un nuevo siglo, o aun el principio de un nuevo milenio.

Las recomendaciones del papa Juan Pablo II, entre otras, fueron las preparaciones para la celebración del gran júbilo, que el año 1999 sea dedicado a Dios el Padre y que sea un año en el cual se busca conciliación. El Gran Júbilo 2000 merece preparación especial para nuevas gracias especiales. Su súplica es que no sólo pidamos perdón a Dios por nuestras faltas individuales, sino por todas aquellas faltas debido a nuestros esfuerzos humanos dentro de la iglesia de Dios. El Padre Santo nos ha señalado varias maneras para experimentar la misericordia y la paz de Dios durante el año de júbilo 2000. Escribiré más al respecto en el futuro.

Nosotros los líderes espirituales llevamos muchos años habiendo sido advertidos por la experiencia de la historia que un nuevo milenio inminente provoca predicciones muy catastróficas, así como comportamiento bien raro entre algunos de nuestra familia humana. Aproximadamente en el último año ha habido un incremento dramático en el número de cartas circulares, faxes y materiales impresos con predicciones graves y mandatos amenazadores que tienen "arreglos" concretos para salvarnos. La mayoría de ellos vienen bajo capa de profecías religiosas y apariciones o locuciones. Al acercarse el nuevo milenio, viene un giro inesperado conectado con las profecías de catástrofe. Algunos predicen que una falla informática masiva producirá resultados desastrosos. La preocupación tiene que ver con los varios programas informáticos que no reconocerán/reconozcan 00, como el año 2000, por lo tanto el mundo se paralizará casi totalmente.

Hay que anotar que el Papa no hizo predicciones catastróficas en todas de sus enseñanzas y escrituras en preparación para el tercer milenio. Nada. Aunque él es consistente cuándo señala los problemas y retos morales y espirituales de nuestra época, nunca hace así sin anotar los indicios prometedores de nuestros tiempos.

Será útil mencionar algunas creencias espirituales fundamentales de nuestra fe católica. En primer lugar, creemos que cada día de la vida es otro día en el viaje hacia el reino "dónde se secará cada lágrima" La vida eternal en el reino por venir es el destino de nuestro viaje individual y colectivo. De eso se trata la vida. "Aquí no tenemos una ciudad perdurable".

En segundo lugar, creemos en la providencia y misericordia divina. La

llegada del fin del mundo (como lo conocemos) depende de la voluntad permisiva de Dios. Dios manda, nosotros no.

Acerca de la muerte de una persona mi papá decía, "Cuándo llegue el momento, llega el momento". Eso aplica al mundo también. Aquí está en juego nuestra creencia que Dios es justo y compasivo y nuestra creencia que la gracia de Dios es gratis y no se puede ganarla. Seguramente no se puede obtenerla por medio de acciones mágicas humanas, tales como las "cartas de cadena" que aparecen de vez en cuando.

En tercer lugar, nuestra creencia católica de hacerse santo nos enseña a hacer un esfuerzo continuo para convertir nuestros corazones y mantener nuestras mentes lejos del pecado y hacia de Dios. No creemos en el arrepentimiento, conversión o actividad "de una vez por todas" y entonces después de eso, nuestro papel está terminado. El hacernos santo no es tan fácil, aunque quisiéramos que lo fuera así.

Después de haber dicho eso, al acercarse del nuevo milenio y el aniversario 2000 de nuestra salvación en Jesucristo se nos ofrece una oportunidad extraordinaria para lograr una nueva santidad en nuestras vidas, tanto individualmente como colectivamente. El año 1999 puede ser un tiempo cuando renovemos nuestros esfuerzos para arrepentimos del pecado, para recuperar las costumbres que debilitan nuestra salud espiritual y para hacer más buenas obras. Este año puede tener un tipo de carácter de la Cuaresma en el cual nos esforzamos por renovar nuestro compromiso a la vida sacramental de nuestra iglesia cuando nos alejamos del pecado y regresamos a la manera de vida de la Biblia.

A medida que nuestra archidiócesis continúe su simbólico Viaje de Esperanza hacia el año 2001, centraremos la atención en nuestra educación religiosa, nuestra vocación en la iglesia y nuestro sentido de misión en la caridad. Estamos preparándonos para lanzar una nueva gran iniciativa en la evangelización, un servicio a aquellos que han sido alienados de nuestra comunidad católica y a aquellos que tienen sed del significado de la vida y a aquellos quienes buscan a Dios.

Siguiendo el ejemplo del Padre Santo, nosotros los católicos elegimos el viaje continuo y a veces concienzudo hacia la santidad con confianza completa en la providencia y misericordia de Dios. La manera sacramental de la Iglesia nos lleva al reino. Por lo tanto, cuando llegue nuestro momento, estaremos listos para encontrar a Dios. †

Traducido por: Language Training Center, Indianapolis

The Human Side/Fr. Eugene Hemrick

Getting beyond the fear of 1999

I am surprised to have heard so many people say they weren't looking forward to 1999. They fear that the present trends they are experiencing will grow in 1999:



unhealthy rifts in government; a lack of loyalty in the marketplace; and the disruption of religion by the extreme right and extreme left.

These are well-

founded fears.

When we realistically reflect on government, we quickly realize it always has been partisan. At times, partisanship causes harmful divisions, but more often it creates balance. Disagreement makes us rethink a position. When our rethinking is done amicably, frequently it improves—thanks to the extra time and effort invested in it.

The government won't stop running in 1999. What concerns many people, however, is that the balancing act it needs to do rather well to maintain our national stability will be knocked out of kilter. History repeatedly testifies that governments have deteriorated because politicians placed more emphasis on knocking opponents off balance than on achieving national balance. Some fear that in 1999 this sort of history will be repeated.

A loss of stability in the marketplace is also feared. It is true that the marketplace has entered a hopeful age of reorganizations and mergers. But as Pope John Paul II points out, many marketplace changes are based solely on profit—with little regard for human dignity. When this happens, it is bad for business and our country.

The strength of a business rests on the loyalty of its employees and the preservation of their individual rights. Some worry that 1999 will see a loud cry for more profits at the cost of employee loyalty and quality products.

Religion in 1999 also faces an important challenge. A radical right is claiming the sole right to teach religion. On the other hand, an extreme left wants to disregard tradition and to overhaul religion, along with its leaders. Some fear that the silent majority, which normally keeps religion balanced, has been silenced for good.

How should we react to news reports, commentaries and speculation that create a feeling that 1999 will be pervaded by signs of decline in government, the marketplace and the Church?

My first principle in such matters is simple: When there's trouble, turn to the Bible. Why? Because everything we are experiencing has happened before and is recounted somewhere in its pages. Although the Bible never addressed genetic engineering, principles for dealing with it are found there. So are principles for dealing with the other problems I've just mentioned.

Take, for example, the end of Christ's life, which created fears similar to ours. The apostles' loyalty to him had broken down, as witnessed in their desertion during his trial; the crowds also deserted Christ and now deserted the apostles. Their leader was dead, everything seemed to be coming apart at the seams and the future appeared uncertain.

Suddenly the Holy Spirit appeared and gave them new life. It is the same Holy Spirit who repeatedly whispers to us: "Don't be afraid. Don't let negative reports discourage you. Use your prophetic gifts to rectify the situation. Practice the virtues of prudence and understanding, employing good judgment to better grasp the problems you face.

"Maintain your hope and look for ways of making this a year of progress. Don't join those who fear its arrival! Respond to its challenges with the God-given graces within you." †

(Father Eugene Hemrick is a regular columnist for Catholic News Service.)

Be Our Guest/Shirley Vogler Meister

Welcome to life and the new year!

My mother Irene's funeral was on her sister Vera's birthday, which also hap-



pened to be the birthday of my sister's daughter, JoAnne. At the wake following the services and burial, my youngest daughter, Lisa, decorated a cake with "Happy Birthday, Jo and Vera." My sister's husband, John, added these words: "Goodnight, Irene." So, after the extended family and friends sang "Happy Birthday" to Jo and Vera, we spontaneously and loudly harmonized the song my mother loved: "Goodnight, Irene, goodnight ...," which we ended with "We'll see you in our dreams."

What a poignant and joyful memory that is!

This happened three years ago five days after Mom died on New Year's Day. As a faith-filled people, everyone at the wake knew without a doubt we'd eventually see Irene again, not only in our memories and dreams, but in the beauty of eternal life. In fact, my mother passed away with a peaceful smile on her face; and my sister, Beverley, whispered in her ear, "See, Mom! Didn't I tell you it was beautiful?"

Mom died at age 83 after a 10-year struggle with Alzheimer's. My father had an untimely and sudden death more than three decades before, but I well remember his wake, too. Outsiders hearing a guitar strumming and the rest of us singing might've thought we were irreverent. However, we were doing exactly what Dad would've wanted us to do. We were celebrating life—his and ours; and this

helped us cope with our grief.

My brother, Mike, who is a Salvation Army minister, gave the eulogy for Mom; and it, too, was filled with heartwarming and life-affirming memories. Some of them related to the foibles of our childhood, as well as Mom's love and support—even if the support necessitated a "spatula swat" on a brother's bottom once in a while. (We girls claim we were never naughty enough to warrant use of the spatula.)

Mixing the silly memories with the serious—and the laughable with the instructive—is what makes so many wakes cathartic. It's also what we do when we say "Farewell" to an old year and "Welcome" to the new. We celebrate life—the past, the present, and the future—both on earth and in eternity. †

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, has written for local, national, and international publications.)

Letter Policies

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity, and content (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

Letters must be signed, but, for serious reasons, names may be withheld.

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Check It Out . . .

The revised dates and times for the **Rite of Election** to be held at SS. Peter and Paul Cathedral in Indianapolis are Feb. 14 at 2 p.m. and 6 p.m.; Feb. 21 at 4 p.m.; and Feb. 24 at 7 p.m.

"The Gospel of Luke," a weekend retreat led by Benedictine Father Adrian Burke, will be offered Jan. 15 through Jan. 17 at the Guest House at Saint Meinrad Archabbey in St. Meinrad. Father Adrian is a monk of Saint Meinrad and associate pastor of three parishes. The cost for the weekend retreat is \$150 per person or \$250 per couple. For more information, call 800-581-6905.

Holy Angels School, 2822 Dr. Martin Luther King, Jr. St., in Indianapolis, will observe its **annual march and Mass to honor the memory of Dr. Martin Luther King Jr.** Children in grades kindergarten through sixth will leave school at 10 a.m. on Jan. 15 to march to the Flanner House Multi-Service Center and back to Holy Angels Parish (weather permitting). A Mass of Thanksgiving will

be offered. Ministers and priests from the community have been invited to join the children who attend their churches each weekend. The children will carry signs and posters they have made and will sing songs as they march. For more information, call 317-926-5211.

Single Catholic women, ages 20 to 40, who want to learn about religious life today are invited to attend a Benedictine Life Weekend Jan. 8 through Jan. 10 at the Monastery Immaculate Conception in Ferdinand. Information: contact Benedictine Sisters Rose Mary Rexing or Anita Louise Lowe at 800-738-9999, or e-mail at vocation@thedome.org. Information is also available on the World Wide Web at <http://www.thedome.org>.

The Choir of the Archdiocese of Indianapolis, under the direction of Charles Gardner, will sing during four special liturgies at SS. Peter and Paul Cathedral in Indianapolis. These include: the World Day of Consecrated Life, the Chrism Mass, Ordinations to the Priesthood, and the National Conference of

Catechetical Leaders. Anyone interested in participating in the choir should call the Office of Worship for more information at 317-236-1483 or 800-382-9836, ext. 1483. Gardner will also be serving as an assistant conductor for the Indiana Christian Chorale's trip to eastern Europe in July 2000. In addition to visits and performances in Prague, Krakow,

Budapest, Vienna, Salzburg and Munich, the tour will conclude with attendance at the famous Oberammergau Passion Play. For information on joining the chorale and the tour, call the Office of Worship.

Anyone in need of a **smoke detector** in Indianapolis may go to the nearest fire station to receive one free. †



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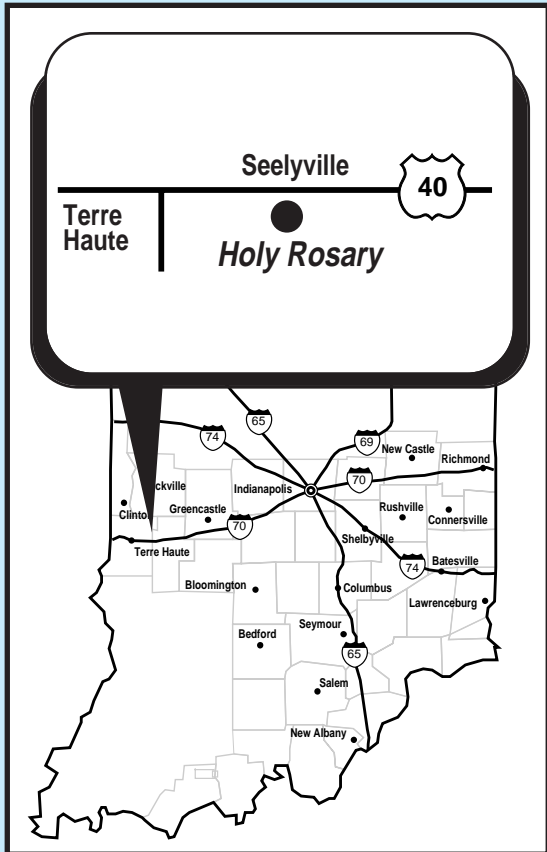
Terre Haute Deanery

Holy Rosary Seelyville

Story by Susan Bierman

Fast Fact:

Holy Rosary Parish in Seelyville was dedicated on Oct. 7, 1908, the feast of Our Lady of the Holy Rosary, who is the patroness of the parish.



Journey
of Hope
2001

Seelyville parish offers aid to the needy locally, nationally and abroad

SEELYVILLE—"Do unto others as you do unto the Lord" may very well be the motto at Holy Rosary Parish in Seelyville.

"That seems to symbolize the holiness of this place," said Father Michael J. Zahorchak, administrator delegate of Holy Rosary.

Father Zahorchak said the people of the 125-household Terre Haute Deanery parish feed off each other.

"Our faith seems to sustain us—it's a tremendously dynamic parish," Father Zahorchak said.

He added the parish is very giving to those in need, calling it "a very powerful, powerful little parish."

Holy Rosary reaches out to the local community, to neighboring Terre Haute, throughout the United States and abroad. Locally, the parish offers help to shut-ins. During Thanksgiving, the parish prepares food baskets, and at Christmas it hosts a giving tree. The parish sees to it that needy children in the commu-

nity receive Easter baskets each year as well.

In Terre Haute, the parish offers support to the Bethany House and to St. Ann Clinic. Bethany House is a homeless shelter for men, women and children, while St. Ann Clinic serves poverty-level, uninsured people in need of medical services.

Holy Rosary Parish gave a donation to St. Ann Clinic when it first opened in 1997 and two additional donations as well. A monthly collection has now been added to aid the clinic.

Donations were sent to St. Peter Parish in St. Peter, Minn., to repair damages caused by a tornado. For the past five years the parish also has sent \$300 a month to a parish in Ecuador.

Father Zahorchak said when Holy Rosary began sending money to Ecuador five years ago, the parish there was a mission housed in a building under a roof without walls. Now, due to Holy Rosary donations, walls have been built

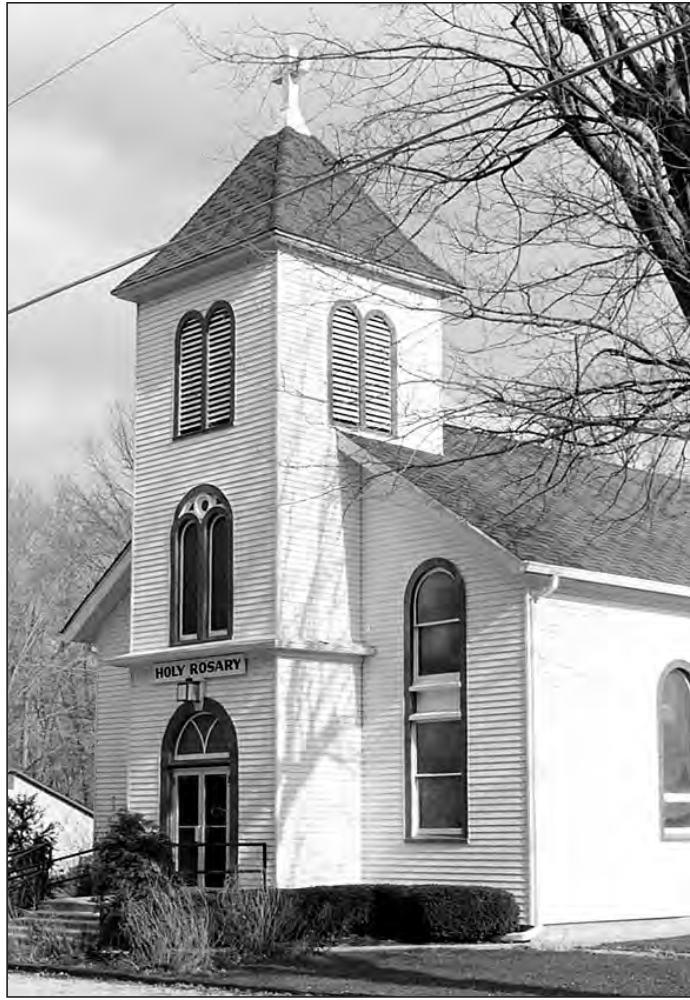


Photo by Susan Bierman

Holy Rosary Church

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S. Steve Dubeansky
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and the mission has become a parish and continues to grow.

"This is our holiness—giving to others in a very significant way," he said.

Established in 1908, Holy Rosary is located in a town where Catholics are a minority. Father Zahorchak said the parish is growing. Each spring there are about four to five new Catholics coming into the Church.

Religious education

Father Zahorchak says everything in the parish is done in "miniature" style.

However small, the religious education program, he says, is a good one, and the parents are involved. About 30 children are enrolled. The classes meet three Sundays every month. Anne Baugh is the temporary administrator of religious education in Janet King's absence. †



Father Michael J. Zahorchak (standing at right) celebrated his 70th Birthday with Holy Rosary parishioners. Children are assisted by their instructor (below) during last summer's Vacation Bible School at Holy Rosary Parish in Seelyville.



submitted photos

Holy Rosary, Seelyville (1908)

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Church Capacity: 125 &
Number of Households: 125

Administrator: Rev. Msgr. Lawrence J. Moran
Administrator Delegate: Rev. Michael J. Zahorchak

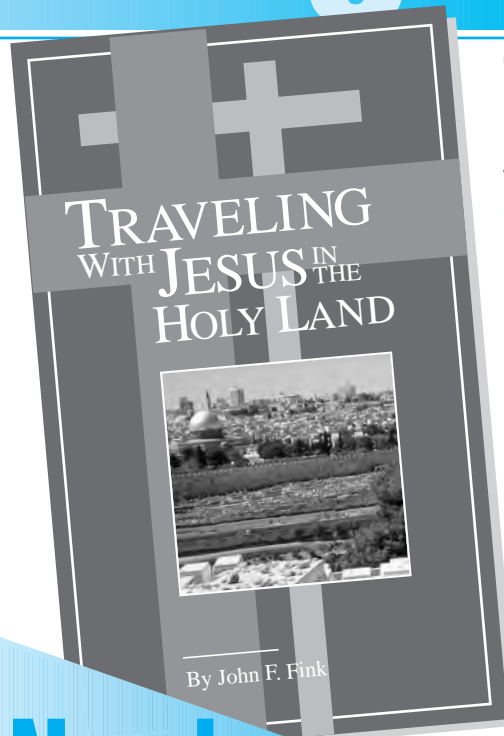
Administrator of Religious Education: Janet King
Youth Ministry Coordinator: Mary Chloupek
Parish Council Chair: Richard Frank

Masses:
Saturday Anticipation — 5:30 p.m.
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John F. Fink, editor emeritus of *The Criterion*, is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. In early 1997, he spent three months there studying at the Tantur Ecumenical Institute in Jerusalem.

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Statue 'returns' to former Terre Haute location

By David Delaney
Special to The Criterion

TERRE HAUTE—A statue of St. Anthony has been returned to the site where years ago it overlooked the entrance of the former St. Anthony Hospital in Terre Haute.

St. Anthony Hospital had been serving area citizens since Jan. 1, 1884. At that time the statue began its "vigil" over area people.

The hospital was operated by the Sisters of St. Francis after Herman Hulman Sr. presented the property to the sisters as a tribute to the memory of his wife, Antonia Hulman. The senior Hulman preceded Tony Hulman by two generations.

The hospital was demolished in 1982 when it was nearly 100 years old. At that time the statue was moved to Terre Haute Regional Hospital.

Through the generosity of the hospital's board of directors, the statue of St. Anthony has been returned to its original site. It now overlooks activities at the new Anthony Square Senior Living complex. Built on the former hospital site at Fifth and College Streets in Terre Haute, the senior complex opened its doors June 13, 1997, with 32 congregate living units, 60 independent apartments and 22 newly developed carriage homes.

The complex common areas include a library, exercise room, craft room, two chapels, a lounge, dining rooms with kitchens and a medical center.

The congregate living units are managed by Catholic Charities, under the leadership of John and Pat Etling. One of the chapels is for Catholics, with a Mass offered every Friday at 11 a.m. The other serves Protestant residents.

The complex is located on more than two acres of vacant land that once housed the former St. Anthony Hospital. The complex lies in the heart of the historic Farrington Grove district.

Design of the new complex is in keeping within Grove guidelines.

The common area is 7,400 square-feet and has an office at its entrance. The entire site incorporates unique landscaping techniques creating a park-like setting.

A second phase is being considered for this site. It would include 16 two-bedroom assisted-living apart-

ments and 2,067 square-feet of medical office space.

Anthony Square will be leased and managed by Pfister & Company, Inc. of Terre Haute, a minority-owned corporation. Pfister currently manages more than 900 single and multi-family residential rental properties, of which 150 are specifically designed for senior citizens.

Paul Pfister is president of Pfister, Inc. Etling is executive director of Terre Haute Catholic Charities.

Pfister has researched the statue of St. Anthony. "I'd say it's about 150 years old," he said of the bronze work.

Pfister approached Jerry Dooley, Terre Haute Regional Hospital's chief executive officer, about the possibility of having the statue moved from the hospital to the new St. Anthony Square Senior Living Complex.

Said Dooley with a slight smile: "If it had been anyone else, I probably would've said no."

The next move at the hospital, as far as the past is con-

cerned, is to develop a memorial in the front lobby. †
(David Delaney is a correspondent for The Criterion.)

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Hilary

Prayer, service focus of life for 75-year monk

By Roy J. Horner
Special to The Criterion

ST. MEINRAD—If Benedictine Father Theodore Heck had a business card, it would appropriately read: "Prayer, sacrifice and service all for the glory of God."

Father Theodore, 91, carries no such card. But he has prayed, sacrificed and served for the past 75 years as a monk, priest and teacher in the Benedictine community at Saint Meinrad Archabbey in St. Meinrad.

And prayer is the "willing habit" he has acquired naturally, stretching all the way from his childhood to the monastic life he leads today.

"We have so many things to be thankful for that I spend a good deal of time in gratitude to almighty God for blessings that have come to the (Benedictine) community and for people who have asked for prayers as well as for myself," Father Theodore said.

The blessings he has received are infinite, said Father Theodore. Several months ago he received Saint Meinrad Seminary Alumni Association's distinguished alumni award. Father Theodore was honored for his role in the growth of the alumni association and for his contributions to Saint Meinrad and the Benedictine order.

The monk said his greatest contribution has come from the training of young men for the priesthood, parish work and missionary service. He was director of studies for 17 years and president of the seminary for 10 years.

In 1947, Father Heck was the founding president of the American Benedictine Academy. He held that position for 10 years. During his tenure at Saint Meinrad, he also has pulled duty as a professor of education, mathematics and counseling.

On his own he planned the curriculum for the seminary, set up higher education programs for the faculty and moved forward with getting the seminary accredited.

Father Theodore was subprior of the archabbey from

1938 to 1955 and prior from 1966 to 1969.

Father Theodore canceled his retirement at age 70. Instead of stopping, he went on serving another 17 years as a pastor.

Although he's now "retired," Father Theodore's daily routine at Saint Meinrad is spiritually rigorous. He takes time for personal prayer, visits to the Blessed Sacrament and devotions to the Blessed Virgin Mary. On top of all that, he joins his fellow Benedictine monks for communal prayer five times a day in the archabbey church.

Father Theodore said his service as a religious and a priest has been a joy, primarily because it has given him plenty of opportunities to offer himself to God. The companionship and inspiration of his fellow Benedictines have given him the strength to stay true to his religious and priestly vows. He's been left with peace of mind.

"Once I entered the community and made the promises I would be stable and stay here, I've not had any serious worries about going away or leaving or giving up or anything," Father Theodore said. "So I've found it a very pleasant form of life and I've enjoyed it all the way through."

Father Theodore recalled that his priestly and religious vocation was fostered in his youth by his parents and by the devoted priests he met.

He came from a family of seven children. Two of his sisters became Sisters of Providence. Father Theodore developed an early interest in the priesthood when, at about the age of 17, he started serving Mass with his two older brothers.

His mother and father get the credit.

"They encouraged vocations in the family, so three of us had vocations and they [parents] supported us all the way through," Father Theodore recalled. "They were good examples. They were faithful to the Church, to the sacraments and to the Christian life."

His father, a house decorator, and his mother, a homemaker, were examples of perseverance that Father

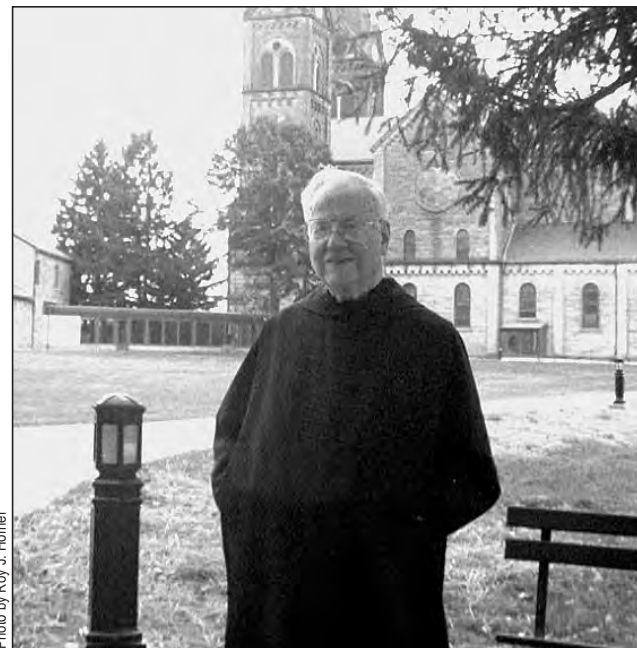


Photo by Roy J. Horner

Fr. Theodore Heck, O.S.B.

Theodore never forgot.

"They kept things going. We had hard times with a large family. Their example, I think, has always been for us a very important lesson in perseverance."

That perseverance included making sure their seven children were educated in the Catholic faith.

Several times each day, the Hecks prayed together. They went to Mass as a family. Every night Father Theodore's mother would read the lives of the saints or other Catholic spiritual books to her children. When there was no Catholic school nearby, she herself taught the children their faith. †

(Roy Horner is a correspondent for The Criterion.)

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News briefs

U.S.

New York Times ad asks Catholics to fight anti-gay violence

NEW YORK (CNS)—In a full-page ad in *The New York Times*, nearly 2,000 U.S. Catholics or Catholic organizations pledged themselves to work to end anti-gay violence. The pledge signers, including nine bishops and more than 150 Catholic organizations or groups, urged all Catholics to “weed out violent perceptions and behaviors” and called on Church leaders to “speak boldly when the rights of gay and lesbian people are destroyed and when they are maligned by politicians and other religious leaders.” The ad said, “Our Catholic faith in the nonviolent Gospel of Jesus Christ moves us to speak.” Co-sponsored by Pax Christi U.S.A. and New Ways Ministry, it appeared in the *Times* Dec. 30.

Abortion laws in courts, pro-life billboard campaign started

WASHINGTON (CNS)—Several courts around the nation faced tests of abortion-related laws in December and a pro-life group launched a “Choose Life” billboard campaign. Laws at issue in courts included a parental notification act in Colorado, partial-birth abortion bans in Iowa and

New Jersey and a conscience clause for health workers in Kentucky. In Chicago a man filed a class-action suit seeking damages from Cook County for letting County Hospital perform an abortion on a woman he was dating without notifying him or obtaining his consent. The Chicago-based Pro-Life Action League began placing 25 billboards in and around Washington Dec. 28 with the message, “See the world through the eyes of a child—Choose Life.”

Gethsemani Abbey marks 150 years of monastic life

TRAPPIST, Ky. (CNS)—One hundred fifty years ago, 44 monks emigrated from the Abbey of Melleray in France to a serene area in central Kentucky to build a monastic life of prayer and work. The men were Trappists, a reform branch of the Cistercian order founded in 1098 near Dijon, France. In 1848 they founded the first Trappist monastery in the United States—the Abbey of Gethsemani. Since then, the Gethsemani monks have carved a niche for themselves in Kentucky folklore. Their presence has been a grace and comfort to Catholics and non-Catholics alike. Gethsemani’s fame has several sources: retreats; the late monk Thomas Merton; and mail-order sales of fruitcakes, cheese and fudge.

Deacons hope death penalty statement will open dialogue

MORRISTOWN, N.J. (CNS)—Nearly 120 deacons in the Diocese of Paterson, N.J., signed a statement they

hope will generate discussion of the Church’s teaching on capital punishment. “Justice cannot be achieved through vengeance,” they wrote, citing St. Paul’s Letter to the Romans, chapter 12, verses 19-21. “Fighting violence with violence does not achieve a useful purpose in society,” they said. “Nor does it allow us to foster an ethic of respect of life that moves beyond vengeance in order to deal with violence in a more effective way.” The deacons issued the statement in early December.

Bishop, others vow to defy U.S. to save Iraqi children

WASHINGTON (CNS)—Saying children’s lives are at stake, Detroit Auxiliary Bishop Thomas J. Gumbleton and others vowed Dec. 30 to keep on bringing medicines to Iraq even if the U.S. government fines and imprisons them. “I have been to Iraq. I intend to go again. ... It is an atrocity to kill defenseless children,” he said. Kathy Kelly, coordinator of the Voices in the Wilderness campaign to aid dying Iraqis in defiance of U.S. sanctions, held up medicines and a teddy bear as she told reporters the campaign will continue. Kelly had just returned from the organization’s latest medical supply delivery to Iraq Dec. 29. Bishop Gumbleton, Kelly and 15 other Americans who have brought medical supplies to Iraq without license from the U.S. government met reporters just before going to the U.S. Treasury’s Office of Foreign Assets Control to deliver their response to the government notice of more than \$160,000 in fines that Voices in the Wilderness and some members face for their actions.

Pope opens new year with peace appeal

VATICAN CITY (CNS)—Pope John Paul II began the new year with an appeal for peace around the globe and a look back at the causes of war in this century.

Celebrating Mass at the Vatican Jan. 1, the pope highlighted respect for human rights as an essential element of lasting peace—the theme of his own message for the World Day of Peace, which the Church celebrates on New Year’s Day.

While expressing hope that the international community can overcome the “great and difficult” problems that give birth to conflict, the pontiff said the 20th century was marked by moral failure on a global scale that continues today.

“When we turn our gaze to the events of the century about to end, the two world wars pass before our eyes: the cemeteries, the graves of those who died, the destroyed families, the crying and desperation, the misery and suffering,” he said.

“How can we forget the death camps, the children of Israel cruelly exterminated, and the holy martyrs, Father Maximilian Kolbe, Sister Edith Stein and others?” said the pope, who grew up not far from Auschwitz, the infamous Nazi death camp.

On the positive side, the pope said, this has been the century of the Universal Declaration of Human Rights. He said his World Peace Day message underlined that the “secret of true peace is found in respect for human rights” and for the innate dignity of the human being.

In reviewing the events of the last 100 years, the pope said Christians should look at the world situation with hope and realism. †

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Bishop DiMarzio lauds decision on Central American refugees

WASHINGTON (CNS)—Bishop Nicholas A. DiMarzio, chairman of the U.S. bishops' Committee on Migration, praised the U.S. decision Dec. 30 to grant Temporary Protected Status to some 150,000 Hondurans and Nicaraguans living in the United States illegally. The Newark, N.J., auxiliary bishop said it was unfortunate, however, that an estimated half-million Salvadorans and Guatemalans—whose countries were also severely damaged by Hurricane Mitch last October and November—were not given the same protection. "The effect of Mitch was regional and calls for a regional response," he said. Under Temporary Protected Status, Hondurans and Nicaraguans who entered the United States illegally before Dec. 30 can register to live and work legally in the United States for the next 18 months and send part of their earnings back to relatives in their homelands. If conditions warrant, the 18-month period could later be extended.

World

Vatican Museums to increase prices, extend hours in 1999

VATICAN CITY (CNS)—After a second year with more than 3 million visitors, the Vatican Museums announced it would raise its admission price and extend its hours in 1999. As of Jan. 1 the price of a general admission ticket to the museums, which include the Sistine Chapel, would be 18,000 lire (US\$11). The price had been 15,000 lira (\$US9) since 1996. Despite the fact that the admission price already was higher than entrance into most Italian museums and archeological sites, the museums are the most visited tourist attraction in the country. To handle the crowds, which went over 3 million people for the first time in 1997, the muse-

ums are undergoing a \$22 million construction project which includes a new entrance hall.

Sudanese court suspends military court trial of priests, others

ROME (CNS)—The Sudanese Supreme Court has suspended the widely criticized military court trial of two priests and 18 other people accused of a series of bombings. According to a Dec. 29 report by MISNA, a Rome-based missionary news agency, the court ordered a halt to the trial while it determines whether or not the accused should be judged in a civilian court. Fathers Hilary Boma and Lino Sebit and the other defendants were arrested in the summer and accused of planning and carrying out the June bombings in Khartoum, Sudan's capital. Military police said all 20 defendants confessed to participating in the crime, but 19 of them changed their pleas to not guilty when their trial began in early October. The 19, including the two priests, said they had been tortured and coerced into signing the confessions.

German bishops voice opposition to RU-486 as deadline nears

BONN, Germany (CNS)—German bishops stepped up their opposition to the abortion pill RU-486 ahead of a Jan. 15 deadline by which Germany must apply to the European Union to have the drug approved for use within its borders. Bishop Karl Lehmann of Mainz, head of the Catholic bishops' conference, noted in a mid-December interview with the Frankfurter *Allgemeine Zeitung* that the use of the pill as a "gentle" approach to abortion effectively downplayed the fact that infants were being killed. He also strongly refuted the notion of the drug being safe. "In fact, women will have to undergo a chemical treatment for several days that may cause an allergic reaction

far more aggressive than that of conventional abortion. The psychological damage may actually prove far more dangerous," he said.

In India, Christmas Day violence continues against Christians

NEW DEHLI, India (CNS)—Starting on Christmas Day, anti-Christian mobs in India's Gujarat state began a series of attacks on Christian churches, schools and hospitals. "We had been threatened that our school would be targeted," said Vedrunite Sister Carmen Borges, principal of a school that was attacked during a rally of Hindu activists. Attacks against Christians and against Christian property continued after Christmas with one church being burned down Dec. 28 and three others being stormed by mobs. Two other prayer halls in remote villages were set on fire Dec. 29. According to John Dayal of the United Christian Forum for Human Rights, extremist Hindu groups have accused Christians of using education and social services to entice conversions among the poorer classes in Gujarat.

Death penalty disappearing in Europe as penal codes change

ROME (CNS)—The death penalty is disappearing from Europe as former members of the Communist bloc, now trying to gain acceptance in other international groups, change their penal codes. In 1997 and 1998, several Central and Eastern European countries reduced or eliminated the use of capital punishment. On Christmas Day 1998, after about 5,000 people completed an anti-death-penalty march to St. Peter's Square, Pope John Paul called for a worldwide commitment to end capital punishment. †

(These briefs were compiled from reports by Catholic News Service.)

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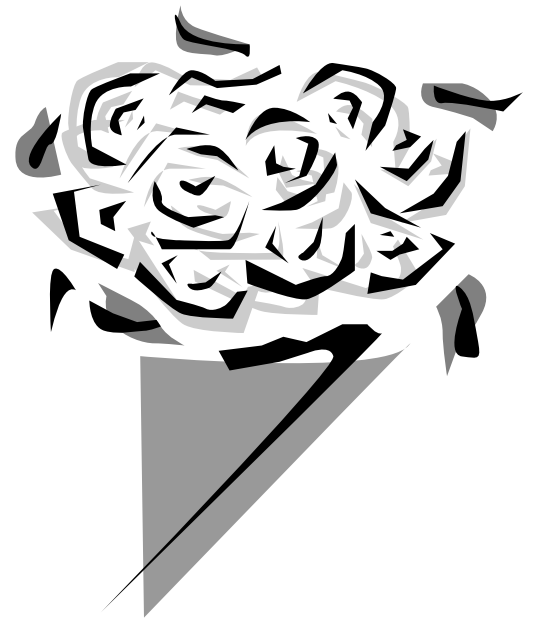


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To be published in the February 5, 1999, issue of *The Criterion*

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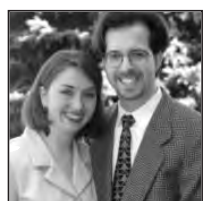
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Bedel - Calabrese
 Susan Marie Bedel and Christopher Michael Calabrese will be married June 27 at St. Maurice, St. Maurice. The bride is the daughter of Robert and Janet L. Bedel. The groom is the son of Jeff and Rebecca Calabrese.



Black - Hallal
 Julie A. Black and Jared R. Hallal will be married on July 3 at Holy Family, New Albany. The bride is the daughter of the late Barbara Aemmer Black and Mr. Richard T. Black. The groom is the son of Dr. and Mrs. Eli R. Hallal.



Bielski - Dubois
 Catherine Elizabeth Bielski and John Charles Dubois will be married June 27 at Our Lady of Mount Carmel, Carmel. The bride is the daughter of Leonard and Catherine Bielski. The groom is the son of Raymond and Suzanne Dubois.



Borse - Wheat
 Christina Lynne Borse and Christopher John Wheat will be married Aug. 22 at St. Matthew, Indianapolis. The bride is the daughter of Jim and Sally Borse. The groom is the son of Chris and Becky Wheat.

Faith *Alive!*

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20th century martyrs exemplified courage and devotion to faith

By Lawrence Cunningham

As part of the jubilee celebrations for the year 2000, Pope John Paul II wants a martyrology to be compiled naming the Christians who died in defense of the faith in our century.

If, by some miracle of historical retrieval, all the names could be compiled, it would take a library building to contain them!

Will we ever be able to recall the “cloud of witnesses” (Hebrews 12:1) slaughtered in the Soviet gulags, the genocidal massacre of the Armenian Christians, World War II’s fascist concentration camps, the Chinese communists’ hidden prisons, the post-colonial slaughters in Africa, the repressions in Latin America, and the countless other horrors in many other areas of the world that disfigure this bloody century’s sad history?

Most of these silent witnesses are known only to their compatriots, their killers and God.

It is crucial, however, to recover the names and tell the stories of these 20th-century martyrs for a number of reasons.

First, to know that there are people who died for their faith helps us erase sentimental pictures of martyrs as sighing maidens holding palm branches facing the lions of Rome.

Today’s martyrs are beaten, raped, violated, disfigured and killed while we are often unaware of—or distant from—their agony.

When we make stained-glass windows for the contemporary martyrs, we will depict barbed wire, electrodes, bullets and rubber hoses—martyrdom’s new iconography.

Second, contemporary martyrs remind us powerfully that to be a believer brings—given certain circumstances—a painful price that includes the possibility of quick death by execution or slow death by deprivation in a jail or camp.

To use a phrase of Dietrich Bonhoeffer, the Protestant theologian and martyr who died at the Nazis’ hands during World War II, the martyr testifies that to be a person of faith means to resist settling for “cheap grace.”

Seldom can we get into a martyr’s mind. We know the writings of some martyrs. Rarely, however, do we find them reflecting personally on what it

means to be a witness even unto death. However, one illuminating opportunity to read such a reflection did come this decade.

In 1996, as part of a terrorist campaign against Algeria’s government and people, a band of thugs kidnapped and later murdered six members of the Trappist monastic community of Our Lady of the Atlas.

By remaining in that violence-torn country, the monks knew they were in danger. Nonetheless, they remained and were a sign of solidarity with their Muslim neighbors and a Christian witness by their own lives of peace, prayer and simplicity. They did not proselytize; their vocation was one of witness and service.

What is extraordinary is that one monk, Trappist Father Christian de Cherge, left behind a letter to be opened in case he was killed.

He called the letter, actually written in December of 1993, “A Spiritual Testament.” His family opened it on Pentecost in 1996.

This powerful statement will take its place, in time, as a classic of martyrdom literature.

Father de Cherge wanted his family, community and Church to know that he had “given” his life to Algeria and to God.

If death were to come, he prayed for a “space of lucidity” to ask forgiveness of God and his brethren for all his sins.

His letter showed that he did not desire death (did not want to be honored as a martyr at the expense of causing someone to kill), but if death came he would accept it with joy.

He prayed that no one would caricature the Algerian people or Islam on his behalf or in his name. He knew the prejudice in France against Algerian and other Muslim immigrants!

His hope, in death, was to “immerse my gaze in that of the Father to contemplate with him the children of Islam as he sees them, all shining with the glory of Christ, filled with the gift of the Spirit.”

Finally, his letter bids “thank you” and “*adieu*” to his special friend, his killer, praying that someday like “good thieves” they would find each other in heaven.

Father de Cherge’s letter is a cate-



CNS photo from Reuters

Thousands of people attended a memorial Mass in 1996 for Trappist Father Christian de Cherge and five other Trappist monks who were killed by terrorists in Algeria. The monks were members of the monastic community of Our Lady of the Atlas. Father de Cherge left a letter as a witness to his faith.

chism of love; an instrument by which this contemporary brother of ours, fully engaged with real issues in our time, teaches us the meaning of the love which dies for truth and with forgiveness for those who cause his death.

The monk’s letter also indicates he was acutely aware of the culture and politics within which he lived.

He resisted the idea that his possible death be turned into a polemic to belittle Islam. He resisted, further, the idea that he somehow was “pure” and his assassin “evil.”

His “testament” was an advance repu-

diation of all who, in France, thundered against the marginalized people living in the major cities’ squalid suburbs—people despised for their religion, their poverty and their grim reminder of French colonial policies.

His witness, in short, was for Christ and against anyone who would employ that witness to further hatred, discrimination and social meanness. In that witness, finally, he speaks to us all with—to borrow his term—lucidity. †

(Lawrence Cunningham teaches theology at the University of Notre Dame, Ind.)

Discussion Point

Millions martyred this century

This Week’s Question

Does it surprise you—and why or why not—that in creating a list of 20th century martyrs, the Vatican received thousands of suggested names?

“There have been so many wars, and so many people who have given and proven themselves above and beyond the call of duty, that I’m not surprised. I think a lot of people have done more physically, morally and spiritually to uphold their beliefs than we realize.” (Mary Rose Cecola, Shreveport, La.)

“I’m aware of the situations, especially in the Third World countries, where people are giving their lives for the faith.” (Father Pat Kerst, Brewster, Wash.)

“It surprises me. I guess I didn’t realize there were so many people in this century dying for their faith—except possibly for the Holocaust.” (Kathy Cushman, Seattle, Wash.)

“I think there are a lot of good things being done today by good people, but all we hear about is the bad.” (Marilyn Laing, Sioux City, Iowa)

Lend Us Your Voice

An upcoming edition asks: When is it most difficult to love?

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



CNS photo of Archbishop Oscar Romero's tomb in San Salvador

Perspectives

From the Editor Emeritus/John F. Fink

The psalms remain essential to the life of the Church

Many Catholics have never been taught to appreciate the psalms. That's too bad because these ancient Jewish prayers remain essential to the life of the Church. Part of a psalm is included in almost every Mass. But too often those at Mass don't pray those psalms with any great devotion.



In his keynote address at an international consultation on priestly formation, Cardinal Godfried Danneels of Belgium said, "For prayer, the foundation is the psalms." He said that he suffered from the fact that so many priests "merely read the psalms. The psalms have never actually entered into their hearts or have had any emotional impact on them."

The psalms were the prayers Jesus prayed. As any good Jewish boy of his time, he probably knew most of the 150 psalms by heart. Even on the cross, he prayed Psalm 22, which begins, "My God, my God, why have you abandoned me?"

St. Thomas More (my favorite saint) loved the psalms. Some of them were part of his daily prayers, particularly the seven penitential psalms. For night prayer with his family he chose Psalms 51, 25, 67 and 130, the *De Profundis*. Toward the end of his life he wrote an extended commentary on Psalm 91, and while in prison he collected verses from 31 psalms to form one powerful prayer he could pray in his cell. His last prayer was Psalm 51, the *Miserere*.

The *Catechism of the Catholic Church* calls the psalms "the master-

work of prayer in the Old Testament" (#2585). They were composed from the time of David until after the exile to Babylon but not as late as the Maccabean period, about 165 B.C.

Most of the psalms were composed for liturgical worship, although they are both personal and communal. Today, anyone who prays the Liturgy of the Hours prays almost all of the psalms over a four-week period, but some are prayed more often than others. The one prayed most frequently is Psalm 95, since it is the Invitatory Psalm, a call to praise God, the first prayer of each day.

Praise of God is the most common theme of the psalms. Indeed, the psalms were collected into five books of the Psalter, which means "Praises." But there are many other forms of prayer, too: lament, contrition, petition, thanksgiving. Some, too, reflect Jewish history and theology.

They usually are simple prayers and they sound spontaneous, but some are literary masterpieces, especially Psalm 119. By far the longest psalm in the Psalter, it has 176 verses. It is an acrostic: its 22 stanzas (of eight verses each) are in the order of the Hebrew alphabet and each verse within a stanza starts with the same letter.

St. Ambrose wrote that "a psalm is a blessing on the lips of the people, praise of God, the assembly's homage, a general acclamation, a word that speaks for all, the voice of the Church, a confession of faith in song."

Next week I'll write about some of my favorite psalms. †

(Jack Fink's latest book, *Traveling with Jesus in the Holy Land*, is now available from Criterion Press, Inc. See advertisement, Page 9.)

Cornucopia/Cynthia Dewes

Having a fit of millennialism

You don't have to be a conspiracy theorist or a student of the cosmos to be thrilled by what's coming up in the new year. In fact, it's hard not to get downright millennial when you think that this year marks not only the end of a century but also the end of another 1,000 years of recorded human history.



We human creatures love these round numbers, these appointed stations along the passageways of time which seem to force us to reflect. It doesn't matter that we made up the way we reckon time in the first place, out of our imaginations or from observations of nature's rhythms. However they came to be, such moments in history make us feel important in what otherwise may be a fairly nerdy existence.

Some folks get really excited and imagine these events to be judgment days of one kind or another. They expect the end of the world, whatever they think that means. Or perhaps the four horsemen of the apocalypse will come riding in, or at least the fall of Western civilization will occur on the TV evening news.

So they stock up on canned goods and bottled water and batteries, buy a shotgun and look for a woods more remote than the Unabomber's. Later on, when they tire of eating squirrel or fighting the government, they give up and go back to Little League and "The Simpsons." Of course, the government never knew they left.

Sometimes people think that the

moment the ball drops in Times Square the world will automatically change all by itself. This ties in with the magical New Year's Resolution effect in which they'll become thinner, nicer and richer just because they want to.

So, they bury time capsules with stuff from the bad old century/millennium and boldly go where no one has gone before, namely onward and upward into The Future. By the end of the first decade into the new century/millennium everyone's forgotten the whole thing anyway. Life, as they know it, goes on. And on.

On the other hand, some folks take this momentous occasion so seriously that they actually work to implement its aspirations. They take aerobics classes, start measuring their liquor, or write "I'm sorry" notes right and left. They make charitable donations and join the Peace Corps.

So, what does all this mean? Is there any significance to the fact that time, as we measure it, has passed some kind of milestone and maybe we should be doing something about it?

Yes, there is, and it's even more dramatic than we think. Once again God has recycled an opportunity we were ignoring, and handed it back to us. It's like a boomerang: We're all het up about sailing away into a new year, century, millennium in which to do God's will while, coincidentally, the importance of *now* has returned to us.

Regardless of how we measure time, we know that every morning is a beginning. Let's go for it. †

(Cynthia Dewes, a member of St. Paul Parish in Greencastle, is a regular columnist for The Criterion.)

Matters Liturgical/Sherie Berg

Real presence and the Word of God

A few weeks ago, the following thought hit me as I was lugging a large box filled with new lectionaries to my car. (*Lugging* is the appropriate word.



If you have seen their size—you know what I mean). "How reverently am I treating these books? Do I really believe they contain the Word of God? Were I carrying the Blessed Sacrament, surely I would use more care." It gave me pause.

The *Constitution on the Sacred Liturgy* says that in the eucharistic liturgy we experience the Real Presence of Jesus in four ways. In the bread and wine becoming the body and blood of the Lord, in the priest presiding, in the people assembled, and in the Scripture proclaimed. Christ "is present in his word since it is he himself who speaks when the holy Scripture is read in the Church." (#7) I say I believe that. I teach it. I write about it, but do my actions say I believe it? It gave me pause.

In my own defense I might say that I am a Catholic of that certain age who was raised when Catholic Bibles were only repositories for family records. When Scripture was only peripherally a part of the Mass. When while it was a moral sin to miss the offertory and consecration, it was only a venial sin to miss the reading of scripture. When Catholic school children studied Bible history but not the Bible. But I am also a Catholic formed in the teachings of the Second Vatican

Council. The *Constitution on the Sacred Liturgy* and the *Dogmatic Constitution on Divine Revelation* are my *vade mecum*, my handy handbooks. I should know better. It gave me pause.

The *Catechism of the Catholic Church* quotes the constitution on revelation when it says "the Church has always venerated the Scriptures as she venerates the Lord's Body. She never ceases to present to the faithful the bread of life, taken from the one table of God's Word and Christ's Body." (# 103) And the Introduction to the *Lectionary for Mass* speaks of the close relationship between the Word of God and the mystery of the Eucharist. "The Church is nourished spiritually at the table of God's word and at the table of the Eucharist: from the one it grows in wisdom and from the other in holiness." (#10)

St. John even names Jesus God's Word. "And the Word became flesh and made his dwelling among us." For us Catholics the term "Word of God" refers to the person of Jesus, the incarnate Word; and to the representation of that Word in language, the Sacred Scripture; and to the proclamation and preaching of the Word in the liturgy. Strong signs, strong words. Very powerful theology, indeed.

When we hold the Holy Scripture in our hands, when we are present for the proclamation of the Word in the liturgy—we experience the presence of God. It should give us pause. It should evoke our reverence. It is a mightily awesome thing. †

(Sherie Berg is associate director for liturgical formation for the archdiocese.)

Parish Diary/Fr. Peter Daly

People in full retreat

The people in my parish are crazy about retreats.



We have a men's retreat and women's retreat. We have confirmation retreats and Cursillo retreats. We have private retreats, and retreats for catechumens and candidates. We have pilgrimage retreats that take us far away and

Renew mission retreats that we do right here in the parish center.

If it gets us out of the house for a few days or even a few hours, we're goin'.

I think this is healthy. Going to weekly liturgy, doing your own private prayers, participating in religious education is the bedrock of the spiritual life. But there is a desire for a longer time away to pause, to pray, to think and to discuss.

The wonderful thing about these retreats, from the parish life standpoint, is the bonding that takes place. People come back better friends. They come back knowing each other on a deeper level. They come back with a common experience.

This year, for instance, I made a men's Cursillo retreat with seven men from our parish. These intensive three-day experiences give retreatants a chance to learn about each other. We come back with some common experiences and memories.

It is common memory that makes for community.

I think this means the most to our young people. This year, for instance, we took 72 young people and their chaperones on the confirmation retreat.

Only half of the 72 actually were making their confirmation. The others participated in our program as "advocates." These are young people who have made their confirmation, but want to participate in the confirmation classes as mentors and helpers.

For both the *confirmandi* and the advocates, the year's high point is the retreat. So great is the attraction of the retreat that the advocates are willing to come for two hours every Wednesday night for 30 weeks as the precondition for participating in the retreat.

For teens there is, of course, the attraction of getting away from their house and their parents for a weekend. They like the chance to go up into the mountains near Camp David, Md., and hang out with friends. They like sharing their stories and really coming to know one another.

The retreat movement is a truly Catholic part of the spiritual life.

Even the Lord felt the need of a retreat from time to time. In Mark's Gospel he invited his disciples to "come away to a quiet place" when they were so overwhelmed by the people coming and going that they did not even have time to pray.

Making a retreat is a little bit of a chance for most people in the Church to experience the joys of monastic life: some quiet, some time for contemplation, some spiritual direction.

One thing I have realized in the past year is that we need other types of retreats. We need retreats for people who are terminally ill. We need empty-nester retreats for those trying to restructure their lives now that their children are grown. We need young adult retreats and vocation retreats. We need retreats for those who are grieving, those who are recovering from addictions and those who are in prison.

All of these are offered somewhere around us. Part of the job of the parish is to be a conduit that brings people to these opportunities for spiritual growth. Sometimes we even offer practical help, such as with finances. Probably we should offer other help, such as child care.

It seems there is an unlimited desire for deeper religious experience. People come running when the bugle sounds retreat. †

(Father Peter Daly is a regular columnist for Catholic News Service.)

Feast of the Baptism of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Jan. 10, 1999

- Isaiah 42:1-4, 6-7
- Acts of the Apostles 10:34-38
- Matthew 3:13-17

This weekend, the Church celebrates the Feast of the Baptism of the Lord. It is a highly significant feast, actually one of a trio of feasts through which the Church proclaims the presence in the world of Jesus, the Son of God, the Incarnation, and the son of Mary, thus a human being.

The first reading for this feast is from the second part of the Book of Isaiah, or Deutero-Isaiah.

Deutero-Isaiah is noteworthy among the Scriptures since it presents four separate, highly symbolic poems traditionally called the "Songs of the Suffering Servant."

Scholars do not know who was the original Suffering Servant. In the prophet's mind, was he the long-awaited Messiah? Was he a figure representing the greatly oppressed people of Israel? Was he the prophet himself? Was he someone else?

Whatever the answer, Christians always have seen in the Suffering Servant a prefiguration of Jesus Christ. Surely this is in the mind of the Church as it presents this one song as this weekend's first reading.

In the passage, God speaks. He identifies the servant as the specially selected divine messenger. Upon this servant rests the mantle of God. The servant will be merciful and gentle, not even a reed will he break. He will establish justice on the earth.

Superb literary style is no stranger to the Book of Isaiah. This surely is the case in this reading. This Song of the Suffering Servant is a magnificent testimony to the Redeemer, and to the love and mercy of God.

The Acts of the Apostles provides the second reading. This book of the New Testament, actually a continuance of the Gospel of Luke, reveals that the earliest Christian community—formed in Jerusalem by the Lord and gathered around Peter and the apostles after the Ascension—possesses in itself the divine life and power that had come with the Incarnation.

In this story, Peter preaches. He is the spokesman for the apostles. Important to note is that he is in the house of Cornelius. Located in Caesarea, this

house, after all, was the dwelling of a pagan.

God's mercy is destined for all. In his sermon, Peter declares that Jesus was no coincidental figure on the stage of salvation history. He was God's own, God's anointed.

St. Matthew's Gospel is the source of the final reading. All three Synoptics recall the baptism of Jesus in the Jordan River.

Three very descriptive elements are present in the reading: the opening of the skies; the coming of the Holy Spirit; and the words of God heard by humans gathered on this occasion. All three Synoptic versions include these three facets of the story. They are essential, in that they clearly establish the source of the authority that acknowledges Jesus at this moment. It is God.

Reflection

Glancing back to the Old Testament, to the divine revelation of the first days of creation, helps in understanding this Gospel text.

By sin, Adam and Eve, the first humans, closed the opening between heaven and earth. Now, at the moment of the baptism of Jesus, God re-opens heaven to humanity.

So, again, as at Christmas and at the Epiphany, God in profound love and mercy reaches out to draw all people to joy in eternal life.

The central figure here is Jesus. The setting is a ritual bath in the waters of the Jordan River. The Jordan was the site of John the Baptist's rituals, but not simply because it was a convenient source of water.

Moving through the Jordan River long ago, God's Chosen People had passed from chaos and terror into the Promised Land. The Jordan was the great, symbolic point of entry into God's own place.

At the time, ritual baths were quite common. Stepping into these baths was an important gesture for people. They admitted their faults. They indicated their wish to be with God.

Jesus, of course, was God. He was not a sinner. Yet the Lord completely associates with the sin of all humanity. He becomes the "Lamb of God." Through the life, death, and resurrection of Jesus, all are healed, because in the Incarnation, by divine plan, Jesus connects with every human and every human's sin.

In this mission, the eternal God, the ruler of heaven and earth, the Creator, fully and clearly identifies the Lord. †



Daily Readings

Monday, Jan. 11

Hebrews 1:1-6
Psalm 97:1, 2b, 6, 7c, 9
Mark 1:14-20

Tuesday, Jan. 12

Hebrews 2:5-12
Psalm 8:2a, 5-9
Mark 1:21b-28

Wednesday, Jan. 13

Hilary, bishop and doctor
of the Church
Hebrews 2:14-18
Psalm 105:1-4, 6-9
Mark 1:29-39

Thursday, Jan. 14

Hebrews 3:7-14
Psalm 95:6-11
Mark 1:40-45

Friday, Jan. 15

Hebrews 4:1-5, 11
Psalm 78:3, 4bc, 6c-8
Mark 2:1-12

Saturday, Jan. 16

Hebrews 4:12-16
Psalm 19:8, 9, 10, 15
Mark 2:13-17

Sunday, Jan. 17

Second Sunday in
Ordinary Time
Isaiah 49:3, 5-6
Psalm 40:2, 4ab, 7-10
1 Corinthians 1:1-3
John 1:29-34

Question Corner/Fr. John Dietzen

Mass may be offered for intention of non-Catholic



Q May we have a Mass offered for one "who was not Catholic, but a good and active Christian"? She worked hard in her Church and volunteered in the hospital for 17 years. Her grandchildren are Roman Catholic, and she was always there for First Communion and the other sacraments. It would be good for her family and friends if we could have Mass for her at our church. (New York)

A Masses are frequently offered for the intention of people who are not Catholic. It is true that regulations formerly were much more restrictive. In June 1976, however, the Congregation for the Doctrine of the Faith liberalized the law considerably, following requests from various countries for priests to celebrate Mass for deceased persons who were baptized in other denominations.

This happens particularly when the person who has died showed special respect and honor for the Catholic religion or held public office in the service of the whole community.

Such Masses, private or public (announced in the parish bulletin, for example) are not only permitted, they can be unreservedly encouraged, said the decree, for reasons of patriotism, friendship, gratitude and so on. The only practical conditions are that the family or friends request it and that there is no danger of scandal for whatever reason.

These guidelines are not at all surprising today. Many Catholics are not aware that even full Catholic funeral rites may now be granted to members of a non-Catholic Church.

Such funerals are possible, according to the judgment of the local bishop, unless it would be evidently contrary to the will of the deceased and provided that their own minister, if they have one, is for some reason unavailable. ("Ecumenical Directory," 1993, No. 120, and Canons 1883 and 1884).

Q The information you have offered in our diocesan newspaper for people desiring to return to the Catholic faith has been helpful. I have a similar question.

A friend frequently accompanies me to

Mass and now wishes to join the Catholic faith. He was baptized as a child in another Christian denomination. Later his family joined another Protestant faith, but he was away from any Church for years until he began attending with me.

I couldn't help much, except to tell him to talk with a priest. Would he need to go through the catechism? Do we provide special programs or retreats for people like him? Any suggestions of books to read? Whatever help you can give will be appreciated by both of us. (Texas)

A The advice you have already given is still the best in the end. He should discuss his situation with a priest or other parish minister who works with people in his situation, and then follow their advice.

Much will depend, of course, on how much Christian background he received and remembers from his past.

Most parishes today, certainly larger parishes, follow the liturgical process called the RCIA (Rite of Christian Initiation of Adults). Usually it takes place each year; sessions begin in the fall and conclude during the following Easter time.

Properly planned, the process includes shared prayer and reflection on the Scriptures, and on experiences of faith and sacrament along the way, as well as instruction. In spite of its name, the program is not only for individuals now preparing for baptism. It is also valuable for people to become acquainted with the Catholic faith they have, for whatever reason, never really known.

It could be just what your friend needs. As the rite explains, individuals previously baptized in another denomination "have already become members of the Church and children of God."

Their conversion, assisted by the RCIA program, is based on the baptism they have already received, the effects of which they must further develop in their faith journey (RCIA 401).

Your suggestion about reading is also excellent. Dozens of helpful books are available. Take him to a good Catholic bookstore (there are several in your area), and let him browse.

The experience will help him become more aware of what he knows, and doesn't yet know, about the Catholic faith. He is fortunate to have someone like yourself taking such an interest in his spiritual pilgrimage. Thank you for that. Keep him in your prayers, and I will do the same. †

My Journey to God

Jesus in my Heart

While looking at a picture of the baby Jesus,
I imagined holding him in my arms,
his little body cuddled close to mine,
his soft breath caressing my cheek,
his luminous eyes gazing into my own
in love and contentment
as I sang lullabies to him.

Then I remembered attending Mass this morning,
where I received him, Body and Blood.
Now I truly hold him,
not in my arms, but in my heart.
His love and peace wash over me
as I sing songs of joy and thanksgiving.

By Hilda Buck

(Hilda Buck is a member of St. Lawrence Parish in Lawrenceburg.)

Photo from the National Gallery of Art, Washington, D.C., Samuel H. Kress Collection



The Active List

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

January 10

St. Thomas Aquinas, Indianapolis, Celebrate Youth Sunday, with town hall meeting after 10:30 a.m. Mass to discuss parish youth ministry.

St. Anthony Parish, 379 N. Warman, Indianapolis, Euchre party at 1 p.m. in Ryan Hall. \$3 per person includes refreshments, door prizes.

Recurring

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, hosts perpetual adoration 24 hours a day in the parish center.

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin)

Mass. Call for times. Information: 317-636-4478.

Weekly

Sundays

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) Mass, 10 a.m. (formerly held at St. Patrick Parish).

St. Anthony of Padua Parish, Clarksville, holds "Be Not Afraid" holy hour from 6-7 p.m.

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

Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S.

Meridian St., hosts a prayer group, 7:30 p.m. in the chapel.

Tuesdays

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

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

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., offers adult religious education classes from 7 p.m. to 9:30 p.m. There is a minimal fee. Information: 317-842-5869.

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

Wednesdays

Marian Movement of Priests cenacle prayer group from 3 to 4 p.m. at 3354 W. 30th St., Indianapolis, behind St.

Michael Church. Information: 317-271-8016.

Thursdays

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

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

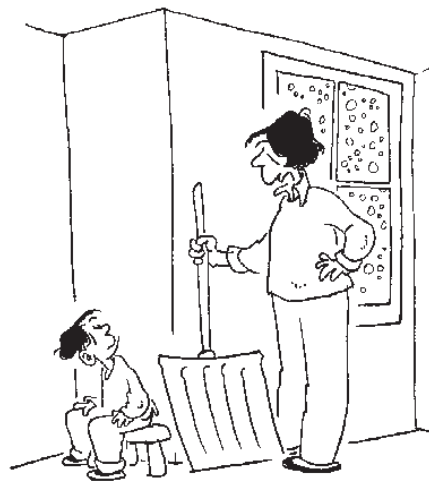
St. Patrick Parish, Salem, Shelby St., holds a prayer service, 7 p.m.

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

Fridays

St. Susanna Parish, Plainfield, 1210 E. Main, holds adoration of the Blessed Sacrament from 8 a.m. to 6:30 p.m.

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



C. G. Williams
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A pro-life rosary is recited at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

Saturdays

A pro-life rosary is recited at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays

St. Paul Parish, Sellersburg,

prayer group meets in the church from 7 to 8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Mondays

The Guardian Angel Guild holds its board meeting, Archbishop O'Meara Catholic Center Benediction Room, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel,

—See ACTIVE LIST, page 19

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<p>ROME & ASSISI Rev. Kevin Vann Decatur, IL 11 days in March. St. Peter's, St. Paul Outside the Walls, Roman Forum and Colosseum, Trevi Fountain, Bay of Naples. Visit shrines of St. Peter, St. Clair and St. Francis and surrounding countryside. Rome hotel, dinner and breakfast. \$1,798.00</p>	<p>CHINA Fr. Steve Pholman Glen Carbon, IL 12 days in April to one of the earth's oldest civilizations. Fly from the U.S. to Beijing. See the Forbidden City, Great Wall of China, Tiananmen Square, terra cotta warriors, cruise Li River, city tour of Shanghai. All meals, first class hotels and guides. \$2,858.00</p>	<p>IRELAND Fr. Nathan McNally Dittmer, MO 10 days in May with flight to Shannon, Ireland. Includes meals, Shrine of Our Lady of Knock, Taum, Lillarney, Galway Bay, Blarney, Cliffs of Moher. Lodging in bed & breakfasts. \$1,512.00</p>
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<ul style="list-style-type: none"> • ROME & ASSISI, 11 DAYS IN MARCH '99 AND NOV '99 ...\$1,798 • CHINA, 12 DAYS IN APRIL '99FROM \$2,858 • CARIBBEAN - SAN JUAN & ST. THOMAS, 8-DAY CRUISE IN APRIL '99FROM \$1,155 • IRELAND, 10 DAYS IN MAY '99.....\$1,512 • ALASKA CRUISE, 8 DAYS IN SUMMER '99FROM \$1,852 • SWITZERLAND, 9 DAYS IN OCTOBER '99 \$1,698 • ENGLAND, 10 DAYS IN NOV. '99.....\$1,638 	<ul style="list-style-type: none"> • HOLY LANDS, 10 DAYS IN MAR. '99 & NOV. '99.....\$1,488 • GREECE, 9 DAYS IN NOV. '99.....\$1,488 • BALTIC SEA CRUISE, (GERMANY, NORWAY, DENMARK) 9 DAYS IN JUNE '99.....FROM \$2,388 • CANADIAN MARITIME PROVINCES CRUISE, 8 DAYS IN OCT. '99FROM \$1,638 • BALTIC SEA CRUISE, (DENMARK, SWEDEN, RUSSIA, FINLAND, ESTONIA, NORWAY), 16 DAYS IN JULY '99FROM \$2,984 	<ul style="list-style-type: none"> • FRANCE, 11 DAYS IN OCT. '99\$1,796 • PORTUGAL, 9 DAYS TO FATIMA & COIMBRA IN NOV. '99.....\$1,528 • VENICE & ROME, 11 DAYS IN NOV. '99\$1,982 • FLORENCE, PISA & ROME, 11 DAYS IN NOV. '99\$1,968 • SICILY & ROME, 11 DAYS IN NOV. '99\$1,872 • EGYPT, 9-DAY CRUISE ON THE NILE IN NOV. '99.....FROM \$2,288 • HAWAII, 8-DAY CRUISE IN DEC. '99.....FROM \$1,816
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The Active List, continued from page 18

Indianapolis, 3354 W. 30th St., north of St. Michael Church, holds Benediction of the Blessed Sacrament at 7:30 p.m. Confession is at 6:45 p.m.

◆ ◆ ◆
St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., holds holy hour for religious vocations with Benediction and exposition of the Blessed Sacrament following the 7 p.m. Mass.

◆ ◆ ◆
First Saturdays
St. Nicholas Parish, Sunman, has 8 a.m. Mass, praise and worship music followed by the Fatima rosary. Monthly SACRED gathering follows in the parish school.

◆ ◆ ◆
Apostolate of Fatima holds holy hour at 2 p.m. in Little Flower Chapel, 13th and Bosart, Indianapolis.

◆ ◆ ◆
Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., holds First Saturday devotions and the sacrament of reconciliation after 8 a.m. Mass.

Holy Angels Parish, Indianapolis, 28th St. and Dr. Martin Luther King Jr. St., holds exposition of the Blessed Sacrament from 11 a.m. to noon.

◆ ◆ ◆
Second Thursdays
Focolare Movement meets at 7:30 p.m. at the Indianapolis home of Millie and Jim Komro. Information: 317-257-1073 or 317-845-8133.

◆ ◆ ◆
Third Sundays
Mary's Rexville Schoenstatt has holy hour at 2:30 p.m. followed by Mass at 3:30 p.m. (Located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles.) Information: 812-689-3551.

◆ ◆ ◆
Third Mondays
Young Widowed Group, sponsored by the archdiocesan Office for Youth and Family Ministries, meets at St. Matthew Parish, 4100 E. 56th St., Indianapolis, at 7:30 p.m. Child care available. Information: 317-236-1586.

◆ ◆ ◆
Third Wednesdays
Catholic Widowed

Organization meets from 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

◆ ◆ ◆
Holy Family Parish, Oldenburg, holds a support group for widowed persons at 7 p.m. Information: 812-934-2524.

◆ ◆ ◆
Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave., Mass at 2 p.m.

◆ ◆ ◆
Third Thursdays
Sacred Heart Parish, Indianapolis, 1530 Union St., holds family rosary night at 7 p.m.

◆ ◆ ◆
Our Lady of Peace Chapel/Mausoleum, Indianapolis, 9001 Haverstick Rd., Mass at 2 p.m.

◆ ◆ ◆
Third Fridays
The Catholic Charismatic Renewal of Central Indiana gathers at 7 p.m. for Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis.

◆ ◆ ◆
Third Saturdays
The archdiocesan Pro-Life Office and St. Andrew Parish, 3922 E. 38th St., Indianapolis,

celebrates Mass for Life, 8:30 a.m., followed by walk to the abortion clinic at 2951 E. 38th St. to pray the rosary and return to St. Andrew Parish for Benediction.

◆ ◆ ◆
Bingos
TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Roch Parish, St. Roch School, 3603 S. Meridian, 6:00 p.m. THURS-

DAY: K of C Council 437, 1305 N. Delaware, 5:45 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m.

SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Cardinal Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

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Lent at Fatima

Men's retreat / Fr. Jim Farrell: February 19 - 21

Silent retreat / Fr. Bill Simmons: February 26 - 28

Women's retreat / Fr. Al Ajamie and Sr. Patricia O'Bryan: March 5 - 7

Women's retreat / Sr. Ruth Eileen Dwyer: March 12 - 14

Women's retreat / Sr. Norma Rocklage and Fr. Larry Voelker: March 19 - 21



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

Religious leaders pledge to work for tolerant society

(The following is a public statement by Indiana's religious judicatory leaders in response to a Ku Klux Klan "recruitment rally" scheduled for Jan. 9 in Indianapolis.)

This month our nation celebrates the birthday of Martin Luther King Jr., honoring the lessons of his life and work on behalf of tolerance and social justice. At this time it is particularly grievous to learn that the Ku Klux Klan with its old message of hatred and bigotry will be staging a rally Jan. 9, here in Indianapolis, the seat of our state government.

Thirty years have passed since the death of the extraordinary man who taught us the true imperative of the words "with liberty and justice for all." Dr. King turned a mirror to our nation in which we began to see how far short of that ideal we found ourselves as a society. We still fall short of that ideal.

Over the course of those 30 years, the movement ignited by his vision and courage has seen the end of government-

sanctioned segregation and the implementation of many constructive changes in the way we live and work together. And yet, we are still struggling to learn—as, indeed, we must learn—the essential truth that we are all brothers and sisters under God. This challenge continues and deepens as our nation becomes ever more culturally and religiously diverse.

Sadly, the evils of bigotry and hatred persist—a seemingly intractable cancer within our society. We still know racially motivated violence, and we continue to witness subtle, insidious expressions of hatred and intolerance of those seen as "different."

As we look through the doorway to a new millennium, we can see the face of our communities changing greatly. The people of our state and nation will become increasingly diverse. There has never been a greater need for tolerance and mutual respect. There has never been a greater opportunity to live Martin

Luther King's dream of valuing others "not by the color of their skin, but by the content of their character."

Today, we call the people of Indiana to respond to the Klan's most recent effort to promote its message of bigotry by resolving, each of us, to do all we are able to create a climate of mutual respect and tolerance. A good place to start is by attending the "Celebration of Unity" sponsored by the Indianapolis YWCA Thursday, Jan. 7 at 7 p.m. at North United Methodist Church on the corner of Meridian and 38th Street, Indianapolis.

Today we call all the communities of faith, in particular, to take active leadership in the ongoing struggle against organized hatred in all its forms; to confront racism in all its guises; and to counter violence with relentless love and kindness.

Today, on behalf of the faith communities we represent, we pledge to one another and to the people of Indiana our commitment to work together in this effort through interfaith dialogues and shared dreams of a loving and tolerant society.

Dr. Larry Mason, executive minister, Indiana Baptist Convention (American Baptist)

Dr. G. Edward Weisheimer, regional minister, Christian Church in Indiana (Disciples of Christ)

Rt. Rev. Catherine Waynick, bishop, Indianapolis Diocese (Episcopal Church)

Curt Shaw, general superintendent, Western Yearly Meeting (Friends)

Rev. Stephen C. Gray, conference minister, Indiana-Kentucky Conference (United Church of Christ)

Woodie W. White, bishop, Indiana Area Office, The United Methodist Church

Dr. James R. Stuck, bishop, Indiana-Kentucky Synod, (Evangelical Lutheran Church in America)

Most Rev. Daniel M. Buechlein, O.S.B., archbishop, Archdiocese of Indianapolis (Roman Catholic)

Rev. Verne Sindlinger, synod executive, Synod of Lincoln Trails (United Presbyterian)

Rev. Richard (Rich) Shockey, state minister, Indiana Ministries of the Church of God †

Catholic School art contest deadline is Jan. 15

The Criterion is sponsoring an art contest in archdiocesan Catholic elementary schools with the theme: "Why I like my Catholic school."

Three winners will be selected from students in the kindergarten through third grade category. An additional three winners will be chosen from the fourth-through sixth-grade group of students.

The deadline for entries from Catholic

school students is Jan. 15. Art that has been selected for the awards will be published in The Criterion in the Feb. 5 issue.

The Serra Club is sponsoring a writing contest for older students in Catholic schools.

The Criterion plans to sponsor an art contest open to all school-age children later this year. †



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

BLASZCZYK, Elsie J., 84, St. Mary, Greensburg, Dec. 6. Sister-in-law to Lucille Brewsaugh. Aunt to several.

BOOHER, Irvin "Sunny," 71, St. Gabriel, Connersville, Dec. 4. Brother of Marylynn Moore. Half-brother of Lucille McMichael.

BURDICK, Omer H., 95, Holy Family, Oldenburg, Dec. 4. Father of Marlene Kayse, Janet Burdick and Ginny Wenning. Grandfather of seven. Great-grandfather of nine.

CARRON, Fred P., 87, Holy Family, New Albany, Dec. 6. Father of Ann Garner, Richard and Michael Carron. Brother of Donald Carron and Dorothy McFall. Grandfather of nine. Great-grandfather of three.

CLANCY, Frances, 80, Our Lady of the Greenwood, Greenwood, Dec. 6. Sister of James Schwimmer. Aunt to several.

CLARK, Virginia (Ertel), 71, St. Mary, North Vernon, Dec. 23. Wife of Robert L. Clark. Mother of Patricia Clark, Mary Smith, Donna Bingham, Carol Ramey, Debbie Fromer. Sister

of William, Raymond Ertel, Ruth Evelyn Helm, Helen Rogers. Grandmother of 11; great-grandmother of three.

CORRAO, Carmela J., 79, Holy Family, New Albany, Dec. 5. Sister of Rose Marino, Dr. Thoman and Jane Corrao.

CARUSO, Joseph William, 75, Annunciation, Brazil, Dec. 2. Husband of Ruby Rikard. Father of Lori Hall. Brother of Patricia Arnold, Madeline Horn and Angela O'Hare.

CUNNINGHAM, Irene M., 91, Christ the King, Indianapolis, Dec. 4. Wife of Michael Cunningham. Mother of Patricia Parker. Grandmother of six.

DeGRANDE, Mildred, 86, St. Malachy, Brownsburg, Dec. 6. Mother of Lydia Downey and Jennie Dennehy. Sister of Rosario Criscione and Maria Firinciele. Grandmother of four. Great-grandmother of four.

DIONNE, Mary L., 82, St. Bartholomew, Columbus, Dec. 6. Mother of Patricia Mundorf. Sister of William Randolph, Ora Smith and Fern Cassell. Grandmother of four.

DuBOIS, Willie J., 87, St. Joseph, Crawford Co., Dec. 4. Husband of Jessie Palmer. Father of Ella Mae Simon, Mary Lee Sneed, Sue Lincoln, Victor, William, Donald and Stuart DuBois. Brother of Rachel Senn, Nicholas and Charles DuBois. Grandfather of 29. Great-grandfather of 39. Great-great-grandfather of two.

ELLIOTT, Francis G. "Frank," 77, St. Bernadette, Indianapolis, Dec. 4. Husband of Violet Ann Elliott. Father of Annette Gummer, Mary Ross, Patricia Veerkamp, Jerome and Gregory Elliott. Brother of Lillian Ahern, Ella Hammersmith and Alma Lindhorst. Grandfather of 10. Great-grandfather of four.

GAESSER, David A., 43, St. Paul, Tell City, Dec. 5. Husband of Barbara Gaesser. Stepfather of Kenny and Rick Braunecker. Son of Marie and stepson of Karl Dilger. Brother of Linda Droege, Mary Fischer, Cathy Anslinger, Ray, Bob and Larry Gaesser. Stepbrother of Andrea Wagner, Vickie Keller, Chester, Roger and Sam Dilger.

HAMMERLE, Robert H., 79, St. Louis, Batesville, Dec. 4. Husband of Louise (Freeland) Hammerle. Father of Cathy Enneking, Connie Burkhardt, Robert, William and Steven Hammerle. Brother of Edna Redel. Grandfather of 10. Great-grandfather of one.

HORN, Max J., 75, Our Lady of Lourdes, Indianapolis, Dec. 6. Father of Jane Asher, Richard, Joseph, Christopher, Timothy and Peter Horn. Brother of Adeline Wilson, Gayle Tidwell, Jeannie Donovan, Bert, Dale and Stanley Horn. Grandfather of 14. Great-grandfather of one.

KAUFER, George L. Jr., 92, Holy Family, New Albany, Nov. 30. Stepfather of John Spainhour. Brother of John E. Kaufe.

MAZE, Elenore, 71, St. Vincent, Bedford, Dec. 7. Wife of Harold Maze. Mother of Harold Jr., Robert and Ronald Maze. Sister of Ludwig,

Hedwig, and Christina Klehschmid. Grandmother of five. Great-grandmother of three.

METZMEIER, Hilary Isabel, infant, Our Lady of Perpetual Help, New Albany, Dec. 23. Daughter of Bryan and Angie Metzmeier. Sister of Tanner and Abigail S. Metzmeier. Granddaughter of Jim and Sandy Tanner, Fred and Rosalind Metzmeier. Great-granddaughter of Edith Fischer, Jacquie Tanner, Vaughn de Lee Reas, Roy and Virginia Shaw. Great-great-granddaughter of James Tanner and Freida Huncilman.

MILLER, George J., 88, Holy Family, New Albany, Dec. 1. Uncle.

MUELLER, Matilda M., 94, St. Vincent, Bedford, Dec. 25. Sister of Emma Korzen and Wilhelmina Pearson.

PACELY, Arnetta S., 89, St. Rita, Indianapolis, Dec. 9. Sister of T. Collier, Charles "Choppy" Patterson and Rita Fletcher.

PATRICK, Elizabeth L., 93, Holy Rosary, Seelyville, Dec. 3. Sister of Mary Bolerjack and Bertha Greene.

PRATT, Lucille K., 81, Prince of Peace, Madison, Dec. 6. Wife of Dr. Ralph M. Pratt, Jr. Mother of Cynthia Graft, Robert Pratt and Ralph M. Pratt, III. Grandmother of eight.

ROUSCH, Ila Lucille "Toots," 78, Prince of Peace, Madison, Dec. 4. Wife of Leo Rousch. Mother of Robert and Jim Rousch. Sister of Daisy Herold, Margaret Gaines, Lorraine Leeds and Edna Cook. Grandmother of six. Great-grandmother of 10. Great-great-grandmother of two.

RYAN, Baby Ray, infant, St. Louis, Batesville, Dec. 8. Son of Kevin and Tonia Ryan. Grandson of Alvin and Connie Schebler, Darryl and Carol Ryan. Great-grandson of Ellis and Naomi Peters.

TUNGATE, Betty Marie, 73, St. Joseph, Shelbyville, Dec. 5. Mother of Mindy Collier and Pamela Sharp. Sister of Billie Steineker. Grandmother of two. Great-grandmother of two.

VOLK, Harold William Jr.,

Eugene J. Okon, father of Father Jack Okon

Eugene J. Okon, father of archdiocesan priest Father Jack Okon, died on Jan. 3. He was 85.

On Jan. 7, a funeral liturgy was celebrated at Holy Spirit Church in Indianapolis. He was a member of Holy Spirit Parish.

Eugene Okon was a customs broker for 21 years, serving as assistant vice president of an Indianapolis bank before that. He worked for the U.S. Treasury Department for 36 years and the War Department for three. He was an Army National Guard veteran.

Eugene Okon is survived by his wife, Esther J. (Krueger) Okon. Surviving children, besides Father Jack, include three daughters: Betty Jean Hahn, Mejo Welty, and Dr. Diana Marie Okon. His sister, Florence M. Hock, also survives.

Memorial contributions may be made to the St. Vincent de Paul Society. †

50, Annunciation, Brazil, Dec. 17. Father of Micheal Roemer, Joseph, Anthony Volk. Son of Eleanor Swieton and Harold W. Volk Sr. Brother of James Volk, Diane Fell, Susie Thompson and Carol Torek. Grandfather of one.

Franciscan Sister Mary Regis Sabel was born in Germany

Franciscan Sister Mary Regis Sabel died on Dec. 10. She was 91.

A funeral Mass was celebrated at the motherhouse chapel on Dec. 14.

Born in Essen-Stelle, Germany, she entered the Oldenburg Franciscan Community in 1929 and professed final vows in 1935.

Sister Mary Regis performed domestic services in Franciscan convents at Little Flower, Indianapolis, and Holy Name in Beech Grove, as well as in the Evansville Diocese and in Ohio, Kentucky and New Mexico.

She is survived by a sister, Mary Schidler.

Memorial contributions may be made to the Sisters of St. Francis, P.O. Box 100; Oldenburg, IN 47036. †

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Gibault School for Boys is a private, not-for-profit residential facility for delinquent and pre-delinquent boys between the ages of 8 and 18. Founded in 1921 by the Indiana Knights of Columbus, GSFB has a \$10 million annual budget, a staff of more than 200, and is licensed for 147 main campus beds and an 8-bed Group Home.

The Executive Director communicates, interprets and administers the policies of the GSFB Board of Trustees.

Job Requirements:

- ✓ Master's degree in social work, counseling, social work administration, or related human service degree from an accredited school.
- ✓ At least 5 years experience in serving children in a managerial role.

Submit résumé, references and salary history, postmarked by Jan. 8, 1999, to: Gibault Search Committee, P.O. Box 1324, Richmond, IN 47375. *Gibault School is an EOE*

Elementary School Principal

Saint Matthew School, Indianapolis, IN, is seeking qualified applicants for the position of elementary school principal enrollment of approximately 537 students grades K-8.

Applicants must be a practicing Catholic with a current administrator's license.

Applications should be submitted by January 25, 1999.

Applicants should direct inquiries to: Mrs. Mickey Lentz, P.O. Box 1410, Indianapolis, IN 46206, or phone: 317-236-1444.

Sacred Heart Church

Sacred Heart Church seeks a full-time development director.

Send résumés to: 1530 Union Street, Indianapolis, IN 46225.

Phone: 317-638-5551.

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Novena

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THANK YOU Sacred Heart and St. Jude for prayers answered. - F. H.

THANK YOU St. Jude for prayers answered. - M. C.

THANK YOU Infant Jesus of Prague, St. Jude for prayers answered. - S. A. M.

THANK YOU St. Jude for prayers answered. - M. A. M.

THANKS TO St. Jude for prayers answered. - E. J. G.

THANK YOU St. Jude for blessings received. - Tonia

Prayer of Application to the Holy Spirit

You who solves all problems; You who lights all roads so that I may attain my goal; You who gives me the divine gift to forgive and to forget all evil against me; I want this short prayer to thank you for all things and to confirm once again that I never want to be separated from you. Even in spite of all material illusions, I wish to be with you in eternal glory. Thank you for your mercy towards me and mine.
Amen. - J. F.

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Positions Available

Principal

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School profile: Chaminade-Julienne Catholic High School, a National School of Excellence, is a well-established independent coed school located in downtown Dayton, Ohio. We are owned by the Society of Mary (Marianists) and the Sisters of Notre Dame de Namur. Our 900 students come from all over the greater Dayton metropolitan area and represent economic and ethnic diversity.

Position description: The principal, as the chief operating officer, is responsible for the day-to-day operation of the school. He/she is responsible for providing and coordinating the personnel and material resources to create, implement, and evaluate a sound educational program. C-J also has a president who serves as chief executive officer.

Qualifications: Candidate must be a practicing Catholic in good standing with the Church. He/she must hold a master's degree in education or educational administration and be qualified for principal's certification for the state of Ohio.

Salary: Competitive; dependant upon preparation and experience.

Application procedures: Review of nominations and applications begins immediately and will continue through Feb. 22, 1999, or until a candidate has been selected. Please direct all expressions of interest to:

Miss Nancy A. Egbers, Chairperson, Principal Search Committee, Chaminade-Julienne Catholic High School, 505 South Ludlow Street, Dayton, Ohio 45402. 937-461-3740, ext. 421. Fax: 937-461-0356.

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