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Following Christ is a constant challenge, says Cardinal George

VATICAN CITY (ZENIT)—Christian life is simply the response to God who first loved us. This response, especially in the consumerist era, exacts detachment from everything that does not lead us to him.

That is a summary of the first two meditations given this week by Cardinal Francis E. George of Chicago to Pope John Paul II and members of the Roman Curia—the Church’s central administrative office—at the beginning of their Lenten spiritual exercises. During this week, the pontiff has put aside all official

business to dedicate himself to his annual retreat.

Last Sunday, Cardinal George set out the objective of the 22 meditations, which make up the spiritual exercises, delving into their common theme: “A Faith for All Peoples: Conversion, Freedom and Communion with Christ.”

The cardinal began with man’s freedom to choose God, to have a personal faith lived in full awareness. To live this experience means “a conversion of heart,” and to be converted presupposes “detachment.”

Cardinal George gave the example of Peter, the first pope, who after a bad night of fishing, agreed to trust in Jesus, who he did not know, and to throw his nets into the lake again. Henceforth, Peter “lived in detachment. That is, he agreed to leave everything: family, customs, the consolation of daily things, including his own language, the way he expressed himself.”

Detachment is, in fact, “the price of the Christian,” something felt especially by the one whose role is to lead the universal community of believers.

“Many of you, while serving the Church in the context of the Curia, know by personal experience what the cost is, you feel the pain that follows from detachment of so many things that can be considered legitimate and natural attachments,” Cardinal George explained.

“It is neither easy nor simple to remove ourselves from all that is so close and dear,” he said. “It was like this for Peter, and so it is for us. To give up other strong and natural ties to follow the Lord continues to be a constant challenge, which

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Photos by Jennifer Del Vecchio

Students in Maggie Kuhlman’s second-grade class at St. Simon the Apostle School in Indianapolis made their own international space station out of old refrigerator boxes. The students discussed what they wanted in their space station and what is in “real” space stations. After discussing it, the children decided that their space station needed a chapel where they can pray.

Students build a chapel on their ‘space station’

By Jennifer Del Vecchio

Teacher Maggie Kuhlman assures visitors her room hasn’t turned into a McDonald’s Playland.

While there is a pile of refrigerator boxes that her second-grade students at St. Simon the Apostle School in Indianapolis are crawling through, Kuhlman smiles and says the heap of cardboard in her room is about science.

Students made a space station to illustrate their lessons on planets, galaxies and solar systems.

“I really want them to think about if they were the first kids in space,” Kuhlman said. “I want them to know it is realistic that they could go into space and it’s not just their imagination.”

As the lesson unfolded, Kuhlman asked her class to think of what they would want in space.

Besides the normal requests of bedrooms and a kitchen, students said they also wanted a chapel.

“They usually don’t have a prayer room up in space and this way we could still talk to God,” said student Allison Crone.

Kuhlman said students realized that prayer is something they really need.

“It’s an important part of their life and it made us really think, ‘How do you handle [prayer] in space?’” Kuhlman said.

Students crawl through the maze of corridors and escape hatches in their international space station to get to their chapel.

The chapel includes a cross with Jesus

See **SPACE**, page 2



Connor Barthel, a second-grader at St. Simon the Apostle School in Indianapolis, shows off the chapel in the space station. The students drew what they would find in church and made pews out of boxes.

Franciscans will leave Batesville after 130 years

By Jennifer Del Vecchio

After more than 130 years of serving the people of Batesville, the Franciscan friars are leaving the southeastern Indiana city.

Parishioners were told at Mass on March 4 about the Order of Friars Minor’s decision to return the pastoral care of St. Louis Parish to the Archdiocese of Indianapolis next July.

The Franciscans cited dwindling numbers and aging friars as major reasons for the decision.

“It’s been a struggle,” said Father William Farris, the pastor of St. Louis Parish.

The friars of St. John the Baptist Province, which is based in Cincinnati, have had just five men join their order since 1990. Out of those, one is an ordained priest, one will be ordained this summer and the other three are brothers, said Toni Cashnelli, a staff member of the communications office for the Franciscan friars.

Currently, there are six men in their temporary novitiate and six men are scheduled to enter the order as candidates. Since 1990, 59 friars have died, Cashnelli said.

“As we were looking around, we realized a difficult decision would have to be made,” Father Farris said.

Archbishop Daniel M. Buechlein said he would do his best to send the parish of 1,400 families a “good pastor” by the time the Franciscans leave.

“I am disappointed to see them go, too,” the archbishop said in a letter to the parish. “However, let us thank the Lord for the gift

See **FRANCISCANS**, page 2

Pope looks ahead to 2002 World Youth Day in Toronto

VATICAN CITY (CNS)—Praying the rosary and visiting a Rome parish, Pope John Paul II focused on young people and looked ahead to the next World Youth Day in Toronto.

In a rosary service in the Paul VI Audience Hall March 3 that was broadcast live on TV to a number of countries, including Canada, the pope said young people around the world would be taking the road to Toronto in July 2002.

On Palm Sunday, he said, Italian youths will hand over to their Canadian

counterparts the Pilgrim Cross, for years a symbol of the youth gatherings. In receiving it, the Canadians will accept the “legacy of the great Jubilee,” he said.

Celebrating Mass at the Rome parish of St. Andrew the Apostle March 4, the pope recalled to young people the theme of the next World Youth Day, which comes from Christ’s words as recorded in St. Luke’s Gospel: “If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me.”

He said that following Christ means

imitating him “all the way to Jerusalem, and to Calvary.”

“Dear young people, the future and

See **YOUTH**, page 2

For more stories about youth, see *The Criterion’s* Youth Supplement beginning on page 15.

GEORGE

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always requires conversion, the liberating grace of God."

However, when Peter returns with his nets filled to the brim, he feels unworthy. "He returns weighed down by his sinfulness; he is a man who needs God's grace," Cardinal George said.

Therefore, detachment from things is not enough to guarantee man's full communion with God. Man's action is preceded by a preventive and free act of love on God's part, because "conversion is always a gift."

The abundance of grace always precedes man in his history, the Chicago

cardinal said. By way of example, he referred to Africa over the past 100 years. The extraordinary spiritual growth in the continent is a clear example of God's action, as such a work cannot be attributed to human effort.

"Conversion, therefore, is something extremely dynamic; it moves between man's choice and God's grace," the cardinal said.

Christians "are called to discover and rediscover and never tire of discovering that we are loved and forgiven by God," he said. "This means to listen, reflect and pray over the Word that proclaims the Good News. It means to make the firm decision, with God's grace, to affect those changes that are the logical consequence of our response to such great love." †

FRANCISCANS

continued from page 1

of the Franciscan charism that they have made so prevalent in Batesville and the surrounding area. That is their legacy to us all."

It's a legacy that parishioners aren't ready to give up.

"This is a real blow," said Margaret Strange, who has been a member of the parish all of her life.

She grew up in the parish and attended the school that her grandchildren now attend.

"I know we will do it, but it just seems difficult," she said. "I grew up with them, and they make you think more about our faith," Strange said.

While vocations are dwindling, the Batesville parish was a source of vocations for the Franciscans by giving 18 sons of the parish to the priesthood.

Strange's brother, Father Jovian Wegel, is one of them.

She said the example the Franciscans set and the willingness of parents to "give up" their sons helped make vocations grow in the parish.

"[The Franciscans] are very dedicated, holy and consistent people. It's a very pervasive, peaceful sort of thing," Strange said.

Franciscan Father Jack Wintz was one of the men who joined the order from the Batesville parish.

"It is truthfully sad," said Father Wintz, who is the editor of the *St. Anthony Messenger* magazine in Cincinnati. "The realism is upon us and now there is a loss of tradition. It's also a wake-up call for vocations."

St. Louis Parish is not the only parish that the Franciscans are relinquishing. This summer, they will leave the dioceses of Marquette, Mich., and Peoria, Ill., and next year the Archdioceses of Cincinnati and Louisville.

However, the friars will continue their affiliation with Holy Family Parish in Oldenburg, which is only a few miles from Batesville.

Franciscan Father Fred Link, the provincial minister, said the decision is not only about numbers.

Father Link said the order's founder, St. Francis of Assisi, meant for the friars to move from place to place to teach the Gospel.

"This is part of our founding purposes," he said. "When a community is well established and imbued with the Franciscan spirit, it is fitting that we go someplace else to share the Gospel in our Franciscan way."

The most recent example is the September opening of a new mission in Jamaica by the Franciscan friars.

The Franciscan involvement in the Batesville parish dates back to the 1860s, when friars from Oldenburg celebrated Mass twice a month in the basement of Boehringer Hall. In 1859, St. Louis Parish was given its first Franciscan pastor.

Father Farris said he will miss the parish and the Franciscans are asking parishioners to pray for more vocations.

While he has eight years of memories from his time at the parish, the memory that stands out is when parishioners took a bus to attend his father's funeral with him in South Bend.

"That stands out to me as a testimony to this parish," he said. †

SPACE

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on it. Their Jesus has a sad face. There are also pictures drawn in marker of the Bible and other religious objects.

Inside, the children made pews out of boxes.

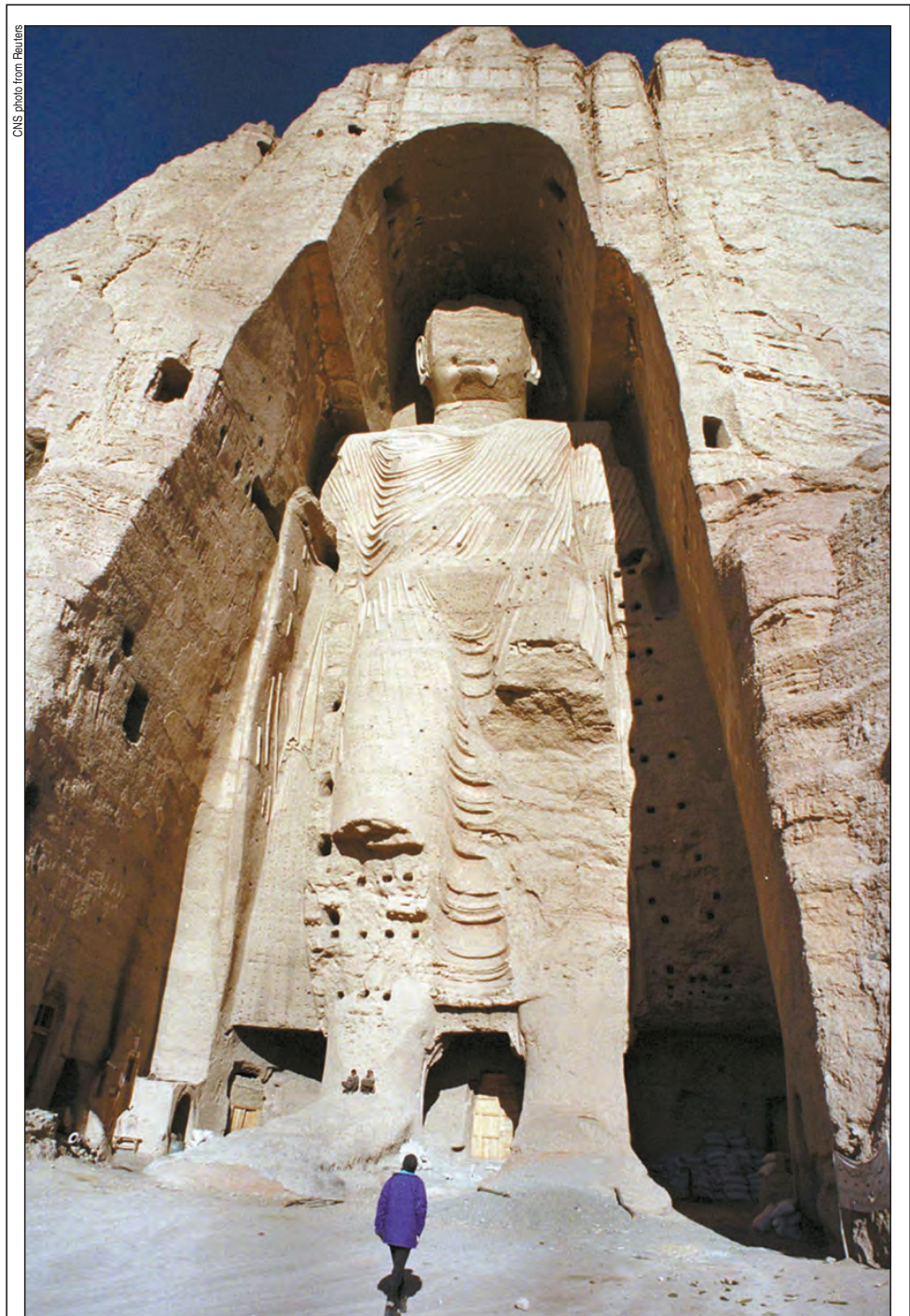
"We've already prayed in here once," said Hattie McDaniel.

"Yeah, we are just learning another prayer to take with us," said Connor Barthel.

The lesson also helped students learn about teamwork and how to work together on building the space station.

It took a couple of days to build the space station, but Stefen Sallay said he'd tell other students to try it.

"They will like building it," he said. †



Buddhist statues marked for destruction

This 175-foot-tall ancient statue of Buddha in the town of Bamiyan in central Afghanistan is among those Taliban rulers said they will destroy. The Taliban order for the destruction of statues and shrines deemed un-Islamic was met with protest from countries around the world.

YOUTH

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that of the families you will form is in your hands: Be well aware of this. The Church expects much from you, from your enthusiasm, from your capacity to look ahead and from your desire to make radical choices in life," the pope said.

The pope also asked young people to help increase dialogue in their own families, especially during Lent. He said families should be places of "serenity and peace, of listening and dialogue, of sharing and respect for everyone."

In families that are true to the Gospel, he added, young people will find the courage and trust needed to look to the

future with responsibility.

In his sermon, the pope noted that the parish was made up largely of immigrants from Eastern Europe and Third World countries. He said that represented a challenge for parish unity.

"In the Church, no one is a foreigner. For that reason, it is important to create occasions of dialogue and promote mutual understanding. Above all, everyone should feel involved in pastoral activities that respond to the real needs of the people," he said.

The pope moved slowly and carefully around the altar as he celebrated Mass. He skipped his traditional encounter with parish groups and young people afterward; instead he sat and greeted a line-up of selected parish members. †

Correction

A story in the March 2 issue of *The Criterion* about the Archdiocese of Indianapolis' enhanced religion curriculum should have said that a form will be available to educators to determine whether a textbook is in agreement with the curriculum.

The Criterion

3/9/01

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Beech Grove Benedictines elect new prioress

By Mary Ann Wyand

Benedictine Sister Carol Falkner was elected the sixth prioress of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove during a March 3 chapter meeting.

Sister Carol will be installed on June 17 and will serve a four-year term. She succeeds Benedictine Sister Rachel Best, who has served the 88-member monastic community as prioress since 1993.

During Sister Rachel's tenure as prioress, the Beech Grove Benedictines expanded St. Paul Hermitage, their ministry to the elderly, and added programming at the Benedict Inn Retreat and Conference Center.

"There is a spiritual hunger that is more and more evident in our society," Sister Carol said. "People are turning to

monasteries to satisfy that hunger. Our role as monastic women is to teach the basic tenets of prayer and to invite people to join us in the timeless tradition of seeking God. The sisters of Our Lady of Grace are committed to sharing the Benedictine values of prayer, work, hospitality and community with the people of God."

Sr. Carol Falkner, OSB

The canonical election followed more than a year's discernment by

Benedictine sisters who have professed final vows in the Beech Grove community. According to norms established by the community, a consensus was reached before the vote.

The monastery was founded in 1955 by the Ferdinand Benedictine community.

As president of the order's federation, Benedictine Sister Katherine Huber, from the Monastery Immaculate Conception in Ferdinand, presided during the election.

"The sisters began the discernment process more than a year ago," Sister Rachel said, "asking the Holy Spirit's guidance upon our election of prioress. I couldn't be happier. Sister Carol has proven herself to be a true monastic woman and will ably lead the community as we continue to deepen our Benedictine roots and move with the times."

Sister Carol entered the Benedictine community in 1963. Since 1995, she has served as administrator of the Benedict Inn Retreat and Conference Center.

She is a retreat presenter and a spiritual director, and is a member of Retreats International and the Greater Beech Grove Business Association.

Sister Carol taught for seven years and served as a principal for seven years before her appointment as the first assistant administrator of the Benedict Inn in 1981. From 1985 until 1993, she served as sub-prioress of the community.

A graduate of the former Our Lady of Grace Academy, she earned a bachelor's degree in elementary education from St. Benedict College in Ferdinand and a master's degree in elementary education, with a concentration in administration, from Ball State University in Muncie. †

Fathers of murdered children will speak at Terre Haute program

By Mary Ann Wyand

"Two Fathers' Stories: Rage, Reconciliation and the Death Penalty" is the topic of pro-life programs featuring a nationally known speaker on March 15-18 at eight locations in Terre Haute.

Bud Welch, one of the keynote speakers, gained national prominence as an opponent of the death penalty after his daughter died in the April 19, 1995, bombing of the Alfred P. Murrah Federal Building in Oklahoma City.

Federal Death Row inmate Timothy McVeigh is scheduled to be executed on May 16 at the U.S. Penitentiary in Terre Haute for the bombing, which killed 168 people in the worst act of terrorism committed in the United States.

McVeigh waived his appeals process in January.

Welch said that he felt a strong need for retribution after the bombing, but later realized that McVeigh's execution would not bring the emotional relief he needed. He met with McVeigh's father and pledged to try to halt the execution.

He has testified before Congress, the Illinois House Judiciary Committee, the California pardons board and with legislative committees in Kentucky, Pennsylvania and Massachusetts. His story has received worldwide publicity through reports in national news magazines and on network television and radio broadcasts. He has won a number of awards for his efforts to end capital punishment.

Paul Stevens of Dawson Springs, Ky., whose daughter was murdered in Evansville in 1969, will join Welch for most of the programs.

Stevens is a native of Washington, Ind. His family moved to Evansville when he was a teen-ager. He and his wife, Ruth, have three sons and three daughters in addition to their daughter who was murdered.

Stevens said he struggled with the pain of his daughter's murder and eventually moved his family to Kentucky to escape reminders of her death. His healing began in 1978.

Since his retirement in 1986, Stevens has ministered to men on Death Row at the Kentucky State Penitentiary in Eddyville and has been instrumental in

the healing of family members of victims.

Once a supporter of the death penalty, Stevens now seeks to end it because he believes that it perpetuates the cycle of violence in society.

Most of the programs are open to the public without charge.

Welch will meet with the Sisters of Providence in Providence Hall at Saint Mary-of-the-Woods at 2 p.m. on Thursday, March 15. He also will address a group at 3:30 p.m. in Hayes Auditorium in the Hulman Building at Saint Mary-of-the-Woods College. That night, he will give a presentation in the Dede II room in the Student Union Building at Indiana State University in Terre Haute.

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Editorial

New tax on Church proposed

William Shakespeare pointed out that "a rose by any other name would smell as sweet." So, what's in a name after all?

An anonymous wag used a somewhat less poetic approach to make the same point: "If it looks like a duck and walks like a duck and quacks like a duck, you can pretty much assume that it's a duck."

Proponents of House Bill 1574, which recently passed the Indiana House of Representatives by a vote of 54-42 and is now before the Indiana Senate, would like us to believe that a "user fee" is really a user fee. The problem is that this user fee not only smells like a new property tax, it also looks, walks and quacks like one!

The bill allows local municipalities to assess an as-yet-to-be-determined "fee" on all property to cover the cost of police and firefighter pensions.

Authored by Rep. William Crawford (D-Indianapolis) and supported by Indianapolis Mayor Bart Peterson, the bill gives cities the power to tax churches, schools, other charitable organizations and government buildings that don't currently pay property taxes while giving property owners credit on their taxes equal to the amount of the "fee."

According to Crawford, the bill would help spread the burden of paying for police and firefighter pensions. In Indianapolis, it is meant to cover an estimated \$17 million shortfall in the funding of police and firefighter pensions expected by 2002.

While we are sympathetic to the needs of providing for the retirement of the men and women who serve the community as police officers and firefighters, we do not believe House Bill 1574 is the answer to a budget problem any city faces. We oppose the proposed legislation.

The Indiana legislature made churches, schools and other charitable organizations exempt from paying property taxes because of the services they provide to the community.

The Catholic Church in central and southern Indiana serves those in need, offering programs that help the elderly,

the poor and the homeless. Our parishes in 39 counties have outreach programs that serve the communities around them. Our Catholic schools educate children—at virtually no cost to taxpayers—to become leaders in our communities.

Mayor Peterson, who promised during his election campaign not to use a new tax to fix the city's pension problems, calls House Bill 1574 "creative and sensible." It is neither.

It is not creative. This is not the first time "user fees" have been used to masquerade as taxes. Political spinmeisters have been down this road many times.

It is not sensible. In fact, it clearly lacks common sense and is counterproductive. It could require the very organizations that provide services to the community and that rely on funding from the community to assume an additional financial burden of municipal government. In addition, even though current property-tax payers would supposedly receive a credit to their taxes to offset any "user fee," those very taxpayers—you and me—are the same individuals who contribute to the Church, pay tuition and financially support any other number of charitable organizations. While this bill would have city governments putting money back in one of our pockets, we would very likely have to take money out of our other pockets to help our parishes, educational institutions and charitable organizations meet increased expenses caused by the so-called user fees.

The passing of any city ordinance that would require the Archdiocese of Indianapolis to pay taxes to a city based on property would have a severe impact on the thousands of persons—both Catholic and non-Catholic—currently being served by the Church.

This bill should never have been put forward. The city of Indianapolis and other cities facing budgetary problems because of their own lack of planning or because of campaign promises not to raise taxes need to find a truly creative and sensible solution to their funding problems. This bill isn't it. †

— William R. Bruns

Seeking the Face of the Lord

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



Fantastic possibilities of biotechnology has downside

In early February, I participated in a workshop on the "Horizon in Biotechnology," specially prepared for bishops by the staff of The National Catholic Bioethics Center and made possible by a grant from the Knights of Columbus. National and international experts addressed such topics as medicine, genetics and the wonder of the human body; the Human Genome Project; and the ethical dilemmas posed by the genome project. What an education—and I thought learning a new language (Spanish) was a challenge!

It is not my intention to describe the technical dimensions of the Human Genome Project, which is federally funded to determine the fundamental heredity material of all living organisms (DNA). Let me simply say that the scientific possibilities of future biotechnical advances are fantastic. And they are daunting.

Therapeutic procedures are being developed that replace, repair or enhance the biological function of damaged bodily tissues or organs by "transplantation of isolated and characterized cells." This is accomplished by the use of stem cells that can renew themselves and also give rise to one or more specialized cell types with specific functions in the body. This "cell therapy" is, of course, very promising for the control and even termination of various kinds of human diseases and certain imperfections of the human body. Needless to say, these biotechnical applications are a great source of hope for a lot of suffering people.

There is a complex "downside" to these advances. It is not morally permissible to produce and use living human embryos for the preparation of embryonic stem cells for whatever purpose. Why not? Because the human embryo is a human subject with a well-defined identity, which begins its own coordinated, continuous and gradual development, such that at no later stage can it be considered as a simple "mass of cells."

As a human individual, it has the right to its own life and, therefore, any destructive intervention on the embryo violates that right. Even a well-intentioned procedure that violates that right is morally illicit because a good purpose does not make right an action that is itself wrong.

On the other hand, it is permissible to use adult human stem cells to attain the same goals as would be sought with embryonic stem cells. Adult stem cells provide a more reasonable and human method for making correct and sound progress in the field of research

and therapy that offers hope to suffering people.

But more practical abuses are "where the action is" at the present time. There has been a vast expansion of screening programs to discern defects in human fetuses with the intention of discarding those that are determined "defective."

In vitro development is being expanded to allow the discarding of those embryos that appear abnormal, thus allowing more numerous "reproductive choices." The implied societal pressure on parents is to have "normal children." Soon the literature will imply that to have children with defects "is a sin." The pressure to have "designer babies," as one speaker put it, will be a large temptation. Children thus become planned acquisitions that should fit into a life of ease and comfort. Convenience becomes a supreme value, eclipsing even that of justice and the right to life.

Despite its many promises, the genome project runs the danger of being purely mechanistic, that is, of reducing our understanding of human life to genetic composition. Our Christian perspective on the human person is sorely needed. We stand for the principle of human dignity, believing that the human soul gives dynamic unity to the human body. Body and soul are a unity that is integral to the human person.

Each human soul is individually created, a gift from God. Children are not acquisitions; they are gifts to be received and accepted. The dignity of the child is essentially linked to the fact that the child is a gift of God. Human origin should be the fruit of unreserved self-giving and unreserved acceptance of the child such as he or she is. We were reminded that the rejection of the teaching about marriage undermines the teaching about the dignity of children in our society.

One of our speakers remarked that in our era heroic struggle and sacrifice give way to the "lust of luxury." He called the lust of luxury a modern disease that kills other people. We are in danger of displacing the natural with an artificial ideal. We are in danger of becoming a culture that seeks immortality without redemption.

St. Francis of Assisi was lifted up as a model of the truly free person. A certain voluntary poverty is the true promise of freedom. We were reminded that the two words *humble* and *human* come from the same root, *humus*, which means *earth*. Humble and human: two words for Lenten reflection. †

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.



Fantásticas posibilidades de la biotecnología tienen lado negativo

Al principio de febrero, participé en un taller sobre el "Horizonte en la biotecnología", que fue preparado especialmente para los obispos por el personal del Centro de Bioéticas Católico Nacional y fue patrocinado por una subvención de los Knights of Columbus. Los expertos nacionales e internacionales hablaron de temas como la medicina, las genéticas y la maravilla del cuerpo humano; el Proyecto del Genoma Humano; y los dilemas éticos propuestos por el proyecto del genoma. ¡Que instructivo! ¡Y pensé que era desafiante aprender un nuevo idioma (español)!

No pienso describir las dimensiones técnicas del Proyecto del Genoma Humano que recibe fondos federales para determinar el material hereditario fundamental de todos los organismos vivos (ADN). Permítanme simplemente decir que las posibilidades científicas de los futuros avances biotecnológicos son fantásticas. Y son amedrentadoras.

Están desarrollándose procedimientos terapéuticos que reemplazan, reparan o realzan la función biológica de los tejidos o órganos corporales dañados por "transplantar las células aisladas y caracterizadas". Esto se realiza por medio de las células germinales que pueden renovarse y también pueden ocasionar uno o más tipos de células más especializadas con funciones específicas en el cuerpo. Claro está que esta "terapia celular" es muy prometedora para controlar y aun acabar varias clases de enfermedades humanas y ciertas imperfecciones del cuerpo humano. No hay que decir que estas aplicaciones biotecnológicas son una gran fuente de esperanza para muchas personas que están sufriendo.

Hay un lado negativo complejo a estos avances. Moralmente no se permite producir y utilizar los embriones humanos vivos para la preparación de las células germinales para ningún propósito. ¿Por qué no? Porque el embrión humano es un ser humano con una identidad bien definida, el cual empieza su propio desarrollo coordinado, continuo y gradual para que en ninguna fase posterior pueda considerarse una simple "masa de células".

Como un individuo humano, tiene el derecho a su propia vida y, por consiguiente, cualquier intervención destructiva en el embrión viola ese derecho. Incluso un procedimiento bienintencionado que viole ese derecho es moralmente ilícito porque un buen propósito no justifica una mala acción.

Por otro lado, se permite el uso de las células de los adultos humanos para lograr las mismas metas como se buscarían con las células germinales. Las células germinales de los adultos dan un método más razonable y humano para avanzar de modo correcto y legítimo en el campo de investigaciones y terapia que ofrecen esperanza a

las personas que están sufriendo.

Sin embargo, actualmente la acción se encuentra en los abusos más prácticos. Se han incrementado los números de programas de exploración para detectar los defectos en los fetos humanos a fines de desechar aquellos que estén determinados a ser "anormales".

El desarrollo in vitro está extendiéndose para permitir el desecho de aquellos embriones que parecen anormales, así permite más "opciones reproductivas". La presión social implícita sobre los padres es tener "niños normales". En breve la literatura implicará que "es un pecado" tener niños anormales. La presión de tener "bebés creados por diseñadores", como dijo un expositor, será una fuerte tentación. Por lo tanto, los niños se vuelven adquisiciones que deben caber dentro de una vida de facilidad y confort. La conveniencia se vuelve el valor supremo y incluso eclipsa los valores de justicia y el derecho a la vida.

A pesar de muchas promesas, el proyecto genoma corre riesgo de ser puramente mecánico, es decir, reduce nuestra comprensión de la vida humana a la composición genética. Se falta mucho nuestra perspectiva cristiana sobre el ser humano. Nosotros simbolizamos el principio de la dignidad humana y creemos que el alma humana da unidad dinámica al cuerpo humano. El cuerpo y el alma son una unidad que es íntegra a la persona humana.

Cada alma humana se crea individualmente, un regalo de Dios. Los niños no son adquisiciones, sino son regalos para ser recibidos y aceptados. La dignidad del niño esencialmente está vinculada al hecho de que un niño es un regalo de Dios. El origen humano debe ser el fruto de autosacrificio no reservado y la aceptación no reservada del niño como él o ella es. Se nos recuerda que el rechazo de la enseñanza sobre el matrimonio mina la enseñanza sobre la dignidad de los niños en nuestra sociedad.

Uno de nuestros expositores comentó que en nuestra época, la lucha y el sacrificio heroico ceden a "la lujuria del lujo". Llamó a la lujuria del lujo una enfermedad moderna que mata a otras personas. Corremos riesgo de cambiar lo natural con un ideal artificial. Corremos riesgo de volverse una cultura que busca la inmortalidad sin la redención.

San Francisco de Asís es un modelo de la persona verdaderamente libre. Una cierta pobreza voluntaria es la verdadera promesa de la libertad. Se nos recuerda que las dos palabras humilde y humano vienen de la misma raíz, humus que significa tierra. Humilde y humano: dos palabras para la reflexión Cuaresmal. †

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

Letters show diversity, hopes for Church

I want to congratulate *The Criterion* for continuing to provide a dialogue within our Church. Cardinal Joseph Bernardin began the Common Ground Initiative to promote more understanding among Catholics. Some of the recent letters have shown the diversity of opinion and the desire to share peoples' hopes for the Church. I was interested in John Fink's article about the recent election in which a higher percentage of Catholics voted for Albert Gore. President Bush's agenda seems to have issues that support Catholic positions.

In the Feb. 11, 2000, Sunday edition of *The Indianapolis Star*, there was an article about Catholic education which raised some important questions for the Catholic Community. It was titled, "Inner City Catholic pupils record public like results." What is the role of these outcome measures in educational reform? Are these tests being used unfairly to enhance the image of affluent schools? Does testing discriminate against children who come from homes with below average incomes? Are they being used to exclude special education students from their peers and graduation in a discriminatory fashion?

The Star article quoted the principal of St. Luke's Grade School on the north side, Stephen Weber, who credits their consistently high ISTEP results to their language arts instruction, which is the same program they have used for 20 years. This same article puts St. Luke's in the same category as Park Tudor School and Hasten Hebrew Academy, which have "the same winning formula." This is a very important issue for our community. What makes a Catholic school Catholic? What defines success in school. What do we want our schools to stand for?

I know a Catholic family that received the sacramental preparation books from their child's teacher in a Catholic school because there were not enough Catholic children in the class to use class time for sacramental preparation.

Val Dillon's recent editorial in *The Criterion* about public education was reassuring to the 80 percent of us who send our children to public education. Public education seems to be criticized in the Catholic press. We need to be focused on our future, which is with our children. Do we need to frame our discussion about Catholic education in light of our goals for youth ministry?

How do we as Catholics support public education? What kind of country will we have if public education fails? There are many wonderful teachers in public education, some of whom are Catholics themselves, who work very hard and deserve our support and recognition.

Patrick Murphy, Indianapolis

Bogged down in trivia

Cardinal George of Chicago in a recent interview said, "We haven't received Vatican II yet. We have gotten distracted by all kinds of piddling stuff."

Some have tried to tell us that moving around statues is great religious reform. We have gotten bogged down in trivia. We lack the vision of the saints. The saints said the first thing for reform is prayer, great prayer. The saints said the first person to reform is ourselves, not running around trying to change everyone else. The first business of the Church is saving souls, not debating Communion rails, up or down.

Father Rawley Myers, Colorado Springs

Waiting periods before abortions

A Catholic News Service article was published in the Feb. 16 issue of *The Criterion*. It was titled "Virginia bishop

says informed consent on abortion makes sense."

The state of Virginia recently passed legislation requiring a 24-hour waiting period for women seeking an abortion. Indiana has had Informed Consent legislation for the last couple of years, requiring abortion providers to abide by an 18-hour waiting period before performing an abortion. There is no formal regulation of the adherence to this legislation, and thus abortion providers may opt not to comply.

At St. Elizabeth's Pregnancy and Adoption Services, located in Indianapolis, we are very grateful that there is this window, albeit a tiny 18-hour window of opportunity. This waiting period is unfortunately all that may stand between an unborn baby and his or her death. We pray that God will help us reach as many women as possible during their 18-hour waiting period, and we offer our prayers that God will touch the hearts of these women.

The CNS article reported that [the Virginia] measure requires that women be informed of the risks, benefits and alternatives to abortion and then wait 24 hours before "undergoing the procedure." The article could have more clearly stated it as, before "allowing their baby to be murdered."

May we also clarify that there are no benefits of an elective abortion. No words, excuses or lies will ever be able to convey a sense of normalcy within or after the act of an abortion. We should understand that many women carry the burden of having killed their unborn throughout their lifetime. The anticipated benefit never materializes, and many women are left instead devastated by the reality of the effects of post-abortion trauma.

The great hope that we are privileged to share is that God is forgiving and merciful and has a plan for each of our lives. May we all be more sensitive to the needs of those experiencing the crisis of believing in the deception of abortion. May God strengthen us to work diligently to help women access the compassion, support and professional guidance needed in order to choose life for their unborn babies.

We are ever grateful that Archbishop Daniel M. Buechlein has been very clear about the priority that abortion claims among life issues and people of the Catholic faith. We are also grateful for the past and continuing support St. Elizabeth's enjoys among our fellow readers of *The Criterion*. We ask for your prayers as we serve those who struggle with the decision of whether to give life to their unborn child.

Donna K. Belding, Indianapolis

(Belding is a staff member with St. Elizabeth's.) †

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed, and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity, and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to: critterion@archindy.org.

Check It Out . . .

"Spirituality and Spaghetti," an adult religious education program with a simple Lenten pasta meal, will be held at 6 p.m. every Wednesday evening from March 7 to April 11 at Holy Rosary Church, 520 Stevens St., in Indianapolis. The topic is "How the Catholic Church Is the Same and How It Is Different from Other Churches." Sessions will be led by Msgr. Joseph Schaedel, pastor, or Father Dennis Duvelius, associate pastor. There is no charge, but a free-will offering for food will be accepted. For information or reservations, call 317-636-4478.

An information session, **"Disciples in Mission: An African American Perspective,"** will be held from 7 p.m. to 9 p.m. on March 15 in the Assembly Hall at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Participants will look at evangelization in the light of the National Black Catholic Pastoral Plan, engage in reflection and sharing on local black Catholic issues, and learn about Disciples in Mission as a potential resource. There will be music and prayer throughout the session. For information or to register, call Jesuit Father Joe Folzenlogen at 317-236-1489.

A **Lenten prayer opportunity** incorporating the Taize tradition will be held at 7:15 p.m. on March 15 at St. Monica Church, 6131 N. Michigan Road, in Indianapolis. The evening will include prayer, music, reflection and meditation. Taize, a multi-denominational Christian prayer community in France, is noteworthy for its style of music. Taize music is characterized by chant-like refrains which are repeated many times while specific prayers are sung by a cantor.

Creative Christian Living workshops with School Sister of Notre Dame Therese Even will be held at 7 p.m. each evening on March 18-21 at St. Anthony of Padua Church, 316 N. Sherwood Ave., in Clarksville. Four sessions are offered, one on each night, beginning with "A Call to Conversion and Change" followed by "Renewing Family Life," "Dealing with Stress and Anxiety," and "Wholeness and Inner Healing." For information, call 812-282-2290.

Girl Scouts and Boy Scouts are invited to participate in the annual **Catholic Scout Retreat**, sponsored by the

Catholic Committee on Scouting of the Archdiocese of Indianapolis. The retreat will be held on April 7 at Camp Belzer, 6102 Boy Scout Road, in Indianapolis. All scouts will participate in activities and religious programs that reflect upon the events of the Easter season. Check-in is from 8 a.m. to 9 a.m. The day concludes with Mass at 4 p.m. The cost is \$4 per person, which includes a patch, activities and lunch. Troop leaders must bring adequate adult leadership to supervise their troop for the entire day. To register, call Sheen Jones at 317-578-8451 by March 30.

A silent retreat for men and women, **"Listening Through the 'Little Way' of St. Thérèse of Lisieux,"** will be held March 23-25 at Fatima Retreat House in Indianapolis. Franciscan Father Ted Haag will help participants listen to God's whispers through the writings and poetry of St. Thérèse. The schedule includes five presentations, morning and evening prayer and Mass on Saturday and Sunday. The cost is \$125 per person or \$225 for married couples. For more information, call 317-545-7681.

A **marriage encounter** will be held March 16-18 at the Pope John XXIII Center in Hartford City. The weekend is designed to give spouses a renewed understanding of each other. Spouses will learn important methods of listening and communicating lovingly with each other in order to make a good marriage even better. Father Keith Hosey and Sister Maureen Mangen will present the weekend. The cost is \$225 per couple. For more information, call 765-348-4008.

Saint Meinrad School of Theology's "Exploring Our Catholic Faith" workshops will offer **"Savior on the Silver Screen."** The workshop begins at 7 p.m. on March 16 and continues from 9 a.m. to noon and from 1 p.m. to 4 p.m. on March 17. Participants will view selections of films portraying the life of Jesus and examine cinematic, cultural and religious issues. The cost is \$50. There is a discount for senior citizens. For more information, call 317-955-6451.

An information session on acquiring a **nursing degree** will be held at 6 p.m. on March 21 in the Ruth Lilly Student Center on the campus of Marian College,

3200 Cold Spring Road, in Indianapolis. There are several programs available. For more information, call 317-955-6130.

The Conventual Franciscans are offering a **vocation retreat for men** on March 23-25 at Mount Saint Francis Retreat Center in Mount St. Francis. The center is located near Louisville. The retreat is for single men ages 17-40 who are interested in finding out more about the priesthood and brotherhood. The retreat will allow participants to experience the Franciscans' fraternity, prayer life and mission. For more information, call 800-424-9955.

A **Triduum in honor of St. Joseph** will be held at 1:30 p.m. on March 11 and March 18 at Holy Rosary Church, 520 Stevens St., in Indianapolis. There will be Benediction of the Blessed Sacrament and a sermon on the virtues of St. Joseph. The St. Joseph chaplet and litany of St. Joseph will also be prayed. For information, call 317-636-4478. †


VIPs . . .



Joseph and Ruth Harris Knue, members of St. Andrew the Apostle Parish in Indianapolis, celebrated their 50th wedding anniversary Jan. 27. They were married on that date in 1951 at Christ the King Church in Indianapolis. They celebrated with a family dinner. They have four children: Joseph and Patrick Knue, Anne Franz and Kerry Eusey. They also have five grandchildren and one great-grandchild.

John D. Short, a member of St. Thomas Aquinas Parish in Indianapolis, has been appointed by Indianapolis Mayor Bart Peterson to the Capital Improvement Board of Managers in Marion County. The board oversees such projects as Conseco Fieldhouse, Victory Field, the RCA Dome and Indiana Convention Center. Short, IUPUI executive director of conference and sport facilities, is also on the board of Marian College, Cathedral High School and the St. Augustine Home for the Aged. †

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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 12, 7 p.m. at St. Louis, Batesville
 March 13, 7:30 p.m. at St. Teresa Benedicta of the Cross, Bright
 March 13, 7 p.m. for St. John, Osgood, and St. Magdalen, New Marion, at St. John, Osgood
 March 14, 7 p.m. at St. Vincent de Paul, Shelby County
 March 21, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
 March 22, 7 p.m. for St. Martin, Yorkville, and St. Paul, New Alsace, at St. Paul, New Alsace
 March 27, 7 p.m. at St. Peter, Franklin County
 April 1, 2 p.m. at St. Denis, Millhousen
 April 1, 4 p.m. at St. Maurice, Napoleon
 April 5, 7 p.m. at St. Lawrence, Lawrenceburg
 April 6, 7 p.m. at St. Mary, Greensburg

Bloomington Deanery

March 12, 7 p.m. at St. Agnes, Nashville
 March 15, 7 p.m. at St. Jude, Spencer
 March 15, 7 p.m. at Our Lady of the Springs, French Lick
 March 22, 7 p.m. at Our Lord Jesus Christ the King, Paoli

Connersville Deanery

March 13, 7 p.m. at St. Andrew, Richmond
 March 18, 1:30 p.m. at St. Anne, New Castle
 March 22, 7 p.m. at St. Mary, Rushville
 March 25, 11:30 a.m. at St. Rose, Knightstown
 March 26, 7 p.m. at Holy Guardian Angels, Cedar Grove
 March 29, 7 p.m. at St. Michael, Brookville
 March 31, noon at St. Mary, Richmond
 April 2, 7 p.m. at St. Elizabeth, Cambridge City

Indianapolis East Deanery

March 14, 7:30 p.m. at Holy Spirit
 March 15, 7 p.m. at St. Michael, Greenfield
 March 22, 7 p.m. at Our Lady of Lourdes
 March 26, 7 p.m. at St. Simon the Apostle
 March 27, 7 p.m. for Holy Cross, SS. Peter and Paul Cathedral and St. Mary at St. Mary

March 29, 1 p.m. at St. Philip Neri
 March 29, 7 p.m. at Little Flower
 April 1, 4 p.m. at St. Bernadette
 Saturdays during Lent, 4-5 p.m. at St. Rita

Indianapolis North Deanery

March 18, 1:30 p.m. at St. Joan of Arc
 March 20, 7 p.m. at Christ the King
 March 21, 7 p.m. at St. Pius X
 March 21, 7 p.m. at St. Andrew the Apostle
 March 27, 7 p.m. at St. Pius X
 March 27, 7:30 p.m. at St. Luke
 March 28, 7 p.m. at St. Thomas Aquinas
 April 9, 7:30 p.m. at St. Lawrence

Indianapolis South Deanery

March 13, 7 p.m. at Nativity
 March 19, 7 p.m. at St. Roch
 March 25, 3 p.m. for Good Shepherd, Holy Rosary, Sacred Heart and St. Patrick at Sacred Heart
 March 26, 7:30 p.m. at St. Mark
 March 27, 7 p.m. at Holy Name, Beech Grove
 March 27, 7 p.m. at SS. Francis and Clare, Greenwood
 April 8, 4 p.m. at St. Jude

Indianapolis West Deanery

March 14, 7 p.m. at St. Michael the Archangel
 March 21, 6:30 p.m. at St. Monica
 March 21, 7:30 p.m. at St. Christopher
 March 26, 7:30 p.m. at St. Gabriel
 March 28, 7 p.m. at St. Joseph
 March 29, 7 p.m. for St. Malachy, Brownsburg, St. Susanna, Plainfield, and Mary, Queen of Peace, Danville, at Mary, Queen of Peace, Danville
 March 30, 7 p.m. at St. Thomas More, Mooresville
 April 1, 2 p.m. at Holy Trinity
 April 5, 7 p.m. at Holy Angels
 April 8, 2 p.m. at St. Anthony

New Albany Deanery

March 11, 4 p.m. at St. Mary, New Albany
 March 12, 7 p.m. at St. Augustine, Jeffersonville
 March 17, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs

March 21, 7 p.m. at St. Michael, Bradford
 March 21, 8 a.m.-2:30 p.m. at Our Lady of Providence High School, Clarksville
 March 22, 8 a.m.-noon at Our Lady of Providence High School, Clarksville
 March 25, 4 p.m. at St. Joseph, Corydon
 March 28, 7 p.m. for Sacred Heart, Jeffersonville, and St. Augustine, Jeffersonville, at St. Augustine, Jeffersonville
 April 1, 7 p.m. at St. Joseph Hill, Sellersburg
 April 1, 7 p.m. at St. Mary, Lanesville
 April 4, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
 April 5 7 p.m. at St. Paul, Sellersburg
 April 5, 7 p.m. at St. Mary, Navilleton
 April 5, 7:30 p.m. at Our Lady of Perpetual Help, New Albany
 April 8, 7 p.m. at Holy Family, New Albany

Seymour Deanery

March 16, 7 p.m. at American Martyrs, Scottsburg
 March 21, 7 p.m. at St. Patrick, Salem
 March 22, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
 March 25, 7 p.m. for St. Ambrose, Seymour, and Our Lady of Providence, Brownstown, at St. Ambrose, Seymour
 March 25, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh
 March 29, 7:30 p.m. at St. Ann, Jennings County
 April 3, 7:30 p.m. at St. Joseph, Jennings County
 April 5, 7 p.m. at St. Bartholomew, Columbus

Terre Haute Deanery

March 14, 7:30 p.m. at Sacred Heart, Clinton
 March 21, 6:30 p.m. at St. Mary Village, St. Mary-of-the-Woods
 March 22, 7 p.m. at Holy Rosary, Seelyville
 March 25, 7 p.m. at St. Joseph, Rockville
 April 3, 1:30 p.m. at Sacred Heart, Terre Haute
 April 5, 7:30 p.m. at St. Benedict, Terre Haute
 April 8, 6 p.m. at St. Patrick, Terre Haute
 April 9, 7:30 p.m. at St. Margaret Mary, Terre Haute †

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FATHERS

continued from page 3

Stevens will join Welch for programs on Friday, March 16, which include presentations at St. Margaret Mary Church and Rose-Hulman Institute of Technology in Terre Haute.

Welch and Stevens also will participate in a workshop sponsored by the Terre

Haute NAACP branch on Saturday, March 17, at the First Congregational Church, 630 Ohio St., in Terre Haute. They will spend Saturday evening in a private meeting with victims' families.

On Sunday, March 18, Welch and Stevens will participate in a program with the First Unitarian Universalist Congregation of Terre Haute and also will present a program at St. George Orthodox Church in Terre Haute.

They also plan to meet with groups of

high school students at St. Margaret Mary Church on Sunday evening.

All of the programs except their meeting with victims' families will be open to the public. Reservations for the NAACP workshop should be made by calling 812-234-1972. A light lunch will be served free of charge.

The programs are sponsored by St. Margaret Mary Parish, the Sisters of Providence of Saint Mary-of-the-Woods, Saint Mary-of-the-Woods College, the

Terre Haute Deanery Catholic Churches, the Terre Haute NAACP branch, the Terre Haute Abolition Network, the First Unitarian Universalist Congregation, United Campus Ministries, First Congregational Church and St. George Orthodox Church.

(For more information about program times and locations, call Providence Sister Mary Beth Klingel at St. Margaret Mary Parish at 812-232-3512.) †

Cardinal George urges Catholics to oppose McVeigh's execution

By Mary Ann Wyand

EVANSVILLE—Federal Death Row inmate Timothy McVeigh's decision to waive his appeals process in January is "an act of despair" and "a request for suicide," Cardinal Francis George of Chicago said Feb. 26 at The Centre in Evansville.

Acknowledging that many Catholics do not agree with the Church's opposition to

capital punishment, Cardinal George said people should respond to McVeigh's scheduled execution in May by participating in prayer vigils, Masses for the repose of his soul and prayers for the people killed and injured by his actions.

Calling McVeigh's act of terrorism "a great evil," the cardinal said prayer, forgiveness and dialogue are needed to bring justice and healing in the aftermath of the Oklahoma City bombing.

"We need to move to forgiveness," Cardinal George said, "so what [McVeigh] has done does not kill us morally."

McVeigh is scheduled to die by lethal injection on May 16 at the U.S. Penitentiary in Terre Haute for the April 19, 1995, bombing of the Alfred P. Murrah Federal Building in Oklahoma City. The bombing killed 168 people and wounded hundreds of others.

"Violence is not adequately done away with by recourse to more violence," Cardinal George said during the program sponsored by the Evansville Diocesan Pastoral Council and Council of Priests.

"The McVeigh execution here in your state will be very challenging," he said. "But we as a faith community hold up always the possibility of repentance, even for someone such as he." †

Catholic schools in Madison honor longtime volunteers

By Jennifer Del Vecchio

Four people are being honored for their commitment and dedication to Catholic schools in Madison.

Jack Dwyer, Dr. Ralph Pratt and Bernard and Helen Schafer are the recipients of the Golden Shamrock Award.

The award, established in 1993, is a way to recognize volunteers in the Madison Catholic school community.

Dwyer began teaching at Shawe Memorial Jr./Sr. High School in 1953 after graduating from St. Joseph College in Rensselaer.

His coaching skills and his record of wins for the boys' basketball team soon had people calling the high school gym "The House that Jack Built."

Dwyer still holds the most successful basketball coaching record in the school's 48-year history.



Jack Dwyer

During his 13 years as the basketball coach, he had a combined 162-117 record.

"I really enjoyed my time there," Dwyer said. "It was the ideal place to coach and teach. Parental sup-

port was great. The players were good and I worked hard at it."

Dwyer, the father of seven children, later became a counselor with the public school system, but he never forgot to help the Catholic schools.

He was on the Catholic Board of Education and has been active in community service, serving a number of years as a city councilman.

See AWARDS, page 14

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God speaks to each of us in prayer

By Fr. Frederic Maples, S.J.

Even a brief visit to the religion section of the local bookstore or a casual Internet search quickly reveals widespread interest in prayer and religious experience.

Why do we pray?

I believe that deep down we all know that God speaks to us individually.

Carl Jung, the depth psychologist, taught that there is a natural religious function of the human soul.

To put it in other words, it is natural for God to address each of us from within our souls and natural for us to hear God's Word. God begins the conscious dialogue that is the essence of prayer.

Formal prayer, those times we choose to be very explicitly with God, is like the "quality time" that every good relationship needs. During this quality time, we can express our needs and feelings, reflect on our relationship or simply and wordlessly enjoy being together. Mostly, we need to listen to the Other.

My friends in Alcoholics Anonymous speak of this as "conscious contact" with God. Through this dialogue, God draws us into an intimate relationship. That is why people attempt to pray! God is drawing us into intimacy!

Now here's the rub: Intimate relationship with God can and will transform our lives! But it is always like the story of ancient Israel's liberation from slavery in Egypt. The journey toward the Promised Land is a story of starts and stops, of going forward and then backward a little way.

Though the faint vision of the Promised Land fascinates us, and we desire relationship with God, we also can resist it in the very same breath—just like the Israelites. Why? Because transformation is challenging and stressful!

Even among believing Christians who practice prayer faithfully and seek awareness of God's presence, resistance will be a continuing struggle. Often when a person new to spiritual direction describes his or her lack of discipline about keeping up a regular practice of prayer and meditation, we find that the underlying problem is an emotional resistance to greater intimacy with God.

The resistance might be based on some unacknowledged fear. I clearly remember coming to grips with some previously unacknowledged fears the night before my first vows in the Society of Jesus. I feared what God might ask me to do once I gave my life to him.

Another person's resistance might be based in a poor self-image, an inability to

believe that God would like him or her enough to come close. Oh, we all believe that God loves us. But ask yourself, "Does God 'like' me?"

At this juncture, a little doubt is not so uncommon. We easily tend to believe that God will only like us when we finally "get it all together!"

But please notice that "resistance" does not name something bad. Working through resistance is a normal aspect of the human journey. Fear and self-doubt are universal.

If perfect love casts out fear, it is still the journey of a lifetime for most of us to become perfectly loving and to experience ourselves as lovable. That is why we need a community to support us in learning to pray. We need the experience, reflection and support of others on the same journey. We need to reflect on our own experience and to support others.

St. Peter is a perfect example of a person who could "talk the talk" at the Last Supper but who could not "walk the walk" in the courtyard of the high priest. He talked bravely, but then he was seized by fear. In fact, don't both moments make Peter so recognizable and even lovable? He acknowledged his weakness in tears of grief. He also did not make quick progress in overcoming all fear.

Years later, St. Paul took him to task in public for fearfully talking out of both sides of his mouth. Warts and all, Peter was stretched as he listened to the Word of God and sought to follow where that voice led. His life ended bravely.

Peter's story helps answer the question: Why pray?

God addresses each of us from within. And it is a natural experience for us to hear, to discern, God's Word through faith.

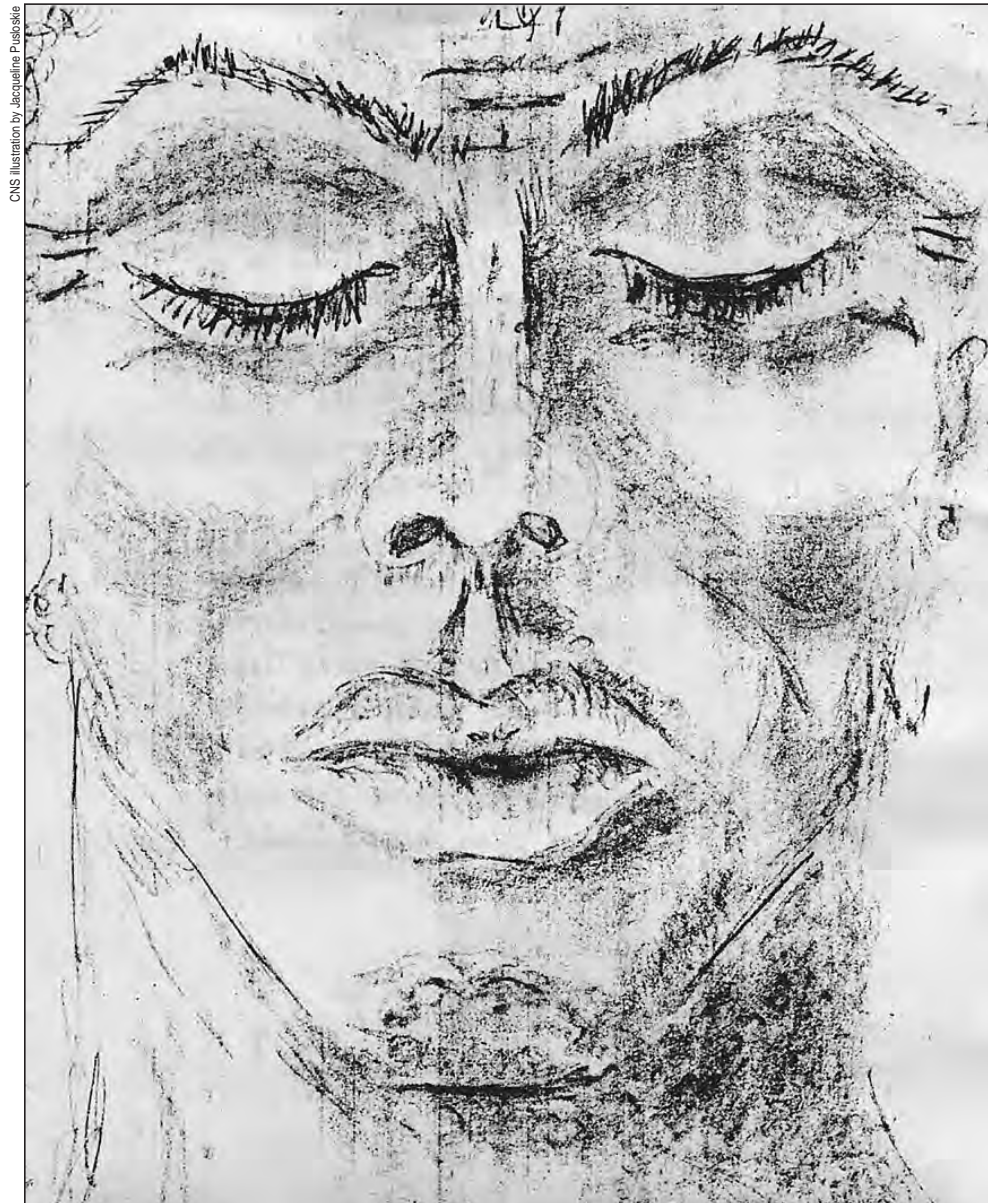
God's action within us is a powerful magnet that draws us toward him. At the heart of it, we pray in order to enter into relationship with God.

Like Peter, we will be greatly stretched in this encounter. We will experience our smallness and fears. We will endure failures and need help, community and forgiveness.

The path before us, largely shrouded in darkness as we begin, evokes dread. We frequently will need to hear the good words, "Don't be afraid!"

So there is desire and fear at the same time, and striving and resistance at the same time. And it is always ongoing, endlessly fascinating, never ending.

(Jesuit Father Frederic Maples is a spiritual director with Loyola, a spiritual renewal resource in St. Paul, Minn.) †



It is natural for God to address each of us from within our souls and natural for us to hear God's Word. God begins the conscious dialogue that is the essence of prayer.

Circumstances often prove that God answers prayers

By David Gibson

Should we bring our petitions to God?

It might be nice to have a set of clearly reasoned proofs that this kind of prayer is important, sort of like the proofs for God's existence.

We could call upon them whenever an all-too-clear argument against prayer asserts itself, such as, "God already knows what you need, so you don't need to tell him."

There is a saying that we should "pray as if everything depends on God, but act

as if everything depends on us." Feeling stretched for time, however, how often do we choose simply to act as if everything depends on us?

Circumstances often serve as the "proof" that we need when it comes to prayer petitions, especially with upsetting circumstances that we cannot control no matter how enlightened and courageous our actions. It helps to remember stories in Scripture about people who prayed for help. Those examples argue well in favor of prayer.

(David Gibson edits Faith Alive!) †

Discussion Point

Prayer helps us face adversity

This Week's Question

Explain one or two reasons why you pray.

"I'm hoping for results in improving my life."
(Virginia Geiger, Dodgeville, Wis.)

"I pray for peace and support."
(Betsy Lanclos, Longview, Texas)

"As a parent who has lost my 16-year-old son in an auto accident eight months ago, ... I receive my strength to get through each day from the Eucharist and praying during eucharistic adoration. When I do

not [attend Mass], I definitely have a harder time coping with my grief." (Marjorie Geyer, Sewickley, Pa.)

"To give me strength ... to keep me going throughout the day, and in hope that God will hear me and answer my prayers."
(Cynthia Ramirez, Seattle, Wash.)

Lend Us Your Voice

An upcoming edition asks: Describe an experience that altered your view of death.

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



CNS photo

From the Editor Emeritus/John F. Fink

Doctors of the Church: St. Ambrose

(Eighth in a series)



St. Ambrose is the first of the original four doctors of the Church, the others being SS. Jerome, Augustine and Pope Gregory the Great. Ambrose is known for his learning, his courage and his activism. He is also known as the man who baptized St. Augustine.

Ambrose was born about the year 340 in the palace of the ancient German town of Trier. He was educated in Rome, became a lawyer and began practicing law in the courts of Rome. When he was barely 30, Emperor Valentinian I made him governor of Liguria and Aemilia, with residence in Milan, then the administrative capital of the Western Empire.

In 374, after Ambrose had been governor for four years, Bishop Auxentius of Milan (who happened to be an Arian) died. The people were torn over the election of his successor, some demanding another Arian and others a Catholic. Ambrose went to the church where the people were meet-

ing and gave a talk in which he exhorted them to make their choice peacefully. While he was speaking, a voice called out, "Ambrose, bishop!" Soon the whole assembly took up the cry and Ambrose found himself being elected bishop unanimously. At the time he was still a catechumen, not yet baptized.

Ambrose was baptized and then, a week later, consecrated bishop on Dec. 7, 374, when he was about 35 years old. He gave up his worldly possessions and began to live a life of simplicity, maintaining a vigorous schedule of prayer. He became a popular bishop, as he had been a popular governor.

He had already been an articulate speaker and now became an eloquent preacher. It was his sermons that first attracted Augustine to him. Augustine's *Confessions* describe some animated discussions between the two doctors of the Church.

Ambrose became a champion of orthodox Christianity against Arianism, writing several treatises against the Arians. He also wrote treatises on the psalms, the sacraments and Christian ethics. He was also a composer of hymns, usually sung in what is known today as Ambrosian chant. It is

still used today in the Ambrosian Rite, one of the few non-Roman rites of the Catholic Church.

Ambrose frequently had to oppose Empress Justina and her son Emperor Valentinian II, both Arians. When they issued a law outlawing Catholic assemblies and forbidding anyone, under pain of death, to oppose Arian assemblies, Ambrose simply ignored the law. When Justina sent imperial troops to Ambrose's church, the Catholics barricaded themselves there for a week. In one of his sermons that week he proclaimed, "The emperor is in the Church, not over it." Justina backed down.

After Theodosius became emperor, his troops killed 7,000 people at Thessalonica. Ambrose wrote a severe letter to him, telling him that "what was done at Thessalonica is unparalleled in the memory of man," and urging him to penance. Theodosius did the public penance.

Ambrose died on Good Friday, April 4, 397. The Church celebrates his feast on Dec. 7.

(John F. Fink's new two-volume book, *The Doctors of the Church*, is available from Alba House publishers.) †

Stories, Good News, Fire/

Fr. Joe Folzenlogen, S.J.

Disciples in Mission: program or process?

Once I was in a conversation with a Jesuit from Barcelona, Spain, who was talking about the time his city hosted the Summer Olympics. He noted that one of the continuing benefits of holding the games there was a significantly improved public transportation system. The Olympics have long been over,



but the subway system continues to serve the community.

That story left an impression with me that prompts me to look at ministry efforts not only in terms of specific events but also in terms of their long-range benefit for the Church. That consideration is very pertinent as our archdiocese moves into Disciples in Mission.

Is Disciples in Mission a program or a process?

There is a difference. In his book *Guiding Your Parish Through the Christian Initiation Process*, Bill Bruns, executive editor of *The Criterion*, writes: "In the very early days people thought of and talked of the rite as a 'program.' But programs have definite beginnings and endings; the Rite of Christian Initiation of Adults has neither. In addition, the rite is not a religious education program. It is not essentially about information; it is about conversion.

"When the term *program* was discarded, the word (and concept) *process* replaced it. Unlike a program, a process does not come in blocks of time determined by its creators and implementers; the length of a process is determined by the individuals for whom it was designed."

Disciples in Mission is also very much about conversion, the ongoing conversion that continues for an entire lifetime. We continue to experience Jesus in new ways, and those encounters change us and shape the way we live and act, not just as individuals but also as communities.

We are in an ever-deepening relationship with Christ, who calls us to join him in mission. Faith expresses itself in action.

Disciples in Mission has timetables, very detailed resources, meeting formats, and report mechanisms. It would be very easy to treat it as a program, a series of steps we go through and say, "There, we've done it." If we do that, however, we will miss some of the most important benefits the process has to offer.

Disciples in Mission is not about completing a set of tasks. It is about developing the awareness, motivation, leadership, and skills that will enable a parish to take ownership of and responsibility for its evangelizing mission over the long haul. So even though steps and resources are very well laid out, the understanding is that each diocese and parish needs to use them in ways that fits the unique situation of each parish community.

Disciples in Mission is a discernment process. It invites each parish to look carefully at what the Holy Spirit is already doing in it. Then it encourages by asking the question, "What is God calling us to do next?" And then it urges responding to that call in concrete, specific ways.

This is not a one-time cycle. It is an evangelizing habit that goes on and on. The subway system continues to serve the community.

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

Cornucopia/Cynthia Dewes

That which is seen and unseen

Once upon a time, I took a dim, rather Protestant view of the kind of piety connected with statues and holy relics.



Mysterious healings attributed to local saints left me cold, and I grieved in my arrogance over the gullibility of the poor faithful who sought them out and believed in their powers.

While I understood with my head that praying for saints' intercession with God was logical and even scriptural, my heart felt uneasy about it. I couldn't imagine a situation in which I would need or want to seek intercessory help with God when I could pray to him myself, directly.

In spiritual reading and retreats and various other religious venues, I found many references to this kind of piety. Writers and mystics whom I admire greatly spoke with passion about their devotion to this saint or that, this sacramental practice or that religious talisman. I could only wonder at their fervor.

We traveled, and in the oldest centers of Christianity in North America, Europe and England, I encountered the same kind

of thing. On the walls of ancient churches hung the crutches of the former cripples and the shackles of the former prisoners whose travails had been conquered by faith.

The staircases to shrines were worn in grooves by the feet of thousands of believers, and racks of candles lit in supplication illuminated the gloom inside. There were Black Madonnas too numerous to mention, elaborate reliquaries behind altars trimmed with gold and humble souvenirs from the lives of obscure saints.

Still, for me the mystical dimension of faith resided more in polyphonic music and spiritual reading than in artifacts. Then we went on pilgrimage to Santiago de Compostela in northwest Spain, where St. James is buried. I experienced for myself the mysterious holiness and grace that is pervasive in such places, full of ancient symbols and layers of faith laid down over centuries.

Finally, I read a book called *Little Saint* by Hannah Green. In the early 1970s, she and her artist husband discovered the village of Conques in south-central France, one of the ancient stops on the pilgrimage to Compostela. Here stands a basilica dedicated to Sainte Foy (Faith), a fourth-century Roman child martyred for her faith at

age 12.

Green, a Protestant, came not only to admire, but also to understand and believe in the spiritual power exerted by Sainte Foy, whose relics lie in the basilica's treasury. The "little saint" is represented by a beautiful statue covered with gold and jewels, to which the villagers are devoted.

For 20 years, Green listened to the stories of the local residents, read up on early sources and visited Sainte Foy daily in the church treasury. She came to feel radiance in her presence, "the radiant voice of God speaking mysteriously through her reliquary statue."

She said she was "a stranger to saints; and yet I was given through Sainte Foy, in this remote and ancient place of pilgrimage, the gift of seeing into that zone which has been held sacred since the beginning of human consciousness."

Amen, I say. And, whether or not we think we can be receptive to this kind of connection with God and his love for us, there it is waiting to immerse us in its radiance. We're drawn once again to the mystery of that which is seen, and unseen.

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

Faithful Lines/Shirley Vogler Meister

No splitting hairs over what's permanent

A friend's husband wonders why she calls what she has periodically done to her hair "permanents"



when, in fact, they are temporary. Not only is a permanent wave not permanent, but it's generally not wavy either. It's usually curly or frizzy, depending on how long the beautician leaves on the chemicals. So, my friend's husband refers to this procedure as "a temporary," because it lasts only as long as it takes the hair to grow out.

Smart man! From now on when I get my hair permed, instead I'll say I'm getting it "temped." However, not many months ago I was afraid I'd never have that done again. Because of a medical problem, I began losing my hair at an alarming rate. I even wondered if—at the extreme—I would shave off the remnants,

as many cancer patients undergoing treatments do. Sometimes family members or friends follow suit to show their support. From time to time, models and stars even do this for cosmetic effect.

A cousin's wife in another state is battling non-Hodgkin's lymphoma. When visiting Vivian last year, I was edified by the way she didn't dwell on her baldness or her general appearance. Now weak from a bone marrow transplant, she still lives in the present with courage and wit, dismissing outward signs of survival and helping others deal with any awkwardness they might feel in her presence or on the phone.

I know other cancer patients who handle their situations just as gracefully. Some joke: "Hair today, gone tomorrow!" This is true about nearly everything in our temporal world: "Here today, gone tomorrow!"

How often do we take for granted our hair, health and even our happiness; and how often do we determine our happiness through what's recognizably impermanent,

such as something as nonessential as hair. Like Vivian, shouldn't we instead concentrate on the positive?.

In a less serious vein, publications sometimes offer tips on how to handle "bad hair days," not only for women but for men, too. They claim unruly hair—or lack of it—changes one's personality, identity and the way one relates to others because it generates a lack of self-confidence. These articles rarely go any deeper than that.

Although perhaps humbling at first, a loss of hair can spur right-minded persons to recognize how temporal it is, like everything else in our physical world. In John 12:3, Mary of Bethany (sister of Martha) dried Christ's anointed feet with her hair. Surely, we can offer our own hair—or the loss of it—for the greater glory of God, who is not only permanent, but eternal.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for *The Criterion*.) †

Second Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 11, 2001

Genesis 15:5-12, 17-18
Philippians 3:17-4:1
Luke 9:28b-36

Supplying the first reading for this Second Sunday of Lent is the book of Genesis.



As might be assumed from its name, Genesis presents the religious message about the origin of creation and about the origins of the human relationship with the one true God.

In this reading, the story is about God and the first male human, Adam. It is important to note that Adam was not only the first human in this story at this point, but he was the only male human, so he was in a literary sense—as well as literally—an “Everyman.” What he did and experienced also was the experience of humankind as a whole.

The story echoes last weekend’s story from Deuteronomy. It presents God as the Creator. He is the source of all good.

An ongoing, immediate relationship with God also is part of the story. It is the ideal for humans. This relationship is in the proper mode. Abram recognizes God as supreme. God receives Abram’s offerings.

Important to note is the fact that God defines what is perfection, and what is the perfect offering. God instructs Abram to sacrifice a specific animal. It is more than trivia. Humans are limited in their knowledge. They certainly know nothing of the things of God. God is sublime.

St. Paul’s Epistle to the Philippians provides the second reading.

Paul’s great contribution to Christianity was his impressive insight into the reality of Jesus. This insight shines in the verses of Philippians as well as in those of other epistles.

Here, Paul warns the Philippians—and all other readers as well—that they are vulnerable to temptation. He uses gluttony to describe sin. However, defying God can have many manifestations.

He implores the Christians of Philippi to realize the great gift they possess in their knowledge of the Lord. Their faith in Jesus is the key to eternal life. They should not cast away this key for any momentary earthly want.

The Gospel of Luke furnishes the last reading this weekend. It is the powerful and well-known story of the Transfiguration.

Throughout this scene are images historically associated in the Old Testament with God or the things of God. Prominent among them is light. Always darkness has represented the unknown, mysterious and even dangerous. Piercing the dark has been the light of God.

At this time, Jesus stood in brilliance. His garments were white, gleaming with the very light of God. When these verses were written, white was rarely seen. Natural fabrics seldom were bleached so well that they were white. Conditions did not allow frequent cleaning. Clothing and other items soiled easily and often remained that way. White is the absence of imperfection. In this reading, the very clothing of Jesus reveals innocence.

Finally, the great prophets, Moses and Elijah, stand beside Jesus, in support and ready to serve.

Jesus is God. Jesus is the innocent Lamb of God.

This sight was not given to everyone. Only three of the apostles, Peter, James and John, were privileged to see Jesus transfigured. The Gospel underscores the importance of the apostles, and the fact that they knew Jesus as few others knew Jesus.

Reflection

The Church leads us onward through Lent. This weekend’s Liturgy of the Word,

Daily Readings

Monday, March 12
Daniel 9:4b-10
Psalm 79:8-9, 11, 13
Luke 6:36-38

Tuesday, March 13
Isaiah 1:10, 16-20
Psalm 50:8-9, 16bc-17, 21, 23
Matthew 23:1-12

Wednesday, March 14
Jeremiah 18:18-20
Psalm 31:5-6, 14-16
Matthew 20:17-28

Thursday, March 15
Jeremiah 17:5-10
Psalm 1:1-4, 6
Luke 16:19-31

Friday, March 16
Genesis 37:3-4, 12-13a, 17b-28
Psalm 105:16-21
Matthew 21:33-43, 45-46

Saturday, March 17
Patrick, bishop
Micah 7:14-15, 18-20
Psalm 103:1-4, 9-12
Luke 15:1-3, 11-32

Sunday, March 18
Third Sunday of Lent
Exodus 3:1-8a, 13-15
Psalm 103:1-4, 6-8, 11
1 Corinthians 10:1-6, 10-12
Luke 13:1-9

in many instances, echoes last week’s Scripture readings.

We as humans are finite, vulnerable and, at times, sinful. Our sin breaks apart our relationship with God. It is a relationship essential to God’s will. God created us in love, to be loved and to love. Our selfishness upsets this holy plan.

Paul reminded the Philippian Christians, and he reminds us, that our ability to reconstruct our relationship with God, shattered by our sin, rests solely in Jesus.

Last weekend, in the story of the temptation, the Gospel reaffirmed the power of Jesus. As God, as lord of heaven and earth,

Jesus has absolute power over even the devil, although the devil remains a considerable force.

This weekend’s reading reaffirms the identity of Jesus. He is God, with all the power of God. We humans face a daunting enemy in Satan, but beside us is Jesus, the Son of God to whom even the great prophets pay homage.

His strength awaits us. We encounter Jesus, we learn of Jesus, through the apostles. Their recollections and their mission continue in the visible Church. They teach and act in the Church’s Words and sacraments. †

Question Corner/Fr. John Dietzen

Alzheimer’s patients may receive Eucharist

QI am the major caregiver for an Alzheimer’s patient in our family and need to know whether he can receive Communion. I receive conflicting answers.

One priest is reluctant to bring him the sacrament because “he doesn’t really know what is going on.”

My brother is, as they say, in the later mid-stages of the disease, and of course is regressing regularly. But I am convinced he is sometimes more aware of “what is going on” than we think.

Is there a rule about this? I think that, even in his condition, receiving Communion would be a big help. (Wisconsin)

AYour instincts and experience agree totally with all that is known about Alzheimer’s sufferers, especially in their later and final stages. The loss of memory and of cognitive abilities, which so distresses and frustrates caregivers like yourself, is not the whole story of what can be going on deep inside.

Even when they cannot speak intelligibly or rationally, or grasp verbal communications, many, perhaps most, of these patients can experience through their senses much that seems to open up parts of their lives that seemed to be lost in permanent darkness.

Just before this past Christmas, a group of 60 Alzheimer’s patients attended a church service in California. Many of them could not say their own names, but from somewhere inside they found the words to sing “Silent Night” and “Joy to the World.”

Experiences that reach the senses of hearing and touch sometimes seem especially able to surface memories long lost to consciousness. In my own experience,

Catholics in the later stages of the disease may unexpectedly remember the Sign of the Cross or accompany someone praying the Our Father or Hail Mary with them.

Visiting familiar places like their church, hearing stories of where they have been and what they have done, is often a big help.

In light of all this, it would seem presumptuous to refuse Communion to Alzheimer’s patients, as long as they are physically able to receive. There is no way one could legitimately presume that the patient is incapable of receiving the Eucharist with sufficient awareness and spiritual benefit.

The Church’s position is and has been that when it comes to the sacraments, we always give people the benefit of any doubt and leave it to God to sort out. We are ignorant of too many factors to take that judgment on ourselves.

Finally, I hope you are taking advantage of every opportunity to keep yourself fed, spiritually and emotionally. Caring for an Alzheimer’s patient is a draining and exhausting task for one person, and it cannot be done without a lot of continuing help and support.

Fortunately, a large variety of printed and other resources are available for such assistance. Most larger communities today list an Alzheimer’s Association chapter in the telephone book. The national headquarters is located at 919 N. Michigan Ave., Chicago, IL 60611-1676. The telephone number is 1-800-272-3900 and the Web site is www.alz.org.

(A free brochure answering questions that 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

Power of prayer

Four and a half years ago, my father’s mother had a stroke. It mostly affected her ability to walk (she couldn’t maintain balance) and her cognitive abilities, and it caused her not to know where she was, who her family was, etc. As a result, about three years ago, after attempting to care for her in her own home, we placed her in a nursing home, where she could get proper care.

During this time, her recognition of the sacraments or of any prayers was non-existent. On Jan. 30, she had a mini-stroke and we all made the effort to visit her, and sit with her. She had had regular visits from us the whole time she lived there, but an extra effort was made by everyone in the family to go.

I have a roommate and she wanted to go with me on my visits. Knowing it would be an emotional time, I was glad she wanted to go.

On the second visit, Feb. 4, it was possible for us to have some prayer time with Grandma. I had taken my grandfather’s rosary with me, and I placed it in her hands. She immediately became calmer and gripped it. As we started praying the Chaplet of Divine Mercy, my grandmother made the Sign of the Cross. We then said a couple of other prayers (to St. Jude and St. Joseph) and began the rosary. Her lips started moving along

with us, and she prayed the rosary with us for the first time in four and half years. When I faltered, because it was so emotional, my roommate kept praying, and so did my grandmother. As we finished, she made the Sign of the Cross again.

In the two weeks following the mini-stroke, and most especially that day, she recognized me and other members of my family who came to visit. When asked by my sister if there was anything that could be done for her, Grandma answered, “Pray for me.” You have to understand that her speech had been slurred by the stroke, but this was very clear.

The peace that came to her as she lay there while we prayed, and the peace that came to my family, because we knew she was able to pray, is priceless and beautiful. I had never before witnessed such a powerful demonstration of what truly heartfelt prayer could do.

On St. Valentine’s Day, my grandmother made the transition from this life to the next very peacefully. She is now with my grandfather, her other son and our Lord. I will always remember the beauty of that moment in time. May we all be blessed on our journeys to God.

By K. L. Krider

(K. L. Krider is a member of Our Lady of Perpetual Help Parish in New Albany.)

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AWARDS

continued from page 8

Ralph Pratt, a retired pathologist, is known for getting things done for Catholic schools in Madison.

He was instrumental in raising money to build Pope John XXIII School in 1965 and later served as one of the founding members of the Madison Catholic schools' foundation, Friends of Shaw and Pope John School, Inc.

He helped to raise the foundation's assets to more than \$1 million. Recently, he established a scholarship in memory of his late wife, Lucille.

Pratt said his work is a way to give back to the Church and community.

"The community has been good to me

and my family," said Pratt, the father of three children.

"We have to remember the many blessings we've received and we need to try to give those back. It's my turn to step up for my turn at bat," Pratt said about his volunteer activities.

Bernard and Helen Schafer are the first couple chosen to receive the award. They began helping in the schools when their oldest daughter started school in 1956.

They also earned the title "King and Queen of the Bazaar" for the countless time, they have helped with the annual Pope John XXIII School Fall Bazaar.

They are known for continuing to help in the school cafeteria even after their children graduated.

The parents of 13 children, the Schafers said they couldn't be involved as much as they would have liked when their



Bernard and Helen Schafer

children were growing up.

"The good Lord has been good to us and we feel like this is a way to repay,"

said Helen Schafer.

The Schafers also volunteer with Habitat for Humanity and work with the Ulster Project, a peace effort that brings youth from Northern Ireland to Madison for the summer.

While the Schafers said they enjoy their volunteer work, Bernard Schafer said he doesn't want to forget the biggest blessing in their lives.

"We have a son that's a priest," he said.

The Schafers said their volunteer work gives them a feeling of satisfaction by helping others.

But they don't expect any glory for it, they said.

"I had a sister who told us any honor we get in this world we wouldn't get in the next," he said. "I think we'll save [the honors] for when we need it the most in the next world." †

Medical researcher says abortion and breast cancer are linked

By Mary Ann Wyand

Dr. Joel Brind's Web site address explains the scope of his medical research: www.abortiocancer.com.

The internationally known medical researcher from New York wants people to know about the proven link between abortion and breast cancer.

He also educates people about the statistical connection between birth control pills and breast cancer, especially among women in their 30s and 40s who used oral contraceptives for an extended time before becoming pregnant.

Brind was the keynote speaker for the 2001 Indiana Right to Life Legislative Day on Feb. 13 in Indianapolis.

Since 1982, he has studied the relationship between reproductive hormones and human disease. He also teaches biology and endocrinology at Baruch College of the City University of New York.

Brind decided to study the link between breast cancer and abortion in 1992 after reviewing studies published in medical journals dating back 35 years.

As a result of his work, he began publishing the *Abortion-Breast Cancer Quarterly Update* in 1997 and founded the non-profit Breast Cancer Prevention Institute in Poughkeepsie, N.Y.

Research about the correlation between induced abortion and breast cancer is disturbing, he said, but the fact that abortion advocates try to downplay these findings is equally alarming.

The public has a right to know about cancer-causing procedures and medicines, Brind explained, so he works with pro-life groups throughout the United States on educational and legislative projects related to his research.

"The single most avoidable risk factor for breast cancer is elective abortion," Brind said. "Eleven out of 12 studies show

a greater incidence of breast cancer among American women who chose abortion. Those statistics are supported by 27 out of 33 similar studies worldwide."

Brind also campaigns for passage of state parental notification laws that restrict abortion for minors, and has served as an expert witness on the topic of abortion and cancer risks during legislative hearings.

"Teen-agers who get abortions can have very invasive, aggressive, life-threatening breast cancers during their 30s and 40s," he said, "which grow fast because they're in their fertile years and their hormone levels are high.

"An abortion before the age of 18, with a family history of breast cancer, is a death sentence," Brind said. "A girl who has an abortion will have a higher risk of breast cancer later in life than a girl who has a baby."

Adolescent use of oral contraceptives also increases the likelihood of breast can-

cer later in life, he said, because the birth control pill stimulates cell growth in the breasts. Teen-age girls who use oral contraceptives are ingesting a higher amount of estrogen than their adolescent bodies produce naturally, Brind said, and this overdose can stimulate the growth of both normal and abnormal cells in the breasts.

Doctors often prescribe oral contraceptives for girls as a way to regulate the menstrual cycle or improve acne in addition to preventing pregnancy, he said, and girls like to take "The Pill" because it makes their breasts larger. It's normal for teen-age girls to have irregular menstrual cycles as their bodies continue to grow and mature over a course of years, he said, so medication to correct this irregularity isn't necessary.

Brind said, "The bottom line on the birth control pill is that it definitely does increase the risk for breast cancer for women who take it for an extended period of time before their first full-term pregnancy." †

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Evangelization brings others closer to God

By Casey Slattery

Special to The Criterion

Despite Pope John Paul's repeated call for greater evangelization, many Christians still cringe at the thought of—and even the word—evangelist. It brings to mind images of television preachers and door-to-door missionaries who exude overpowering personal charisma.



Casey Slattery

Many people do not know what evangelization is. When asked to explain evangelization during the Archdiocesan Youth Conference in February, several teen-agers said that evangelization is yelling at people on the street and forcing people to be baptized. This is the image that many people, including young people, have of evangelism.

However, there are kinder, gentler forms of evangelization. When parishioners mail out church bulletins, take the Eucharist to the sick and organize youth picnics, they are sharing the faith and that is what evangelization is all about.

Evangelization is spreading the Word and love of God to others. This is not an easy task. Anyone can stand on a corner and recite Scripture, but to evangelize one must know who Christ really is.

Finding God is a daily job that is not always easy. Just as soon as one thinks that he or she finally has a grasp of who God is and what God wants of people, new thoughts arise and our mission is changed.

However, there is no question about one aspect of evangelization. To truly spread the message of God's love, a person must believe the things being said.

If a salesman were to try to sell a product that he knew did not work or was not the best, then the customers would see this in the way the salesman tried to sell the product. The customers in turn would refrain from buying the product.

It works the same way when one evangelizes. A true evangelist knows and believes that God is the best thing that there is in this world or ever will be, and has a deep desire to share this message with everyone.

Though the ultimate goal of evangelization may be to introduce Christianity to those outside the Church, an

equally compelling purpose is to strengthen the faith of those already connected to the Church. This part of evangelization is especially important to youth.

It is sometimes hard for a teen-ager to stay active in the Church. There are so many things going on in a teen-ager's life that sometimes religion and God temporarily get put on the shelf. It is of great importance that this does not happen.

Parishes should make sure that their youth stay active by providing youth ministries and regular service projects. It is of equal importance that youth make time in their agenda for Church liturgies, ministries and activities. There should always be room for God in everyone's life.

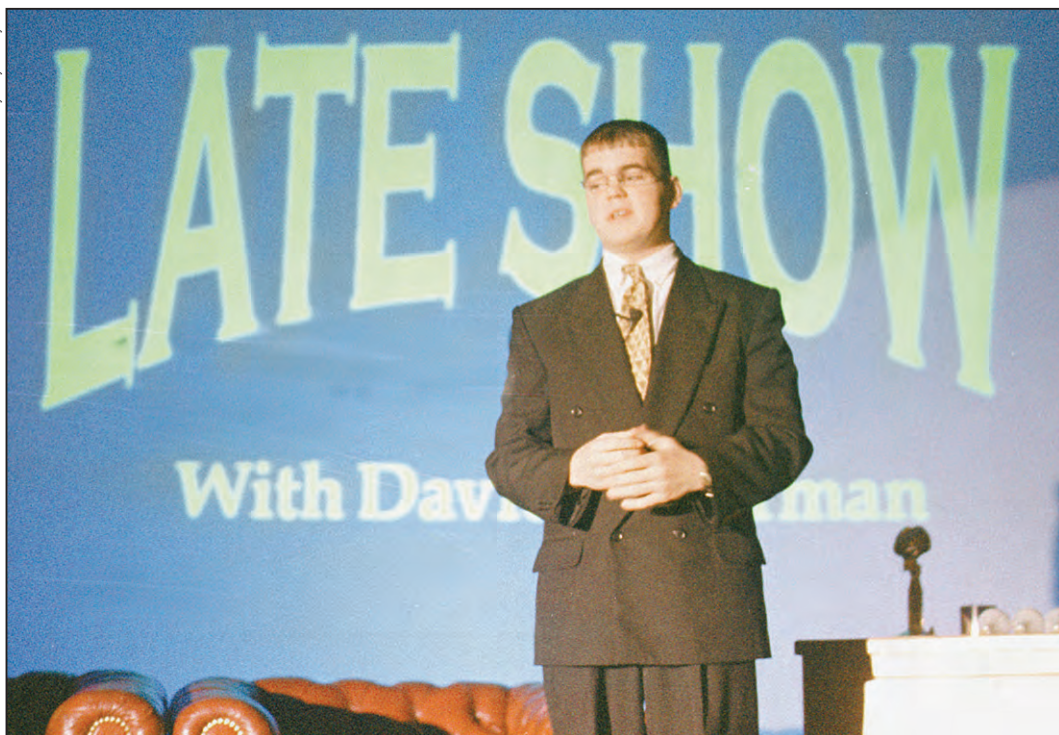
To evangelize people, the evangelist must have a mission in mind. It must be more than just reciting from the Bible. The story must be shared along with God's messages. An evangelist lets people know that each is a person just as Jesus was, and that each evangelist wants to continue Jesus' mission of bringing others to the Father.

Seeing the Word, hearing the Word and doing the Word are the three most important aspects of evangelizing. Once one is able to do these, he or she successfully shares God with others. When one is able to see and hear the Word of God, he or she can do His Word, and when God's Word is being done, so is God's will.

The best part of evangelizing is that everyone has the ability to do it. Once people come to know God, they have the ability to help others come to know God as well.

The most successful evangelists are not the ones who shout slogans at people they see on the street, but those who share God with their friends, families and co-workers. These evangelists are the most successful because they live what they share. They show God's love by living the message that they teach, and that is what evangelization really is.

(Casey Slattery is a member of Immaculate Heart of Mary Parish in Indianapolis and is a member of the Archdiocesan Youth Council.) †



Our Lady of Perpetual Help parishioner A. J. Cronin of New Albany impersonates Indiana's own David Letterman during a skit at the 2001 Archdiocesan Youth Conference on Feb. 3 in Indianapolis. The conference theme of "Carry Your Candle—Go Light the World" focused on evangelization. The "Top 10 Ways to Light Your World as a Youth in the Archdiocese of Indianapolis" included "follow the Golden Rule, be like Jesus to other people, and take what you get from the conference and share it with others."



National conference

"Hope at the Crossroads" is the theme for the 2001 National Catholic Youth Conference on Dec. 6-9 at the Indiana Convention Center in Indianapolis. More than 26,000 youth and their chaperones are expected to attend the biennial youth gathering, which is hosted this year by the Archdiocese of Indianapolis. Holy Family parishioner Jared Hallal of New Albany designed the conference logo.

Youth ministry serves the next great generation

By Marlene Stammerman

Associate director of youth ministry

The pastoral ministry to our young Church continues to change, evolve and adapt as the needs of teen-agers and their families continue to change.



Marlene Stammerman

The National Conference of Catholic Bishops' document "Renewing the Vision—A Framework for Catholic Youth Ministry" lays the foundation for our Church's response to ministering to adolescents.

The document advocates for a comprehensive approach to youth ministry by encouraging the implementation of eight components of youth ministry—advocacy, community life, catechesis, evangelization, justice and service, leadership development, pastoral care, and prayer and worship.

It is this framework that lays the foundation for the youth ministry success-

fully being implemented in the Archdiocese of Indianapolis.

Youth ministry is ministerial and pastoral. The eight components previously mentioned are grounded in a contemporary understanding of the mission and ministry of Jesus Christ.

Relational ministry is the cornerstone of effective youth ministry, which is all about relationships and discovering God within those relationships.

Being goal-centered is vital to the implementation of youth ministry. The framework offers a specific direction, but also encourages parishes to develop a variety of ways to reach their goals in ministering to the youth of their communities.

There is no longer one way to minister to adolescents. A key change in the ministry within our own archdiocese has been the multidimensional dynamics of youth ministry. The eight components provide us with a tool to minister to the needs of all the young people and utilize the gifts of our entire parish communities.

This approach was needed, and is still needed, to respond to social-only, athletics-only or religious education-only youth programming. A multidimensional youth ministry enables a parish's efforts to be

holistic, developmental, people-centered and needs focused. It places the young person at the core of the Church's youth ministry efforts.

We are at an exciting time in youth ministry. The next generation of adolescents has been referred to as the Millennial Generation. The millennials are adolescents born after 1982. Initial research indicates that this generation has charisms similar to the World War II generation.

These millennials are the next great generation. They are not a "lost" generation; the better word is "found." They have been born in an era where more positive attitudes about children have been expressed. They are optimistic, upbeat about the world and consider themselves to be happy, confident and positive. They are cooperative team players. This generation is not self-absorbed.

When asked what they think is the major cause of problems in this country, millennials blame selfishness. They accept authority. Nine out of 10 youth trust and feel close to their parents. Half believe that the lack of parental discipline is a major social problem. They are not rule breakers; they are rule followers. This generation is smarter than most peo-

ple think. They believe in the future and see themselves as its cutting edge.

How does this impact youth ministry in the Catholic Church? We have a framework, supported by our National Conference of Catholic Bishops, and we have a generation of young people who are seeking active participation in their faith.

We are in the midst of ministering to, by, for and with a generation that believes in the goodness of people—a generation that wants to help others, trusts their parents, and depends on family and faith communities to support them in their lives.

This generation truly wants and needs Church. They are hungry for moral teachings and guidance, empowerment to make a difference and compassion for those in need. They are seeking a place to discover and grow into who Christ has called them to be.

It is an exciting time in youth ministry because this next great generation will have a lasting impact on our Church for years to come. Our challenge is to meet them, minister to them and give them a Church that fully welcomes them, appreciates them and recognizes that they are the Church of today ... not the Church of the future. †

Youth endowment helps teen-agers attend Church programs

By Petula Fernandes
Special to The Criterion

Many teen-agers ask their parents, "Hey, can I have money for Senior Retreat?" or tell them, "I want to go to the Archdiocesan Youth Conference."



Petula Fernandes

Often, teens don't even stop to think if their parents can afford the numerous youth conferences and retreats offered by the Archdiocese of Indianapolis.

The experiences gained from attending these conferences and retreats are numerous. I know that I have always come away from these Church programs with a greater sense of spirituality, feeling cleansed and revived and ready to tackle new challenges.

Retreats and conferences help to build leadership skills and spirituality, but they are very expensive for teen-agers. Because of the cost, many high school youth in our archdiocese cannot enjoy these benefits. They only attend Mass and perform the other obligations of the Catholic Church without really getting involved in the various Church opportunities for youth to grow in their faith.

Now there's an answer to this dilemma. A Generation of Hope Youth Endowment Fund was created by the Archdiocesan Youth Council in 1996 to provide a way for less-privileged Catholic youth to attend religious events. It is a scholarship fund that will financially enable our youth to attend the Archdiocesan Youth Conferences, the National Catholic Youth Conferences and retreats organized by the Archdiocese of Indianapolis.

The youth endowment was established with a principal of \$5,000, and the interest is used to benefit the youth. Unfortunately, the interest earned from \$5,000 is not much, and more money needs to be raised continuously.

Each year, teen-agers attending the Archdiocesan Youth Conference contribute to the fund through a collection taken during the Youth Mass.

The members of the 2000-2001 Archdiocesan Youth Council hope to spread awareness about the youth endowment and have declared October 2001 as a fund-raising month for the endowment.

They hope archdiocesan parishes will organize fund raisers during the month and split the proceeds, with 50 percent of the money sent to the archdiocese to be used for the fund and the other 50 percent kept in the parish to be used for the local youth.

Parish youth groups also are being encouraged to ask local companies for their support.

The Archdiocesan Youth Council is providing a resource packet that informs youth ministers about the A Generation of Hope Youth Endowment Fund and fund-raising ideas to benefit the endowment.

The New Albany Deanery has already donated \$600 to the fund from money it earned through a Dip-N-Dots fund raiser held last October.

If everyone helps a little bit, a lot of money can be raised for those in need of financial assistance.

The Office for Youth and Family Ministries is planning to award the first two scholarships this year.

So the next time you ask or are asked to attend a youth group activity, think of the high school youth in your parish that are unable to attend this event, and donate some money in their name to the fund.

This appeal is not addressed only to the youth, but to all members of the archdiocese. We can make a difference, we can make a change, and we can make the world a better place.

(Petula Fernandes is a member of St. Joseph Parish in Terre Haute and is the chairperson of the 2000 Archdiocesan Youth Council. Donations for the youth endowment may be sent to the archdiocesan Office for Youth and Family Ministries, P.O. Box 1410, Indianapolis, IN 46206.) †



St. Augustine parishioner Rilwan Balogun of Jeffersonville receives the cup from eucharistic minister Megan James of Immaculate Heart of Mary Parish in Indianapolis during the Archdiocesan Youth Conference Mass on Feb. 4 in Indianapolis. Donations to the youth endowment will help archdiocesan teen-agers attend Church conferences and retreats.

Chastity is a promise that is worth keeping

By Kerry Woelfel
Special to The Criterion

Recently, teen-agers at St. Thomas the Apostle Parish in Fortville were asked, "If you had to make a promise to remain



Kerry Woelfel

chaste until marriage, what would your promise be?"

Their responses—and promises—reflect their commitment to chastity. "I'll wait until I'm married and I love the person a lot," a St. Thomas youth group member said. "They have to be very special to me."

Sophomore Justin Kornmann said, "I think it's better [to wait until marriage] because there are less chances of diseases. It is better to know that you are ready for the responsibilities that comes

with it."

Sophomore Ashley Greulich said respect for self and others is one reason why she has chosen chastity.

"I have been brought up being told that chastity is the way to go," Ashley said. "I choose being chaste because of the respect I have for myself, the partner I choose and my parents, who have tried their hardest to teach me the right things. My promise to myself would be, 'I will save myself until marriage for the love and respect for myself and my family.'"

My own promise is to wait until I am married for myself and for my husband, and I'm not going to let the media or anything else change my mind.

The teen-agers at St. Thomas the Apostle Parish believe that chastity is a promise that is worth keeping.

What do you believe?

(Kerry Woelfel is a member of St. Thomas the Apostle Parish in Fortville and is a member of the Archdiocesan Youth Council.) †

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inSPirations

Teens look to parents and the Church for help

By Tonja Grant
Special to The Criterion

"Let no one look down on you because you are young, but be an example to all the believers in the way you speak and behave, and in your love, your faith and your purity."

(1 Timothy 4:12)

No matter what age a person is, he or she is always an example of God. This Scripture passage helps many youth to learn how they can become an example of God.



Tonja Grant

Teen-agers today not only rely on their parents to provide clothing, food and shelter, but also ask for unconditional love and an example of how they should live their life.

Teens today look not only to the Bible and the Church for guidance in their faith, but also to their parents and other adults.

Teen-agers look beyond the basic necessities of life and to the more important spiritual aspects, such as learning more about God

on their journey, becoming an example of Christ through imitating others' actions, earning respect and feeling a sense of belonging to the Church.

"I think parents should establish God early in a child's life and keep Him an open subject to converse on," said Alisson Keiller, a member of St. Mary Parish in Greensburg.

Teaching teen-agers about God opens the door for their spiritual growth on the long journey to heaven. Keeping the door open and letting discussions of God take place within the family unit increases the knowledge of Christ's love for youth.

Ashley Bokelman, also a member of St. Mary Parish in Greensburg, said she wants her parents "to teach me along my journey through faith."

Joseph Reeves of St. Michael Parish in Greenfield said he believes that parents "should be an example of what us young people should be for others. We also learn well through example."

Parents should "spread the Word of God, live the Word of God and be the Word of God," Joseph said, by demonstrating "everything they tell us about being nice to others [and] reaching out to those who need a hand. We learn best through example."

Young people are always searching for someone to look up to and follow. Being an example for youth means to try living a life like Christ. Leading teen-agers to Christ should include inspiring them.

"If adults are proper leaders, they provide inspiration to those around them, including us, through their actions and words," said Gabe Geis, a member of St. Gabriel Parish in Connersville.

Earning respect as a teen-ager is difficult, and that is discouraging for many teens.

It is always reported in the news the bad things that teen-agers are doing, such as "Teen-age Birth Rate on the Rise," "Two Teen-agers Face Charges of Murder" or "Local Teens Arrested For Robbery."

Teens also are noted for playing loud music and acting irresponsibly, even though all teen-agers don't behave that way.

Trying to erase this image of "teens gone out of control" are youth groups and young individuals in the Church.

Teen-agers also want opportunities to share their gifts and talents with the Church and their community, and to show others that they can help to make a difference in the world.

"We look for people who will see us for who we are and not expect us to be something we are not," Holy Spirit parishioner Kristin Fife of Indianapolis said. "We want people to think of us as people, not just insignificant bodies taking up space. We want to be spoken to as if they know that we have a mind and a spirit and knowledge. We want to know that they have trust in us. We want guidance through hard times as well as help finding our faith. We want them to see us as equals."

A sense of belonging in the Catholic Church is important to teen-agers who take their faith seriously.

"We want to start growing in our faith now!" said Melissa Harbeson, a member of St. Augustine Parish in Jeffersonville. "We want to be taken seriously, and to be considered an important part of the Church. As one of the



Service projects are one way that teen-agers can show adults they want to help make a difference in the world. These teen-agers from the Archdiocese of Indianapolis prepare for the March for Life in Washington, D.C., in January. More than 600 youth from the archdiocese participated in the peaceful pro-life march up Constitution Avenue and the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception.

adults at the [Archdiocesan Youth] Conference said, 'We [teen-agers] are not the Church of the future. We are part of the Church now!'

(Tonja Grant is a member of St. Ambrose Parish in Seymour and is a member of the Archdiocesan Youth Council.) †

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Parents and friends must encourage youth to consider vocations

By Maureen Hurrle
Special to The Criterion

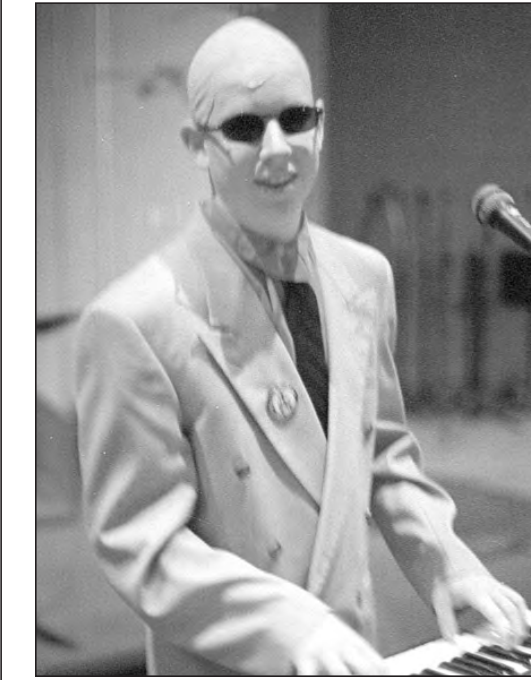


Maureen Hurrle

"Hey, man, what's up?" Joe asked.
"Nothing," Matthew replied.
"You seem like you have something on your mind, Matt. What's going on?" Joe asked again.
"Well, I've been praying and thinking a lot recently about a big decision I am making," Matthew explained.
"What decision?" Joe asked.
"Well, I'm considering becoming a priest," Matthew said.
"Are you serious?" Joe asked. "You've got to be kidding!"
This conversation shows a typical teenager's response to a peer's choice of a religious vocation.
For many teens, religious life is not even considered as a choice of vocation.
Although God does not call everyone to the priesthood or religious life, in the past when a person was called to this life he or she was encouraged more by family members and friends to follow this vocation.
Many teen-agers of our generation are not urged to choose religious vocations by adults. Being religious or "holy" is often reacted to by other teens in negative ways.
Many teen-agers today believe that to be "holy" people must miss out on life's

pleasures.
Society and the pull of popular culture turn people away from choosing religious vocations by emphasizing material things rather than spirituality.
In reality, a person is "missing out" without God as the center of his or her life. If you have a good relationship with God, no matter what your vocation is, you can be happy.
The shortage of priests and religious sisters and brothers in the last century is mainly due to society's discouragement toward religious life.
To change this attitude, adults have an obligation to promote holiness and spirituality in young people.
Encouragement can come from parents by demonstrating the importance of faith.
Youth ministers also can play a major role in increasing religious vocations. Talking to teen-agers about the importance and realities of becoming a priest, sister or brother can help clear up misunderstandings about religious life.
The more opportunities that youth have to learn about the option of priesthood or religious life as a vocation, the more real it will seem to them.
Prayer also is an important element in solving the problem of declining vocations. Jesus would not let His Church go astray, so who better to ask for help than Him?

(Maureen Hurrle is a member of Immaculate Heart of Mary Parish in Indianapolis and is a member of the Archdiocesan Youth Council.) †

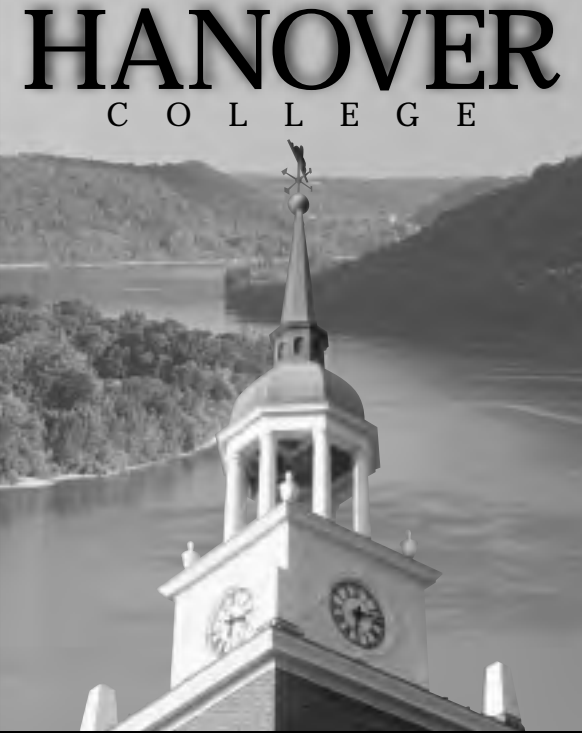


Youth conference fun

St. Bartholomew Parish youth group members (above, from left) Florencia Lyford-Pike, Sara Roszczyk and Luciana Kano sing during the Archdiocesan Youth Conference Mass on Feb. 4 in Indianapolis. During the opening ceremony on Feb. 3, St. Augustine Parish youth group member Keith Harbeson (left) plays the keyboard as he impersonates musician Paul Shaffer from the CBS talk show "Late Night with David Letterman." Teen-agers from all 11 deaneries in the archdiocese and from the Lafayette Diocese attended the annual youth conference, which focused on evangelization.

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Campus ministry helps collegians be faithful

By Sarah Lipps
Special to The Criterion

When students graduate from high school and head off to college, a whole new world opens up to them. Suddenly, parents, family and teachers are left behind, and all the decisions are up to the student.



Sarah Lipps

What college freshmen may not realize is that the decisions they make during their first few weeks of school will affect what path they take for the rest of their time in college, and possibly for the rest of their lives.

Some of these decisions include who to hang out with, what organizations to join and whether or not to go to church.

One of the best decisions that I made as a college freshman was to join the St. Joseph Parish Campus Center for Indiana State University and Rose-Hulman Institute of Technology in Terre Haute. It has helped me grow as a person, change my perspectives about God and the people around me, and make truly great friends.

If students join a Newman Center or Catholic campus ministry organization when they get to campus, it sets them on the right track right away.

Students who join a Catholic group on campus are surrounded with friends in the same situation who provide positive peer influence.

"Everyone here is from different high schools," said Kim Knoblock, an Indiana State University graduate and member of the St. Joseph Parish Campus Center. "They have left their homes and are living together. They are facing the same decisions, such as whether or not to pursue graduate work, marriage and jobs."

Something that many campus ministry members have said makes being part of a Catholic campus group different from high school is that no one there is being made to go by their parents.

"Campus ministry provides a strong support structure," Knoblock said. "You are able to rely more and are able to explore your faith more with people who are in the group because it is important to them, and not because they are being made to go."

Students who join a Catholic campus group will become part of a small parish of peers. Being part of this group might mean acting as a liturgical minister or leading a Bible study session or faith discussion group.

"Being part of campus ministry gives you a chance to explore your faith with people with similar beliefs," said John Beerbower, a junior at Indiana State and member of the St. Joseph Campus Center. "It gives you a good foundation."

Mass and Bible studies aren't the only part of Catholic campus ministry. Just a few of the activities offered by the

St. Joseph Campus Center are canoe trips, retreats, volunteer opportunities, trips to other places for ice skating or rock climbing, dinner after Mass, Christian rock concerts, and service trips to Honduras and Cincinnati.

Service trips are a great alternative for spring break or quarter break.

"Mission trips are good because they make you focus on what is important," said Kristy Schultz, an Indiana State senior and member of the St. Joseph Campus Center. "They make you feel good even though you know that you can't fix everything."

Schultz has worked as a translator for a group of doctors from a parish in Honduras.

Christian Community Sister Carmen Gillick, pastoral associate for college students at St. Joseph Parish, has worked with Catholic campus groups at several different schools.

Sister Carmen said that she enjoys working with college students because it is a time of transition.

"It is a time where people are making important decisions, asking big questions, finding God, themselves and others in new ways that were not possible before," Sister Carmen said. "I can see the action of the Spirit work dramatically in people's lives. No two days are the same."

(Sarah Lipps is a member of St. Joseph Parish in Terre Haute and is a sophomore at Indiana State University. Her home parish is St. Christopher Parish in Indianapolis.) †

Easy access to the Internet causes problems

By Amy Stephens and Abbey Conner
Special to The Criterion

Web pages, e-mail and chat rooms—there is no way to avoid these technological advancements. Everyone uses them, and it's all perfectly safe, right?



Amy Stephens

Wrong! Children now are only a click away from nudity, pornography and sexual conversations on the Internet.

The number of Internet pornography sites has increased dramatically in recent years, and some of these sites have switched their focus to children.

While few sites show actual pictures of children, many find inventive ways to lure children to the site. Many site owners put common search words in their site description so their site will show up during routine searches for other topics, and many unsuspecting children can accidentally look at nude photographs.

Chat rooms are another problem involving children and the Internet. More and more people today are spending time "surfing" on the Internet and talking to people from around the world in chat rooms.



Abbey Conner

The main problem with chat rooms is that one person does not have to tell the other person the truth about how old he or she really is or where he or she lives.

For instance, it is possible to log onto a chat room and tell a person that you are a 17-year-old female, live in Rhode Island and have long red hair, when you are actually

13 years old, live in Indiana and have short brown hair. In a few minutes, several men of any age may be talking to this teen-age girl.

Men who use the Internet to meet teen-agers don't care how old the boy or girl is, and it is likely that they will begin a sexual conversation if the chat room is not regularly monitored for inappropriate use.

While doing research for this article, we logged into a regular chat room and in less than three minutes a 41-year-old man asked us to come to Maryland to visit him.

If this doesn't scare you, it should. While most children know they are not supposed to reveal their address or telephone number to strangers, many young people don't realize just how harmful little bits of information can be when shared in a chat room. Serious pedophiles have the expertise to find out where a child lives from very little information.

Many parents still are not acquainted with the Internet and let their children "surf" it without supervision. Obviously, this is a bad idea for a number of reasons.

Parents, just because you think that your child is doing research on the Internet for a homework assignment, that doesn't mean that he or she isn't accidentally stumbling onto sexual material that no parents want their children to see.

Therefore, it is crucial that children have the necessary supervision while using the computer, whether it be personal



Without parental supervision, children can accidentally access inappropriate Internet sites.

attention or Web service software that restricts access to inappropriate sites.

Explicit material on the Internet is something that is not just going to go away, so we as responsible teen-agers, as well as parents, need to learn about the dangers of Internet use and how to deal with them.

(Amy Stephens and Abbey Conner are members of St. Paul Parish in Tell City and are members of the Archdiocesan Youth Council.) †



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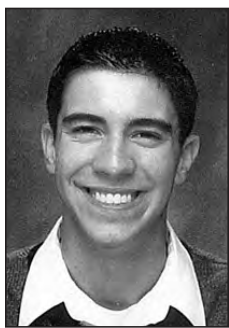
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Archdiocese to host national youth conference

By Chad Naville

Special to The Criterion

Imagine walking into a large stadium with thousands of teen-agers talking and walking around.



Chad Naville

Then, in the middle of all these youth, a man walks onto the stage and shouts, "God is good!"

All of the teens in the stadium then turn to the man on stage and in unison yell, "All the time!"

Welcome to the 1999 National Catholic Youth Conference held in St. Louis. More than 22,000 youth and adults came to the national conference two years ago to celebrate being Catholic, and the energy pumping out of everybody was evident in the arena.

Conventual Franciscan Brother Mike Austin, the youth ministry coordinator at St. Mary Parish in Navilleton, attended the biennial national youth conference in St. Louis and said he felt "energized seeing such life in all of the youth that were there, and with this energy they were enjoying their faith and praising God."

Teen-ager Lauren Schaffer from St. Mary Parish in Navilleton also attended the last National Catholic Youth Conference and said, "It was amazing to see that 22,000 other young people believed in the same thing that I did."

Now, with the 1999 "NCYC" behind us, it is time to look to the future.

The 2001 National Catholic Youth Conference will be hosted by the Archdiocese of Indianapolis on Dec. 6-9

at the Indiana Convention Center in Indianapolis.

Staff members of the archdiocesan Office for Youth and Family Ministries are expecting more than 26,000 youth and adults to attend the conference.

"Hope at the Crossroads" is this year's theme, and it is projected to be the largest National Catholic Youth Conference.

During the 1999 youth conference, the teens participated in a service project that was organized to collect school supplies for the less fortunate.

For the 2001 National Catholic Youth Conference, organizers are focusing the service activity on literacy. Each conference participant will be asked to bring a children's book, or several children's books, to donate to children in need.

All of the plans have been set in motion for the first National Catholic Youth Conference of the new millennium, and conference organizers are recruiting volunteers to help with a variety of activities during the four-day event in downtown Indianapolis.

With a record number of youth and adults from throughout the United States expected to come to Indianapolis for the conference this December, and with so many special conference events scheduled, "Hope at the Crossroads" is going to be the best NCYC ever!

God bless, and I hope to see you there!

(Chad Naville is a member of St. Mary Parish in Navilleton and is a member of the Archdiocesan Youth Council. For information about attending the conference or a variety of volunteer opportunities during the conference, call the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439.) †



Teen-agers raise their arms in prayer during the 1999 National Catholic Youth Conference in St. Louis. About 23,000 youth and adults gathered for the biennial youth conference. The Archdiocese of Indianapolis is the host for the 2001 National Catholic Youth Conference, which is scheduled on Dec. 6-9 at the Indiana Convention Center in Indianapolis. More than 26,000 youth and adults are expected to attend this year's event.

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Saint Matthew School	earned	9,221.15
Saint Pius X School	earned	7,920.50
Brebeuf Preparatory School	earned	7,333.73
Saint Elizabeth Seton Church	earned	4,937.92
Christ the King School	earned	4,207.16
Saint Christopher School	earned	4,147.29
Saint Andrew Apostle Grade School	earned	3,120.62
St. Maria Goretti	earned	2,277.07
Immaculate Heart of Mary School	earned	1,925.60

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, Seccina Memorial High School, and Saint Roch's Catholic School.



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News briefs

U.S.

Helping priests change is called key formation tool

SAN ANTONIO (CNS)—Key continuing formation tools for priests will involve helping them embrace diversity and ongoing change, Father Stephen J. Rossetti, a psychologist, said at a national meeting on continuing education of priests. Father Rossetti, president of St. Luke Institute in Silver Spring, Md., a treatment center for Church ministry personnel with substance addictions or other disorders, was the keynote speaker at the Feb. 19-22 convention in San Antonio of the National Organization for Continuing Education of Roman Catholic Clergy. More than 200 people participated in the meeting, which had as its theme "Multiple Faces and Millennial Learning."

Cardinal Egan says his aim is not to get in God's way

NEW YORK (CNS)—Cardinal Edward M. Egan told participants at services in New York March 3 that his prayer on becoming cardinal was not to get in God's way. Morning and afternoon prayer services were held at St. Patrick's Cathedral to allow more representatives of the New York archdiocesan community and friends to join him for worship on his return from the consistory where Pope John Paul II made him a cardinal Feb. 21. Officials of Orthodox and Protestant churches were among the specially invited guests at the morning service. Public officials were invited to the duplicate afternoon service.

Law professor criticizes Supreme Court's partial-birth ruling

WASHINGTON (CNS)—The common good took a back seat to unrestricted individual autonomy in last year's

Supreme Court ruling overthrowing a Nebraska law banning partial-birth abortion, said a Jesuit law professor. The decision "essentially places the interests of one person over the interests of all," said Father Robert Araujo, law professor at Gonzaga University in Spokane, Wash. The Constitution establishes that liberty is for everyone and must serve the common good, he said. "The interest of a few cannot trump those of the rest of society," he said at a March 2-4 conference on "Catholic Perspectives on American Law" at The Catholic University of America in Washington, D.C.

Pope accepts resignation of Anchorage Archbishop Hurley

WASHINGTON (CNS)—Pope John Paul II has accepted the resignation of Archbishop Francis T. Hurley of Anchorage, Alaska. The resignation means that Coadjutor Archbishop Roger L. Schwietz, appointed last March, automatically becomes archbishop of Anchorage. The changes were announced March 3 in Washington by Archbishop Gabriel Montalvo, apostolic nuncio to the United States. Archbishop Hurley, who turned 74 on Jan. 12, has been a bishop in Alaska for more than 30 years, first serving as auxiliary bishop of Juneau from 1970 to 1971, and then its ordinary from 1971 to 1976, when he was appointed archbishop of Anchorage.

WORLD

In Iran, top Vatican official begins series of meetings

VATICAN CITY (CNS)—A top Vatican official traveled to Iran for a round of meetings with government officials, Muslim representatives and members of the tiny Catholic population. Archbishop Jean-Louis Tauran, an assistant secretary of state, was the highest Vatican official to visit Iran since the 1979 revolution that brought an Islamic regime to power. He said his talks would cover regional tensions, Christian-Muslim dialogue and religious freedom. Announcing the five-day visit March 3, the Vatican press office said Archbishop

Tauran had been invited by the Iranian government and by local Church leaders. He was accompanied by Msgr. Giovanni d'Aniello, a Vatican expert in Middle East affairs.

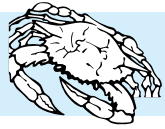
Vatican officials hail U.N. efforts to protect Buddha statues

VATICAN CITY (CNS)—Vatican officials welcomed U.N. diplomatic efforts to prevent the destruction of two massive historic Buddha statues by Afghanistan's Islamic Taliban leadership. "I'm happy that UNESCO and the United Nations have intervened. Let's hope they prevail," said Archbishop Francesco Marchisano, president of the Pontifical Commission for the Cultural Goods of the Church. Mullah Mohammad Omar, the Taliban's supreme leader, issued a decree in late February ordering the destruction of all statues and shrines in the country that the Taliban deems un-Islamic and idolatrous. Among the statues marked for demolition are two 1,500-year-old Buddhas in central Bamiyan, which stand 175 feet and 120 feet high in sandstone cliff-side niches.

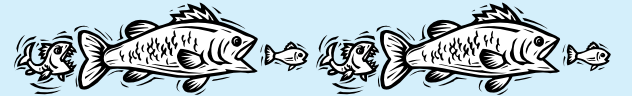
PEOPLE

Pope names Cardinal Kasper head of Christian unity council

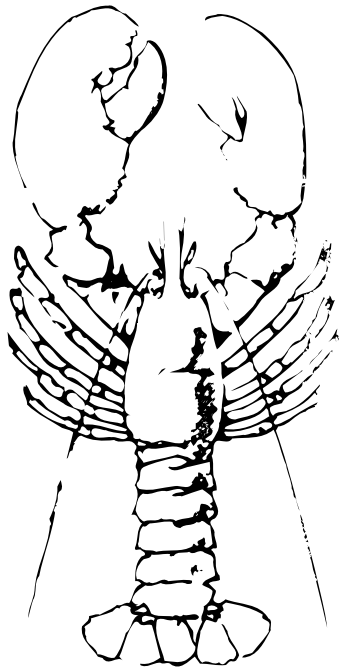
VATICAN CITY (CNS)—Pope John Paul II has named German Cardinal Walter Kasper, an internationally known theologian and ecumenist, to be president of the Pontifical Council for Promoting Christian Unity. Cardinal Kasper, who had been secretary of the council since 1999, celebrated his 68th birthday March 5. The German cardinal succeeds 76-year-old Australian Cardinal Edward I. Cassidy, who had been president of the council since 1989. Along with the March 3 announcement of Cardinal Kasper's new post, the Vatican announced that Sulpician Father Marc Ouellet, a Canadian professor at Rome's Lateran University, had been named a bishop and secretary of the council. †



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Building culture of life requires dialogue, education, pope says

VATICAN CITY (CNS)—Building a culture of life will require dialogue and education, not simply a denunciation of practices which threaten human life, Pope John Paul II said.

"It is necessary to show a great capacity for dialogue, listening and proposing in order to form consciences," the pope told members of the Pontifical Academy for Life at the end of their March 1-4 meeting at the Vatican.

While the Church must "denounce the lethal effects of the culture of death," that alone will not mend "the interior fabric of contemporary society" in a way that promotes the safeguarding of human life and all creation, the pope said.

"Human life must be perceived as a gift of God," he said. "Man, created in the image and likeness of God, is called to be a free collaborator with him and, in turn, responsible in the 'management' of creation."

A true dialogue between faith and science, he said, will reinforce the culture of life by bringing together the values of life's dignity and sacredness, and the freedom and the responsibility of each person.

At the same time, Pope John Paul said, the dialogue will promote the safeguard-

ing of creation as well as human life, recognizing that both have been created and ordered by God.

"The right to life of every human being from conception to death, the commitment to promoting the family in accordance with God's original plan and the urgent need—now felt by all—to safeguard the environment in which we live represent a field of common interests for ethics and law," he said.

While the struggle to defeat the culture of death is serious and daunting, he said, "life will win."

"Yes, life will win because truth, goodness, joy and true progress are on the side of life. On the side of life there is God who loves life and gives it abundantly," the pope said.

About 100 members of the academy and invited experts gathered to discuss the theme, "The Culture of Life: Foundations and Dimensions."

In a press release, the academy said it had decided not to look at specific threats to life or precise bioethical issues, but to outline the philosophical and theological framework of a culture for life.

Presentations included a study of the biblical use of the word "life," a synthesis of Church teaching on human life and a

discussion of how the concept of human dignity has changed over the centuries.

Msgr. Mauro Cozzoli, a professor of moral theology at Rome's Lateran University, told academy members it is not enough for the Catholic Church to proclaim its moral teaching in the modern world.

The moral norms held by the Church are enlightened by Christian faith but are based on natural law and the enduring truth about the human person and his or her relationship to others, he said.

The Church needs to explain those norms "in a way that they will be found to be not only binding, but credible," Msgr. Cozzoli said.

"An ethics of life cannot be either secular or religious; it must simply be reasonable," he said. "Whoever expresses values, rights and norms of behavior must be able to legitimize them through reason."

Reasonable people will recognize that life is a value and that each life is unique and unrepeatable, he said.

In addition, the fact that human life comes into the world and lives in relationship to others has obvious implications beyond the individual. Those implications lead to the values of love, justice and solidarity, calling people to protect and pro-

mote life, which is a basic and primary good, he said.

Agni Vlavianos-Arvanitis, founder and president of the Athens-based Biopolitics International Organization, told academy members Christians must work to promote "a strong feeling of love not just for human beings, but for all forms of life on Earth, which together represent the work of the Creator in its finest and most perfect form."

Life is the most valuable expression of the Creator's love, he said. But human life relies on the life of other creatures to support it. The disappearance of certain species and the destruction of the environment threaten human life as well as animals and plants, he said.

"For humanity to make progress in the new millennium, we not only have to counter environmental pollution but, equally so, the ethical pollution of society," he said.

The Churches can contribute to slowing and even reversing the trend by emphasizing "the intrinsic unity of human and non-human life," Vlavianos-Arvanitis said. "A true appreciation of human life cannot evolve without a conscious effort to protect the environment and all other living beings on our planet." †

Foot-and-mouth virus prompts cancellation of some Masses

DUBLIN, Ireland (CNS)—Catholics along the Louth-Armagh border between the Republic of Ireland and Northern Ireland were excused from the obligation to celebrate Sunday Mass on March 4 following an outbreak of foot-and-mouth disease that affects farm animals.

Masses were canceled for that day in 13 parishes at the request of Archbishop Sean Brady of Armagh, Northern Ireland,

after it was confirmed March 1 that foot-and-mouth disease had been detected on a South Armagh farm among sheep illegally imported into Northern Ireland from Britain.

The disease, which rarely infects humans, affects cloven-hoofed animals such as cattle, sheep, pigs, goats and deer. The virus can be carried for miles by the wind, people or cars, and can survive long

periods of time on boots and clothing. It may also be spread through contaminated hay, water and manure.

In Britain and Northern Ireland, about 45,000 animals have been destroyed to stop the disease from spreading.

Ireland has not had an outbreak of the disease since 1941 and emergency measures are in place to prevent its spread. Agriculture is of crucial importance to

Ireland's economy, with livestock and meat exports worth 18 billion Irish punts (US\$21 billion) a year.

Dublin Cardinal Desmond Connell's first public Mass in Ireland since becoming a cardinal on Feb. 21 went ahead on March 4 at Dublin's cathedral. But, on the advice of the Department of Agriculture, the cardinal requested that people from

continued on page 23

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rural areas who were invited to "kindly refrain from traveling to Dublin."

As an additional safety precaution, carpets soaked in disinfectant were placed in front of all entrances to the cathedral and similar mats were placed at the entrances of all Irish churches.

Disinfectant-soaked mats were placed at the entrances of all public buildings, including all police stations, all post

offices and all licensed bars in rural areas. Mail was not being delivered to farms where disinfectant mats were not in place.

As a result of the outbreak in Northern Ireland, all major public events in the Republic of Ireland were canceled to reduce the chances of the disease being spread. The Wales-Ireland rugby international tournament, due to have been held

on March 3, was canceled. National parks were closed to hikers, and all fishing and hunting has been banned.

Among the canceled events are St. Patrick's Day parades, which traditionally take place on March 17 in every major town and city in the Republic of Ireland. The celebrations mark the feast day of Ireland's patron saint and the country's national holiday.

The Dublin Tourist Office estimates that the loss of its four-day-long

St. Patrick's Day festival will cost the capital city alone 15 million Irish punts (US\$18 million) in lost revenue.

While extra Irish troops and police have been sent to the border with Northern Ireland to prevent livestock smuggling, no extra British troops were deployed north of the border—a move strongly criticized by the Irish government, which says the British government is not taking the foot-and-mouth outbreak seriously enough. †



Sheep graze near a racetrack in County Kildare, Ireland, March 5. The fear of the spread of foot-and-mouth disease among livestock in the United Kingdom caused the cancellation of public events including Sunday Mass at some parishes in Northern Ireland. The virus can be easily carried on shoes and clothing but does not affect humans.

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The Active List

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

March 8

St. Michael Church, 519 Jefferson Blvd., **Greenfield**. Seventh of eight-week Bible study series, "Jesus' Last Discourse," 7 p.m. Information: 317-462-5010.

March 9

Little Flower School, basement, 1401 N. Bosart St., **Indianapolis**. Fish fry, 4:30-8 p.m., dinner \$5, children's menu, Mass 5:30 p.m., Stations of the Cross, 6:15 p.m. Information: 317-357-8352.

Holy Trinity Parish, Buckhold Hall, 902 N. Holmes Ave., **Indianapolis**. Fish and shrimp dinners, 5:30-7:30 p.m., carry-out available. Information: 317-636-3739.

Our Lady of Lourdes School, cafeteria, 5333 E. Washington St., **Indianapolis**. Fish fry, 6-8 p.m.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Lenten fish fry, 5-7:30 p.m., pizza, fish and sandwiches, carry-out available. Information: 317-291-7014.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Six-week adult education series, "Catechism of the Catholic Church," 7:45-9 p.m., no pre-registration required. Information: 317-291-7014.

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

March 10

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Lenten prayer programs, 7 a.m.-9 p.m., program includes Mass, no registration, free-will offering,

bring "brown bag" lunch. Information: 812-923-8817.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Mini-retreat, 10 a.m.-2 p.m., Sister M. Timothy Kavanaugh, O.S.F., no charge, bring sack lunch, no pre-registration. Information: 317-291-7014.

March 11

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Vespers (evening prayer), each Sunday through Easter, 5 p.m.

St. Michael Church, 519 Jefferson Blvd., **Greenfield**. Seventh of eight-week Bible study series, "Jesus' Last Discourse," 7 p.m. Information: 317-462-5010.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Vespers, Benediction, Lenten reflection, "What is Penance?" Father Harry Tully, 7 p.m. Information: 317-351-1701.

St. Anthony Parish, Ryan Hall, 379 N. Warman Ave., **Indianapolis**. Euchre party, 1:30 p.m., \$3 per person, refreshments.

Mary's Schoenstatt, **Rexville**, (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "Baptismal Covenant Compartment," 2:30 p.m., followed by Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551.

Holy Cross Parish, Kelley Gymnasium, 125 N. Oriental St., **Indianapolis**. St. Patrick's Day celebration, 4-7 p.m., admission \$5, adults only. Information: 317-637-2620 or 317-787-1779.

March 13

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Vespers, Benediction, Lenten reflection, "Passion and Death of Jesus," Father John Maung, 7 p.m. Information: 317-351-1701.

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

March 14

Holy Rosary Church, 520 Stevens St., **Indianapolis**. "Spirituality and Spaghetti," adult religious education, "How the Catholic Church Is the Same and How It Is Different from Other Churches," 6 p.m., free-will offering. Information: 317-636-4478.

Archbishop Edward T. O'Meara Catholic Center, Benedictine

Room, 1400 N. Meridian St., **Indianapolis**. Indianapolis Deanery Council of Catholic Women, quarterly meeting, 9:45 a.m.-2:30 p.m. Information: 317-852-5910.

March 15

St. Lawrence Parish, social room, 6944 E. 46th St., **Indianapolis**. "Journey Through the Old Testament," 13-week course by Servants of the Gospel of Life Sister Diane Carollo. "Introduction to the Old Testament," 7-8:30 p.m. Information and registrations: 317-543-4921.

March 16

Holy Trinity Church, 2618 W. St. Clair St., **Indianapolis**. Advance notice of Spring Bazaar potica sale on March 24. Orders for potica for Easter, \$14 a loaf, due by March 16. No orders will be taken at the bazaar. Information: 317-636-8874 or 317634-2289.

St. Anthony Parish, 337 N. Warman Ave., **Indianapolis**. All Saints School, Fish and shrimp dinners, 5:30-7:30 p.m., carry-out available. Information: 317-636-3739.

March 16-17

St. Michael Parish, 3354 W. 30th St., **Indianapolis**. Saint Meinrad School of Theology, "Exploring Our Catholic Faith" workshop, Fri. 7-9:30 p.m., Sat. 9 a.m.-noon and 1-4 p.m., \$50, less for seniors. Registration: 317-955-6451.

March 17

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Parents' Club, St. Patrick's Day dance, doors open 6:30 p.m., dinner 7-8 p.m., dance 8 p.m.-midnight, \$15 per person. Information: 317-924-4333.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass, 6 p.m., followed by traditional Irish meal, adults \$5, children \$2.50.

March 18

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Vespers, Benediction, Lenten reflection, "Lenten Prayer," Father Joseph Riedman, 7 p.m. Information: 317-351-1701.

St. Joseph Parish, 113 S. 5th St., **Terre Haute**. Hispanic community, Spanish Mass, 2 p.m. Information: 812-234-2665.

March 19

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Lenten prayer program, 7-9 p.m., no



"Dad and I have different plans for my life. He wants me to have the key to success, and I just want the key to the car."

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registration, free-will offering, Information: 812-923-8817.

March 20

Sisters of St. Francis of Oldenburg, motherhouse, 22143 Main St., **Oldenburg**. Russian Archiglas Choir concert, 7 p.m., free-will offering. Information: 812-933-6476.

Indianapolis Convention Center, 100 S. Capital Ave., **Indianapolis**. Celebrate Life dinner and speaker. Information: 317-582-1526.

Recurring

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.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line, 317-767-9479.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 6 p.m., confessions, Benediction.

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. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

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

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 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. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

Wednesdays

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

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

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

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

Thursdays

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **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.

—See ACTIVE LIST, page 25

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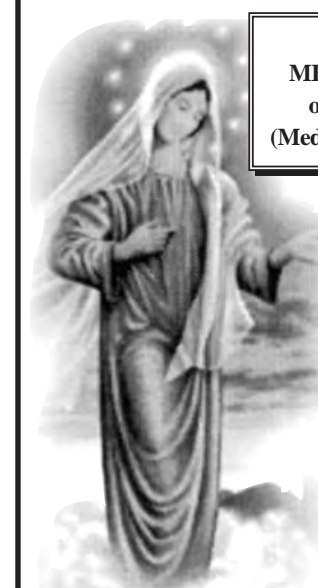
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781-356-5000
or locally, call Becky Oaldon,
317-924-9032



The Active List, continued from page 24

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

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Fridays

St. Joan of Arc Church, 4217 Central Ave., **Indianapolis**. Lenten Friday rosary and Stations of the Cross, 7 p.m.

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

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

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

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

Saturdays

Clinic for Women (abortion clinic), 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, 218 Scheller Ave., **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.

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays

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

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

First Fridays

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

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

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

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Exposition of Blessed Sacra-

ment after 8 a.m. Mass-noon communion service.

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.

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

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, 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.

St. Peter Church, 1207 East Rd., **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

First Saturdays

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m.; then

SACRED gathering in the school.

Little Flower Chapel, 4720 E. 13th St., **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, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

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

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **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, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Third Sundays

Mary's 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., Father Elmer Burwinkel. Information: 812-689-3551. E-mail: eburwink@seidata.com.

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, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Holy Family Parish, Main St., **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.

St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indian-**

apolis. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Mike Fox, 317-259-6000.

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 (abortion clinic), 2951 E. 38th St., rosary; return to church for Benediction.

Fourth Saturdays

Our Lady of Guadalupe Convent Chapel, 8300 Roy Road, **Indianapolis**. Eucharistic Holy Hour for Life, 10:30-11:30 a.m., faith sharing and Scripture reflection, 11:30 a.m.-12:30 p.m. Information: Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, 317-236-1521 or 800-382-9836, ext. 1521. †

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Rest in peace

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

ARCURI, Helen Jean, 70, Christ the King, Indianapolis, Feb. 21. Mother of Alison, Jeff and Phil Arcuri. Grandmother of two.

BARTON, Nell Margaret, 95, Our Lady of Perpetual Help, New Albany, Feb. 26.

BOREM, Dennis E., 62, St. Mary, Rushville, Feb. 25. Husband of Aunda Borem. Father of Ann Evans and Mark Borem. Brother of Marcia and John Borem. Grandfather of one.

BROWN, Keith A., 70, Holy Guardian Angels, Cedar Grove, Feb. 24. Husband of Jeroma Brown. Father of Pam Bachus, Connie Bishchoff, Debra, Dennis, Grover, Jeff, Jonathan and Kevin Brown. Brother of Kathryn Yeager, Bob and Don Brown. Grandfather of 16.

CANTRALL, Margaret J. (Summers) 75, St. Thomas More, Mooresville, Feb. 19. Mother of Jane Schoon and Rick Cantrall. Sister of Louise Bradley and Doris Traylor. Grandmother of four. Great-grandmother of five.

CHEEKS, Robert, 76, St. Joseph, Indianapolis, Feb. 18. Father of Linda Brooks, Larry and Steve Cheeks. Brother of Delores McCartt and Ruth Zetzl.

CORPUZ, Manuel Martinez, 93, St. Anthony, Indianapolis, Feb. 15. Father of Terri O'Brien, Jack, Larry and Manuel Corpuz. Grandfather of 10. Great-grandfather of 10.

CRONE, Doris (Capper), 76, Holy Family, New Albany, Feb. 24. Wife of Marion Crone. Mother of Jean Moss, Anne Spaulding, Bill, Mark and Tom Crone. Sister of Audrey Capper. Grandmother of nine.

DAILEY, Elsie R., 83, St. Thomas More, Mooresville, Feb. 22. Wife of Edward Dailey. Mother of Zan Sawyer-Dailey, Patricia Sturrock and Peggy Weber. Grandmother of six.

DEAL, Martha, 91, Little Flower, Indianapolis, Feb. 22. Mother of Marianne Hess, Martha Williams, Frank and Michael Deal. Sister of Catherine Hoening and Vince Johantgen. Grandmother of 23. Great-grandmother of 21.

DILLEHAY, Mary Margaret (Grady), 77, St. Susanna, Plainfield, Feb. 23. Wife of Ernest M. "Pete" Dillehay Sr. Mother of Anita Barrett, Claudia Perdew, Danny and Ernie Dillehay Jr. Sister of Jean Ann Curry. Grandmother of 11. Great-grandmother of

three.
FACH, F. Roderick, 85, Holy Family, New Albany, Feb. 21. Father of William Fach. Brother of Rosemary Carter. Grandfather of four.

FEENEY, Paul Robert, 55, St. Philip Neri, Indianapolis, Feb. 25. Husband of Eleanora (Nora) Feeney. Father of Ann Marie Kouse, Christina Vannevel, Kevin, Michael, Paul and Patrick Feeney. Brother of Judy Fahey and William Feeney. Grandfather of six.

FISHER, Patricia G., 66, St. Elizabeth, Cambridge City, Feb. 12. Mother of Bridget McPartland, Joseph Jr. and Peter Fisher. Grandmother of six.

GRIMES, Edward, Jr., 82, St. Bartholomew, Columbus, Feb. 26. Father of Sharon Stevens and Larry Grimes. Grandfather of three.

HANLON, Anna Louise (Strauss), 88, St. Anthony, Indianapolis, Feb. 21. Mother of Judy Hemelgarn. Grandmother of eight.

HAYDUK, Louis P., 83, St. Thomas More, Mooresville, Feb. 24. Husband of Velma (Elliott) Hayduk. Father of Ronald and Stanley Hayduk. Stepbrother of Albert Yourkovich. Grandfather of seven.

HUGHES, Larry, 63, St. Monica, Indianapolis, Feb. 21. Husband of Leslie Hughes. Father of Lauren and Josh Hughes.

JOYNER, John Erwin, Jr., M.D., 66, St. Monica, Indianapolis, Feb. 20. Husband of Joyce Joyner. Father of Sheryl Joyner Fleming, Dr. Monica Joyner-Wentland, John E. III

and John P. Joyner. Grandfather of three.
KESTLER, John J., 70, St. Michael, Indianapolis, Feb. 26. Husband of Mary Ann (Clack) Kestler. Father of Patricia McAuley, Mary Ellen, John, Mark, Robert and Thomas Kestler. Brother of Leo and Michael Kestler.
LINCOLN, Yvonne Marie, 76, St. Joseph, Indianapolis, Feb. 22.

McNALLY, Robert E., 78, Holy Family, New Albany, Feb. 20. Husband of Marian McNally. Father of Karen Lichtefeld, Barbara, Jana, Mark and Robert McNally Jr. Brother of Father Joseph and Paul McNally. Grandfather of seven.

NIEDENTHAL, Adolph H., 77, St. Mary, Rushville, Feb. 28. Husband of Alice Niedenthal. Father of Mary Alice Aulbach, Jo Ann Parrett, Cathy Rohrer, Donald, Joseph and Louis Niedenthal. Brother of Rosemary McCallister and Carl Niedenthal. Grandfather of 15. Step-grandfather of two. Great-grandfather of seven.

PORFIDIO, Dominic, 74, St. Mary, Richmond, Feb. 22. Husband of Betty Porfidio. Father of Rebecca McClain, David, Michael, Rick and Tom Porfidio. Brother of Connie and Frank Porfidio. Grandfather of nine.

SCHOTTER, Dorothy Lorene, 74, St. Jude, Indianapolis, Feb. 27. Wife of Charles Henry Schotter. Mother of Dee Rounder and Michael Schotter. Sister of

Evelyn Henry. Grandmother of four. Great-grandmother of two.
SINGER, John, 84, St. Joseph, St. Leon, Feb. 9. Husband of Florence Singer. Father of Sharon Brown, Kathy Cox, Donna Haas, Carole Ritz, Richard and Robert Singer. Brother of Leona Stenger, Ben and Wilbur Singer. Grandfather of nine. Great-grandfather of six.

STIENING, Robert H., "Bob," 70, St. Elizabeth, Cambridge City, Feb. 10. Husband of Joan Stiening. Father of Laura Anderson, Karen Davis, Daniel and Eric Stiening. Brother of Bertie Griner, Myrtle Hendricks, Ruth Potter, Clarence, Curtis, Royce and William Stiening. Grandfather of five.

SUMINSKI, Joseph, 70, Holy Family, Richmond, Feb. 20. Husband of Kendra Suminski. Father of Mark Suminski.

Stepfather of Helen Pryor, Andra and Bret Van Poppel. Brother of Eugenia Jarzomski. Grandfather of four. Great-grandfather of one.
UPHAUS, Marjorie, 68, St. Andrew, Richmond, Feb. 20. Wife of Howard Uphaus. Mother of Cheri Dailey, Jennifer Grogan, Jeff, Paul and Steven Uphaus. Sister of Joyce Malarky, Jay and Rod Sutherland. Grandmother of 11.

WILHELM, Marie E., 76, St. Joseph, St. Leon, Feb. 18. Mother of Judy Kraus, Earl, John and Robert Wilhelm. Sister of Dorothy Campbell, JoAnn Cox, Evalyn Donawerth, Martha Gausman, George and Walter Feller. Grandmother of 11.

WILKERSON, John B., 67, St. Monica, Indianapolis, Feb. 24. Husband of Patricia Wilkerson. Father of Jeanelle Kratsch and Michelle Ness. Grandfather of five. †

Providence Sister Sara Niles was a native of New Castle

Providence Sister Sara Niles died Feb. 26 in Karcher Hall at Saint Mary-of-the-Woods. She was 83.

A funeral Mass was celebrated on March 1 at the Church of the Immaculate Conception.

Sister Sara, also known as Sister Sara Jane and Sister Sara Lauretta, was born in New Castle. She entered the Congregation on Feb. 2, 1953, professed first vows on Aug.

15, 1955, and professed final vows on Aug. 15, 1960.

She taught at schools staffed by the Sisters of Providence in Indiana, Illinois, California and Oklahoma. In Indiana, she taught at Catholic schools in Fort Wayne and Lafayette.

She is survived by two sisters, Nondas Hodge and Susan Downing, both of Muncie; one brother, Stanley Niles of New Orleans, La.; and several nieces and nephews. †

Bishops' faith survey is posted on new Web site

WASHINGTON (CNS)—The U.S. bishops' Committee on the Laity has launched an online survey of lay Catholics in the United States as part of an effort to determine how parishes can help people connect their faith with their daily lives.

The survey, which can only be completed online at www.laysurvey.org, is available in English and Spanish and will be posted on the Web site until May 13.

The survey focuses on several aspects of Church life, including knowledge of the faith, liturgical life, moral formation, prayer and missionary spirit.

The survey will not be used to evaluate individual parishes. It is intended to help the bishops' committee gain an understanding of how to best help lay Catholics.

People can answer the survey questions as individuals or as a group and have one person fill in the answers.

After the survey is completed and the data is analyzed, a brief summary of the responses will be posted on the Web site.

Bishop John J. McRaith of Owensboro, Ky., chairman of the bishops' laity committee, said the survey is the first time that the committee has been "able to invite direct feedback from lay Catholics throughout the country."

"Thanks to the availability of the Internet, we are able to test this as a way to improve communication between the laity and the bishops," Bishop McRaith said. "Our committee is anxious to hear from lay Catholics about how their parishes can best help them live their Christian calling in the world." †

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