



# The Criterion

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January 28, 2000

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## Pro-lifers urged to use elections to end abortion

WASHINGTON (CNS)—The upcoming elections show promise for the pro-life movement, said several speakers at the kick-off rally for the annual March for Life Jan. 24 on the Ellipse in Washington.

"This year's presidential and congressional elections must be the turning point," Rep. Chris Smith, R-N.J., told tens of thousands of pro-life activists preparing for the 27th annual march to the U.S. Supreme Court to protest the court's 1973 *Roe vs. Wade* decision that legalized abortion.

Smith, one of about a dozen politicians and religious leaders who addressed the crowd under gray skies and in a cold wind, said there was "a tremendous urgency to return a pro-life president to the White House."

And pointing to the White House in the distance behind the podium, Rep. Steve Chabot, R-Ohio, said that he hoped next year a different family "in this house" will support pro-life legislation.

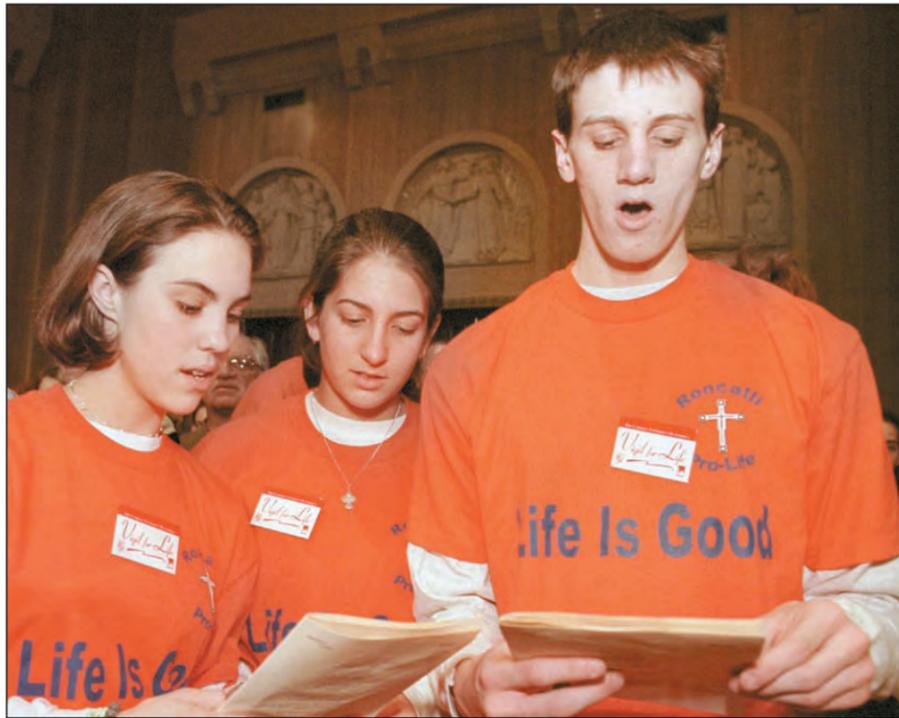
Referring to the partial-birth abortion ban that was passed twice by Congress and vetoed twice by President Clinton, Chabot, a Catholic, said: "We'll pass it again."

But he also emphasized it was just as critical to stop all other types of abortion.

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**Cardinal William H. Keeler of Baltimore told Catholics that their cause is strengthening American freedom.**

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CNS photos



Above, Roncalli High School juniors Sarah Hughett (from left), Megan Kelly and Kelley Rounds sing during the Jan. 23 Mass for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., the night before the 27th annual March for Life. Megan is a member of St. Jude Parish in Indianapolis. Sarah and Kelley are members of Our Lady of the Greenwood Parish in Greenwood.

Tens of thousands of people from across the country gathered on Washington's Ellipse Jan. 24 to protest on the anniversary of the Supreme Court decision legalizing abortion. After a rally, they marched to the steps of the Supreme Court. More than 40 million babies have died in abortions in the U.S. since 1973.

## Students raise money for couple with cancer

By Mary Ann Wyand

Youthful enthusiasm plus concern for others added up to a priceless experience in Christian service this month for 31 teen-agers from St. Bernadette and Our Lady of Lourdes parishes in Indianapolis.

Members of the combined parish youth group collected pledges and participated in a 24-hour fast on Jan. 2-3 to raise more than \$12,000 for Lourdes parishioners Bob and Paula Bittelmeyer, who were diagnosed with different types of cancer last year.

All the youth group members are friends of their youngest children, P.J. and Chelsea Bittelmeyer, fraternal twins who are juniors at Scecina Memorial High School in Indianapolis.

"It's not just the money," Chelsea said after participating in the fast with her friends. "It's the support they've been giving our family throughout the whole thing. We really appreciate it. It helps to be part of a community like Lourdes and Irvington and to have friends I've known since grade school. It helps a lot to be with them because they know me so well and we have fun together."

So many people are praying for their parents, P.J. said, and that spiritual support means a lot, too.

"Everyone is real concerned about them," he said. "Friends stop me in the hallways at school and ask how they are doing, and the people at Lourdes tell us they are praying for our parents. Having support from friends is important, because you can't keep it to yourself no matter how much you think you can."

The fast was held at St. Bernadette Parish, and included prayer times, a group discussion about Jesus, and a Mass celebrated by Father James Farrell, the pastor of both East Deanery parishes.

To keep their minds off food, the teen-agers played basketball, ping-pong and pool, watched a movie and completed a service project. Before eating lunch together on Jan. 3, they washed walls at

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## Archdiocesan youth march and pray for life

By Mary Ann Wyand

Twins Carla and Megan Alderman of Indianapolis participated in the 27th annual March for Life on Jan. 24 in Washington, D.C., because they want to help combat complacency about abortion.

The Bishop Chatard High School sophomores from St. Thomas Aquinas Parish said they believe Americans should never tolerate abortion.

"I'm amazed by people's indifference

about abortion," Megan said. "Abortion has been legal since 1973, and I think it's horrible that it should be the norm. Life should be held reverent, but people have become desensitized about the miracle of life.

"We have a poster on the wall in our religion class that says, 'The hottest places in hell are reserved for those who, in times of great moral crisis, maintain their neutrality,'" Megan said. "So many people are indifferent about abortion,

and I think that's really sad."

Carla and Megan were among 425 teen-agers, college students and adult chaperones from throughout the archdiocese who joined Archbishop Daniel M. Buechlein at the Mass for Life on Jan. 23 at the Basilica of the National Shrine of the Immaculate Conception in Washington.

The next day, the archdiocesan delegation marched with the archbishop from

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## Lighting the Way to a New Century

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# PRO-LIFE

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House Majority Leader Dick Armey, R-Texas, likewise said the partial-birth abortion ban will once again be passed by Congress and President Clinton will be urged to sign it into law. He said Congress this year will also pass the Unborn Victims of Violence Act and the Child Custody Protection Act "out of our love for the innocent unborn."

Looking to this year's elections, Rabbi Yehuda Levin, of the Union of Orthodox Rabbis of the United States and Canada, said "presidential wannabes have to stop beating around the bush.

"You've got to stop abortion; we demand it," he added.

Smith, a Catholic who chairs the Congressional Pro-Life Caucus, said he wholeheartedly supports Texas Gov. George W. Bush for president "because he will do all that is possible to end the violence of abortion."

But he added that no matter who pro-life activists support, they should commit to "rallying around whoever the pro-life nominee turns out to be."

"Any disunity or apathy going into the fall elections will be self-defeating luxuries that will only perpetuate the horrific slaughter of 4,000 babies each day," he said.

Over the course of the 60-minute rally, representatives were introduced from a cross section of pro-life activist groups including Doctors for Life, Dentists for

Life, the National Council of Catholic Women and Operation Rescue. This year's rally was held two days after the Jan. 22 U.S. Supreme Court decision in order to take place on a weekday.

Cardinal William H. Keeler of Baltimore introduced Cardinals Francis E. George of Chicago, James A. Hickey of Washington and Anthony J. Bevilacqua of Philadelphia and 26 bishops, pointing out that Cardinal John J. O'Connor of New York was unable to attend because of his health.

"I send special greetings to you from Cardinal O'Connor, who is with you in spirit and prayer. He says, and I echo, 'Don't give up.'"

Cardinal Keeler told the crowd that the nation's bishops "stand with you to pray, march and lift our voices" until the day when "life is protected at every stage."

Nellie Gray, the organizer of the event, told participants, many of whom were standing on melting snow, that pro-life activists will continue to gather each year in Washington "until *Roe vs. Wade* is overturned."

Referring to the theme of the day's gathering, "My Neighbor is Each Human Being in Existence at Fertilization," she said: "Each unborn child is our neighbor too. We must constantly talk about life beginning at fertilization."

Norma McCorvey, the "Jane Roe" from the *Roe vs. Wade* decision who became a Catholic two years ago, asked the crowd how many of them want to see the Supreme Court decision overturned.



Thousands of people filled seats and aisles at the Basilica of the National Shrine of the Immaculate Conception in Washington during a vigil Jan. 23 before the next day's March for Life.

CNS photo

The crowd, wearing parkas and holding up placards with pro-life slogans, responded with cheers. She told them there were hundreds of ways to work at overturning the decision, including getting involved in sidewalk counseling.

But many in the crowd have long been involved in pro-life activism on a daily basis, which explained their presence on the Ellipse in the first place.

Jason Negri, director of alumni rela-

tions at the Franciscan University of Steubenville in Ohio, told Catholic News Service that participating in the march "definitely gives a shot in the arm to people who work in the day-to-day aspect of the pro-life movement."

If nothing else, he said, being in Washington with thousands of others committed to the pro-life cause shows him that it's "more than just a handful of people" who are pro-life. †

# YOUTH

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the Ellipse up Constitution Avenue to Capitol Hill and the Supreme Court building to peacefully protest abortion.

Archdiocesan participants represented 10 deaneries, seven Catholic high schools and three colleges.

Like many of the teens who traveled to Washington to participate in the March for Life, Carla and Megan Alderman volunteer their time for pro-

life causes. Last October, they prayed for an end to abortion during the Indianapolis Life Chain.

In December, they stood in front of the governor's residence to express their opposition to capital punishment.

"Murder has been legalized," Carla said. "It's scary to think that people are saying which life is valuable and which life isn't."

Shawe Memorial High School sophomore Jessica Lanham, a member of Prince of Peace Parish in Madison, said she felt privileged to represent her school during the national pro-life march.

"It's not right to kill unborn children," Jessica said. "Everybody should have a chance at life."

Shawe junior Amber Torline, also from Prince of Peace Parish in Madison, participated in the 25th annual March for Life two years ago and went to the march again this year.

"A child's life is too important to just waste in abortion," Amber said. "Every child has the right to live a healthy,

happy life."

Amber has four siblings who are quadruplets.

"I have one brother and three sisters who are 10 years old now," she said. "They were born two months premature, and that was really hard on us. I remember how little and fragile they were. It was a miracle that they survived. Life is so precious. Life is such a complete miracle."

During the march, Amber said she "prayed that God can help change the minds of mothers who are in doubt about what to do about an unwanted pregnancy, especially teen mothers."

St. Patrick parishioner Michael Vidrine, a junior at Terre Haute South Vigo High School, said he believes each person made a difference by participating in the national pro-life march.

"It was neat to see all the other Catholic youth of America standing up for what's right," Michael said.

"Abortion is wrong because it ends a human life. A baby has a soul from conception." †



Submitted photo

Shawe Memorial High School students carry a pro-life banner during the 27th annual March for Life on Jan. 24 in Washington, D.C. Their sign featured an excerpt from Psalm 139: "You created every part of me, knitting me in my mother's womb. For such handiwork, I praise you."

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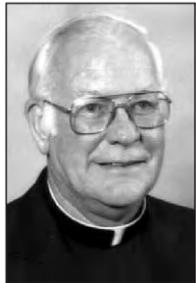
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# Father James Byrne loved the poor, young

Father James F. Byrne, a priest nearly 58 years, died on Jan. 23. He was 74.



A funeral Mass was celebrated at Immaculate Heart of Mary Church in Indianapolis on Jan. 27.

James Byrne was born in Rushville to Richard and Sylvia (Mullens) Byrne, and grew up in St. Mary Parish. He attended

Saint Meinrad Seminary and The Catholic University of America. He was ordained on May 3, 1952.

Father Byrne's contributions are noted in Joseph M. White's *An Urban Pilgrimage: A Centennial History of the Catholic Community of Holy Cross, Indianapolis, 1896-1996* and in stories in *The Criterion*. Janet Tosick of Greenfield wrote his autobi-

ography, *The Life of a Parish Priest: Father Jim Byrne*, in 1996.

James Byrne was turned down by the military after his 1943 graduation from high school. He first considered the priesthood while working at an aircraft factory in Connersville. He had his "ride" pick him up for work at St. Mary, after daily Mass. He said that his mother was shocked when he told her of his decision to become a priest.

He was a graduate of Saint Meinrad Seminary. In 1948, he went to Washington, D.C., to get his master's degree in theology at Catholic University. He and five other seminarians began a Bible study group in the slums there.

Father Byrne spent his first year as a priest as assistant pastor at St. Vincent de Paul Parish in Bedford. Then he went to Holy Spirit in Indianapolis for seven years. While there, he taught at Scecina Memorial High School and formed a youth group in

the parish.

From 1960 to 1967, he was assistant at St. Anthony in Indianapolis, where he organized a group of young people working for social change. Young Christian Workers provided housing for young working adults, some of them homeless. He also celebrated weekly Mass at Central State Hospital.

In 1967, Father Byrne became administrator of St. Rose of Lima Parish in Franklin, where he was named pastor a year later.

Father Byrne became pastor of Holy Cross Parish in Indianapolis in 1970, a position he held for 13 years. There he organized the young people for leadership in the neighborhood and the parish. He began the Near East Side Community Organization (NESCO), which, with the collaboration of other churches and groups, has since renovated many homes and other property in the area. One, a new building for low-income senior citizens dedicated in 1989, was

named Byrne Court.

He also started a St. Vincent de Paul Conference at Holy Cross with a food pantry that became one of the state's largest.

He was named pastor of Immaculate Heart of Mary Parish in Indianapolis in 1983. He was there when he retired in 1995.

He was chaplain for the downtown council of the Knights of Columbus.

Throughout his life, Father Byrne had regular reunions and vacations with his siblings, who—because of age—came to call themselves the Super Adults.

He is survived by two sisters, Jacqueline Riedman and Jo Ellen Durbin, and two brothers, Gene E. and Richard Byrne. He had 23 nieces and nephews and 27 great nieces and nephews.

Memorial contributions may be made to Holy Cross Church in Indianapolis. †

## STUDENTS

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the east side YMCA.

"It was more than a fundraiser," said Cathedral High School senior Caroline Schluge, who helped organize the event. "We wanted to show our concern and support."

Long after the fast ended and the pledges were collected, people were still contributing money for the Bittelmeyers as a result of the youth group project. The money donated to the family will help pay for medical expenses and other needs.

Students, faculty and staff from Scecina Memorial and Cathedral high schools responded generously when youth group members promoted the 24-fast dur-

ing lunch breaks in the school cafeterias.

Lourdes and St. Bernadette parishioners, as well as countless other adults who heard about the fast, also contributed to the Bittelmeyer Fund.

Cancer is an expensive disease, a spokesperson from the American Cancer Society explained in a telephone interview for this story. Depending on the type and number of tests and treatments, medical costs can easily exceed insurance coverage.

"The financial costs of cancer are great, both to the individual and to society as a whole," the spokesperson said. "The National Institutes of Health estimates overall annual costs for cancer at \$107 billion nationally. That figure includes direct medical costs as well as loss of productivity due to illness."

Scecina Memorial sophomore Emily

Schenkenfelder said she didn't mind fasting for 24 hours.

"It wasn't that bad," Emily said. "I know cancer costs are very expensive, and I felt like the fast would be a good idea to help raise money for the Bittelmeyers."

Scecina senior Ryan Skirvin said youth group members wanted to help because "we grew up with P.J. and Chelsea and feel bad that both of their parents have cancer."

Response to the fast has been great, Scecina sophomore Daniel Lockhart said. "I think it's pretty cool that so many people are helping them out."

(Donations to the Bittelmeyer Fund may be sent to National City Bank, 101 W. Washington St., Indianapolis, Ind. 46255.) †



Scecina Memorial High School sophomore Savannah Smith of Indianapolis counts donations after 31 youth group members from Our Lady of Lourdes and St. Bernadette parishes completed a 24-hour fast as a fundraiser for Lourdes parishioners Bob and Paula Bittelmeyer. The couple is battling cancer.

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## Editorial

### The Church in Asia

On his trip to India, the pope presented more than 100 Asian bishops with his most recent apostolic exhortation, *“Ecclesia in Asia”* (“The Church in Asia”). Asia is the earth’s largest continent. It supports nearly two-thirds of the world’s population (with China and India accounting for almost half the people on the planet). Christians are a distinct minority there. In fact, although Asia is the birthplace of Jesus and the home of some of the earliest and most enduring Christian communities, most Asians know Jesus Christ only in the garb of Western (European) culture. And while efforts to evangelize the many, diverse Asian cultures are as old as Christianity itself, the first 2,000 years of Christianity have not succeeded in bringing Jesus Christ to the majority of people on the Asian continent.

Pope John Paul II believes that the third millennium of Christianity must be a time of renewed missionary fervor in Asia. “No individual, no nation, no culture is impervious to the appeal of Jesus, who speaks from the very heart of the human condition,” the pope says. “It is his life that speaks, his humanity, his fidelity to the truth, his all-embracing love. Furthermore, his death on the cross speaks—that is to say, the inscrutable depth of his suffering and abandonment. Contemplating Jesus in his human nature, the peoples of Asia find their deepest questions answered, their hopes fulfilled, their dignity uplifted and their despair conquered.”

What will it take to proclaim the Gospel of Jesus Christ to the peoples of Asia? First, a renewal of missionary zeal that does not give in to modern tendency to “hold back” for fear of offending other traditions or cultures. “Deeply aware of the complexity of so many different situations in Asia and ‘speaking the truth in love’ (Eph 4:15),” the pope says, “the Church proclaims the good news with loving respect and esteem for her listeners. Proclamation that respects the rights of conscience does not violate freedom, since faith always demands a

free response on the part of the individual. Respect, however, does not eliminate the need for the explicit proclamation of the Gospel in its fullness.” And quoting Pope Paul VI, the pope reminds us that “there is no true evangelization if the name, the teaching, the life, the promises, the kingdom and the mystery of Jesus of Nazareth, Son of God, are not proclaimed.”

Second, the Jesus Christ who is proclaimed in Asia must always be presented “in a way that enables the peoples of Asia to identify with him.” It is a paradox, the pope says, “that most Asians tend to regard Jesus—born on Asian soil—as a Western rather than an Asian figure.” To counteract this tendency, Pope John Paul II urges pastors, catechists and all who share their faith with the Asian people to emphasize images of Jesus Christ that will resonate with Asian cultural experiences and values. The pope suggests “Jesus Christ as the teacher of wisdom, the healer, the liberator, the spiritual guide, the enlightened one, the compassionate friend of the poor,” and many other images to help introduce the person of Jesus Christ to his sisters and brothers on the Asian continent.

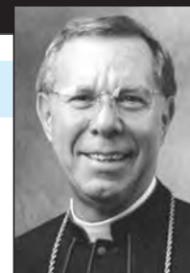
The “new evangelization” that Pope John Paul II has proposed for the Church’s third millennium does not begin in foreign lands. It begins in the heart of every baptized Christian and extends outward—to the family (the domestic Church), the parish, the diocese and the universal Church. To accept the pope’s call to proclaim the person of Jesus Christ to the peoples of Asia, we must first come to know and love him once again here at home in our own families and neighborhoods. Then, as we are renewed in faith, hope and love, we must carry him with us—to the ends of the earth.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press, Inc.) †

## Seeking the Face of the Lord

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



# Excitement grows over events for the Great Jubilee

God’s snow interventions are a special grace during the gray winter season! As I wrote this column last week, a beautiful winter snow was falling. I can only describe the view from my window as a special gift from God. (I wasn’t quite so joyful about the snow when I had to drive in it!) I confess that I had hoped the accumulation would merit a snow day for our school children; every child deserves at least one snow day during winter. The beautiful snow was a gift nonetheless.

The Jubilee 2000 celebrates God’s greatest gift of all, our salvation through the life, death and resurrection of Jesus Christ. I am thrilled by the early response to activities of the jubilee in our archdiocese. Attendance at the cathedral for the opening of the Holy Door at Christmas Midnight Mass was gratifying. Participation in the New Year’s Eve event sponsored especially for young adults surprised me. Eight priests and I were available for confession or simply to listen to the concerns of those attending. We were kept busy from 10 p.m. until 11:30 p.m. The music was beautiful. The Mass was special as we welcomed the new year 2000. Most remained for the reception after. When we planned the event, because of all the “secular” competition, I wasn’t sure folks would show up. They did, and I’m glad. As already announced, we have Masses and receptions for young adults scheduled in five other venues throughout the year. Please keep in touch with your parish bulletins.

Judging from the requests for more and more archdiocesan booklets published for the jubilee indulgence visits, the pilgrimage to the designated indulgence Churches has struck a chord. These pilgrim visits of prayer can only mean extraordinary grace for our archdiocesan family.

Plans are under way for the Masses and receptions for our senior citizens as I wrote last week. It occurs to me that it might be an added blessing if we provide the anointing of the sick for those who want during these Masses. I encourage you to watch your parish bulletins and *The Criterion* for reminders of the dates and places of these Masses throughout the archdiocese.

The Holy Father has designated Saturday, April 8, 2000, as a special day on which we might focus on the great gift of the sacrament of penance and reconciliation. It would be a marvelous idea if we made the entire sea-

son of Lent a time in which we particularly take the opportunity to make a special confession, do penance and seek reconciliation. I encourage all our pastors and our religious education leaders and catechists to promote the celebration of this sacrament. The special grace that comes with the sanctified time of jubilee is an extraordinary opportunity to unburden our hearts and minds of the faults and sins that weigh us down more than any other kind of sadness or suffering. So that I can help make this gift available, I plan to be available for the individual celebration of the sacrament in the reconciliation room of the cathedral’s Blessed Sacrament Chapel from 10:30 a.m. to noon on the Fridays of Lent.

All the sacraments deserve our special appreciation, but the greatest of all is the Holy Eucharist. I invite all our parishes to plan a special time of eucharistic prayer and devotion on the feast of the Most Holy Body and Blood of Christ on Sunday, June 25, 2000. Some parishes may plan a festive procession with the sacrament; others, exposition for part of the day ending with Benediction. The Eucharist makes the gift of our salvation present to us day in and day out. We can never express our gratitude adequately.

And then there is a great archdiocesan-wide event! Many of you are aware that at 2:30 p.m. on Saturday, Sept. 16, 2000, there will be a grand archdiocesan jubilee celebration at the RCA Dome. [A special invitation from the archbishop can be found in the jubilee brochure inserted in this issue of *The Criterion*.] At that time, the parish confirmation classes of the year 2000 will be confirmed by me and some 20 other bishops and the priests of the archdiocese. But, folks, the event is for all of us who can come! All of us will join the confirmation candidates in a jubilee renewal of our baptismal promises and we will join them in a profession of our faith. Also, during that Mass, all our married couples will be invited to renew their marriage vows and receive a nuptial blessing. An enormous amount of planning is already under way and the Great Jubilee event promises to be a wonderful experience of solidarity in our faith. It is an important opportunity for all of us to thank God for the gift of our faith and our salvation. Who doesn’t need to do that? †



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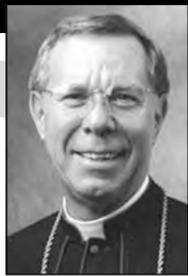
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**Archbishop Buechlein’s intention for vocations for February**

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

## Buscando la Cara del Señor

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



# Entusiasmo aumenta sobre los eventos para el Gran Jubileo

La nieve que Dios nos da es una gracia, ¡especialmente durante la estación gris de invierno! La semana pasada mientras escribía esta columna, caía una bonita nevada. La vista desde mi ventana sólo puede describirse como un regalo especial de Dios. (¡No estuve tan feliz cuando tuve que manejar en la nieve!) Admito que esperaba que hubiera suficiente acumulación de nieve para que los niños escolares pudieran quedarse en casa un día; cada niño merece por lo menos un día con nieve durante el invierno. No obstante la linda nieve era un regalo.

El Jubileo 2000 celebra el mayor regalo de Dios, nuestra salvación por medio de la vida, muerte y resurrección de Jesucristo. Me alegro de que haya una rápida reacción a las actividades del Jubileo en nuestra archidiócesis. Me fue grato saber que mucha gente asistió a la catedral cuando se abrió la Puerta Santa en La Misa de Gallo por Navidad. Me asombré de la participación en la celebración de la noche buena que se llevó a cabo especialmente por los adultos jóvenes. Ocho sacerdotes y yo estuvimos disponibles para confesar o simplemente para escuchar las preocupaciones de los asistentes. Estuvimos ocupados desde las 10 p.m. hasta las 11:30 p.m. La música fue hermosa. La Misa era especial al recibir el nuevo año 2000. La mayoría de las personas se quedaron luego para la recepción. Cuando planificamos el evento, debido a tanta competencia "secular", no estuve tan seguro que la gente viniera. Sí vinieron, y por eso me sentía feliz. Ya se ha anunciado que habrá Misas y recepciones programadas para los jóvenes en cinco lugares diferentes durante todo el año. Por favor, siga leyendo sus boletines parroquiales.

A juzgar por las peticiones de cada vez más folletos de la Archidiócesis publicados para las visitas de indulgencia del Jubileo, el peregrinaje a las iglesias designadas de indulgencia ha producido una buena reacción. Estas visitas de peregrinaje sólo pueden significar una gracia extraordinaria para nuestra familia de la archidiócesis.

Los planes están en marcha para las Misas y recepciones para los mayores de edad, como escribí la semana pasada. Se me ocurrió que sería una bendición adicional proporcionarles la unción a los enfermos a aquellos que la quieran durante estas Misas. Animo a Uds. a leer sus boletines parroquiales y *The Criterion* para notificaciones de las fechas y sitios de estas Misas por toda la archidiócesis.

El Papá ha designado el sábado 8 de abril del año corriente como un día especial en el cual podremos enfocarnos al gran regalo de los sacramentos de penitencia y reconciliación. Sería una idea magnífica si dedicamos un tiempo

durante toda la estación de Cuaresma y aprovechar para hacer una confesión especial, hacer penitencia y buscar reconciliación. Animo a todos nuestros pastores y a nuestros líderes de educación religiosa y a los catequistas a promover la celebración de este sacramento. La gracia especial que acompaña el tiempo santificado del Jubileo es una extraordinaria oportunidad para abrir nuestros pechos y mentes de las culpas y pecados que nos cargan más que cualquier otra clase de tristeza o sufrimiento. Para que yo pueda ayudar a hacer disponible este regalo, pienso estar disponible para la celebración individual del sacramento en la sala de reconciliación de la Capilla del Sacramento Bendecido de la Catedral desde las 10:30 a.m. hasta mediodía el viernes de la Cuaresma.

Todos los sacramentos merecen nuestra apreciación especial, pero el más importante de todos es la Sagrada Eucaristía. Invito a todas nuestras parroquias a preparar un tiempo especial de oración y devoción eucarística en la fiesta de El Cuerpo Más Santa y Sangre de Cristo el domingo, 25 de junio del 2000. Es posible que algunas parroquias puedan planificar una procesión festiva con el sacramento; otras tendrán una exposición en un tiempo del día terminando con una Bendición. La Eucaristía permite que el regalo de nuestra salvación esté presente día tras día. Nunca podemos expresar nuestra gratitud adecuadamente.

¡Además, hay un gran evento para toda la archidiócesis! Muchos están conscientes que a las 2:30 p.m. el sábado, 16 de septiembre del 2000 habrá una gran celebración del Jubileo de la archidiócesis en el RCA Dome. (Se puede encontrar una invitación especial del arzobispo anexa en el folleto del Jubileo en esta copia de *The Criterion*.) En esta ocasión yo y 20 otros obispos y sacerdotes de la archidiócesis confirmaremos a las clases parroquiales de confirmación del año 2000. Sin embargo, ¡el evento se abre a todos para que puedan asistir! Todos nos juntaremos con los candidatos de confirmación en una renovación del Jubileo de nuestras promesas bautismales y los acompañaremos en la profesión de nuestra fe. También, durante esa Misa, todos los matrimonios serán invitados a renovar sus promesas matrimoniales y a recibir una bendición nupcial. Ya se ha preparado bastante y el evento del Gran Jubileo y se pronostica ser una maravillosa experiencia de solidaridad en nuestra fe. Es una importante oportunidad para que todos nosotros demos gracias a Dios por el regalo de nuestra fe y salvación. ¿Quién no necesita eso? †

Traducido por: Language Training Center, Indianapolis

## La intención del Arzobispo Buechlein para vocaciones en febrero

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

## Letters to the Editor

### Good news for new year

Thank you for the wonderful article by Margaret Nelson on Brother Ricardo Innán and his work with the growing Hispanic community in the diocese. I was also delighted to find out that the proceeds of Archbishop Daniel M. Buechlein's new book will go to aid Hispanic ministry.

All this news was a wonderful way to start up the new year.

Ricardo Parra, Indianapolis

### Bible study, prison ministry

Sincere thanks to Doug DeVore of Pendleton for his letter in the Jan. 14 issue of *The Criterion*. His comments [about the need for more Catholics to be involved in prison ministry] were well-taken; however, there seems to be a lack of communication or some misinformation concerning a Bible study program.

For three years, there has been a Bible study program that meets the second

Friday of each month at the Correctional Industrial Facility. The presenters are one member from Anderson, and a Catholic [religious] sister and a Catholic [religious] brother from Indianapolis. Others volunteer occasionally. We are certainly in agreement with Mr. DeVore's expressing a need for more volunteers. Anyone interested can contact me at 317-236-3366.

Sr. Demetria Smith, M.S.O.L.A., Indianapolis

(Sister Demetria is mission educator for the archdiocesan Mission Office.)

### Questions need for news article

It is difficult to put into words how disappointed I was to read *The Criterion* article about the Supreme Court's decision to review Nebraska's law prohibiting partial-birth abortion (*The Criterion*, Jan. 21, page 8).

I think only a misguided attempt at

See LETTERS, page 7

### Be Our Guest/Fr. Fred Kammer, S.J.

## Bishops' pastoral: charity is a simple, but challenging, commandment

As we move into a new century and a new millennium, I hope we can keep in mind that religion doesn't have to be complicated.

The U.S. Catholic bishops make this point very well in their new pastoral letter, "In All Things Charity: A Pastoral Challenge for the New Millennium."

They remind Christians that Jesus told his disciples, "I give you a new commandment: love one another. ... This is how all will know that you are my disciples, if you have love for one another" (Jn 13:34).

"With these words," the bishops said, "the entire Christian vocation is conveyed in a simple, profound definition of charity. The 'new commandment' of charity unites love of God with love of neighbor; it bridges Old and New Testaments; it provides the foundation for human morality; it spans all time and all peoples."

Whose job is charity? Everyone's.

Where should we live out charity? In every aspect of our lives: in our homes, on our jobs, in our voluntary activities, and in our public lives.

As Christians, as Catholics, and as Americans, we believe that the first line of attack against poverty must be to build and sustain a healthy economy that provides employment opportunities at just wages for all adults who are able to work. All of society—individuals and governments—has an obligation to help those unable to work, or unable to work at a wage that allows for human dignity.

The bishops point out that "for at least a century, religious and community-based nonprofit organizations have been providing social services under contracts with government at all levels. This system of joint responsibility has served children and families, communities, and society very well."

Catholic Charities agencies are proud to be part of this relationship as we provide social services and emergency aid to millions of people each year, without regard to race or religion.

But the Church is not naïve about charity. The bishops note that, "Frequently, people are tempted to blame the poor for the conditions that oppress them. ... In recent years, charity has often been perceived negatively. Those who undertake charitable activities are seen as well-meaning 'do-gooders' who actually foster dependency. Those who receive

charity are treated in a demeaning manner. Even the word 'charity' has been transformed by some into a derogatory term. We reject this characterization."

The bishops' pastoral says, "In the Christian life, no distinction can be made between the giver and the receiver. Even when it appears that one person provides a service and the other receives the benefits of that service, the 'giver' often receives the most benefit from such acts of charity. Thus, in 1995, during his pastoral visit to the United States, Pope John Paul II described a society 'truly worthy of the human person' as one 'in which none are so poor that they have nothing to give and none are so rich that they have nothing to receive.'"

Many Americans are turned off by the way the new millennium has been hyped and commercialized. The bishops offer Catholics a way to make the millennium meaningful by reminding us that it is also a Jubilee Year, which calls us "to bring glad tidings to the poor ... to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free."

They urge Catholics to sign a "Jubilee Pledge" developed by Church leaders:

"As disciples of Jesus in the new millennium, I/we pledge to:

"Pray regularly for greater justice and peace.

"Learn more about Catholic social teaching and its call to protect human life, stand with the poor and care for creation.

"Reach across boundaries of religion, race, ethnicity, gender and disabling conditions.

"Live justly in family life, school, work, the marketplace and the political arena.

"Serve those who are poor and vulnerable, sharing more time and talent.

"Give more generously to those in need at home and abroad.

"Advocate for public policies that protect human life, promote human dignity, preserve God's creation and build peace.

"Encourage others to work for greater charity, justice and peace."

Signing the Jubilee Pledge is simple. Living it out takes a little more work. Please join your local Catholic Charities agency in making it happen for you and our brothers and sisters in need.

(Jesuit Father Fred Kammer is president of Catholic Charities USA.) †

# Sale of Valentine's Day cards to benefit Providence House for Children

By Susan M. Bierman

Recipients will find more than just warm sentiments behind these Valentine's Day cards.

They will find information about the good work of Providence House for Children in southern Indiana, a program of Providence Self-Sufficiency Ministries, Inc. It is a ministry sponsored by the Sisters of Providence of Saint Mary-of-the-Woods.

Providence Sister Barbara Ann Zeller, director of Providence Self-Sufficiency Ministries, said "It's a double-edge marketing tool."

The sale of the Valentine's Day cards is also a fund-raising effort to benefit the \$1.6 million Providence House expansion.

For a tax-deductible donation of \$25 or more by Feb. 7, Providence House for Children will send a specially designed valentine to the person(s) designated by the donor. The card will be mailed by Feb. 11 to be received by Valentine's Day on Feb. 14 locally or in other parts of the country.

Established in 1994, Providence House is currently located in the former Holy Family Parish convent at 225 W. Daisy Lane in New Albany. It is a group home licensed by the state of Indiana to

provide foster care for 10 children ages 4 to 16 years. Most of the children who reside at Providence House are wards of the state and have been removed from their homes because of abuse or neglect—and it's not uncommon that at any given time several of the children are siblings.

Phase I of the new Providence House facilities calls for the construction of three group homes and two transitional homes on 12.48 acres of land at 7820 Highway 64 in Georgetown. The land was donated by the Archdiocese of Indianapolis.

One group home will provide care for six developmentally and/or emotionally challenged children; another for 10 children ages 4 to 9 years; and a third for children ages 10 to 14 years.

The transitional homes will shelter families who otherwise could not be reunited because they are homeless or live in substandard housing.

Currently, \$600,000 has been raised for the project and it will fund one entire group home and one transitional house.

With the expansion project in progress, the wooded land has been cleared and construction of one group home and one transitional house has begun.

Sister Barbara said the first group home

should be in operation by the end of June. And a shell of the second group home should be in progress.

Although all the money has not been raised for the full expansion, Sister Barbara believes it's important to proceed with the building while continuing

to raise funds.

"We're getting started and showing people what we're doing and that we're serious about it," she said.

To order Valentine's Day cards or to learn more about the new Providence House facility, call 812-948-2053. †

## Check It Out . . .

"Unforgettable" is the theme for Cathedral High School's **Shamrauction 2000**. The annual auction begins at 5 p.m. on Feb. 26 on the school campus at 5225 E. 56th St. in Indianapolis. A preview party is scheduled from 7 p.m. until 9 p.m. on Feb. 25, also at Cathedral. Tickets for the preview party and auction are \$125 per person. For ticket information, call the school at 317-542-1481.

"Open the Door to Christ—Let the Walls Come Down," a **married couples retreat**, will be offered Feb. 11–13 at Mount St. Francis Retreat Center in southern Indiana. The suggested offering for this retreat is \$160 per couple and includes accommodations and meals. For more information or to register, e-mail [mtstfran@cris.com](mailto:mtstfran@cris.com) or call 812-923-8817.

"Dreams: The Language of the Soul," a **retreat for men and women**, will be presented Feb. 25–27 at Mount St. Francis Retreat Center in southern Indiana. Wheaton Franciscan Sister Gabriele Uhlein, Ph.D., who has more than 20 years experience in retreat and adult spiritual development ministry, is the presenter. Register by Feb. 18. For more information, e-mail [mtstfran@cris.com](mailto:mtstfran@cris.com) or call 812-923-8817.

The New Albany Deanery Aquinas Center, 707 W. Highway 131, in Clarksville, will present "**Everything You Wanted to Know About Being Catholic, But Were Afraid to Ask**," on Mondays, Feb. 21, Feb. 28, March 6, and March 13. Sessions will be held from 7 p.m.–9:30 p.m. The fee to cover material cost is \$20 per

person. The deadline to register is Feb. 15. For more information, call 812-945-0354.

The guidance office at **Roncalli High School in Indianapolis** will host its **annual new parent information meeting** Feb. 2 from 7 p.m.–9 p.m. Beginning Feb. 4, prospective new students may call the guidance office at 317-787-8277 to schedule an individual appointment, with their parents to schedule classes.

"Adults in College: Your Time has Come," a **free seminar to help adults who are considering college**, will be offered Feb. 1 from 7 p.m.–8:30 p.m. at Marian College in Allison Mansion, 3200 Cold Spring Road, in Indianapolis. For more information, call 317-955-6125.

**Our Lady of Lourdes School**, 30 S. Downey Ave., in Indianapolis will host an open house for prospective parents on Feb. 6 from 1 p.m.–3 p.m. For more information, call 317-357-3316.

**Our Lady of the Greenwood School**, 399 S. Meridian St., in Greenwood, will host an open house on Feb. 3 from 7 p.m.–8:15 p.m. for families who would like to enroll new students for the 2000-01 school year. For more information, call 317-881-1300.

**The Pro Arte Singers** from Indiana University will perform a medieval and early Renaissance music concert on Feb. 6 at 2:30 p.m. in the Archabbey Church at Saint Meinrad. For more information, call 812-357-6501. †

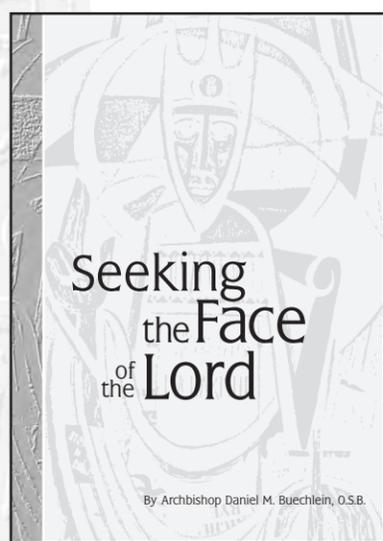
## VIPs . . .

**Knights of Columbus Council 8487** of Osgood has earned the distinction of Star Council, the international organization's top award for the 1998–99 fraternal order year.

**Jackie Schmaltz**, a fourth-grade student at Nativity School in Indianapolis, visited Washington D.C. Jan. 14–17 after submitting a winning essay on her

favorite president. Marsh Supermarkets sponsored the competition.

**Sisters of Providence General Officer Joan Slobig** has been elected chair of the Religious Orders Partnership (ROP), a prominent branch of Global Education Associates (GEA). As chair, she will direct the Partnership Council's focus. †



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

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# LETTERS

continued from page 5

journalistic impartiality caused you to print as fact the claims of those who support keeping legal a procedure more properly called infanticide without stating that the American Medical Association, former Surgeon General Koop, and any obstetrician not making money performing the procedure have all stated that there is never a medical reason for it. In fact, it is much more dangerous than simply delivering the child. It is always lethal, in the most barbaric way, for the child.

Another fact omitted, of particular interest to pro-life workers, is how close both the House and Senate came to overturning Clinton's veto. The election of several pro-life congressmen in 2000 could make the difference.

Of course, the election of a pro-life president who will **not** veto the legislation, almost sure to continue to pass both houses, will accomplish the same victory for the preborn.

We have to read the lies in the secular media every day; I don't expect to be fed them in my archdiocesan paper.

Rose B. Kehoe, Zionsville

**Response:**

Part of the mission of this newspaper is to "inform ... its readers to help them live more fully as Catholics." The Catholic News Service news article in question discussed the implications of the Supreme Court's decision to review the Nebraska law banning partial-birth abortions. In order to understand these implications, it is necessary to know the position of the "other side." The article also quoted extensively from Church sources, including Gail Quinn, director of the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops,

and Helen Alvaré, director of policy and planning for that secretariat. Even a cursory review of The Criterion's editorials and commentary on partial-birth abortions over the last several years should leave no reader in doubt as to where we stand on this issue.

— WRB

## Lots of good reasons for vouchers

The editorial by Mr. John Fink in the Jan. 14 issue ("Helping the poor, not the Church") provides only a very small reason for pursuing state-provided school vouchers to parents. There are many valid reasons to support vouchers, not just to poor or minority parents. Vouchers should be offered to all parents, and all parents should have the chance to send their children to schools of their choice. Mr. Fink speaks of vouchers as if they are a gift, a sort of donation to help disadvantaged children.

Many of our public schools today are below an acceptable level of competence compared to other countries, and also compared to our private and parochial schools. Today, our public schools are overrun with nonteaching employees who distract from the teachers' ability and time to teach the really important subjects that are crucial to our children's growth. And since the teachers' union is primarily interested in obtaining more members, the nonteachers continue to increase.

We need a competitive aspect among all schools, so that parents can select those schools that can offer their children the best education without all of the non-curriculum nonsense that now proliferates. If, as Mr. Fink suggests, the parochial schools in the outer reaches of the archdiocese are filled to capacity and have waiting lists, why aren't those

schools adding space to accommodate all who are interested in attending?

The competitive aspect that vouchers will present will force the now deficient public schools to improve, and therefore making it better for all students in all schools. The major objection of the American Civil Liberties Union and the Americans for Separation of Church and State is that vouchers can result in supporting religious schools. They never mention supporting the best schools. Vouchers must be given to all parents so that they all have a choice. If most go for the better-performing and probably less expensive private or parochial schools, that is the American way. Many other states have already passed legislation for vouchers; we should not be far behind.

More non-Catholic children attending and learning in our Catholic schools is also one of the best means of evangelization, or proselytizing, that is convincing more peo-

ple that the Catholic community is for them.

Gregory J. Roth, Terre Haute

**Response:**

It should be noted that evangelization should not be confused with proselytism. Evangelization involves the proclamation in love of Jesus Christ and his good news to everyone while respecting their religious and spiritual situations. Proselytism is a manner of behaving that uses deception or force in an attempt to attract someone to a community. Proselytism is contrary to the spirit of the Gospel. In his 1990 encyclical Redemptoris Missio ["The Mission of the Redeemer"], Pope John Paul II tells us that the Church is to carry out its mission of evangelization with full respect for people's freedom. "The Church proposes," he says; "she imposes nothing" [#39.2].

—WRB



**Presentation of the Lord**  
A church window depicts the Presentation of the Lord, the ceremony in which Christ was brought to the temple and Mary was purified after his birth. The feast of the Presentation is Feb. 2.

CNS photo

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# Pope's long-desired biblical pilgrimage takes shape

VATICAN CITY (CNS)—With the announcement in mid-January of papal trips to Egypt and the Holy Land, Pope John Paul II's long-desired biblical pilgrimage was finally taking shape.

Last summer, the pope described his dream of walking in the footsteps of the patriarchs, the apostles and Jesus during the jubilee year that marks the 2,000th anniversary of Christ's birth.

"The Church cannot forget her roots," he explained,

saying he wanted to return to the origins of the faith.

Six months later, the Vatican has announced trips in the Holy Land, March 20-26, and Egypt, Feb. 24-26, that will take the 79-year-old pontiff to some of Christianity's most sacred places, from Mount Sinai to the Sea of Galilee.

The visits also represent an unprecedented interreligious journey to the Middle East, a region where Muslims, Jews and Christians have often struggled to

live in harmony.

The pope wanted to start his Holy Year pilgrimage in southern Iraq, where the biblical patriarch Abraham was born. But after months of talks, Iraq—blaming the West—announced last December that it could not host the pope for security reasons.

Vatican officials said it was a major disappointment for the pope, but they still hoped the trip could be salvaged at a later date.

Meanwhile, papal aides worked hard to assemble a pilgrimage route in Egypt, Jordan, Israel and Palestine. After weeks of delicate negotiations, the green light was given by all sides.

In Egypt, the pope will pray at the foot of Mount Sinai, also called Mount Horeb in the Bible, where Moses received the Ten Commandments and was called to lead the Israelites out of Egypt. The pope will visit the Greek Orthodox Monastery of St. Catherine, built on the traditional site of the "burning bush," in which God revealed his presence to Moses.

St. Catherine of Alexandria is said to have been a virgin martyr, and the monastery built in her honor in the sixth century became a famous pilgrimage shrine.

The pope's first two days in Egypt will be spent in Cairo, where he will be greeted at the airport by President Hosni Mubarak. After meeting Pope Shenouda III, head of the Coptic Orthodox Church, Pope John Paul will be received at the residence of one of Islam's most important leaders, Grand Sheik Mohammed Sayyid Tantawi.

Father Justo Lacunza, who teaches at the Pontifical Institute of Arab and Islamic Studies in Rome, told Vatican Radio that Sheik Tantawi and al-Azhar University, which he heads, represent Islamic orthodoxy and "the right way" for most of the world's Muslims. He said the pope's visit "surely has a fundamental importance for the future relations between the Christian Church and the Islamic world."

Leaders of Egypt's small Catholic community also said the pope's visit bodes well for ecumenical and Christian-Muslim relations.

Father Ibrahim Isak Sedrach told the Vatican missionary news agency Fides: "This is a historic event; a Muslim country where Christians are mostly Orthodox will welcome a Catholic pope. For our youngsters it will be a joy and an encouragement."

Father Sedrach is rector at St. Leo the Great Seminary in Cairo, where the pope will hold an ecumenical encounter, an event that will underline the good relations between the approximately 200,000 Egyptian Catholics and the 6 million Coptic Orthodox faithful.

Patriarch Stephanos II Ghattas, head of the Catholic Coptic community in Egypt, said that despite sporadic violence by Islamic extremists, he thought the welcome given the pope by Egypt's Muslim majority would be "beautiful and spontaneous." He added, however, that the Mass in Cairo would be celebrated inside because some Muslims might be sensitive to the idea of a popular welcome for the pope.

The pope's visit to the Holy Land begins March 20 in Jordan, where the pope will visit the Monastery of Mount Nebo, the mountain from which Moses looked upon the promised land of Canaan after leading the Israelite tribes to safety.

The pope will celebrate Mass in the Jordanian capital of Amman and meet with King Abdullah II, and he is tentatively scheduled to say Mass near the Jordan River, where Christ was baptized.

After arriving in Jerusalem March 21, the pope will visit Bethlehem the next day, celebrating Mass near the spot held by tradition as the place of Christ's birth. Palestinian President Yasser Arafat will attend and later escort the pontiff on a visit to a Palestinian refugee camp on the outskirts of Bethlehem.

The pope will spend the next few days visiting places sacred to all three monotheistic religions. In Jerusalem, he will celebrate Masses at the Church of the Holy Sepulcher and the Cenacle, or Hall of the Last Supper; stop at the Yad Vashem Holocaust Memorial and meet with Jewish religious authorities at the Western Wall, or Wailing Wall, the place most venerated by Jews; and meet with Muslim representatives at the al-Aqsa Mosque, the ancient center of Muslim worship.

The pope will visit sites around the Sea of Galilee March 24 and celebrate Mass for some 50,000 young people near the place where Christ gave his Sermon on the Mount, the Mount of Beatitudes.

On March 25, he will travel to Nazareth, where Jesus grew up, to celebrate Mass at the Basilica of the Annunciation, where Mary is said to have received the news that she was to bear Jesus. The city became a site of controversy last year when a group of Muslims announced plans to build a mosque next to the church.

The pope's schedule also calls for a meeting with Christian leaders in Jerusalem and a possible visit to the Garden of Gethsemane, where Christ prayed and was arrested the night before his crucifixion. †

## Public servants honored at special Mass

The Indiana Catholic Conference (ICC) sponsored its fifth annual Mass and luncheon to honor those who serve the public—especially in the legislature.

The Jan. 19 Mass was celebrated at St. John the Evangelist Church in Indianapolis. Evansville Bishop Gerald Gettelfinger was the presider and homilist.

Readers included Rep. Brian Hasler, (D-Evansville); Carolyn Tinkle, chief secretary of the Senate; and Rep. Jonathon Weinzapfel (D-Mt. Vernon).

Two key staff persons presented the gifts: Diane Carter, chief secretary for the speaker of the House, John Gregg; and Kathy Pruess, chief secretary for the minority leader of the House, Paul Mannweiler.

Bishop Gettelfinger's homily acknowledged the sacrifices of those who serve the public. He talked about the difficult tasks of the legislators and their concern for the common good.

The bishop said that we might not agree with every position they take, but that those who serve the public serve in the best way they know.

After the legislators and staffers had lunch, Bishop Gettelfinger gave the invocation to open the session for the Indiana House of Representatives. †



Photo by Charles J. Schisla

During the offertory procession of a Jan. 19 Mass at St. John the Evangelist Church, Kathy Pruess (from left) and Diane Carter, secretaries for leaders of the Indiana House of Representatives, present the gifts to Evansville Bishop Gerald Gettelfinger, who presided, and St. John parishioner Robert Hassett.

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# Cardinal says pro-life cause strengthening freedom

WASHINGTON (CNS)—On the eve of the annual March for Life, Cardinal William H. Keeler of Baltimore told a crowd of Catholics estimated at 7,000 that their cause is strengthening American freedom.

"By promoting the Gospel of life with conviction, with compassion, and, yes, with extraordinary perseverance, you strengthen the foundation of our American house of freedom," he said in his homily at a standing-room-only Mass Jan. 23 at the Basilica of the National Shrine of the Immaculate Conception in Washington.

"The cause we serve continues to be the great civil rights issue of our time," said Cardinal Keeler, principal celebrant of the Mass and chairman of the U.S. Catholic bishops' Committee on Pro-Life Activities.

"In defending the right to life of every person from conception until the time of natural death, we defend the first of those rights upon which the founders of our country built our national claim to independence," he said. "In proclaiming the culture of life in which every child is welcomed in life and protected in law, we challenge our nation to renew the great promise of its founding."

The evening Mass opened the National Prayer Vigil for Life held in conjunction with the March for Life. The march—Jan. 24 this year—draws tens of thousands of people from around the country to protest the Jan. 22, 1973, U.S. Supreme Court decisions that legalized abortion in the United States.

The all-night vigil—which included night prayer in the Byzantine tradition, confessions and holy hours—was co-sponsored by the bishops' Secretariat for Pro-Life Activities, The Catholic University of America and the shrine.

Concelebrating the two-and-a-quarter

hour liturgy were Cardinals James A. Hickey of Washington and Francis E. George of Chicago; Archbishop Gabriel Montalvo, apostolic nuncio to the United States; Archbishop Daniel M. Buechlein and about 30 other archbishops and bishops from around the country.

Also participating were nearly 250 priests, including Msgr. Michael Bransfield, shrine rector, and Vincentian Father David O'Connell, president of Catholic University, and 25 deacons.

The congregation filled every aisle and side chapel of the Great Upper Church. Several of the side chapels contained TV monitors that enabled people to see the Mass, being broadcast live on the Eternal Word Television Network.

At the beginning of his homily, Cardinal Keeler noted that someone who had never missed the vigil Mass or march was both missing and missed: New York Cardinal John J. O'Connor.

Cardinal O'Connor, who turned 80 on Jan. 15, had brain tumor surgery last August, and returned to work only in early January.

"He is much distressed at not being able to be with us," said Cardinal Keeler, adding that Cardinal O'Connor told him he would "offer up his missing the event as a prayer for God's blessing on what happens here tonight and tomorrow in the March for Life."

In his homily, Cardinal Keeler said that "the abortion mentality is now spilling over its cauldron's brim" and affecting other areas of life.

He condemned a new proposal from the National Institutes of Health that "would instruct researchers in how to destroy vast numbers of human embryos to obtain their stem cells."

Should the proposal be accepted, he

said, it would mark the first time in U.S. history that "the deliberate destruction of human life would be legally sanctioned for purposes of obtaining raw material for scientific research."

The cardinal also decried euthanasia, assisted suicide and capital punishment as signs of the culture of death permeating society today.

He urged "true conversion" in mind and heart. "We might wonder whether our prayers and penance have any effect beyond ourselves," he said. "But we must never ever lose faith in the Holy Spirit."

Before the Mass, John and Linda Wohar of Washington, Pa., told Catholic News Service they came for the march with five of their 10 children and several other family members.

The Wohars were among some 400 people spending the night at the shrine. Their sleeping bags were lined up on the floor outside the Crypt Church on the lower level.

"Because we talk about pro-life," said Linda, explaining why she has participated in the march for 10 years, "I feel that I have to be able to tell my children that I'm doing everything I can to help change the laws, so that the laws of our country reflect a pro-life attitude."

Claudio Acevedo, 16, was attending the vigil and march for the first time. He arrived from the Dominican Republic only three months ago, he told CNS, and journeyed to Washington by bus with fellow parishioners from St. Ann's in Bronx, N.Y.

"I am very pro-life," said the youth, who was spending the night with hundreds of other marchers in the nearby gym of Catholic University. "I want to say to every person, every people more need life."

Referring to the commands to love God and neighbor, Claudio echoed the theme of



CNS photo

Brendan Quinn, 1, and his sister, Moira, 6, were among the tens of thousands of people who rallied Jan. 24 in Washington to protest the anniversary of the Supreme Court decision legalizing abortion. They came with their mother, Edell Quinn, from St. Genevieve's Catholic Church in Newark, N.J.

this year's 27th March for Life when he added, "The baby in the womb is my neighbor."

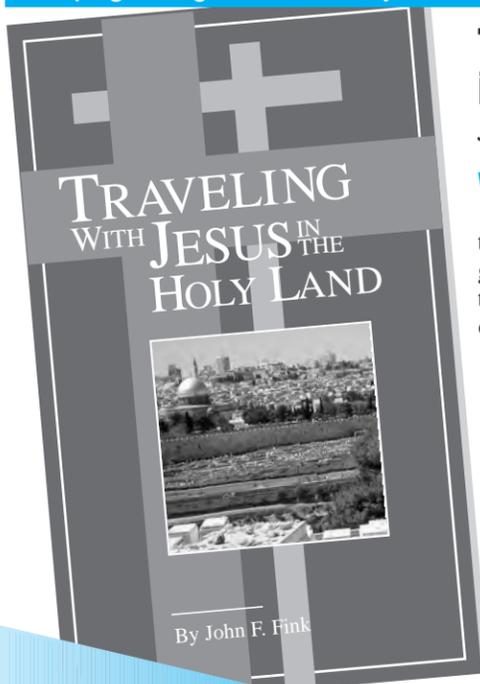
Two 16-year-olds from St. Louis, Jessica Rosen, a junior at Bishop Dubourg High School, and Kelly Feicht, a junior at Cor Jesu Academy, each spent \$300 to fly to Washington with a group from Dubourg.

Kelly, who was attending her third march, said, "I'm pro-life, and I want people to know that."

Participating in her fourth march, Jessica said, "No one has the right to say who gets to live or die. I just think it's really wrong." †

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John F. Fink is editor emeritus of *The Criterion*, newspaper of the Archdiocese of Indianapolis and the largest weekly newspaper in Indiana. Fink is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. He lived for three months in Holy Land, studying at the Tantur Ecumenical Institute in Jerusalem.

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# Celebration of schools week is widespread

ue Ellen Reed, superintendent of public instruction for the state of Indiana, will be the speaker Feb. 1 at St. Gabriel School in Connersville during the national Catholic Schools Week observance Jan. 30–Feb. 5. She will talk about school accreditation and effective academic programs.

“Lighting the Way to a New Century” will be the theme as schools throughout the archdiocese will have similar events to draw attention to the ministry of education and thank all those who make it possible.

Some schools, like St. Mary in North Vernon, will select alumni or volunteers to receive special annual awards.

Most principals will talk briefly at the weekend Masses to let parishioners know how the school is doing and thank them for their support.

At St. Gabriel in Indianapolis, the Men’s Club will have a pancake breakfast on Sunday. During the 9 a.m. Mass, a graduate will receive special recognition.

The Parent Teacher Association for Shawe Memorial Jr./Sr. High School in Madison will serve a breakfast on Sunday from 8 a.m. to 11 a.m. as a fundraiser. The Pope John XXIII PTA will have a chili supper from 5:30 p.m. to 7 p.m. on Wednesday.

Open houses, art shows, talent shows and science fairs will demonstrate the talents of the students.

Seccina Memorial High School will sponsor a Spell Bowl for all Indianapolis East Deanery schools on Thursday of Catholic Schools Week. Principal Stephen Papesch said it’s designed to “strengthen the relationship between Seccina and its feeder schools by promoting positive academic competition.”

Some schools will collaborate for special Masses or prayer services. The student council at Christ the King School in Indianapolis will host a Mass, while the fifth-grade students go to a Mass at St. Pius X School and attend a panel discussion on vocations.

Seventh- and eighth-grade students at St. Charles Borromeo School in Bloomington will go to St. Vincent de Paul in Bedford to share liturgy. On Friday, the elementary students from St. Vincent will visit St. Charles for Mass.

Sacred Heart School in Clinton will host an all-school Mass for schools in the Terre Haute Deanery on Thursday.

Roncalli High School students will celebrate an all-school Mass on Monday. Then student council members will attend the Indianapolis South Deanery Mass at St. Mark on Wednesday.

Some schools extend special invitations for volunteers, parents or grandparents to attend Mass or school lunches.

At Immaculate Heart of Mary School in Indianapolis, students will dress to show their family heritage on Monday. On

Wednesday, they will have a guest speaker, Lt. Governor Joseph Kernan. Friday will be Celebration Day, when students honor Principal Jeannine Vesper for 40 years in Catholic education.

Many schools, like St. Ambrose in Seymour, will have days to thank members of their communities, especially those who serve them, including policemen, firemen and postal workers.

At an all-school Mass in Meny Gym in Madison on Wednesday, Golden Shamrock Award winners will be announced.

Most of the schools have special days that the students can wear something more casual than their uniforms, perhaps in the school colors. In some cases, the teachers will dress in school uniforms and in others, students can wear jeans.

In North Vernon, the week will be used for a community outreach food drive.

Students at Pope John XXIII and Shawe Memorial Jr./Sr. High School in Madison have been encouraged to save their change since Jan. 5. Proceeds will go to two community outreach programs. The younger students (kindergarten through grade four) will hear a story read by a community service staff member. Grades five through eight will have a speaker who encourages wise and responsible decisions. Grades nine through 12 will learn more about community service projects from representatives of the programs.

During the all-school Mass at St. Barnabas School in Indianapolis, students will turn in pledge cards indicating the number of hours they will spend serving others. Tallies of completed service time will be charted on a candle—symbolizing “Lighting the Way ...”—outside each classroom.

When St. Malachy School in Brownsburg has its movie and popcorn day, proceeds will go to the tuition fund for St. Andrew School in Indianapolis. Students there will dress up for Mass on Thursday.

Students at St. Luke School in Indianapolis are collecting 2,000 books for four of the center-city schools. If the goal is met, Principal Stephen Weber will have his beard and mustache shaved during an all-school assembly. Assistant principal Katie Russo has also agreed to have her hair temporarily dyed another color.

Times during the week will be set aside so that parents and children can thank the teachers and staff. And teachers will be able to send notes or other signs of support to their students. More than the usual number of field trips and movies and special foods will be part of the week’s experience.

Providence Sister David Ellen Van Dyke, principal of Sacred Heart School in Terre Haute, said the week is planned “to celebrate 75 years of contributing the best-educated citizens to the general community of Terre Haute and the nation.” †

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## Serra Club sponsors vocations writing contest for students

Once again, the Serra Club of Indianapolis is announcing its Vocations Essay Contest during Catholic Schools Week.

The theme this year will be “Christ Yesterday, Today and Forever! Why We Need Priests, Sisters and Brothers to Respond to God’s Call in the New Millennium.”

Open to all students from grades seven through 12 in parish religious education programs and schools throughout the archdiocese, the contest calls for essays that are a minimum of 300, but not more than 500, words.

Essays must be hand-written and single-spaced in ink on lined paper or typed/word processed and double-spaced.

Entries must be signed with the name of the student, student address, grade level, name of sponsoring teacher, school,

parish and city.

Archbishop Daniel M. Buechlein sent a letter announcing the contest to parish administrators of religious education, high school principals and religion department heads and elementary principals.

Religion teachers or parish catechists at each grade level are asked to submit the top two essays for each class in the six eligible grade levels.

An overall winner for each grade level will be honored at a special recognition luncheon of the Serra Club on March 27 at the south side Knights of Columbus Hall. Each winner will receive \$150 and a plaque.

Entries must be postmarked no later than Feb. 18. G. Joseph Peters of the archdiocesan Office of Catholic Education is collecting entries for the Serra Club. †



# Lighting the Way to a New Century

Dear Sisters and Brothers in Christ:



Next week, on Feb. 2, the Church celebrates the Feast of the Presentation of the Lord. It seems quite appropriate that we will also observe Catholic Schools Week next week, with its theme this year of "Lighting the Way to a New Century."

The Feast of the Presentation, also known as Candlemas, has been observed in our Church for 1,600 years, being celebrated in Jerusalem as early as A.D. 386. The feast originally marked the end of the observance of Christmas and featured torchlight processions honoring Jesus Christ as the Light to the Nations. In many of our schools, one sees a plaque proclaiming that "Christ is the reason for this school ... the ever-present teacher ... the model of its faculty ... the inspiration of its students." How fitting it is then that we reflect on our Catholic schools bringing the Light of Christ to illuminate our way into a new century.

Here in the United States, our immigrant

Church once built schools to educate our children in what was often a hostile culture. As education allowed our people to take their rightful places in the mainstream of society, many began to question the continued need for Catholic schools. After all, we had "arrived"; we ourselves were part of the culture. In fact, we embraced our culture with relish. In recent years, however, as the culture we so eagerly embraced deteriorated, many of us have come to re-value our Catholic schools and the role they play in equipping our children, youth and young adults to confront the culture of death that is enveloping our nation and our world.

It is no secret that I have a deep personal conviction about the value of Catholic education. This stems from my early educational experience under the tutelage of the Sisters of Providence and the influence of my own mother, who devoted her life to teaching in our parish grade school. Education is—and has to be—about so much more than simply passing on information. It must also hand on our beliefs and values; it must be about the formation of individuals—developing them

as responsible, moral, productive human beings who believe that all life is supremely valuable because we are all made in God's image and likeness.

As it did for our ancestors, education also provides the key to freedom from poverty. It is no accident that the Church is involved in education in the center cities as well as in poor rural areas. We have not come lately to the realization that salvation encompasses minds and bodies and spirits as well as souls. Our ancestors in the faith knew this and built the marvelous Catholic educational system we have today. The Church continues to stand with the poor as it stood with our own ancestors because it is part of our mission.

It is my hope and belief that our Catholic schools will continue to enable the Light of the World to light the way to a new century.

Sincerely yours in Christ,

*Daniel M. Buechlein*  
Most Rev. Daniel M. Buechlein, O.S.B.  
Archbishop of Indianapolis



Students at Our Lady of the Greenwood spend time at the computers.



Second-grade students in Jenny Yootsey's class at Holy Cross Central School in Indianapolis are eager to answer questions about the Ten Commandments posed by the principal, Daughter of Charity Sister Louise Busby.



Dear Readers,

Welcome to another Catholic Schools Week celebration. As we enter this Great Jubilee Year, we celebrate by recalling the past and anticipating the future. We know that in the next 100 years our schools will continue to play a major role in shaping the future as they have during the 20th century. During this holy year we will make the transition from one millennium to another by focusing on how Christ and the Holy Family taught us how to live our faith 2,000 years ago. We carry on and celebrate our faith traditions through excellence in Catholic education and faith formation.

As I reflect, I realize that I have been participating in Catholic Schools Week celebrations since their inception in 1974—and then some. I ask myself the question, "How is our ministry different today than it was 40 years ago when I started teaching in a Catholic school? Or, is there really any difference?"

I think about the early parish schoolhouses where all the Catholic children attended—often with all grades in the same classroom. I

think about the postwar years when it was not uncommon to have 40 students to a classroom. I think about the times not so long ago when we had trouble filling seats in our classrooms.

I compare these earlier pictures to today's resurgence in interest in Catholic schools and the ongoing struggle to find space to accommodate those families waiting in line to join our school family.

I realize that the simple curriculum I once taught has been expanded from the simple "Four Rs"—reading, writing, arithmetic and religion—to include sciences, technologies and art forms that didn't even exist when I started.

And what a financial commitment we experience for Catholic schools today! Parents, the parishes and the archdiocese are continually challenged to maintain adequate human and material resources to support excellence in instruction. In many cases, the Church is no longer the center of family life and we compete with an increasingly secular and materialistic society. There is more diversity in our schools than ever before. The personal and professional demands on our educators are ever increasing. The service outreach by our

schools to the community is phenomenal. I could go on and on.

I can't help thinking that although the times are different, the message is the same. Our Catholic schools continue to light the way. Our schools today may look different and require different financing, skills, approaches and equipment, but our mission remains the same. We are called to spread the Gospel message, to live the Gospel values, and to "teach as Jesus did."

So, let us celebrate our past and our potential as we continue to provide faith-based education, personal support and continued collaboration with those we serve. We will strive to ensure that the light of learning always spreads through the community. The virtue of charity will prevail among our staff and students. Our Catholic schools will continue to shape tomorrow's minds and hearts.

*Mickey Lentz*

Annette "Mickey" Lentz  
Secretary/Executive Director, Catholic Education

# School building projects cover archdiocese

Because of increasing enrollment and the age of some Catholic schools throughout the archdiocese, many parish and interparochial schools have renovated their spaces. The following are some of the known projects of the recent past, the present or anticipated.

This past year, Holy Angels in center-city Indianapolis completed a new school and parish center. St. Simon moved the parish and built a new school building in 1998. St. Rose of Lima in Franklin opened a new school in 1994 and added to it in 1996. All Saints School remodeled a former public school building. Nativity and St. Barnabas schools have added major space.

Holy Cross Central plans to build a new school on the near east side of Indianapolis in 2001.

Seton Catholic High School in Richmond will become the seventh archdiocesan interparochial high school in 2001, renovating the former St. Andrew School there.

All six interparochial high schools are planning or have completed renovations. Roncalli in Indianapolis and Our Lady of Providence in Clarksville have completed additions to their schools and Bishop Chatard in Indianapolis plans one.

Throughout the archdiocese, dozens of school have com-

pleted renovations or additions to their schools: St. Mar in Aurora, St. Vincent de Paul in Bedford; Holy Name in Beech Grove, St. Charles Borromeo in Bloomington; St. Michael in Brookville, St. Malachy in Brownsburg; St. Gabriel in Connersville, Holy Family and Our Lady of Perpetual Help in New Albany, St. Mary in North Vernon, Seton Catholic School West in Richmond, St.-Mary-of-the-Knobs in Floyd County, St. Joseph in Shelbyville and Sacred Heart and St. Patrick in Terre Haute.

Some parishes have done renovations and plan more work: St. Lawrence in Lawrenceburg, Pope John XXIII in Madison and St. Susanna in Plainfield. Some have added portable classrooms: St. Anthony of Padua in Morris, St. Paul in New Alsace and St. Mary in Rushville, which has also renovated its school. St. Michael in Charlestown is enlarging its parish hall to include a daycare center. Annunciation in Brazil is also creating daycare space.

In Indianapolis, many other schools have added to their building space or made renovations: Central Catholic, Holy Spirit, Immaculate Heart of Mary, St. Andrew, St. Barnabas, St. Gabriel, St. Joan of Arc, St. Jude, St. Lawrence, St. Luke, St. Matthew, St. Michael, St. Philip Neri, St. Pius X, St. Rita, St. Roch, St. Therese and St. Thomas Aquinas.

Schools throughout the archdiocese are also planning renovations or additions: St. Louis in Batesville, St. Bartholomew in Columbus, St. Joseph in Corydon, St. Michael in Greenfield, St. Mary in Greensburg, Sacred Heart in Jeffersonville and St. Nicholas in Ripley County. St. Joseph Hill in Clark County and St. Paul in Sellersburg collaborated on a parish life center to provide classroom space for both parishes.

Schools in Indianapolis planning renovations or additions include: Christ the King, Our Lady of Lourdes, St. Christopher and St. Monica. †

## School enrollment, other facts show trends

The experience of the Archdiocese of Indianapolis is typical of national trends in enrollment increases, with waiting lists in some suburban and tuition-assisted center-city schools, as well as the opening of new schools.

In the Archdiocese of Indianapolis, total Catholic school enrollment for the current academic year (1999-2000) is 25,355, preschool through grade 12.

Nationally, Catholic school enrollment (1998-1999) was 2,648,844—elementary school, 1,990,947; middle school, 22,155; secondary school, 635,742. (In the archdiocese, the middle grades are part of the elementary schools [kindergarten through eighth grade], although three high schools support grades seven and eight.)

The archdiocese has 68 schools—62 elementary and six high schools. Three private high schools are located in the area. Thirty-six preschool programs and 51 extended-care (after school) programs exist in the archdiocese.

Professional staff members—principals, teachers and other professionals—number 1,475.

The schools cost approximately \$71.4 million to operate during 1998-99.

This year, tuition rates for the first Catholic child at

an elementary school average \$1,865. (These are set at the parish level and vary greatly.) The average rate is \$3,187 at the interparochial high schools. These schools receive parish subsidies to make up the difference.

That means the Catholic schools in the archdiocese saved Indiana taxpayers \$126.3 million in 1998-99, based on the public school per pupil cost of \$4,983.

- 1999-2000 enrollment in schools in the archdiocese increased 31.4 percent—or more than 6,000 students—over the 1990-1991 enrollment.
- Minority student enrollment in the archdiocese is 11 percent. Nationally, 24.7 percent of Catholic school students belong to minorities.
- Non-Catholic students make up 17.9 percent of the archdiocesan Catholic school population, compared to 13.6 nationally.
- The graduation rate of those who are enrolled in Catholic schools in the archdiocese is 99.4 percent. Ninety-four percent of these students attend college.

(Information was furnished by the archdiocesan Office of Catholic Education and the National Catholic Educational Association.) †



Photo by Margaret Nelson

The new Holy Angels School began classes in August 1999—it is believed to be the first new Catholic center-city school in the nation in the past 40 years.

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# Growth prompts Bishop Chatard expansion

By Mary Ann Wyand

Enrollment increased again this year at Bishop Chatard High School and demographic projections indicate that the student population at the North Deanery inter-parochial high school will continue to grow in coming years.

Responding to that growth, Bishop Chatard's administration and board of regents recently initiated Phase II of the high school's capital campaign—several years earlier than originally scheduled.

"We're raising \$1.5 million to construct a six-classroom, three-suite addition to the south end of the main building," said Holy Cross Brother Joseph Umile, school president. "We need to increase the capacity of the school to meet a future projected enrollment of 850 to 900 students and, at the same time, provide a permanent space for band, choir, art and the library/media center."

The current library and rooms presently

utilized for fine arts courses will become regular classrooms, he said. These changes in room usage also will enable Bishop Chatard to expand its Project Learn curriculum for students with learning disabilities.

An elevator, another stairwell and an entrance from the parking lot will increase access to the new addition.

Ken Kern, chair of the planned facilities committee of Bishop Chatard's board of regents, said the "no frills" expansion takes into account curriculum needs and space needs and is necessary to continue the school's mission of providing quality Catholic education to students.

This year, 745 students attend Bishop Chatard High School. By the start of the 2000-2001 school year in August, Chatard's teachers will be educating more than 800 students—an enrollment increase of nearly 50 percent since 1993.

Conservative projections of future enrollment trends indicate that incoming ninth-grade classes should range from 210

to 220 students, Brother Joseph said, and growth will continue during the next 10 years.

Last summer, Bishop Chatard staff members moved the library to a smaller, temporary space and divided the last large classroom to create four additional classrooms.

Bishop Chatard's master plan calls for needed structural renovations in Phase I—which were completed during 1996 and 1997—and expansion of facilities with additional renovations in Phase II. The third phase involves construction of a new gymnasium, renovation of the existing gymnasium for use as an auditorium and offices, and installation of air conditioning. No date has been set for Phase III improvements.

Phase II construction begins in March, Brother Joseph said, and should conclude in September.

The same architectural blueprints were used by the archdiocese to build Bishop Chatard, Roncalli and Cardinal Ritter high

schools, so Chatard principal Paul Lockard plans to talk with Roncalli administrators about how they minimized transition and construction challenges during the school year.

"I stand in awe of the generosity of people," Brother Joseph said. "We went to the community to raise \$2 million for Phase I of the capital campaign, and a year later the archdiocese conducted the Legacy of Hope [from Generation to Generation] campaign."

"Now, a year later, we're coming back to essentially the same people and they are stepping up to the plate again because they can see that the need for additional space is critical and immediate," he said. "This expansion would not have been possible without the allocation that Bishop Chatard received from the Legacy of Hope campaign—not just from people in the North Deanery parishes, but from people in all of the parishes in the archdiocese who contributed to the campaign." †

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# St. Joseph, St. Paul parishes in Sellersburg combine efforts, resources for Catholic education

By Susan M. Bierman

SELLERSBURG—A new \$1.6 million activity center at St. Paul School in Sellersburg is physical proof that an agreement to combine education efforts between St. Joseph and St. Paul parishes in Sellersburg is working.

"We have benefited as a school," said Frances Matusky, principal of St. Paul School in Sellersburg.

The agreement between St. Joseph Parish and St. Paul Parish allowed for shared construction costs of the St. Paul Activity Center. The facility, which was completed last August, houses a gymnasium, five additional classrooms, and meeting rooms.

Under the agreement, St. Paul Parish covered 75 percent and St. Joseph Parish covered 25 percent of the capital costs of the building.

The agreement between St. Joseph Parish and St. Paul Parish also says that first priority will be given to St. Joe Hill and St. Paul parishioners equally. Parishioners of both parishes pay the

same tuition costs. Also, both parishes share operational expenses based on the number of children enrolled at St. Paul School from each parish. St. Paul Parish pays 75 percent and St. Joseph Parish pays 25 percent of the operational costs.

Currently, 34 students from St. Joseph and 169 students from St. Paul are enrolled at the school in kindergarten through grade six.

The school governance is also shared. The St. Paul School Commission includes three members from St. Joseph Parish, five members from St. Paul Parish, and one member from St. Michael Parish in Charlestown.

About two years ago, increased enrollment brought the need for expansion of St. Paul School. The main school building was constructed in 1949.

Matusky said initial plans for the new expansion included a building that would house three meeting rooms, a gymnasium, and one kindergarten classroom.

That is the time, in 1997, Matusky



Photo by Susan M. Bierman

Kindergartners Rachel Hamm (left) and Candace Popp talk with their teacher, Kjersti Milliner, during class at St. Paul School in Sellersburg. The kindergarten class is one of five classrooms housed in the school's new activity center. Construction of the St. Paul Activity Center was a cooperative building project between St. Paul and St. Joseph parishes in Sellersburg.

said St. Joseph Parish came on board.

"There was the desire to guarantee their children a place in Catholic education," Matusky said.

Through the combined effort between the two parishes, St. Paul School was also able to attain something it desired—two classrooms for each grade level. †

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# Holy Cross awaits new school

By Margaret Nelson

Sister Louise Busby, a member of the Daughters of Charity, is the new principal at Holy Cross Central School—a school that will have a new look in the next few months.

“We’re very excited,” said Sister Louise. She explained that the process will begin this spring with the renovation of the Providence House—the site of the original school and convent—which had been converted a decade ago into senior citizens’ apartments.

After the building is ready, the school materials, students and faculty will be moved into Providence House so the present school building can be demolished and construction can begin on the new building.

“It will be a two-story building,” said Sister Louise. “We’ll have a teachers’ lounge and a computer lab. I met with the builders to discuss the needs of the teachers and students.”

She was thankful that Sister of St. Joseph of Carondelet Gerry O’Laughlin, principal of Holy Angels School,

walked her through that new center-city Indianapolis school.

“It was wonderful,” said Sister Louise. “They are so happy. There is room for the children to move. They have hallways.”

At Holy Cross, she said, “we will have a full-scale media center and a full-service cafeteria for the use of the students and the parishioners.

“One nice highlight: We will have a chapel,” said Sister Louise, noting that the present school building was once the church.

“It will be awfully nice having the school administrative area in the same building,” she said. It is presently where the old parish office was, at some distance from the school.

“That will give me more access to everything that is going on,” said Sister Louise, “and the teachers can get to me.”

“The teachers are extraordinary; they have done so much,” she said. “They are good resources for one another. They really respect and love the children.”



Photo by Margaret Nelson

Daughter of Charity Sister Louise Busby, principal of Holy Cross Central School in Indianapolis, looks over the plans for the new school. Construction will begin this year.

Having a new school built will enhance the teachers’ ability to give students a quality education, something their parents want very much, she said.

“We’re most grateful to the archdiocese and Lilly Endowment for providing the necessary funds to build the school so we can continue to be of service to the community,” said Sister Louise.

“We work well together here. It is a faith community. Everyone is very caring and supportive,” said Sister Louise.

Other parishes have helped school families by giving them material things they couldn’t afford, she said, including St. Elizabeth Ann Seton and Our Lady of the Greenwood. Many schools help the parish food pantry.

But the students know what it is to help and serve others, as well. For the third year, the eighth-grade class is planning a trip to Mexico to help the poor there.

The parish invited the students to help package food items for the hundreds of families Holy Cross Parish feeds at Thanksgiving and Christmas. Students in grades six to eight helped unload food from the trucks to be used in the packages. Since the Indiana Women’s Prison is a ministry of the parish, students wrap Christmas gifts for the prisoners’ families.

“Our students are always eager to assist,” said Sister Louise. “I see service as a continuation of the learning process. We want them to practice what they learn. That builds faith.” †

## Center-city students help Mexican kids

This will be the third year for eighth-grade students from Holy Cross Central School in Indianapolis to make a trip to Mexico.

“They go to be of service to the people of Mexico,” said their principal, Sister Louise Busby, a member of the Daughters of Charity. “Their teacher, Bob Goyette, spearheads the trip. It’s a wonderful way to immerse the students in Spanish culture and to apply the things they’ve learned to be of service to another faith community.”

Last year, 21 students made the trip. The youth will raise funds to pay for this year’s May 15 to 18 trip by selling candy, food and beverages at sports events in the Holy Cross gym. A local grocer provides free hot dogs.

The students make a \$50 contribution. They bring things they collect to the school, such as pencils, paper, crayons. They also make a donation to the monastery.

The students fly to McAllen, Texas, and rent vans to go to the monastery of the Good Shepherd in Rio Grande City in Texas. The convent consists of two little houses

and a trailer for the three sisters who serve the Mexican Americans who make up most of the population.

They found the convent through Benedictine Sister Kathleen Yeadon, former youth minister for Holy Cross Parish who is now youth minister at St. Philip Neri Parish.

“She is close to our class; she goes with us,” said Goyette, noting that the religious sister speaks Spanish.

The group crosses the border every day to visit a number of different towns in Mexico. Goyette said that the students do painting and cleaning projects as well as visiting with the natives.

The class begins each day with prayer. They visit one rural public school in Mexico, where the students look forward to the annual visit. They play games with the kids in Spanish and English.

“Many of these Holy Cross kids have never been on planes or even gone out of the state. This is very special,” said Goyette. †

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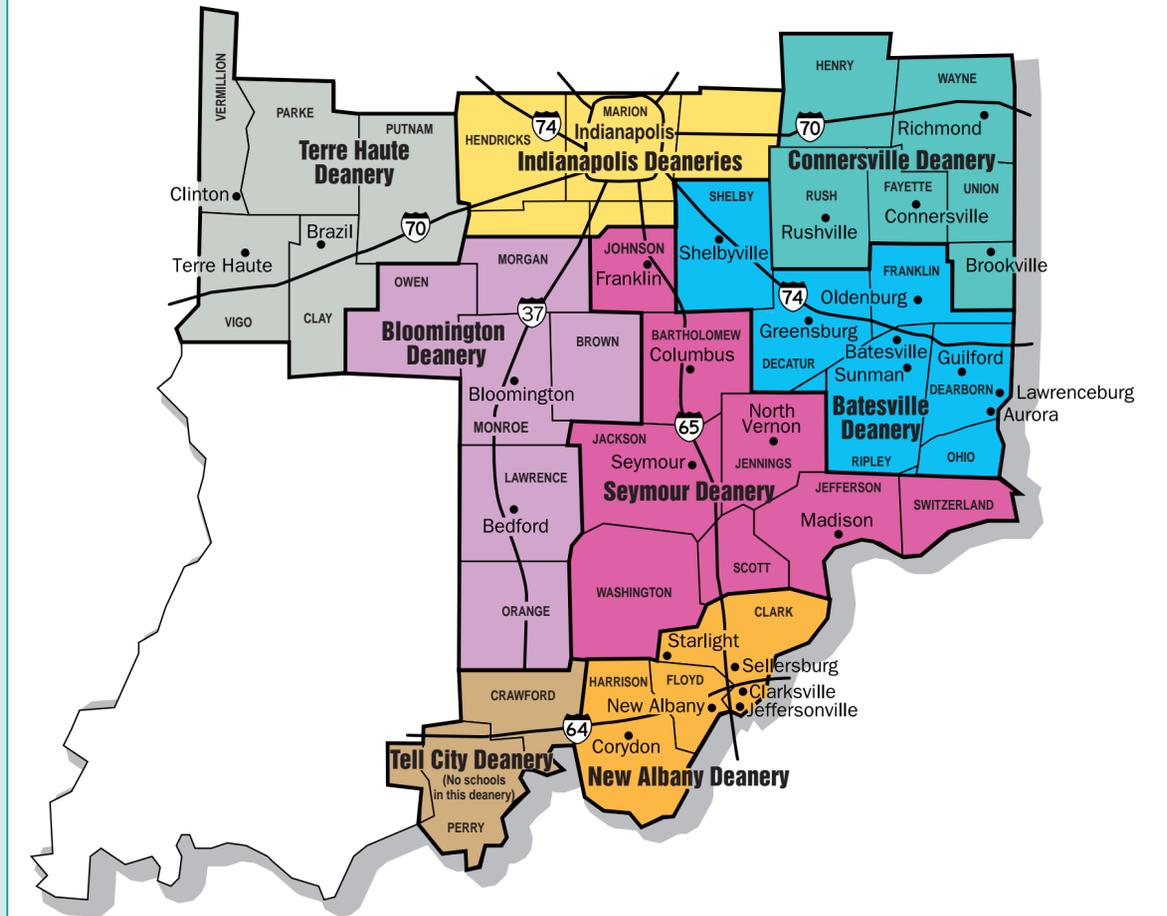
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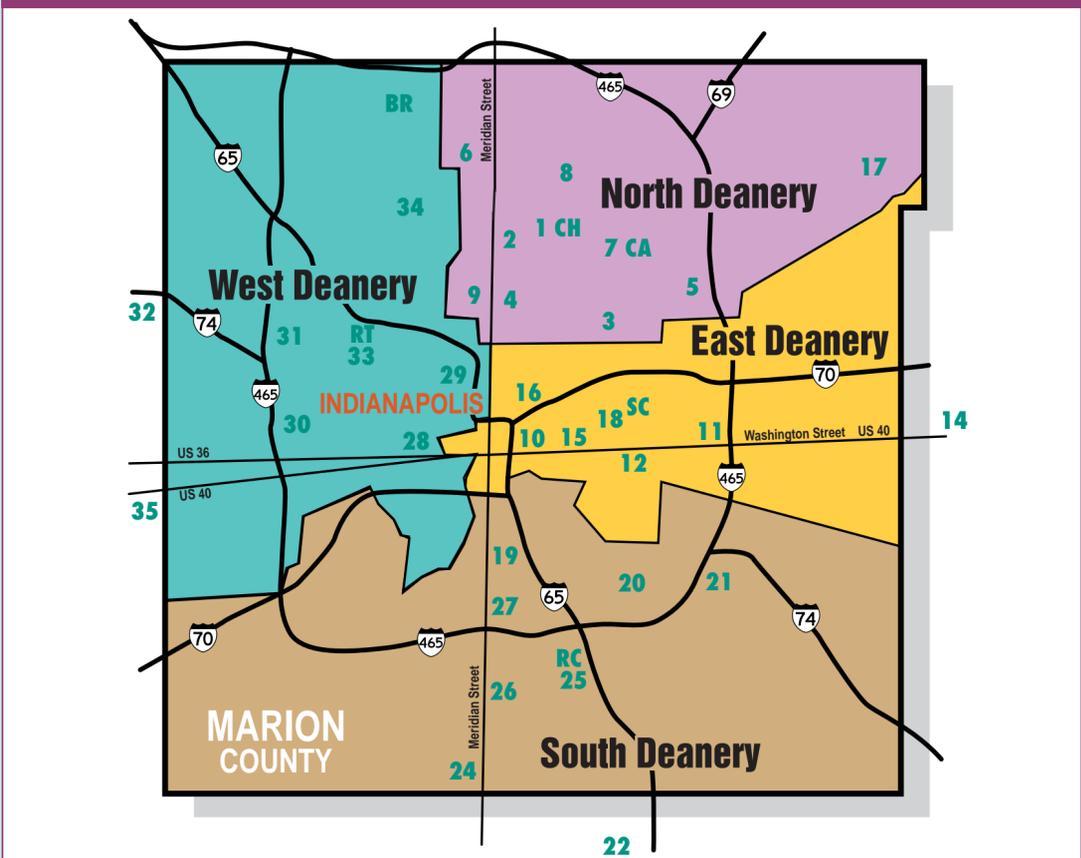
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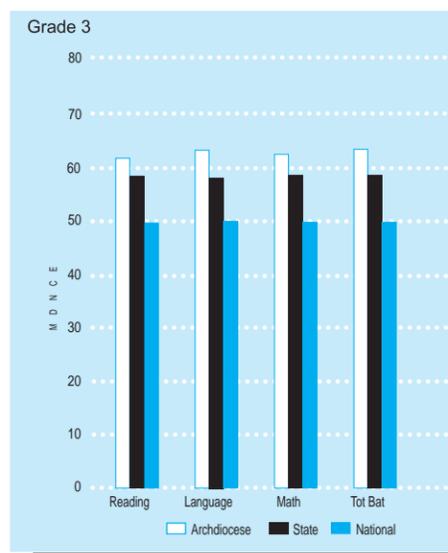
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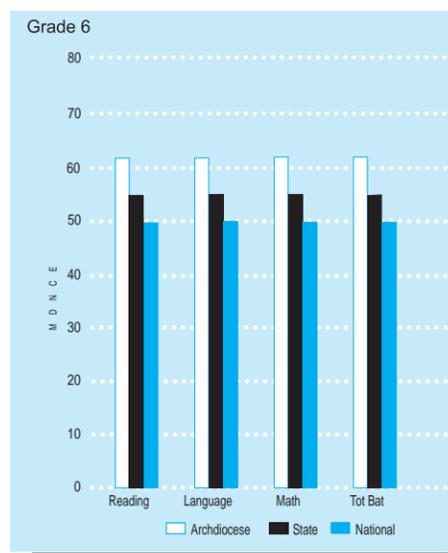
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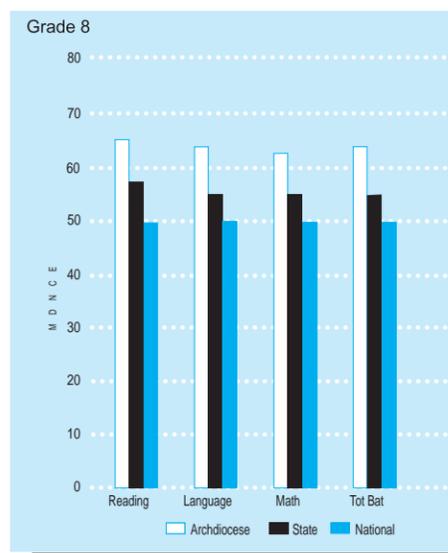
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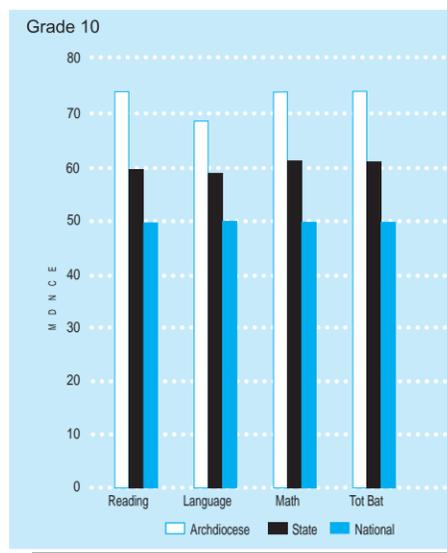
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*"Lighting the Way to a New Century"*

# State teacher nominee is religion teacher

By Margaret Nelson

Conventual Franciscan Father Troy Overton says he is a high school teacher with a passion—a passion for learning and sharing with others.

Born in Clarksville, Father Troy is a friar of Our Lady of Consolation Province headquartered at Mount St. Francis in southern Indiana near New Albany.

He came to Cardinal Ritter High School in Indianapolis as a one-year replacement eight years ago.

Father Troy dropped his plans to get the doctorate he would need to teach in college. After his stint at Cardinal Ritter, he knew high school theology was a “fit.”

He said that young people are involved in so many things. At Ritter, he said, “I can spend more time with them than I could as a parish priest.

“They’re here for seven hours,” said Father Troy. “They’re nowhere else for seven hours.

“I think the pace of people’s lives—

including teen-agers’—has increased. Like the rest of us, teen-agers want to do everything they can,” he said. “That makes it very hard to do things well. It is very hard to focus on greatness when you want to do so much.”

He said that most kids don’t deal with religion in a public forum. The school has a guidance department, campus minister, social worker and principal.

“They confide in those people,” said Father Troy. “I know of their problems, but I am not part of that except for retreats.”

Father Troy teaches Scripture—Old and New Testament—to sophomores. He teaches morality and Church history to juniors. A couple of his students have majored in theology in college.

“Part of what we try to do in teaching religion is not just provide information, but try to form the person,” he said.

“We have had kids convert [to the Catholic faith] because of their exposure to the faith here in school,” said Father Troy. “It’s a place of evangelization, not just basic instruction.”

The main reason Father Troy thinks he was nominated for Indiana Teacher of the Year was his role in last year’s student video project on the life of the man the high school was named for—“Cardinal Ritter: A Man for All People.”

“He said that it was an innovative, creative endeavor in contrast to his traditional methods as teacher, which he calls “pretty traditional.”

“The kids will tell you that I’m one of the most boring teachers they have,” he said. “I like to lecture. I give lots of notes. They don’t like that.

“When they see the overhead projector come on, they groan,” said Father Troy. “They know the notes are coming.

“I don’t consider myself the best teacher in the building,” said Father Troy. “But I take an active interest in the students’ lives because many don’t have families who do. I go to more ball games than many of the parents. I’m like a surrogate parent.

“But they go away knowing that I care about them,” he said.

“If they don’t have a positive experience of Catholic ministry, it’s going to be hard for them to stay with the Catholic Church throughout their lives,” said Father Troy.

“They need to know the content of the course, but they have to know about caring. If we don’t project a sense of welcome concern, it doesn’t matter.

“Some parents don’t have time; some

don’t make time,” he said. “That’s a fine line you have to walk. You have to give kids independence. But sometimes, kids don’t think their parents care because they’re not around.”

He said that a lot of families don’t have a meal together. “I never thought that, at 37, I’d call a meal with the family ‘the good old days,’ said Father Troy.

Father Troy believes that parents are very involved at Cardinal Ritter High School. But, as is typical in today’s society, many youth need their parents to be more closely involved in their personal lives.

“Ideally, parents and teachers are partners. We are both about education and faith formation,” he said. †



Photo by Margaret Nelson

Father Troy Overton, O.F.M. Conv.

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# Schools have technology consultant

By Margaret Nelson

Mark Hofer is the educational technology consultant for the Office of Catholic Education.

"I think when people see what good things our schools are doing, they're glad to help," he said. Many of the schools have received large grants for technology.

For the archdiocese, Hofer said, "I mainly help with planning—mostly with schools. I help them assess where they are and strategize ways to help them move forward. I also provide resources and answer educators' questions."

At Cardinal Ritter High School, he's a half-time staff member who works with the teachers and shows them how to use computers to enhance their classes.

Religious education leaders, too, have just formed a committee to address technology needs and concerns.

Made up primarily of directors of religious education, its purpose is to set goals on how better to meet the technol-

ogy needs of their programs.

"We're trying to figure a better way to do that," Hofer said. What has been done by the schools is a result of the New Frontiers technology planning process, directed by Barbara Fox, associate director of schools, educational technology and government programs. The year following creation of the plans, Hofer visits the schools to see how they have progressed.

"We have no set agenda," said Hofer. "We look at where we are and look forward together to see what is needed."

In the past two years, the schools have made tremendous strides, he said. A school that—even a year ago—may have had very little equipment is now using the Internet, said Hofer.

"The principals have taken leadership as far as implementing the plans," he said. "It's been phenomenal."

See **TECHNOLOGY**, page 21



Photo by Margaret Nelson

Students at Our Lady of the Greenwood School study in the computer room.

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*"Lighting the Way to a New Century"*

# Shawe students do 'Service in God's Name'

By Cynthia Dewes

Moving students from "Do I have to?" to "This is fun!" is one of a teacher's greatest challenges.

Debbie Yingst, a religion teacher at Father Michael Shawe Memorial Jr./Sr. High School in Madison, thinks she's found a good answer to that challenge.

At Shawe this year, with support from Benedictine Sister Jane Breen, the principal, Yingst initiated a pilot service program called SIGN (Service in God's Name).

The purpose of the program is to encourage the concept of service so that stewardship will become an integral part of

the students' adult lives. Next year, she hopes to have the program totally incorporated in the school curriculum.

Junior high students are expected to perform 10 hours of service per semester outside school hours, some at church and more at school. The goals for ninth-, tenth- and eleventh-graders are 15 hours per semester, with community service added to school and church service.

Seniors' goals increase to 20 hours per semester so that, by the time they graduate, they may have a total of 140 hours of documented service to report on their college applications or job resumes. As seniors, they perform most of their service in the community outside church and school.

Seventy percent of the students have already achieved their goals this year, Yingst said. Some of the service projects are suggested by the teacher: monthly packaging of prepared meals for the Salvation Army, to be distributed by the Knights of Columbus; volunteering at nursing homes; performing free babysitting; and collecting pop can tabs for Riley Hospital for Children in Indianapolis.

Other projects are initiated by the students themselves: one girl helps a child with cerebral palsy with physical therapy at her home. If students are too busy with sports or other activities to afford much time, they are gently reminded that living a Christian life requires establishing priorities.

The students also may do alternative service. They can make stuffed animals for the hospital emergency room in exchange for one hour of service. Students can bump their grades up a notch in religion class by doing extra service.

And, if a student notices and reports another student's "random act of kindness," the performer receives credit for 15 minutes of service time. Yingst said the kids really enjoy

"telling good things on each other." All service projects must be verified with parent or service recipient signatures.

Parents and other adults seem to like the program, Yingst said, because they recognize a need for service as part of a Christian life. Students are required to ask their parents about their personal service experiences, and are often surprised and inspired by their replies.

Yingst said the students find joy in developing the practice of service. She said there are always a few kids who don't participate much because they "don't have to," or because "we've never done this before." But when they see the satisfaction others receive, they want to go along with it.

As an example of such incentive, she cited the non-mandatory homelessness project undertaken by her junior social justice class. The students spent 24 hours with her and a parent on the street, with only a cardboard box and some trash bags put together with duct tape to house them. They used the school lobby as their "homeless shelter" where they were allowed only one-half hour to eat stale doughnuts or dry sandwiches or whatever was offered.

In the morning they walked quite a distance to attend Mass, where people stared at the unkempt teen-agers.

Later the students ached from sleeping on cold ground, but were so inspired by the whole experience that, on their own, they collected and delivered a Thanksgiving meal for a poor family.

They were not allowed to discuss their "homelessness" with students who did not participate in the event. But their experience was so obviously rewarding that others now ask to take part. Next year, Yingst hopes to extend the "homelessness" project to an entire weekend. †

## TECHNOLOGY

continued from page 20

Sixteen teachers participate in the Teachers' Technical Leadership Academy. The new academy helps teachers learn how to use the equipment with students and integrate it in the classroom.

They are doing everything from Web pages with students to "Powerpoint" multi-media presentations.

"The second part of that is that the teachers go back to their schools to help the rest of the faculty," said Hofer.

Hofer is sure that many of the school technology programs would not exist without the volunteers who have spent long hours installing them. He credits the teachers, principals and students for all the good things they do for their technology programs. †

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# 'School without rules' works at St. Matthew

By Cynthia Dewes

When the students at St. Matthew School in Indianapolis sing the hymn, "City of God," they aren't just singing words on a page. They are following Principal Vince Barnes' plan, learning how to live a Christian life in addition to reading, writing and arithmetic.

The two main tools of Barnes' program are procedures and expectations for the children. Posters in the lunchroom, halls and other common areas of the school remind students that there is "a way to do things so that we don't waste time and so that everyone is safe" and urge them to "be a procedure Queen or King. It will truly make your life easier!"

Expectations are presented in an equally clear, consistent and positive fashion. Rather than enforcing rules and punishments, the program aims to instill 11 "megaskills" in the students, including confidence, motivation, effort, responsibility, initiative, perseverance, caring, teamwork, common

sense, problem solving and focus.

Students are told that, with these skills, not only can they "ace" their lessons, but they also may reach lifelong goals, such as truth, trust, respect, active listening and achieving their personal best.

The program is implemented in each classroom with a daily "community circle" in which students and teacher spend from five to 30 minutes planning the day's agenda. It helps the kids know how their day will unfold and what is expected of them. They also use the time to solve problems such as missing homework, playground conflicts or matters of put-downs and disrespect.

Students are encouraged to think, reflect, suggest solutions and share feelings. The teacher keeps the meetings moving by throwing out questions such as, "If I were the teacher, I would ..." or "I'm the kind of person who ...."

Now in his first year at St. Matthew, Barnes said he used the same program when he was principal of Indianapolis'

Holy Cross Central School for three years.

The "school without rules," as it is nicknamed, is a program based on an environment in which there is an absence of threat.

According to Barnes, students learn best when real and perceived threats, such as physical, emotional, intellectual, or social hazards are removed. By making desired procedures and expectations the core of the students' day, such threats can be eliminated and the students will be more receptive. They will learn faster, and better retain both information and life skills.

Barnes said that, when the learning environment is friendly, the human brain is more capable of such things as planning, problem-solving, making judgments, accessing what it knows, detecting patterns, receiving information and engaging in complex intellectual tasks.

Successful group development comes when kids feel included as part of the group, when they feel they have influence within it, and when they can empathize with their fellow students.

"I see schools with big 'rules boards' and so on," said Barnes. "To me, that just becomes a big hassle."

Of course, the program does not ensure that student behavior is always perfect. Barnes said there are consequences to wrong actions, often detentions in which students write reflections on their mistakes. These are then discussed with the teacher or principal, sent home to be signed by parents and returned.

Barnes is gratified at the success of the program, both at St. Matthew School and previously at Holy Cross. To illustrate this point, he said, when a visiting group of students came to perform at St. Matthew and were a bit rowdy, his kids explained their procedures and expectations, and the visitors complied promptly and cheerfully.

When school began last fall, nine St. Matthew teachers had been trained in the program. The teachers walked the students through the procedures and expectations, and have consistently implemented them since. Next summer, the entire staff will engage in a week's training. †

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Cheryl Eggleton's first-grade students at St. Matthew School in Indianapolis start the day with a community circle.

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*"Lighting the Way  
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## Spiritual journey creates thirst for justice

By Dolores R. Leckey

A pervasive and apt motif for Christian life and faith is that of the pilgrimage, or journey.

The great spiritual leaders of centuries past knew that the most arduous and demanding journey of all is the journey inward. It is also the most exciting.

It is a journey with the capacity to change a person in some significant way. And because everything is connected, this sacred journey is about more than personal enrichment. It also has to do with transforming the social order.

When I think of the journey inward, I often am drawn to William Blake's drawing of the pilgrims of Chaucer's *Canterbury Tales*. It is sunrise in the painting, and the pilgrims are gathering in a courtyard, some mounted and some clearly ready to journey by foot. The nun is there, as is the parson and the wife of Bath.

This odd assortment will be en route shortly, bound for the sacred site. Along the way, they will share their stories, some more obviously inspiring than others, but all with a point to make about the journey inward. The drawing suggests, too, that ample provisions have been stowed for the journey.

A critical question for anyone undertaking the journey inward, then, is precisely what provisions are needed. Several are immediately evident.

No one would begin a journey of any significance without some kind of guide. Adventurers do not dare jungles, or deserts, or the most challenging mountain peaks without maps or, preferably, a human guide.

So, too, with the interior journey, which is not always smooth and straight. A guide or mentor can make all the difference in whether one perseveres on the

journey of prayer and solidarity.

Trustworthy spiritual guides are those men and women who themselves have traversed the spiritual pathway with its ascents and descents, and come out onto a plateau where God's presence is discernible.

Another essential is surely some kind of lens to see the sacred in the ordinary. Poets and mystics understand that every particular is a window onto the universal, the glory of God.

How does one develop the capacity to see what is always there? Attentiveness is the key. Concentrate on what is at hand.

Another essential for this journey is authentic community, characterized by respect, interdependence, equality and shared values and goals.

While the Canterbury pilgrims were not totally of one mind regarding values, they did listen to each other's stories with attention and even respect. They knew that safe arrival at their destination required a certain unanimity.

In our own time, Christians have gathered in a variety of small communities—contemporary pilgrims supporting each other on the inward journey. These small faith communities listen to and ponder the word of God, pray with and for each other, and try to be attentive to God's call to mission both individually and corporately.

The journey inward, with its ever deepening consciousness of God's Holy Spirit, creates a thirst for justice while it prompts one to compassionate care for some segment of human need. The Christian inner pilgrimage calls one to journey toward human solidarity and mercy.

Twenty-first century global awareness can and does draw us into human situations so different and so needy that one can experience a cultural Passover.

I recently read an account of life in

## Pilgrims seek closer relationship with God

By Theresa Sanders

During the jubilee year, many Catholics are embarking on journeys to sites made famous in salvation history: Bethlehem, the Mount of Olives, St. Peter's Basilica, and other places.

Since Christianity's first days, Jesus' followers have made religious journeys.

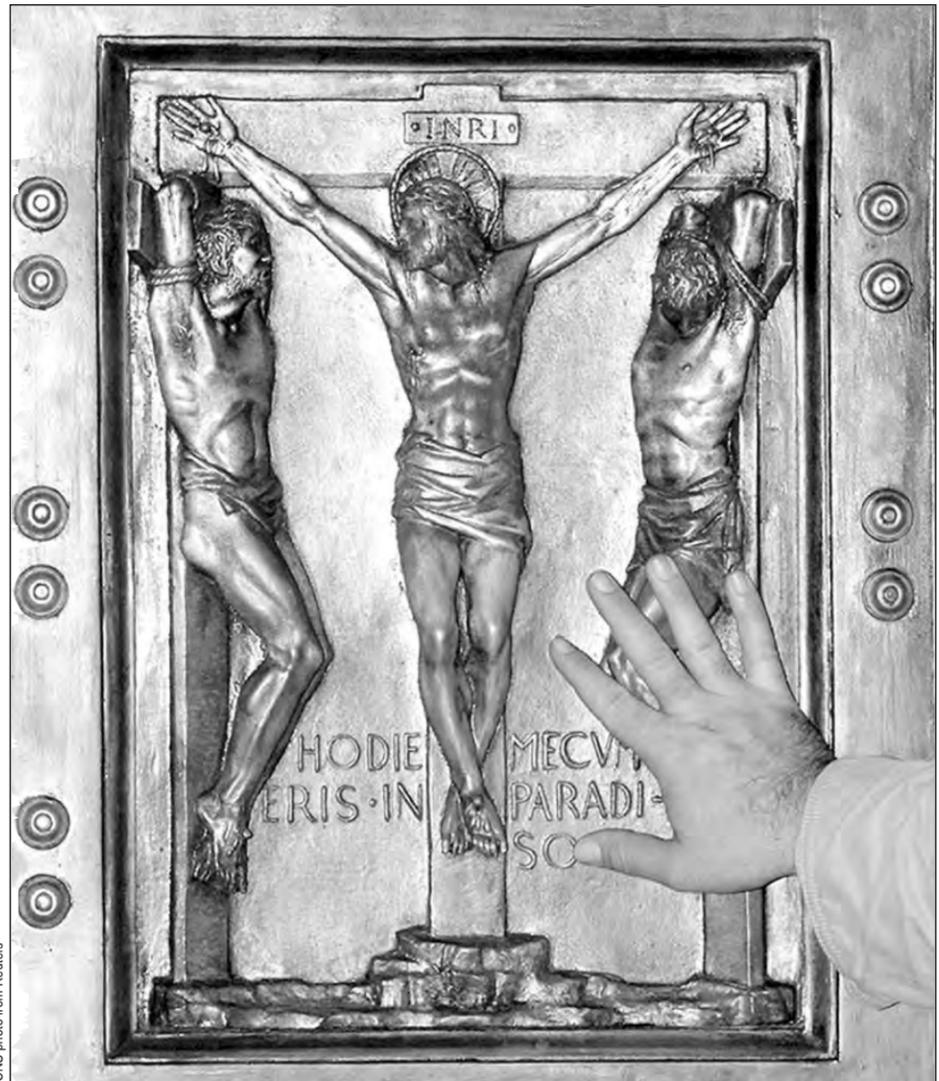
Early Christians visited the graves of martyrs and places where miracles were said to have taken place. By the Middle

Ages, Christians made devotional trips to churches and holy sites in distant lands.

Pilgrimages enable Christians to see the places where God has chosen to come close to us.

When we walk in the footsteps of Jesus, God's actions seem more real.

(Theresa Sanders is an assistant professor of theology at Georgetown University in Washington, D.C.) †



CNS photo from Reuters

A pilgrimage, or journey, is a fitting motif for Christian life and faith. During the jubilee year, many Catholics are making pilgrimages to the Holy Land and Rome. Countless pilgrims are expected to touch the Holy Door at St. Peter's Basilica this year.

Kabul in Afghanistan since the Taliban takeover. Winter adds to the ever-present severity. Days are taken up with waiting in line for bread distributed by the United Nations, the main sustenance for families without money, without work, without warmth.

Firewood and bread are the mainstays of life for today's Afghans. The end of the account I read described the bakeries where the relief bread is baked. Women work all day in severe heat, inhaling soot, their hands aching from their labors.

But they are happy. They, at least, have work, and they have bread at the end of the day to feed their families. And for a number of hours each day they are warm.

Before, some of these women were nurses or teachers with a life not unlike mine. And then, in a short period of

time, everything changed. I cannot read of their struggles without feeling that I am part of their pilgrimage and, in some way that I cannot fully understand, that we belong to one another.

All I have to offer them now are my prayers and my words to tell their story.

I can't help but think that Christ is surely in the bread they bake, then break and share with those even less fortunate than they are.

The hope that will not die in these women enlarges my small world, and nourishes my part of the human family's overall pilgrimage.

(Dolores Leckey is a senior fellow at the Woodstock Theological Center at Georgetown University in Washington, D.C. She also is the author of *Essentials for the Spiritual Journey*, published by Crossroad in 1999.) †

## Discussion Point

# Pilgrimages nourish faith life

### This Week's Question

Tell of a very short or long journey to visit a place, person or object that assumed spiritual value for you.

"The idea of journey intrigues me because our physical journeys are often symbolic of our spiritual journey. A place very holy and special to me is the Desert House of Prayer outside of Tucson, Ariz., where I spent a six-month hermitage in total silence." (Sister Marie O'Connor, Reno, Nev.)

"The first time I went to Rome was very special to me. Seeing the roots and early history of the Church was a profound spiritual experience." (Sharon Vrtis, Richmond, Va.)

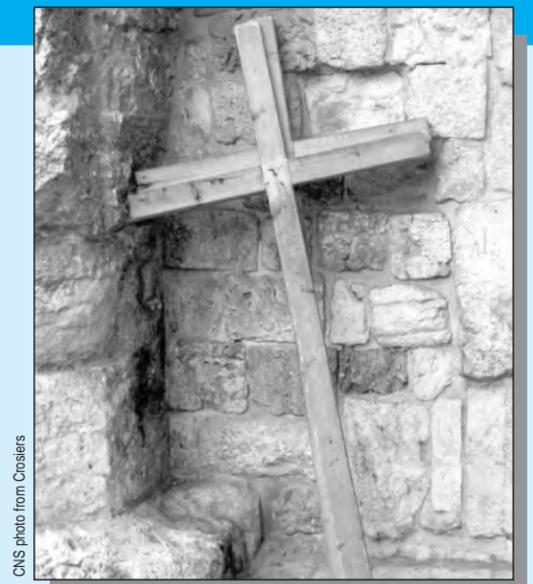
"A spiritual destination for me is the beach. It is a place of solitude and prayer, a place where I feel one with God." (Father Pat Kibby, Nashville, Tenn.)

"When we were in San Antonio, Texas, we visited the old mission churches. They are still in operation, and they are beautiful. It was so peaceful to be there." (Helen Morgan, Alexandria, La.)

### Lend Us Your Voice

An upcoming edition asks: Tell of a step you took in the face of personal suffering that gave birth to hope.

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



CNS photo from Crossiers

From the Editor Emeritus/John F. Fink

## Vatican II: Church's position on modern issues

(Thirteenth in a series)

*Gaudium et Spes*, the Pastoral Constitution on the Church in the Modern World, the last document passed by the bishops at the Second Vatican Council, was evenly divided into two parts. The first is what the council saw as a description of the conditions of contemporary humanity. The second presented the Church's stand on some concrete issues.

Something new for the Church was its embrace of secular and scientific endeavors. It said, "Methodical research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not override moral laws, can never conflict with the faith, because the things of this world and the things of faith derive from the same God."

The openness of the Church to other religions, not a mark of Catholicism prior to the council, was affirmed: "The Catholic Church gladly values what other Christian

Churches and ecclesial communities have contributed and are contributing."

The second part of *Gaudium et Spes*, with comments on practical problems, gave top priority to problems encountered by families. It began with the Church's teachings about the holiness of marriage and the family, the nature of married love, and the intended fruitfulness of the marital contract. But it also said this, which was new for the Church in the '60s: "Marriage is not merely for the procreation of children: its nature as an indissoluble compact between two people and the good of children demand that the mutual love of the partners be shown, that it should grow and mature."

Naturally, *Gaudium et Spes* included a section on the dignity of human life, saying, "Life must be protected with the utmost care from the moment of conception; abortion and infanticide are abominable crimes." But it included more than abortion and infanticide. The crimes against the human person enumerated in the document include murder, genocide, abortion, euthanasia, suicide, mutilation, physical and mental torture, undue psycho-

logical pressures, subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children, and degrading working conditions where men are treated as mere tools for profit rather than free and responsible persons.

The chapter after "The Dignity of Marriage and the Family" was called "Proper Development of Culture" and this formed a preface for the document's later treatment of economics, politics and world peace. The economics section stressed both that "every man has the right to possess a sufficient amount of the earth's goods" and that "men are bound to come to the aid of the poor and to do so not merely out of their superfluous goods."

The section on politics said that the Church is not identified with any political community nor bound by ties to any political system, which undoubtedly came as a surprise to many politicians in Europe, especially in Italy. It also had a lot to say about world peace, much of which was later quoted by the U.S. bishops when they wrote their pastoral letter on war and peace. †

Cornucopia/Cynthia Dewes

## Are we now living in the Brave New World?

Hey, guys! It's the year 2000, and we're moseying toward the end of a millennium and the beginning of a Brave New World!

It can be argued that most of the expectations for this century by folks in 1900 have probably been fulfilled. In general, more of the world's inhabitants are now healthier, financially better off and better educated than the people of that time. At least, they have more opportunities to be so.

We have genetically enhanced foods to improve our nourishment, and cloned farm animals and agricultural chemicals to extend production possibilities. Even those of us at the top of the food chain can acquire offspring now in more ways than anyone could have imagined 30 years ago.

We have perfected the technology to communicate, to wage war, to conduct business, and even to play, to a point which rivals infinity. We are, as Tom Wolfe slyly points out in his novels, the

"Masters of the Universe."

On second thought, maybe this year 2000 holds only a field trip to the Animal Farm, both literally and figuratively. Maybe we're just Masters of Self-Deception, which is a much smaller universe than we care to admit.

Indeed, we can probably access more information in one day through the Internet than was available to all scholars, worldwide, for centuries. But, to what end? Do we use it for the betterment of ourselves, others or the world? Are we being ennobled by it, or entertained in a creative way? Can we even digest most of it?

Again through computers, we can communicate faster and farther with everyone in the world. But, are we increasing personal intimacy? Do "chat rooms" enrich our humanity? Do we learn, create or truly connect in this way? Can e-mail ever replace written correspondence or face-to-face human contact? Should it?

Technology can increase the production of food, but does it always spare our environment in doing so? Technology allows us to be healthier and remain alive longer. But can it not also rob us of

natural rhythms and opportunities such as the untimed conception and raising of kids in love, or accepting death when God has called us home?

And how about resolving conflict? People today certainly have the most lethal, accurate and rapidly deployed weaponry available in the history of the world. But, has this created an absence of violence? Have we turned our swords into plowshares yet?

Unfortunately, our spiritual perfection hasn't kept up with our technical abilities. We can have recreational sex at will and manufacture babies any old way, but somehow we can't permit "unwanted" children to be born at all.

We can claim tolerance of those who are different, but at the same time allow political, economic and social injustices to exist in our own society. We can admire the image of leadership, while ignoring a lack of character supporting it.

God has given us a promise and a plan. But the choices are still up to us.

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

Stories, Good News, Fire/Fr. Joseph Folzenlogen, S.J.

## Creating evangelizing parishes for the new millennium

When Paulist Father Bob Rivers was growing up in Winona, Minn., his family lived in a house right on the Mississippi. So it was no surprise that, when he wanted an image to serve as a framework for his workshop on "Creating Evangelizing Parishes," he invited the participants to

come along on a river journey. Father Rivers sees the Second Vatican Council as the source of the contemporary emphasis on Catholic evangelization. The council recovered a keen sense of the missionary nature of the Church. Our parishes share in that mission and have a responsibility to everyone who lives in their neighborhoods.

Ten years after the council, Pope Paul VI wrote *Evangelization in the Modern World*, a powerful meditation that affirmed that the purpose of the council was to make the Church of the 20th century even better fitted to proclaiming the Gospel to the people of the 20th century.

The Church by its very nature is evangelizing.

Pope Paul defined evangelization as bringing the Good News of Jesus Christ into every human situation and seeking to convert individuals and society by the divine power of the Gospel itself.

This meditation by Paul VI was one of many tributaries contributing to the growth and strength of the stream of Catholic evangelization. When John Paul II became Pope in 1978, he quickly made it clear that he was committed to the central focus on evangelization. He called for a new evangelization—new in ardor, new in expression and new in method. This call to be an evangelizing Church has been a major theme of his pontificate.

In 1992, our American bishops issued *Go and Make Disciples*, which adapted *Evangelization in the Modern World* to the United States. They also offered a national plan and strategy based on three goals:

1. To live our faith fully, 2. To share it freely, and 3. To transform the world in Christ.

The plans for African-American ministry and for Hispanics were additional tributaries to the current of Catholic evange-

lization. So were the social teachings of our bishops and their confreres from Latin America.

So we come to this new century and new millennium carried along by this 30-year movement of the Spirit in the Church. Most recently, Pope John Paul II gave us our marching orders in *Ecclesia in America*. We need to do it.

During the afternoon, Father Rivers used two components of evangelization to show how a parish can work on its evangelizing mission—hospitality and welcoming. Jesus models for us both the content and the methods. Jesus constantly broke the boundaries in the way he invited people and made them at home. Part of our ongoing conversion is allowing him to rearrange our mental furniture and our attitudes about who is acceptable and who is not.

Father Rivers invited participants to meditate on John 4: 1-42, the woman at the well. This is an example of an evangelizing encounter where listening and valuing the story of a person's experience are critical.

(Jesuit Father Joe Folzenlogen is coordinator of evangelization for the Archdiocese of Indianapolis.) †

Journey of Faith/Fr. John Buckel

## The Holy Family

"Is he dead?" the young prostitute asked the old leper. It was late when they noticed



someone lying on the ground. Upon closer investigation, the leper exclaimed, "Why, he's just a boy!"

"What is your name?" inquired the old man.

Slowly regaining consciousness, the boy replied, "Jesus."

"I am Miriam and this is Josephus," she said softly. "We enjoy taking a stroll through the Garden of Gethsemane on the Sabbath."

"The Sabbath," Jesus cried out. "I've been lying here since yesterday afternoon."

"My parents brought me to Jerusalem for the Passover," Jesus began. "I decided to come up here and explore the area."

Holding his throbbing head, the boy continued. "I tripped and fell. That's all that I can remember."

Jesus could now see the old man's distorted face and realized that he had leprosy.

"His leprosy saved my life," boasted Miriam. "Several drunken men attacked me when Josephus happened to walk by. They were all frightened by his leprosy and ran away."

"Your parents must be worried sick," Josephus interrupted.

"Mom told me to meet them in the temple if we ever got separated," Jesus added.

"We will take you there," assured the leper.

The threesome approached the entrance to the temple, but several bystanders stopped them. "Unclean! Unclean!" they shouted. "The boy can go in but the two of you are not allowed."

Jesus was horrified.

"It's all right," the leper said meekly. "Miriam and I will wait outside."

Reluctantly, Jesus walked into the temple alone.

The religious leaders were discussing the privileged position of the Jewish people. "What do you have to say, young man?"

Jesus spoke with confidence. "God is the father of every human being, and people everywhere are brothers and sisters."

"What!" A certain teacher retorted. "Are you saying that the pagan Romans who enslave us and the tax collectors who rob us and the unclean lepers and prostitutes are our brothers and sisters?"

To which Jesus responded: "The entire human race belongs to the holy family of God."

Another teacher retorted: "You are naïve, my son. Someday you will grow up and learn the ways of the Lord."

In the midst of this discussion, Jesus' mother and father entered the temple.

"Son, why have you done this to us?" Mary asked. "You see that Joseph and I have been searching for you in sorrow."

Jesus replied: "Did you not know that I must be about my father's business?"

Recalling their recent discussion, the people in the Temple were amazed at the words of Jesus.

"It's time to go home," Joseph announced. When the reunited family left the temple, they saw the leper and the prostitute come out of hiding. After introducing themselves to one another, the four adults exchanged information about the events of the past few days.

"You are always welcome in Nazareth," Joseph concluded as he and Mary kissed their new friends goodbye.

Once again a crowd gathered around the leper and the prostitute. "Unclean!" "Unclean!" they shouted. Stones were hurled at these two innocent victims.

Jesus would always have a special place in his heart for the lepers and prostitutes and all those who had lost their way. (This scripture story is based on Lk 2: 41-51.)

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

# Perspectives

Fourth Sunday in Ordinary Time/Msg. Owen F. Campion

# The Sunday Readings

Sunday, Jan. 30, 2000

- Deuteronomy 18:15–20
- 1 Corinthians 7:32–35
- Mark 1:21–28

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



For some centuries before the appearance of Jesus in history, the ancient Hebrews—or Jews, as their survivors came to be called—maintained their identity as a people and kept intact their traditions and beliefs.

Momentous events occurred again and again during these centuries. Nothing, however, in the Jewish chronicle of great happenings, eclipsed the Exodus, the long, wearying and often frustrating flight of the people from slavery in Egypt to hope and freedom in the land that God promised.

Much in the Hebrew Scriptures reports on, or refers to, the Exodus. This weekend's first reading, from Deuteronomy, is an example.

Leading the people in this lengthy and arduous migration was Moses. In the process, he became the greatest of the important figures that emerged in the course of this long history.

In retrospect, the people universally acknowledged Moses as the great prophet. In his lifetime, acceptance did not come so easily, nor was it accorded to him by everyone. Moses had to prove his role and demand the people's respect.

In this reading, Deuteronomy recalls one instance in which Moses asserted his own authority and his right to speak in God's name. Moses reminded the people around him that God had pledged not to leave them as wanderers, but rather to send figures to guide them to safety and tranquility. Moses told them that prophets are thus the spokesmen of God, and he warned that if a prophet presumes to speak without God's commission, then the prophet is a fraud, unworthy of the title.

St. Paul's First Epistle to the Corinthians furnishes the second reading for this weekend's Liturgy of the Word.

Unfortunately, people today often misread Paul, perceiving in his writings a message that in fact is not there. An example is the case accusing the apostle of being anti-feminist in the sense of justice and individual rights. At first glance, this reading may sound as if St. Paul demeans marriage.

In all instances, the path to a correct interpretation is in knowing the context.

For this weekend's reading, the strong context was, and is, theological. People living in the first century A.D. were essentially no different from people living in the 20th century. They could not predict the future, just as we cannot predict the future.

However, they believed in Jesus. They

believed that the Lord would indeed come again to earth to fulfill his promise.

With this faith as a backdrop, St. Paul thought that all earthly circumstances, indeed even marriage, were subject to the great defining moment when Jesus returned. Then everything would be changed and heaven would meet earth in a final, most dramatic way.

St. Mark's Gospel supplies the last reading.

Stories of diabolical possession appear from time to time in the New Testament. Perhaps more sophisticated, perhaps more cynical, people today tend to discount these stories.

The point in this story, however, is not primarily to assert that the devil is real and personal and can possess persons in the theological sense. Rather, it is to present with great emphasis the identity of Jesus of Nazareth as Jesus the Lord.

Here, once more, the context is important. Devils were fallen angels. As such, their existence was different from that of humans. Once they had seen the majesty of God face to face. They knew by experience what humans almost always knew only by faith.

In a sense, therefore, the demon in this case testifies to the divine nature and mission of Jesus. He recognizes Jesus as "the Holy One of God." Being a fallen angel does not destroy this realization.

Also proving the identity of Jesus is the fact that the Lord can command the demon. No human held such power.

## Reflection

At Christmas, the Epiphany and the feast of the Baptism of Jesus, the Lord presents us with the image of Jesus, the actual embodiment in human nature of almighty divinity and of God's endless and merciful love.

With those great feasts in mind, and still an occasion to rejoice, the Church tells us through these readings that God always has cared for the faithful and that God cares for us at this moment through Jesus.

First Corinthians teaches us that God has not forsaken us. Jesus is not just a memory. Jesus is real. Jesus will triumphantly come again and, with finality and in glory, Jesus will lead us to God. †

## Readers may submit prose or poetry for faith column

*The Criterion* invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

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

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

## Daily Readings

**Monday, Jan. 31**  
John Bosco, priest  
2 Samuel 15:13–14, 30;  
16:5–13a  
Psalm 3:2–7  
Mark 5:1–20

**Tuesday, Feb. 1**  
2 Samuel 18:9–10, 14b,  
24–25a,  
30–19:3  
Psalm 86:1–6  
Mark 5:21–43

**Wednesday, Feb. 2**  
The Presentation of the Lord  
Malachi 3:1–4  
Psalm 24:7–10  
Hebrews 2:14–18  
Luke 2:22–40  
or Luke 2:22–32

**Thursday, Feb. 3**  
Blase, bishop and martyr

Asgar, bishop  
1 Kings 2:1–4, 10–12  
(Response) 1 Chronicles  
29:10–12  
Mark 6:7–13

**Friday, Feb. 4**  
Sirach 47:2–11  
Psalm 18:31, 47, 50–51  
Mark 6:14–29

**Saturday, Feb. 5**  
Agatha, virgin and martyr  
1 Kings 3:4–13  
Psalm 119:9–14  
Mark 6:30–34

**Sunday, Feb. 6**  
Fifth Sunday in Ordinary Time  
Job 7:1–4, 6–7  
Psalm 147:1–6  
1 Corinthians 9:16–19, 22–23  
Mark 1:29–39

Question Corner/Fr. John Dietzen

## In vitro fertilization puts zygote wrongfully at risk

Some months ago, you discussed the moral problems concerning IVF (in vitro fertilization), where a sperm and ovum are joined in a laboratory and then inserted into a woman's uterus.



I have something to say about the subject. First of all, the procedure does not "wrongly place new

human beings in high risk of death." It is a long shot for some women just desperate for children.

When I was 24, I was diagnosed with an incurable disorder that left me childless and sterile, wondering where my children would come from. Plain dumb luck and IVF made me a believer.

There are four main problems with IVF. It usually doesn't work, it is extremely expensive, it has some risk for ovarian cancer because of the powerful drugs necessary, and there are incidents of multiple pregnancies.

Yet for some women it's the only chance you have to get your desperately wanted baby, and it's the only alternative.

I respect the Catholic Church's opinion, but "seeing is believing." Enclosed is a picture of my two children. (Wisconsin)

Thank you for your moving letter. I know you are proud of your children, and I am happy that things worked out well for you.

A number of things might be said in response, but a couple of considerations are particularly worth thinking about.

First, such activities actually do put new human beings wrongfully at risk. If fertilized ova are truly incipient human life, deliberately exposing them to destruction, which easily happens when several or many zygotes result from IVF procedures, is clearly wrong.

Further, the fact that something "works out" in certain circumstances does not necessarily make it morally right or good for the human race.

If you follow what is happening on this subject, you must be aware of the increasing confusion in relationships. What does "parenthood" mean? Who is

the father, the mother, and so on? What about other chaotic factors that are multiplying as these reproductive technologies become more common?

Doesn't that tell us something about where our values and concerns should focus in this matter?

Does anyone, married or not, have an unquestionable "right" to have children?

Life is a gift from God, pure and simple. We all know how precarious and contingent every life is—whether it will come into being in the first place and whether it will continue on its course once begun, through the various stages of growth and development to old age.

Even when we have a "right" to something, does it justify any means to achieve it, regardless of the implications for oneself and others?

Unless we see ourselves as isolated individuals in the midst of the human race, with no accountability to others present and future, concerns about the consequences of our actions are urgent before we act.

The care for and nurturing of life—spiritual, physical, emotional and social—is perhaps the most serious responsibility laid on the human family by our Creator. The Church's teachings concerning the use of these technologies attempts to respect that responsibility.

As I said, I'm happy for you. But if we take seriously our obligations to God, these questions should give us pause. They deserve some humble and honest attention, don't you think, when we're trying to discern what is right and wrong?

Is there a rule about what to have ready when the priest or communion minister comes to my home for Communion?

The official ritual of the Church for Communion outside of Mass says that when Communion is given anywhere outside of a church "a suitable table is to be prepared and covered with a cloth; candles are also to be provided" (# 19). This would, of course, include at home.

(Send questions for this column to Father John Dietzen, Box 325, Peoria, Ill. 61651 or by e-mail at [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

# A Spiritual Equation

Lord,  
Help me to see the greatest common factor in others.  
Give me the strength to divide my sins in half and multiply my talents by two.  
Lord,  
You are the square root of all that is holy and good.

By Joe Rumer

(Joe Rumer is an eighth-grade student at Immaculate Heart of Mary School in Indianapolis.)



CNS photo

## The Active List

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

### January 28

Methodist Medical Plaza, Community Room, 8830 S. Meridian, **Greenwood**. Greenwood La Leche League, "The Family and the Breastfed Baby," 9:30 a.m. Information: 317-781-6822.

### January 28-30

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Retrouvaille program for troubled marriages. Information: 317-236-1586 or 800-382-9836, ext.1586.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Introduction to centering prayer. Information: 317-788-7581.

### January 29

Our Lady of Perpetual Help, 1752 Scheller Lane, **New Albany**. Madonna Circle spaghetti dinner, 4:30 p.m.-7:30 p.m., adults \$5, seniors \$4, children \$2.50.

### January 30

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, Mass,

11 a.m.; lunch at 501 W. Washington. Information: 317-784-4207.

Fr. Michael Shawe Memorial Jr./Sr. High School, 201 W. State, **Madison**. PTA breakfast, 8:30 a.m.-11 a.m., \$4 per person; eighth-grade bake sale. Information: 812-866-3012.

Mary's Schoenstatt, Rexville. "Bringing About the Home Church;" 2:30 p.m. Mass with Father Elmer Burwinkle, 3:30 p.m.

### February 4

Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, teaching, 7 p.m.; Mass and healing service, 8 p.m. Information: 317-353-9404.

### February 6

St. Louis School, 13 St. Louis Pl, **Batesville**. Natural family planning class, 9 a.m.-noon, \$25 fee. Information: 812-934-3338 or 812-934-4054.

### Recurring

### Daily

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

### Weekly

#### Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine 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 Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

#### Tuesdays

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

Holy Name Parish, 89 N. 17th

St., **Beech Grove**. Prayer group, 2:30 p.m.-3:30 p.m.

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

#### Wednesdays

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

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

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

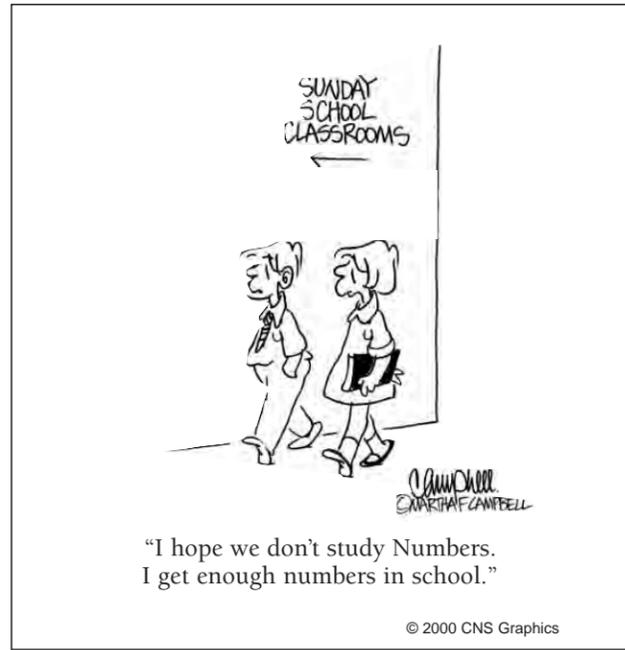
#### Thursdays

St. Lawrence Chapel, **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, **New Albany**. Shepherds of Christ prayer for lay, religious vocations, 7 p.m.

St. Patrick Church, Shelby St., **Salem**. Prayer service, 7 p.m.

St. Malachy Church, **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.



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

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

#### Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.

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

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

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

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

#### Saturdays

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

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

#### 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**. Euchre, 1 p.m. Information: 317-638-8416.

#### First Mondays

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

#### First Tuesdays

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

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

#### First Fridays

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

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

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

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

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

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

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

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

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

#### First Saturdays

## St. Michael Parish Auction

February 12, 2000  
@ 6:00 p.m.

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

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

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

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

#### First Saturdays



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The Active List, continued from page 26

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

◆◆◆  
Little Flower Chapel, 13th and Bosart, **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

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

◆◆◆  
Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

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

**Second Mondays**  
Church at **Mount St. Francis**. Holy hour for vocations 7 p.m.

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

◆◆◆  
St. Luke Church, **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

**Third Sundays**  
Mary **Rexville** Schoenstatt (located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m. Information: 812-689-3551.

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

**Third Mondays**  
St. Matthew Parish, 4100 E.

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

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

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

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

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

**Third Fridays**  
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15 a.m.-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

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

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

# WoodsWorks offers spring break retreat

SAINT MARY-OF-THE-WOODS—College students will have an opportunity to deepen their commitment to spirituality, become more understanding about the environment and create new personal relationships during WoodsWorks at Saint Mary-of-the-Woods in early March.

The spring-break alternative was created this year to introduce 25 college students to the principles of eco-justice and Providence spirituality while engaging in service at and around Saint Mary-of-the-Woods.

Fun, prayer, reflection and sharing are incorporated into this experience.

Students will have opportunities to make a difference in the lives of others through a variety of services like planting, building and cleaning, tutoring children and facilitating activities with retired Providence sisters.

Participants will alternate between service sites, including the White Violet Center for Eco-Justice, the

Wabash Valley Habitat for Humanity, Educational/Family Services, Sisters of Providence Health Care Services, Catholic Charities of Terre Haute and St. Ann Clinic.

Throughout the week, students will explore how all forms of life are interwoven by enjoying the scenic forests, fields and lakes as well as the organically certified farmland, orchards and gardens. Reflections will focus on how people affect the world around them.

WoodsWorks begins at 2 p.m. on Saturday, March 4, and ends at 2 p.m. on Friday, March 10. Cost for the week is \$100. A \$25 deposit must accompany the application. Registration will be closed when all openings are filled. The remaining \$75 is due by Feb. 10. Checks should be made payable to Providence Volunteer Ministry.

WoodsWorks applications will be accepted on a first-come, first-served basis. For more information, contact Sister Mary Montgomery at 812-339-4454 or e-mail her at simmontg@indiana.edu. †

# Two archdiocesan schools receive grants

Two archdiocesan elementary schools have received grants for technology and training.

St. Simon the Apostle School, in a new building located on the northeast side of Indianapolis, recently received a grant of \$90,907 from the Microsoft Corp. for software to integrate into its technology education curriculum.

St. Simon, which has 600 students, was one of five non-profit organizations in Indiana to receive grants.

St. Pius X School in Indianapolis will be the pilot school to implement the Indiana School Reform Leadership Initiative.

The archdiocese is one of the 12 school districts—the only one that's Catholic—in the state to receive a grant from the Indiana Department of Education. Dr. Philip Schlechty, author of *Inventing Better Schools*, will lead the program at the Center for Leadership in School Reform.

The 12 school districts will form a network of support for all Indiana schools that are or will be using this comprehensive school reform framework.

Sister for Christian Community Michelle Faltus, associate director of curriculum and assessment for the schools, applied for the grant. The project will benefit the district by supporting systemic change at all levels; promoting teacher collabo-

ration to improve student learning; teaching content standards, application and assessments; teaching Working-on-the-Work framework; and helping teachers design qualities for student work that will engage students in learning. Training sessions, networking and technical assistance will be offered to school district teams.

A district team will be formed for St. Pius, made up of the superintendent, a school board member and director of curriculum/assessment. The school team will consist of the principal and three teachers. †

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Drawing will be February 19, 2000 8 p.m. in the St. Mark School Gymnasium 549 E. Edgewood Ave.

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## Golden Frontier Tours 2000/2001

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**GERMANY AND AUSTRIA, PASSION PLAY 2000**  
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10 days to the Bavarian and Austrian Alps, Munich, Berchtesgaden, Innsbruck, Oberammergau, King Ludwig's Linderhof Castle, Passion Play, the 6th-century Marian Shrine at Altoetting and northern Austria are to be part of a beautiful spring trip. Shopping for wood carvings or cuckoo clocks in Oberammergau, and Austrian crystal in Innsbruck are added features. Trip has two hotel locations—in Fussen and Berchtesgaden.  
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• HOLY LANDS, 10 DAYS IN MAR. & NOV. ....\$2,298 <i>(Not all brochures have returned from printer. They will be sent as soon as they are available.)</i>	• SWITZERLAND, 9 DAYS IN OCT. ....\$1,698	• SICILY & ROME, 11 DAYS IN NOV. ....\$2,220
• GERMANY & AUSTRIA/PASSION PLAY 10 DAYS IN MAY ....FROM \$1,892	• FRANCE, 11 DAYS IN OCT. ....\$1,856	• SPAIN & PORTUGAL, 12 DAYS IN NOV. ....\$1,920
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From the Archives

# Mortgage burning

On July 10, 1966, parishioners of Sacred Heart Parish in Clinton gathered for a mortgage-burning ceremony. Priests in the photo are (from left) Msgr. Cornelius B. Sweeney, vicar general; Father Jerome Bennett, pastor; and Father Richard Smith.

The parish was founded in 1891 and was originally called St. Patrick. The present church, modeled after the cathedral of Thurles, Ireland, was dedicated in 1909, when the name was changed to Sacred Heart because immigrants from many countries made up the congregation.

Today, the parish numbers about 875 persons in 381 households. Father Micheal Kelley is pastor. †



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# Pope can't dissolve a valid marriage

VATICAN CITY (CNS)—The bond of the sacrament of marriage is so strong and sacred that not even the pope has the power to dissolve it, Pope John Paul II said.

The pope, addressing members of the Roman Rota, a Church tribunal that handles appeals of marriage annulment cases, said Jan. 21 that he wanted to put an end to speculation that a pontiff had the power to dissolve valid marriages as part of his role as "vicar of Christ."

"Faced with the doubts and confusion that could emerge, it is necessary to reaffirm that matrimony validly concluded and consummated can never be dissolved, not even by the power of the Roman pontiff," he said.

"The opposite argument would imply that no marriage is absolutely indissoluble, which would be contrary to what the Church has taught and still teaches about the indissolubility of the marriage bond," he said.

The pope said he wanted to underline that this has been the constant teaching of the Church.

While the pope has the power to teach the Gospel, administer the sacraments and pastorally govern the Church in Christ's name and with Christ's authority, that "does not include any power over divine law, natural or positive," he said.

Neither Scripture nor tradition recognize a papal faculty for the dissolving of valid marriages, he said.

The pope said that when the Church declares a marriage annulled, it in no way weakens the principle that all valid marriages are permanent.

Annulments must be granted for reasons established by Church law, the pope said. †

# Rest in peace

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

**ADKINS, Zachary Scott**, 2, St. Elizabeth, Cambridge City, Jan. 4. Son of Kirsten and Scott Adkins. Brother of Alexandra and Neil Adkins. Grandson of Julianne and John Cool and Sandra and Gerald Adkins. Great-grandson of Eileen and John Cool.

**ANDERSON, George Merritt**, Sr., 78, St. Matthew, Indianapolis, Jan. 6. Father of Denise Anderson Turner, Sheryl Williams, DeForest Ferguson, Sian and George Anderson. Grandfather of eight. Great-grandfather of three.

**ATKINS, Michael Wayne**, infant, St. Anthony Padua, Clarksville, Jan. 9. Son of Veronica Turnbow and Shawn Atkins. Grandson of Dona and Gray Atkins and Rose and William Turnbow. Great-grandson of Gil and Agnes Ernstberger, Barbara Spencer and Bill and Hazel Turnbow. Great-great-grandson of Mildred Ernstberger and Roland Miller.

**BANSBACH, Maurice A.**, 74, St. Joseph, Shelbyville, Sept. 18. Husband of Marilyn J. (Thurston) Bansbach. Father of Anne Comstock and Debra Schmidt. Brother of Martha Schlick and Helen Riemen Schneider.

**BARTH, Mark A.**, 67, St. Bernadette, Indianapolis, Nov. 22. Husband of Carol Barth. Father of Julie Wagoner, Mary Ruth Chinn, Timothy, Matthew, Fred and Christopher Barth. Brother of William A. Barth. Grandfather of 18. Great-grandfather of eight.

**BERRY, George J.**, 68, Holy Cross, Indianapolis, Jan. 4. Husband of Mary Berry. Father of Kathleen Berry Graham, Jennifer Berry Pipkin, Maureen Berry Huck, Laura, George Jr. and Edward Berry. Son of Susan Richter Berry. Brother of Sister of Providence Sister Therese Berry. Grandfather of six.

**BIRCHLER, Manuel**, 86, St. Boniface, Fulda, Jan. 8. Father of Vernita Heckel,

Laverne Devellez, Alice Snyder, Alfred and Paul Birchler. Brother of Emily Arnold. Grandfather of 10. Step-grandfather of three. Great-grandfather of eight. Step-great-grandfather of four.

**BLACK, Albert Steven, III**, 52, St. Rita, Indianapolis, Jan. 11. Husband of Pamela K. (Borden) Black. Father of Angela Rose and Kamilah Kaye Black. Brother of Donna Hampton, Linda Harris and Myra Black.

**BOYD, Bette Anne**, 78, Immaculate Heart of Mary, Indianapolis, Dec. 31. Wife of Guy F. Boyd Jr. Mother of Sandra Scheetz, Jack, Guy and Gregg Boyd. Sister of Jackie Bussell Landford. Grandmother of 14. Great-grandmother of two.

**BRIAN, Paul J., Jr.**, 50, St. Mary, New Albany, Jan. 15. Father of Gina Arnold. Son of Catherine (Potzler) Brian. Grandfather of one.

**BROWN, Robert T.**, 77, St. Matthew, Indianapolis, Jan. 5. Husband of Ann (Betty) Brown. Father of Suzanne Frazier, Patricia Howe, Mary Webler, Catherine Smith, William, Edward, James and Thomas Brown. Brother of Virginia Rembor and D. James Brown. Grandfather of 14. Great-grandfather of four.

**BROWN, Russell T.**, 72, Holy Spirit, Indianapolis, Jan. 14. Husband of Joan (Kesser) Brown. Father of Geryl

Ratliff and Timothy Brown. Brother of Richard (Nick) Brown. Grandfather of one.

**DAVIDSON, Esther O.**, 72, Holy Spirit, Indianapolis, Jan. 14. Wife of Ernest Brown. Mother of Sue Brooks and Randall Davidson. Sister of Vivian Billman, Patricia Pavey, Faith Hackleman, Alvena, James and Richard Ducheneaux. Grandmother of six.

**DUNN, Lillian L. "Sis" (Hoeping)**, 81, Holy Name, Beech Grove, Jan. 12. Mother of James Dunn. Sister of Lucille Deer and Leo Hoeping. Grandmother of three. Great-grandmother of one.

**ECK, Mary Katharine**, 72, St. Rose of Lima, Franklin, Jan. 14. Mother of Margaret Richter, Jeannette Barnett, Mary Long, Louise Smith, Jason, William, James, Bernard and Joseph Eck. Sister of Robert Keithly. Grandmother of 11. Great-grandmother of five.

**EMMINGER, William, Sr.**, 68, St. Michael, Greenfield, Dec. 19. Husband of Shirley Emminger. Father of BeLinda Powell and William Emminger Jr. Brother of Vincent and Robert Emminger. Grandfather of eight. Great-grandfather of one.

**GERO, Lynn**, 62, St. Gabriel, Connerville, Jan. 10. Mother of Amy Collins, Tami and James Gero. Sister of Gail Gatlin and Jett Bauhaus. Grandmother of two.

**HARVEY, Elizabeth "Betty,"** 78, St. Gabriel, Connerville, Dec. 28. Mother of Lynda Swango and William Cargal Jr. Grandmother of four. Great-grandmother of five.

**HENDERSON, Deborah J.**

(Poynter), 48, St. Jude, Indianapolis, Jan. 17. Wife of Frank V. Henderson. Mother of Dawn and Denise Henderson. Daughter of Betty (McGraw) Poynter. Sister of Janet Martinez, Julie Voorhies and Charee Janes.

**HINTZ, Virginia (Weaver)**, 84, Christ the King, Indianapolis, Jan. 11. Wife of Roy Hintz. Mother of Barbara Schnorr, Sandi Myer and Tom Weaver. Sister of Pat Thompson. Grandmother of five. Great-grandmother of two.

**JOHNSON, Bruce L.**, 68, Christ the King, Indianapolis, Jan. 9. Husband of Miriam Johnson. Father of Anthony and David Johnson. Grandfather of two.

**JOYCE, John D.**, 65, Christ the King, Indianapolis, Jan. 14. Husband of Betsy Ann Joyce. Father of Jane Henn, Jennifer, Jeffrey and Jay Joyce. Brother of Joanne Faulconer. Grandfather of three.

**KING, Regina**, 98, Christ the King, Indianapolis, Jan. 13. Mother of Mary Ellen Rublee, Judith Ann Chapman and Robert King. Grandmother of 17. Great-grandmother of 33.

**KREBSBACH, Mary Margaret**, 83, St. Mark, Indianapolis, Jan. 17. Mother of Joseph Krebsbach and Edward Walker. Sister of Edward Brady. Grandmother of five.

**LAZAR, Elizabeth**, 99, Immaculate Heart of Mary, Indianapolis, Dec. 12. Mother of Marta Zimonyi and Lesley Lazar. Grandmother of three. Great-grandmother of four.

**LITZELMAN, Glenna**, 65, St. Roch, Indianapolis, Jan. 7. Mother of Julie Black, Lisa,

Jeffrey and John Litzelman. Sister of Nancy Grider, Mickey and Robert Rigdon.

**LUZAR, Alma M.**, 84, Holy Trinity, Indianapolis, Jan. 9. Mother of Diane Kelly. Sister of Clarice Decker. Grandmother of three.

**MOELLER, Sarah A.**, 93, St. Louis, Batesville, Jan. 16. Mother of Virginia Meyerrose, Doris Wenning and Dave Laudick. Grandmother of 12. Great-grandmother of 11.

**MORAN, Mary Jane**, 79, St. Mary, Rushville, Jan. 15. Sister of Franciscan Sister Carmita (JoAnn), John, William and David Moran, Peggy Siefert.

**RAY, Joseph Cowell, Jr.**, 69, St. Rita, Indianapolis, Jan. 14. Father of Thomas, Joseph, Wendell, Jo Carol, Sonia and Theresa Ray. Son of Mary C. Hodgens Ray and Joseph Cowell Jr. Brother of Mary A. Brown, Rose Covington, Sarah, James, John "Marty," Charles, Francis and Peter Ray. Grandfather of six.

**SCHAUINGER, Marjorie Ruth**, 66, Holy Spirit, Indianapolis, Jan. 11. Sister of Anna Mae Schauinger.

**SHEPHERD, Louis E.**, 88, St. Monica, Indianapolis, Jan. 20. Husband of Eva M. (Vesh) Shepherd. Father of Marjorie Runion, Ann Lankford, Louis E. Jr. and Rosalie Shepherd. Grandfather of 12. Great-grandfather of nine.

**SMERDEL, Frances A.**, 85, Holy Trinity, Indianapolis, Jan. 11. Sister of Stephana Cerne, Albin and Joseph Turk.

**SMITH, Harold A.**, 81, Holy Name, Beech Grove, Jan. 7. Husband of Margaret B.

(Duffy) Smith. Father of Peggy Raibley, Kathy Weimer, Daniel, Harold A. Jr. and Patrick Smith. Brother of Mary Jo Fry, Rita Schneider, Mildred, Louis, Franciscan Sister Constance, Norbert and Carl Smith. Grandfather of nine.

**STAHL, Lillian Little (Federle)**, 90, St. John, Osgood, Jan. 11. Sister of Mildred Gilland and Margaret McClain.

**THEISING, Maurice H.**, 86, St. Mary, Greensburg, Jan. 15. Father of George Morgan. Grandfather of two.

**VERTREES, Janet (Davis)**, 44, St. Anthony of Padua, Clarksville, Jan. 7. Mother of Christine and Charlotte Redford. Daughter of Margie Davis. Sister of Carol McFarland, Terri, Jim, Steve, Bob and Chuck Davis. Grandmother of one.

**WILKINSON, William**, 93, St. Gabriel, Connerville, Jan. 1. Father of Charmange Amyx, Sue Niermeyer and David Wilkinson. Grandfather of six. Great-grandfather of 13.

**WILSON, Alice E.**, 86, St. Bernadette, Indianapolis, Dec. 25. Mother of Alice Marie Jones.

**WILLIAMS, Barbara Jean**, 67, St. Rita, Indianapolis, Jan. 6. Sister of Mary Frances "Ella Mae" Williams-Jones, Virginia Smith-Clark, Dorothea Calvin, Roberta Haynes, Thomas "T.C." Smith, John, Robert and Richard Michael Williams.

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# Classified Directory

For information about rates for classified advertising, call (317) 236-1572.

## Positions Available

### Secondary Principal

Newport Central Catholic High School, offering a first-class Catholic secondary education to young women and men in the Northern Kentucky area, is seeking a principal for the 2000-01 school year. Accredited by the Southern Association of Colleges and Schools, NCCCH features a state-of-the-art technology program, newly renovated library and labs, excellent drama department, and highly competitive athletic programs. The school's success with an economically-diverse enrollment of 433 students is a product of its family-like atmosphere and skilled, experienced faculty.

Candidates for principal must be practicing Roman Catholics, and should be eligible for Kentucky certification. Salary and benefits are very competitive. To begin our diocesan application process, qualified professionals may contact Dr. Lawrence Bowman, Superintendent, by telephone: 606-283-6231, by fax: 606-283-6237, or by e-mail: lbowman@dioofcovky.org. EOE

### Immediate Opening for Qualified Teacher

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

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

### Camp Director and Assistant

Seeking camp director and assistant for an 8-week summer program for 60 elementary school children in Lawrence Township. This program is a co-op between St. Lawrence and Lawrence United Methodist Church.

If interested, please call Tammy Edwards at 317-542-0345 or fax your résumé to 317-549-4319, attention: Tammy Edwards, LSKC.

### Office of Youth and Young Adult Ministry Director Position Opening

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# News briefs

## U.S.

### Bishop urges Vermonters to rally against same-sex marriages

BURLINGTON, Vt. (CNS)—Bishop Kenneth A. Angell of Burlington is calling on Vermont Catholics and “our friends of every faith” to stand with him against efforts to legalize same-sex marriages or domestic partnerships in the state. “Today in Vermont, the sacredness of marriage and the family as ordered by God is in jeopardy,” the bishop said in a letter read at all Masses in the state Jan. 22–23. Bishop Angell was urging participation in a Jan. 25 peaceful, silent rally on the steps of the Vermont Capitol in

Montpelier, where state legislators were holding public hearings on a Vermont Supreme Court ruling which declared that gay and lesbian couples must receive the same legal protections and benefits as married couples.

### Diocese makes death penalty a priority issue for jubilee year

ROMEVILLE, Ill. (CNS)—The Diocesan Presbyteral Council in the Joliet Diocese has voted to make the death penalty the social justice issue for 2000, encouraging priests to educate their parishioners from the pulpit about the Church’s position on capital punishment. “If we’re really going to be serious about respect for life, this is part of it,” said Joliet Bishop Joseph L. Imesch. People believe that “some lives we don’t have to respect,” he added. “You don’t have to like criminals, but we don’t make that distinction. It’s a matter of life.”

### Soldier child

“A.K.,” 15, was 11 when he became a soldier with the Kamajoh, a civil defense force in Sierra Leone. Two hundred former child soldiers being sent to a Catholic rehabilitation center were kidnapped on their way to Freetown, the Sierra Leone capital on Jan. 21.



CNS photo

## WORLD

### Pope urges proclaiming message in secular, religious media

VATICAN CITY (CNS)—The Church must search for ways to proclaim its message in secular as well as religious media, Pope John Paul II said. While the Church needs to develop its own means of communication, it “must also use the opportunities that are to be found in the secular media,” the pope said in his annual message for World Communications Day. The theme for this year’s celebrations, to be marked June 4, is “Proclaiming Christ in the Media at the Dawn of the New Millennium.”

### Guatemalan police arrest four, issue warrant for priest

GUATEMALA CITY (CNS)—Police arrested three military officers and a cook in connection with the 1998 murder of Auxiliary Bishop Juan Gerardi Conedera of Guatemala City and issued a warrant for a priest believed to be residing in the United States. Meanwhile, the government said Jan. 23 that another “10 to 12 officers” are under investigation. Retired Col. Disrael Lima Estrada, 58, a former head of military intelligence, and his son, Capt. Byron Lima Oliva, 30, were the first to be apprehended Jan. 22 in the Guatemalan capital. They have been charged with “extrajudicial killing.”

### English-speaking bishops agree to revise ICEL statutes

ROME (CNS)—English-speaking bishops agreed that changes need to be made to the commission that translates liturgical texts, but a two-day meeting ended without a draft of the changes. The episcopal board of the International Commission on English in the Liturgy met Jan. 21–22 in London to discuss a Vatican order that the ICEL statutes be revised. Representatives of the 11 bishops’ conferences that sponsor ICEL met to discuss issues raised in late October by Cardinal Jorge Medina Estévez, prefect of the Congregation for Divine Worship and the Sacraments.

## Classified Directory, continued

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#### Assistant Director of Music Sought

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#### Co-Director

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### ‘We are not going away,’ cardinal says in homily before march

WASHINGTON (CNS)—“We are not going away,” Cardinal Anthony J. Bevilacqua of Philadelphia told a capacity assembly of pro-lifers at a Jan. 24 Mass hours before the annual March for Life. Cardinal Bevilacqua, a consultant to the U.S. bishops’ Committee for Pro-Life Activities, added, to applause from his listeners, “We are going to continue to define life from the moment of conception to natural death.” In his homily to thousands at the Basilica of the National Shrine of the Immaculate Conception in Washington, Cardinal Bevilacqua said supporters of abortion continue to express surprise that resistance to legal abortion continues as it has since the Supreme Court’s 1973 decision allowing abortion virtually on demand.

### Vatican dismisses report pope will soon need wheelchair

VATICAN CITY (CNS)—A Vatican spokesman dismissed as “baseless” a British newspaper report that said Pope John Paul II would need a wheelchair within two years. *The Sunday Times*, quoting unnamed physicians, said Jan. 23 that the 79-year-old pontiff exhibited worsening symptoms of Parkinson’s disease. One doctor was quoted as saying that although the pope might still be able to move around his room by holding onto things, he will need a wheelchair “within two years” time, at the most.” Vatican spokesman Joaquin Navarro-Valls said it was “not the first time that we read these ‘prophecies,’ which are later shown to be baseless.”

### Chiapas bishop opens celebrations marking his 40th anniversary

SAN CRISTOBAL DE LAS CASAS, Mexico (CNS)—In the presence of scores of indigenous people and about 400 visitors from other parts of Mexico and abroad, Bishop Samuel Ruiz Garcia of San Cristobal de las Casas opened a four-day celebration of his 40th anniversary as bishop. During a late-evening Mass in San Cristobal’s 16th-century Cathedral of Peace Jan. 22, Bishop Ruiz expressed surprise at the large response to the diocese’s invitation to join the celebration and conference on pastoral theology. In a homily he shared with Bishop Raul Vera Lopez, who was his coadjutor bishop until he was named bishop of Saltillo Dec. 30, Bishop Ruiz gave thanks that the Lord had granted him the grace to recognize God in the midst of the poor and marginalized. †

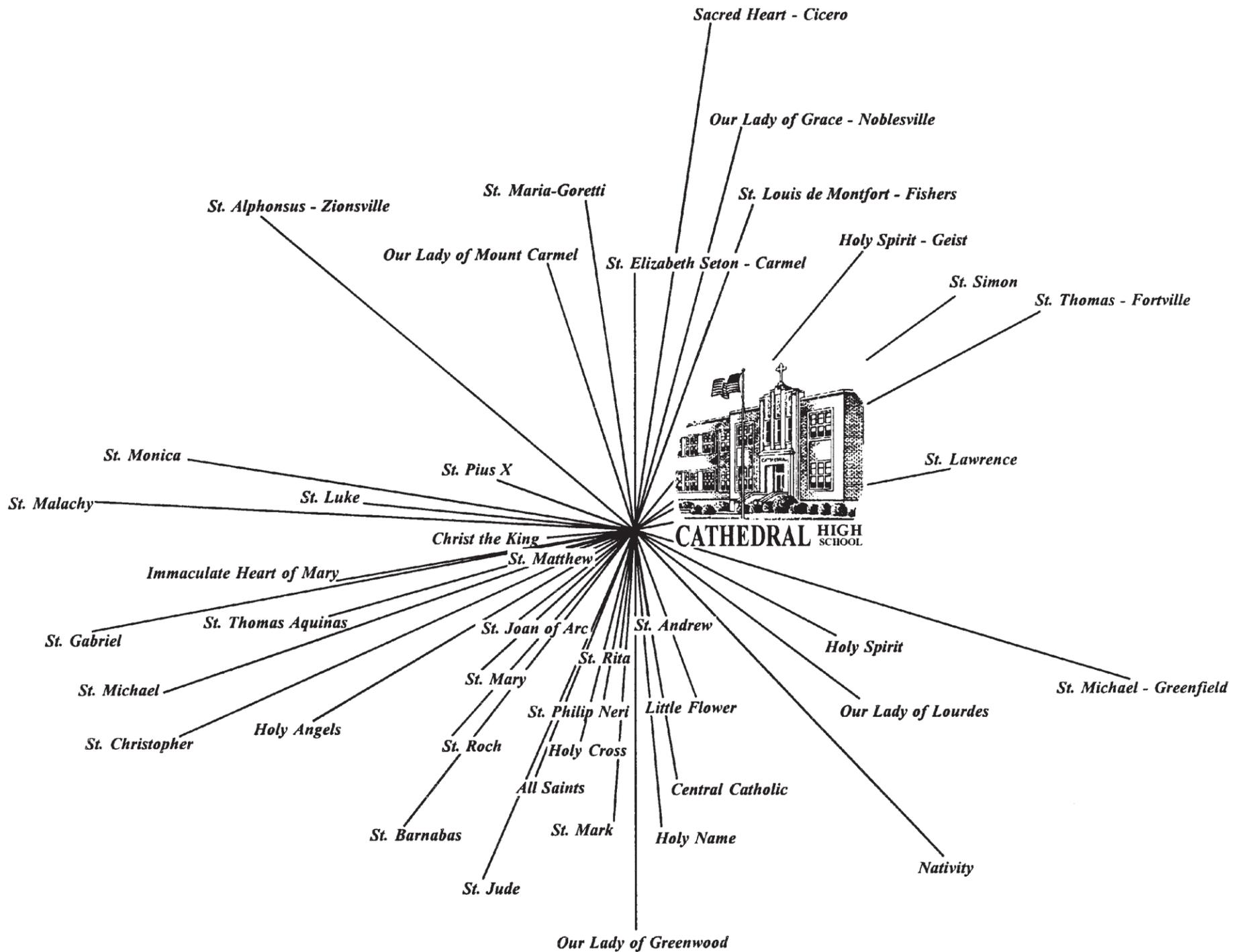
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