



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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January 14, 2000

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Next pope has 'big shoes to fill,' historians say

ALBANY, N.Y. (CNS)—Pope John Paul II has been a dominant figure of the 20th century. What will his 21st-century successor be like?

That was the final question posed to a panel of scholars who have spent the last 12 months pondering the first 2,000 years of Christianity for a series of articles appearing in *The Evangelist*, newspaper of the Albany Diocese.

For their closing contribution, the scholars were asked: What qualities, talents and characteristics would you like to see in the next pope?

"The first pope of the 21st century will have big shoes to fill," said Maureen A. Tilley, associate professor of religious studies at the University of Dayton in Ohio.

"In order to make his own distinctive contribution, he will need to be very different in style from the current pope," she added. "For pastoral reasons, he will need to be perceived as a mediator and a man of deep personal holiness. He will need to have great personal authority without being authoritarian."

Jude P. Dougherty, dean emeritus of the school of philosophy at The Catholic University of America in Washington,

A leading German bishop says he believes Pope John Paul II would resign if ill health made it impossible for him to fulfill the responsibilities of the papacy.

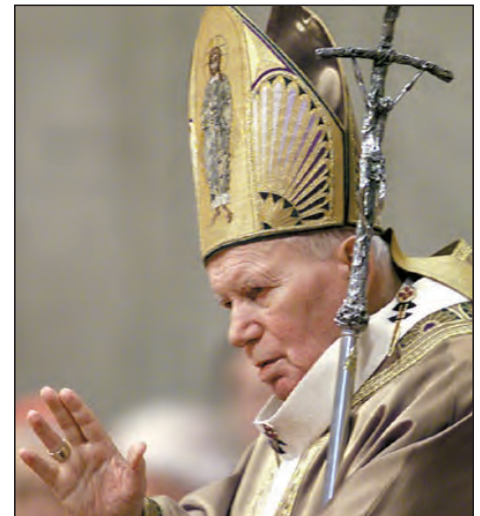
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said the next pope should possess "intelligence, learning, courage and a mastery of the Catholic intellectual tradition—in other words, a clone of John Paul II."

Benedictine Father James Wiseman, from the theology department at Catholic University, agreed, noting: "Many of the qualities of Pope John Paul II should, of course, also be found in his successor: a deep commitment to the Church, powerful communicative skills, a keen intellect, etc."

He also wants another aspect of John Paul—his non-Italian nationality—to be repeated. "He was the first non-Italian pope in centuries," Father Wiseman noted, "and that alone helped give the Church a more 'catholic' (that is, universal) charac-

See POPE, page 8



Pope John Paul II

Indianapolis football champs find inspiration in God and friends



Photo courtesy R. Brent Smith

Above, Cathedral High School junior Otis Shannon of Indianapolis rushes for some of his 3,252 single season yards during the state championship football game. He set a state rushing record last year.

Roncalli High School seniors Greg Armbruster (left) and Stephen Baase celebrate after the Rebels won the Class 3A state football championship on Nov. 27 at the RCA Dome in Indianapolis. They are members of Good Shepherd Parish in Indianapolis.



Submitted photo

By Mary Ann Wyand

1999 was a very good year for football players from two Catholic high schools in Indianapolis who got to see their dreams come true.

Roncalli High School's Rebels and Cathedral High School's Irish earned Indiana High School Athletic Association football championships on Nov. 27 at the RCA Dome in Indianapolis.

The Rebels completed a perfect 14-0 season on their way to a Class 3A state title that some of the players had dreamed about since they started playing Catholic Youth Organization (CYO) football in the fifth grade. They beat Norwell for Roncalli's fifth state football title.

Bruce Scifres, Roncalli's head football coach, said he believes "CYO sports programs play a vital role in the success our kids enjoy at the varsity level. I think CYO coaches do a great job teaching fundamentals and sportsmanship."

Support from parents and alumni also helps strengthen Roncalli sports programs, Scifres said. "People love to come watch the kids play football. Most of the kids' dads and grandpas played football on the south side. It's a tradition passed down from generation to generation."

As members of the "Roncalli family," he said, "athletes learn to be good people and good students. And as a Catholic school, we have a unique opportunity to focus on helping them strengthen their relationship with God. I feel like if those priorities are in place, winning football games takes care of itself."

Roncalli senior Greg Armbruster, a member of Good Shepherd Parish in Indianapolis, said he and teammate Stephen Baase had dreamed about winning a state football title since their years at Central Catholic School.

"We had always wanted that for each

See FOOTBALL, page 7

Pro-life officials heartened by declining U.S. abortion rate

WASHINGTON (CNS)—A spokeswoman for the U.S. Catholic bishops lauded the newly released figures from the Centers for Disease Control and Prevention (CDC) which showed U.S. abortions in 1997 were at their lowest level in two decades.

Helen Alvaré, director of planning and information for the bishops' Secretariat for Pro-Life Activities, credited the decline in part to the four-year campaign against partial-birth abortions, which she said "exposed people to the reality of abortion."

Figures released by the CDC in Atlanta showed that U.S. abortion rates had climbed during the 1970s, remained stable during the 1980s and began a gradual decline in 1991.

The statistics indicate that there were a total of 1,184,758 abortions performed in 1997, which is 3 percent less than the 1,221,585 abortions performed in 1996, and is the lowest number performed since 1978.

The number of abortions for every live 1,000 births also dropped from 314 in 1996 to 305 in 1997, which CDC officials claim is the lowest level since 1975.

See ABORTION, page 3



Serving Christ Yesterday, Today and Forever: Responding to God's Call in the Third Millennium.

Religious Vocations Supplement 11



Father Ernest Strahl was archdiocesan priest 54 years

Father Ernest Strahl, a priest of the archdiocese for 54 years, died Jan. 3 at St. Paul Hermitage in Beech Grove. He was 81.



A memorial liturgy was celebrated on Jan. 5 at the chapel at St. Paul Hermitage in Beech Grove, where he had been living.

St. Joseph Church in Corydon was the site of the funeral Mass on Jan. 7. Evansville Bishop Gerald Gettelfinger presided. Father John Beitans, pastor of

St. John the Baptist Parish in Starlight, gave the homily. Priests of the archdiocese concelebrated. Burial was in St. Joseph Church Cemetery.

Father Beitans talked about how Father Strahl combined his spirituality with his love of working with wood. He said that the southern Indiana laypeople respected him because he was willing to do physical labor.

Father Strahl made altars for all three of the parishes where he was pastor, Father Beitans said, adding that he made many lecterns, statues, credence tables, shelves and decorative trims, never signing his

work.

"It was all for the glory of God," said Father Beitans.

Father Strahl made and distributed 63,000 rosaries for individuals and for missions throughout the world. Many were sent, through the Mission Office, to churches in Africa, the Philippines and Latin America.

He wrote *My Three Loves*, a book about his priesthood; Mary, the Mother of God; and his home parish, St. Augustine in Leopold.

Ordained at Saint Meinrad Archabbey in February 1945, Father Strahl's first

assignment was as assistant pastor of St. Patrick Parish in Indianapolis.

In 1949, he became assistant pastor at Our Lady of Lourdes Parish in Indianapolis, leading the parish when the pastor became ill. He went to St. Mark Parish in Perry County in 1957.

In 1961, Father Strahl became pastor of St. Joseph Parish in Corydon and its missions, Most Precious Blood in New Middletown and St. Peter in Harrison County. He retired in 1989, after serving there for 28 years.

Father Strahl is survived by two sisters, Dorothy Schneider and Augusta Rogier. †

Providence Sister Judith Shanahan was acting superintendent

Providence Sister Judith Shanahan died on Jan. 6 at Corbe House at Saint Mary-of-the-Woods. She was 61.



A funeral Mass was celebrated at the Church of the Immaculate Conception there on Jan. 9, with Evansville Bishop Gerald Gettelfinger presiding.

Judith Kearney Shanahan was born in Binghamton, N.Y. She entered the congregation of the Sisters of Providence in 1957, professed first vows in 1960 and final vows in 1965.

Also known as Sister Joseph Michael, Sister Judith taught at St. Anthony and St. Philip Neri schools in Indianapolis and at St. Patrick School in Terre Haute. She taught in schools in Maryland and Oregon, as well.

From 1972 to 1980, Sister Judith was

director of the department of planning for the archdiocesan Office of Catholic Education, when then-Father Gettelfinger was superintendent of Catholic education. When he became chancellor in 1980, Sister Judith began a year as acting superintendent of Total Catholic Education for the archdiocese.

Bishop Gettelfinger called her "a dear friend [who] will never leave my memory."

He cited her development of the board of Catholic education system in the archdiocese "to involve Catholic parents and all laity along with professional educators and pastoral leaders," as a way to preserve and sustain Catholic schools in the archdiocese.

Bishop Gettelfinger said that Sister Judith employed the pastoral council model of training for board of education members.

"Those trained to be board members were, in fact, being trained to be active leaders as parish council members," he

said.

"Look around," said Bishop Gettelfinger, "Catholic schools have not only survived, they have flourished."

After leaving the Office of Catholic Education, Sister Judith ministered in Catholic Social Ministries in the Archdiocese of Oklahoma City for four years. She later served the Sisters of

Providence in general administration for 10 years, as councilor for five years and as vicar for five years.

Sister Judith is survived by one sister, Kathleen Butler, and a brother, Kearney Shanahan.

(A column about Sister Judith Shanahan is on page 20.) †

Lawyer Arthur J. Sullivan served the archdiocese

Arthur J. Sullivan, who served as an advisor to the archdiocese and to Saint Meinrad Seminary, died on Dec. 23, two days after his 90th birthday.



Archbishop Daniel M. Buechlein presided and Benedictine Archbishop Lambert Reilly, of Saint Meinrad Archabbey, gave the

homily at the Dec. 28 funeral Mass at

St. Luke Church in Indianapolis. Other archdiocesan priests concelebrated.

A senior member in the law firm of Steers Sullivan, he served on the boards of Saint Meinrad Seminary and St. Augustine Home for the Aged in Indianapolis.

On Sept. 25, 1999, the Little Sisters of the Poor presented the Jeanne Jugan Award to Sullivan and his wife, Joanne. For 40 years, he had donated his legal services to the Little Sisters in their work of caring for the needy elderly.

See SULLIVAN, page 3

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The Criterion

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ABORTION

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The national abortion rate, defined as the number of legal abortions per 1,000 women aged 15-44 years, has remained steady at 20 from 1995-97.

Although Alvaré was heartened by the CDC figures, she said they are about 10 percent lower than the figures reported by the Alan Guttmacher Institute, the research organization for the Planned Parenthood Federation of America, because some states do not have centralized reporting of abortions.

Authors of the report, published in the Jan. 7 issue of the CDC publication *Morbidity and Mortality Weekly Report*,

attribute the decline of abortions to several factors, including a reduced number of unintended pregnancies, "attitude changes" about having an abortion and reduced access to abortion services.

The CDC statistics from all 50 states and the District of Columbia showed that in 1997, white women received 58.5 of all abortions, black women received 35.8 percent and women of other races received 5.7 percent.

In a category called ethnicity, about 15 percent of the women receiving abortions were Hispanic, while 85 percent were non-Hispanic.

Only 19 percent of the women receiving abortions were married.

Approximately 20 percent of the women who obtained a legal abortion in

1997 were 19 or younger, while 32 percent were between the ages of 20 and 24.

According to the report, 88 percent of all legal abortions were performed within the first 12 weeks of gestation.

Laura Echevarria, director of media relations for the National Right to Life Committee, said she was pleased with the "continuing trend toward fewer abortions" and said her organization would "continue working to educate Americans about the tragedy of abortion."

"The more the American people learn about the humanity of the unborn child and the violence of abortion, the more they reject abortion," she said.

The Family Research Council's spokeswoman, Janet Parshall, said the

decline in the number of abortions "mirrors the change in attitudes about abortion documented in recent years."

In Pennsylvania, the number of abortions has dropped for the eighth consecutive year, according to the Pennsylvania Catholic Conference. In 1998, there were 35,617 abortions in the state, down 4.1 percent from 1997 and significantly lower than the 65,770 abortions performed there in 1980.

"This consistent downturn in the number of abortions is heartening," said Robert O'Hara Jr., the conference's executive director.

"Still," he added, "the loss of more than 35,000 innocent lives and the many women who felt they had no choice but to end their baby's life is tragic." †

Saint Meinrad School of Theology gets Lilly grant

Saint Meinrad School of Theology, St. Meinrad, Ind., has received a \$298,203 grant from Lilly Endowment Inc. for a stewardship and development study.

The grant will be used to update and expand an earlier study that outlined ways that Churches prepare their leaders to manage the human and financial resources of their congregations. The original study, *The Reluctant Steward*, completed in 1992 by Saint Meinrad School of Theology and Christian Theological Seminary, also was funded by Lilly Endowment.

"This grant will allow us to gather additional information that will benefit other theological schools, judicatories and dioceses as they plan curriculum for Church leaders in the millennium," according to Benedictine Father Mark O'Keefe, president-rector of the School of Theology. "Through this data, we can teach future pastors and those already involved in ministry how to consistently address administrative and financial matters in their Churches. In addition, it will contribute to

the growing body of research on the financing of American religion."

Dan Conway, a regular contributor to *The Criterion* and a former secretary for stewardship and communications for the Archdiocese of Indianapolis, will be the project director for the study. Conway directed the original study.

"Nearly 10 years ago, *The Reluctant Steward* surveyed Catholic and Protestant pastors and seminary leaders on matters of administration and finance," Conway said. "As a result, it addressed some pressing practical problems facing contemporary Churches. But far more importantly, *The Reluctant Steward* uncovered many of the fears, frustrations and anxieties that exist among Church leaders who feel unprepared to deal with the growing administrative and financial dimensions of Church ministry today."

Conway said the study needs to be updated to assess changes from the past decade and "to see if we can't find better ways to emphasize the essential connec-

tions that exist between the spiritual dimension of parish ministry and the stewardship of Church resources: human, physical and financial."

Conway is a nationally known writer, speaker and practitioner in the areas of

stewardship and development for religious organizations. For the past 20 years, he has served as a development officer, senior administrator and consultant to seminaries, religious communities and Catholic dioceses. †

SULLIVAN

continued from page 2

Archabbot Lambert said in the funeral homily, "Daily Mass, daily rosary and regular prayer were Art's meat and drink. ... His loyalty to his God and his love of the Catholic Church was staunch."

Sullivan was a eucharistic minister at St. Vincent Hospital and at St. Luke and Immaculate Heart of Mary Parishes, of which he had been a member.

He was a Knight of the Holy Sepulcher and a Knight of St. Gregory.

Sullivan attended the University of Notre Dame and was graduated from Indiana University. He earned his law degree from

the former University of Indianapolis School of Law.

Sullivan had served as president of the Indianapolis Board of Public Safety for four years in the 1960s. He was Marion County deputy prosecutor for four years. He served in the Army during World War II and had been a member of the Indianapolis Aviation Commission and the Indianapolis Airport Authority.

Sullivan is survived by his wife, Joanne Dillon Sullivan; stepdaughters Sally McGee, Valerie Hall, Margaret Dillon and Kathryn Kelly; stepsons, Dr. Francis and Vincent Dillon; and five grandchildren.

Memorial contributions may be made to the Little Sisters of the Poor and Saint Meinrad Seminary. †

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June 17, 2000

Schedule of Events

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



Archdiocese of Indianapolis

The Church in
 Central and Southern
 Indiana

Editorial

Finding enough priests for the new millennium

Now that we have entered a new millennium, we are faced with some of the same questions we had during the one just ended. And one of the major questions is, will we have enough priests to serve the People of God?

Pope John Paul II has called for a "new evangelization" during this millennium. That evangelization must include all of us, but we continue to need the leadership of our priests. Therefore, this first issue of *The Criterion* during the year 2000 includes a special supplement on religious vocations.

It has been almost 10 years since the special Synod of Bishops met in 1990 to discuss the formation of priests. After that synod, the pope wrote an apostolic exhortation called "*Pastores Dabo Vobis*" ("*I Shall Give You Shepherds*"), probably the longest papal document ever written. In that document, he emphasized the fact that religious vocations are not a responsibility of priests and bishops alone when he put in italics, "*All the members of the Church, without exception, have the grace and responsibility to look after vocations.*"

Considering a response to a religious vocation is different from simply deciding on a worthwhile career. First of all, it begins with a call from God. In the case of a vocation to the priesthood, it is

a very special call, since God is summoning a young man to become an *alter Christus*, "another Christ." His special mission in life will be to serve the Christian community and to mediate between God and humanity.

It is not just rhetoric to say that the priest serves as "another Christ." *Christ*, or *christos* in Greek, means "the anointed one," and priests are anointed at their ordination to continue the mediating priesthood of Jesus himself. They serve the members of the Church by making a "total gift of self to the Church, following the example of Christ," as "*Pastores Dabo Vobis*" says.

It is particularly during the celebration of the Eucharist that a priest is an *alter Christus*. Here a priest offers the same sacrifice that Jesus offered to the Father on Good Friday. In the Eucharist, Christ, through the priest, perpetuates in an unbloody manner the sacrifice offered on the cross.

Priests, of course, serve the Church and its people in other ways, too—including preaching the word of God, forgiving sins in the name of God, and administering the other sacraments.

God surely is calling many young men and women to serve his Church as priests, brothers and sisters. We must do our part to encourage them to accept his call. We applaud those who are already actively inviting young people to listen for that call.

—John F. Fink

Helping the poor, not the Church

In the dispute over vouchers that give poor people a choice for the education of their children, there is a misconception that vouchers would benefit the Catholic Church. That's why the bugaboo about the separation of Church and state is raised.

We do not support educational vouchers for those in poverty conditions because they would benefit Catholic schools. We support them because they will help those living in poverty to give their children a way out through a better education.

Our Catholic schools in the center city are there to serve the residents of that area, not because they benefit the Catholic Church. By far the majority of the students in those schools are members of minority groups and non-Catholic. And the tuition their parents pay only begins to provide for the upkeep of the schools.

Meanwhile, the Catholic schools in the rest of Indianapolis are already at or above capacity. Many of them have waiting lists. They wouldn't be able to

accept children whose parents receive vouchers. It's only those in the center city that can do so.

There should be no concern about separation of Church and state for this issue since the money would go to the parents, not to the schools. The schools wouldn't benefit any more from tuition paid by parents who receive vouchers than they would from tuition paid by parents who do not receive vouchers.

It would be the poor parents who benefit. That's why vouchers are so widely supported by minorities in Milwaukee, where they have vouchers. According to a poll by the *Milwaukee Journal Sentinel*, 74 percent of blacks and 77 percent of Hispanics in Milwaukee support the program. It's 81 percent among those with very low incomes.

The idea of vouchers has been with us for half a century, but support for them obviously is growing. They give poor parents the kind of choice wealthy parents take for granted. †

—John F. Fink

Seeking the Face of the Lord

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



Kids provide insights to our Journey of Hope

It's hard to believe that much of the Journey of Hope 2001 has gone by. In Advent of 1997 we launched the symbolic journey as our archdiocese's special preparation for the Great Jubilee 2000 and beyond that, for entry into the third millennium of our Christian experience.

We set three themes of celebration and focus for this journey. The first theme was our spiritual development and renewal. The second theme was authentic Christian stewardship. And the third theme—which will carry from Advent 2000 to the feast of Christ the King 2001—is evangelization. This last phase is in earnest preparation at this time and will soon become the third familiar theme. Of course, what we are discovering over and over again is that Christian spirituality and stewardship and evangelization are all interrelated.

Some time back, I received note cards from St. Louis School students in Batesville in which they described their take on the Journey of Hope 2001. The school leadership had introduced the students to the symbolic journey in a splendid way. I commented on the children's notes in an earlier column but was unable to do them justice. As I read the notes again, it occurred to me that these students illustrate clearly the relationship of spirituality, stewardship and evangelization in their own experience. Their words speak for themselves (and I leave the spelling and grammar untouched).

From a sixth grade girl: "For the Journey of Hope our school made passports. We wrote all that we did in them. The Journey has majorly affected us as a class. We wrote letters to people in nursing homes, collected money for food for the poor, wrote to kids in a twin parish and read stories to younger kids. I myself thought about things more and I realized that if we as the human race need to change our ways the Journey of Hope is a great thing. It appeals to youth and lets them know what God wants them to do."

A sharp sixth grade boy wrote: "I have seven brothers. I enjoy playing sports like basketball, but most of the time I am doing either my chores or homework. The Journey of Hope is, in my opinion, a great project. I think it helps children visualize their actions when they write them down

in their passports. It helps kids realize 'I've done a lot for God,' or 'I need to do more for God.' It gives kids something to look back at when they grow into adults. Because of this project I saw what I did for God and how maybe I could improve. I found that maybe I could do more for God and for my family."

A fourth grader wrote: "I liked [the Journey of Hope] because I knew I was helping someone in need. I donated shoes and books to our Sister Parish in Jamaica and recycled paper, made cards for shut-ins and made cards for the first communions and volunteered in the school cafeteria. I learned from our Journey of Hope that it is better to give than to receive."

Signed "your pal" in fourth grade: "The journey I liked the best is seeing all the sights. Like the trees, animals and flowers. The Journey of Hope made me think about everybody in some places that don't have much stuff like I do.

"On our journey we ran into difficult times. We prayed for others. Also fourth grade made cards for the shut-ins. We did a lot of very neat and fun things. I hope we will do the journey every year.

"In my passport I have done some good things like cards for shut-ins, cards for 1st communicants, cards for Confirmation candidates, recycling and other things. I hope you are glad of my deeds. I'm doing good and I hope you are too!"

An insightful sixth grader puts it all together for us as she wrote: "The Journey of Hope 2001 has been a great experience for me. It has put an effect on myself. I think everyone in Batesville, or I should say everyone in the world, should do the same. I found myself giving hope to others that need hope more than I do. I seen myself being nicer to others and honoring my parents more than I use to. I have been putting more money in the collection at Mass. I been putting money in the poor box, hoping to give the poor a chance. Everybody deserves a chance in life. This journey has affected me in a spiritual way. I think it made me closer to God. Where would I be if I didn't believe in God?"

Because we believe in God, we journey with hope and help our sisters and brothers along the way home to God. †

Archbishop Buechlein's intention for vocations for January

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

Buscando la Cara del Señor

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



Niños dan nuevas percepciones a nuestro Viaje de Esperanza

Es difícil creer que ha pasado la mayoría del Viaje de esperanza hacia 2001. En el Adviento del año 1997 lanzamos el viaje simbólico como la preparación especial de nuestra archidiócesis para el Gran Jubileo del año 2000, y más allá, para entrar en el tercer milenio de nuestra experiencia cristiana.

Fijamos tres temas de celebración y de enfoque para este viaje. El primer tema fue nuestro desarrollo y renovación espiritual. El segundo tema fue la mayordomía auténtica cristiana. Y el tercer tema es la evangelización que continuará desde el Adviento del año 2000 hasta la fiesta de Cristo el Rey en el año 2001. Actualmente la última etapa se encuentra en un estado de preparación fervorosa y pronto se convertirá en el tercer tema familiar. Claro está que andamos descubriendo repetidas veces que la espiritualidad, mayordomía y evangelización cristiana están totalmente interrelacionadas.

Hace algún tiempo, recibí cartas de los estudiantes de la escuela St. Louis en Batesville en las que describieron su apreciación del Viaje de Esperanza 2001. Los líderes de la escuela habían introducido a los estudiantes al viaje simbólico de una manera maravillosa. He comentado sobre las notas de niños en una columna anterior, pero no les hice justicia. Leyendo las notas una vez más, se me ocurre que estos estudiantes ilustran claramente la relación de la espiritualidad, mayordomía y evangelización por su propia experiencia. Sus palabras hablan por sí mismos (y no corregí ni el deletreo ni la gramática en el inglés).

De una estudiante del sexto grado: "Nuestra escuela hizo pasaportes para el Viaje de Esperanza. Escribimos en ellos todo lo que hicimos. El Viaje nos ha influenciado mucho como clase. Escribimos a personas en los asilos de ancianos, recaudamos dinero para comprar comida para los pobres, escribimos a los niños en una parroquia gemela y leímos historias a los niños más jóvenes. Yo personalmente contemplaba más las situaciones y me di cuenta de que nosotros como la raza humana necesitamos cambiar nuestras costumbres; el Viaje de Esperanza es una gran ocasión. Estimula a los jóvenes y les permite saber lo que Dios quiere que hagan".

Un muchacho listo del sexto grado escribió: "Tengo siete hermanos. Me gusta jugar deportes como el baloncesto, pero en la mayordomía del tiempo yo hago mis quehaceres domésticos o tarea. En mi opinión el Viaje de Esperanza es un gran proyecto. Pienso ayuda a los niños a visualizar sus acciones cuando las escriben en sus pasaportes. Ayuda a los niños a darse cuenta "He hecho

mucho por Dios", o "Necesito hacer más para Dios". Les da a los niños algo para recordar cuando lleguen a ser adultos. Por este proyecto vi lo que hice para Dios y como posiblemente puedo mejorar. Descubrí que tal vez puedo hacer más para Dios y para mi familia".

Un estudiante del cuarto grado escribió: "Me gustó (el Viaje de Esperanza) porque sabía que estaba ayudando a otra persona necesitada. Yo doné mis zapatos y libros a nuestra Parroquia Gemela en Jamaica y reciclé papel, hice tarjetas para los encerrados y hice tarjetas para los que tomaron su primera comunión y ofrecí mi ayuda en la cafetería de la escuela. Por el Viaje de Esperanza aprendí que vale más dar que recibir".

Firmado "su amigo" en el cuarto grado: "El viaje que más me gusta es ver todos los sitios. Como los arboles, animales y flores. El Viaje de Esperanza me hizo meditar en aquellos de otros lugares que no tienen muchas cosas como yo.

"En nuestro viaje encontramos tiempos difíciles. Oramos por los demás. El cuarto grado también hizo tarjetas para los encerrados. Hicimos muchas cosas geniales y divertidas. Espero que hagamos el viaje cada año.

"En mi pasaporte he hecho cosas buenas como las tarjetas para los encerrados, tarjetas para los que toman su primera comunión, tarjetas para los candidatos de Confirmación, reciclaje y otras cosas. Espero que esté contento por mis actos. ¡Estoy bien y espero que lo esté Ud. también!"

Una estudiante cursando el sexto grado lo resumió para nosotros escribiendo así: "El Viaje de Esperanza 2001 ha sido una experiencia magnífica para mí. Me impactó. Pienso que todos en Batesville, o debería decir todos en el mundo, deberían hacer lo mismo. Me encuentro dando esperanza a los demás que necesitan esperanza más que yo. Me vi ser más gentil a los demás y honrar a mis padres más que en el pasado. He estado poniendo más dinero en la colecta de la Misa. He estado poniendo dinero en la caja para los pobres, con la esperanza de que estoy dando una oportunidad a los pobres. Todo el mundo merece una oportunidad en la vida. Este viaje me ha impactado de una manera espiritual. Creo que me he acercado más a Dios. ¿Dónde estaría yo si no creyera en Dios?"

Ya que creemos en Dios, viajamos con esperanza y ayudamos a nuestras hermanas y hermanos en el camino a nuestro hogar con Dios. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en enero:

Padres: Que ellos puedan permanecer fieles a su vocación y puedan alentar a sus hijos a considerar la llamada de Dios para servir en la iglesia, especialmente como sacerdotes y gente religiosa

Letters to the Editor

For the death penalty

I joined the Catholic Church a few years ago. I am sorry that I am for the death penalty, but it is needed.

Not long ago, I saw in the newspaper that a man had murdered two people and was given life imprisonment, but he escaped, and he killed another man not too far from the place that he escaped from. The next day, they caught him.

If these people do not think life is sacred, their lives are not worth saving, and if the above person was executed, there would be one more person alive today. If the people who are against the death penalty would sign a paper saying they would be responsible for these murderers if they escaped and killed someone and would take their place, then I would gladly be against the death penalty, or if the people who are against the death penalty would take in people who are let out of prison early and keep them and be responsible for them.

Frank A. Martin Jr., Richmond

Correction

First, let me thank you for letting me say my two cents worth concerning the "new" millennium ("Letters to the Editor," *The Criterion*, Dec. 24, 1999). There was, however, a slight mistake when you printed me as listing *My Sunday Visitor* as part of the source material for my letter. Instead, it should have been listed as the "Special Jubilee Issue" of the *Sunday by Sunday* publication. I wouldn't want *My Sunday Visitor* to think I misquoted them.

David G. Rinck, West Harrison

Support closing School of the Americas

We are responding to the letters from Rev. Thomas Fox, O.F.M. (*The Criterion*, Nov. 19) and Keith R. Donnelly, Lt. Col., U.S. Army (*The Criterion*, Dec. 10).

We were among 12,000 people who met at Fort Benning, Ga., in November for the peaceful, prayerful protest against the School of the Americas. We are Sisters of Providence and ordinary wives/mothers who are convinced that the SOA should be closed. We're so sure of it that we risked arrest with 4,404 others as we crossed the line into the base. In addition to us and to the 14 people mentioned in Mary Ann Wyand's [Dec. 10] article, 20 students and four adults from Brebeuf Jesuit Preparatory School went to Fort Benning to join in the protest.

In Columbus, Ga., we participated in a memorial Mass for the six Jesuit priests, their cook and her daughter who were murdered 10 years ago. Nineteen of the 26 Salvadoran military cited for their deaths were trained at the School of the Americas. Representatives came to the protest from every Jesuit college and university in the country.

Two of the three officers cited for the assassination of Archbishop Romero, three of the five officers cited in the rape and murder of four American Churchwomen, and 10 of the 12 officers cited for killing more than 900 unarmed men, women and children in the village of El Mozote were graduates of the School of the Americas.

Lt. Col. Donnelly's premise that, "We should close any publicly funded school whose graduates commit rapes, murders or other high crimes," and "close many of our seminaries based on the pedophilia foisted on our young by priests nationwide," would make sense only if those crimes were taught there. The SOA training manuals were made accessible through the Freedom of Information Act after they were released by the Pentagon in 1996. The SOA taught Latin American soldiers interrogation techniques like tor-

ture, execution, blackmail, and arresting the relatives of those being questioned. (See www.soaw.org for texts of the manuals.)

Only one of 42 courses in the 1996 catalog, "Democratic Sustainment," centered on issues of democracy and human rights. As of January 1998, most students continue to receive only the mandatory four hours of human rights training. Only five out of 52 courses in the 1998 catalog deal substantially with topics such as human rights, democracy, or military justice. The SOA continues as a combat training school with course titles like: "Psychological Operations" and "Commando Course." (See www.soaw.org.) We ask: Why is this training needed? Could one reason be to protect our access to cheap labor and resources in Latin American countries?

Why does the United States need, according to Lt. Col. Donnelly, "the ability to influence and impact the professionalism of military forces" in Latin America? Against whom do we need to help these countries "provide for the common defense of their citizens?" Why should U.S. taxpayers spend \$18 million-\$20 million per year for Spanish-speaking instructors to teach interrogation, torture and assassination to Latin American military personnel here in Georgia? It is a fact that many of them use this training against their own people and against missionaries and others who work with their poor.

According to Major Joseph A. Blair, U.S. Army, retired, who taught at the SOA from 1986 to 1989 and who now wants it closed, "Any current or future justification of SOA ignores the fact that SOA as a U.S. institution symbolically encourages the continued Latin American military dominance over impoverished countries whose national resources are controlled by militaries which are nothing more than organized and uniformed Mafias" (*Columbus Ledger-Enquirer*).

Susan Dinnin, S.P.
Barbara McClelland, S.P.
Diane Schultz
Valerie Fillenwarth
Indianapolis

Davidson column misleading

The article "What it means to be Catholic" by sociology Professor James Davidson in the Dec. 17 issue struck me as gently but firmly misleading in its emphasis.

What it means to be Catholic, implies the professor, is determined by polling studies of what "Catholics" think it means, what they "distinguish to be core and peripheral elements of Catholic identity." He quotes the "studies" that 65 percent say it's important to believe God is present in the sacraments and 31 percent that abortion is morally wrong. Jesus Christ, as God and man, is present in the Holy Eucharist. One sacrament. God is "present" by his grace, not his presence in the other sacraments. Rather foggy understanding as expressed. And the other 35 percent comfortable, it would seem, with abortion (31 percent "agree" with Catholic teaching); are they really free to "distinguish" fundamental issues of morality and simply "disagree" while claiming Catholic identity?

And similarly the other truly outrageous "differences of view" on our Lord's Resurrection, the Real Presence, the morality of birth control. As the professor says, important changes are, in fact, taking place in the way people think about what it means to be Catholic.

But the professor's suggestion that "we need to be charitable toward one another as we clarify what it means to be Catholic in areas of less agreement" seems comfortably tolerant (politically correct?) but solidly inappropriate. The Church is

See LETTERS, page 27

Check It Out . . .

The Department of Nursing at Marian College in Indianapolis is offering a **free information session on parish nursing** on Jan. 22 from 9:30 a.m.–11:30 a.m. at the Stokely Mansion on the campus at 3200 Cold Spring Road. Parish nurses focus on health promotion and disease prevention with their faith community, which could be located in a church, temple, synagogue or mosque. Marian College offers an eight-week Saturday parish nursing course. For more information, call 317-955-6132. A second free information session will be held on March 25.

The Operation Freedom Committee of Holy Angels Parish in Indianapolis is offering a **free adult basic education class** for individuals who are 16 and older who need to improve their basic reading, writing and arithmetic skills. Classes began on Jan. 10. For more information, call Chuck Rimer at 317-389-4954.

Students of Holy Angels School in Indianapolis will mark the **birthday of Dr. Martin Luther King Jr.** on Jan. 14 by marching about one mile up and down Dr. Martin Luther King Jr. Street near the school. At the end of Mass, students will gather for Mass at Holy Angels Church. Father Kenneth Taylor, pastor of Holy Trinity Parish in Indianapolis and director of the archdiocesan Office of Multicultural Ministry, will preside.

Cathedral High School's theater department will present **Aladdin, a children's play**, at 1 p.m. and 4 p.m. on Sunday, Jan. 16, at the school's Joe O'Malia Performing Arts Center, located at 5225 E. 56th St., in Indianapolis. Tickets are \$4 for general admission and are available at the box office before each

performance. For more information, call Cathedral's theater department at 317-542-1481, ext. 465.

The Indianapolis chapter of *Civitas Dei*, a lay organization for Catholics in business, will hold its regular monthly meeting on Jan. 21. The meeting will begin with Mass at 6:30 a.m. at SS. Peter and Paul Cathedral Chapel, 1347 N. Meridian St., in Indianapolis. Msgr. Joseph F. Schaedel, vicar general of the archdiocese, will preside. The group will have breakfast at 7:15 a.m. at the Indianapolis Athletic Club, 350 N. Meridian St., in Indianapolis. George Maley, founder, chief executive officer and president of National Underwriters Inc., will be the speaker. The topic will be "Technology vs. Dogma—Conflict or Harmony in the 21st Century." There will be a nominal cost for the breakfast. RSVP by Jan. 18 to David Gorsage at 317-875-8281. *Civitas Dei*, which in Latin means the *City of God*, is a lay apostolate devoted to bringing Catholic businessmen and businesswomen together to network, socialize and evangelize. Those who are interested in learning more about the group should call Shawn Conway at 317-264-9400, ext. 35, or by e-mail at sconway@olympiapartners.com; or call David Gorsage at 317-875-8281, or by e-mail at dgorsage@uniquetg.com.

"Blessed Grieving Retreat: When a Loved One Dies," will be held Jan. 21–23 at Mount St. Francis Retreat Center in southern Indiana. The healing retreat is for those dealing with a loss of a loved one. Father Paul Koetter and Dr. Margie Pike are the presenters. Father Koetter is the pastor of St. Monica Parish in Indianapolis. Dr. Pike is a former professor and associate dean of the

Indiana School of Nursing and former director of St. Vincent Hospice. For more information, call 812-923-8817.

The Archdiocesan Choir will sing for the Mass on the World Day for Consecrated Life on Feb. 6 at 2 p.m. at SS. Peter and Paul Cathedral in Indianapolis. New choir members are welcome to participate. Call Charles Gardner by Jan. 18 at 317-236-1483.

The archdiocesan Office of Worship director, Charles Gardner, will present **two workshops on Music for the Easter Triduum** on Jan. 15 from 9:30 a.m.–noon at SS. Francis and Clare Parish in Greenwood, and on Jan. 22 from 9:30 a.m.–noon at the Aquinas Center, 707 W. Highway 131 in Clarksville. Pre-registration is required for the Clarksville program. For more information, call 317-236-1483. †



'King Midas and the Golden Touch'

Three students from Catholic schools in Indianapolis are among the cast of the Young Actors Theatre's upcoming presentation of "King Midas and the Golden Touch." Practicing their parts are (from left) Michael Falkner, St. Mark School; Kelly Davis, Roncalli High School; and Carla Taylor, Christ the King School. Performance are Jan. 21, 7:30 p.m.; Jan. 22, 7:30 p.m.; Jan. 23, 2 p.m.; Jan. 29, 7:30 p.m.; and Jan. 30, 2 p.m. The performances are staged at Central Methodist Church, 520 E. 12th St., in Indianapolis. Admission at the door is \$4.50 per person. For more information, call Charlotte Kaufman at 317-253-2455.

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FOOTBALL

continued from page 1

other," Greg said. "I don't think I've ever prayed harder in my life than I did during that game. We all prayed a lot. Our team has a saying that, 'We can do all things through Jesus Christ, who strengthens us.' We would say that after every play."

Last summer, he said, the 32 seniors on the team vowed to "make it our destiny, our goal, to win the state championship."

Greg played middle linebacker for the Rebels and his younger brother, Mark, a sophomore, also is a member of the team so they got to share the victory.

"That was really nice," Greg said. "I was happy about that."

The Cathedral Irish finished a 12-2 season and earned a hard-fought Class 4A state championship in a year some players dedicated to student athlete Bobby Gray, who died of bone cancer on Valentine's Day.

A member of St. Simon Parish in Indianapolis, Bobby played football and baseball at Cathedral, and had hoped to graduate with his class last June. He worked hard to finish a term paper as his health worsened, and continued to attend school until three days before he died.

Cathedral junior Otis Shannon of Indianapolis, a running back who set a state single season record by rushing for 3,252 yards, said Bobby's positive, faith-filled atti-



Bobby Gray (1981-1999)

When he died, I wrote a card to his family, telling them I would dedicate this season and the rest of my career to his memory. Bobby wouldn't give up. He loved school and he loved being around his friends. Thinking about that made me work even harder."

Looking back on the season, Otis said, "I thought we could be something special if we kept working hard all year."

After the Irish failed to gain a first down during the first half of the Class 4A state championship game against Goshen High School, the coaches talked to the team about "never quitting, never giving up," Otis said. "They talked about Bobby and other people who didn't give up. I think that brought everybody's spirits up."

With just 52 seconds left in the game, Otis scored a touchdown on a two-yard run to give the Irish the lead for the first

tude about life inspired him to dedicate the football season and his future to his friend's memory.

"Bobby was an inspiration to me," Otis said.

"He had cancer, and he was still in school and he was still smiling.

time and the Class 4A state title.

"Football has taught me a lot about hard work and discipline," he said. "I learned to come to practice and work hard every day."

Otis praises his parents, grandmother, brothers and sister for their support.

"My grandmother is probably my biggest fan," he said. "She comes to all of my games and is always encouraging me."

Otis volunteers at football and basketball camps to teach kids how to play sports, and gives motivational talks to help them make the right choices in life.

Cathedral High School senior Matt Hasbrook, a member of St. Luke Parish in Indianapolis, earned the IHSAA Class 4A Mental Attitude Award at the title game.

Matt played nose guard and offensive tackle, and often encouraged teammates

by telling them, "We'll be all right."

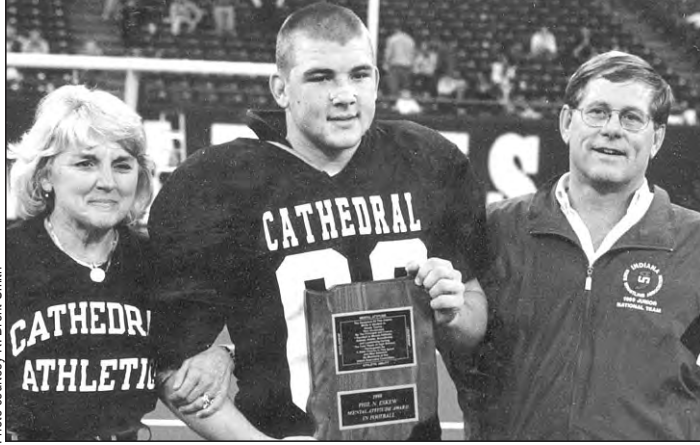
In addition to playing football, Matt wrestles, plays the piano and is a member of the National Honor Society.

"I think athletics are very important," he said, "because playing sports builds relationships and teaches responsibility, hard work and teamwork."

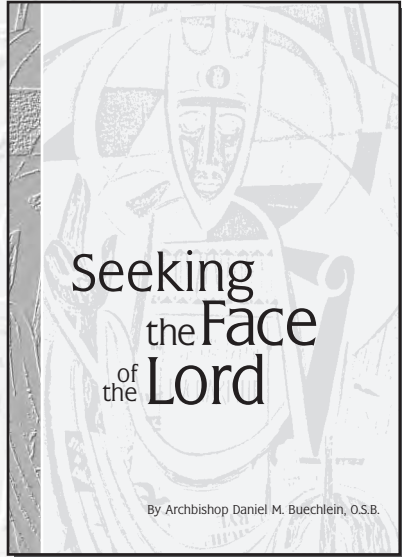
Matt said his parents and grandfathers taught him to work hard, face adversity and be disciplined, generous and kind.

"They kept me on the right track," he said. "I owe everything to my parents, and I think being raised Catholic helped a lot."

Rick Streiff, Cathedral's head football coach, said both Otis and Matt are "tremendous competitors and excellent kids" who inspire others by their strong work ethic and positive attitude. †



Cathedral senior Matt Hasbrook poses with his parents, Barbara and Daniel Hasbrook of St. Luke Parish in Indianapolis, after earning the Indiana High School Athletic Association Class 4A Mental Attitude Award on Nov. 27 at the RCA Dome in Indianapolis. Cathedral earned its fifth state football title that day.



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

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POPE

continued from page 1

ter in the eyes of many people.”

Jesuit Father Robert Scully, assistant professor of history at Le Moyne College in Syracuse, also expressed a hope that the College of Cardinals would “choose a non-European pope to reflect the changing demographics of worldwide Catholicism.”

He also hoped “that the first pope of the new millennium will aim for a creative balance between tradition and innovation,” which he described as “an openness to new ideas and practices that move the Church forward, without losing that which is essential and valuable from the past.”

Francesco C. Cesareo, associate professor of history and director of the Institute of Catholic Studies at John

Carroll University in Cleveland, said the next pope “must continue to be a strong moral voice, willing to take stands or positions which are countercultural, particularly in the area of morality.”

“He needs to be a man who will defend the truths and teachings of the Church in spite of opposition both from within and outside of the Church,” he added.

John Dwyer, who teaches at St. Bernard’s Institute in Albany, said his ideal pope would, among other things, “put a stop to the Roman curia’s counterattack against” the Second Vatican Council, give synods of bishops real authority “to confront the serious questions which face the Church,” and end “the Curia’s intimidation of theologians.”

Jeffrey Marlett, assistant professor of religious studies at the College of St. Rose in Albany, said he would like John Paul II’s successor “to rehabilitate some of the (usually negative) impressions created by the phrase ‘Catholic tradition.’ ”

German bishop says he thinks Pope John Paul II would resign if too ill

COLOGNE, Germany (CNS)—A leading German bishop said he thought Pope John Paul II would resign if ill health made it impossible for him to fulfill the responsibilities of the papacy.

Bishop Karl Lehmann, president of the German bishops’ conference, made the remarks in an interview with German Radio broadcast Jan. 9. He expanded on them in another radio interview the same day.

On Jan. 10, after Italian media reported his comments as a call for the pope’s resignation, Bishop Lehmann said he was not at all questioning the pope’s present capacities but discussing a hypothetical situation in the future.

The 79-year-old pontiff has appeared frail and unsteady in recent weeks as he opened jubilee year activities. He is believed to suffer from Parkinson’s disease, a debilitating nervous system disorder.

But the pope’s top aides say his mental faculties are undiminished and that his work schedule has remained virtually unchanged.

Bishop Lehmann said that he, too, had recently witnessed the pope’s “extraordinary intellectual presence” at last fall’s European bishops’ synod and on other occasions.

But if the pope’s condition worsens in the future, he said he thought the pope would resign if he decided he could no longer lead the Church.

“I personally believe the pope has the capacity, that if he were to feel that he simply is no longer sufficient in his role—to lead the Church in a responsible way—then I believe he would have the strength and the courage to say, ‘I can no longer fill this office in the way that is needed,’ ” Bishop Lehmann said.

The bishop said he was not certain that those around the pope “and all the others who give advice” would agree with a resignation.

He said it was “not easy to think about this. No one is accustomed to something like that happening, like a pope resigning.” But he cited one precedent, St. Celestine V, who resigned from the papacy in the 13th century.

Bishop Lehmann said he was not sure whether the pope’s present illness was having an influence on the leadership of the Church and on decisions reached in the Vatican.

He said he had the impression that the pope has gathered all of his strength for Holy Year 2000, and that the highlight of the jubilee year would be his visit to the Holy Land in March. He said that in effect the pope was enjoying the “decisive high point” of his pontificate.

In the later interview with South-West German Radio, Bishop Lehmann said the Church needed as pope a “strong man who could lead,” because otherwise he “could not hold together a world Church of a billion people with so many differences.”

But he said the Church also needed strong local churches which should have the courage to bring their concerns to Rome.

He said that if the pope should one day resign, he thought it would be wise to call a third Vatican council to deal with several important pastoral issues.

“That would be a possibility to overcome blockages which are simply there,” he said.

Bishop Lehmann said that, although he did not want to discuss the issue of an eventual successor to the pope, he thought the Church would look to Latin America to find one. He added, however, that “one has learned once more to value what the Church in Italy means for the world Church.”

The Vatican had no immediate comment on Bishop Lehmann’s remarks.

In recent months, Vatican spokesman Joaquin Navarro-Valls has said the pope recognizes that age and infirmity have placed some limits on his activities, but that the pope has been the best judge of what he should and should not undertake.

Vatican officials have pointed to the packed schedule of jubilee-year events as evidence that while the pope’s stamina may have slipped a notch or two, he is still leading a vigorous papacy. †



CNS photo from Reuters

German Bishop Karl Lehmann (left) said in a recent radio interview that he thought Pope John Paul II would resign if ill health made it impossible for him to fulfill his duties. The bishop is head of the German bishops’ conference.

Since the Second Vatican Council, Marlett added, “it seems like Catholic tradition has become—either in the Vatican’s hands or in the eyes of those who describe the Vatican’s actions—solely a tool of repression.”

Joseph F. Kelly, professor of religious studies at John Carroll, wants the next pontiff “to continue the Church’s focus on the Third World—this is a moral obligation—but he will have to recognize that the secular democracies of Western Europe and the U.S. represent the future.”

“Secular democracies have very different views from those of the Vatican, and they strongly influence Catholics who live in them,” he said.

“To use the most obvious example, the Vatican does not wish to ordain women and can’t understand why American Catholics still push in this area,” Kelly added. “That’s because American democratic culture considers women to be equal and gender-based discrimination to be a sin.”

Jesuit Father Ben Fiore, a professor at Canisius College in Buffalo, said the next pope “should be a learned man and able to express the profound truths of faith in terms accessible even to less educated persons. He should have a proven record of activity in support of the poor, the marginalized, those outside the circles of power.”

“He would do well to have a vision of the unity of Christians and have experience with members of other Churches so that his expectations could be realistic and effective,” Father Fiore said. “And his vision of the Church should be international and multicultural.”

William R. Barnett, associate professor of religious studies at Le Moyne College in Syracuse, hopes that “the successor to Pope John Paul II would be more open to listening to the concerns of the laity, especially women.”

“In the spirit of Vatican II and Pope John XXIII, the next pope should be less fearful of and more open to the modern world in a way that would allow the Church to apply to itself the teachings on human dignity and social justice that John Paul II has proclaimed so effectively to the world,” Barnett said.

“How the Church handles the question of diversity in the world and within its own community may well be the greatest challenge of the 21st century,” he added. †

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From the Archives

First Priest

Newly ordained Franciscan friar Robert Brinker sits for a portrait with family members on May 8, 1932, at the former St. Catherine of Siena Parish in Indianapolis. He is believed to be the first son of the parish to be ordained. He was ordained on May 5, 1932, by Indianapolis Bishop Chartrand.

In the front row (from left) are Father Robert's brother Francis Brinker (who donated this photograph to the archives); Ferdinand Brinker, the ordinand's father; Father Robert; Irene Brinker, the ordinand's mother; and Paul Brinker, the ordinand's brother who was skilled in France during World War II.

In the back row (from left) are two more brothers, Norman Brinker and Evertt Brinker, Mildred Brinker, the ordinand's sister-in-law; and Cletus Brinker, Mildred's husband and the brother of Father Robert.

Father Robert was ordained at the friars' seminary in Teutopolis, Ill., on May 5. He was a member of the order's Sacred Heart Province, headquartered in St. Louis. †



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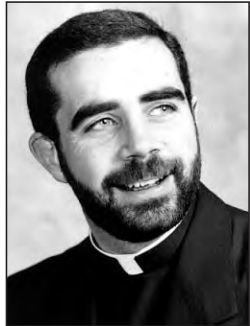
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RELIGIOUS VOCATIONS SUPPLEMENT

A supplement to *The Criterion*

A Journey of Hope: Serving Christ Yesterday, Today and Forever

Responding to God's Call in the Third Millennium



By Fr. Joseph Moriarty
Director, Office of Priestly and Religious Vocations

Often when I am introduced or introduce myself as a vocations director, folks comment, "Now what do you do?"

I explain that I am a vocations director, and I am

charged with recruiting and promoting vocations to priesthood and religious life within the Archdiocese of Indianapolis.

Every now and then someone will ask, "Are people still doing that?"

I delight in responding with the good news that God continues to call men and women to priesthood and religious life.

"God promises the Church not just any sort of shepherds, but shepherds 'after his own heart.' And God's 'heart' has revealed itself to us fully in the heart of Christ the good shepherd. Christ's heart continues today to have compassion for the multitudes and to give them the bread of truth, the bread of love, the bread of life" (Pope John Paul II, "*Pastores Dabo Vobis*," "I Will Give You Shepherds").

This message from our Holy Father is indeed good news! It is meant to inform and encourage us in the area of Church vocations. It expresses confidence and trust that God will never leave his people without shepherds to gather them together and guide them. Moreover, it expresses confidence and trust that Christ, who is the alpha and omega, who is the same yesterday, today and forever, will continue to call men and women to serve his Church as we begin the third millennium.

What we can do to promote vocations

In this article last year, I encouraged readers to take an active role in promoting vocations through prayer, invitation and support. I wish to reiterate the importance of these three components in the area of vocations. All the



Carmelite Sister Jean Alice McGoff serves as a eucharistic minister during a recent liturgy at the Monastery of the Resurrection in Indianapolis.

baptized are called to be involved in this process.

We must approach our Lord in prayer, asking him to increase vocations to the priesthood and religious life and to support and encourage all of his children in their vocational commitments.

We must invite and call forth those of our parishes and communities who exemplify values, qualities and characteristics we feel are important in service to God and the Church.

We must support those who serve the Church in religious life and ordained ministry, as well as those who are in formation to serve in these vocations.

Faithfulness

In all of this, we must be living signs of hope and fidelity in our own vocations.

The responsibility of all priests/religious, and indeed all the baptized, is to live faithfully the vocation to which he/she has been called.

If we wish to call others to prayerful, faithful and holy lives of service to God and the Church, we must be rooted in foundations of prayer, faithfulness and holiness within our own vocations.

Faithfulness is central to all committed life/love.

If you serve the Church through a religious vocation, make clear in your words and deeds that you love God and find fulfillment in service to the Church.

If you are a husband and father, love your wife and your children, tell them you love them, and always be faithful. If you are a wife and mother, love your husband and your children, tell them you love them, and always be faithful.

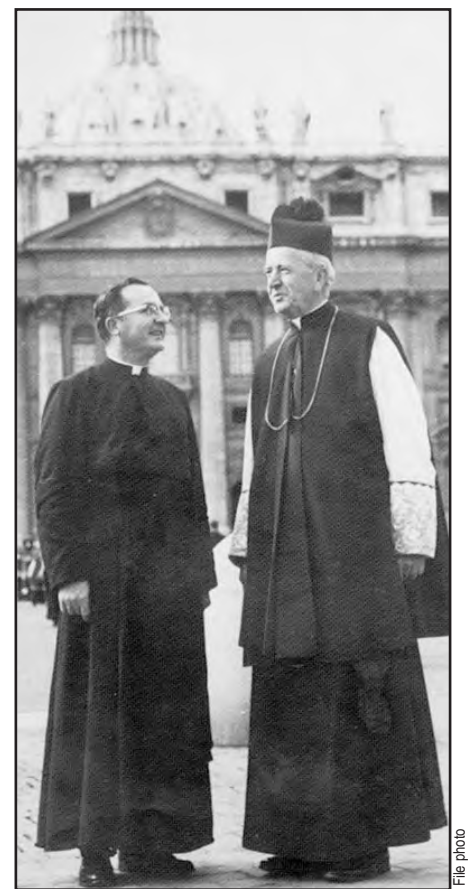
If you are uncertain of your vocation, be faithful in prayer, asking God to reveal his plan for your future. (I suggest "Prayers for Vocations" from the *Roman Sacramentary* and "A Prayer to Make a Difference" by Archbishop Daniel M. Buechlein, O.S.B. Both prayers are printed on page 18 of this supplement.)

What is evident today, as has been evident for all

time, is that God will raise up men and women faithful in service to him and to his Church. For our part, let us support God's call through our efforts to be living signs of hope and fidelity in our own vocations.

Welcome

Welcome to the year 2,000 Vocation Supplement! Discover within these pages men and women who are living signs of hope and fidelity in their vocations—"Serving Christ Yesterday, Today and Forever: Responding to God's Call in the Third Millennium". †



The late Msgr. Raymond T. Bosler (left) talks with former Indianapolis Archbishop Paul C. Schulte before entering St. Peter's Basilica in Rome for a session of Vatican Council II during the 1960s. Msgr. Bosler served as a *peritus*, or expert, during the historic council. (See story on page 16.)



Pope John Paul II greets Archbishop Daniel M. Buechlein and Msgr. Joseph F. Schaedel, vicar general of the archdiocese, during an October 1998 visit to the Vatican for the beatification of Blessed Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods.

Benedictine monks continue monastic order's tradition of seeking God in today's world

Monks of Saint Meinrad Archabbey will celebrate 1,200th anniversary of the birth of their patron, Meinrad, on July 8-9

By Mary Jeanne Schumacher

This year, Saint Meinrad Archabbey in southern Indiana will celebrate the 1,200th anniversary of the birth of its patron: a monk named Meinrad who responded to God's call in much the same way that men today pursue the vocation to the Benedictine way of life.

How can a vocation to serve God that was valid for St. Meinrad 1,200 years ago still be a compelling and contemporary way of serving God and the Church today?

Part of the answer lies in a book of less than 100 pages called the *Rule of St. Benedict*, written in the sixth century. Life as a Benedictine monk is based on following St. Benedict's guide to living in community.

"For about 1,500 years, communities of both men and women have used this document to organize their daily activities and, more importantly, their relationships to one another and to God," explained Benedictine Father Harry Hagan, a monk of Saint Meinrad Archabbey.

Father Harry teaches the *Rule of St. Benedict* to novices who come to the archabbey to discern whether they should profess vows as Benedictines.

Written about 525 A.D., the Rule is "a masterpiece of the wisdom tradition," Father Harry said. "Certain pieces of it tie it to its own historical period, but its great themes transcend history."

Part of the genius of St. Benedict's Rule lies in its ability to hold together the contrasts of living together in community and being alone, of the need for order and justice, and the recognition that people will fail and must be judged compassionately and treated with care. Balance and moderation are key themes in the Rule.

What makes the life of a Saint Meinrad monk both a part of a long tradition and engaged in today's contemporary world is combining the Rule with the living tradition.

"A monastery is not a museum," Father Harry said. "I think a monastery is in touch with its tradition, but anybody who knows anything about tradition knows that tradition is a way of living and so is always changing."

Each community of monks adds to the tradition, he said, and hands it down to the next generation.

Among those traditions are the Benedictine values of prayer and work; they remain as timeless today as when Meinrad took his vows in the ninth century.

"The ideal of life is not to separate those two pieces, ... to integrate one's relationships with one's life," Father Harry said, "so that prayer, in a way, becomes your work, and your work becomes a prayer."

In fact, as men of prayer, monks of Saint Meinrad pray the Liturgy of the Hours and celebrate Mass each day, as they have since their founding in 1854.

Father Harry believes this tradition of prayer is as necessary today as ever.

"In part, monasticism is timeless," he said, "because that public witness of prayer is always needed."

Prayer reminds people of the need to seek a larger reality beyond themselves: to seek God.

The work of Saint Meinrad has always been service to the Roman Catholic Church by sharing its tradition with others, primarily through the education and formation of priests and lay ministers at Saint Meinrad School of Theology.

In addition, the monks serve in parishes in the Archdiocese of Indianapolis and elsewhere. They also have



Submitted photo

Benedictine Father Harry Hagan, a monk of Saint Meinrad Archabbey, talks with then-seminarian Jaime Barona at the School of Theology. Father Harry teaches the *Rule of St. Benedict*.

an extensive retreat program for priests, religious and lay people at Saint Meinrad, and they give retreats at parishes and religious communities around the country as well.

When Meinrad answered God's call and chose the life of a Benedictine monk, he followed the same *Rule of St. Benedict* at his hermitage in the Black Forest of Switzerland that monks follow today in the southern Indiana archabbey that now bears his name. The challenge to seek God through a life of prayer and work remains a vocation that is as timeless and engaging as ever.

(Mary Jeanne Schumacher is the associate director of communications for Saint Meinrad Archabbey in southern Indiana.) †

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Franciscan postulant is a mother and student

Delayed vocation offers many new opportunities for former hospital executive who is studying for a degree in theology

By Sr. Marge Wissman, O.S.F.

Mother was a life choice that Clare Ann Francis already possessed when she took on another life choice by beginning the process of becoming a Sister of the Third Order of St. Francis of Oldenburg.



Clare Ann Francis

Clare Francis also is a student at Saint Meinrad School of Theology, where she is studying for a degree in theology.

Currently, she is visiting Rome as part of a group that includes two Saint Meinrad School of Theology staff members and other Saint Meinrad students. They will return to southern Indiana in late January.

Francis is doing a balancing act, of sorts, as she lives out all three roles—mother, postulant and student—in her life.

When Francis became a postulant in July of 1999, she left her job as the chief financial officer at a hospital in Columbus to continue on a journey that had actually started several years ago.

Francis was working at a hospital in Philadelphia operated by Franciscan sisters, who introduced her to what it means to be Franciscan. She became a member of the lay Third Order, but felt a constant pull to look into vowed religious life.

This transition also affected her two adult daughters, Francis said, and each daughter reacted differently to this step she was taking with her life.

Francis said she believes their feelings, after learning about her decision to become a woman religious, had a lot to do with where they were in their stage of life.

She said her role of mother has not become more limited now that she is a postulant. In fact, just the

reverse has happened because of her decision to join a religious order. As she learns more, her daughters learn more, and they have had many in-depth conversations about faith and life.

As a result, Francis said she believes that she and her daughters have grown more spiritually together and now are more sensitive to each other's needs.

Francis includes her entire family—parents, sisters, brothers and daughters—in these learning experiences. As they grow together in their understanding, she said, they become more supportive and interested and even "thrilled for her."

And Francis said she rejoices that, as a family, they are all on this journey together.

(Franciscan Sister Marge Wissman is the director of vocations for the Sisters of the Third Order of St. Francis of Oldenburg.) †

Sister Moms minister to women who choose delayed vocation

By Sr. Marge Wissman, O.S.F.

Franciscan Sister Lynne Matteson of Indianapolis, who is a mother, a sister and a teacher, was among the women religious attending the second annual national meeting of Sister Moms last June at Tampa, Fla. It is an association of religious sisters who also happen to be mothers and/or grandmothers.

The Sister Moms Conference is a time of sharing pictures and stories about children and grandchildren, as well as sharing laughter and some hurts, too.

Within the last 15 years, many religious communities have been approached by women who have been married but are now either widowed or divorced. These women are seeking a closer walk with others in faith-sharing, ministry and lived community.

Nationally, the number of Sister Moms is growing quickly. Currently, there are 128 Sister Moms with adult children throughout the United States.

All of these women share a love of children, a history of active participation with parishes and a zest for life. They bring this energy, coupled with their completed education and widely varied work experiences, to their new ministries as women religious.

(Franciscan Sister Marge Wissman is the director of vocations for the Sisters of the Third Order of St. Francis of Oldenburg.) †



Franciscan Sister Lynne Matteson of Indianapolis kisses her daughter, Verna, on her wedding day in 1986. Sister Lynne teaches world history at Cathedral High School in Indianapolis.

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Seminarian enjoys pastoral experiences

Vocation discernment process helps diocesan seminarian answer question about priesthood

By Mary Ann Wyand

Prayer and music have been the keys to a religious vocation for seminarian Eric Johnson.

A member of St. Barnabas Parish in Indianapolis, Johnson is currently spending a year in pastoral ministry at St. Joan of Arc Parish in Indianapolis. He will return to Saint Meinrad School of Theology in the fall to complete his final two years of studies for the priesthood.

"Prayer, meditation and contemplation centered around the Word of God, centered around Scripture, are at the heart of ministry and at the heart of any Christian life," Johnson said. "At its fundamental level, prayer for me is about commitment. It's something I do every day.

"Without prayer, everything else tends to lose its focus and meaning," he said. "It's hard to discern where God is calling you when you aren't taking time to listen.

"Music also is a big part of my life and has been for as long as I can remember," Johnson said. "I started playing the guitar in grade school, and I was directing the music for liturgies at Roncalli High School by the time I was a sophomore. I also helped with music at St. Mark Parish. It was a faith connection for me as I moved through high school and into college. I went to Purdue University and got involved in the music program at the St. Thomas Aquinas Center there."

While in high school and college,

Johnson also helped with youth ministry retreats, but music ministry continued to be his main focus and primary way of expressing his faith.

"Music was the key that unlocked my love for liturgy," he said. "It's a major part of my spiritual life."

At Purdue, Johnson majored in history and philosophy and planned to teach high school. During his senior year, he began thinking about the priesthood.

"The question of priesthood had come up at different times in my life, but I didn't want to hear it then," he said.

"Through high school and college, I envisioned myself as being married and having children someday.

"I can remember the first time somebody said anything to me about the priesthood," Johnson said. "It was during my eighth-grade day of recollection at St. Mark School. The people who were coordinating the day asked me if I'd ever considered it. I kind of laughed it off, but it stuck with me. In later years, different people occasionally asked me about it. I do think that is an important element to the fact that I'm in the seminary now."

That vocation question is "a common part of a lot of seminarians' stories," he said. "Somewhere along the line, somebody said something to them about the possibility of being a priest. If nothing else, it plants a seed.

"Toward the end of my junior year and during my senior year at Purdue, the



Photo by Mary Ann Wyand

Seminarians Russell Zint, now a deacon (left) and Eric Johnson, both of Indianapolis, serve as music ministers during a Mass at Mount St. Francis Church at the Franciscan priory near New Albany in August of 1998. Zint, who is a St. Monica parishioner, will be ordained to the priesthood in June. Johnson is completing a pastoral internship at St. Joan of Arc Parish in Indianapolis this year. He is from St. Barnabas Parish.

question came up again and again," Johnson said. "And for the first time, I allowed myself to think about the priesthood, about what it meant for me, and whether or not I was called to that life. Once I opened that door, it all started happening. Through a lot of prayer and thinking about it, I began to realize that it wasn't a question that would go away. I knew I didn't want to be 15 or 20 years down the road, looking back and wondering 'What if?' I approached the archdiocese for advice because I wanted to answer that question."

During his Christmas vacation in 1995, Johnson invited his parents to dinner and told them he was thinking about entering the seminary.

"I can't say they were too terribly surprised," he said, "which maybe was a little more of a surprise for me. They were very supportive, and not long after that I contacted Father Paul Etienne, who was the archdiocesan vocations director at the time, and asked if I could talk with him. I started meeting with him regularly and

began the application process.

"It became clear to me that this was a step I needed to take," he said, "but when I first entered the seminary I hadn't actually decided to become a priest. I was still searching for answers, still searching for God's will. Saint Meinrad has been a wonderful and supportive environment for me as I dealt with this question."

During his time of discernment, Johnson also talked with his uncle, Father Paul Koetter, the pastor of St. Monica Parish in Indianapolis.

"He was the second person I talked to after I told my parents," Johnson said. "We've talked about the priesthood a lot, and he's been a wonderful support. He supports me in my struggles and questions, and he shares his own experiences of his life as a priest.

"As time has gone by, and after a couple of years at the seminary, I can say that I believe the priesthood is what God is calling me to do with my life," Johnson said. "I enjoy the opportunities that God has given me." †

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Providence sister enjoys life in community

Sister Barbara Battista finds that life as a woman religious offers many blessings

By Ann Sinkhorn Ryan

Providence Sister Barbara Battista's life has always been rich in community, and she revels in that fact.

Her first community was the Battista family, a large, close-knit Italian-Irish clan.

As a child and again as a young adult, the community of St. Joan of Arc Parish in Indianapolis provided support.

She also has found special communities among the patients and staff of the hospitals where she has ministered.

It is no wonder, then, that these many experiences of community led Sister Barbara to life in a religious congregation.

"To me, life is about the strength of connection," Sister Barbara said. "So many of us are longing for meaningful connections. We look for it in our families, at church, in the health care system. We need to know that we matter and that we make a difference. That's what community is about."

She laughingly admits that for the first 25 years of her life, her world was fairly contained in a five-mile radius around her parents' Indianapolis home. Grade school, high school and college were located within minutes of their front door.

After graduation from the Butler University College of Pharmacy in 1981, Battista became a hospital pharmacist. She bought a fixer-upper house and began accumulating all the appropriate furnishings. But she knew something was missing in her life.

She decided to rejoin St. Joan of Arc Parish. Several parishioners encouraged her spiritual renewal, inviting her to come to a Christ Renews His Parish retreat. After declining several times, she finally agreed to attend.

Eight weeks before the retreat, her younger brother, Eddie, fell from scaffolding while working and suffered a serious head injury that left him in a coma. As the Battista family gathered at his bedside, it became clear that Eddie would not recover. They agreed to remove him from life support and to donate his organs.

"It was an experience of community that I'd never had before," she said. "Our family came together in our grief over our little Eddie. We said goodbye to him."

She believes her spiritual renewal, begun just months before the accident, was no coincidence.

"I am sure it was Providence helping to prepare me to let people reach out and help me," she said. "The parish was very supportive. It was a powerful experience of being held, of being comforted."

Despite her grief, she decided to attend the parish retreat. It was a conversion experience.

"I was confirmed in my commitment to live a Christian life," she said.

Her involvement increased at St. Joan of Arc Parish. At that time, the Sisters of Providence postulancy program was located there. Its nearby presence gave her a chance to "check out" the sisters.

"I thought I was being pretty cool about it," she said, "but later everyone told me that they knew what I was doing."

After attending her first vocation discernment weekend at Saint Mary-of-the-Woods in 1984, Battista decided to apply to enter the Sisters of Providence.

When her mother asked her why, she explained, "It's because of the power of this group of women. It's because of life in a community. It's because of the potential of what we can do together."

Battista spent her postulant year in Indianapolis. Her canonical novice year was spent at the Sisters of Providence motherhouse at Saint Mary-of-the-Woods.

As a novice, she got to know many of the older, retired sisters. The cross-generational experience of the Sisters of Providence is something she continues to celebrate.

"I can't count the blessings I have

received in getting to know our wise, elder sisters," Sister Barbara said. "The gift they are to me is something that keeps me on this journey."

Living in community for the first time was also a learning process.

"I was pretty independent," she said. "I had to learn to live with a group, how to respect and recognize others' needs and desires."

As a mission novice, Sister Barbara moved to Chicago, where she ministered as a clinical oncology pharmacist. It was an emotionally depleting ministry. All of her patients had cancer, and many were also young people living with HIV or AIDS.

"It can be so energy-draining when you are with people who are so sick and who are dying," she said. "The sisters I lived with were truly companions on my journey."

In 1991, Sister Barbara began to think about a change in her ministry.

"I felt like God was asking me to put myself at the service of the people of God," she said. "I was already a pharmacist, so I began to think about the ways that I could build on that and engage in deeper ways with people."

She heard about an opening at Cook County Hospital in Chicago. The position in the busy outpatient pharmacy involves working with thousands of economically poor patients each day.

When Sister Barbara applied for the position, the interviewer was curious about why she would take a job that paid less than she was already earning.

"That is part of the power of religious life," said Sister Barbara. "The congregation supported me so I could take a step 'backward' when it came to money in order to take a big step 'forward' in putting myself in the service of the human family."

During her three years there, Sister Barbara continued her ministerial discernment and realized that she wanted even more direct responsibility in helping people make their health care decisions.

She contemplated medical school. Her age at the time (35), and the fact that she did not want to set aside all parts of her life to focus on medical school, eliminated that as an option for her.

"Besides, we don't need more physicians," she said. "We need primary care providers who are cost effective and can go where they are needed."

She discovered a physician assistant program at Cook County Hospital. A physician assistant is a licensed healthcare professional who diagnoses and treats common illnesses under the supervision of a physician.

After receiving the support of congregation leadership, Sister Barbara applied to the program and was accepted.

She also was awarded a grant from the National Health Care Service Corps to cover the cost of her training. In return, she agreed to provide health care service for two years.

Upon graduation, Sister Barbara was assigned to a health care center in Grantsville, W. Va., which served the medical needs of an entire county.

Life in the rural town was "quieter and simpler," Sister Barbara said. She joined the local Catholic mission parish, a faith community of only 18 households. "If we had 25 people there for Saturday night Mass, we had everybody!"

After completing her service, she returned to Chicago, where she now ministers at Elmwood Park Medical Associates.

Sister Barbara is already looking down the road for new ministerial opportunities as a physician assistant.

"There are lots of creative ways to offer health care," she said. "Perhaps there will be something with other Sisters of Providence through our Providence Self-



Providence Sister Barbara Battista (center) chats with Sisters Mary Eleanor Galvin (left) and Helen Therese Conway (right) during a recent visit to the congregation's motherhouse at Saint Mary-of-the-Woods. A native of Indianapolis, Sister Barbara ministers as a physician assistant in Chicago.

Sufficiency Ministries."

Sister Barbara said the many possibilities of how Sisters of Providence can touch and change the world keep her energized.

"I would like the Sisters of Providence to create circles of hope amid suffering," she said. "Many times, it is physical suffering that helps us to get in touch with our spiritual and emotional voids. We can say to people, 'You matter! Life has meaning.'"

She knows that the congregation will

continue to be a presence in the world.

"We must keep our focus on being women who are there today, responding to needs of today—educational, health, oppressive systems, whatever," Sister Barbara said. "And we must focus on how to do it together."

(Ann Sinkhorn Ryan is a writer and communications consultant from Terre Haute. She assists the Sisters of Providence with vocation marketing activities.) †

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Benedictine sisters see hope in the future

Vocation weekends enable women to experience prayer and community life

By Sr. Joan Marie Massura, O.S.B.

Christ continues to call and people continue to respond to the invitation to "Come and see."

Men and women who have seen "the world," who seemingly have everything, are searching for that "pearl of great price" to satisfy the hunger of their hearts. They are looking for "peace beyond understanding." They are restless because of what St. Augustine recognized long ago: "Our hearts are restless, O God, until they rest in you."

Gratefully, women are joining the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove in this new millennium. Thirteen percent of the Benedictine monastery's members are in formation: four junior professed sisters, one novice, two postulants, one transfer sister and four affiliates. They are women with degrees, with generous listening hearts, women seeking God.

"Your community is alive!" one woman recently told the Benedictine sisters.

"There's energy here," another woman said, "and new membership brings hope."

A third woman explained, "Your community is very inviting."

Is there a secret to the number of women joining Our Lady of Grace Monastery in 2000?

First of all, God continues to call and women listen and respond.

The success of the order's vocation

recruitment effort lies in prayer, asking God to increase membership to the community. Through monthly correspondence, the sisters entreat prayers from people in the United States, the Philippines, England and Canada.

The Benedictines also invite women to attend vocational "Come and See" weekends and retreats, offering them time and space to see and experience the Benedictine rhythm of prayer, work and community. Stereotypes are broken down and women see that the sisters are psychologically healthy people who want to walk more closely with God and serve one another in love in a monastic community.

As the Beech Grove Benedictines enter into a new millennium, described by Pope John Paul II as a "springtime" of hope and opportunity, their hearts are set afire



Submitted photo

Women in formation with the Benedictines of Our Lady of Grace Monastery in Beech Grove are (from left) postulant Sheri Herron, Sister Cecilia Kennedy, postulant Cindy Freese, novice Geralyn O'Connor, Sister Cathleen Anne Lepore, Sister Sheila Marie Fitzpatrick, Sister Betty Jean Coveney and Sister Ann Patrice Papesh.

with the promise of new membership.

God's call is ever present because "the harvest is ready" and there is work to be done. As Benedictine women, they are committed to the work of God accomplished through monastic life. For God's honor and glory, they will continue to invite others to "Come and see."

(For information about the Benedictine sisters' next "Come and See" vocation weekend on Feb. 11-13, telephone the monastery at 317-787-3287. Benedictine Sister Joan Marie Massura is vocation director for the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.) †

Msgr. Bosler was an expert at Vatican Council II

Priest. Editor. Author. Advisor. Activist. Ecumenist. Visionary.

The late Msgr. Raymond T. Bosler, who assisted former Indianapolis Archbishop Paul C. Schulte as a *peritus*, or expert, at Vatican Council II in Rome during the 1960s, loved God, the people of God and the Church. (See photo on page 11.)

In response to the actions of the Second Vatican Council, he initiated construction of a modern church with circular tiers of pews at St. Thomas Aquinas

Parish in Indianapolis.

While serving as pastor there from 1963-1966, he also introduced liturgical changes and created a pastoral council as recommended by Vatican Council II.

From 1966-1977, he served as pastor of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

In addition to his priestly duties, he was a 25-year panelist on the former "Focus on Faith" television program in Indianapolis.

The author of several books, he also

served the archdiocese as editor of *The Indiana Catholic* for 13 years as well as its successor, *The Criterion*, from 1960 until his retirement in 1976.

During the 1950s, he promoted racial equality and helped form the Catholic Interracial Council in Indianapolis. He also encouraged ecumenism and interreligious dialogue.

Msgr. Bosler received numerous awards for his humanitarian efforts. He died on April 27, 1994. †

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Imán ministers to Hispanic Catholics in city

Mexico City native teaches religion classes for Hispanics living in the Indianapolis area as he discerns his vocation

By Margaret Nelson

Growing up in Mexico City—with its population of 22 million—young Ricardo Imán was impressed with the contrast between those who were rich and those who were poor.

"I wanted to do something for the poor people," he said. "I thought the best way was a vocation."

Imán became a brother of Christian Schools. He came to Indianapolis for a sabbatical year to learn English.



Ricardo Imán

"While I am here, I see the growing number of the Hispanic community," he said. "I see the pastoral needs of the community, with just a few priests who can speak Spanish to help them."

Imán believes there are between 50,000 and 90,000 Hispanics in the archdiocese.

"I asked my superiors for more time to stay here in Indianapolis," he said.

Imán teaches religious education at St. Mary Parish. At St. Patrick Parish, he teaches

religion to catechists, lectors and other parish leaders in ministry to the Hispanic community. He also teaches theology at St. Monica Parish. Hispanic leaders from St. Philip Neri Parish and St. Anthony Parish join the classes at St. Mary.

"I want to help them be able to minister," said Imán.

He is learning more English by taking an English-as-a-second-language course at Indianapolis Public Schools.

His parents have been able to visit him in Indianapolis. During the recent holidays, he met his family in San Antonio, Texas. Imán has two married brothers and a sister, along with six nieces and nephews.

Compared to Mexico City, Indianapolis is peaceful, said Imán. "It's a nice place. Mexico City is 20 times bigger."

In Mexico City, he said, "people are never in a rush. Public transportation is very good there."

There is a big contrast between Indianapolis and Mexico City, he said. "But in Indianapolis, the difference between the rich and poor is not so apparent."

To become a brother, he needed three licenses—theology, education and one other. He has a master's degree in finance and economics, but the degrees "need to be authenticated here."

Imán is considering the priesthood. "It seems the best way to help the Hispanic community here is to be a priest."

Father Joseph Moriarty, director of priestly and religious vocations for the archdiocese, is guiding Imán as he discerns his vocation.

"I think the Hispanic needs here are more than the sacraments," he said, noting that the Hispanic people need religious education.

With Father Michael O'Mara as mentor, Imán and six other Latin American men who stay at St. Mary Parish are considering religious vocations as they hold jobs, learn English and minister in Catholic parishes.

Imán gave examples of the need for priests. He had talked with a Protestant minister, who said she was sad and angry with the Catholic Church because it is not meeting the needs of the Hispanic community. She told him that her Church spends a lot of money working with the Hispanic community. But the people will not become part of her church community because they are Catholics from countries where the Catholic Church is the state religion.

Imán said counselors from other religious denominations call him for help to counsel Hispanic people because they don't know Spanish.

"If we [the Catholic Church] are not there, there are lots of religions that want to be there," said Imán.

He referred to Washington Street in Indianapolis. "There are lots of Spanish Churches there, but no Catholic ones." (Mass is offered in Spanish at All Saints School, 75 N. Belleview Place—one block north of Washington Street—every Sunday at 8:30 a.m.)

Imán noted that the Spanish newspaper, *La Ola Latino-Americana*, publishes advertisements from other Churches that recognize the need.

"But the Hispanic people insist they are Catholics," said Imán.

He calls the many groups in the Indianapolis area that work with Hispanics "a team." He added that Father Michael O'Mara, pastor at St. Mary Parish; Providence Sister Marikay Duffy, director, and others on the staff of the Hispanic Education Center; Franciscan Sister Jean Marie Cleveland and Franciscan Father Tom Fox at St. Patrick Parish, and others "are like a family."

Imán and Father Tom are regulars on a radio program for the Catholic Hispanic community, "*Iglesia Peregrina*," ("Pilgrim Church") every Sunday from 3 p.m.—4 p.m. on WYSW at 810 AM.

"Using radio is a good means to reach out to the Hispanics," he said. †

The Father of a Priest

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I am the father of a priest.
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My boy, who only yesterday
Was just a little lad,
With eager face and winning
ways,
A-romping with his dad.

The Holy Mass—by my own son?
Whence comes this boon to me?
O Lord, I am not worthy—but
My soul sings thanks to Thee.

There's one I would give credit to,
I merit not the least:
'Tis all due to his mother
That our son is now God's Priest.

With pious, firm, wise motherlove,
she guided, shielded, blest
That soul entrusted to her care,
And—God's Grace did the rest.

Vocations grow from little seeds
Of grace within the soul.
To propagate the seed, the plant—
That is the mother's role.

To call to God's own service
comes

To God's own chosen few.
O Catholic Mother, does not this
Enkindle hope in you?

The hope, one of God's Chosen
Few
May be—your girl, your boy?
The very thought of it must thrill
Your motherheart with joy.

With joy and with high resolve
To rear your children so,
That should one have that seed
of grace
That seed would sprout and grow.

Pray with your children. Pray
for them;
Then to your very best
To guide them firmly, wisely, well,
And leave to God the rest.

What joy! When your young
priest or nun
Attains the lofty goal!
While life endures their love is
yours;
Their prayers—for your poor soul.

So: As the father of a priest,
My wish—to help it come true!—
To all good Catholic parents is:
"A priest! A nun! to you!"

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Carmelite sisters pray for peace and justice

Members of Indianapolis Carmel focus on contemplative prayer and community life

By Mary Ann Wyand

Prayer and contemplative life continue to guide the Carmelite sisters in their daily activities at the Monastery of the Resurrection in Indianapolis, but in recent years the nuns have relaxed their strictly cloistered lifestyle of yesteryear.

Members of the Indianapolis Carmel prayerfully respond to contemporary humanitarian issues by peacefully protesting justice issues ranging from war to capital punishment, donating funds earned in their ministries to refugee relief efforts, and praying for the families and victims of murder in Indianapolis and Indiana.

"I think the change that is basic to our life, in all the Carmels in some way, is that we have switched from putting cloister and strict withdrawal from the world as close to the essence of contemplative life," Carmelite Sister Jean Alice McGoff said, and have come to "the realization that the contemplative presence means we are present to people in ways we weren't present before."

Guests are welcome to join the sisters in prayer during liturgies at the monastery on Cold Spring Road. The sisters also respond to prayer requests and offer assistance with spiritual direction.

As in previous years, Carmelite sisters in Indianapolis still package and sell communion wafers.

The sisters also create and publish

inclusive language liturgy guides and other books related to spiritual life.

More than 100,000 copies of their *People's Companion to the Breviary* have been sold in all 50 states and in 26 other countries, including Canada and Europe and as far away as Mongolia, Hong Kong, Tasmania, the Marshall Islands, Peru, Zaire and Namibia. The book is written for "the people of God," but is not intended as a substitute for the official breviary.

"The faith life of the Christian has a lot to do with the movement of God in history," Sister Jean Alice said. "We feel that we are touching God more by greater openness than we did in the past, although we were always very tuned in to what was going on in the world. I think we come to pray our life."

Carmelite Sister Teresa Boersig said she loves the contemplative prayer and community life of Carmel.

"It makes people holy and happy to live a life with God," she said. "We live in prayer and community, which is so important to increasing self-knowledge. There is always something new to learn, and the journey becomes so exciting."

Carmelite Sister Martha-Marie Campbell said she joined the order six years ago because she felt drawn to the simplicity of Carmelite spirituality.

Carmel offers "a way of responding to God that allows oneself to be open and empty before God, before people and before creation," she said. "Each person



Photo by Mary Ann Wyand

Carmelite Sisters Joanne Dewald (left) and Teresa Boersig discuss distribution of books published by the Indianapolis Carmel. Sister Joanne is prioress of the Carmel at the Monastery of the Resurrection.

has a unique relationship with Christ."

Carmelite sisters relate to people in life-giving ways, Sister Martha-Marie said. "We as a community engage with one another in dialogue about our life together and seek out how we can grow as a group and give life to one another."

"Teresa [of Ávila] wanted there to be an environment of solitude, but also an environment of community in each Carmel," Sister Martha-Marie said, "because solitude nourishes community just as community nourishes solitude. It's all one piece in her vision, and she says in her writing, 'It's a very good thing to make friends with friends of God.' That's a vision for the world, and that is what we try to do. Any of the things that we do come out of an attitude of our prayer and our openness before God."

Carmelite Sister Joanne Dewald, prioress, said Carmel offers time for prayer, solitude, spiritual reading and community in daily life.

"People who nourish their prayer life

by spiritual reading open themselves up to God in new ways," Sister Joanne said, "and then God can do what God wants to do in their lives."

Carmelite spirituality appeals to mature women who have reached their career goals, Sister Joanne said, and are seeking greater closeness to God through a contemplative life of prayer and community.

Carmel is both timeless and contemporary, she said, because it is rooted in the rich spiritual traditions of St. Teresa of Ávila, St. John of the Cross and St. Thérèse of Lisieux.

"The prayers and petitions included in our books are written for the modern world," Sister Joanne said. "I think that is why they touch people."

"This community is very open to hearing how we can help the people of God in the city of Indianapolis," she said, "yet at the same time preserve our life of contemplation and prayer, because without that we cannot reach those people." †

Pray for Vocations



Seminarians of the Archdiocese of Indianapolis



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St. Meinrad School of Theology



Russell Zint
St. Meinrad School of Theology



Robert Hausladen
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St. Meinrad School of Theology



Todd Goodson
St. Meinrad School of Theology



Robert Hankee
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Christiaan Kappes
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William McDonald
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Jonathan Meyer
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University of St. Thomas



Jude Mulindwa
Marian College

Prayers for Vocations

Father, in your plan for our salvation you provide shepherds for your people. Fill your church with the spirit of courage and love. Raise up worthy ministers for your altars and ardent but gentle servants of the gospel. Grant this through Christ our Lord.

Amen

Lord, grant to our young men and women the generosity necessary to follow your call, and the courage required to overcome all obstacles to their vocations. Give to parents that faith, love and spirit of sacrifice, which will inspire them to offer their children to God's service, and cause them to rejoice in their call. Let your example and that of your Blessed Mother and St. Joseph encourage both children and parents, and may our (parish) archdiocese encourage and support them with our prayers.

Amen

A Prayer to Make a Difference

O Lord, help me know your will for me. Let your light shine in the depth of my heart that I may know what you want me to do with my life. Help me believe that you have a special plan for me. Lord, I know I pass through this life only once; help me decide how you want me to make a difference. Like your Blessed Mother, give me the wisdom to hear your voice and the courage to answer your call. Above all give me peace of mind and heart. I offer this prayer in your name.

Amen

Faith Alive!

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Jubilee year celebrates the birth of Christ

By David Walsh

In many ways it's almost a relief that there are so few government extravaganzas planned during the millennium year.

Secular celebrations of the millennium are like having a birthday party and refusing to invite the guest of honor. How can we celebrate the jubilee of the birth of Christ and studiously avoid any mention of him?

On Jan. 1, we entered the jubilee year of the birth of Christ, a great holy year, as the pope has proclaimed it.

But what has that got to do with the majority of human beings who today are not Christian? Perhaps for Christians that is the big challenge to which they must respond over the coming year. It is a time for a new evangelization.

Again, Pope John Paul II has led the way by insisting that the preparation begin at home. He dedicated the years preceding the great jubilee as a preparation—a time for repentance and purification when even the Church's people must face up to historical failings.

Only through sincere sorrow for sin and prayer for divine forgiveness do we become ready to greet the Lord anew.

We cannot bring the Good News of his coming to others unless we have encountered him ourselves. Then we will have the confidence to be his witnesses to the ends of the earth, because it is no longer our efforts but the Holy Spirit within who teaches us what to say.

We become more ready to affirm Christ's presence within all that is good in our time.

Everywhere that human beings are open to the pull of goodness, Christ is there. Such is the challenge of the Church in the new millennium, defined

by a global pluralism of civilizations that now must live together.

Somehow this gift of diversity in human history is part of the Father's providential plan. It is almost as if we are being called to recognize the inexhaustible richness of God, who reveals himself in so many different ways throughout the human race. Christ is the truth toward which they all point; in a sense, all of them contribute toward that realization.

One way of thinking about the plurality of world religions is the way Christianity always has thought about the faith from which it itself emerged. Just as the Jewish Bible became the Old Testament of Christianity, so we might think of the other religions that are also rooted in God's drawing of the human heart as another kind of Old Testament.

When Christ came, he did not abolish the Jewish law and the prophets, but brought them to their fulfillment. In the same way, he is also the fulfillment of all that is good in every faith tradition by which human beings have lived throughout history.

These faith traditions are not rendered obsolete by the New Testament. They are raised up in significance and provide an interpretive richness through which we recognize who Jesus is. Just as the New Testament writers needed the Old Testament to find the symbols to represent Christ, so the treasures of world spirituality can help to unfold the mystery disclosed in Christ and never exhausted.

But what of the purely secular civilization of the modern world, whose influence has become global? There too Christ is present.

Whether expressed in the form of modern science or in the moral-political

language of human rights, reason carries assumptions within itself about the order of creation.

For example, reason must base itself on faith in the natural world's regularity—that reason is a reliable instrument for that world's exploration.

Equally, reason must assume that human beings are sources of infinite worth in themselves and are never to be treated merely as a means to something else.

Yet neither of those assumptions can be demonstrated. They derive historically from the Christian background of Western history, which is centered in the Incarnation.

By God's becoming man, we get the deepest affirmation of the order of creation and of the human person's value. And even the secular world points toward Christ as the deepest confirmation of the faith that sustains it.

There is no necessity for Christians to assume a triumphal attitude in light of such a realization. That was not the way



CNS photo

Everywhere that people are open to the pull of goodness, Christ is there. Such is the challenge of the Church in the new millennium, defined by a global pluralism of civilizations that now must live together.

Jubilee year is a time to celebrate

By David Gibson

The jubilee year is a time to celebrate.

Writing of the jubilee, Pope John Paul II said, "Let no one behave like the elder brother in the Gospel parable who refuses to enter the house to celebrate."

William Thompson, a theologian at Duquesne University in Pittsburgh, Pa., said stress can keep people from celebrating joyfully. Typical reactions to stress are inertia—"listlessness, an inability to act with much enthusiasm"—and hectic activity—"keeping going until

we drop or cluttering our days."

There's not much joy in either approach, Thompson said. Both are born of overlooking God's role and believing that we must be able to "fix" things.

A jubilee goal is to be configured to Jesus Christ, he said, who "had joy."

What is needed is inner joyful serenity, which frees us to confidently see ourselves in perspective, and to reflect upon the shape of our lives in a new millennium.

(David Gibson edits Faith Alive!) †

Discussion Point

Mercy requires love, forgiveness

This Week's Question

What can you do to make this a "year of mercy?"

"It's a matter of entering into the new millennium with a spirit of forgiveness. I am supportive of the Holy Father's 'forgive the debt' campaign. He's setting the example, and I will try to follow it at the family and neighborhood level." (Randall Krum, Bennington, Vt.)

"I don't see how the kingdom of God can come without us being kind. Also, in my youth work, I don't see our youth treated with respect, so the other piece of the puzzle is to be an example of respect for others regardless of their age." (Faith Reilly, Oklahoma City, Okla.)

"We live in a rural region with areas of widespread socio-economic distress. Our greatest problem is not alcoholism, addiction or unemployment and the like. It is indifference. We must get beyond tolerance to intimacy with our marginalized neighbors. Mercy is the call to respond to the needs of others ... just as Christ himself did." (James Kinyon, Rapid City, S.D.)

Lend Us Your Voice

An upcoming edition asks: Describe your introduction to a form of spirituality that influenced your life.

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



CNS photo

From the Editor Emeritus/John E. Fink

Vatican II: Documents on revelation and laity

(Eleventh in a series)

The bishops of the Second Vatican Council promulgated two very important documents on Nov. 18, 1965. The first was the third of the four constitutions, this one the Dogmatic Constitution on Divine Revelation, *Dei Verbum*. It said that God has revealed himself to his people especially through Jesus Christ "and no new public revelation is to be expected before the glorious manifestation of Our Lord, Jesus Christ."

It said, too, that God's revelation came to us by Christ to his apostles and from them to others either in written form or by their preaching. Thus, it said, there are two forms of revelation, Sacred Scripture and Tradition. Then it added a third component, the Church's magisterium. It said, "It is clear, therefore, that in the supremely wise arrangement of God, Sacred Scripture, Sacred Tradition and the

Magisterium of the Church are so connected and associated that one of them cannot stand without the others."

Dei Verbum also acknowledged the fact that Scripture uses various literary forms and thereby canceled the fundamentalism that was once required to be taught in seminaries. It also accepted the consensus of contemporary New Testament scholars regarding the authorship of the various books, and it encouraged Catholics, especially priests, to study Sacred Scripture.

The second document promulgated on Nov. 18 was the Decree on the Apostolate of Lay People. This was an important one for me personally because, prior to Vatican II, I was involved in what was then called "Catholic Action," first at Notre Dame in the late '40s and early '50s when I was one of the campus leaders of Young Christian Students and then, in the early days of my marriage, in the Christian Family Movement. There was a lot written about Catholic Action in those days, so I can still easily recall the definition of Catholic Action: the partici-

pation of the laity in the apostolate of the hierarchy.

No! That's wrong, said the Decree on the Apostolate of Lay People. It's not just the hierarchy's apostolate. Every member of Christ's Mystical Body is called to the same apostolate: "to spread the kingdom of Christ over all the earth for the glory of God the Father, to make all men partakers in redemption and salvation, and through them to establish the right relationship of the entire world to Christ." The decree emphasized that the lay apostolate is carried out "in the midst of the world and of secular affairs" and that "men, working in harmony, should renew the temporal order and make it increasingly more perfect: such is God's design for the world."

The decree also recognized the right of the laity to establish and join associations for the carrying out of the lay apostolate, and it said that it was the duty of the hierarchy to "furnish it with principles and spiritual assistance, direct the exercise of the apostolate to the common good of the Church, and see to it that doctrine and order are safeguarded." †



Journey of Faith/Fr. John Buckel

The king and I

"Kill them all!" King Herod ordered the soldiers. Execution had long been his response to suspected acts of treason. Driven to the edge of insanity by paranoid distrust, Herod had even condemned his wife, sons and in-laws to violent deaths.

One day he had a conversation with some astrologers from the East. "Where is the newborn king of the Jews?" they asked. "We have observed his star and have come to pay him homage." Hearing these words, Herod had become furious but managed to conceal his anger.

"Pay homage to another person in my kingdom?" he thought. "I should put these fools to death. But I must be patient in order to discover who this pretender to the throne might be."

Herod spoke to the astrologers. "Go and get detailed information about the child," he commanded. "When you have found him, report it to me so that I may go and offer him homage, too."

More so than his advisors, Herod knew that in everyone's heart there was room for but one king. He had come to a decision: "I must put an end to this child who challenges my throne."

A few weeks passed by and still no word from the astrologers. Herod then came to the realization, "I've been duped!" He became violently angry and called for the captain of the guard. "Let the world know what terrible price must be paid when my commands are disobeyed."

"Kill every male child, two years old and younger in Bethlehem and the surrounding area."

Even though the captain's conscience rebelled against the king, he felt that he had to "do his duty" and "follow orders."

Meanwhile, Joseph was sleeping and dreamt that an angel had given him a divine command: "Get up, take your child and his mother and flee to Egypt." Joseph woke up trembling and shook Mary.

"Wake up," he whispered. "Jesus' life is in mortal danger. We must leave at once."

Mary was full of questions, yet replied: "Whatever you say, Joseph."

Herod's command was carried out. The bloody execution of the young children gave rise to unthinkable grief and sorrow. The wailing of broken-hearted mothers in a state of shock could be heard throughout the land. Death hung over Bethlehem like a shroud.

Mary felt a cold chill go down her back as she thought of parents who suffered the loss of their newborn children. She began to cry. "Thank God, Jesus has escaped unharmed—this time."

The journey to Egypt was long, but it provided ample time to think. Joseph always sensed the presence of God in the baby Jesus. He believed the young child was the long-awaited Messiah.

"Apparently his coming into the world did not put an end to tragic events," Joseph pondered. "Don't be discouraged," Joseph heard the divine voice say to him. "You are not alone. I am with you always in and through Jesus."

Two years later, Herod was near death and issued one final command. "After I die, I want all the prisoners in jail put to death. That way, I know that some tears will be shed at my death."

Herod and Jesus differed in death as they differed in life. Moments before Jesus died, he pleaded with his heavenly father to forgive those who had sinned against him. In his heart, he mentioned Herod by name.

(Father John Buckel, a priest of the Archdiocese of Indianapolis, is an associate professor of Scripture at Saint Meinrad School of Theology and a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Hopeful motivation to beat deadlines

Over an early St. Nicholas celebration weekend spent in Nashville, Tenn., our daughter, Lisa, ran a 5-mile race, the



Boulevard Bolt, to raise money for the homeless. Although I'd seen races on TV or in films, this was the first time I personally witnessed one of this magnitude. More than 5,000 runners participated. I absorbed new sights and sounds, but

especially remember a young boy looking up at his father pleading, "Please, Daddy, run really, really fast."

No pressure there!

That's how the holiday season was for most of us—racing, racing to beat deadlines, while watching 1999, a century, and a millennium speed by.

When I was young, I often heard adults say, "The older I get, the faster times goes."

I never understood that then. Now it's a reality that makes me metaphorically think someone's urging me to "Please ... run really, really fast"—as I respond with the *Alice in Wonderland* line, "I'm late, I'm late—for a very important date."

Again, no pressure!

While waiting in the cold near the race finish line, I prayed for Lisa as I watched winning competitors come in, confident but separated from the crowd by intense concentration. I also saw men and women near physical collapse. I heard one loudly puffing man call to his fast-trotting dog, "Pick 'em up there, boy!" but knew he was addressing himself, since the dog was ahead of him.

No pressure there either, except for self-motivation!

Then I saw Lisa—smiling, perky, not even winded—waving as the family took photos. She'd diligently run or cross-trained daily to build her stamina for her first organized event. Admiring her, we realized some of us could've done the same if we'd been as

disciplined and self-motivated. She was pleased because she learned three minutes were shaved off her normal time.

Motivation is the key. Lisa set a goal; she proved something to herself; and she has a positive attitude, running "really, really fast" and hoping for the best.

After watching the decline of '99, the 20th century, and a millennium, we can now carry motivation and hope forward, too.

My spirit soared when Lisa reached her goal. That's how I feel when friends or family—even strangers—accomplish something worthwhile. May we all go into Y2K motivated, hopeful, spiritually soaring, and, with God's help, without too much pressure.

(Columnist Shirley Vogler Meister's daughter, Lisa—a graduate of Christ the King School, Bishop Chatard High School and Indiana University—is a claims manager for a health care company in Nashville, Tenn.)

In Other Words/William R. Bruns

Remembering Providence Sister Judy Shanahan

In the early morning hours of Jan. 6—the former feast of Epiphany—Providence Sister



Judith K. Shanahan experienced her own epiphany of the Lord, as she peacefully returned to her God. She had been my friend for nearly 30 years.

Sister Judy had lived courageously with ovarian cancer since the fall of 1997.

After the diagnosis, Judy characteristically convened a meeting of her physicians and caregivers, and, in her concise, efficient, and to-the-point manner, began firing questions at them concerning her life expectancy, her options for treatment, and the attendant benefits and risks of each decision. Sister Judy always believed in doing research, gathering the facts, and making a plan. Nothing changed even when her own life was the "issue at hand."

Judy came to the Archdiocese of Indianapolis in 1972 as director of planning for the Office of Catholic Education. For the next nine years, she served as the chief theoretician of Total Catholic Education and the roles of laity as members of boards of education. Her boss, archdiocesan Superintendent of Catholic Education Father (later Monsignor, now Bishop of Evansville) Gerald A. Gettelfinger enabled and implemented her work.

Under Sister Judy's mentoring, those of us involved in the board movement in the archdiocese learned about the U.S. bish-

ops' pastoral letter "To Teach as Jesus Did," how to render meaningful service as board members, how to be accountable to our pastors and the archbishop, and how to stick to policy-making and leave the day-to-day operations of educational administrators to the administrators. Most important, we learned the tough realities of "shared responsibility" and "subsidiarity," two theological concepts that teach that the laity share with their pastors a responsibility for the mission of the Church and that decisions are best made at the level closest to the issue. This often meant that critical decisions such as the continued existence of a Catholic school or a particular program fell on those of us at the local level.

Sister Judy taught us other things, too—like the importance of beginning and ending meetings on time. I remember attending one of her first meetings for board members at Holy Angels School in Indianapolis. Sister Judy began the meeting promptly at 7 p.m. even though it was obvious that not everyone had arrived. She announced that we would be finished at 9 p.m. I remember thinking to myself, "Sure, I've heard that one before!" But at 8:58 p.m., I found myself walking out the door of Holy Angels School. "This woman is going to make a big difference in our lives," I said. And I was right.

Under Sister Judy's and Father Gettelfinger's leadership, the archdiocese began a process of long-range educational planning. In 1979, the first three-year educational plans developed by parish boards of education were presented to then-archdio-

san administrator Msgr. Francis Tuohy.

In 1980, after Father Gettelfinger had been named chancellor of the archdiocese by Archbishop Edward T. O'Meara, Sister Judy was appointed acting superintendent of Total Catholic Education for the archdiocese—the first woman to head Catholic education in our local Church.

Sister Judy served for one year in that position until Frank Savage was hired as superintendent. She then served the Church in the Archdiocese of Oklahoma City for four years in Catholic social ministries.

For 10 years, she served as a general officer of the Congregation of the Sisters of Providence of Saint Mary-of-the-Woods, five years as a councilor and five years as vicar of the general superior. When her term of office expired, Judy took a sabbatical to study theology and then turned her energies to working in Providence Self-Sufficiency Ministries in the New Albany area. When her cancer struck, she reluctantly gave up that work.

For all she accomplished, I will particularly remember her for her ability to be totally present to those she was with at the moment. When Judy was with you, you knew that you and your family were the most important people in the world. From my reading of the Gospels, Jesus had that same gift of being totally present to people.

Judy Shanahan showed us the face of Jesus. As Bishop Gettelfinger (quoting Judy's physician) said at her funeral liturgy on Jan. 9, "Judy, we release you now, but we will never be able to dismiss you."

We certainly won't. †

Second Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Jan. 16, 2000

- 1 Samuel 3:3b-10
- 1 Corinthians 6:13c-15a, 17-20
- John 1:35-42

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



For religious Jews today, for Jews at the time of Jesus, for Jews centuries before Jesus, the essential point of faith is that they as a people are in a relationship with God.

Important to this relationship is the realization that all human beings are imperfect and at times helpless before forces that may be their adversary. God, of course, by contrast is perfect and almighty. The conclusion is obvious. People need God.

Throughout ancient Jewish history, God provided for people in this need by sending messengers or bearers of divine truth. The prophets were such messengers. In a sense, so were David and Solomon, the two great kings of Israel.

In this reading, the Lord calls Samuel to be the divine spokesman. At first, Samuel is confused. He thinks the call may be instead from Eli. At last it is clear that God is calling when Samuel opens himself to God and assures God that he is listening.

The First Epistle to the Corinthians provides the second reading.

As was so often his custom, in this letter Paul reassures and encourages the Corinthian Christians. This passage has a certain emphasis on the physical body. It is not surprising, given the atmosphere in which the Corinthians lived.

Even when physical excesses were commonplace and often celebrated in fact, the carnal fascination of Corinth was legendary throughout the Roman Empire. In fact, in the popular language of the day, "Corinthian" was a synonym for libertine and profligate.

St. Paul repeatedly told his followers in Corinth that their bodies were holy, and were temples of God, because God's life vivified them, and that they were created, as was every other component of a person, for the glorification of God.

Distantly he also had to fortify the Christian Corinthians against the harm to their physical bodies that could easily come from official sources. By and by, Christianity was becoming a crime in Roman law. The Romans dealt with per-

petrators very harshly. Punishment, and even interrogation before trial, often was accompanied by physical pain. Torture was a practice in questioning suspects. Executions were horrifyingly painful.

The apostle calls upon the Corinthians to use their bodies, whatever the case, to glorify God.

St. John's Gospel supplies the last reading. It is an important reading, and it is important for John, appearing as it does at the very beginning of his Gospel.

First of all, the Gospel identifies Jesus. He is the Lamb of God with all the powerful imagery and meaning of the term. None other than John the Baptist, the worthy and holy prophet, recognizes him as such. John's word can be trusted.

Secondly, identifying the role of Jesus is the granting to the Lord of the title "Rabbi," or teacher. He is the teacher of God's word.

Then the Gospel's message shifts course. The Lord meets Andrew, brother and fishing partner of Simon. Andrew had been following Jesus. Andrew invited him to their home. Jesus followed. There Andrew presented Jesus to Simon as the Messiah. In turn, Jesus conferred upon Simon a new name, "Cephas," or as it more often is used in English, "Peter."

Reflection

This weekend's readings must be seen in the context of the preceding great feasts. At Christmas, Epiphany and the Feast of the Baptism of Jesus, the Church has introduced us to the person of Jesus, the infant born of Mary in Bethlehem, the Son of God, and the Savior.

Joy and intense faith surround these introductions. The Church eagerly proclaims that Jesus is the answer to all questions, doubts, needs and hopes in life.

In these readings, so soon after this excited proclamation, the Church is quick to reassure us that the great Son of God, the innocent infant of Bethlehem, is near to us—if we are open.

Always God has sent messengers to guide people to spiritual safety. Thus it was with Samuel. Thus it was with Jesus, in all the perfection that belonged alone to Jesus.

Jesus comes to us still today in 2000 A.D. He is brought to us in the teachings, the sacraments, the faith and love of the Church. As history unfolded, Andrew, Cephas or Peter, and the other apostles were to form the core of the Church. The Church still lives. The teachings of the Twelve still live. The Lord still lives! †

Daily Readings

Monday, Jan. 17
Anthony, abbot
1 Samuel 15:16-23
Psalm 50:8-9, 16-17, 21, 23
Mark 2:18-22

Tuesday, Jan. 18
1 Samuel 16:1-13
Psalm 89:20-22, 27-28
Mark 2:23-28

Wednesday, Jan. 19
1 Samuel 17:32-33, 37, 40-51
Psalm 144:1-2, 9-10
Mark 3:1-6

Thursday, Jan. 20
Fabian, pope and martyr
Sebastian, martyr
1 Samuel 18:6-9; 19:1-7
Psalm 56:2-3, 9-14
Mark 3:7-12

Friday, Jan. 21
Agnes, virgin and martyr
1 Samuel 24:3-21
Psalm 57:2-4, 6, 11
Mark 3:13-19

Saturday, Jan. 22
Vincent, deacon and martyr
2 Samuel 1:1-4, 11-12, 19, 23-27
Psalm 80:2-3, 5-7
Mark 3:20-21

Sunday, Jan. 23
Third Sunday in Ordinary Time
Jonah 3:1-5, 10
Psalm 25:4-9
1 Corinthians 7:29-31
Mark 1:14-20

Question Corner/Fr. John Dietzen

New Catholic-Lutheran agreement is historic

Q The recent agreement between Catholics and Lutherans, which has been in the newspapers, is surprising. What exactly is this new agreement about? It cannot mean that there are no "official" differences between us any more, can it? We'd like to understand what happened and where we are. (Pennsylvania)



A The convergence that has occurred between these two faiths is truly historic. The new document deals basically with the subject of justification, one of the most crucial doctrinal elements in the division between Lutherans—and many other Protestants—and Catholics for the last 500 years.

Theologically and historically, this is a hugely intricate and complicated doctrine. What is justification, and how does it happen? What is it that "justifies" us, forgives our sins and brings us holiness by the gift of new life in Jesus Christ?

Put very simply and succinctly, Luther and his followers claimed that this gift was purely from God's generosity. No actions of ours could merit it; we receive it and accept it only by faith (*sole fide*) in the compassionate mercy of God.

Catholic theology, while insisting that justification is an unmerited favor from God, tended to put more emphasis on the importance of human actions.

The Council of Trent (1545-1563) was the great Catholic event attempting to counter the Protestant Reformation. It taught, for example, that individuals dispose themselves for justification by penitence, hope, faith, keeping God's commands and intending to begin a "new life" (Session 6, Chapter 6 and Canon 9).

True, the Church had insisted for centuries, against heresies like the Pelagians and semi-Pelagians, that even those initial steps toward God are possible only by his grace. Nevertheless, there appeared to be a deep division between the two positions.

There's an unhappy human inclination that when we disagree with others, especially in a climate of hostility, we try to bolster our side by putting the most negative possible interpretation on their words. This is the story of whatever "dialogue" took place during most of the past 500 years.

In recent decades, another principle has taken control. If you genuinely seek the truth, it states, and not just the upper hand, before you disagree with someone, be sure you can repeat back to him, to his satisfaction, what he has said. Often, our antagonist will respond: No, that's not exactly what I mean; let me make it more clear.

Such a discourse follows the pattern urged by Pope John Paul II in his encyclical *Ut Unum Sint* ("That They May Be One"). "Theological dialogue," he directed, "must take account of the ways of thinking and historical experiences of the other party."

Pursuing their theological exchanges with this in mind, Catholics and Lutherans involved in the dialogue gradually discovered that their ideas on this subject are not that far apart; they are simply arrived at from different directions.

By grace alone, by faith in Christ's saving work, and not because of any merit on our part, states the agreement, "we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works." God's grace is total gift; we live out that gift by our good works.

As Jesuit Father Avery Dulles, a noted theologian, explained when speaking on this new consensus, the decrees of Trent remain Catholic teaching "but should not be used as the standard for measuring Lutheran doctrines expressed in relation to a different historical perspective."

Trent, he said, was scholastic and heavily influenced by Greek metaphysics, whereas Lutheran thought-form was more personal and existential. It is now recognized, he added, that "even Trent" was "not the last and ultimate word" in stating theological positions.

Interestingly, the close friendship between the late leader of the Bavarian Protestant Church, Bishop Hanselmann, and Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith, was a significant factor in overcoming final obstacles to the agreement.

Major hurdles remain between the Churches, not least of which is "selling" the agreement to many Catholics, and to many Lutheran theologians who are not yet comfortable with it. That the consensus is an ecumenical breakthrough of monumental proportions, however, cannot be denied. As little as 30 years ago, it would have been thought impossible. Where the Holy Spirit will take us next remains to be seen. †

My Journey to God

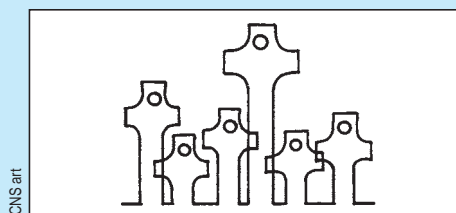
Our Era

as we pass through the ages
there are significant markers
for each of us and all together

this year the meter clicks a second
thousand
we look to see
where we have been
what we have done
where there is to go

some claim impending, dire, crashing
disaster
some, excited anticipation of
limitless eras coming faster

in point of fact
the era of a crying babe



CNS art

whose Spirit fills us to the heart
is our time
lies beneath it all

how to keep it true,
connect it all?
with open hearts destroying walls
face to face and eye to eye
around the table glass on high

wherever we can come together
make it so

By Andrew Weidekamp

(Andrew Weidekamp is a member of St. Thomas Aquinas Parish in Indianapolis.)

The Active List, continued from page 22

Archbishop O'Meara Catholic Center, **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays

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

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

First Fridays

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

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

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Adoration, prayer service, 7 p.m.

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Eucharistic adoration after 8 a.m. Mass-noon.

Sacred Heart Church, 1530 Union St., **Indianapolis**. Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.

St. Vincent de Paul Church, **Bedford**. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4 p.m.-6 p.m.

St. Joseph University Church, **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

St. Mary Church, **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

First Saturdays

St. Nicholas Church, **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

Little Flower Chapel, 13th and Bosart, **Indianapolis**.

Apostolate of Fatima holy hour, 2 p.m.

St. Mary Church, **New Albany**. Eucharistic adoration and confessions, after 9 p.m. Mass.

Third Sundays

Mary **Rexville** Schoenstatt (located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles). Holy hour, 2:30 p.m.; Mass, 3:30 p.m. Information: 812-689-3551. www.sedidata.com/~eburwink

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday); rosary, 8 p.m. Open to midnight.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office of Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

St. Jude Church, 5353 McFarland Rd., **Indianapolis**. Rosary, 6:15 p.m. Information: 783-1445.

Archbishop O'Meara Catholic Center, **Indianapolis**. Catholic Widowed Organization, 7 p.m.-9:30 p.m. Information: 317-784-1102.

Holy Family Parish, **Oldenburg**. Support group for the widowed, 7 p.m. Information: 812-934-2524.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

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

Third Fridays

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., rosary; return to church for Benediction.

Be a part of our first bridal issue for 2000!



Announcements of Weddings

To be published in the Feb. 4, 2000, issue of The Criterion

If you are planning your wedding between Feb. 1 and July 1, 2000, we invite you to submit the information for an announcement on the form below.

Pictures

You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photograph. The picture must be wallet-size and will be used as space permits. Black & white picture preferred; we cannot guarantee the reproduction quality of a color photo. Photocopied pictures will not reproduce. Please put name(s) on the back. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline

All announcements with photos must be received by Wed., Jan. 19, 2000, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

GuestHouse
Invites
Clergy and Religious Men & Women In Recovery

To a day of
Sobriety & Spirituality
at the

Bergamo Center, Dayton, OH

Monday, February 21, 2000
9:00 a.m.-4:00 p.m. • Lunch Included

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For Information/Registration:
Contact Bob Martin or Mary Sheldon
Phone: 1-800-626-6910
E-mail: bobmich@attglobal.net

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— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Susan Bierman, 1400 North Meridian, Indianapolis, IN 46202
Deadline with photos: Wed., Jan. 19, 2000, 10 a.m.

Please print or type:

BRIDE First Middle Last Daytime Phone

Mailing Address City State Zip Code

Bride's Parents

City State

BRIDEGROOM First Middle Last

Bridegroom's Parents

City State

Wedding Date Church City State

Photo Enclosed No Picture Signature of person furnishing information Relationship Daytime Phone

Rest in peace

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.

ANDREWS, Elizabeth J., 76, St. Roch, Indianapolis, Dec. 22. Mother of Therese Andrews. Sister of Edward Arzman.

ARETZ, Tonya Marie, 40, Mary Queen of Peace, Danville, Dec. 13. Daughter of Ruth M. Crone-Aretz. Sister of Tamara Baum and Lt. Col. Anthony Aretz.

ASHLEY, Irene Frances, 76, St. Bridget, Liberty, Dec. 18. Wife of Walter Ashley. Mother of Diana Dulkiewicz, Pam Abernathy, Susan Weisenbarger and Joan Cline. Sister of Maxine Burst. Grandmother of six.

BADER, Robert H., 65, St. Malachy, Brownsburg, Dec. 20. Husband of Joan Bader. Father of Cathy Reed, Colleen Sanders and Susan Bader. Brother of Barbara and Roy Bader Jr. Grandfather of four.

BLANTON, Patricia Ann (Sullivan), 68, Holy Spirit, Indianapolis, Dec. 31. Mother of Pam McKain, Holly Taylor, Paula Webber, Dina Sullivan, Sheila and Paul Blanton. Grandmother of 14. Great-grandmother of three.

CANGANY, Patricia Troy, 72, St. Joseph, Indianapolis, Dec. 12. Wife of Harry Cangany. Mother of Chrisanne Pollett and Harry Cangany, Jr. Grandmother of three.

CARRICO, Eunice J., 65, Holy Spirit, Indianapolis, Dec. 30. Mother of Antony Carrico, Joseph, Christofer, Charles and Kevin Collier. Sister of Aideene Beaver, Jack and Bernard Riedeman. Grandmother of six. Great-grandmother of one.

CAVALLARO, Elizabeth Rose, 78, St. Barnabas, Indianapolis, Dec. 10. Wife of Peter Cavallaro. Mother of Judy Ralph and Marianne Dickey.

CRABILL, Cecelia A. (Alvey), 91, St. Jude, Indianapolis, Dec. 19. Sister of Marguerite House and Mose Alvey.

DEWEESE, Angela K., 31, St. Joseph, Indianapolis, Dec. 23. Wife of Brian Deweese. Mother of Dylan and Logan Deweese. Daughter of Brenda Mingee and David Mingee. Sister of Scott Mingee.

DOERFLINGER, Jean F. (Veerkamp), 83, St. Mary, Greensburg, Dec. 20. Mother of Linda Simons and Dan Doerflinger. Sister of Joseph Veerkamp and Mary Butsch. Grandmother of four. Great-grandmother of one.

DOYLE, Joan M. (Adam), 62, Holy Name, Beech Grove, Dec. 25. Wife of Frederick (Fred) Doyle. Mother of Colleen Rosenbaum, Dennis, Phillip and Steven Doyle. Daughter of

Irene Adam. Sister of Barbara Ray. Grandmother of 11.

DUVALL, Florance H. (Grieb), 82, Little Flower, Indianapolis, Dec. 31. Wife of George Duvall. Mother of George, James, Robert, Ronald and Thomas Duvall. Grandmother of 12. Great-grandmother of two.

FITZGERALD, William Joseph, 86, Holy Name, Beech Grove, Dec. 16. Father of Mary Catherine Hoffman, John and Michael Fitzgerald. Brother of Maurice Fitzgerald. Grandfather of nine. Great-grandfather of two.

FOLI, Anna I., 78, St. Margaret Mary, Terre Haute, Dec. 25. Wife of Louis Foli. Mother of Rita Williams, Rene, Richard and Robert Foli. Sister of Frances Galey. Grandmother of 12. Great-grandmother of two.

FOUST, Mary E., 73, St. Joseph, Shelbyville, Dec. 14. Mother of Carol Foust. Sister of Carol Ziegler and Robert Conner. Grandmother of two.

FRANZ, Henry F., 74, St. Matthew, Indianapolis, Jan. 1. Father of Donna, Stephen, Thomas, John and Henry Franz. Brother of Joan Stucky, Jerry and John Franz. Grandfather of 13. Great-grandfather of three.

FUSS, Steven Ray, 50, Holy Spirit, Indianapolis, Dec. 31. Husband of Donna Lyn (Humbles) Fuss. Father of Brian, Adam and Nathan Fuss. Stepfather of Nicole Fuss. Brother of Martha Schneider, Tom and David Fuss. Grandfather of two.

GIESTING, Clarence J., 74, St. Anne, Hamburg, Jan. 4. Brother of Al Giesting. Uncle of several.

GONZALEZ, Dorothy Rose, 73, St. Barnabas, Indianapolis, Dec. 10. Sister of Mary Leonard, Lloyd and Bart Gonzalez.

HALL, Evelyn L., 82, Our Lady of Lourdes, Indianapolis, Dec. 23. Mother of Sally Bennett and Thomas Hall. Grandmother of six. Great-grandmother of eight. Great-great-grandmother of one.

HARDEBECK, Gladys "Sally", 86, St. Bartholomew, Columbus, Dec. 4. Wife of Alonzo Hardebeck. Aunt of two.

HEALY, Robert, 84, St. Mary, North Vernon, Jan. 1. Father of Ellen Sporleder. Brother of Tom Healy. Grandfather of three. Great-grandfather of six.

HEDLUND, Claude, 96, St. Matthew, Indianapolis, Dec. 19. Husband of Mary (Diulio) Hedlund. Father of Paul and Ronald Hedlund. Grandfather of 10. Great-grandfather 21.

HENSEL, Robert L., 82, St. Joseph, Indianapolis, Dec. 10. Father of Margaret Hardcastle, Robert and Donald Hensel. Grandfather of eight. Great-grandfather of four.

HILL, Anna Madonna, 89, Sacred Heart of Jesus, Terre Haute, Dec. 19. Sister of Delores Pierce, Rita "Polly" Hoffman, Florence "Babe" Schulte and Albert Klain.

HORAN, Francis W., 75, St. Vincent, Bedford, Dec. 28. Husband of Ruth (Euler) Horan. Father of Michele Bohling, Patia, Mike, Tim, Kevin and Chris Horan. Brother of Marilyn, Edwin and Robert Horan. Grandfather of 14.

JOHNSON, Anthony Wayne,

89, St. Joseph, Terre Haute, Dec. 13. Husband of Catherine Lucile (Andres) Johnson. Father of Andrea, Donald and Robert Johnson. Grandfather of three.

JOHNSON, Betty F., 85, St. Mary, Greensburg, Dec. 18. Wife of Dale Johnson. Mother of Mary Ann Rounds and Martha Johnson. Grandmother of two.

KENNEDY, Dr. Joseph, 73, St. Lawrence, Indianapolis, Dec. 23. Husband of Geraldine M. "Jerry" (Soliday) Kennedy. Father of Susan Cutshall, Barbara Delon, Mary Stadic, Anne Miner, Janet Snoddy, Judith Indiano, Sharon

Halsmer, Joseph, Timothy and Michael Kennedy. Brother of Mary Jane Linneman. Grandfather of 23.

LAYTON, Mary M., 61, St. Joseph, Shelbyville, Dec. 24. Mother of Anne Clapp, Cody Henderson, Anna and Chris Layton.

LYNCH, John Faustin, 69, St. John, Osgood, Jan. 4. Husband of Mary Margaret Lynch. Father of Coleen Deluca, Kathleen Lewis, Maureen Bloemker, John R., William and Frederick Lynch. Brother of Kathleen Sullivan and Henry "Hank" Lynch. Grandfather of 10

Indianapolis native, Father Charles Robards was Peoria diocesan priest

Father Charles P. Robards, 70, a priest of the Diocese of Peoria, Ill., for 23 years, died Dec. 31. He was pastor of St. Elizabeth Parish in Thomasboro and its mission church.

Peoria Bishop John J. Myers presided at the Jan. 1 funeral Mass at St. Elizabeth Church. Delivering the homily was Benedictine Archabbot Lambert Reilly of Saint Meinrad Seminary.

Born in Indianapolis to Charles P. and Ethel (Clendening) Robards, the young Robards attended Holy Cross elementary school. His high school years were spent at Saint Meinrad.

After attending Indiana College in Indianapolis, he worked in the Chicago area. He then began studying for the priesthood at Sacred Heart School of Theology in Hales Corner, Wis., and at St. Maur

School of Theology in Indianapolis.

Father Robards was ordained at St. Mary Cathedral in Peoria in 1976. He was assistant at four parishes before becoming a chaplain at St. Margaret Hospital in Spring Valley.

In 1982, he became pastor of parishes in Penfield and Rankin. He had two other double parish assignments before going to St. Elizabeth in 1996. †

Providence Sister Thomas Carson was school supervisor

Providence Sister Thomas Carson died in Karcher Hallat Saint Mary-of-the-Woods on Dec. 24. She was 87.

A funeral Mass was celebrated in the Church of the Immaculate Conception on Dec. 18.

The former Helen Margaret Carson was born in Indianapolis in 1912. She entered the congregation of the Sisters of Providence in 1929, professed first vows in 1931, and final vows in 1936.

Sister Thomas was a supervisor of elementary schools in the archdiocese for five years and later held that position at Saint Mary-of-the-Woods. She taught at St. Thomas Aquinas and St. Patrick schools in Indianapolis and at Sacred Heart School in Terre Haute, as well as schools in the Fort Wayne-South Bend Diocese and in Illinois.

Sister Thomas ministered in pastoral care at St. Vincent Hospital in Indianapolis for eight years and at St. Francis Hospital in Beech Grove for four years.

Sister Thomas is survived by a sister, Ann Bernard. †

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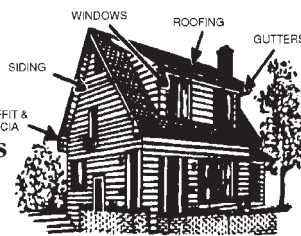
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McKINZIE, Esther V., 93, St. Joseph, Indianapolis, Dec. 27. Sister of Eleanor Paolini. Aunt of several.

MEYER, Donald Charles, 82, Our Lady of Lourdes, Indianapolis, Dec. 20. Husband of Elizabeth Meyer. Father of Deborah Matthews, Kathleen and Dane Meyer. Brother of Betty Lou Kelly and Lois York. Grandfather of six. Great-grandfather of eight.

MOLLOY, Patricia Elizabeth (Gallagher), 66, St. Matthew, Indianapolis, Dec. 28. Wife of John F. Molloy. Mother of Sarah Bower, Patricia, John and Michael Molloy. Sister of John Gallagher. Grandmother of four.

MONKO, Paul N., 85, Sacred Heart of Jesus, Terre Haute, Dec. 18. Husband of Mary Monko. Father of Jeanne Mitchell and James Monko. Brother of Julia Nichols, Louise Domodon, George and Ralph Monko. Grandfather of four. Great-grandfather of four.

OFSAWSKY, Joseph Edward, 71, Sacred Heart of Jesus, Terre Haute, Dec. 22. Father of Sharon Samford, Tina Huddleson, James and Joseph Ofsansky. Brother of Margaret McKee, Helen Marone, Ann Melton and Mary Ofsansky. Grandfather of 10. Great-grandfather of one.

OESTERLING, Frank H., 94, St. Mary, Rushville, Dec. 29. Husband of Viva Oesterling. Father of Mary Ann Stumpf, June Marley, Tom and Don Oesterling. Brother of C. J. Oesterling. Grandfather of 14. Great-grandfather of seven.

OSTHEIMER, Dorothy, 78, Christ the King, Indianapolis, Dec. 26. Mother of Margot Dee Hammond and Nancy Dinwiddie. Grandmother of eight.

PATTERMAN, Fred N., 81, Christ the King, Indianapolis, Dec. 26. Husband of Rita Patterman. Father of Joan Barrett, Judy Jacoby, Richard and Thomas Patterman. Grandfather of three.

RESTER, Tressa, 91, St. Maurice, Napoleon, Dec. 23. Sister of Julia Carr. Grandmother of one. Great-grandmother of two.

SCHEIB, Glenna, 77, St. Paul, New Alsace, Dec. 19. Mother of Cheryl Steele and Joann Stanton. Grandmother of seven.

SHANKS, Stephen D., 44, St. Lawrence, Indianapolis, Dec. 24. Husband of Cassandra A. (Miller) Shanks. Father of Adam and Joshua Shanks. Son of Helen (Latz) Shanks. Brother of Susie Fountain. Grandfather of one.

SILVER, Margaret Mary, 92, St. Barnabas, Indianapolis, Nov. 17. Mother of Marjorie Pangallo. Grandmother of five. Great-grandmother of eight.

SMITH, Eldo F., 85, St. Bernard, Frenchtown, Dec. 22. Husband of Bonnie J. (Wetzel) Smith. Father of Betty House and Phyllis Wernert. Grandfather of seven. Great-grandfather of seven.

SPAULDING, Charles W. "Pa-Pa" Sr., 69, St. Rita, Indianapolis, Dec. 22. Husband of Allie (Childress) Spaulding. Father of Charles, Nino, Iran and William Spaulding, Fredrick Brown, Cornelius, Robin Martin, Veronica Parker, Marietha Gaddie, Melanie Spaulding-Steward. Brother of Martha Mayes, Elizabeth Spaulding Epps. Grandfather, great-grandfather of several.

STAPLETON, Lillie, 92, Our Lady of the Springs, French Lick, Jan. 2. Sister of Cora Williams. Aunt of several.

STEINER, Richard, L., 78, Holy Spirit, Indianapolis, Dec. 16. Brother of Mary McCarty.

Uncle of several.

TULTZ, Diana Louise, 44, Good Shepherd, Indianapolis, Dec. 15. Wife of Monte Stultz. Mother of Joseph Campbell, Elisha, Andrew and Christopher Helton. Stepmother of Brandy, Shane and John Stultz. Daughter of Peggy and Norman Dale. Sister of Julie Stewart, Tom and David Dale. Grandmother of three.

SULLIVAN, Harold M., 77, St. Matthew, Indianapolis, Dec. 27. Husband of Kathleen (Lopez) Sullivan. Father of Mary

Morrison, Kathleen, Michael and Dennis Sullivan. Brother of Lorraine Noble and Betty VanAucker. Grandfather of nine. Great-grandfather of two.

SWEENEY, Jane (Monaghan), 72, Christ the King, Indianapolis, Dec. 17. Mother of Betsy Bosway, Mary Ann Thompson and Edward "Ted" Sweeney. Sister of Jack Monaghan. Grandmother of five.

THOMPSON, Catherine Regina, 81, St. Joseph, Indianapolis, Dec. 8. Mother of Gale Blackwell, Emmett and

Dale Thompson. Grandmother of 10. Great-grandmother of 12.

THOMPSON, Gertrude L., 89, St. Margaret Mary, Terre Haute, Dec. 21. Aunt of several.

WAGNER, Richard George, 57, Mary Queen of Peace, Danville, Dec. 29. Husband of Sharon (Nenno) Wagner. Father of Andrea Jakresky, Denise and Keith Wagner. Brother of James Wagner. Grandfather of three.

WARTH, Ruby (Jones), 72, Holy Family, New Albany, Dec.

24. Grandmother of one. Aunt of several.

WILLIAMS, Dorothy Jane, 86, St. Mary, North Vernon, Dec. 31. Aunt of several.

WILLIAMS, Joan A., 71, Holy Spirit, Indianapolis, Dec. 14. Mother of Vickie Hucks, Tammy Buennagel and Robin Williams. Sister of Lynn Smith, Meribah Beck, Burt and Mark Quakenbush. Grandmother of five. Great-grandmother of one.

WISE, Edward V., 75, St. Joseph, Shelbyville,

Dec. 23. Husband of Marjorie (Hash) Wise. Father of Barbara Underwood, Betty Miller, Mark, Dennis, Kevin and Michael Wise.

WIWI, Vincent, 89, Holy Angels, Indianapolis, Dec. 14. Uncle of several.

WOLFER, Jason B., 24, St. Joseph, St. Leon, Dec. 15. Father of Jeneca Rose Johnson. Son of Patricia and Roger Wolfer. Brother of Kim Hess, Theresa Gabbard, Kelly, Doug, David and Daniel Wolfer.

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Fatima Retreat House, located at 5353 E. 56th St., is seeking a full-time office manager. Responsibilities include extending hospitality to guests, tracking financial information, processing payroll, payables, and bank deposits, and supervising office staff. General secretarial duties will also be required, as well as providing clerical support to the director and associate directors. Good organizational and communication skills are required, as is proficiency with Microsoft Excel and Word. Supervisory and bookkeeping experience are preferred. This is a weekday, hourly position, but may require some evening and weekend hours.

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Celebrating Christmas and New Year's Eve at the cathedral



Cathedral parishioners Mark and Karen Turner raise the banner proclaiming Jubilee 2000 before the Christmas Midnight Mass at St. Peter and Paul Cathedral.



Deacon Russell Zint (from left) and Archbishop Daniel M. Buechlein receive the gifts from Franciscan Immaculate Heart of Mary Sisters Christabel Mary and Elsa Mary during the offertory procession at the New Year's Eve Mass at the cathedral.

Among the 600 attending the Jubilee 2000 New Year's Eve Mass were leaders of the local Catholic Young Adult Network, Gigi Abellada of St. Monica in Indianapolis and Bob Thomas of St. Bartholomew in Columbus.

LETTERS

continued from page 5

Christ's, the divinely constituted guardian of his truth. We don't need to "clarify" truth. We need to accept it fully with faith as it comes to us through the magisterium of the vicar of Christ, Pope John Paul II and our archbishop, Daniel Buechlein. Our freedom to accept or reject is God-given. To be Catholic means simply to accept truth.

J. Urbik, Batesville

Davidson research shows failure to instruct selves, children

One thing is apparent while reading James Davidson's article "What it means to be Catholic" (*The*

Criterion, Dec. 17)—we are failing to instruct ourselves and our kids about the faith. The old *Baltimore Catechism* sums up beautifully what it means to be Catholic—to know, love and serve God. The statistics contained in Mr. Davidson's article point to a loss of this basic knowledge, replaced with the world-taught decree "know, love and serve thyself."

First, Church teachings must be taught with vigor, or we will make uneducated decisions within our faith lives. One hundred percent of surveys' respondents claim to be Catholics, while only 43 percent attend a weekly Mass. Thus a majority in the survey wants to be Catholic, but doesn't want any of the associated duties, not even spending one hour recognizing the Sabbath by attending Holy Mass. In addition, 23 percent believe you can still be a good Catholic without believing Jesus rose from the dead? Seeing as how the Resurrection is a fundamental keystone of Christianity, shouldn't that percentage be zero? Does this 23 percent lie every time

they recite the Nicene Creed?

Second, we need to look to our Church's great teachers for guidance. Seventy-two percent of the Catholics surveyed say that one can ignore the sinfulness of artificial birth control, but still be a good Catholic. How many of those surveyed have read *Humanae Vitae*? If they haven't, they cannot see how Pope Paul VI's predictions for the devastation to family, morality and life itself for cultures that oppose God's natural law have come to pass. We need to rely more on the Holy Fathers and less on Planned Parenthood.

Third, we have forgotten that life is sacred. The ultimate selfishness is to extinguish the life of an unborn child. But *only* 31 percent of those surveyed feel that Catholics should agree with the Church's stance against abortion! We need to pray long and hard on this. We must listen to Mother Teresa and many others when they say all life is a precious gift from God. Who are we to destroy it?

The bottom line is that the Catholic Church was founded by Christ and fed by the Holy Spirit. Her teachings represent the fullness of our faith and are not frivolous. There is good reason for every teaching.

Mr. Davison asks us "to be charitable toward one another as we clarify what it means to be Catholic in areas where there is less agreement." Good news—definitive clarification already exists! It's called the *Catechism of the Catholic Church*, and it's available at every major bookstore, library and is even free on the Internet. It clearly addresses every issue brought forth in Mr. Davison's article and since there seems to be an amazing amount of confusion, we should all spend some time studying it to find out what it really means to be Catholic.

Tim Johnson, Indianapolis

Prison ministry needs volunteers

This is an open letter to all Catholics.

Question: How many people go to confession and ask the Lord to forgive them for minor faults, mostly asking to be forgiven for speaking wrongly, skipping Mass, lustful thoughts, etc.? Have we forgotten the other things our Lord asks of us, like visiting the old and sick, those in prison, and feeding the hungry (Mt 25:35-46)?

I am an inmate within the Indiana Department of Correction and a Catholic; however, even though our numbers are small within this prison, I see very little support from any groups willing to help and support even a Bible study once a month.

After reading a story in *The Criterion* (Oct. 29, 1999), I was happy to see that several churches from around Indianapolis volunteer at the Indiana Women's Prison. This made me want to ask others to search their hearts, look beyond the wall and fences, and come help preach what our Lord teaches.

Here at the Pendleton Correctional Facility, we have three men who come from St. Mary Church in Muncie. They are only able to come once a month and if something comes up, there is no one there to fill in for them. We as inmates have asked local churches to seek support for volunteers, but this seems to fall on deaf ears. This isn't the only time I've seen Catholics lack in this area. I ask all of you to look inwardly, reach out and help those in spiritual need. Volunteer in prison ministry!

Doug DeVore, Pendleton

Classified Directory, continued

Positions Available

Immediate Opening for Qualified Teacher

Holy Cross Central School, which provides a Catholic education emphasizing a challenging academic program and spiritual growth in a stable, disciplined environment, has an opening for a 7th grade homeroom teacher, credentialed for science or math (to teach 6th, 7th and 8th grade) immediately. Duties will include teaching 7th grade religion, science and math. Applicant must have good discipline skills; this is a must for the upper grade level. Must love children, be enthusiastic about teaching creatively and innovatively, and have an Indiana State Teacher's license with endorsement in math or science.

Contact Sr. Louise Busby, D.C., Principal.
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Fatima Retreat House, located at 5353 E. 56th St., is seeking a full-time office manager. Responsibilities include extending hospitality to guests, tracking financial information, processing payroll, payables, and bank deposits, and supervising office staff. General secretarial duties will also be required, as well as providing clerical support to the director and associate directors. Good organizational and communication skills are required, as is proficiency with Microsoft Excel and Word. Supervisory and bookkeeping experience are preferred. This is a weekday, hourly position, but may require some evening and weekend hours.

We provide competitive compensation and excellent benefits. Please send résumé and salary history, in confidence, to: Ed Isakson, Director, Human Resources, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

Equal Opportunity Employer.

Co-Director

Glenmary Sisters, a Catholic religious institution, seeks a Catholic lay woman who would be willing to work as a team member in recruitment and administration of Glenmary Sister Lay Missioner Association, as well as develop mission programs for youth and young adults in the rural South and Appalachia. Some travel and weekend meetings/programs involved. Salary and benefits are provided. Accepting résumés through February 1, 2000.

Send résumé to: Glenmary Sisters, Membership Team, P.O. Box 22264, Owensboro, KY 42304-2264.

Adult Formation Minister

Our high-energy Roman Catholic community (no school) of 1,300 households, founded in the spirit of Vatican II, continues its vision with a strong social justice and liturgical base. We seek an AFM able to collaborate with a 13-member staff, numerous adult volunteers and be responsible for coordinating ongoing formation experiences including sacramental preparation for baptism and marriage. Excellent compensation and benefits, including paid retreat allowances, await the right candidate.

Applicants MUST have:

- A master's degree in theology and be current in contemporary theology.
- 3+ years experience with adults in spiritual formation, catechesis and interactive methods.

Your résumé MUST be accompanied with three written letters of reference to be considered. Mail résumé AND letters of reference to: Adult Formation Search Committee, Church of the Epiphany, 914 Old Harrods Creek Road, Louisville, KY 40223.

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