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Archdiocese issues 'enhanced' religious education curriculum

By Jennifer Del Vecchio

The Archdiocese of Indianapolis is setting a standard for how religious education is taught.

That standard includes a revised and enhanced religion curriculum for Catholic schools and religious education programs, a test to make sure students are learning the Catholic faith, and an obligation to use religious textbooks that are in conformity with the *Catechism of the Catholic Church*.

Behind it all is an archbishop who is stating clearly what he expects.

"I am asking that every parish and every school in the archdiocese implement this curriculum as best you can," said

Archbishop Daniel M. Buechlein.

The archbishop endorsed the millennium edition of the archdiocese's religious curriculum at a Feb. 21 meeting in Indianapolis. More than 300 priests, nuns, directors of religious education and educators attended the event.



Archbishop Daniel M. Buechlein

At its heart is giving teachers a well-established guide to what curriculum standards need to be taught and the

use of textbooks that are in conformity with Church teaching.

While many elementary textbooks have been officially endorsed for use, there is still work to be done with secondary textbooks, Archbishop Buechlein said.

"I want to remark that some of the most popular secondary series are the most deficient," he said. "The issue is a matter of doctrinal deficiency. I hope you will agree that to present catechesis that is seriously flawed is an injustice to our students and their parents."

To counter secondary religious textbooks that are not in conformity with the *Catechism of the Catholic Church*, the archdiocese has outlined standards in the

religious curriculum.

There is also a form that educators can use to determine whether a textbook is in agreement with the catechism.

Archbishop Buechlein, the chair of the National Bishops' Ad Hoc Committee for the Use of the *Catechism of the Catholic Church*, said the archdiocese's situation isn't any different from other dioceses across the nation.

The bishops are working to make sure religious textbooks across the nation are in agreement with the *Catechism of the Catholic Church*.

The difference with the Indianapolis archdiocese is that it is leading the way

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New Cardinals

Pope asks new cardinals to guide Church with humility and holiness

VATICAN CITY (CNS)—Presiding over three days of pageantry and prayer at the Vatican, Pope John Paul II created 44 new cardinals—the largest group ever—and asked them to help guide the Church with humility and holiness.

At a sunlit ceremony—called a consistory—in St. Peter's Square Feb. 21, he handed red hats to the cardinals and, after embracing them one by one, urged them to be "fearless witnesses" of the Gospel in every corner of the earth.

The pontiff gave them each a gold ring at a Mass the next day to symbolize their special bond of communion with Rome. He said he was counting on them to help the Church "overcome the storms of the world" and become "a sign and instru-

ment of unity for all humankind."

The new cardinals included the heads of major archdioceses, Vatican officials, eminent theologians and one longtime personal friend of the pontiff, as well as several Church leaders who were persecuted or hindered by authorities during their pastoral careers.

They came from 27 countries and five continents—a geographical mix that the pope said highlighted the Church's global presence in the 21st century.

Three Americans were among those cheered by friends, family and faithful as they knelt before the pope: Cardinals Edward M. Egan of New York, Theodore E. McCarrick of Washington and Avery Dulles, a Jesuit

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Italian Cardinal Giovanni Battista Re, left, reacts as Pope John Paul II approaches the new cardinals at the consistory Feb. 21 in St. Peter's Square. At right is Vietnamese Cardinal Francois Xavier Nguyen Van Thuan.

Cardinals to hold 'extraordinary' meeting on Church's future

VATICAN CITY (CNS)—Only days after creating 44 new cardinals, Pope John Paul II has convened a meeting in May of the entire College of Cardinals for a wide-ranging discussion on the Church in the third millennium.

The encounter, called an "extraordinary consistory," will cover issues raised in the pope's post-Jubilee document, *"Novo Millennio Ineunte"* ("At the Beginning of the New Millennium"),

which outlined the Church's path in the 21st century, the Vatican announced Feb. 26.

The meeting, the sixth consultative session of the College of Cardinals during Pope John Paul's pontificate, will take place May 21-24. The last such meeting was held in 1994 and dealt with the Church's strategy on abortion and planning for the Jubilee year.

Honduran Cardinal Oscar Rodriguez

Maradiaga said the encounter would no doubt touch upon internal Church issues and broader social justice questions.

In recent years, some cardinals have suggested that the time was right for a council or international gathering of bishops to discuss persistent pastoral problems in the Church, like the shortage of priests, the role of women and laity in the Church, and care for

See MEETING, page 8

Cardinal George of Chicago calls for end to capital punishment

By Mary Ann Wyand

EVANSVILLE—"The hardest words in the Gospel are 'love your enemies, even when they don't love you,'" Cardinal Francis George of Chicago said Feb. 26 during a speech opposing the death penalty.

"Capital punishment is inconsistent with the way and the thinking of Jesus, who could have called the 12 legions of angels to his defense, but instead chose to die so that even his enemies might have life," the cardinal said. "We cannot believe that Christ is the Resurrection and the Life, and at the same time reject his teaching of loving our enemies and forgiving them again and again, 70 times seven."

Christ's call to forgive our enemies is particularly difficult as it relates to murderers, he said, but God's grace will help us find reconciliation and healing.

"The heart is not healed by killing somebody" through capital punishment, the cardinal said. "The promise of closure doesn't happen."

In 1982, he said, the late Archbishop James P. Lyke of Atlanta received word that his brother had been murdered. Archbishop Lyke struggled with his emotions, but knew that he had to follow Jesus as his disciple by demonstrating

See PUNISHMENT, page 10

Hispanic ministry leaders hold first archdiocesan-wide meeting

By Ricardo Parra

BLOOMINGTON—Hispanic leaders from across the archdiocese met Feb. 17 to pray, share experiences, network and identify concerns, challenges and opportunities that Hispanics throughout the archdiocese face.

More than 70 people from 13 parishes in Indianapolis, New Albany, Madison, Seymour, Columbus, Bloomington, Batesville and Richmond attended the meet-

ing at St. Paul Catholic Center.

"This first-time-ever convocation of Hispanic leadership began in a spirit of prayer, with each parish telling the story of the emergence of Hispanic ministry in their areas and churches," said Franciscan Father Al Jost, who serves the Hispanic ministry at St. Patrick Parish in Indianapolis. "As they spoke, a larger and deeper understanding of the Church and Hispanic ministry began to unfold."

Father Jost was one of the co-chairs of

the meeting.

After prayer in the chapel, people gathered in small groups. "Even though our experiences were quite different, we began to see how much we really shared in common," said Carmen Toerne of St. Ambrose Parish in Seymour. "Everyone felt a real freedom to speak with one another about their experiences."

Topics discussed in the smaller group session included social issues, marriage and

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EDUCATION

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with a curriculum that is in demand by other dioceses across the United States and the establishment of Faith 2000, a multiple-choice test mandated for all Catholic schools and religious education programs that tests how well the four pillars of the catechism—creed, sacraments, prayer and faith—are being taught.

Teachers will not find different curriculum standards in the millennium edition. Instead, it offers enhanced contents that more strongly emphasize Catholic social teaching, vocations and stewardship. It also includes appendixes that give helpful Web sites and other resource guides for teachers.

Another important role of the curriculum stresses the connection between schools and materials that are given to families to reinforce the fact that families are the first teachers of a child's religious education as the "domestic Church."

However, the minimum expectations for teaching the curriculum in schools and parish programs has been increased, Archbishop Buechlein said.

Teaching requirements for high school

have been added and teachers are no longer allowed to use Mass, assemblies or service projects to replace religion classes.

These things are still allowed, but they cannot replace teaching the curriculum, said Harry Dudley, associate executive director for faith formation in the archdiocese.

Catholic school teachers are expected to teach the religion curriculum a minimum of 100 minutes per week for preschool and primary grades, 150 minutes for intermediate grades, 180 minutes per week for junior high and 200 minutes per week for high school students.

Parish religion education programs are expected to teach a minimum of 30 hours of catechesis per program year for pre-school through high school levels.

Archbishop Buechlein also stated that he expects the archdiocesan religion programs to celebrate first reconciliation before first Communion.

"While I am speaking about the minimum expectations, I would be remiss in my duties nationally and locally if I did not thank those of you who changed the practice of celebrating first reconciliation to precede the reception of first Eucharist in response to my request," he said.

"I am asking those few parishes that have

not yet done so to make the change. It is the expectation of the CCC [catechism] and the Church's Code of Canon Law, and we are not exempt. I know that it takes time to make the transition in your programs, but I once again and formally ask that it be done in a timely manner," the archbishop said.

He said the religion curriculum "embraces multiple challenges," with a curriculum that focuses on prayer, acknowledging our dependence on God, living lives of integrity, respecting the dignity of life, loving the Church, valuing the primacy of the Eucharist and considering the call to the priesthood, religious life and teaching ministry.

Archbishop Buechlein also encouraged those who are teaching students the Catholic faith, whether it's parents or religion teachers.

"Now, I conclude with the reminder of Pope John Paul II: 'The men and women of our own day—often unconsciously—ask believers not only to 'speak' of Christ, but in a certain sense to 'show' him to them. Our witness, however, would be hopelessly inadequate if we ourselves had not first contemplated his face.'"

"We can help each other do that," the archbishop said. †

The religious education standards Archbishop Daniel M. Buechlein is asking for:

- The use of religious education textbooks that are in conformity with the *Catechism of the Catholic Church*.
- All Catholic schools and parish religious education programs to embrace and use the millennium edition of the archdiocesan religion curriculum guide.
- The administering of Faith 2000—a test that holds schools and parishes accountable for whether children are learning Catholic doctrine, growing in prayer and increasing their faith knowledge.
- The practice of celebrating first reconciliation to precede the reception of first Communion and for the change to be made as soon as possible in those parishes that have not made the change. †

Archdiocese is a leader in religious education testing

By Jennifer Del Vecchio

The Archdiocese of Indianapolis is taking the lead nationally in religious education testing.

The establishment of Faith 2000—a multiple choice test aimed at identifying what students in grades 3, 6, 8 and 10 know about their Catholic faith—is in its third year.

Already, 16 other dioceses across the country have asked for the test and the Indianapolis Archdiocese curriculum, said Harry Dudley, associate executive director for faith formation for the Archdiocese of Indianapolis.

Dioceses in Texas, North Carolina, New Jersey and Missouri are using the test, he said.

The test is a way to see if standards are being met by the archdiocesan religious curriculum that teaches the four pillars of the *Catechism of the Catholic Church*: creed, sacraments, prayer and faith.

It also lists individual student scores, unlike other religion knowledge tests that only give the class ranking.

Recent results show that the majority of children are weakest in Church knowledge, said Benedictine Sister Joann Hunt, the director of religious education for Holy Spirit Parish in Indianapolis.

The exception was eighth-graders, who scored low in religious terminology.

An example of a Church question is: "True or false? The Church does not affect my decisions?"

Overall, third-graders scored highest in their knowledge of God, sixth- and eighth-graders' strongest areas were prayer, and sophomores knew the most about the sacraments.

However, the test is not meant to compare scores between schools, but to help teachers evaluate their program and make sure it matches the guides set in the religious curriculum, said Paula Howard, the religion teacher at Our Lady of the Greenwood School.

Howard was instrumental in helping write the test.

Howard converted after being exposed to the Catholic faith when hired as a middle-school science teacher at Our Lady of the Greenwood School.

Her goal is to show students the richness of their Catholic faith.

"They need to understand the Church is a gift," she said. "They also need to understand how the Church developed and the Church in the world." †



Photo by Jennifer Del Vecchio

Fourth-grade students in a Sunday Morning Religious Education class at Our Lady of the Greenwood Parish do an activity that illustrates the Stations of the Cross for Lent. Pictured, left to right, are Jameson Binford, Joe Wolfley, Roch Henry and John Charles Radomski.

Official Appointments

Effective immediately

Rev. Msgr. Francis R. Tuohy reappointed to a second and final six-year term as pastor of Christ the King Parish in Indianapolis, while continuing as Archdiocesan Judge, Metropolitan Tribunal.

Effective March 8, 2001

Rev. Daniel J. Mahan reappointed to a second and final six-year term as pastor of St. Luke Parish in Indianapolis.

Rev. Paul M. Shikany reappointed to a second and final six-year term as pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburg and continuing as part-time Vice Vicar Judicial, Metropolitan Tribunal.

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

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Fast and abstinence rules for Catholics during Lent

Lent begins with Ash Wednesday on Feb. 28, opening the season of the penitential period that leads to the celebration of Easter on April 15.

Parishes throughout the archdiocese will begin Lent with the blessing and distribution of ashes during or following Ash Wednesday liturgies. Readers are advised to check with their local parishes for schedules.

Ashes

Archbishop Daniel M. Buechlein will

celebrate Mass and distribute ashes at the noon Mass on Ash Wednesday at SS. Peter and Paul Cathedral in Indianapolis.

Fast and abstinence

Good Friday, April 13, is a day of fast and abstinence. All Fridays of Lent are days of abstinence.

Fast: Binds all persons over 18 and under 59 years of age. On days of fast, only one full meal may be eaten. Two other meals, sufficient to maintain

strength, may be taken according to one's needs. Together these two smaller meals should not equal another full meal.

Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed.

Abstinence: Binds all persons over age 14. On days of abstinence, no meat or meat products may be eaten.

Note: When health or ability to work would be seriously affected, the law does not oblige. If a person is in doubt con-

cerning fast and abstinence rules, he or she should consult a parish priest or a confessor.

Easter duty: Catholics are obliged to perform the Easter duty. The Easter duty is the obligation to receive Holy Communion sometime between the First Sunday of Lent, March 4, and Trinity Sunday, which is celebrated June 10.

Ascension: The celebration of the Ascension will be May 27. †

Parishes signing up to take part in Disciples in Mission

By Fr. Joe Folzenlogen, S.J.

More than 500 people representing 116 parishes attended the Disciples in Mission information sessions offered in various locations around the archdiocese during the past six weeks. Now those parishes move into the decision-making phase.

Phone calls have been coming into the archdiocese's Evangelization Commission office requesting one-page overviews to use in staff meetings or pastoral council gatherings. Other parishes have asked to borrow the video to show at council meetings or to use with pertinent committees or commissions. A number of different clarification questions have been raised.

On March 2, the weekly parish mailing will send commitment forms to all pastors and parish life coordinators. As the decision-making processes reach a conclusion, parish representatives are asked to indicate whether or not their parish intends to participate in Disciples in Mission. If they do, they are also asked to indicate the person or persons who will serve as parish coordinator(s). This information is supposed to be returned to the Evangelization Com-

mission no later than April 23.

The Archdiocesan Leadership Team for Disciples in Mission will then begin finalizing the schedule for the orientation training sessions for parish coordinators and parish teams.

The parish coordinator sessions will run from 9:30 a.m. to 12:30 p.m. on Saturdays. One of these sessions will be on June 30, and the repeat session will take place on July 7. Locations in the northern and southern sections of the archdiocese will be selected.

In the fall, there will be orientation training days for the entire parish Disciples in Mission team to prepare them for guiding the Lenten formation events and the steps leading up to them. These sessions will run from 9:30 a.m. to 3 p.m. on a Saturday. This training will be offered in several locations around the archdiocese from Sept. 22 through Nov. 17.

In the winter, there will be a similar one-day training session to help the teams get ready for the parish reflection/planning day and the follow-up that flows from it. The results of this day guide the parish evangelizing efforts for the next



Nearly 90 people attended the Disciples in Mission information session in the Batesville Deanery.

year. These trainings will also be on Saturdays from 9:30 a.m. to 3 p.m. in various places throughout the archdiocese. The first will be on Jan. 26, 2002, and the final one will be on March 16, 2002.

Once enough parishes have returned their commitment forms, the Evangelization Commission will be able to arrange

the sites where the orientation training sessions will be available. For further questions, call 317-236-1489 or 800-382-9836, ext. 1489, or e-mail evangelize@archindy.org.

(Jesuit Father Joe Folzenlogen is evangelization coordinator for the archdiocese.) †

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Editorial

Opposing Anti-Catholicism in the arts

New York Mayor Rudolph Giuliani has committed a sin that many of his constituents consider unpardonable. He has dared to suggest that public funding for works of art should be withheld from projects that fail to meet minimum standards of "decency." Many in New York, "the culture capital of the world," consider this to be an unthinkable violation of the principle of artistic freedom.

In 1999, and again in February 2001, Mayor Giuliani called attention to exhibits at the Brooklyn Museum of Art he considers offensive to public decency. Two years ago, the mayor objected to the "Sensation" exhibit, which depicted the Virgin Mary with elephant dung on one breast. The current exhibit, "Yo Mama's Last Supper," features a color photograph of a nude black woman as Christ at the Last Supper. It has provoked the mayor to explore the possibility of appointing a commission to set "decency standards" and, ultimately, to bring the question of public funding for objectionable works of art to the Supreme Court of the United States.

The fact that both exhibits use images that are sacred to Catholics is not incidental. Our secular American culture manages to tolerate expressions of artistic "anti-Catholicism" (from risqué comedies about nuns to provocative works of art that are clearly sacrilegious) that would never be permitted if focused on other religious groups or minorities. Imagine what the reaction would be if a publicly funded work of art depicted in a derogatory way a woman revered by Native Americans or Fatima, the daughter of Muhammad who is considered by Muslims to be one of the Four Perfect Women.

However, when Mayor Giuliani

objected to the "Sensations" exhibit two years ago, the result was not a public outcry against religious insensitivity but a dramatic increase in the number of people, including Catholics, who visited the Brooklyn Museum of Art!

Why do we Catholics regularly allow images of Catholicism to be abused—without holding people in the arts or in the entertainment media accountable? Have we so lost our sense of the sacred that we no longer have any feel for sacrilege? Have we become so accustomed to the negative portrayals of Catholicism in our culture that we no longer notice—or care—when our religious beliefs are being mocked or abused?

The Criterion does not advocate government censorship. We stand with the Church, and the U.S. Constitution, in support of the universal human right to freedom—whether it is exercised in politics, religion, literature or the arts. Thus, we believe that artists who choose to abuse sacred symbols in their work should be free to do so without interference from Church or state.

However, we do object to government support for works of art that ridicule or denigrate the sacred symbols of religious faith. In fact, because we oppose all forms of state-sponsored bigotry, we think that taxpayer support should be withheld from any projects that are recognized as anti-religious. From this perspective, we hope that Mayor Giuliani succeeds in finding appropriate legal and constitutional means to safeguard both religious and artistic freedom.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

Seeking the Face of the Lord

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



Lent calls us to humble truthfulness— on our knees

The Sanctuary of Our Lady of Zabopan is the third most-visited shrine in Mexico. (Zabopan is a suburb of Guadalajara.) The statue there, which is no more than 2 or 3 feet tall, dates to the original evangelization of the native people of what is now the state of Jalisco. That image of Our Lady was used as a means of catechesis by a Franciscan friar and is the patroness of the Archdiocese of Guadalajara.

When I visited the shrine in January, crowds of pilgrims were approaching the sanctuary on their knees: elderly people, young adults, children were approaching on their knees, and some from a great distance. I have witnessed the same at the Sanctuary of Our Lady of Guadalupe.

Some might look askance on this custom of approaching the sacred on one's knees partly because "it is not the way we do things" or partly because it seems demeaning to human dignity.

Clearly the pilgrims I observed were humble people of deep faith and hope. They were approaching the holy Mother of Jesus Christ whose own humility went as far as the cross. I seriously doubt that "demeaning to human dignity" would enter their vocabulary. A sense of what is true would be more like it.

My intention here is not to discuss the custom of kneeling, rather I want to refer to the attitude of humility that I witnessed in Zabopan. As I was thinking and praying about the meaning of Ash Wednesday and the season of Lent 2001, the deep sense of humility I witnessed in the piety and devotion of Mexican people came to mind. While it may be a changing scene, there is still a wonderful sense of the sacred in the Catholic culture of the people in Guadalajara. But I want to make the point that we would be mistaken to dismiss this sense of humility before the sacred as something that should be unique to the Mexican culture. A humble attitude and a deep reverence for sacred mystery is not a matter of national inculturation.

On Ash Wednesday, in the ritual of the Church Universal, we are reminded that we are dust and unto dust we shall return. We miss the point if we take the stark symbolism of ashes as a superficial sign or mere poetry. We do well to recall that the ashes are the remains of last year's

palm branches that were used to hail the victorious entry of Jesus into Jerusalem. Palms truly turn to ashes as we recall how the cries of "Hosanna!" become "Crucify him!" by week's end. The signing with ashes not only reminds us of death but the ritual also connotes our weakened human nature.

The humility of Jesus in the face of his impending passion is instructive. During this Lenten season it might be helpful to reflect on the prayer by which Jesus enters into his passion on the night before he went to the cross for us. Bearing the burden of our sin, fully experiencing our fallen plight with us, Jesus humbly prays to the Father in deep anguish—and on his knees, St. Luke tells us.

Praying out of his human passion, Jesus asks that the cup of suffering might pass; he also prayed that not his, but the Father's will be done.

This humble submission of Jesus' human will to the divine will made all the difference: it is the turning point of our redemption. History comes full circle. The contest between human will and divine will in the garden of paradise caused our demise. In the Garden of Gethsemane, on his knees, Jesus wins the struggle of truth, God's will over human rebellion. Obedience to the Divine Will turns free choice into true freedom.

Signaled by the signing of ashes, the liturgical season of Lent is a call to conversion, a call to turn away from sin and return to the Gospel. Without an attitude of humble truthfulness, conversion is not possible. For this reason, the Church gives special emphasis to the sacrament of penance and reconciliation during this time. (Incidentally, one cannot visit Mexico without noticing how important sacramental confession is for these people. In every church I visited, including the seminary chapels, confessing penitents were visible. A healthy sense of sin is a companion to a humble attitude and a free spirit. Since I spent so much of my time in the seminary community, I couldn't help but notice the light-hearted, joyful spirit of the confessing seminarians.)

As we enter a season of new grace, I encourage us to seek the truth of our humanity on our knees before Christ and his holy mother. Let's open our hearts to the liberating grace of the sacrament of penance and reconciliation. †

Archbishop Buechlein's intention for vocations for March

Youth: that they may be open to the promptings of the Holy Spirit so that they can truly discern their role in the Church, especially God's call to priesthood and religious life.



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Buscando la Cara del Señor

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



La Cuaresma nos llama a la verdad humilde—de rodillas

El Santuario de Nuestra Señora de Zabopan es el tercer lugar sagrado más visitado en México. (Zabopan es un suburbio de Guadalajara.) Allí hay una estatua de no más de 2 ó 3 pies de altura que se remonta a la evangelización original de los nativos del actual estado de Jalisco. Aquella imagen de Nuestra Señora se usaba como un medio de catequesis por un fraile franciscano y es la patrona de la Archidiócesis de Guadalajara.

Cuando visité el santuario en enero, una multitud de peregrinos se acercaba al santuario de rodillas: peregrinos de la tercera edad, adultos jóvenes, niños se acercaban de rodillas, y algunos de ellos de una gran distancia. He visto lo mismo en el Santuario de Nuestra Señora de Guadalupe.

Puede ser que algunos miran de soslayo a esta costumbre de acercarse al sagrado a rodillas, parcialmente porque “no es cómo hacemos las cosas” o porque parece degradar la dignidad humana.

Claramente los peregrinos que observé eran personas humildes, de fe y esperanza profunda. Estaban acercándose a la Santísima Madre de Jesucristo cuya propia humildad se extendió hasta la cruz. Dudo que consideren una “degradación de la dignidad humana” como parte de su vocabulario. Un sentido a lo que es la verdad, sería lo más parecido.

No pienso hablar de la costumbre de arrodillarse, más bien quiero referirme a la actitud de humildad que observé en Zabopan. Al pensar y orar sobre el significado del Miércoles de Ceniza y la temporada de Cuaresma 2001, se me ocurrió el sentido profundo de la humildad que observé en la piedad y la devoción de los mexicanos. Aunque puede ser una escena que esté cambiando, aún existe el maravilloso sentido de lo sagrado en la cultura católica de las personas en Guadalajara. Pero quiero establecer el punto que nos equivocáramos al rechazar este sentido de humildad antes de lo sagrado como si fuera algo que debe ser único a la cultura mexicana. Una actitud humilde y una reverencia profunda para el sagrado misterio no es una cuestión de cultura nacional.

El Miércoles de Ceniza, en el ritual de la Iglesia Universal, nos recuerdan que somos polvo y volveremos a polvo. No tiene el mismo sentido si tomamos el simbolismo puro de las cenizas como una señal superficial o meramente poesía. Es importante recordar que las cenizas son los restos de las ramas de palma del año anterior que se usaron para granizar la entrada victoriosa de Jesús en Jerusalén. Las

palmas se vuelven realmente a las cenizas al recordar cómo los gritos de “¡Hosanna!” se convirtieron en “¡Crucifíquelo!” al final de la semana. La señal con cenizas no sólo nos recuerda de la muerte, sino también el ritual significa nuestra naturaleza humana debilitada.

La humildad de Jesús ante su pasión inminente nos enseña mucho. Durante esta temporada Cuaresmal podría ser útil reflejar en la oración por la que Jesús entra en su pasión la noche antes de que fuera a la cruz por nosotros. Con el cargo de nuestro pecado y experimentando la caída de nuestra promesa, Según San Lucas, Jesús ora humildemente al Padre en profunda agonía, y de rodillas.

Al orar desde su pasión humana, Jesús pide que la copa de sufrimiento pase, y también ora por que se haga la Voluntad de su Padre y no la suya.

Esta sumisión humilde de la voluntad humana de Jesús al divino hizo toda la diferencia: es el punto decisivo de nuestra redención. La historia ha dado una vuelta completa. El concurso entre la voluntad humana y la voluntad divina en el huerto de paraíso causó nuestro fallecimiento. En el Jardín de Getsemaní, de rodillas, Jesús gana la lucha de la verdad, la voluntad de Dios sobre la rebelión humana. La obediencia a la Voluntad Divina convierte la opción libre en la verdadera libertad.

Con la señal de las cenizas, la temporada litúrgica de Cuaresma es una llamada a la conversión, una llamada para rechazar el pecado y devolver al Evangelio. Sin una actitud de veracidad humilde, la conversión no es posible. Por esta razón, la Iglesia hace énfasis especial en el sacramento de la penitencia y de la conciliación durante este tiempo. (A propósito, no se puede visitar México sin notar la importancia de la confesión sacramental para ellos. En cada Iglesia que visité, incluso las capillas del seminario, se podían ver penitentes confesar. Un sentido saludable de pecado es un compañero a una actitud humilde y un espíritu libre. Puesto que pasé tanto tiempo en la comunidad del seminario, no pude evitar de notar el espíritu alegre y jubiloso de los seminaristas que se confiesan.)

A medida que entramos en una nueva temporada de gracia, los animo a que busquemos la verdad de nuestra humanidad de rodillas ante Cristo y su Santísima Madre. Abramos nuestros corazones a la gracia librante del sacramento de penitencia y reconciliación. †

Traducido por: Language Training Center, Indianapolis

Las intenciones vocacionales del Arzobispo Buechlein para marzo

Los jóvenes: que ellos acepten el ánimo del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida religiosa.

Research for the Church/James D. Davidson

Catholics increasingly marrying outside Church

My latest national survey of American Catholics shows that in 1999, 70 percent of married Catholics were married in the Church; 29 percent were not.



Which Catholics are most likely to marry with the Church's blessing? Which are most likely to marry outside the Church?

To answer these questions, I distinguished between four types of Catholics. One group consists of Catholics who were born and raised in the Church and married a person who also was born and raised Catholic. Fifty-six percent of married Catholics are involved in these “purely intrafaith” marriages.

Another group consists of cradle Catholics who married a person who was not Catholic at the time of the wedding but has converted to Catholicism. Fifteen percent of Catholics are involved in these “currently intrafaith” marriages.

A third category consists of cradle Catholics who married a person who was not Catholic at the time of the wedding and still is not Catholic. Twenty-seven percent of married Catholics are in these “purely interfaith” marriages. The final group consists of people who were raised in another faith but converted to Catholicism and are married to a non-Catholic. Only two percent of Catholics are involved in these “currently interfaith” marriages.

Catholics in intrafaith marriages tend to marry in the Church, while those in interfaith marriages are more likely to marry outside the Church. Eighty-four percent of Catholics involved in purely intrafaith marriages and 78 percent of people in currently intrafaith marriages were married in the Church. Forty-three percent of Catholics in purely interfaith marriages and only 25 percent of those who are in currently interfaith marriages

were married in the Church.

Are Catholics marrying in the Church at the same rate that they used to, or is there a trend toward marrying outside the Church?

To address these questions, I distinguished between three generations of American Catholics: pre-Vatican II Catholics (who were born in 1940 or before), Vatican II Catholics (born between 1941 and 1960), and post-Vatican II Catholics (born since 1961).

The marriage patterns of the three generations indicate a trend toward marrying outside the Church (see box). Only five percent of pre-Vatican II Catholics in purely intrafaith marriages were married outside the Church, compared to 15 percent of Vatican II Catholics, and 27 percent of post-Vatican II Catholics. The percentage of Catholics in currently intrafaith marriages who married outside the Church rises from 11 percent among pre-Vatican II Catholics to 21 percent among Vatican II Catholics, and 40 percent among post-Vatican II Catholics. Forty-seven percent of pre-Vatican II Catholics in purely interfaith marriages were married outside the Church, compared to 57 percent of Vatican II Catholics, and 59 percent of post-Vatican II Catholics. The number of Catholics in currently interfaith marriages is too small to calculate generational differences.

These results pose some serious challenges. We should be concerned that Catholics involved in both intrafaith and interfaith marriages increasingly are marrying outside the Church. If Church leaders have not done so already, they might look to see if this trend is occurring in their parishes and dioceses; investigate the reasons behind it; and consider ways to respond to it.

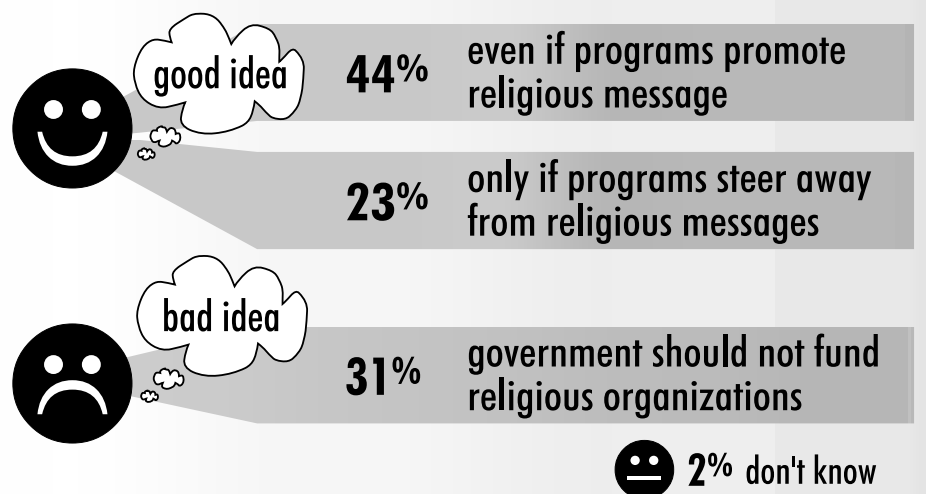
(James D. Davidson is distinguished visiting professor of religious studies at the University of Dayton from January to May 2001.) †

Percent Married Outside the Church

Generation	Pre-Vatican II	Vatican II	Post-Vatican II
In purely intrafaith marriages	5	15	27
In currently intrafaith marriages	11	21	40
In purely interfaith marriages	47	57	59

Faith-based Funding

President Bush wants to increase government funding for faith-based social service programs. Percent of the general public that thinks this is a...



Source: Pew Charitable Trusts; “For Goodness’ Sake”

© 2001 CNS Graphics

President Bush wants to increase government funding for faith-based social service programs. Overall the general public feels that this is a good idea.

Check It Out . . .

A special information session, **"Disciples in Mission: An African American Perspective,"** will be held from 7 p.m. to 9 p.m. March 15 in the Assembly Hall at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Participants will look at evangelization in the light of the National Black Catholic Pastoral Plan, engage in reflection and sharing on local black Catholic issues, and learn about Disciples in Mission as a potential resource. There will be music and prayer throughout the session. For information and registration, call Jesuit Father Joe Folzenlogen at 317-236-1489 or 800-382-9836, ext. 1489.

A concert performance by the

Indianapolis Symphonic Choir of the **Mass in B Minor** by composer J.S. Bach will be held at 7:30 p.m. March 31 at the Second Presbyterian Church, 7700 N. Meridian St., in Indianapolis. There also will be a symposium titled "Music and Worship in the 21st Century" from 9 a.m. to 4:30 p.m. on the same date at the Christian Theological Seminary in Indianapolis. For more information, call 317-940-6461.

Single Catholic women, ages 20-40, who want to learn about religious life are invited to attend a **Benedictine Life Weekend** from 7 p.m. March 23 to 1 p.m. March 25 at the Monastery Immaculate Conception in Ferdinand. The weekend will focus on "*Lectio Divina*: Prayer of a

Monastic Heart." Participants will have an opportunity to share in the prayer and community life of the Benedictine sisters. They also will meet other women who are considering religious life. The weekend is free. For more information, call 800-738-9999 or visit the order's Web page at www.thedome.org.

The Conventual Franciscans are offering a **vocation retreat** from March 23-24 at Mount St. Francis Retreat Center in Mount St. Francis. The retreat is for single men, ages 17-40, who are interested in finding out more about the priesthood and brotherhood in the Catholic Church. This weekend is an opportunity to experience the friars' prayer life, fraternity and mission as they live the Gospel in today's world. For more information, call 800-424-9955.

A dramatic presentation of the **"Gospel of John"** will be held at 2:30 p.m. March 4 at Saint Meinrad Archabbey in St. Meinrad. The three-act performance by George A. Blair recreates an experience similar to what was heard when the Gospels were first preached. The performance is free and open to the public. For more information, call 812-357-6501.

St. Mary-of-the-Knobs School in Floys Knobs is beginning **kindergarten enrollment**. The school is new and will open this fall. Kindergarten enrollment is scheduled from noon to 2 p.m. March 4 in Room 10 of the school. For more information, call 812-923-3011.

A retreat for men and women, **"Sacred Landscapes,"** will be held March 16-18 at Fatima Retreat House in Indianapolis. The retreat led by Father Jeff Godecker will explore the concept of landscapes, both inner and outer. There will be presentations as well as time for personal prayer and walking the paths of the retreat center's wooded acreage. The cost is \$125 per person or \$225 for married couples. For more information, call 317-545-7681.

On the Sunday evenings of Lent, beginning at 5 p.m. March 11, **Vespers**—or Evening Prayer—will be celebrated at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Vespers also will be prayed on Passion/Palm Sunday, April 8. On Easter Sunday, April 15, Vespers will be celebrated at 5 p.m. to close the great Triduum Liturgy that extends from Holy Thursday evening through Easter Sunday evening. For more information, call 317-634-4519.

A charismatic retreat, **"Jesus the Son of Man,"** will be held March 9-11 at the

Mount Saint Francis Retreat Center in Mount St. Francis. The retreat by Franciscan Father Leo Kennedy will focus on what Jesus meant when he used the term "Son of Man." The retreat begins with check-in at 6 p.m. March 9 and ends at 1:30 p.m. March 11. For more information, call 812-923-8817.

The St. Francis Hospital Medical Staff will face off against the principals, teachers and coaches of the Mooresville Consolidated School System for the annual **"Docs v. Jocks v. Drugs"** basketball game at 7 p.m. March 23 in the high school gymnasium. The benefit builds awareness and raises money to support the drug, alcohol and tobacco prevention and education programs at Mooresville High School. For more information, call 317-782-7998.

Local members of the Association of Contemplative Sisters will sponsor **"A Day in the Chapel"** in an effort to heal broken relationships in individuals, the Church, society and the world. The day will be spent in quiet prayer and vocal prayer, and there may be readings. It begins at 11 a.m. March 2 in the chapel of Marian College, 3200 Cold Spring Road, in Indianapolis. All are invited. For more information, call 317-786-5286 or 317-475-9491.

Kordes Retreat Center in Ferdinand will offer **retreat and prayer days** during March and April. "A Lenten Retreat: As the Master Goes, so Goes the Disciple" will be offered March 2-4. "Praying Without Words: An Introduction to Centering Prayer" will be held March 3. A "Triduum Retreat" from April 10-15 with the Sisters of St. Benedict will include Holy Week liturgies commemorating the Triduum of Jesus' death, burial and resurrection. For more information, call 800-880-2777.

A Day of prayer with the theme **"How Will Spring Come into Your Garden?"** will be held from 9:15 a.m. to 2:15 p.m. March 14 at the John XXIII Center in Hartford City. The event focuses on Lent and how spring is fast approaching by looking at what is "sprouting" in your life. For more information, call 765-348-5819.

Roncalli High School's Office for Institutional Advancement will host a **fashion show** from 2 p.m. to 4 p.m. March 11 in The Atrium, 2143 E. Thompson Road, in Indianapolis. Admission is \$5 plus one new donated item that will be sold in the Roncalli High School Rebellion 2001 Auction. Donated gifts such as home décor, crystal, jewelry, kitchenware or toiletries are suggested. For more information, call 317-787-8277, ext. 238. †

Event to celebrate alternatives to death penalty is March 6

The second annual Celebrate Life-Alternatives to the Death Penalty program will be held from 4:30 p.m. to 6 p.m. on March 6.

The event, held in the Capitol Rotunda, 200 W. Washington St., in Indianapolis, celebrates alternative sentences available for capital trials.

It will also honor the executive director of the Indiana Catholic Conference, M. Des Ryan, who has been named Abolitionist of the Year.

Ryan began his career with the Indiana Catholic Conference in 1975 as associate director. He was named executive director in 1980. He was a professor at St. Joseph College in Rensselaer. Prior to that, he was a member of the U.S. Army Documentation Corps from 1953 to 1955.

He has been involved in numerous task forces and has been the recipient of many community service awards.

Speakers for the event, Sarah Kramer, Adam Borland, Vernon Smith, Ann Laake, Kelley D'Amio and Sarah Reed,

will discuss alternatives to the death penalty already in use in Indiana and across the country. They also will discuss how rehabilitation works and the life respecting example set by the state when the death penalty is no longer used.

Information about ongoing legislative actions and upcoming abolitionist events also will be discussed.

Participants are asked to arrive early and take time to meet with state representatives and senators to let them know about support for life alternatives and an end to the death penalty. Participants are also asked to stop by Gov. Frank O'Bannon's office to ask that Indiana Death Row inmate Gerald Bivins not be executed on March 14.

The day also celebrates the anniversary of when the state of Michigan officially became the first English-speaking territory in the world to abolish capital punishment in 1847.

For more information, call 317-839-1618. †

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CARDINALS

continued from page 1

theologian.

The pope told the new cardinals that the Church was not based on "earthly power and calculation" but on Jesus' spirit of service. He said he was counting on the new cardinals to be trusted advisers who could help ease the burden of his own ministry and increase collegiality in the Church.

"Together with [the pope] you should be vigorous defenders of the truth and custodians of the patrimony of faith and customs that have their origin in the Gospel. In this way you will be sure guides for all," the pope said.

The ceremonies brought the total membership in the College of Cardinals briefly to 184, before the death late Feb. 21 of Venezuelan Cardinal Jose Ali Lebrun Moratinos. Of the current 183 cardinals, 135 are below age 80 and therefore eligible to vote in a papal conclave.

The pope said the international diversity of the new inductees was significant.

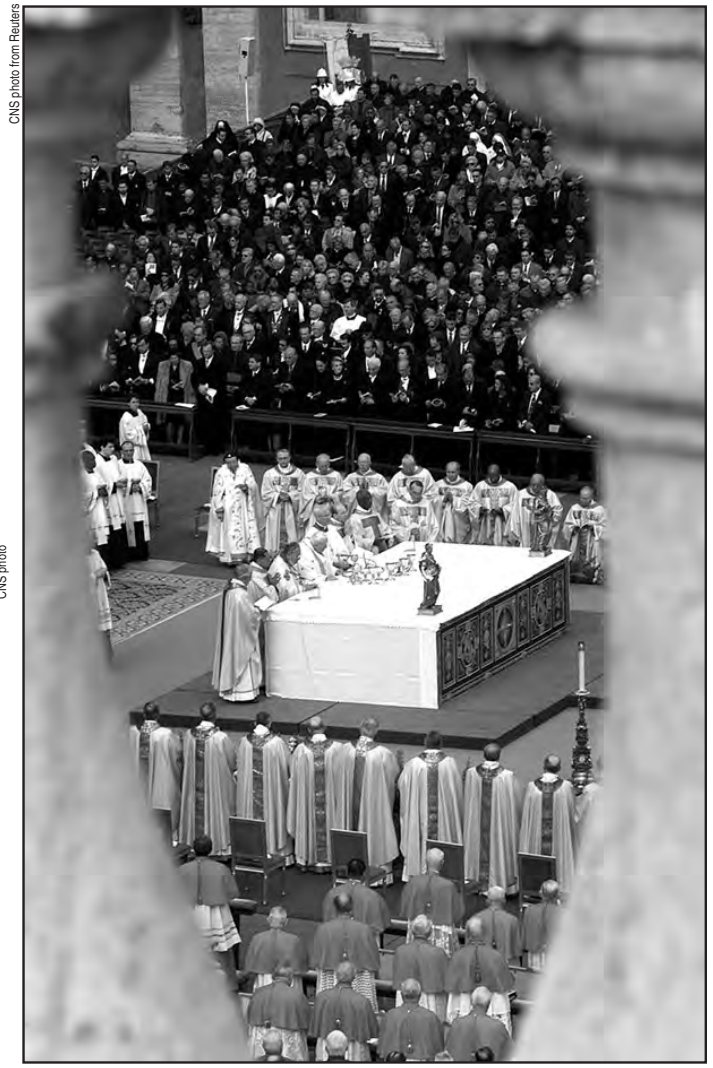
"Is this not a sign that the Church, which has reached every corner of the planet, is capable of understanding peoples of different traditions and languages, in order to bring Christ's message to everyone?" he said. †



Above, newly elevated cardinals embrace at the consistory ceremony in St. Peter's Square Feb. 21.

Right, a cardinal displays his pectoral cross and ring. In presenting the rings to 44 new cardinals Feb. 22, Pope John Paul II said it is a "sign of dignity, of pastoral concern and of an even greater communion with the See of Peter."

Far right, Pope John Paul II celebrates Mass with the 44 new cardinals he appointed a day earlier in St. Peter's Square. The ceremonies marked the induction of the largest group of cardinals ever named, bringing the total membership in the College of Cardinals to 183.



MEETING

continued from page 1

divorced and remarried Catholics.

In an interview with a small group of reporters Feb. 24, Cardinal Rodriguez said the May meeting of cardinals would address ecclesial problems, but would

also look at the Church's role in fighting poverty, social injustice and corruption—all of which pose major obstacles in Latin America.

"The Church has to think not only of the problems inside, but how to be what the pope is saying in 'Novo Millennio Ineunte,' how to sail to the deep sea and not only be in your port," Cardinal Rodriguez said.

Cardinal Rodriguez, the 58-year-old archbishop of Tegucigalpa and a member of the Salesian religious order, said he thought the pope was particularly interested in increasing collegiality in the Church and in widening forms of participation for all its members. This was a theme of the pope's sermon to the cardinals Feb. 22.

Cardinal Rodriguez said such matters

were important. But in Latin America, he said, many of the Church's biggest challenges are those created by social inequalities.

"It is quite clear that justice is the agenda for the 21st century in all our countries of Latin America. Many times justice comes only for people who are rich; the poor have no right to have justice," he said. †

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HISPANIC

continued from page 1

family life, education and faith formation, liturgy and worship, and youth and young adults.

Those discussions led the participants to focus on more specific issues. For example, the discussion on social issues identified other areas such as emergency assistance, immigration, health care and legal issues.

"All in all it was a good beginning as leadership in the Hispanic ministry came together and began to network with one another," said Father Jost. He said the goal is that archdiocesan-wide meetings of the Hispanic ministry leaders and parish representatives will be held at least twice each

year to identify and address the concerns of the Hispanic community.

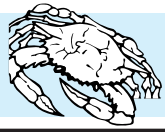
Father Jost said it will take the combined effort of the laity and religious and Hispanics and non-Hispanics to address the needs of the growing Hispanic population in the archdiocese.

The convocation was co-chaired by Olga Villa Parra of SS. Peter and Paul Cathedral Parish in Indianapolis. Other key organizers included Franciscan Sister Concetta Fabo; Father Larry Borders, associate pastor at St. Bartholomew Parish in Columbus; and Father Kenneth Taylor, director of the Office of Multicultural Ministry, which sponsored the event.

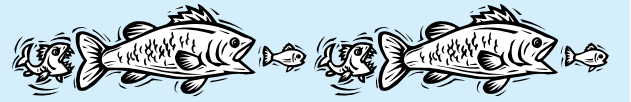
(Ricardo Parra is a member of SS. Peter and Paul Cathedral Parish in Indianapolis.) †



Hispanic ministry leaders from around the archdiocese met in Bloomington on Feb. 17 to discuss issues facing the archdiocese's growing Hispanic community. This small discussion group talked about liturgy and worship issues.



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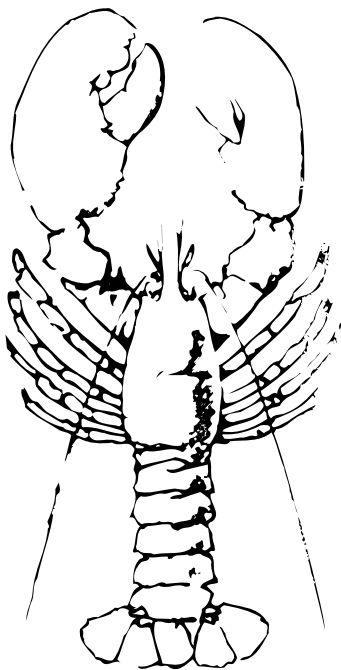
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PUNISHMENT

continued from page 1

mercy and forgiveness. In the homily that he preached at his brother's funeral, Archbishop Lyke emphasized that, "With St. Paul, we believe deeply that we shall overcome evil only with good."

All life must be regarded as inviolable, Cardinal George emphasized, quoting from a statement issued by the Indiana bishops and the Indiana Catholic Conference in 1972.

"This was the first anti-death penalty statement in the United States by a

Catholic Conference—here in Indiana," he said. "There are important statements in that 1972 document written in Indiana."

Statistics indicate that the death penalty does not deter crime, the cardinal said, and that it has been applied disproportionately to minorities and the indigent.

Currently, he said, there are more than 3,700 people on Death Rows in the United States.

Society needs to seriously re-examine the use of the death penalty as a way of protecting people, Cardinal George said. "The death penalty offers the tragic illusion that we can defend life by taking life.

"So long as humans are fallible, there is the possibility of errors in the finding of guilt," he said, "which might result in the execution of someone innocent of a crime. Capital punishment should be abolished because we can't be absolutely certain that an innocent man or woman will not be executed."

In a 1996 statement on capital punishment, he said, the Illinois bishops noted that vengeance is never a worthy human goal.

"The Catholic Church's objection to the death penalty is not based only on troubling systemic flaws," the cardinal said. "The system doesn't work, although that in itself is a moral consideration. The Church makes another principled moral

objection over concern for life and the transmission of life, and concern about death and the killing of others.

"Much of the Christian moral teaching about life and death is, in fact, identical to the teaching of the rabbis at the time of Jesus," he said. "The faith continues to proclaim that every human life has an inalienable relationship with God, for God is a God not of the dead but of the living. As it says in the Gospel according to St. Matthew, the Lord is a lover of life."

Historically, the Church has rejected the application of the death penalty, he said. "The Second Vatican Council acknowledged that the sanctity and the dignity of the human person has been impressing

Lenten Dining Guide

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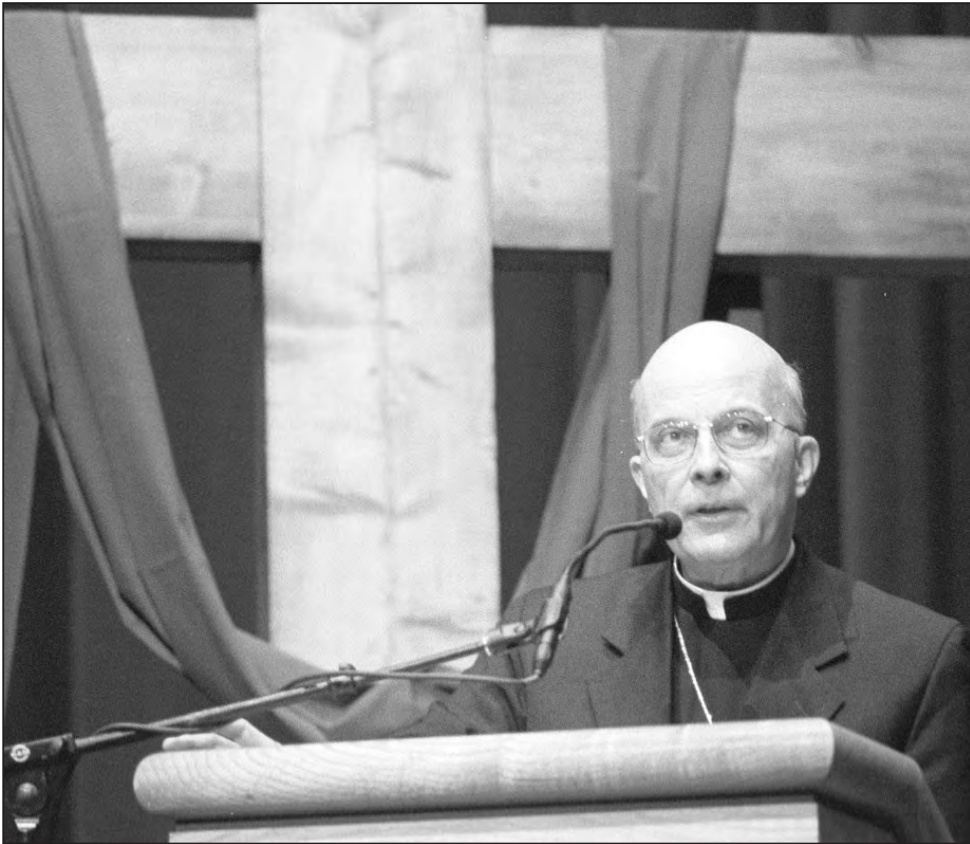


Photo by Mary Ann Wyzard

Cardinal Francis George of Chicago explains the Church's opposition to capital punishment during a Feb. 26 speech at The Centre in Evansville. The program was sponsored by the Catholic Diocese of Evansville. Cardinal George will present a Lenten retreat for Pope John Paul II and the Roman Curia.

itself more and more deeply on the consciousness of our contemporaries."

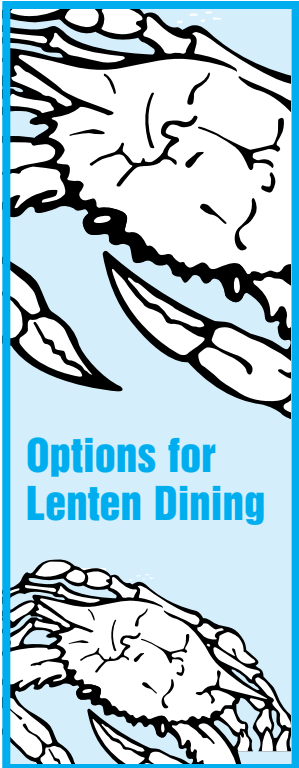
During his papacy, the cardinal said, Pope John Paul II has repeatedly emphasized the need to abolish capital punishment and the importance of breaking the cycle of violence that permeates society.

In a civilized society, the cardinal said, the state has the ability to defend itself and all of society without killing fellow citizens.

"Violence is not adequately done away with by recourse to more violence," Cardinal George said. "The [Timothy] McVeigh execution here in your state will

be very challenging. But we as a faith community hold up always the possibility of repentance, even for someone such as he.

"As death penalties continue to be imposed, as executions continue to occur, as all forms of violence in our society continue to ... kill life in all its stages of development, it is not just murderers who are on trial," he said. "As a society, each of us, and all of us together, are on trial. You and I have a great challenge to lead the people of Indiana and Illinois to seek reconciliation and forgiveness rather than the death penalty." †



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Daily prayer is a vital part of a fulfilling life

By Fr. Herb Weber

In her classic novel *Death Comes for the Archbishop*, Willa Cather depicts the young bishop as a missionary traveling with his longtime friend, Father Vaillant, throughout the region of 19th-century New Mexico.

Having slept the night on the ground, the bishop awakes one morning in the chilled air. Cather writes, "He said his prayers before he rolled out of his blankets, remembering Father Vaillant's maxim that if you said your prayers first, you would find plenty of time for other things afterward."

In my experience, the opposite is true as well. When you do other things first, there never seems to be enough time for prayer later on.

Finding time—making time—for prayer is one of the major steps toward a satisfactory prayer life.

During an "Introduction to Catholicism" course for adults that I taught recently, I conducted a nonscientific survey on prayer. Those present included men and women who attended church faithfully as well as those desiring to return to the Catholic faith or trying to understand better the faith they grew up with.

Out of a list of a dozen possible obstacles to prayer, three reasons surfaced as the overwhelming ones. They were:

- Lack of time.
- Not knowing how to pray.
- Too many distractions.

Some in the survey indicated that the

lack of time was of their own making by also checking "not a high priority."

What the 50 participants said is that prayer is hard and making room for it in a busy schedule is especially difficult.

Mike, a supervising manager at a local factory, told me that the only time he can find for prayer is early in the morning. He rises well before his school-age children get up. The house is quiet—the only time the house is quiet. He reads Scripture and does centering prayer before another busy day starts.

In some ways, the scene of Mike praying before the children get up is similar to Cather's bishop praying in the early hours of dawn. Having enough time for prayer is actually dependent on making enough time.

Those who admitted they had not made prayer a high priority knew also that the time would never be found unless they decided that prayer was vital to a fulfilled life.

Perhaps the more surprising obstacle to prayer listed on my survey was the lack of knowledge about how to pray.

Many good people were taught prayers when they were young. They know by memory at least several basic prayers. Others may quote psalms and verses of church songs. Saying prayers, however, is not always the same as actually praying.

If prayer means connecting with the heart and soul of God, then it is a very adult skill that has to be developed. Mentors are necessary. Even more important, practice is required.

Whenever I teach classes on prayer, I

Christian communities must become 'schools' of prayer

By David Gibson

"Prayer cannot be taken for granted. We have to learn to pray," Pope John Paul II said in a January 2001 apostolic letter closing the Jubilee Year.

"Our Christian communities must become genuine 'schools' of prayer," the pope noted. "It would be wrong to think that ordinary Christians can be content with a shallow prayer that is unable to fill their whole life. Especially in the face of the many trials to which today's world subjects faith, they would be not only mediocre Christians but 'Christians at risk.'"

Because baptism represents an entry

into God's holiness, "it would be a contradiction to settle for a life of mediocrity marked by a minimalist ethic and a shallow religiosity," the pope commented.

The ideal of perfection, he said, "must not be misunderstood as if it involved some kind of extraordinary existence possible only for a few."

Prayer doesn't close in upon itself, the pope said. It opens the heart to God's love and "also opens it to the love of our brothers and sisters," enabling people of prayer to shape the world "according to God's plan."

(David Gibson edits Faith Alive!) †



If prayer means connecting with the heart and soul of God, then it is a very adult skill that has to be developed. Mentors are necessary. Even more important, practice is required. People who value prayer as part of their lives must work to overcome obstacles.

give participants opportunities to try various praying techniques. Like a coach, however, I always suggest that they continue the practice at home.

That leads to the third major obstacle to prayer pointed out by my class. In fact, this was considered the most troublesome of all hindrances to prayer; namely, that there are too many distractions.

For some, having distractions during prayer means the mind is wandering while they are trying to focus on God. This can happen during Scripture reading, while saying the rosary or when participating in the Eucharist.

For many, it more than likely has a lot to do with the difficulty of slowing down after a busy day, being able to quiet the spirit within and to create a focus.

To help overcome those obstacles, it is necessary to spend time preparing for prayer. Although prayer can take place anywhere, having a particular prayer setting can serve well.

I try to reserve one particular chair for Scripture reading and meditative prayer. If I am going to read the newspaper or a novel, I always use a different chair.

Next to the prayer seat, I have positioned a small end table with a candle and a Bible. Each time I sit there, I am drawn much more quickly into the spirit of prayer. Using subdued lighting or a candle also helps create an atmosphere for quiet prayer.

In the same way, some people choose to pray in church. Even though our church is located in the central part of the city, we have managed to keep the doors unlocked all day each day. Many parishioners take advantage of that and stop by for quiet prayer.

One retired man told me that his noon-time visit is the highlight of his day. A woman, who stops by after dropping her child off at our school and before heading to work, told me with a smile that I had better not ever lock her out.

Obstacles to prayer will continue to present themselves. Those who value prayer as part of their lives will continue to contend with those obstacles, working hard to overcome them.

(Father Herb Weber is pastor of St. Peter Parish in Mansfield, Ohio.) †

Discussion Point

Quiet time aids prayer life

This Week's Question

What problem have you experienced with praying?

"I conduct a lot of retreats for people, and I think one of the challenges to prayer is the hectic [nature] of the world. People have a hard time finding quiet time to pray." (Chrissy Weston, Sublimity, Ore.)

"My problem is prioritizing. Sometimes when I'm in the middle of prayer, I think to myself, 'Wait a minute. I should be praying about something of greater importance.'" (Rosa Martin, Arabi, La.)

"For me personally it can become repetitive—almost nagging—and there can be a feeling of, 'Is anybody listening?' Also, I can get the feeling, 'Why don't I

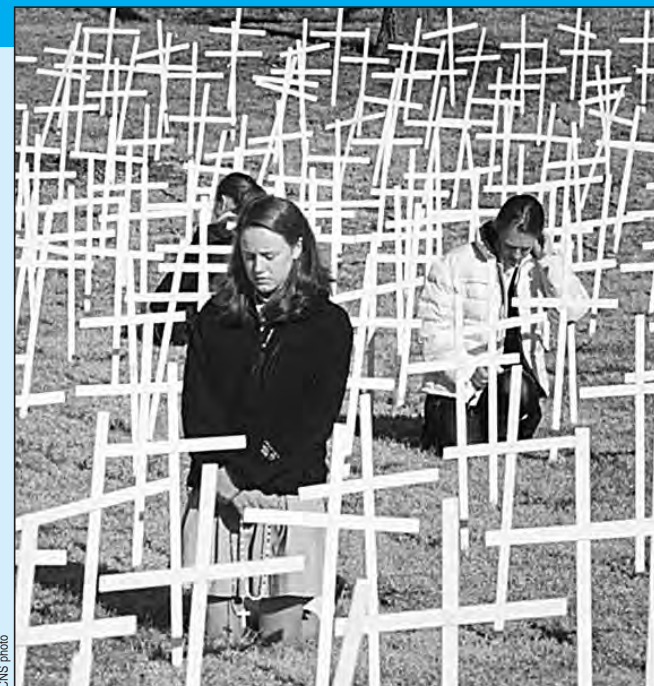
deserve to have my prayers answered?'" (Mary Ciofani, Amherst, N.Y.)

"The distractions around me: societal, family, job Praying early in the day is best for me, before these things crowd in on my thoughts." (Carolyn Ruggles, Yarmouth, Maine)

Lend Us Your Voice

An upcoming edition asks: Share an insight—found in a book, heard during a seminar, told in a homily—that helped make prayer more meaningful for you.

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



From the Editor Emeritus/John F. Fink

Doctors of the Church: John Chrysostom

(Seventh in a series)

St. John Chrysostom was not known as that during his lifetime. "Chrysostom" is a title, Greek for "golden-mouth," given to John after his death because of his eloquence.



John was born about the year 347 in Antioch, Syria. He studied law and rhetoric in Antioch and he took special studies in Scripture. He was a monk and a hermit for six years until he overdid his austerity and his health broke down.

He was ordained a priest when he was about 40. For the next 12 years, preaching was John's principal occupation and his fame as a preacher spread throughout the Roman Empire. More than 700 of these sermons have come down to us, and it was mainly because of them that he was declared a doctor of the Church. He is called "doctor of the Eucharist" for his beautiful witness to the Real Presence in the Eucharist.

In 397, he was kidnapped and taken to Constantinople to be Archbishop of Constantinople. He found the Church there badly in need of reform. He began at the top, cutting down the expenses for the archbishop's office and living as simply as he did when he was a monk or a priest.

He got in trouble, though, when he began to preach against the extravagances and immodesty of the wealthy women he saw in Constantinople. This got back to the Empress Eudoxia, who felt personally insulted when John interceded on behalf of a certain widow whose country estate was taken by Eudoxia by dishonest means. Eudoxia began to look for a way to get rid of this troublemaker.

In this she had a willing ally in Archbishop Theophilus of Alexandria. Theophilus landed at Constantinople in June of 403 with several of his suffragan bishops from Egypt. He got together 36 bishops in a house in Chalcedon, across the Bosphorus from Constantinople, and they issued a sentence of deposition against John and sent it to Emperor Arcadius. Upon receiving it, Arcadius issued an order for John's banishment.

John was sent to Bithynia, but he wasn't there long. An earthquake shook Constantinople and this terrified the superstitious Eudoxia so much that she asked Arcadius to recall John, sending John a letter in which she implored him to return.

But John wasn't back in his cathedral for long. Two months later, Eudoxia resolved once again to get rid of John. On Holy Saturday of 404, imperial soldiers broke into the cathedral. John was taken to Cucusus in the Taurus Mountains of Armenia. He remained there for three years, during which he carried on a large correspondence, comforting and guiding his flock. He also wrote a long letter to Pope Innocent I, telling him the full story of his persecution.

Arcadius then ordered that John be moved still farther away, to Pityus at the eastern end of the Black Sea. He died on the way, in Comana, Cappadocia, on Sept. 14, 407.

His feast day is celebrated on Sept. 13.

(John F. Fink's new two-volume book, *The Doctors of the Church*, is available

Cornucopia/Cynthia Dewes

Sometimes we should go home again

Maybe Thomas Wolfe (the first one) was right. Maybe you can't go home again. But, once in a while it's a good thing to drive by it. It keeps you on track.



Recently, we had an occasion to be in the neighborhood of the first house we bought after we were married and ready to settle in a new place.

It's small, a "starter" house as they say, and in a neighborhood we learned later was not exactly the best address in the city.

We were thrilled to be homeowners, full of nesting energy with two babies and a GI mortgage as incentives. When my husband told his colleagues at work that we'd bought a home, they all smiled and congratulated him. But, when he told them where it was located, they suddenly had to get back to work.

It seems we'd bought a National Home nestled in a flood plain of the White River near Ravenswood, a hotbed of individualism and disdain for the whims of nature. Some of the people around there loved to party through the frequent floods, tossing beer cans into

the drink and rowing boats back and forth between their houses, which are all built on stilts. Ours wasn't.

The biggest irony was not that we were gullible kids who bought a lemon, but that our subdivision was called "Ralston Heights." We mulled that over with the neighbors through many a cleanup session. But, despite the floods, that house was a home, and it continues to carry the sweet memory of being our family's first.

The house had three bedrooms with closets, one bathroom, a kitchen, a living room and a utility closet for the furnace, all crammed within 900 square feet of living space. There was a one-car garage with an attached room, which became the setting for my husband's model railroad, and a good-sized, fenced back yard where the kids could play.

In the three years we lived in that house, we managed to pack in two more babies, and bought a "new" used car in which I finally learned to drive. We also had two major floods, which permanently damaged some of our early attic furniture and kept the children playing indoors for a few weeks while the smelly water receded.

During those years, all the kids had measles, Jimmy fell out of his stroller

and knocked out a front tooth, and Kate had some fever seizures, which scared the living daylights out of us. We also met and became lifelong friends with the families on both sides of us.

One was a young Catholic family very similar to ours, and the other was an older German DP (displaced persons) couple and their two little boys. We helped each other with driving and babysitting and shopping, and shared our experiences of different childhoods, backgrounds and work. But we all believed in, and hoped to attain, the American Dream.

Now, when we drive slowly past, that humble little house represents to us the flush of young married love, the promise and responsibility of children and the comfort of friends. It reminds us of where we were then, and where we wanted to go.

Most of all, it represents a time when we had more future than we had past, and the future was always bright. It's something to reflect upon during Lent, when we review the past and hope for the brightest future possible.

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

Faithful Lines/Shirley Vogler Meister

A cautionary, peaceful (?) tale between two kitties

He peered through the lower glass of our kitchen storm door. Blood from a gaping hole covered the long white hair at the left side of his neck. I was on my way to church that Sunday before Thanksgiving, but felt compelled instead to place hot compresses on his neck. His cooperation was remarkable.



Since the end of summer when I realized this stray cat was starving, he'd come to our door daily for food. He was so wild and frightened that it took two months before he allowed me to pet him, despite gentle coaxing. The cat even needed a tranquilizer before I could get him into a carrier to go to the veterinarian for treatment of the neck wound.

Dr. Morey Doyle recommended antibiotics for the abscess, shots, neutering, and other procedures that meet cat health stan-

dards. While the cat was anesthetized, Doc did a more thorough exam, revealing the cat had also been shot. I saved the pellet taken from his right flank.

This caused additional concern. I was upset initially because someone had abandoned this animal. (An intensive search for his previous home was not productive.) However, the pellet injury made me realize if someone in our area is shooting animals, there is also danger to children.

Studies show that a person capable of animal abuse is usually capable of family abuse or worse, but intelligent and conscientious readers already know that. So, I won't concentrate here on the horrible prevalence of neglect and abuse in human and animal lives.

Instead, back to the cat: When we brought him home from the animal hospital, we waited a while before introducing him indoors to our older Ziggy-cat, who did not welcome the newbie with open paws. Yet, the younger cat is now so well domesticated that even my husband's spo-

radic comment—"This just isn't going to work"—lacks emphasis.

When I first began feeding the new cat, I called him Domino because he reminded me of a white domino—more white fur than black spots. Long before that fur began flying in December, Domino's name also reminded me of the Latin *Dominus vobiscum*, meaning "The Lord be with you." So whenever I notice spats brewing between the two cats, I chant that, hoping my mellow tone might mellow them.

Even so, I know I'll never hear either cat respond to my *Dominus vobiscum* with the traditional *Et cum spiritu tuo*, which means, "And also with you." Rather, they might be thinking something much less respectful, especially toward the humans who abandoned them. Yes, Ziggy once was a rescued animal, too.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Catholic Social Thought/

Fr. William J. Byron, S.J.

The Common Good

(Part IX)

Contemporary Catholic social thought, building on Aristotle and Aquinas, understands and applies the notion of the "common good" in a common-sense way.



In its Pastoral Constitution on the Church in the Modern World, The Second Vatican Council explained the common good as "the sum

of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfillment" (#26). The council immediately added that this principle relates to "the general welfare of the whole human family."

Sally Spalatin-Moore, of Malibu, Calif., has 10 "Credenda/Agenda" ("Things to Believe/Things to Do") principles posted on her family's refrigerator door. One says, "Your choices must foster the universality of the common good." Another says, "The common good insists upon a global family."

It is quite natural for families (and voters) to see the world through their respective kitchen windows. It is unusual, however, for the ordinary citizen's worldview to be truly global.

Respect for the person is one piece of the common good. Also included is the promotion of conditions that encourage development of the full human potential of all persons in all circumstances.

Another important part of the common good is the maintenance, by public authority, of peace and security.

In our day, however, the principle of the common good has taken on global proportions by reaching beyond family and neighborhood to cross regional and national boundaries.

What constitutes the common good in a particular set of circumstances and a given historical context always will be debatable. But if there is no debate—if there is an absence of concern for or sensitivity to the common good in public discourse—then you have a clear indication that society stands in need of help.

As a sense of community erodes, concern for the common good declines. This is an obvious danger in an age of individualism.

The *New Dictionary of Catholic Social Thought*, edited by Judith A. Dryer (Michael Glazier Books, 1994) contains an interesting article on the common good. It makes the point that recent teaching presents two complementary themes relative to this concept, namely, the individual's obligation to contribute to the common good and the right of the individual to participate in society's benefits.

For better or worse, all of us in the human community are in the same boat. All of us have to work to keep it afloat and pull our respective oars if progress is to be achieved. Turn again to the Constitution on the Church in the Modern World (#25, 30) for further instruction on this point:

The good of each person is bound up with the good of the community, and the obligations of justice and love are fulfilled when each person contributes to the common good in accord with his or her abilities and in light of the needs of others.

Commitment to the common good is the ultimate self-improvement program!

(Jesuit Father William J. Byron is a pastor and a noted economist, former distinguished professor of the practice of ethics at Georgetown University and former president of The Catholic University of America and the University of Scranton. This 10-part series appears biweekly.) †

First Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 4, 2001

- Deuteronomy 26:4-10
- Romans 10:8-13
- Luke 4:1-13

The Book of Deuteronomy is the source of this weekend's first reading.



Central to the collective religious and indeed ethnic experience of the Hebrew people was the Exodus, the flight of the Hebrew slaves from Egypt and their eventual arrival in the land God promised them.

Deuteronomy is one of the first five books of the Bible. Jews call these five books the Torah. They chronicle the Exodus and also give the requirements imposed by God for those who are faithful.

In this weekend's reading, the Exodus is underway. Moses is teaching the people. By the power of God, they were rescued from Egypt and all its misery. God guided them across the sea and the desert.

Finally, God led them to a land flowing with milk and honey. It would be their land, their home and their security.

In return, they were to worship God. This was the chief national vocation, to honor God and to give God all homage.

St. Paul's Epistle to the Romans supplies the second reading.

When Paul was alive, Rome was not only the political and cultural center of the Western World, it also was the largest city in the Roman Empire. It attracted people from all parts of the great Roman realm. Some came to Rome in search of economic success. Others were in the military. Other people were involved in the considerable governmental apparatus needed to maintain order in the empire.

Among these people were many Jews. Even today, the Jewish community in Rome is large, and it regards itself to be the longest surviving and therefore oldest Jewish congregation in the world.

(It should be remembered that after the Jewish revolt against Rome in 70 A.D., the Roman army slaughtered or scattered most Jewish communities in what had become Palestine.)

Usually Jews were in the early Christian congregations. Indeed, initial Christian evangelization often occurred in synagogues. So it is reasonably presumed that Jews constituted at least a portion of the Christian community to which this epistle was sent.

However, the congregation included others, which was to have been expected in a city as cosmopolitan as Rome.

To them all, Paul wrote that Jesus is the victor over death. He is risen! Belief in the Resurrection is the centerpiece of

Christian belief. If anyone truly believes that Jesus is Lord and believes in the Resurrection, then this person has opened the door to personal salvation and personal eternal life.

Thus, with emphasis, Paul declares that everyone who calls on the name of the Lord will be saved (Rom 10:13).

St. Luke's Gospel is the source of the third reading. The story is familiar. It also appears in Matthew and Mark.

The story is about power. Carefully stated in the Gospel is the fact that divine power reposes in Jesus. The Spirit of God has led Jesus, the Gospel says. It is not as if the Spirit of God led Jesus into a likelihood of temptation, but the Spirit empowered Jesus.

The devil is also powerful. He seeks control over the earth. It is his realm in many instances because humans, whom God commissioned as stewards of the earth, have surrendered it in so many cases to the devil.

The duel, however, is not between equals. Luke depicts the devil as seriously wanting. For all his power, the devil still cannot instantly recognize Jesus, the very Son of God. Jesus intrigues the devil. The devil tempts Jesus, but the devil does not fully grasp the reality of the Incarnation.

Jesus proclaims the truth. Regardless of human sin and diabolical power, creation belongs to God because it is of God.

Finally, Jesus rebukes the devil and orders him to depart. The devil obeys. This is the ultimate sign of the divine power in Jesus.

Reflection

Lent has begun. The Church leads us into the first full week with very bluntly stated lessons.

It sets the stage with the first reading from Deuteronomy. Much like the Hebrew people who escaped from slavery in Egypt thousands of years ago, many modern believers are, or have been, enslaved. Sin is slavery. Hopelessness is slavery.

Jesus is the light in the darkness. He is the victor over death. Death is the ultimate slavery. Sincere belief in Jesus frees us.

As we turn to Jesus, and as we search for the truth, Jesus gives us strength. He is the source of all life. He is the Word. He is the Creator, the agent by which God's limitless, perfect love creates new life.

Lent reminds us, as does the Gospel, that we cannot ever ignore or discount the power of evil, personified in the devil. However, despite his power, Satan is finite.

Infinitely beyond the devil is the good and merciful Lord. It is in this Lord that we trust. From this Lord we receive the power to press forward in our quest for holiness—our quest through Lent and our quest through life to grow closer to God. †

Daily Readings

Monday, March 5
Leviticus 19:1-2, 11-18
Psalm 19:8-10, 15
Matthew 25:31-46

Tuesday, March 6
Isaiah 55:10-11
Psalm 34:4-7, 16-19
Matthew 6:7-15

Wednesday, March 7
Perpetua and Felicity, martyrs
Jonah 3:1-10
Psalm 51:3-4, 12-13, 18-19
Luke 11:29-32

Thursday, March 8
John of God, religious
Esther C:12, 14-16, 23-25
Psalm 138:1-3, 7c-8
Matthew 7:7-12

Friday, March 9
Frances of Rome, religious
Ezra 18:21-28
Psalm 130:1-8
Matthew 5:20-26

Saturday, March 10
Deuteronomy 26:16-19
Psalm 119:1-2, 4-5, 7-8
Matthew 5:43-48

Sunday, March 11
Second Sunday of Lent
Genesis 15:5-12, 17-18
Psalm 27:1, 7-9, 13-14
Philemon 3:17-4:1
or Philemon 3:20-4:1
Luke 9:28b-36

Question Corner/Fr. John Dietzen

Holy Trinity is central mystery of our faith

QI've read your column for years and now have a question about the Holy Trinity. Which person in the Trinity is the Creator?



St. Paul writes about Jesus, "In him were created all things in heaven and on earth" (Col 1:16). Yet in the creed we say, "I believe in God, the Father

almighty, creator of heaven and earth." Then, in the hymn to the Holy Spirit, we sing, "Come Holy Ghost, creator blest."

Are they all creators? How do we explain this? (Wisconsin)

AWe must realize first of all that we do not have—and as limited creatures, could not possibly have—a thorough "explanation" of the nature or the works of the Holy Trinity. The reason, of course, is that we are dealing with the greatest, and central, mystery of the Christian faith.

Practically everything we know of the Trinity has come from the Church's theological and spiritual reflection on two sources: how Jesus talked about the interrelationships between himself and the Father and the Holy Spirit; and how Christians, individually and collectively, experience the Father, Son and Holy Spirit in their lives.

Jesus, for example, speaks of sending the Spirit. In numerous passages we read how the very early Christians are quite conscious that their actions are undertaken under the guidance and direction of the Holy Spirit. (See Acts 10:44, 11:12 and 13:2 among many other examples.)

Very gradually, in somewhat different ways in the East and West, the Church began to explore the connections between the Trinity's life and actions "ad intra" as they are sometimes called, God's inner life, and God's actions "ad extra," what God does outside himself, in creation.

This brings us closer to the answer to your question, insofar as we can have one. While they relate in some mysterious ways with each other as "persons," the Father, the begotten Son and the Spirit who proceeds from both share equally the one divine nature.

Each is distinct, but each is truly God.

From this perspective, every action of God that involves creation, including creation itself, is coequally the action of all three persons. Since there is only one God-substance, none of the three act independently. Whatever is done outside of their co-existent relationship, all do.

Thus, it is proper and necessary to say that the Father, Son and Spirit are involved in the work of creation and in all that sustains and affects that creation.

At the same time, as God reveals himself in the Scriptures, specific divine actions are attributed to one or another of the three persons. External actions of God are seen as appropriate (thus the term appropriation) to a particular person in view of that person's "place" in the inner life of the Trinity.

The Father, for example, because he is without principle or origin in the eternal Trinity, is associated with power and creation.

The Spirit, who is viewed as the union of love between the Father and Son, is associated with holiness, comfort, all those human experiences that result from the fire and joy of love.

The Son is seen as the Word generated from eternity, not as a creature, but as sharing the God-nature with the Father. Qualities attributed to him include orderliness and filial love of the Father. In him, as the Word made flesh, the kingdom of God is revealed as present in our human existence.

While only the Son took on our human nature and entered eternal glory through the paschal mystery of his death and resurrection, all three persons were, and are, involved and active in the entire saving life and work of Jesus.

It is impossible here to give extensive biblical references to all these truths. But a little serious looking up of passages in the Old and New Testaments will yield a multitude of examples of these ways of speaking about the one God and the internal communal life and external actions of the Holy Trinity.

(A free brochure answering questions that Catholics ask about ecumenism, intercommunion and other ways of sharing with people of other faiths is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

My Journey to God

Psalm 151

Oh God, Lord of my life,
If only I could conquer
The wayward desires which twist my
soul.
Never would I stumble in discontent
As I doubt Your will for me.

Lord God, hear my plea:
When my faltering faith wavers,
Deluge me with your love.

By Louise Becker

(Louise Becker is a member of St. Teresa Benedicta of the Cross Parish in Bright. She resides in Lawrenceburg.)



CNS photo from Reuters

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

March 1
St. Michael Church, 519 Jefferson Blvd., **Greenfield**. Seventh of eight-week Bible study series, "Jesus' Last Discourse," 7 p.m. Information: 317-462-5010.

March 2
Sisters of St. Francis of Oldenburg, motherhouse, 22143 Main St., **Oldenburg**. National day of prayer, contemplation and fasting, morning prayer, 10 a.m. EST, afternoon prayer 12:45 p.m. EST, followed by exposition of the Blessed Sacrament until 4:15 p.m. and Vespers, 4:30 p.m. Information: 812-933-6456.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Six-week adult education series, "Catechism of the Catholic Church," 7:45-9 p.m., no pre-registration required. Information: 317-291-7014.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Lenten fish fry, 5-7:30 p.m., pizza, fish and sandwiches, carryout available. Information: 317-291-7014.

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347

N. Meridian St., **Indianapolis**. Adoration of the Blessed Sacrament, 12:30-7 p.m. followed by Benediction and Stations of the Cross.

Our Lady of the Greenwood Parish, old chapel, 335 S. Meridian St., **Greenwood**. Catholic Charismatic Renewal of Central Indiana, 7 p.m., followed by praise/worship and the Mass. Information: 317-888-2861.

Little Flower School, basement, 1401 N. Bosart St., **Indianapolis**. Fish fry, 4:30-8 p.m., dinner \$5, children's menu, Mass 5:30 p.m., Stations of the Cross, 6:15 p.m. Information: 317-357-8352.

March 3
St. Luke Parish, 7575 Holiday Drive E., **Indianapolis**. Couple to Couple League, Natural Family Planning classes, first of four-class series, 9 a.m. Information: 317-259-4373.

St. Andrew the Apostle Parish, Social Hall, 4050 E. 38th St., **Indianapolis**. Spring 2001 benefit fashion show and luncheon, 11 a.m.-3 p.m., \$25. Information: 317-545-4247.

March 4
St. Nicholas Parish, Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. Benefit breakfast for Natalie Gilday, 7:30 a.m.-noon, freewill offering.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Vespers, Benediction, Lenten reflection, "Return to Me," Father John Maung, 7 p.m. Information: 317-351-1701.

March 4-7
Mary, Queen of Peace Parish, 1005 W. Main St., **Danville**. Lenten mission, Franciscan Father Finian Zaucha, 7-8:30 p.m. Information: 317-745-4284.

St. Joseph Hill Parish, 2605 St. Joe Rd. West, **Sellersburg**. Mission, Passionist Father James DeManuele, 7 p.m., reconciliation and refreshments each evening. Information: 812-246-2512.

March 5
Christ the King School, 5858 Crittenden Ave., **Indianapolis**. "Welcome Home" series for non-practicing Catholics, 7 p.m. Information: 317-255-3666.

March 6
Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Vespers, Benediction, Lenten reflection, "Return to Me," Father John Maung, 7 p.m. Information: 317-351-1701.

March 7
St. Monica Parish, Daily Mass Chapel, 6131 N. Michigan Rd.,

Indianapolis. Pro-life informational session, "Natural Family Planning," 7 p.m. Information: 317-842-8966.

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Lenten prayer programs, 7 a.m.-9 p.m. programs include Mass, no registration, free-will offering, bring "brown bag" lunch. Information: 812-923-8817.

March 8
Cardinal Ritter High School, 3360 West 30th St., **Indianapolis**. Pre-registration and curriculum night for incoming seventh-grade through ninth-grade students, and transfer students, and their parents, 6:30 p.m. Information: 317-927-7821.

March 9
Holy Trinity Parish, Buckhold Hall, 902 N. Holmes Ave., **Indianapolis**. Fish and shrimp dinners, 5:30-7:30 p.m., carry-out available. Information: 317-636-3739.

Our Lady of Lourdes School, cafeteria, 5333 E. Washington St., **Indianapolis**. Fish fry, 6-8 p.m.

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Adoration of the Blessed Sacrament, 12:30-7 p.m. followed by Benediction and Stations of the Cross.

March 11
SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Vespers (evening prayer), each Sunday through Easter, 5 p.m.

Mary's Schoenstatt, **Rexville**, (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "Baptismal Covenant Compartment," 2:30 p.m., followed by Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551.

Holy Cross Parish, Kelley Gymnasium, 125 N. Oriental St., **Indianapolis**. St. Patrick's Day celebration, 4-7 p.m., admission \$5, adults only. Information: 317-637-2620 or 317-787-1779.

March 16
Holy Trinity Parish, Buckhold Hall, 902 N. Holmes Ave., **Indianapolis**. Fish and shrimp dinners, 5:30-7:30 p.m., carry-out available. Information: 317-636-3739.

March 16-17
St. Michael Parish, 3354 W.



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30th St., **Indianapolis**. Saint Meinrad School of Theology, "Exploring Our Catholic Faith" workshop, Fri. 7-9:30 p.m., Sat. 9 a.m.-noon and 1-4 p.m., \$50, less for seniors. Registration: 317-955-6451.

Recurring

Daily
Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line, 317-767-9479.

Weekly

Sundays
Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 6 p.m., confessions, Benediction.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m.; rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish

Mass, 5 p.m.

Mondays

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Tuesdays

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

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

St. Anne Parish, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information:

—See ACTIVE LIST, page 17

MARCH 1-4

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The Active List, continued from page 16

317-236-1538.
◆◆◆
Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

Thursdays
St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

◆◆◆
St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

◆◆◆
St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

◆◆◆
Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

◆◆◆
Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

◆◆◆
Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Fridays
St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.

◆◆◆
St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

◆◆◆
Affiliated Women's Services, Inc. (abortion clinic), 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

◆◆◆
Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Saturdays
Clinic for Women (abortion clinic), E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

◆◆◆
Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

◆◆◆
St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

Monthly

First Sundays
St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

◆◆◆
Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

◆◆◆
Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

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

◆◆◆
St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Holy hour for religious vocations,

Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

First Fridays
Our Lady of Perpetual Help

Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

◆◆◆
Holy Guardian Angels

Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

◆◆◆
Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of Blessed Sacrament, prayer service, 7:30 p.m. †

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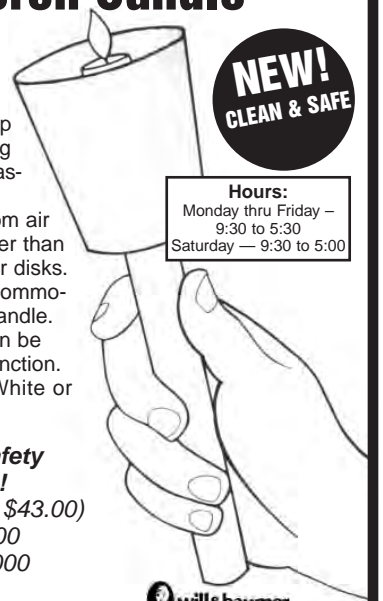
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A candidate should be a practicing Catholic, hold a Master's degree, be able to be certified/licensed in the state of Ohio (or working toward such), have at least five years of teaching experience (preferably in a Catholic school) and have had several years of administrative experience. Employment begins July 1, 2001.

Applications must be received by March 15, 2001. Applications and questions should be directed to:

Fr. James Bok, O.F.M.
Principal Search Committee
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