



The Criterion

Serving the Church in Central and Southern Indiana Since 1960

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February 25, 2000

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Appeal over goal; endowments top \$50 million

By William R. Bruns

At the Feb. 22 meeting of the board of trustees of the Catholic Community Foundation, Archbishop Daniel M. Buechlein announced that this year's United Catholic Appeal surpassed its goal of \$4.5 million and the foundation's endowments topped the \$50 million mark on Dec. 31.

The archbishop congratulated the board for these successes because its members have general oversight responsi-

bilities for the yearly appeal and for the management of the foundation's endowments.

He also pointed out that a number of factors were a cause for concern for this year's United Catholic Appeal.

"We had just successfully completed our first-ever archdiocesan-wide capital and endowment campaign," the archbishop said. "We had combined our parish stewardship and United Catholic Appeal efforts into one campaign, and we significantly raised parish goals for the

United Catholic Appeal.

"We now know," the archbishop said, "that we shouldn't have been so concerned. The generosity of the Catholics of central and southern Indiana and the commitment of our lay and pastoral leadership prevailed."

Concerning the growth of the Catholic Community Foundation's endowments, the archbishop reminded the trustees that the foundation was established only in 1987 with \$1.2 million.

"How far we have come in just a few

short years," he said. "How wonderfully God has blessed us!

"But let's remember in all this," the archbishop said, "that our 'bottom line' is faith—always faith—and not dollars. But the dollars enable us to carry out our many ministries."

The trustees heard reports that, in the Legacy of Hope from Generation to Generation capital and endowment campaign, \$40 million of the nearly \$100 million pledged has been collected to date

See APPEAL, page 2

Endowments enable growth of ministries

By Susan M. Bierman

People living in cars and on the streets.

Families living under bridges.

A woman, with only the clothes on her back and 50 cents in her pocket, asking for help at an Indianapolis shelter for the homeless.

"All those stories are true here in our community," said Amy Moelhman, director of Holy Family Shelter in Indianapolis.

Holy Family Shelter is an emergency shelter for homeless families that relies on money from Catholic Community Foundation Inc. endowments to help fund three full-time case managers.

"Having enough case workers is imperative for us to operate effectively," Moelhman said.

The annual cost of one full-time case manager is between \$20,000 to \$24,000.

Twenty-two families can live in the shelter for up to 30 days while they are trying to get back on their feet.

Holy Family Shelter is part of Holy Family Services, which operates under the auspices of the archdiocesan Catholic Social Services, an agency of Catholic Charities.

In 1998, Holy Family Services served 954 people in 341 families and provided 30,965 meals to residents. Holy Family Services also helped 77 percent of those served that year to find independent housing.

Moelhman said without funding from the Catholic Community Foundation Inc. endowment money, it would be "extremely difficult" to provide the necessary staff to operate Holy Family Services.

Staff salaries cost more than \$300,000 annually, she said. Although Holy Family Services receives a number of grants each year, they do not cover staff salaries.

Moelhman said the endowments allow the shelter to supplement its case managers so they can meet with clients and provide resources. Therefore, those living in the shelter have more access to information about community aid sources so they can improve their situation sooner.

Moelhman said the endowments are extremely important because they're permanent in comparison to grants and private donations. The grants and other donations can change from year to year, whereas the endowments are a more stable source of yearly income.

Michael F. Halloran, secretary for stewardship and development for the archdiocese, said although endowments are a permanent funding source, "it isn't about the money." He said it's about the ministry that the endowments provide.

"Endowments help educate children, care for the spiritual and sacramental needs of our Catholics, and care for the basic social necessities of needy people," Halloran said.

Currently, Holy Family Services has three Catholic Community Foundation



Photo by Susan M. Bierman

Holy Family Services case manager Alane Humbles (left) talks with client Darlene Nash and her daughter, Tashianna Nash, at Holy Family Shelter in Indianapolis. Catholic Community Foundation Inc. endowments help fund three full-time case managers at Holy Family Services in Indianapolis.

Inc. endowments—the Sister Nancy Crowder Endowment Fund for Holy Family Shelter Services, the John P. Hofer Fund for Holy Family Shelter and the Holy Family Shelter Endowment of Catholic Social Services.

Holy Family Services is only one agency in the archdiocese that has endowments set up through the Catholic Community Foundation Inc.

Currently, 225 endowments totaling \$50 million have been established for the schools, parishes and agencies.

Sandra M. Behringer, director of gift

planning for the archdiocese, said almost all the schools and at least half of the parishes have endowments.

"That's an enormous commitment from the Catholic people in this archdiocese to their future—the future of the Church in central and southern Indiana," Behringer said.

The Catholic Community Foundation Inc. was established in 1987. The first funding of an endowment occurred in May 1989 when the late Indianapolis Archbishop Edward T. O'Meara

See ENDOWMENT, page 2

Encuentro promotes unity in diversity

By Margaret Nelson

TERRE HAUTE—As 50 parishioners from the Terre Haute Deanery gathered at St. Joseph Parish on Feb. 19 for "Encuentro 2000: Many Faces in God's House," a woman from Brazil, Ind., exchanged ideas with two women from Brazil in South America.

This was the third meeting sponsored by the archdiocesan Multicultural Ministry Commission. In November, gatherings were held in Indianapolis and Batesville. On March 4, Catholics in the New Albany Deanery will gather for an *encuentro*.

Father Kenneth Taylor, director of the commission, welcomed the diverse group, telling them the history and the purpose of Encuentro 2000.

Ideas from these gatherings will be

taken by 25 archdiocesan delegates to the national Encuentro 2000 to be held at the Los Angeles Convention Center on July 6-9.

Father Ronald Ashmore, pastor of St. Margaret Mary Parish in Terre Haute, talked about his experiences in different cultures prior to his ordination—as a member of the Peace Corps in West Africa, Egypt and Israel.

"When we all come together, we share our diversity," said Father Ashmore. He talked about past times in the Church when some of its people "damaged the body of Christ" by the way they treated those who were different. He said this led, not only to isolation of members, but to neglect of their gifts.

Father Ashmore, who celebrates Mass in Spanish at St. Joseph Parish, also

talked about the need to welcome the growing number of Hispanics who are living in the archdiocese.

"I want to point out that what we're doing today is important to the life of the Church," he said. "It touches the very mystery of the Church."

Father Ashmore called this a time "to bring out an awareness of the diversity of our people. It will enlighten us. If we keep listening, we will understand."

He said that by being open to the gifts of all of God's people, "We will form a new, deeper, stronger Church here at St. Joseph in Terre Haute."

Those who attended the Terre Haute event discussed their experiences and faith traditions under the topics of "Many Peoples, One Catholic Church," "Living

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APPEAL

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and that more than \$4.8 million of the \$16 million archdiocesan, or "shared ministries," portion has been distributed to various capital projects or invested in endowments.

More than \$14 million of the approximately \$29 million pledged to the Building Communities of Hope campaign has been collected. These funds are being distributed to Indianapolis center-city

Catholic Charities agencies and to center-city Catholic schools.

Archbishop Buechlein also reviewed the archdiocese's plans for celebrating The Great Jubilee, including the 12 special Masses for senior citizens and for young adults and the naming of eight pilgrimage churches throughout the archdiocese where jubilee indulgences might be obtained.

"However, the centerpiece of our Jubilee Year," the archbishop said, "will be our celebration in the RCA Dome in Indianapolis on Saturday, Sept. 16.

"We hope that as many as 40,000 of us

will be able to come together that day as a people of faith," he said.

"This gathering will give us the opportunity as a local Church to unite ourselves with the universal Church in publicly offering praise and thanksgiving to our God and in publicly giving witness to our faith in Jesus Christ," he said. "It will also be an opportunity for us to support each other as we affirm our Catholic identity and unite in prayer for our major evangelization effort, the third theme of our symbolic Journey of Hope 2001."

At the Sept. 16 event, called

"Celebration in the Spirit of Hope: The Great Jubilee," 20 to 30 bishops from throughout the country will join the archbishop and priests of the archdiocese in administering the sacrament of confirmation to an estimated 2,500 persons during the celebration of the Eucharist. A nuptial blessing will also be given to the married couples present.

"We truly want to make this an archdiocesan celebration for all our people," Archbishop Buechlein said. "Mark your calendars now. This is an event you won't want to miss." †



Mark Timpko, director of religious education and youth ministry at St. Joseph Parish in Terre Haute, benefits from the Archdiocesan Total Catholic Education Endowment Fund.

ENDOWMENT

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deposited \$500,000 into the Archdiocesan Total Catholic Education Endowment Fund.

Behringer said the Archdiocesan Total Catholic Education Endowment Fund is used to educate the educators.

"This was our first endowment, and 12 years later it's doing its job training people," she said.

As an example, she said, the Archdiocesan Total Catholic Education Endowment Fund is helping Mark Timpko, the director of religious education and youth ministry at St. Joseph Parish in Terre Haute.

Through these endowment funds, Timpko is working on a master's degree in pastoral studies with an emphasis on administration. In about a year and a half, he will earn his degree through the

Loyola Institute for Ministry Extension (LIMEX) program from the University of Loyola in New Orleans.

Without the endowment, Timpko said, "I would not have been able to get the master's."

Coming into his position at St. Joseph Parish with an undergraduate degree in music therapy from Arizona State University, Timpko said he realized he would need formal ministry education.

Timpko said this master's program would cost about \$7,500 in tuition alone, not including books.

"Without it [the endowment], I would obviously continue my education, but it wouldn't be as high quality or as in-depth as it is now," he said. "I would just be attending conferences. This has really been a wonderful enabler, not only for me personally, but also for the parish."

Behringer describes endowments as long-range funding vehicles.

"We aren't looking at the next 10, 20 or 50 years," she said. "We're looking at the next 100 years and beyond."

She added that a school, parish or agency that has an endowment is planning for tomorrow.

"Endowments are a way of providing now for a ministry's long-term existence," she said.

An initial deposit of at least \$5,000 will establish an endowment. Once established, the amount can be increased over time. Distribution of earnings from the endowment can be reinvested or used quarterly, annually or semi-annually.

When establishing an endowment, the donor can choose the name and the beneficiary of the endowment.

(For more information about Catholic Community Foundation Inc. endowments, call Sandra Behringer at 317-236-1427 or 800-382-9836, ext. 1427.) †

ENCUENTRO

continued from page 1

in Solidarity and Justice," "Many Faces in God's House," "Sharing Our Histories in Christ," "Christ, the Path to Forgiveness and Reconciliation," and "Bridging the Gap Between Faith and Life."

The *encuentro* began and ended with prayers, including the songs, "In Christ

There Is No East or West," "All Are Welcome" and "Pan de Vida" ("Bread of Life").

The group included women religious from Nigeria and from Saint Mary-of-the-Woods, a woman born in England, people from Central and South America and Thailand, and many people with European heritages.

Teresa Batto of St. Paul Parish in Greencastle said she was glad she came

to the gathering because, as a member of a small community, she did not "realize what kind of treasures are in our deanery."

A St. Margaret Mary parishioner, who returned to the Church just four weeks ago after being away for 32 years, said, "This meeting makes me feel even more

like I'm back home where I belong."

Father Taylor asked for volunteers to attend the national gathering, with financial assistance from grants the archdiocese is obtaining. He invited others to attend the conference on their own if they are not among the 25 delegates chosen to represent the archdiocese. †

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CRS official will discuss aid to Cuba Feb. 26

By Mary Ann Wyand

A Catholic Relief Services official from Baltimore will discuss humanitarian needs in Cuba during an organizational meeting for C.U.B.A. Mission 2000 on Feb. 26 at St. Barnabas Parish in Indianapolis.

C.U.B.A. stands for "Community Understanding By Action," a combined effort among Christian Churches in the Indianapolis area to assist a Cuban community this summer.

Tom Garofalo, Catholic Relief Services country representative for Cuba, will discuss the work of CRS and Caritas Cuba and explain ways to begin this new mission effort during a 9 a.m. meeting in the Upper Room of the Sciarra Center at St. Barnabas Parish, which is located at 8300 Rahke Road.

"I'm interested in meeting individuals and parish groups in the archdiocese who would like to explore rela-

tionships with CRS and Caritas Cuba," Garofalo said. "It's natural to look first and foremost at humanitarian assistance and material aid, but what we're really looking to do is establish relationships between people. That can involve professional exchanges, technical support, moral support and prayer."

When assisting the poor in Third World countries, he said, Catholic Relief Services helps impoverished people learn to help themselves.

"It's a two-way street, not just a channeling of goods," Garofalo said. "CRS provides support to them so they can be their own agents of social development."

St. Barnabas parishioner Kathy Cook of Indianapolis said C.U.B.A. Mission 2000 volunteers will visit Cuba from July 29 through Aug. 8 to perform charitable work and develop a sister relationship between a Cuban community and the Indianapolis community.

"We feel the only way we can understand another

community is by becoming part of that community, by taking action within the community," Cook said. "We're trying to get more interest throughout Indianapolis so we can fill a plane" with volunteers for a direct flight to Havana at the end of July and a week of community service in the Caribbean country.

"There are already many sister parishes [established] in Haiti," Cook said, "but there are none in Cuba—yet."

The new Cuban mission effort would be organized much like a national faith-based volunteer organization, now known as the Parish Twinning Program of the Americas, which originated 20 years ago as the Haiti Parish Twinning Program.

That organization has paired U.S. parishes with nearly 350 Haitian sister parishes. Last year, it was expanded to help the poor in Mexico and Jamaica. Future plans include outreach efforts in other Latin American countries. †

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Editorial

A partial victory

Last March 19, an editorial in *The Criterion* urged world leaders to heed Pope John Paul's call for the cancellation of the debts of impoverished nations, especially in Latin America and Africa. The pope called for a biblical-style cancellation of debt for the Jubilee Year 2000.

After our editorial appeared, momentum in favor of debt cancellation built throughout 1999, led by the pope and the London-based Jubilee 2000. Perhaps the most unusual meeting of supporters took place in the Vatican in September when pop stars such as U2's Bono met with the pope and world-class economists. It also included a videotaped message from Billy Graham. The pope even posed wearing a pair of Bono's "flash glasses."

But the pope also showed some impatience. "We have to ask why progress in resolving the debt problem is still so slow," he told the economists. "Why so many hesitations? Why the difficulty in providing funds needed even for the already agreed initiatives? It is the poor that pay the cost of indecision and delay."

President Clinton took note of the meeting in the Vatican at a news conference on Oct. 22. His administration backed a proposal to cancel the debt owed to the United States by approximately 40 countries since there was no chance the debts would ever be paid anyway. U.S. Secretary of the Treasury Lawrence Summers told the press, "Writing down debts that will never be paid reflects economic logic. It is also a moral imperative for the world's richest economy."

Nevertheless, that debt cancellation didn't happen in 1999. In November, Treasury Department officials told the U.S. bishops frankly that debt-relief legislation was "dead in the water." The bishops, though, weren't ready to accept defeat so, during breaks in their annual meeting, they made phone calls to their legislators.

Finally, in negotiations over budget bills, the Republican-controlled Congress agreed to appropriate \$123 million for debt relief. That wasn't as much as the Clinton administration asked for (\$950 million over three years), but it was enough to cancel interest payments for one year.

The legislation passed requires the nations that have had the interest on their debts relieved to use the savings for the benefit of their citizens, especially for education, health care and clean water.

We see this as a partial victory, definitely not as much as the pope and others would like to see, but a step in the right direction. Gerry Flood, an adviser to the U.S. bishops on this issue, admitted that forgiveness of all foreign debts owed by impoverished nations was a distant hope rather than an expectation. "Sure, it would have been nice if all of it was canceled," he said. "The pope has spoken of that as an ideal. But in the world in which we live, it would be very difficult to accomplish. So we haven't set our sights that high."

Pope John Paul had suggested that debt cancellation would be appropriate by the Jubilee Year 2000 because it would follow the admonitions in the Book of Leviticus (Chapter 25) to return land to original owners and forgive all debts every 50 years. During a weekly general audience last November, he said, "The Jubilee reminds us of the demands of the common good and of the fact that the world's resources are meant for everyone."

The *Catechism of the Catholic Church* makes it clear that "rich nations have a grave moral responsibility toward those which are unable to ensure the means of their development by themselves or have been prevented from doing so by tragic historical events" (#2439).

Perhaps an even greater victory can be achieved during this Jubilee Year.

— John F. Fink

Seeking the Face of the Lord

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



Our youth will lead the way

Keep thinking that the youth will lead the way. And I'm convinced that they will!

A most amazing facet of the pro-life movement is the way it captures the attention of our youth. It has a decidedly young face. On Sunday evening, Jan. 23, in the National Shrine of the Immaculate Conception in Washington, once again thousands of people gathered for a eucharistic celebration asking God's blessing on our national efforts to restore a culture of life. The shrine was packed with folks of all ages, but especially young people and from everywhere. I was so proud of the turnout from Indiana!

In view of one of the recent anti-life strategies, the involvement of youth is ironic. Panic buttons are being pushed about world population growth. Last Oct. 12 was designated as the day on which the world population reached 6 billion. The occasion was heralded by population controllers claiming that population growth is the cause of poverty, disease, famine, stifled development in the world as well as all other kinds of bad things.

U.S. Bishop James T. McHugh, who keeps an eye on international concerns relative to pro-life issues, especially relative to United Nations activities, wrote an informative article entitled "6 Billion People?" He noted that the United Nations sponsored endless rounds of meetings earlier in 1999 to evaluate the impact and implementation of the 1994 Cairo World Population Conference. He said there was a hidden agenda at those preparatory meetings to distort the demographic facts and to push for expanded population control programs. There was a major effort to redefine contraception to include abortion. According to U.N. policy, abortion is to be discouraged, and it is never to be treated as a method of family planning. There were also efforts to push contraception, sterilization and abortion for adolescents, entirely without parental knowledge or consent. Fortunately these efforts failed.

Bishop McHugh is convinced that the real reason for the ambivalence about population control and expanded family planning programs may be the realization, objective and well-founded in demographic studies, that population growth is not a serious threat to the global community. In fact, population growth rates have been declining steadily over the past 20 years and the actual influx of people will begin to decline in the early years of this 21st century. According to studies, in all likelihood, the world population will stabilize at about

10.5 billion people in 2200. The fact is, it is hard to assess or predict the long-term effects of population growth.

The two most populous nations in the world are China and India, each with more than 1 billion people. This is one-third of the world's population. Both nations have serious economic problems due largely to weak economic systems. The United States ranks third in world population with 276 million people and a healthy economy and strong productivity. Following the U.S. are Indonesia (190 million) and Brazil (168 million), both with weak economies.

The driving force in the population decline is the decrease of births in both developed and developing nations. The worrisome result of this is a smaller number of people to meet work-force needs, primarily in developed nations. Especially in the developed world, there is a significant and disproportionate increase in older persons who are reliant on the state for pensions, health care and other benefits. The concern over the future of Social Security in our country and health benefits as well are local testimony to the concern. The disproportion comes from the decline in the birth of babies and young people entering the work force.

Population controllers say, beware, these birth declines could turn around quickly, so the world had better continue the pressure to limit population growth and to foster "family planning."

As the saying goes, that rock won't roll! For example, in Japan, where the problem is acute, there seems to be no way to bring about an increase in population growth. In Europe, present lifestyles and values prevent a turn-around. Some predict that eventually Europe will need to import a work force. Will that be true in the States as well? Some folks think so.

The population control frame of mind contributes to a growing anti-life culture. Unfortunately, it distracts world leaders from dealing with very real population issues such as aging, migration, unjust (virtually slave) labor practices, the impact of AIDS in Africa and the failure of the global community to foster and sustain development in the poorer nations.

We have much to consider and to pray about in a complex world that is somehow fearful of life. Ultimately, in a materialistic world that shuns the touch of our creator God, respect for the dignity of the human person is the key to future development. Somehow our more serious-minded youth intuit as much! †

Archbishop Buechlein's intention for vocations for March

Youth: that they may be open to the promptings of the Holy Spirit so that they can truly discern their role in the Church, especially God's call to priesthood and religious life.



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Buscando la Cara del Señor

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



Nuestros jóvenes dirigirán el camino

Sigo pensando que los jóvenes dirigirán el camino; ¡estoy convencido de que lo harán!

Una faceta asombrosa del movimiento pro vida es como llama la atención a nuestra juventud. Indudablemente hay muchos jóvenes involucrados en dicho movimiento. El domingo en la noche, el 23 de enero en la Capilla Nacional de la Concepción Inmaculada en Washington, una vez más se reunieron miles de personas en una celebración eucarística para pedirle a Dios una bendición por nuestros esfuerzos nacionales para restaurar una cultura de vida. La capilla estaba llena de gente de todas edades, pero sobre todo de los jóvenes de diferentes partes del país. ¡Estoy orgulloso del número de personas que vinieron de Indiana!

En vista de una de las estrategias recientes en contra de la vida, la participación de la juventud es irónica. Muchos se preocupan por el crecimiento demográfico mundial. Se denominó el 12 de octubre del año pasado como el día cuando la población mundial llegó a 6 mil millones de personas. El día fue proclamado por los controladores demográficos quienes afirman que el crecimiento de la población es la causa de la pobreza, la enfermedad, el hambre y el desarrollo suprimido en el mundo, tanto como otros cosas malas.

El Obispo estadounidense James T. McHugh, quien estudia las preocupaciones internacionales relativas a las cuestiones pro vida, sobre todo las que son relativas a las actividades de las Naciones Unidas, escribió un artículo informativo llamado "¿6 Mil Millones de Personas?" Notó que Las Naciones Unidas patrocinaron numerosas rondas de reuniones en los principios del 1999 para evaluar el impacto y la ejecución de la Conferencia de la Población Mundial en Cairo del 1994. Dijo que había una agenda escondida en aquellas reuniones preparatorias para deformar los hechos demográficos y luchar por programas expandidos de control demográfico. Había un gran esfuerzo por redefinir la contracepción para que abarque el aborto. Según la política de la ONU, hay que desaprobar el aborto, nunca se debe tratarlo como método de planificación familiar. También había esfuerzos por empujar la contracepción, esterilización y aborto a las adolescentes, completamente sin el conocimiento o consentimiento de los padres. Afortunadamente esos esfuerzos no tuvieron éxito.

El Obispo McHugh está convencido de que la verdadera razón por la ambivalencia acerca del control demográfico y los programas expandidos de planificación familiar puede ser la ejecución, objetivo y estudios demográficos bien fundados, que indiquen que el crecimiento demográfico no es realmente una amenaza a la comunidad global. De hecho, las tasas de crecimiento demográfico llevan 20 años disminuyendo y la verdadera afluencia de gente comenzará a reducirse en los principios del siglo 21. Según los estudios, es muy probable que la población mundial se estabilizará a aproximadamente los 10.5 mil millones de personas en el 2200. Es difícil de juzgar o predecir los efectos a

largo plazo del crecimiento demográfico.

Las dos naciones más pobladas del mundo son China e India, cada una cuenta con más de 1 mil millones de personas. Esto representa una tercera parte de la población mundial. Ambas naciones tienen serios problemas económicos principalmente debido a sus débiles sistemas económicos. Los Estados Unidos tienen el tercer lugar en la población del mundo contando con 276 millones de habitantes y una saludable economía y fuerte productividad. Después de los Estados Unidos es Indonesia (190 millones) y el Brasil (168 millones), los dos tienen débiles economías.

La fuerza motriz de la declinación demográfica es la reducción de los nacimientos en tanto las naciones desarrolladas como en las no desarrolladas. El resultado preocupante de todo esto es un menor número de personas que pueden cumplir las necesidades de la fuerza laboral, principalmente en las naciones desarrolladas. Sobre todo en el mundo desarrollado, existe un aumento significativo y desproporcionado de personas de edad avanzada que dependen del gobierno por sus pensiones, atención médica y otros beneficios. La preocupación por el futuro del Seguro Social en nuestro país y los beneficios de salud también dan testimonio local al problema. La desproporción resulta de la declinación en los nacimientos de bebés y el número de jóvenes entrando en la fuerza laboral.

Los controladores demográficos dicen que hay que tener cuidado porque estas disminuciones en nacimiento podrían cambiar rápidamente, así que el mundo debe continuar ejerciendo presión para limitar el crecimiento demográfico y para fomentar la "planificación familiar".

Por ejemplo, en Japón, donde el problema es agudo, parece imposible llevar a cabo un aumento en el crecimiento demográfico. En Europa, los estilos de vida y valores actuales previenen un cambio. Algunos predicen que en el futuro Europa necesitará importar una fuerza laboral. ¿Será cierto esto en los Estados Unidos, también? Algunas personas opinan que sí.

El estado de ánimo del control demográfico contribuye a la cultura creciente en contra de la vida. Lamentablemente, el mismo distrae a los líderes mundiales para tratar con los asuntos reales de la población, tales como el envejecimiento, migración, prácticas laborales injustas (casi al estilo de esclavitud), el impacto del SIDA en África y el fracaso de la comunidad global para fomentar y sostener el desarrollo en las naciones pobres.

Tenemos mucho que considerar y porque orar en un mundo complejo que de una manera tiene miedo de la vida. Por último, en un mundo materialista que rechaza el toque de Dios nuestro Creador, el respeto por la dignidad del ser humano es la clave para el desarrollo futuro. ¡De alguna manera nuestros jóvenes más centrados intuyen esto! †

Traducido por: Language Training Center, Indianapolis

Las intenciones vocacionales del Arzobispo Buechlein para marzo

Los jóvenes: que ellos acepten el ánimo 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.

Letters to the Editor

What is real issue with Kansas City Star?

(The following letter from Father Joseph I. Cisetti is a copy of a letter to the "Viewpoints" editor of The Kansas City Star, which recently ran a series of articles on Catholic priests and AIDS. (See The Criterion, Feb 11.) The newspaper's series was based on a survey, which has been criticized as flawed and unscientific by many people and groups, including Purdue sociologist and Criterion columnist James Davidson, the Center for Media & Public Affairs, America magazine, the Hartford Courant and the Waterbury, Conn., Star-Republic. Father Cisetti's letter is reprinted here with his permission.)

The series in *The Star* on AIDS and Catholic priests leads me to ask, "Why are so many people, at least among the media, fascinated with my sexuality?" Could it be that in a society where sexuality is both idolized and trivialized, such fascination indicates that there really is something valuable to celibacy?

Many regard celibacy in terms of what it is not: no sex, no spouse, no children. Where these are all parts of celibacy, there is more to what celibacy is than what it is not. Celibacy, while challenging, is something that helps me to be a better priest. Celibacy has to do with the way I seek to ground my life in prayer and live my life in service. It has something to do with the relationship I place myself in with the Church and perhaps, most importantly, it has something to do with the way I imitate Jesus.

While I have given up sex, I have not given up love. As a celibate, I seek to love in a nonexclusive manner. Granted, celibacy is not for everyone and not even for most people, but that does not mean that it is not for some people and an actual benefit and way of serving all people.

One of the contemporary writers on celibacy today is Kathleen Norris, who is both married and an ordained Protestant minister. Furthermore, the discipline of celibacy is not unique to Catholicism, Christianity or even to other world religions.

One wonders if the real issue is an attack on the discipline of celibacy within the Catholic Church. There is little examination and certainly no surveys of AIDS among clergy of other denominations and no examination among celi-

bates of other denomination or other religions, e.g., the Orthodox, Buddhists, et al. If the thought was that priests with AIDS are ostracized by the Church, the evidence and experience testify to the contrary. Moreover, seminary training, and even the initial application process, is markedly different and more sophisticated today than in previous years, particularly regarding human sexuality and celibacy.

A credible survey would have been done independent of *The Star* by a university or a professional organization. Due diligence would have ensured that respondents matched American Catholic priests by current demographics. Furthermore, we 47,000 priests in the United States provide not even a statistical blip on the screen when compared with the national population. Eight hundred priests who responded to the survey represent a mere 1.7 percent of Catholic priests in the United States. While this all makes for a nice anecdote, it certainly isn't sound statistical science.

On Nov. 24, 1999, *The Star* ran a small article on page A7 about the serious extent of the worldwide AIDS epidemic. Why is so large a segment of the world population given such minimal coverage while such a tiny segment of the population is given such extensive coverage? Again, in a society where sexuality is idolized and trivialized, perhaps celibacy, more than ever, holds something of value—for everyone.

Rev. Joseph I. Cisetti, Kansas City, Mo.

(Father Cisetti, ordained in 1991, is associate vocations director for the Diocese of Kansas City-St. Joseph.)

Kudos to Youth Council

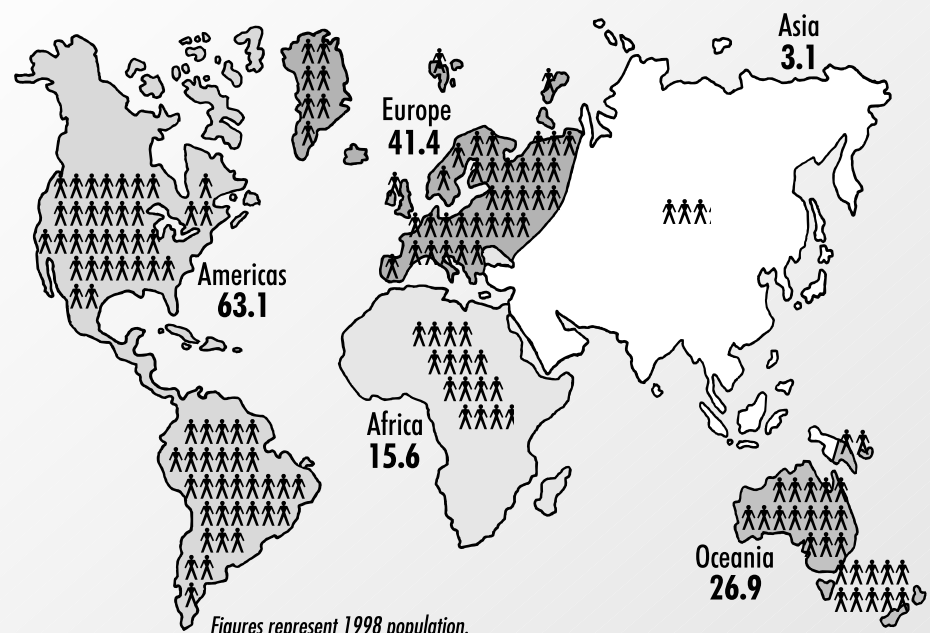
To the members of the Archdiocesan Youth Council, I would like to say job well done, and thank you for the wonderfully inspiring weekend you allowed me and my group to share with you at the youth conference. You all served your God well. Let there be no question that you have chosen the right road to travel, and are living up to the mission statement created at the conference.

You and all of the youth are the future of our faith, and I for one am proud of all of you. May God bless you, and continue to inspire you to inspire others.

Dave Gehrich, Shelbyville

Catholic Populations

Each  represents 1 percent of the region's population that is Catholic. About 17.4 percent of the global population is Catholic.



Check It Out . . .

“Celebrate Life—Alternatives to the Death Penalty” is scheduled at 4:30 p.m. on March 1 at the Rotunda of the Indiana Statehouse in Indianapolis. State Sen. Morris H. Mills (R-Dist. 35) will be recognized as Indiana Abolitionist of the Year. The pro-life program is sponsored by Amnesty International, the Indianapolis Coalition to Abolish Capital Punishment, Indiana Citizens to Abolish Capital Punishment and several area Churches. For more information, call Karen Burkhart at 317-839-1618.

Destination Jesus V, a weekend retreat for high school students, is March 10-12 at Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese. “Go Fish,” the retreat theme, is based on Christ’s call to “go make disciples of all nations.” The youth retreat will include worship, fellowship, song and prayer. It is sponsored by Our Lady of Mount Carmel Parish and St. Maria Goretti Mission in Westfield. Keynote speaker Jason Evert has appeared on the “Catholic Answers—Live” radio program and also on television. Apex, a nationally acclaimed Catholic juggling ministry from Washington, D.C., also will perform during the retreat. The \$40 registration fee per person covers meals, accommodations and a retreat T-shirt. For more information or to register, see the Our Lady of Mount Carmel Web site at www.olmc1.org or call Cathy Mitchel at 317-848-4857.

The Indianapolis St. Vincent de Paul Society needs volunteers to help with its **Client Choice Food Pantry** at 2111 Spann Ave. in Indianapolis. Monday, Wednesday and Friday are stocking days and Tuesday, Thursday and Saturday are client intake days. Those who can help

are asked to call 317-894-6524.

Jane King Albright of Danville, a licensed marriage and family therapist, will offer a **4-hour training workshop for individuals interested in starting and running support groups** on March 4, from 9 a.m.-1 p.m. at the Archbishop O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Albright is a therapist, professional speaker and seminar leader who has worked with support groups since the 1970s. The program will include the following topics: What Support Groups Can and Cannot Do, Where to Begin, Establishing Ground Rules, Planning the Meeting, Facilitation Skills, Potential Problems, When to Refer and Tips for Promotion. The fee is \$35 per person. To register, call Marilyn Hess at the archdiocesan Office of Youth and Family Ministries at 317-236-1586 or 800-382-9836, ext. 1586.

Applications are now available for this summer’s **Camp Riley for youth with physical disabilities**. Camp Riley offers children with physical disabilities a traditional residential camping experience with four levels of camp programming. For more information, call 317-634-4474 or 877-867-4539. †

VIPs . . .

Brebeuf Jesuit Preparatory School junior **Jaron Henrie-McCrae** of Indianapolis earned a Prelude Award in the video and film category of the student fine arts competition on Feb. 5. The contest is sponsored by The Children’s Museum and its guild, The Penrod Society and WISH, Channel 8. †

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Interfaith couples learn to share Christian unity



CNS photo

Whether married couples are interfaith or share the same faith, it is important to pray for the Holy Spirit's help and guidance, attend church weekly, pray daily and volunteer together.

Interchurch marriages create special challenges, opportunities

By Mary Jo Pedersen

Many interchurch married couples have developed a system of practicing their faiths that "works for them."

However, interchurch couples often seek and welcome greater Church support in addressing their situations and bringing faith into their lives together.

A recent national study from the Creighton Center for Marriage and Family at the Jesuit Creighton University in Omaha, Neb., found that about one-third of couples of all Christian denominations in the United States, married within the last 20 years, began their marriages as interchurch couples.

In U.S. dioceses, the percentage of all marriages in which one partner is Catholic and the other is not varies greatly. In some dioceses, it is as low as 20 percent. In others, it is as high as 90 percent.

Such marriages present both special responsibilities and unique opportunities for families and pastoral ministers.

The Creighton study on interchurch

marriage indicates that marriages between Catholics and non-Catholics have a higher divorce rate if they enter their marriages with lower rates of religiosity (religious practice and beliefs).

This research also indicates that these couples have problems and strengths that differ from those experienced by couples who share the same faith.

Interchurch couples don't have to believe the same things to have long-lasting marriages, but they do need to minimize conflict and share activities.

Kentucky's bishops recently noted in a pastoral letter that healthy interchurch marriages benefit from mutual respect for different religious convictions, an interest in and continued learning about the other person's faith community, positive support for the other person's religious practice and a willingness to make sacrifices for each other.

(Mary Jo Pedersen coordinates the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.) †

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

How might couples grow spiritually in interchurch marriages?

In some ways, the answer is that their spiritual growth is similar to that of same-church couples.

It is important for married couples to pray for the Holy Spirit's help and guidance, attend church each week, set aside time for daily prayer and perform works of charity together in the community.

Such spiritual practices are necessary to strengthen relationships with God and others.

We root our Christian life in daily life virtues, such as patience, civility, honesty, wisdom and justice.

Yet each person is unique. Each person is specially called by God. And each person has a specific life history.

Thus a couple's everyday spirituality can be lived out in many different ways.

Interchurch couples have unique opportunities to grow together spiritually. They have unique talents and possibilities. They encounter unique challenges, too.

Communication for couples—as for all good friends—is always important. Interfaith couples often have much to learn about each other's Christian faith tradition.

Learning not only includes the doctrine of the Church. It also includes the personal practices which make that faith come alive in worship, in family life and in the community.

All the understandings and emotions—positive and negative—attached to these particulars of Christian living need to be explored.

We live out of our hearts and our heads. Thoughts and feelings often manifest themselves as Christmas, Easter or other special days come around. These days present couples with opportunities for dialogue, discussion and prayer.

Unfortunately, such special occasions can also be opportunities to ignore differences. Spouses or engaged couples may not want to risk upsetting each other. They sometimes submerge their differences by ignoring them.

This avoidance only creates a greater long-term risk for the couple's unity. Differences need to be worked on—

often many times—rather than ignored.

Reducing religious practices creates later problems. A recent study of interchurch marriages by the Center for Marriage and Family at Creighton University in Omaha, Neb., indicates that these couples are at greater risk for divorce than same-church couples.

The study also found that participation in joint religious activities can help couples grow closer together.

Today there are many opportunities—such as ecumenical Bible studies or social-action groups—for couples to live their Christian faiths together.

The Creighton study also indicates that better marriage preparation can benefit interfaith couples. Good marriage preparation begins the process of learning from one another and building a common spiritual life.

Skilled clergy and lay leaders can help interfaith couples address questions arising from their varied religious upbringing and education.

Recently, the institutions of the Washington Theological Consortium, an ecumenical group of Catholic and Protestant schools and associates, decided to offer an afternoon of practical, pastoral reflections on the Creighton study. So far, the response from local clergy and laity has been positive and enthusiastic—almost overwhelming.

This indicates to me that there is a deep desire on the part of Christian clergy and laity of all denominational backgrounds to help couples grow spiritually—to share "how" we might aid couples in their preparation for marriage and in their faith-filled living.

Communion among the Christian Churches will not grow by pretending differences don't exist. It will grow by taking them seriously and exploring them forthrightly.

As interchurch marriage becomes more and more the norm today, I believe that these couples can grow together spiritually. And they can bring their experiences to the ongoing search for Christian unity.

(Oblate Father John W. Crossin, executive director of the Washington Theological Consortium, is the author of *Friendship: The Key to Spiritual Growth*, published by Paulist Press.) †

Discussion Point

Interfaith services promote unity

This Week's Question

What do Catholic parishes and other Christian Churches do together in your community?

"We have a Palm Sunday service with a nearby Lutheran Church every year. We meet halfway between the two churches. We share prayers and sing songs. Then we process to our respective churches for services." (Helen Hinson, Charlotte, N.C.)

"The primary thing we do is to help the needy of the community with food, lodging and the like. There is a communal soup kitchen worked by the various Churches, and we also work together through the Salvation Army." (Father John Koelsch, Boise, Idaho)

"We have an AMOS—A Metropolitan Organizing Strategy—group. It's a coordinated effort to bring about changes in the community through political activism. We have combined liturgical services several

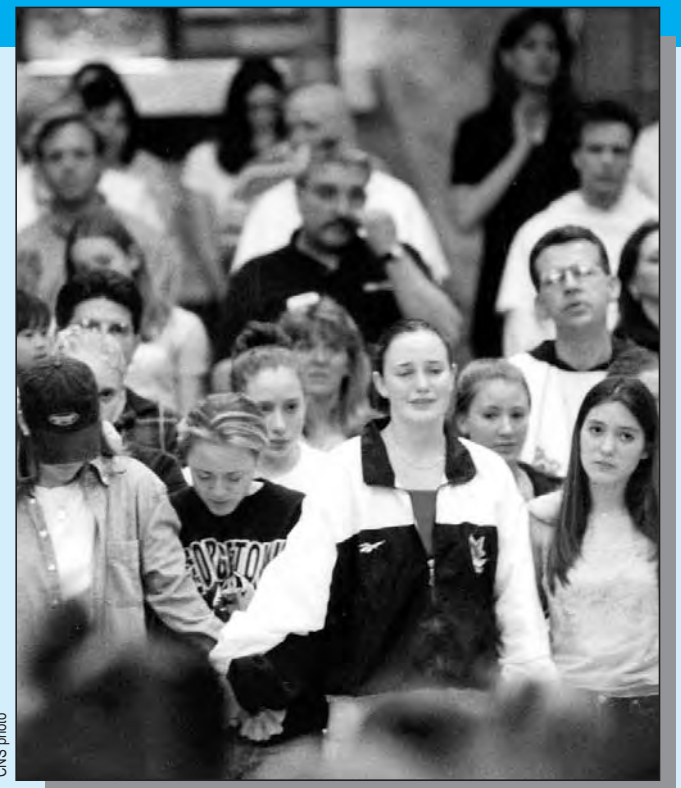
times a year. There is also the Church United Shelter, which aids the homeless." (Kathy Shafer, Des Moines, Iowa)

"We have a biannual interfaith—primarily Jewish, Muslim and Christian—celebration of the arts. One of its elements is a six-week-long, juried exhibit of liturgical and sacred art. We are not trying to solve theological issues. We are celebrating the creative spirit which unites us all." (Father Thom Dennis, Springfield, Ill.)

Lend Us Your Voice

An upcoming edition asks: When you think of the heart of the Church—its central points of focus, so to speak—what first comes to mind for you?

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



CNS photo

From the Editor Emeritus/John F. Fink

Top events of second millennium: Scholasticism

(Third in a series)

The most important event of the 13th century was the philosophical and theological thinking known as Scholasticism. It brought about a synthesis of faith and reason that still exists today. Pope John Paul's 1998 encyclical, called *Faith and Reason*, praised the scholars of the 13th century as the highest exemplars of intellect

illuminated by faith.

The most noted of those scholars were Dominicans St. Albert the Great and St. Thomas Aquinas, and Franciscans St. Bonaventure and John Duns Scotus. The Dominican and Franciscan schools of thought were usually in vigorous disagreement.

From the fifth century to the 13th, St. Augustine's philosophy and theology predominated in the Church. Augustine had Christianized the philosophy of the Greek pagan Plato. During the 12th century, though, Latin translations of Aristotle's philosophy, little known in the West, began to appear in Europe, largely

as one of the results of the crusades and greater trade with the East. One of the scholars who embraced Aristotelianism was Albert the Great.

Thomas Aquinas and Bonaventure were classmates at the University of Paris, the greatest center of learning on the European continent in the 13th century. They both received their doctorates on Oct. 23, 1257. Aquinas, though, was Albert's pupil and learned Aristotelianism while Bonaventure's master was the learned Franciscan, Alexander of Hales, and Bonaventure studied Augustinianism.

Today Thomas Aquinas is considered the leading figure of Scholasticism. But it was not always thus. Thomas had opposition throughout his life since he was challenging the dominance enjoyed by the theology of St. Augustine for more than eight centuries. Thomas found himself in the middle of two schools of thought, those who wanted to accept everything Aristotle taught and those who rejected his teachings entirely.

Even after his death, parts of Thomas's theology were condemned at the University of Paris in 1277 after Bishop Stephen Tempier of Paris claimed that Thomas's writings were too broad in their

adoption of Aristotelian thought. The same year, the University of Oxford and the archbishop of Canterbury censured some of Thomas's writings. And for a lengthy time after Thomas's death, the Franciscan order had such a disdain for Thomas's theology that they forbade anyone in their order to teach any of Thomas's doctrines or teachings. Duns Scotus was a particularly vigorous critic and, by the 14th century, it appeared that his philosophy had won.

But Scholasticism never entirely died and neo-Scholasticism appeared in the 19th and 20th centuries. Pope Leo XIII issued an encyclical in 1879 in which he commanded all priests and students of theology to study Thomas's writings, and Pope Pius XI issued an encyclical in 1923 in which he reemphasized Thomas's preeminent position among all scholars. For more than half a century, most undergraduates of Catholic universities were taught nothing except Thomas's theology. He remains today the dominant spokesman of the Catholic tradition of reason and divine revelation. Today, though, neo-Scholasticism and neo-Thomism are not as popular as they were during the first half of the 20th century. †



Cornucopia/Cynthia Dewes

There's always room for one more to love

Dating can be a real blast. It can also be boring, expensive and time-consuming. But when you get right down to it, dating is a time to explore the gene pool that's out there, to decide what we want, need or can endure in a life partner.

When our kids began to date, it was as different from our own dating experience as dating today is from theirs. In other words, at any given time the expectations, conduct and results of dating are a mystery to almost everyone involved, especially the clueless parents of daters. In choosing a mate, luck seems almost as great a factor as love.

Consider how it goes at first. There's the bushy-bearded grad student who likes to keep your daughter out until 3 a.m., purportedly discussing Kant and social justice and quantum physics. Or the minimally mini-skirted tidbit who clings to your son like axle grease as he works on his car in the driveway.

Then, when all parties least expect it,

the daters come across the real article, the entrancing guy/girl by whose side they want to remain forever (music up!). Choosing a partner has finally been accomplished, and the dance of life is about to begin.

All at once the erstwhile date is a prospective in-law, a full-blown and ready-made Hey-you-almost-a-son or -daughter. The parents' role is to be friendly without prying, hospitable without smothering and generally supportive without appearing to offer advice.

I say all this to explain another of the great mysteries of life: How is it that our kids choose partners we not only can put up with but come to love as if they were our own?

As time passes, the relationship with those who become sons- and daughters-in-law is more complicated. They are truly members of our family, just as we are members of theirs. On both sides, skeletons come out of closets, warts are on display, faults appear where constant virtue once shone.

Not only that, it's hard to embrace as kin someone with whom you do not share the past, someone whose diapers

you never changed or whose report cards you never saw. You worry about this one's crazy aunt or that one's religious opinion, this one's hint of immaturity or that one's ambition (or lack of it).

On the other hand, if our kids love these people, they must be lovable. They must be as special as our child, and pretty smart besides to have decided our kid is worth marrying.

And guess what? They are all those things and more. Personally, we've gained sons who are intellectual delights, as honest as they are wickedly witty. We've added daughters who are superb craftswomen, organizers, teachers, nurses, social workers, writers. Best of all, they are good parents and spouses.

As each of our dear children has morphed into a two-for-one package deal, the gifts they offer to us and to others have been equaled and complemented by those of our daughters- and sons-in-law.

Love and luck: A winning combination.

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



Journey of Faith/Fr. John Buckel

I had a dream

"Enough is enough!" Ruben warned his brothers. "Something has to be done about Joe."



Rueben and his brothers had reached a decision. "If it's special treatment he wants, it's special treatment he will get."

Joseph, the second youngest son of Jacob and great-grandchild of Abraham, was one

of 13 children. Jacob did not try to hide the fact that Joseph was "the apple of his eye." The expensive gifts, the light workload and the special privileges he had, bore witness to Joseph's favored status. His brothers were not happy campers.

"It's bad enough that Joe always gets his way," the eldest son complained. "But now Dad has given him a 'coat of many colors' while we get nothing."

Reuben felt that he had every right to be angry. As the oldest son, it was his rightful place to be "number one," not Joseph's. This was the thought that had tortured him for as long as he could remember.

Reuben continued his diatribe. "The little brat insisted on telling me about his dreams. 'You all came before me on your knees and paid me homage.' " Reuben found new reason to hate Joseph.

After waiting for the right moment, the brothers kidnapped Joseph and threw him down an old cistern. They stood at the top, mocking Joseph and spitting on him. "Don't worry about dying," they taunted Joe. "Just dream up something."

A caravan making its way to Egypt happened to be passing by.

"I have a great idea!" Levi exclaimed. "We can get rid of Joe and make some money at the same time."

The brothers sold their own flesh and blood into slavery.

Joseph's new owner immediately took a liking to him and put him in charge of the household. Once again, Joseph's privileged position was not to last long. The wife of the master attempted to seduce Joseph but failed. She retaliated by falsely accusing Joseph and having him thrown into prison. Although Joseph felt abandoned by everyone, he never gave up hope.

While in prison, Joseph interpreted the dreams of two prisoners and predicted their respective futures. After word of this got to Pharaoh, he summoned Joseph to listen to the details of his recurring dream.

Joseph then prophesied: "Seven years of plenty will be followed by seven years of famine." He went on to advise the Pharaoh: "Get ready for the lean years by preparing in the years of plenty."

It did not take long for the Pharaoh to determine a course of action.

"Henceforth, Joseph will be second in command of the entire kingdom," Pharaoh decreed. Under Joseph's direction, many lives were saved during the years of the great famine, including the members of his own family.

When the brothers of Joseph came to Egypt in search of food, they bowed in homage to Joseph, not realizing at first that he was their brother. Eventually Jacob died and Joseph's brothers became deathly afraid.

"Suppose that Joe has been nursing a grudge against us and now plans to get even!" Rueben wondered. "Now that Dad is dead, who knows what Joseph will do?"

Joseph responded with great compassion and wisdom. "Even though you meant harm to me, God meant it for good, to achieve his present end, the survival of many people. Therefore, have no fear."

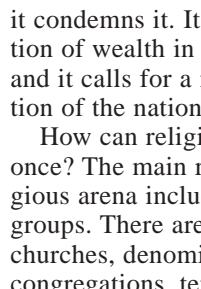
(Based on Gn 37-50.)

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

Research for the Church/James D. Davidson

Does your parish perpetuate inequality or promote equality?

Research has shown that religion plays a dual role in relation to social inequality in our society. Religion perpetuates inequalities in power, privilege and prestige, but it also promotes a more equal distribution of these valued resources. Religion sanctifies inequality at the same time that



it condemns it. It justifies the accumulation of wealth in the midst of poverty, and it calls for a more equitable distribution of the nation's economic resources.

How can religion do both things at once? The main reason is that the religious arena includes many religious groups. There are literally thousands of churches, denominations, sects, cults, congregations, temples, parishes, ecumenical groups and special purpose organizations. These groups have very different theologies and action agendas.

Imagine a continuum. At one end are groups that perpetuate inequality. These groups promulgate "good fortune" the-

ologies. Their members assume that social inequality is inevitable and functional for society. They attribute poverty to the personal sins of the poor, who they believe should turn their lives over to Christ. They stress the vertical dimension of faith such as our relationship with God. They extol the virtues of the nation's leaders and question the lifestyles of those of who are poor and powerless. These groups also conduct worship services that legitimate an unequal distribution of wealth and income.

At the other end of the continuum are groups that promote equality. These groups promote "social justice" theologies. Their members question the inevitability of inequality, thinking that it results from the coercive practices of the rich and powerful. They can imagine a society in which there is a more equitable distribution of money and material goods. They insist on building a more just and equal world. They emphasize the horizontal dimension of faith, such as our love of neighbor and need to do good for others. These groups conduct worship services that frequently call for

a more equitable distribution of the nation's resources.

Where do most congregations fall along this continuum?

In a study that Alan Mock, C. Lincoln Johnson and I did of Protestant and Catholic Churches, members scored higher on our measures of good fortune theology than they did on our measures of social justice theology. Only one of 31 congregations employed a full-time social minister. Church staffs allocated less than 10 percent of their time to social ministry. On average, the churches sponsored four social ministry programs. They spent about 4 percent of their budgets on social programs specifically addressing the needs of the poor. Members were more likely to donate money (43 percent) than time (16 percent) to their church's social concerns programs.

These results offer some comparative basis for assessing the extent to which your church tends to perpetuate inequality or tends to promote equality.

(James D. Davidson is professor of sociology at Purdue University.)

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

The Sunday Readings

Sunday Feb. 27, 2000

- Hosea 2:16b, 17b, 21-22;
- 2 Corinthians 3:1b-6;
- Mark 2:18-22.

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



Four of the ancient Hebrew prophets bear the title of major prophet. They are Ezekiel, Jeremiah, Isaiah and Daniel, although Daniel is not a book written by a prophet. Rather, it is about a prophet.

All the other prophets are categorized as minor prophets. This designation in no way, however, occurs to diminish them or their message. Usually they simply are not of the length as the others.

Hosea is the minor prophet whose writings furnish this weekend's first reading. This book appears rarely in the Liturgy of the Word, though it is not without merit on its own.

Hosea, it is believed, wrote eight centuries before Christ in Israel, the northern part of the Hebrew territory centered in Samaria. He was active during the reigns of a series of kings of Israel and of four successive kings of Judah, the southern kingdom.

At the beginning of Hosea's prophetic career, Israel was secure and prosperous. Times changed, and they changed rather quickly. Casting an increasingly dark shadow across Israel, and indeed across Judah, was the powerful, bloodthirsty military kingdom of Assyria to the north and east.

People feared the future. Quite likely, many insisted that the peril reposing in Assyria was in itself a sign that God had abandoned the Covenant, or even that God did not exist.

Hosea, of course, appealed for the opposite view. There was nothing to fear, if loyalty to God were kept intact.

This weekend's reading is eloquent and graceful. God's people must discard everything that draws them away from the loving Lord of the Covenant. They must retreat, as it were, into the desert where starkness and silence enhance the sense of unity with the Almighty.

St. Paul's Second Epistle to the Corinthians gives this weekend its second reading.

As the two existing epistles to Corinth indicate, Paul was continually distressed by the lukewarm attitudes and backsliding among the Christians there.

The Corinthian Christians faced enor-

mous forces calling them away from the Gospel. Corinth was a synonym for lust and greed. Times were good. Peace reigned. It was difficult not to notice all the temptations presented by the society.

In this reading, the apostle calls upon the Corinthian Christians to be strong, to realize that true life comes only from Jesus in the Holy Spirit.

St. Mark's Gospel supplies the last reading. Actually, two stories are in this relatively brief reading.

In the first, Jesus gives the short example of a wedding feast. If the bridegroom is present, the celebration continues. When he exits, the party ends. Then sobriety and fasting begin.

Jesus warns that one day the bridegroom will be taken away, and indeed they will fast. He, of course, is the bridegroom.

The second example takes us back to realities of those times. Cloth was made of natural fabrics. These fabrics wore more easily than modern polyesters, and they shrank. As the Lord stated, no one would put a patch of good cloth on an old cloak, which was near the end of its usefulness.

Wineskins, as the name suggests, were made of animal hide. They also became worn. New wine can be quite fresh, and its acid content high. For this reason, old wineskins were liable to tear if filled with new wine.

Reflection

The Church gradually is leading us toward Lent. In just 10 days, we will observe Ash Wednesday.

In these readings, the Church reminds us that we need God. Long ago, this was the message of Hosea. We need to unite with God in Jesus. We need, therefore, to prepare ourselves to receive the Holy Spirit in Jesus.

The first reading, from Hosea, reminds us that truly to find God we must rid ourselves of all distractions and self-interests, as if we were in a desert able to see only what is genuinely important.

As we search for God, as we seek to fill the need that only God can fill, God will not leave us helpless and struggling. He will come to us. He will be the fragrant new wine and the strong patch to mend a tear in the fabric of our soul.

But we must prepare ourselves to receive God, Hosea warns. We must ready ourselves to be united with God, to be saved by God. As Jesus explains in the Gospel, we must make of ourselves a new cloak and new wineskin.

Our bridegroom will be taken from us on Good Friday. Without Jesus, our souls thirst and fast. But we can have hope. The Lord will overcome all. He will triumph! Again, eternally, one day we will rejoice with the bridegroom of our souls. †

Daily Readings

Monday, Feb. 28

Peter 1:3-9

Psalm 111:1-2, 5-6, 9-10

Mark 10:17-27

Tuesday, Feb. 29

1 Peter 1:10-16

Psalm 98:1-4

Mark 10:28-31

Wednesday, March 1

1 Peter 1:18-25

Psalm 147:12-15, 19-20

Mark 10:32-45

Thursday, March 2

1 Peter 2:2-5, 9-12

Psalm 100:2-5

Mark 10:46-52

Friday, March 3

Blessed Katharine Drexel,
virgin

1 Peter 4:7-13

Psalm 96:10-13

Mark 11:11-26

Saturday, March 4

Casimir

Jude 17, 20b-25

Psalm 63:2-6

Mark 11:27-33

Sunday, March 5

Ninth Sunday in

Ordinary Time

Deuteronomy 5:12-15

Psalm 81:3-8, 10-11

2 Corinthians 4:6-11

Mark 2:23-3:6

or Mark 2:23-28

Question Corner/Fr. John Dietzen

Church signed accord with Lutheran federation

Your column a few weeks ago concerning the agreement on justification between Lutherans and Catholics was enlightening. We do not understand, though, if this refers to all Lutheran Churches. Our friends, who are Missouri Synod Lutherans, tell us the agreement does not pertain to them. Can you explain if this is true? (Ohio)



Yours is an excellent question. Many Catholics, especially in the United States, have received similar comments from their Lutheran friends.

The Joint Declaration on Justification, reached in 1998 and signed in October 1999, was between the Catholic Church and the Lutheran World Federation. The federation is an association of Lutheran Churches with authority to act on behalf of members in matters committed to it. It represents about 58 million of the 61.5 million Lutherans in the world. Bishop Christian Krause and Rev. Ishmael Noko, president and general secretary, respectively, of the Lutheran World Federation, signed the declaration for the Lutherans. Cardinal Edward Cassidy, president of the Pontifical Council for Promoting Christian Unity, and Bishop Walter Kasper, secretary of the same council, signed for the Catholic Church.

The confusion you experience results from the fact that the Lutheran World Federation represents by far the majority of, but not all of, the Lutheran Churches.

The largest Lutheran Church in the United States, the Evangelical Lutheran Church in America, has about 5.2 million members and is part of the Lutheran World Federation. It makes up roughly two-thirds of the Lutherans in the United States.

The Lutheran Church Missouri Synod, however, with about 2.6 million members, is the largest Lutheran group in the world not affiliated with the world federation.

The next largest Lutheran Church in the United States, the Wisconsin Evangelical Lutheran Synod, has approximately 400,000 members, and also is not

affiliated with the world federation.

For this reason, neither the Missouri nor Wisconsin synods were directly involved in the dialogue that preceded the document, nor are they participants in the agreement itself.

While the Joint Declaration applies to 95 percent of the world's Lutherans, most of the remaining 5 percent are in the United States. The agreement will not officially apply, therefore, to the Lutherans who belong to the Wisconsin or Missouri synods.

Three years ago, my first pregnancy ended tragically in a miscarriage at home. My husband and I were devastated and were left trying to decide how to humanely dispose of the body.

Our parish priest told us that the Catholic Church makes no provision for miscarried babies.

Why is there no service of any kind to memorialize our children who die before birth? Some form of liturgy would greatly aid the grieving process parents face. (Massachusetts)

You are right. The special kind of hurt that can result from the death of one's child before it is born deserves to be recognized and soothed by the community's prayer and liturgy. Perhaps your priest was not aware that Catholic funeral guidelines adapt in several ways to experiences like yours, which unfortunately are not uncommon.

First, full funeral rites may be celebrated for children whose parents intended them to be baptized but who died before baptism. Since there is no requirement that the body be present, a funeral or memorial Mass is totally appropriate after a miscarriage.

Other ceremonies, with prayers and Scripture readings chosen to meet the particular needs of the family and friends, are possible and entirely appropriate. These provisions are explained in the Church's "Order of Christian Funerals" in the section on funeral rites for children.

(A free brochure outlining basic Catholic prayers, beliefs and moral precepts is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions for this column should be sent to Father Dietzen at the same address.) †

My Journey to God

Gentle Snow

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What is there about your beauty
That opens my heart and soul to love?

Oh, gentle snow, white and soft,
Your gift brings joy and laughter,
For once more I believe in miracles
And hope and happiness ever after.

By June Hill

(June Hill is a member of St. Bartholomew Parish in Columbus.)



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Archabbot presents mission at St. Matthew

By Margaret Nelson

First of two parts

Father Donald Schmidlin, pastor of St. Matthew Parish in Indianapolis, had reason to smile as he looked over the assembly on the final day of Benedictine Archabbot Lambert Reilly's Feb. 13-16 mission at the parish.

The church was packed with the faithful of diverse ages, backgrounds and gifts. And they were being inspired to grow and change by a gifted preacher, billed on signs outside as "Mother Teresa's monk."

The title refers to the experience the archabbot has had as a retreat master for the Missionaries of Charity and his friendship with the late Mother Teresa, founder of the order.

Archabbot Lambert based his homilies on the Gospels, easily drawing quotations and stories of the saints, authors and ordinary people from his reading and experience.

He began Sunday evening: "Without faith, it's impossible to please God," noting that he hoped the mission would help those in attendance to grow in faith.

As in Cana, Christ tells us what to do, the archabbot said, using Gospel scenes of healing to show the different kinds and levels of faith. He said that stories of faith are tied to every experience of life.

The archabbot told the story of his sister-in-law calming a woman at the wake for her own 20-year-old daughter. The woman screamed, "If there is a God, he's no good!" The girl's mother said, "God doesn't make any mistakes."

The archabbot urged the assembly to "learn to walk according to someone else's judgment—God's!"

Most of us want to remake God, he said.

"If we are so foolish as to live only for this world, then what we want is heaven on earth, and the Lord doesn't promise that," he said.

The archabbot pointed out that if Jesus can change

bread and wine to his body and blood, "We know God will be anywhere he chooses.

"If we are not growing in faith, nothing makes sense," he said. "If we are growing in faith nothing can conquer us.

"Faith isn't magic, we have to work at it," he said. "We hasten to Christ. 'Lord increase our faith; Lord I believe, help my unbelief.'"

On Monday, the archabbot talked about the Pharisees, who thought they were always right and Jesus was always wrong. "They did nothing but argue with him. ... Jesus told his followers not to be like them. Two times, they got good press—once when they told him Herod was looking for him. Another time, Jesus said to a Pharisee, 'You're not far from the kingdom,'" because of your faith.

"Every one of us wants internal peace," the archabbot said. "We think if we were at peace we could take any-

Continued on page 15

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thing. But the peace we seek is different than the peace he gives.

"We who don't think we're worldly people are worldly people," he said.

Archabbot Lambert said that people think they would be at peace if they didn't have health problems. "Christ never promised good health," but worldly people want to stay here. He told of the poor health of St. Philip Neri, who experienced the peace of Christ.

We say, "If only those under me would listen to me; if only my children would listen to me; if only my monks would listen to me, I would be at peace," the archabbot said.

"People equate peace with acceptance of authority," he said. "Christ is the supreme authority and he's probably the most walked-away from person" in history.

The archabbot told the story of St. Benedict, who lived in a cave. People brought him food. People asked him to come out and found a monastery, then tired of him and tried to poison him. "He had the peace of Christ," Archabbot Lambert said.

"The only ones who are successful become saints," said

the archabbot.

He said that many people equate peace with family conditions or reputations, but told stories of saints who endured prison with the peace of Christ.

The archabbot said that Jesus promised us his peace and his cross, telling us, "If you are my disciple, take up your cross daily and come after me."

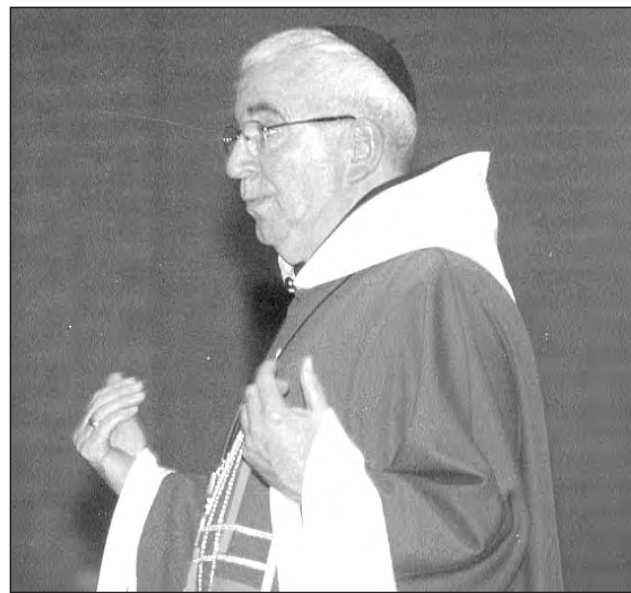
He said that people look at others and say, "I could never take what they do."

"Christ gives us the grace to carry whatever cross he puts on our shoulders," the archabbot said. "There is no such thing as a crossless Christianity."

"When he gives us a cross, he fits it to our shoulders," he said. "Jesus gives us nothing we can't take. Jesus doesn't come to make life easy. Jesus comes to make us great. We're not meant to be in control."

The archabbot shared with the assembly the thoughts of Dante, Jonathon Frost, St. Francis de Sales, St. Teresa of Avila, Thomas à Kempis, Charles Poole and others about the peace of Christ.

"If you think you're a Pharisee, you may not be," he said, "but if you think you're not, then you are for sure." †



Benedictine Archabbot Lambert Reilly speaks during the Feb. 13-16 mission at St. Matthew Church in Indianapolis.

Photo by Margaret Nelson

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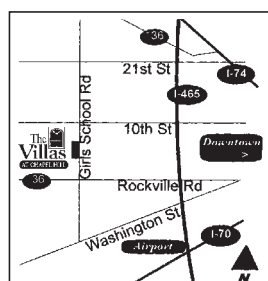
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Rev. Virgil Mank
Godfrey, IL
11 days in March. Three nights in Florence will take us to the Academia to view

Michelangelo's famed *David* and the Uffici Gallery and its outstanding art. Then to Rome via Assisi. In Rome, we visit St. Peter's and the major Shrines of Sts. Peter and Paul, plus the Pantheon, Bay of Naples, Colosseum, Amalfi Coast drive, Trevi Fountain and surrounding countryside.
August and November, 2000. \$2,368.00



HOLY LANDS

Rev. Dean Probst
Carlinville, IL
10-day tour of the holiest of Shrines, including Bethlehem, Cana, Tiberias, Jericho and Jerusalem. Airfare from St. Louis to Israel and return.

Included is professional guide throughout the Holy Land, as we trace the footsteps of Christ from Nazareth to Jerusalem, walk the Via Dolorosa, and visit Bethlehem. Included are three meals a day (except one lunch on free day), hotels, guides, entrances, transportation throughout the Holy Lands.
November, 2000. from \$2,298.00



GERMANY AND AUSTRIA, PASSION PLAY 2000

Rev. George Radosovich
Staunton, IL
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.
May, 2000. from \$1,892.00

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• HOLY LANDS, 10 DAYS IN NOV.\$2,298	• SWITZERLAND, 9 DAYS IN OCT.\$1,698	• SICILY & ROME, 11 DAYS IN NOV.\$2,220
• GERMANY & AUSTRIA/PASSION PLAY 10 DAYS IN MAYFROM \$1,892	• FRANCE, 11 DAYS IN OCT.\$1,856	• SPAIN & PORTUGAL, 12 DAYS IN NOV.\$1,920
• RUSSIA, 17 DAYS IN JUNEFROM \$2,828	• ENGLAND, 10 DAYS IN NOV.\$1,688	• HAWAIIAN CRUISE, 8 DAYS IN DEC.FROM \$1,816
• ALASKA CRUISE, 8 DAYS IN JULY OR AUG.FROM \$1,798	• GREECE & GREEK ISLES, 9 DAYS IN NOV.\$1,588	• PORTUGAL & FATIMA, 9 DAYS IN MAR. 2001\$1,628
• ROME & CENTRAL ITALY, 9 DAYS IN AUG.\$2,368	• EGYPT, 9 DAYS IN NOV.\$2,388	• IRELAND, 10 DAYS IN MAY 2001\$1,582

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LePeep North Willow
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9:30 A.M.
March 1, March 8, March 15,
March 22 and March 29

Damon's-A Place for Ribs
6990 E. 21st St.
(21st and Shadeland)
11:00 A.M. & 2:30 P.M.
March 2, March 9, March 16,
March 23 and March 30

Sunshine Café
4857 W. 56th St.
(56th & Georgetown)
1:30 P.M.
March 6, March 13, March
20 and March 27

MCL Broadripple
2121 E. 62nd St.
10:00 A.M. & 3:30 P.M.
March 1, March 8, March 15,
March 22 and March 29

Old Country Buffet
38th & Georgetown St.
11:30 A.M.
March 2, March 9, March 16,
March 23 and March 30

Sunshine Café
3003 Madison Ave.
1:30 P.M.
March 7 and March 21

Old Country Buffet
4200 S. East St.
11:00 A.M.
March 1, March 15 and
March 29

Applebee's Speedway
Speedway Shopping Ctr.
3:30 P.M.
March 2, March 9, March 16,
March 23 and March 30

Bob Evans
96th & Keystone
10:00 A.M.
March 7, March 14, March
21 and March 28

Applebee's North Willow
86th & Ditch
3:30 P.M.
March 1, March 8, March 15,
March 22 and March 29

Community Hospital North
7150 Cleanvista Dr.
10:00 A.M. & 3:00 P.M.
March 6, March 13,
March 20 and March 27

Old Country Buffet
7783 E. Washington St.
(465 & Washington St.)
11:00 A.M. & 2:30 P.M.
March 7, March 14,
March 21 and March 28

Heritage House
4990 U.S. 31 South
11:00 A.M.
March 2, March 9, March 16,
March 23 and March 30

Washington Park North Family Center
2702 Kessler Blvd. W. Dr.
9:00 A.M.
March 6, March 13,
March 20 and March 27

Southport Library
2630 E. Stop 11
2:00 P.M.
March 7 and March 21

MCL Carmel
116th & Keystone
3:00 P.M.
March 7, March 14,
March 21 and March 28

Sunshine Café
4540 Emerson Ave.
9:00 A.M.
March 14 and March 28

St. Francis South Campus
Conference Room 2
10:00 A.M. & 2:00 P.M.
March 8

Ryan's Steakhouse
8180 U.S. 31 South
1:00 P.M.
March 14 and March 28

Shelby Library
2502 Shelby St.
2:00 P.M.
March 15 and March 29

Ponderosa Steakhouse
6929 E. 10th St.
(10th & Shadeland)
11:00 A.M. & 2:00 P.M.
March 24 and March 31

Cracker Barrel
2340 Post Dr.
(I-70 & Post Road)
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March 10

Community Hospital East
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(Bldg. 5 — See Front Desk)
10:00 A.M.

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By Sandra M. Behringer

RUSHVILLE—Rose Ripberger has silver hair, eyes that sparkle and an enthusiastic manner that belies the fact that she turned 95 on Feb. 1.

More than just a lively lady, she also is a generous one.

Among her many gifts of faith are those she has made to St. Cecelia Parish in Oak Forest and the St. Gabriel Endowment Fund in Connersville.

Following the death of her husband, Wilbur, she decided to establish a charitable gift annuity with the Catholic Community Foundation to benefit St. Elizabeth Parish in Cambridge City.

Since 1993, she has received an annuity that pays her quarterly. She will continue to receive that annuity during her lifetime. Upon her death, St. Elizabeth Parish will receive the annuity's remaining funds.

Ripberger said she is pleased about making that gift to the Church.

Archbishop Daniel M. Buechlein sent her a rosary he had blessed for her in celebration of her 95th birthday and in gratitude for her generous stewardship. She held the rosary during a visit with her daughter, Betty, and son-in-



Rose Ripberger

law, Gene, in her apartment.

Silk flowers and dozens of pictures of her children and grandchildren accent furniture from her former home on the family farm. A large photograph of the farm hangs over her bed.

An avid Indiana University basketball fan over the years, she also proudly displays an autographed photograph of I.U. basketball coach Bobby Knight.

(Sandra M. Behringer is director of gift planning for the archdiocese. For information about planned gifts, call Behringer at 317-236-1427 or 800-382-9836, ext. 1427.) †

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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).

February 25

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Raider Nightwatch pizza and fun for eighth-graders, 7 p.m.-midnight. Information: 317-924-4333.

February 25-26

Marian Heights, 812 E. 10th St., **Ferdinand**. Academy teen lock-in, \$5 advance registration. Information: 812-367-1431 or 800-467-4642.

February 25-27

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Mystics: Yesterday and Today." Information: 317-788-7581.

February 26

McDonald's, 10th and Bosart, **Indianapolis**. Scecina

Memorial High School track and field team pancake breakfast, 8-10 a.m. \$3. Information: 317-356-6377.

February 27

Greenfield Central High School auditorium, 810 N. Broadway, **Greenfield**. St. Michael School Parent Organization, Purdue Varsity Glee Club, 2 p.m. Information: 317-326-8369.

February 29

St. Margaret Mary Church, 2405 S. 7th St., **Terre Haute**. Lecture/concert, 7:30 p.m. Information: 812-232-3512 or 812-232-4741.

March 4

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Support group leader training workshop,

9 a.m.-1 p.m., \$35 per person. Information: 317-236-1586 or 800-382-9836.

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, 7:30-9 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, 2:30-3:30 p.m.

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

Wednesdays

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

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

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

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, 5:30-6:30 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, 5:30-6:30 a.m.

—See ACTIVE LIST, page 23

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Reflection Day with Archbishop Daniel

April 7-9
Lenten Silent retreat for Women and Men with Fr. Ted Haag, O.F.M.
Eucharist

April 14-16
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The Active List, continued from page 22

Saturdays

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

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

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

Monthly

First Sundays

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

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

First Mondays

Archbishop O'Meara Catholic Center, **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.

First Fridays

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, con-

cluding 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, 4-6 p.m.

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

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

Mass-midnight.

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

First Saturdays

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

Little Flower Chapel, 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 to priesthood and religious life, 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 until midnight.

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From the Archives

Cornerstone blessed

In September 1950, Archbishop Paul C. Schulte blessed the cornerstone of the new church of St. Rose of Lima mission in Knightstown. He was assisted by (from left) Fathers Raymond Bosler, Ambrose Sullivan and Jerome Bennett (holding aspergillum), pastor of St. Rose; Father Clement O. Bosler (partially hidden); and Msgr. Henry Herman, secretary to the archbishop (holding book).

The first St. Rose church was built in 1872. Church records show that Irish Catholics who came to work on the railroads settled there and in Raysville.

In 1922, the Ku Klux Klan came to Knightstown and records show that they

were "very strong and demonstrative between the years 1920-30." However, in the early '40s, when Bishop Joseph E. Ritter came to administer the sacrament of confirmation, an ornate high-backed chair for the bishop's use during the ceremony was borrowed from a former local "upstairs hall." The chair belonged to the Klan!

St. Rose was granted parish status in 1960. Father James Shanahan was its first resident pastor. Today, the parish numbers about 200 persons living in 90 households. Oldenburg Franciscan Sister Shirley Girth is parish life coordinator. The sacramental minister is Father Joseph Rautenberg. †



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Grayson Warren Brown is an internationally-known liturgical composer, author and recording artist. He has published five collections of liturgical compositions. *Been So Busy*, *Halfway Home* and *If God Is For Us* are his latest releases with Oregon Catholic Press.

Grayson began his liturgical ministry in the late 1960's in a small inner-city parish in New York City where he learned early how significant an authentic, spirit-filled experience of worship can be to people in need of hope. His twenty years of experience working in a multicultural parish have given him a unique insight into the power that good liturgy can install in people of all colors and backgrounds.

Grayson is now dividing his time between writing, composing, and traveling the country giving workshops, speaking at conventions and conducting parish missions. His down-to-earth approach to liturgy and scripture, coupled with his dynamic speaking style have made him one of the most sought after presenters in the United States today.

For information, contact:
Debbie Hanneman, Music Director, The Richmond Catholic Community
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The event is being sponsored by the Charles and Gertrude Hubbard Fund.

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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.

BRASSARD, Alan D., 50, St. Monica, Indianapolis, Feb. 5. Father of Melissa Brassard. Son of Connie and Harry J. Brassard. Brother of Gary, Lawrence and Mark Brassard.

BREEN, Joseph C., 83, St. Luke, Indianapolis, Feb. 5. Husband of Rose Marie Breen. Father of Anne Lles, Rose Marie Traylor, Benedictine Sister Jane Ann, Joseph and Michael Breen. Grandfather of eight. Great-grandfather of one.

BROWN, Russell T., 72, Holy Spirit, Indianapolis, Jan. 14. Husband of Joan (Kesson) Brown. Father of Jerilyn Ratliffe and Timothy Brown. Grandfather of one.

CECIL, LaVerne J., 80, Holy Spirit, Indianapolis, Feb. 7. Mother of Brenda Criswell, Karen Stafford, Darrell and John Hancock. Grandmother of 14. Great-grandmother of 18.

DECKER, Claude Henry, 82, St. Paul, New Alsace, Feb. 13. Husband of Catherine Decker. Father of Linda Bedel, Brenda Collier, Debra Miller, James, John, Larry, Robert and Ronald Decker. Grandfather of 25.

ECKSTEIN, Helen G. (Fitzsimmons), 93, Good Shepherd, Indianapolis, Feb. 5. Wife of Lawrence J. Eckstein. Mother of Susann Kirkoff, Karen Evans and Thomas Eckstein. Grandmother of eight. Great-grandmother of 10.

HART, Joseph Arthur, 84, St. Lawrence, Indianapolis, Feb. 5. Father of Priscilla Turnbaugh, David and Donald Hart. Grandfather of seven. Great-grandfather of nine.

HUBERTS, Carl Arnold, Sr., 74, St. Simon the Apostle, Indianapolis, Feb. 3. Husband of Mary Lou (White) Huberts. Father of Douglas A. Huberts. Brother of Dorothy Churchill and Theodore Huberts. Grandfather of three.

KELLY, Dorothy (Nally), 73, Prince of Peace, Madison, Feb. 6. Wife of Thomas Kelly.

Mother of Lisa Kelly-Bruce, Dorothy, Paul and Thomas Kelly Jr. Sister of Roselene Mudd, Nell Bootes, Judy McIntyre, Mary Heck, Margie Montgomery and Larry Nally. Grandmother of six. Great-grandmother of one.

KLEEMAN, Bernard, 60, St. Lawrence, Indianapolis, Feb. 6. Husband of Mary J. (Morris) Kleeman. Father of Bernard and Curtis Kleeman. Stepfather of Malinda Jack, Cindy Lloyd, Lisa Scott, Pamela Hallal, Kelly Leadingham, Robyn Monaghan and Eddie Kleeman. Son of Dorothy (Birchler) Kleeman. Brother of Danita Gilbert, Augusta Bailey, Eva Mae Knable, Louise Henrickson, Darlene and Virgil Kleeman. Grandfather of one. Step-grandfather of 25.

LOGAN, Ethel M. (Link), 97, St. Mary, Greensburg, Feb. 6. Mother of William Logan. Sister of Martha Hungate. Grandmother of five. Great-grandmother of five.

RAUCK, John Richard, 86, St. Joseph, St. Joseph Hill, Feb. 2. Husband of Luella Rauck. Father of Patty Hendricks, Carolyn Thomas, Linda Helms, Jim and Ron Rauck. Grandfather of 10. Great-grandfather of four.

SCHERSCHEL, Kenneth D., 56, St. Vincent de Paul, Bedford, Feb. 3. Husband of Carol (Fish) Scherschel. Father of Michele Cox, Jackie Moore

and Kristie Scherschel. Son of Roy Scherschel. Brother of Mary Carol Jackson, Donnie and Phil Scherschel. Grandfather of four.

SCHWERING, Kimberly J., 23, St. Mary, Greensburg, Feb. 8. Mother of Jordan Lee and Tyler Anthony Schwering. Daughter of Anna Marie (Thompson) and Donald Schwering. Sister of Cindy Nelson, Carolyn Roszell, Catherine Sherman, Jennifer Cowins, Rebecca, Benjamin, John, Joseph, and Robert Schwering. Granddaughter of Frances and Lawrence Schwering.

STEGMAN, Ann (Fischer), 88, Our Lady of the Greenwood,

Greenwood, Feb. 5. Mother of Sylvia Davis and Alice Tucher. Grandmother of seven. Great-grandmother of 11.

VonPEIN, Mary V., 84, St. Mary, Richmond, Feb. 3. Aunt of several.

WEAVER, Marie E., 92, St. Gabriel, Connersville, Feb. 2. Mother of Mary Ellen Gell. Grandmother of two. Great-grandmother of one.

WILGENBUSCH, Alfonsius Phillip, 90, St. Paul, New Alsace, Feb. 2. Husband of Mary Wilgenbusch. Father of Monica Brent, Marcella McCann, Mary Steinmetz, Rosella Kemper, Eric, Gerald and James Wilgenbusch. Brother of Maryknoll Sister

Antonetta Wilgenbusch. Grandfather of 27. Great-grandfather of 40.

WIRTZ, Howard, 83, St. Michael, Brookville, Feb. 5. Husband of Hilda Wirtz. Uncle of one.

WRIGHT, Arthur W. "Bud," 69, St. Mary, New Albany, Feb. 4. Husband of Ruth E. (Christian) Wright. Father of Pamela Fowler, Linda Gronck and Teresa Wright. Brother of Helen Wright.

Jesuit Father Peter Damian Fox taught mathematics at Brebeuf

Jesuit Father Peter Damian Fox grew up in Indianapolis, graduated from Cathedral High School, and later taught mathematics at Brebeuf Jesuit Preparatory School. He died Feb. 10 at the age of 67.

A funeral Mass was celebrated Feb. 15 at the Colombiere Jesuit Community Chapel in Clarkston, Mich., where he was living.

Father Fox attended Xavier University in Cincinnati for a year before beginning his Jesuit novitiate at Milford, Ohio, in 1950. He studied at West Baden College, Woodstock College and Loyola University, earning a master's of education degree there in 1975.

Most of his priesthood was



spent in campus ministry at Loyola, though he taught mathematics at St. Xavier High School in Cincinnati and Loyola Academy in Wilmette.

He is survived by two brothers, William and Michael Fox, and a sister, Sheila McCarthy. †

Benedictine Father Gerard Ellspermann was oblate director

Benedictine Father Gerard Ellspermann of Saint Meinrad Archabbey died on Feb. 12. He had been a Benedictine monk for 65 years and a priest for 60 years.

A funeral Mass was celebrated at the archabbey church on Feb. 17.

A native of Evansville, he was invested as a novice at Saint Meinrad in 1933 and professed simple vows in 1934. He earned a doctorate in the classics from The Catholic University of America. He taught Latin, Greek and speech at the seminary.

He also served as prior of the monastery for six years.

In his many assignments, Father Gerard served two separate periods as director of oblates—the lay men and women who try to incorporate



the Benedictine way of life into their lives outside the monastery. He published a *Benedictine Oblate Companion*.

Father Gerard is survived by three brothers, Benedictine Father Camillus, Vincent and George Ellspermann, and three sisters, Helen Miller, Rose Marie Schultheis and Yvonne Sheek. †

Providence Sister Ann Jerome Strbjak taught in Terre Haute

Providence Sister Ann Jerome Strbjak died on Feb. 10. She was 82.

A funeral Mass was celebrated at the Church of the Immaculate Conception at Saint Mary-of-the-Woods on Feb. 15.

The former Caroline Strbjak entered the congregation of the Sisters of Providence in 1936, professed first vows in 1938 and final vows in 1944.

She taught at St. Leonard School in West Terre Haute and at St. Patrick School in Terre Haute, as well as at schools in the Evansville Diocese and in California, Illinois, Massachusetts and Oklahoma.

Sister Ann Jerome is survived by two brothers, Bud and Jerry Strbjak, and two sisters, Catherine Lazaris and Margaret Gobberg. †



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Principal - Elementary School

St. Anthony of Padua Elementary School in Clarksville, Indiana invites qualified practicing Catholic applicants to apply immediately for the position of principal. This pre-school through eighth grade school has 378 students, and is served by a dedicated, experienced staff. St. Anthony's offers a rich Catholic Education by providing a curriculum focused on students needs.

St. Anthony is seeking an energetic, visionary leader with excellent communication and supervisory skills to take part in a family and neighborhood atmosphere focused on stewardship.

Candidates must fulfill the requirements of the Office of Catholic Education of the Archdiocese of Indianapolis. Please send inquiries/resumes to: Rita M. Parsons, Associate Director Schools, Office of Catholic Education, 1400 N. Meridian Street, Indianapolis, IN 46206-1410.

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The General Manager serves as the Chief Operating Officer responsible for the administrative operations of the parish. The GM coordinates and manages the education, financial, administrative, human resources, information technology, purchasing, and facilities of the parish. Qualifications are a bachelor's degree in business or management with at least five (5) years administrative and supervisory experience. Prefer candidate with strong Catholic values. Respond to Search Committee, Holy Rosary Parish, 1301 S. Green River Road, Evansville, IN 47715.

Director of Music
St. Benedict Church, 111 S. 9th St., Terre Haute, IN 47807. Full-time position with a vibrant faith community of 500 families. Knowledge of Catholic liturgy, choral conducting. Organ/piano proficiency required. Music degree or equivalent and vocal skills preferred. Responsibilities include: one adult choir, two cantors with three weekend liturgies. Salary and benefits commensurate with education and experience. Job description available. Send resumes to Search Committee by 4/15/2000. Telephone: 812-232-8421, Fax: 812-238-9203, E-mail: www.Stbenidictchurch@aol.com

Job Opening
Do you love kids? Like excitement? Get bored doing the same thing everyday? This job's for you. We are looking for a caring, dynamic person with good organizational, computer and people skills, to fill the position of secretary at Immaculate Heart of Mary School. Hours are 7:30 am - 3:30 pm M-F. Good benefits and generous vacation time. Salary commensurate with qualifications and experience. Candidates should send resume to:
Mrs. Jeannine Vesper, Principal
Immaculate Heart of Mary School
317 E. 57th Street
Indianapolis, IN 46220

Elementary Principal
Holy Spirit School in Newport, Kentucky is a state-accredited, preschool through grade 8 educational program that is seeking a new principal to begin July 1, 2000. Twelve teachers in two buildings serve a religiously and culturally diverse student population of 189. With its urban neighborhood location and rich history, including graduating some of the tristate's top leaders, Holy Spirit offers a special opportunity for educational ministry in the Diocese of Covington. Candidates for principal must be practicing Roman Catholics, and should be eligible for Kentucky certification. Salary will be commensurate with qualifications. For more information or to begin the application process contact Mr. Stephen Kopyay at The Catholic Center: 606/283-6230, or e-mail: skopyay@dioofcovky.org.
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