Next pope has ‘big shoes to fill,’ historians say

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

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

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

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

“Instead of the capo di tutti capi, the pope will be the servant of all,” said Tilley. “He will have great personal authority without being authoritarian.”

Jude P. Dougherty, dean emeritus of the school of philosophy at The Catholic University of America in Washington, said the next pope should possess “intelligence, learning, courage and a mastery of the Catholic intellectual tradition—in other words, a clone of John Paul II.”

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

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

Indianapolis football champs find inspiration in God and friends

By Mary Ann Wyand

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

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

The Rebels completed a perfect 14-0 season on their way to a Class 3A state title. The Rebels were the only team that had been ranked from the start of the season.

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

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

“We had always wanted that for each
Father Ernest Strahl was archdiocesan priest 54 years

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

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

St. Joseph Church in Corydon was the site of the funeral Mass on Jan. 7.

Evansville Bishop Gerald Gettelfinger presided.

Father John Beitans, pastor of Providence Sister Judith Shanahan was acting superintendent

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

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

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

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

She taught in schools in Maryland and Oregon, as well.

From 1972 to 1980, Sister Judith was director of the department of planning for the archdiocesan Office of Catholic Education, when then-Father Gettelfinger was superintendent of Catholic education.

When he became chancellor in 1980, Sister Judith began a year as acting superintendent of Total Catholic Education for the archdiocese.

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

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

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

“Those trained to be board members were, in fact, being trained to be active leaders as parish council members,” he said.

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

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

She later served the Sisters of Providence in general administration for 10 years, as councilor for five years and as vicar for five years.

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

Lawyer Arthur J. Sullivan served the archdiocese

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

Archbishop Daniel M. Buechlein presided and Benedictine Archabbot Lambert Reilly, of Saint Meinrad Archabbey, gave the homily at the Dec. 28 funeral Mass at St. Luke Church in Indianapolis. Other archdiocesan priests concelebrated.

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

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

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The national abortion rate, defined as the number of legal abortions per 1,000 women aged 15–44 years, has remained steady at 20 from 1995–97. Although Alvaré was heartened by changes “about having an abortion and reduced access to abortion services. The CDC statistics from all 50 states and the District of Columbia showed that in 1997, white women received 58.5% of all abortions, black women received 35.8% and women of other races received 5.7%.

In a category called ethnicity, about 15 percent of the women receiving abortions were Hispanic, while 85 percent were non-Hispanic. Only 19 percent of the women receiving abortions were married. Approximately 20 percent of the women who obtained a legal abortion in 1997 were 19 or younger, while 32 percent were between the ages of 20 and 24.

According to the report, 88 percent of all legal abortions were performed within the first 12 weeks of gestation. Laura Echevarria, director of media relations for the National Right to Life Committee, said she was pleased with the “continuing trend toward fewer abortions” and said her organization would “continue working to educate Americans about the tragedy of abortion. “The more the American people learn about the humanity of the unborn child and the violence of abortion, the more they reject abortion,” she said. The Family Research Council’s spokeswoman, Janet Parshall, said the decline in the number of abortions “mirrors the change in attitudes about abortion documented in recent years.”

In Pennsylvania, the number of abortions has dropped for the eighth consecutive year, according to the Pennsylvania Catholic Conference. In 1998, there were 35,617 abortions in the state, down 4.1 percent from 1997 and significantly lower than the 65,770 abortions performed there in 1980. “This consistent downturn in the number of abortions is heartening,” said Robert O’Hara Jr., the conference’s executive director.

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

Saint Meinrad School of Theology gets Lilly grant

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

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

“This grant will allow us to gather additional information that will benefit other theological schools, dioceses and parishes as they plan curriculum for Church leaders in the millennium,” according to Dan Conway, a regular contributor to The Criterion and a former secretary for stewardship and communications for the Archdiocese of Indianapolis, will be the project director for the study. Conway directed the original study.

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

Conway said the study needs to be updated and researched, “as we cannot find better ways to emphasize the essential connections that exist between the spiritual dimension of parish ministry and the stewardship of Church resources: human, physical and financial.”

Conway is a nationally known writer, speaker and practitioner in the areas of stewardship and development for religious organizations. For the past 20 years, he has served as a development officer, senior administrator and consultant to seminars, religious communities and Catholic dioceses.

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Jan. 7 issue of the CDC publication

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Helping the poor, not the Church

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

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

Our Catholic schools in the city are there to serve the residents of that area, not because they benefit the Catholic Church. By far the majority of the students in those schools are mem-

ber of minority groups and non-Catholic. And the tuition their parents pay only begins to provide for the upkeep of the schools.

Meanwhile, the Catholic schools in the rest of Indianapolis are already at or above capacity. Many of them have waiting lists. They wouldn't be able to accept children whose parents receive vouchers. It's only those in the center city that can do so.

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

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

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

—John F. Fink

Finding enough priests for the new millennium

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

Pope John Paul II has called for a “new evangelization” during this millen-

nium. That evangelization must include all of us, but we continue to need the leadership of our priests. Therefore, this first issue of The Criterion during the year 2000 includes a special supplement on religious voca-

tions.

It has been almost 10 years since the special Synod of Bishops met in 1990 to discuss the formation of priests. After that synod, the pope wrote an apostolic exhortation called “Pastores Dabo Vobis” (“I Shall Give You Shepherds”), probably the longest papal document ever written. In that document, he emphasized the fact that religious vocations are not a responsi-

bility of priests and bishops alone but he put in italic, “All the mem-

bers of the Church, without exception, have the grace and responsibility to look after vocations.”

Considering a response to a religious vocation is different from simply decid-

ing on a worthwhile career. First of all, it begins with a call from God. In the case of a vocation to the priesthood, it is a very special call, since God is sum-

moning a young man to become an alter Christus, “another Christ.” His special mission in life will be to serve the Christian community and to medi-

ate between God and humanity.

It is not just rhetoric to say that the priest serves as “another Christ.” Christ, or christos in Greek, means “the anointed one,” and priests are anointed at their ordination to continue the medi-

ating priesthood of Jesus himself. They serve the members of the Church by making a “total gift of self to the Church, following the example of Christ,” as “Pastores Dabo Vobis” says.

It is particularly during the celebra-

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

Priests, of course, serve the Church and its people in other ways, too—

including preaching the word of God, forgiving sins in the name of God, and administering the other sacraments. God surely is calling many young men and women to serve his Church as priests, brothers and sisters. We must do all in our power to encourage them to accept his call. We applaud those who are already actively inviting young people to listen for that call.

—John F. Fink

Kids provide insights to our Journey of Hope

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—John F. Fink
Buscando la Cara del Señor

E s difícil crecer que ha pasado la mayoría del Viaje de esperanza hacia 2001. En el Advenimiento del año 1997 lanzamos el viaje simbólico como una promesa de nuestro arcaísmo para el Gran Jubileo del año 2000, y más allá, para entrar en el tercer milenio de nuestra experiencia cristiana. Fijamos tres temas de celebración de y de enfoque para este viaje. El primero tema fue nuestro desarrollo y renovación espiritual. El segundo tema fue la mayoría auténtica y la lealtad. Y el tercer tema es la evangelización que continuará desde el Advenimiento del año 2000 hasta la fiesta de Cristo el Rey en el año 2001. Actualmente la última etapa se encuentra en un estado de preparación fervorosa y se convierte en el tercer tema familiar. Claro está que andamos descubriendo repetidas veces que la espiritualidad, mayordomía y evangelización cristiana están totalmente interrelacionadas. Hace algún tiempo, recibí cartas de los estudiantes de la escuela St. Louis en Batesville en las que describieron su quebranto de esperanza hacia 2001. Los líderes de la escuela habían introducido a los estudiantes al viaje simbólico de una manera maravillosa. He comentado sobre las notas de niños en una columna anterior, pero no los he mencionado individualmente. De una vez más, se me ocurre que estos estudiantes ilustran claramente la relación de la espiritualidad, mayordomía y evangelización por su propia experiencia. Sus palabras hablan por sí mismos (y no creo que ni el deletreo ni la gramática en el inglés). De una estudiante del sexto grado: “Nuestra escuela hizo pasaportes para el Viaje de Esperanza. Escribimos en ellos todo lo que hicimos. El Viaje nos ha influido mucho como clase. Escribimos a personas en los asilos de ancianos, recaudamos dinero para comer comida para pobres, comimos a los niños en una parroquia gema y leímos historias a los niños más jóvenes. Yo personalmente contemplaba más las situaciones y me di cuenta de que nosotros como la raza humana necesitamos cambiar nuestras costumbres; el Viaje de Esperanza es una gran ocasión. Estimulé a los jóvenes y los permítan obrar lo que ellos quieran hacer. Un muchacho del sexto grado escribió: “Tengo siete hermanos. Me gusta jugar deportes como el baloncesto, pero en la mayoría del tiempo yo hago mis quehaceres domésticos o tarea. En mi opinión el Viaje de Esperanza es un gran proyecto. Pienso ayudar a los niños a visualizar sus acciones cuando las escribieron en sus pasaportes, y les enseñamos a los niños a darse cuenta “He hecho mucho por Dios”, o “Necesito hacer más para Dios”. Les da a los niños algo para recordar cuando lleguen a ser adultos. Por este proyecto lo que hace para Dios y como posiblemente puedo mejorar. Descubrí que tal vez puedo hacer más para Dios y para mi familia”.

Un estudiente de cuarto grado escribió: “Me gustó (el Viaje de Esperanza) porque sabía que estaba ayudando a otra persona necesitada. Yo doné mis zapatos y libros a nuestra Parroquia Gema en Jamaica y recliqué papel, hice tarjetas para los encargados y hice tarjetas para los que tomaron su primera comunión y ofrecí mi ayuda en la cafetería de la escuela. Por el Viaje de Esperanza aprendí que vale más que decir”. Enfático “amigo” en el cuarto grado: “El viaje más que me gusta es ver todos los sitios. Como los arboles, animales y flores. El Viaje de Esperanza me hizo meditar en aquellos de otros lugares que no tienen muchas cosas como yo”. “En nuestro viaje encontramos tiempos difíciles. Oramos por los demás. El cuarto grado también hizo tarjetas para los encargados. Hicimos muchas cosas geniales y divertidas. Espero que hagamos el viaje cada año”.

En mi pasaporte he hecho cosas buenas como tarjetas para los encargados, tarjetas para los que tomaron su primera comunión, tarjetas para los can- didatos de Confirmación, reciclé y otras cosas. El Viaje de Esperanza está en mis pensamientos todos los días. ¡Estoy bien y espero que lo Ud. también!”

Los pasaportes de los observando el sexto grado lo resumó para nosotros escribiendo esto así: “El Viaje de Esperanza 2001 ha sido una experiencia magnífica para mí. Me impactó. Pienso que todos en Batesville, o deberían decir todos en el mundo, deberían hacer lo mismo. Me encuentro dando esperanza a los demás que necesitan esperanza más que yo. Me vi ser más gentil a los demás y honrar a mis padres más que en el pasado. He estado poniendo dinero en la caja para los pobres, con la esperanza de que estoy dando una oportu- nidad a los pobres. Todo el mundo me merece una oportunidad en la vida. Este viaje me ha impactado de una manera espiritual. Creo que me he acercado más a Dios. ¿Dónde estaría yo si no creyeran en Dios”.

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

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en el poder: 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.
The Department of Nursing at Marian College in Indianapolis is offering a free information session on parish nursing on Jan. 22 from 9:30 a.m.–11:30 a.m. at the Stokely Mansion on the campus at 3200 Cold Spring Road. Parish nurses focus on health promotion and disease prevention with their faith community, which could be located in a church, temple, synagogue or mosque. Marian College offers an eight-week Saturday parish nursing course. For more information, call 317-955-6152. A second free information session will be held on March 25.

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

Students of Holy Angels School in Indianapolis will mark the birthday of Dr. Martin Luther King Jr. on Jan. 22 by marching about one mile up and down Dr. Martin Luther King Jr. Street near the school. At the end of Mass, students will gather for Mass at Holy Angels Church. Father Kenneth Taylor, pastor of Holy Trinity Parish in Indianapolis and director of the archdiocesan Office of Multicultural Ministry, will preside.

Cathedral High School’s theater department will present Aladdin, a children’s play at 7 p.m. on Sunday, Jan. 16, at the school’s Joe O’Malia Performing Arts Center, located at 5225 E. 56th St., in Indianapolis. Tickets are $4 for general admission and are available at the box office before each performance. For more information, call Cathedral’s theater department at 317-542-1481, ext. 465.

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

“Blessed Grieving Retreat: When a Loved One Dies,” will be held Jan. 21–23 at Mount St. Francis Retreat Center in southern Indiana. The healing retreat is for those dealing with a loss of a loved one. Father Paul Koetter and Dr. Margie Pike are the presenters. Father Koetter is the pastor of St. Monica Parish in Indianapolis. Dr. Pike is a former professor and associate dean of the Indiana School of Nursing and former director of St. Vincent Hospice. For more information, call 812-923-8817.

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

continued from page 1

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

Last summer, he said, the 32 seniors on the team vowed to “make it our destiny, our goal, to win the state championship.” Greg played middle linebacker for the Rebels and his younger brother, Mark, a sophomore, also is a member of the team so they got to share the victory.

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

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

A member of St. Simon Parish in Indianapolis, Bobby played football and baseball at Cathedral, and had hoped to graduate with his class last June. He worked hard to finish a term paper as his health worsened, and continued to attend school until three days before he died. Cathedral junior Otis Shannon of Indianapolis, a running back who set a state single season record by rushing for 3,292 yards, said Bobby’s positive, faith-filled attitude about life inspired him to dedicate the football season and his future to his friend’s memory. “Bobby was an inspiration to me,” Otis said. “He had cancer, and he was still in school and he was still smiling. When he died, I wrote a card to his family, telling them I would dedicate this season and the rest of my career to his memory. Bobby wouldn’t give up. He loved school and he loved being around his friends. Thinking about that made me work even harder.”

Looking back on the season, Otis said, “I thought we could be something special if we kept working hard all year.” After the Irish failed to gain a first down during the first half of the Class 4A state championship game against Goshen High School, the coaches talked to the team about “never quitting, never giving up.” Otis said: “They talked about Bobby and other people who didn’t give up. I think that brought everybody’s spirits up.”

With just 52 seconds left in the game, Otis scooted a touchdown on a two-yard run to give the Irish the lead for the first time and the Class 4A state title. “Football has taught me a lot about hard work and discipline,” he said. “I learned to come to practice and work hard every day.”

Otis praises his parents, grandmother, brothers and sister for their support. “My grandmother is probably my biggest fan,” he said. “She comes to all of my games and is always encouraging me.”

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

Cathedral High School senior Matt Hasbrook, a member of St. Luke Parish in Indianapolis, earned the IHSAA Class 4A Mental Attitude Award at the title game. Matt played nose guard and offensive tackle, and often encouraged teammates by telling them, “We’ll be all right.”

In addition to playing football, Matt wrestles, plays the piano and is a member of the National Honor Society. “I think athletics are very important,” he said, “because playing sports builds relationships and teaches responsibility, hard work and teamwork.”

Matt said his parents and grandfathers taught him to work hard, face adversity and be disciplined, generous and kind. “They kept me on the right track,” he said. “I owe everything to my parents, and I think being raised Catholic helped a lot.”

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

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

A compilation of more than six years of weekly columns—316 columns—from The Criterion, this book brings together in one place the day-to-day concerns and reflections of an archbishop of the Roman Catholic Church.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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From the Archives

First Priest

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

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

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

Father Robert was ordained at the friars’ seminary in Teutopolis, Ill., on May 5. He was a member of the order’s Sacred Heart Province, headquartered in St. Louis. †
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A Journey of Hope: Serving Christ Yesterday, Today and Forever

Responding to God’s Call in the Third Millennium

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

ften when I am introduced or introduce myself as a vocations director, folks comment, “Now what do you do?” I explain that I am a vocations director, and I am charged with recruiting and promoting vocations to priesthood and religious life within the Archdiocese of Indianapolis. Every now and then someone will ask, “Are people still doing that?”

I delight in responding with the good news that God continues to call men and women to call and men and women to priesthood and religious life. “God promises the Church not just any sort of shepherds, but shepherds ‘after his own heart.’ And God’s ‘heart’ has revealed itself to us fully in the heart of Christ the good shepherd. Christ’s heart continues today to have compassion for the multitudes and to give them the bread of truth, the bread of love, the bread of life” (Pope John Paul II, “Pastores Dabo Vobis,” “I Will Give You Shepherds”).

This message from our Holy Father is indeed good news! It is meant to inform and encourage us in the area of Church vocations. It expresses confidence and trust that Christ, who is the alpha and omega, who is the same yesterday, today and forever, will continue to call men and women to serve his Church as we begin the third millennium.

What we can do to promote vocations

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

We must approach our Lord in prayer, asking him to increase vocations to the priesthood and religious life and to support and encourage all of his children in their vocational commitments. We must invite and call forth those of our parishes and communities who exemplify values, qualities and characteristics we feel are important in service to God and the Church. We must support those who serve the Church in religious life and ordained ministry, as well as those who are in formation to serve in these vocations.

Faithfulness

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

The responsibility of all priests/religious, and indeed all the baptized, is to live faithfully the vocation to which he/she has been called. If we wish to call others to prayerful, faithful and holy lives of service to God and the Church, we must be rooted in foundations of prayer, faithfulness and holiness within our own vocations.

Faithfulness is central to all committed life/love. If you serve the Church through a religious vocation, make clear in your words and deeds that you love God and find fulfillment in service to the Church.

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

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

What is evident today, as has been evident for all time, is that God will raise up men and women faithful in service to him and to his Church. For our part, let us support God’s call through our efforts to be living signs of hope and fidelity in our own vocations.

Welcome

Welcome to the year 2,000 Vocation Supplement! Discover within these pages men and women who are living signs of hope and fidelity in their vocations—Serving Christ Yesterday, Today and Forever: Responding to God’s Call in the Third Millennium.†
Benedictine monks continue monastic order’s tradition of seeking God in today’s world

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

By Mary Jeanne Schumacher

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

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

Part of the answer lies in a book of less than 100 pages called the Rule of St. Benedict, written in the sixth century. Life as a Benedictine monk is based on following the wisdom tradition, Father Harry said. “Certain pieces of personal growth and development are key themes in the Rule.

Judged compassionately and treated with care. Balance and the recognition that people will fail and must be helped to get back on their feet again.

Community and being alone, of the need for order and justice, to hold together the contrasts of living together in community.

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

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

Father Harry believes this tradition of prayer is as necessary today as ever. “In part, monasticism is timeless,” he said, “because that public witness of prayer is always needed.”

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

The work of Saint Meinrad has always been service to the poor and their needs.

“Alms are a sign of your faith,” Father Harry said. “A monastery is not a museum.”

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

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

In addition, the monks serve in parishes in the Archdiocese of Indianapolis and elsewhere. They also have an extensive retreat program for priests, religious and lay people at Saint Meinrad, and they give retreats at parishes and religious communities around the country as well.

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

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

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Franciscan postulant is a mother and student

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

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

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

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

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

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

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

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

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

She said her role of mother has not become more limited now that she is a postulant. In fact, just the reverse has happened because of her decision to join a religious order. As she learns more, her daughters learn more, and they have had many in-depth conversations about faith and life.

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

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

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

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

Sister Moms minister to women who choose delayed vocation

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

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

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

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

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

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

(Franciscan Sister Marge Wissman is the director of vocations for the Sisters of the Third Order of St. Francis of Oldenburg.)
Seminarian enjoys pastoral experiences

Vocation discernment process helps diocesan seminarian answer question about priesthood

By Mary Ann Wyand

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

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

“Music also is a big part of my life and has been for as long as I can remember,” he said. “I enjoy the opportunities that God has given me.”

Johnson said. “I enjoy the opportunities that God has given me.”

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

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

“The question of priesthood had come up at different times in my life, but I didn’t want to hear it,” he said. “Through high school and college, I envisioned myself as being married and having children someday. “I can remember the first time somebody said anything to me about the priesthood,” Johnson said. “It was during my eighth-grade year of recollection at St. Mark School. The people who were coordinating the day asked me if I’d ever considered it. I kind of laughed it off, but it stuck with me. In later years, different people occasionally asked me about it. I do think that is an important element to the fact that I’m in the seminary now.”

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

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

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

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

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

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

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

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

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The Sisters of St. Francis, Oldenburg, Indiana seek to live the gospel of Jesus...
Providence sister enjoys life in community

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

By Ann Sinkhorn Ryan

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

Her first community was the Battista family, large, close-knit Italian-Irish clan. As a child and as a young adult, the community of St. Joan of Arc Parish in Indianapolis provided support. She also has found special communities among the patients and staff of the hospitals with which she has ministered.

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

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

She laughingly admits that for the first 20 years of her life, her world was fairly contained in a five-mile radius around her parents’ Indianapolis home. Grade school, high school, college and Catholic were located within minutes of their front door.

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

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

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

“It was an experience of community that I will never forget,” she said. “Our family came together in our grief over our little Eddie. We said goodbye to him.”

She spent two years in a spiritual renewal, begun just months before the accident, was no coincidence.

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

After attending her first vocation discernment weekend at St. Mary-of-the-Woods in 1994, Battista decided to apply to enter the Sisters of Providence.

When her mother asked her why, she explained, “It’s because of the power of the community of women. It’s because of life in a community. It’s because of the potential of what we can do together.”

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

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

She cannot count the blessings she has received in getting to know our wise, elder sisters,” Sister Barbara said. “The gift they are to me is something that keeps me on this journey.”

Living in community for the first time was also a learning process. “I was pretty independent,” she said. “I had to learn to live with a group, how to respect and recognize others’ needs and desires.”

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

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

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

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

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

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

“That is part of the power of religious life,” said Sister Barbara. “The congregation supported me so I could take a step ‘backward’ in order to take a big step ‘forward’ in putting myself in the service of the human family.”

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

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

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

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

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

She also was awarded a grant from the National Health Care Service Corps to help people make their health care decisions.

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

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

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

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

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

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

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

She knows that the congregation will continue to be a presence in the world.

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

(Ann Sinkhorn Ryan is a writer and communications consultant from Terre Haute. She assists the Sisters of Providence with vocation marketing activities.)
Christ continues to call and people continue to respond to the invitation to “Come and see.”

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

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

“Your community is alive!” one woman recently told the Benedictine sisters. “There’s energy here,” another woman said, “and new membership brings hope.” A third woman explained, “Your community is very inviting.”

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

First of all, God continues to call and people listen and respond. Through monthly correspondence, the sisters entreat prayers from people in the United States, the Philippines, England and Canada.

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

As the Beech Grove Benedictines enter into a new millennium, described by Pope John Paul II as a “springtime” of hope and opportunity, their hearts are set afire with the promise of new membership. God’s call is ever present because “the harvest is ready” and there is work to be done. As Benedictine women, they are committed to the work of God accomplished through monastic life. For God’s honor and glory, they will continue to invite others to “Come and see.”

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

Msgr. Bosler was an expert at Vatican Council II


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

In response to the actions of the Second Vatican Council, he initiated construction of a modern church with circular piers and the Church. “Come and See,” he said, “and your community will grow.”

He died on April 27, 1994. †

Msgr. Bosler served the archdiocese as editor of The Indiana Catholic for 13 years as well as its successor, The Criterion, from 1960 until his retirement in 1976. During the 1950s, he promoted racial equality and helped form the Catholic Interracial Council in Indianapolis. He also encouraged ecumenism and interreligious dialogue.

Sisters of St. Francis of Perpetual Adoration

1844

6x8

Camera Ready Paper
Ricardo Imán

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

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

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

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

“I want to help them to be able to minister,” said Imán. “It’s a nice place. Mexico City is 20 times bigger.”

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

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

“I am the father of a priest. I am not worthy—but Whence comes this boon to me? The Holy Mass—by my own son? 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. The Holy Mass—by my own son? The Holy Mass—by my own son?”

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

“I see the pastoral needs of the community, with just a few priests who can speak Spanish to help them.”

Imán believes there are between 50,000 and 90,000 Hispanics in the archdiocese. “I asked my superiors for more time to stay here in Indianapolis,” he said.

Imán teaches religious education at St. Mary Parish. At St. Monica Parish, Hispanic leaders from countries where the Catholic Church is the state religion.

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

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

He referred to Washington Street in Indianapolis. “There are lots of Spanish Churches there, but no Catholic ones.”

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

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

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

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

“Using radio is a good means to reach out to the Hispanics,” he said. “

Imán ministers to Hispanic Catholics in city

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

By Margaret Nelson

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

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

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Sisters of St. Joseph Tipton 3186 2x6 paper

This Ad Is Camera Ready!

Franciscan Friars (St. John) 5241 4x5 Neg

They want this border included!

Religious Vocations Supplement
Carmelite sisters pray for peace and justice

Members of Indianapolis Carmel focus on contemplative prayer and community life

By Mary Ann Wyand

Prayer and contemplative life continue to guide the Carmelite sisters in their daily activities at the Monastery of the Resurrection in Indianapolis, but in recent years the nuns have relaxed their strictly cloistered lifestyle of yesteryear. Members of the Indianapolis Carmel prayerfully respond to contemporary humanitarian issues by peacefully protesting injustice issues ranging from war to capital punishment, donating funds earned in their ministries to refugee relief efforts, and praying for the families and victims of murder in Indianapolis and Indiana.

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

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

As in previous years, Carmelite sisters in Indianapolis still package and sell communion wafers. The sisters also create and publish inclusive language liturgy guides and other books related to spiritual life.

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

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

Carmelite Sister Teresa Boersig said she loves the contemplative prayer and community life of Carmel. “It makes people holy and happy to live a life with God,” she said. “We live in prayer and community, which is so important to increasing self-knowledge. There is always something new to learn, and the journey becomes so exciting.”

Carmelite Sister Martha-Marie Campbell said she joined the order six years ago because she felt drawn to the simplicity of Carmelite spirituality. Carmel offers “a way of responding to God that allows oneself to be open and empty before God, before people and in daily life.”

“People who nourish their prayer life in daily life.templation and prayer, because without it we cannot reach those people.”

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

Prayers for Vocations

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

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

A Prayer to Make a Difference

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

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis
Faith Alive!

Jubilee year celebrates the birth of Christ

By David Walsh

In many ways it’s almost a relief that there are so few government extravaganzas scheduled during the millennium year. Secular celebrations of the millennium are like having a birthday party and refusing to invite the guest of honor. How can we celebrate the jubilee of the birth of Christ and studiously avoid any mention of him?

On Jan. 1, we entered the jubilee year of the birth of Christ, a great holy year, as the pope has proclaimed it. But what has that got to do with the majority of human beings who today are not Christian? Perhaps for Christians that is the big challenge to which they must respond over the coming year. It is a time for a new evangelization.

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

Only through sincere sorrow for sin and prayer for divine forgiveness do we become ready to greet the Lord anew. We cannot bring the Good News of his coming to others unless we have encountered him ourselves. Then we will have the confidence to be his witnesses to the ends of the earth, because it is no longer our efforts but the Holy Spirit within who teaches us what to say.

We become more ready to affirm Christ’s presence within all that is good in our time. Everywhere that human beings are open to the pull of goodness, Christ is there. Such is the challenge of the modern world, whose assumptions within itself about the order of creation.

But what of the purely secular civilization of the modern world, whose influence has become global? There too Christ is present. Whether expressed in the form of modern science or in the moral-political language of human rights, reason carries assumptions within itself about the order of creation.

For example, reason must base itself on faith in the natural world’s regularity—that reason is a reliable instrument for that world’s exploration. Equally, reason must assume that human beings are sources of infinite worth in themselves and are never to be treated merely as a means to something else.

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

By God’s becoming man, we get the deeper affirmation of the order of creation and of the human person’s value. And even the secular world points toward Christ as the deepest confirmation of the faith that sustains it. There is no necessity for Christians to assume a triumphal attitude in light of such a realization. That was not the way of Jesus of Nazareth. But the recognition of the centrality of Christ to the whole world should provide an additional confidence in proclaiming the great jubilee’s significance.

Far from being a stranger at his own year-long birthday party, Christ is central to everything going on—whoever recognized or not by the revelers. To the extent that the advent of God within time was history’s turning point, the message is directed toward all human beings—past, present and future.

St. Thomas Aquinas formulated it by saying that Christ is the head of all humanity, even those who never had heard of him. That is the great mystery celebrated as we mark the great millennial cycle of Christ’s birth.

(David Walsh is a professor of politics at The Catholic University of America in Washington, D.C. He also is the author of The Third Millennium: Reflections on Faith and Reason, published by Georgetown University Press in 1999.)

Jubilee year is a time to celebrate

By David Gibson

The jubilee year is a time to celebrate. Writing of the jubilee, Pope John Paul II said, “Let no one behave like the elder brother in the Gospel parable who refuses to enter the house to celebrate.”

By God’s becoming man, we get the deeper affirmation of the order of creation and of the human person’s value. And even the secular world points toward Christ as the deepest confirmation of the faith that sustains it. There is no necessity for Christians to assume a triumphal attitude in light of such a realization. That was not the way of Jesus of Nazareth. But the recognition of the centrality of Christ to the whole world should provide an additional confidence in proclaiming the great jubilee’s significance.

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Discussion Point

Mercy requires love, forgiveness

This Week’s Question

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

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

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

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

Lend Us Your Voice

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

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Marguerite of the Church are so con- nected and associated that one of them cannot be dismissed without the other. Dei Verbum also acknowledged the fact that Scripture uses various literary forms and thereby preserves a fundamen- tality that was once required to be taught in seminaries. It also accepted the conscious reality that a contemporary New Testament scholars regarding the author- ship of the various books, and it encour- aged Constant, especially priests, to study Sacred Scripture.

The second document promulgated on Nov. 21, 1965, was the Decree on the Apostolate of Lay People. This was an important one for me personally because, prior to 1965, the role of laity was described in what was then called "Catholic Action," first at Notre Dame in the late 1940s and early '50s. I was one of the early leaders of Young Catholic Students and then, in the early days of my marriage, in the Christian Family Movement. There was a lot written about Catholic Action in those days, so I can still easily recall the definition of Catholic Action: the partici- pation of the laity in the apostolate of the hierarchy. Now that's what, the decree on the Apostolate of Lay People. It's not just the hierarchy's apostolate. Every member of Christ the Mystical Body is called to the same apostolate: "to spread the kingdom of Christ over all the earth for the glory of God the Father, to make all your partners in redemption and salvation, and through them to establish the right relationship of the earthly world to the heavenly." The decree emphasized that the lay apostolate is carry- ing "out in the midst of the world and of secular life," and that its "harmony, should renew the temporal order and make it increasingly more perfect: " until it says that it is the duty of the hier- archy "to furnish it with principles and spiritual assistance, direct the exercise of the apostolate to the common good of the Church, and see to it that doctrine and order are safeguarded."

Journey of Faith/Fr. John Bacchel

The king and I

"Kill them all!" King Herod ordered the soldiers. Exeunt had let his anger and his response to suspected acts of treason. Unaware of the edge of insanity by paranoid distrust, Herod had evolved a vicious command of his own.

One day he had a conversation with a few astrologers from the East. "Where is the birth of the king of the Jews?" they asked. "We have observed his star and have come to pay him tribute.

Herod had become furious but managed to conceal his anger. He said, "Tell me the name of this new person in my kingdom?" He thought, "I should put these fools to death. But I must be patient in order to discover who this pretender to the throne might be."

Herod spoke to the astrologers. "Go and determine the address of this child," he commanded. "When you have found him, report to me so that I may get officious and then kill him too." More so than his advisors, Herod knew that in everyone's heart there was room for but one king. He had come to the con- viction: "I must put an end to this child who challenges my throne."

A few weeks passed and still no word from the astrologers. Then it came to the realization, "I’ve been duped." He became voluble and called for the captain of the guard. "Let the world know what terrible price must be paid when my commands are dis- obeyed.

"Kill every male child, two years old and under, in Bethlehem and the sur- rounding area."

Even though the captain’s conscience rebelled, it was too late. Herod had to "do his duty" and "follow orders." Meanwhile, Joseph was sleeping and dreamed that an angel had given him a divine command: "Get up, take your child and his mother and flee to Egypt." Joseph woke up trembling and shook Mary.

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

Mary was full of questions, yet replied: "Whatever you say, Joseph." Joseph’s word was law. The bloody execution of the young children gave rise to unthinkable grief and sorrow. They could not believe that mothers in a state of shock could be heard throughout the land. Death hung over Bethlehem like a shroud.

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

With the baby she was long, but it provided ample time to think. Joseph always sensed the presence of God in the baby. He believed the young child was the long-awaited Messiah. "Apparently he is coming into the world," he thought with relief, "but Joseph pondered. "Don’t be discour- aged," Joseph heard the divine voice say to him. "You and your wife shall live with you always in and through the land."

Two years later, Herod was near death and wanted one last wish: "Death, I want all the prisoners in jail put to death. That way, I know that some tears will be shed at my death."

Herod and Jesus differed in death as they differed in life. Moments before Jesus’ birth, Joseph had become the first father to forgive those who had sinned against him. In his heart, he remembered His own experience.

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

Over an early St. Nicholas celebration weekend spent in Nashville, Tenn., our daughter Lisa, ran a 5-mile race, the Bouclier’s Marathon, to raise money for the homeless. Although I’ve never been a movie buff, there was a scene in one film that really stuck with me. More than 5,000 runners partici- pated in the race, but I was captivated by the sights and sounds, but especially remember a young boy looking up at his father pleading, “Please, Daddy, us involved in the board movement in the field of education. Her boss, archdiocesan administrator Msgr. Francis Tuohy. When her term of office expired, Judy took a sabbatical to study theology and then returned at the Church in the early days of my marriage, in the Christian Family Movement. There was a lot written about Catholic Action in those days, so I can still easily recall the definition of Catholic Action: the partici- pation of the laity in the apostolate of the hierarchy. Now that’s what, the decree on the Apostolate of Lay People. It’s not just the hierarchy’s apostolate. Every member of Christ the Mystical Body is called to the same apostolate: “to spread the kingdom of Christ over all the earth for the glory of God the Father, to make all your partners in redemption and salvation, and through them to establish the right relationship of the earthly world to the heavenly.” The decree emphasized that the lay apostolate is carry- ing “out in the midst of the world and of secular life,” and that its “harmony, should renew the temporal order and make it increasingly more perfect: “ until it says that it is the duty of the hier- archy “to furnish it with principles and spiritual assistance, direct the exercise of the apostolate to the common good of the Church, and see to it that doctrine and order are safeguarded.’’"

In the early morning hours of Jan. 6—the Epiphany of the Lord, as I said. And I was right. My spirit soared when Lisa reached her goal. That’s how I feel when friends or family members set and reach goals. Motivation is the key. Lisa set a goal; she carried motivation and hope forward, too. My spirit soared when Lisa reached her goal. That’s how I feel when friends or family members set and reach goals. Motivation is the key. Lisa set a goal; she carried motivation and hope forward, too.

The bishops of the Second Vatican Council issued two very important documents on Nov. 21, 1965. One of these was the third of the four constitutions, this one on Divine Revelation, Dei Verbum. This is the document that God has revealed him- self to his people especially through Jesus Christ. “No revelation is of divine origin unless it reaches its destination through Jesus Christ. As he is the unique Mediator between God and man and the unoriginate Word of God, this revelation is written on the heart of all men.”

And make it increasingly more perfect: “ until it says that it is the duty of the hier- archy “to furnish it with principles and spiritual assistance, direct the exercise of the apostolate to the common good of the Church, and see to it that doctrine and order are safeguarded.”

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Remembering Providence Sister Judy Shanahan

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The First Book of Samuel is the source of this weekend’s reading. For religious Jews today, for Jews at the time of Jesus, for Jews centuries before Jesus, the essential proposition is that they are a people in a relationship with God. Important to this relationship is the realization that all human beings are imperfect and at times helpless before forces that may be their adversary, God, of course, by contrast is perfect and almighty. The conclusion is obvious. People need God. Throughout ancient Jewish history, God provided for people in this need by sending messengers or bearers of divine truth to whom prophecies were such messengers. In a sense, so were David and Solomon, the two great kings of Israel. In this reading, the Lord calls Samuel to be the divine spokesman. At first, Samuel is confused. He thinks the call may be instead from Eli. At last it is clear that God is calling when Samuel opens himself to God and assures God that he is listening.

The First Epistle to the Corinthians provides the second reading. As was so often his custom, in this letter Paul reassures and encourages the Corinthian Christians. This passage has a certain emphasis on the physical body. It is not surprising, given the atmosphere in which the Corinthians lived. Even when physical excesses were commonplace and often celebrated in commonplace and often celebrated in

**The Sunday Readings**

**Sunday, Jan. 16, 2000**

1 Samuel 3:18–10  
1 Corinthians 6:13c–15a, 17–20  
John 1:35–42

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

**Reflection**

This weekend’s readings must be seen in the context of the preceding great feasts. At Christmas, Epiphany and the Feast of the Baptism of Jesus, the Church has introduced us to the person of Jesus, the infant born of Mary in Bethlehem, the Son of God, and the Savor. Joy and intense faith surround these interventions. The Church unerringly proclaims that Jesus is the answer to all questions, doubts, needs and hopes in life.

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

Always God has sent messengers to guide people to spiritual safety. Thus it was with Samuel. Thus it was with Jesus, in all the perfection that belonged alone to Jesus. Jesus comes to us still today in 2000 A.D. He is brought to us in the teachings, the sacraments, the faith and love of the Church. As history unfolded, Andrew, Cephas or Peter, and the other apostles were to form the core of the Church. The Church still lives. The teachings of the Twelve still live. The Lord still lives!}

**Daily Readings**

**Monday, Jan. 17**

Anthony, abbot  
1 Samuel 15:6–23  
Psalm 30:8–9, 16–17, 21, 23  
Mark 2:18–22

**Tuesday, Jan. 18**

1 Samuel 16:1–13  
Psalm 89:20–22, 27–28  
Mark 2:23–28

**Wednesday, Jan. 19**

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

**Thursday, Jan. 20**

Fabian, pope and martyr  
Sebastian, martyr  
1 Samuel 18:6–9, 19–17  
Psalm 56:2–3, 9–14  
Mark 3:7–12

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

**Question Corner/ Fr. John Dietzen**

**New Catholic-Lutheran agreement is historic**

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

Theologically and historically this is a hugely intricate and complicated doctrine. What is justification, and how does it happen? What is it that “justifies” us, forgives our sins and brings us holiness by the gift of new life in Jesus Christ? Put very simply and succinctly, Luther and his followers claimed that this gift was purely from God’s generosity. No actions of ours could merit it; we receive it and accept it only by faith (sola fide) in the compassionate mercy of God. Catholic theology, while insisting that justification is an unmerited favor from God, tended to put more emphasis on the importance of human actions.

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

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

The only unbiased question that we disagree with others, especially in a climate of hostility, we try to bolster our side by putting the most negative possible interpretation on their words. This is the story of whatever “dialogue” took place during most of the last 500 years. In recent decades, another principle has taken control. If you genuinely seek the truth, it states, and not just the upper hand, before you disagree with someone, be sure you can repeat back to him, to his satisfaction, what he has said. Often, our antagonist will respond: No, that’s not exactly what I meant; that’s not what I meant.

Such a discourse follows the pattern urged by Pope John Paul II in his encyclical Ut Unum Sint (That They May Be One”). “Theological dialogue,” he directed, “must take account of the ways of thinking and historical experiences of the other party.” Pursuing their theological exchanges with this in mind, Catholics and Lutherans involved in the dialogue gradually discovered that their ideas on this subject are not that far apart: they are simply arrived at from different directions.

By grace alone, by faith in Christ’s saving work, and not because of any merit on our part, we are justified, we are accepted by God and receive the Holy Spirit, who renewnes our hearts while equipping and calling us to good works.” God’s grace is total gift; we go out that we give by our good works.

Jesus, the essential one of our faith, wherever we can come together

**Question Corner/ Fr. John Dietzen**

**New Catholic-Lutheran agreement is historic**

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

**Reflection**

This weekend’s readings must be seen in the context of the preceding great feasts. At Christmas, Epiphany and the Feast of the Baptism of Jesus, the Church has introduced us to the person of Jesus, the infant born of Mary in Bethlehem, the Son of God, and the Savior. Joy and intense faith surround these interventions. The Church unerringly proclaims that Jesus is the answer to all questions, doubts, needs and hopes in life.

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

Always God has sent messengers to guide people to spiritual safety. Thus it was with Samuel. Thus it was with Jesus, in all the perfection that belonged alone to Jesus. Jesus comes to us still today in 2000 A.D. He is brought to us in the teachings, the sacraments, the faith and love of the Church. As history unfolded, Andrew, Cephas or Peter, and the other apostles were to form the core of the Church. The Church still lives. The teachings of the Twelve still live. The Lord still lives!

**Our Era**

As we pass through the ages there are significant markers for each of us and all together this year the meter clicks a second thousand where we have been what we are where there is to go some claim impending, dire, crashing disaster some, excited anticipation of limitless era coming faster in point of fact the era of a crying babe (Andrew Weidemark is a member of St. Thomas Aquinas Parish in Indianapolis.)

whose Spirit fills us to the heart in this time
lies beneath it all how to keep it true, connect it all?
with open hearts destroying walls built to our time around the table glass on high wherever we can come together make it so

By Andrew Weidemark

**Second Sunday in Ordinary Time/**

**My Journey to God**

**Msgr. Owen F. Campion**

**The Criterion Friday, January 14, 2000**

**Page 21**
The Criterion welcomes announcements of archdiocesan church and parish open-to-the-public activities for “The Active List.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in by 10 a.m. Monday of the week of (Fri-Sat) publication. The Active List is on Page 22. Indianapolis, 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mkeire@archindy.org (e-mail).

January 15

January 16
Cathedral High School, 5225 E. 56th St., Indianapolis. Theater department presents “Aladdin,” 7 p.m. and 4 p.m. tickets $4. Information: 317-542-1481, ext. 465.

January 18


January 22
Aquinas Center, 707 W. Highland 131, Clarksville. Easter Triduum music workshop by Charles Gardner, 9:30 a.m.–noon. pre-registration required. Information: 317-236-1483.

St. Luke Parish, 7575 Holiday Drive E., Indianapolis. Couple to Couple League, national family planning, 9 a.m. Information: 317-259-4733.


January 23
Mary’s Schoenstatt, Reville. “Doing Our Best for Father’s Kingdom,” 2:30 p.m. Mass with Father Eilmer Burwinlak, 3:30 p.m. www.sedetta.com/etbwrnick

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

Holy Rosary Church, 520 S. Meridian St., Indianapolis. Trinitarian (Latin) Mass, Mon.–Fri., noon, Wed., 5 p.m. Information: 317-536-4478.

Weekly
Sundays
Holy Rosary Church, 520 Stevens St., Indianapolis. Trinitarian Mass, 10 a.m.

St. Anthony of Padua Church, Clarksville. “Be Not Afraid” holy hour, 6 p.m.

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

St. Anthony Church, 379 N. Warman, Indianapolis. Rosary and Benediction for vocations, 2 p.m.

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

Tuesdays

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

Wednesdays
Divine Mercy Chapel, 335 S. 30th St. (behind St. Michael Church), Indianapolis. Marian prayer for priests. 3 p.m.–4 p.m. Information: 317-271-6166.

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

Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6 p.m.–8 p.m. Information: 317-236-1516.

Thursdays
St. Lawrence Chapel, Indianapolis. Adoration of the Blessed Sacrament, 7 a.m. — 5:30 p.m. Benediction and Mass.

St. Mary Church, New Albany. St. Lawrence Chapel. Easter Holy Thursday prayer lay, religious vocations, 7 p.m.

St. Patrick Church, Shelbyville. Salem. Prayer service, 7 p.m.

St. Malachy Church, Brownsville. Liturgy of the Eucharist, 7 a.m. Information: 317-852-1355.

Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Marian prayer for priests, 5:30 a.m.–6:30 a.m.

Saturdays
St. Lawrence Chapel, Indianapolis. Adoration of the Blessed Sacrament, 7 a.m. — 5:30 p.m. Benediction and Mass.

St. Joseph Church, 2005 St. Joe Rd. W., Sellersburg. Enchurished adoration, one hour from 7 a.m.

Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Marian prayer for priests, 5:30 a.m.–6:30 a.m.

St. Michael Church, New Albany. St. Lawrence Chapel. Marian prayer for priests, 10 a.m.

Holy Rosemary Chapel, 520 Stevens St., Indianapolis. Trinitarian Mass, 9 a.m.

Monthly
First Sundays
St. Paul Church, Sellersburg. Prayer group, 7 p.m.–8:15 p.m. Information: 812-246-4555.

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

First Mondays—See ACTIVE LIST, page 21

December 25, 1999
MESSAGE TO THE WORLD

To the Virgin Mary, Mother of God, обращенные, I am giving you the possibility to decide for peace.

To all those who, today in a special way, listen to your voice, the words of your decision for God, a new possibility to open, only to you, little children, this come.

To all those who, today in a special way, listen to your voice, the words of your decision for God, a new possibility to open, only to you, little children, this come.

To you, little children, you are to be the first peace in the world, and He will lead you on the way of salvation. For you, little children, you are to be the first peace in the world, and He will lead you on the way of salvation.

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TO YOU CHILDREN

Dear children,

This is the time of peace. Little children, today in a special way God, whom I hold in my arms, is giving you the possibility to decide for peace.

To all those who, today in a special way, listen to your voice, the words of your decision for God, a new possibility to open, only to you, little children, this come.

To all those who, today in a special way, listen to your voice, the words of your decision for God, a new possibility to open, only to you, little children, this come.

To you, little children, you are to be the first peace in the world, and He will lead you on the way of salvation. For you, little children, you are to be the first peace in the world, and He will lead you on the way of salvation.

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The Active List, continued from page 22

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

First Tuesdays
Divine Mercy Chapel, 3354 W. 38th St., Indianapolis. Confession, 6:45 p.m.; Benediction of the Blessed Sacrament, 7:30 p.m.


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

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


Sacred Heart Church, 1530 Union St., Indianapolis. Adoration of the Blessed Sacrament, 8 a.m.; Mass—9 p.m.

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


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

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

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

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

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

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

Little Flower Chapel, 15th and Bosart, Indianapolis.

Apostolate of Fatima holy hour, 2 p.m.

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

Third Sundays
Mary Reville School (located on 925 South, 3 mile east of 421 South, 12 miles south of Versailles). Holy hour, 2:30 p.m. Mass. 3:30 p.m. Information: 812-689-5551. www.sedidata.com/ehurwink

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

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

Third Wednesdays
St. Jude Church, 5353 McFarland Rd., Indianapolis. Eucharistic adoration after 8 a.m. Mass noon.

- Sacred Heart Church, 1530 Union St., Indianapolis. Adoration of the Blessed Sacrament, 8 a.m.—6 p.m.

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


Invites
Clergy and Religious Men & Women In Recovery
To a day of Sobriety & Spirituality at the
Bergamo Center, Dayton, OH
Monday, February 21, 2000 9:00 a.m.—4:00 p.m. • Lunch Included
This presentation is offered to you without charge by
Give yourself and your recovery a gift for the new century.
For Information/Registration:
Contact Bob Martin or Mary Sheldon
Phone: 1-800-626-6910
E-mail: bobmich@attglobal.net

Be a part of our first bridal issue for 2000!

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

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

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

ISRAEL THE HOLY LAND
NO ONE BELONGS HERE MORE THAN YOU
You are welcome to contact us for tourist information:
We can send you brochures, maps, and visitor information at no charge! Please request the “Kit 2000.”

Name: ____________________________
Address: ____________________________
City, State, Zip Code: ____________________________
Information that you are requesting: ____________________________

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MCKINZIE, Esther V., 93, St. Joseph, Indianapolis, Dec. 27. Sister of Elizabeth Paulini. Aunt of several.


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


Office Opportunities - Downtown Indianapolis

We’re growing and have 2 openings in key office positions.

Administrative Assistant: 20 South Meridian Street, Indianapolis, IN 46225.

- Competitive salary and benefits.
- Health insurance, paid vacation.
- Paid parking.
- Immediate opening.

职责包括:
- 负责文件的分发、归档和管理
- 负责电话的接听和转接
- 负责会议的安排和记录

竞聘条件:
- 具有良好的沟通和协调能力
- 具有较强的时间管理能力
- 具有良好的电脑操作能力

联系电话: 317-951-2224.
Immediate Opening for Qualified Teacher

Holy Cross Central School, which provides a Catholic education emphasizing a challenging academic program and spiritual growth in a stable, disciplined environment, has an opening for a 7th grade homeroom teacher, credentialed for science or math (to teach 7th, 8th and 9th grade) immediately. Duties will include teaching 7th grade religion, science and math. Applicant must have good discipline skills; this is a must for the upper grade level. Must love children, be enthusiastic about teaching creatively and innovatively, and have an Indiana State Teacher’s license with endorsement in math or science.

Contact Sr. Louise Busby, D.C., Principal.
Send résumé to: 125 North Oriental Street. Phone 317-638-9068. E-mail: slbusby@stvincent.org or holycr@indy.net.

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

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

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

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

Applicants MUST have:
• A master’s degree in theology and be current in contemporary theology.
• 3+ years experience with adults in spiritual formation, catechesis and interactive methods.

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

Positions Available

Classified Directory, continued
Celebrating Christmas and New Year’s Eve at the cathedral

Cathedral parishioners Mark and Karen Turner raise the banner pro-
claiming Jubilee 2000 before the Christmas Midnight Mass at SS.
Peter and Paul Cathedral.

Letters
continued from page 5

Christ’s, the divinely constituted guardian of his truth. We
don’t need to “clarify” truth. We need to accept it fully
with faith as it comes to us through the magisterium of
our archbishop, with faith as it comes to us through the magisterium of
Christ’s, the divinely constituted guardian of his truth. We

Catholic, but doesn’t want any of the associated duties,
evening and weekend hours.

Positions Available
Immediate Opening for Qualified Teacher
Holy Cross Central School, which provides a Catholic education oppor-
tunity for students from pre-kindergarten to 8th grade, is seek-
ing someone to teach 7th grade religion, science, and math. The
candidate must have a positive attitude about teaching and a
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Send résumé to: 125 North Oriental Street. Phone 317-638-9068.
E-mail: slbushby@stvencent.org or holyer@indy.att

AdULT FORMATION MINISTER

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

Applicants MUST have:
• A master’s degree in theology and be current in
vital areas where there is less agreement.” Good
news—definitive clarification already exists! It’s called
the Catechism of the Catholic Church
and it’s available at every major bookstore.
You are part of God’s creation for His love.
We need each other and His love.
We need to turn inwardly, reach out and help those
around Indianapolis volunteer at the Indiana Women’s
Correction and a Catholic; however, even though our
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This Ad Is Camera Ready!

Christian Foundation
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