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The Criterion

Serving the Church in Central and Southern Indiana Since 1960

January 16, 1998

Indiana bishops call for renewed commitment to life

Jan. 22 marks 25th anniversary of landmark Roe v. Wade case

By Sue Hetzler

Bishops from the five dioceses in Indiana have written an open letter that condemns the injustice of abortion and calls for a renewed commitment to life. The letter was written to mark the 25th anniversary on Jan. 22 of the United States Supreme Court decision *Roe v. Wade*, which legalized abortion on demand.

"We must again speak out in defense of the lives of the unborn," the bishops wrote. "We urge Hoosiers everywhere to say loudly and clearly: 'No woman should feel so alone that abortion is seen as her only alternative. No man need feel so trapped or fearful about the new life that he has helped create that he believes there is no other answer than abortion.'"

Signing the letter were Archbishop Daniel M. Buechlein; Bishop William L. Higi of the Diocese of Lafayette; Bishop John M. D'Arcy of the Fort Wayne-South Bend Diocese; Bishop Gerald A. Gettelfinger of the Evansville Diocese; Bishop Dale J. Melczek of the Gary Diocese; Auxiliary Bishop Daniel R. Jenky of Fort Wayne-South Bend. (See the full text of the letter below.)

Since the Supreme Court legalized unrestricted abortion in 1973, nearly 37 million abortions have been performed in the United States. The bishops note that with more than 4,200 abortions being performed in the United States every day—an average of 30 per day in

Indiana—there is a sense of urgency to speak out.

"We ask all of you to reflect on how the culture of death has begun to engulf us and to make a renewed commitment to life," wrote the bishops. "The life of every child is a gift from God, a gift that society must nurture and protect with its laws and statutes. This is especially true because so many young people today view abortion as an acceptable method of dealing with an unexpected pregnancy."

The church also carries the pastoral responsibility to reach out compassionately to the women and men involved in an abortion decision, admitted the bishops. Not only should the church speak out and condemn the injustice of abortion but it should also reach out to those struggling with abortion decisions.

"It is not enough to state that abortion is wrong," they wrote. "We must take steps to demonstrate our belief in the dignity of the human person as created in the image and likeness of God."

Part of that first step in retreating from the culture of death and moving toward a culture of life will be a January postcard campaign intended to thank senators Dan Coats and Richard Lugar for their support of the partial-birth abortion ban. The campaign also urges the senators to work in persuading other legislators to override the president's veto of the law that bans the method that allows abortions through the ninth-month of pregnancy. †

An open letter from the Catholic bishops in Indiana

To the People of Indiana:

We write to you with sadness in our hearts. On the occasion of the 25th anniversary of the Supreme Court decision *Roe v. Wade*, which legalized abortion on demand, we must again speak out in defense of the lives of the unborn. Our country and our state have the potential to accomplish great good, but we increasingly find ourselves becoming a culture that promotes death over life. As Mother Teresa lamented, the culture in which we live is teaching people to choose death as a solution to human problems. We must teach love.

We ask all of you to reflect on how the culture of death has begun to engulf us and to make a renewed commitment to life. Our great nation was founded on principles, enshrined in our Constitution and Declaration of Independence, that defend the most vulnerable members of society. These are principles that must extend to all, especially defenseless children still in the womb.

With more than 4,200 abortions performed in the United States every day (an average of 30 a day in Indiana) including the

emergence of horrible partial-birth abortions, there is a sense of urgency for us to speak out. The life of every child is a gift from God, a gift that society must nurture and protect with its laws and statutes. This is especially true because so many young people today view abortion as an acceptable method of dealing with an unexpected pregnancy.

God's teaching on human life is clear. The message of Jesus is a Gospel of Life. We must proclaim that Gospel clearly and boldly. We must condemn the injustice of abortion.

Our church also has a pastoral responsibility to reach out compassionately to those women and men who are or have been involved in an abortion decision.

The Catholic Church, true to its founder, looks at the world through the eyes of Christ. Our church has the responsibility not only to speak out and condemn the injustice of abortion but also to reach out compassionately to those women and men who have been involved in an abortion decision.

We call upon all people of good will throughout Indiana to ask what are we

Breaking ground

Our Lady of the Greenwood pastor, Mgr. Harold Knueven, leads the groundbreaking ceremony for a new church, to be completed by October 1998. Crossbearer Deldra Kirzypczak stands in front of the Knights of Columbus honor guard. Below, Mgr. Knueven incenses a cross where the altar of the new church will be located.



doing to promote the alternatives to abortion? It is not enough to state that abortion is wrong. We must take steps to demonstrate our belief in the dignity of the human person as created in the image and likeness of God.

We urge Hoosiers everywhere to say loudly and clearly: "No woman should feel so alone that abortion is seen as her only alternative. No man need feel so trapped or fearful about the new life that he has helped create that he believes there is no other answer than abortion." The choice for life must be supported as the only true choice, the only choice worthy of our human dignity.

We Bishops have the responsibility not only to voice the choice for life but to do all we can to promote it. We cannot remain silent in either word or deed. We pledge ourselves to protect and defend the rights of children.

In his encyclical letter, *Evangelium*
See LETTER, page 2

LETTER

continued from page 1

Vitae (The Gospel of Life), Pope John Paul II has called on all people of good will to confront the culture of death that per-

meates our society. The Holy Father appeals to each of us to "respect, protect, love and serve life, every human life." If we ask a pregnant woman to "respect, protect and love" the life of her child, let us give her and her child the same respect and love. Pregnancy is not just a "women's issue" but one that affects men and all of society. The 25th anniversary of *Roe v. Wade* is a time to reflect, repent and rededicate ourselves to the ideals of our country's foundational documents. Please join with us in building the culture of life in Indiana.

We ask you to join us in January in a postcard campaign to thank Senators Coats and Lugar, our United States senators, for their support of the partial-birth abortion ban and ask them to do all they can to persuade fellow senators to join them in working for an override of the President's veto of the partial-birth abortion ban. This is a

first step in calling for a culture of life and to turn away from a culture of death.

To all of you who work to build a 'culture of life,' we say thank you for your efforts in advocacy and service. Your witness gives us strength. Let us continue to work in solidarity to bring about a more loving way of life in our state and nation. Let us together build the culture of life.

Sincerely yours in Christ,

Most Rev. Daniel M. Buechlein, O.S.B., D.D.
Most Rev. William L. Higi, D.D.
Most Rev. John M. D'Arcy, S.T.D.
Most Rev. Gerald A. Gettelfinger, D.D.
Most Rev. Dale J. Melczek, D.D.
Most Rev. Daniel R. Jenky, C.S.C., D.D. †



After Roe

Roe vs. Wade argued that the effects of denying women access to abortion would include family stress, the stigma of unwed motherhood and mental or psychological distress. Since the 1973 ruling the following increases have been reported.



Figures are most recent available. Abortion rate is number of legal abortions per 1,000 women. Sexual activity refers to women who have had intercourse at least once.

Sources: National Center for Health Statistics, Center for Disease Control

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Jack Emrich to be ordained to the priesthood

By Margaret Nelson

Archbishop Daniel M. Buechlein will ordain Jack Emrich to the priesthood at SS. Peter and Paul Cathedral at 11 a.m. on Saturday, Jan. 17.

The Indianapolis native will celebrate his first Mass at St. Lawrence Church in Indianapolis at 6 p.m. on Sunday, Jan. 18.



Fr. Jack Emrich

His first assignment as a priest will be as associate pastor of Our Lady of the Greenwood Parish in Greenwood.

In December, Emrich earned his master of divinity degree

at Sacred Heart School of Theology in Hales Corners, Wisc. He previously received his bachelor's degree from Cardinal Stritch College in Milwaukee, Wisc. Archbishop Buechlein ordained him to the diaconate at St. Lawrence Church in Indianapolis on May 17, 1997.

In 1984, Jack Emrich was not Catholic. While he was working on a "Cotton Patch Gospel" play at the University of Indianapolis, one of the "kids" involved in the play inspired him. Emrich thought this young Catholic man might have the answers to his own questions about religion.

Paul Timothy Peter Jackson "was so fired up about God," Emrich said, "when he talked about God and his experience of God, his face would absolutely light up. He bubbled over, showing the love of God so much in his life. And he never tried to evangelize or change people. You just couldn't

help but want to find out more about that God.

"I had been searching for God in a church that was loving and tolerant of my shortcomings," he said. "Reconciliation with God is not stressed in other faiths the way we stress it in ours. I was seeing a lot of condemning. I was looking for a loving, caring, forgiving God."

Then a woman he worked with at the Veterans' Administration hospital, Marty Ryan, invited Emrich to a Christ Renews His Parish program at St. Simon the Apostle Church in Indianapolis.

"After that, it was a steady process until I applied to the (arch)diocese to become a priest. She (Ryan) supported me during the renewal process."

Ryan died before Emrich started in the seminary, but she knew he had been accepted. The new priest will celebrate his second Mass with Ryan's family and friends at Calvary Cemetery, where she is buried.

Jack Emrich is the only one in his family—except for some aunts and uncles—who is Catholic. But his family will be at his ordination and First Mass.

Though his mom and dad were surprised at his conversion and later, his study for the priesthood, "They were not as put off as I thought they would be," he said. His family will attend his ordination, as they did when he was ordained to the diaconate. "They are all behind me now."

But he would be happy to be ordained in the archbishop's office.

"My whole concept of being a priest is one of service," said Emrich. "I am not into a lot of fanfare and hoopla. I don't want to make a big deal out of it."

"I understand that it is a celebration of joy for the diocese," he said. "But I want to be a simple priest. The vestments I have

selected are simple.

"When I am celebrating Mass, I don't want people to focus on me," said Emrich. "I want them to focus on God. If I take attention away from the action of the Mass, I will feel like I am doing more disservice than service."

"As a priest, I want to be known as a forgiving priest—one who is willing to listen and not condemn," said Emrich.

His holy card cites Col 3: 12-13: *As God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness and patience. Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so also must you forgive.*

"That's what I'd like to be as a priest," he said, "the kind of receptiveness I want to have for my people who are in turmoil."

Of course, Emrich's whole experience of the church happened after the Second Vatican Council. "Sometimes that makes it a little difficult for me," he said. "People talk about how it used to be before."

The ordinand thinks the church is probably "more open and inviting to people [now]. People are encouraged to participate in the worship, to sing, to read the Bible and to learn. All that wasn't always there."

Before, people were more purely observers. "I think I will enjoy doing baptisms—the little kids. I see God a lot in small children," he said.

Emrich described standing in the narthex during Mass at St. Lawrence. One mother routinely came out when her little boy got restless, walking up and down with him.

"How much in this mother/son relationship emulated what we have with God," he

said. The boy would run way ahead and become frightened when he realized his mom was not there. Or he would fall and she would pick him up.

"It struck me that it was like our relationship with God. When we get away from him, we try to rebuild our relationship with him. When we stumble or fall and hurt ourselves, God picks us up. Even though we don't call for him, he is watching."

"God puts those things there for us if we just open up and look," Emrich said.

Emrich started working in hospitals as an orderly in high school. He will continue to have connections with hospitals as a priest. He has completed his preparation with a clinical pastoral experience (CPE) at St. Vincent Hospital in Indianapolis.

In the meantime, Emrich earned an associate degree in electronic engineering from ITT Technical Institute, designed complicated computer networks for the government. Much of his time was spent in the field of medical electronics, such as working on cardiac heart pumps.

Emrich said, "I am a simple guy. I couldn't tell you anything more I want in life than what I have right now."

He called himself "a tremendous advocate for vocations." He has distributed 100 holy cards with the pope's prayer for vocations. And some have responded.

"We must continue to learn to be open to hear what God wants. He might say it through people we wouldn't suspect... They will all continue to be instruments of learning for me. At times, all of us act as instruments of God."

"Twenty years ago," said Emrich, "who would have thought I'd be Catholic, let alone a priest?" †

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Editorial

The Lord we serve is the Lord of life

Next Thursday, Jan. 22, Archbishop Daniel Buechlein, priests, and other members of the Archdiocese of Indianapolis, including several hundred teen-agers, will join thousands of Americans on the Mall in Washington, D.C. They will represent us as they march past the Supreme Court of the United States on the 25th anniversary of the *Roe vs. Wade* decision.

Our prayers go with these marchers, who represent a cross-section of our nation. Through peaceful means, they will make a bold statement about the dignity of the human person—a dignity that extends from the first moment of conception until natural death.

The nine justices of the Supreme Court have continued for the last quarter century to deal with cases on abortion. We pray that they will see the error of the *Roe vs. Wade* decision and that they will soon rule to curtail or stop the devastating effects of abortion on demand.

Meanwhile, the justices also must deal with cases at the other end of the continuum of life—cases about physician-assisted suicide. These cases illustrate the dynamics of the “slippery-slope” effect of *Roe vs. Wade* and prove that abortion is never a single issue but is always related to the other issues that have an impact on the dignity of the human person.

Both abortion and assisted suicide are intensely personal and highly emotional issues. Both deal with the willful taking of a human life. And both, it is argued by proponents, are matters that are strictly personal and purely private. In fact, 25 years ago, in *Roe vs. Wade*, it was the so-called “right to privacy” that was argued to be on a higher plane than the right to life and the duty of society to protect innocent human life.

But this raises the question: Are these issues purely personal and strictly private?

On two counts, we would argue that they are not:

First, both abortion and assisted suicide directly affect the doctor-patient relationship, and through that, the wider role of doctors in our society, as the late Cardinal Joseph Bernardin pointed out. Both issues, he said, “introduce a deep ambiguity into the very definition of medical care, if care comes to involve killing.” By their very nature as medical procedures, abortion and assisted suicide cannot be considered purely private and personal acts. Both involve physicians and those who cooperate with physicians in providing medical care.

Second, abortion and assisted suicide create what Cardinal Bernardin called a “social ambiguity about the law” because in “civilized society the law exists to protect life.” When our society begins to legalize the taking of life, one must ask where we are headed as a society.

Where will this “thinking” lead? First, the unborn child, then the termi-

nally ill, then (perhaps) those in a persistent vegetative state, then, we would rightly start to wonder, “Who’s next?”

Far from being private and personal, these two issues introduce tension, ambiguity and violence into our social covenant. In fact, our very way of life is threatened. For these reasons, the church will continue to speak out for the unborn, the dying, and all who are vulnerable to a warped logic that places a higher value on privacy than it does on human life.

But what are we to say about the situations that many families face—cases involving the care and treatment of the dying? First, we must make a distinction between care and treatment. Those who are dying always have the right to care, especially care aimed at the easing of pain and suffering. We are always called to care for the dying patient. The church does recognize, however, that sometimes it is proper and moral to forgo medical treatment, especially when that treatment, as Pope John Paul II says, “no longer correspond[s] to the real situation of the patient ... [when the treatment is] disproportionate to any expected results, or when [the treatment] imposes an excessive burden on the patient.” (*Evangelium Vitae* #65). In such cases, treatment can be forgone, nature can take its course, and God’s will can be done. This approach, of course, is a far cry from a physician helping a patient commit suicide, and farther still from a physician performing the act itself that kills the patient.

As issues that affect human life are argued in our civil discourse, may we never forget that the Lord we serve is the Lord of life. God has entrusted us with life “not to make arbitrary use of it, but to preserve it with wisdom, and to care for it with loving fidelity.” (*Evangelium Vitae*, #76). In other words, we are not owners, but stewards, of the great and precious gift of human life.

Pro-life efforts are examples of stewardship: stewardship of the precious gift of human life that our God has so graciously given us.

May God bless those who march on our behalf in Washington next week. May God bless all pro-life efforts, and may we see in our generation a reversal of the elements of death that have infected our society. May we continue, as the bishops of Indiana have called for in their letter this week, “to work in solidarity to bring about a more loving way of life in our state and nation.” May we see a reawakening of a culture of life, a culture built upon truth and love. †

—Father Daniel J. Mahan

(Father Daniel Mahan is pastor of St. Luke Parish in Indianapolis and a member of the editorial committee of the Board of Directors of Criterion Press, Inc.)

Seeking the Face of the Lord

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



Observing a shameful anniversary

Next week, we observe the 25th anniversary of the dreadful *Roe vs. Wade* decision of the U.S.

Supreme Court that legalized unbridled abortion in our country. It is a shameful anniversary at the end of this century of violence.

This week, we bishops of Indiana released an open letter to all people of good will in our state (See text of letter on page 1), asking for careful and prayerful reflection and action on this occasion. If we are ever to reverse this historic atrocity, it must come from all of us who are voting citizens of this state and this country.

Never in my wildest dreams as a kid growing up in southern Indiana, nor as a young priest for that matter, did I think I would have to lead an effort to protect innocent lives in Indiana or anywhere else. Never did I dream that the president of the United States and some key legislators (including, sadly, nominal Catholics) would support the abortion movement, even infanticide masked as “partial-birth abortion.” Is it any wonder that our country bears the burden of uncontrolled homicides and violence?

Last week, I wrote about the mushrooming incidents of violence in Indianapolis and the crucial role of parents and families in addressing this problem in the home where values begin. It is the same in this case, for abortion is one of the most outrageous forms of violence. (So is euthanasia, these days euphemistically called “death with dignity” or “assisted” suicide or even “mercy” killing.)

Last September, we lost a strong voice for the voiceless in our society. When Mother Teresa of Calcutta received the Nobel Peace Prize in 1979, she said, “To me the nations with legalized abortion are the poorest nations. The greatest destroyer of peace today is the crime against unborn children.”

She was ridiculed for these kinds of declarations, and she was considered a nuisance by many self-proclaimed spokespersons for the poor. One writer observed some time ago that Mother Teresa was a rebuke to those who claimed to speak for the poor but who aren’t even on speaking terms with the poor. On one of her visits to Memphis, I recall hearing Mother Teresa ask, “If you don’t know the poor, how can you love them? And if you don’t love them, how can you serve them?”

Pope John Paul II has said that the

great contest of history is between the “culture of death” and the “culture of life.” Of course, Mother Teresa agreed with his statement. And the fact is that part of the culture of life is love for the poor, love “for the least of our sisters and brothers” as Jesus said.

Part of our Journey of Hope 2001 must be a commitment to embrace the culture of life, and this begins in our homes. Indeed, it begins with the marriage commitment! In homes where generous love and sacrifice exist, the culture of death doesn’t have a chance. Our Catholic schools and our parish religious education programs are challenged to support you parents by providing clear teaching on the dignity of every human person “from eternity to eternity” as Mother Teresa used to say. And yes, we pastoral leaders must preach with the same clarity.

I want to take this opportunity to thank you parents and you teachers and you priests for your commitment to pro-life teaching and preaching, and I want to encourage you to continue to do so. It is not easy to teach a Christian message that finds little affirmation in the public forum, especially in the communications and entertainment media. I’m convinced that a major reason our church is disproportionately scrutinized for its sins and often ridiculed is because we do not compromise on life issues. I applaud all of you who continue to walk against the cultural stream.

A special thanks to you who both publicly and privately pray for a culture of life. I applaud those of you who courageously march and pray for life. Not everyone is called to such public witness, and so your gift is all the more appreciated. I applaud you young folks who travel to Washington, D.C., to pray and march for life along with us bishops. As a member of our national bishops’ pro-life committee, I tell you that it is a thrill to see such support and enthusiasm for the culture of life.

Because of the power of our prayer and all of our various efforts in favor of life, especially of the most vulnerable of our sisters and brothers, the culture of life will overpower the culture of death. By the way, Mother Teresa’s voice may now be silent here, but imagine the power of her insistent intercessory prayer before the throne of God! †

Archbishop Buechlein’s intention for vocations for January

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

Buscando la Cara del Señor

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



Observando un aniversario vergonzoso

La próxima semana, observaremos el 25° aniversario del terrible fallo, dado por la Corte Suprema de los Estados Unidos de América, a favor de *Roe contra Wade*, dando legalidad al aborto desenfrenado en nuestro país. Quedará un aniversario vergonzoso en los años finales de este siglo, que ha estado marcado por la violencia.

Esta semana, nosotros, los obispos de Indiana publicaremos una carta abierta dirigida a toda la gente de buena voluntad en nuestro estado; en ella, pedimos obrar con cuidado, apoyando en la oración y la reflexión, ante la ocasión que nos ocupa. Si nosotros, quienes votamos en este estado y en este país, queremos contribuir a cambiar esta atrocidad histórica, debemos actuar prontamente.

Yo nunca imaginé en mis sueños de niño, cuando crecía en el sur de Indiana, ni cuando era un joven sacerdote, que yo necesitaría guiar esfuerzos para proteger la vida de inocentes criaturas, tanto en Indiana, como en otros lugares. Tampoco imaginé que el presidente de los Estados Unidos de América y algunos legisladores claves (incluyendo, tristemente, los Católicos nominales) respaldarían el movimiento a favor del aborto, lo cual no es más que un infanticidio enmascarado como "aborto de parto parcial". Aquí, algunos nos preguntamos con asombro ¿por qué tiene nuestro país que cargar con homicidios incontrolados y violencia desbordada?

La semana pasada, escribí acerca de los inocentes que contribuyen a la creciente frecuencia de violencia en la ciudad de Indianapolis, y el crucial papel que juegan los padres y las familias en sus hogares para contribuir a evitar estos problemas, esto en virtud de que es en el hogar donde se comienzan a inculcar los valores morales. Dicho mensaje aplica para este caso, ya que el aborto es una de las formas más peligrosas de violencia. Otro ejemplo de este género de violencia es la eutanasia, llamada eufemísticamente, "la muerte con dignidad" o el suicidio "ayudado" o, aún más matanza de "misericordia".

En el pasado mes de septiembre, con la muerte de la Madre Teresa de Calcuta perdimos una fuerte voz, para los sin voz en nuestra sociedad. Cuando la Madre Teresa recibió el Premio Nobel de la Paz en 1979 dejó el siguiente mensaje, "Para mí, las naciones que tienen abortos legalizados son las naciones más pobres. El mayor destructor de la paz hoy en día es el crimen contra los niños que están por nacer". En aquel momento a la Madre Teresa se le ridiculizó a ella a causa de sus declaraciones, y se le consideró una molestia para muchos portavoces que se habían proclamado a sí mismos interlocutores de los pobres. No obstante un escritor observó para aquel tiempo que la Madre Teresa fue un reproche para aquellos quienes afirman hablar por los pobres, pero que en realidad no son capaces de transmitir el real sentir del pobre. Durante una de sus visitas a Memphis, recuerdo, la Madre Teresa preguntó a la audiencia

¿cómo puede persona alguna amar a los pobres si no los conoce? Y si no los ama, ¿cómo se puede servirles?

El Papa Juan Pablo II ha dicho reiteradamente que la mayor contienda de la historia es entre "la cultura de muerte" y "la cultura de vida." Claro está, que la Madre Teresa estaba de acuerdo con esta declaración. Es el hecho entonces que una parte de la cultura de la vida es amor para los pobres, amor "para nuestros hermanos más pequeños" como dijo Jesús.

Parte de nuestro Camino de Esperanza 2001 debe ser un compromiso a abrazar la cultura de vida, y esta debe comenzar en nuestros hogares. ¡Es en efecto cierto que este camino comience con el compromiso de matrimonio! En los hogares donde hay abundante amor y sacrificio no puede existir, ni existirá jamás, la cultura de la muerte. Nuestras escuelas Católicas y nuestros programas de educación religiosa tienen el reto de apoyar a los padres de familia y demás integrantes de la misma, proveyéndoles de instrucción clara y oportuna sobre la dignidad humana, "desde la eternidad hacia la eternidad" como decía la Madre Teresa. Y claro está, nosotros como líderes pastorales deberemos predicar con la misma claridad.

Quiero aprovechar esta ocasión para agradecer a ustedes padres, a ustedes maestros y a ustedes sacerdotes por su compromiso a enseñar y predicar en apoyo de la vida de los niños por nacer; y los quiero desafiar a ustedes a que continúen en su tarea a pesar de las dificultades que deban enfrentar. No es fácil enseñar y dar un mensaje cristiano en una sociedad que encuentra pocas afirmaciones en los espacios públicos, especialmente en los medios de comunicación y diversión. Estoy convencido que una de las mayores razones de que nuestra iglesia esté siendo desproporcionadamente escudriñada y ridiculizada por nuestros pecados es porque nosotros no cambiamos nuestra postura sobre los asuntos de la vida. En tal sentido aplaudo a ustedes que continúan luchando contra la cultura de la muerte.

Les doy muchas gracias a ustedes que oran por la cultura de la vida, públicamente y en privado. Aplaudo a aquellos que valientemente marchan y oran por la vida. Toda la gente no está llamada a ser tal testigo público, y por eso su regalo está aún más estimado. Aplaudo a los jóvenes que viajan a Washington, D.C., para orar y marchar por la vida al lado de nosotros los obispos. Como miembro del comité nacional de obispos en favor de la vida, les digo a ustedes que es excitante ver tal apoyo y entusiasmo por la cultura de la vida.

A causa del poder de la oración y todos los muchos esfuerzos en favor de la vida, especialmente por nuestros hermanos y hermanas más vulnerables, la cultura de la vida vencerá la cultura de la muerte. A propósito, aunque sea la voz de la Madre Teresa callada ahora, imagínese el poder de su persistente oración ante el trono de Dios. †

Traducción: 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

Praying for, celebrating religious vocations in families

At the end of this month, one of our sons, Michael Paul, will be receiving the habit of the Congregation of St. John, a religious order headquartered in St. Jodard, France. My wife, Judy, and I are filled with joy at this happy event, but we're also feeling a bit alone in this situation of having a son pledged to the church and so far away, at that.

So, we have an idea. We would like to form a group made up of fathers and mothers, sisters and brothers, and other relatives whose sons or daughters, siblings, nieces or nephews, etc., are members of religious orders or are lay missionaries, especially if they are ministering far from home. We think that we all share a very special bond.

We envision the group gathering a couple times each year to pray for each other and the religious in their families, to tell stories, to celebrate and to support one another.

If any readers of *The Criterion* who have close relatives in religious orders or congregations or who are lay missionaries would be interested in forming this group, please contact me (317-263-4832) or the archdiocesan Office of Priestly and Religious Vocations (236-1490, or 1-800-382-9836, ext. 1490). We would like to hold our first get-together in late spring or early summer.

Dan and Judy Hoyt
Indianapolis

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity, and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.

Spirituality for Today/Fr. John Catoir

An annulment is not a 'church divorce'

When Sheila Rauch Kennedy wrote her book, *Shattered Faith*, she not only derailed the political ambitions of her husband, Congressman Joseph P. Kennedy II,



she also raised some legitimate questions about Catholic annulments.

Mrs. Kennedy was raised in the Episcopal Church, and therefore she believes that a divorce is morally permissible. She objected to the invasion of her privacy when the Catholic Church began an annulment process initiated by her husband. She asked the same questions Henry VIII did more than 400 years ago: Why isn't a civil divorce enough? Why must I bother with a church annulment? The answer is still the same.

The Roman Catholic Church does not recognize the right of civil authorities to dispense from the vows taken in the church because of the traditional interpretation of the words of Jesus found in Matthew 19:6: "What God has joined together, let no one put asunder."

Divorce puts a marriage asunder, it severs an existing bond and bestows the right to remarry. An annulment whether civil or ecclesiastical states that true consent was never given. In some cases it declares that one of the parties lacked the capacity to enter into and sustain the obligations of marriage.

In an annulment, the marriage bond is not severed. The church asks the question, "Did God put this marriage together in the first place?" If the investigation shows it was not a valid contract, an annulment can be granted.

Once granted, the church is not saying that the annulled marriage never existed. Of course it existed, and the memory of it may be cherished, but the marriage

contract itself was invalid and therefore not binding.

The children born of an annulled marriage are not considered illegitimate. In fact, canon law specifically declares them to be legitimate. All children are precious in the sight of God. All children are miracles of his creation.

Some Catholics find it emotionally impossible to dredge up the painful memories of the past. As a result, they never apply for an annulment. Twenty percent of those who do apply are rejected because they have no case.

Many Catholics take matters into their own hands and remarry without the benefit of a church annulment. They are forbidden to receive holy Communion, but some do anyway believing that the new marriage is a blessing sent by God and that the prior marriage was a disaster that was not blessed by God.

The church teaches that Catholics have the right and the duty to follow their consciences, but consciences should be informed by the church's teachings.

"The magisterium fulfills the aspirations of conscience by enabling it to find the moral good at which it aims. . . . For Catholics the magisterium is one, but only one, informant of conscience" (Father Avery Dulles, S.J., in a talk given to 400 cardinals, archbishops and bishops at the 10th bishops' Pope John Paul II institute on marriage and family life in, Dallas, Texas, 1991).

Very few priests would turn anyone away from the altar since we are required to respect the conscience of our people even if we disagree with them. We can only urge them to go through with the annulment process.

Most Catholics would rather have an annulment than follow the "internal forum" solution because it officially releases them to begin their new life.

The church tribunal is a ministry of mercy. †



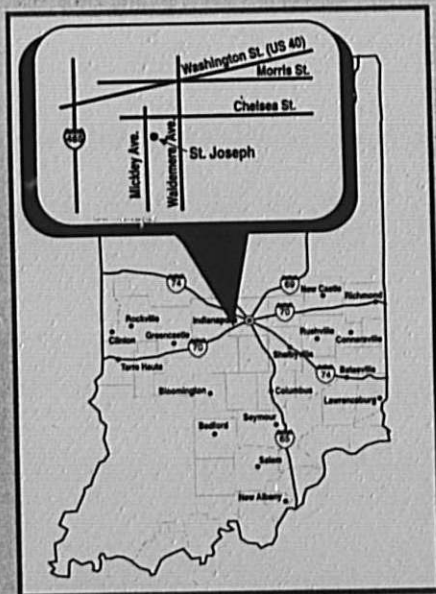
Indianapolis West Deanery

St. Joseph Parish Indianapolis

Photos and story by Mary Ann Wyand

Fast Fact:

Every year, on the weekend closest to Valentine's Day, St. Joseph Parish sponsors an overnight for parish children so parents can go out for a special evening. The registration fee of \$5 per child also covers breakfast prepared by the St. Joseph Men's Club the next morning. About 70 children participate in the annual overnight, with games and spiritual activities in Elford Hall, then attend the 9 a.m. Mass together and join their parents for the breakfast. Parish youth-group members assist adult volunteers with this child care project.



**Journey
of Hope
2001**

St. Joseph Parish religious education students help fund construction of African school

Nickel by nickel, dime by dime, 78 religious education students at St. Joseph Parish in Indianapolis are helping build a school for children in Bukoba, Tanzania, Africa.

Since last September, their weekly donations to the Indianapolis West Deanery parish have been forwarded to St. Therese of the Child Jesus Sister Helen Bandiho for the Hekima Secondary School.

"I feel good because we are going to help people who are less fortunate," seventh-grade religious education student Vincent Kurt said. "It feels good to be able to help people."

"The nuns were here last summer and participated in one of the liturgies," religious education coordinator Trudy Davis said. "They sang and shared so much of themselves, and they had pictures and crafts that their students had made. They brought so much of themselves that it made us want to get involved. Later we decided that the religious education students were going to try to help the sisters build the school in Africa. It's a good stewardship program for the chil-

dren. It's good for them to know that they are able to be a part of that."

In addition to helping with the school, St. Joseph religious education students will send family pictures to the people of Bukoba, Tanzania, and also will pray for them.

"When missionaries come and share so much of

themselves and what they are doing, I think it makes us want to do more to help them," Davis said. "By helping the sisters build this school, we can grow in faith."

Fourth-grade catechist Martin Morris said he appreciates the educational benefits of this Third World project.

"From time to time, we will talk with the kids about the project

in Africa," Morris said. "The students have learned how fortunate they are to live where they do and have the opportunities they have. I think a lot of the students were quite stunned about the situation in Tanzania. There was a lack of understanding about the needs of people in other parts of the world, but now they are learning how important it is to help people in a Third World country."



Fourth-grade catechist Martin Morris discusses virtues with students.

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Although the project is a sacrifice for the children, Morris said, "It's also a learning process in many ways. They learn about another part of the world and they also learn how to give."

For fourth-grade religious education student Luke Corley, the project is about fairness—or, in church teaching, social justice.

"I think they should have a school," Luke said. "I don't think it's fair that they might just get to go to school two or three days a week. My parents talked with me about it, and I gave up some of my allowance because it's for a good cause."

This stewardship program is yet another example of the hospitality and concern for others evident at St. Joseph Parish, where there's always room in the pews for somebody new and newcomers don't remain new very long.

Father Glenn O'Connor, pastor, and St. Joseph parishioners extend warm welcomes to all visitors, whether they are travelers passing through the nearby Indianapolis International Airport or local residents.

"St. Joseph parishioners are very focused on being community," Father O'Connor said. "The parishioners do more than their share as far as contributions to the parish and community. It's a very warm and inclusive parish."



Fourth-grade religious education student Audrey Korby concentrates on the lesson about virtues.

In December, Father O'Connor was named pastor of a second parish, St. Ann, in the Indianapolis South Deanery. St. Ann shares its northern boundary with the southern boundary of St. Joseph Parish. Father O'Connor also presides at a weekly Mass at the Indianapolis International Airport for airport staff and travelers.

St. Joseph's style of small-town hospitality is evident in many parish ministries. The parish also provides living space in the former convent for women who are undergoing treatment for alcoholism through the First Step Program at Fairbanks Hospital. Father O'Connor said the parishioners are glad they are able to help women who are trying to rebuild their lives.

"St. Joseph parishioners are good people who have been here a long time," the priest said. "There's a faithful bunch of them who have been here for years, and we have younger families moving into the parish. We also reach out to the needs of area nursing home residents and shut-ins and help with St. Vincent de Paul Society projects for the westside."

Senior citizens at St. Joseph Parish have a variety of recreational activities to choose from, thanks to leadership team members of the Harvest House organization.

Longtime parishioner Rita Basch helps coordinate this monthly ministry for seniors, which focuses on status, service, creative forms of worship, continuing education,

recreation, celebration and community involvement. Meetings begin with a liturgy followed by a luncheon and special program. Once a year the senior members of the parish gather for a spiritual retreat.

Parishioners also generously respond to the financial needs of the parish, Trudy Davis said, by staffing Stand 39 at the Indianapolis "500," the Brickyard "400" and the golf tournament held at the Speedway in September.

"It takes a lot of people to staff the concession stand," Davis said. "We're out there every day during the weeks of the events. That's [concession stand] our main fund raiser, and we've been able to remodel parish buildings and buy a new sound system for Elford Hall with this money. Anytime there is anything that needs to be done in the parish we just band together and somehow get it done. That's one of the beauties of St. Joseph Parish." †



St. Joseph parishioners Marissa Farrell and Ashley Smith work on a religious education class art project for Epiphany in the preschool and kindergarten class.

St. Joseph (1949)

Address: 1375 S. Mickley Ave., Indianapolis, IN 46241

Phone: 317-244-9002

Fax: 317-244-0278

Church Capacity: 236 &

Number of Households: 380

Pastor: Rev. Glenn O'Connor

In Residence: Rev. Mark Tran Xuan Thanh

Administrator of Religious Education: Trudy Davis

Youth Ministry Coordinators: Delphia Acton,

Mari Riffey

Music Director: Kay Jensen

Parish Council Chair: Bill Pfister

Principal: Mary Patricia Sharpe

School: All Saints School, 337 N. Warman Ave.,
317-636-3739 (1-8)

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Sunday — 8:00, 11:30 a.m.,

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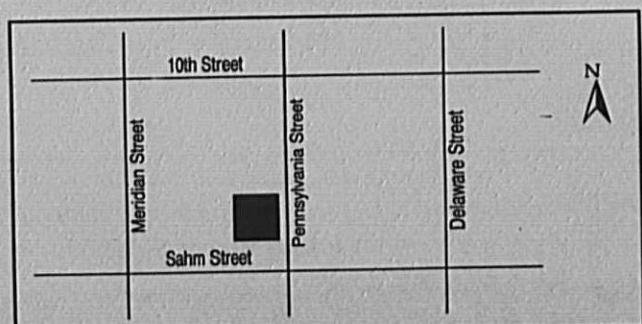
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Vocations Supplement

We All have Part A

By Fr. Paul Etienne
Vocations Director

In one of the lesser known documents of the Second Vatican Council, the council fathers put forth one simple statement that addresses each member of the church regarding the promotion of vocations: "The duty of fostering vocations falls on the whole Christian community, and they should discharge it principally by living full Christian lives" (*Optatum Totius* ["Decree on Priestly Formation"], 2).



This brief but direct statement is the message

we chose to reflect upon in this year's Religious Vocations Supplement: "Vocations—We All Have a Part." In this supplement are the stories of religious, priests and seminarians who share with us the various ways people helped them hear and answer God's call to service in the church.

We offer these reflections and stories as ways of stimulating the numerous opportunities each member of the church has to influence the life decisions of others, whether that be in a direct manner of asking and encouraging someone to pursue a specific vocation, or—as is the case for most of us—to subtly foster vocations by leading "full Christian lives."

Our Holy Father echoes and reissues this challenge in his 1992 exhortation, *Pastores Dabo Vobis* ("I Will Give You Shepherds"), when he states: "There is urgent need, especially nowadays, for a more widespread and deeply felt conviction that all the members of the church, without exception, have the grace and responsibility to look after vocations" (PDV, 41).

As I travel throughout the archdiocese as the vocations director, I am asked many times, "How do we as parents, priests, educators, etc., encourage vocations?"

The bottom line is that there is no one simple answer to this question. Minimally, we need to be positive about priesthood and religious life. Simply by showing our appreciation and esteem for our priests and religious, we go a long way toward pro-

moting this life for those whom God continues to call to live this life.

On a more pro-active level, if we are attentive to the men and women of our community who demonstrate the qualities and characteristics we feel are indicative of a priestly or religious life, we may want to ask them if they have ever considered being sisters, brothers or priests.

As our high-school-aged youth are making decisions about college, we should ask if they have considered a seminary or formation program. I have told several young men as they think about where they want to continue their education that we have plenty of room in the seminary for them.

With one simple statement, many positive things are said, a seed is planted, and God's grace can further the growth.

Also along the lines of invitation, we do not need to make the first invitation one of formation. We can simply invite someone to a fuller level of participation on the parish level, which allows them to feel a stronger sense of belonging to the faith community, from which the "call" to service comes.

Finally, in keeping with the exhortation to live "full Christian lives," one other positive step we can take, which in the long run promotes vocations, is to challenge our young people to fully live the Gospel in their lives.

We do this first by building our own lives on the Gospel of Jesus Christ, demonstrating to others that this is not only possible, but that there is great joy and satisfaction to be found in such a life.

If we live lives rooted in prayer and the sacraments, charity and service to others, then we have nothing to fear by inviting others to follow along the same path.

It is along this Way of Jesus Christ that each person will discover his or her own vocation. It is along this way that each heart will be filled with the love necessary to answer "Yes."

When each of us fully lives the Christian life, we each find our place in the church, and the kingdom of God is built. †



Deacons Stan Pondo (left) and Patrick Beldelman talk during a break from classes at Saint Meinrad. Pondo, a member of St. Thomas Aquinas Parish, and Beldelman, a member of Holy Spirit Parish, both in Indianapolis, will be ordained in June.

Catholic adults do not ask our youth to consider the priesthood or religious life.

That is no secret, and I realize that Catholic adults have many reasons for not asking. But my concern is this: What are we implying when we urge them to consider being a doctor, teacher, lawyer, etc., but do not make mention of the priesthood or religious life?

Are we saying that the vocations of priests, sisters and brothers are not as valuable as other life options? Are we suggesting that it is better to have a "more respectable, more influential, higher paying job?"

Obviously, I think we are. My point is more clearly seen when I hear, "Sure, we need priests and sisters, but not my son or daughter!"

When we fail to ask our youth to consider a church vocation, we are indirectly telling them that the priesthood and religious life are inferior ways to live.

Conversely, if we urge our young people to discern a vocation to the priesthood or religious life (and not just assume that they will live the married vocation),

then they will take notice of the joys of being called by God to be a priest, sister or brother.

Just by asking our youth to consider church vocations, we are suggesting that being called to the priesthood or religious life is an honorable, valuable and meaningful way of life!

In a real way, when we pose the question to our young people, we build a sense of respect for priests, who by the grace of their ordination represent Christ in the church and the world (*Catechism of the Catholic Church*, #1552). We imply respect for the necessary role of the religious who have dedicated their lives to the fact that Jesus does exist, on earth and in heaven.

I have a feeling that when our youth see meaning in the lives of our priests, sisters and brothers, they are more likely to consider such a vocation.

So please let our young people know that choosing a church vocation is important and respectable. Urge them to consider being priests, sisters or brothers. Let them know that the priesthood and religious life are a worthy and meaningful vocations! †

By Derrick Koch
Associate Vocations Director



Please ask!

It is a fact that many of our youth do think about the priesthood and religious life, but they seldom take it seriously until they are asked to consider such a vocation.

In five months as associate vocations director for the archdiocese, I have noticed that most

Vocation group seeks advice from parents

National Religious Vocation Conference will ask parents for their help in nurturing God's call in children's lives

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

"Nurturing Vocations: Vocation Ministers and Parents Respond to the Challenge" is the theme of the 1998 convocation sponsored by the National Religious Vocation Conference to be held Sept. 11-15 at Minneapolis, Minn.

The National Religious Vocation Conference is an organization of men and women committed to the fostering and discernment of vocations, particularly to religious life.

Every other year this organization holds a convocation for its members that addresses a specific theme.

In 1996, the convocation's theme was "Who Do You Say We Are?" To get answers to this question, 200 young adults from across the United States were invited to participate and give their input.

The vocation ministers committed themselves to being open and honest as they listened to what the young adults had to say. Time and again, the young adults said, "We can't believe you really care what we think about this!"

After the successful participation of the young adults, the evaluation and comments of many members indicated that parents would be the next logical group to invite to the 1998 convocation.

The National Religious Vocation Conference is aware of the critical role parents play in nurturing God's call in the lives of their children.

At the same time, recent studies and the experience of vocation ministers have shown parental support for vocations to religious life and priesthood to be quite weak. Therefore, the conference decided to invite 100 parents from across the country to join vocation ministers in addressing the theme of the 1998 convocation.

Discussions will center on the theme of nurturing vocations to the priesthood and

religious life within the domestic church.

In order to prepare for the convocation and strengthen the partnership between parents and vocation ministers, the conference is scheduling gatherings of parents around the U.S. prior to the national meeting in September.

The goals for these regional gatherings are to listen to parents' reasons for encouraging or discouraging religious life or priesthood as vocation options for their children, and to generate ideas that will be brought to the convocation for reflection and elaboration.

The Archdiocese of Indianapolis has been chosen to host parent gatherings this spring.

In anticipation of the regional gatherings and the national convocation, I interviewed St. Louis parishioners Rose and Dave Meyer of Batesville regarding their attitudes about religious or priestly vocations for their children. They are the parents of two daughters, ages 16 and 13, and one son, who is 5.

Dave and Rose, do you have firsthand experience in knowing a priest, sister or brother?

Rose—Yes, we were both educated in Catholic schools. I am an associate for the Sisters of St. Francis and work at Michaela Farm as the farm secretary, so I am in contact with sisters on a daily basis.

Dave—I'm very active in the parish teen ministry program and I'm a lector and eucharistic minister, so I'm often in contact with priests and others who have answered the call to religious life.

Do most of the priests and religious you know seem happy and fulfilled?

Dave—Yes. I can sense it in the way they present themselves. At least I don't think people who are unhappy or unfulfilled can exhibit the enthusiasm and conviction I see in most priests and religious. They certainly do a great job of concealing it if they aren't happy and fulfilled.

Rose—The sisters I am associated with emit peace and contentment, which you don't see a lot in society.

How would you feel if one of your children wanted to become a priest or religious? Would you actively encourage it?

Dave—I would have to say that I would have mixed emotions, especially when it

comes to my only son. Of course, I'd be happy and do anything to encourage him (or either of my daughters) to pursue his calling. However, I think I'd also be a little disappointed if my son chose priesthood as his vocation because he is the only opportunity to perpetuate this branch of our family tree. The shrinking size of today's families may be one of the major factors contributing to the decline in people (especially males) choosing religious life or priesthood as their vocations.

Rose—I would encourage it and feel extra blessed.

Do you view celibacy as a hindrance to your children's future happiness?

Rose—It is my opinion if children grow up feeling and knowing they are loved, it seems that it would be easier to be celibate, but extra difficult if they are searching for love. They could fall in love with their calling—their focus in life.

Dave—No, not at all. Sex is not a prerequisite for happiness. In fact, I think that the sexual promiscuity of the '70s and '80s has given rise to so many sexually transmitted diseases (like AIDS, herpes, etc.) that more and more people are choosing a celibate lifestyle out of fear for their safety anyway.

Do you feel that you have sufficient influence on your children as to their future vocation choice?

Rose—Since I now understand what it means to be called, I know that we indirectly influence our children. It might really scare our children if we suggested that they select religious vocations. You can encourage them, just as you would guide them to take the classes needed for a high school major and starting college.

Dave—I think our influence today is greatly reduced from past generations due to the evolution of technology like television and the Internet. These technological advances enable more and more outside forces to influence our children. As a result, children today, more than ever, have minds of their own and they will make their own choices. However, I still feel that we can have a significant and positive influence simply by how we live our lives. Two old sayings come to mind: "Actions speak louder than words" and "Lead by example."

Does negative media about priests and religious have an impact on whether or not you would encourage your child to consider priesthood or religious life?

Rose—No, in regard to all the charges of pedophilia, for instance, it becomes newsworthy when it is a priest because they are public figures. There are many other people who will never be known because they are not newsworthy. We feel that we are open-minded enough to see past that.

Dave—No, not really. I wouldn't discourage one of my children from being a doctor because of the actions of a few bad doctors, so I don't think I should discour-

age one of my children from choosing a religious life because of the actions of a few bad priests, sisters or brothers either. You have to remember, priests, brothers and sisters are only human, and humans make mistakes. In no way am I condoning the actions of bad priests, sisters or brothers. However, I think that in most instances their mistakes are only announced on the evening news or in newspaper headlines because they are religious figures.

What is it about religious life and priesthood that could either encourage or discourage parents to present these as credible options for their children?

Rose—I would encourage [a religious vocation] because of the community aspect, the time to pray, and other spiritual activities. I think that some people may not encourage [their children about religious vocations] because of bad experiences in Catholic schools. I have read that in some countries or areas in our own country, priests and religious are singled out for persecution. I would worry if my child chose a ministry that puts him/her in this situation. But I would not discourage it.

Dave—I think one of the biggest factors that would discourage parents from presenting religious life as a credible option is that the religious public figures whose daily lives will be continuously scrutinized, especially by those with different beliefs. On the other hand, I think that the inner peace and sense of fulfillment that one gets from being involved in service ministries would encourage parents to present religious life and priesthood as a credible option.

I thoroughly enjoy the warmth I feel in my soul after serving as a lector or eucharistic minister, and I know how good my part-time involvement in our teen ministry program makes me feel. I can only imagine what the feeling would be like if I were able to be involved in service ministries on a full-time basis.

Any other input you would like to contribute?

Rose—It would be good for parents to become more educated on what priests, sisters and brothers are all about—who they are. Also, people need to be educated as to what a call is. I had to find out through prayer and study.

Dave—Although I hope I'm wrong, our responses may not be representative of the opinions of most people because of our extensive association with members of religious life. Parents should continue to encourage their children to be active in the church even if religious life is not their chosen vocation. With the continuing decline in people choosing religious life and priesthood as vocations, our priests, sisters and brothers need our help now more than ever. †

(Franciscan Sister Marge Wissman is vocation director for the Sisters of St. Francis at Oldenburg.)

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Vocations are nurtured by personal witness

'How important it is for us to see other people who are dedicated to service of God and the church!'

By Fr. Mark O'Keefe, O.S.B.

As a moral theologian and as a teacher, I know that the best moral teaching often occurs not through careful and precise explanations (as important as they are!) but through good example, sound practical advice and a supportive presence.



As a seminary rector and as a priest, I know that vocations to the priesthood are nurtured not so much through clearer explanations of the theology of priesthood (as important as they are!) but through the personal witness, encouragement and the attention of faithful, prayerful and happy priests. (In fact, these three characteristics most often seem to go together!)

For myself, I remember the early encouragement of a Capuchin missionary priest on the island of Okinawa, where my father was assigned in the military. Father Dominic lived a life of great simplicity, far away from home and family, but he always seemed full of good cheer and generosity—and he could attack a home-cooked meal with gusto! He was certainly a faithful and a happy priest who made his priestly life seem attractive and joyful to an impressionable pre-teen-ager like myself!

Later, in junior high school, I was particularly encouraged by our local pastor to be a part of a fledgling youth group. He encouraged me to read at Mass, to help out in the sacristy and to assist him in little projects around the parish. I don't recall much explicit talk about priesthood, but I was getting a firsthand glimpse of the life of a faithful and dedicated priest!

Of course, life in the seminary surrounds a young man with the witness of many priests on the formation staff. Of particular importance is the mentoring provided by the seminarian's spiritual director, with whom he shares his spiritual and vocational journey.

I was blessed with some fine spiritual directors who would probably feel very

"seasoned" to be reminded that their young directee is presently so advanced in years that he is now a seminary rector.

I think of Benedictine Father Gregory Chamberlin (now a pastor in Evansville), of Benedictine Father Noah Casey (now the director of Ministry to Priests for the archdiocese), and of Benedictine Father Daniel Buechlein (who also holds an important office in the archdiocese).

A listening ear, probing questions, some good advice and a supportive spirit: my spiritual directors gave me all of these, together with the witness of a priestly ministry generously embraced.

Ideally, a seminary rector ought to be a good role model and a mentor to the seminarians in his pastoral care. As rector, he is the pastor of the seminary community and should give a good example of servant-leadership of God's people.

I am grateful for the witness of Benedictine Father Thomas Ostidick, who was rector of Saint Meinrad College when I was a college student; of Archbishop Daniel, who was rector of Saint Meinrad School of Theology when I was a theology student; and of Benedictine Father Eugene Hensell, who was rector of both schools when I joined the seminary staff in 1987. I learned a great deal about being a priest and a pastor from these talented men. I hope that I learned enough to be a good example to the seminarians who are now in my pastoral care.

While in the seminary, seminarians are placed in parish assignments with priests whom the bishop and vocations director believe will be good role models. These relationships are critical for the seminarians as they see, firsthand, the struggles and the joys of being a priest.

What the candidates learn from the seminary is vitally important, but the mentoring that they get from a priest-supervisor is also critical for their discernment and formation for ministry.

At the same time, lay people and religious on the parish staff—as well as other parishioners—also play an important role in supporting the seminarian and in teaching him to be a caring and dedicated pastor.

Of course, for many young priests, the



1997 ordinands

Newly ordained priests Joseph Villa and Joseph Pesola assist with the eucharistic liturgy during their ordination on June 7 of last year at St. Peter and Paul Cathedral. Father Kevin Morris was also ordained that day.

first pastor to whom they are assigned after ordination is also critical in helping them to navigate the first years of priestly life in a parish.

I don't think that the influence of priests in the fostering and nurturing of priestly vocations can be exaggerated. Young men need to see happy and holy priests! I feel very blessed personally to have had encountered so many good priests.

At the same time, all the mentoring for a priesthood candidate does not come from priests. I was personally greatly influenced and encouraged by the lay and religious faculty members of Saint Meinrad College and School of Theology.

Even now, I learn so much about leadership, stewardship, care and dedication from the lay people and religious with whom I am privileged to work at Saint Meinrad—faculty colleagues, fellow administrators, staff members and board members.

Being an effective priest and pastor today requires many skills for such varied challenges as leading, managing, listening, communicating, serving and staying faithful to a commitment. Seminarians certainly learn these skills from the example and mentoring of priests, but they also learn them from the advice and witness of lay people as they live out their own Christian vocations in family, work, community and parish.

Our seminary admissions process requires the applicant to submit a brief

autobiography that, in part, asks him to talk about his process of vocational discernment. It is striking how many applicants report the important role played by priests. It is no less striking how many young men first began thinking seriously about the priesthood because some lay person or religious whom they respect told them that they should think about the priesthood.

Christ himself calls men to join other priests in the presbyteral order, but this call is importantly nurtured not only by vocation directors, seminaries and other priests, but also by the parishioners that the seminarian encounters in his time of discernment and formation.

The priesthood is a special and wonderful vocation from God! Personally, I thank God for the gift of my vocation every day, and I thank God every day for the blessing of being the rector of a seminary.

How important it is for all of us to have the witness of people who live their vocations faithfully—whatever those vocations might be! How important it is for us to see other people who are dedicated to service of God and the church! How important it is for young men to have the dedicated, personal witness of other human beings who have been blessed with a call to the priesthood and who live it faithfully every day! (Benedictine Father Mark O'Keefe is president-rector of Saint Meinrad School of Theology.) †

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The Indianapolis Serra Club is one of 608 clubs with 20,300 members in 34 countries throughout the world. It has been privileged to have provided two presidents for Serra International—Father Thomas Murphy while he was still a layman, and George Maley.

Time has nothing to do with chronological age; time is part of us in which Jesus Christ is waiting to explode.

— Julie Harkins, CSJ

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Holy Cross sister likes her parish ministry

'Throughout my life, others have been there to support me in my religious vocation and in my ministry.'

By Sr. Eileen Flavin, C.S.C.

How often I have heard that if I think someone might have a vocation to religious life, I should suggest it to that person.



On their own, people might not be aware of how God is acting in their lives. That is certainly my story. It happened to me.

I had the opportunity to attend both Catholic grade school and high school. The Sisters of the Holy Cross, of which I am now a member, taught in both of those schools in my home parish in northern Indiana.

When I was in the sixth grade, my teacher spoke to me briefly about religious life. Sister Joselda asked me if I had ever thought about being a sister.

I had not, but she was the person who planted that seed for me. If she had not asked me, I don't think I would have

chosen religious life.

The thought of a religious vocation stayed in the back of my mind until I was a senior in high school. That thought would not go away. I knew I needed to come to a decision about it.

My other option was to attend college and become a teacher. I continued to wrestle with that thought of a religious vocation.

During my senior year of high school, I was the editor of our school newspaper and worked closely with Sister Xavier Therese, also a Holy Cross sister, who was the sponsor for the newspaper.

One day Sister Xavier Therese asked me if I had ever thought about becoming a sister. I was surprised that she asked me. I still was not seeing God's action in my life. I shared my sixth-grade experience with her.

Sister Xavier Therese and an associate pastor in our parish "walked" with me for several months while I prayed and asked God for guidance in the decision.

With God's help, I made the decision

to enter the Congregation of the Sisters of the Holy Cross at Notre Dame in northern Indiana the following September.

The Holy Cross sisters were the only religious community I knew about. The two main works of this community were education and health care. Since I wanted to be a teacher, that fit in with the direction my life was going.

As a congregation, the Holy Cross sisters are still involved in education and health care. We are also involved in pastoral ministry in different settings throughout the world.

Currently, as an international community, we have about 675 members. Most of our younger sisters come from countries we serve outside the United States.

Throughout my life, others have been there to support me in my religious vocation and in my ministry.

I am now involved in two part-time ministries. I am the parish life coordinator at St. Peter Parish in Franklin County. I also am a member of the leadership team for our congregation for the Holy Cross sisters who are ministering in the Midwest, which includes dioceses in Indiana, Illinois, Ohio, Michigan and Minnesota.

When I think about the mentors that I have now or have had in my life, besides those already mentioned, they often have been other women religious and priests who have a similar relationship with God as celibate people.

These mentors also are the ones who have as their specific vocation to awaken people's hearts to the spirit and presence of God. Often these mentors have remained close friends throughout the years.

For me, it is important to share what my life is about with others, and that is easiest with those who are also living the same kind of life.

But the other mentors in my life are those whom I observe as living their vocation, whether it is to the single life or married life. Some of my closest friends are in the latter vocation choices.

I enjoy friendships with persons who, whatever their vocations, seem to live life to the fullest and for whom God is an important part.

These are the persons from whom I find support and strength to live my life. They are the true mentors in my life. †

(Holy Cross Sister Eileen Flavin is the parish life coordinator at St. Peter Parish in Franklin County.)

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Two Indiana priests promote vocations in national campaign

"A Future Full of Hope," the National Strategy for Vocations, is a three-year effort by the U.S. bishops to promote vocations to the priesthood and religious life.

Part of that effort involves sharing the stories of men and women who have chosen to serve God as priests or religious sisters or brothers.

Father Joseph Pesola, associate pastor of St. Pius X Parish in Indianapolis, is among the priests featured in the national vocation campaign.

Father Pesola formerly worked as a supervisor at the Indiana School for the Deaf in Indianapolis and enjoys serving as an associate pastor and in deaf ministry.

"We won't in the future be doing the diversity of things we're doing now," he said, "We will have more laymen and laywomen assisting."

Father Ted Dudzinski, a priest of the Lafayette Diocese, also is featured in the publicity for "A Future Full of Hope."

Formerly a manager for the Indiana State Park System, Father Dudzinski said, "I want to have an all-encompassing ministry. There is such a need to get the message of Christ out there. With the numbers of priests declining, I don't think in the future there will be room for specialists."

The U.S. bishops' national vocations strategy was initiated in 1996 and will conclude later this year.

The campaign has been coordinated by the National Conference of Catholic Bishops' Secretariat for Vocations and Priestly Formation and was made possible by a grant from the Knights of Columbus. †

Vocations:

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Photos by John Olshansky and Mary Ann Wyand

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Benedictine monk loves mission work

'I've always had this awareness of God, a sense of God's presence.'

By Mary Ann Wyand

Sometimes the pathway to a religious vocation follows a roundabout route with more than a few detours.

Fifteen years ago Benedictine Father Bruce Knox of Indianapolis found his calling to serve God as a missionary priest in Jamaica. But first he served the state of Indiana as a messenger for former Gov. Matthew Welsh and the United States as an Army clerk-typist at four American military bases and in Vietnam during the war.

"I was never in combat," Father Bruce said. "I was assigned to the Adjutant General's Corps, responsible for administrative work. While at Fort Benning, Ga., I helped prepare records for the 11th Air Assault, then went to Vietnam with the 14th Engineer Battalion combat unit. The war was hard. I lost a lot of friends there."

During his military years in the '60s, Army Specialist Fourth Class Bruce William Knox Jr. attended Mass regularly and enjoyed helping the military priests.

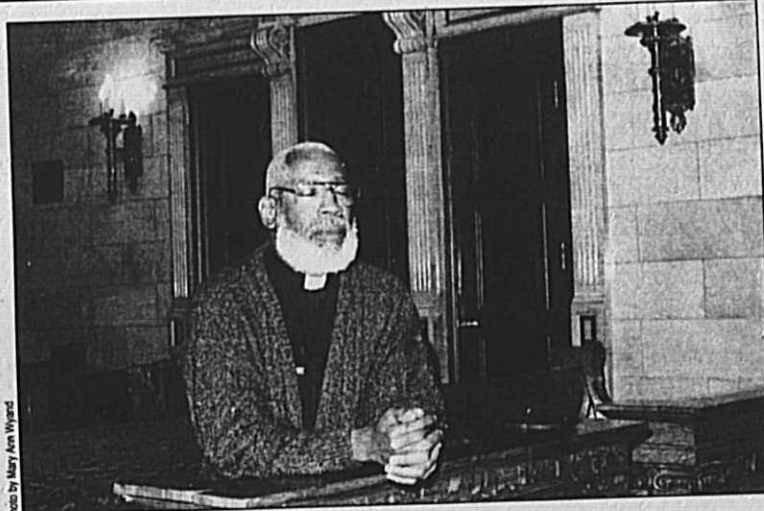
"I was not a chaplain's assistant," he said. "That was not my M.O.S. (military occupation specialty). I was a clerk-typist. But during my Army years, in terms of experiencing God, I remember there were always priests there and I made myself available to help them."

While assigned in the South and later in Vietnam, Father Bruce said he struggled with the painful realities of the civil rights movement and the horror of war.

"I've always had an attraction to the spiritual," Father Bruce said. "I've always had this awareness of God, a sense of prayer, a sense of God's presence, and I tried to respond to that throughout my military career."

The first priest-mentor in his life was Father Bernard Strange, former pastor of St. Rita Parish in Indianapolis.

"Father Strange baptized me," Father Bruce said. "He was the first priest I ever knew and was always present in



Benedictine Father Bruce Knox kneels in prayer in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis, where he discerned his vocation to the priesthood two decades ago. He is a missionary priest in Jamaica, home on sabbatical.

my life during my childhood years. I was baptized at St. Rita's, and made my first Communion, first reconciliation and confirmation at Holy Angels Parish."

After attending Holy Angels School, young Bruce Knox enrolled at Cathedral High School when he failed to pass the entrance examination for the former Latin School.

At Cathedral, he got to know Holy Cross priests and brothers on the faculty of the former all-boys' school.

"Holy Cross Brother Joseph Otto, who is now deceased, and Holy Cross Brother Raymond Harrington, English teachers at Cathedral, were early mentors in my life," Father Bruce said.

"The first priest who took my interest in a vocation seriously was Father Joseph Riedman, who was the assistant pastor at Holy Angels at the time. I looked up to him. I served his Masses as an altar boy. I knew there was something about what the priests did that attracted me, drawing me—toward the spiritual, the divine—to God."

After attending Central State College in Xenia, Ohio, for several years, Bruce Knox decided he "wasn't cut out for academic life" and came back to Indianapolis to work as a messenger for Gov. Welsh from 1963 until 1965. Then came the draft, and he joined the Army. Returning to civilian life after the war, he tried various jobs but continued to feel drawn to religious life.

"While working at Methodist Hospital as a file clerk, I began to think seriously about religious life and the priesthood," he said. "I walked to the cathedral for daily Mass,

and pondered my vocation in the Blessed Sacrament Chapel. One day I emerged from church with the conviction that I would do it. I talked with my father about it. I wanted his blessing. Then I talked with Father Clarence Waldon, pastor of Holy Angels Parish, who took my interest in a religious vocation seriously. He sent me to St. Maur Monastery in Indianapolis, where Father Bernard Patterson, the prior at the time, made the community available for me for discernment."

At St. Maur he became friends with men living the Rule of St. Benedict—prayer, work and community.

"Seeing a community of men living according to that rule was very impressive to me," he said. "When I met the monks of St. Maur in 1972, they were on their knees singing the *Salve Regina*. Their prayer life confirmed for me that I could be a monk."

After studying for the priesthood at Pope John XXIII National Seminary in Weston, Mass., near Boston, he was ordained by Kingston, Jamaica Archbishop Samuel E. Carter, a Jesuit priest, at Holy Angels Church.

"After ordination I went to Jamaica," Father Bruce said. "I was co-founder of St. Benedict's Monastery in May Pen, Clarendon, Jamaica, the West Indies, which was the first attempt to live the Benedictine life in Jamaica."

During the past 15 years, his monastic life there has included parish and educational ministries, farming, the establishment of a new mission parish, construction of a church, and a successful petition to the Vatican for a bishop to serve Catholics in the central part of the island.

"Our new bishop is a Passionist priest, the Most Rev. Paul Michael Boyle, a former professor at Saint Meinrad Seminary," Father Bruce said. "He has brought in more priests for the diocese."

St. Benedict's Monastery is "a small Benedictine community at present," Father Bruce said. After a sabbatical in Indianapolis, he will return to the Jamaican monastery. †

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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.

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Attains the lofty goal!
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Providence program promotes discernment

Providence sisters use discernment guides, special curriculum to mentor women considering religious vocations

By Ann Ryan

The Sisters of Providence Constitutions states that "fostering religious vocations is the privilege and the responsibility of each member of the congregation."

Providence Sister Ann Casper has embraced that directive wholeheartedly for the past year. Although she ministers as the director of the Gerontology Sabbath Renewal Program at Saint Mary-of-the-Woods College and as an editorial associate for the Sisters of Providence Office of Congregational Advancement, Sister Ann wanted to do "anything I can to facilitate vocations to religious life."

That "anything" has been to open her door and her heart to women in the earliest stages of religious commitment.

Last spring, Sister Ann and her housemate, Providence Sister Suzanne Brezette, welcomed Providence Postulant Diane Lamb to live with them and experience community life. Sister Diane is now a canonical novice at Saint Mary-of-the-Woods.

Since September, Sister Ann has served as a discernment guide for a young woman who is considering joining the congregation.

"Women who are thinking about joining us need to experience community living early in formation," Sister Ann said. "They need to see what it is like day-to-day—the struggles, the enjoyment. That is what their life will be, sharing lifestyles of prayer, community life and ministry with other sisters."

According to Providence Sister Paula Damiano, vocations director for the order, women considering religious life need to connect with supportive people who will assist and guide them through the decision-making process.

The discernment guide program is one of the ways the Sisters of Providence vocation program strives to provide support. Women who want to seriously discern religious life are partnered with Providence sis-

ters who serve as mentors. Meeting one-to-one and using materials designed by the vocation team, the two women reflect on and discuss the journey to religious life.

"The discernment guides provide yet another connection to the congregation, another way for relationships to be established and grow," Sister Paula explained. Currently, 17 women considering vocations are meeting with Sisters of Providence discernment guides.

Initially, the guide and the woman talk about the life experiences of the woman and get to know each other, Sister Ann said. Further into the program, "we talk about subjects directly related to religious life—relationships with God, relationships with family and friends, how a job or interest may lead to a ministry, and personal spirituality."

The meetings are not simply a time to chat, but are focused discussions centered on Scripture reading and reflection questions.

"When we come together, we are both ready to talk, to answer questions," Sister Ann said. "It is a time to look over the life journey, to see growth that comes from mistakes, to talk about how prayer fits into the process."

This mentoring experience is far from one-sided, Sister Ann said, adding that she receives as much as she gives during discernment sessions.

"This is very life-giving to me," she said. "It causes me to look at my own commitment to religious life, the different parts of it—prayer life, ministry, community life. It refocuses my dedication as I try to respond to questions. As I share my values, it deepens those values and my desire to live them. It is a very sacred task to walk with a woman in discernment. You are really looking at God's action in her life."

Sister Ann, the former Sister Kenneth Ann, has a variety of experiences to share with others. She joined the Sisters of Providence 40 years ago and has ministered in congregation administration as general



Providence Sister Ann Casper (second from left) listens as Providence Sister Suzanne Brezette (right) gives a tour of the Saint Mary-of-the-Woods motherhouse to women attending a vocation discernment weekend. Sister Ann serves as a discernment guide to one of 17 women who are considering joining the order.

secretary and provincial. She also served as principal at Ladywood-St. Agnes School and St. Agnes School in Indianapolis before the school's merger and eventual closing.

"Women today have so many more options than I had 40 years ago when I discerned about religious life," Sister Ann said. "I can only talk out of my own experiences, but I find they relate in many ways. There are many similarities in our struggles and desires."

The young woman currently discerning with Sister Ann agrees.

"At first I thought she wouldn't understand me, having had a different life experience," said a recent college graduate, who asked that her name not be published.

However, the woman said, she discovered that Sister Ann "is anxious to know how it is for me and for other women in discernment. She has given me a realistic view of religious life. She readily shares her own experiences and the experiences of other sisters to validate my feelings and concerns. She shows me that I am not alone. Sister Ann is a very open and compassionate woman. She cares. I know that she will support me even if I don't choose religious life. She has been a great mentor."

Sister Ann smiles at the notion of

being a mentor.

"I don't get up every morning thinking I'll mentor someone today," she said. "But I do have a sense that how I live, how I come across in ministry and in community life, that I am—that we all are—examples. There are people I look up to whom I would like to be like. I am influenced by others, not just those in religious life, but by examples of good parenting, of family life. It is basically all about relationships, and we all have to try to do that in a good way."

Sister Ann extends an invitation to vocation ministry to everyone.

"Anyone, no matter what lifestyle, can encourage another person to consider religious life. We cannot expect to have these ministers if people never hear about this life, if they aren't encouraged by a parent, a fellow parishioner, a friend."

Sister Ann summarizes her role as a discernment guide by quoting Jesus' response to inquirers: "Come and see."

"That is my purpose—to invite women to come and see, to talk about this life, to learn about it," she said, "and then they can decide."

(Ann Ryan assists the Sisters of Providence with promotion of religious life and the congregation.)

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Seminarian enjoys talking about vocations

'I really believe there are a lot of [religious] vocations in our high schools. I believe that's where it all starts.'

By Mary Ann Wyand

Seminarian Joseph Brown of Indianapolis describes himself as an extrovert who loves people and loves helping people.

On a recent morning, the Secena Memorial High School graduate and Saint Meinrad seminarian helped 15 Secena seniors sort and package clothing donations at the Holy Family Shelter, a Catholic Social Services agency in Indianapolis under the auspices of Catholic Charities.

Brown said his love of the Catholic faith evolved during his years at Secena and led him to become an adult convert to Catholicism. He began considering the priesthood during his college years, and now is a third-year theology student at Saint Meinrad.

"As a non-Catholic teen-ager, I didn't know what to expect when my parents enrolled me at a Catholic high school," he said. "The Secena community was absolutely marvelous—very welcoming, very accepting. I think my call to the priesthood began there with the faculty and my peers. My high school friends have been an incredible support to me throughout my seminary years."

Brown enjoys talking with junior high and high school students about vocations to the priesthood and religious life, and often participates in school convocations.

"I really believe there are a lot of [youth with religious] vocations in our high schools," he said. "I believe that's where it all starts."

Brown converted to Catholicism while

attending Greenville College near St. Louis. There he became friends with Father Richard Stika, who is now a monsignor, vicar general and chancellor of the Archdiocese of St. Louis for Archbishop Justin F. Rigali.

"He's a wonderful friend and mentor," Brown said of Msgr. Stika. "We used to go out for dinner or to a movie, and he would talk with me about the priesthood. Recently I received a Christmas card from him, and it said, 'You're in my prayers daily.'"

Many archdiocesan priests have become good friends and mentors, Brown said. "A number of priests helped to confirm my calling during my discernment for the priesthood."

Father Charles Chesebrough, pastor of St. Charles Borromeo Parish in Bloomington, has been "a great friend," Brown said. "Father Charlie loves God, the priesthood and the people, and he goes to great lengths to show it. Through his mentoring, he has allowed me to see what priesthood can be. It can be fun. It can be exciting. You can be spontaneous. You can be an extrovert! He has helped me see how my personality will fit with the priesthood."

Father Thomas Murphy, pastor of St. John the Evangelist Parish in Indianapolis, is "truly a gentleman," Brown said. "I reside at St. John's when I'm not at Saint Meinrad. Father Tom has helped me fine-tune some people skills and learn how to be professional and thorough. He's always been very encouraging."

Another good friend, Msgr. Harold



Seminarian Joseph Brown of Indianapolis talks with Indianapolis North Deanery Catholic school students during a vocations day last February at Bishop Chatard High School. Recently, he spoke during a vocations program at Roncalli High School in Indianapolis.

Knueven, pastor of Our Lady of the Greenwood Parish in Greenwood, has taught him spiritual insights, Brown said. "I'm so impressed with Father Harry's devotion to the Blessed Sacrament, and I've always admired his prayer life."

Benedictine Father Guy Mansini, a Saint Meinrad professor who teaches systematic theology, also is a good friend, Brown said. "He's a great professor and very down-to-earth. We can talk about anything. It's great to have those moments."

Archbishop Daniel M. Buechlein has been very supportive, Brown said, and frequently makes time in his busy schedule for the seminarians.

"The archbishop encourages the seminarians to pray," Brown said, "and he also encourages us to make time for recreation, to have a balanced life. We're

very fortunate to have an archbishop who was a seminary rector prior to being ordained to the episcopacy. He's very supportive of all the seminarians."

Friendships with diocesan and religious order priests are "a great affirmation to my calling to the priesthood," Brown said. "Father Charlie [Chesebrough] told me, 'Joe, you know a lot of priests. Take from them what [ministry skills] you like, and use that in your own priesthood.' Father Tom [Murphy] has always told me that 'success in the priesthood is being yourself.' I think those are very wise words from both men."

Brown said he believes "once a young man enters the seminary, the support is there that he needs for discernment. It's good to know there is support from other priests." †

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Faith Alive!

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God comes to us in life events and people

God reaches out and touches us at that 'little bit of heaven' which we call the Eucharist

By Fr. John W. Crossin, OSFS

How does God come to us? God comes in the ordinary events and people of our lives.

God comes to us in varied ways throughout our lives.

Many of us marvel at the outstanding accomplishments of the late Mother Teresa in Calcutta and throughout the world. Her work for the poor was inspired by the Holy Spirit.

Yet, we normally find God closer to home. We see God's love in:

- A friend's love for her aging father.
- A widow's generous service to the sick.
- A parent's patient love for a boisterous teen-ager.

Why don't we always notice God's clear presence?

Perhaps because we are very busy, and we tend to fill our hectic lives with noise. No sooner do we enter a room than we must turn on the television, the radio or CD player. We must dial a friend or check our e-mail.

Our daily habitual patterns of acting and thinking may block a full perception of God's presence.

Silence is essential to listen for God.

Not long ago I experienced this listening in the silence of a week-long retreat. But more often it is the silence of the day's available moments that enables us to hear.

In our occasional quiet times, we can pay more attention to the deeper reality of God's presence. For a few minutes while waiting in line, or before the next meeting, or just before sunset, we can "tune in" to God's call.

God speaks to us in various ways.

A saint's ministry or the quiet example of a friend may be God's way of sending a message to us.

The inspired word of Scripture, the Bible, is another clear way God speaks to us. The totality of Scripture—whether Jesus' parables, the prophets' exhortations or St. Paul's instructions—is God's word given to us.

In personal meditation and in communal celebrations, we come to understand the biblical word and apply it to our lives. Eventually the teaching of Scripture forms our way of seeing the

world.

God speaks to us also through our Catholic tradition. This tradition, inspired by the Holy Spirit, is sometimes neglected as an ongoing source of God's presence and direction.

Just as we prayerfully reflect on the Bible, so too must we prayerfully consider our tradition. The Nicene Creed, recited each Sunday at Mass, presents many basic truths of our tradition in a concise form.

The Catholic catechism is our latest detailed attempt to capture the Catholic tradition for our times. Both creed and catechism deserve our best consideration as God's living word to our community.

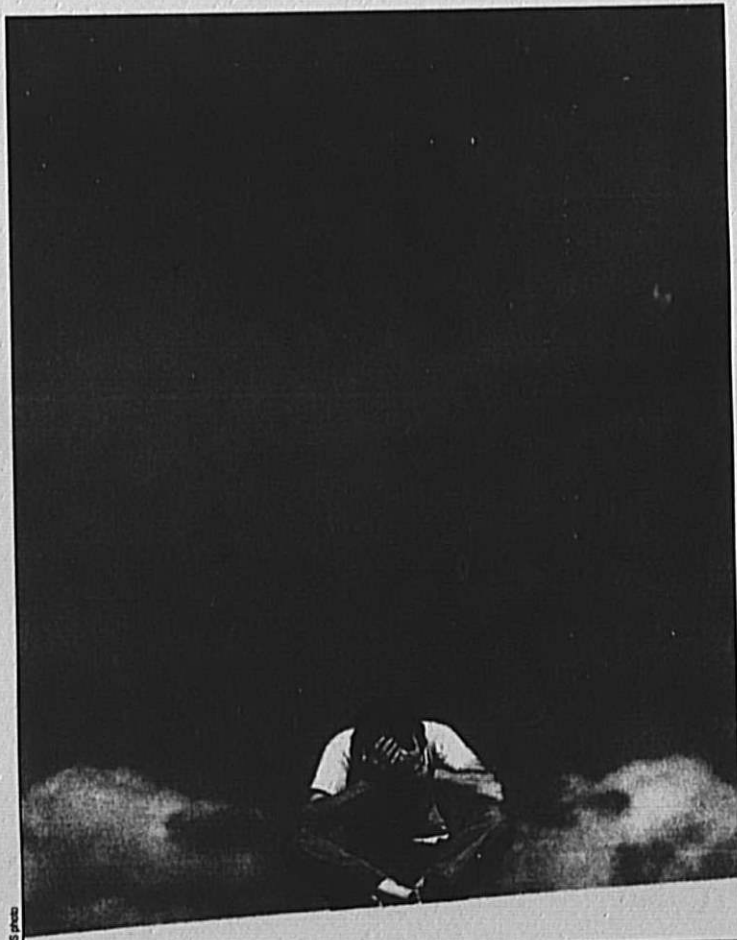
The sacraments, rooted in Scripture and tradition, speak God's love to us in special ways. The Eucharist, in particular, brings Christ to us.

Recently, at the close of a Cursillo weekend, I felt Christ's presence in a hard-to-define yet real way as we sang the opening hymn of Mass. It was as if God was reaching from eternity and speaking directly to me. While that grace-filled moment passed, its memory is still vivid.

I believe the barrier between heaven and earth is permeable, not solid. God reaches out and touches us at that "little bit of heaven" which we call the Eucharist.

God speaks to us, usually in the ordinary but also the not-so-ordinary moments of our lives. We seek to listen and respond. †

(Oblate of St. Francis de Sales Father John Crossin is a visiting fellow at the Woodstock Theological Center at Georgetown University. He is the author of *Friendship: The Key to Spiritual Growth*.)



Our daily habitual patterns of acting and thinking may block a full perception of God's presence. Silence is essential to listen for God.

God's presence has many manifestations in life

By Fr. W. Thomas Faucher

One of the great temptations of all religion is to limit God to what we want God to be. We find an aspect of God, a view of God, a part of God that pleases us, and we only will believe in that part of God. We want nothing but what suits our particular taste.

But God, and true theology, does not limit God to our likes and dislikes. God can be found and enjoyed in more ways than all human imagination put together can ever devise.

What's more, divinely planted in human nature is the ability to seek and

discover God, and to be surprised over and over again by God.

God created each human person to be individual and special. Each one of us is led to God in our own special and unique ways.

Most of those ways leading to God overlap, and some are universal, such as the grace of God bestowed through the Scriptures and enjoyed through the sacraments. Our ability to find and appreciate God's presence has many manifestations.

Because all good things are made by God and sustained by God, God can be found in all good things. But "things"

are not God. And there are things which some people may think contain the presence of God even though, in reality, those things are not where God can be found.

If the experience brings love and true freedom, then it is God who has been found. Without God, there is no praise and thanksgiving.

We know we can find God in the Scriptures and the sacraments, but God wants to be sought by us in many more ways than these. †

(Father Thomas Faucher is a priest of the Diocese of Boise, Idaho, on assignment in the Diocese of Baker, Ore.)

Discussion Point

We seek God in prayer and life

This Week's Question

Where would you say you encounter God most powerfully?

"In the shelters for the homeless because there are a lot of people there who believe in God and are asking for help. There's a lot of despair and a lot of love of God there too." (Dee Williams, Phoenix, Ariz.)

"Through my contacts with my spiritual director, an older priest. I appreciate his wisdom and spirituality." (Joyce Aylstock, Dayton, Ohio)

"I sing in the choir, and that's where I feel him most—singing to the Lord." (Mary Lou Gonzales, Houston, Texas)

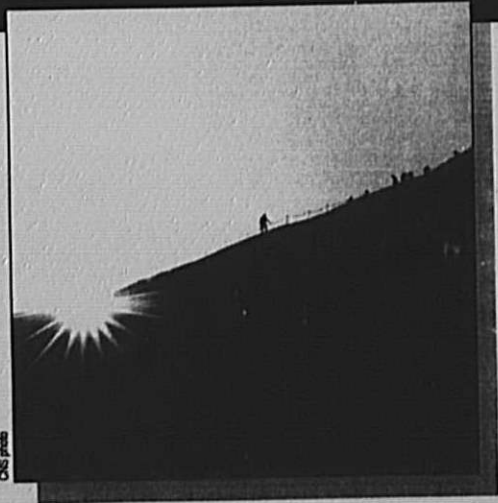
"I believe in prayer as the best way to encounter God." (Kathleen Bracken, Brentwood, Pa.)

"Taking care of the street people. Then again, at the Mass: This is where I meet Christ. And when I see people kneel when I distribute the body of Christ, this is an awesome moment." (Julian Mrozla, Fargo, Ind.)

Lend Us Your Voice

An upcoming edition asks: Tell one way—one type of situation—in which Christian hope sustains you.

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



Perspectives

From the Editor Emeritus/John F. Fink

Herod the Great of history

Herod the Great conquered Jerusalem in the year 38 B.C. He was to rule there until his death in 4 B.C.



Herod is known primarily for three things: his utter ruthlessness, his dysfunctional family, and his role as a great builder. The ruthlessness extended to his own family. He executed one of his 10 wives, three of his children and a mother-in-law.

If ever there was an argument against polygamy, Herod was it. At one point, he had nine wives at the same time, all plotting over their positions and trying to promote the interests of their children. He married off many of these children to other members of his family—brothers, nephews and nieces. Members of Herod's family changed partners in violation of Jewish law. His granddaughter Herodias married Herod's son Philip but left him for another son, Antipas, the tetrarch of Galilee. This was one of the things that John the Baptist denounced and that led to John's death.

Historians say that Herod's great love was for his wife Miriam, his second wife. He married her because she was from the Hasmonean family and he thought that doing so would make him more popular among the Jews. It didn't work. Many of Herod's marriages were for political purposes.

If Miriam ever loved Herod it ended when she learned that he had left orders that, if he should happen to be killed in battle, Miriam was to be killed so she couldn't marry someone else. From then on, she tormented Herod until he couldn't stand it any longer. He charged her with adultery. She was found guilty and executed. Later he also had

Miriam's mother, Alexandra, and his sons by Miriam executed.

Another son, Antipater, tried to poison his father with the connivance of another of Herod's wives, called Miriam II. When the plot was discovered, Herod divorced Miriam and had Antipater executed—five days before Herod himself died.

Herod is also, of course, the one who is known for the massacre of the Holy Innocents, according to the Gospel of Matthew. Did this really happen? There is no mention of this crime anywhere else, including the writings of the Hasmonean historian Josephus Flavius, who delighted in listing Herod's crimes. Whether historical or only in the realm of belief, the crime was certainly something Herod was capable of doing.

But then there was also Herod the builder. During his 35-year reign, Herod built an amazing number of buildings and cities. He built the city of Caesarea in honor of Augustus Caesar, along with its vast man-made harbor. Caesarea was to be the capital of Palestine for 648 years. It had all the amenities of the time—theater, amphitheater, public baths, Herod's palace built of white marble, wide streets decorated with mosaics. Today, the ancient city continues to be excavated. It was simply a magnificent city.

Herod built his summer palace near Bethlehem, high on an artificial hill known today as the Herodium. His winter palace was near Jericho, an immense building on both sides of a wadi. He built two palaces on Masada, although he never stayed in them. And, of course, he completely changed the looks of Jerusalem. His palace there dominated the upper city, and the Antonia Fortress was remodeled.

Herod's greatest building achievement, though, was undoubtedly the rebuilding of the Jewish Temple. †

Cornucopia/Cynthia Dewes

Don't go near the water

Having a bad year so far, Binkie? Are your problems so outrageous that they



make the stuff on daytime TV look normal? Do people avoid you on the street or, when accosted unawares, do they fall all over themselves to refrain from asking, "How are you?"

Well, if you think you have it bad you haven't seen the new movie version of the *Titanic*! Believe me, those people had problems!

Like being informed that their "unsinkable" vessel would be five fathoms deep in approximately one hour, or that there were fewer than half enough lifeboats to go around. Like realizing that social class, wealth, brains and muscles would not help them save themselves or anyone else on the ship.

For those readers who have no knowledge of history or who may have been on another planet for the past 80 years, the *Titanic* was a gigantic luxury ocean liner that sank in 1912 during its maiden voyage from England to the United States. Although it was widely advertised and believed to be "unsinkable," it nevertheless hit an iceberg and sank within a couple of hours. Only 500 of its 2,000 passengers survived.

Some of us who have no swimming skills included in our portfolios know that the fear of drowning is greater than that of almost any other demise known to (wo)man, including disembowelment, electrocution by lightning, or diet supplements. Therefore, many of us were plastered against our theater seats in fear and loathing as the agonizing terror of *Titanic* unfolded on the screen.

For 45 minutes that seemed like hours we watched characters we'd grown fond of being engulfed by huge walls of seawater coursing down passageways. That

is, when they weren't being locked behind gates, handcuffed, threatened by fire, or otherwise prevented from escaping to the upper decks. And when they finally reached the top, well, you know the rest.

All of which goes to prove that reality is certainly stranger than fiction. And scarier. We're deliciously petrified at the simulated horror that goes on in movies like *Scream*, if we're dumb enough to watch them. But the sinking of the *Titanic* or the exploits of actual serial killers like Jeffrey Dahmer leave us genuinely terrified at the sight of humanity gone wrong.

Also, the common face of terror seems to have changed in the years since 1912. Most people's fears were elemental then: fear of not having enough to eat, of being out of work, of getting sick or having an accident. There were no Social Security checks or pensions, and folks still died frequently from pneumonia, in childbirth, or even from complications of childhood diseases.

Although drowning at sea was a legitimate fear in 1912, it was probably way down the list. Violent and unexpected death was never uncommon, but the means of it have changed.

Now we have threats to terrify us that were almost unheard of in 1912: random shootings, drug overdoses, violent muggings and gang rape. Not to mention the killing of innocents via abortion and the genocide of the disabled and elderly in euthanasia.

An elderly lady we know recently asked a mutual friend, "How do you think I'll die? By cancer? What?"

My friend was stunned by the question and hurriedly reassured the lady that she was still healthy and vital and shouldn't worry about all that.

We all harbor secret fears about death. All I know is, I'm not putting out to sea on an ocean liner any time soon. †

Matters Liturgical/Sherie Berg

The Feast of Sunday

What is the greatest feast day of the church year? Think, now. It's a trick question. Christmas?



Easter? Pentecost? The really knowledgeable might say Triduum (Holy Thursday, Good Friday, Easter), which at least covers more ground. All good answers, but not the correct one.

The greatest feast of the church, our primary celebration, is Sunday. Every Sunday. Fifty-two Sundays a year. Year in, year out. The Third Sunday in Ordinary Time. The Fourth Sunday of Lent. Christ the King. Every Sunday.

The earliest Christians gathered on Sunday to break bread together in memory of Jesus. They chose Sunday—a work day—because it was the day of the Resurrection. And they called it the Lord's Day, or the First Day of the New Creation, or the Eighth Day. Each time they gathered, they remembered the Lord and all he had taught them.

Early in the church's development a debate arose over whether any special Sunday should be set aside in remembrance of the Resurrection. While there was disagreement over the issue, it did come about that one Sunday each year, Easter, was chosen. Even with this special day, every Sunday remained the Lord's Day, Resurrection Day, a celebration of the Easter Mystery.

As time progressed, other aspects of the story of salvation also came to be commemorated on particular days, or seasons. Thus came Lent, Christmas, saints' feast

days and so forth. But always, in theory at least, the primary celebration of the church, the commemoration of the whole Paschal Mystery, remained Sunday. Over time, the church's calendar was filled with special days and seasons. Local or favorite saints' days, Marian holydays, days honoring particular truths of the faith often usurped the primacy of the Lord's Day. In the revision of the liturgical calendar following the Second Vatican Council, the church reminded us again of the primacy of Sunday. "Sunday must be ranked as the first holy day of all. Because of its special importance, the Sunday celebration gives way only to solemnities or feasts of the Lord." ("Norms Governing Liturgical Calendars," #4-5)

Do our actions show that we really believe every Sunday is "the first holyday of all"? That every Sunday is a celebration of Easter and Christmas and Good Friday and Holy Thursday? Or is it more likely that we pull out all the stops only for the "big" feasts and let Sunday by Sunday take care of itself? Don't we let the great green stretch of Sundays become humdrum, boring, ordinary? Next time you are tempted to do so, try to remember that Sunday is our great feast—that every Sunday we are celebrating the whole of the Paschal Mystery—that Jesus Christ was born of a woman, took the same flesh we have, that he suffered died and was buried, that he rose again to give us eternal life. All that celebration for just an ordinary Sunday. Awesome! †

(Sherie Berg is associate director for liturgical formation with the archdiocesan Office of Worship.)

The Bottom Line/Antoinette Bosco

A ministry to women

Arlene Goetz never planned to start a ministry for women or the bimonthly newspaper *Catholic Women's Network*.



But the California mother of seven told me that in 1987 she and a number of other women were "struggling to find our place in the church." Several of them decided to hold

a meeting on the empowerment of women. When an unexpected 100 women attended, a decision was made to publish a report on what came out of their meetings.

And thus was born the newspaper Goetz calls "a forum for women to express their spirituality." It is funded by ads and subscriptions, and produced by Goetz, savvy in desktop publishing.

Catholic Women's Network, which has a 10,000-copy run, now is sent to subscribers coast to coast and distributed free to many churches, libraries and bookstores in the San Jose, Calif., area.

Though it has the reputation for being a Catholic women's ministry, the newspaper covers a range of themes such as prayer and healing, the environment, money issues and mysticism. The women's stories in these issues are truly models of how we can approach God.

"We are not out to be reactive against the church, but to build something positive, as women share their wisdom and

spiritual concerns," says Goetz. "Our focus is always to be in search of knowing God better, establishing a stronger relationship with God."

I became familiar with the *Catholic Women's Network* when Goetz called me last year and asked me to write an article on forgiveness for her publication. She sent me some sample copies, and when I saw them I was more than impressed.

There is more to this ministry than the newspaper. Each year *Catholic Women's Network* sponsors a gathering of women who come together to savor a menu of spirituality. About 20 percent of those attending are not Catholic. "These elements make us a ministry of evangelization and ecumenism," says Goetz. *Catholic Women's Network* also has funded a series of programs for women in jail. Two of Goetz's columnists are women serving life sentences in prison.

Not everyone is pleased with the network. Some, who mistrust a women's ministry or view it as some kind of anti-church radical feminism, have complained to bishops about the use of the word "Catholic" in the organization's name.

But as the network begins its 11th year, Goetz looks back and says: "I'm flabbergasted. It has evolved, with so much positive response. I actually couldn't have planned anything better to help raise the consciousness of God's involvement in our lives." †

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

The Sunday Readings

Sunday, Jan. 18, 1998

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

The third section of the Book of Isaiah supplies the first reading this weekend.



Typically for the works in Isaiah, this reading soars in its majesty and expression. It speaks to a downtrodden, miserable people, but it is highly uplifting in its promise that one day the enemy will be

vanquished, and all will be right, calm and just. God's people will triumph.

This reading describes how limited and short-sighted the opinions of people can be when times are difficult. Partly causing this limitation is the fact that human beings cannot see the future.

So, the reading scorns those who taunted God's people and their land with unfortunate names like "forsaken" and "desolate."

At the time, God's people certainly were forsaken, at least in the estimate of others. The land was desolate. The exiles had returned from Babylon, but upon their return they found no paradise. Life was difficult.

The temptation to doubt God's promise of protection surely was strong. However, this prophecy reassured them. God had not forgotten them. In their faithfulness to God lay their key to a better day.

Paul's first letter to the Corinthians is the source of the second reading.

As were the Jews of long ago, the first Christian Corinthians probably were the victims of the scornful remarks and actions of their neighbors. After all, the very idea of one God was revolutionary for almost all in the Roman Empire, and certainly for those persons who lived in Corinth.

Then, amazing also, was the fact that for Christians the Lord-God was a crucified vagrant preacher convicted of treason against the mighty emperor of Rome. Finally, the rigid moral code of the Christians, and their demand for each to love all others, were seen as nothing less than odd.

To this group of Christians, Paul addressed this letter and another letter. In this reading, the apostle called upon Corinth's Christians themselves to work for the salvation of all. Each person has

individual talent, he noted, but enlivening all is the Holy Spirit.

St. John's Gospel, and precisely its magnificent story of the marriage feast of Cana in Galilee, provides this week's Gospel story.

Father Raymond E. Brown, an American priest often called the greatest authority on John in the church today, has deep and compelling insights into this story. More than simply a miracle narrative, in Father Brown's view, the story of the marriage feast of Cana reveals the momentous occasion when Jesus began the public ministry.

Strong connections link Cana with the Last Supper and with Calvary. The reading also is imposing in its reference to Mary. It is a passage which should be read and carefully pondered.

Reflection

In the Old Testament, and in the world surrounding Jesus, wine had almost a mystical quality. It represented life itself.

Thus, in this story, the party not only had exhausted its supply of wine, its people generally thirsted for life. They produced what they could. They had water. Jesus alone produced the wine. The Lord alone is the source of life.

This life is desperately sought, but Jesus freely provides it. The voice of the request is Mary, not only the Lord's mother in the glory of that identity, not only herself a caring guest, but the perfect, and always devoted, loyal disciple.

Mary also faithfully stood beneath the cross. Her faith was powerful as the public ministry began, and again it was powerful as the public ministry climaxed.

Eucharistic overtones are present in the reading through the imagery of the wine.

The first reading this week, from Third Isaiah, sets the stage. We all are limited, stumbling, unsure, unless we are with God. However, with God all is good and at rest. God will enable us to overcome our human weaknesses and guide us heavenward.

Jesus is the companion on our journey. He brings God to us, and us to God. He is life. Only in the Lord can we find life.

Our task is to live as Jesus lived. Such was the counsel of Paul. Redemption is God's great merciful plan. In our union with Christ, in our Christian faith, in the Eucharist, we share in this plan. We too call people to God—in the image of the Lord. †

My Journey to God

Plain Talk with God

What is a prayer?
A prayer is the most difficult task.

It is not an utterance of
attractive and impressive words.

A prayer is plain talk,
out of a loving and sincere heart,
full of meaning.

The simple words carry force,
enough to pierce
through the stony heart,
only to break it
into a thousand pieces.

By Munawar Paul

(Munawar Paul is a member of
St. Michael Parish in Indianapolis.)



Daily Readings

Sunday, Jan. 18
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. 19
1 Samuel 15:16-23
Psalm 50:8-9, 16-17, 21, 23
Mark 2:18-22

Tuesday, Jan. 20
Fabian, pope and martyr
Sebastian, martyr
1 Samuel 16:1-13
Psalm 89:20-22, 27-28
Mark 2:23-28

Wednesday, Jan. 21
Agnes, virgin and martyr

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

Thursday, Jan. 22
Vincent, deacon and martyr
1 Samuel 18:6-9; 19:1-7
Psalm 56:2-3, 9-14
Mark 3:7-12

Friday, Jan. 23
1 Samuel 24:3-21
Psalm 57:2-4, 6, 11
Mark 3:13-19

Saturday, Jan. 24
Francis de Sales, bishop,
religious founder and doctor
2 Samuel 1:1-4, 11-12, 19, 23-27
Psalm 80:2-3, 5-7
Mark 3:20-21

Question Corner/ Fr. John Dietzen

Different editions of the Bible vary in translation



Q It's been a long time since I was in a Catholic bookstore. This Christmas I wanted to buy a Bible for a sick friend, and I was amazed at the number of different editions.

We have several Bibles in our home, including the Jerusalem Bible, the New English Bible and the New American Bible. Even my cursory memory shows there are differences, but they're not that great. Are there deeper, more significant differences? The essence seems to be the same. (Indiana)

A Whenever a work is translated from one language to another, multiple differences in wording are possible and all may be quite acceptable.

This is particularly true of ancient documents. With languages long dead that have no word separations, no quotation marks or other punctuation marks, even the experts often cannot be sure what an expression meant to people centuries ago.

Thus, it's not surprising to find an array of Scripture translations. The variations result from many factors.

One is, of course, which ancient manuscript of a biblical text is being used. Good scholars differ, in some instances, about the authenticity of one text over another. And more texts still are being discovered in our own lifetime.

Another, which I mention above, is the precise meaning of a word with which we are not familiar and which perhaps is used only once or twice in the sacred text. There's simply nothing to hint at what it means.

Newly discovered ancient Near East libraries help scholars greatly in this part of the task. They may, for example, discover in 3,000-year-old business records clues to the meaning of a word in the Scriptures that had previously been a total puzzle.

Then there's the question of style and readability of the translation. How does one keep it true to the original texts and still understandable to the average reader?

Of course, modern languages themselves always are changing. What may have sounded right to Americans in 1850 could sound strange today. Some words in the

King James version of the Bible mean nearly the opposite of what they meant when that translation was made 400 years ago.

As you discovered, many modern translations are available, and most of them are excellent. The New English Bible was produced mainly by Protestant scholars; the other two you mention appeared under Catholic auspices.

As far as careful translation is concerned, however, scholarship in these fields has so developed that one might say there is no such thing as a Protestant or Catholic translation of Scripture. There may be good or bad translations, but religious leanings are generally no longer significant.

Denominational differences, when they do arise, are found more in accompanying notes and interpretations than in the texts themselves.

As you know, I'm sure, some Old Testament books in the Catholic biblical canon have been, until recently, omitted in most "Protestant" Bibles. The reasons are much too involved to discuss here.

Finally, in an effort to reach a more popular and young audience, some Bibles (the Good News Bible is one) tend to move away from a more literal reading of the sources.

The Living Bible, which many find an enjoyable and meaningful path into the Scriptures, acknowledges in the introduction that it is a "paraphrase" of the authentic Scripture texts, thus not an actual translation.

Q How did we come to celebrate Dec. 25 as the anniversary of Jesus' birth?

A Strange as it seems, we have no idea of the date of Christ's birth. The Gospels are absolutely no help on that.

Numerous theories have been put forward through the last 2,000 years to explain Dec. 25 as Christmas Day. The most likely one, however, and the one most generally accepted by scholars now, is that the birth of Christ was assigned to the date of the winter solstice.

This date is Dec. 21 in our calendar, but was Dec. 25 in the Julian calendar which predated our own, and Jan. 6 in the Egyptian calendar. This latter date is still followed by some Eastern-Rite Christian churches. †

(Questions for this column should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

The Active List

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

January 16-18

Terre Haute Deanery will hold "I Want to Live" retreat for all high school youth. Cost: \$55.00. For information, call Janet Roth, 812-535-3391.

January 18

St. Elizabeth Seton Parish will present renowned storyteller, author and lecturer, John Shea. His topic will be "Listening to the Stories of the Spiritual Traditions of the World," beginning at 3 p.m. For information call Mike Crawford at 317-842-5814.

Little Sisters of the Poor and residents of St. Augustine's Home for the Aged, Indianapolis, 2345 W. 86th St., will have Holy Hour, 4:15 p.m., to pray for vocations, to include evening prayer, exposition of the Blessed Sacrament and Benediction, to be held in the chapel of St. Augustine's Home.

January 20

Fatima Retreat House, Indianapolis 5353 E. 56th St., will present reflection day, "Practicing Our Faith," 9 a.m.-2 p.m., Cost: \$20. For information and registration call 317-545-7681.

January 21

St. Patrick Parish, Terre Haute, 1807 Poplar St., will hold a special vigil service commemorating the 25th anniversary of the 1973 Supreme Court decision legalizing abortion. Rosary to begin 6:15 p.m., Mass 7 p.m. For information, call Rick Mascari at 812-466-6807.

Catholic Widowed Organization will meet for Mass, 11 a.m. at St. John Church with lunch following at Shapiro's.

January 22

St. Gabriel Parish, Indianapolis, 6000 W. 34th St., will hold a candlelight prayer service dedicated to the sacredness of human life, 7 p.m. Twenty-five young people will form a candlelight procession representing the 35 million children whose lives have been terminated in our country since abortion became legal.

Roncalli Parents Organization will sponsor an information session on the topic of drugs and alcohol. Kay Schrader will present the session to begin 7 p.m. in the media center at the school. For information call, 317-788-4098.

January 23

Little Flower Parish, Indianapolis, 13th & Bosart, will hold Monte Carlo Night, 7 p.m., includes Black Jack, Poker, Chuck-a-Luck with a food and cash bar available. Cost: \$5.00.

January 24

St. Joseph Parish, Indianapolis, 1375 S. Mickley Ave., will have a Super Bowl bake sale following 6 p.m. Mass.

Una Voce, Indianapolis to meet at the Catholic Center, 1400 N. Meridian St., Franciscan Room, 2:30-5 p.m. to discuss temporary cultural problems and religion. Featuring guest speaker, Michael Matt, Editor, *The Remnant*. For information, call 317-297-9212.

January 25

St. Joseph Parish, Indianapolis, 1375 S. Mickley Ave., will have a Super Bowl bake sale following 8 and 11:30 a.m. Masses.

St. Jude Parish, Indianapolis, 5353 McFarland Rd., will host an Ecumenical prayer service, 2 p.m. followed by a community open house until 4 p.m. celebrating Christian Unity Week and the completion of their new church.

January 26-February 2

The Office for Youth and Family Ministries will present a six week program, "Divorce and Beyond," 7-9 p.m., to be held at the Catholic Center, 1400 N. Meridian St., Indianapolis. Cost: \$25, registration is required. For information and registration, call 317-236-1586.

January 27

St. Christopher's Singles & Friends, Indianapolis, 5301 W. 16th St., will hold a Peer Faith and Sharing Evening, 7 p.m., at the church annex. For information, call 317-236-1586.

tion call Andrew at 317-299-9818.

January 29

West Deanery Recognition Awards dinner will be held at Cardinal Ritter High School, in honor of the new Westside monsignors and recipients of the *Pro Ecclesia et Pontifice* award. Reception to begin 6:30 p.m., dinner begins 7 p.m. Cost: \$25 per person. For information and reservations, call 317-927-7825.

Recurring

Daily

Members of Saint Mary-of-the-Woods College Art Gallery, Saint-Mary-of-the-Woods, will present an exhibition of Jan Tenenbaum's primitive print-making techniques entitled "Sources." For information call 812-535-5212.

Saint Mary of the Woods College faculty will display their works during the 1998 Faculty Art Exhibition in room 132 of Hulman Hall. Opening celebration will be on Jan. 14 at 7 p.m. The gallery will be open daily Mon.-Thurs. and from noon to 4 p.m. on Sunday. Information: 812-535-5137.

St. Patrick Parish, Indianapolis, will hold a Tridentine Low Mass (Latin), 8:00 a.m.

Weekly

Sundays

St. Patrick Parish, Indianapolis, will hold a Tridentine High Mass (Latin), 1:30 p.m.

St. Anthony of Padua Parish, Clarksville will offer "Be Not Afraid Family Hours," topic "Healing through Consecration," presented every Sunday, 6-7 p.m. For information, call 317-236-1586.

Bob or Phyllis Burkholder 812-246-2252.

Tuesdays

Our Lady of the Greenwood Marian Prayer group will meet, 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Luke Parish, Indianapolis, Single Adults Group will meet in the parish reception room, 7:30-8:30 p.m. For information, call 317-299-9545

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates will pray for priests and religious, the rosary, the litanies to the Sacred Heart of Jesus and the Immaculate Heart of Mary, and Chaplet of Divine Mercy following 7 p.m. Mass.

Holy Name Parish, Beech Grove, 89 N. 17th St., will hold Marian prayer group, 2:30-3:30 p.m.

Wednesdays

"Wednesdays at the Woods" for prospective students at Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods. For information, call 812-535-5106 or 800-926-SMWC.

Thursdays

St. Lawrence Parish, Indianapolis, will have adoration of the Blessed Sacrament in the chapel, 7 a.m.-5:30 p.m. Mass.

St. Mary Parish, New Albany, Shepherds of Christ Associates will gather, 7 p.m. to pray for vocations to the priesthood and

religious life and lives centered in consecration to Jesus and Mary.

St. Francis Hospital & Health Centers will offer Caterpillar Kids, a bereavement support group for children ages 5-12, to meet, January 29-March 5, 4:5-5:30 p.m. at Christ United Methodist Church, 8540 U.S. 31 S. Cost: Free. Space is limited so call early. For information, call 317-865-2092.

Fridays

St. Susanna Parish, Plainfield, 1210 E. Main, will hold adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Parish, Indianapolis, will have adoration of the Blessed Sacrament in the chapel, 7 a.m.-5:30 p.m. Mass. Benediction before Mass.

A pro-life rosary will be prayed every Friday, 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

Saturdays

A pro-life rosary will be prayed every Saturday, 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

Third Mondays

Young Widowed Group, sponsored by the archdiocesan Family Life Office will meet at St. Matthew Parish, 4100 E. 56th St., Indianapolis, 7:30 p.m.

—See ACTIVE LIST, page 21

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The Active List, continued from page 20

Child care available. For information, call 317-236-1586.

Third Wednesdays

Catholic Widowed Organization

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

Calvary Cemetery Chapel, Indianapolis, 435 W. Troy Ave., Mass, 2 p.m.

Our Lady of Peace Cemetery and Mausoleum, Indianapolis, 9001 N. Haverstick Rd., Mass, 2 p.m.

Third Thursdays

Sacred Heart Parish, Indianapolis, 1530 Union St., Family Rosary Night, 7 p.m.

Third Saturdays

The archdiocesan Pro-Life Office and St. Andrew Parish, Indianapolis, 3922 E. 38th St., will have a Mass for Life, 8:30 a.m., followed by a prayerful walk to the abortion clinic at 2951 E. 38th St. to pray the rosary, returning to St. Andrew for the Benediction.

Bingos

TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m.; St. Roch Parish, St. Roch School, 3603 S. Meridian, 6:00 p.m.

THURSDAY: Msgr. Downey K of C Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

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Amy Greer Merrill

**Cathedral High School
Class of 1990**

**Memphis State University
B.A., 1994**

**Northeastern University
M.S., 1995**

**Credit Analyst
Salomon North America**

Since graduating from Cathedral, I have become increasingly aware that my high school experience was very different from the normal experience. I did not have a choice about where I would go to high school. My parents had studied all of the options available in Indianapolis and made it clear to me that Cathedral was the only place where my academic, spiritual, athletic, and personal potential could be developed to its fullest extent. I am now grateful for the decision that was made, and I only hope that I live up to the expectations that Cathedral holds for her students. My observation has been that most people are unable to relate to the idea that their high school is part of who they are as adults. They are unable to say that their high school experiences positively shaped the persons that they are today.

My experience at Cathedral was one of a scholar-athlete. The training that I received at Cathedral supported my ability to excel in the classroom and on the playing field and was an indication of my future. The support I received from the coaching staff of each team and the faculty and administration along with the enthusiasm of the student body made it possible for the many successes that I and my classmates enjoyed. I was taught balance, self-discipline, and teamwork. I was taught that no individual was greater than the team as a whole. I was expected to always strive for my best effort in every aspect of my student life. These ideals, often associated with the playing field, were expected of every student at Cathedral. As a result of my success at Cathedral, I received many awards and continued a successful scholar-athlete career at the collegiate level. Through my experience now in the work force, I have come to realize these ideals are the driving force behind success in life.

I had the opportunity to be involved in another high school environment when I was asked a few years ago to coach volleyball. I went into the experience with the expectation that it would be like the experience that I had at Cathedral. Needless to say, I was disappointed. I was shocked that the students did not take pride in who they were or the school that they represented. There were no pep rallies, no crowds gathering at the games, no support from their faculty or fellow students. As a coach, I tried to instill in them what I had experienced, but it is not something that is easily expressed in a few words; these values are even more difficult to share when there is no support for the ideals you are trying to teach.

Being exposed to that situation has made me realize that there really is nothing like Cathedral High School. Nothing will ever compare to the education that I received and the pride that I learned to take in myself and others. The ideals that are promoted in each student are unique to the Cathedral experience. Without being part of that experience, sharing or understanding the life-long influence Cathedral has on all who walk through her doors is difficult.

CATHEDRAL HIGH SCHOOL
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New document places evangelism at heart of catechetics

By Joseph M. Kappel

First in a series of five articles on the General Catechetical Directory

In 1971, Pope Paul VI promulgated the *General Catechetical Directory*. It was the first of several major catechetical documents that ultimately set the direction for catechetics for the next several decades. In the nearly 30 years since the promulgation of this directory, several events, such as the 1977 synod of bishops, and numerous documents (*The Rite of Christian Initiation of Adults*, *Evangelii Nuntiandi*, 12 encyclicals of Pope John Paul II and the *Catechism of the Catholic Church*) have changed the face of catechetics.

[Catechetics is the field of religious education in which the doctrinal and moral principles of faith are taught.]

The publication of the catechism, along with these developments and documents, has necessitated a revision of the *General Catechetical Directory*, which was published last August by the Congregation of the Clergy.

The introduction to this document examines the contemporary world in which the Gospel is preached. It uses the images of a sower (Jesus Christ) and the seed (the Word of God) from Mt 4:3-8, pointing out that the condition of the soil onto which the seed falls varies greatly. Some of the factors influencing the catechetical "soil," include human rights violations, science and technology, lifestyles that erode the identity and values proper to human beings, moral factors, religious indifference, atheism, secularism, religious sects and movements, the revival of fundamentalism and ethical relativism.

Many positive aspects, however, demonstrate the vitality of catechetics, including the great number of catechists—priests, religious and laity—who devote themselves with enthusiasm to catechetics; the missionary

character of catechetics and its ability to secure adherence to the faith on the part of catechumens and others to be catechized; the expanding role of adult catechetics; and the quality and depth of catechetical thought.

The directory also mentions several problems, including the reality that some catechists do not yet have a full understanding of catechetics as an apprenticeship in Christian life; a lack of understanding that "Tradition" should be as influential as "Revelation" as an inspiration for catechetics; an overemphasis of the humanity of Christ; certain doctrinal gaps; a link between catechetics and the liturgy that is too weak and fragmentary; and a dualistic approach that often pits content against method.

The most striking difference between the new directory and the old one is its emphasis on evangelization. The new directory sees evangelization as the overarching activity under which fall all of the other ministries of the word. The new directory places evangelization clearly at the heart of catechetics.

The last two chapters of this part of the directory examine catechetics and its relationship to the other elements of evangelization. The documents understand catechetics as lifelong and that it is one of the moments in the process of evangelization.

The document also places emphasis on the catechetics of adults, calling it the chief form of catechetics, with all other forms oriented to it.

The ultimate aim of catechetics, the directory says, is communion with Jesus Christ. Just as our communication with others deepens and develops, so, too, does our relationship with Jesus.

Previous U.S. documents on catechetics (*Sharing the Light of Faith* and *To Teach as Jesus Did*) look at the tasks of catechetics as that of sharing and fostering community, proclaiming the message, leading the catechized to worship and prayer and motivating individuals to service. The new directory expands the tasks to include: promoting

knowledge of the faith and the liturgy, forming individuals morally, and teaching the catechized to pray.

The directory clearly builds on the wisdom of the church's past, while calling us to examine and build on that past so that catechetics becomes even more central to the evangelizing mission of the church. †

(Joseph M. Kappel is associate executive director of Catholic Education for religious education for the archdiocese.)

Pilgrimage planned for Vatican treasures exhibit, Ohio shrine

As part of the archdiocesan-wide Journey of Hope 2001 celebration, Msgr. Joseph F. Schaedel, vicar general of the archdiocese, will lead a pilgrimage in March to the Shrine of Our Lady of Consolation in Carey, Ohio, and the Vatican Treasures Exhibition at the Cleveland Museum of Art in Cleveland, Ohio.

The pilgrims will depart from Indianapolis on Friday, March 27. The trip includes an overnight stay in Cleveland that night, with a return to Indianapolis the next day.

Space is limited for the pilgrimage, but registrations will be taken until Feb. 1. For registration information, call Carolyn Noone, archdiocesan associate director for special events, at 317-236-1428, or 800-382-9836, ext. 1428. (See page 3 for a registration form.)

Cost for the pilgrimage is \$229 per person (double occupancy) or \$279 (single occupancy). The cost includes all meals on both days, transportation, overnight accommodations at the Renaissance Cleveland Hotel, and all entrance fees.

Mass will be celebrated both days, and Marian devotions will be offered.

Msgr. Schaedel led a one-day pilgrimage to Saint Mary-of-the-Woods last year, as well as a 10-day pilgrimage to shrines in Italy. Archbishop Daniel M. Buechlein led a pilgrimage to shrines of southern Europe in 1996. †

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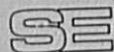
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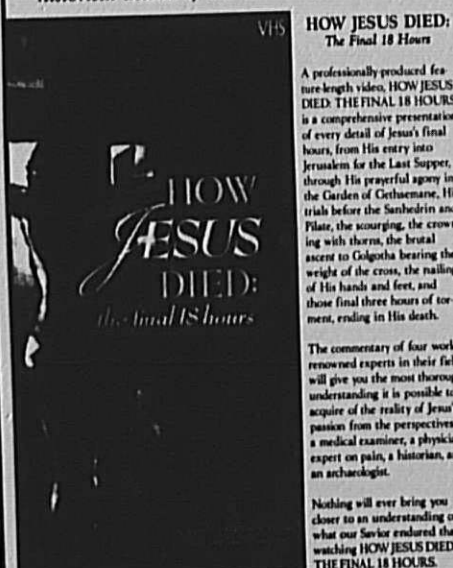
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St. Michael's Catholic Community is a mid-size parish in the Indianapolis Archdiocese. In this full-time position you will be supported and encouraged while responsible for a ministry serving grades 7-12.

Preferred qualifications include a bachelor's degree or related experience in Youth Ministry and completion of, or willingness to complete, Youth Ministry Certificate Program. Send résumé to Ray Bruck c/o St. Michael's Catholic Community, 519 Jefferson Blvd., Greenfield, IN 46140.

Baker/Line Server

Bishop Chatard High School is seeking a baker/line server to work on the cafeteria serving line daily and do light baking three times per week. The hours for this position are MWF 8-1:15 and T-Th 9:45-1:15.

If you are interested in this position, please stop by the Catholic Center at 1400 N. Meridian Street, Indianapolis, to fill out an application or call Brenda Henry at Bishop Chatard High School, 254-3644, for more information.

Substitute Teachers

Bishop Chatard High School has immediate openings for substitute teachers. Preferred candidates will have a college degree and previous high school teaching experience. Please contact Gayle Kaster at 317-264-5433 if interested.

Religion Teacher

Bishop Chatard High School has an immediate opening for a part-time religion teacher. Preferred candidates will be practicing Catholics with a degree in theology and high school teaching experience. Please call 317-264-5433 if interested.

Pastoral Associate

St. Paul Catholic Center in Bloomington, IN is seeking a pastoral associate to share in pastoral care, participate in ministerial life, and exercise pastoral leadership through collaboration in and support of the local and universal mission of the Church. Major responsibilities and activities will be in the areas of spiritual life, administration, social concerns, faith formation, family life, and campus outreach.

All candidates must possess a master's degree in theological studies or comparable pastoral degree and have at least three years of direct or related pastoral experience. Other requirements include prior participation in current training program for coordinators of the Order of Christian Initiation for Adults, experience in campus and young adult ministry, and must be a practicing Roman Catholic in good standing with the Church.

We offer competitive compensation and excellent benefits, including health insurance and a pension plan. Please send cover letter, résumé, and salary history, in confidence, to: Ed Isakson, Director of Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

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NE side, private accredited school. Excellent compensation including benefits. Seeking pre-K teachers that want a career not just a job. Please call 317-545-2323.

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for *The Catholic Moment*, weekly newspaper of the Catholic church in north central Indiana. Writing, editing skills, page layout and graphics. QuarkXpress, Photoshop. Experience preferred. Will train college grad with relevant degree. Write Editor, P.O. Box 1603, Lafayette, IN 47902. Please include a cover letter with your résumé.

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THANKS JESUS, Blessed Mother, St. Ann, St. Joseph for prayers answered. -O.J.S.

THANKS ST. Jude, Padre Pio, Mother Teresa for prayers answered. -O.J.S.

THANKS ST. Jude for your help and prayers answered. -M.S.

THANK YOU Lord Jesus for watching over us and caring for us. -C.A.H.&L.M.H.

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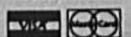
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FINAL NOTICE

**Deadline: Tuesday,
January 20th**



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- \$85 Thomas Kinkade print courtesy the Village Dove

— Drawing January 13, 1998 —

To be published in the February 6, 1998, issue of *The Criterion*

If you are planning your wedding or have had your wedding between January 30 and July 31, 1998, we invite you to submit the information for an announcement on the form to the right.

Photographs

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

Deadline

All announcements with photos must be received by Tuesday, January 20, 1998, 10 a.m. (No photos can be accepted after this date). All announcements without photos must be received by

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Susan Etter, 1400 North Meridian, Indianapolis, IN 46202
Deadline with photos: Tuesday, January 20, 1998, 10 a.m.

Please print or type:

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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
<input type="checkbox"/> Photo Enclosed <input type="checkbox"/> No Photo				
Signature of person furnishing information			Relationship	Daytime Phone

Below is an example of how your listing will appear in *The Criterion*.



Marriage — McGonigle
Elizabeth Anne Barnes and Thomas George McGonigle will be married August 22 at St. James Church in Ellettsburg, Ky. The bride is the daughter of Mr. and Mrs. Robert James Barnes. The groom is the son of Mr. Robert F. McGonigle and Mrs. Richard Hatcher of Kenda, Iowa.



Marriage — Hunsford
Jana Michelle Hunsford and Brian Scott Hunsford will be married August 22 at St. James the Archangel Church. The bride is the daughter of Mr. and Mrs. Laverne Hunsford. The groom is the son of Mr. and Mrs. Thomas Hunsford.



Marriage — Blawie
Hester Noel Blawie and Robert Thomas Blawie will be married October 18 at St. Louis Episcopal Church. The bride is the daughter of Mr. and Mrs. Glenn W. Blawie Jr. The groom is the son of Mr. and Mrs.



Marriage — Huns
Jennifer Marie Huns and Joseph W. Huns will be married October 23 at Holy Family Church. The bride is the daughter of Kenneth and Vivian Huns of Crestwood, Ky. The groom is the son of William and Jean Huns.