



The

Criterion

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Pope closes Holy Door to end Great Jubilee

VATICAN CITY (CNS)—Pope John Paul II pulled shut the Holy Door and formally ended the Great Jubilee of the Year 2000, giving thanks for a year of extraordinary grace and unveiling his vision of the Church's path in the third millennium.

The pope said the Jubilee's spiritual gifts will have a lasting impact only if they revitalize daily faith in action and spur the Church's missionary outreach.

He issued a lengthy new document outlining how the main themes of the Holy Year—charity, penitence and personal encounter with Christ—could be developed in the coming years and decades.

"Today this extraordinary year officially closes, but the spiritual gifts poured out during the year remain," the pope said Jan. 6 after swinging shut the ceremonial bronze door of St. Peter's Basilica.

"While today we close the Holy Door, a symbol of Christ, the heart of Jesus remains more open than ever. He continues to say to a humanity in need of hope and meaning: 'Come to me, all who labor and are heavily laden, and I will give you rest,'" the pope said.

An estimated 100,000 faithful joined the pope for a closing Mass in St. Peter's Square. The day began with light rain, but by the end of

the two-hour liturgy the sun was breaking through and lit up the face of a visibly pleased pontiff.

The pope said the millions who came to Rome during the Jubilee and who participated in local Holy Year celebrations around the world eloquently demonstrated the universality of the Gospel. They offered "a vivid image of the journey of the world's peoples toward Christ," he said in a sermon.

In the final days of the Holy Year, the pilgrim flow reached epic proportions around the Vatican, with some visitors waiting three hours to get into the Holy Door before it closed. On the final evening, the basilica's officials kept the door open until 3 a.m. to accommodate late-comers seeking the special Jubilee indulgence associated with the door.

The pope ended the Jubilee where he began it—in front of the Holy Door. Dressed in gold vestments, the 80-year-old pontiff entered the atrium of St. Peter's at the end of a long procession.

Looking frail but determined, supported by the arm by two aides, he went up three steps to the threshold of the door and knelt in private prayer.

Then, standing just outside the near-empty basilica, he swung the two panels of the doors shut, one by one, and



Pope John Paul II closes the Holy Door in St. Peter's Basilica Jan. 6. The pope ended the Holy Year by closing the door, celebrating Mass for more than 100,000 people in St. Peter's Square.

turned the handle to close it. The door was later bricked up and was not expected to be reopened until 2025, when the next Holy Year is scheduled.

During the Mass, the pope repeated what has become a favorite theme in recent weeks: Christ is the real "holy door" and the key to future success of the Jubilee.

"We need to set out anew from Christ, with the zeal of Pentecost, with renewed enthusiasm, to set out from him above all in a daily commitment to holiness," he said.

He said the Jubilee program over which he presided, including more than 70 major liturgies, offered some spiritual

lessons and moments of special grace. He said it became clear that the Church does not "shine with her own light, but reflects Christ," lighting the path for all people.

To non-Christians who may not have understood the intent of the Jubilee, the pope said there was "no vain triumphalism" in the Church's joyful duty to proclaim Christ.

"How could we possibly succumb to this temptation, precisely at the end of such an intensely penitential year?" he said.

On the contrary, he said, a main Jubilee theme was the Church's own examination of

See DOOR, page 9

In final Jubilee document, pope outlines vision of Church's path

VATICAN CITY (CNS)—In a final document on the Great Jubilee of the Year 2000, Pope John Paul II revisited highlights of the Holy Year and suggested how its spiritual gifts can help lead others to the Gospel.

The apostolic letter, titled *Novo Millennio Ineunte* ("At the Beginning of the New Millennium"), offered some last words on several controversial Jubilee themes, including the tension between mission and proclamation.

It also sketched out the pope's vision of Church priorities in the third millennium, emphasizing that the personal encounter with Christ should ultimately influence the economic and social behavior of modern society.

The pope signed the 84-page document Jan. 6 on a small table brought to him in St. Peter's Square, where he had just celebrated a Mass to close the Jubilee.

The document calls for a "new sense of mission" built on the enthusiasm of the Jubilee, one that leads people to holiness and finds new ways to proclaim the Gospel in a culture marked by diversity and globalization.

After the Jubilee, it said, there is "no time for looking back, even less for settling into laziness."

"A new millennium is opening before the Church like a vast ocean upon which we shall venture, relying on the help of Christ," it said.

In the context of religious pluralism, the pope pointed to the importance of dialogue with non-Christians and respect for their beliefs, especially in warding off the "dread specter of those wars of religion which have so often bloodied human history."

But for the Church, he said, interreligious dialogue can never be understood as negotiation, as if the faith were a matter of mere opinion. Likewise, the Christian's joyful proclamation of the Gospel should not be considered "an offense to the identity of others," he said.

Citing the recent and controversial document, *Dominus Iesus*, the pope said interreligious dialogue cannot simply replace proclamation.

See VISION, page 10

Pope John Paul II closes the Holy Door Jan. 6 in St. Peter's Basilica, ending the Holy Year marking the 2,000th anniversary of Christ's birth. The door will remain sealed until 2025.



CNS photo from Reuters

Benedictine Father Theodore will be 100 Jan. 16

By Margaret Nelson

ST. MEINRAD—Benedictine Father Theodore Heck will mark his 100th birthday Jan. 16 at Saint Meinrad Archabbey—the place he's called home since 1918.

The priest who helped develop seminary curriculum in the United States and did pioneer work in accreditation for schools said, "I don't feel like I'm 100. I'm happy that I can still walk around and talk and enjoy life."

On Jan. 20, the oldest Benedictine monk in the U.S. plans to preside at a Mass of celebration with his brother monks in the archabbey church. His 92-year-old sister, Providence Sister Hermine Heck of Saint

Mary-of-the-Woods, and several nieces and nephews plan to attend the liturgy and a special birthday celebration after the Mass.

Henry John Heck was born in Chariton, Iowa, and attended public elementary school in Kirkwood, Mo. In 1915, his parents moved to the western Indiana town of St. Mary-of-the-Woods, hoping their seven children could receive a Catholic education. When the pastor, Father Maurice O'Connor, learned young Heck had been thinking about the priesthood for several years, he suggested that he go to Saint Meinrad.

"We had a good religious background at home," Father Theodore said, adding

See BIRTHDAY, page 9



Benedictine Father Theodore Heck

Different paths bring women to Beech Grove monastery

By Mary Ann Wyand

During the Jubilee Year, quite different pathways in life led five women to the same goal—a desire for greater closeness to God as postulants with the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.

The women bring backgrounds in law, computer software design or education to their new lives in the monastic community. They will complete a discernment process of one year as postulants and two years as novices before professing vows with the women's religious order.

Four of the women discovered the Beech Grove Benedictine community from the order's Web site, which is www.benedictine.com.

"I was looking for a really strong sense of community and a large group of women," explained Susan Lindstrom, a Catholic school religion teacher from Baltimore.

"My discernment process had been going on for a while," she said. "I guess religious life has always been in the back of my mind since I was 5 or 6 years old. For me, it was just a matter of which community.

"I first came here for a retreat in 1989," Lindstrom said. "It was a nice retreat, and a very welcoming place. After that, I looked at their Web site regularly, and I remembered liking it here. This was actually the only community I looked at seriously. Eleven years later, I am back as a postulant."

Lindstrom earned a bachelor's degree in religious studies and a master's degree in pastoral ministry from the University of Dayton in Ohio. She taught religion in all-boys' and all-girls' Catholic grade schools, and most recently taught sophomore and junior religion classes at Mount St. Joseph High School in Baltimore.

"I remember that on my very first day in a classroom, a fifth-grade student raised his hand and asked me why I believe in God," she said. "Nobody had ever asked me that before. I like teaching religion because my faith is challenged by the students' questions."

Since affiliating with the Beech Grove Benedictines on Sept. 7, Lindstrom said she has enjoyed the community's life of

prayer, work and recreation as well as her friendships with the sisters.

"I love the rhythm of prayer in the day," she said. "When you're here, prayer doesn't fit into your day. Your day fits into prayer. It really is surprising to me how much prayer calls me back to a calm place in the morning, at midday and before dinner. I like that sense of balance. And I like the Rule of St. Benedict because it's a balance that makes sense, that just seems to go well with the natural rhythm of people's lives. It's about living for Christ, and in Christ we find joy."

Special education teacher Tracie Timperman, who most recently was a member of St. Monica Parish in Indianapolis, also got to know the Beech Grove Benedictines via the Internet.

Two years ago, after reading about their Web site in a church bulletin at St. Gabriel Parish in Indianapolis, Timperman began corresponding with Benedictine Sister Joan Marie Massura, the order's vocation director, by e-mail.

"I didn't give her my name for a while," Timperman recalled. "After maybe a month, she asked my name. It turned out that my brother had made a vocation video for the sisters! When I came here for the first time, Sister Joan Marie gave me a copy of the video.

"On my first retreat, I kept thinking about the song 'We Walk by Faith,'" she said. "I think a call is one of the hardest things to talk about because it's so personal. I can't say that there's a set time that I have been discerning, because I think this is an inner yearning that I'm just now recognizing. The more I discern, the stronger and more real it is."

Timperman grew up in St. Charles Borromeo Parish in Bloomington, then earned a degree in special education at Purdue University in West Lafayette. She taught special education classes in Memphis, Tenn., and the Indianapolis area for six years before becoming a postulant on Sept. 7.

"Discerning is a never-ending thing," Timperman said. "We're all still discerning our vocation to see how we fit into it. As postulants, we're on a long path before final profession. The five of us are so supportive of one another. We're so blessed to have one another as friends."



Benedictine postulants at Our Lady of Grace Monastery in Beech Grove are (from left) Cathy Selin, Marie Racine, Tracie Timperman, Susan Lindstrom and Pam Doyle.

Attorney Cathy Selin had worked as a trial lawyer and a public defender in New York City, where she happened to meet Benedictine Sister Mary Margaret Funk, a member of Our Lady of Grace Monastery. Sister Mary Margaret was participating in a program with Trappist Father Thomas Keating in New York. That meeting led to Selin's eventual interest in the Beech Grove Benedictine community.

Selin is Jewish and was raised in the upper peninsula of Michigan. She joined the Catholic Church in 1996. She spent the last 17 years studying and working in New York. After completing an undergraduate degree at the University of Michigan, she earned law degrees at the Brooklyn Law School and the New York University School of Law. Recently she completed a degree in international law.

"In my 30s, my spiritual search took on a whole new turn and a lot of intensity," she said. "I felt an attraction to the Catholic faith about 10 or 11 years before I converted, so I started exploring it and going to Mass. This is what came of it.

My conversion was so radical, so complete, so intense, such a total change, right from the beginning, that there is nothing about me that is the same."

Selin said she also visited other women's religious communities before deciding to become a Benedictine postulant at Our Lady of Grace Monastery last September.

"I like monastic life," she said, "and I like this community. The women are amazing. We have a very close bond in our class. We're all incredibly different, and yet we're very close."

Postulant Pam Doyle grew up in the Indianapolis area and most recently was a member of Our Lady of Lourdes Parish.

After earning an undergraduate degree in education at Indiana University Purdue University at Indianapolis, Doyle completed a year of lay missionary work with the Dominican sisters at Bayou la Batre, Ala., teaching at a grade school in a poor community on the gulf.

She later completed a master's degree in education at IUPUI, worked in youth

See PATHS, page 28

Sisters of St. Benedict use the Internet to promote their order

By Mary Ann Wyand

Cyberspace—via an Internet Web site with the easy-to-access name of www.benedictine.com—is helping the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove share news about their monastic community and invite women to "Come and See" community life during weekend retreats.

At present, the Web site explains, 90 sisters aged 29 to 90 uphold the Benedictine lifestyle of prayer, community, hospitality, ministry and service through vowed life. Our Lady of Grace

Monastery is located on 50 acres next to the order's Benedict Inn Retreat and Conference Center and St. Paul Hermitage for the elderly. The sisters also minister in a variety of ways in the Church and community.

In addition to their Internet site, the Beech Grove Benedictines are incorporating a variety of other creative marketing and public relations ideas into their vocation recruitment efforts, which are all based on relational ways of inviting women to consider God's call to religious life.

Benedictine Sisters Mary Luke Jones, director of development and communica-

tions, and Joan Marie Massura, vocation director, said they are continually looking for new ways to promote the monastic order.

"Everything we do is really about building relationships with God and with others," Sister Joan Marie explained. "A recent national survey indicated that people enter the priesthood or religious life because, first of all, they feel called by God, but also because someone inspired them and someone invited them to consider a religious vocation."

Whether you describe this as marketing or recruitment, Sister Mary Luke said, it's simply extending an invitation to people to seek a closer relationship with God through religious life.

"God calls people to priesthood or religious life," Sister Mary Luke said, "but as women religious we have to do the inviting."

One of their recent marketing ideas is a set of six bookmarks featuring excerpts from the Rule of St. Benedict with photographs of some of the Benedictine sisters and their comments about faith and religious life.

The bookmarks include an invitation to contact the monastery. "If being focused on Christ appeals to you," the text states, "and you'd like to do it in the company of women whose lives are steeped in prayer, work and community, contact us."

The first set of bookmarks profiles Benedictine Sisters Anna Marie Megel, Ann Patrice Papesch, Catherine Gardner, Betty Jean Coveney, Maureen Therese Cooney and Norma Gettelfinger.


"As a follower of St. Benedict, I am called to live a life that reflects a sacred balance of praise and service," Sister Norma explains on one bookmark that shows a picture of her working in a garden. "Benedict calls it '*ora et labora*'—prayer and work. Whether engaged in prayer, holy reading, study or work, I strive to stay focused on seeking God each moment of the day.

"Tending growing plants—whether in the garden, landscaping or in the flower beds—allows me to see and experience God in creation," Sister Norma writes. "Along with baking cookies, praying the Divine Office, welcoming a guest, teaching a child or comforting the afflicted, working with flowers allows me to give something back to God who has given everything to me. When done for the honor and glory of God, everything is sacred."

Inviting women to consider religious life also means going into the community to meet them.

Sister Joan Marie and Sister Mary Luke helped staff an informational exhibit about six Catholic women's religious orders at the Indiana Women's Expo last November at the RCA Dome in Indianapolis. They joined representatives of the Sisters of Providence, Carmelites, Sisters of St. Francis, Daughters of Charity and Sisters of Charity of Cincinnati to promote religious vocations for women at the annual expo.

Vocation recruitment is both informational and relational, Sister Joan Marie said, and it's fun because "God is on our side." †



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Disciples in Mission sessions scheduled throughout archdiocese

The next step in preparing for the Disciples in Mission process—a program to help the archdiocese foster its evangelization mission—will be a series of information sessions to be offered throughout the archdiocese.

Jesuit Father Joe Folzenlogen, evangelization coordinator for the archdiocese, will anchor the team for these presentations. He will be assisted by members of the archdiocesan leadership team, which includes the Evangelization Commission, the Multicultural Commission and the Field Team.

The purpose of these two-hour sessions is to give parishes the data they need to decide whether they want to commit to the process and to what extent they want to be involved. Each session will include the reading of a special welcome message from Archbishop Daniel M. Buechlein, a video and additional input to give an overview of the process, a description of the people and resources a parish needs to do Disciples in Mission and an explanation of the costs involved. There will also be time for questions.

Each parish attending will receive a

free copy of the parish preview kit. This packet includes a brochure outlining the process, a summary of *Go and Make Disciples*, an informational brochure to use on a parish sign-up day, prayer cards, posters, a set of Lenten bulletin inserts on *Go and Make Disciples*, a copy of the homily helps, and samples of the participant booklet and leader's guide, the teen booklet and leader's guide, and the family activity booklet.

Everyone attending will receive a copy of *The Criterion* Evangelization Supplement, which contains a wealth of information about Disciples in Mission.

There will also be a variety of other handouts giving information, sample materials, examples of what other parishes have done, and a cost analysis with models for parishes of different sizes. In addition, manuals and other materials will be on display.

Parishes will want to bring pastoral staff members, representatives from the pastoral council and pertinent committees and commissions, and interested parishioners, particularly those who might serve on the parish Disciples in

Mission team. However, the sessions are open to anyone. Please register in advance by contacting your pastor or Father Folzenlogen.

(For more information contact the Evangelization Commission at 317-236-1489; 800-382-9836, ext. 1489; or by e-mail evangelize@archindy.org.) †

Information sessions schedule

Deanery Information Sessions:

Tell City Deanery: Feb. 8, 7 p.m.-9 p.m., St. Paul Parish Hall, Tell City
 Terre Haute Deanery: Feb. 2, 7 p.m.-9 p.m., St. Ann Parish Hall, Terre Haute
 Batesville Deanery: Jan. 25, 7 p.m.-9 p.m., Olivia Hall, Motherhouse, Oldenburg
 Bloomington Deanery: Feb. 1, 7 p.m.-9 p.m., St. John Parish, Bloomington
 Connersville Deanery: Feb. 15, 7 p.m.-9 p.m., St. Gabriel Parish, Connersville
 Indianapolis area: Jan. 18, 7 p.m.-9 p.m., Archbishop Edward T. O'Meara Catholic Center, Indianapolis
 Indianapolis area: Feb. 10, 10 a.m.-noon, Sacred Heart Parish Hall, Indianapolis
 New Albany Deanery: Jan. 27, 10 a.m.-noon, St. Augustine Parish, Jeffersonville
 Seymour Deanery: Jan. 30, 7 p.m.-9 p.m., St. Ambrose Parish Center, Seymour

Tell City Deanery: Feb. 8, 7 p.m.-9 p.m., St. Paul Parish Hall, Tell City
 Terre Haute Deanery: Feb. 2, 7 p.m.-9 p.m., St. Ann Parish Hall, Terre Haute

Sessions in Spanish:

Indianapolis: Feb. 10, 1:30 p.m.-3:30 p.m., Sacred Heart Parish Hall, Indianapolis
 Columbus: Feb. 28, 2:30 p.m.-4:30 p.m., St. Bartholomew Parish, Columbus
 Terre Haute: March 17, (Time to be announced), St. Joseph Parish

(For more information, contact Jesuit Father Joe Folzenlogen at 317-236-1489 or 800-382-9836, ext. 1489, or by e-mail at evangelize@archindy.org.) †

Marian College president is leaving after two years in Indianapolis

By Jennifer Del Vecchio

The president of Marian College in Indianapolis is leaving, stating, "It's time to move on."

Dr. Robert M. Abene will oversee college operations until May. He was hired on a three-year contract in August of 1999 and was officially inaugurated last April, but decided to end his contract after two years.

"It's time to move on," Abene said from a Florida hotel room where he was staying after attending a conference for the college. "In my first month as president, I realized I was a change agent. "I understood that I would do the changes and then it would be best to move on," he said. "At this point, I've done what I could do."



Dr. Robert M. Abene

Marian College was Abene's first college presidency after being a professor and administrator for 25 years at colleges in Wisconsin and Illinois.

Faculty and staff were informed about his departure through an e-mail message sent during Christmas break.

Jack Snyder, chairman of Marian's board of trustees, said the board supported Abene's decision to look for other employment.

"[Abene] has accomplished much of what he set out to do," Snyder said. "He said he was looking for other opportunities and we support him in that."

While Abene's tenure is shorter than

the board expected, the departure is on friendly terms, Snyder said.

A national search is in process to name the eighth president of the Catholic college that currently educates 1,350 students.

Speculation about why Abene left and whether there were philosophical differences with trustees and professors stem from the changes Abene made.

"We wanted a change leader and someone who would help us develop a strategic plan process," said Andrea Fagan, college spokeswoman. "At that time, we knew everyone would not be comfortable, but that is part of the change process."

Snyder said that when changes are made at a college, "It's not unusual for some to respond better than others."

But he praised Abene's efforts and said the programs Abene started would continue.

Snyder said some of the changes caused "some discord last year" between Abene and some of the faculty.

Much of that stemmed from Abene's strong background in serving non-traditional students and establishing adult accelerated degree programs at Marian. Those programs allow adults to finish their degrees by completing a course in five-week formats rather than semester-long classes.

The change led to a lot of questions from faculty members.

"That generated some controversy," Snyder said. "But that was last year and is old news. If you talk to the faculty today at Marian College and those who resisted it one year ago, now they are quite comfortable with it."

John Trebnik, executive director of Marian's adult program, said, "There was a risk on how far to go and how fast do you go, and as a result there was some unease in the college community."

Trebnik said the faculty "was taken

aback at how quickly" the adult accelerated adult program was implemented, but in the end questions were answered and many faculty members supported the program. The full-time faculty has approved the curriculum and monitors it.

Abene said the changes, especially in adult education, were made swiftly because the college didn't have years to implement the change.

He said the college "would have been in serious trouble" without the changes.

"The sisters put this college together in the midst of [the Great Depression] and it took a lot of faith," Abene said. "This is the new millennium, and there is a lot of competition. Money is a factor. In the past, the sisters dedicated their lives and weren't paid much. Now there are mostly lay people."

Abene said the college had to be competitive, and he found that that competition in adult education. Research stated that 472,000 people living in central Indiana never finished their college degree.

Abene also has been recognized for his fund-raising abilities.

He spearheaded the most successful dinner-auction in the college's history, which raised \$200,000. He raised money to renovate the cafeteria that hadn't been remodeled in 50 years, formed partnerships and began reallocating resources for the college by having every program assessed last semester.

Abene said the best way to describe the college's financial picture is to realize "that a small college today has to strengthen

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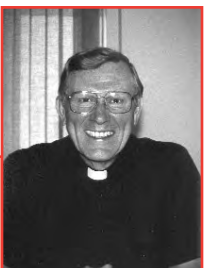
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Editorial

Changing attitudes toward religious vocations

Once upon a time, parents (especially mothers) used to brag about "my son the priest." Parents prayed that at least one of their sons would become a priest and at least one of their daughters would become a nun. As children grew up, they received constant encouragement, both at home and by the nuns in school, to consider a religious vocation, and many did indeed become priests and nuns.

Does that sound like fiction? Like it couldn't really be true? But it isn't fiction, and it was true. It didn't happen in a country far, far away, either; it was right here in the United States during the first half of the 20th century. Children of immigrant parents—from Ireland, Italy, Germany, Poland and Czechoslovakia—were immersed in a Catholic culture in which it was considered a high honor to become a priest or sister.

Besides spiritual reasons, the priesthood was certainly better than a lifetime working in the steel mills or factories of the time—the only jobs open to most Catholic men. Society limited what a woman could do with her life, and girls who became nuns had many more choices of a profession than their lay counterparts who could aspire to be only wives and mothers, perhaps secretaries and nurses.

How times have changed! The G.I. Bill after World War II enabled Catholics to go to college—usually the first ones in their families to do so. More job opportunities opened to them, they became affluent, moved to the suburbs, and soon became immersed in a culture far different from that of their parents or grandparents.

When they married, they had smaller families and the thought of their children becoming priests or sisters, which meant no grandchildren, no longer appealed to them.

The Center for Applied Research in the Apostolate (CARA) recently published the results of a survey, commissioned by the National Conference of Catholic Bishops, about parental attitudes toward the priesthood. Parents of Catholic children involved in parish programs were asked if they agreed with this statement:

"I have encouraged my child (or children) to consider becoming a priest, sister or brother." Sixty-seven percent, two out of three, said they either disagreed (48 percent) or disagreed strongly (19 percent) with the statement.

The results clearly show that the Church has a problem. We know that there is already a severe shortage of priests and all indications are that it is going to get worse as today's priests retire or die. Parents' opposition to their children considering a religious vocation certainly isn't going to help.

It's unfortunate but true that the prestige of the priesthood isn't what it used to be. Because of bad publicity during recent years, priests are sometimes suspected of being gay or pedophiles. The actions of a few have given all of them a bad name.

The shortage of priests feeds itself, too. Priests are looked on as overworked, always on call like a doctor but without the material benefits. The job just isn't as appealing as it once was.

But what could be a better vocation? It is a very special call from God summoning a young man to become an *alter Christus*, "another Christ." He would have the high privilege, during the celebration of the Eucharist, to offer the same sacrifice that Jesus offered to the Father on Good Friday.

Priests, of course, serve the people of God in other ways, too—including preaching the word of God, forgiving sins in the name of God, and administering the other sacraments. How could there be a more noble profession?

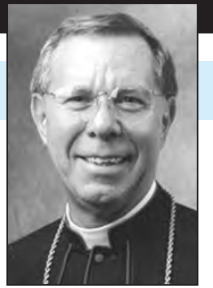
This week's Religious Vocations Supplement shows numerous ways that religious are making their important contributions, constantly serving others.

God surely is calling many young men and women to serve his Church as priests, brothers and sisters. All of us must do our part to encourage them to accept his call. Why wouldn't any parents be proud to see their son presiding at Mass or to know that their daughter was making a contribution to society and to the Church? It's that attitude, rather than the one revealed in the CARA survey, that must be cultivated.

— John F. Fink

Seeking the Face of the Lord

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



Beginning new year, new millennium with a prayer

While I was in the minor seminary at Saint Meinrad years ago, a teacher urged us to make the first words of the new year a short prayer.

I told my mom about the recommendation and sure enough, the next New Year's Eve, after the clock turned to midnight, she asked if I had said my prayer. As a matter of fact, I had. Anymore I don't usually wait up for midnight on New Year's Eve, but my first words on waking on New Year's Day are a special morning offering prayer. The point, of course, is that it is wise and wholesome to begin the new year in the proper perspective by acknowledging that God is in charge of life. If you have not had the good fortune of being taught as I was at Saint Meinrad, it is not too late to give this new year 2001 a spiritual orientation.

A year ago, folks were debating about whether the year 2000 or the year 2001 was the actual beginning of the new millennium. That's a moot point now. This is it. Beginning the new year with a spiritual orientation is also to begin the third millennium thus.

I say it is wise and wholesome to do so because to live as if there is no room for God is pretty common these days, and it is a sure formula for loneliness and isolation because to live without God is truly to be homeless. We must not underestimate the value of our individual efforts to introduce the sacred into our secular culture. We must not underestimate the power of our individual prayer in our society. Nor should we underestimate the impact our personal lives have on the social well-being of our human family.

The beginning of a new year is an excellent time to take stock of how we are doing spiritually and morally. The Church, founded by Christ, is here to help us. Here at home in the Archdiocese of Indianapolis, we have entered the final stretch of our Journey of Hope 2001 which, you may recall, began with the season of Advent in 1997.

We began that symbolic journey with an emphasis on our need for spiritual development. At the time, I wrote a brief pastoral letter entitled *Seek the Face of the Lord, a Pastoral Word About Spiritual Renewal* (which is still available if you have misplaced your copy).

I reminded us that becoming holy

need not be complicated. I made the point that a holy person seeks the face of Jesus with feet on the ground. Spirituality happens in the real world of our work-a-day and home life. I also noted that spirituality must be practical: we don't become holy unless we want to be holy and we plan on how to do it day after day. A central point, of course, is that none of this happens if we don't pray. That morning offering of prayer to God every day makes all the difference in the world.

The second phase of our symbolic Journey of Hope 2001 focused on authentic Christian stewardship as a way of life. We launched an archdiocesan-wide effort to learn the spiritual meaning of this reality of stewardship; the word itself is rather new in our Church vocabulary. We reflected on the fact that who we are and everything we have—indeed, everything on this earth—comes from God. We are not the owners of creation. We are only temporary stewards of creation. Life and all that we are and experience are gifts. We remind ourselves that we are stewards of God's gifts and we are obliged to return those gifts in good measure. We do so by offering our time, talent and treasure as best we can. An extension of the message on stewardship took the shape of the Legacy of Hope: From Generation to Generation capital and endowment campaign. And the response all over the archdiocese was incredible! Our combination of the annual Parish Stewardship and United Catholic Appeal is further evidence of the fruit of the second phase of our Journey of Hope.

Some skeptics among us thought that after the stewardship phase of the Journey of Hope 2001, the third theme, namely evangelization, would be all but forgotten. Anyone of the 30,000 plus folks who attended "Celebration in the Spirit of Hope: the Great Jubilee" at the RCA Dome in Indianapolis knows that the mission of a new evangelization is well launched in central and southern Indiana. Leadership training is under way for a process entitled "Disciples in Mission." Many parishes are already involved in programs to seek out and welcome home those who have left our Church for whatever reason. And we are planning new initiatives to invite those who have no Church home to "come in." †

Archbishop Buechlein's intention for vocations for January

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



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Buscando la Cara del Señor

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



Comenzando el nuevo año, el nuevo milenio con una oración

Hace algunos años, cuando yo estaba en el seminario menor en Saint Meinrad, un profesor nos animó a hacer las primeras palabras del Año Nuevo una pequeña oración.

Le conté a mi mamá sobre la recomendación, y por supuesto, en la siguiente víspera del Año Nuevo, después que el reloj marcó la medianoche, ella me preguntó si yo había dicho mi oración. En realidad lo había hecho. Ya casi no espero levantado a la medianoche en la víspera del Año Nuevo, pero mis primeras palabras al despertarme el día del Año Nuevo son una oración de ofrenda matutina. Por supuesto, el punto es que es sabio y sano comenzar el Año Nuevo en la correcta perspectiva reconociendo que Dios está a cargo de la vida. Si ustedes no tienen la fortuna de haber sido enseñados como yo lo fui en Saint Meinrad, no es demasiado tarde para darle a este nuevo año 2001 una orientación espiritual.

Hace un año, algunas personas estaban debatiendo sobre si el año 2000 o el año 2001 eran el verdadero comienzo del nuevo milenio. Ese es un punto discutible. Este es. Así que comenzando el nuevo año con una orientación espiritual es también comenzar el tercer milenio.

Yo digo que es sabio y sano hacer eso porque vivir como si no hubiese espacio para Dios es muy común en estos días, y es una fórmula segura para la soledad y aislamiento porque vivir sin Dios es ser verdaderamente desamparado. No debemos desestimar el valor de nuestros esfuerzos individuales para introducir lo sagrado en nuestra cultura secular. No debemos desestimar el poder de nuestra oración individual en nuestra sociedad. Ni debemos desestimar el impacto que nuestras vidas personales tienen en el bienestar social de nuestra familia humana.

El comienzo de un nuevo año es un excelente momento para evaluar como estamos espiritual y moralmente. La Iglesia, fundada por Cristo, está aquí para ayudarnos. Aquí en casa en la Archidiócesis de Indianápolis, hemos entrado al trecho final de nuestro Viaje de Esperanza del 2001, el cual, como podrán recordar, comenzó con la temporada de Adviento en 1997.

Nosotros comenzamos el viaje simbólico haciendo énfasis en nuestra necesidad de desarrollo espiritual. En estos momentos, yo escribí una breve carta pastoral titulada *Buscando la cara del Señor, una palabra pastoral sobre renovación espiritual* (la cual sigue disponible si no encuentran su copia).

Yo les recordé que convertirse en santo no es complicado. Recalqué

que una persona santa busca la cara de Jesús con los pies en la tierra. La espiritualidad ocurre en el mundo real de nuestro trabajo diario y nuestra vida de hogar. También hice notar que lo espiritual debe ser práctico: no nos volvemos santos a menos que queramos ser santos y planifiquemos en como hacerlo día tras día. Un punto central, por supuesto, es que nada de esto sucede si no rezamos. Esa oración de ofrecimiento matutino a Dios todos los días hace toda la diferencia del mundo.

La segunda fase de nuestro simbólico Viaje de Esperanza del 2001 se enfocó en una auténtica administración cristiana como forma de vida. Lanzamos un esfuerzo a lo largo de la archidiócesis para aprender el significado espiritual de esta administración. La palabra en sí misma es nueva en nuestro vocabulario de Iglesia. Hemos reflejado de hecho quienes somos y que tenemos por supuesto, todo en la tierra, viene de Dios. No somos dueños de la creación. Sólo somos administradores de la creación. La vida y todo lo que experimentamos son obsequios y estamos obligados en buena medida a devolver esos obsequios. Hacemos eso ofreciendo nuestro tiempo, talento y tesoro lo mejor que podemos. Una extensión del mensaje en la administración tomó forma de la campaña de capital y dotación llamada el Legado de la Esperanza: De Generación en Generación. ¡Y la respuesta en toda la archidiócesis fue increíble! Nuestra combinación de la Mayordomía Parroquial anual y del Llamamiento Católico Unido es más evidencia del fruto de la segunda fase de nuestro Viaje de Esperanza.

Algunos escépticos dentro de nosotros pensaron que después de nuestra fase administrativa del Viaje de Esperanza del 2001, el tercer tema, es decir la evangelización, sería olvidado por todos nosotros. Cualquiera de los más de 30,000 personas que asistieron a la "Celebración en el Espíritu de la Esperanza: el Gran Jubileo" en el RCA Dome saben que la misión de una nueva evangelización fue lanzada muy bien en el centro y sur de Indiana. El entrenamiento de líderes bajo el proceso titulado "Discípulos Misioneros". Muchas parroquias ya están involucradas en programas para la búsqueda y bienvenida a casa de aquellos que por cualquier razón se alejaron de nuestra Iglesia. Y estamos planificando nuevas iniciativas para invitar a aquellos que no tiene ningún hogar en la Iglesia a la cual "volver". †

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

'Seamless garment' is Christ's

In speaking of the sacredness of life, the late Cardinal Joseph Bernardin of Chicago presented to the Church the moral concept of the "seamless garment." He said that from the beginning of life to the very end of life, life is sacred. Reverence for the unborn, the infirm and disabled, the sacredness of the mentally and emotionally afflicted, those guilty of grievous crime, the victims of poverty and those terminally ill and dying.

The Church does not call us to pick and choose, but rather to embrace all parts of the body of Christ, the sick and the healthy. We are challenged to seek life instead of abortion, dignity for those afflicted mentally and physically, an option for the poor, forgiveness instead of execution, support and care for the suffering and dying.

We do not take life but give life to the people of God. We do not kill by letting people starve, we do not kill with the development of more lethal weapons, we do not use instruments and drugs on the unborn to end their life, we do not kill with lethal injections, we do not take the life of the terminally ill. Rather we hold all as precious and sacred to Christ. This is the challenge of the Church not only to Catholics but also to other faiths and beliefs.

When we take on the seamless garment mentality, we take on the garment of Christ.

Ronald Stegman, Guilford

Abortion: 'self-righteous religious rhetoric'

I don't know about anyone else, but I am saddened by all the self-righteous religious rhetoric about eliminating legal abortion, which takes no accounting of the conditions which lead to the decision to seek an abortion. Anyone who seriously believes that overturning *Roe v. Wade* will eliminate abortion is sadly short-sighted and naive.

Making abortion once again illegal will only condemn women to death at the hands of back-alley butchers and revive attempts at self-induced abortion with such items as wire coat hangers. Both of these alternatives to medically safe, regulated abortions have historically been known to kill the mother as well as the fetus. I am opposed to all killing, but for now legal abortion is the lesser of two evils.

If we are to eliminate the perceived need for abortion, we have to eliminate the conditions which drive women, and men, to such desperate measures. We have to work to eliminate poverty, oppression and abuse. We have to work to stop rape and incest. We have to teach practical family planning methods, improve sex education and teach family life skills.

Respect for life is not shown through force by legislation. It is shown through loving and respecting those who are living; living in conditions more desperate than any human should experience. Respect for life is shown by helping these people have a better life.

When we have thoroughly lived the Gospel message in this way, abortion will no longer be an issue.

Kathalin Walker, Indianapolis

Kudos for St. Elizabeth's

There is a very special organization here in Indianapolis that deserves more recognition for the invaluable services it provides to those facing unplanned, crisis pregnancies. If it were not for St. Elizabeth's, I would be miserable and alone right now.

Approximately 10 months ago, at age 22, I learned I was pregnant. I felt hopeless, helpless and trapped. Having only known the baby's father for a month before I became pregnant, I hadn't even considered marrying him. The only option

that made sense to me then was to place this baby up for adoption.

Not long after learning about "my condition," I read a letter to the editor in this publication regarding St. Elizabeth's. Having lived in Indy for less than a year, I had not heard of the organization and was intrigued by the letter. So I decided to give St. Elizabeth's a call. The first time I met with counselor Hsiu-Ying Ransburg, I was certain that adoption was the answer. At the next visit, I took Jim, the baby's father, with me but was still adamant about giving the gift of life to a couple who was more prepared than we were.

But as the two of us continued to meet with Hsiu-Ying, things slowly changed. Jim and I began to talk more about our relationship with each other rather than my strong desire for adoption. Slowly, I came to realize that no one is ever fully prepared to become a parent, and that I was refusing to consider keeping this child because I was simply overwhelmed and scared.

Michael James Tucker is now 1 month old, and Jim and I are engaged. From the moment I first held Michael in my arms, I couldn't believe I had ever considered letting him go. Thanks to Hsiu-Ying's ability to help Jim and me communicate more freely with one another, we are a family—a very happy one. I now have the utmost respect for those who choose adoption for their children and for those who choose to become adoptive parents. St. Elizabeth's is here to help unwed mothers make the best decision for them—whether that is to keep their children or to place them for adoption. If you or someone you know is facing an unplanned pregnancy, please turn to St. Elizabeth's for help. We did, and it helped us make the right decision.

Katie Meyer, Indianapolis

Most U.S. Catholics don't agree with Church teaching on capital punishment

I think an explanation for the situation described in your editorial Dec. 22 was found in the same edition's letter from a self-described, life-long Catholic educated in Catholic school.

Many American Catholics are "fed up with" or at least confused by the American Church's rhetoric pertaining to capital punishment, and the overemphasis placed on it over abortion, which more Catholics still recognize as a greater evil.

Mr. Fink referred to the "pope's and the bishops' opposition" to the death penalty, while recognizing polls indicate a large majority of Catholics favor it. I believe most American Catholics do not view abortion and capital punishment as equivalent evils. I do not believe the pope views them or writes about them as equivalent evils either, though it's rare to hear this view expressed by American Church spokespersons in media.

I think we have to view the poll numbers cited skeptically. They are the product of the same Voter News Service's exit polls that led all major networks to call Florida for Gore, suspiciously before voting polls had closed in Florida, and, of course, in the West. At the same time, they called other states for Gore where he led by closer margins than Bush in states they erroneously tagged "too close to call."

Mr. Fink went on to say that "those with pro-abortion convictions apparently are comfortable in the Church and probably can't imagine themselves being anything but Catholic."

Why is this? I don't think they would be if the Church emphasized its opposition to abortion equally to the death penalty. Catholics were much more sure of where the Church stood on issues before many American bishops began to see themselves as separate but equal to Rome.

Rose B. Kehoe, Zionsville, Ind.

Check It Out . . .

A Catholic faith workshop on "Catholic Understanding and the Practice of Ecumenism" will be held from 7 p.m. to 9:30 p.m. Jan. 19 and 9 a.m. to noon and 1 p.m. to 4 p.m. Jan. 20 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis. Benedictine Father Matthias Neuman, with Saint Meinrad School of Theology, will teach the workshop. The cost is \$50, with a discount for senior citizens. For registration information, call 317-955-6451.

Office support volunteers are needed for the **Juvenile Diabetes Foundation**. The volunteers work two to six hours, one a day a week, and assist with office tasks that include receptionist, mailings, data entry, copying and fund-raising events. For more information, call 317-329-9190.

The Marian Center of Indianapolis, 3356 W. 30th St., will host a pilgrimage to **Mother Angelica's shrine** on Feb. 27, Feb. 28 and March 1. The pilgrimage includes two Masses with the nuns at the new shrine, time to visit the grounds, a retreat given by Mother Angelica's priests and an evening at the "Mother Angelica Live" program. The cost is \$240 and includes bus, most meals and the retreat. For more information, call 317-924-3982.

A **memorial Mass for Darlene O'Brien** will be celebrated on Jan. 17 at 7:30 p.m. in the chapel of St. Simon the Apostle Parish in Indianapolis. O'Brien, who served as principal of St. Simon School from 1981-1991, died Dec. 4. A scholarship fund is being established in her name. Persons who would like to make a donation to the fund should contact St. Simon School at 317-826-6000.

The archdiocesan celebration of

Martin Luther King Jr. Day, originally scheduled at 2 p.m. Jan. 15 at SS. Peter and Paul Cathedral in Indianapolis, has been cancelled due to unforeseen circumstances.

The archdiocesan Office of Pro-Life Activities is sponsoring two new ministries to help women struggling with the aftermath of abortion. **Project Rachel** offers confidential, individual assistance to women grieving after an abortion. **Rachel's Companions** is a confidential spiritual support group offering prayer, reflection and spiritual formation in a group setting. For more information, contact Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan pro-life office, at 317-236-1521 or 800-382-9836, ext. 1521. All calls are confidential.

The **Choir of the Archdiocese of Indianapolis** will sing for the following special liturgies at SS. Peter and Paul Cathedral in Indianapolis:

- World Day for Consecrated Life, 2 p.m. Feb. 4.
- Christ Mass, 7 p.m. April 10.
- Priesthood ordinations, 10 a.m. June 2.
- Golden Wedding Jubilee, 2 p.m. Sept. 23.

Rehearsals will take place on the two Tuesday's previous to each liturgy from 7 p.m. to 9 p.m. at the cathedral. If you are interested in participating in the choir for any or all of these liturgies, call the archdiocesan Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483.

A "Community Prayer Service of Remembrance and Peacemaking" for victims of violent deaths will be at 5 p.m. Jan. 14 at St. Lawrence Church, 6944 E. 46th St., in Indianapolis. A supper will be served at 4 p.m. There is no cost for the meal. For information, call 317-926-5371.

Benedict Inn and Conference Center, 1402 Southern Ave., in Beech Grove, will hold **yoga classes** from 7 p.m. to 8:30 p.m. Jan. 15. It is a six-week program in Ashtanga yoga. The cost is \$40, with a \$5 discount for each class when two or more people register. There will also be a two-day retreat for men, "What's a Man to Do When He Hits the Wall," on Feb. 9-11, led by Franciscan Father Richard Kaley. The cost is \$140. For more information on either event, call 317-788-7581.

The Guesthouse of Saint Meinrad will

offer a retreat on "Our Lady of Guadalupe" from Jan. 26 to Jan. 28, led by Franciscan Father Kenneth Davis. For registration information, call 812-357-6585 or 800-581-6905 or visit the Web site at www.saintmeinrad.edu/-abbey.

The **Millikin University Choir** will perform at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis at 4 p.m. Jan. 14. The choir is known for their broad repertoire and unique tone colors. Admission is \$10 for adults and \$5 for seniors and students. For more information, contact Tom Nichols at 317-635-2021. †

VIPs . . .



James "Cletus" and Rosalind Meyers of Trafalgar will celebrate their 50th wedding anniversary Jan. 27. They were married on that date in 1951 at Sacred Heart of Jesus Church in Indianapolis. They will celebrate with a reception at St. Jude School's cafeteria at 7 p.m. Jan. 20. They have six children: Clet Jr., Mary Murray, Gary and Chris Meyers, and Tina and Teresa Kirkhoff. They also have 13 grandchildren. They are members of St. Rose of Lima Parish in Franklin.

Raymond and Dorothy Gettelfinger of Floyds Knobs will celebrate their 50th wedding anniversary Jan. 20. They were married on that date in 1951 at St. Mary-of-the-Knobs Church in Floyds Knobs. They will celebrate with a 6:30 p.m. Mass at St. Mary-of-the-Knobs Church and a reception afterwards at the Knights of Columbus on Jan. 20. They have five children: Dennis, David and Duane Gettelfinger, Barbara Beach and Belinda Bartley. They also have five grandchildren. †



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Cathedral theater students are finalists in A&E competition

By Mary Ann Wyand

With only a week to spare before the contest deadline, three Cathedral High School theater students managed to produce an award-winning entry in A&E Network's Great American Student Screen Test, a national competition.

Senior Andrew Bean of St. Matthew Parish, senior Kate Huffman of Immaculate Heart of Mary Parish and junior Patrick Cavanagh of St. Lawrence Parish, all in Indianapolis, got a little help from their theater teacher, Terry F. Fox, and friends who are crew members in Cathedral's theater program, to tape the entry at the historic Hudson Institute in Indianapolis.

Their eight-minute video of a scene from F. Scott Fitzgerald's *The Great Gatsby* is one of three finalists in the national student acting contest. It will air on A&E Network's "Breakfast with the Arts" program from 9 a.m. to 11 a.m. on Jan. 14. The grand prize entry will be announced on that program.

A&E Network invited 23,000 high schools and colleges to participate in the acting competition.

With an ornate fireplace at the Hudson Institute as their backdrop, Andrew as Tom Buchanan, Kate as Daisy Buchanan and Patrick as Jay Gatsby performed a scene in which Daisy tearfully admits that she has loved both men.

"We took a crash course on the book and watched the movie" before memorizing the script and rehearsing and taping the dramatic scene, Andrew said. "We had less than a week to complete the entry. It's really amazing. It was a great experience."

To complicate matters, Andrew, Kate and Patrick were busy with rehearsals for major roles in Cathedral's student production of William Shakespeare's *Romeo and Juliet* after school each weekday in November when Andrew's mother found out about the contest. Andrew was cast as Romeo, with difficult lines to memorize, and also sings with a band.

Kate said she enjoyed portraying Daisy in this "very cool scene," and added that she loves acting because "to be able to step into a role is an amazing opportunity."

Patrick also was performing in a play titled *Divine* at the Phoenix Theater in Indianapolis, so he had to juggle lines from three different productions that week.

"It can get hectic at times," Patrick said, "but it's wonderful to perform on stage. It's the greatest feeling to be able to show the audience whatever emotion you want them to see and have them react to it." †

News briefs

U.S.

Bishop Bootkoski elected to administer Newark Archdiocese

NEWARK, N.J. (CNS)—Auxiliary Bishop Paul G. Bootkoski, vicar general and moderator of the Curia in the Archdiocese of Newark, has been elected to administer the archdiocese until a successor to Archbishop Theodore E. McCarrick is named. In a special meeting held Jan. 5, the day after Archbishop McCarrick took over his new post as archbishop of Washington, the Newark archdiocesan college of consultors elected Bishop Bootkoski to manage the day-to-day operations of the archdiocese. Bishop Bootkoski, 60, is a native of Newark who attended St. Benedict's Prep, Seton Hall University and Immaculate Conception Seminary, Darlington. He was ordained a priest of the archdiocese in 1966 and auxiliary bishop in 1997.

Blood drive creates living memorial to Martin Luther King Jr.

LANSING, Mich. (CNS)—The Rev. Martin Luther King Jr. has been remembered through rallies and marches over the years, but leaders in the Lansing Diocese have organized a "Blood of the Martyrs" blood drive to honor his memory this year. Organizers want the drive to be a living memorial to the slain civil rights leader and other Christian martyrs whose blood was shed for justice and equality throughout the nation. "This is the first coordinated effort of its kind in the nation for the purpose of honoring Dr. King and other martyred symbols whose blood has been spilled for the cause of helping to make our nation a better place," said Ronald Landfair, director of black Catholic ministry for the Lansing Diocese. The blood drive was scheduled at parishes and other locations throughout the mid-Michigan area Jan. 13-15.

Knights of Columbus announce annual scholarship awards

NEW HAVEN, Conn. (CNS)—The Supreme Council of the Knights of Columbus awarded 655 college and postgraduate scholarship and fellowship grants for the 2000-2001 academic year, according to a statement from Knights' headquarters in New Haven. The Supreme Council also distributed approximately \$1.3 million in scholarship funds, including \$360,000 specifically earmarked for religious vocational studies by 195 scholarship recipients. Knights at all levels of the Catholic

fraternal service organization awarded college and post-graduate scholarships totaling \$9.1 million, and expended an additional \$6.2 million to support Catholic schools in various ways.

WORLD

Day after end of Jubilee, pope baptizes 18 babies at Vatican

VATICAN CITY (CNS)—Less than 24 hours after closing Holy Year 2000, Pope John Paul II was back at his busy regular ministry, baptizing 18 babies during a lengthy liturgy at the Vatican, greeting pilgrims from his apartment window and paying an annual visit to Rome garbage collectors. The pope celebrated the baptism Mass in the Sistine Chapel Jan. 7, the day after he formally ended the jubilee and its demanding series of liturgies, meetings and pilgrimages. "What this extraordinary event passes on to each Christian is the task of confirming the faith in the ordinary context of daily life," the pope said. He poured water over the heads of each of the babies as their parents brought them to the altar. Sixteen were Italian, one baby was from Portugal and one infant was from France.

PEOPLE

Chief Justice William Rehnquist honored by Catholic group

WASHINGTON (CNS)—Chief Justice William Rehnquist was honored Jan. 7 by the John Carroll Society, a lay Catholic organization in Washington, for his support of the group's annual Red Mass devoted to invoking God's blessings on the country's lawmakers. The chief justice, a Lutheran who frequently attends the Red Mass, was given the John Carroll Society Medal, an honor that also has been given to Supreme Court Associate Justices Antonin Scalia, Anthony Kennedy and Clarence Thomas and former Chief Justice Warren Burger for their example of faith and leadership. Archbishop Theodore E. McCarrick, the newly installed archbishop of Washington, was in attendance and praised the chief justice for serving the country well, "especially this past year, when you've been challenged as few Supreme Court justices have."

Italian 9-year-old is last pilgrim through Holy Door at St. Peter's

VATICAN CITY (CNS)—After a wild and crowded night that tested the patience of pilgrims and police, the last visitor to pass through the Holy Door of St. Peter's Basilica was a 9-year-old Italian boy holding a "101 Dalmations" balloon. The "pilgrimage of latecomers" stopped at 2:30 a.m. Jan. 6, after the door had been kept open more than six hours past normal closing time to accommodate everyone. Italian newspapers kept company with the crowd and said that after Maurizio Staltari and his balloon crossed the threshold of the bronze door, it was locked up for good. Later that morning, Pope John Paul II formally closed the ceremonial portal, which will be opened for the next scheduled holy year in 2025.

During Jubilee closing, U.S. baby twice catches pope's eye

VATICAN CITY (CNS)—Five-month-old Caitlin Rose Howell seems to have a knack for catching the pope's attention. During the closing days of the Jubilee year, the pink-suited infant from Omaha, Neb., was plucked from enormous crowds to be kissed and blessed by Pope John Paul II—twice. A member of the papal security detail, in an unusual display of enthusiasm, grabbed Caitlin from her parents' outstretched arms Jan. 6 after Mass in St. Peter's Square and ran alongside the pontiff's open jeep until it stopped. Two days earlier, young Caitlin had already made the pope's acquaintance at an audience for members of the Legionaries of Christ and the Regnum Christi lay movement, to which her grandmother and aunt belong. Out of the more than 12,000 people gathered, Caitlin was passed to the pope's arms for a blessing. †

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From the Archives



Those were the days

This feature began with the July 2, 1999, issue of *The Criterion*, and we planned to publish it in each issue of the newspaper until the last issue of the second millennium: Dec. 22, 2000.

With lots of help from Janet Newland, associate archivist for the archdiocese, and from our readers, we managed to publish an archival photograph and information in each of the 73 issues since we began the series.

However, we just couldn't end the series without sharing these two photos with our readers:

The photo at the left captures the happy faces of 101 first communicants from St. Philip Neri Parish in Indianapolis in May 1961. They are gathered with longtime St. Philip pastor, the late Msgr. Albert H. Busald. The girl in the fourth row, sixth from the right, is Janet Stoops, the future associate archivist for the archdiocese, Janet Newland.

The other photograph is of the 1963 eighth-grade class of St. Monica School. The young man in the light-colored, short-sleeved shirt in the first row (right up front where Oldenburg Franciscan Sister Mary Jerome [background] could keep an eye on him) is Robert Newland, Janet's future husband. Sister Mary Jerome, who was both eighth-grade teacher and principal of the school, is now known as Sister Marie Schroeder. She currently works part-time in the archives (!) of the Sisters of the Third Order Regular of St. Francis in Oldenburg. She also helps conduct tours of the Motherhouse and its grounds.

(This series has been so popular with readers that we have decided to continue it on an occasional basis. If you have historical photographs that you would like to share with readers or donate to the archives, please contact Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429 or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)

—William R. Bruns, Executive Editor



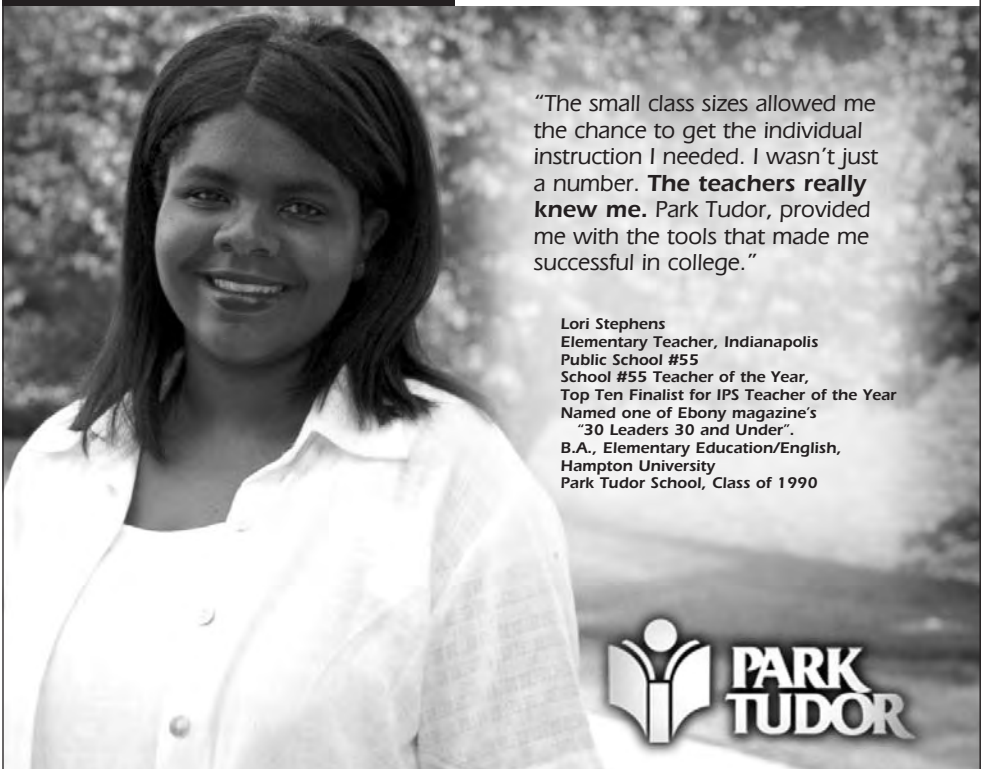
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DOOR

continued from page 1

conscience, which led it to seek "God's forgiveness for the infidelities of the Church's children over these 2,000 years."

The pope said now it was time to look to the future—though not in the sense of undertaking complicated new initiatives.

"We return to our normal activities, but this is something quite different from taking a rest," he said.

The pope's 84-page document, *Novo Millennio Ineunte* ("At the Beginning of the New Millennium"), put it another way: "If ours has been a genuine pilgrimage, it will have, as it were, stretched our legs for the journey still ahead."

In addition to revisiting Jubilee highlights, the document offered a last word in the Holy Year debate over several sen-

sitive and controversial issues, including the tension between mission and dialogue.

Dialogue with other religions must continue, the pope said, but it cannot be "understood as negotiation." Nor should Christians fear that their joyful proclamation of the gift of Christ will "be considered an offense to the identity of others," he said.

The document outlined Church priorities in the new millennium, including a rekindling of personal holiness, strengthening of ecumenism, an urgent push for new priestly vocations and creative Christian input on social issues.

To symbolize the Church's commitment to social justice, he announced that excess Jubilee funds would be used to finance a permanent charity in Rome, expected to take the form of a house for disabled pilgrims.

But the pope said that for the Church, the Jubilee follow-up is not a matter of inventing a new program.

"The program already exists: It is the plan found in the Gospel and in the living tradition. It is the same as ever. Ultimately, it has its center in Christ himself," the pope wrote.

The pope wanted the Jubilee to close on a festive note, so he approved a late addition to his schedule, a songfest with several thousand children Jan. 5. Choirs from five continents sang Christmas carols, and the children, most of them grade-schoolers, laid native gifts before a Nativity scene.

Many of the kids, including some with Down syndrome, lined up for a papal kiss and hug. The pope told them that he looked upon them all with "a heart full of hope."

"In your eyes and in your tender faces, I seem to already glimpse the next

Jubilee," he said. As he spoke, papal delegates were closing the holy doors of the three other patriarchal basilicas in Rome.

The Vatican's chief liturgist, Bishop Piero Marini, said he considered it one of the pope's greatest personal accomplishments that he successfully guided the Church into the new millennium.

"For Pope John Paul II, this was a primary goal. And happily, he has not only reached it, but has gone beyond," Bishop Marini said.

After the closing Mass, the pope stood and leaned with both hands on his silver staff, closing his eyes for several minutes in prayer as a hymn of thanksgiving was sung.

Then he took a long ride in an open jeep around nearly every section of the packed square and the adjacent area, giving cheering pilgrims one last Jubilee treat and kissing five babies en route. †

BIRTHDAY

continued from page 1

that his mother encouraged him, but did not ask him to become a priest. In addition to his sister Agnes (Sister Hermine), a now-deceased sister, Elizabeth, became Providence Sister Celine Therese.

Henry John took the name Theodore when he became a monk—as a novice in 1922, with first profession in 1923 and solemn profession in 1926.

On May 29, 1929, he was ordained to the priesthood by Indianapolis Bishop Joseph Chartrand.

Education became an important part of Father Theodore's life. He began by teaching mathematics, Latin and religion in the major and minor seminaries. He received his master's degree in education from The Catholic University of America in Washington, D.C., in 1933.

In 1935, he became the first Saint Meinrad monk to receive a doctoral degree when he earned his Ph.D. in school administration from Catholic University. For his thesis, "The Curriculum of the Major Seminary in Relation to Contemporary Conditions," he interviewed leaders of 30 seminaries in 20 states. His dissertation was later distributed to all diocesan bishops.

For 20 years (1936-56), Father Theodore served as director of studies at Saint Meinrad's 12-year seminary. As his fellow monks began going to universities to earn advanced academic degrees, he

directed the work that led to academic accreditation of the high school, college and school of theology there.

Because of the interest of the Archdiocese of Indianapolis, a program for high school teacher training was developed with Saint Meinrad's college and theology school. Students could acquire a secondary teaching certificate in the fields of English, Latin and social studies that qualified them for teaching positions in the state of Indiana. Later, he became a leader in the accreditation of other U.S. seminaries. He was a member and official of many local and national educational groups.

For 20 years, Father Theodore served his community as subprior and prior of the archabbey, and for 10 years as president-rector of the school of theology. Once he narrowly missed being elected abbot.

Acknowledging "my name was on the list one time," the centenarian said with a smile, "I'm glad I wasn't made abbot."

Except for the three years away studying, he spent 82 years living at the archabbey in the hills of southern Indiana. In the summers, he taught in schools as far away as Iowa and as close as Ferdinand.

When Father Theodore "retired" in 1970 after 50 years as a teacher and administrator for Saint Meinrad's schools, he began a 17-year pastorate of St. John Chrysostom, a small mission parish in New Boston, in the Evansville Diocese, near the archabbey. He also served as chaplain of the monastery infirmary.

The years at Saint Meinrad have put Father Theodore under the leadership of six of its eight abbots (the last five being archabbots). In 1918, the bearded Abbot Athanasius Smith was in charge.

Father Theodore said, "Today, many things are different." He remembers coming from St. Mary-of-the-Woods by train to Dale, 10 miles west of St. Meinrad and taking a horse and buggy to the seminary. Roads were bare dirt and visits home took a whole day each way. The monastery (which now has a fleet of 100 vehicles) owned one car and a truck, and used them only in the summer.

At that time, the monastic community raised its own food and provided other services that are now purchased. New ministries have since been added over the years, such as Abbey Press and the Guest House.

When he arrived, he said, first morning prayers in the monastery were at 4 a.m. Today, they're a little later—at 5:30 a.m.

As to discipline, Father Theodore said, "Things are not as strict now as they were in those days. Then it was more in the German style; the abbot himself was from Germany." So many of the monks were of German extraction that classes—even retreats—were given in German, he said.

Today, the monk who has written articles for several educational publications does "a good bit of reading," having recently finished reading a biography of St. Thérèse of the Child Jesus (Little Flower). Sacred Scripture, history, biol-

ogy, social science and current events are his favorite topics.

Father Theodore wrote his own biography last summer, at the urging of family members.

He encourages young people to follow his monastic lifestyle. "If they love prayer and are willing to serve the Lord, I think this is a very good program in the Benedictine tradition. It is very helpful toward life everlasting.

"I would encourage people to be more respectful of their religion and to take advantage of all the sacraments and spiritual direction that are given them," he said.

"The Catholic Church has given us a way of life," said Father Theodore. "We are all invited to follow that. I would encourage more people to take advantage of it."

He ended his recent biography: "God has been good to me over these many long years. I have good health and am happy in monastic life with my confreres at Saint Meinrad."

Archabbot Lambert Reilly, a well-traveled retreat master before his election as abbot in 1995, quipped, "If every monk was like Father Theodore Heck, I could just come back to the monastery every six months from wandering and give the place an A plus!"

(Margaret Nelson is a correspondent for The Criterion and is a member of St. Andrew the Apostle Parish in Indianapolis.) †



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VISION

continued from page 1

The pope delivered a realistic assessment of the state of ecumenism, saying Christians had carried into the third millennium the "sad heritage of the past" and that there was "still a long way to go" before Christian unity can be attained.

But he noted with joy that for the first time in 2000, a holy door was opened together by leaders of the Catholic, Anglican and Orthodox Churches. He also looked ahead to planned trips to Ukraine, Armenia and Syria later this year and said he had great hopes for relations with Eastern Churches.

In describing the unity of the Church of Christ, the pope



CNS photo from Reuters

Pope John Paul II signs his 84-page apostolic letter outlining a vision of the Church for the new millennium. He signed the letter Jan. 6 in St. Peter's Square after celebrating the closing Mass of the Great Jubilee of the Year 2000.

appeared to choose his words carefully, especially after ecumenical tensions in the wake of *Dominus Iesus*.

"This unity is concretely embodied in the Catholic Church, despite the human limitations of her members, and is at work in varying degrees in all the elements of holiness and truth to be found in the other Churches and ecclesial communities," he said.

The document defended the Jubilee's running theme of individual and collective repentance, saying that the Church's examination of conscience and admission of historical faults had humbled Christians and "strengthened our steps for the journey toward the future."

Under the heading, "Stake everything on charity," it closely examined the link between individual faith and social justice. The Church's social teachings are an essential part of Christian witness, it said, and "we must reject the temptation to offer a privatized and individualistic spirituality which ill accords with the demands of charity."

The Church as a whole has a similar responsibility. Citing Christ's injunction to feed the hungry and clothe the naked, it said, "By these words, no less than by the orthodoxy of her doctrine, the Church measures her fidelity as the bride of Christ."

The document drew a stark picture of the modern economic reality, saying immense possibilities are offered to a fortunate few while millions are left in degrading conditions. It called for a "new creativity in charity," to find ways that get close to those who suffer and ensure that aid is not seen as a "humiliating handout."

The pope said he wanted to leave a concrete sign of the Church's commitment, designating excess Jubilee funds for a permanent charity program. Vatican officials said the money would finance a new house for disabled pilgrims in Rome.

The pope said the Church should not apologize for trying to implement its moral teachings in society. The defense of human life from conception to natural death is not a case of "imposing" Catholic teachings on nonbelievers, but of protecting values rooted in human dignity, he said. In defending the Christian view of marriage and the family, he said, the Church "cannot yield to cultural pressures, no matter how widespread and even militant they may be."

The pope called on local churches to come up with pastoral plans that capture the spiritual energy of the Jubilee. He acknowledged, however, that programs and structures are no guarantee of reaching people in their hearts and

stimulating holiness.

"Can holiness ever be 'planned'?" he asked.

Instead, he encouraged pastors to challenge Christians and urge them not to settle for ethical mediocrity and "shallow religiosity." He said the number of new saints declared during the Jubilee, including lay people from various walks of life, underscored that "the time has come to repropose wholeheartedly to everyone this high standard of ordinary Christian living."

The pope asked pastors to lead Catholics back to the sacrament of penance, exhorting them not to "give in to passing crises." He said the dramatic need for new priests in the coming years should prompt an extensive global plan of vocational promotion.

In discussing the need for communion within the Church, he said more attention should be given to local councils of priests and parish members. Although these structures are not governed by the rules of parliamentary democracy, pastors should keep dialogue open with their faithful, the pope said.

"We need to make our own the ancient pastoral wisdom which, without prejudice to their authority, encouraged pastors to listen more widely to the entire people of God," he said.

Citing personal Holy Year highlights, the pope said his pilgrimage to the Holy Land was "one of the most beautiful gifts" of the Jubilee—although he regretted that he was unable to begin it at the birthplace of Abraham in modern Iraq because of continuing political and military conflict there.

He said World Youth Day celebrations had left him with unforgettable images, including that of happy young people "swarming through the city" on their way to prayer and other encounters. He said his meeting with prisoners in a Rome jail was one of the more moving moments of the Jubilee.

Addressing foreign debt, the pope said he was gratified that recently some creditor nations had approved a substantial forgiveness of bilateral debt of the poorest nations. Those decisions now need to be implemented, and more work needs to be done on relieving the massive multilateral debt that poor countries have contracted with international lending organizations, he said. †

Bipartisan delegation presents pope with Congressional Gold Medal

VATICAN CITY (CNS)—More than a dozen members of the U.S. Congress traveled to the Vatican Jan. 8 to present Pope John Paul II with the Congressional Gold Medal in honor of his efforts to defend human dignity and promote peace.

In the Clementine Hall, under frescoed figures representing the virtues of religion, justice, charity and mercy, the bipartisan delegation gave the pope a standing ovation as well as the heavy gold medal and a framed copy of the bill.

Sen. Sam D. Brownback, R-Kan., told the pope, "In a world that has become darkened in many places by a culture of death, you stand in contradiction, fearlessly proclaiming a culture of life."

The senator said the pope gave people hope and tirelessly proclaimed a message of peace that the world urgently needs to hear.

House Speaker J. Dennis Hastert, R-Ill., told the pope the ceremony was an expression of "our gratitude to you on behalf of our nation."

The speaker told the pope he was being honored for "preaching the message of love and truth" and for being "a pillar of morality and a voice for the oppressed."

"May your influence be as strong in the 21st century as it was in the 20th century," Hastert said.

Pope John Paul told the group of 50 members of Congress, their spouses and staff members, "I am honored, honored by the gracious gesture which brought you here.

"It is not for the successor of the Apostle Peter to seek honors, but I gladly accept the Congressional Gold Medal as a recognition that in my ministry there has echoed a word that can touch every human heart," the pope said.

Proclaiming the word of God, he said, means proclaiming the dignity of the human person created in God's image and defending human life.

"To see the truth of Christ is to experience with deep amazement the worth and dignity of every human being, which is the Good News of the Gospel and the heart of Christianity," he said.

The pope said he accepted the medal as a sign that the legislators "recognize the importance of defending human dignity without compromise so that your nation may not fail to live up to its high responsibilities in a world where human rights are so often disregarded."

For Father Daniel P. Coughlin, the audience marked the end of an amazing year. First, he became the first Catholic appointed chaplain of the House of Representatives, then both houses of Congress passed bills honoring the pope.

"Life is a continuous surprise," Father Coughlin said after the papal audience.

The medal is a sign that "the Holy Father through the years has been so respected," he said. "People respect strength, and the pope is strong and so persistent." †

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New life in Christ: Creating a culture of religious vocations

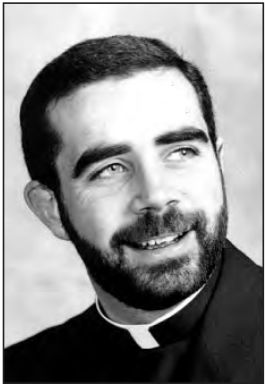
By Fr. Joseph Moriarty

Director, Office of Priestly and Religious Vocations

Dear Friends in Christ,

"Greetings in the Lord!" from the Vocations Office of the Archdiocese of Indianapolis. I am delighted to welcome you to these pages of our Religious Vocations Supplement during National Vocations Awareness Week Jan 7-12.

Our theme, as announced above, is "New Life in Christ: Creating a Culture of Religious Vocations." It is my hope that these pages will inspire and renew us in understanding that it



is the task of all the baptized to cultivate, call, encourage and support a culture of religious vocations in our families, schools, parishes and in the larger Church.

I find it not just coincidence that National Vocation Awareness Week follows such significant celebrations in our Church calendar as the feast of the Baptism of the Lord, the feast of the Holy Family and the feast of the Epiphany of the Lord. For indeed, all vocations begin at the font of baptism, are nourished by family and parish, and are given as a gift to the Church and the world that all might rejoice with new life in Christ!

Baptism—In baptism, we are washed free from the stain of original sin and given membership in the body of Christ/community of the Church.

"As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. For in one Spirit we were all baptized into one body, whether

Jews or Greeks, slaves or free persons, and we are all given to drink of one Spirit" (1 Cor 12:12-14).

It is this Spirit we share that obligates us to Christ and to one another.

"If a foot should say, 'Because I am not a hand I do not belong to the body,' it does not for this reason belong any less to the body" (1 Cor 12:15).

We are together—one body in Christ—called to encourage and support one another in our individual vocations, that through them we will build up the body of Christ and enrich the community of the Church.

It might serve us well to reflect on these questions. As a member of the body of Christ/community of the Church:

- Do I pray for religious vocations?
- Do I invite men/women to consider priesthood or religious life?
- Do I support my parish priest by my prayer and by what I say and do?
- Do I have a real concern as to where my next pastor will come from?
- Do I contribute to the building of a culture of vocations through fidelity to my baptismal commitment and my membership in the Church?

Family and parish—In family and parish, priestly and religious vocations are nourished. Many of the men I speak with regarding affiliation for priesthood with the Archdiocese of Indianapolis mention the seeds of vocation taking root in a loving home and an active parish.

The home serving as the "domestic Church" is to reflect what we celebrate as a parish and universal Church every time we gather around the table of the Lord in the celebration of the Eucharist. There is to be one who presides (parents) offering solid leadership and spiritual guidance for the family. There is to be the presence of God through the word of Holy Scripture. There are to be prayers of praise and thanks (by all family members individually and collectively) to God for the many needs/bless-

ings received. There is to be God's presence in the community (parents and children, brothers and sisters) gathered to support and encourage one another.

In this domestic Church environment, the understanding of what we celebrate at Mass on Sunday and as family every day are brought together in a way that supports and encourages priestly and religious vocations.

Our Holy Father, Pope John Paul II, encourages families and parishes when he states in *Vita Consecrata* (*Consecrated Life*): "I address you, Christian families. Cherish the desire to give the Lord one of your children so that God's love can spread in the world."

It might serve us well to reflect on these questions:

- Is my home a domestic Church?
- As a member of a family, do I support Catholic values by my thoughts, words and deeds?
- Do I pray in my home, both alone and with my family?
- Do I have a Bible at home? Do I read/pray with it?
- Do I embrace my vocation as father, mother, child?
- Do I live my vocation in such a way that I encourage others to understand that doing God's will offers great peace and happiness?
- Do I encourage my children, brothers and sisters to discern and seek to do God's will?
- Do I create a culture of vocation in my home?

Gift to the Church—Recently we celebrated the Epiphany of the Lord. Beyond the material gifts offered by the Magi, there was the gift of their very presence supporting the Holy Family.

In priesthood and religious life, one offers the gift of his/her presence to God and to the Church in a unique way.

We are blessed in this archdiocese to have 24 seminarians in formation for priesthood and more than 10 women in formation with various monasteries/convents. They are a gift to God and to us,

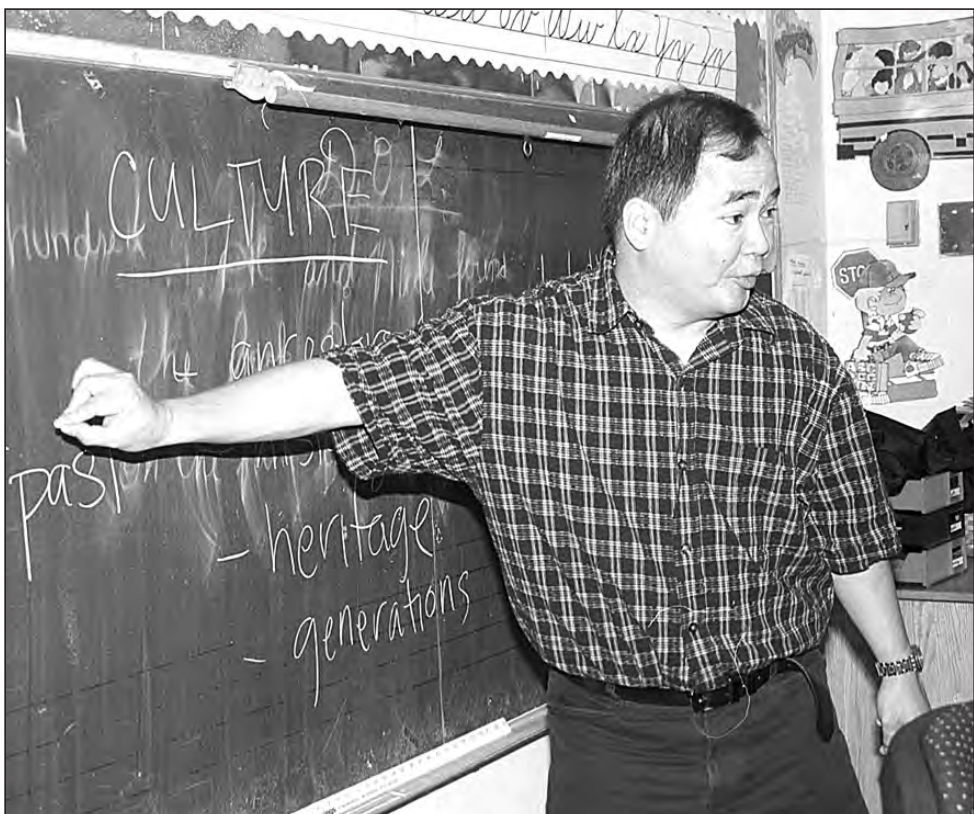
Suggestions for supporting priestly and religious vocations

- Pray for vocations to priesthood and religious life every day.
- Pray that you will become who God has called you to be.
- Invite men and women in your family and parish whom you believe might have a vocation to consider priesthood or religious life.
- Consider starting a vocation committee in your parish.
- Encourage/invite your priest to share his vocation story.
- Consider being a member of the Serra Club, an international organization that promotes vocations.
- Consider being an oblate or a third order member of a religious community. †

and we give thanks to their families and the parishes who support them.

While we give thanks, we are mindful also of our great need for more priests and religious. It is up to us to commit ourselves to the building of a culture of religious vocations in our time. This process begins through fidelity to our baptismal promises—making Christ present through us to our families, our parishes and our world. I encourage you to read on in these pages in the hope that these stories will encourage you to work at helping to create a culture of religious vocations. †

Divine Word seminarian enjoys cultural studies



Divine Word Brother Ignacio Estrada, a seminarian and native of the Philippines who is known as Bro Nas at St. Rita Parish in Indianapolis, teaches religion to fourth-grade students at St. Rita School.

By Margaret Nelson

In his native Philippines, his name is Ignacio Estrada. At St. Rita School in Indianapolis, he's known as "Bro Nas."

The Divine Word seminarian is currently completing a cross-cultural program as part of his theological studies.

Estrada worked as a medical technologist in the Philippines. He attended the Divine Word seminary there for a short time, but was not yet sure of his vocation. He came to the U.S. in 1992 to live in California, and worked in clerical jobs for almost four years before he decided to enter the Divine Word seminary in Iowa.

He finds Divine Word "a good experience. It really fosters diversity."

At the Iowa seminary, he met men from Vietnam, China, Mexico, Antigua and other countries. He studied philosophy for one year, then spent a novitiate year of spiritual discernment at the Divine Word province house in Techny, Ill.

Brother Ignacio is presently in the cross-cultural training program. For him, that means teaching religion to African-American students at St. Rita School.

This is the practical part of his training. "It's putting things you learn into prac-

tice," he said. "I'm thinking, OK, this is what it meant in my theology."

Brother Ignacio said that, since the Spanish dominated his country for many years, he expected to be sent to a Hispanic community in the U.S. to learn Spanish. In fact, that was his first choice.

"I would count this as a blessing in disguise," he said. "It's the best experience I've ever had. Everyone works fine with me. The children are so appreciative and responsive. They want to know about God. They are very open to me, guiding me through a great cultural experience."

"I've heard the stereotypes, but I'm beginning to discover I understand the people here," he said. "They have their own ways of doing things. I notice mostly that, in the liturgy, the children would love to move their bodies and clap their hands more than you see at most traditional Catholic Masses."

"I respect that. It gives me an added perspective," Brother Ignacio said. "I've discovered this is the African-American way of theologizing, correlating with what I've studied."

He also took a course last summer in African-American culture at Xavier

Benedictines promote culture of vocations

By Mary Ann Wyand

For more than 140 years, the Benedictine monks of Saint Meinrad Archabbey in southern Indiana have dedicated themselves to fostering new life in Christ by creating a culture of religious vocations.

Today the Benedictines' ministry extends from their original seminary work of preparing men for the priesthood to include educating lay and religious men and women.

"It's a very awesome task for us because we have been entrusted with the formation of men who will be priests," said Father Jonathan Fassero, formation dean for Saint Meinrad School of Theology. "One priest influences the lives of thousands of people during his lifetime of ministry. It gives the monks great joy in knowing that as men go forth from here they will be instrumental in strengthening the Church in so many different parts of the country and the world, and will do so much good in so many ways.

"In ministry there are opportunities for very significant encounters with people on the deepest levels," he said. "A priest is with people at some of the most significant moments in their lives. Being available to people sacramentally, as someone who points the way toward a deeper and perhaps even happier way of life, gives priests a great amount of fulfillment and joy."

Pope John Paul II's Jubilee Year theme, "Open Wide the Doors to Christ," is a continuing way of life at Saint Meinrad, he

said. "The doors are always wide open at a Benedictine monastery. One of the great blessings that people experience at Saint Meinrad is hospitality. When people come here, they feel welcomed not just to a place, but also to a spiritual experience and relationship with the Lord. The presence of guests deeply enriches the monks' lives, too."

With God's help, he said, Benedictines will continue to have an impact on society for generations to come.

Pursuing a call to the priesthood or religious life is a serious decision, Father Jonathan said, but also can be a wonderful and exciting adventure.

"I think men who decide to go to seminary should be prepared to be surprised by God in ways they may not be able to imagine," he said. "Our alumni tell us that because they said 'yes' to God, wonderful and exciting things have happened in their lives. There is joy in establishing a strong relationship with God and happiness that comes with discovering the possibilities in life that might never have happened had the individual said 'no' to the seminary experience."

The key to discerning a vocation to the priesthood or religious life is to "remain faithful to prayer," Father Jonathan said.

"There is joy in knowing that you belong to something larger than yourself. The whole way of life—the joys and the sorrows, the sacrifices and the fulfilling experiences—are all tied to giving glory to God, which is the only way, really, that we can attain happiness." †



Archdiocesan seminarian Eric Augenstein, a member of St. Jude Parish in Indianapolis, talks with Benedictine Father Jonathan Fassero, formation dean for the Saint Meinrad School of Theology.

Seminarian answers God's call to priesthood

By Mary Ann Wyand

From geology to theology is quite a dramatic career change, but archdiocesan seminarian Eric Augenstein didn't hesitate to say 'yes' when he felt God calling him to the priesthood.

Augenstein, a member of St. Jude Parish in Indianapolis, is now a first-year theology student at Saint Meinrad School of Theology in southern Indiana.

He first recognized God's call to a life of ministry during a Christian Awakening Retreat as a senior at Cathedral High School in Indianapolis.

"I was on my senior retreat," he said, "and I got a letter from one of my teachers, who asked, 'Have you ever thought of being a priest?'" A lot of people had said that to me over the years, but I never really thought about it much or paid much attention to it until then. So I started thinking about it. Up until then, I wanted to earn a Ph.D. and teach and do research in geology. Throughout the retreat, I talked with other people in my group and with another teacher about it."

After the retreat, Augenstein told his parents that he was thinking about the priesthood, and they encouraged him, too.

"Over the next few months, I kept thinking about it," he said. "At the time, I didn't know for sure if that was what God wanted me to do, but I decided to keep thinking about it and to go to La Salle University in Philadelphia. I had already applied there because of their geology program, and it just so happened that they had good religion and philosophy departments, too."

"La Salle University is operated by the Christian Brothers, and it ended up being a perfect place to continue discerning," he said. "During my four years there, I prayed about and thought about a call to the priesthood. I didn't take any geology classes!"

The university is named for St. John Baptist de la Salle, a French priest who founded the Christian Brothers in France at the end of the 17th century as a lay order to teach the poor.

"It's a wonderful order, and the charism and spirituality of St. John Baptist de la Salle helped me a lot in discerning a call to the priesthood," Augenstein said. "The Christian Brothers start every class with the words, 'Let us remember that we are in the holy presence of God.' Every Mass, every class and other activities always start with that reminder that we are literally walking with Christ, living with Christ, being with Christ."

While pursuing his undergraduate studies in religion and philosophy, Augenstein talked with Father Paul Etienne, the former vocations director for the Archdiocese of Indianapolis, about seminary programs and the process of discerning a priestly vocation.

"It took me about four years from the time I first started thinking about a call to

the priesthood until I actually affiliated with the archdiocese," he said. "When Father Joe Moriarty became the vocations director, I talked with him, and then in March of 1999 I decided to formally affiliate with the archdiocese."

During six months of studies at Saint Meinrad School of Theology, Augenstein said he has discovered that "a lot of seminary is learning how to balance your academics, prayer life, personal life and ministry."

Augenstein said the Benedictine life of prayer and hospitality has helped him focus on his own spirituality, and opportunities to dialogue with "happy priests" who are "men of prayer" have helped him adjust to seminary life.

"Hearing the [archabbey] bells at 5:15 a.m. every morning, and then three other times during the day, [calling the monks to communal prayer] gives you a model for your own prayer life," he said. "Knowing how dedicated they are to prayer and the importance that they place on prayer helps you grow as a person of prayer. It helps to have mentors to talk with who are experienced at preparing men for the priesthood."

Augenstein said his friendships with Benedictine Father Kurt Stasiak, his spiritual director, and Benedictine Father Jonathan Fassero, the formation dean, have helped him "feel at home" there.

"From the moment I moved in, I felt at home because all the monks make you feel welcome," he said. "If you need anything, they are there to help you. Seminary is not just for men who know that they want to become a priest. It's a place to discern your call in a supportive, structured environment. If you think you have a call to the priesthood, but don't know for sure, you should consider attending seminary. You'll never know if you don't try."

"Saint Meinrad is a perfect place to study for the priesthood," Augenstein said. "The opportunity to live and study and pray there has been an amazing experience for me. I've gotten to know a great group of guys from all parts of the country and the world. There are two men in my class from Korea. The seminarians bring a lot of different life experiences to seminary, but there is a common bond between all of us. No matter how old we are, or where we came from or what our experiences were, we all have a desire to serve God in the priesthood, or at least to discern a call to the priesthood."

Just five years ago, Augenstein said, "not in my wildest dreams would I have even thought that this is something that God wanted me to do. But God gets you where he wants you, somehow. He took me to La Salle—where I had planned to major in geology—and it ended up being a perfect place to discern a vocation. Now he's taken me to Saint Meinrad. And this has all happened because I was open to listening to God." †

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INSTRUMENTS OF CHANGE & HERALDS OF PEACE

Providence novice found vocation in China

By Dave Cox

Providence Sister Anji Fan's family enjoys a closeness with their Catholic faith and in their relationship with God. In China, that's not easy. Still, it was their collective dream that Anji would someday join a religious congregation to continue her journey with God.

"It was a very special dream for me and my parents to become a woman religious, to dedicate my whole life to God's service," Sister Anji said. "This type of life has very special value for my family. It is a special call from God, a mystery."

She grew up in mainland China in a very devout Catholic family.

"I was first taught by my parents," she said, "and I was attracted by the idea or image of being a 'holy nun' because of their life of praying and serving—no involvement with political or social movements, no disruption by consumerism or materialism—and their physical appearances."

She became acquainted with a few women religious and was impressed by their positive attitudes and living examples.

"After a long process of waiting and discerning and learning about patience, I chose to enter the Sisters of Providence," she said. "Only after more than two years of formation experience, I have started to notice that my call of being a Sister of Providence is not out somewhere in the world like a shining star to attract me; it has moved into my heart. It has become a treasure within my unique journey. I no longer go out and look for the sign of my vocation, but I gradually grow into that calling. I grow along with the seed planted deeply within me by God and nurtured by many other people who have touched my life. Experiencing that growth is always an excitement to me and energizes me to keep growing."

When she left her family and mainland China, she also left behind her work as a doctor in a hospital's psychiatric unit.

Four and a half years ago, she arrived at Saint Mary-of-the-Woods. She spent two years doing academic work at Saint Mary-of-the-Woods College, then entered the Sisters of Providence Congregation two years ago. She was received as a canonical novice on Aug. 11, 2000.

"It has been a hard journey, especially

in the beginning," she said. "To me, it was not just the culture shock of separation from my home, my relationships, my career in China and the language barriers. I also realized a third cultural conflict, the religious culture, which was very new to me and different from how I pictured it."

Once the transition became less of a burden, the focus on her new mission and commitment began to blossom.

"It is a wonderful journey so far," she said. "I am grateful for the chance of getting to appreciate the United States culture. It is an educational process. I am living with very real people in a very true community in which I can share the wonders of my life. It is a mutually enriching experience for my community and me. It continues to deepen our understanding and acceptance for each of our own cultures."

Being able to build bridges between different cultures remains an important part of Sister Anji's future.

"I am very grateful for the journey of becoming who I really am and for unfolding my vocation of being a Sister of Providence," she said. "It is a process of creation; creating a new space, a unique way to express my reverence for my Chinese culture, my openness to United States culture and my faithfulness to the religious culture, particularly the Sisters of Providence culture. I am learning to respect the culture in each of us as we share our individual stories."

Sister Mary Mundy, director of novices for the Sisters of Providence, enjoys watching Sister Anji's growth and progress.

"She is doing beautifully," Sister Mary said. "She has a generous spirit and a generous heart, and she is very, very bright. She is being very truthful to the journey that God has challenged her with. She portrays the way we see Providence. She is a person of hope."

Sister Anji has a new dream.

"My dream would be to help the Church in China to be the bridge between the western and eastern worlds," she said, "to help people like me to integrate the traditional and modern understanding of God."

(Dave Cox is the media relations manager for the Sisters of Providence of Saint Mary-of-the-Woods.) †



Providence Sister Anji Fan works at a computer at A Caring Place Adult Day Care Center in Indianapolis as part of her postulant experience. A native of China, she formerly worked as a doctor.

SEMINARIAN

continued from page 11

University in New Orleans.

"What I am experiencing here is amazing," he said. "I still have many things to learn from this culture. I am a foreigner—a visitor. On their part, they are very accommodating. It is amazing how they work for me."

"I've learned that, in teaching religion, moving and raising my voice is very effective," he said. "Sometimes I have to use some props. They get it very fast if you help visually."

Brother Ignacio finds the language different in terms of accent and pronunciation.

"I tell them to slow down," he said, with a smile. "I don't speak their language. They don't speak my language, but they have given me so much. They are more my teacher than I am teaching them. It's really great!"

"They perceive God as their own color," he said. "I thought of Christ as white" because of the Spanish influence in his country.

"Here, African-Americans are asserting their own culture—their own dignity—to say black is beautiful," he said. "The important thing is that we are open, not

judgmental. That's the key to dialogue. There is unity in diversity—the way we talk, the way we look, the way we eat."

He has become fond of Vietnamese *pho* soup, which consists of beef, vegetables and spices, as a result of his friendship with Divine Word Father Joseph Dao Vu, who offers Mass for the Vietnamese Catholic community in Indianapolis at St. Rita Church every Sunday at 2 p.m.

At the Iowa seminary, Brother Ignacio enjoyed the food celebration on Mission Sunday when the Divine Word priests and seminarians brought their native dishes for the community to share.

Many St. Rita parishioners are familiar with the Filipino culture because of the pastor who was there before Divine Word Father Tony Clark came in 1992. Brother Ignacio met Divine Word Father Pons Ramos when he came back to St. Rita Parish for a wedding last August.

After his year in Indianapolis, Brother Ignacio will move to the Chicago area for two more years—the last year as a deacon preparing for ordination to the priesthood.

"But who's counting?" he said. "I can't believe I have come this far!"

(Margaret Nelson is a correspondent for The Criterion and a member of St. Andrew the Apostle Parish in Indianapolis.) †

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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!—
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inSPirations

Franciscan postulant begins new vocation

By Margaret Nelson

Jannette Pruitt is a postulant of the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg. She also is the mother of three adult children and the grandmother of three children.

"I see myself doing what God wants the rest of my life," said Pruitt.

Now a kindergarten through second-grade teacher's assistant at St. Rita School in Indianapolis, Pruitt believes she is following God's plan.

She grew up in Bay St. Louis, Miss., where her grandparents were supportive of the Divine Word priests who started a seminary there. Her grandfather helped build the school and community. The priests were like members of her family.

The Society of the Divine Word also staffs St. Rita Parish in Indianapolis.

"Now that I look back, the teachers didn't ask what we would be when we grew up, but what vocation would we select," Pruitt said. "I always said, 'I'm going to be a nun or I'm going to be a mom.'"

Now she will be both.

Her family moved to New Orleans, where she began a marriage that "didn't work out." She took her children to California to raise them while she worked as a nurse's assistant.

Four years ago, after her children were grown, she followed a friend, Rose Lawson, to Indianapolis and St. Rita Parish.

"She told me they have good churches and good malls" in Indianapolis, Pruitt said. "In the fall when I came, the trees were all different colors. I thought I

would stay for a while."

Right away, Divine Word Father Chester Smith asked if she made her African clothing. His twin brother, Divine Word Father Charles Smith, is her spiritual advisor.

With Father Chester's encouragement, Pruitt began making vestments and decorations for the parish celebration of Kwanzaa. The non-religious event, celebrated Dec. 26 through Jan 1, was established in the U.S. in 1966 to reinforce seven basic values of African culture. This was the fourth year she has helped make banners, vestments and altar cloths.

Pruitt has already added African touches to the school, among them the setting for the statue of a black Infant of Prague at the entrance.

St. Rita parishioner Lillian Stevenson, a member of the Archdiocesan Multi-cultural Ministry Commission, said Pruitt "does a lovely job. The entrance to the school is beautiful. She's a real asset to St. Rita."

In 1998, Pruitt attended a life awareness weekend at Fatima Retreat House in Indianapolis because "I had the unction to see if I was to become a nun."

At the retreat, many different orders were represented, including Franciscan brothers, sisters and priests, as well as Carmelites, Sisters of Providence and Benedictines.

"[Franciscan] Sister Marge Wissman looked like a person free to be herself," Pruitt said. "I thought, I'm dedicating my life to the Lord. If God calls me to be a nun, I'm not going to wear a habit."

She found that she already had a Franciscan way of looking at life.



Franciscan postulant Jannette Pruitt helps a St. Rita School student with his costume for an All Saints Day Mass at the Indianapolis parish. After raising three children, Pruitt joined the Congregation of the Third Order of St. Francis of Oldenburg and is "doing what God wants the rest of my life."

Photo By Jennifer Del Vecchio

During the life awareness weekend, Sister Marge invited her to visit Oldenburg to experience community life. Pruitt spent St. Rita School's Easter vacation there and at the Franciscan's *Nia Cuumba* discernment center for black women in St. Louis.

Franciscan sisters spend one year in discernment, one year in postulancy and one year in novitiate.

"I didn't expect it to go so fast," said Pruitt, now a postulant.

During her discernment year, she continued working at St. Rita School, but spent weekends with the Oldenburg Franciscans for workshops and meetings.

In early August last year, she went to Milwaukee for a pre-novitiate weekend. On Aug. 25, 2000, she had her postulant weekend at Oldenburg.

Pruitt expects to return to St. Rita School after she completes her novitiate year in 2001-2002.

"But after that, the children will call me Sister Jannette," she said, "and I will be more part of the Oldenburg sisters' community in everything they do."

Pruitt hopes to study for a degree so she will have the qualifications for ministry as a parish director of religious education. The Franciscans told her that she could begin her studies now, but she decided "there's too much going on."

At the time she entered discernment, Pruitt was attending Martin University in Indianapolis and had earned 18 credits.

She remembers thinking, "I can't be going to school if God is calling now. I will do all the steps, and then he'll tell me what to do from there."

Pruitt spent four years in school for the nurse's training to prepare her for the 20 years she worked in California, at Tulane Medical Center in New Orleans and at St. Vincent Hospital in Indianapolis.

"School looked pretty good," she said. "I thought I could get into something where I could help. I was begging God for a change."

At St. Rita School, she said, "I listen to the children read, especially those with reading problems."

She uses the decorations she makes, like the Advent wreath, to teach the students to pray. She taught the students about Kwanzaa before they went home for the Christmas holidays. She also teaches the students about Bible stories and the saints.

"Anything to keep them thinking about Christ," Pruitt said. She lets them know that people have died for Christ and become martyrs. She also tries to get the students interested in the Blessed Mother and in praying the rosary.

"If they learn the Hail Mary, I give them a rosary," she said. A Divine Word brother in Chicago sent her 100 rosaries, which she has distributed to the students.

Pruitt said she tries to teach the children that the things they are hearing in the world are not always right.

"I talk to my girls a lot, so they will respect themselves," Pruitt said. She also works with the older girls to help them recognize their advancement from girlhood to womanhood.

The boys receive medals when they learn about the life of St. Benedict, and the girls make bracelets and study the life of St. Maria Goretti, a patron saint of children.

"My life has changed," said Pruitt. "I am enjoying it very, very much."

During her novitiate next year, she expects to come back to St. Rita Parish for Kwanzaa. She will spend the year in an intercommunity school in Cincinnati, where she will pray with the Poor Clare nuns, work in the school three days a week and spend one day a week in reflection.

"I see my life going in a different direction," she said. "It is a good direction. I know the reason I'm here now."

(Margaret Nelson is a correspondent for The Criterion and a member of St. Andrew the Apostle Parish in Indianapolis.) †

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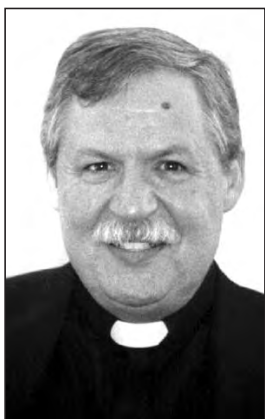
"The Sisters of St. Francis, Oldenburg, Indiana seek to live the gospel of Jesus." (constitution)

Conversion leads to the Jesuits and priesthood

By Jennifer Del Vecchio

It was when life was going well that Benjamin Hawley felt the most trapped.

Before he wore the priestly collar, Hawley—now a Jesuit priest and the president of Brebeuf Jesuit Preparatory School in Indianapolis—was wearing suits and ties, managing \$60 million programs, and helping direct the U.S. government's economic and humanitar-



Fr. Benjamin Hawley, S.J.

ian assistance to such countries as Yemen, Lebanon, Jordan and Oman, and the West Bank and the Gaza Strip in the Holy Land.

His title was Foreign Service Officer in the Agency for International Development, the foreign assistance program for the U.S. government.

He owned a home that he was renovating and had "created a life of significance and value," at least in secular terms, he said.

It's those worldly definitions that create a problem because once they are reached it leads to another question of "What else is there?" Father Hawley said.

It's that question that led him to a critical moment in his life in August of 1986.

He was sitting in his Washington, D.C., office and "in an instant I knew utterly and completely that I was trapped and there was no way out of my life. I had no idea what to do next."

But God did.

All it took was for him to acknowledge that he didn't have all the answers.

"That was the moment I bottomed out," Father Hawley said. "It was the moment the Lord was waiting for. He was waiting for me to acknowledge to myself that I was lost, so he could throw me the lifeline."

"It's so typical of our Lord, because the Lord does not force you into anything," he said. "The Lord waits for you to say 'yes.'"

Hawley's "yes" led him from a high-stress political job into the Society of Jesus.

It also required a conversion of faith.

During his childhood in Bogota, N.J., his family was affiliated with the Dutch Reformed Church, now the Reformed Church of America.

His entire family was active in their faith community and he had the sense that religion and church was significant, "but I couldn't figure out what it was."

For 20 years, he "just dropped out," and didn't attend any church.

It's that fact that led him to his miracle of feeling the presence of God.

He was 40 when he realized that "something was missing from my life."

"That is so common in vocation stories," he said. "I had a good job, but was looking for something better. Then out of the clear blue sky, I found myself thinking, 'Why not call the cathedral and talk to a priest?'"

At the time, Hawley knew nothing about the Catholic faith, but "it just seemed like the right thing to do."

The closest he'd come to any knowledge of the faith was through comments made by his late mother when he was a child.

The first time was when they drove by a Catholic school and saw a nun, dressed in full habit, playing

baseball with the children.

"My mom said how impressed she was with women who gave their lives to teach in that way," he said.

The second time was when his mother worked with a Catholic woman whose son was studying to be a Jesuit priest.

Again, his mother said something positive, telling her 10-year-old son that she wished he could meet her co-worker's son.

While the events meant nothing at the time, he believes both were hints from God about his future vocation.

God continued to drop hints when Hawley made the telephone call to the priest at the cathedral.

That priest, Father John Gigrich of St. Matthew Cathedral in Washington, D.C., had formerly worked for the U.S. Department of Defense and didn't become a priest until he was 50.

Father Gigrich, who at that time had been a priest for 15 years, was "a shrewd Irishman," Father Hawley recalled, who "knew how to read the signs. He knew the Lord was leading me to something."

Hawley studied with Father Gigrich for about a year and began going to daily Mass. He also began noticing that his days were more peaceful when he went to Mass.

He wasn't receiving the Eucharist, because he wasn't Catholic yet, but during the eucharistic prayer he began to notice something.

"I called Father John and said, 'Something is going on during the eucharistic prayer. Tell me what it is.'"

Hawley learned that it was the true presence of Jesus, and in April of 1988 he joined the Catholic Church.

But his journey to the priesthood was still far away.

While in 1987 he had a "notion of the priesthood," he was sent to Yemen to do government work for two years.

A visit to Rome at Christmas led him further into the priesthood after he stayed at St. Anselmo, the world headquarters of the Benedictine priests.

In June of 1990, he left his government job and moved to Chicago, where he began discerning a religious vocation with vocations staff members in the Archdiocese of Chicago.

In December, he met a Jesuit priest for the first time and entered the order in August of 1991.

Father Hawley said it's about "finding the fit" as a priest and deciding which order to enter.

"I knew it with the eyes of faith that this was the right thing," Father Hawley said. "I was told [by a friend's mother] that is the way marriage and childbearing is. You don't quite know why you are doing this, but you know this is the right thing to do. You have a very deep sense" of certainty.

His parents are deceased, Father Hawley said. His friends and family members accepted his choice to join the Society of Jesus and study for the priesthood.

"Some were very supportive," he said. "Some didn't understand why I was doing it, but only a few were quite skeptical."

Father Hawley said his ordination was a very important "moment of evangelization" for his family and friends.

As for his newest endeavor at Brebeuf Jesuit Preparatory School, Father Hawley said it shows how God uses "the gifts and experiences we all have."

The position combines his management and planning experience with his life as a Jesuit.

He said the biggest challenge in education is "reaching kids where they are."

"That is the challenge of evangelization, meeting kids and parents where they are and leading them forward," he said.

Father Hawley said one of the best ways to reach people is by engaging in spiritual conversation "about my life and where the Lord is leading them."

"Discussion feeds peoples' intrinsic sense of faith," he said. "It feeds our own experiences and meets [others] in our own experiences, especially in the experience of suffering."

As for helping others discern their vocation—Father Hawley said everyone has a vocation, even if it's not a calling to the priesthood or religious life—it's important to trust that God is working "in their lives and calling them to something."

"Acknowledge your desires and feed your desires and pray into your desires," he said. "The Lord works by your desires." †

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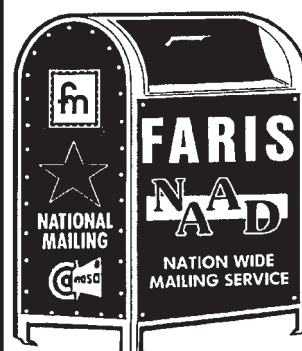


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PRAY



WORK

Ugandan student prepares for seminary

By Jennifer Del Vecchio

When he left Africa for America, Jude Mulindwa told his mother: "I don't know where I'm going, but I know the Lord will be with me and I hope I can keep my faith."

Mulindwa kept his faith and now is preparing to help others to know their faith better by studying for the priesthood.

At present, he is a junior philosophy major at Marian College in Indianapolis.

Mulindwa said the priesthood was always in "the back of my mind."

It wasn't until he came to America that it started to become a reality.

Already, two brothers and one sister had moved to America. When he moved to the United States, his intention was to attend college.

Then he began seeing advertisements about being a priest. From there, he began to discern with the vocations director of the Archdiocese of Indianapolis.

He was directed to Marian College to begin his undergraduate work and decided to stay.

"I just love it here," he said.

While growing up in Africa, Mulindwa knew many priests and religious sisters. Two of his cousins are nuns and a brother has worked for the archdiocese in Uganda.

Mulindwa also attended junior seminary in middle school.

"Growing up, I felt the priesthood was the coolest thing I could do," he said.

He still thinks it is.

Many mornings, Mulindwa said he uses a technique to think about his future. He calls it his "weighing machine."

"I weigh the two: Do I want to be a

priest or do I want to be married?" he said. "The priesthood always weighs higher. This is the life I feel happy about, and every other day when I look at my weighing machine [being a priest] is still far better."

Mulindwa said the priesthood is a choice for him that has no limited options.

"I feel the community needs me more," he said. "Happiness comes from the priesthood. You may not feel like helping that person at a certain time, but there is joy after you do it."

He said his decision also allows him to give something back to his faith.

He remembers the priests who came as missionaries to Africa. Now he is coming from Africa to help American Catholics.

"Now I get to do the same," he said. "What gets better than that?"

In his joy and excitement about being a priest, he is also realistic about the demands and obstacles.

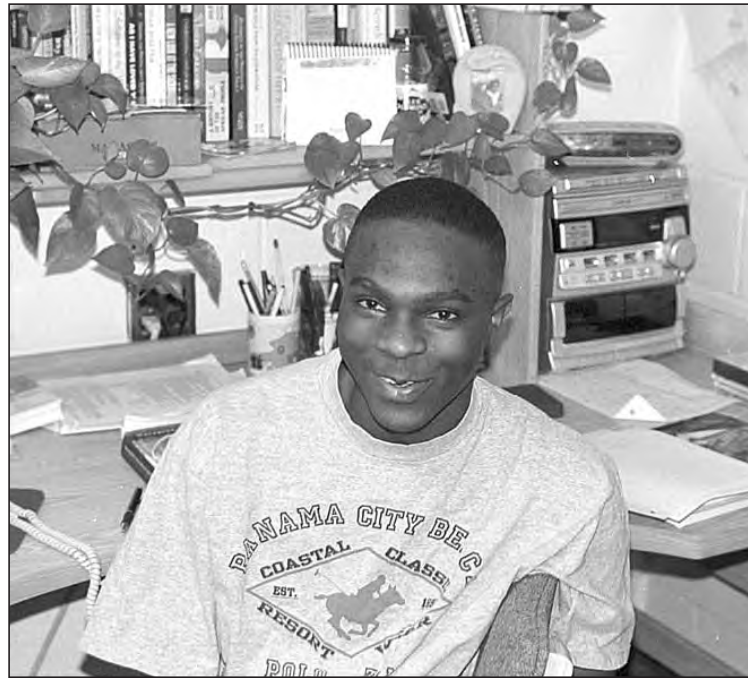
Mulindwa tells stories about the priests he knows who might want to pursue an interest, such as motor racing, but when duty calls they set it aside. Or maybe they are resting and a telephone call summons them to help someone in need, so they deny themselves again.

He's also aware of the perceptions some people carry about the priesthood.

"I may not like a certain priest as a human," he said. "But this man is a priest, and I am looking at Jesus executing his duties and I love him for that."

"A priest is there to help you get to know and love God, and he helps ease pain," Mulindwa said. "Priests want you to feel happy about your life."

The youngest of 12 children, Mulindwa said Catholic education was always impor-



Marian College junior Jude Mulindwa of Uganda will begin theology studies as an archdiocesan seminarian after completing an undergraduate degree in philosophy.

Photo by Jennifer Del Vecchio

tant to his family.

Once, during a guerrilla war, his mother could not get back to her children for six months. One of his sisters placed him in a private, non-Catholic school.

"When my mom got back, she took me out right away," he said. "She valued Catholic education."

He credits his Catholic education for "who I am today."

"Catholic education is the key to our faith," he said, "and priests need to keep the faith."

Mulindwa wasn't sure if he would see that in America with its secular culture.

"As they say, 'Don't judge a book before you read it,'" Mulindwa said. "I saw people with a lot of faith. It impressed me. I saw those at St. Luke's and other churches doing perpetual adoration. I saw congregations helping poor families, and I found CYAN [Catholic Young Adult Network] where there are young adults wanting to know their faith. In Africa, there

would be no such [young adult] group as this."

Mulindwa said he gets to sleep in a nice bed. It may only be a twin size, but "at home they don't have such a nice bed."

America has also given him a new hobby—football—to enjoy in his spare time, he said. "I love the Colts."

Mulindwa said when he becomes a priest he will use his recreation time for sports. He also likes news. Politics is another "sport" for him, he said. "I love to watch 'Crossfire' on CNN."

Mulindwa said he believes parents need to do more to show their children that the priesthood is an option.

While many people talk about becoming a lawyer or doctor, the priesthood also needs to be presented, he said. "You have to give it a chance to be a priest. There's a lot you can learn in that time. You can learn more about God. Either way, I know I'm going to come out of this a better person." †

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Franciscan priest now serves childhood parish

By Cynthia Dewes

Conventual Franciscan Father Joel Burget believes that, "Religious vocation is a fruit of Christian living."

When he was a boy growing up in Terre Haute, St. Benedict Parish was an integral part of his life. His family lived just down the street from the church, and



Fr. Joel Burget, O.F.M. Conv.

his father's plumbing business was within walking distance.

He attended the parish school staffed by nine religious sisters, and he received religious instruction from the Franciscan priests who served the parish.

While sitting in the historic church, he recalled, the children would look up at one of the beautiful stained glass windows or other decorations which illustrated the scriptural story or symbol the friar was describing.

The priest was an authority figure, but also as friendly and supportive as a family member, he said. For instance, the friar would point to an image of one of the Gifts of the Holy Spirit depicted on the ceiling and joke with the students about needing serious help in that department.

During his childhood, he played with the nephews of the late Conventual Franciscan Father Adrian Peck and listened raptly to the friar's tales of life as a

missionary in Africa.

He longed to enter the religious life and be a missionary to Africa himself, an ambition he achieved later by serving 23 years there.

St. Benedict Parish was founded in 1865, in the latter days of the Civil War, to meet the needs of growing numbers of German immigrants to the Terre Haute area, who were fleeing religious persecution in the old country.

Father Joel comes from a long line of these faithful German Catholics, beginning with his great-grandfather, John Burget, who was one of the 13 founding members of the parish.

Now Father Joel serves the historic parish as its pastor.

Even today, the parish school building has "German Catholic School" inscribed over its portal. And although the parish had already lost its German flavor by the time he was appointed as pastor, Father Joel said its spiritual influence was as strong as ever.

His father was a Fourth Degree member of the Knights of Columbus, a popular organization in a city which at the time was about 30 to 40 percent Catholic, Father Joel said.

The parish school and its related organizations were the nucleus of a Catholic culture in which his family was immersed, Father Joel said. This contributed greatly to the nurturing of vocations, since the children were taught by priests and nuns who were obviously happy in their lives.

Over the years, many vocations to the priesthood and religious life have come from St. Benedict Parish.

Today, this kind of environment no longer exists, Father Joel said, because St. Benedict Parish no longer has a

school or religious sisters as teachers.

Father Joel is the only priest at the parish, and he thinks Terre Haute is now probably less than 10 percent Catholic.

However, the parish has 111 children registered in religious instruction classes, more than the total number of students in the previous parish school.

Now is the age of the laity, and lay people are making great strides in leadership, Father Joel said. In fact, "the whole paradigm of vocation may be changing."

During his many years as a missionary in Africa, Father Joel served large numbers of people in 31 outlying stations as a kind of circuit-riding pastor.

"Every day was Sunday," he said, because when he arrived the people celebrated Mass, solemnized marriages or other sacraments, ate a meal together and studied the catechism.

Father Joel does not believe that such an arrangement forces the priest into a narrow role as a sacrament dispenser. He believes it can be a good thing for one priest to serve many people, extending love and involvement to more souls than in just one parish. That arrangement seems to work in Africa, he said, because the seminaries there are full.

Perhaps the solution will come from vocations in other countries, Father Joel said. But he hopes American men and women will seriously consider vocations to the priesthood or religious life.

"The priest's job is to bring people closer to God," he said, however that is accomplished.

People are beginning to take more ownership of their parishes, freeing priests to concentrate on spiritual matters rather than parish chores, he said, but lay people need more initiative to take over

administrative tasks.

He suggested that small Christian communities might help by focusing on prayer and projects to create a Christian atmosphere as nurturing as the one he experienced as a child.

St. Benedict's annual parish festival is such an event, he said. After each festival, several new people always register in the parish.

Vocation is a continuing process, Father Joel said. Married people who are celebrating their 50th wedding anniversary are not the same, nor is their union the same, as when they first pronounced their vows, he added. And the same is true of single people, priests and religious in their vocations.

Children must see that priests and religious are happy in their chosen lives in order to want to choose religious vocation for themselves, he said. "We need to put religious life back on a pedestal as a desirable thing."

Our efforts at stewardship have increased in the treasure department, Father Joel said, but he believes that we need to do more about the time and talent aspects of it and also need leadership to plan Catholic resources for good stewardship of our religious vocations.

The former model of a Catholic culture that encouraged religious vocations may no longer be possible, he said, but a culture of Christian living certainly is attainable.

We should be open to new ideas and have a vision of the whole, he said, then added jokingly, "We need a vision, not a nightmare."

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

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The harvest is rich but the laborers are few

— (MT 9:35-38)

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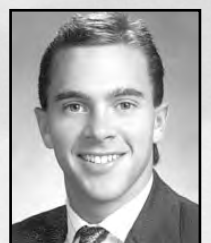
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Faith Alive!

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Christians must witness the truth of Christ

By David Walsh

The role of Christians in the world has been the great topic since the beginning of modernity.

The question, however, is not so much what the role of Christianity is in the modern world, but whether it has any role in a world that is self-sufficient on its own terms.

The crisis in which we progressively have been immersed the past 500 years is a radical crisis of the spirit. "When the Son of Man returns, will he find faith on earth?" The answer of a secular world, engrossed in the distractions of a global technological society, is no. Faith is no longer present because it is no longer thought to be needed by people.

In other words, life is sufficiently comfortable and fulfilling that we do not have even the question to which faith is the answer.

Christ came to heal the sick, to open the eyes of the blind, to free the captive. But we do not recognize ourselves in such a condition. Least of all are we sinners in need of redemption.

The problem for Christianity in the modern world is not to provide the answer. It is the more fundamental challenge of stirring awareness of the question.

In many ways, that is the advantage of

Conversion rests in a spirit of deep love and inner healing

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

There is a great spiritual hunger in the modern world. The quest among modern Catholics is to integrate the richness of spiritual tradition with modernity's obvious blessings.

Our task is to take the best of modernity and transform it in Christ. This work never ends; spiritually, we develop over time.

Conversion is a key element in the process of integrating the goods of modernity and life in the Spirit of Christ. Conversion begins in a moment of insight or inspiration and lasts a lifetime.

Conversion, a movement of the heart toward Christ, impels us to learn more, to gain knowledge, but it rests in the spirit—a spirit of deep love and inner healing.

Conversion is a gift from God. We spend a lifetime receiving this grace and seeking to comprehend it. The Church, the community of those converted to

the laity. To the extent that they are close to the world, they are also in touch with the reality behind the illusion. They know that the benefits of a consumer society do not produce happiness; they see firsthand the effects of a spirit of self-absorption on family and personal relations.

And a coarsening of the quality of life coincides with an increasing insensitivity to the suffering of others.

Gradually the secret of the modern world begins to disclose itself. Instead of the vital future it sought to create, we see the culture of death. Modernity no longer loves life. And a half millennium of triumphal schemes and achievements are overshadowed by oppression's dead hand.

In this postmodern moment, our world stands sorely in need of the kind of sympathetic understanding that will stir up awareness of what indeed the world seeks. Surely this is the task of Christians.

It is the quintessentially Christian task of solidarity with the poor and suffering, even when the "poor and suffering" include arrogant secular humanists who do not yet know the source of their poverty and suffering.

The question is, are Christians up to the challenge? So far the evidence is mixed.

For a long time, Christians have remained on the defensive, either holding a hostile world at bay or seeking to ensure

Christ, helps us to comprehend this grace.

Church tradition presents the lives of the saints to us for inspiration and as a personal witness to ongoing conversion and integration. Books on theology and spirituality provide insights into the mystery of God's love and our presence in the modern world. Daily and weekly spiritual practices and works of charity express our desire for deeper conversion and integration, and provide a daily rootedness for our lives.

We are committed to Christ. This is our basic framework for living.

Integration of the sacred and the secular calls upon our creativity and openness to see the work of the Holy Spirit in the real world, as well as generosity in serving others selflessly.

(Oblate Father John Crossin is executive director of the Washington Theological Consortium in Washington, D.C.) †



CNS photo

The task of Christians is ultimately to be a signpost to Christ—to serve as witnesses to the truth of Christ, to the truth that Christ gave himself completely for us.

their Christian independence within it.

The former position is characteristic of fundamentalism and militant strands of Christianity.

The second position is the pluralist temptation to remain a separated group within the modern world—to say, "I'll leave you alone as long as you leave me alone in my beliefs."

As I see it, neither the fundamentalist nor the pluralist option constitutes genuine Christian engagement with the world.

They are varieties of abdicating responsibility for re-Christianizing the world.

The fundamentalist option arises from rejection of a world considered too alien to the tenor of faith. Isolation from the world is caused by despair at the prospect of ever managing to persuade a secular civilization viewed as irretrievably hostile to Christianity.

In their different ways, each says, "No need to beat our heads against a brick wall that leaves no impression anyway, except on our heads."

But isn't that what Christians are called to do? Shouldn't we be prepared to knock ourselves out as witnesses to the truth of Christ, to the truth that Christ gave himself completely for us? I would say that the logic of faith points us toward perseverance.

Like Elijah, who despaired of reforming

the chosen people, we are tempted to withdraw to the desert, but then we hear a thin small voice that directs us inexorably to return to the world from which we came (1 Kgs 19). Therein lies our task. Do we dare turn our backs upon it?

Besides, the world has never really been able to sever its links with the God who created it. It is not as if there is a truly secular world, a world utterly cut off from the divine.

Even the very notion of "the secular" implies that from which it has been separated. Our world is, as the writer Flannery O'Connor said of the South, "Christ-haunted." Christ's imprints are everywhere if we are only willing to open our eyes.

Central to Vatican Council II's "Constitution on the Church in the Modern World" is a principle concerning Christ as the fulfillment of humanism. All that is lost in the modern world is nothing but a hunger for him, while all that is good in that world implicitly is directed toward the recognition of Christ as its goal.

The task of Christians is ultimately to be a signpost to Christ.

(David Walsh is a professor of politics at The Catholic University of America in Washington, D.C., and the author most recently of *Guarded By Mystery: Meaning in a Postmodern Age*.) †

Discussion Point

The Gospel teaches compassion

This Week's Question

Tell of an occasion when you were personally challenged to apply the Gospel to the newness of the times you live in—in a medical context, perhaps, when voting, or in another way.

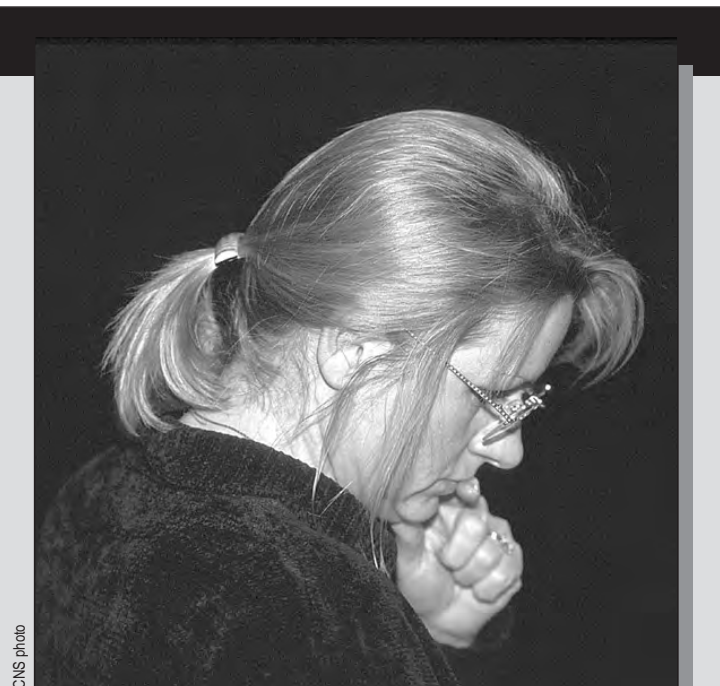
"I recently met with a family dealing with the impending death of a loved one. Medical science these days can often keep a person alive by extraordinary means. The Gospel of love comes into play here. We need to allow our loved ones to die with dignity when the time comes." (Father Joseph Roy, Taylorsville, Utah)

"A few years ago, my husband and I were part of a team preparing men and women for marriage. As is common today, some of the couples were already living

together. This created a problem for our team, since we wanted to show compassion for their situation while at the same time making them ready to enter a sacramental marriage. The result was that we advised them to live without sexual intimacy until after their wedding. And we encouraged them, from the benefit of our own experience, to reflect on the importance of chastity before and after commitment to each other in marriage." (Cynthia Dewes, Bainbridge, Ind.)

Lend Us Your Voice

An upcoming edition asks: Tell of a time faith proved invaluable in dealing with a difficult challenge you or another parent faced in family 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 F. Fink

The Catholic martyrs of the 20th century

Everyone agrees that we are now in the 21st century, whether it ended a year ago or on Dec. 31, 2000. Before the 20th century gets too far into history, though, we should not forget the tremendous persecution of the Catholic Church that existed in that century and the thousands of martyrs it produced.



Robert Royal has done that in a book titled *The Catholic Martyrs of the Twentieth Century* (Crossroads Publishing Co., 448 pp., \$39.95). He calls the 20th century "the bloodiest on record" and says that "scholars have calculated that something like 170 million people died violently during that century, without even counting soldiers who died in wars." Not all of them were martyred for their Catholic faith, of course, but many were.

This is an important but depressing book. Important because we should be aware of the extent of the persecution of the Catholic Church during the 20th cen-

ture. Depressing because it has story after story of martyrdom, often complete with vivid descriptions of mutilations and tortures before the victims were killed.

Catholics died for their faith in countries throughout the world. Those killed in the Soviet Union and its territories, the victims of Nazism, and the carnage in China are perhaps the best known of the persecutions, but there were also martyrs in Mexico (see my Dec. 15 column), Central America, Africa, Asia and Eastern Europe.

Poland probably suffered more than any other country, first from the Nazis and then the Communists. Several million Polish Catholics died at Auschwitz, and it is known that at least 3,646 Polish priests wound up in Nazi concentration camps; 2,000 of them died along with 170 monks, almost 300 nuns and 113 seminarians.

Royal devotes a chapter to the holocaust in Spain during the Spanish Revolution. He says that the number of priests and religious martyred in Spain by the Republicans was at least 6,832, including 13 bishops. In some cities, up to 30 percent of diocesan clergy were killed.

Four chapters are biographies of individual martyrs—Charles de Foucauld, Edith Stein, Maximilian Kolbe and Archbishop Oscar Romero. These chapters, though, also include the stories of other martyrs. The chapter about Romero, for example, also tells the stories of the four American churchwomen who were raped and murdered in El Salvador in 1981, the six Jesuits who were killed in that country in 1989, and the martyrs of Guatemala.

Royal devotes four chapters to martyrdom in Asia, especially in China, Korea and Vietnam, and a chapter on African martyrs. He admits that it's difficult to get information about indigenous martyrs in Africa, but manages to give examples of martyrdom in Angola, Mozambique, Burundi, Rwanda, Uganda and Sudan.

He shows that persecution of the Church continues in many parts of the world today, especially in Muslim countries such as Pakistan and Saudi Arabia, but also in China, Tibet, North Korea and Vietnam. And he says that we should not believe that, with the new millennium, martyrdom will come to an end. †

Cornucopia/Cynthia Dewes

Finding our way to 'new beginnings'

Don't you hate it when they say "new beginnings"? That's redundant, isn't it?



Still, however you say it, "new" seems good. "Beginning" seems good. So, let's go with that, especially at the start of a new year and a new millennium (at last).

It's easy to be "new" when you're starting out. When

you're a little baby or a kid on the way up, new is the name of everything you come to. Eating solid food is new, starting school is new. Ditto "beginnings."

Even later in life, there is the new college, the new baby, the new place to live and work. We begin adult life or marriage or committed religious life at some point, and each succeeding year brings "new beginnings."

Eventually, however, we're bound to come to an age or a stage of life when it seems unlikely for anything new to happen, to be possible in our situation, or even to exist. Maybe we become a bit jaded or fatalistic about renewal in our lives as they unfold.

Thoughts like these came to me recently when we were taking down the Christmas decorations. This is always a letdown time

of sorts, because in putting away lights and tinsel for another year we also seem to be putting away the hopeful wonder of this special holiday.

But, as I gathered up the ornaments and candleholders, I realized that even moments as bittersweet as this always point us toward fresh starts. And, in the end, that's what the new year and the new millennium's "new beginnings" are all about.

As I packed up the wooden Popeye, Olive Oyl and Felix the Cat ornaments that came from my husband's childhood home, I was reminded of what later proved to be simpler times indeed. In those days, reading the comics and listening to radio serials while drinking Ovaltine was our daily routine, rather than soccer practice, aftercare or drug awareness programs.

I resolved to spend more time being present to the kids I know, as well as to others. We've all more or less forgotten how to slow down, and maybe from the vantage point of this quieter stage of life I can offer some serenity, stability and an ear to listen to those who need to talk.

When I arranged the box of sweet homemade ornaments from my children's school years, I remembered the happy anticipation of my reaction that came with each one. I recalled what made each child unique, and the relationship with each one so dear.

"Dear Mother" said a paper wreath made by a child who never called me anything but "Mommy." It was signed equally formally, "Your son, William." As if I could ever forget who he was! Two identical paper Christmas trees, one by son Jim and the other by Peter, were unmistakably the work of their imaginative, if messy creators.

John's clay ornaments, too heavy to hang, and Kate's yarn angels were lovingly laid aside for another year. Finally, I put away Andy's school picture, still framed in an ornament his teacher "helped" him make in his special ed class. His clip-on tie is askew and his hair stands in tufts, but he looks pleased.

I resolved to love my kids more, if that is possible, and to be attentive to them forever, in person as well as in thoughts and prayers.

Happy times, pleasant work places and good people are reflected by most of the decorations I pack away. From the affection and inspiration they represent, I take heart and resolve to demonstrate the same loving support to everyone I meet in the new year. That's what "new beginnings" and resolutions are for. That's what makes a new year "happy."

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

Faith Lines/Shirley Vogler Meister

Residual remark survives drunken skid

One dark and blizzardy evening after many days of snowfall, my husband and



I looked up from the dinner table in our newly acquired first tiny home and saw headlights coming toward us. Horrified, we expected the car to crash through the glass. Instead it skidded, landing at an upward angle in the

six-foot privet hedge at the side of our property. Because we could see a figure slumped over the wheel, Paul quickly put on boots and coat and trudged through the thick snow. When he opened the car door, the voice inside said with liquored breath, "I ain't doing so good, am I buddy?"

Watching with our little girls from the window, I feared the worst till Paul came inside and called the police, assuring us the man was not hurt, just drunk. We learned it

was our next-door neighbor, whom we'd not yet met. The police handled everything well, taking the man safely home. We didn't press charges, and it was years before the privet hedge looked decent again.

The incident prefaced many awkward and sometimes frightening events next door. Police and fire rescue were there often. The privet hedge sheltered us from the worst of situations, but other neighbors weren't so fortunate. When sober, the man and his wife seemed nice; but they were rarely sober. Still, we tried to be neighborly and helpful when we could—as did the Catholic neighbors on the other side.

That was one of the first times I was exposed to the ugliness and danger in drunkenness. Since then, I've witnessed plenty of public scenes made uncomfortable by someone behaving strangely or boisterously because of booze. Even at a musical program in a quaint Austrian village when we went abroad in the late '70s, we watched an inebriated "ugly American" embarrassing himself and others. Worse,

I've heard comedians pretend to be drunk. Not funny!

Accidents and deaths, domestic abuse and public violence often stem from alcohol, which is a drug just as much as the so-called street drugs prevalent in society today. Most such drugs cause altered thinking. I've never understood why anyone would purposely harm the brain God gave us to use wisely.

Besides bad memories, something funny survived from our former neighbor's accident years ago—something I often repeat when I realize I'm stumbling along with a project or I'm physically not doing very well or I'm otherwise in a proverbial pickle (*not* pickled). That's when I say mentally or vocally, "I ain't doing so good, am I buddy?" And that's when I routinely ask for help from God, his angels or his saints.

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

Stories, Good News, Fire/

Fr. Joe Folzenlogen, S.J.

New year, new millennium, new faith opportunities

We are now well into the first month of a new year. Those who like to be precise will



point out that the new millennium has now actually begun. And we have just finished a liturgical season that talked about singing a new song and responding to a God who delights in doing new things. We look forward to the proclama-

tion of a new covenant, and we read a Bible whose final book offers the image of a New Jerusalem and even of a new heaven and a new earth.

If we pay attention to the way we use the word *new*, we will become aware that it can mean different things in different contexts. We sometimes say that something is "brand new," meaning that it is something that is totally new. We also talk about a new dimension for something that is already going but which will now have some new features.

If we look at evangelization ministry in the archdiocese, we will find different aspects of newness at work. Elsewhere in this issue, there is an article about the information sessions for the Disciples in Mission process. This is a new resource that the archdiocese is making available to parishes to help them increase the overall level of awareness of the evangelizing mission of the Church and to develop a pool of local

'The fundamental mission of the Church is the same as it has always been: to bring the Good News of Jesus Christ into every human situation.'

leaders who can sustain that ministry over the long haul.

This Disciples in Mission effort is also the new evangelization focus of our Journey of Hope process that we have been engaged in the last four years. As one of the three major themes of the Journey of Hope, evangelization has been part of the mix all along. Now it moves to center stage, and Disciples in Mission will help us give it special time, attention, energy and financial resources.

Disciples in Mission and Journey of Hope 2001 are two components of the archdiocesan response to Pope John Paul II's repeated call to a "new evangelization." It is not new in the sense of a new agenda. The fundamental mission of the Church is the same as it has always been: to bring the Good News of Jesus Christ into every human situation.

But the pope is challenging us to bring fresh energy to that mission. We need to approach our mission with a deeper relationship with Jesus Christ, who gave us the mission. We need to bring into play a creativity that will prompt us to devise new methods and new strategies so we can respond more effectively to our contemporary culture.

We are called to bring a new vitality to our discipleship. The way we live and act needs to give credible witness to our commitment to life. People need to see a working model of the culture of life so they have a clear alternative to the culture of death. The newness, the freshness we bring to our efforts to share the Good News are important. Christ constantly transforms us, his followers, into new people so we can, in turn, transform our world.

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

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

The Sunday Readings

Sunday, Jan. 14, 2001

- Isaiah 62:1-5
- 1 Corinthians 12:4-11
- John 2:1-12

The last part of the Book of Isaiah provides this weekend's first reading.



When this section was written, God's people had endured much hardship. First, the powerful Babylonian army had overrun the Holy Land. Many people died. Much was destroyed. Suffering was intense. The royal

dynasty, seen as founded by none other than God, was ended.

Survivors were taken against their wills to Babylon, where they were not hostages in the classic sense of the term, but were at the bottom level of society.

At long last, changes in Babylon's fortunes allowed the exiles to return home—although after a period of generations. The home to which they returned, however, was no paradise. The effects of the war, long since past, still lingered. Society was disorganized. It was a miserable sight.

The devout reacted according to their tradition and mindset. Their question was not, "Why did God allow this to happen?" Rather, they asked, "Why did we veer from faithfulness to God's commandments and thereby create such a situation for ourselves?"

It was a time, therefore, to accuse themselves and their forebears of bringing into play such heartache and misery into their lives.

The prophet brings into this scenario the reassuring, uplifting words of God. Whereas the people were unfaithful to God, God will never be unfaithful to them. He will redeem them and rescue them. Indeed, the return from Babylon was an act of God's providence and mercy.

Supplying the second reading is the First Epistle to the Corinthians. While no numbers were kept or at least none survive today, the Christians in Corinth at the time of this epistle must have been many, relatively speaking, of course. Many occupations were represented. Some were of Jewish background, possibly migrants from the Holy Land. Others were of Gentile descent.

Paul's task was to bring all these people

into a sense of common identity and common cause. This weekend's reading fulfills this task. The apostle tells his readers that among them are many gifts and many talents, but all of the faithful are united in their Christianity. All share the life of the Holy Spirit, the life of Jesus, the Son of God. In this life, all are one.

St. John's Gospel is the third of the readings for this weekend. It is the familiar story of the wedding feast at Cana.

Obviously important in the reading is the miracle in which Jesus, by divine power, changed water into wine.

The reading is profound, deep and complex. For example, Mary is present. She is the Lord's mother. She appeals to Jesus in the name of the host. In response, the Lord performs the miracle.

While the story thus reveals the bond between Jesus and Mary, a bond between son and mother, it also shows a deeper reality.

In the Incarnation, Mary was the human agent. She provided Jesus with the human nature that perfected and made possible Redemption itself. Without this human nature, Jesus would have been a very different Savior.

So, through Mary, humankind itself acted. At Cana, humankind, through Mary, spoke. Humanity itself turned to Jesus, not simply to give the guests wine when supplies were exhausted, but to bring into their midst the presence and power of God. Jesus, the perfect reflection of God, indeed God in the flesh, responded lavishly.

Overlooked almost always in this reading is the water that was used. It was not ordinary water, gathered in every household for consumption or for cleaning. Rather, it came from stone vessels. This indicates that it was water used in rituals. (Stone vessels were employed to hold such water, since stone rarely broke. Therefore the water inside was safe. Clay vessels would have been a problem.)

At the time of Jesus, many Jews, perhaps the hosts at Cana, used such water for ritual bathing. These baths symbolized a removal of sin and the effects of sin from a person.

Wine had overtones of the Eucharist. Jesus used the ritual water to bring into the gathering the presence of God.

There are many explanations and reflections on all sections of John. This possibility in looking at the character of the water offers interesting thought.

Daily Readings

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

Saturday, Jan. 13
Hilary, bishop and doctor
Hebrews 4:12-16
Psalm 19:8-10, 15
Mark 2:13-17

Sunday, Jan. 14
Second Sunday in Ordinary Time
Isaiah 62:1-5
Psalm 96:1-3, 7-10
1 Corinthians 12:4-11
John 2:1-11

Monday, Jan. 15
Hebrews 5:1-10
Psalm 110:1-4
Mark 2:18-22

Tuesday, Jan. 16
Hebrews 6:10-20
Psalm 111:1-2, 4-5, 9, 10c
Mark 2:23-28

Wednesday, Jan. 17
Anthony, abbot
Hebrews 7:1-3, 15-17
Psalm 110:1-4
Mark 3:1-6

Thursday, Jan. 18
Hebrews 7:25-8:6
Psalm 40:7-10, 17
Mark 3:7-12

Friday, Jan. 19
Hebrews 8:6-13
Psalm 85:8, 10-14
Mark 3:13-19

Saturday, Jan. 20
Fabian, pope and martyr
Sebastian, martyr
Hebrews 9:2-3, 11-14
Psalm 47:2-3, 6-9
Mark 3:20-21

Sunday, Jan. 21
Third Sunday in Ordinary Time
Nehemiah 8:2-4a, 5-6, 8-10
Psalm 19:8-10, 15
1 Corinthians 12:12-30
or 1 Corinthians 12:12-14, 27
Luke 1:1-4; 4:14-21

Reflection

Today the Church presents to us the adult Jesus. At Christmas, it offered to us its faith and belief that in Jesus divinity and humanity met in the Incarnation. At the Epiphany, the Church proclaimed Jesus as the Son of God, the response in love by God to all who need and who want God. For them, regardless of their circumstances, God lovingly fills the need.

As an adult, Jesus continues the mission begun long ago. He is the Redeemer. He is God on earth, active among men and women, sharing with them their human identity. God is love. Thus Jesus is love.

His mother approaches with the

announcement of the host's embarrassment because there is no wine. It is more than an appeal from Mary to keep the guests supplied with nourishment. Rather, it is the acknowledgement by humble and therefore wise humanity that we need God.

Jesus lovingly responds. He builds upon, and perfects, the will to renounce sin—a will symbolized by the washings with ritual water.

Cana is a story of Redemption, and of reality, in miniature. We need God. God fulfills, not just in earthy nourishment, but also in life itself. It is the life of the Holy Spirit, as mentioned by Paul in First Corinthians. It is the life of Jesus. †

Question Corner/Fr. John Dietzen

Bible isn't a history or anthropology textbook

QIn catechism class many years ago, we were told of Adam and Eve as our first parents, of their children Cain and Abel, and what happened to their descendants.

How do huge time eras relate to the Bible stories of Adam and Eve? In what year B.C. did God create our first parents? (California)

AWe have no idea when or how God created the first human beings.

We need to keep in mind facts about our Catholic understanding of the Bible.

First, we believe that the Scriptures teach "solidly, faithfully and without error that truth which God wanted put into the sacred writings for the sake of our salvation" (Vatican II, Constitution on Divine Revelation, No. 11). This means we do not read the Bible as a book of scientific history or anthropology.

The truths of faith God reveals to us in the Genesis stories of creation are many: God created the world, including humans, as a free act of his love and desire to diffuse his existence and life; as it came from his hands, creation was so good God was very proud of it; disharmony and suffering

came, not from the Creator, but somehow from sinful human pride; a plan for restoring the harmony was already in God's mind; and many others.

We need to approach the creation stories, as all Scripture, very carefully to separate what is "for the sake of our salvation" from the vehicles of language and culture—images, allegories, fables, parables and other literary devices—God uses to convey those truths to us.

The most recent exhaustive and nuanced Catholic document on this topic is the *Interpretation of the Bible in the Church*, a 1993 publication of the Pontifical Biblical Commission.

While inspiring the authors of the Bible, it states, God made use of all the possibilities of human language, all the ways language can be used to express ideas. At the same time, he recognized the constraints caused by the limitations of human language.

"Proper respect for inspired scripture," it continues, "requires undertaking all the labors necessary to gain a thorough grasp of its meaning" (Conclusion).

With that in mind, the (Catholic) *New American Bible* notes in its introduction to the first chapters of Genesis that the truths contained in these chapters must be clearly distinguished from their literary garb. †

My Journey to God

Pilgrimage

Pilgrims walking in Jesus' footsteps,
Following an inner voice,
From the place of the Annunciation
To the Shepherd Fields and the call to
Bethlehem.
Pilgrimage.

Tracing the journey of Peter to Joppa,
On the road to Caesarea, Roman bastion.
Beginning of the Gentile Church,
Through the conversion of Cornelius.
Pilgrimage.

Climbing to Mount Tabor,
The navel of three continents.
Transfiguration of Jesus at the summit,
Mount Tabor, the center of God, and
Jesus the vine.
Pilgrimage.

The Sea of Galilee,
The Lamb begins his ministry,
Seven Springs and the multiplication of
loaves and fish.
Onward to Capernaum and the
synagogue,
Capernaum, village of consolation and
the rock of the Church.
Pilgrimage.

To Bethsaida and the place of healing,
Following the trail of Jesus' teachings
and miracles.
To the Mount of Olives and the Garden
of Gethsemane,
Jerusalem and the Via Dolorosa and
Calvary.
Pilgrimage.

By Thomas Rillo

(Thomas Rillo is a member of St. Charles Borromeo Parish in Bloomington. He wrote this poem during a pilgrimage to the Holy Land conducted by Benedictine Father Noel Mueller, a monk of Saint Meinrad Archabbey, in June of 2000.)

The Active List

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

January 14

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. The Church Federation of Greater Indianapolis, "Community Prayer Service of Remembrance and Peacemaking" to be held for victims of violent death. Light supper 4 p.m., service 5 p.m. Information: 317-926-5371.



St. Nicholas Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. Four-parish youth group fundraiser, whole hog sausage and pancake breakfast, 7:30 a.m.-noon, freewill offering.



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



Ryan Hall, St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. St. Anthony Altar Society, euchre party, \$3 per person, includes refreshments.



St. Mary Church, 777 S. 11th St., **Mitchell**. Mitchell Area Ministerial Association, church unity service, 4 p.m. Information: 812-849-3570.

January 16

St. Anthony of Padua Parish, 316 N. Sherwood Ave., **Clarksville**. Ivan Dragicovic, Medjugorje visionary program, 6 p.m. Information: The Marian Center, 502-899-5125.

January 17

Immaculate Heart of Mary Parish, 5692 Central Ave., **Indianapolis**. Pro-Life Group, guest speaker Eileen Hartman, The Gabriel Project of Indiana, 7:30-8:30 p.m. Information: 317-924-4427.



Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, meeting 7 p.m.

January 18

St. Michael Church, 519 Jefferson, **Greenfield**. Eight-week Bible study series, "Jesus' Last Discourse," 7 p.m. Information: 317-462-5010.

January 19

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Mike Fox, 317-259-6000.

January 19-20

St. John the Evangelist Parish, 126 W. Georgia St., **Indianapolis**. "Exploring Our Catholic Faith" workshop, Benedictine Father Matthias Neuman, Fri. 7-9:30 p.m., Sat. 9 a.m.-noon, \$50 (less for seniors). Information: 317-955-6451.

January 21

St. Michael Parish, 519 Jefferson, **Greenfield**. Eight-week Bible study series, "Jesus' Last Discourse," 7 p.m. Information: 317-462-5010.

January 19-21

Mount Saint Francis Retreat Center, 101 Anthony Dr., **Mount St. Francis**. Retreat for men and women, "The Gospel Call to the Kingdom," check-in 7-8 p.m. E.S.T. (Louisville time), conclude Sun. approx. 1:30 p.m. suggested offering \$95. Information: 812-923-8817.

Recurring

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



Holy Rosary Church, 520

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



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

Weekly

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



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



St. Anthony of Padua Church, 316 N. Sherwood Ave., **Clarksville**. "Be Not Afraid" holy hour, 6 p.m.



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



St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

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



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

Tuesdays

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



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



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



St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-299-1288.

Wednesdays

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



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



Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

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Thank you for having responded to my call."

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Sunday, January 14, 2001
Celebration begins at 2 p.m.

The Active List, continued from page 22

Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.

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

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

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

Saturdays

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

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

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

Monthly

First Sundays

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

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

First Mondays

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

First Tuesdays

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

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

First Fridays

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

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

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

Sacred Heart Church, 1530 Union St., **Indianapolis**.

Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

St. Mary Church, 415 E. Eighth St., **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.

St. Peter Church, 1207 East Rd., **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

First Saturdays

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

Little Flower Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays

Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays

Archbishop O'Meara Catholic Center, Holy Family Chapel, 1400 N. Meridian St., **Indianapolis**. Eucharistic Holy Hour for Life, 1-2 p.m., faith sharing and Scripture reflection, 2-3 p.m. Information: Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, 317-236-1521 or 800-382-9836, ext. 1521.

Third Sundays

Mary's Schoenstatt, **Rexville** (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., Father Elmer Burwinkel. Information: 812-689-3551. E-mail: eburwink@seidata.com.

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 until midnight.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for 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: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Holy Family Parish, Main St., **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.

St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

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 2001!

Announcements of Weddings



To be published in the February 9, 2001, issue of The Criterion

If you are planning your wedding between January 30 and July 1, 2001, 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. 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 Friday, January 19, 2001, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.



— Use this form to furnish information —

Clip and mail to:
BRIDES, *The Criterion*, ATTN: Greg Otolski, 1400 North Meridian, Indianapolis, IN 46202
Deadline with photos: Friday, January 19, 2001, 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

Signature of person furnishing information Relationship Daytime Phone

Photo Enclosed No Picture

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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.

BLAES, Norma, 83, St. Michael, Brookville, Dec. 24. Sister of Rita Callahan and William Harter.

BOWMAN, Leona (Klaus), 84, St. Jude, Indianapolis, Dec. 21. Mother of Zita Bowman and Agnes Wells. Sister of William Klaus. Grandmother of six. Great-grandmother of 10.

BOYD, Mary, 82, St. Thomas More, Mooresville, Dec. 5.

BRANDENBURG, Jeffrey K., 22, St. Gabriel, Connersville, Dec. 21. Son of Sarah (Thralls) and James Brandenburg. Brother of Myra Brandenburg. Grandson of Evelyn Thralls.

BRECKLER, Gabriel Francis, infant, St. Monica, Indianapolis, Dec. 13. Son of Francine and Victor Breckler. Brother of Michael Breckler. Grandson of Helen and Francis Dalfonso and Catherine Breckler. Great-grandson of Margaret Justus.

BREEDEN, Margaret Mary "Peggy," 60, St. Mark, Indianapolis, Dec. 21. Wife of Charles R. "Ron" Breeden. Mother of Angie Alejos, Mindy Burns and Missy Breeden. Sister of Ann Jordan. Grandmother of two.

BRINKER, Mary Cecilia (Carney), 77, Sacred Heart, Indianapolis, Dec. 19. Mother of Bridget Jones and Cletus Brinker. Sister of Regina Meiers, Catharine and Elizabeth More. Grandmother of five. Great-grandmother of one.

BUBE, Ralph, 83, St. Michael, Bradford, Dec. 21. Husband of Virginia (Walker) Bube. Father of Phyllis Hammond. Brother of Barbara Campbell, Hilda Loftus, Edith Napper, Doris Thill, Mary Veene Helen and Raymond Bube.

BUCKEL, Harry J., 88, St. Roch, Indianapolis, Dec. 28. Husband of Ida Buckel. Father of Barbara Mathauer and Harry Buckel II. Brother of Louise Muyille and Robert Buckel. Grandfather of nine. Great-grandfather of seven.

BURKAM, LaDonna P.

(Blankenship), 79, St. Bernadette, Indianapolis, Dec. 29. Mother of Judy Burkam. Stepmother of Don and Jack Burkam. Sister of Rita Jo Dunlap and Monna Hughes.

BURRELL, Rosetta (Gardner), 88, St. Rita, Indianapolis, Dec. 20.

Grandmother of one. Great-grandmother of two.

CARSON, Millard "Joe," 87, St. Mark, Indianapolis, Dec. 28. Husband of Helen (Schneider) Carson. Father of Jo Ann Nevitt. Brother of Catherine Rodewald, Fred and William Carson. Grandfather of five. Great-grandfather of six.

CATELLIER, Howard J., Sr., 75, St. Mark, Indianapolis, Dec. 21. Husband of Leona S. (Morris) Catellier. Father of Pat Bullens, Mary Collins, Linda Covert, Barbara Dean, Pamela Lindsey, Carolyn Power, Brian, Daniel, David, Frank, Fred, Howard Jr. and Rick McClure. Brother of Bernice Buchanan, Cecilia Winebarger and Cyrille Catellier. Grandfather of 34. Great-grandfather of 43.

COLEMAN, Cosmo R., 61, Holy Angels, Indianapolis, Dec. 20. Mother of Ashley, DeLise, Monique and Jay Coleman. Sister of Peggy Hester, Lydia Tilman, Claudia and Rene Nicholas. Grandmother of three.

COULTER, Janice, 93, Holy Spirit, Indianapolis, Dec. 9. Mother of Shirley McCallion. Grandmother of two. Great-grandmother of three.

CREECH, Ronald, Jr., 13, St. Thomas More, Mooresville, Dec. 9. Son of Elaine and Ronald Creech. Brother of W. Bardley Creech. Grandson of Edna Broadstreet and Mildred Creech.

DAY, Marie G., 90, St. Mary, North Vernon, Dec. 19. Mother of Letitia Gosman, Carol "Sis" Moore, Bernie, Gerald "Jake," Jim and Norman "Butch" Day. Grandmother of 22. Great-grandmother of 37. Great-great-grandmother of 10.

DEAVER, Richard T., 55, Nativity, Indianapolis, Dec. 3. Husband of Christina Deaver. Father of Brenda Ray, Shauna Ross, Joseph Deaver, Deanna, James and Jeffrey Duncan. Brother of Margaret Nephew, Linda Sawkins, David, Edward and Michael Deaver.

DENNINGTON, Mary (Hickey), 83, St. Monica, Indianapolis, Dec. 15. Mother of Patricia Ball. Sister of Jack

Hickey. Grandmother of eight. Great-grandmother of seven.

EDWARDS, Thomas H., 66, St. Rita, Indianapolis, Dec. 26. Brother of Mary Rita Smith, Joseph Benedict, James Edward and Joseph Edwards.

FISHER, Ralph M., 49, Holy Spirit, Indianapolis, Dec. 24. Father of Genevieve Aldridge. Son of Mary (Cox) Fisher. Brother of Ellen Dorsett, Brigid Hughbanks, Julia Thornton, Mary Ann, Jack Jr., Thom and Tim Fisher.

FLINT, Mary Margaret (Suding), 78, St. Barnabas, Indianapolis, Dec. 29. Mother of Patricia Jo Dick, Sue Ann Quigley, Mark, Robert and Stephen Flint. Sister of Edward and John Suding. Grandmother of 12. Great-grandmother of four.

FOX, John Wesley, 83, Holy Name, Beech Grove, Dec. 10. Husband of Margaret (Sabo) Fox. Father of Rosemary Reason Jarrett and Gerald Wesley Fox. Grandfather of four. Great-grandfather of three.

GUTZWILLER, Alfred W., 85, St. Louis, Batesville, Dec. 25. Husband of Audrey (Buck) Gutzwiller. Father of Roberta Lodi, Marla Vandevier, Mike and Richard Gutzwiller. Brother of Hilda Bartling and Betty Jo Schaefer. Grandfather of eight. Great-grandfather of two.

HAMMOND, Genevieve "Genny," 73, St. Mary, Navilleton, Dec. 11. Wife of Hearld Hammond. Mother of Kathy Brown, Lisa Fasse, Laura Grant, Annette Kay, Rosie King, Donna Koopman, Suzie Masden, Judy Ouellette, Bev Schmidt, Chris, Danny, Garry and Tom Hammond. Sister of Katherine Ramsey.

HERBERT, Mary Ruth (Benham), 72, St. Malachy, Brownsburg, Dec. 11. Wife of Paul T. Herbert. Mother of Karen Dramann, Kathy Price, Ernie, Mark and Thomas Tunny IV. Stepmother of Margie, Paula, Rita, Sharon and Theresa Herbert. Sister of Jean Arthur, Helena Franchtnicht, Helen Miferling, Betty Wilson, Phyllis Wynn, Pam, Bob, Dale, David, Jim, Pete and Raymond Benham. Grandmother of 20. Great-grandmother of 22.

HIBERNICK, Lillian, 78, Holy Trinity, Indianapolis, Dec. 19. Sister of Agnes Collins. Aunt of several.

HOWARD, Mary J. (Dino), 60, Sacred Heart, Jeffersonville, Dec. 17. Wife of Dr. James Howard. Mother of Beth Cox, Susan Howard-Ebling, Bryan and Kevin Howard. Sister of Mary Ann Gallagher. Grandmother of six.

KESSLER, Carolyn C.

(Davis), 58, St. Michael, Greenfield, Dec. 11. Wife of Eldon R. Kessler. Mother of Cheryl Bunten, Patricia Runyan, Brian and Gregory Kessler. Sister of Adam Davis. Grandmother of three.

KINCHELOE, Kathryn, 81, St. Pius X, Indianapolis, Dec. 12.

KING, Jeanne E., 72, St. Malachy, Brownsburg, Dec. 14. Wife of Robert King. Mother of Theresa Guth, Sue Anna Mondary, Mari, Michael, Patrick and Steven King. Sister of Delores Gaez, Danny, David, Jerry and Michael Martin. Grandmother of 15. Great-grandmother of 17.

KINNAIRD, James H., 82, St. Augustine, Jeffersonville, Dec. 4. Husband of Edith Kinnaird. Father of Barbara Baines, Lynn Howard and Lawrence Kinnaird. Brother of Ruth Ann Bonner, Veronica Mitchem, Thelma Renfroe, Agnes Sedwick, Mae, John and Joseph Kinnaird. Grandfather of four. Great-grandfather of four.

KISSICK, Frank E., 66, St. Gabriel, Indianapolis, Dec. 6. Husband of Sally (Knuckles) Kissick. Father of Karen, Joe, John and Kevin Kissick. Brother of Kate Allie. Grandfather of eight.

KLEMASZEWSKI, Dominick, 79, Our Lady of the Greenwood, Greenwood, Jan. 5. Husband of Mary Alice (Riester) (Purdue) Klemaszewski. Father of Robin Klemaszewski. Brother of Mary Ditzler, Julia Grascavage, Violet Ignatovich, Stella Marziani and Frank Klemas. Grandfather of 13. Great-grandfather of two.

KRUER, Lucille E., 83, Our Lady of Perpetual Help, New Albany, Dec. 31. Mother of Sue wolfe, Edward, James and Robert Agnew. Grandmother of 14. Great-grandmother of seven.

LAYNE, Harry Francis, 80, St. Mark, Indianapolis, Dec. 3. Father of Diane Chastain, Kathy and Robert Layne. Grandfather of two.

MARTIN, Mary V. (Connor), 87, St. Pius X, Indianapolis, Dec. 12. Mother of Sally Hale, Mary Ellen, James and Mark Martin. Sister of Rita Hennessy, Joan Muller, Gordon and James Connor. Grandmother of three.

MASON, Vincent D., 39, St. Joseph, Indianapolis, Dec. 27. Son of Shirley and Robert Mason. Brother of Donald and Jerry Mason.

McCLELLAN, Elizabeth M., 54, Christ the King, Indianapolis, Dec. 16. Wife of Douglas McClellan. Mother of Julia Leavitt, Lisa Truex and Patrick McClellan. Grandmother of two.

McCAULEY, John W., 70, St. Mark, Indianapolis, Dec. 24. Father of Anne Burt, John Jr. and Robert McCauley. Brother of Clair Browning and Florence Miller.

McGEE, Hazel L., 84, St. Lawrence, Indianapolis, Dec. 13. Mother of Janet Britt, Patricia McGee, Linda Schwind, M. Kay White, Barry and Jeffrey Adams. Grandmother of 24. Great-grandmother of 39.

MOORE, William "Bill," 77, St. Lawrence, Indianapolis, Dec. 20. Husband of Theresa (O'Connor) Moore. Father of Jeanne Colson, Joyce Early, Mary, David, John and Michael Moore. Brother of Gertrude Adams. Grandfather of 16. Great-grandfather of 15.

MURPHY, John B., Jr., 92, St. Augustine, Jeffersonville, Dec. 7. Father of John B. Murphy III. Brother of Lucille Otto. Grandfather of three.

NEWCOM, James D., 61, St. Bartholomew, Columbus, Dec. 27. Brother of Donald Newcom.

NOBBE, Eva E., 92, St. Michael, Brookville, Dec. 18. Mother of Bernice Burkhart, Leona Martin, Marilyn Poe, Sylvia Rosenberger, Roselyn Volz, Cliff, Greg, Leonard, Urban and Virgil "Butch" Nobbe. Sister of Rita Giesting, Mary Harmeyer, Martha Meyer and George Schebler. Grandmother of 51. Great-grandmother of 80. Great-great-grandmother of three.

NOBBE, Joshua Jacob, 18, Holy Family, Oldenburg, Dec. 18. Son of Jeanna and Roman Nobbe. Brother of Andy and Brad Nobbe. Grandson of Judy and Charles Groce and Ruth and Roman Nobbe. Great-grandson of Jean and Don Worley and Edith Friend.

OBERLIES, Carl Thomas, 81, Holy Spirit, Indianapolis, Dec. 26. Father of Jane Day, Jo Ann Leisure, Jancie Lingenfelter and Joyce Oberlies. Brother of Mary Hashagen. Grandfather of 12. Great-grandfather of 17. Great-great-grandfather of three.

PEDERSEN, Arthur M., Sr., 89, Holy Spirit, Indianapolis, Nov. 25. Father of Sylvia and Arthur Pedersen Jr. Grandfather of seven. Great-grandfather of nine.

QUINN, Emma F. (Schmidt), 88, St. Barnabas, Indianapolis, Dec. 18. Mother of JoAnn Ferguson, Ruth Georgescu, Donna Pittman and Mary Quinn. Sister of Lorena Burlison. Half-sister of Joan Early and Herman Schmidt. Grandmother of 16. Great-grandmother of 13. Great-great-

grandmother of one.

ROSENGARTEN, Henry A., 96, St. Bernadette, Indianapolis, Dec. 12. Father of Richard Rosengarten. Grandfather of four. Great-grandfather of nine.

RYAN, Blanche L., 90, St. Anne, New Castle, Dec. 20. Aunt of several.

SCOTT, Catherine I. (Funke), 70, Holy Spirit, Indianapolis, Dec. 12. Mother of Jill Rusk and Gary Jarvis. Sister of Kenneth Funke. Grandmother of four.

SHEEHAN, June R., 73, Holy Family, New Albany, Dec. 25. Mother of Sharron Cox, Lisa Lardner, Susan Sumner, Billy, Garry and Steven Sheehan. Sister of Mert Linette and Pete Hester. Grandmother of 17. Great-grandmother of nine.

SHEPHERD, Bret, 32, St. Monica, Indianapolis, Dec. 12. Son of Diane and Louis Shepherd. Brother of Je' Anne Poole, Robin and Brad Shepherd. Grandson of Eva Shepherd and Sam Bancroft.

SLAYMON, James P., Sr., 82, Holy Name, Beech Grove, Nov. 26. Husband of Edna G. (Hoff) Slaymon. Father of Paula Kidwell, Cathy Lawson, Judith Murray and James Slaymon Jr. Stepfather of Kathy Lux and Phillip Kohlstaedt. Grandfather of 15. Step-grandfather of five. Great-grandfather of five.

SMITH, Scarlet Marie (Hohmann), 49, St. Roch, Indianapolis, Dec. 16. Mother of Damon and Ian Smith. Daughter of Alfred Hohmann. Sister of Lisa Ehr Gott, Barbara Guy, Angela Hawkins, Linda and Michael Hohmann.

STEEL, Harry A., 75, Holy Spirit, Indianapolis, Dec. 27. Husband of LaDonna (Bedel) Steele. Father of Sarah Bagan, Laura Billstrom, Elizabeth, Joseph and Paul Steele. Brother of Margaret Shelley, Phyllis Yike and Richard Steele. Grandfather of nine.

STRUEWING, Richard "Dick," 68, St. Anthony of Padua, Morris, Dec. 21. Husband of Roberta Struewing. Father of Lori Hill, Lesa Stenger, Lynn and Bill Struewing. Brother of Pat Grieshop, Jim and Herman Struewing. Grandfather of six.

THOMPSON, John W., 80, Christ the King, Indianapolis, Dec. 14. Father of Cheryl Striewe, David and John Thompson Jr. Brother of Edna Koholan and Arthur Thompson. Grandfather of nine. Great-grandfather of one.

TILLERY, Brian, 43, St. Anthony, Indianapolis, Dec. 21. Son of Janet and Robert Tillery. Brother of Vicky, Mark, Robert and

(continued on page 25)



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TORLINE, Marie Matilda (Schafer), 94, Prince of Peace, Madison, Dec. 27. Mother of Charles, Paul and Phillip Torline. Grandmother of 11. Great-grandmother of 18.

VISSING, William H., Jr., 77, Sacred Heart, Jeffersonville, Dec. 23. Husband of Martha Vissing. Father of Joann

Galligan, Diann Murphy, Janet Tomazin, Kathy Young, Gary and Mike Vissing. Brother of Rita Gavin, Rose Scott, Mary Young, Gus and Vince Vissing. Grandfather of 19. Great-grandfather of eight.

VOLKERT, Frances E., Schober, 93, St. Roch, Indianapolis, Dec. 20. Sister of Lenore Mayer.

Holy Cross Brother Augustus Patin taught at Cathedral High School

Holy Cross Brother Augustus "Gus" (Bernard) Patin, 85, died Dec. 26 at Dujarie House, the Holy Cross Village at Notre Dame.

A funeral Mass was celebrated Dec. 30 at St. Joseph Chapel at the brothers' Holy Cross Village at Notre Dame.

Brother Augustus was born in Milwaukee and joined the Brothers of the Holy Cross in

1941. He professed first vows in 1941 and final vows in 1944.

Brother Augustus taught at Cathedral High School in Indianapolis from 1954 to 1960. He also taught at other schools staffed by the Brothers of Holy Cross in Indiana, Illinois, Michigan and Mississippi.

He is survived by two sisters. †

Holy Cross Brother Charles Burns taught at Cathedral High School

Holy Cross Brother Charles Burns, 80, died Dec. 16 at St. Peter's Medical Center in Albany, N.Y.

A funeral Mass was celebrated Dec. 19 at St. Joseph Center in Valatie, N.Y.

Brother Charles was born in Lowell, Mass. He joined the Congregation of the Holy

Cross in 1937, and professed first vows in 1938 and final vows in 1942.

He taught at Cathedral High School in Indianapolis from 1942 to 1944. He also taught at other schools operated by the Brothers of Holy Cross in New York, Massachusetts and Connecticut. †

Benedictine Sister Mary Edward Heckel of Ferdinand was 98

Benedictine Sister Mary Edward Heckel, a member of Monastery Immaculate Conception in Ferdinand, died Dec. 27 in the monastery infirmary. She was 98.

The funeral Mass was celebrated on Dec. 30 in the monastery church.

The former Mary Heckel was born on Aug. 12, 1902, in Louisville, Ky. She entered the Sisters of St. Benedict community at Ferdinand in 1925 from St. Anthony of Padua Parish, which at the time was located in Jeffersonville. (St. Anthony of Padua Parish was relocated to Clarksville during the 1950s.)

Sister Mary Edward made her first profession of vows in 1927 and her final profession in 1930. She celebrated 70 years of religious profession in 1997.

She taught at schools in Evansville, Siberia, Dale, Schnellville, Ireland and Dubois. She also taught religious education classes at parishes in Haubstadt, Poseyville and Dale.

Beginning in 1981, she worked in supportive services at the monastery.

She is survived by a sister, Benedictine Sister Francille Heckel; and a niece. †

WADE, Christopher E., 36, Holy Family, New Albany, Dec. 14. Husband of Karen R. Wade. Father of Alexis, Alicia and Anna Wade. Son of Penny and James Wade. Grandson of Mildred Dal Sasso. Brother of Jim and Tim Wade.

WALLACE, Robert E., 65, St. Philip Neri, Indianapolis, Dec. 17. Husband of Beverly Wallace. Father of Cheri Bates,

Tracy Huff, Robin Keegan-Basso, Jay and Matthew Wallace. Brother of Richard and Scott Wallace. Grandfather of 17. Great-grandfather of five.

WEAVER, Luella, 81, St. Agnes, Nashville, Dec. 29. Mother of Anthony and David Luella.

WOODS, Hettie Mae, 70, St. Mary, Rushville, Dec. 24. Sister of Glen Stergeon. †

Providence Sister Marie Rosalie Mullen taught in diocesan schools

Providence Sister Marie Rosalie Mullen died Dec. 24 in Karcher Hall at Saint Mary-of-the-Woods. She was 89.

A funeral Mass was celebrated Dec. 28 in the Church of the Immaculate Conception.

The former Margaret Laveda was born in Pierre, S.D., on May 17, 1911. She entered the Congregation of the Sisters of Providence in 1927, and professed first vows in 1929 and final vows in 1935.

Sister Marie Rosalie taught at St. Thomas Aquinas and Immaculate Heart of Mary schools in Indianapolis and at the former St. Catherine and St. Patrick schools in Indianapolis. She also taught at St. Malachy School in Brownsburg and Holy Family School in New Albany, as well as at other schools staffed by the Sisters of Providence in Indiana, Illinois and North Carolina. †

Providence Sister Virginia Cashion served congregation as administrator

Providence Sister Virginia Marie Cashion died Dec. 31 in Karcher Hall at Saint Mary-of-the-Woods. She was 95.

A funeral Mass was celebrated Jan. 4 in the Church of the Immaculate Conception.

The former Marie Cashion was born on Jan. 5, 1905, in Chicago. She entered the Congregation of the Sisters of Providence in 1923, and professed first vows in 1926 and final vows in 1931.

For 14 years, she served on the staff of Saint Mary-of-the-

Woods College.

Sister Virginia also assisted the congregation as an administrator. She served as Second Councilor for the St. Michael Province in Tustin, Calif.

She taught at the former Cathedral Grade School in Indianapolis from 1925 to 1931 and at the former St. Agnes Academy in Indianapolis from 1949 to 1953. She also taught at other schools staffed by the Sisters of Providence in Indiana, Illinois and Chicago. †

Franciscan Father Valerian Schott was imprisoned while serving as a missionary in China

Franciscan Father Valerian Schott, 94, formerly of Indianapolis, died Dec. 8 at St. Anthony Medical Center in St. Louis.

While ministering in China after World War II, he was imprisoned.

A funeral Mass was held Dec. 12 at St. Francis of Assisi Church in Oakville, Mo.

Father Valerian grew up in Sacred Heart Parish in Indianapolis. He was the son of Mary Suding and Henry Schott.

He served in China for 10 years. In 1947, he returned to China, where he later was arrested and sent to a govern-

ment concentration camp there. He was released in 1952.

Father Valerian entered the Order of Franciscan Friars Minor in 1925. He was ordained a priest in 1932.

A year later he was sent to China as a missionary. After returning to the United States, he later returned to China and was imprisoned.

He also served two years as a missionary in the Philippines.

He was the oldest friar of the province, and had celebrated his 75th jubilee as a friar.

He is survived by numerous nieces and nephews. †

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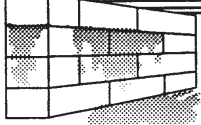
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Saint Joseph's High School Principal: February 1, 2001

Other positions: March 1, 2001

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Providence sisters take their vocations message to parishes

By Dave Cox

ST. MARY-OF-THE-WOODS— Providence Sister Deidre Jordy remembers telling her friends she was “going to join the convent.”

“They weren’t shocked; they were horrified!” she said. “They were all concerned that I would be repressed. In truth, I am well-loved, my gifts are well-used,

and I am continually challenged to grow. I don’t know how you could ask for more than that.”

Sister Deidre is now a mission novice with the Sisters of Providence of Saint Mary-of-the-Woods. She will be among more than 60 sisters who will visit parishes in eight states and Taiwan this month to talk about religious life.

The Parish Vocation Project was sug-

gested by Providence Sister Paula Damiano, vocation director for the Congregation’s New Membership Team.

“Each year, we look for a way to involve the Congregation in our vocation ministry,” Sister Paula said. “This year, not only did we want to involve the Congregation, we also wanted to let the wider public know that the Sisters of Providence are alive and well.

“The Catholic population doesn’t really know that much about religious life these days, and it doesn’t have a lot of opportunity to come in contact with women religious,” Sister Paula said. “We thought it would be a good idea to get a few of our sisters to speak in parishes around the United States.”

The team of sisters has been busy gathering materials and preparing presentations.

“Most of what people know about women religious has to do with diminishment: aging, smaller numbers, deaths,” Sister Paula said. “But that’s not how we experience ourselves. We are very much alive and very much involved. We are quite aware of what’s going on in the world and aware of the needs of the world.”

Parish response has been good, Sister Paula said, and the sisters have received a great deal of support from pastors.

“After they hear our message, people will know how to contact us in the future,” she said. “We want to make personal contact and encourage parish communities to pray for vocations.”

(Dave Cox is the media relations manager for the Sisters of Providence of Saint Mary-of-the-Woods.) †

ABENE

continued from page 3

itself and figure out a way to be stronger fiscally.”

Financially, the college needs more support from the community and alumni, he said.

As for the reassessment, the project that decides which programs need to be dropped or strengthened, it will go to the next president.

If a replacement is not found by the time Abene leaves, D. Anthony Watt, a member of Marian board of trustees and an alumnus, will assist the college in the transition. †

Classified Directory, continued from page 26

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Coordinator of Music and Liturgy

An active suburban parish of 1500 families near Indianapolis, in the Diocese of Lafayette, is seeking a full-time coordinator of music and liturgy to serve on the parish staff. Responsibilities include liturgical planning, minister training, scheduling, and music leadership at parish celebrations. Strong keyboard, other instruments, and vocal skills required. Master's degree or equivalent experience needed. Send résumé by February 28 to:

Mr. Kevin Dugan
Search Committee
Our Lady of Grace
9900 E. 191st Street
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Musical Director

St. Rita Parish has an immediate need for a Full-time Musical Director. Will be responsible for coordinating and planning the music program, selecting music for all liturgies and preparing the musical accompaniment, participating in the planning and preparation of various liturgical celebrations and conducting weekly rehearsals for the Parish Choirs. Qualified candidates must have a bachelor's degree in music as well as a knowledge and application of liturgical arts and practices.

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PATHS

continued from page 2

ministry at St. Michael Parish in Greenfield, and taught school in the Indianapolis area. Last year, she taught at All Saints School in Indianapolis.

"During my year of missionary service, I realized that doing God's work was my motivation in life," she said. "About three years ago, I started thinking seriously about what God wants me to do."

While vacationing in Colorado in August of 1997, Doyle went on a trail ride.

"At one point, I was alone with the horse, the mountains and God," she said, "and I had the most incredible conversion experience. I knew that things were ending

and beginning in my life at the same time.

"By October of 1997, I knew I had to do something more than just think about being a sister," Doyle said. "I called the archdiocesan vocations office and talked with Father Paul Etienne, the vocations director at the time. In March of 1998, I attended a vocation discernment retreat at Fatima Retreat House, and I met Sister Joan Marie. She invited me to a 'Come and See' retreat at the monastery the following weekend, and I knew then that this was the place I needed to be. I became an affiliate in 1998, which is the step before becoming a postulant. Actually, prayer is the first step."

Since entering the community on Sept. 7, Doyle said she has gotten to know "an unbelievable group of women here at the monastery. The community here, the prayer, the laughter is beautiful. Who knows what God has in store for

me? I'm open for it."

Massachusetts native Marie Racine also learned about the Beech Grove Benedictines by visiting their Web site.

Racine grew up in a large Catholic family in New Bedford, "a great whaling city," and went to the beach almost every day during the summer months.

After majoring in special education at Fitchburg State College in Fitchburg, Mass., she decided to pursue a career as a computer software engineer. Most recently, she designed computer software programs for hospital medical systems. She also served her parish as a music minister, sharing her gifts as a vocalist and coordinating music for liturgies.

"When I was little, I thought about being a nun," Racine said. "I thought about it very seriously. As an adult, I was very comfortable with my life. Two years ago, a sister in my parish invited me to

consider religious life. I just laughed and said, 'I've already done that.' But then I couldn't put aside the thought, and I began looking for a community that had prayer as a regular part of their day. I was interested in a community that prayed together and lived together.

"I spent lunchtimes searching the Web and found the Benedictine's Web site and contacted Sister Joan Marie," she said. "While visiting the monastery, I heard the call to consider Benedictine life. I felt like this was right for me, but it hasn't always been a peaceful experience. I miss my family and friends in Massachusetts, but I feel like I'm finally in a place where I'm understood.

"A few years ago, I remember thinking that, 'I hope by the year 2000 my life is in place,'" Racine said. "I was dating a man at that time, and I thought we would be married. But instead, here I am." †

Ferdinand's Benedictine nuns use marketing to boost vocations

By Jennifer Del Vecchio

For more than a century, the Benedictine nuns of Ferdinand have been a towering presence.

Drive into the small town they call home and the Monastery Immaculate Conception, with its distinctive Romanesque dome, stands over the town, visible for miles.

Inside, Benedictine nuns have been living their rule of life for 133 years. Their home, nestled among the hills of this southern Indiana town with a population of less than 3,000 people, is well known to the locals.

But local tradition wasn't bringing in new postulants anymore and romantic thoughts of days past were beginning to wane thin on donors.

One donor told the sisters bluntly: "You are a group of old women who are getting older and dying off, so why should I contribute when you have no future?"

Enter the world of fast-paced marketing, slick ads, a well-developed Web site and the profile of an ideal recruit.

"It's exciting, but it's by doing it with a little more exposure to the outside," said Benedictine Sister Paulette Seng, a community member for 40 years.

Indeed, their marketing efforts have helped people from as far away as China find the monastic community.

Their efforts have been documented in *The Wall Street Journal* and a television

broadcast on ABC's "Nightline" in November.

People from across the nation and world also come to vocation retreat workshops to find out how the Benedictines did it.

The community has 27 sisters in initial formation and 226 women have taken their final vows.

"That's pretty good," said Jesuit Father Thomas Rauch, the chair of theological studies at Loyola Marymount University in Los Angeles, Calif.

Father Rauch, the author of books on the decline in the number of priests and nuns, said the most growth in women's religious orders is in the cloistered or monastic communities.

For a monastic order, the Benedictine sisters are active and their numbers are "doing better" than other active orders, he said.

Benedictine Sister Rose Mary REXING, the vocations director when the marketing efforts began in the early 1990s, said that's what started a lot of media attention.

"Studies showed traditional orders were getting the vocations, but we said that wasn't true for us," she said.

Despite the number increases, all the community members at Ferdinand didn't embrace the marketing techniques.

"When we first talked about using terms from the business world, some people had a strong reaction," said Sister

Paulette.

"Some said this had nothing to do with religious life and that we are supposed to be countercultural, and here we are using it," she said. "Some questioned whether it was the right thing to do."

Sister Rose Mary said education within the community was needed.

"Girls were no longer coming after high school," she said. "That no longer existed and we had to think of vocation ministry totally different."

The sisters formed a vocations advisory council and soon were learning how to use computer software that tracks vendors and contacting an advertising agency.

Some ads were seen as too humorous by some of the community members—such as "Just because you don't pray eight hours a day doesn't mean you can't become a nun," or "We're a monastery, not a mortuary."

"We used humor because it's not a typical image of religious," said Sister Rose Mary.

Sister Paulette thinks the ads also helped break down stereotypes of nuns.

"People have a narrow view [of women religious]," she said. "They don't realize we are involved in so many things. As long as we feel the community is viable and we have a lot of ministry needs, we want to perpetuate ourselves for the sake of ourselves."

However, the vocation is in God's

hand and all marketing efforts stop once women visit, the sisters said.

Yes, cards and brochures are sent to women who contact the community, but "the call is God's," said Sister Rose Mary.

Benedictine Sister Bonnie Bierwagen, a novice, said she felt no pressure to join the order.

Bierwagen, 32, and a former teacher, said the sisters helped her discern her vocation and where she should live it.

"They even arranged for me to visit other orders," she said. "There's information given here and support. They are a resource when you are discerning."

Father Rausch said what the Benedictines are doing is considered a "mini-trend" in vocation ministry.

Many religious communities are developing Web pages to reach the youth for vocations, he said. Still, he said education about religious life is needed.

"The explosion in lay ministry in some ways has undercut the reason why women don't enter religious communities," he said. "Now there are other options. Before, the only way women could have leadership roles in the Church, such as a university professor or president of a hospital, was to be a nun."

(For more information on the Ferdinand Benedictine community, visit their Web site at www.thedome.org or contact the sisters by telephone at 812-367-1431.) †

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