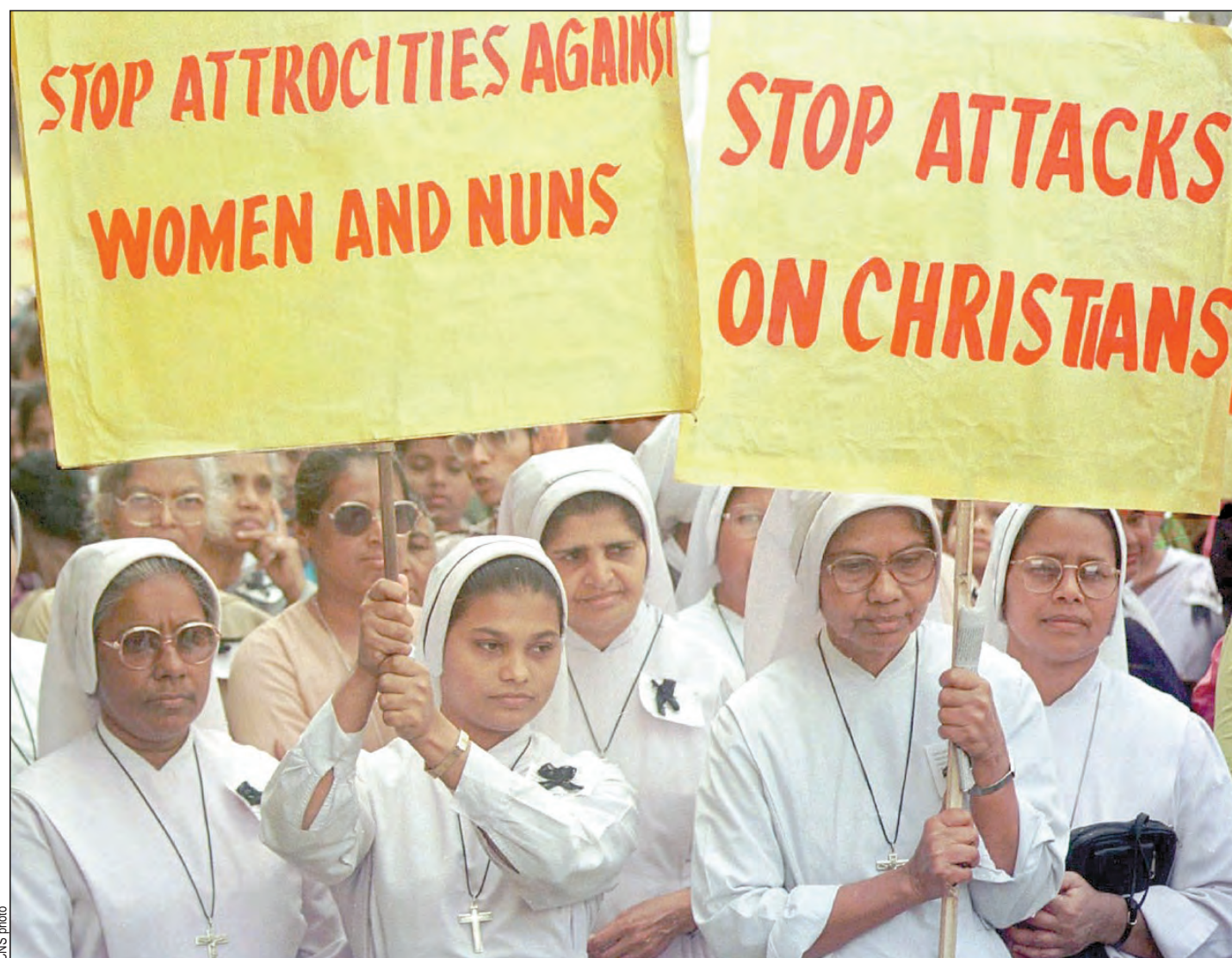


The Criterion

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Serving the Church in Central and Southern Indiana Since 1960

February 19, 1999



CNS photo

Nuns protest violence

Catholic nuns in Calcutta rally Feb. 11 to peacefully protest violence against Christians. Hindu militants are suspected in recent murders and rapes of Christian missionaries and nuns in India. Some 25,000 Christians joined the protest in Calcutta.

Pope urges return to sacrament of penance

VATICAN CITY (CNS)—Pope John Paul II urged Catholics to return to the sacrament of penance during Lent this year and rediscover the true sense of penitence and reconciliation with God.

Speaking at a blessing at the Vatican Feb. 14, the pope said Lent is supposed to be a time of "return to the house of the Father" through one's personal liberation from sin.

"Isn't this the most appropriate context for the rediscovery of the sacrament of penance, in its deepest sense?" he said.

The Holy Father said the personal conversion and reconciliation offered in penance was "more urgent than ever in today's society, in which the very foundations of an ethical vision of human existence often seem lost." (See Page 22 for the pope's complete Lenten message.)

The pope, who was to open the Lenten season with an Ash Wednesday service in Rome, was scheduled to begin a week of spiritual exercises in the Vatican Feb. 20.

Earlier on Feb. 14, the pope visited a Rome parish and asked members to participate in the "city mission" he has launched ahead of the year 2000, a program of spiritual encounters and personal visits aimed at renewing the faith in the Diocese of Rome.

He said two elements deserve special attention during this renewal project: pastoral help to families and to young people preparing for marriage, and concrete solidarity toward the poorest in Rome.

The pope said he was looking forward to World Youth Day celebrations in Rome during the jubilee year, and said he hoped the meeting would provide an opportunity for young people to consider priestly and religious vocations.

In a visit to Rome's major seminary Feb. 13, the pope advised patience and persistence in finding new vocations to the priesthood.

"The work of the fisherman is hard. It requires constant effort and patience. It asks above all faith in God's power," he said.

"Therefore, don't be rushed, but be watchful and attentive in order to make the best of God's opportunities," he said. †

Theologian says Church must not ignore the electronic revolution

Catholics need to take advantage of the 'potential for evangelization' in the media

CINCINNATI (CNS)—By his own admission, Jesuit Father Avery Dulles rarely watches television or goes to the movies. And he said he has no experience with the World Wide Web.

But despite his status as "a survivor of the print generation," the 80-year-old theologian told Catholic communicators that "electronic transmission is dominant" in today's society.

Speaking on "Catholics in the World of Mass Media" at the annual gathering of the Salesian Guild Jan. 23 at Xavier University in Cincinnati, Father Dulles warned that the electronic revolution "is producing a new mentality that we cannot afford to neglect.

"My own impression is that the enormous power and impact of productions tend to engender a rather passive consumer who is content to be a spectator rather than an actor—a follower rather than a leader," he said.

Father Dulles, who has held the Father Laurence McGinley chair in religion and society at New York City's Fordham University since 1988, said every medium

"tends to shape the message according to its own inherent logic and to block out any message that does not suit its own mode of communications."

The difficulties that the Catholic Church faces in its duty to evangelize is "to find out how the dominant media can be used for transmitting the Christian message," he said, "and secondly, to overcome the limitations that tend to distort or screen out that message."

Commenting on the way the Catholic Church is presented by contemporary media, Father Dulles said it is portrayed as odd and suspect in modern society. Secular media seem incapable of reporting on the Catholic faith without offering what it sees as "balanced reaction," such as dissenting views, he added.

Father Dulles encouraged Catholic communicators to call the media to task when they misrepresent Catholic teaching or practice. He also suggested that the potential for evangelization through the media exists.

A handful of powerful films and televi-

sion specials have done much to tell the Gospel story or to inform the public about saintly persons, religious art and Catholic traditions and ceremonies, he said, and the media take notice of papal trips, deaths and elections far more than they do for any other religious community.

He called for new systems of communications, particularly in radio and television, to be formed under Catholic auspices.

Increased use of the World Wide Web may not be a form of direct evangelization, he said, but it is an excellent source of information.

While making greater use of the media is important, Father Dulles warned that Catholics must be aware "of the limitations of these media and of the respects in which the Church could not adapt without betraying her mission."

Therefore, the Church needs to improve its own internal systems of communication in order to catechize and instruct the faithful, he said. "Because the Church is a communion, it needs to be held together by constant communication—both sacramental and verbal. Liturgical and sacramental rites are high points of communication, provided that the participants have been

See ELECTRONIC, page 2

Campaign benefits student financial aid

The \$450,000 proceeds of the third annual Celebrating Catholic School Values campaign are being distributed this month to schools with students most in need of financial aid.

The Sept. 30 dinner, hosted by Archbishop Daniel M. Buechlein, honored five graduates of Catholic schools.

Proceeds of the event are distributed to support financial aid programs of all Catholic high schools and 28 of the Catholic elementary schools across the archdiocese.

Rex Camp, associate director of development for the archdiocesan Office

of Catholic Education (OCE), said "many of the financial aid recipients become student leaders in their school communities. Recent recipients have included a class officer, several members of local honor societies and participants of high school "ambassador" programs and OCE's A Promise to Keep program."

Camp said that many of the students come from single-parent households and that most recipients go on to attend college.

Funds are distributed to schools based on their number of students from low-income families. †

Rules listed for fasting, abstinence

Feb. 19 is the first Friday of Lent, a penitential season in preparation for the celebration of the Triduum, from April 1-4 this year. Catholics fast and abstain from meat on Ash Wednesday and Good Friday. All Fridays of Lent are days of abstinence.

Lenten fast and abstinence rules are as follows:

• **Fast**—Binds all persons over 18 and under 59 years of age. On days of fast, only one full meal is allowed. Two other meals, sufficient to maintain strength, may be taken according to one's needs, but together they 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 concerning fast or abstinence rules, he or she should contact a parish priest or a confessor.

• **Easter duty**—Catholics are obliged to perform their Easter duty at this time of year. The Easter duty is the obligation to receive Holy Communion sometime between the First Sunday of Lent (Feb. 21) and Trinity Sunday, which is celebrated this year on May 30.

A listing of Lenten penance services is printed on page 26. †



Photo by Margaret Nelson

Celebrating consecrated life

Religious priests, brothers and sisters renew their vows under the leadership of Archbishop Daniel M. Buechlein, O.S.B., during a Feb. 7 Mass on World Day for Consecrated Life at SS. Peter and Paul Cathedral in Indianapolis. Calling the religious "a special treasure in our local Church," the archbishop gave certificates to those who celebrated 25th, 50th and 60th anniversaries. Among those religious receiving certificates were (front row, from left) Providence Sisters Marie Benson and Joseph Clare McCarthy, who are observing 60 years as religious.

ELECTRONIC

continued from page 1

adequately catechized."

However, he said, "if Catholics are failing to spread their faith through the electronic media, it may be because many of them do not see why they should evangelize at all.

"The finest pastoral plan for social communications will fail unless we have believers on fire with the love of God," he added. "The demand is not for clerical rock stars and game-show hosts, but for

transparently sincere believers, whose message will come through because the power of God stands behind it. The Church will succeed in the field of communications if, and only if, it raises up saints." †

Correction

The name of the surviving sister of Father Joseph Beechem was spelled incorrectly in his obituary last week. Her name is Mary Reiber. †

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February 20, 1999

May 15, 1999

March 20, 1999

June 19, 1999

April 17, 1999

Schedule of Events

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9:00 Prayerful March to Clinic
9:30 Rosary at Abortion Clinic
10:00 Return March to Church
10:30 Benediction



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The Church in
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The Criterion

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Bishop Hughes: Prayer is gift of Holy Spirit

'Don't be discouraged by the struggle in [attempting] prayer. The struggle itself is an important way of deepening prayer.'

By Margaret Nelson

COLUMBUS—Bishop Alfred C. Hughes of Baton Rouge, La., offered reflections on Part IV of the *Catechism of the Catholic Church* at an archdiocesan gathering in Columbus on Feb. 11.

Nearly 100 religious educators, priests, parish staff members and parishioners met to hear Bishop Hughes discuss the prayer section of the catechism.

He began by acknowledging the leadership of Archbishop Daniel M. Buechlein as chairman of the National Conference of Catholic Bishops' ad hoc committee for the implementation of the new catechism. Bishop Hughes also is a member of this committee.

The morning session, "The Call to Christian Prayer," followed the text of the catechism, with Bishop Hughes referring to the paragraph numbers and offering his own observations as he went along.

Because of the basic importance of prayer, there would be advantages to beginning the catechism with the fourth pillar, he said.

"It is extraordinarily important to help our young people to pray," Bishop Hughes said. He believes that their "phenomenon of being bored ... comes from no relationship between what is going on interiorly and what is going on exteriorly.

"Most [youth] don't know how to enter into quiet time, let alone how to use it," he said. Without prayer, there is no hope

of helping them to know what is underneath Church teaching or Scripture.

"It is important for us to recognize that prayer is the gift of the Holy Spirit," said Bishop Hughes, "that we open ourselves to believe, worship with the whole person and discover the inner meaning of the life we're called to embrace.

"Otherwise, we tend to look at faith as something from the outside," he said.

"The Holy Spirit is given to us in seed form in baptism," said Bishop Hughes. As adults, it is important that we call upon it so that the Holy Spirit does take over more and more when we pray.

"We know that Scripture is an inspired way in which God has revealed himself, but by no means the only way," he said, as he talked about the Holy Spirit.

Bishop Hughes said that today's prevalence of interest in cosmic and pagan deities shows a hunger for spirituality.

"We need to have courage and confidence in the richness of our own Tradition," he said.

When discussing meditation, he said, "It's important to know about Christ, so we can live it."

He suggested quieting of the interior person—mind, heart and will. Then one can pick up a text and begin to ponder, reading slowly and stopping as soon as the words begin to speak. In the response—made possible by the gift of the Holy Spirit—one can express appreciation to God.

Bishop Hughes said, "Don't be dis-



Photo by Margaret Nelson

Between workshops on Christian prayer, Baton Rouge Bishop Alfred C. Hughes chats with Archbishop Daniel M. Buechlein. Both serve on the national bishops' committee to implement the *Catechism of the Catholic Church*.

couraged by the struggle in prayer. The struggle itself is an important way of deepening prayer."

"The Significance of the Lord's Prayer" was the topic for the afternoon session. Bishop Hughes led off with Tertullian's quote: "The Lord's Prayer is truly the summary of the whole Gospel."

Bishop Hughes said, "In a very real way, the Lord's Prayer reveals his own heart."

The Louisiana bishop explained that there are seven petitions in the prayer—the first three drawn to God's glory and the next four to commend ourselves to his grace and mercy.

Bishop Hughes distributed a chart with the petitions of the Lord's Prayer, showing the virtues, gifts of the Holy Spirit and capital sins involved in each.

"We accept God's forgiveness of ourselves," he said, "and extend that forgiveness to others."

The significance of the Lord's Prayer comprises the last 27 pages—Section Two of Part Four—of the *Catechism of the Catholic Church*.

The workshop was sponsored by the archdiocesan Office of Catholic Education and was one of a series of presentations designed to promote better understanding of the catechism. †

IN HIS FOOTSTEPS

A Pilgrimage to the Holy Land and the Beatification of Mother Theodore

The video documentary of the 1998 archdiocesan pilgrimage to the Holy Land and Rome will be available soon. Journey with Archbishop Daniel M. Buechlein and pilgrims from central and southern Indiana to many important holy shrines and sites.

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Editorial

Success!

This month our archdiocese celebrates some good news that has been a long time and a lot of work in the making: a successful capital and endowment campaign. (See special wrap-up section beginning on Page 13.)

The Legacy of Hope from Generation to Generation campaign was a parish-based campaign, with the majority of gifts directed to parish needs. In fact, 72 cents of every dollar contributed will stay with the local parishes. Stewardship of time and talent by many folks at the parish level has contributed an awesome commitment and untold hours of time to make their local campaigns successful. Pastors and parish life coordinators must be applauded for their leadership. Parish staff members, campaign chairs and all other campaign leaders deserve recognition. And every parishioner who contributed gifts deserves thanks and congratulations for their gifts to their Church.

Many parishes throughout central and southern Indiana face pressing capital and endowment needs that must be addressed immediately. Others have project "wish lists" that will need attention sooner or later. Campaign gifts will help ease these burdens, and they couldn't come at a better time for most parish communities.

Twenty-eight cents of every dollar contributed will be put to work for the mission and ministries of the larger archdiocesan Church, including our

home missions, seminarian education, priests' retirement, teacher and catechist training, Catholic Youth Organization (CYO) camp and other needs.

In other words, this parish phase, Legacy of Hope from Generation to Generation, already has lived up to its name by paving the way for our future.

On a similar note, Building Communities of Hope, the corporate phase of the capital and endowment campaign, has exceeded its goal due

to the archdiocese's strong partnership with business and civic leaders. This campaign for the center city of Indianapolis will fortify the already strong mission of the eight

center-city Catholic schools. It also will improve the services and facilities of the Church's social services in the center city.

Results for the Building Communities of Hope phase will be reported in the March 5 issue of *The Criterion*.

In launching the capital and endowment campaign many months ago, Archbishop Daniel M. Buechlein admitted that the effort would be a challenge for everyone. He also acknowledged that there really is no good time for such a campaign, but that we'd better commit to it now and do our best to meet the needs.

Why? Because we love God and the Church, he said.

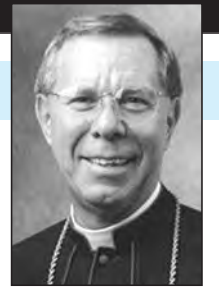
Thank you and amen! †

— Peter Agostinelli

Why? Because we love God and the Church!

Seeking the Face of the Lord

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



Lent is Christian's annual 'spring training'

Last week we were pleasantly surprised by a brief period of record high temperatures in the 70s, a wonderful if all too brief reminder that spring will come again. I noticed this morning that the green tips of daffodils are appearing in my front lawn.

In its own way, Lent is our annual reminder that the true springtime of all life, Easter joy, is around the corner. Lent also reminds us that it is again preparation time for the gift of Easter spring.

In his annual Lenten message (complete text of message may be found on Page 22), Pope John Paul tells us that Lent "is yet another gift from God, who wants to help us to rediscover ourselves as his sons and daughters, created and made new through Christ by the love of the Father in the Holy Spirit." I like to think of Lent as an annual "second chance" to get ourselves focused once more on life's true meaning.

Every year on the first Sunday of Lent we are reminded that after his baptism in the Jordan River, Jesus was led by the Holy Spirit into the desert for 40 days and 40 nights. In Lent, the Church presents us with the opportunity to mirror that desert experience of 40 days and 40 nights with the special grace to recover a fresh awareness of the meaning of our baptism. We have the chance to prepare ourselves to renew our baptismal promises on Easter Sunday.

Recently I read something about the experience of Jesus in the desert that struck me. It is as though before he began his public ministry Jesus wanted to get away to think through his mission. On our archdiocesan pilgrimage last fall we saw the desert where Jesus prayed. There is not much distraction in the desert, while the cities and towns of the Holy Land are teeming with people. It was as if Jesus wanted to decide in "un-distracted" prayer how he was going to carry on his program of salvation. In his prayer, he faced off the struggle with Satan. What would be his basic strategy to get our human family to turn away from sin and return to God? How would he lead us to real freedom?

What strategy did Christ choose? Not the way of power and glory. Rather, Jesus chose the way of suffering and the cross. Rather than

power and force, he chose the selfless way of sacrificial love. The temptations of Jesus gave public notice that his mission is one of service. Jesus is the Suffering Servant who would lay down his life for his friends. St. Peter wrote: "Christ himself, innocent though he was, died once for sins, died for the guilty, to lead us to God." Why Christ's way of suffering? To lead us to God, because this defines the very purpose of life.

In his telling of the baptism of Jesus, St. Luke notes carefully that it happened while Jesus was praying. And so in the baptism of Jesus and the story of his temptations, two themes are struck that are to mark the life of a Christian. *Prayer* and *service* are the hallmarks of a disciple of Jesus Christ.

In his account of the Gospel, St. Mark tells us that after the desert experience, as Jesus begins his ministry of prayer and service, his teaching theme is simple: "Repent and believe the Good News." Turn from sin and return to Jesus Christ. How? By prayer and service. What is the Christian "program" that our Church continues to proclaim? Turn from sin, turn your hearts to Jesus Christ. How? In prayer, in worship and in service.

When we renew our baptismal promises on Easter Sunday, once more we will claim our name as Christian. As we do so, we agree to try to live as Jesus the Suffering Servant lived: we agree to live for others. Need I remind us that living for others does not come naturally or easily? And so we need to pray as Jesus did. This "second chance" time of Lent is like "spring training" in prayer and in service. Like athletes in training, we may find it helpful to do some fasting not only from favorite foods but also from forms of entertainment that distract us from the true meaning of life. Certainly we need to engage in prayer more faithfully. And we need to renew the attitude and practice of other good works.

Christ came among us to save us from sin and from death. More positively he suffered for us in order to lead us to God. Our journey to God is the meaning and goal of life. Our 40 days of spring training give us a second chance to give fresh focus to that goal and so to find new peace and joy. †

Archbishop Buechlein's intention for vocations for February

Young Adults: That they may realize the importance of their presence in our parishes and have the generosity and courage to consider service in the Church, especially as priests and religious.




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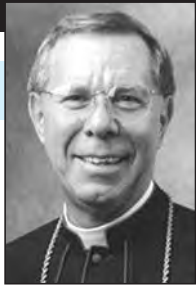
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Buscando la Cara del Señor

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



Cuaresma es preparación de primavera anual para cristianos

Para nosotros el período corto de temperaturas altas récord encima de 70 grados (24 C) fue una grata sorpresa. Nos recordó brevemente que la primavera volverá. Esta mañana noté que las puntas verdes de los narcisos están floreciendo en el césped.

De su propia manera, la Cuaresma es nuestro recordatorio anual que la verdadera primavera de toda la vida, alegría de la Pascua, está a la vuelta de la esquina. La Cuaresma nos recuerda también que de nuevo es la hora de prepararnos para el regalo de la primavera y la Pascua.

En su mensaje anual de Cuaresma (*se puede encontrar el texto completo del mensaje en la página 22*), el Papa Juan Pablo II nos dice que la Cuaresma "es otro regalo de Dios, quien quiere ayudarnos a redescubrirnos como sus hijos e hijas, creados y recreados a través de Jesucristo por el amor del Padre en el Espíritu Santo. Me gusta pensar en la Cuaresma como "una otra oportunidad" anual para volver a enfocarnos en el verdadero significado de la vida.

El primer domingo de la Cuaresma nos recuerda cada año que después del bautismo de Jesucristo en el Río Jordán, el Espíritu Santo lo llevó al desierto por 40 días y 40 noches. En la Cuaresma la iglesia nos presenta con la oportunidad de experimentar los 40 días y 40 noches en el desierto con la gracia especial a redescubrir un nuevo conocimiento del significado de nuestro bautismo. Tenemos la oportunidad de prepararnos para renovar nuestras promesas bautismales el domingo de Resurrección.

Hace poco leí algo sobre la experiencia de Jesucristo en el desierto que me impresionó. Es como si Jesucristo quisiera ir fuera para contemplar su misión antes de comenzar su ministerio público. Durante la peregrinación de la archidiócesis el otoño pasado vimos el desierto donde suplicó Jesucristo. Hay pocas distracciones en el desierto en comparación con las multitudes de personas en las ciudades y pueblos de la Tierra Santa. Es como si quisiera decidir en oración no distraída como iba a realizar su misión de salvación. En su oración se enfrentó a la lucha con Satán. ¿Cuál sería su estrategia básica para conseguir que nuestra familia humana rechace el pecado y regrese a Dios? ¿Cómo nos llevaría a la libertad real?

¿Cuál estrategia escogió Dios? Jesucristo no escogió el camino del poder y la gloria, sino el camino del sufrimiento y el cruzamiento en la cruz. En lugar del poder y fuerza, él optó por

la vía desinteresada del amor del sacrificio. Las tentaciones de Jesucristo dieron testimonio público que su misión fue una de servicio. Jesucristo es el Servidor que sufre, el cual sacrificaría su vida para sus amigos. San Pedro escribió: "Aunque fue inocente, Jesucristo murió una vez para nuestros pecados, murió para los culpables y para llevarnos a Dios". ¿Por qué esta manera de sufrir Jesucristo? Fue para llevarnos a Dios ya que esto define el mismo propósito de la vida.

Al relatar el bautismo de Jesús, San Lucas nota cuidadosamente que esto sucedió mientras oraba Jesús. Y por lo tanto en el bautismo de Jesús y en la cuenta de sus tentaciones hay dos temas que están presentes para marcar la vida de un Cristiano. La oración y el servicio son las marcas de contraste de un discípulo de Jesucristo.

San Marco nos dice en su relato del evangelio que después de la experiencia de Jesús en el desierto, cuando él comience su ministerio de oración y servicio, su tema de enseñanza es sencillo: "Arrepentirse y Creer las Buenas Noticias". Hay que rechazar pecado y volver a Dios. ¿Cuál es el "programa" Cristiano que nuestra Iglesia sigue proclamando? Rechazar el pecado, dar sus corazones a Jesucristo. ¿Cómo? Por oración, por adoración y por servicio.

Cuando renovemos nuestras promesas bautismales el domingo de Resurrección, una vez más reclamaremos nuestro nombre como cristiano. Cuando lo hagamos, consintamos en tratar de como Jesucristo, Servidor que sufre; consintamos en vivir para los demás. ¿Es necesario que yo les recuerde que no es natural o fácil vivir para los demás? Por esa razón necesitamos orar como Jesús. Este tiempo de la Cuaresma nos da "otra oportunidad" para la preparación de primavera en oración y servicio. Así como los atletas se preparan, nos sería conveniente de ayunar de tantas las comidas favoritas como varias formas de entretenimiento que nos distrae del verdadero significado de la vida. Por supuesto necesitamos orar más fielmente. Y necesitamos renovar la actitud y práctica de otras buenas obras.

Jesucristo vino entre nosotros para salvarnos del pecado y de la muerte. Más positivamente sufrió por nosotros para llevarnos a Dios. Nuestro viaje hacia Dios es el significado y meta de la vida. Nuestra preparación de primavera por 40 días nos da otra oportunidad de enfocarnos nuevamente en esa meta y encontrar nueva paz y alegría. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en febrero

Adultos jóvenes: que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el servicio en la iglesia, especialmente como sacerdotes y religiosos.

Letters to the Editor

Praise for Fr. Beechem

On Feb. 4, Father Joseph Beechem was called to his heavenly home. Father Beechem was a happy priest. In all his assignments, he was wholeheartedly dedicated to the service of his people. Deeply spiritual, he loved people and would not miss an opportunity to share in social activities. Unlike most of us, he even enjoyed attending meetings.

Throughout his years in the priesthood and especially during his retirement years, he had a great compassion for the sick. His frequent priestly ministrations to the sick in hospitals and nursing homes brought spiritual consolation to hundreds of patients and gave him a deep appreciation of his priesthood.

In retirement, Father Beechem was my neighbor. I saw first-hand how much he suffered during the past two years. His care for the sick was rewarded by the extraordinary care given him by Father Mark Svarczkopf and the people of St. Lawrence Parish—especially Earl and Barbara Clinton, Michael Kempf, Ed Knych and family, and Helen Dill. Nothing was left undone to ease his sufferings and to keep him as much as possible in contact with activities he loved.

May the example of this happy priest be an inspiration to those men who may be considering a vocation to the priesthood.

Rev. Msgr. Richard Kavanagh
St. Paul Hermitage, Beech Grove

When cometh the millennium?

I find it almost impossible to believe that the pope and our archbishop do not know anything about the Gregorian cal-

endar, the *Christian* calendar. If they don't know, who should know?

I will now quote from the archbishop's column in the Feb. 2 issue of *The Criterion*: "At the same time, Pope John Paul II has proposed that for each of the last three years of this second millennium a person of the Blessed Trinity be given our prayerful consideration."

Great thing to do, but *all wrong!*

The last three years of the 20th century and of the second millennium are 1998, 1999, and 2000.

The year 2000 is the last year of the 20th century and of the second millennium, not the first year of the 21st century and third millennium.

You are not alone. *The Indianapolis Star* gets it right in some places and then continually (each week) says that the last decade of this century is 1990-1999 when it is 1991-2000. Every decade, every century, and every millennium ends with a "0".

Don White
Indianapolis

(You are correct. The third millennium will begin on Jan. 1, 2001. That's why Archbishop Buechlein named our five-year preparation for the new millennium "Journey of Hope 2001." Be that as it may, most folks are fascinated by the "rolling over" of 9s to 0s, be it on odometers or calendars. So in the popular mind—whether it's strictly correct or not—the second millennium will end and the third millennium will begin when 1999 becomes 2000. And here's something else to think about: most scholars now agree that, because of previous miscalculations of our calendar, Jesus was most likely born between the years 8 B.C. and 4 B.C. So, we actually entered the third millennium between 1993 and 1997. And we all missed it!—WRB)

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed, and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as nec-

essary based on space limitations, pastoral sensitivity, and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206-1717.

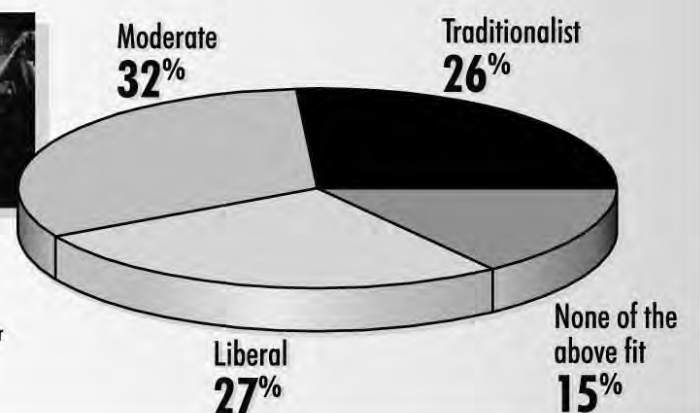
Readers with access to e-mail may send letters to:
criterion@archindy.org.



CNS photos

Traditional, liberal or moderate?

When asked "What kind of Catholic are you?" people described themselves as:



1998 General Social Survey by the National Opinion Research Center at the University of Chicago.

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VIPs . . .



Margaret F. and George W. Wood of Indianapolis will mark their 50th anniversary Feb. 26. The couple will celebrate with Mass at St. Lawrence Church in Indianapolis followed by a reception at the Knights of Columbus on N. Post Road in Indianapolis. They have five children: Kathy Morris, Sally Allen, Alice Wessel, Sylvia Brothers, and Eileen McManus. The couple also has 11 grandchildren and two great-grandchildren. The Woods are parishioners at St. Lawrence Parish in Indianapolis.

John and Trudi Schouten of Indianapolis marked their 50th anniversary

Jan. 18. The couple celebrated with a reception. They have seven children: Ron, Sjon, Rudy, Bob and Phillip Schouten, Marjo Buennagel and Trudi Irene Young. The Schoutens also have 18 grandchildren and one great-grandchild. They are parishioners at SS. Peter and Paul Cathedral in Indianapolis.



Mr. and Mrs. Charles Waiz of Sellersburg will honor their 50th anniversary with Mass and a reception Feb. 27 at St. Paul Parish in Sellersburg. Mass is at 5 p.m. the reception is at

6 p.m. in Father Gootee Hall. Friends and relatives are invited. The couple requests no gifts. They have three children: David, Dusty Waiz, Peggy Craig. The Waizs also have six grandchildren.

Marian College president **Daniel A. Felicetti** of Indianapolis has been elected to the board of directors of the National Association of Independent Colleges and Universities (NAICU). He assumed his new responsibilities Feb. 4 at the association's 23rd annual meeting in Washington, D.C. NAICU represents 900 private, nonprofit colleges and universities on public policy issues—including student aid funding, education tax benefits and regulatory matters—with the U.S. Department of Education, Congress and the White House. Felicetti has served Marian College as president since 1989. On Jan. 22, he announced that, at the conclusion of his contract with the Franciscan college, he will take a sabbatical beginning Aug. 14 in anticipation of making a career change.

Cathedral High School senior **Kristen Dugan**, a member of St. Matthew Parish in Indianapolis, earned the first-place scholarship in the Downtown Kiwanis Club's **1999 Abe Lincoln Scholarship Awards** on Feb. 12 in Indianapolis. Kristen received a \$10,000 scholarship for collegiate study. She plans to attend Xavier University in Cincinnati. The awards are given to college-bound high school seniors in Marion County who had to overcome significant adversities. Kristen was diagnosed with cancer at age 14 and received chemotherapy treatments during her high school years. Three other students earned scholarships, and 18 seniors were honored with certificates of valor. Among the certificate recipients were Brebeuf Jesuit Preparatory School senior **Corree Adams**; Cardinal Ritter High School senior **Bridgett Givan**; Roncalli High School senior **Lisa Rosenfeld**; and Seccina Memorial High School senior **John Sells**. All five high schools are in Indianapolis. †

Check It Out . . .

The Journey of Hope committee at Mary, Queen of Peace Parish in Danville, will host **"The Myth of Supermom,"** Feb. 23 at 7 p.m. M.J. Krauter, a mother of five, will speak. She will focus on the battle of supermom/superwoman and how a relocation led to a rediscovery and rebirth of a renewed faith. Information: 317-745-4284.


The Pro Arte Singers from Indiana University in Bloomington will perform a **medieval and early renaissance music concert** on Feb. 21 at 2:30 p.m. in the Archabbey Church at Saint Meinrad Monastery. The performance is free. Parking is available in the student lot or the Guest House lot. Information: 812-357-6501. †



Celebrating the Blue and Gold

Cub Scout John Curran carries the Pack 427 flag during the Jan. 30 Mass procession at St. Lawrence Church in Indianapolis. Scouts received the Light of Christ, Parvuli Dei and Ad Altare Dei medals from their pastor, Father Mark Svarczkopf. The young men were honored during the Blue and Gold Banquet after Mass.


Submitted photo by Jo Stapleton



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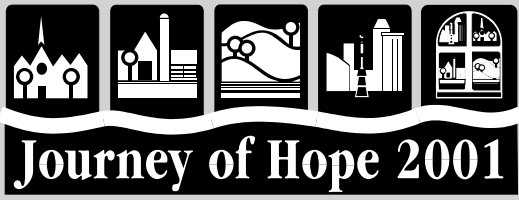
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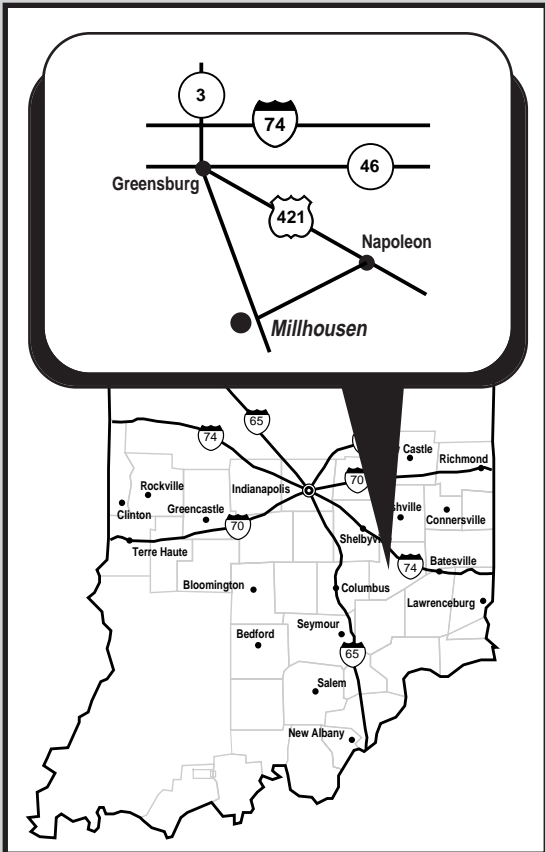
Batesville Deanery

Immaculate Conception Millhousen

Story by Susan Bierman

Fast Fact:

Immaculate Conception Parish in Millhousen is growing. Since July, there have been seven baptisms and at least four others are expected this year.



Journey of Hope 2001

Immaculate Conception parishioners find spirituality, growth through parish mission

MILLHOUSEN—Immaculate Conception Parish is revived spiritually.



Sr. Christine Ernestes, OSF

It happened in the fall of 1997.

And it will happen again this fall, two years later—almost to the date.

It was a week-long parish mission in November of 1997 that is responsible for the spiritual renewal at the 280-household Batesville Deanery parish.

Oblate of Mary Immaculate Father John Ettensohn from Belleville, Ill., presented the mission. He will return for another mission in November of this year. The theme for this November's mission is "A Year, a Favor from the Lord."

"This was the first one we had here for many, many years," Franciscan Sister Christine Ernestes, parish life coordinator, said.

Sister Christine explained some of the parishioners were skeptical of hosting a parish mission because of their past experiences several years ago.

"By the end of the week they were really excited about the mission," she said.

Kathy Westrick, administrator of religious education, said it was a challenge getting volunteers to help with the first night of the mission.

"It was tug to get people to do things," Westrick said.

But things changed after that first night of the mission.

"I had people come up and say, 'Kathy, if you need anything for the rest of the week, I want to do it,'" she said.

She added that the parishioners were enthused after hearing Father John speak that first night.

That one-week mission seems to have had lasting effects on the parish.

"It has become warmer and kind of vibrant," Sister Christine said. "There just has been a real warm vibrancy flowing through the parish."

She believes the mission "changed the timber of the parish."

Westrick, a life-long parishioner, agrees.

"I think the people are more energetic now. Just mentioning the mission, energizes me and brings me warmth and a lot of wonderful memories," Westrick said.

She said the mission also brought parishioners at Immaculate Conception Parish and the neighboring St. Denis Parish in Jennings County, who shared the week, closer together.

And the number of parishioners attending the Tuesday morning Mass has increased, as well, since the mission.

Sister Christine said the parish needed "something" in between the two missions. So, Jesuit Father Joseph Folzenlogen, coordinator of the archdiocesan Evangelization Commission, will come to Immaculate Conception to offer liturgy and a talk on reconciliation.

Parish growth

Sister Christine said the parish is growing. She attributes this in part to "word of mouth."

She said the liturgies are good and people are happy at the parish. Father William Ripperger is the priest minister at the parish.

The music during liturgy has improved, while more and more young parishioners are getting involved.

Westrick gives Sister Christine a lot of credit for the increased warmth and spirituality in the parish.



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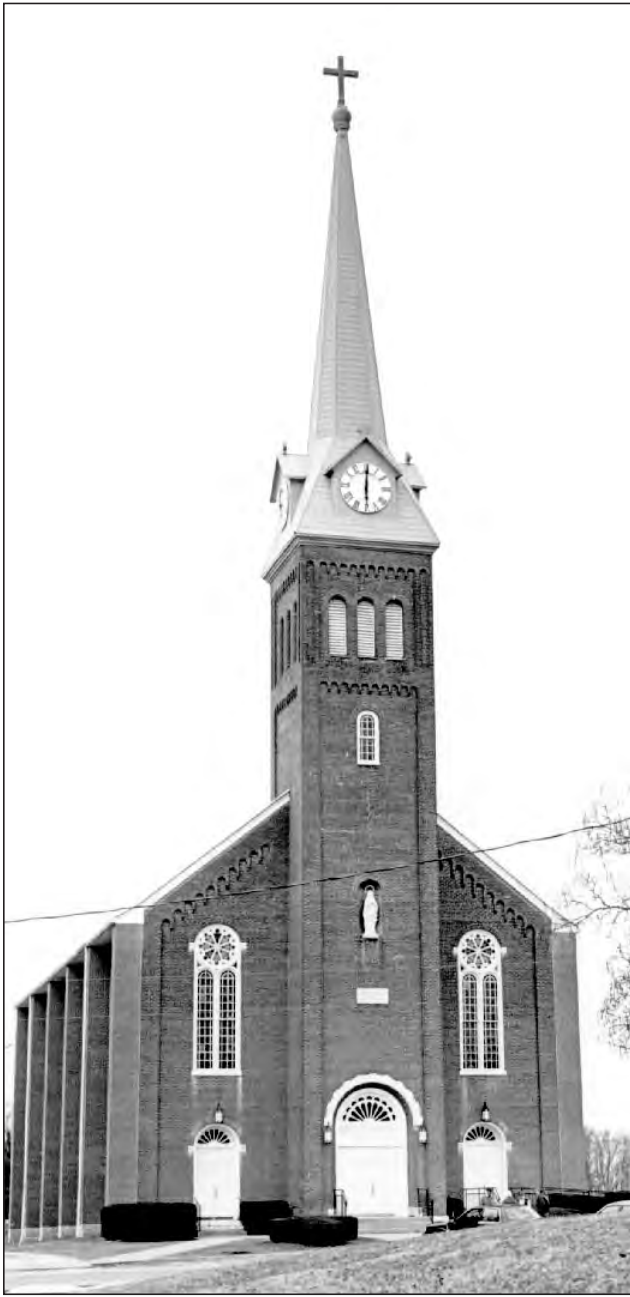
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"She brought a lot of vitality to us," Westrick said. She added that when Sister Christine came to the



Immaculate Conception church

Immaculate Conception, Millhousen (1834)

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Greensburg, IN 47240-9636

Phone: 812-591-2362

Church Capacity: 275 & **Number of Households:** 280
Mission: St. Denis, Jennings. Co.

Parish Life Coordinator: Sr. Christine Ernestes, OSF

Priest Minister: Rev. William Ripperger

Priest Moderator: Rev. Francis J. Eckstein

Administrator of Religious Education: Kathy Westrick

Youth Ministry Coordinator: Ann Stier

Masses: Saturday Anticipation — 6:00 p.m.
(1st, 3rd, and 5th Saturdays only)
Sunday — 10:30 a.m.
Holy Day — 6:00 p.m.
Weekdays — Tues. 7:30 a.m.

Destination Jesus IV is March 12-14 at Our Lady of Mt. Carmel

CARMEL—Teen-agers from throughout the state are invited to participate in Destination Jesus IV, a high school retreat March 12-14 sponsored and organized by Our Lady of Mount Carmel Parish in Carmel and St. Maria Goretti Mission in Zionsville, in the Lafayette Diocese.

The retreat is centered around Eucharistic adoration and prayer. Keynote speaker Mary Beth Bonacci, a nationally-known chastity speaker from Phoenix, also was a featured speaker at the youth rally with Pope John Paul II in January at St. Louis.

Described as a "prayer festival," the retreat also promotes the Church's consistent ethic of life. It is hosted by Our Lady of Mount Carmel Parish in the school and gymnasium.

Lafayette Bishop William Higi will preside at a youth liturgy on March 14 to conclude the retreat.

More than 300 high school students from the Archdiocese of Indianapolis and the Lafayette Diocese attended Destination Jesus III last year.

For registration information, contact Brigid Curtis, director of religious education for students in the seventh through 12th grades at Our Lady of Mount Carmel Parish and St. Maria Goretti Mission, by telephone at 317-846-3475 or by e-mail at <http://www.olmcl.org>. †

parish four years ago, she saw what needed to be done.

"She [Sister Christine] saw that certain people have certain gifts and she brought them [the gifts] out," Westrick said.

Sister Christine said it's sometimes hard for people to recognize their gifts.

Religious education

Sister Christine said the religious education program is one way parishioners offer their gifts by serving as catechists. There are 70 children enrolled in the preschool through sixth-grade program. And another 66 students attend the junior/senior high faith formation. These programs are shared with St. Denis Parish in Jennings County.

Westrick said 11 out of 15 students returned to the program after confirmation.

"Usually, after confirmation, they leave. I think that [their staying] speaks well of the program," Sister Christine said. Westrick attributes this to the 12th-grade catechist, Mark Steir.

"I think he makes it interesting and he's not there so much to say he knows it all. He learns right along with them," which keeps them from feeling so intimidated, Westrick said.

During the summer, Immaculate Conception Parish joins forces with St. Denis Parish to host a week-long Vacation Bible School. Forty children attended, while another 20 adult parishioners volunteered to help out during the program. Some children came from as far as Greensburg to attend the Vacation Bible School as well.

Evangelization

Although, there's not a lot of "formal" evangelization going on at Immaculate Conception Parish, there is a whole lot of "the informal kind going on," Sister Christine said.

She said the pastoral council is looking at different things the parish needs to do in order to be a live and vibrant parish.

"Evangelization is one thing we will be beginning to look at and believe we need to address," she said. †

This Ad Is Camera Ready!

**St. Vincent's
1654
4x12**

Chastity program gets national recognition

More than 10,000 students have heard the Promise to Keep message from peer mentors

By Mary Ann Wyand

Chastity peer mentoring is making a positive difference in the lives of countless adolescents in the Archdiocese of Indianapolis, and the abstinence program itself has earned national recognition from the U.S. Department of Health and Human Services.

Five years ago, the archdiocesan Office of Catholic Education (OCE) teamed with St. Vincent Hospital and Health Care Center in Indianapolis and St. Francis Hospital and Health Centers in Beech Grove and Indianapolis to create and fund A Promise to Keep: God's Gift of Human Sexuality.

Eve Jackson, the program creator and coordinator, said OCE started A Promise to Keep during the 1994-95 school year with 100 teen-age peer mentors who promoted abstinence to 1,000 junior high students.

This year, the program has grown to

include more than 400 high school-age peer mentors who take the chastity message to 3,500 sixth-, seventh- and eighth-graders enrolled in Catholic schools in the Indianapolis area.

Teen-age peer mentors also promote the abstinence curriculum to several hundred adolescents participating in parish religious education programs in the Indianapolis North and Indianapolis South deaneries as well as in Batesville, Nashville and Shelbyville.

More than 10,000 adolescents in central and southern Indiana have participated in the archdiocesan chastity program since its inception.

This year, Jackson said, the Office of Catholic Education plans to expand the three-session A Promise to Keep program for middle school students to include youth at Shawe Memorial Junior/Senior High School in Madison and Our Lady of Providence Junior/Senior High School



Submitted photo

Secena Memorial High School senior Megan Arvin of Holy Spirit Parish in Indianapolis discusses friendship with junior high students at Holy Cross Central School in Indianapolis during a peer mentoring session of the A Promise to Keep: God's Gift of Human Sexuality program.

in Clarksville.

"We're currently in the process of selecting students from Shawe and Providence to serve as chastity peer mentors" for adolescents in those areas of the archdiocese, Jackson said. "Those two programs should be in place by spring."

Each year, Jackson said, she works with assistant program coordinators Margaret Hendricks of St. Jude Parish and Sylvia Brunette of St. Thomas Aquinas Parish, both in Indianapolis, to

improve the curriculum.

"Our long-range goal is to continue to reinforce the message of chastity at the high school level," Jackson said. "We also hope to offer new curriculum that includes Catholic theology for high school juniors and seniors who have not volunteered as chastity peer mentors."

Jackson said OCE recently worked with two Catholic religious educators who are in charge of adolescent sexuality programs in other dioceses to analyze the religious content of the A Promise to Keep curriculum.

The consultants "agreed that the overall content is 'well-conceived and leads steadily toward achieving the avowed goal—the promotion of chastity among young people,'" Jackson said. "Their recommendations regarding theology will ensure that A Promise to Keep reflects Catholic identity, values and teachings."

Jackson said this year also marks the fifth anniversary for the secular, public school version of the A Promise to Keep peer mentoring program, which is called Peers Educating Peers About Positive Values.

"With a Title V RESPECT grant acquired through the federal and state health departments, we've been able to expand the public school version of the program from six school corporations to more than 25 school corporations in Indiana," Jackson said. "We've also provided the curriculum to about a half dozen out-of-state schools."

Planning for the new chastity curriculum began in 1993, Jackson said, and "we've had faithful support from St. Vincent and St. Francis hospitals" to maintain program costs, which range from personnel to instructional videos to informational brochures for parents.

But the strength of the program, Jackson said, comes from the dedication of teen-age volunteer peer mentors "who are positive role models and genuinely believe in saving sex for marriage."

By educating younger students about Christian values and morality, positive life goals and relationships, negative peer pressure and health risks associated with premarital sexual activity, Jackson said, the older peer mentors are reinforcing a counter-cultural youth lifestyle with the message that "it's cool to be chaste, to abstain from sexual relations until marriage." †

This Ad Is Camera Ready!

St. Francis
1844
5x10

Directory lists myriad of archdiocesan facts

By Margaret Nelson

People who work in Church-related offices around central and southern Indiana have a "secret" tool—and so do many active Catholics.

The average person in the pew doesn't seem to know about the *Archdiocesan Directory and Yearbook*. In directory and library circles, the Indianapolis directory is highly-respected—and even copied.

The cover of the 1999 edition bears the picture of Blessed Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods.

The book is packed with information that would be of great interest to most Catholics in the archdiocese. In fact, most queries to Archbishop O'Meara Catholic Center staff members are requests for information that is handy in the directory.

Not only does the directory have the "life histories" of the pastors, but readers can find details of Archbishop Daniel M. Buechlein's ministry, like the 1987 date of his installation as Bishop of Memphis.

Readers also can learn about when Pope John Paul II became archbishop of Krakow, was proclaimed cardinal and was elected pope.

There are biographies of all the bishops of the diocese/archdiocese, back to 1834. Those are followed by biographies of four men from the archdiocese who have gone elsewhere as bishops.

The directory includes the new archdiocesan prelates of honor, who were invested on Jan. 18 of last year. Msgrs. Joseph Schaedel, Frederick Easton, Harold Knueven, Louis Marchino, John Minta, Lawrence Moran, John Ryan and Louis Schumacher are added to the names of Msgrs. Francis Tuohy, Richard Kavanagh,

Charles E. Ross, Kenny Sweeney, Bernard Schmitz, Richard Lawler and John Wright.

Ministry personnel

In the same way, people can find their pastor or another priest's address, phone number, date of birth, ordination date, and assignments by date, administrative title and location. There also are photos of the priests and parish life coordinators.

The biographies of the three priests who were ordained this past year—Fathers Jack Emrich, Patrick Beidelman and Stanley Pondo—also are included.

Priests from religious communities or other dioceses who serve as pastors or administrators in the Indianapolis archdiocese are listed, as are the five parish life coordinators.

The directory also includes a section on religious communities.

Men in religious orders within the archdiocese are included under the names of their orders, with the names, addresses and phone numbers of their superiors. The same information is given, along with their ordination dates, if they are priests.

Women religious communities also are listed, giving the addresses and superiors' names and the names of the members, with addresses and telephone numbers.

Deaneries and Parishes

This section starts with a list of the parishes by deanery, followed by an alphabetical listing of the parishes, so the reader can see, for example, that the only St. Agnes Parish in the archdiocese is in Nashville.

St. Mary is the most popular name for parishes. There are 11, and that doesn't include those with titles like Immaculate Heart of Mary and Immaculate Conception. St. Joseph rates nine parishes.

And saints Michael and John each have six parishes named after them.

Each parish entry has a photograph of the church with its listing, followed by parish information: address, phone numbers, number of parish families, names of parish staff and leaders, as well as Mass times.

Parish foundation dates are also given. With little research, readers can see that eight celebrated anniversaries last year. St. Mary-of-the-Knobs in Floyds Knobs, the oldest parish, marked its 175th anniversary last August. St. Martin of Tours in Martinsville and St. Maurice in Napoleon reached 150 years. St. Anne in New Castle is 125 years old.

Archdiocesan administration

The administration section begins with an organizational chart of the archdiocese. It gives the latest jurisdiction for the ministries of the archdiocese, starting with Archbishop Buechlein at the top.

Below him, and reporting directly, come two of the recently-invested monsignors—Msgr. Schaedel, who is vicar general and moderator of the curia, and Msgr. Frederick Easton, vicar judicial.

Next on the chart is Suzanne Magnant, chancellor. Deans, the Archdiocesan Pastoral Council, the Archdiocesan Finance Council, Council of Priests, Board of Consultors and Clergy Personnel Board come next.

In the archdiocesan structure, a secretary is the head of a secretariat and is one of seven leaders of the departments—or secretariats—of the archdiocese.

They are secretariats for Spiritual Life and Worship, Catholic Education and Faith Formation, Lay Ministry and Pastoral Services, Catholic Charities and Family Ministries, Communications, Finance and

Administrative Services and Stewardship and Development.

There are two vicariates: The Vicariate Judicial (the Metropolitan Tribunal) and the Vicariate of Parish Life Coordinators, Formation and Personnel.

The chart is followed by pages of names, addresses and, where possible, the phone numbers of the people and organizations on the chart.

Another section contains the names, addresses and phone numbers for chaplaincies (Newman Centers, Catholic hospitals, homes for the aged, public hospitals and institutions), educational institutions (seminaries, colleges, high schools and deanery centers) and service institutions (emergency shelters, supportive housing, homes for the aged, residential treatment center, retreat centers and others).

The necrology begins with a list of the priests who have died within the past year, followed by the dates of death of all of the secular and religious priests who have ever served the archdiocese.

Statisticians will love the "General Summary" section. It gives numbers of priests, religious and churches as well as parish statistics, such as receptions into the Church by infant and adult baptisms.

Vital statistics of each parish are listed on a large table: number of households; number of Catholics; children in elementary school; infant, adult and full communion baptisms; Catholic and interfaith marriages; and burials. Another table shows financial data by parish.

The 304-page directory, edited by Jaquie Benoit, sells for \$20.

To order, write to: Archdiocesan Directory; Criterion Press, Inc.; P.O. Box 1717; Indianapolis, IN 46206-1717, or by calling 800-382-9836, ext. 1575, or 317-236-1575. †

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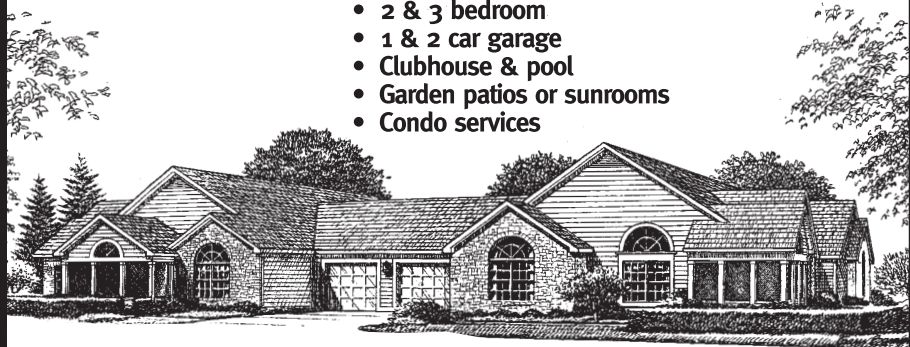
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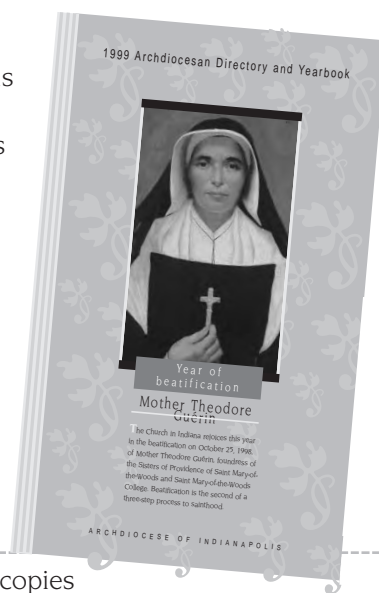
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St. Rose Mardi Gras helps needy children

St. Rose of Lima's annual fund raiser benefits the work of the Holy Childhood Association

By Mary Jungemann

FRANKLIN—It was “children helping children” at St. Rose of Lima Parish in Franklin on Feb. 14 as religious education program catechists and students hosted the fifth annual Mardi Gras carnival to benefit the Holy Childhood Association.

Over \$1,700 was raised and, better yet, will be matched at 100 percent by the Franklin Wal-Mart store.

This year's proceeds are a big jump from the \$300 they netted the first year, according to Julie Haney, coordinator of religious education at St. Rose of Lima Parish.

“Having this on a Sunday morning enables families to participate,” Haney said. “Our youth and 28 catechists put in a great deal of time to make this happen.”

The new Parish Life Center was festooned with streamers, balloons and beads in the traditional Mardi Gras colors of purple, yellow and gold. New Orleans-style jazz music added to the atmosphere, and a clown painted children's faces.

St. Rose of Lima School principal Laura Riley said children can't wait for the carnival each year.

“It really would be redundant for [the school] to redo Mardi Gras again on Tuesday [the traditional day before Ash Wednesday],” Riley said. “Most of the school kids come to the carnival.”

For a quarter each, there were oodles of games from a cake walk and bingo to a ring-toss, basketball throw and even a mock “jail” where kids could “lock-up” friends, parents, teachers and even the

school principal or parish priest—for a brief incarceration.

Fr. Paul Shikany, pastor, said the carnival “brings the community together for the larger vision of the Church, especially for the missions.”

The Holy Childhood Association, founded in 1843 to help needy children around the world, is a “pontifical” association, according to Missionary Sister of Our Lady of Africa Demetria Smith, the mission educator with the archdiocesan Mission Office.

“This means the Holy Father himself oversees it and is present when the bishops from around the world meet each year in Rome to decide which countries will benefit and have the greatest needs,” Sister Demetria said.

Sister Demetria knows of that need firsthand. A trained nurse and midwife, she spent 19 years in Africa and now speaks to area churches and schools about the plight of children living in Third World countries.

“The stories and slides she shows the kids every year really make an impact,” Haney said. “They can see the pictures of the horrible water these children drink and the huge anthills from which they gather the flying ants and fry them to eat like potato chips.”

“Sister brings musical instruments, costumes, souvenirs and masks, and she teaches our children some of the language and customs [of Africa],” Haney said. “It's a real eye-opener for our kids.”

Sister Demetria said she enjoys helping children understand other cultures and likes educating them about critical needs.



Photo by Mary Jungemann

St. Rose of Lima parishioner John Norris of Franklin, dressed as “Jake” the clown, paints colorful designs on Molly Lautner's face during St. Rose of Lima's fifth annual Mardi Gras carnival fund raiser Feb. 14 in the Parish Life Center. Carnival proceeds benefit the Holy Childhood Association.

“St. Rose children can know they are truly making a difference in the lives of other children,” Sister Demetria said. “I so enjoy speaking to them as I always feel so welcome there.”

Nearly \$18,000 was collected from the archdiocese for the Holy Childhood Association last year, she said. For the third year in a row, St. Rose of Lima parishioners contributed the most donations from any parish in the archdiocese.

Besides the carnival, the 265 religious education students donate money to a weekly collection to benefit the Holy Childhood Association.

For a relatively small Catholic parish, that's impressive, Sister Demetria said. She recently presented awards to St. Rose of Lima religious education program participants and school students to recognize their contributions.

The awards also were a way to show the association's gratitude to St. Rose parishioners, said Sister Demetria.

“It's the enthusiasm of the young people, like those at St. Rose who are so service-oriented, that gives me energy!” said Sister Demetria.

“We do have an awesome group of seniors who are very active,” Haney said.

St. Rose of Lima parishioner Donna Culkin, a junior at Indian Creek High School, kept busy pouring punch at the carnival last Sunday.

“The carnival is lots of work but lots of fun,” Donna said. “It's a full day to set up, but it brings together kids from lots of different schools to work together for needy children across the world.” †

(Mary Jungemann is a member of St. Barnabas Parish in Indianapolis and is a correspondent for The Criterion.)

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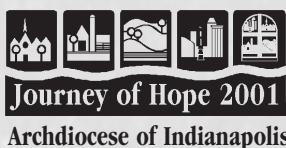
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Capital campaign exceeds goals!

Parish and corporate phases net funds that will help local Church meet capital, endowment needs

By Peter Agostinelli

The stories are signs of faith. They're stories of generosity to a local parish and charity to the larger Church. They're stories of gifts, even in spite of a lack of wealth or the scarcity of extra time.

The signs of faith are also stories of business and corporate leaders joining the Church in partnerships that will enable more people to be served through education, social service and ministry.

According to Daniel Elsener, archdiocesan secretary for stewardship and development, those are just a few signs of the faith behind the archdiocese's successful capital and endowment campaign.

The campaign includes Legacy of Hope from Generation to Generation, a parish phase conducted in all 151 parishes in central and southern Indiana, and Building Communities of Hope, a corporate phase, for educational and social service needs in the center city of Indianapolis.

Archbishop Daniel M. Buechlein, pastors, parish life coordinators and parish leadership gathered Feb. 8 and 15 to cele-

brate the good news at State of the Archdiocese dinners. These events were held in part to recognize the work of many pastoral and lay leaders on behalf of the campaigns in their respective parish communities.

(See Archbishop Buechlein's full State of the Archdiocese address below.)

Corporate and business leaders will gather with Church leadership to celebrate the success of the Building Communities of Hope campaign later this month.

The parish phase

The parishes of the archdiocese have raised a combined total of \$94 million. Elsener said the gifts represent the generosity of more than 35,000 Catholic households.

Of this \$94 million total, \$84 million is in pledges and gifts payable over one to 10 years. Another \$10 million is in planned gifts.

Individual parishes will use \$68 million of the \$94 million to meet their own capital and endowment needs. This

means 72 cents of every dollar raised in this campaign will be used by a parish for local capital and endowment needs.

The remaining \$26 million, or 28 cents of every dollar raised, will be earmarked for the needs of the larger archdiocesan mission and ministries, such as:

- The six interparochial Catholic high schools in Clarksville, Indianapolis and Madison
- Fatima Retreat House
- Camp Rancho Framasa, the Catholic Youth Organization (CYO) camp in Nashville
- Catholic Charities agencies in Terre Haute, Bloomington, Tell City and New Albany
- Home mission parishes and schools in rural and urban areas of the archdiocese
- Seminarian education
- Priests' retirement
- Lay ministry development and education
- Teacher and catechist training.

Elsener said the stories of sacrificial giving are among the most moving examples of generosity. He thinks the campaign's stewardship messages have helped some people reacquire themselves with helping others by contributing to their parishes as well as the larger Church.

"The numbers give an indication of our success, but they don't tell the real story—that there has been an outpouring of generosity, which is grounded in faith, and that people have responded generously to God's call," Elsener said. "People have reflected on what God was calling them to do."

St. Anthony parishioner Pat DeVault

See CAMPAIGN, page 16



Franciscan Sister Joanita Koors, a first-grade teacher at St. Mary School in New Albany, takes a break from textbooks and chalkboard instruction to interact with students one-on-one.

LEGACY
OF
HOPE
FROM GENERATION TO
GENERATION
Journey of Hope 2001

Archbishop Buechlein discusses campaign, Journey of Hope progress

(Following is the text of Archbishop Daniel M. Buechlein's State of the Archdiocese address.)

In the past six and a half years, I have driven many miles around our archdiocese and I understand what a challenge we face to unite so many diverse rural, suburban and urban communities. It is a challenge to "stay connected" as one family of faith! I applaud you pastoral leaders of the archdiocese for your willingness to look beyond the needs of your parish communities to the needs of the whole Church—here in central and southern Indiana and throughout the world.

When I was in St. Louis last month for the visit of Pope John Paul II, I thought about the millions of miles he has traveled in his 20 years as pope. Even now, when his age and infirmities would certainly justify staying in Rome, our heroic pope keeps moving. In his travels, the Holy Father reminds us (again and again) that we are a pilgrim people who journey in faith, hope and love, but who will never reach our final destination until we are finally "at home with God."

I began with an allusion to the many

miles we travel to cover this archdiocese because we are in the middle of our archdiocese's five-year celebration of Journey of Hope 2001. This symbolic journey, which began the first Sunday of Advent in 1996 and which will end on the Solemnity of Christ the King in the year 2001, is our way of preparing for the opportunities and challenges of the third millennium of Christianity. Journey of Hope 2001 is more than a program. It is a "window of opportunity" that allows us to place special emphasis on three vital aspects of our journey to God: spiritual renewal, evangelization (or a new sense of mission) and stewardship as a way of life. Our initial emphasis was on our spiritual renewal which of course undergirds everything else.

I also refer to the many miles one travels to cover this archdiocese because we are a diverse community of faith—economically, geographically, socially and culturally. As a local Church, we represent different races, cultures and ethnic backgrounds. In

See ARCHBISHOP, page 14

ARCHBISHOP

continued from page 13

spite of our diversity, we come together as one family of faith. We pray together and celebrate the Eucharist and the other sacraments of the Church. We share our faith with each other, and we work hard to hand it on to future generations through our Catholic schools and our parish faith-formation programs for adults, youth and children. Finally, we strive to serve the needs of all our sisters and brothers (especially those who are most vulnerable—the poor, the suffering, those who have been marginalized by society, from the beginning to the end of life). This ministry of charity has played a prominent role in the history of our archdiocese and will be even more important as we face the challenges of a new century and a new millennium!

In order to carry on this ministry of charity, in addition to our continuing spiritual renewal, we set as the second theme of our symbolic Journey of Hope 2001 a conscious effort to embrace stewardship as a way of life. To do God's work we want to live the four principles of Christian stewardship: gratitude, accountability, generous sharing and the willingness to give back to God with increase.

And so first of all and most of all I want to express my profound and heartfelt gratitude to you, and to so many others like you, for your leadership and service in this local Church. I thank God every day for you priests, religious and lay leaders who serve in our archdiocesan mission. Without your gifts of time and talent and your daily sacrifices, we could not carry out God's work in central and southern Indiana. It is our shared mission to worship God in word and sacrament, to learn, teach and share our faith, and to serve human needs through the ministry of charity.

Good stewardship also requires accountability. In the six "state of the archdiocese" talks I have given since I was installed as archbishop in 1992, I have tried to render an account of our stewardship by reviewing our priorities for the past year and by setting new priorities for the year ahead. A quick review of these priorities shows that, in the past few years, we have set some very ambitious and challenging goals and priorities for ourselves and—with God's help—have accomplished some truly remarkable things!

Looking back over these annual lists of goals and priorities, there are many things I could mention as significant accomplishments, or milestones, on our Journey of Hope 2001. However, tonight we especially celebrate one of these major archdiocesan priorities: our capital and endowment campaign, Legacy of Hope from Generation and Generation. We have accomplished a most taxing stewardship goal. Through the grace of God, the intercession of St. Francis Xavier and Blessed Mother Theodore Guérin and the hard work and generosity of thousands of people in every region of our archdiocese, we have had a very successful capital and endowment campaign.

I am deeply grateful for all that you do (day-in and day-out), but I am especially grateful for the extra miles you traveled during our Legacy of Hope campaign. During this campaign, our parishes raised \$94 million. In the process, you involved thousands of people in the mission and ministries of the Church, and you exceeded our minimum campaign goal of \$40 million by more than \$54 million. What a tremendous outpouring of generosity by our Catholic sisters and brothers of our archdiocese! This is a magnificent tribute to you, our parish leaders, and to the faith and generosity of the entire Catholic community. As truly good stewards, we must be outspoken in our gratitude for what God has accomplished through the intercession of our special saints and the prayer and sacrifice of his

people in central and southern Indiana!

A recent story in *The Criterion* told about the sacrifices of parishioners at Saint Mary-of-the-Woods. One woman had decided she couldn't afford to make a gift to her parish's campaign. But then she received an unexpected pay raise from her employer. Out of gratitude to God, this pay raise has become her Legacy of Hope gift! Another Saint Mary-of-the-Woods family who go out for breakfast every Sunday after religious education decided to give this up once a month. When they added up their savings, they discovered that this "sacrificial gift" amounted to a significant sum. An elderly woman from Little Flower Parish gave up cablevision for three years and pledged her monthly cable charge. These stories, and many more like them, show that this campaign has truly made a difference—not just in the money that has been raised, but in the spiritual experiences that are stimulated by sacrificial giving and

generous sharing.

Legacy of Hope from Generation to Generation was the first archdiocesan-wide capital and endowment campaign in our history. It has been a unique campaign for many reasons. First, it was a campaign conducted by our parishes to meet their own capital and endowment needs and to meet the broader mission and ministry needs of the larger archdiocesan Church. Second, Legacy of Hope from Generation to Generation was never meant to be an end in itself. It was designed as an integral part of the larger experience of Journey of Hope 2001 with its three themes of spiritual renewal, evangelization and stewardship. As an expression of stewardship, it enables even greater spiritual renewal and a new sense of mission.

To be sure, there were days (even months) when it was hard for many of us to focus on the larger journey, especially when the immediate demands of the capital campaign were staring us in the face! That's the nature of a capital campaign. For a period of time, it is all-consuming. Fortunately, capital campaigns come and go. It's the work of stewardship that continues—because the Lord never stops giving us his spiritual and material gifts. And as long as we continue on life's journey, our need to share Christ's gifts never ends because our need for spiritual renewal and evangelization never end.

Tonight we announce and celebrate the results of our historic capital and endowment campaign. To date, 151 parishes in our archdiocese have raised a combined total of \$94 million; \$84 million is in gifts and pledges payable over one to 10 years. Another \$10 million is in planned gifts.

Sixty-eight million dollars will be used by individual parishes to meet their own capital and endowment needs. The remaining \$26 million will be allocated to the needs of the larger archdiocesan mission. This includes the growing capital needs of archdiocesan facilities such as:

- Our six Catholic high schools in Clarksville, Indianapolis and Madison
- Fatima Retreat House
- Our CYO Camp in Nashville (Rancho Framasa)
- Catholic Charities agencies in Terre Haute, Bloomington, Tell City and New Albany
- Home mission parishes and schools in our rural and urban areas.

This \$26 million also includes some long-term endowment funds, including endowments for:

- Priests' retirement
- Seminary education
- Lay ministry development and education
- Teacher and catechist training
- High school facilities
- Home mission parishes and schools.

As you can easily see, the \$26 million

that is available for the larger needs of the archdiocesan mission and shared ministry has already been spent!

Later this month, we will celebrate the successful completion of Building Communities of Hope, our corporate campaign for Catholic schools and social services in the center city of Indianapolis. While final figures for this campaign are incomplete, I can tell you with confidence that we have exceeded our ambitious \$20 million goal!

In making this official announcement of our successful Legacy of Hope campaign, I want to emphasize two things: First, this campaign was clearly a collaborative effort between parish leaders and archdiocesan staff and volunteers. We can say that the Archdiocese of Indianapolis raised \$94 million and that is true because (as I have said many times) the Archdiocese of Indianapolis is all of us.

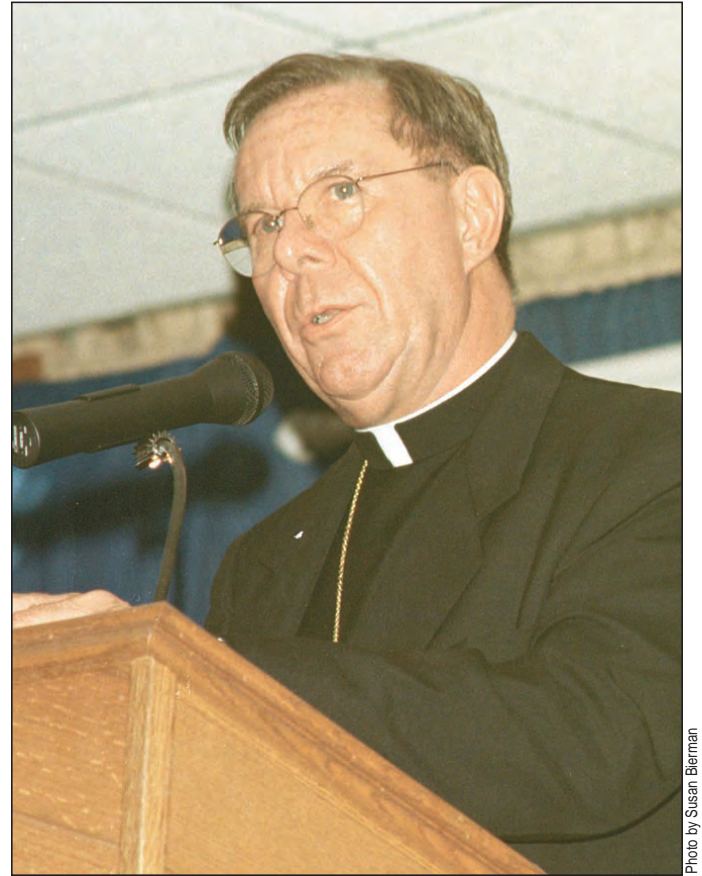
But you know as well as I do that when people hear "the archdiocese" they think of "downtown" or "1400 N. Meridian" or "Indianapolis." Let me be clear: The people of the archdiocese raised \$94 million. There are not millions of dollars buried in a secret vault at the Catholic Center. The funds raised by parishes in the Legacy of Hope campaign are being invested in the Catholic Community Foundation or the Archdiocesan Deposit and Loan Fund for the benefit of a specific parish, school or Archdiocesan ministries. Seventy-two cents out of every dollar raised in this campaign will be used by a parish for local capital and endowment needs. The remaining 28 cents has been allocated to the specific needs of our larger archdiocesan mission.

If you hear people say the archdiocese has all this money, please help set the record straight: 151 parishes raised this money, and every dollar has already been allocated to specific parish and archdiocesan ministries. There is no Legacy of Hope slush fund!

The second thing I want to emphasize tonight is that the work of stewardship continues. In many ways Legacy of Hope from Generation to Generation is just a fine beginning. It is important to remind ourselves, and the people we serve, that in spite of the phenomenal success of our long-term capital and endowment campaign, every parish continues to face the day-to-day needs of parish life. The same is true of our archdiocesan ministries. We all have salaries and utility bills and program expenses to pay. And we all have limited resources and tight operational budgets—in spite of a very successful capital and endowment campaign. Tonight, we celebrate the Legacy of Hope campaign's remarkable successes. Tomorrow, the work of stewardship continues.

The campaign has made a profound difference in the way we do the work of stewardship in this archdiocese. We have shared a remarkable experience of faith and hope and generosity during the past year. Surely this will have a positive impact on our stewardship efforts for years to come!

I mentioned earlier that an elderly woman from Little Flower Parish in Indianapolis, who lives on a fixed income, gave up her cable TV for the next three



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

Tonight, we celebrate the Legacy of Hope campaign's remarkable successes. Tomorrow, the work of stewardship continues.

years so that she could pledge \$28 per month to her parish's campaign. This is the widow's mite. It is a powerful example of what the Lord challenges each of us to do: to give from our substance not from our abundance. What a powerful witness this woman of faith is for all of us!

I hope and pray that the success of the Legacy of Hope campaign has made it impossible for us to return to "business as usual" when it comes to parish stewardship or the United Catholic Appeal. As successful as these programs have been in the past, they did not reflect the same

vision of planned, proportionate and sacrificial giving that we have now experienced through our capital and endowment campaign. With this in mind, we are inviting pastors and other parish leaders to help us redesign our parish stewardship program (*A Disciple's Way*) and the annual

United Catholic Appeal based on the stewardship principles and practical successes of our Legacy of Hope campaign. The approach we're recommending will streamline the stewardship renewal/United Catholic Appeal process and help us achieve another important Journey of Hope goal: fewer meetings (and bureaucracy) and more pastoral ministry!

The image of a journey is appropriate for the current state of our archdiocese. We have made significant progress on our Journey of Hope 2001—in spiritual renewal, in our evangelization efforts and in promoting generous stewardship. And the journey continues, hopefully at a slower pace for awhile.

With a slower pace in mind, I would like to set these four archdiocesan priorities for 1999-2000:

1. To communicate the home missions concept and proposals.

We don't usually think in "missionary" terms here at home. After all, our archdiocese officially ceased to be missionary territory in 1909. However, it is becoming more and more apparent to me that certain geographic areas of ministerial need in our archdiocese are truly missionary territory in the strictest sense of that term. We have some rural and urban areas where spiritual, material, and personal ministerial needs are unable to be met. How can we help with limited financial, physical, and human resources? I have some ideas about how we can do so through creative volunteer services where we identify needs, match those needs with people's expertise and ask those folks for a generous sharing of time and talent. I'll share more details with you and others during the coming year.

See ARCHBISHOP, page 16

Tell City Deanery parishes surpass goals

Parishioner generosity comes in the form of cow raffles, other gifts

By Susan Bierman

TELL CITY—A team approach was the key to successful Legacy of Hope from Generation to Generation campaigns such as that at three Tell City Deanery parishes.

"All three of our parishes surpassed our goals," said Benedictine Father Jeremy King, pastor of St. Meinrad Parish in St. Meinrad, St. Boniface Parish in Fulda, and St. Martin of Tours Parish in Siberia.

Parishioners from two of the three parishes donated cows for raffles to benefit the campaigns. The money was used to cover campaign expenses, such as the commitment dinners and other social events.

Benedictine Father Adrian Burke is the associate pastor of the three parishes.

The three parishes are clustered for pastoral administration. Benedictine Fathers Jeremy and Adrian—both monks of Saint Meinrad Archabbey—became pastor and associate pastor of the three parishes in 1997.

Father Jeremy said each parish has its own identity, and each has its own pastoral council. The pastoral councils spawned separate steering committees for the individual Legacy of Hope campaigns.

The campaigns began at St. Meinrad, St. Boniface, and St. Martin parishes last October. Father Jeremy said joint campaign meetings started with taking care of common business, and then the separate parishes broke off into their groups to discuss the business of the individual parish.

Father Jeremy said he and Father Adrian took on different angles and responsibilities in approaching the campaigns.

"Father Adrian did a lot of the theological underpinnings of the campaign, and I tried to approach some of the practical things that we needed to do," Father Jeremy said.

"I think the combination proved good," Father Jeremy said.

Father Adrian and Father Jeremy agreed that one challenge of the campaigns was getting the parishioners to be more aware of the broader Church.

"It was a big concern for me to help them see that there is a larger Church," Father Adrian said, "that there is a Church not only outside of their identity, but in

the deanery, as well as a diocese, and then the world."

Father Adrian said it was important for parishioners to understand that "we're called and given a mission by Christ for the whole world."

Father Adrian thinks the greatest opportunity for this campaign was to break down some of those parochial barriers. He said the campaigns initially were more a matter of faith development than a financial matter.

During the four weeks leading up to campaign events, Father Adrian focused his preaching on the theme of a universal mission. He included the message of "taking care of what we have today so there is something there to pass on, including our faith."

Father Jeremy said it was a challenge—a successful one—to get people more connected to the archdiocese. He said the next challenges will be to realize the pledges made toward the campaigns, to address how to continue regular stewardship, and to deal with the need the archdiocese has for ongoing operational income.

"I think we need to respect the fact that people have responded generously, but we need also to respect the fact that they've got some limitations," Father Jeremy said. "So, it's going to be a challenge, but I think if we face it honestly, and straight-forward, that we will do the best we can."

St. Boniface Parish

St. Boniface Parish exceeded its \$56,800 goal with pledges of \$58,000. The 157-household parish plans to use its share of the funds to continue refurbishing of the church, which was built in 1865. Father Jeremy said the 19th century German-American church is a genuine



Benedictine Father Adrian Burke (standing) discusses the Legacy of Hope from Generation to Generation campaign success with Benedictine Father Jeremy King and St. Boniface parishioner Caroline Mullis (standing) and St. Meinrad parishioner Wanda Del Rio. The three parishes, St. Meinrad, St. Meinrad; St. Boniface, Fulda; and St. Martin of Tours, Siberia, in which Fathers Jeremy and Adrian are pastor and associate pastor, surpassed their campaign goals.

source of pride for members, most of whom are descendants of the original German immigrants.

St. Boniface parishioner Caroline Mullis, who serves on the parish restoration committee, views the campaign as a good thing. She said the restoration process has been slow due to financial reasons. And if it weren't for the campaign, she said, "we probably wouldn't have the money to do anything."

Parishioners from the three parishes, along with Fathers Jeremy and Adrian, felt Darrell Kopeland of Ketchum, Inc., was an important asset in the success of the campaigns. Ketchum, Inc., is the consulting firm that helped the parishes run their Legacy of Hope campaigns.

Father Jeremy said Kopeland helped the parishes focus their campaigns on local needs and was a key figure in getting them off to a good start.

"He was a real good motivator," Father Jeremy said.

St. Meinrad Parish

St. Meinrad parishioner Wanda Del Rio was a bit hesitant about the campaign initially. She believed the parish goal of \$106,000 for the 330-household parish was unreachable. However, after hearing Kopeland talk, her feelings changed.

"I thought this is going to be a good thing. I thought it would work," Del Rio said.

And it did work. St. Meinrad surpassed its goal with \$125,000 pledged.

The parish plans to use its share of the money on cemetery and parish hall improvements.

St. Martin of Tours Parish

St. Martin of Tours Parish in Siberia also surpassed its goal. The goal was \$30,900, while \$52,000 was pledged. The 80-household parish will use its share on floor work and new lighting in the church. The parish hall may also benefit from renovation work. †

Your Legacy of Hope gifts make a difference



Photo by Mary Ann Wyand

Father Peter Gallagher, chaplain at Scecina Memorial High School in Indianapolis, starts off a new school year by offering words of encouragement to new and returning students during the Back to School Mass.

Twenty-six million dollars (28 cents of every dollar raised) is earmarked for the needs of the larger archdiocesan community. These gifts will be allocated to the following capital and endowment ministries.

Capital needs

- **Upgrading Archdiocesan Facilities**
Includes archdiocesan Catholic high schools in Clarksville, Madison and Indianapolis, CYO camp in Brown County and Fatima Retreat House in Indianapolis.
- **Catholic Charities**
Includes social service agencies in Terre Haute, New Albany, Tell City and Bloomington.
- **Home Missions**
Includes parishes and schools in rural communities and urban centers in various regions of the archdiocese.

Endowment purposes

- **Priests' Retirement Fund**
Funds the minimum retirement costs for archdiocesan clergy and reduces

parish assessments by at least \$200,000 annually.

• Lay Ministry Development and Education

Includes tuition assistance for lay ministers in partnership with parishes, schools or archdiocesan agencies.

• Seminary Education

Includes tuition assistance for seminarians attending various seminary colleges and schools of theology.

• Teacher and Catechist Training

Includes tuition assistance for teachers and catechists in partnership with parishes, schools or archdiocesan agencies.

• Facilities Endowment for High Schools

Provides "seed money" for renewal and replacement funds at individual high schools.

• Home Missions Endowment

Includes operating support for Catholic Charities agencies and home missions; also provides start-up funds for new parishes, schools and other archdiocesan ministries.

St. Monica tops \$3.5 million goal; pledges \$4.2 million

By Margaret Nelson

Father Paul Koetter, pastor of St. Monica Parish in Indianapolis, has one word to explain why his parishioners pledged \$4.2 million to the Legacy of Hope campaign—"God."

He believes that many of his parishioners tried to determine what God wanted them to do—they searched their souls—knowing that this campaign will build up the parish, as well as the archdiocese, to serve the needs of present and future Catholics.

The staff also credits the success of the campaign to the selection of good leadership—at least 500 volunteers helped with the campaign—and careful following of the consultant's plan. Jim Welter, pastoral associate and business manager said, "We probably expanded on it."

The coordinators, Marvella Robichaud and Susan Burris, said they followed the task lists and used and met the Ketchum, Inc., recommended target dates. And they added their own town hall meetings to the plan.

The parish needs were made clear. St. Monica was founded in 1956. A new church was built in 1992. But there had been no major renovation to the other original buildings since they were constructed 40 years ago.

St. Monica's size—2,200 families—has doubled since 1990. Eighty active ministries serve the people, including a school that educates 425 children.

The pastoral council hand-picked the steering committee. "They chose the right people," said Robichaud. "The core leadership did everything right."

She said, "I've worked on several fund-raising campaigns. I've never worked on one with such a strong leadership core."

Welter said that the spiritual dimension of the campaign was a strong point. Robichaud explained that every meeting started and ended with a special prayer. The parish distributed thousands of prayer cards, asking people to pray it daily.

"I think a fair number did take them and pray them on a regular basis," said Father Koetter.

Everyone on the steering committee had a prayer partner. A 24-hour prayer vigil preceded the Dec. 6 special event, which was held in a neighborhood public high school gymnasium and auditorium.

The special event consisted of a Mass—with Father Koetter presiding—for the 1,100 to 1,200 adults who attended. Father Patrick Beidelman, assistant pastor, offered a children's liturgy for the 300 to 400 children. There was an all-parish reception after the liturgies.

"It was neat to talk to people," said Father Koetter.

"I don't think anybody in the parish grasped how big we are until we got together," he said. "That was only one-fourth of the parish. If we had every parishioner, we'd need the [Indiana] convention center."

"We took the space and made it a sacred space," said Father Koetter. "We didn't overly focus on the campaign."

Robichaud said, "It's the first time we had that many people together worshipping—all our family. People stayed and visited at the reception."

Welter said, "After the special event, we came away with our \$3.5 million goal met."

This was Father Koetter's first fund-raising campaign. "One thing that contributed to the success of the campaign was the process that invited people to a town hall meeting to express the needs their ministry had and their vision of where they would like to see people go."

"The whole concept of a sacrificial gift calls us to stretch, to give up something beyond what's comfortable," said Robichaud. "Several people said, 'I never thought about that.'"

Welter said, "Except for lead gifts, we did not put a dollar figure on pledges—just whatever they thought it meant at their house."

"The witnesses were powerful," said Father Koetter. He and Father Beidelman spoke about their own sacrifices at the Masses the first week. Three campaign chairs talked to the assembly the second week. On the third weekend, individual parishioners gave their personal witness.

"I know some people who went back and refigured [their pledges] after that,"

general chair of the corporate phase, said the effort will help the archdiocese maintain its solid presence in the center city despite the shrinking population of Catholic residents and the challenges of increased poverty.

The campaign already has made two dreams possible for the Church in the center city—new school buildings for both Holy Angels School in the Indianapolis West Deanery and Holy Cross Central School in the Indianapolis East Deanery. Elsener said the two new buildings will be symbols of new signs of life that will help anchor stability and growth for each neighborhood.

Approximately \$9 million will be invested in endowments, producing nearly \$500,000 in annual tuition assistance for center-city children. This will assist many schools faced with the challenge of extensive waiting lists.

The \$4 million earmarked for center-city Catholic Charities will help meet capital needs at their facilities and will endow Catholic Charities services and programs.

"These programs free people from dependency, helping them become productive citizens, taxpayers and outstanding members of the community," Elsener said.

In light of the corporate campaign's success, Semler said much work remains for the Church and its partners.

"Even though we exceeded our goal, our work is not ended," said Semler, who is chairman, president and chief executive officer of American United Life Insurance Company. "We have documented needs in the center city of at least \$39 million.

"Working together to help the children and families of Indianapolis, we'll continue to make great strides for our city's future." †



At St. Monica in Indianapolis, Marvella Robichaud (from left) co-coordinator; Father Paul Koetter, pastor; Jim Welter, pastoral associate and business manager; and Susan Burris, co-coordinator of the Legacy of Hope Campaign, look over a drawing that shows the areas that will be improved with funds from the campaign.

said Father Koetter.

"I did," said Robichaud.

The pastor admitted, "I did when I heard what another priest was pledging."

"People told me this [campaign total] is much larger because of the witnesses," said Welter.

"With a lot of people, money is a very private thing," said Father Koetter. "They feel very guarded." Some parishioners told him they never wanted to give to the campaign and it wasn't because of guilt that they finally decided to give.

"But through the witness, they felt a desire to give," he said.

Burris said, "There was a lot of joyful giving. People were excited about their gifts."

St. Monica Parish went into its special event with 60 percent of its goal met.

Welter said, "I think one of the things that was positive was that it was a part of a larger campaign. The parish has a history of responding to the needs of the larger Church."

"People could buy into it," said Father Koetter. He explained that \$500,000 was "going downtown. That's almost like a tithe. I think people were very comfortable with that."

Welter said, "I think the video helped. We added a trailer to the archdiocesan video that expressed the needs of St. Monica."

Parishioner Grace Trahan, a morning anchor at WRTV-Channel 6 in Indianapolis, got it done. "She knew exactly how to do it. It is clean and crisp."

It takes about eight minutes. She had a cameraman come out to the parish and shoot," said Welter.

"It helped people to get a clearer look," said Father Koetter. The film shows what the staff fondly calls "the upper room" in the school, which has been reduced in size several times to meet the growth. It shows things being stored in the rest room and desks lined up in the hall.

"It was footage of how crowded we are—kids in rooms that are too small, music classes in the chapel," he said. "It dramatized what we see every day."

I think that was one thing," said Father Koetter. "We didn't have a controversial need, like to tear down an old church and build a new one."

The pastor said, "We are not building anything glamorous."

"We're doing 'plumbing,'" said Welter.

"We are meeting the needs of a lot of people," said Burris.

"Even organizational and committee meetings for the campaign emphasized the need. Every time we met, we scrambled for space," said Robichaud.

Phase I will include major work to the old building: heating, air conditioning, and wiring.

A new building will provide additional classrooms and a large multi-purpose space, which will serve as a cafeteria during the day and can be converted to meeting rooms at night. Planners hope to have room for a new office area for school and parish. †

CAMPAIGN

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of Indianapolis served as co-chair of the Legacy of Hope campaign. From its beginning, DeVault said, she was confident that the parishes—from the leadership of Archbishop Buechlein, the pastors and campaign ambassadors to the individual members of each parish—would be successful in reaching their goals.

DeVault said it's an effort that has proved to be successful for one simple reason: to help keep the archdiocese running strong.

"This is our Church," she said, "and we have to continue to support it. That's simply how it is."

The corporate phase

Final figures for Building Communities of Hope, the corporate phase of the campaign, are not yet available. But so far, more than 100 corporations, foundations and individuals have contributed gifts. The minimum goal is \$20 million. Final figures will be reported in the March 5 edition of *The Criterion*.

As a result of its partnership between the archdiocese and the corporate and business communities, the corporate campaign will help the archdiocese meet the capital and endowment needs of center-city Indianapolis Catholic schools and center-city social service programs. Jerry Semler, co-chair of the campaign and



BUILDING COMMUNITIES OF HOPE

ARCHBISHOP

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2. To prepare for the celebration of the Great Jubilee in 2000

We need time to adequately prepare for our celebration of the Great Jubilee to mark the 2,000th anniversary of the coming of our Lord and Savior Jesus Christ.

Plans will be announced in the near future.

3. To prepare for our major evangelization effort

One of the three themes of our Journey of Hope 2001 is evangelization. We intend this to be an extraordinary initiative to reach out in the year 2001 to inactive Catholics and to those who have no Church home. If we are to realize a great harvest in this effort, we must approach it fully prepared.

4. To restart and streamline the United Catholic Appeal in the context of parish stewardship.

As I mentioned before, the new approach to our annual appeal, which is currently under discussion, represents a logical evolution of our understanding of

stewardship and is a natural outgrowth of the practical successes we've experienced in the capital and endowment campaign.

Once again, thank you for the marvelous gifts you bring to the mission and ministries of this archdiocese. Thank you for the extra miles you traveled on our Legacy of Hope campaign. And, most of all, thank you for your willingness to continue traveling with us onward to the kingdom.

In solidarity with Pope John Paul II, and all our sisters and brothers throughout the world, we are journeying together into a time of great challenge and opportunity: the third millennium of Christianity. Thank God, we bring with us the marvelous legacy of hope that we inherited from those who have gone before us. And no matter how many miles we travel, we will be sustained in our journey by a loving God and by the deep faith and hope and consistent generosity of the people of this great archdiocese.

In our gratitude, we must acknowledge the intercession of our two special Legacy of Hope patrons: St. Francis Xavier and Blessed Mother Theodore Guérin. Let's continue to seek their help and inspiration as we continue our Journey of Hope 2001.

Thank you. God bless you all. †

Faith *Alive!*

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Love is the most precious gift we give to others

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

Without love, there are no Christian virtues. Without love there is no Christianity!

Jesus showed us how to love. Love is central to Jesus' teaching. Jesus linked love of God and love of our neighbor.

I'll always remember my first visit years ago to St. Ann's, our local Catholic infant home. The little children there—only a few years old—came up and grabbed all the visitors around the legs! We were startled and immobilized for a moment.

The children were looking for a human touch. They had been deprived of love at home and were looking for signs of love from the staff and even from visitors. A human being's natural desire for love is hard to suppress. These children showed it spontaneously.

Love often expresses itself in touch. Babies need to be held. Children need to be hugged. In fact, no matter what our age, we all need a hug once in a while—though a daily hug or two is preferable.

We never cease needing love. Most of us appreciate a little loving attention. This is evident when we are incapacitated or isolated—in the hospital or far away on a business trip or in a nursing home. A visit, telephone call, note or e-mail message all express tangibly the loving friendship that makes and keeps us human.

In all stages of the life cycle, we need

Love is basic to Christian life

By David Gibson

Love—the virtue of charity—is basic for Jesus' followers. When Pope John Paul II first asked the Church's people to make 1999 a year to reflect on charity, he said that “in its twofold reality as love of God and neighbor, (charity) is the summing up of the moral life of the believer.”

The *Catechism of the Catholic Church* notes that, as one of the three theological virtues—with faith and hope—charity is the “foundation of Christian moral activity.” The theological virtues “animate” the moral life and “give it its special character” (No. 1813).

As a virtue, charity calls us “to love as (Christ) does,” the catechism notes (No. 1825). Love is basic. You can't take the love out of Christianity and still have Christianity. †

(David Gibson edits Faith Alive!)

love. We not only need love from others, but we can give it. Love is the most precious thing we have to give. In fact, we need to give love to others in order to be truly happy.

My parents, now grandparents for many years, give love to my nieces and nephews regularly through things such as gifts, overnight visits, birthday meals and attendance at school events.

Recently, two of my young nieces reciprocated by taking their grandparents out to lunch! I understand it was a wonderful meal.

In such everyday acts, love is sustained and developed. I am especially happy that this loving spirit is so evident in our family's next generation.

Love makes us a family.

Love can grow throughout life. My own observation, and that of many others, is that having children influences a couple's growth in love. This is an exhausting experience, especially right after birth! Yet it changes life's focus.

Loving parents naturally focus on their new child and lessen their focus on themselves. Their perception of the world changes as well. Relatives, friends, baby-sitters, neighborhoods and schools become much more important.

Love widens our circle of concern.

After childbirth, a couple's perception of faith and the Church community often changes as well. Love makes us want to share the most important things in life with our children.

I've noticed how love's spiritual or supernatural dimension comes to the fore when the sacrament of baptism is celebrated.

Recently, within a 10-day period, I performed three baptisms for children of couples whose wedding Masses I had celebrated in previous years.

Each baptism assembled a different set of relatives and friends, and each was a festive, loving event—recorded for posterity with videos and pictures.

Each baptism brought together several generations to share love with each other as God shared love with them.

Each baptism was a transformative moment. The Holy Spirit transformed each child interiorly—bringing the Christian virtues of faith, hope and love.

And each child is now a Christian. The Spirit of love, the Holy Spirit, has begun the inner transformation that will continue through a lifetime.

The Holy Spirit not only transformed these children, but the family and friends who gathered together, too. These baptisms were occasions when friends and family affirmed their faith and their own



CNS photo

In all stages of the life cycle, we need love. However, sometimes loving is hard simply because we become so wrapped up in our own lives and worries. But if we allow ourselves to express love to others, this sharing will widen our circle of concern and result in greater happiness.

dedication to Christian love.

We are made in God's image; thus we are made to love. And the grace of the Holy Spirit enables us to love most fully.

What is love?

Love is a feeling.

Joy, humor and warm family feelings filled the baptismal celebrations I mentioned. In one instance, my tiny cousin decided to move her head at the very moment of baptism. Water went everywhere. The family was concerned, then amused. She cried her disapproval!

Love is a commitment.

We give our children and ourselves to God. The Holy Spirit touches the deepest part of the soul.

Love grows.

As we go through adulthood, we can

become more loving. The grace of the Spirit can redirect our lives. The Spirit helps us to “let go” of what is unnecessary, such as excessive concern for material goods, and to grasp and prioritize what is essential, such as time for family outings and events.

Love is a virtue. Like all virtues, it integrates and transforms our thinking, our knowing and our feeling.

Love is the central virtue.

Our love forms our lives. Our love touches others. Our love reflects God's love. Our love lasts eternally. †

(Oblate Father John Crossin is the executive director of the Washington Theological Consortium. His new book, *Walking in Virtue: Moral Decisions and Spiritual Growth in Daily Life*, is published by Paulist Press.)

Discussion Point

God's love inspires love for others

This Week's Question

When is it most difficult to love?

“When I have been so busy that I haven't focused on God's love for me.” (Lois Greiffendorf, Grand Junction, Mich.)

“When people are unkind.” (Jay Gerhring, Moorhead, Minn.)

“When someone has betrayed you.” (Linda Sandleback, Prairie du Chien, Wis.)

“When things aren't going your way.” (Deb Pfeffer, Portage, Mich.)

“When someone has hurt you.” (Gloria McArdle, Perth Amboy, N.J.)

“It's more difficult when that love is not returned.” (David McMahon, David City, Neb.)

Lend Us Your Voice

An upcoming edition asks: What do you do to make Sunday special in addition to participating in the Eucharist?

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



CNS photo

Perspectives

From the Editor Emeritus/John F. Fink

Lessons in the Book of Job

In this series of columns about the wisdom books of the Old Testament, let's consider the Book of Job, widely regarded as one of the literary masterpieces of all time.



Sometimes we hear that someone has "the patience of Job," meaning that she or he is an extremely patient person. When I hear that, though, I wonder if the person who coined that expression ever read past the second chapter of the Book of Job.

In the first two chapters of this folktale, best read as a drama, Job indeed is patient. After God permits Satan to afflict him severely, Job says merely, "Naked I came from my mother's womb, and naked shall I go back again. The Lord gave and the Lord has taken away; blessed be the name of the Lord." And later he says, "We accept good things from God; and should we not accept evil?"

The first two chapters, though, are the prologue to the book, just as the last chapter, which tells of the restoration of Job's prosperity, is the epilogue. What makes this a literary masterpiece is the cycle of speeches from chapters 3 to 42. And there we find that Job is not patient at all. He curses the day he was born and longs for death to end his sufferings. He frequently cries out to God in complaint and blames God for allowing him to be afflicted even though he has always been a righteous man.

This is the age-old problem expressed in the modern book by Harold S.

Kushner, *Why Do Bad Things Happen to Good People?* Why does God allow injustice to occur? Job's friends, who originally came to comfort him, are convinced that he must be guilty of some great wrong since his suffering is so intense, and they become annoyed with Job's protestations of his innocence.

Job pleads for God to explain why he has permitted this, and finally God answers. But not in the way that Job wanted. God doesn't try to justify his actions, he doesn't answer the question "Why?" Rather he refers to his own omniscience and almighty power. He shows Job that happiness and success are not rewards for living righteously and neither are grief and failure punishments for evildoing.

This is enough for Job. He quickly recovers his attitude of humility and trust in God. In fact, his humility and trust are strengthened by the suffering he endured. Thus, over the 2,500 centuries since this book was written, this poor man has stood as proof that suffering is not a sure sign of wickedness.

What's the lesson we should learn from this book? It's that we do not know why bad things happen to good people and that innocent people can be afflicted for no apparent reason. Their sufferings are a test of their fidelity. They will be rewarded in the end but not necessarily in this life. Meanwhile, our human finite minds cannot understand the depths of God's divine omniscience and omnipotence. †

(Jack Fink's latest book, *Traveling with Jesus in the Holy Land*, is available for \$10 from Criterion Press, Inc.)

Cornucopia/Cynthia Dewes

Being ennobled by greatness

My dad was a knee-jerk Democrat, the virulent Farmer-Labor kind of Democrat found in Minnesota and surrounding territories.



He was adamant about it ever since FDR and Hubert Humphrey converted him from his rural conservatism. And you know how adamant converts can be. One of Dad's grandsons loved to get him going by coming into the room where he was innocently reading his newspaper and declaring, "Say, Grandpa, how about that Ronald Reagan? Isn't he great?" Then we'd all be entertained by Dad ranting on. And on.

Keep this in mind when I tell you that Dad was absolutely thrilled during the early '50s to shake hands with General Dwight D. Eisenhower, the Republican presidential candidate. Not only that, he proudly repeated the story to anyone who would listen right up until he and President Eisenhower both passed away. It had been his closest contact with greatness, Republican or not.

We all like to be acquainted with greatness or celebrity; it seems to be a human tendency. Somehow, if we see, touch, or hear a certified "great person" it makes us feel great ourselves.

Think about the kid who won't wash the hand that touched the jacket of Leo DiCaprio. Or the screamers and swooners at Frank Sinatra's early performances, or the sports fans and rock music groupies who save scraps of paper, hair, even nail clippings of those they admire.

Although they love to sneer at their

"royals," the British are as ga-ga about them as the rest of us. Witness the hoopla of royal weddings and funerals, and especially every aspect of the life and death of Princess Diana, whose funeral almost eclipsed that of Mother Teresa.

But, to be truthful, those of us who sniff at the unwashed masses of glory-seekers are also prone to hero worship, including secondhand.

Once, while babysitting for a family in Connecticut, I met a woman who had been friends with F. Scott Fitzgerald. And, although I was too intimidated to ask her questions about the great writer, I savored the knowledge that I knew someone who knew HIM.

Again, on a women's retreat at Fatima Retreat House, my fellow retreatants and I were enthralled when the retreat master recounted his friendship with Mother Teresa. We hung on his every anecdote and memory of that holy lady, inspired just by knowing someone who knew her. It was as though we ourselves were holy, once-removed.

Speaking of holiness, television news reports were full of interviews with excited people who recently went to see Pope John Paul II in St. Louis. Almost all of them remarked on the rapture they felt just at seeing the pope for an instant as he went by in his popemobile. Including a Jewish girl from Indiana!

Human nature seems almost more mysterious than the divine. But, in the end, don't you wonder why we seem to be as thrilled by the sight of Mick Jagger as we are of the pope? †

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

Parish Diary/Fr. Peter Daly

Holy hands: signing a Mass

On Sunday mornings our 8 o'clock Mass is signed for the deaf. Actually, I



think it is more appropriate to say that it is interpreted for the deaf.

From where I sit in the sanctuary, the interpreter has her back to me most of the time. I often notice that people are watching her instead of me.

That is OK. In some ways, sign language is more expressive than spoken language—especially when the hands and arms are used to describe God's glory or the concepts of praise and wonder. If I could, I'd watch it too. Human beings have many forms of language. This one is beautiful to behold.

Recently we had a tragic funeral at our parish for a young man who was deaf. The priest who directs our archdiocesan center for the deaf came to preside at the Mass. Much of the congregation was deaf.

Two things struck me:

First, the celebrant signed the prayers before he spoke them. For a little while this gave us hearing people a little taste of what it must feel like to be deaf and function in a hearing world.

I had the feeling that I was missing something, not knowing the signs. It also made me realize how hard it must be to try to keep up with a rapid-fire speech.

When I preached the homily, I was aware that I usually go too fast for the interpreter. When spoken slowly, in sign or voice, a few words can have greater impact than many.

Second, I was struck by the level of concentration that sign language takes. People in the deaf community have to stay focused or they will lose the train of thought much

more easily. I mentioned this to our presider after the Mass, and he said, "A one-hour Mass in sign language is more exhausting than a three-hour Mass in voice because of the level of concentration it requires."

I have one friend who is deaf. She is one of those rare people who crosses from the deaf to the hearing world and back again.

She reads lips flawlessly and has made me aware of some important etiquette: Never talk behind someone's back. It is not right to say things when she can't see you.

This woman concentrates very hard when you are speaking. When people read lips, you have the sense that they really are listening.

Over the years, I have not had much contact with the deaf community. But having one of our Masses interpreted for the deaf has opened up my awareness a bit.

For one thing, I have realized that, as with the Spanish community, if we give them a sign they are welcome, they will come. Speaking their language of signs is a sign that we are willing to accommodate them.

In recent years, we have come to take it for granted that every church should have ramps, wheelchair-accessible doors and bathrooms. Why not do as much for the hearing-impaired as we do for the mobility-impaired?

Certainly reaching out to the deaf community was part of the life and ministry of Jesus. He who touched the ears of the deaf man and loosed his tongue in speech would want us to speak the Gospel so they can understand.

By speaking the language of signs, by lifting up holy hands in words of prayer, we say what Jesus said to the deaf man, "Ephphrata!" ("Be opened!") †

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

The Human Side/Fr. Eugene Hemrick

What does the future hold for Catholic colleges and universities?

"Father, I really fear for the future of Catholic education these days!"



The woman who said this is 83 years old and living in a retirement home. She knows the history of education very well.

Her fear is based on recent articles in *The Washington Post* and *The New York Times* which report a growing

division between Church leaders and Catholic universities and colleges on the issue of Catholic identity.

Her fear is well founded. Faculty members in Catholic universities are resistant to anything that impinges on how they are to teach. They wonder why the Church is suddenly interested in campus life when such interest was almost nonexistent in the past.

On the other hand, the bishops are concerned that theology and Catholic identity have been watered down on campuses and that Catholic tradition is losing its influence there. Since the bishops are responsible for preserving that tradition, they feel a responsibility to step in.

At the heart of this division is whether academic freedom is being threatened and whether the Catholic faith is being lost.

Although these concerns capture the essence of the problem, my concern goes beyond this. I fear that if the issue of Catholic identity is not resolved quickly, Catholic colleges and universities are doomed. Never before has our world needed the values of our Catholic tradition as much as it does now. Three examples of that need are found in the fields of ecology, genetic engineering and the digital communications revolution.

We conceivably could destroy the Earth through the misuse of its resources.

Developments in gene manipulation could race ahead in ways that hardly represent progress and, as we are already seeing, the Internet, despite its potential, can easily be abused.

If ever we needed sound, up-to-date Catholic theology and philosophy, it is today. We need to educate our young people so that they are in a position to assess what is, and is not, real progress; what our moral issues are; and what can and must be done so that God is not lost from our culture's view.

I also fear that the energies of our Catholic universities and colleges are being scattered and dissipated. I fear we are moving into a situation similar to the one we so recently experienced in the U.S. House of Representatives and Senate: partisanship; reason giving way to emotion; posturing at the expense of truth. What most frightens me is that this could create a vacuum that will be filled by self-righteous people on the far right and far left.

During the past 30 years, half the seminaries in the United States closed. Some argued that we had too many seminaries in the past and didn't need them all. But they were producing a significant number of priests because we had vocations. Somehow the interest in the priesthood that caused those seminaries to be built has been dampened.

We now have more than 260 Catholic institutions of Catholic learning. We can't afford to have half of them close 30 years down the road.

We should be deeply concerned over what is happening in Catholic higher education because concern is a sign of our interest, and when there is concerned interest, the business at hand can be tended to and resolved. †

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

First Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Feb. 21, 1999

- Genesis 2:7-9, 3:1-7
- Romans 5:12-19
- Matthew 4:1-11

The Book of Genesis provides this first Sunday of Lent with its first biblical reading, and a fascinating reading it is. As is the case in reading, and attempting to discern, the Creation Narratives of Genesis, it is useful to construct a mental image of why these stories were told in the first place.



For the ancient Hebrews, as for devout believers at any time and anywhere, a solemn responsibility was felt in transmitting religious ideals to the next generation. Precisely, this responsibility was being served in the telling of these stories.

Also, the purpose was not to give a scientific blueprint of how creation had occurred in nature, nor to tell history simply for the sake of reporting how people in the past acted and responded to life. Rather, telling a central theological fact was the sole and always most compelling purpose.

In the case of the Creation Narratives, the point was that God created all things and all life. He alone is the source of being and of goodness.

Therefore, the story applies if the verses of Genesis are taken quite literally, or if the "Big Boom" theory is taken as fact.

In this reading, Genesis makes several important theological facts:

- Humanity is God's creation.
- Male and female are equal in their humanity.
- God desires people to live in happiness and peace.
- Humans can choose for themselves for their benefit or not.
- Humans have an imperfect knowledge of things, and their decisions may be faulty.
- Misery and turmoil follow any situation from which God is removed.

To understand this reading, some knowledge of the surroundings are important. In an arid climate, for example, fruit trees understandably were treasured.

Also, many of the cultures surrounding the Jews saw snakes as mysteriously bearing witness to divinity since snakes seem to be ageless and immortal in the shedding of their hides. Serpents therefore often were symbols in paganism.

The reading warns Christians to be careful of these false religions because they only bring harm.

St. Paul's Epistle to the Romans is the source of the second reading.

Verse 5:12 is one of those few passages in Scriptures dogmatically exegeted by the Church. The Church has defined through this verse that sin was a freely embraced act of humans, in the person of a unique ancestor, and that Jesus is the Redeemer.

For the Gospel reading, this Liturgy of the Word presents the dramatic story of the temptation of the Lord in the desert. It is a Synoptic story; it appears nowhere in John. However, among the Synoptics, Matthew and Luke treat the story with far greater detail than Mark.

The message is both frank and uncompromising. Evil exists. The devil is a personal figure. Christ is the Son of God, able to command the devil. Despite great power, the devil is limited.

Reflection

The Church takes us today to the first Sunday of Lent, and for many begins the long process of reflection and commitment that is Lent. These three readings marvelously introduce us to the season and to the reality of life.

First, it is good to consider what Genesis and Romans so powerfully instruct. We are limited. We can make mistakes even quite innocently. In our limitation, in our pride, in our masquerade to avoid admitting our inadequacies, we lean not only to the ridiculous but also to sin.

Second, the devil is real and strong. The devil is the source of temptation and can be very alluring.

Third, Jesus is the almighty, the Son of God, the Redeemer. In the Lord is our sure path, or sanctuary, our power, our forgiveness for past faults, and our eternal life. †

Readers may submit seasonal prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer with Lenten, Easter, spring or Pentecost themes for possible publication in the "My Journey to God" column.

Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206 or by e-mail at criterion@archindy.org. †

Daily Readings

Monday, Feb. 22
The Chair of Peter
1 Peter 5:1-4
Psalm 23:1-6
Matthew 16:13-19

Tuesday, Feb. 23
Polycarp, bishop and martyr
Isaiah 55:10-11
Psalm 34:4-7, 16-19
Matthew 6:7-15

Wednesday, Feb. 24
Jonah 3:1-10
Psalm 51:3-4, 12-13, 18-19
Luke 11:29-32

Thursday, Feb. 25
Esther C:12, 14-16, 23-25
Psalm 138:1-3, 7c-8
Matthew 7:7-12

Friday, Feb. 26
Ezekiel 18:21-28
Psalm 130:1-8
Matthew 5:20-26

Saturday, Feb. 27
Deuteronomy 26:16-19
Psalm 119:1-2, 4-5, 7-8
Matthew 5:43-48

Sunday, Feb. 28
Second Sunday of Lent
Genesis 12:1-4a
Psalm 33:4-5, 18-20, 22
2 Timothy 1:8b-10
Matthew 17:1-9

Question Corner/Fr. John Dietzen

Use of 'Father' as title dates to early Christians

Q I am an art therapist major, and am working on my dissertation exploring the relationship of God the Father as reparative, or compensating, physically or emotionally, for an absent earthly father.



Several helpful insights have come from some Scripture texts about fatherhood, and the fatherhood of God. One important area in which I've not found much information is the background of the religious use of the title "father," especially, of course, in the Catholic Church.

When did this tradition begin? What does it mean? Why do we address the priest as father if Jesus said to call no man on earth your father because we have one Father, who is in heaven?

Can you give any information about this or guidance on where to find more information? (New York)

A You've certainly chosen an intriguing and difficult topic. Maybe the following thoughts will give you some directions to work on.

The use of the title "father" goes back to early Christian centuries, when it was applied primarily to bishops as teachers and to those monks who served as spiritual directors or guides, generally to people in the local community.

Later it referred also to mendicant friars, members of religious orders (Franciscans, Dominicans and others) who depended solely on God's providence and the gifts of people for their necessities.

In more modern times, the usage spread from Ireland to England, particularly with the strong urging of Cardinal H. Manning about 120 years ago, and then to the United States and some other countries.

Today, the custom of calling all priests father is by no means universal. It is limited almost exclusively to English-speaking nations.

When the title "father" is applied to priests, the reasons are simple and rather obvious. They are the usual ministers of those sacraments that, in the name of Christ and his Church, give us the new birth and life of grace.

They have the responsibility, by their continuing care and support, to nurture the

life of God which we share as Christians in a manner similar to the nurturing role of our natural fathers.

For this reason, St. Paul, for example, does not hesitate to call himself the father of his Christian converts. "Even if you should have countless guides to Christ," he tells them, "yet you do not have many fathers, for I became your father in Christ Jesus through the Gospel" (1 Cor 4:15).

He twice calls Timothy his son, because he had brought Timothy's family to the faith of Christ (Phil 2:22 and 1 Tim 1:2).

Understood literally, the polemical language of the passage in Matthew to which you refer (Chapter 23) would forbid calling our natural fathers by that name or referring to our instructors as teachers.

The whole context makes clear that Matthew's Jesus was not hung up on the words "father" and "teacher," but that he condemned the practice of some Jewish leaders of the day heaping titles on themselves out of pride and self-importance.

As one of the most respected Protestant Scripture commentaries notes, "If one takes this command literally, the titles 'doctor' and 'professor' as well as 'rabbi' and 'father' are forbidden to Christians in addressing their leaders" (Interpreter's Bible, Vol. 7, on the Gospel according to Matthew).

You will find much additional information on this topic in any good encyclopedia, including the New Catholic Encyclopedia. The New Jerome Biblical Commentary contains much explanation of the biblical references to God and others as Father.

Q We read with interest your recent column about missing Sunday Mass. Using the following telephone number, I easily found a Catholic Church in another state. The name is Mass in Transit, and the number is 800-523-9480.

Maybe some of your other readers would be interested. (Pennsylvania)

A I am grateful to this reader and a number of other correspondents who reminded me of this service. There is also a Web site: www.massintransit.com. †

(A free brochure answering questions Catholics ask about cremation and other funeral practices is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, Ill. 61651.)

My Journey to God

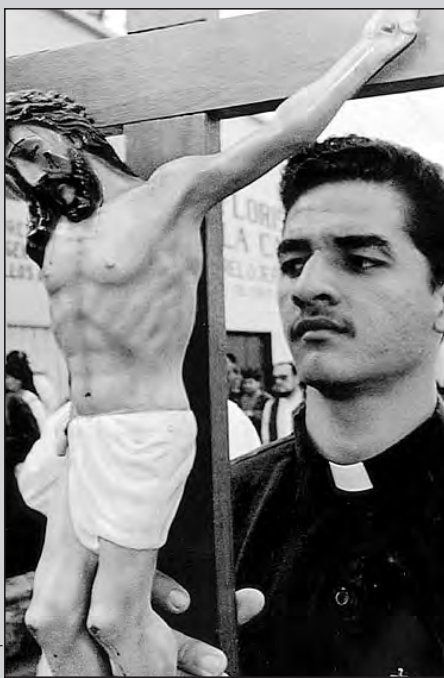
Exodus

The Good Lord always provides manna in the wilderness water from the rock Promised Lands upon shifting sands and miracles for us

Best of all in every hot struggle the touch of a Wounded Hand reaches the gentle within the rough

By Mike Russo

(Mike Russo, formerly a member of St. Charles Borromeo Parish in Bloomington, now resides in the Diocese of Tulsa, Okla.)



The Active List

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

February 20

The 10th annual Oldenburg Academy Reverse Raffle will be held at the Sherman House in Batesville. Tickets are \$37.50 and include cocktails, dinner and dancing. Reverse raffle ticket is \$25. Reservations: 812-933-0737.

St. Thomas More Parish, Mooresville, 1200 N. Indiana, will hold an indoor garage sale from 8 a.m.-3 p.m. in the gym. Chili, chicken and noodles available in the social hall. Information: 317-831-1430.

February 21

Rexville Schoenstatt will present holy hour at 2:30 p.m. followed by Mass at 3:30 p.m. Information: 812-689-3551.

Little Sisters of the Poor and the residents of St. Augustine's Home for the Aged, Indian-

apolis, 2345 W. 86th St., will have holy hour to pray for vocations beginning at 4:30 p.m. in the chapel. Information: 317-872-6420.

February 21-23

SS. Francis and Clare Parish, Greenwood, 5901 Olive Branch Rd., will hold its annual Lenten renewal, "Jesus! By His Stripes and Wounds We Are Healed," beginning at 7 p.m. each night. Information: 885-8189

February 21-25

St. Paul Catholic Center, Bloomington, 1413 E. 17th St., will hold a parish mission, conducted by the Redemptorist Fathers. Sunday potluck dinner at 6 p.m., first session at 7 p.m. Monday through Friday sessions from 6:30-7:45 p.m. Babysitting and transportation provided. Information: 812-339-5561.

February 21-26

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., mission led by Rt. Rev. Archimandrite Stephen Barham, at weekend Masses Feb. 20-21, evening sessions at 7 p.m. in the sanctuary. Healing Mass on Wed. at 7 p.m. Charismatic Mass at 7 p.m. Friday. Information: 317-842-6778.

February 26

SS. Peter and Paul Cathedral in Indianapolis, 1347 N. Meridian, Fridays of Lent: noon Mass, ending with exposition of the Blessed Sacrament; 12:30 p.m. to 7 p.m., adoration; 7 p.m., solemn closing followed by Stations of the Cross.

February 26-28

St. Mary-of-the-Woods College will present the play *Three Sisters* in Cecil Auditorium Feb. 26 and Feb. 27 at 8 p.m. and Feb. 28 at 2 p.m. Tickets: \$6 adults; \$4 senior citizens. Information and tickets: 812-535-5212.

St. Anthony, St. Joseph and Holy Trinity parishes will hold their annual week-end retreat at Fatima Retreat House. Holy Cross Father Bill Simmons will open the retreat with Mass on Friday. The theme will be "Working from the Heart—Foundations of a Personal Relationship with God." Cost: \$30 single; \$60 couple. Information: 631-7498, Dolores Mick.

February 27

Cardinal Ritter High School,

Indianapolis, 3360 W. 30th St., Booster Club will sponsor a Monte Carlo night beginning at 7 p.m. in the school cafeteria. Information: 317-927-7828.

The Couple to Couple League will hold Natural Family Planning at St. Luke Parish, Indianapolis, 7575 Holliday Dr. E., beginning at 9 a.m. Information: 317-862-3848 David and Jan Caito.

The Catholic Widowed Organization will hold a pizza party at the Archbishop O'Meara Catholic Center, Indianapolis, 1400 N. Meridian St., beginning at 4 p.m.

February 28

Rexville Schoenstatt will present "Penance, Forgiveness and Peace," at 2:30 p.m. followed by Mass at 3:30 p.m. Information: 812-689-3551.

Cardinal Ritter High School will hold its annual Calcutta Gift Gathering luncheon beginning at 1 p.m. at 2742 Patton Dr., Speedway. Information: 243-1981.

Recurring

Daily

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

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) Mass. Call for times. Information: 317-636-4478.



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Weekly

Sundays

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

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

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

Mondays

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

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

Tuesdays

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

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

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., offers adult religious education

—See ACTIVE LIST, page 21



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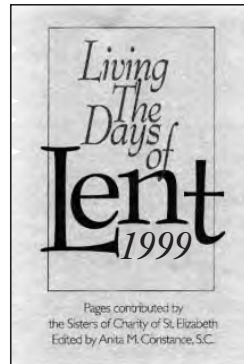
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The Active List, continued from page 20

classes from 7 p.m. to 9:30 p.m. There is a minimal fee. Information: 317-842-5869.

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

Wednesdays

Marian Movement of Priests cenacle prayer group from 3 to 4 p.m. at 3354 W. 30th St., Indianapolis, behind St. Michael Church. Information: 317-271-8016.

Thursdays

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

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

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

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

Fridays

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

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

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

Saturdays

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

Monthly

First Sundays

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

First Mondays

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

First Tuesdays

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

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

First Fridays

Holy Guardian Angels Parish, Cedar Grove, 405 U.S. 52, has eucharistic adoration after the 8 a.m. Mass to 5 p.m.

Our Lady of Lourdes Parish, Indianapolis, 5333 E. Washington St., holds adoration and prayer service at 7 p.m.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, holds eucharistic adoration following the 8 a.m. Mass until noon.

Sacred Heart Parish, Indianapolis, 1530 Union St., holds exposition of the Blessed Sacrament following the 8 a.m. Mass, closing with communion service at noon.

St. Vincent de Paul Parish, Bedford, celebrates exposition of the Blessed Sacrament following 8:30 a.m. Mass until 9 p.m. The sacrament of reconciliation is available from 4 to 6 p.m.

St. Joseph University Parish, Terre Haute, holds eucharistic adoration after the 9 a.m. Mass until 5 p.m., with rosary at noon.

First Saturdays

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

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

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

Holy Angels Parish,

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

Second Thursdays

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

Third Sundays

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

Third Mondays

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

Third Wednesdays

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

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

Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave.,

Mass at 2 p.m.

Third Thursdays

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

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

Third Fridays

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

Third Saturdays

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

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

Bingos

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

S. Meridian, 6:00 p.m. THURSDAY: K of C Council 437, 1305 N. Delaware, 5:45 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Cardinal Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

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Pope's Lenten message promotes service

"The Lord will prepare a banquet for all peoples" (cf. Is 25:6).

Dear Brothers and Sisters,

The season of Lent which we are about to observe is yet another gift from God, who wants to help us to rediscover ourselves as his sons and daughters, created and made new through Christ by the love of the Father in the Holy Spirit.

The Lord will prepare a banquet for all peoples. These words which inspire the present Lenten message lead us first to reflect upon the gracious providence of the Heavenly Father toward all men and women. We see this providence in the very act of creation, when God "saw all that he had made, and it was very good" (Gen 1:31). It is then confirmed in the privileged relationship with the people of Israel, whom God chooses as his own people to begin the work of salvation. Finally, in Jesus Christ this gracious providence comes to its fullness: in him, the blessing of Abraham is shared with all peoples and through faith we receive the promise of the Spirit (cf. Gal 3:14).

Lent is the favorable time to offer to the Lord sincere thanks for the wonders he has done for humanity in every age, and especially in the redemption when he did not spare his own Son (cf. Rom 8:32).

The discovery of God's saving presence in the flux of human experience spurs us to conversion. It gives us the sense of being loved by God and impels us to praise and glorify him. With St. Paul we repeat: "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy

and blameless before him in love" (Eph 1:3-4). God himself invites us to undertake a journey of penance and inner purification in order to renew our faith. He calls us ceaselessly to himself, and whenever we experience the defeat inflicted by sin he shows us the way back to his house, where we find again that unique loving care which he has lavished on us in Christ. Thus, gratitude fills our hearts because of the experience of love which the Father shows us.

The Lenten journey prepares us for the celebration of Christ's Passover, the mystery of our salvation. Anticipating this mystery, there is the banquet which the Lord celebrates with his disciples on Holy Thursday, offering himself under the signs of bread and wine. In the Eucharistic celebration, as I wrote in the Apostolic Letter *Dies Domini*, "the Risen Lord becomes really, substantially and enduringly present ... and the Bread of Life is offered as a pledge of future glory" (No. 39).

The banquet is a sign of joy, because in it we see the intense communion of all who take part. The Eucharist is therefore the realization of the banquet for all the peoples foretold by the Prophet Isaiah (cf. Is 25:6), and we cannot fail to see in it an eschatological meaning. Through faith, we know that the Paschal Mystery has already been accomplished in Christ; but it has still to be accomplished fully in each of us. In his death and resurrection, the Son of God has bestowed upon us the gift of eternal life, which begins in the Paschal Mystery but will have its definitive fulfillment in the eternal Easter of heaven. Many of our brothers and sisters can bear their situation of misery, discomfort and sickness only because they are certain that one day they will be called to

the eternal banquet of heaven. Lent therefore directs our gaze beyond the present time, beyond history, beyond the horizon of this world, towards perfect and eternal communion with the most Holy Trinity.

The blessing which we receive in Christ breaks down for us the wall of time and opens to us the door which leads us to a full share in the life of God. "Blessed are those invited to the wedding-banquet of the Lamb" (Rev 19:9); we cannot forget that in this banquet—anticipated in the sacrament of the Eucharist—our life finds its final goal. Christ has gained for us not only new dignity in our life on earth, but above all the new dignity of the children of God, called to share eternal life with him. Lent invites us to overcome the temptation of seeing the realities of this world as definitive and to recognize that "our homeland is in heaven" (Phil 3:20).

In contemplating this wonderful call which comes to us from the Father in Christ, we cannot fail to see the love the Father has for us. This year of preparation for the Great Jubilee of the Year 2000 is meant to help us renew our sense that God is the Father, who in the beloved Son shares with us his own life. From the history of salvation which he accomplishes with us, and for us, we learn to live with new fervor the life of charity (cf. 1 Jn 4:10ff.)—the theological virtue which in my apostolic letter *Tertio Milenio Adveniente* I urged people to explore more deeply during 1999.

The experience of the Father's love urges Christians to give of themselves to others, obeying a logic of service and solidarity in openness to their brothers and sisters. The arenas in which the Church through the centuries has borne witness to God's love in her word and action are vast. Still today we see immense areas in which the work of Christians must bring to bear the charity of God. New forms of poverty and the pressing questions which trouble many hearts await a concrete and appropriate response. Those who are lonely, those on the margins of society, the hungry, the victims of violence, those who have no hope must be able to experience, in the Church's loving care, the tenderness of the Heavenly Father who, from the very beginning of the world, has kept every individual in mind in order to fill each one with his blessings.

If we live Lent with our eyes fixed on the Father, it becomes a unique time of charity, manifested in our spiritual and corporal works of mercy. Our thoughts



CNS Photo

Pope John Paul II kisses an Italian baby Feb. 14 in Rome.

go especially to those excluded from the banquet of everyday consumerism. There are many like Lazarus who knock on the door of society—all those who have no share in the material benefits which progress has brought. There are situations of persistent misery which cannot but impinge upon the conscience of Christians, reminding them of their duty to address these situations both as individuals and as a community.

It is not only individuals who have opportunities to show their readiness to invite the poor to share in their prosperity. International institutions, national governments and the centers controlling the world economy must all undertake brave plans and project to ensure a more just sharing of the goods of the earth, both within individual countries and in relations between nations.

Dear brothers and sisters, as we begin the journey of Lent, I address this message to you in order to encourage you along the path of conversion, a path which leads to an ever deeper knowledge of the mystery of goodness which God has in store for us. May Mary, Mother of Mercy, strengthen us as we go. She knew the Father's loving plan and was the first to welcome it; she believed and she is "blessed among women" (Lk 1:42). She was obedient in suffering and so was the first to share in the glory of the children of God.

May Mary comfort us with her presence; may she be "a sure sign of hope" (*Lumen Gentium*, 68) and intercede with God, that there may be for us a fresh outpouring of divine mercy. †

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

BALLARD, Duard D. "Tiny," 71, Holy Spirit, Indianapolis, Feb. 9. Husband of Mary E. (Carrick) Ballard. Father of Duard D. Jr., Daniel S., Donald E. and Lt. Col. Greg Ballard, Mary Ann Norris. Brother of James Ballard. Grandfather of six.

BECK, M. Agatha, 88, Sacred Heart, Terre Haute, Jan. 31. Aunt of two.

BOOK, Mary Margaret, 64, St. Joseph Hill, Sellersburg, Feb. 3. Wife of Raymond Book. Mother of Joe and Marvin Book, Mary Euron, Barbara Burgin, Carol Hamm, Doris Konermann. Sister of Carl, Elmer and Alfred Popp. Grandmother of 16.

BEDEL, Wilfred M. "Will," 84, St. Louis, Batesville, Feb. 8. Husband of Edna Bedel. Father of Greg, Eric and Phil Bedel. Brother of Ray Bedel, Marian Odell, Alma Doll, Ruth Nordmeyer. Grandfather of seven. Great-grandfather of one.

BLIZNIK, Dana A. (Van Loo),

51, St. Michael, Brookville, Jan. 15. Wife of Kenneth F. Bliznik. Sister of Carmen and Shawn Van Loo.

BULLOCK, William E., 70, Our Lady of the Greenwood, Greenwood, Dec. 12. Husband of Jessie (Wilson) Bullock. Father of Kathy McAfee, Chris Dougherty, Connie Nelson, Roxann Lagle, Rita Hawk, Larry, Bill and Mark Bullock. Grandfather of 17. Great-grandfather of eight.

BURKHART, Dorothy Ann, 65, St. Michael, Brookville, Feb. 7. Mother of Cathy Noah, Beth Chasteen, Carolyn Summey, Bob and Bill Burkhart. Daughter of Marie Weber. Sister of Steve, Raymond and Jim Weber, Rita Griffin, Mary Graf. Grandmother of 12.

BURNETT, Clara A., 85, Our Lady of the Greenwood, Greenwood, Dec. 16. Aunt of several.

CLARK, Lori, 36, St. Barnabas, Indianapolis, Jan. 20. Wife of Chuck Clark. Mother of Adam and Cody Clark. Daughter of Michael and Margie White. Sister of Michael White, Amy Wildauer. Granddaughter of Betty Fiege, Cora White.

DAVIS, William L. (Bill), 74, St. Simon, Indianapolis, Jan. 30. Husband of Stella M. Fosso Davis. Father of Andrew W. Davis, Ann M. Denecke. Brother of John R. Davis, H. Bernice Hendren, Martha Pikalek. Grandfather of two.

DOLNICS, Louis F., 84, Holy Spirit, Indianapolis, Feb. 3. Husband of Dorothy Donlics. Father of Dorothy Woodling. Brother of Rose Aaras, Eve McQuillin. Uncle of several.

DUFFEY, Thelma V., 94, St. Mark, Indianapolis, Feb. 6. Mother of Patricia O'Brien. Grandmother of three. Great-grandmother of two.

FRASER, Betty C., 80, St. Vincent, Bedford, Feb. 6. Mother of Anne Fraser Martin, Mary Carroll Fraser Mooneyham. Sister of Mary Ellen Inman, Suzanne Weiss. Grandmother of three.

FULLENKAMP, Victor H., 74, Holy Family, Oldenburg, Feb. 10. Husband of Mary Fullenkamp. Father of Peggy Nieman, Ric, Dan and Gary Fullenkamp, Michael, Tom and Jerry Creech. Brother of Gene, Paul, Ken, Ed and Larry Fullenkamp, Beatrice Ferringer, Mary Ann Moeller. Grandfather of 15. Great-grandfather of four.

GIEHLL, Bertha, 81, Holy Spirit, Indianapolis, Feb. 3. Mother of Raymond P. and Frank E. Giehl. Grandmother of five. Great-grandmother of four.

HINDERBERGER, Thomas M., 41, St. Michael, Brookville, Feb. 8. Husband of Pamela Brandes. Father of Jennifer and Le Ann Hinderberger. Son of Laverne (Michels) Hinderberger. Brother of Tim and Jill Hinderberger, Jan Mitchell, Jeni Quinlan, Regan Abernathy.

HOEGEMAN, Edward B. Sr., 76, St. Louis, Batesville, Feb. 9. Father of Edward Jr., Richard and Mary Hoegeman, Dianna Robinson, Beatrice Hicks, Betty Clark. Brother of Anthony Hoegeman Sr. Grandfather of 14. Great-grandfather of 16.

KELLY, Helen Patricia McCann, 79, St. Joan of Arc, Indianapolis, Feb. 12. Mother of Timothy B. Kelly, Patricia A. McKinstry. Sister of Thomas J. McCann, Mary Frances Harvey. Grandmother of three. Great-grandmother of one.

KRONOSHEK, Mary R., 93, Holy Trinity, Indianapolis, Feb. 8. Mother of Vivian Turk, Virginia Mason, John J. Turk. Grandmother of 13. Great-grandmother of 23. Great-great-grandmother of two.

LAKER, Frances M., 85, Holy Family, Oldenburg. Mother of Marilyn Cairns, Judy Edwards, Harold Laker. Sister of Cletus, Lester and Charles Schneider. Grandmother of six. Great-grandmother of two.

MARTIN, Mary A., 90, Our Lady of the Greenwood, Greenwood, Jan. 10. Mother of John T. Martin, Peggy Marks,

Mary Jane Jones. Sister of John and James Gaughan, Kathleen Reiskey.

METZ, Clarence W. Sr., 83, St. Mary, Lanesville, Feb. 3. Husband of Geneva Mae Metz. Father of Clarence Jr. and David Metz Sr. Brother of Irvin Metz, Louise Sebrey, Gertrie Coryell. Grandfather of six. Great-grandfather of four.

MORONEY, Michael, 75, St. Matthew, Indianapolis, Feb. 2. Husband of Betty J. Moroney. Brother of Margaret Dorn.

MULLER, Dr. Michael P., 50, Our Lady of Perpetual Help, New Albany, Feb. 3. Husband of Ina Wakefield Muller. Father of Jennifer Aebersold, Meredith, Jeffrey and Megan Muller. Son of Margaret T. Muller. Brother of David and Judith Muller, Sharon Concannon, Patricia Boesche, Mary Spanke.

NAVILLE, Sylvan J., 86, St. Mary-of-the-Knobs, Floyds Knobs, Feb. 11. Husband of Jane Naville. Father of Carl J. Naville, Janice A. Koetter. Brother of Lucille Gerdeman. Grandfather of five. Great-grandfather of two.

NELIGH, Lillian M., 89, Holy Spirit, Indianapolis, Feb. 3. Mother of Ed and Joseph A. Neligh. Sister of Edward L. Murphy, Mary M. Thompson. Grandmother of seven. Great-grandmother of 10.

NORTON, Kyle D., 20, St. Mary, Greensburg, Feb. 14. Father of Hunter Myers. Son of Royce Norton and Marilyn Norton. Brother of Josh and Jennifer Norton.

BERGFELL, Edward John, 86, Our Lady of the Greenwood, Greenwood, Feb. 12. Husband of Anna Marie (Staub) Bergfell. Father of Gerald, John, James and Mark Bergfell, Martha Adams. Grandfather of 12. Great-grandfather of nine.

PERKINS, Mary E. "Sweetie," 92, St. Mary, New

Albany, Feb. 8. Mother of Dennis J. Perkins.

PETERS, Theresa Rose, 79, Our Lady of the Greenwood, Greenwood, Jan. 21. Mother of Mary Lou Benell, R. Dale Walters. Stepmother of William and Jerome Peters. Sister of Frances Walton. Grandmother of four. Great-grandmother of seven. Step-grandmother of seven. Step-great-grandmother of one.

PIERCE, Thomas Russel, 55, Little Flower, Indianapolis, Feb. 3. Brother of Max C. and G. Lyle Pierce, Kaye Riddle, Dean Moore, Leah Patterson.

ROESKEN, Maurice J. "Ted," 89, Holy Name, Beech Grove, Jan. 14. Husband of Josephine Potusna Roesken. Father of Maurine Kehoe. Grandfather of four. Great-grandfather of six.

RUDD, Edie Gilfof, 42, Sacred Heart, Jeffersonville, Jan. 25. Wife of B.J. Rudd III. Daughter of Jane and Jim Gilfof. Sister of Nancy Mann.

SARTINI, Sondra, 57, St. Anthony of Padua, Clarksville, Jan. 31. Wife of Gene Sartini. Mother of Billy Noel, Shelly Vernengo. Stepmother of Joe, Gino and Nick Sartini, Toni Schmidt. Sister of Mary Jane Buerger, Phyllis Lewis. Grandmother of 10.

SCOTT, Mary Anne Martin, 68, St. Matthew, Indianapolis, Feb. 1. Wife of Hugh Scott, Mother of Sue Bridgewater, Robert and Patricia Scott. Grandmother of five. Great-grandmother of one.

SEILER, Dorothy M. Beadell, 80, Holy Family, New Albany, Feb. 9. Mother of Joe Seiler, Anna Marie Marsh. Grandmother of three. Great-grandmother of three.

SENN, Ruth Vance, 84, St. Joseph Hill, Sellersburg, Jan. 31. Mother of Raymond and Phillip Senn, Retha Murta,

Patricia Goff. Sister of Charles "Mac" Vance. Grandmother of 17. Great-grandmother of 35.

WADE, Louise, 68, Little Flower, Indianapolis, Feb. 5. Daughter of Helen Ingalls Wade. Sister of John T., Joseph and Elizabeth Wade, Frances, Joan Baker, Virginia Penman.

WILLIAMS, Edgar T., 94, Our Lady of Perpetual Help, New Albany, Feb. 4. Father of David Williams. Brother of John B. and Alice Williams, Ella Johnson. Grandfather of two.

Providence Sister Alma Therese Klee taught music

Providence Sister Alma Therese Klee died on Feb. 4, three days before her birthday, in Terre Haute. She was 77.

A funeral Mass was celebrated in the Church of the Immaculate Conception at Saint Mary-of-the-Woods on Feb. 9.

The former Mary Theresia Klee was born in Jasper. She entered the congregation of the Sisters of Providence in 1938, professed first vows in 1940 and final vows in 1946.

She taught music at Holy Trinity in Indianapolis, Holy Family in New Albany and in schools in the Evansville and Lafayette dioceses, as well as in California, Illinois, Maryland and Texas.

Sister Alma Therese ministered in the business office of Sisters of Providence and, during the last 15 years, was assistant organist at Saint Mary-of-the-Woods.

She is survived by two brothers, Ralph and Tom Klee. Her cousins, Providence Sisters Charles Louise and Rosemary Kluesner survive, as well. †

Television Mass

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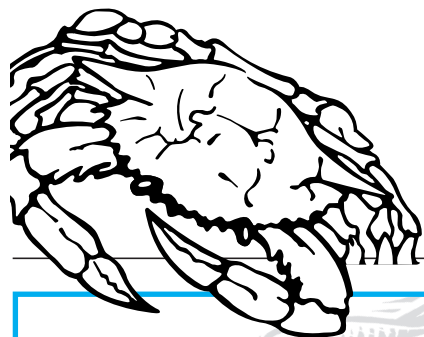


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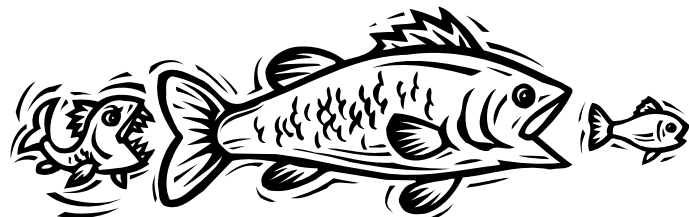
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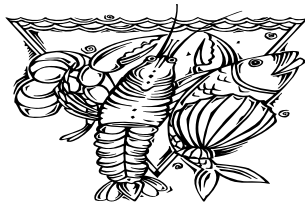


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Church recognizes 1987 healing at Lourdes

LOURDES, France (CNS)—Church authorities recently declared that a “sudden and complete” healing of a paralyzed man occurred at the Marian shrine at Lourdes 12 years ago. Bishop Claude Dagens of Angouleme announced the Catholic Church’s official recognition of the healing in a statement at the shrine Feb. 10.

“In the name of the Church, I recognize publicly the genuine character of the healing of which Jean-Pierre Bely was the beneficiary at Lourdes on Friday, Oct. 9, 1987. This healing, which was sudden and complete, is a personal gift of God for this man and an effective sign of God who is savior, and which was accomplished through the intercession of Our Lady of Lourdes,” the bishop said.

Bely, who lives in the Diocese of Angouleme, discussed his healing in an earlier interview. “At Lourdes,” he said, “I had the distinct impression of complete forgiveness, filled with gentleness. It is as if God winked at me.”

Bely, now 63, lives in a small house in La Couronne, a village of 2,000 inhabitants on the outskirts of Angouleme. In 1984, he was diagnosed with multiple sclerosis. By 1987, he was completely paralyzed.

In the interview, he said he came to Lourdes “bed-ridden and on a stretcher.” He took part in the October Rosary Pilgrimage at Lourdes, part of which was the sacrament of reconciliation and, on the final morning of the pilgrimage, the sacrament of the anointing of the sick.

He felt what he described as “a sensation of coldness,” then “a gentle warmth” that seemed to fill his whole body. “Later, I took my first steps,” he said, “just like a baby who is learning to walk.”

Bely said he chose not to make a fuss “for the sake of all the other sick people who were there.” He stayed in his wheelchair and waited until he was reunited in privacy with his wife and two children, then revealed the healing.

A former nurse, Bely said he felt bound to submit his case to the Lourdes Medical Office. “I couldn’t keep this sign all to myself,” he said, adding that the physical healing was accompanied by “an interior healing” he attributes to the sacrament of reconciliation.

The official examination of Bely’s case took 11 years. Approximately 2,000 cases per year are reported to the Medical Office at Lourdes, where a team of doctors examine cases thoroughly to check three key features: that a genuine, verifiable healing has taken place; that the healing is lasting and effective; and that there is no “natural” or “medical” explanation for the healing.

Of 6,500 cases the medical experts have pursued, some 2,500 were finally declared as “extraordinary” by the medical team. Only 66 passed the hurdle of the canonical examination. The most recent miracle was that of a 12-year-old Sicilian girl, Cirolli Delizia, recognized in 1989. †



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Parishes plan Lenten penance services

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of the services which have been reported to *The Criterion*.

Bloomington Deanery

Feb. 23, 6:30 p.m. at St. Paul Catholic Center, Bloomington
 March 2, 7 p.m. at St. Jude, Spencer
 March 3, 7:30 p.m. at St. Charles Borromeo, Bloomington
 March 10, 7 p.m. at St. Vincent de Paul, Bedford, for St. Vincent de Paul, Bedford, and St. Mary, Mitchell
 March 18, 7 p.m. at St. Martin of Tours, Martinsville
 March 25, 7 p.m. at St. John the Apostle, Bloomington

Batesville Deanery

Feb. 24, 7:30 p.m. at Immaculate Conception, Aurora
 March 10, 7 p.m. at St. Lawrence, Lawrenceburg
 March 14, 2 p.m. at Immaculate Conception, Millhousen
 March 14, 4 p.m. at St. Maurice, Napoleon
 March 16, 7 p.m. at St. Peter, Franklin Co.
 March 21, 2 p.m. at St. Joseph, St. Leon, for St. Joseph, St. Leon and St. John, Dover
 March 22, 7 p.m. at St. Louis, Batesville
 March 24, 7 p.m. at St. John, Osgood for St. John, Osgood, and St. Magdalen, New Marion
 March 26, 7 p.m. at St. Mary, Greensburg
 March 31, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock for St. Mary-of-the-Rock, St. Mary-of-the-Rock and St. Cecilia, Oak Forest

Connersville Deanery

Feb. 22, 7 p.m. at St. Bridget, Liberty
 March 8, 7 p.m. at Holy Guardian Angels, Cedar Grove
 March 11, 7 p.m. at St. Andrew, Richmond
 March 14, 1:30 p.m. at St. Anne, New Castle
 March 16, 7 p.m. at St. Gabriel, Connersville

March 18, 7 p.m. at St. Mary, Rushville
 March 25, 7 p.m. at St. Michael, Brookville
 March 27, noon at St. Mary, Richmond

Seymour Deanery

March 5, 7 p.m. at American Martyrs, Scottsburg
 March 10, 7 p.m. at St. Patrick, Salem
 March 18, 7 p.m. at St. Bartholomew, Columbus
 March 24, 7 p.m. at Prince of Peace, Madison
 March 24, 7 p.m. at Most Sorrowful Mother, Vevay
 March 26, 7 p.m. at St. Mary, North Vernon
 March 26, 7 p.m. at St. Ann, Jennings Co.
 March 26, 7 p.m. at St. Joseph, Jennings Co.
 March 28, 2 p.m. at Holy Trinity, Edinburgh
 March 28, 2 p.m. at St. Rose of Lima, Franklin

Indianapolis South Deanery

Feb. 22, 7 p.m. at SS. Francis & Clare, Greenwood
 March 9, 7 p.m. at Holy Name, Beech Grove
 March 9, 7 p.m. at St. Roch
 March 10, 7 p.m. at St. Barnabas
 March 11, 7:30 p.m. at Our Lady of the Greenwood, Greenwood
 March 11, 7 p.m. at Nativity
 March 16, 7:30 p.m. at St. Mark
 March 28, 4 p.m. at St. Jude
 March 28, 4 p.m. for St. Patrick, Good Shepherd, Sacred Heart and Holy Rosary at Holy Rosary

Terre Haute Deanery

March 11, 1:30 p.m. at St. Ann, Terre Haute
 March 11, 7:30 p.m. at St. Benedict, Terre Haute
 March 16, 7 p.m. at St. Mary's Village, St. Mary-of-the-Woods
 March 21, after Liturgy at Holy Rosary, Seelyville
 March 21, 7 p.m. at St. Joseph, Rockville
 March 28, 6 p.m. at St. Patrick, Terre Haute
 March 29, 7:30 p.m. at St. Margaret Mary, Terre Haute

Indianapolis North Deanery

March 9, 7 p.m. at St. Matthew
 March 10, 7 p.m. at St. Andrew the Apostle
 March 11, 7 p.m. at St. Thomas Aquinas
 March 14, 3 p.m. at St. Joan of Arc
 March 16, 7 p.m. at Christ the King
 March 16, 7 p.m. at St. Pius X
 March 18, 7 p.m. at Immaculate Heart of Mary
 March 18, 7:30 p.m. at St. Luke
 March 20, 7 p.m. at St. Lawrence

New Albany Deanery

March 9, 7 p.m. at St. Michael, Bradford
 March 11, 7 p.m. at St. Francis Xavier, Henryville, host St. Michael, Charlestown
 March 13, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 17, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 18, 7 p.m. at Our Lady of Perpetual Help, New Albany
 March 18, 7 p.m. at St. Mary, Navilleton
 March 18, 8:30 a.m. to 3 p.m. at Our Lady of Providence Jr./Sr. High School, Clarksville
 March 19, 8:30 a.m. to 3 p.m. at Our Lady of Providence Jr./Sr. High School, Clarksville
 March 21, 3 p.m. at St. Joseph, Corydon, host Most Precious Blood, St. Peter
 March 21, 7:30 p.m. at St. Mary, Lanesville
 March 22, 7 p.m. at St. John the Baptist, Starlight
 March 23, 7:30 p.m. at St. Mary, New Albany
 March 24, 7 p.m. at Sacred Heart, Jeffersonville, host St. Augustine, Jeffersonville
 March 25, 6:30 p.m. at St. Paul, Sellersburg
 March 25, 7 p.m. at St. Joseph Hill, Sellersburg
 March 28, 7 p.m. at Holy Family, New Albany
 March 29, 7 p.m. at St. Anthony of Padua, Clarksville †

News briefs

U.S.

Decision on Big Ten highlights Notre Dame's religious identity

NOTRE DAME, Ind. (CNS)—The University of Notre Dame's decision not to join the Big Ten athletic and academic consortium highlighted the school's Catholic identity, said Holy Cross Father Edward Malloy, Notre Dame's president, on Feb. 5 when he announced the trustees' decision to remain independent. "Just as the universities of Michigan or Wisconsin or Illinois have core identities as the flagship institutions of their states, so Notre Dame has a core identity, and at that core are these characteristics—Catholic, private, independent," Father Malloy said.

Georgetown students end sit-in over licensing agreement

WASHINGTON (CNS)—Students at Georgetown University ended a four-day sit-in at the campus president's office Feb. 9 after administrators agreed to steps meant to hold suppliers of Georgetown-licensed merchandise responsible for factory working conditions. With the protest, Georgetown students joined a recent surge in collegiate efforts to fight sweatshop conditions at factories supplying T-shirts, caps and other logo-bearing merchandise.

Bread for the World's annual letters offering targets debt relief

SILVER SPRING, Md. (CNS)—Bread for the World, the Christian citizens' anti-hunger lobby, has targeted international debt relief for this year's Offering of Letters theme. "Proclaim Jubilee: Break the Chains of Debt" is the title of the campaign. "Debt relief is hunger relief," said a statement by the Rev. David Beckmann, a Lutheran minister who is Bread for the World's president. According to the General Accounting Office, the 40 most heavily indebted poor countries owe \$6.8 billion to the United States. By comparison, the cost of three B-2 Stealth bombers is \$6.6 billion, and the United States already has 21 of them.

WORLD

At weekly audience, pontiff says he appealed to Americas to respect life

VATICAN CITY (CNS)—Pope John Paul II said his messages in Mexico City and St. Louis were an appeal to American peoples to respect human life at every stage. "No to abortion and euthanasia; enough with the unnecessary recourse to the death penalty; no to racism and to the abuse of children, women and the indigenous," the pope said Feb. 10, summing up his message. As is his custom, the pope used his first weekly general audience after his late-January trip to reflect on the visit.

PEOPLE

Italian film about Holocaust, seen by pope, gets Oscar nominations

ROME (CNS)—Italian director and actor Roberto Benigni said he does not know how much a papal blessing contributed to the seven Oscar nominations garnered by his film, "Life Is Beautiful." "I'm not sure if he had time to influence the nominations with his prayers, but it certainly gave me beautiful emotions," Benigni told Italian television and newspapers Feb. 9 after the nominations were announced. Benigni sat alongside Pope John Paul II Jan. 10 as the pope watched the movie in the Vatican.

Vatican official urges women's education, not fertility reduction

VATICAN CITY (CNS)—Education, not birth control, is the key to helping the world's women make important decisions about their lives, a Vatican official said. "The ability of a woman to make decisions is not dependent on the reduction of her fertility, but on the level of her education," said Msgr. Frank J. Dewane, a U.S. official at the Pontifical Council *Cor Unum*. He led the Vatican delegation to a Feb. 8-12 meeting sponsored by the United Nations to review progress made in the five years since the U.N. conference on population and development in Cairo, Egypt. †

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

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Superintendent of Schools

The Diocese of Gary is accepting applications for the position of superintendent for the Office of Catholic Schools. The superintendent is responsible for guiding and coordinating the educational activities in the diocese's 30 elementary schools and three high schools. Major job requirements include collaboration with other diocesan offices and state and national organizations as well as working with public school administrators at both the local and state level. We are seeking candidates who are practicing Catholics, working toward or have a doctorate degree, have an Indiana Administrator license, and central office experience. The ideal candidate will have a record of achievement and dedication to Catholic education and experience in administration.

Send letter of intent, résumé and three letters of recommendation to Rev. Sammie L. Maletta, Vicar General, Diocese of Gary, 9292 Broadway, Merrillville, IN 46410.

Deadline for application is Friday, March 19, 1999.

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Inquiries/résumés should be directed to: Annette "Mickey" Lentz, Archdiocese of Indianapolis Office of Catholic Education, 1400 N. Meridian, Indianapolis, IN 46202-1410 or phone 317-236-1438.

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THANK YOU St. Jude, thank you St. Theresa for all petitions granted. —P. & S. K.

THANK YOU for prayers answered: St. Joseph, St. Anthony, St. Jude. —E. C.

THANK YOU St. Jude, Sacred Heart, Blessed Virgin, St. Theresa for prayers answered. —J. C. M.

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