



The Criterion

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Indianapolis parish starts Cuban mission

By Mary Ann Wyand

A new Cuban mission project organized by St. Barnabas Parish in Indianapolis will serve as a pilot program with Catholic Relief Services (CRS) for humanitarian aid to the Caribbean country.

C.U.B.A. Mission 2000, which stands for "Community Understanding by Action," also will provide a national model for parishes and dioceses interested in working with CRS and Caritas Cuba to provide material assistance and develop ongoing relationships with the Cuban people.

St. Barnabas parishioners are working

with CRS officials in Baltimore to plan a mission trip to Cuba this summer.

"There is tremendous isolation because of the political situation in Cuba, but that's no reason why the people should suffer," said Tom Garofalo, Catholic Relief Services country representative for Cuba.

Garofalo, who has been working for CRS in Cuba since 1995, traveled from Baltimore to Indianapolis last month to meet with St. Barnabas parishioners about the project. He was the keynote speaker during an informational meeting about C.U.B.A. Mission 2000 on Feb. 26 at

St. Barnabas Parish.

"In spite of the fact that Cuba is so close [to the U.S.], people don't know much about what's going on there because of the political situation and the economic sanctions," he said. "The U.S. has had a contentious relationship with Cuba, and we don't have a lot of contact."

The C.U.B.A. Mission 2000 project initiated by St. Barnabas Parish "is terrific for Catholic Relief Services," Garofalo said, "because with the political situation in Cuba, people can act in hope for the

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Catholic Relief Services official Tom Garofalo of Baltimore discusses humanitarian aid to Cuba on Feb. 26 at St. Barnabas Parish in Indianapolis.

Pope urges aid to Mozambique

VATICAN CITY (CNS)—Pope John Paul II urged international aid to flood-stricken Mozambique, where thousands were feared dead in the wake of a cyclone.

As aid agencies scrambled to provide emergency food and medical assistance to hundreds of thousands of survivors, the pope praised the international response but said more was needed.

Speaking at a Sunday blessing March 5, the pope said his thoughts were with "the people of Mozambique, who are experiencing a tragedy of unprecedented proportions caused by the serious flooding that has stricken a vast portion of the country."

"International solidarity has come forth without stop in recent days, but there is still much to do. I encourage everyone to continue generously in the relief efforts, in order to ease the dramatic burden of our brothers," he said.

The worst areas of flooding were in Mozambique's Limpopo River valley, about 100 miles northeast of the capital, Maputo. Despite deliveries of emergency supplies by helicopter, aid workers said they risked running out of safe water in camps where more than 200,000 people were being temporarily sheltered.

Authorities were discouraging displaced families from returning to their homes because of the risk of additional flooding. They also cited a risk of disease as receding flood waters left bodies exposed.

The Mozambican government has not made an official estimate of the dead,



A child eats as a woman cooks over a fire on a small parcel of land surrounded by flood waters in the village of Kari in Mozambique March 3. Twenty-five men, women and children lived for seven days on the tiny piece of land before being rescued. Aid agencies stepped up relief efforts to the southern African nation hit by its worst flooding in living memory.

but relief agencies said the final toll is likely to be in the thousands.

Catholic Relief Services, the U.S. bishops' international relief and development agency, said March 2 it was sending an assessment team to the region to begin an emergency response in cooperation with local Church partners. †

Donations may be sent to the archdiocesan Mission Office, which will forward them to Catholic Relief Services. The address is:

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U.S. Senate urged to reject federal funding of stem-cell research

WASHINGTON (CNS)—The chairman of the U.S. bishops' Committee for Pro-Life Activities has urged rejection in the U.S. Senate of a bill that would allow federal funding of stem-cell research involving human embryos.

Cardinal William H. Keeler of Baltimore said in a March 3 letter to senators that if Congress were to approve S. 2015, the Stem-Cell Research Act, "it would officially declare for the first time in our nation's history that government may exploit and destroy human life for research purposes."

The legislation, introduced Jan. 31 by Sens. Arlen Specter, R-Pa., and Tom Harkin, D-Iowa, would overturn Congress' current ban on federal funding for the destruction of human embryos, accepting a recommendation contained in the National Institutes of Health's draft guidelines for funding embryonic stem-cell research.

Cardinal Keeler urged the NIH to withdraw the draft guidelines, which he called "unethical and illegal, as well as unnecessary for medical purposes."

Congress currently bans the use of federal funds for "research in which a human embryo or embryos are destroyed, discarded or knowingly subjected to risk of injury or death." The NIH guidelines would permit funding of stem-cell research as long as the actual procurement of the stem cells were privately funded.

Cardinal Keeler said Specter had described the proposal as "almost identical" to current law on fetal tissue research,

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Social ministry leaders link faith and citizenship

WASHINGTON (CNS)—"Faithful Citizenship" was the theme as 450 U.S. Catholic social ministry leaders met in Washington to learn, share stories and lobby Congress.

The annual Catholic Social Ministry Gathering Feb. 27-March 1 featured a wide range of challenges on the meaning and practice of faithful citizenship.

For many participants, a highlight of the four-day gathering was an afternoon on Capitol Hill Feb. 29, where they split up by state or district to discuss Catholic concerns on current policy issues with their own legislators and aides.

The meeting's opening plenary session, billed as "voices that challenge," suggested the breadth of Catholic social justice concerns.

It featured a paraplegic polio survivor who has become a disability rights advocate; a Kansas cattle rancher addressing

the struggles of farm families; a nun who works with Florida's migrants; and a Catholic Relief Services team leader recounting what it means to bring reconciliation to the survivors of the ethnic massacres in Rwanda.

The nun, Dominican Sister Teresa Auad—who later that evening received the Development of People Award from the Catholic Campaign for Human Development for her ministry to migrants and immigrants—summarized her philosophy succinctly: "Act justly, love tenderly and walk humbly with your God."

The linkage of justice, love and faith came up often as speakers and participants grappled with how to translate their Christian faith and Catholic social teaching into its practical implications for citizenship in the secular, pluralistic American society of today.

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Catholic social ministry workers gather for their annual meeting in Washington Feb. 27. The weeklong meeting centered on efforts to protect human life and dignity, promote family life and practice global solidarity.

Celebrating the jubilee in the archdiocese



Celebration in the Spirit of Hope: The Great Jubilee

The major event of the archdiocese's Jubilee Year celebration will take place Sept. 16 in the RCA Dome in Indianapolis with Celebration in the Spirit of Hope: The Great Jubilee. Everyone in the archdiocese is invited to attend this special Mass to celebrate 2,000 years of Jesus Christ and the carrying forward of the faith into the new millennium.

Archbishop Daniel M. Buechlein and at least 20 other bishops and several archdiocesan priests will concelebrate Mass and confirm more than 2,500 people from the archdiocese. The Mass is scheduled to start at 2:30 p.m.

Jubilee Masses for senior citizens and young adults

Celebration in the Spirit of Hope: The Great Jubilee will be the highlight of the Jubilee Year, but several other special Masses will be celebrated throughout the year. These Masses will focus on senior citizens and young adults, but are open to all. Archbishop Buechlein said the Masses will celebrate the contributions of those who have shouldered the faith through the past century and the younger generation that is being asked to carry it forward.

Young Adult Masses (Ages 18-39)

March 26

St. Joseph Church, Terre Haute, 7 p.m.

May 10

St. Mary Church, Richmond, 7 p.m.

Aug. 15

Our Lady of Perpetual Help Church
New Albany, 7 p.m.

Nov. 1

St. Paul Catholic Center
Bloomington, 7 p.m.

Nov. 4

St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

March 22

SS. Peter and Paul Cathedral
Indianapolis, 2 p.m.

April 9

St. Anthony of Padua Church
Clarksville, 2 p.m.

May 31

St. Andrew Church, Richmond, 2 p.m.

Aug. 13

St. Ann Church, Terre Haute, 2 p.m.

Oct. 22

St. Charles Borromeo Church
Bloomington, 3 p.m.

Nov. 19

St. Joseph Church, St. Leon, 2 p.m.

Archdiocesan indulgence churches

The faithful can receive an indulgence—an amnesty of any temporal punishment accrued because of past sins—by making a pilgrimage to an indulgence church during the Jubilee Year. It is recommended that a sacramental confession and Eucharist be administered at the pilgrimage site to receive the indulgence. Pilgrims should also pray for the intentions of Pope John Paul II.

The designated indulgence churches are:

- SS. Peter and Paul Cathedral, Indianapolis
- Immaculate Conception Church, Saint Mary-of-the-Woods
- St. Andrew Church, Richmond
- St. Charles Borromeo Church, Bloomington
- St. Mary Church, New Albany
- St. Anthony Church, Morris
- Monte Cassino Chapel, St. Meinrad
- Holy Trinity Church, Edinburgh.

Readers should check with the individual churches for times of Masses and when confessions will be heard. †

CUBA

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future in a way that doesn't depend on the governments [of Cuba or the United States]. We can do things that are permitted under the law to establish relationships with the Cuban people."

The U.S. government started imposing economic sanctions against Cuba in 1963 due to Cuban President Fidel Castro's leadership and the country's alliance with the Soviet Union.

When the Soviet Union collapsed in 1991, Cuba lost as much as \$6 billion in subsidies and income from investments.

That year, the Cuban government changed its constitution and officially ended its status as an atheist country, which enabled Cuba to establish a relationship with the Vatican.

In 1992 and 1996, the U.S. government imposed stricter aspects of the embargo that further limited Cuba's access to medicines and other health care supplies.

Pope John Paul II's historic visit to Cuba in January 1998 provided an opportunity for the Catholic Church to become more involved there through the humanitarian work of Catholic Relief Services and Caritas Cuba.

"Everything that CRS is doing [throughout the world] is based on the social doctrine of the Catholic Church," Garofalo said. "Essentially that means trying to restore relationships between people, trying to help people reach out to each other. That can prove to be very difficult, but that's the only way to solve some of the problems. It's important to work toward reconciliation."

Caritas Cuba was founded in 1991, he said, and had grown to a national organization with offices in each of the country's 11 dioceses by the time of the Holy Father's visit two years ago.

CRS supports "people-to-people efforts to foster greater contact between parishes

and dioceses in Cuba and the United States," Garofalo said. "I have discussed this project with Caritas directors. It's such a beautiful gesture to have people in Indianapolis take an interest in the people of Cuba."

St. Barnabas parishioner Kathy Cook of Indianapolis said faith formation is an integral part of the C.U.B.A. Mission 2000 project.

"The Cuban people are just beginning to see that they can share their faith with other people," Cook said, "and this is our opportunity to go there and help them, to lift them up and let them see how they can share their faith and spread it within their community."

Spiritual goals of C.U.B.A. Mission 2000 include "celebrating our faith through prayer, liturgy, fellowship and renewal, sharing our time, talent and treasure, and witnessing and being witness to Jesus Christ," explained St. Barnabas parishioner Michelle Wessler of Indianapolis. "With the Archdiocese of Indianapolis, Catholic Relief Services and Caritas, we commit ourselves to reaching out to the Cuban community to bring about the enrichment and renewal of God's kingdom."

Missionary of Our Lady of Africa Sister Demetria Smith, mission educator for the archdiocese, said the C.U.B.A. Mission 2000 project is open to other parishes and individuals who are interested in providing aid to the Cuban people.

"Forming ties with the people of the Catholic Church of Cuba will help them in their struggles to again be able to live their faith," Sister Demetria said. "All those years [under communist control] they were not allowed to openly profess their faith, but they still have a living faith. Wonderful things can come from this project."

(For information about C.U.B.A. Mission 2000, call St. Barnabas Parish at 317-882-0724.) †

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SOCIAL

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"Remember the truth of love," said Helen Alvare, director of policy and planning for the U.S. bishops' Secretariat for Pro-Life Activities, in a session on Catholic civic responsibility.

She urged participants to bring Catholic social teaching "boldly" into the public square, with the assurance that "the truth has a power all its own, that when you act as a person who loves, you are there because you love. Let that love speak."

Franciscan Father Kenneth Himes, a moral theologian at Washington Theological Union, stressed that public service "is a noble pursuit," and Catholic parents and teachers should encourage young people to "respect politics" and consider political life as a calling.

Featured speakers at meals included members of Congress and political commentators who discussed election-year politics and the strengths and weaknesses of Democrats and Republicans on issues of concern to those in Catholic social ministry.

At a luncheon Feb. 29, Rep. Jim Leach, R-Iowa, chairman of the House Banking and Financial Services Committee and chief sponsor of a major debt relief bill for heavily indebted poor countries last year, called debt relief "one of the most interesting, if not profound, economic, humanitarian, moral challenges of our time."

Presidential assistant for economic policy Gene Sperling said it was the voices of religious groups that made Washington start giving serious priority attention to

debt relief last year.

For their visits to Capitol Hill, participants were briefed especially on four priority issues the U.S. Catholic Conference is concerned about in Congress this year.

Nancy Wisdo, director of the USCC Domestic Social Development office, said two key concerns on the domestic policy side are raising the minimum wage and getting changes in the food stamp program through the Hunger Relief Act. Both, she said, are follow-ups to 1996 welfare reforms that hurt the poor, legal immigrants and working people with children.

The USCC is seeking changes in those areas to help bridge the gap between what people earn and "what they need to fill their needs," she said.

Gerard F. Powers, director of the USCC international justice and peace office, said key goals on the international side are to "finish the job" of debt relief and to "start the job of easing and ending the embargo against Cuba."

He said the debt relief campaign, in which the Catholic Church has been a key participant, "achieved two-thirds of what we wanted to achieve" from Congress last year. He called that an "unexpected success" and said there is a "good chance" to round out the U.S. part of that package this year.

He called an end to the Cuban embargo a goal less likely to be achieved this year. Once regarded as a way of avoiding war, embargoes are now "increasingly seen as alternative forms of war," Powers said.

He said the embargo has been "a gift to [Cuban President Fidel] Castro. He has



CNS photo

Messages on the back of Lilibeth Navarro's wheelchair announce the causes she works for in her effort to protect and enhance the lives of persons with disabilities. Navarro addressed a national Catholic social ministry gathering in Washington.

been able to use it as an excuse for all that goes wrong there."

The gathering also featured numerous small-group sessions on social policy issues, various areas of diocesan and parish social ministry, and linking strategies to connect social ministry with liturgy, education and other grass-roots dimensions of Church life.

A session on the environment focused on Church efforts in the Pacific Northwest, where a 1997 initiative on the Columbia River watershed by the region's bishops has captured the popular imagination, and in Connecticut, where the Hartford Archdiocese has developed an environmental justice program tackling issues ranging from lead-paint poisoning to the cleanup of abandoned industrial sites.

A session on the death penalty

assessed Catholic contributions to a new national debate on the use of capital punishment.

Preceding the annual Social Ministry Gathering, co-sponsored by 10 national Catholic organizations, was the annual meeting of Roundtable, the national association of diocesan social action directors.

Roundtable presented its annual Harry A. Fagan award for Catholic social ministry to Msgr. Raymond East, pastor of Nativity Parish in the District of Columbia, for his multicultural work locally, regionally and nationally.

Msgr. East, an African-American noted for his ability to bring people of diverse backgrounds together in prayer and song as well as work, also served as facilitator for the Social Ministry Gathering. †

STEM

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but the cardinal said "that is not the case."

"Federal funding policies allow harvesting of tissue from aborted or miscarried children only after they are dead, and no federal researcher may be involved in any way in the decision to kill that child," the cardinal wrote.

On the other hand, he said, "the research to be funded under S. 2015 is the abortion—it is precisely the cell harvesting procedure that kills the unborn child."

"The NIH proposal violates federal policies established in 1993 for fetal tis-

sue research; moreover, the Specter/Harkin proposal does so more completely, by directly funding the destruction of life," he added.

Cardinal Keeler also disputed the claim that the embryos used in stem-cell research may be destroyed because they are no longer needed for fertility treatments.

"Such a rationale is in conflict with all of Congress' modest efforts to respect unborn human life in federally funded programs over the past quarter of a century," he said.

"The fact that an unborn child may be 'no longer needed' or wanted by parents, and thus intended for abortion, has never been seen by Congress as a reason for using federal funds to take part in the

killings," the cardinal added. "In fact, since 1985 Congress has said that children intended for abortion must be treated in federally funded research with the same respect as children intended for live birth."

Cardinal Keeler noted that both the

NIH's own Human Embryo Research Panel and President Clinton's National Bioethics Advisory Commission have said that the early human embryo deserves respect as a "form of human life." †

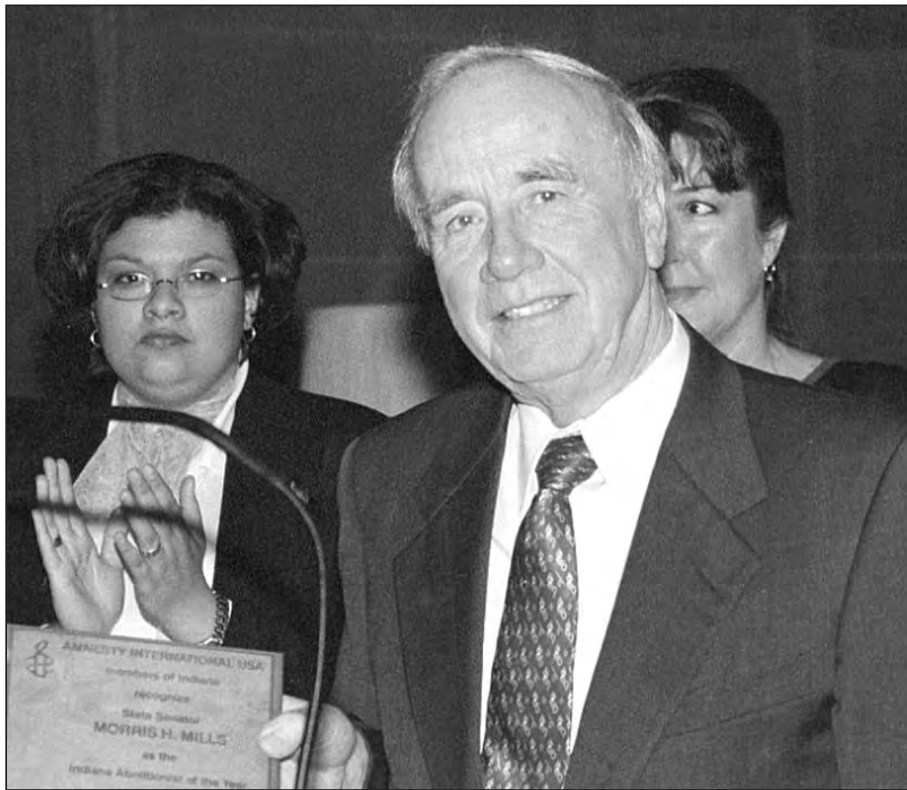


Photo by Charles J. Schisla

Legislator honored

Senator Morris Mills is honored at an Alternatives to the Death Penalty rally at the Indiana Statehouse Rotunda March 1 as Rev. Jessica Vasquez of the Disciples of Christ applauds. (Attorney Terry Harper is partially hidden.) Mills, a member of the Religious Society of Friends (Quakers) who is retiring after 32 years in the legislature, introduced legislation last year to abolish the death penalty that drew a packed chamber for the committee hearing. He received the award from Adam Ortiz, deputy director of the regional office of Amnesty International. Father Thomas Murphy, a former legislator who is pastor of St. John the Evangelist Parish in Indianapolis, was one of the speakers. Several groups sponsored the event, including the Bloomington and Indianapolis Coalitions to Abolish the Death Penalty. March 1 is known as International Death Penalty Abolition Day because, on that date in 1847, Michigan became the first English-speaking territory to abolish the death penalty—after killing an innocent man.



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Editorial

Apology accepted—but only with a firm purpose of amendment

Texas Gov. George W. Bush has apologized for the “needless offense” caused by his appearance last month at Bob Jones University, an evangelical Christian university in South Carolina that is known for its racial prejudice, intolerance of gays and anti-Catholic bias. Bush used his early February appearance at Bob Jones University to reach out to conservative voters—a strategy that worked in the South Carolina primary but that backfired immediately afterwards in Michigan. The Bush apology was extended to Cardinal John J. O’Connor, Archbishop of New York, who is a friend of the Bush family.

We welcome Gov. Bush’s effort to “set the record straight” regarding his views on racism and bigotry. Neither has any place in a responsible political process, and the governor, who has said from the beginning of his presidential campaign that his purpose is “to unite rather than divide,” made a serious mistake when he appeared to endorse (or at least tolerate) the inherently divisive positions advocated by Bob Jones University. (In response to the recent furor, the university’s Web site admits, “If there are those who wish to charge us with being anti-Catholic, we plead guilty.”)

We note, for the record, the governor’s statement that he has “profound respect for the Catholic Church—a sympathy beyond mere tolerance,” and we appreciate the statements that Gov. Bush made affirming the Catholic Church’s leadership role in pastoral ministry, education and social services. But apologies must be accompanied by a sincere resolve to act differently in the future (what the old catechism called “a firm purpose of amendment”). Otherwise, the apology is simply an act of personal or political expediency designed to relieve feelings of guilt or the pressures of the moment.

We can, and should, accept the governor’s apology (just as we accepted the president’s apologies to the nation last year). The critical test is yet to come, however. Regrettably, religion contin-

ues to be a divisive factor in the 2000 campaign. Arizona Sen. John McCain recently accused two evangelical Christian leaders, the Rev. Pat Robertson and the Rev. Jerry Falwell, of exercising “an evil influence” over the Republican Party.

Even though some might just conclude that it’s the way the political game is played, in our opinion, Sen. McCain, who employed a Bob Jones alum on his campaign staff, also jumped a bit too eagerly and too hard on Gov. Bush’s gaffe, using it to his own political advantage.

And New York’s senatorial candidates, Hillary Rodham Clinton and Rudy Guiliani, have each made accusations about the other’s religious intolerance. This is hardly an auspicious way to begin the first political campaign of the third Christian millennium!

The *Catechism of the Catholic Church* (#2245) teaches that “The Church, because of her commission and competence, is not to be confused in any way with the political community.” This general principle was given concrete application by Cardinal Adam J. Maida in the Feb. 25 edition of *The Michigan Catholic*, the official newspaper of the Archdiocese of Detroit. According to Cardinal Maida, the bishops of the United States are clear in their insistence that the Church keep out of partisan politics. The challenge, he said, is “to be principled without being ideological, to be political without being partisan, and to be civil without being soft.”

We hope that candidates on all sides of the political spectrum will show “profound respect” for the religious principles and civil rights of all. It is important to show this respect in words, but in the last analysis candidates for political office must be evaluated by what they *do*, not just by what they say. †

— Daniel Conway

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

Seeking the Face of the Lord

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



Have you prayed today?

How time flies! Thirteen years ago, on the Monday before Ash Wednesday, I was ordained the third bishop of the Diocese of Memphis. Last Monday (before Ash Wednesday), my good friend and former vicar general of the Diocese of Memphis, Father J. Peter Sartain, was ordained the sixth bishop of the Diocese of Little Rock, Ark.

After some juggling of schedules (and the gracious understanding of those affected), I was able to be present for the ordination. As we prayed for and with Bishop Sartain, I couldn’t help but think how important it was and is that a bishop be supported by the prayers of the community of faith.

Fortunately, we cannot know what future challenges lie ahead on the journey of life. This is true for everyone, of course; it is particularly true for a bishop of the Church. Had I known what God and the Church would ask of me on that Monday in March 13 years ago, I would have been even more overwhelmed than I was. I am sure that some day Bishop Sartain will say the same. Because of the prayers of the Church, God’s grace accomplishes what could not otherwise happen. Archbishop Edward T. O’Meara, my predecessor here in Indianapolis, frequently remarked with amazement that much of the time God accomplishes good things *despite* us bishops and priests. I suspect you parents think the same. I am always encouraged by the words of the Eucharistic Preface which we pray to God the Father on the feast of Christian martyrs: “You choose the weak and make them strong in bearing witness to you, through Jesus Christ our Lord.”

How important it is to add those last words “through Jesus Christ our Lord”! When any of us in any walk of life thinks he or she can make a go of it without Christ’s help, we are headed for trouble. The lives of those failed human persons of history who lived as though they didn’t need God bear testimony to that truth. And all of Christian history and especially the lives of the saints testify to what God’s grace can work through our human weakness.

The prophet Jeremiah wrote long ago: “Stand beside the earliest roads, ask the pathways of old which is the way to good, and walk

it; thus you will find rest for your souls” (Jer 6:16a). As I see it, the prophet’s wisdom only finds its fulfillment in habitual prayer.

On that Monday 13 years ago, I told the people of west Tennessee that the most important thing I thought I could do for them as their bishop was to be a man of prayer. That word struck a chord among the people then; I find that it does so now as well. I meant it then and, if possible, I mean it even more now.

Whenever I install a new pastor, as I have done many times during the last 13 years, I ask him especially to be a man of prayer. And I ask members of the parish for three things.

First, I ask them to pray for and seek priestly vocations in their midst. I tell them, “Don’t ask me for more priests if you are not doing your part to find them.”

Second, I ask the parish community to focus on what unites it, namely our faith in Jesus Christ, and not the inevitable human differences of ideas and perspectives that are found in any human society.

Third, I mention that frequently I am as he and every priest is asked to do this or that for folks—and that’s fine because we are ordained to serve. Yet I’ve noticed that rarely does anyone stop to ask me, “Archbishop (or Father), have you prayed today? Did you pray for us today? Have you stopped to ‘refill the cup’ today, so that you can be with us in ministry for a long time?”

I invite the parish community to ask the pastor if he is taking time to pray and rest and exercise and have fun. I say, “Ask, ‘Father, have you prayed today? Have you played today?’”

Once in awhile, folks stop me at the back of church, or in the grocery store, or on the street and ask, “Archbishop, did you pray today? Did you pray for *us* today? Are you playing?”

Of course, I turn that around. “Yes, I prayed for you today; I pray for all the folks of the archdiocese. Are you praying for *me*?”

I can’t imagine carrying on my ministry as a bishop without the support of your prayers. And I know your prayer has been there for me for 13 challenging, thrilling and happy years in ministry for God and the Church. Thank you from the bottom of my heart! †

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.



¿Ha orado hoy?

Como vuela el tiempo! El lunes antes del Miércoles de Ceniza hace trece años, fui ordenado como tercer obispo de la Diócesis de Memphis. El lunes pasado (antes del Miércoles de Ceniza), mi buen amigo y antiguo general vicario de la Diócesis de Memphis, J. Peter Sartain, fue ordenado el sexto obispo de la Diócesis de Little Rock.

Después de hacer malabarismos con los horarios (y por la comprensión clemente de los afectados), pude asistir a la ordenación. Mientras orábamos por el y con el Obispo Sartain, no pude menos que pensar en cuán importante fue, y es, que un arzobispo tenga las oraciones de la comunidad de fe.

Afortunadamente, no podemos saber acerca de los futuros desafíos que nos esperan en el viaje por la vida. Esto es cierto para todo el mundo. Claro está que se aplica en especial para el arzobispo de la Iglesia. Si supiera lo que Dios y la Iglesia quisieron que hiciera aquel lunes en marzo hace 13 años, habría estado aún más abrumado de lo que estuve. Estoy seguro de que algún día el Obispo Sartain dirá lo mismo. Por las oraciones de la Iglesia, la gracia de Dios logra lo que normalmente no podría realizarse. El arzobispo O'Meara, mi predecesor aquí en Indianápolis, frecuentemente decía asombrado que la mayoría del tiempo Dios lleva a cabo buenas cosas *a pesar de* nosotros los obispos y sacerdotes. Me imagino que ustedes padres de familia piensan igual. Las palabras del Prefacio Eucarístico que oramos a Dios el Padre en la fiesta de los mártires cristianos siempre me dan ánimo: "Has escogido a los débiles y los has hecho fuertes para ser tus testigos a través de Jesucristo el Señor".

¡Es muy importante añadir aquellas últimas palabras "¡a través de Jesucristo el Señor!" Cuando una persona de cualquier esfera social cree que puede tener éxito sin la ayuda de Cristo, va camino a la ruina. Las vidas de los seres humanos fracasados de la historia que vivieron como si no necesitaron a Dios confirman esta verdad. Y toda la historia cristiana, y especialmente las vidas de los santos, dan fe de lo que la gracia de Dios puede hacer por nuestra debilidad humana.

Hace mucho tiempo el profeta Jeremías escribió: "Vuelvan al punto de partida y pregunten a los viejos senderos: ¿Cuál es el camino del bien? Sígalo y encontrarán la tranquilidad" (Jer 6:16a). A mi parecer,

la sabiduría del profeta solamente encuentra su satisfacción por oración habitual.

Aquel lunes hace 13 años, le dije a la gente de la zona oeste de Tennessee que lo más importante que estimé poder hacer por ellos como su arzobispo fue ser un hombre de oración. Esa palabra tocó la fibra sensible de las personas entonces; creo que hace lo mismo ahora también. Lo dije en serio entonces, y si es posible, lo digo aún más seriamente ahora.

Cuando traigo a un nuevo pastor, como he hecho muchísimas veces durante los últimos 13 años, en particular le pido ser un hombre de oración. Y pido tres cosas a los miembros de la parroquia. Primero, les pido rezar y buscar vocaciones sacerdotales entre ellos. Les digo, "No me pidan más sacerdotes si no están cumpliendo su obligación de encontrarlos".

Segundo, pido que la comunidad parroquial se fije en lo que la une, es decir nuestra fe en Jesucristo, y no las inevitables diferencias humanas de ideas y perspectivas que se encuentran en cualquier sociedad humana.

Tercero, menciono que es común que la gente pida a cada sacerdote, incluso yo, hacer varias cosas. Está bien porque estamos ordenados para servir. Sin embargo, observo que es raro que una persona me pregunte, "Arzobispo (o Padre), ¿ha orado hoy? ¿Oró por nosotros hoy? ¿Ha parado hoy para 'rellenar la taza' para que pueda estar con nosotros en el ministerio por mucho tiempo?"

Invito a la comunidad parroquial a preguntar al pastor si está tomando tiempo para orar, descansar, hacer ejercicios y divertirse. Yo digo, — Haga la pregunta, "Padre, ¿ha orado hoy? ¿ha jugado hoy?"

De vez en cuando la gente me detiene en el fondo de la iglesia, o en el abarrotero, o en la calle y me pregunta, "Arzobispo, ¿oró hoy? ¿Oró por nosotros hoy? ¿Está jugando?"

Claro está que desvirtuó la pregunta. "Sí, oré por Ud. hoy. Oro por todos en la archidiócesis. ¿Están Uds. orando por mí?"

No puedo imaginar continuar mi ministerio como obispo sin el apoyo de sus oraciones. Y sé que sus oraciones me han apoyado durante 13 años desafiantes, emocionantes y felices de ministerio a Dios y a la Iglesia. ¡Les agradezco con toda sinceridad! †

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

Sliding deeper into the culture of death

A baby's rights begin "when you bring your baby home," said California Sen. Barbara Boxer during arguments against a partial-birth abortion ban bill last fall.

I think her words could mark an expansion beyond our present system, which allows for the killing of a child up to the time of birth. Could it be that in a few years we could see, as routine and acceptable, parents making a decision to kill their baby within a certain time period following birth? As insane as this might sound, it is actually suggested in a book written by Pete Singer, a pioneer in the animal rights movement and bioethics professor at Princeton University.

No wonder our society has become increasingly violent. We allow the killing of our youngest and most vulnerable members and call it freedom of choice. It appears to me that our country is sliding deeper into the dark cavern that our Holy Father calls the "culture of death."

Our world so desperately needs to hear the saving words of Jesus and the rich teachings of our Catholic faith. With all the death and destruction around us, I believe many souls are ripe for the harvest of conversion and/or renewal.

We can help bring about this harvest through prayer—our greatest weapon. I believe that now would be a great time to open ourselves to the many graces available in our Catholic faith through frequent reception of the Eucharist, recitation of the rosary, regular confession and adoration of Our Lord in the Blessed Sacrament, among others. If we strive to live holy lives, pray and work with God, we can help turn our world around with God's grace.

John Fuller, Terre Haute

Letter Policies

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

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

Research for the Church/James D. Davidson

Who are the conservative young Catholics?

Most research shows that young Catholics have "liberal" attitudes about sexual and reproductive issues. Studies indicate that 18- to 34-year-old Catholics tend to disagree with the Church's teaching that premarital sex, artificial birth control, homosexual practices and abortion are morally wrong. Rather than adopting the



Church's view that these behaviors violate natural law, young adult Catholics tend to believe that the rightness or wrongness of these actions should be judged in relation to specific circumstances and the consequences they have for the parties involved. For example, data from my 1995 national survey indicate that 87 percent of young adult Catholics believe the decision to use condoms or birth control pills to prevent pregnancy is "entirely up to the individual." Seventy-six percent say the same thing regarding premarital sex. Fifty-six percent say that homosexual actions are not intrinsically wrong; instead, they say, the rightness or wrongness of such actions is up to individuals to decide. Thirty-seven percent say that the decision to terminate a pregnancy by having an abortion also is strictly up to the individual.

But not all young adults think this way. Thirty-eight percent believe homosexual actions are "always wrong," another 4 percent say homosexuality activities are "wrong, except under certain circumstances." Twenty-nine percent say abortion is always wrong, with another 34 percent saying it is usually wrong. Twenty-three percent say that premarital sex is always or usually wrong. Eleven percent believe the use of condoms or birth control pills to prevent pregnancy is always or usually wrong.

Who are these "conservative" young adult Catholics who are bucking the "liberal" trends found among most of their peers? Why do some young adults agree with the Church on sexual matters, while the majority of their age-mates do not?

These are questions that Purdue University sociologist Richard Featherstone explored in a paper he presented at a recent professional meeting. Featherstone's analysis supports five con-

clusions that have important implications for parents, lay leaders and clergy:

1. The more religiously active mothers are when their children are growing up, the more likely their offspring are to accept the Church's sexual and reproductive teachings when they become young adults.
2. Young adults with religiously active and traditional Catholic role models are more likely than other young adults are to have conservative views on sexual and reproductive issues.
3. Mother's religiosity and the tendency to look up to religiously active, traditional Catholics have separate effects of their own, but they also contribute to young adults' identity as Catholic (for example, "I cannot imagine being anything other than Catholic").
4. The stronger young adults' Catholic identity, the more likely they are to share the Church's views on sexual and reproductive issues.
5. Of these three influences, the strength of young adults' Catholic identity has the largest and most direct effect.

Thus, the young adults who are most likely to embrace the Church's views on sexual and reproductive issues have grown up in religious environments that nurture a strong Catholic identity. These influences combine to make the Church's teachings plausible. The Church's teachings have little or no plausibility for young adults who are not grounded in religious networks and do not think of the Church as an important part of their lives.

The implications are quite clear. People who want to pass the Church's sexual and reproductive teachings on to the next generation should do three things: nurture religious commitment among Catholic parents; see that young people have religiously active and traditional Catholics to look up to; and cultivate a sense of identification with the Church.

Pursuing these goals won't guarantee compliance with Church teachings, but it certainly increases the chances of passing them on.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind., and a regular columnist for The Criterion.) †

Check It Out . . .

Holy Trinity Parish in Indianapolis will host its Spring Bazaar on April 1. **Orders for potica for Easter** are now being taken at \$14 a loaf. To place an order, call 317-636-8874 or 317-634-2289 by March 24. No orders will be taken at the bazaar.

The third lecture in a series dedicated in the memory of Msgr. Raymond Bosler—priest, theologian and Vatican II

observer—will be held on March 14 at St. John Parish, 126 W. Georgia St., in Indianapolis. The presentation will be held from 7-8:30 p.m. in the Blue Room of the rectory. The featured presenter is John Farina, an attorney originally from Indianapolis, now practicing in Washington, D.C. "Church and State Interactions in a Changing Societ," is the lecture topic. For more information, call 317-635-2021.

The archdiocesan Office for Youth and Family Ministries and St. Thomas Aquinas Parish in Indianapolis will sponsor "**Happily Married for a Lifetime**," a marriage seminar for engaged and married couples, presented by Dr. Lary Koenig of Baton Rouge, La., from 7-9 p.m. on March 14 at St. Thomas Aquinas Church, located at 46th and Illinois streets. Admission is \$15 per couple or \$10 per person and may be paid at the door. For more information, call the parish office at 317-253-1461.

Our Lady of Lourdes Parish, 5333 E. Washington St., in Indianapolis, will host a **parish mission** at 7 p.m. on March 12-15. Passionist Father Jim DeManuele is the presenter. For child-care information, call 317-356-7291.

The time and location of the **Young Adult Jubilee Mass** on March 26 for the Terre Haute Deanery has been changed. The new time and location of the Mass is at 7 p.m. at St. Joseph Church in Terre Haute.

The Batesville Deanery is hosting a **pilgrimage via bus to the dedication of Mary's Garden at the National Shrine of the Immaculate Conception in Washington, D.C.** on June 9-12. The cost is \$400. Reservations with a \$125 deposit are being taken. The balance is due on April 5. For more information, call Helen at 812-934-4826. †

The St. Augustine Guild will hold its annual Day of Recollection on March 15 at St. Augustine Home, 2345 W. 86th St., in Indianapolis. Father James Bonke will present "Lent: The Time of Our Lives." The day will begin with registration at 8:30 a.m. and conclude with Benediction at 2:30 p.m. The cost is \$10 and includes lunch. To register, call Betty Chepules at 317-872-0997 or Rosary Hedge at 317-255-7464.

VIPs . . .

Joe Morgan, a fifth-grader at Our Lady of Lourdes School in Indianapolis, earned second place in the 1999-2000 Sertoma Club East Indianapolis Freedom Essay Contest.

Morgan Kantner, a third-grader at Our Lady of Lourdes School in Indianapolis recently won a trip to Washington, D.C. Kantner was one of more than 400 Indiana and Ohio elementary students who won a trip through the Marsh Supermarkets "Back to School" essay contest.

Seccina Memorial High School in Indianapolis students **Justin Christopher, Vincent Applegate and Daniel Lockhart** have been offered scholarships to the 16th Annual Prelude Academy at Butler University in Indianapolis on June 26-30. The Prelude Academy offers talented high school students the opportunity to learn from working artists.

An article by **Steve Papesh**, principal of Seccina Memorial High School in

Indianapolis, was published in the latest edition of *The Education Digest*. "Insights on Teaching on the Job" is a tribute to being able to learn something every day.

Holy Name School in Beech Grove recently hosted a Catholic trivia contest as part of its Catholic Schools Week celebration. Jill McCormick's second-grade class finished in first place. Cheryl McManama's eighth-grade class finished in second place.

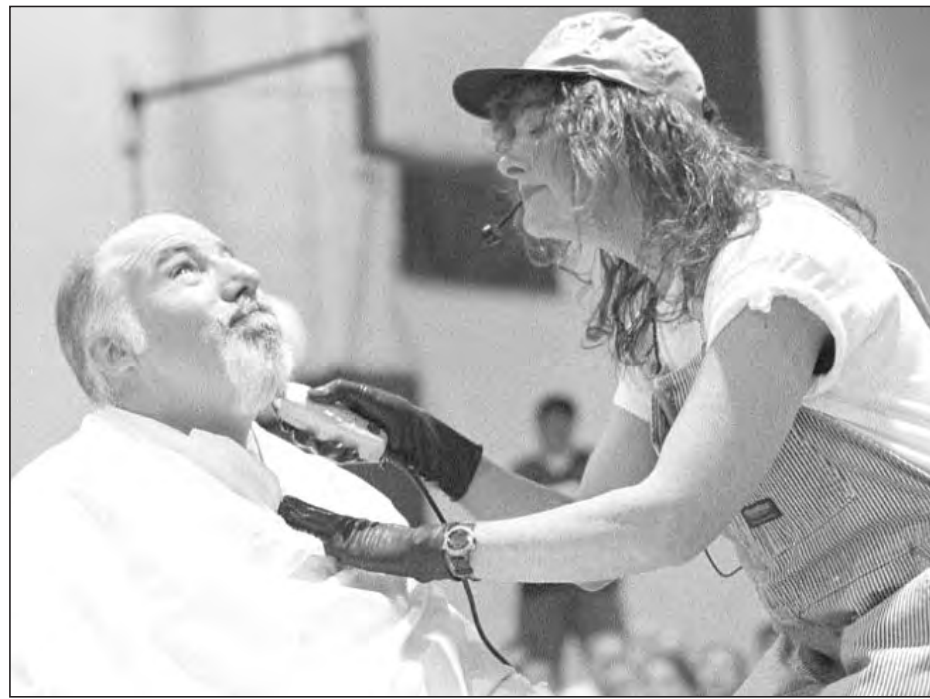
Right to Life of Indianapolis will honor **Lisa M. Hughes** of Indianapolis and **William (Bill) S. Butterfield** of Evansville for distinguished service to the pro-life cause during the organization's 18th annual "A Celebration of Life" dinner on March 23 at the Indiana Convention Center in Indianapolis. Syndicated columnist **Mona Charen** is the keynote speaker. Reservations are \$35 a person and are due by March 10. Proceeds benefit the organization's pro-life ministries. For more information, call the Right to Life of Indianapolis office at 317-582-1526. †

Awards/Grants

St. Philip Neri School in Indianapolis celebrated Read Across America Day March 2 by having "Read

to Kids Day." Daniel Elsener, Christel DeHaan Family Foundation director, read Dr. Seuss's book, *Oh, the Places You'll Go!* to the students. He also presented a \$4,000 check

from the foundation to G. Joseph Peters, associate director of Catholic education, to be used for educational materials for center-city archdiocesan schools. †



Photos by Mary Ann Wrand

Sacrificial giving

Costumed hair stylist Susan Kosch of Indianapolis shaves St. Luke School principal Stephen Weber's beard during a school assembly on Feb. 29. Weber agreed to give up his beard, which he has had since 1971, if St. Luke students raised \$5,400 to purchase 2,000 books for four center-city Catholic schools. Students at Holy Cross Central School, Holy Angels School, St. Rita School and St. Philip Neri School benefited from the fund-raiser. Assistant principal Katie Russo let Kosch dye her hair in multiple colors to thank the students for their hard work. Fourth-graders Casey Steele and Maria Grannan serenade their principal with recorder music during the school assembly.



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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.
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• GERMANY & AUSTRIA/PASSION PLAY 10 DAYS IN MAYFROM \$1,892	• ENGLAND, 10 DAYS IN NOV.....\$1,688	• HAWAIIAN CRUISE, 8 DAYS IN DEC.....FROM \$1,816
• RUSSIA, 17 DAYS IN JUNE.....FROM \$2,828	• GREECE & GREEK ISLES, 9 DAYS IN NOV.....\$1,588	• PORTUGAL & FATIMA, 9 DAYS IN MAR. 2001\$1,628
• ALASKA CRUISE, 8 DAYS IN JULY OR AUG.....FROM \$1,798	• EGYPT, 9 DAYS IN NOV.....\$2,388	• IRELAND, 10 DAYS IN MAY 2001\$1,582
• ROME & CENTRAL ITALY, 9 DAYS IN AUG.....\$2,368	• ROME, NORTHERN ITALY & VENICE, 11 DAYS IN NOV.....\$2,382	• BARCELONA TOUR & MEDITERRANEAN CRUISE, 12 DAYS IN OCTOBER 2000FROM \$2,098
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Spiritual hunger leads to reflection, conversion

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

“Our hearts are restless ’til they rest in Thee.”

This well-known statement by St. Augustine from so long ago captures the inner thirst for spiritual maturity that is still with us today.

In an age when higher education often encourages skeptical attitudes, when many media presentations question traditional values, when affluence lacks purpose, there is still the restless search for deeper meaning.

Neither skepticism nor financial success can satisfy the human heart’s deepest longings. We continue to look for human fulfillment and inner peace.

This is a search that is uniquely personal but also communal. It is in our own hearts yet it is deeply relational. This search calls us out of ourselves to others and to God.

I met a young woman recently who had been away from the Church for several years and recently returned to her faith.

I asked her what she thought people in her previous situation—people searching spiritually—were looking for.

She said that good examples are the key.

The way her mother quietly lived her faith—her personal integrity—made all the difference, she said. Her mother did not confront or challenge her. But her mother continued living the life of faith

deeply and thus opened the way to her daughter’s return to active faith.

The gentle example of others is a key element for the spiritual journey. Relatives or friends teach us to live spiritually by how they do so themselves.

Sometimes this positive witness counteracts the bad example of other Christians. Many have been hurt—both intentionally and inadvertently—by others in the Christian community.

In this case, the good example of someone else who is forgiving and reconciling is especially helpful in initiating the necessary healing process. The healing of wounds of the heart is necessary before we can live more deeply.

Other times an acquaintance shows us the deepest meanings of living.

A man named Michael Kirwan, a member of the Catholic Worker Movement, died recently in Washington, D.C. He epitomized care for the homeless. As a university student, he had taken homeless people into his apartment, thus beginning a lifetime of work for those in need. His example has motivated others to embrace this service.

Such exemplars are often not far away. We can find them in our local parish communities and our neighborhoods.

Such people often bring us into contact with a group of friends—a Christian community—who can share our spiritual journey. Such groups, though filled with imperfect people, can help to focus us on the highest ideals.

Spiritual hunger is a gift from God

By Fr. Herb Weber

It is not new for Church leaders to hear that there is a spiritual hunger among the faithful.

Spirituality involves tending to one’s inner being or spirit. The inner self gives life a direction and helps a person make sense out of life events. It provides courage to face difficult times, and it unites one’s values.

For a Christian, spirituality includes a conscious relationship with Jesus.

People who have a spiritual hunger are struggling to find what will direct or redirect their lives.

For some people, a spiritual hunger develops when they change life goals, enter a renewal program or go through a conversion experience.

At times, a spiritual hunger develops from a basic dissatisfaction with what previously had been expected to feed the

soul. Instead of reinvesting themselves, they are tempted to seek other promises of spiritual fulfillment.

Personal experiences that fragment one’s life can create spiritual hunger. But not everyone who admits a spiritual hunger is having personal problems. Many people simply desire to grow and develop.

Those who are spiritually hungry can help themselves by first re-examining their own faith. Asking good questions and spending time with other men and women of faith can help them focus their hunger. Investing oneself in communal and personal prayer experiences and, when possible, attending courses will also help.

The spiritual hunger itself should be seen as a gift from God, a gift that calls out for conscientious response.

(Father Herb Weber is pastor of St. Peter Parish in Mansfield, Ohio.) †



Neither skepticism nor financial success can satisfy the human heart’s deepest longings for fulfillment and inner peace. This is a search that is uniquely personal but also communal. It is in our own hearts, yet it is deeply relational.

Such communities also can help us avoid spiritual dead ends. For not all spiritual paths are right. Some restless spiritual seekers have embraced self-destruction.

A spiritual tradition grounds Christian communities. They pass on wisdom from the past.

Our predecessors in the faith were not foolish. They had a great deal of common sense. The great figures in the Catholic spiritual tradition have a rich heritage to share. They give us a firm foundation on which to build.

In particular, they lead us to the good spiritual practices that support our noble ideals and quench our deepest thirsts. The central spiritual practice, of course, is prayer.

Prayer helps us to put life into perspective.

As humans, we are creatures of habit. I notice this in church on Sunday. People tend to go to the same Mass and sit in the same pew each week. (Some people even tend to get upset if someone else sits in “their” pew!) Some people come early, some arrive just on time, others slide in before the Gospel! These are habits built up over the years.

I often wonder how we learned these habits.

Sometimes previously learned habits can impede the development of important prayerful practices. For example, we keep

ourselves so busy that we have no time for conversation with God. We prioritize the duties and obligations of our lives in such a way that the search for deeper meaning has to wait. If we come to prayer at all, we slide in late. We neglect our spiritual roots.

Our inner restlessness can lead us to new spiritual practices and priorities. Our friends in the community will tell us that time for prayer is crucial.

We may succeed in doing this if we can integrate prayer into our daily routine. There are some things that we do every day by necessity. These might become “cues” for taking some extra time for God—for example, while waiting daily for a bus or when first sitting down each day at work.

Or we might examine our routines. Do we really need to read the whole newspaper every day or listen to a complete radio or TV program? Could we free some time for God by doing some things less or not at all?

Prayer needs to be at the top of our list of priorities. Then our restless, skeptical hearts can find peace in the living God.

(Oblate Father John Crossin is executive director of the Washington Theological Consortium. His most recent book is *Walking in Virtue*, published by Paulist Press. He can be reached by e-mail at crossinwtc@aol.com.) †

Discussion Point

Prayer creates balance in life

This Week’s Question

Tell of a form of spirituality that has influenced your life.

“I gather with my choir every week. We call ourselves a choir family, and this is an opportunity for us to share praise in song. It is a very spiritual time for all of us.” (Barb Caswell, Kalamazoo, Mich.)

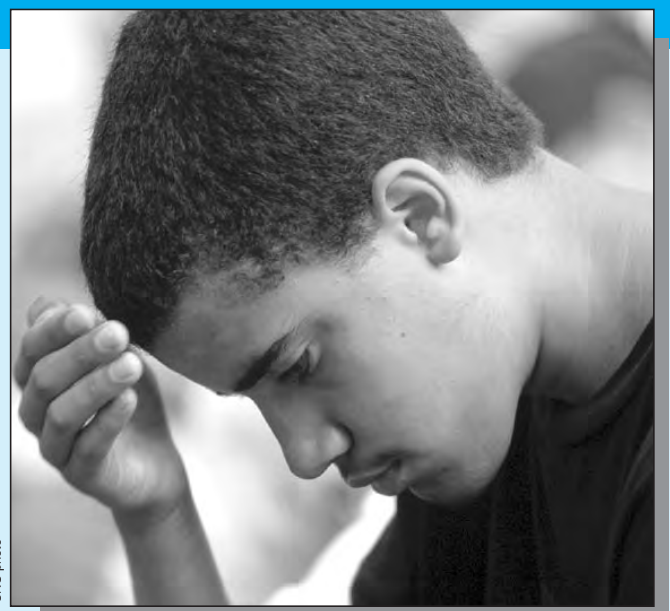
“I had started going to St. James’ prayer group and went through the ‘Life in the Spirit’ seminar. This has been my strength during my journey in knowing God and that he is always present with us.” (Pat Rainville, Red Bank, N.J.)

“I sometimes go to a monastic community for liturgy and prayer. The silence helps me balance the ‘hecticness’ of everyday life. It helps keep me grounded, balanced and centered.” (Bernie Nojadera, Gilroy, Calif.)

Lend Us Your Voice

An upcoming edition asks: On the Jubilee Day for Scientists, which is scheduled on May 25, what event is planned in your community?

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



From the Editor Emeritus/John F. Fink

Top events of second millennium: The Reformation

(Fifth in a series)

A list of the top events of the second millennium must include the Protestant Reformation.



A split from the Catholic Church is the last thing Martin Luther had in mind in October 1517 when he composed his famous 95 theses, or theological statements, and sent them to the bishops of Germany.

However, he most certainly did have reformation in mind. He wanted to reform the Catholic Church.

It needed reform because the Catholic Church in the late 15th and early 16th centuries was corrupt. Some of the popes were immoral and were more concerned with money than religion. Simony (the sale of Church-controlled positions and privileges) was common.

In 1517, Margrave Albrecht of Brandenburg, Germany, approached Pope Leo X (noted for his remark, "Let us enjoy the papacy since God has given it

to us"). Albrecht wanted to be archbishop of Mainz and Magdeburg. The pope was willing, for a price—a high price since Albrecht was too young to be an archbishop and had to buy a dispensation.

Albrecht took out a huge loan to pay the fees demanded. Then, to help pay off the loan, he suggested the idea of a special indulgence whereby people could free the souls of dead relatives and friends from purgatory by paying money. The money was supposed to go toward rebuilding St. Peter's Basilica, but the pope agreed to split it with Albrecht so he could pay off his loan.

Enter Johannes Tetzel, a Dominican friar, who was appointed to preach the indulgence in Wittenburg and other parts of Saxony. Tetzel preached that when a person dropped some money into the collection box to pay for the indulgence, the soul of the relative or friend would spring from purgatory to heaven.

That was too much for Martin Luther, an Augustinian. He posted his theses on the door of the Wittenburg church and sent them to the German bishops, hoping that they would do something about

reforming the Church. They didn't. Instead, Archbishop Albrecht became furious and complained to the pope. Pope Leo instructed the general of the Augustinians to silence Luther.

Luther would not be silenced. Aided by the invention of the printing press, he started to distribute his writings widely and soon became a sort of folk hero. But his writings were deemed heretical: He denied that the Mass was a sacrifice, rejected all the sacraments except baptism and the Eucharist, and taught that faith alone was sufficient for salvation.

In 1520, Pope Leo condemned Luther on 41 counts. When Luther burned the papal document that threatened him with excommunication, Leo carried out his threat. After Leo died in 1521, succeeding popes completely failed to understand the nature of the spiritual revolution going on, and Luther led the Reformation until his death in 1546.

The Reformation spread to Switzerland and England and it seemed that the disintegration of the Church was at hand. But then, belatedly, the Counter-Reformation began, as we will see next week. †

Cornucopia/Cynthia Dewes

Sacramental marriage: let us count the ways

Recently, while driving home in the car, we were a captive audience for a late-night radio show in which the subject was homosexual marriage.



Why we didn't change the dial I'll never know. Anyhow, the program began with an actual "marriage" service between two men.

The presider, also a man, read a beautiful description of marriage and then solemnized the couple's rather traditional vows. If the words "wife," "husband" and "children" had been included, we'd have thought it a wonderful wedding.

Next, a panel discussed (I use the word loosely) the related issues. One male panelist was the traditional marriage advocate, another was a humorous drag queen, and a third female member spouted (literally) a line so radical it was incoherent. The moderator maintained comic relief at all times.

Whenever the heterosexual marriage advocate spoke, and he did so articulately,

he was interrupted, mocked and generally shot down by the rest of the assemblage. The audience responded enthusiastically, clapping at every disrespectful remark, something like how ancient crowds in the Roman Colosseum must've sounded.

At certain crucial moments, when we thought sense might finally be permitted in the exchange, the moderator would call for a commercial break. Thus was truth served, diversity of opinion upheld and the free exchange of ideas permitted.

That's a shame, because the simple truths about what a marriage is were not only skewed and abused on this program, but suppressed. Allowing for the fact that it's meant to be an amusing, lightweight entertainment for insomniacs, this show instead proved itself to be demeaning, mean-spirited and downright false.

Even if people are not religious, they must recognize that the ability of a man and a woman to produce another human being goes beyond everyday biology. Surely they understand that there is a supernatural aspect to reproduction that surpasses the ordinary stuff such as eating and sleeping and coughing once in a while.

At its core, despite what gender benders like to believe, marriage is a union between a male and a female with the inherent promise of producing children, with God as the necessary catalyst for fulfilling that promise. Marriage is a union which, by definition, cannot be homosexual.

Homosexual "couples" emphasize that marriage can and should be lifelong friendship, companionship, physical and emotional support. They say they're capable of those things, including love.

True enough, but we believe that all people are called to lives of chastity, whether or not they're called to celibacy. Thus, married couples must remain faithful to each other, while the unmarried, including professed religious and men and women of whatever sexual inclination, must maintain individual chastity.

Marriage is a lot more than what's on a piece of paper, and certainly more than what we heard about on that radio program.

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

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

Reaching in and reaching out

A couple of weeks ago, the Evangelization Commission of the archdiocese, the two regional evangelization advisory committees, and the



Evangelization Commission of the Diocese of Lafayette-Indiana gathered for an inservice workshop at Our Lady of the Greenwood Parish

in Greenwood. Paulist Father John Hurley, director of the Office for Evangelization of the National Conference of Catholic Bishops, guided the group through a reflection based on *A Time to Listen ... A Time to Heal*, the resource directory for outreach to inactive Catholics.

Father Hurley situated this particular form of the ministry of reconciliation in the context of the emphasis on the central mission of the Church to bring the Good News of Jesus Christ into every human situation. He also had the participants spend significant time reflecting on and sharing about key Scripture passages.

He began with the very familiar story of

the Prodigal Son. He had each table of participants take one of the characters in the story, either before the leaving or after the return. He asked, "What were the attitudes and feelings involved?" "Can we recognize ourselves in all of the characters?"

Such awareness of our own moments of alienation and distance is crucial if we are going to engage in ministry to those who are not under our church roofs. They are still part of the family. In fact, "they" are really "us."

After lunch, Father Hurley used the six prayer services included in *A Time to Listen ... A Time to Heal*. Each one featured a different Scripture passage: the Woman at the Well, the Good Samaritan, the Woman Taken in Adultery, the Lost Sheep and Coin, Paul's reflection on power made perfect in weakness, and a repeat of the Prodigal Son. Each table was asked to name clearly what each story said, to identify ways the story is played out in our contemporary experience, and to say how our dioceses could respond.

As the participants wrestled with these passages, they began to name a whole set of issues: racism, relationships between men and women, sexuality, guilt, judg-

mental attitudes, belonging and acceptance, rejection, power and authority, and many others. Father Hurley noted that these are many of the same issues that people say keeps them from participating in Church life.

Any ministry of outreach and reconciliation needs to listen to the stories of how these issues play themselves out in people's lives. Father Hurley shared a comment of one of his seminary professors, Paulist Father Gene Burke, "It is possible to listen a person into existence." That type of listening challenges us and stretches us.

It is grounded in our relationship with Jesus. Father Hurley suggested that what is important in the Transfiguration scene in the Gospels is the change that occurred in the disciples. In some ways, what happens at the bottom of the mountain may be more important than what happened at the top. Have our lives been changed? Does it show in a way that invites others back? We exist as local faith communities to make the transforming presence of Christ felt in the surrounding neighborhood.

(Jesuit Father Joe Folzenlogen is archdiocesan coordinator of evangelization.) †

Journey of Faith/Fr. John Buckel

The love affair

(First in a series on the Gospel of John)

If you would like to improve the quality of your life many times over, then the Gospel of St. John is for you.



If you long to live life to the fullest and experience love that is greater than anything you have ever dreamed of, then the fourth Gospel is for you.

If you are interested in learning more about yourself and Jesus Christ, then John's Gospel is for you.

There are more passages in the lectionary from the fourth Gospel than from any other Gospel. Oftentimes when the Church celebrates special occasions (weddings, ordinations, funeral liturgies), it often turns to John's version of the Good News for the Gospel of the day.

Many of the outstanding figures of Christianity have considered the fourth Gospel as their personal favorite—St. Teresa of Avila, St. John of the Cross, St. Thérèse of Lisieux, and St. Catherine of Siena, to name but a few.

The one-on-one encounters with Jesus, the invitation to an ever-deeper, personal relationship with him and the wonderful story of the intimate friendship between the beloved disciple and the Lord make it easy to see why so many people have been and remain so attracted to the fourth Gospel.

John also recognized the unique role that Mary plays in the life of the Church. Although she appears but twice in his Gospel, these two scenes contain unforgettable portrayals of Mary's unshakeable faith and enduring love.

At Cana she had the utmost confidence that her son would remedy a difficult and embarrassing situation (Jn 2:1-11). Her advice to the servants at the wedding banquet is still applicable: "Do whatever Jesus tells you."

At Calvary, the mother of Jesus remained by his side until the very end (Jn 19:25-27). She also recognized the importance of silence at those times when "words would just get in the way."

During the season of Lent, the Church encourages us to reflect on the significance of the passion, death and resurrection of Jesus Christ. An examination of the fourth Gospel uncovers a treasure chest of spiritual insights into his death. John's description of the events leading up to and including the crucifixion of Jesus demonstrates the depth of God's love for humanity. The fourth evangelist also illustrates the radical nature of Jesus' command to "love one another as I have loved you" (Jn 13:34).

When John reflects upon the significance of the passion and death of Jesus, he never comments on the horrendous pain, suffering and agony that is associated with crucifixion, the most painful form of capital punishment. Rather, the fourth evangelist prefers to concentrate on the *motive* behind Jesus' willingness to suffer and die for us—namely, his love for God and people.

In effect, John announced that one could not even begin to understand the relevance of the Last Supper or Jesus' death without keeping in mind the tremendous love God has for humanity (Jn 13:1).

A suggestion: Every Christian is called to become a more loving person. Often we are blind to our own "shortcomings." Therefore you might consider asking a friend/spouse/significant other to point out to you an area in which you need to grow. Together, try to find a course of action during Lent that will help you to remedy the situation.

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

First Sunday in Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 12, 2000

- Genesis 9:8-15
- 1 Peter 3:18-22
- Mark 1:12-15

The Book of Genesis is the source of this weekend's first Scriptural reading. It presents the familiar story of Noah.



Most people who have had any exposure to the Bible know the details of this story. Noah was faithful to God, whereas virtually everyone else was not. Because of this

faithfulness, God warned Noah that soon a great flood would come. Noah then had the opportunity to construct the ark, a vessel allowing him and his family to survive the flood.

He also took into the ark a male and female of every breed of animal, so that this level of life also could continue beyond the great flood.

A more profound message is apparent between the lines.

God is the supreme ruler of all things, of nature and of events. He is the creator of all. On the other hand, humans have the ability to choose for themselves. However, they may choose unwisely. They may place themselves in great peril and then pay the price.

Not essential to the story, but important to remember for Holy Week, is that God sent the signal of life and of security through movements in the sky. He parted the clouds after the flood, and a rainbow appeared. It indicated that the awful flood had ended. It was God's message to Noah. No one else but Noah would have understood this message, since rainbows are not that unusual. But Noah understood.

During Holy Week, specifically on Holy Saturday, the rich imagery of the Easter Vigil will focus upon the flood and salvation during and after the flood.

The First Epistle of Peter offers the second reading for this weekend.

The writings of the New Testament, aside from the Gospels, are a magnificent gift to Christians precisely in their revelation of the person and mission of the Lord Jesus.

This weekend's second reading certainly is among these writings. Drawing upon the very story given earlier in this liturgy by Genesis, First Peter reminds us that we are spared from death by fresh and life-giving waters, namely the waters of baptism. Baptism is from God, as was the ark, and it enables us to outlive the threats and dangers of life.

Jesus is the Redeemer, from God, and Jesus extends to us this lifeline.

St. Mark's Gospel furnishes the last reading.

It is a very brief selection, only three verses. Two episodes, however, are given from the earthly life of the Lord.

In the first, the Gospel states that Jesus spent 40 days in the desert. Such behavior was not necessarily novel, but neither was it common. Some Jews contemporary with Jesus withdrew to isolated places to better focus upon God and upon themselves in the light of their faith in God.

They would not have had far to go. Much of the land was arid. The desert is within walking distance of Jerusalem. Understandably, a person could be quite alone in these settings since they were not places where anyone could farm or lead a flock to graze.

The message here is the intense bond between Jesus and the Almighty. Jesus is God. He survives in the bleak desert. Angels serve Jesus. Wild animals are no threat.

Satan, of course, tempts Jesus. Satan is apt to be anywhere. Satan pursues us especially when we seek to be with God. Satan is powerful, able to ignore space and time. But Satan is not so powerful after all. He needs. He burns with desire and envy. He cannot fully grasp the identity of Jesus.

After this experience in the desert, Jesus returns to populated areas and calls people to reform, to believe, to hear the Good News that God has provided. God has not left them.

Reflection

Lent has begun. On Ash Wednesday, a period of 40 days commenced, offering believers the opportunity to withdraw from some of their daily activities and, as if entering a desert, to replicate the bond between Jesus and the Father.

The reading from St. Mark's Gospel calls us to this period of 40 days, which

Daily Readings

Monday, March 13
Leviticus 19:1-2, 11-18
Psalm 19:8-10, 15
Matthew 25:31-46

Tuesday, March 14
Isaiah 55:10-11
Psalm 34:4-7, 16-19
Matthew 6:7-15

Wednesday, March 15
Jonah 3:1-10
Psalm 51:3-4, 12-13, 18-19
Luke 11:29-32

Thursday, March 16
Esther C:12, 14-16, 23-25
Psalm 138:1-3, 7c-8
Matthew 7:7-12

Friday, March 17
Patrick, bishop
Ezekiel 18:21-28
Psalm 130:1-8
Matthew 5:20-26

Saturday, March 18
Cyril of Jerusalem, bishop
and doctor of the Church
Deuteronomy 26:16-19
Psalm 119:1-2, 4-5, 7-8
Matthew 5:43-48

Sunday, March 19
Second Sunday of Lent
Genesis 22:1-2, 9a, 10-13,
15-18
Psalm 116:10, 15-19
Romans 8:31b-34
Mark 9:2-10

we call Lent, and it invites us to use these days for our spiritual advantage by reforming ourselves, by turning from sin, by accepting the Good News with its implications and necessities.

The first and second readings are the Church's reassurance to Christians. For us today, as for Noah so many centuries ago, God is supreme and almighty, and also compassionate and life-giving.

We may create for ourselves perilous circumstances. Events, persons or nature itself may seem to go against us. But God has given us the ark.

For us in our needs, the ark is our unity with Jesus, confirmed in baptism. In this unity with the Savior, we possess a touch of divinity itself. In this, we shall live forever. We shall endure and overcome all things, even the devil, even death. †

Question Corner/Fr. John Dietzen

Old Testament lists two sets of commandments

Our community, like many others today, I understand, is having a major controversy about placing the Ten Commandments in a local park.



One of the objections is that people, religious groups in particular, cannot even agree on how the Ten Commandments should read.

When did the fourth commandment become the fifth commandment, as it is on a card I obtained from a religious goods store?

One priest told me it is a Catholic-Protestant problem. Is that true? Is there a "right" list of the commandments? (Wisconsin)

The confusion arises from the fact that there are two lists of the Ten Commandments in the Old Testament, one in Exodus 20:1-17 and the other in Deuteronomy 5:6-21. And there are differences.

In all major basics they are the same, of course, although some variations are noteworthy and perhaps reveal some information about the time in which each was written.

In Exodus, for example, in one commandment, a man's wife is listed as simply one of his possessions. You shall not covet your neighbor's wife, it says, "nor his ox or ass or anything else that belongs to him."

In Deuteronomy, however, which reflects a later time of Hebraic culture, the prohibition against coveting a neighbor's wife is put first and is an entirely separate commandment from the prohibition about the rest of his household.

This also in part may explain the difference in numbering. Exodus combines the last two of the other list, but seems to divide the first commandment into two.

Other divergences can result, naturally,

from differences in translation, though these should not affect the numbering or the meaning.

It is not entirely accurate to name this a Catholic-Protestant problem. Following St. Augustine, some Jewish traditions and many fathers of the Western Church, Latin-Rite Catholics and Lutherans normally use the enumeration in Deuteronomy.

St. Jerome and the Greek fathers, however, preferred the enumeration in Exodus. Protestants other than Lutherans have generally adopted that organization of the commandments.

Please explain the significance of Fat Tuesday, the day before Ash Wednesday. Some say it means to feast before Lent. Is this correct? (Wisconsin)

The celebration of Mardi Gras in anticipation of the rigors of the Lenten fast goes back many centuries. Those rigors were much more severe in those days than they are now.

Foods forbidden during the Lenten time included meats and fats, common condiments for cooking, which would spoil by the time Easter arrived. (Our word *carnival* comes, in fact, from a Latin phrase which means *taking away the meat*.)

Thus, the day before Lent began was a time to consume all the fat in the house. It also provided Christians a chance to enjoy their last pre-Lenten party, often in company with the non-Christians around them who were in the midst of their own spring masquerades and feasts.

Not much, it seems, has changed, except the fasting.

(A free brochure answering questions Catholics ask about the sacrament of penance is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Finding Grace in Haiti

When I am asked about spirituality and life in Haiti—well, that is not an easy question to answer.

I definitely concentrate on God much more here and am often reminded by the nuns or the people I encounter that we are called to be reflections of Christ to everyone we meet, which is kind of a lot of pressure.

I haven't quite figured out how to let myself slip away and to let God shine through. But in so many ways it is freeing to be here. There is no use pretending that I'm in control or am competent or know what I'm doing. It fosters a great reliance on God and a sense of faith that God will take care of everything.

There is no choice but to be vulnerable, weak and defenseless, especially being a visible stranger in a strange land. It's so different from the U.S., where peo-

ple are often measured by what they give, how productive they are, how self-sufficient they are.

I am finding here that I love and care for people who at first glance have nothing to give to me—orphans, poor, uneducated. But they have so many intangible gifts of spirit, smiles, laughter.

I am slowly beginning to try to understand grace—I think it is an important word that I really have no concept of. But I do think of how little any of us deserve what we have been given—the little things like rainbows, chocolate pudding, letters from home, and the big things like education, health, family—and how grateful I am for receiving them and how much more fun it is to receive these gifts without feeling like they are deserved.

By Molly Brady

(Molly Brady is a member of St. Thomas Aquinas Parish in Indianapolis. She is participating in a one-year volunteer commitment to assist the Religious of Jesus and Mary in their service to the medical and educational needs of the people in the area of Gros Morne, a town near Cap Haitian.)

Lenten penance services are set around the archdiocese

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of services that have been reported to *The Criterion*.

Batesville Deanery

March 10, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
 March 22, 7:30 p.m. at Immaculate Conception, Aurora
 March 23, 7 p.m. for children at St. Lawrence, Lawrenceburg
 March 27, 7 p.m. at St. Mary, Greensburg
 April 3, 7 p.m. at St. Louis, Batesville
 April 6, 7 p.m. for adults at St. Lawrence, Lawrenceburg
 April 6, 7 p.m. for St. Martin, Yorkville, and St. Paul, New Alsace, at St. Martin, Yorkville
 April 9, 4 p.m. for St. Joseph, St. Leon, and St. John, Dover, at St. Joseph, St. Leon
 April 9, 2 p.m. at St. Denis, Millhausen
 April 9, 4 p.m. at St. Maurice, Napoleon
 April 11, 7 p.m. at St. Peter, Franklin Co.
 April 12, 7 p.m. at St. Vincent de Paul, Shelby Co.
 April 12, 7 p.m. for St. John, Osgood, and St. Magdalen, New Marion, at St. John, Osgood
 April 13, 7 p.m. at St. Joseph, Shelbyville
 April 18, 7 p.m. at Holy Family, Oldenburg

Bloomington Deanery

March 21, 7 p.m. at St. John the Apostle, Bloomington
 March 22, 7 p.m. at St. Vincent de Paul, Bedford
 March 29, 7 p.m. at St. Charles Borromeo, Bloomington
 March 30, 7 p.m. at St. Paul Catholic Center, Bloomington
 April 4, 7 p.m. at St. Martin of Tours, Martinsville

Connersville Deanery

March 13, 7 p.m. at St. Bridget, Liberty
 March 14, 7 p.m. at St. Anne, New Castle
 March 27, 7 p.m. at Holy Guardian Angel, Cedar Grove
 March 30, 7 p.m. at St. Andrew, Richmond
 April 2, 11:30 a.m. at St. Rose, Knightstown
 April 3, 7 p.m. at St. Elizabeth, Cambridge City
 April 6, 7 p.m. at St. Mary, Rushville
 April 8, noon at St. Mary, Richmond
 April 11, 7 p.m. at St. Michael, Brookville
 April 13, 7 p.m. at St. Gabriel, Connersville

Indianapolis East Deanery

March 14, 7 p.m. at Little Flower
 March 15, 7:30 p.m. at Holy Spirit

March 21, 7 p.m. at St. Philip Neri
 March 23, 7 p.m. at St. Michael, Greenfield
 March 23, 7:30 p.m. at St. Thomas, Fortville
 March 28, 7 p.m. at St. Mary
 March 28, 7 p.m. at Holy Cross
 March 28, 7 p.m. at SS. Peter and Paul Cathedral
 March 30, 7 p.m. at Our Lady of Lourdes
 April 2, 4 p.m. at St. Bernadette
 April 10, 7:30 p.m. at St. Simon

Indianapolis North Deanery

March 14, 7 p.m. at St. Matthew
 March 27, 7 p.m. at St. Andrew
 March 30, 7:30 p.m. at St. Luke
 April 9, 1:30 p.m. at St. Joan of Arc
 April 11, 7 p.m. at St. Pius X
 April 11, 7 p.m. at Christ the King
 April 12, 7 p.m. at Immaculate Heart of Mary
 April 13, 7 p.m. at St. Thomas Aquinas
 April 17, 7 p.m. at St. Lawrence

Indianapolis South Deanery

March 14, 7 p.m. at St. Mark
 March 16, 7 p.m. at St. Barnabas
 March 27, 7:30 p.m. at Our Lady of the Greenwood, Greenwood
 March 28, 7 p.m. at St. Roch
 March 28, 7 p.m. at SS. Francis and Clare, Greenwood
 April 11, 7 p.m. at Holy Name, Beech Grove
 April 11, 7 p.m. at Nativity
 April 12, 7 p.m. for Good Shepherd, Holy Rosary, Sacred Heart and St. Patrick at Sacred Heart
 April 16, 2 p.m. at Good Shepherd
 April 16, 4 p.m. at St. Jude

Indianapolis West Deanery

March 16, 7 p.m. at St. Susanna, Plainfield
 March 22, 7 p.m. at St. Michael the Archangel
 March 27, 7:30 p.m. at St. Gabriel
 March 28, 7 p.m. at St. Monica
 March 29, 7:30 p.m. at St. Christopher
 March 30, 7 p.m. at St. Malachy, Brownsburg
 April 9, 2 p.m. at Holy Trinity
 April 10, 7 p.m. at Mary, Queen of Peace, Danville
 April 12, 7 p.m. at St. Joseph
 April 13, 7 p.m. at Holy Angels
 April 16, 2 p.m. at St. Anthony

New Albany Deanery

March 15, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs

March 20, 8:30/9 a.m.- noon and 12:30 p.m.-2:30 p.m. at Our Lady of Providence High School, Clarksville
 March 21, 8:30/9 a.m.-noon and 12:30 p.m.-2:30 p.m. at Our Lady of Providence High School, Clarksville
 April 2, 1 p.m. at St. Joseph, Corydon
 April 5, 7 p.m. for St. Francis Xavier, Henryville, and St. Michael, Charlestown, at St. Francis Xavier, Henryville
 April 5, 7 p.m. at Sacred Heart, Jeffersonville
 April 5, 7 p.m. at St. Augustine, Jeffersonville
 April 8, 9:30 a.m. for parish and second grade First Reconciliation at St. Mary-of-the-Knobs in Floyds Knobs
 April 9, 7 p.m. at St. Mary, Lanesville
 April 10, 7:15 at St. John the Baptist, Starlight
 April 11, 7:30 p.m. at St. Mary, Navilleton
 April 12, 7 p.m. at St. Michael, Bradford
 April 12, 7:30 p.m. at St. Mary, New Albany
 April 13, 7:30 p.m. at Our Lady of Perpetual Help, New Albany
 April 13, 7:30 p.m. at St. Joseph Hill, Sellersburg
 April 16, 7 p.m. at Holy Family, New Albany
 April 17, 7 p.m. at St. Anthony of Padua, Clarksville

Seymour Deanery

March 19, 2 p.m. at St. Rose of Lima, Franklin
 March 24, 8 p.m. at St. Anne, Jennings Co.
 April 2, 7 p.m. at St. Ambrose, Seymour
 April 6, 7 p.m. at St. Bartholomew, Columbus
 April 7, 7 p.m. at Church of the American Martyrs, Scottsburg
 April 8, 8 p.m. at St. Joseph, Jennings Co.
 April 11, 7 p.m. at St. Mary, North Vernon
 April 11, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
 April 12, 7 p.m. at St. Patrick, Salem

Terre Haute Deanery

March 14, 1:30 p.m. at Sacred Heart, Terre Haute
 March 14, 7:30 p.m. at St. Benedict, Terre Haute
 March 19, 7 p.m. at St. Joseph, Rockville
 March 29, 7 p.m. at St. Mary Village, Saint Mary-of-the-Woods
 April 12, 7 p.m. at Sacred Heart, Clinton
 April 13, 7 p.m. at Holy Rosary, Seelyville
 April 16, 6 p.m. at St. Patrick, Terre Haute
 April 17, 7:30 p.m. at St. Margaret Mary, Terre Haute †



Invest in Humanity this Lent

“Whatsoever you do for the least of your brothers and sisters you do for me.”



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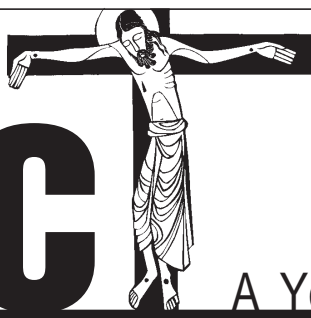
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Connect



A Youth Supplement to *The Criterion*

Christian Awakening Retreat gives high school seniors time to get to know God better

By Katie Beyer

Special to *The Criterion*

For many teens, trusting in others and keeping things confidential can be a tough task. For those who attend a Christian Awakening Retreat, those skills become essential.



Senior retreat wouldn't be the same if the retreatants knew the workings of it before going.

"The Christian Awakening Retreat was something that I had been looking forward to for the four years I was in high school," Terre Haute North High School senior John Butkiewicz said.

"The secrecy that comes with it just intrigued me and spurred my desire to go even more."

The retreat program, which began in Mexico, quickly spread through the United States during the 1970s.

All of the archdiocesan Catholic high schools, and Cathedral High School in Indianapolis, sponsor Christian Awakening Retreats for their seniors. Brebeuf Jesuit Preparatory School in Indianapolis sponsors Kairos, a similar retreat.

The archdiocesan Office for Youth and Family Ministries sponsors a Christian Awakening Retreat for Catholic seniors who attend public high schools. Held in

the fall at the Benedict Inn Retreat and Conference Center in Beech Grove, the retreat is staffed by college-age and adult volunteers. There is an application process for those interesting in serving on the retreat team.

The New Albany Deanery Catholic Youth Ministries office hosts Christian Awakening Retreats for public high school seniors who live in the southern part of the archdiocese.

Centered on the Eucharist, the four-day retreat can often serve as a catalyst for the retreatants to find God, not only in themselves, but in others as well.

"Although I'm not Catholic, I found the four days of retreat to be an uplifting experience because I came to know God, myself and others as well," said Cardinal Ritter High School senior Melissa Reeves of Indianapolis. "I was really grateful for the opportunity to experience the Christian Awakening Retreat."

"It is a weekend where people can really try to find themselves," said John, who is a member of St. Patrick Parish in Terre Haute. "It provides the opportunity to escape from all other worries and concentrate on yourself and your relationship with others and God. It is a very powerful and influential retreat. The relationships that you make during the retreat are with you for life, whether they are with newfound friends or with God."

(The next Christian Awakening Retreat sponsored by the



Photo by Mary Ann Wyand

Each high school senior who participates in a Christian Awakening Retreat receives a Jerusalem cross.

archdiocese is Nov. 2-5. For more information about upcoming Christian Awakening Retreats, contact your parish youth minister, deanery youth ministry office, high school campus ministry office or the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439. Katie Beyer is a senior at Cardinal Ritter High School in Indianapolis and a member of St. Michael the Archangel Parish in Indianapolis. She serves the 1999-2000 Archdiocesan Youth Council as the Indianapolis West Deanery reporter.) †

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Other Catholic schools and churches on "Joe Cares" are: Bishop Chatard High School, Saint Thomas Aquinas School, Our Lady of Grace Church, Sacred Heart Catholic, Saint John's Church, Cardinal Ritter High School, Xavier University Scholarships, Saint Lawrence School, Scecina Memorial High School, and Saint Roch's Catholic School.



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For more information, call 317-573-8088 and ask for Sharon Pettygrove. It's your chance to join the 300 charities already on board for "Joe Cares."

Youth council serves as voice for teen-agers in the archdiocese

By Becky Obrecht
Special to The Criterion

The Archdiocesan Youth Council is composed of young leaders from central and southern Indiana who serve as a voice for teen-agers in the archdiocesan Church.



Council members come together to apply their gifts of leadership and their willingness to serve to the benefit of the Church. Members also

accept the responsibility of being role models for other youth, and they are encouraged to live the word of Christ.

Currently 12 members, the 1999-2000 Archdiocesan Youth Council commissioned 15 new members for 2000-2001 during the Archdiocesan Youth Conference on Feb. 7 in Indianapolis.

Members are selected through an application and interview process and begin their service at the transition meeting in the spring of each year, when leadership positions are discerned. During the transition meeting, council members also set goals for the year.

The Archdiocesan Youth Council is an active, goal-oriented group that works toward achieving council goals to the best of its ability. Their 1999-2000 goals included advocating youth ministry by developing a Web site, planning a World

Youth Day gathering and continuing the development of the "A Generation of Hope Youth Endowment Fund."

One of the council's more noticeable achievements was planning the Archdiocesan Youth Conference 2000. Council members decided on the theme "Choose to Live the Road Less Traveled," and helped organize the conference workshops, evening prayer and social events.

Many leadership opportunities exist for willing youth, even if they are not elected to Archdiocesan Youth Council positions.

The youth council is just one way for teen-agers to participate and become involved in the Church. Teens should also respond to numerous opportunities for leadership in their own parishes, schools and deaneries.

As it has for more than 12 years, the Archdiocesan Youth Council continues to advocate youth ministry and let the voice of youth be heard in the Church in central and southern Indiana. †

(For information about leadership and service opportunities in your parish and community, contact your parish youth minister, school campus minister or the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439. Becky Obrecht is a senior at Mount Vernon High School in Fortville and a member of St. Thomas the Apostle Parish in Fortville. She serves the 1999-2000 Archdiocesan Youth Council as the recording secretary.) †



Photo by Mary Ann Wyand

Archdiocesan Youth Conference emcees Ryan Moran (left), a member of St. Luke Parish in Indianapolis, and Suzi Lyons, a member of Holy Spirit Parish in Indianapolis, welcome conference participants to Archbishop Daniel M. Buechlein's annual youth forum on Feb. 6 in Indianapolis. Ryan is chair of the 1999-2000 Archdiocesan Youth Council and is a senior at Bishop Chatard High School in Indianapolis. Suzi serves the youth council as associate chair and is a senior at Cathedral High School in Indianapolis.

Archdiocese to host 2001 National Catholic Youth Conference

By Becky Obrecht
Special to The Criterion

Hosting the 2001 National Catholic Youth Conference (NCYC) is an exciting occurrence for the Archdiocese of Indianapolis. It is also an immense responsibility, but committees are already preparing for the event.

"Hope at the Crossroads," the NCYC theme, will play a significant role during the entire conference.

Guest speakers will include vocalist Renee Bondi of San Juan, Capistrano, Calif., who was the keynote speaker at

the 1998 Archdiocesan Youth Conference in Clarksville, and Daughter of Charity Sister Mary Rose McGeedy of New York, N.Y., president of the national Covenant House ministry for runaway and homeless youth.

Approximately 25,000 youth from throughout the country are expected to attend the conference on Dec. 6-9, 2001, at the Indiana Convention Center and RCA Dome in Indianapolis.

Hosting the NCYC will require a tremendous amount of volunteers to assist with such a large event, but the outcome will be rewarding for thousands of youth. †

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Youth ministry office serves parishes and teen-agers

By Katie Beyer

Special to The Criterion

Located at the Archbishop O'Meara Catholic Center in Indianapolis, the Office for Youth and Family Ministries (OYFM) serves parishes in the archdiocese by advocating for youth ministry.

OYFM is a tool and resource for all youth ministers, whether they are part-time or full-time, paid staff or volunteer.

The agency is also fundamental in the lives of many youth.

When a parish is interested in beginning youth ministry programs or in strengthening existing ones, a parish representative contacts OYFM for an evaluation and basic advice.

"We do consultations for parish commissions and activities teams to develop and enhance effective youth ministry," said Marlene Stammerman, associate director of the office. "We

also provide parishes with resources and consultations regarding searching for and hiring youth ministry professionals."

OYFM also supports youth ministers working at parishes and on campuses by providing training and formation opportunities, retreats and regular gatherings, a new administrators program, a mentoring program, the National Certificate Program in Youth Ministry Studies and the locally offered youth ministry training series.

OYFM also sponsors youth programs such as the Christian Leadership Institute, Christian Awakening Retreat and Archdiocesan Youth Conference, and coordinates archdiocesan participation in the biennial National Catholic Youth Conference.

To both youth and adults alike, the Office for Youth and Family Ministries can often be a rock upon which to build parish youth ministry programs. †

22,000 teens attend national conference

By Becky Obrecht

Special to The Criterion

More than 22,000 youth from around the country congregated at the TWA Dome in St. Louis, Mo., on Nov. 18-21 to celebrate their Catholic faith and praise God during the 1999 National Catholic Youth Conference (NCYC).

Judging by the enthusiastic crowds, this biennial event was a tremendous success.

Some 376 participants represented the Archdiocese of Indianapolis. Many archdiocesan youth experienced the national conference for the first time.

It is difficult to describe the sensation of being with thousands of energetic Catholic teen-agers filled with the Holy Spirit and willing to share their beliefs.

Experiencing this type of atmosphere encouraged the youth to return home and spread the faith they had learned and witnessed.

The National Catholic Youth Conference was also an ideal means to meet other youth from across the country who share similar convictions and are open to expressing them. Encountering diverse groups of people like those at NCYC broadened the faith of many youth, and friends were made along the way.

During the conference, thousands of teen-agers joined their voices in song and praise. Guest speakers discussed issues that impact their lives, and the youth had the opportunity to attend workshops that dealt with school violence, family relationships, Church issues and other topics.

On Sunday morning, priests and bishops from across the country celebrated Mass. It was an amazing experience to pray with 22,000 Catholic youth.

The national conference encouraged teen-agers to grow in their faith and keep the spirit of the Church alive. †

Teens talk with bishops at national conference

By Katie Beyer

Special to The Criterion

Amid the prayer services, workshops, concerts and guest speakers at the 1999 National Catholic Youth Conference on Nov. 18-21 in St. Louis, Mo., a couple other important events took place—the Youth Congress on Scripture and the Environmental Justice Training Institute.

During the Youth Congress on Scripture, two teen-age delegates from every diocese met with bishops from around the country for meaningful discussions on the study of Scripture.

Participants learned about many aspects of the Bible and how to incorporate the Bible into their lives. They also focused on how to analyze Scripture.

"The Congress provided me with the knowledge of how to use the Bible to find Scripture [passages] on specific topics," said St. Patrick parishioner John Butkiewicz of Terre Haute. "This opportunity also provided me with the opportunity to meet new people and insight on their experience and knowledge of the Bible."

While bishops and young people shared knowledge of the Bible, across the hall diocesan youth ministry leaders were sharing their knowledge and love

of the environment.

At the Environmental Justice Training Institute, both youth and adult participants from nearly every diocese around the country encountered a unique experience. In small groups, they shared an ice-breaker and discussed how the environment affects them. Later they watched a video, read inspirational quotations and developed environmental awareness plans they could implement in their own dioceses.

"I thought the Environmental Justice Training Institute was a huge success," said St. Paul parishioner Abbey Conner of Tell City. "I was a little nervous going into it because I wasn't really into the environment. But by the end of the day, I was thinking about the environment in a whole new way. It made me think of the earth as an object belonging to God that he leases to us for the time being. For the first time, I saw that destroying the earth was directly hurting God."

"In my opinion, the best part was when we made objects that reminded us of the environment and then watched as someone damaged those objects," Abbey said. "That exercise showed us just how personal the damage to the environment has become." †

Institute promotes Christian leadership

By Becky Obrecht

Special to The Criterion

During the past two decades, many youth from the Archdiocese of Indianapolis and from neighboring dioceses have benefited from the Christian Leadership Institute (CLI), a weeklong training institute that brings together young leaders from Catholic parishes and fosters the leadership and spiritual development of the young Church.

Its impact can be seen in the number of youths who have experienced CLI and grown personally and spiritually as a result.

Last year's Christian Leadership Institute was held on July 19-23 at Fatima Retreat House in Indianapolis. This year's institute is scheduled at Fatima on July 17-21.

CLI is sponsored by the archdiocesan Office for Youth and Family Ministries.

During CLI, each person is assigned to a small group that remains together for the duration of the week. It is remarkable to witness how close members of each group become after trust and relationships are founded in CLI activities.

The youth listen to presentations about communication skills, leadership styles, relationships with God and others, prayer and other topics.

Mass is celebrated every afternoon of the institute and is organized by the small groups. Liturgies are a key part of the week. Members of each group plan different parts of the Mass by utilizing and implementing what they are learning during the institute.

CLI helps teen-agers strengthen connections with God and faith, become better acquainted with themselves and others, and gain confidence to employ their full leadership potential.

Youth ministers and volunteers from the archdiocese help make this week possible by giving their time and devotion.

CLI encourages youth to be Christian leaders and role models in their parishes and to continue serving God in their lives.

(For information about the Christian Leadership Institute, contact your parish youth minister or the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439.) †

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Shawe students know all their classmates

By Alison Gavin

Special to The Criterion

MADISON—"It's like a big family at Shawe," Curtis Chatham explained when asked why he likes attending Shawe Memorial High School in Madison. Curtis said he was a little unsure about the school when he came to Shawe during his sophomore year, but he was instantly accepted by his classmates and became part of the "family."



Every year, Shawe students attend a spiritual retreat for each class that brings us closer to each other and to God. Our senior retreat was the most powerful. This retreat brought us much closer to God, and we all began to like each other more.

For Curtis, this retreat was especially meaningful. On the last day of the retreat, he announced his decision to be baptized and he invited all of us to come.

Curtis wants to become an elementary school teacher. I think his experiences at Shawe have influenced his decision to go to college and pursue this dream.

One of the greatest advantages of attending a small, private high school is that we really are like a family. Just as we all supported Curtis in his decision to become Catholic, we all support each other in many kinds of decisions and situations.

In a sense, with only 17 students in the senior class, we have a sibling relationship. We have sometimes got-

ten into arguments, but we solve our problems and forgive each other quickly. It is nice to know that my "siblings" will be there to support me if I have a problem, and I know they will continue to have faith in me throughout my life.

Since we have such a small class, our graduation ceremony can be more personal than commencement ceremonies at larger schools.

When asked what she thinks is special about graduating from Shawe, senior Kelly Bruce said, "We're the only school that has a big graduation ceremony where you don't just stand up and walk in a big circle when your name is called. It is special."

Parents, relatives, friends and most of the other Shawe students attend the graduation ceremonies because they are so special. During the tassel turning, each graduating senior turns the tassel of the classmate next to him or her, then they hug each other. We sing beautiful songs and shed many tears. All of the teachers sit in the front rows to support us. It is a special time that I have been looking forward to for years.

Some teen-agers decide to attend Shawe because of the opportunities in sports. The small size of our school allows each person to play whatever sports he or she chooses.

During my freshman year, I decided to play tennis. If I had tried out for the tennis team at a public school, I would have been rejected. I was horrible, but my coach continued to teach and encourage me. I have improved a lot, and tennis is my favorite sport. In fact, my teammates and I have improved so much that we are able to

beat the public school team in competition. If I didn't attend Shawe, I never would have developed this talent in a sport that I will now play for the rest of my life.

Through the years, I have made many close friends of all ages at Shawe. It is rare at larger schools for a senior to be friends with a freshman, but at Shawe that is not uncommon.

One of the best advantages of being in such a small class is the close relationship that we have with our teachers. Because of the small class size, teachers have the opportunity to get to know all of their students. I have really felt that they genuinely care about me.

Shawe teachers can be more creative with lesson plans because having fewer students in each class makes it easier to take more field trips and do more experiments.

I feel like I have received a better education at Shawe because of my classroom experiences. Knowing all of my classmates gives me the confidence to voice my opinions in class, and this confidence will prepare me better for college courses and discussions.

I am fortunate that my parents sent me to Shawe Memorial High School because I feel that I am the person I am today because of it. I have developed good study skills, received a good education, had opportunities to grow closer to God and made lifelong friends. Even though I am looking forward to graduation, I will be sad to say goodbye to my Shawe family.

(Alison Gavin is a senior at Shawe Memorial High School in Madison and a member of Prince of Peace Parish in Madison.) †

New Web page will promote youth ministry

By Katie Beyer

Special to The Criterion

There's a World Wide Web page for just about everything these days, and now the Archdiocesan Youth Council is jumping on the Web page bandwagon.

Later this spring, the Archdiocesan Youth Council hopes to have a youth ministry-based Web page, which can be accessed through the Archdiocese of Indianapolis World Wide Web site at www.archindy.org.

Currently, youth council members Suzi Lyons, a member of Holy Spirit Parish in Indianapolis, and Alejandrina Caldera, a member of St. Patrick Parish in Indianapolis, are helping me gather ideas and photographs for the project and develop policies for the use of pictures and other information.

We also have been advertising for the Web page through mailings and presentations at the Archdiocesan Youth Conference.

The Web page should reflect its goal, which is to be proactive in advocating for youth ministry. Links to other youth ministry Web sites, resources for youth ministers and the youth they serve, and a forum for questions to the larger Church should all be available on the page.

The Web page will be updated quarterly by Archdiocesan Youth Council members, and primarily by the communications chairperson, a new position on the council for the 2000-2001 term.

(For more information about the Archdiocesan Youth Council and Youth Ministry Web page, or to contribute ideas or suggestions, contact the Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439.) †

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Teens thrive in high-tech world

By Kim Vu
Special to The Criterion

COLUMBUS—Here's an interesting fact: My "best friend" and I are both 17 years old! Of course, I am talking about the CD (or, in technical terms, the compact disc).



Most teen-agers graduating from high school this year have never experienced life without CDs, not to mention computers and stereos. Cellular phones, pagers, e-mail and voice mail are also integral communications tools for busy teens.

Advanced technology is all around us. At the rate at which it is growing, it's about to swallow us whole. Teens today are consumed in a world of technology, a world unprecedented to the lifestyles of past generations.

Five years ago, the average teen-age girl could survive with just lipstick, lotion and a brush in her purse. Now a teen-age girl may also carry a cellular phone and pager in her purse, plus the cell phone charger and car adapter.

Teens are practically raised by computers. When an adult has trouble loading the latest software on his computer, he doesn't call customer service. He asks his next-door neighbor's 13-year-old son for assistance.

In fact, out of 20 eighth-grade students at St. Bartholomew School in Columbus, 16 students said they know more about computers than their parents do.

Teens often can outtalk the salespersons in electronics stores. But what boggles my mind the most is that there are teens my age earning high incomes working for Silicon Valley corporations. Why didn't I think of that when I was working at a fast-food restaurant two summers ago?

Meanwhile, the average teen-ager is spending more and more time on the Internet, clogging telephone lines. Whether they are checking their e-mail, babbling in chat rooms, searching for reference materials or playing online games, the average teens spend one to two hours a day on the Internet. That's not surprising, though. Many teens don't even bother to go to the library for research materials anymore. Everything they need, and then some, can

be found on the Internet.

Even the lack of an e-mail address is a source of gasps from other youth. Just about every teen-ager has an e-mail address, and it's almost getting to the point where you're not considered cool if you don't have one. However, teens with the luxury of e-mail are constantly bombarded by junk mail and forwarded messages.

Nevertheless, the future looks bright for technology. As teens stay on the "cutting edge" of state-of-the-art innovations and benefit from the use of computers, cell phones, pagers and other electronic conveniences, technology can only get better. In the new millennium, it will continue to infiltrate our lives and the lives of future generations.

(Kim Vu is a senior at Columbus North High School and a member of St. Bartholomew Parish in Columbus.) †



Photo by Mary Ann Wyand

A teen-age girl may carry a variety of electronics devices in her purse, including a pager, cellular phone, charger and car adapter.

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March 10
Sacred Heart of Jesus School, 2040 N. 9th St., **Terre Haute**. Jonah Lenten fish fry, 4-7:30 p.m., adults \$6, kids \$3.50. Information: 812-232-8901.

SS. Francis and Clare Church, 5901 Olive Branch Rd., **Greenwood**. Franciscan Sister Norma Rocklage, "What Does Reconciliation Mean?" Lenten meal, 6:30 p.m. Information: 317-859-4673.

Saint Meinrad Archabbey, St. Bede Theater, **St. Meinrad**. Julius Caesar, 8 p.m., no admission fee. Information: 812-357-6501.

March 10-12
Mount St. Francis Retreat Center, near **New Albany**. Charismatic round table conference for men and women, pre-registration required. Information: 812-923-8817.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Retreat for men, Father Al Ajamie, "Recognize God's Grace in Your Daily Life." Information: 317-545-7681.

March 11
Saint Meinrad Archabbey, St. Bede Theater, **St. Meinrad**. A Few Good Men, 8 p.m., no admission fee. Information: 812-357-6501.

March 12
St. Andrew Richmond Catholic Education Center, 233 S. 5th St., **Richmond**. St. Anne Altar Society, day of reflection, registration, 11:30 a.m. Information: 765-966-3562.

Holy Cross Church, 125 N. Oriental, **Indianapolis**. St. Patrick's Day party, adults only, \$5. Information: 317-637-2620 or 317-787-1779.

Mary's Schoenstatt, **Rexville**. "Home Shrine," 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. Website: c.data.com/~eburwink.

March 14
St. John Rectory, Blue Room, 126 W. Georgia St., **Indianapolis**. Third in Msgr. Bosler Lecture Series, "Church and State Interactions in a Changing Society," Washington D.C., attorney John Farina, formerly of Indianapolis, 7 p.m.

Refreshments. Information: 317-635-2021.

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., **Indianapolis**. March Madness. Information: 317-351-5976.

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild meeting, 12:30 p.m.

St. Thomas Aquinas Church, 46th and Illinois, **Indianapolis**. Marriage seminar, 7-9 p.m., \$10 per person, \$15 per couple. Information: 317-253-1461.

March 15
St. Augustine Home, 2345 W. 86th St., **Indianapolis**. St. Augustine Guild day of recollection, 8:30 a.m. registration, 2:30 p.m. Benediction, offering \$10. Information: 317-872-0997 or 317-255-7464.

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Daily
Our Lady of the Greenwood Parish, 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.,



"It must have been quite a media event when Moses parted the Red Sea."

© 2000 CNS Graphics

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 prayers 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

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian, **Indianapolis**. Adoration of the Blessed Sacrament, 12:30-7 p.m. followed by Benediction and Stations of the Cross.

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.

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.

—See ACTIVE LIST, page 17

FEBRUARY 25, 2000

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The Active List, continued from page 16

First Tuesdays

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

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

First Fridays

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

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

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of Blessed Sacrament, prayer service, 7:30 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 Tuesdays

St. Pius X Parish, **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

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 Schoenstatt, **Rexville** (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.

Third Mondays

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

Third Wednesdays

St. Jude Church, 5353 McFarland Rd., **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, **Indianapolis**. Catholic

Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

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

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

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Rd., **Indianapolis**. Mass, 2 p.m.

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas Dei*, Catholic business group,

6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and

healing service, 7 p.m.

Third Saturdays

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


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From the Archives

The angel is a cardinal

A 1907 production of *Hermigild* at Saint Meinrad Seminary found the future Cardinal Joseph E. Ritter cast in the role of an angel (on the left). Cardinal Ritter died in 1967 in St. Louis. The future Msgr. Clement Bosler, who died in 1970, is seated below and to the left, and the future Benedictine Father Cyril Gaul, who died in 1946, is seated in the front center.



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Cardinal O'Connor receives Congressional Gold Medal

Sen. Charles Schumer, D-N.Y., (center) and Rep. Vito Fossella, R-N.Y., give Cardinal John O'Connor copies of the legislation awarding him the Congressional Gold Medal at his residence in New York March 6. The medal is the highest civilian honor given by Congress. It has been awarded to 250 people, including George Washington, the Wright brothers and Mother Teresa.

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Parishes celebrate Black History Month

By Margaret Nelson

Several Indianapolis-area Catholic schools and parishes celebrated Black History Month in February.

St. Rita Parish had events that spanned several weeks. St. Lawrence School had a special speaker. St. Thomas Aquinas School continued a 19-year tradition with a special liturgy. And Holy Trinity Day Care Center and Kindergarten marked the 11th year with a special variety program.

Daniel Bogan, senior vice president of the National Collegiate Athletic Association (NCAA), addressed students of St. Lawrence School on Feb. 7 at the Father

Beechem Gymnasium. A native of Albion, Mich., and civic leader in Flint, Mich., and San Diego and Berkeley, Calif., he shared the experience of growing up during the civil rights movement.

St. Thomas Aquinas School planned a special Mass for Feb. 23. A group of eighth-grade students formed a choir led by teacher Patrice Payne to sing "His Eye is on the Sparrow" and "Let Us Break Bread Together."

Preschoolers at Holy Trinity took center stage for four presentations: Bridging the Gap, Let Freedom Ring, Win it All and A Moment in Black History—Harriet Tubman and the Underground Railroad.

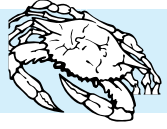
Indianapolis Mayor Bart Peterson, Police Chief Jerry

Barker (former west side chief) and Councilwoman Maggie Brents joined the Holy Trinity pastor, Father Kenneth Taylor, and others in the front row.

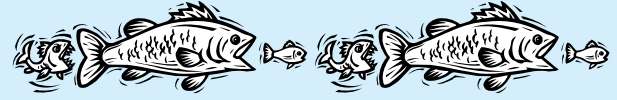
The 3-year-olds talked about some of their historical and modern-day role models and told the audience the jobs they hoped to have when they grew up. There will be lots of teachers, doctors and more than a couple park rangers.

Steve Taylor, a parishioner and teacher who is currently acting in an Indianapolis Cabaret theater production—"Swing, Swing, Swing"—led the pre-schoolers in an educational Black history quiz game.

Continued, page 21



The Criterion's Lenten Dining Guide



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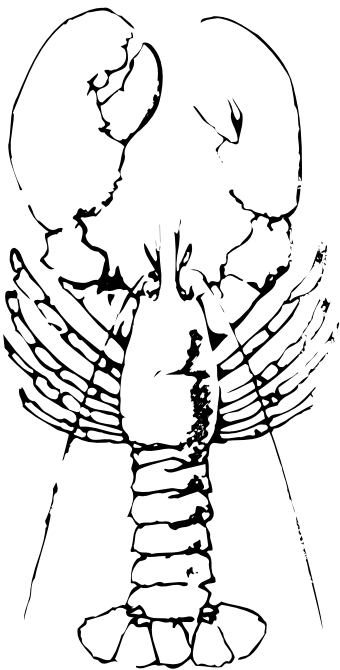
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Three-year-olds at Holy Trinity Day Care Center and Kindergarten join others at the center to mark the Feb. 29 celebration of Black History Month with a rendition of "Lift Every Voice and Sing" that varied from enthusiasm to self-consciousness.

Photo by Margaret Nelson

The kindergartners did an energetic dramatization of Tubman's plight, from "working the fields" with her brothers and sisters to running across stage to escape slavery through the underground railroad. The audience learned that she freed 300 slaves before opening a home in New York for homeless and ill slave families.

At St. Rita Parish, adults enjoyed a *Kinte* semi-formal dinner held at Allison Mansion on the Marian College Campus Feb. 12.

On Feb. 26, about 50 parishioners gathered for a prayer breakfast and workshop, coordinated by Timothy Briggs.

Divine Word Father Chester Smith, who is in residence at St. Rita parish, talked with parishioners about the need for African-Americans to educate themselves about their backgrounds and to plan for their futures.

Father Chester said that Pope John Paul II was in Egypt that day, thanking God that he made it to the birthplace of civilization.

"All family trees lead to Africa," he said. "The first

human beings on this earth came from East Africa and they looked like you.

"You have to understand the historical aspects of being black before you can go forward," he said.

Father Chester explained that Egypt was the religious center of prayer, worship and study. He said that Jesus learned his theology from a black temple priest in Alexandria.

Black people are confused about where they came from, he said. "People ask why they are bringing all this African stuff into the Church. It was here thousands of years ago.

"If we didn't have St. Augustine, we would have no confession or other laws of the Church," said Father Chester.

"You're not African, but you have to understand that your chemistry is African," he said. "The way you walk and talk, the way you deal with people is different."

The priest said that it was important to be disciplined, mastering their fears and desires. And they must understand, "We can't always do what we want to do," unless there is a purpose. "Only with purpose can you deal with history.

"We have to understand, if we want to have what we had years ago, we have to be in a purpose mode, no longer slaves to material gratification," said Father Chester.

"Wouldn't it be nice as a St. Rita people at Kwanzaa, if we knew we looked good without kenta cloth," he said. "Know that we come from a great people, went through slavery and many things to come to this place.

"In your veins flows African history," he said, asking them to feel positive. "You have a history, even a Catholic history."

Father Chester told the participants that this is the time for them to make their own history in their religion, in their marriages and in their families.

"Start being a better person, a better black person," said the Divine Word priest.

The men and women had small discussion groups and heard talks later by Marchetta Smith and David Clinton. †

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PRINCIPAL

Principal's position at Sacred Heart Elementary School in Clinton, Indiana is open to qualified applicants. The school enrolls students from pre-kindergarten through grade 5. The school enrollment is less than 75 students and the class size is ideal. The teachers are dedicated and qualified. They instill Catholic beliefs and develop academic excellence. If you are qualified and interested in this position, please send information to Mickey Lentz, Executive Director, Office of Catholic Education, Archdiocese of Indianapolis, 1400 N. Meridian Street, Indianapolis, Indiana 46206.

Teaching Positions Available

Our Lady of Grace Catholic School is scheduled to open August of 2000 with grades K-3. The Kindergarten will be full-day Kindergarten. Our Lady of Grace is located in Noblesville, which is one of the fastest growing communities in the state of Indiana and is located north of Indianapolis. This school will eventually expand to eighth grade.

Needs:
Elementary Teachers for Kindergarten, First, Second, and Third Grades
Elementary Art Teacher (part-time)
Elementary Music Teacher (part-time)
Elementary Physical Education Teacher (part-time)

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Appropriately licensed/Certified Elementary School Teachers in the State of Indiana
Outstanding Educator with High Expectations and Work Ethics
Person of Faith

Correspondence:
Send cover letter and resume to:
Mrs. Susie E. Bailey, Principal
Our Lady of Grace Catholic School
9900 East 191st Street, Noblesville, Indiana 46060
Phone: 317-770-5660

Deadline: March 23, 2000

Development Director

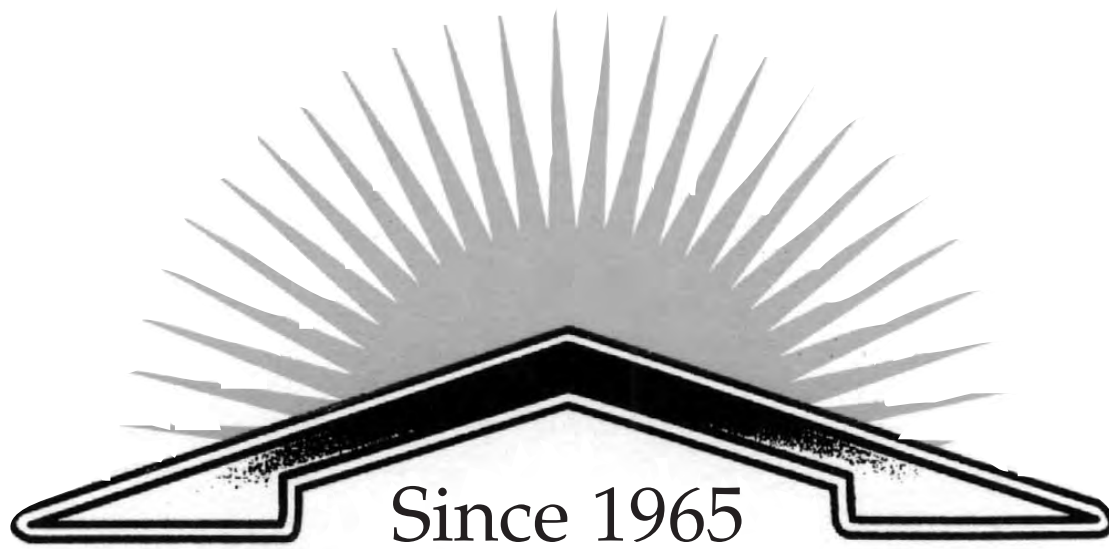
The Ursuline Sisters of Louisville, KY, seek a full-time development director to continue and expand a comprehensive development program: major gifts, direct mail, and planned giving. Requires a broad base of hands-on experience in all phases of fund-raising in the not-for-profit environment, a minimum of a bachelor's degree and excellent written and oral communication skills. Send cover letter/resume/salary expectations/three references by April 7, 2000 to: Sister Sarah Stauble, OSU, President, Ursuline Sisters, 3105 Lexington Rd., Louisville, KY 40206. Fax (502) 896-3913.

Assistant Superintendent for Instructional Services, Archdiocese of Seattle

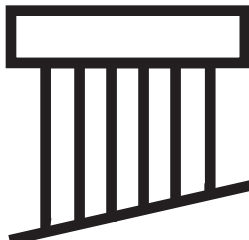
Position is responsible for the direction, development, implementation and evaluation of curriculum and administrator/teacher training programs. Collaborates with Archdiocesan Director of Religious Education regarding Christian formation. Oversees accreditation process for 54 elementary schools. Part of five-person professional staff. Send resume and salary requirements to Dr. Harry Purpur, Ed.D. Superintendent of Catholic Schools, 910 Marion St., Seattle, WA 98104-1299, 206-654-4651, harryp@seattlearch.org

YOUTH MINISTER

Immaculate Heart of Mary Church is looking for a creative, organized, and faith-filled individual to apply for the position of Youth Minister. The successful candidate will be guiding our Jr. High and Sr. High students in service, social, and spiritual projects that help them grow in their personal, family, and parish lives. A job description will be supplied upon request.
Candidates must have a college degree and love working with youth. If you are interested, please send inquiries/resumes to Fr. Jeff Godecker at the following address:
Immaculate Heart of Mary
5692 Central Avenue
Indianapolis, IN 46220



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