Forgiveness is only way to peace, pope says in Lenten message

VATICAN CITY (CNS)—Pope John Paul II asked Christians to radically embrace the Gospel command to love one’s enemy, saying forgiveness was the only way to peace between peoples and nations.

“In our times, forgiveness appears more and more as a necessary dimension for an authentic social reality and for the strengthening of peace in the world,” he said in his annual message for Lent.

The pope’s 1,600-word message centered on the scriptural phrase, “Love is not resentful.” The pope said Lent, a traditional time of reconciling with God, should prompt believers to re-examine whether their lives conform to Christ’s command to “try to set aside personal and political bias” as seen in cases of “discrimination in the handing out of aid relief.”

They are words that, if taken seriously, demand a radical conversion,” he said.

In addition to asking forgiveness for wrongs committed, “the Christian must make peace even when feeling as the victim of one who has unjustly offended and struck,” he said.

The pope said only interior conversion and “humble obedience to the command of Jesus” could enable believers to resist “the psychological mechanisms of self-pity and revenge.”

He particularly emphasized the importance of the sacrament of reconciliation, saying the experience of receiving God’s forgiveness “encourages us to live in love, considering the other not as an enemy but as a brother.”

The pope’s message also addressed several other issues of the day. He praised the United Nations for its role in the November 1993 Oslo Accords that brought an end to a 40-year war in Israel-Palestine.

He also praised the U.S. bishops’ Committee on Migration, which recently asked the U.S. government to stop the forced return of Salvadorans in the United States to irreg-
but as a brother.”
In addition to its spiritual fruits, forgiveness brings peace between peoples and opens individuals to the material needs of others, he said.
Especially in places where conflict has left enduring animosity among peoples, accepting and offering forgiveness inter- rupts the spiral of hatred and revenge, and breaks the chains of evil which bind the hearts of rivals,” he said.

For nations in search of reconciliation and for those hoping for peaceful coexistence among individuals and peoples, there is no other way than forgiveness received and offered,” he said.

The pope said spiritual reconciliation also predisposes individuals to see and respond to the material needs of others, because “a heart reconciled with God and with neighbor is a generous heart.”

When done in a reconciled heart, the traditional Lenten practice of alms- giving “assumes a deeper meaning, because it is not just giving something from the surplus to relieve one’s conscience, but to truly take upon one’s self the misery present in the world,” he said.

At a Feb. 9 news conference, Archbishop Paul Josef Cordes, president of the Vatican aid agency “Coe Unum,” unveiled a new papal charity project to assist AIDS orphans in Uganda over the next two years.

Funded by a gift to the pope of about $500,000 from the northern Italian city of Milan, local Ugandan Catholic organiza- tions hope to care for some 2,000 children who have lost one or both parents to AIDS in and around the capital, Kampala.

“Coe Unum” officials also reported that the pope gave about $4.9 million in chari- table aid in 2000. Of that, more than $1 million was spent for 32 disaster relief projects, with the largest donation—$140,000—going to help Mozambique’s flood victims.

The pope gave about $2 million each to the Populorum Progressio Foundation, instituted in 1992 to assist poor Latin American farming communities, and to the John Paul II Sahel Foundation, insti- tuted in 1984 to combat desertification and boost clean water resources in nine African countries.

The pope receives his charity funding from the annual Peter’s Pence collection and donations from religious communities and private individuals. ❀

The earliest images known to have sur- vived, Adams said, are from the years 240-260, based on Jewish art that was discovered when the ancient Syrian city of Dura-Europos was excavated in the 1920s and ’30s.

But the two centuries time lapse lends doubt to the possibility that the Dura- Europos works can be regarded as Christ’s true image, Adams said.

Christian art became openly estab- lished in the early fourth century when the Edict of Milan officially recognized Christianity. “In the fourth and fifth centuries, he was an emperor,” a parallel to Christianity’s rise, Adams said.

In the West, early paintings of Jesus depicted him with short, blond hair and no beard—and as the Good Shepherd or a miracle worker, not as a crucified or resurrected Christ.

Art from the Byzantine Empire of the sixth through 15th centuries portrayed Jesus as a “ruler of the world, stern and strong.” Adams said. But Western art focused on the crucified Jesus, depicting him as “pathetic, suffering, broken in body and spirit.”

Adams said current images of him may also be derived from the supposed image of the crucified and entombed Christ on the Shroud of Turin, which turned up in the 16th century and is held by some to be the actual burial cloth of Jesus.

Maria Jauodi, formerly an assistant professor of religion at Nazareth College, suggested that the 20th-century cheerful images of Jesus may be a response to a world torn by war, hunger and poverty.

“People are trying to keep that childlike dimension. Today there’s so little innocence,” she said.

Most artists have presented Christ without physical imperfections. “What if we did have a real portrait of Jesus and it turned out he was homely or had moles, or a weak chin or a hooked nose?” Adams wondered.

Whatever the time period or culture, Father Upson suggested any artistic por- trayal of Jesus should appeal strongly to its intended audience.

“In your own environment, it’s impor- tant to be able to look up to people who look like you, who you can identify with,” he said. “It’s important to be able to relate to the image of God.” ❀
Fast and abstinence rules for Catholics during Lent

Lent begins with Ash Wednesday on Feb. 28, opening the season of the peni- tential period that leads to the celebration of Easter on April 15. Parishes throughout the archdiocese will begin Lent with the blessing and dis- tribution of ashes during or following Ash Wednesday liturgies. Readers are advised to check with their local parishes for schedules.

Ashes
Archbishop Daniel M. Buechlein will celebrate Mass and distribute ashes at the noon Mass on Ash Wednesday at SS. Peter and Paul Cathedral in Indianapolis.

Fast and abstinence
Ash Wednesday, Feb. 28, and Good Friday, April 13, are days of fast and abstinence.

Fast: binds all persons over 18 and under 59 years of age. On days of fast, only one full meal may be eaten. Two
other meals, sufficient to maintain strength, may be taken according to one’s needs. Together these two smaller meals should not equal another full meal. Eating between meals is not permitted.

but liquids, including milk and fruit juices are allowed.

Abstinence: Binds all persons over age 14. On days of abstinence, no meat or meat products may be eaten.

Note: When health or ability to work would be seriously affected, the law does not oblige. If a person is in doubt con- cerning fast and abstinence rules, he or she should consult a parish priest or a confessor.

Easter duty: Catholics are obliged to perform the Easter duty. The Easter duty is the obligation to receive Holy Communion sometime between the First Sunday of Lent, March 4, and Trinity Sunday, which is celebrated June 10.

Note: The celebration of the Ascension will be May 27.

Lenten services at the cathedral
Lenten opportunities at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis are as follows:

- Adoration of the Blessed Sacrament every Friday during Lent. Adoration begins at 12:30 p.m. and ends at 7 p.m.

- At 7:30 p.m. on every Friday of Lent there will be Stations of the Cross.

- Every Sunday at 5 p.m., except March 4, evening prayer, i.e. vespers, will be prayed.

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The Israeli election

It’s difficult to be optimistic about the chances for peace in the Holy Land and now that Ariel Sharon has been overwhelmingly elected prime minister. The best we can do is hope that he will surprise us, as one of his predecessors, Menachem Begin, did. Begin, like Sharon, was a member of the Likud Party and considered a hard-liner, yet he was the first Israeli prime minister to start peace negotiations with Yasser Arafat.

Probably no Israeli is as detested by the Arabs as much as Sharon. Indeed, after his election, the media in Syria said that the result was a declaration of war by the Israeli people. Sharon is still known for his brutal tactics in Lebanon when he was defense minister and is blamed for the massacre of 4,000 Palestinian refugees in the Sabra and Shatila refugee camps—although it was done by the Christian Phalangists who were Israel’s allies in Lebanon at the time. It was Sharon’s Sept. 28 highly publicized visit to the Temple Mount (known to the Muslims as Haram al-Sharif), where the Muslim Dome of the Rock and Al-Aqsa Mosque are located, that angered the Palestinians enough to trigger the violence that ended peace negotiations. Sharon made the visit with about 200 soldiers to demonstrate that he, as a Jew, could go anywhere in Jerusalem, that the violence was severe enough that it forced Ehud Barak to call for an early election.

Barak thought that he could defeat Sharon. The man Barak didn’t want to run against was former prime minister Benjamin Netanyahu, who led Barak in popularity polls despite the fact that Barak had defeated Netanyahu at the polls just 20 months ago. Barak pulled a slick parliamentary move that prevented Netanyahu from running because he was not a member of the Knesset, the Israeli parliament.

The surprising thing is the size of Sharon’s victory, by a 25-point margin. It shows clearly that the Israelis were dissatisfied with the direction Barak had taken. They believed that he had made too many concessions to Arafat, offering a Palestinian state in Gaza and 95 percent of the West Bank, plus control of Arab neighborhoods in Jerusalem, in exchange for peace. Despite these concessions—which were personally prod- ded by President Clinton, who wanted desperately to achieve Mideast peace while he was president—there is no peace.

If Arafat really wants peace—and, at this point, that’s a big if—he seems to have missed the best chance in 55 years by not accepting Barak’s concessions. Either he miscalculated the concessions he could wring out of Barak or he is dominated by the Palestinian extremists who insist that there will be no peace until the state of Israel is destroyed. Certainly those extremists were happy with Sharon’s victory, as much as they hate him personally, because they know that chances for peace have been at least severely damaged, if not totally destroyed.

Sharon says that peace negotiations must not be over, if the Palestinians would accept his terms for negotiating, and that his administration will try to make peace. Despite his reputation among the Arabs, it seems clear that most Israelis now believe that he will somehow be able to bring peace better than Barak could do it.

Sharon is right to insist that peace talks should not be over until there’s an end to violence on the part of the Palestinians. What is problematic at this point is whether Arafat can control the violence—or if he wants to.

It’s a dangerous time in the Middle East, and the situation of the suffering Palestinians in Gaza and the West Bank, which include the Christians there, cannot improve without an end to the violence. The violence is hurting everyone, the Palestinians and the Israelis. Perhaps, if the violence ended, Palestinians and Jews could live together in peaceful coexistence, as they were basically doing for many years prior to the recent uprising. At the present time, that seems to be the most we can hope for.

But as we said, it’s difficult to be optimistic.

—John F. Flink

Church in Mexico has much to teach us

Shortly before Christmas, a major news magazine featured “the future of the Church in Mexico.” In the course of the article, the reporter described an interview with a few seminarians of the Archdiocese of Mexico City. The seminarians had good things to say, but one was left with the impression that they (and the Church) face an uphill challenge in Mexico. If this is true, it is because the culture of mate- rial affluence is finding its way across North America to the United States, and it is having a powerful influence on the youth of Mexico.

The magazine article also gave the impression that Mexican youth entering the seminary improve their economic status. This rather common analysis is misleading. True, I saw more than a little evidence that it is the beginning of a trend somehow be able to bring peace better than Barak could do it.

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Soon after the magazine, a film on the Knesset, the Israeli parliament, was released. Among the interviews were eight Knesset members, including one women. Interestingly, the Israelis were less impressed with the Knesset than the Palestinians were. The Israelis were more impressed with the Israeli parliament than the Israeli government.

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Seeking the Face of the Lord

Editorial

The Israeli election

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Buscando la Cara del Señor

Mission Impossible II
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También conocí a muchos de los 53

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Ciudad de México. Los seminaristas

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En el artículo, el reportero describió

incluso por los decanos ordenados, y

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podía contar al menos 50 alcobas, tra-

de la Misa, antes del desayuno, yo

responsable acababa de tener interven-

ismos ya se revelan poco a poco.

Aprendí que muchos seminaristas

los martes en la tarde hay trabajos

regular es muy activa en Guadalajara

mayores y menores están repletos.

Las aceras, así como los corredores del

En el artículo, la revista también

.overflow-container

El artículo en la revista también dejó la impresión, que la juventud mexicana que ingresó al seminario mejora su condición económica. Este análisis bastante común es la perspectiva que se puede ver en el enfoque, pero no es la impresión que traje de vuelta conmigo.

La semana pasada, mencioné que pasó la mayoría del mes de enero viviendo en el Seminario Mayor de Guadalajara, una institución muy querida por la Iglesia en México. También conocí a muchos de los 53 decanos que residen y sirven en las parroquias de ordenación al sacerdocio.

Asimismo conocí a numerosos sacerdotes.

Aunque algunos de los seminaristas proceden de familias pobres, la mayoria de ellos proceden de la clase media y algunos de familias ricas. No puede discernir la diferencia por su estilo de vida, ni tuve la impresión que su motivación académica estaba viendo el estado económico. Es verdad que vi un poco más de evidencia de nuestra cultura en las escuelas secundarias de México, que fue muy apreciada.

(La noche del seminario pasó la película Mission Impossible II. El filme del seminario pasó por la ciudad. Como los seminaristas eran muy buenos, me di cuenta de que cada noche su dirección de e-mail, muchos claramente conocen las computadoras.

Observar su vida cotidiana fue fascinante. Por ejemplo, un grupo diferente era responsable cada día de la música en la Misa matutina, aunque la mayoría de los días era el mismo que habían realizado y que los seminaristas habían realizado.

En la Misa, antes del desayuno, yo podía contar al menos 50 alcobas, cubiertas por los decanos ordenados, y normalmente acompañados con can-

Las intenciones vocacionales del Arzobispo Buechlein para marzo

Los jóvenes: que ellos elijan al espíritu del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida religiosa.

La Iglesia en México merece mucho que enseñen

Poco antes de la Navidad, una de las principales revistas de noticias realizó un reportaje “el futuro de la Iglesia en México”. En el artículo, el reportero describió una entrevista con algunos de los semi-

arias de la Archidiócesis de la

posadas Ocampo, then-archbishop of

Sunday. The tradition of the confession

do not support any decreased funding for public schools. Instead, it supports policies that have worked well in other states, such as tax credits, which support school choice while maintaining or increasing funding to public schools.

Families are looking for leadership that will give them the opportunity to secure the best possible education for their chil-

glenn TEBBE, Indianopolis

(Regbe is executive director of the Indiana

The League of Our Lady of Guadalupe and the unborn

Thank you for the excellent information you have been last week regarding the Church’s “consistent ethic of life.”

Christine Lemley asked, “Who ordained Our Lady of Guadalupe?”

Our Lady of Guadalupe (whom the

Our Lady of Guadalupe (whom the

A letter to the editor

Schools and school choice

Recent Gallup polls show the public ranks education near the top of the list of the most important problems facing the country today. In Indiana, parents feel just as strongly about the issue, placing it very high on their legislative priorities.

Everyone agrees education has problems and challenges, but not everyone agrees on the solutions. In the midst of the chaos, parents should have the option to select the setting that is best for their children.

Church school legislation is receiving lots of ink these days as bills are moving through the Statehouse. Indiana has been looking for years to reach the 36 other states already allow. Church schools may be part of the solution in education, but they offer only limited choices within the public school system.

To the extent that some church legisla-

tion may expand and affirm the right and responsibility of parents to choose the best educational setting for their children.

INPEA (Indiana Non-Public Education Association) supports the concept of church schools. However, a more equitable system is one that truly educates. This enables parents to choose from a wide array of school settings, including non-

public schools, whether tradi-

tional or charter.

We must consider changes in public policy that will maximize the quality of educational opportunities for all of Indiana’s children. Particularly the poor.

They need direct assistance. Church schools and non-public schools (religious, non-denominational and pri-

tary) should lead the way in providing school choice for all parents, regardless of their socio-economic status.

A school does not offer any increased funding for public schools. Instead, it supports policies that have worked well in other states, such as tax credits, which support school choice while maintaining or increasing funding to public schools.

Families are looking for leadership that will give them the opportunity to secure the best possible education for their chil-

In whatever sense they choose.

Glenne TEBBE, Indianopolis

Our Lady of Guadalupe (whom the

This is our cry: life with dignity for all! For all who have been con-

cerva in their mother’s womb, for small children for innocent people of Afro Americans, for immigrants and refugees, for the young deprived of opportunity, for the old who suffer with poverty or marginalization.”

Today, pro-life prays with confidence that if the family is the life on this conti-

nent, which was consecrated to Our Blessed Mother by our Holy Father in 1999, he knows “May the Continent of Hope also be the Continent of Life!”

Eileen Hartman, Columbus

(Hartman is the chair of pro-life ministry at St. Bartholomew’s Parish in Columbus, director of the Gabriel Project of Indiana, and a member of the Archdiocesan Pro-

Life Advisory Committee)

Pro-life curriculum at St. Barthomew School

Only someone unfamiliar with the pro-

life ministry of St. Bartholomew Parish [in Columbus] could find that the ministry’s programs lack balance. I learned to embrace an absolutely pro-life position— with no exceptions for any type of killing—while a member of this dynamic group. They helped me to truly understand the Family Life Curriculum (CLL) as basic, burning compassion for the poor and the outcast. Focusing on abortion and its effects on the mother, father, family and society is not a lack of balance, but rather a well-placed priority considering that more than 4,000 babies are aborted every day in this country.

Since I am still in touch with many of the members of the group, I know about their recent involvement with capital punishment in particular. I know about the way the CLL taught the death penalty and what was organized when the Missionary Image of Our Lady of Guadalupe (whom the faithful have elevated as the “patroness of the unborn”) was in their care. I know that they look to 1-CAN [Indian Catholic Action Network] and the Pro-Life Action Network, both advocates Sarah Kramer and Karen Burkhardt as resources to keep them abreast of the most progressive efforts to end capital punishment. I know about their involvement with St. Bartholomew’s Peace and Justice Commission serving the family of a man on Death Row. I know that they are currently involved in setting up an ecumenical prayer service, which will be led by their pastor, Father Clem Davis, for an end to the death
Servants of the Gospel of Life Sister Diane Carollo will offer three different types of retreats at Our Lady of Guadalupe Convent, 8300 Roy Road, in Indianapolis. Offered are hermitage retreats for women interested in experiencing prayerful solitude and silence; private retreats for women who wish to prayerfully consider their lives as they journey through the Scriptures. New Scripture passages are assigned each evening for prayer and discussion the following day. Conferences will not be offered during private retreats. The suggested donation is $20 a day, which includes meals. Daily Mass is celebrated at Holy Spirit Church or St. Lawrence Church in Indianapolis. For more information, call 317-899-2276.

St. John the Baptist Parish in Dover and St. Joseph Parish in St. Leon will present a Lenten Mission with Franciscan Father Rock Travnikar. The theme is “God’s Call of Love.” The mission will be from 7 p.m. to 8:30 p.m. on Feb. 25 at St. John the Baptist Parish in Dover, from 7 p.m. to 8:30 p.m. on Feb. 26 at St. Joseph Parish in St. Leon, and from 7 p.m. to 8:30 p.m. on Feb. 27 at St. John the Baptist Parish in Dover. For more information, call 812-576-4302.

The Congregation of the Sisters of the Third Order of St. Francis in Oldenburg invites anyone who shares a passion for restoring right relationships to join them in contemplation and fasting on March 2. The day will begin at 10 a.m. with morning prayer in the main chapel. Afternoon prayer at 12:45 p.m. will be followed by exposition of the Blessed Sacrament until 4:15 p.m. Vespers will begin at 4:30 p.m. and evening prayer at 6:45 p.m., followed by a reception. For more information, contact Franciscan Sister Judy Essele at 812-933-6456.

Little Flower Parish, 1401 N. Bosart St., in Indianapolis will host Fish Frys every Friday during March. Dinners will be served in the basement of the school from 4:30 p.m. until 8 p.m. The cost is $5. A children’s menu will also be available. Mass will be held in the church at 5:30 p.m., with Stations of the Cross at 6:15 p.m. Benediction will take place after the Stations of the Cross on most Fridays. For more information, call 317-357-8352.

St. Gabriel Parish, 6000 W. 34th St., in Indianapolis and Marian College in Indianapolis will present an adult education series exploring sections of the Catechism of the Catholic Church. Sessions will be held at St. Gabriel for six weeks from 7:45 p.m. to 9 p.m. on Fridays. The series begins March 2 and continues through April 6. Sessions are free and open to the public. Topics are: March 2—“Dignity of the Human Person” by Dr. R. Michael Clark; March 9—“God’s Saving Plan” by Dr. R. Michael Clark; March 16—“The First Three Commandments: Love of God” by Father Francis Bryan; March 23—“The Fourth and Fifth Commandments” by Franciscan Sister Norma Rocklage; March 30—“The Sixth and Ninth Commandments: Loving Relationships” by Donna Proctor; April 6—“The Seventh, Eighth and Tenth Commandments: Honesty in Thought, Word and Deed” by Andrew Hohman. For more information, call 317-291-7014.

Christ the King Parish, 1827 Kessler Blvd., East Drive, in Indianapolis will conduct an ongoing series called “Welcome Home” on six consecutive Monday evenings beginning at 7 p.m. in the school. The series starts on March 5 and is presented for non-practicing Catholics who are seeking answers to questions about returning to the Church. There will be informal sharing and an update about the Catholic faith. For more information, call 317-275-3666.

A Lenten prayer meditation in the style of prayerful singing will be offered at 7 p.m. on March 4 at Our Lady of Lourdes Parish, 5333 E. Washington St., in Indianapolis. For more information, call 317-336-7291.

A women’s Lenten retreat, “Seeking the Gift of Simplicity,” will be held March 9-11 at Fatima Retreat House in Indianapolis. Franciscan Sister Norma Rocklage and Father Larry Voelker will conduct the retreat, which focuses on ways of integrating the gift of simplicity in our chaotic lives and letting go of false idols that keep us from centering our lives on God. There will be conferences, discussions, and opportunities for silence, prayer and the sacrament of reconciliation. For more information, call 317-545-7681.

Saint Mary-of-the-Woods College will present its spring play, Six Impossible Things Before Breakfast, at 8 p.m. on Feb. 23-24 and at 2 p.m. on Feb. 25 in the Cecilian Auditorium at Saint Mary-of-the-Woods College. For more information, call 812-535-5212.

Brebeuf Jesuit Preparatory School in Indianapolis, had his original composition performed by the Indianapolis Philharmonic Orchestra on Feb. 11 at the Pike Center for the Performing Arts. The composition, entitled “Scherzo No. 1 in G Minor,” is eight minutes in length and was written for a full orchestra. He composed it during a four-month period to enter in the ACT-SO competition, a showcase of Indianapolis youth sponsored by the NAACP.

The Catholic Youth Organization of the Archdiocese of Indianapolis has received a $600,000 grant from the Lilly Endowment Inc. for its Indiana Camp Ministries Enhancement Program. The money will be used to support the Catholic Youth Organization’s goal of establishing year-round outdoor education programs and assist the organization in elevating current facilities to accommodate its guests at Camp Rancho Frasmasa in Brown County.
Young Catholics say materialism not focus of all in age group

Some studies have shown a rise in volunteering among young adults. A 1999 survey of the Diocese of California-Los Angeles found that 74 percent of incoming freshmen had volunteered during their last year of high school. In 1985, only 62 percent had.

Students at Divine Savior get involved in everything from tutoring to packing lunches at local meal programs. While volunteering is a graduation requirement at the school, many say they’ve stayed involved even after their required hours were met and want to keep on doing it after they leave school.

Rachel Gerhardt, 17, a senior at Divine Savior Holy Angels, who went on a mission trip to the island of Shannon, Ireland. We

I didn’t expect there would be any difference,” said McDermott and her doctoral student researchers created a pool of 1,200 schoolchildren from ele-

The difference in the classrooms was pretty amazing,” she told The Criterion. “The Catholic kids are ready, they’re attentive, disciplined, and they ask very polite and very good questions. But if you go into a public school, you may or may not get the kids’ attention.

To measure hope in grade-school-age children, McDermott and her doctoral student researchers created the Hope Scale Questionnaire.

Does the fact that Catholic schoolchildren—even of a lower socioeconomic status—have higher hopes for their future than other children come as a surprise to Catholic educators? Not to people like Mary Delac, principal of All Saints School in Downtown Kansas City. “I would be more surprised to find that it wasn’t true,” she said.

“It helps our kids to be surrounded by people who believe in them and tell them they can overcome any obstacle—whether it’s race, income, gender, language or whatever. They hear that message a lot. It’s the message of the Gospel.”

While volunteering is a graduation requirement at the school, many say they’ve stayed involved even after their required hours were met and want to keep on doing it after they leave school.

Rachel Gerhardt, 17, a senior at Divine Savior Holy Angels, who went on a mission trip to the island of Shannon, Ireland. We
St. Philip Neri Parish needs funds to keep youth programs

By Mary Ann Wyand

“The experience inspired him to organize an annual archdiocesan youth pilgrimage to the nation’s capital to participate in the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception and the March for Life in downtown Washington. In January, more than 600 teenagers from central and southern Indiana participated in the archdiocese’s sixth annual pro-life pilgrimage to Washington.”

Pottrazt was also instrumental in bringing the international Helpers of God’s Precious Infants ministry to the archdiocese. The monthly pro-life prayer effort begins with Mass at St. Andrew the Apostle Church in Indianapolis, continues with the rosary outside an abortion clinic nearby, and concludes with Benediction at the church.

“I love that they came up with the idea for the Homework Club because that gets kids off the streets and helps save our community,” Wyeth said. “It gives kids like us something better to do than tear up the streets.”

Indianapolis Police Department officers like it, too. Administrators of the department’s Police Athletic League recently selected St. Philip Neri as the site for PAL’s East District programming, which provides officers to teach sports fundamentals and serve as mentors for inner-city youth.

“That’s exciting news for Crum and youth ministry assistant Jessica Hansberry, a member of St. Simon the Apostle Parish in Indianapolis. But it means keeping the parish youth center and school gymnasium open for PAL, programs on Friday nights and Saturday afternoons, which requires additional funding for meals and supplies.

“We were blessed with being chosen to be a PAL site,” Crum said, “which is truly a wonderful thing for us because we’re getting police officers on site six days a week to work with the kids. They’re doing basketball and volleyball as well as tutoring, and they’re having us expand what we are currently able to do for the youth. The challenge within that program is that now we have to have the gym and youth center open six days a week instead of just four days, so we are in need of additional funding and volunteers.”

St. Philip Neri Parish already depends on financial support from grants, donations and sister-parish relationships. Now, she said, and the parish couldn’t continue to serve the neighborhood without those resources.

It’s not too late for more help now. Crum said, but about $20,000 is needed soon so the parish can comply with the PAL program guidelines.

One grant for youth services probably won’t be available next year, Crum said, which further complicates the parish’s budget constraints.

“The number of youth participating in programs is steadily increasing,” she said. “We also have a large number of Hispanic youth in the neighborhood that aren’t bilingual, so we need Spanish-speaking volunteers to help us.”

Crum would like to begin showing movies every Friday afternoon, followed by a group discussion. She also dreams of offering computer and craft classes in the youth center and a soccer clinic on the playground.

“We want to be more than just a drop-in site,” she said. “We want to make sure that when youth come here there is a purpose and a way for them to be engaged in learning and growing. We also want to encourage the kids to finish high school and even go to college. We want to plant seeds of hope. The kids are amazing. They’re so eager to learn. Some of the kids have a wonderful home life and parents who adore them, but others have dysfunctional homes and parents who have given up on the kids.”

“Marian College and Seccina Memorial High School students have been great tutors and mentors for the kids,” Crum said, “and a leadership grant from the Indiana Foundation is helping junior-high-age students learn the importance of community service. We want them to learn the importance of giving to others.”

Crum said the neighborhood youth like spending their free time at the parish because it is a place they can feel special.

Sixth-grader Alissa David said her favorite thing about the youth ministry is the PAL club’s good time learning how to play basketball, working on teamwork and playing games.

For sixth-grader Cierra Colich, youth ministry allows junior high students to participate in activities that help them.

“You do your homework and there are tutors to help you.” Cierra said, “then you get to play games and have fun.”

Seventh-grader Aaron said St. Philip Neri’s youth group means people coming together to celebrate Jesus’ presence. “We all come together and talk about God and the way we celebrate is playing group activities, which brings us closer together.”

Classmate Deon Bryant said he likes the parish youth activities because “you can make friends, talk about problems and talk to other people so we don’t do drugs and alcohol.”

(For information about helping St. Philip Neri Parish with youth programs, call T.C. Crum at 317-631-8746.)
By Theresa Sanders

Scholars divide the history of Christianity into several different periods or eras, such as the Middle Ages, the Reformation or the Enlightenment. One of the earliest stages of Christian history is the so-called Patristic Age. It takes its name from the Latin word “patres,” which means “fathers.” The Patristic period begins very early in Christian history, at roughly the same time that the various books of the New Testament were being completed. While scholars differ in how they date the end of this era, most agree that by the eighth century A.D. the Patristic Age had come to an end.

Who exactly were the “patres,” known as the Church Fathers? They were men and women, who, through their writings, helped shape the emerging Christian tradition. Though historians are aware that there are a number of powerful women in the early days of Christianity, such as Junia, Lydia and Prisca, few women of the period had access to schooling and, thus, did not leave written documents behind.

The first few hundred years of Christianity were much like our own times—full of disagreements and controversies. Christians argued among themselves about who Jesus was and what his relationship to God the Father was like. They also argued with philosophers outside Christianity, who were suspicious of the new and seemingly strange religion that claimed Jesus as the Messiah. The Church Fathers preached sermons and wrote letters about what the life of a Christian ought to be like. Some of these writings have been lost, but many of those that have been preserved still speak with wisdom and power.

Clement of Rome wrote a letter toward the end of the first century. Clement was a bishop, and he addressed his letter to Christians in Corinth who were quarreling among themselves about their leaders. He offered this advice: “Let us clothe ourselves in a mutual tolerance of one another’s views, cultivating humility and self-restraint, avoiding all gossiping and backbiting, and earning our justification by deeds and not by words.”

Clement wrote that “if we keep God’s commandments in a true loving comradeship together, so that our sins may be forgiven for that love’s sake, we are blessed indeed.”

Clement’s words reassure us that being a follower of Jesus was never easy. The first Christians struggled just as contemporary people do to figure out what it means to do the will of God. What Clement said is as valuable today as it was nearly two millennia ago.

As one of the earliest writers in the patristic period, Clement is part of a subgroup known as the “apostolic fathers.” The apostolic fathers are distinguished by their standing near the very beginning of Christian history, and they are remembered for their holiness as well as the orthodoxy of their doctrine. This subgroup includes a number of notable teachers and writers such as Hermas, whose visions were recorded in a document called “The Shepherd,” as well as Polycarp, the bishop of Smyrna, and Papias, one of Polycarp’s companions.

Another apostolic father was Ignatius of Antioch, a tough-minded bishop who authored a number of letters. Ignatius, foreseeing his own martyrdom, begged his followers not to put any obstacles in the way of his death. “Pray leave me to be a meal for the beasts,” the martyr wrote, “for it is they who can provide my way to God.”

Ignatius was not the only apostolic father to preach an uncompromising faith to his listeners. The anonymous author of the “Epistle of Barnabas” (written some time around the year 130) advised his readers, “We must set our faces against any unprofitable trifling and have a rooted aversion to the way of wickedness and its works.”

Some ideas of the apostolic fathers reflect the mindset of the period when they wrote about more than just the love of Jesus. Ignatius, for example, had extremely harsh words to say about Jews, whom he apparently saw as a threat to Christianity.

When we read these ancient texts, we have to be aware of the context in which they were composed. Keeping this in mind, the writings of the apostolic fathers can make excellent Lenten reading. The fathers had a clarity of vision and an intensity of devotion to Christ. Because many of them ended their lives in martyrdom, they wrote with a sense of urgency that can still be felt today. Hearing their words, it is impossible to feel complacent about one’s faith.


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

We remember them in our church names—St. Ignatius, St. Polycarp or St. Justin. The apostolic fathers are still with us. Their legacy, however, is much deeper than a church named in their honor or a brief prayer in the feast-day liturgy.

The Christian writers of the early centuries provide “rostedness” because they lived close in time to Jesus Christ. They were deeply committed to him and were utterly serious about their faith. They had a practical sense of what it took to be his follower.

They left writings that to this day are sources of study, prayer and meditation—benchmarks against which we measure our faith. Concerned with key issues such as Christ’s importance and the practical implications of his teaching for moral living, the early fathers move us toward the central aspects of the faith.

The early Fathers of the Church committed themselves to Christ despite rejections and persecutions in the midst of the pagan world of the Roman Empire. These early Christians witnessed focused on the central elements of faith, and were united in dedication to the central aspects of Christ’s teaching. Their theological reflections offer diversity in unity.

It is comforting to know that the earliest Christians could maintain unity in the midst of diverse circumstances and varied ways of thinking.

Their commitment, writing, diversity and priorities provide roots for us even today.

(Oblate Father John Crossin is executive director of the Washington Theological Consortium in Washington, D.C.)
Doctors of the Church: Basil and Gregory

(Sixth in a series)

Four of the doctors of the Church have the honorific title ‘the Great’ added to their names: Basil, Popes Leo and Gregory, and Albert, though, was already being called the ‘Great’ during his lifetime, so “great” was his companionship by name.

These included leaving his mark for all time on the formation of Eastern monasticism and the liturgy of the Eastern Church, and becoming the principal defender of orthodoxy against Arianism after the death of Athanasius.

Basil was born in Caesarea of Cappadocia in 329. He was sent to the University of Alexandria to study under the famous theologian Ἀρσενίας Μεσοποταμιας. He returned to Caesarea in 356. Feeling a later to write, “We seemed to be two bodies united in one soul.”

Basil decided to establish the first monastery of this kind and he invited his friend Gregory to join him. Soon other men joined them, and within a few years, several other monasteries were established.

For the benefit of these monasteries, Basil wrote a series of Rules. They formed the basis for the Rule of St. Basil upon which all monasteries of Eastern Christianity are based, including those of modern Orthodox Churches. Thus Basil is known as “the Father of Eastern Monasticism.

Basil was also involved in reforming Eastern Christanity’s liturgy. One of the forms in which the Mass is celebrated in the Greek Orthodox Church is still called “the Liturgy of St. Basil.”

In 370, Basil was chosen Archbishop of Caesarea, and spent the next eight-and-a-half years caring for the spiritual and temporal welfare of his flock. After he became archbishop, he appointed Gregory one of his suffragan bishops. However, they had a falling out when Basil named Gregory bishop of the adjacent city of Daphne and the new bishop of Caesarea, and Gregory resigned to his office and retired to private life at Nazanzzus. He died on Jan. 39.

The Church celebrates the feast of Basil and Gregory on Jan. 2.

Cornucopia/Cynthia Devew

Giving the peacable kingdom a try

Someone told me recently how well his pets get along with each other. They share a documented natural hostility. He said his big dog, George Basil Hume, often acts as if his cat in cold weather, the dog will perch on the stairs just above their heads, and anxiously snuggle with them without trying to snap at them. George Basil Hume, the Monk of Ampleforth, is a regular columnist for Catholic News Service.

Faithful Línes/Shirley Vogler Meister

Letting Lent refresh friendship with Jesus

A new book found its way into my heart recently—Cardinal Hume’s Spiritual Companion: Reflections Through the Year by Cardinal George Basil Hume, O.S.B., Cardinal Archbishop of Westminster and a monk of Ampleforth Abbey in Britain. He died of cancer in June 1999. Before diagnosis, he’d been invited by the U.S. bishops’ conference to address their special assembly; so he had time to record his speech and have it broadcast to the assembly of bishops the day he died.

The end of that speech closes A Spiritual Companion. In it, Cardinal Hume said, “Prayer is a priority for all of us. Today people are crying out to be taught how to pray and to be given a deeper meaning of what life is about. People are looking for spirituality.

People want to hear about God and to hear about their relationship with him.”

The relationship/spirituality theme runs through the book. Cardinal Hume’s close friendship with Roman Catholic priest Liam Kelly resulted in Father Kelly’s compiling the cardinal’s thoughts and prayers for A Spiritual Companion, which inspires the reader toward a sense of relationship with God. Our Lord. Father Kelly uses a friendship poem by Cardinal Hume to open the book:

Holiness involves friendship with God. The movement towards the realization of God’s will is a way of friendship that is similar to our relationship with other people. There comes a moment, which we can never quite locate or catch, when an acquaintance becomes a friend. In words, a short essay, Hume writes, is that his newly released book by Paraclete Press ($13.95) clearly enhances a reader’s personal friendship with Christ. It also endears him to us.

There has to be a moment like that in a relationship.

Father Kelly, then explains the origins of Lent. Before shedding the first of Cardinal Hume’s reflections, which begin with Ash Wednesday and then encompass the entire Church Year, the book includes short essays, prayers and Scripture readings, all richly rewarding, especially during this season.

Considered one of the best-loved religious figures in the United Kingdom, Cardinal Hume was awarded the Order of Merit by Queen Elizabeth II twice before his death. What the cardinal would surely consider his finest hour, however, is that his newly released book by Paraclete Press ($13.95) clearly enhances a reader’s personal friendship with Christ. It also endears him to us.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.)
The Book of Sirach provides this weekend’s first reading.

Many of the Old Testament works predate Christ by 500 years or more. By this standard, Sirach is one of the more recent works. It was written about 200 years before the birth of Christ. It is part of the Wisdom Literature of the Old Testament. This body of work rests upon two basic foundations. The first is a firm belief in the one God of Israel. The second is an admiration for, or tolerance for, human wisdom.

As Greek influence spread across the Mediterranean world, Greek philosophy became the profoundest expression of knowledge and understanding. People looked to the Greek philosophers for insight and for guidance. The rules of Greek logic appeared in many aspects of life, such as jurisprudence and human relationships.

Sirach, as did other books of the Wisdom writings, sought to establish the fact that belief in the God of Israel, and in God’s commandments, in no way was illogical or absent of wisdom. This reading, by imagery, discusses the effects upon a person’s behavior of the union with God, achieved in a Christian’s personal faith. This union has deep and indeed eternal consequences. United with Jesus, and thus united with God, no Christian truly dies. Every believer can expect everlasting life unless, of course, serious sin separates the sinner from God.

As an example from Sirach 2 centuries earlier, the Lord in this incident uses very basic human imagery to teach the disciples. He reminds them not only to recognize their own lapses from virtue, but calls upon them to assist others in ridding sin from their lives.

The images in themselves have lessons. Important also here is the fact that Jesus taught the disciples in a special, more intense way. They consequently knew more of God than did the disciples who met Jesus or who heard Jesus on occasion.

In the early Church, when imposters—of bad will or good—were not uncommon, this endorsement of the disciples was important. It assured the community of believers of the fact that the message of Jesus had been transmitted, but especially it had been given to those whom the Lord chose to transmit the message to future and distant generations.

Reflection

The Church is bringing to a close his celebration of Christmas and the Epiphany. It has proclaimed to us in its liturgy and in its Scriptures the fact that Jesus, the Son of God, the son of Mary, has been born into our world. On Wednesday, the Church will begin Lent. This holy and ancient season will call us to form ourselves in the mold of Christ Jesus. It will require more than good intentions or lip service. It will mean our absolute commitment. This weekend, in these readings, the Church reminds us that we have the choice of how to live. We can be followers of Christ, imitators of Jesus. If we imitate the Lord, our lives will gleam with love, mercy and hope. Altogether, the readings call us to authenticity. Paul reminded us that we are baptized into Christ’s life if we are true to Christian commitment. Being true demands our determination.

I sought the Lord born in Bethlehem, but we must choose whether or not these words become the very words of our being and of our lives.

My Journey to God

Father, Forgive Them

Father, forgive them, for they know not what they do...

frightened teen-age girl, afraid to tell her parents, afraid, giving birth in a filthy bathroom stall, so afraid... leaving the baby, abandoned, both abandoned...

Father, forgive them, for they know not what they do...

angry little boy angry... childish squabble... so angry pulling a trigger on a gun... little girl lying in a pool of blood...

Father, forgive them, for they know not what they do...

lonely old woman... trapped in a house, neighborhood has changed, not safe... lonely, no visitors anymore... so lonely...nothing to do... no reason to live...

(Beth Schoenstrup is a member of St. Joseph Parish in Shelbyville.)

Cohabiting couple can marry in Church

Q What steps would a Catholic couple that has lived together for a long time need to take to be married in the Catholic Church? Is it possible for a priest to marry them, knowing that they have lived together as cohabiting? (New Jersey)

A Contrary to what many Catholics seem to assume, living together is not an impediment to marriage in Church law. In other words, a couple that has lived together for whatever length of time is not prohibited from marriage for this reason. Cohabiting couples are, of course, expected to fulfill the same pre-marriage requirements as other couples, including attendance at marriage preparation programs, premarital inventories and so on, as required by the local bishop.

Most dioceses today also provide guidelines to priests and other pastoral staff to help such couples bridge the gap—at spiritually, emotionally, and psychologically—between their present relationship and an authentic sacramental marriage.

However, there is no obstacle of any kind to a marriage in the Church simply because of the couple’s current situation.

Q Some friends were discussing the beatification of Pope John XXIII and wondered about the celebration of Mass in his honor. Is that possible now?

A Our friend said that some other Christians, besides Catholics, honor John XXIII in their worship. But he did not know which ones. Is that true? (Texas)

Beatiﬁcation was formerly a way of acknowledging the sanctity of an individual Christian for the beneﬁt of people in a particular locality. Often this was declared by the local bishop and permitted public veneration of the person, including Mass.

Canonization, on the other hand, is a declaration meant for the universal Church. That geographical distinction no longer applies. Beatification, proclaiming an individual Christian blessed, is gener- ally today a step in the process of canon- ization and, like canonization, is reserved to the Pope.

The permission for celebration of the liturgy honoring those who are beatiﬁed remains, however. Normally, the pope grants the newly elevated blessed a Mass and Office of his or her own and a particu- lar feast day, to be celebrated particu- larly, but not exclusively, in places related to his or her life.

Pope John Paul II has assigned Oct. 11 as the feast of Pope John XXIII, the date of the opening of Vatican Council II. Masses may be celebrated in his honor at the discretion of the local bishop.

Regarding your second question, the only non-Catholic Christian denomination I have found which officially gives some sort of liturgical recognition to Pope John XXIII are Lutherans. Listed in the calen- dar of lesser festivals and commemorations of the ofﬁcial Lutheran Book of Worship, we end: “June 3—John XXIII, Bishop of Rome.”

Originally printed in 1978, the Lutheran Book of Worship is published by the Evangelical Lutheran Church in America, the Lutheran Church, Missouri Synod, and the Evangelical Lutheran Church of Canada.

(A free brochure answering questions Catholics ask about cremation and other Catholic funeral regulations and customs is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Send questions for this column to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.)
The earthquake in El Salvador, in our view, meets this definition,” he said.

“Without an indication that there is some lesson learned from one natural disaster to another, there is dis- enchantment on the part of donors, he said. It is not limited to El Salvador, but is “the consequence of a global situation where you have a recurrence of natural disasters that hit us on the international community’s response to this situation,” said Moro.

In the United States, Bishop Nicholas A. DiMarzio of Camden, N.J., chairman of the U.S. bishops’ Committee on Migration, requested that Salvadorans in irregular situations in the United States be granted temporary protected status.

This status would allow Salvadorans to remain and work in the United States for a six- to 18-month period regardless of legal status. The request was made in a Feb. 9 letter to Attorney General John Ashcroft.

“This status can be granted to nationals of countries who would face “natural disaster” or “extraordinary temporary conditions” if they return, said the bishop.

“The earthquake in El Salvador, in our view, meets this definition,” he said.

Bishop says Brooklyn art exhibit shows ‘religious insensitivity’

BROOKLYN, N.Y. (CNS) — Bishop Thomas V. Daily of Brooklyn said in a statement Feb. 15 that he was “disgusted by another display of insensitivity toward religion at the Brooklyn Museum of Art.

The statement referred to an exhibition, “Committed to the Image: Contemporary Black Photographers,” that opened Feb. 16 and is on view through April 29.

Controversy arose over a 15-foot, five-panel photographic work by Renee Cox titled “Yo Mama’s Last Supper.” It includes a picture of herself nude taking the place of Jesus in a depiction of the Last Supper. The apostles she pictures are 12 clothed black men.

Cox’s work is one of 188 photographic illustrations by black Americans. News reports said her panel had previously been shown at an Italian church, Oratorio di San Ludovico in Venice, as well as at the Aldrich Museum of Contemporary Art in Ridgefield, Conn., and other places.

“The religious photos in the current exhibit, insulting to people of all races, arrived just as Christians are approaching the penitential season of Lent, which prepares us for the Lord’s Last Supper and his death on the cross,” Bishop Daily said.

New York City Mayor Rudolph W. Giuliani, a Catholic from Brooklyn, called “Yo Mama’s Last Supper” disgusting, outrageous and anti-Catholic.

He said he would establish a commission to set “decency standards” for museums that received city funds.

The city owns the building used by the Brooklyn Museum of Art, and in 1999 Giuliani said he had told another suit and base it on a 1998 Supreme Court decision that exhibition included a painting by Chris Ofili, identified as a Catholic born in Nigeria and working in England, which was titled “The Holy Virgin Mary” and showed a baby with elephant dung forming one breast and pornographic cutouts surrounding her.

A federal judge ruled that Giuliani violated the First Amendment in seeking to punish the museum. But in a news conference Feb. 15, the mayor said that he might file another suit and base it on a 1998 Supreme Court decision that allowed Congress to veto decency standards for grants to be awarded through the National Endowment for the Arts.

Arnold L. Lehman, director of the Brooklyn Museum, acknowledged that some of the works in the photography exhibit might be “controversial and difficult for us as viewers,” but said “that throughout history the artist’s responsibility has been to make us think.”

Giuliani said those exhibiting the controversial works “do it on purpose; they do it to get more attention. The problem with it is, if you allow people to continue to do it and not react to it, then it’s just going to get worse and worse and worse,” he added.

At a Feb. 12 congressional briefing, Jared Hoffman, Columbus, Ohio, regional director for Salamander America and the Caribbean, said U.S.-based Salvadorans send back $1.7 billion a year to relatives and “this is one of the most important sources of revenue” for El Salvador.

Hoffman and several other representatives of relief organizations who spoke at the briefing backed the call for temporary protected status.

There are about 1 million Salvadorans in the United States, and they raised $2 million in earthquake aid in addition to the sums they normally send to families, said Patricia Campos at the congressional briefing.

Campos is head of the Salvadoran-American National Network, an umbrella group for Salvadoreans in the United States.

(Donations for earthquake relief efforts should be design- ated for El Salvador and sent to the archdiocesan Mission Office, P.O. Box 1410, Indianapolis, IN 46206. The funds will be forwarded to Catholic Relief Services for humanitar- ian aid in El Salvador.)

penalty. I am also aware that the pro-life curriculum that teaches children about the Aztec culture (which did render human sacrifices to appease their gods) begins with a video that first shows the accomplishments of the Aztecs. The students then learn that the conversion of the Aztecs brought them to know the true God who teaches us to respect every human being from conception through natural death.

The application of the teaching, not the teaching itself, does not mean exactly that. He points out that they tend to discount both theological doctrines and the moral reversal would have to be false. But the Church does not teach error, in fact, no Church teaching ever changes in the sense that it becomes distinctly different than it once was. If that were to happen, either the original teaching or its reversal would have to be false.

In his Feb. 9 column, James D. Davidson does a good job of describing pick-and-choose style Catholics. He points out that the trend to discount authority and end up deciding for themselves which teachings are and are not essential to Catholicism. Unfortunately, in referring to the significance of Vatican II, he uses the word "change" in a very impressionistic way. He writes: "many traditional Church teachings have remained largely unchanged, but some have changed dramatically." I hope he doesn't mean exactly that.

In fact, no Church teaching ever changes in the sense that it becomes distinctly different than it once was. If that were to happen, either the original teaching or its reversal would have to be false.

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From the Archives

Remember that you are dust

On Ash Wednesday 1949, Father Charles E. Sexton, pastor of St. Martin of Tours Parish in Martinsville, imposed ashes on parishioners (left to right) Larry Boos, Barbara Sheets, and George and Regina Houk.

Father Sexton, who died in October 2000, was first administrator (1945-47), then pastor of St. Martin of Tours Parish from 1947 until his retirement in 1983. The parish, founded in 1848, celebrated its sesquicentennial in 1998. It numbers about 1,300 persons in 450 households. Father Mark Gottenmoeller is the current pastor. *†*

(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)

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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; 1400 N. Meridian St., St. Andrew the Apostle Parish, Indianapolis, IN 46225 (mail), 317-236-1593 (fax), mklein@archindy.org (e-mail).

February 22
St. Michael Church, 519 Jefferson Blvd., Greenfield.
Sixth of eight-week Bible study series, “Jesus’ Last Discourse,” 7 p.m. Information: 317-462-5010.

February 23
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis.
Catholic Mass (located on 925 South. 8 mile east of 221 South, 12 miles south of Versailles), “Family Compartment,” 2:30 p.m., followed by Mass, 3:30 p.m. Father Elmer Buurwinkel Information: 317-899-3551.

February 25
St. Paul School Activities

February 25
St. Paul School Activities
Holy Name School, Beech Grove, fourth annual “Sow the Seeds” dinner dance and silent auction, 7 p.m., $25 per person. Information: 317-687-1006.

February 25
St. Paul School Activities
February 26

February 26

February 27
St. John the Baptist Parish, 25743 State Rd. 14, Gulfport, Carrol County. “God’s Call of Love,” Franciscan Father Rock Trivnakar, 7:45-9 p.m., no preregistration required. Information: 317-573-4302.

February 27
St. John the Baptist Parish, 25743 State Rd. 14, Gulfport, Carrol County. “God’s Call of Love,” Franciscan Father Rock Trivnakar, 7:45-9 p.m., no preregistration required. Information: 317-573-4302.

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<thead>
<tr>
<th>Date</th>
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<tbody>
<tr>
<td>Sundays</td>
<td>Holy Rosary Church, 520 Stevens St., Indianapolis.</td>
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<td>Trinitine Mass, 10 a.m.</td>
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<td>St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Mass in</td>
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<td>Vietnamese</td>
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<td>St. Joseph Church, 2605 St. Joe Rd W., Sellersburg. “Be Not Afraid” holy</td>
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<td>hour, 6 p.m., confessions, Benediction.</td>
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<td>Christ the King Church, 1827 Kessler Blvd E. Dr., Indianapolis.</td>
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<td>Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace,</td>
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<td>St. Gabriel Church, 6000 W. 34th St., Indianapolis. Spanish Mass, 5 p.m.</td>
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<td>Mondays</td>
<td>Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood.</td>
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<td>Prayer group, 7:30 p.m.</td>
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<td>St. Thomas the Apostle Church, 522 S. Murill St., Fortville. Rosary, 7:30</td>
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<td>Tuesdays</td>
<td>St. Joseph Church, 2605 St. Joe Rd W., Sellersburg. Shepherds of Christ</td>
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<td>rosary, prayer group, 7:30 p.m.</td>
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<td>Holy Name Parish, 89 N. 17th St., Beech Grove. Prayer group, 2:30-3:30</td>
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<td>St. Anne Parish, Hamburg. “The Faith Explained” by Father Greg Branumle,</td>
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<td>7-8 p.m. Inform: 312-934-8954.</td>
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<td>St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Bible sharing, 7:</td>
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<td>p.m. Information: 317-283-5508.</td>
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<td>Wednesdays</td>
<td>Divine Mercy Chapel, 3354 W. 36th St., (located in the Michael Church),</td>
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<td>Indianapolis. Marian prayers for priests, 3-4 p.m.</td>
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<td>Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood.</td>
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<td>Rosary and Chapel of Divine Mercy, 7 p.m.</td>
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<td>Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis.</td>
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<td>Adult Survivors of Childhood Sexual Abuse, Catholic Social Services pro-</td>
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<td>gram, 6-8 p.m. Information: 317-236-1338</td>
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<td>immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. Marian</td>
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<td>Movement of Priests, prayer conclave, 1 p.m. Information: 317-237-2266</td>
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<td>Thursdays</td>
<td>St. Lawrence Chapel, 6944 E. 46th St., Indianapolis. Adoration of the Bel-</td>
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<td>essed Sacrament, 7 a.m.-5:30 p.m. Mass.</td>
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<td>St. Mary Church, 415 E. Eighth St., New Albany. Shepherds of Christ pray-</td>
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<td>ers, rosary group, 7 a.m.-5:30 p.m. Mass.</td>
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<td>St. Gabriel Church, 6000 W. 34th St., Indianapolis. Spanish Mass, 5 p.m.</td>
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**Monthly**

- **First Sundays**
  - St. Paul Church, 218 Scheller Ave., Sellersburg. Prayer group, 7:15-8 p.m. Information: 312-246-4555
  - Fatima K of C, 1040 N. Post Road, Indianapolis. Eucharist, 7 p.m. Information: 317-638-8416
  - Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., Indianapolis. Adult religious education, 7:30 p.m. Information: 317-638-5551

- **First Tuesdays**
  - Divine Mercy Chapel, 3354 W. 36th St., Indianapolis. Con- fession, 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 the Blessed Sacrament after 7 p.m.

- **First Fridays**
  - Our Lady of Perpetual Help Church, 1772 Scheller Lane, New Albany. Adoration, concluding with confessions after 7 p.m. Benediction at 6:45 p.m.
  - Holy Guardian Angels Church, 805 S. 52. Cedar Grove. Eucharistic adoration after 8 a.m. Mass-5 p.m.
  - Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. Exposition of the Blessed Sacrament, 7:30 p.m.

**Month**

- **First Sundays**
  - St. Patrick Church, 590 Prospect St., Indianapolis. Mass in English, 4 p.m.

- **Monthly**
  - First Sundays
  - First Tuesdays
  - First Fridays

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

**Second Sundays**

- St. Vincent de Paul Church, 1723 W. 23rd St, Bedford. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m. reconciliation, 4-6 p.m.

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

- St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration, 9-9 p.m. Mass-midnight.

**Second Tuesdays**

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

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

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

**Second Thursdays**

- Focal Hour Movement, Rome. Holy hour for priests and religious vocations, 7 p.m.

**Third Sundays**

- Mary’s Schoenstatt, Reville. Located at 8225 South, 8 mile east of 421 South, 12 miles south of Versailles. Holy Hour, 2:30 p.m., Mass, 5:30 p.m. Father Elmer Buvink. Information: 317-699-3551.

- St. Luke Church, 7575 Holloway Dr. E., Indianapolis. Holy hour for priests and religious vocations, 7 p.m.

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Pfeifer. Aunt of several.


BERGHIAN-WELSH, Mary Amrhein. Grandfather of nine.

Lois Barry, Deborah Gesell, Feb. 15. Husband of Alberta mother of five.

Christopher, Frederick, Patrick Montgomery, Virginia Burnett, Adams. Sister of Valeria Crowe, Michael, Ralph and Rodney Indianapolis, Feb. 11. Mother religious sisters serving our of archdiocesan priests and state date of death. Obituaries

ADAMS, Alice Rose Order priests

Harriet Peters, Harold, Herman, Mother of Judy Dover, Phyllis HIRSCHAUER, Helen (Dull), Grandmother of six.

King, Bill and Robert Frye. of Margaret French, Dorothy Walker, Hugh Bir Jr. Sister of Virginia tough, the funeral Mass was celebrated on Feb. 13 in the CRM. She was 96.


LAWLESS, Jeannie C., 55, Matthews, Indianapolis, Jan. 31. Sister of Carol Barnes.


RAMSEY, David Robert, Jr., infant, St. Simon the Apostle, Indianapolis, Feb. 11. Son of Lisa (Kreul) and David Ramsey. Grandson of Charlotte and Richard Kreul and Jacqueline and George Ramsey.


SCHMIDT, John Michael, 47, St. Teresa of Avila, Indianapolis, Feb. 5. Son of Patricia Schmidt.


WHISLER, Alma, 87, Little Flower, Indianapolis, Feb. 4. Mother of Barbara Clements, Therese Hardiman, Michele Potts, Dennis, Donald and Richard Whisler. Grandmother of 20. Great-grandmother of 15. †

Haitians say Aristide must earn support

MIAMI (CNS)—In Miami’s Little Haiti, Jean-Bertrand Aristide’s inauguration Feb. 7 to his second term as Haiti’s president has received a mixed reaction. Many Haitian-Americans who saw him after his first election and the military coup that deposed him in 1991.

There is a big difference between Aristide in 1990 and now,” said Yves Renaud, a Haitian-American who runs an Internet-based Haitian news service from Miami. “I can’t believe someone who came from so high has fallen so low.” Some Salesians of Notre Dame who have worked in Haiti during the post-coup years have also indicated a desire to see Aristide return to power. He was succeeded by Rene Preval in 1996.

Last year’s elections put Aristide back in power, but were judged unacceptable by the international community after an Organization of American States observer mission said the count method used was unfair.

A faction of parties called for new elections and named their own provisional president to head an alternative government. Aristide’s inauguration was reportedly shunned by much of the world, with many countries declining to send delegations because of disputed legislative elections last year. The United States was represented only by its ambassador.

“T he people are living in poverty and nothing has changed. There are countries that want to help, but won’t, because of Aristide,” said Carline Faustin, a Haitian who works for the Miami-Dade County Public Schools, said the election controversy needs to be put aside and Aristide needs to govern.

“Let the man do his job and hopefully there will be a bet- ter future,” said Faustin, who also hosts a Haitian-Creole-lang- uage radio show in Miami. Faustin said she is not a supporter of Aristide, but noted that the new president of Haiti still enjoys consid- erable support among Haitians living in Miami.

“More people feel he didn’t have a fair chance to serve last time. He’ll have to prove himself. It’s not going to be easy. He’s going to have to win the support back.”

Aristide recently met with members of the opposition par- ties at a meeting hosted by the papal nuncio in Haiti, accord- ing to Miami’s Renaud.

“It’s been a real lesson for everyone,” he said, “that it’s not just about popularity, but also legitimacy, fairness, honesty.”

Providence Sister Marie Germaine Beliveau taught at schools in six states

Providence Sister Marie Germaine Beliveau died on Feb. 8 in Karcher Hall at Saint Mary-of-the-Woods, Indiana, Illinois, Massachusetts, California, New Hampshire and Maryland. She also served in parish ministry in Massachusetts. In the archdiocese, she taught at St. Patrick School in Terre Haute.

She taught at a number of schools in Indiana, and primarily served as a high school teacher. She also served as a member of the English Department faculty at Indiana State University in Terre Haute for many years.
U.S.

Vatican official sees progress in Catholic-evangelical conversations

WASHINGTON (CNS)—Catholic and evangelical representatives are making progress in conversations on proselytism, evangelization and the Church as a community, a Vatican official said Feb. 16. Father Juan Fernando Usma Gomez of the Pontifical Council for Promoting Christian Unity was interviewed during a stop in Washington on his way to an international Roman Catholic-World Evangelical Fellowship consultation Feb. 18-25 in Chicago. He said it was premature to say whether the participants would be able to produce an agreed statement by the end of the session, the fourth in their current round of conversations. Father Usma, a Colombian working at the Vatican for six years, is also on the Catholic-Pentecostal international dialogue.

Worldwide student organization to focus on bioethics issues

NOTRE DAME, Ind. (CNS)—Undergraduates from the University of Notre Dame, Boston University and the University of Toronto have founded a worldwide student organization focusing on the full spectrum of bioethics issues. The International Student Bioethics Initiative was scheduled to hold its first meeting March 3 on the Notre Dame campus in conjunction with the third annual National Undergraduate Bioethics Conference March 1-4. The goal of the new organization is to encourage and enhance education, awareness, dialogue and involvement in topics such as the Human Genome Project, stem-cell research, cloning, beginning- and end-of-life issues, AIDS and health care.

Pittsburgh priest to head U.S. Pontifical Mission Societies

WASHINGTON (CNS)—A priest from Pittsburgh has been named national director of the Pontifical Mission Societies in the United States. Father John E. Kozar, 55, will head the Society for the Propagation of the Faith, the Society of St. Peter the Apostle and the Pontifical Missionary Union. He was appointed to his new post by Cardinal Jozef Tomko, head of the Vatican Congregation for the Evangelization of Peoples, which coordinates mission and evangelization activities of those three organizations as well as the Holy Childhood Association. Father Kozar has been director of the Pittsburgh diocesan offices for the Propagation of the Faith, the Holy Childhood Association and Catholic Relief Services.

WORLD

Pope marks 1,700th anniversary of Armenian Christianity

VATICAN CITY (CNS)—Persecution and bloodshed have marked the history of Armenia, but they never erased the Christian faith which the Armenian people embraced 1,700 years ago, Pope John Paul II said.

Presiding Feb. 18 at the celebration of an Armenian divine liturgy in St. Peter's Basilica, the pope prayed that the anniversary of Armenian Christianity would be an occasion to strengthen the faith and to work toward unity with Armenia's Oriental Orthodox Church. Pope John Paul also issued an apostolic exhortation marking the anniversary of the “birth of the new identity of the people, which became a constitutive and inseparable part of being Armenian.”

Pope warns peace prospects diminishing in Middle East

VATICAN CITY (CNS)—Pope John Paul II lamented the increase of Palestinian-Israeli violence and said the prospects for peace were growing dim. Speaking at a Sunday blessing Feb. 18, he appealed for both sides to resume negotiations and reach a just settlement in the region. The pope's remarks came four days after a Palestinian rammed his bus into a crowd of Israelis near Tel Aviv, killing eight of them. Earlier in the week, Israeli helicopter gunships attacked and killed a high-ranking Palestinian security official. "Unfortunately, violence continues to rage in the Middle East," the pope told several thousand people from his apartment window above St. Peter's Square.

(These briefs were compiled by Catholic News Service.)

Franciscan spirituality can meet modern hunger

VATICAN CITY (CNS)—Pope John Paul II told Franciscans to offer their “simple and intense” prayer life to modern men and women, who he said were in search of authentic spirituality.

"Our time shows ever more evident signs of a profound thirst for values, paths and goals of the spirit," he said Feb. 17 to participants in the general chapter of Conventual Franciscans.

The pope said this renewed spiritual desire should find “a valid and fruitful response” from the Franciscans, who have traditionally emphasized a simple and direct approach to the Gospel.

"You will thus respond to the requests that come to you in different ways from the men and women of our time and you will be able to effectively draw souls to the paths of spiritual growth and rediscovered interior vitality," he said.

During their February general chapter in Ariccia, just south of Rome, the Conventual Franciscans elected as the order’s new head 57-year-old Father Joachim Anthony Giermek, from the U.S. Province of St. Anthony of Padua.

The pope told the Franciscans to persevere in their traditional mission to ordinary people.

"It is up to you to make God’s merciful love visible and, I would say, almost tangible: A love which welcomes and reconciles, which forgives and renews the heart of believers, drawing into a consoling embrace every man and every woman," he said.

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