



The

Criterion

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October 1, 1999

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Archdiocese celebrates Catholic education by honoring graduates and supporters

By Margaret Nelson

The Celebrating Catholic School Values evening began Sept. 22 with an old-fashioned school bell drawing the attention of the 1,200 attending the dinner.

The St. Rita School Choir, dressed in white blouses and black pants with *kente* cloth sashes, sang three songs. Students from Seccina Memorial and Cardinal Ritter high schools, wearing tuxedos, served as ushers. The schools are in Indianapolis.

The event honored Catholic School graduates George "Tooter" Tinius of St. Mary Parish in New Albany; Rita Sharpe of Holy Angels; Msgr. John T. Ryan of St. Anthony; J. Timothy McGinley of St. Luke; and Judy Livingston of St. Barnabas, parishes in Indianapolis, with the 1999 Career Achievement Awards.

Indianapolis Mayor Stephen Goldsmith, the keynote speaker at the dinner, received the Community Service Award in recognition of his work to improve the quality of education in Indianapolis.

Diane Willis, anchor for WRTV Channel 6, served as the emcee. Decorations showed the archdiocesan schools tree logo with the words: academic, service, community, worship.

Philip J. Wilhelm, chairman of the event, got a laugh with his opening remark: "This would be a good place to have a raffle!" He thanked the benefactors and staff for making the evening possible.

Annette "Mickey" Lentz, archdiocesan secretary for Catholic education and faith formation, said that since its beginning in 1996, money raised from the Celebrating Catholic School Values event has helped more than 1,000 students attend Catholic schools through tuition assistance. "We have distributed more than \$450,000 in tuition assistance funds and this year will add \$150,000 more."

"Mayor Steve Goldsmith has been more than a friend," said Lentz in her introduction of the mayor. "It was through his support and encouragement that the archdiocese has successfully formed a unique and lasting partnership with area business and corporate leaders and the city of Indianapolis.

Members of St. Rita School Choir provide entertainment during the Celebrating Catholic School Values dinner.

Below: Annette "Mickey" Lentz, archdiocesan secretary for Catholic education and faith formation, and Archbishop Daniel M. Buechlein applaud as Indianapolis Mayor Stephen Goldsmith receives the Community Service Award at the Sept. 22 Celebrating Catholic School Values awards dinner. Olivia Goldsmith stands to the right of her father.



Photos by Margaret Nelson

"This effort resulted in the huge success of the recent Building Communities of Hope capital and endowment campaign in which more than \$27 million has been raised to rebuild and renovate center-city Catholic schools and growing endowments to support ongoing tuition

and assistance and social service programs," Lentz said.

Mayor Goldsmith joked about the "372 breakfasts, lunches and dinners we had together" during the capital campaign. "Most of all, I value the friendship

See EDUCATION, page 27

Batesville region on track to get coed Catholic high school

By Sue Hetzler

Archbishop Daniel M. Buechlein has accepted the recommendations of a Blue Ribbon Task Force on Catholic Education in the Batesville Deanery that will likely lead to a regional coeducational high school for the area. The Batesville Deanery includes Shelby, Decatur, Franklin, Ripley, Dearborn and Ohio counties.

Last fall, the archbishop authorized a study by Hallahan Associates regarding the provision of elementary and secondary education in the Batesville Deanery. The study was prompted by the earlier findings of a task force in northern Dearborn County that revealed a very high interest in Catholic coeducational secondary education.

The most recent task force was made up of representatives of deanery parishes, clergy, the archdiocesan Office of Catholic Education, representatives of the Oldenburg Academy in Oldenburg, and the Sisters of St. Francis, who sponsor the school.

A representative from the new Bright, Ind., Catholic community established in January in northern Dearborn County was also a member of the task force, as was a representative from St. Michael Parish in Brookville, which could be affected by the recommendations because of its proximity to the Batesville Deanery. St. Michael Parish is located in the Connersville Deanery.

In a letter to task force members and clergy of the Batesville Deanery, Archbishop Buechlein thanked the task force members for their work and said, "I support the conclusions found in the report that Fred Hallahan of Hallahan Associates has written. I am also confident about the recommendations made by the task force based on Mr. Hallahan's demographic studies and extensive survey of parishioners, the Oldenburg Academy community and others."

He added, "You know of my unwavering support for Catholic schools. It is with this in mind that I respond to the report."

Surveys conducted by the task force indicated good support for the

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Right to Life president to receive archdiocesan award

By Mary Ann Wyand

St. Luke parishioner Joan D. Byrum of Indianapolis is the 1999 recipient of the Archbishop Edward T. O'Meara Respect for Life Award.

Archbishop Daniel M. Buechlein will present the distinguished service award to Byrum during the archdiocesan Mass for Life, which begins at 1 p.m. on Oct. 3 at SS. Peter and Paul Cathedral in Indianapolis.

After the liturgy, Byrum will participate in the ecumenical Central Indiana Life Chain from 2:30 p.m. until 3:30 p.m. on North Meridian Street in Indianapolis.

Thousands of pro-life supporters representing many denominations will gather

in prayer and silent witness for Life Chain observances in Indianapolis, Terre Haute, Columbus, Connersville, Richmond and 12 other Indiana cities.

Byrum has served as president of Right to Life of Indianapolis for the past four years, and prior to that was a member of the board of directors for eight years.

During the past 11 years, she has helped with the newsletter, billboards, television and radio commercials, Indiana State Fair booth, Rose Drive, fund-raising dinners and memorial services for babies who have died in abortion.

In 1994, Right to Life of Indianapolis presented the Charles E. Stimming Sr.

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For related stories, see The Criterion Respect Life Supplement, page 9.



Joan D. Byrum sorts pro-life materials.

Photo by Mary Ann Wyand

SCHOOL

continued from page 1

seventh-grade expansions at St. Mary School in Greensburg and St. Paul School in New Alsace. St. Paul opened its seventh grade this fall.

The archbishop also agreed with the recommendation to postpone action on establishing a new elementary school in northern Dearborn County at this time. Further study and discussion on the proposal should resume after the Bright parish has been firmly established, he said, and any future consideration of an elementary school will involve all five parishes in northern Dearborn County.

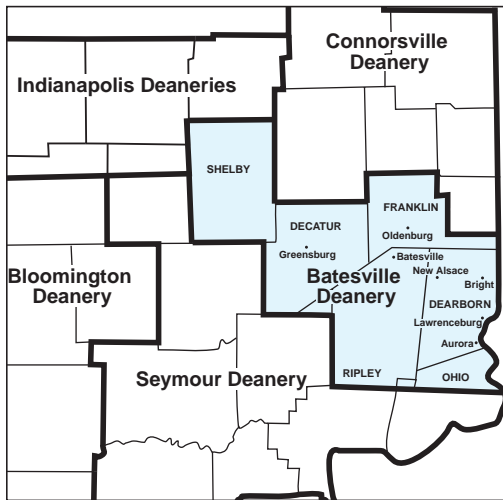
Regarding the provision of a coeducational high school in the deanery, the archbishop noted that the demand for such a facility is well-documented in the demographic study and confirmed in surveys

sent to area Catholic families. He said, "The unfulfilled demand for Catholic high school education in southeast Indiana is compelling."

He concurred with the task force recommendation that the best location for a regional coeducational high school was at the existing Oldenburg Academy for girls.

The institution's long history and fine reputation in education are a clear indication of its success, Archbishop Buechlein said.

The continuing support of the Sisters



of St. Francis and the school's "critical mass" in terms of facilities, faculty and board are also compelling reasons to seriously consider this location for a coeducational high school, the archbishop said.

The Oldenburg Academy board of trustees and the General Council of the Sisters of St. Francis are

planning to respond to the archbishop's acceptance of the report later this week. (The Criterion will report on their response in the next issue.)

The archbishop also recommended that

"the governance of the school should best remain private," since the academy is fully incorporated under Indiana law. He requested that the "mission and philosophy of the school, while a private institution, ... remain (as it is now) to serve, first and foremost, area youth, regardless of their family financial situation" and that the school continue to be committed to a "strong Catholic identity."

Archbishop Buechlein noted that the proactive role of the Oldenburg Academy board of trustees and the General Council of the Sisters of St. Francis has indicated a spirit of cooperation that would be necessary for the success of the coeducational endeavor. It is also evident that a considerable cost savings can be realized if the Oldenburg site is used rather than building a new high school facility.

(Sue Hetzler is communications director for the archdiocese.) †

LIFE

continued from page 1

Pro-life Award to Byrum for distinguished service to the cause of life.

"It is inconceivable to me that some people do not understand respect for God's creation and the sanctity of life," Byrum said. "The Right to Life organization's purpose is to educate people and keep before the public eye the fact that lack of respect for life is the greatest crisis of our time, as Pope John Paul II has said."

It is inconceivable to me that some people do not understand respect for God's creation and the sanctity of life

Since abortion was legalized in 1973, Byrum said, "40 million babies have been killed in surgical abortions. That number doesn't include the babies who have died in chemical abortions. And we are still three votes short in the Senate of overriding President Clinton's veto of the Partial-Birth Abortion Ban Act."

There are many ways to promote respect for life, she said. "The most important thing is to pray every day for people to understand the sanctity of life. People also shouldn't be afraid to discuss pro-life issues with others."

Byrum said she will accept the archdiocesan Respect for Life Award on behalf of hundreds of pro-life volunteers.

"It's truly humbling to do this work," she said, "to know that you are involved with the Lord's work. It's a grace that God has called us to do this, and it's a wonderful feeling to know that so many people have answered God's call."

Byrum, who pronounces her first name "Jo Ann," and her husband, Clark, have four daughters, one son and seven grandchildren.

A member of St. Luke Parish for 24 years, Byrum has taught religious education classes for seventh-grade students for 13 years.

Her interest in volunteerism and charitable work dates to her college years.

"We made clothing for persons with handicaps, using Velcro fasteners when it first came on the market in the 1960s," she recalled. That project for Crossroads

Rehabilitation Center in Indianapolis led her to become a founding member of the Crossroads Volunteer Association.

Byrum also served as president of the women's clubs at Immaculate Heart of Mary and St. Luke parishes. She was a member of the Mother's Club board of directors at Brebeuf Jesuit Preparatory School for more than 15 years.

Her volunteer work in recent years includes service on the board of directors of the Marquette Manor Foundation for six years and the St. Augustine Guild.

Clark and Joan Byrum are members of the Catholic service organization Legatus, which is Latin for "ambassador," and are a Knight and Lady of the Holy Sepulchre.

Byrum said her pro-life work is a joy. "We always need more volunteers in the pro-life movement," she said. "There's still so much to be done, not just for an end to abortion, but advocacy for the elderly and the handicapped." †

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Couples celebrate golden anniversaries

By Margaret Nelson

Msgr. Joseph F. Schaedel, vicar general of the archdiocese, assured the 194 couples at SS. Peter and Paul Cathedral Sunday that "Your eyes are not deceiving you"—he was not Archbishop Daniel M. Buechlein. He explained that the archbishop was ill.

Msgr. Schaedel said he was glad to be with the assembly at the Golden Wedding Anniversary Mass, which he described as "one of the favorite celebrations of us as a Church."

In his homily, Msgr. Schaedel talked about how actions speak louder than words. "Those being honored said some words 50 [or more] years ago. It is what you intended, at that time, with all your heart to do, though you might not have realized all that those words implied."

He noted that the couples celebrating their golden anniversaries are a sign of God's presence. "Your example to all of us is priceless."

Msgr. Schaedel led the couples in renewal of their wedding vows.

The crowd smiled and applauded when David J. Bethuram, associate secretary for family ministries, said that the couples gathered represented more than 10,000 years of married life. Seventy couples marked their

golden jubilees this year.

Three couples marked 68 years of marriage this year. Robert and Helen White Sr., members of Annunciation Parish in Brazil, were married on Sept. 27, 1931, at Sacred Heart Church in Terre Haute. They have two children, 21 grandchildren and 44 great-grandchildren.

Less than a month later—Oct. 17—Charles and Margaret Murphy, of Our Lady of Mt. Carmel Parish in Carmel, were married at St. Philip Neri Church in Indianapolis. And Merle and Gladys Cassiday of St. Christopher Parish in Indianapolis were married at St. Anthony Church in Indianapolis on Nov. 10, 1931.

They and 20 other couples, who were married more than 60 years, received special mementos.

Five priests concelebrated the liturgy: Father Richard Ginther, pastor of the cathedral and master of ceremonies at the Mass; Msgr. John Ryan, pastor of St. Anthony; Father Raymond Schafer, pastor of Sacred Heart in Jeffersonville; Father John Meyer, pastor of Prince of Peace in Madison; and Father Roger Rudolf, pastor of Immaculate Conception (St. Mary) in Rushville, whose parents celebrated 53 years of marriage.

The "golden" couples and their families and friends gathered at the Archbishop O'Meara Catholic Center for a reception after the Mass. †



Helen and Robert White Sr., members of Annunciation Parish in Brazil, receive a gift from Msgr. Joseph Schaedel.

Photo by Margaret Nelson

Catholic Social Services names two agency leaders

David J. Bethuram and David J. Siler were recently named to major archdiocesan ministries.

On Sept. 23, Bethuram was appointed executive director of Catholic Social Services (CSS) of Central Indiana by Archbishop Daniel M. Buechlein.

Bethuram has served as interim director of CSS, a Catholic Charities agency, since December 1997. Associate secretary for the archdiocesan secretariat for family ministries for two years, he has also been executive director of the Office for Youth and Family Ministries since 1997 and of the Family Life Office since 1991.



David J. Bethuram

He earned a Bachelor of Arts degree in religious education from Marian College and a Master of Arts in personality theory and religion from Christian Theological Seminary. Bethuram came to the Catholic Center from Our Lady of the Greenwood Parish in Greenwood. There he served as pastoral associate and director of religious education. Before that, he served as a religious studies teacher at Cathedral High School in Indianapolis.

David J. Siler will become the executive director of St. Elizabeth's Home in Indianapolis in early October.

A member of St. Matthew Parish in Indianapolis and a former member and president of its pastoral council, Siler has been a therapist at New Perspectives of Indiana Inc. until recently.

He holds an undergraduate degree in business, a



David J. Siler

Master of Social Work degree, and is a licensed clinical social worker. As a therapist, he has counseled children, adolescents, adults and couples.

While in private practice from 1995-1998, Siler served as school counselor at St. Matthew School.

He has been director of the Adolescent Partial Hospitalization program at Charter Hospital in Indianapolis. And he has worked as program coordinator for Fatima

Retreat House.

Siler succeeds Mary Rose Nevitt, who retired in June after 12 years of service at St. Elizabeth's. †

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Editorial

Pius XII and World War II

After Pope Pius XII died in 1958, world leaders and the public at large praised him for the actions he took to save Jews from Nazi persecution during World War II. Golda Meir, Israel's foreign minister and later prime minister, said, "When fearful martyrdom came to our people in the decade of Nazi terror, the voice of the pope was raised for the victims." The Jewish historian Pinchas Lapide estimated that the Catholic Church had managed to save 850,000 Jews.

Pius was highly revered until the 1960s when a play by Rolf Hochhuth appeared. Called *The Representative* in Germany, and later, *The Deputy* in the United States, it fictionalized the events of World War II and made it appear that the pope had collaborated with Hitler in order to protect the interests of the Church. Suddenly Pius's silence during the Holocaust became an issue.

It became such a large issue that, in 1964, Pope Paul VI ordered the Vatican's archives during the war to be opened. Four historians and archivists studied the records and published 12 volumes of documents. They showed that, while Pius remained silent in public, Vatican agencies, at his command, took active steps to protect Jews.

Now there's another book, with the provocative title *Hitler's Pope*. An excerpt has appeared in *Vanity Fair*. The book accuses Pius of remaining silent because he was anti-Jewish and more intent on strengthening the papacy than he was in protecting the Jews. It charges that Pius "was Hitler's pawn. He was Hitler's pope."

It's clear throughout the book that its author, John Cornwell, considers a strong papacy as an unmitigated evil. He criticizes Archbishop Eugenio Pacelli (the future Pope Pius XII) for his efforts at developing the 1917 Code of Canon Law and for negotiating a concordat with Germany that allowed the pope to appoint bishops in exchange for agreeing not to support political parties in Germany.

If Cornwell's agenda wasn't clear before, he makes it unmistakable in his

last chapter when he criticizes our present pope. He says, "Wojtyla ... has emerged a traditionalist autocrat as despotic in his management of the Church as Pacelli ever was." (Throughout the book, he always refers to the popes by their family names.)

To be fair to Cornwell, one can say that this biography of Pius XII is interesting and the result of a lot of research. If the reader understands the author's bias against a nondemocratic Church, he or she can get a good portrait of a holy and competent pope.

He also gives Pius's reasons for his public silence. He writes that, after the Archbishop of Utrecht denounced the Nazis in a pastoral letter, the Germans rounded up and deported all the Jews they could find in Holland. Cornwell quotes Pius as saying, "I now think that if the letter of the bishop has cost the lives of 40,000 persons, my own protest, that carries an even stronger tone, could cost the lives of perhaps 200,000 Jews. It is better to remain silent before the public and to do in private all that is possible." Cornwell, however, sees this as "an alibi ever since for his defenders on the silence issue."

A far more accurate book, also just published, is *Pius XII and the Second World War According to the Archives of the Vatican*. Published by Paulist Press, it was written by French Jesuit Father Pierre Blet, one of the editors of the 12 volumes mentioned above. Father Bret's conclusion is far different from Cornwell's: "The motives that inspired the choice of Pius XII are clear; the Red Cross spelled them out in a short formula: Protests gain nothing, and they can harm those whom one hopes to assist. The only way to help the Jews, answered the State Department, was to win the war."

He also said that Pius "did not nourish any illusions as to the extent of his influence." He did what he could to prevent the war, to alleviate its sufferings, and to reduce the number of its victims. This is the verdict of all good historians. †

— John F. Fink

Seeking the Face of the Lord

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



Illness may be reminder to slow down, be thankful

Anyone who has had a kidney stone attack knows it isn't fun. As of this writing, I am experiencing my fourth episode. From the perspective of my pastoral ministry, the attack is especially untimely, but it never would be timely! It interrupts important scheduled commitments and, this, of course, means my illness is not particularly unnoticed in a public way.

This particular episode became acute last Friday night, which meant that two scheduled weekend functions were out of the question. I was to celebrate Mass with the parish community of St. Paul at Sellersburg on Saturday evening. The occasion marked the 50th anniversary of their parish. On Sunday afternoon, I was to celebrate Mass with all those celebrating golden and even diamond anniversaries of marriage. Both of those celebrations are important, and I truly regret missing them. I trust folks understand. My prayer was with them.

I don't think it is unusual to ask, "Why this illness?" "Why at this time?" My spiritual director once remarked that maybe God allows sickness as a reminder that we need to slow down. Illness is definitely a timely reminder that when all is said and done we are not in control of life. No question about it, sickness is humbling and an unsought lesson of learning to let other people help—not an easy thing for anyone who wants to be independent. It is also humbling to impose on other people at such times. On the other hand, one truly appreciates the kindness and concern of people, especially those who are involved in health care. Sickness is yet another opportunity to be grateful and to express that gratitude.

In one of his letters on illness and suffering, Pope John Paul II reflected on the privileged nature of suffering for a person of faith. He is not being maudlin, nor does he recommend suffering as something to be sought, but he is pointing to the opportunity for people of faith to join personal suffering to the redemptive suffering of Christ. It doesn't diminish sickness or pain, but it does give it some creative meaning. Joined to the suffering of Christ, our suffering gains some merit from his. And so sickness and suffering are an opportunity for doing good.

In some ways I am embarrassed by the excellent health care and treatment I receive, because I think of the poor folks who do not have health insurance and are at the mercy of anyone who might or might not help them. Poor people do a lot of waiting and, if they have no one to care for them, they not only suffer the illness but they must also feel dreadfully lonesome. My own bout with sickness then is also a motivation to do my part to help alleviate poverty and the conditions that cause people to go uncared for.

Of course, the older one gets, the more one faces physical limitations. Most of us know people who truly edify us by the way they face their physical setbacks. So often I think of my mom and dad in their failing years. They remain for me models of how to deal with sickness and pain. When she would experience some serious setback, Mom would simply say, "I have a problem." She was not a difficult patient, and she was a fighter to the end.

Dad would constantly be expressing appreciation for whatever was done for him in his declining years. I never heard the first word of complaint from either of them. I also have memories of how they were there for me when I was sick as a kid and needed coaching and encouragement. I've often remarked that I hope I can be as good as my parents when I am down and out.

The greatest lesson to be drawn from illness and suffering, especially when it is incapacitating, is a simple fact of faith: this life is only a vestibule, a time of passing through, on our way to the kingdom. Even in the midst of pastoral activities and trying to do good in the world, one can be forgetful about the true goal of life. In the end, true success is not measured by the standards of this world. In the end, true success will be measured by how close we are to Jesus and whether we mirrored some of his goodness to those who journey with us along the way.

Closeness to Christ happens through prayer and in celebrating the sacraments of the Church, especially the Eucharist. Sometimes a particular illness makes it hard to pray because it is difficult to concentrate. In those times, we offer the illness itself as prayer, and by joining it to the suffering Christ, we find peace. †

Archbishop Buechlein's intention for vocations for October

Youth Ministers: that they may always encourage youth to consider service in the Church, especially as priests and religious.



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Buscando la Cara del Señor

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



La enfermedad puede ser recordatorio para ir más despacio y ser agradecido

Cualquier persona quien sufrió de cálculo renal sabe que es difícil de enfrentar.

Con esta columna estoy experimentando mi cuarto episodio. Desde el punto de vista de mi ministerio pastoral, el ataque es inoportuno, ¡pero nunca sería oportuno! Interrumpí algunos compromisos importantes programados y desde luego esto significa que mi enfermedad no pasa inadvertida públicamente.

Este episodio en particular se tornó agudo el viernes pasado en la noche. Esto significó que dos actividades programadas para el fin de semana no fueron posibles. Debía celebrar la Misa con la comunidad parroquial de St. Paul en Sellersburg el sábado en la noche. La ocasión marcaba el 50o aniversario de su parroquia. El domingo en la tarde, yo debía celebrar la Misa con todos aquellas parejas que estaban celebrando aniversarios de oro y hasta de diamantes por sus años de matrimonio. Ambas celebraciones son importantes y siento mucho que no haya podido asistir. Espero que ellos entiendan. Mi oración estuvo con ellos.

No creo que es raro preguntarse, “¿Por qué esta enfermedad?” “¿Por qué ahora?” Mi director espiritual comentó una vez que posiblemente Dios permite la enfermedad para recordarnos que necesitamos ir más despacio. Dicha dolencia es definitivamente un recordatorio oportuno de que cuando todo se ha dicho y hecho, no tenemos control de la vida. Claro está que la enfermedad abate y no es deseada y a la vez, es una lección de aprendizaje en dejar que otras personas nos ayuden—lo que no es fácil para alguien que quiere ser independiente. También nos humilla cuando necesitamos pedir ayuda a otras personas en estos momentos. Por un lado, uno verdaderamente aprecia la bondad y preocupación de la gente, especialmente aquellos que trabajan en el campo de la asistencia médica. La enfermedad es otra oportunidad para ser agradecido y expresar gratitud.

En una de sus cartas sobre la enfermedad y el sufrimiento, el Papa Juan Pablo II reflexionó sobre la naturaleza privilegiada del sufrimiento para la persona de fe. Él no está sentimental ni recomienda que se busque el sufrimiento, sino está mencionando la oportunidad para las personas de fe de unir el sufrimiento personal con el sufrimiento redentor de Cristo. Esto no disminuye la enfermedad ni el dolor, pero sí da un significado creativo. Unido con el sufrimiento de Cristo, el nuestro recibe algún mérito del suyo. Y por lo tanto la enfermedad

y el sufrimiento son una oportunidad para hacer el bien.

De todas formas, estoy abatido por la excelente atención médica y el tratamiento que recibo ya que pienso en aquellos desamparados que no tienen seguro médico y están a la merced de todo el que pudiera ayudarlos o no. Los pobres esperan mucho, y de no tener nadie para cuidarles, no sólo sufren la enfermedad, pero también deben sentirse muy solitarios. Mi propio turno con la enfermedad es también una motivación para hacer lo que puedo para ayudar a aliviar la pobreza y las condiciones que causan que la gente esté abandonada.

Desde luego, al avanzar en edad más limitaciones físicas se enfrenta. La mayoría de nosotros conocemos a personas que realmente nos edifican por la manera que enfrentan su revés físico. Muchas veces pienso en mi mamá y papá en sus últimos años. Para mí representan modelos de como tratar con la enfermedad y el dolor. Cuando mi mamá experimentaba un revés serio, simplemente decía, “Tengo un problema”. No era un paciente difícil y era combatiente hasta el fin.

Mi papá expresaba constantemente su apreciación de lo que se hacía para él en sus últimos años. Mis padres nunca expresaron una queja. Recuerdo cuando ellos estaban conmigo en mi niñez y enfermedad al necesitar ánimo y guía. He comentado mucho que espero ser tan bueno como mis padres cuando yo esté así.

La mejor lección que se puede aprender de la enfermedad y del sufrimiento, sobre todo cuando es incapacitante, es el simple hecho de la fe: esta vida es meramente un vestíbulo, un tiempo de pasar por la vida en el camino al reino. Aún en medio de las actividades pastorales y mientras uno trata de hacer bien en el mundo, es fácil olvidar el verdadero propósito de la vida. Al fin, el verdadero éxito no se mide con los estándares de este mundo. Al fin, el verdadero éxito se medirá según nuestra intimidad con Jesús e imitación de su bondad para aquellos que viajan con nosotros.

La intimidad con Cristo ocurre a través de la oración y la celebración de los sacramentos de la Iglesia, especialmente la Eucaristía. De vez en cuando una enfermedad en particular dificulta la oración porque es difícil concentrarse. En esos momentos ofrezcamos la misma enfermedad como oración y encontraremos la paz conectándola con el sufrimiento de Cristo. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en octubre

Pastores Juveniles: Que ellos siempre puedan animar a los jóvenes a considerando servicio a la iglesia, sobre todo como sacerdotes y religiosos.

Journey of Faith/Fr. John Buckel

Revelation is ‘an inspirational book’

Who wrote the Book of Revelation? Was the author as weird as the book that he composed?



Identifying the person who wrote the last book of the Bible is a worthwhile endeavor because information about the author can help one interpret this puzzling book.

Without further ado, the author simply refers to himself as “John” (Rv 1:4). But John who? Was it John, son of Zebedee, brother of James and one of the 12 apostles?

Or was the author a Christian minister named John who lived in the early Church and resided in Ephesus? (Papius made a distinction in the second century between this man and the apostle John.)

Or could it be that the author of Revelation was simply a Christian prophet named John, who held a position of leadership in the Church and is otherwise unknown to history?

To this day, questions about the person who composed Revelation continue to haunt biblical scholars. There is simply not enough information at hand to determine with any precision the identity of the author.

Our lack of knowledge about the human author does not diminish the value of Revelation. The importance of this book does not depend upon the person to whom revelations were given but upon the divine source of these revelations, namely Jesus Christ.

Inasmuch as Revelation is part of Sacred Scripture, it is “inspired by the Holy Spirit.” As such, the “message of Revelation” is ultimately a divine one. The emphasis in Revelation and the other 72 books of the Bible is on the message, not the messenger.

The author of Revelation obviously held a position of leadership. He assumed that the members of the “seven Christian communities in Asia,” to whom he was writing, would acknowledge his authority and heed what he had to say to them.

John was not an “uninvolved spectator.” He suffered along with those that he ministered to not only because he had empathized with them but because John, too, had paid the price for remaining loyal to Christ. He had been sentenced to exile on the island of Patmos, separated from the people he loved.

The author of Revelation referred to his book as “prophecy” (Rv 1:3). The great prophets of the Old Testament (for example, Isaiah, Jeremiah, Ezekiel) consoled God’s people in difficult times and

chastised them when a change in conduct was in order.

Although the prophets sometimes spoke of the future, their primary emphasis was on the present. They spoke for God in calling the people to immediate conversion. They warned the people that failure to do so would have dire consequences in the future.

John’s fundamental task in Revelation was to encourage and console those Christians who were doing their best to remain faithful to Christ but were finding it increasingly more difficult to do so. The author of Revelation also warned and threatened those who had grown lax in their faith and were on the verge of having (or already had) renounced their faith in Christ.

John’s “success” in writing Revelation depended on the response of those Christians under his care. One is inclined to think that he, in fact, succeeded. After all, the author did not find it necessary to compose Revelation 2. †

Questions for consideration:

1. From what you know about the Book of Revelation, how would you describe the author?
2. John believed that he had been chosen to speak in God’s name. How does God communicate with human beings? How does God communicate with you?
3. What qualities do you look for in a person who is in a position of leadership?
4. Do most people accept advice willingly when they are being corrected? Do you? Why is that so?
5. People who exercise authority can make life a little bit like heaven or a lot like hell for others (and vice versa). In what category would you put those in authority over you? What category would they put you in?
6. Have you ever spoken to someone who thought the world would soon come to an end? What was your reaction?
7. John responded to a crisis situation, in part, by composing the Book of Revelation. How do you respond to crisis situations? Does your faith in Christ have a role in this? Explain.

For further study:

1. Read chapters 1, 5, 12, 13, 21–22 of Revelation.
2. Read #s 1020–1029 of the *Catechism of the Catholic Church*. †

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

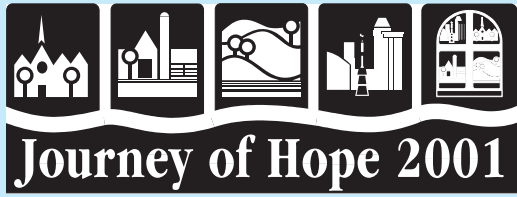
Prayer intentions for archdiocesan pilgrimage to the shrines of France

Sept. 29 – Oct. 9, 1999

- **Monday, Oct. 4**
Feast of Saint Francis of Assisi, Nevers, Paray-Le-Monial, Shrine of Saint Margaret Mary; Lyon
For a greater awareness among all Christians of the great love of the Heart of Christ for each person.
- **Tuesday, Oct. 5**
Tuesday of the 27th Week in Ordinary Time
Ars, Home of the Cure of Ars, Saint John Vianney
For all priests serving the Archdiocese of Indianapolis, for our seminarians and other young men considering the priesthood; for an increase in vocations to the priesthood.
- **Wednesday, Oct. 6**
Feast of Saint Bruno and Blessed Marie-Rose Durocher, Lyon and Avignon

For the intentions of Pope John Paul II, for the Holy Father’s health and for his ministry.

- **Thursday, Oct. 7**
Feast of Our Lady, Queen of the Holy Rosary, Avignon and Lourdes
For the needs and the intentions of each of our archdiocesan parishes; for a greater devotion and understanding of the role of Mary, Mother of God and Mother of the Church.
- **Friday, Oct. 8**
Friday of the 27th Week in Ordinary Time
For the sick and for those who care for them.
- **Saturday, Oct. 9**
Feast of Saint Denis and his companions and Saint John Leonardi, Lourdes and Toulouse
For the Church and France and the universal Church throughout the world; that we may grow in our Faith as we approach the Great Jubilee and the new Christian millennium.



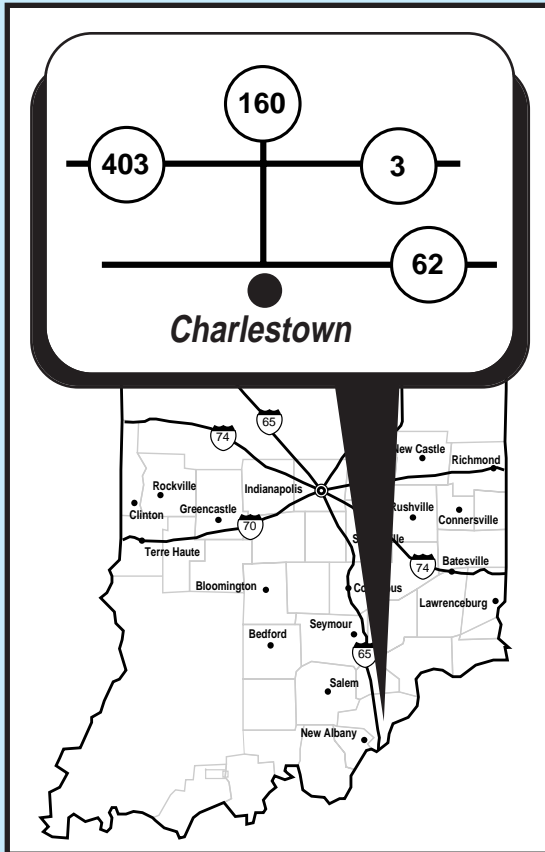
New Albany Deanery

St. Michael Charlestown

Story by Susan M. Bierman

Fast Fact:

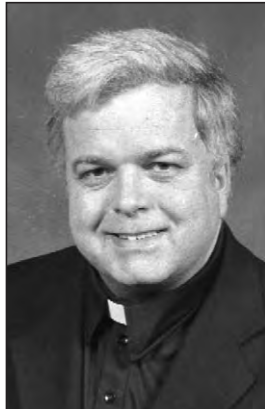
The St. Michael Child Center is a parish ministry that serves surrounding communities. The center offers preschool, pre-kindergarten, kindergarten and daycare programs. The daycare program currently has a waiting list.



Journey of Hope 2001

Spiritual hunger is fed at St. Michael in Charlestown

CHARLESTOWN—You might say no one is starving for spiritual renewal at St. Michael Parish in Charlestown.



Fr. Stephen D. Donahue

Adults, youth and children alike are being fed spiritually through various programs at the 230-household New Albany Deanery Parish.

"We try to offer what people want," said Father Stephen D. Donahue, pastor of St. Michael Parish in Charlestown.

And as part of their baptismal call, the parishioners are asked to lead the programs in which they are involved.

For instance, there are three Bible study groups for adults in the parish. The Rite of

Christian Initiation of Adults is another example.

Seventeen people are currently enrolled in the adult initiation process at the New Albany Deanery Parish. Of that number, 10 are parishioners who just want to be involved in the process as a renewal.

"They are interested in learning and sharing their faith with those who want to come into the faith," Father Donahue said.



St. Michael Church

The parents of those enrolled in the children's religious education program are just as active in the classrooms.

"It's a total life commitment and their parents are their first teachers," said Juliann Eickholtz, administrator of religious education at St. Michael Parish in Charlestown.

Fifty-five children are enrolled in the religious education program in preschool through the 12th grade.

A nine-month rosary novena is what Father Donahue finds unique about the program. Once a month, the children meet in the church to pray the rosary. Each month a different class leads the rosary. Eickholtz said it's been a learning experience for the children.

"It has really helped with the kids learning their prayers," she said.

An assembly after religious education class meetings is something Eickholtz finds unique about the program.

Each class takes a turn heading up the assembly. Here they show their peers what they've learned in class through various means, such as prayer skits.

"It gets them used to being in front of kids—and they get to see who else is in the program," she said.

The youth group at the parish is also very active, and it's growing. Currently, about 40 youth participate in the program. Connie Schnieders, youth ministry coordinator at St. Michael

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Parish, said that not all these youth are members of the parish but still come to the activities.

The group hosts various activities. Some are social, while others are fund-raisers or service activities. During October, the youth will be selling chrysanthemums and pumpkins. The money this raises will help support the youth activities.

"We fund-raise for different groups and for ourselves," Schnieders said.

The youth group will host "Safe Halloween" for the community. Children in the community are invited to come to the parish for safe Halloween treats. This is something the group has sponsored for four years.

Schnieders said last year more than 200 children came to "Safe Halloween" to trick-or-treat because parents in the community "know it's a good atmosphere" at St. Michael.

Father Donahue said the parish hosts a number of events that are open to the entire Charlestown community.

"We try to be open to the community," he said.

A Spanish Mass is something Father Donahue would like to see become a reality in the New Albany Deanery. He said a number of Hispanics live within the deanery. He doesn't speak Spanish, but said he will offer St. Michael Church as a place to hold a Spanish Mass. At this point, the parish has purchased some Spanish Bibles. †

St. Michael, Charlestown (1860)

Address: 101 St. Michael Dr., Charlestown, IN 47111

Phone: 812-256-3200

Fax: 812-256-9066

Church Capacity: 250 & **Number of Households:** 230

Mission: St. Francis Xavier, Henryville

Pastor: Rev. Stephen D. Donahue

Administrator of Religious Education: Juliann Eickholtz

Music Director: Sharon Lanham

Parish Council Chair: Joe Wafford

Parish Secretary: Coleen Mullins

Child Care Center: 102 St. Michael Dr., 812-256-3503 (P-K)

Director: Rita Poff

Enrollment: 80

Masses: Saturday Anticipation — 5:30 p.m.

Sunday — 7:30, 11:00 a.m.

Weekdays — Mon., Wed., Fri. 8:30 a.m.;

Tues. 7:00 p.m.

From the Archives

Ring that bell

In 1978, Father Charles A. Noll (right), then-pastor of St. Malachy Parish in Brownsburg, rang the church's bell with a well-placed foot. The parish's church building had been sold, and the bell, which was not part of the sale, was removed from the belfry where it had called parishioners to worship since 1912. The bell was relocated to the new church about a block north.

St. Malachy was founded in 1869. The original church was built in 1903. When this photograph was taken, the parish had grown to about 2,800 persons. Today, St. Malachy is one of the largest parishes in one of the fastest growing areas of the archdiocese. Parishioners number approximately 5,300 persons living in 2,000 households. Father Noll died in 1981; Father Daniel Staublin is the current pastor. †



From our readers

Margaret Otte, of the archdiocesan Office of Catholic Education and now a member of St. Christopher Parish in Indianapolis, tells us that last week's photograph depicted part of her own confirmation

class in 1947 at St. Joan of Arc Parish in Indianapolis. Margaret, whose maiden name was Roach, is not pictured, but classmates she recognized are Nancy Shipper, Linda Fogerty, and Mike Dowd. †

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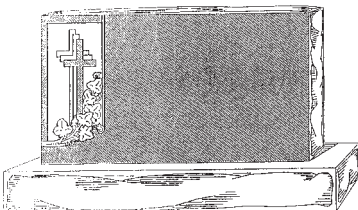
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Cathedral High School's theater department will present its annual **A Night of One Acts** twice on Sunday, Oct. 3, in the Joe O'Malia Performing Arts Center, 5225 E. 56th St. Performances begin at 4 p.m. and at 7 p.m. Tickets are \$4 and will be available at the door.

Again this year, pro-life supporters in Terre Haute and Vigo County will participate in a **Life Chain** along Third Street from 2:30 p.m. until 3:30 p.m. on Sunday, Oct. 3. Assembly begins at 2 p.m. at the Vigo County Courthouse fountain. Parking is available at the city-county parking lot. For more information, contact Rick Mascari at 812-466-7594 or John Fuller at 812-232-8518.

Y-Me of Central Indiana, a breast cancer information and support group, is sponsoring its **fifth annual luncheon and fashion show** on Saturday, Oct. 23, in the Grand Ballroom of the Westin Hotel in Indianapolis. The reception begins at 11 a.m., with the luncheon at noon, followed by the fashion show at 1 p.m. Tickets are \$40 per person, half of which is tax deductible. All models in the fashion show are breast cancer survivors, members of their families or health care providers. For more information, call the Y-Me office at 317-844-6017 no later than Oct. 13.

St. Lawrence Parish in Indianapolis will host several events for the **International Week of Prayer and Fasting for the Conversion of Nations and an End to Abortion**, which is Oct. 3-11. On Oct. 11, the parish will host Adoration of the Blessed Sacrament from 9 a.m.-7 p.m. and a 7 p.m. Benediction followed by Mass in the Blessed Sacrament Chapel. Also on that

date, from 9 a.m.-5 p.m., a scriptural rosary will be prayed every hour in the church. Holy hour is at 6 p.m.

Two Indiana PBS stations will air the program "Blessed Mother Theodore Guérin: Her Journey of Faith and Courage" in early October. The program will run on WFYI, Channel 20, in Indianapolis at 1:30 p.m. on Oct. 3, and again on WTIU, Channel 30, in Bloomington at 3:30 p.m. on Oct. 10. The 30-minute program tells the story of the French immigrant nun who founded the Sisters of Providence and Saint Mary-of-the-Woods College in 1840. Copies of the tape are available for \$19.95 plus \$4.05 for shipping and handling. To order tapes, call 812-535-3131, ext. 143.

The public is invited to a **eucharistic liturgy celebrating the feast day of Blessed Mother Theodore Guérin** at 2 p.m. on Oct. 3 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. A reception will follow. For more information, call 812-535-3131, ext. 117.

A Mass on the feast of Our Lady of the Holy Rosary will be held at 7 p.m. on Oct. 7 at St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis. The opening and blessing of the new Marian Center location, adjoining St. Michael Church, will follow. For more information, call 317-888-0873.

St. Vincent Carmel Hospital and Hamilton County Senior Services, Inc., are sponsoring a **Senior Health Fair** on Oct. 8 from 9 a.m.-3 p.m. Free health screenings

and a vendor fair will be open from 9 a.m.-11:30 a.m. on the campus of St. Vincent Carmel Hospital, 13500 N. Meridian St. For more information, call Sharon Quick at 317-338-9494.

Saint Meinrad Archabbey's pilgrimages to honor Our Blessed Mother at the Monte Cassino Shrine have been scheduled for Sundays in October. The services will begin at 2 p.m. CDT on Oct. 3, Oct. 10, Oct. 17, Oct. 24, and at 2 p.m. EST on Oct. 31. For more information, call 812-357-6585.

A benefit dinner will be held for Nathan Milto, a seven-year-old who has been diagnosed with Batten—a rare and fatal disease. The dinner/Monte Carlo night will be Oct. 8 at Primo Banquet Hall on the south side of Indianapolis. The cost per sponsor table is \$100. Tickets are \$20 per person. For more information, call 317-881-2905 or 317-885-5959. Nathan and his parents, Philip and Tricia (Wood) Milto, are members of St. Barnabas Parish in Indianapolis. †

VIPs . . .



Louis O. and Dolores F. Studer of Indianapolis will mark their 50th anniversary on Oct. 7. The couple will celebrate on Oct. 3 from 1 p.m. to 5 p.m. at the home of their daughter, Sherry Walker. Friends are invited. The

couple has 13 children: Donna L. Klingemeier, Roberta S. Elmore, Sherry L. Walker, Paula L. Minton, Anne P. Stout, Martha G. Stone, Edna C. Wilson, Beth R. Fox, Suzanne Thurman, Patricia A. Spencer, Amy C. Loss, Louis O. II and Allen J. Studer. The couple also has 38 grandchildren and 17 great-grandchildren. For more information, call 317-272-5867. †

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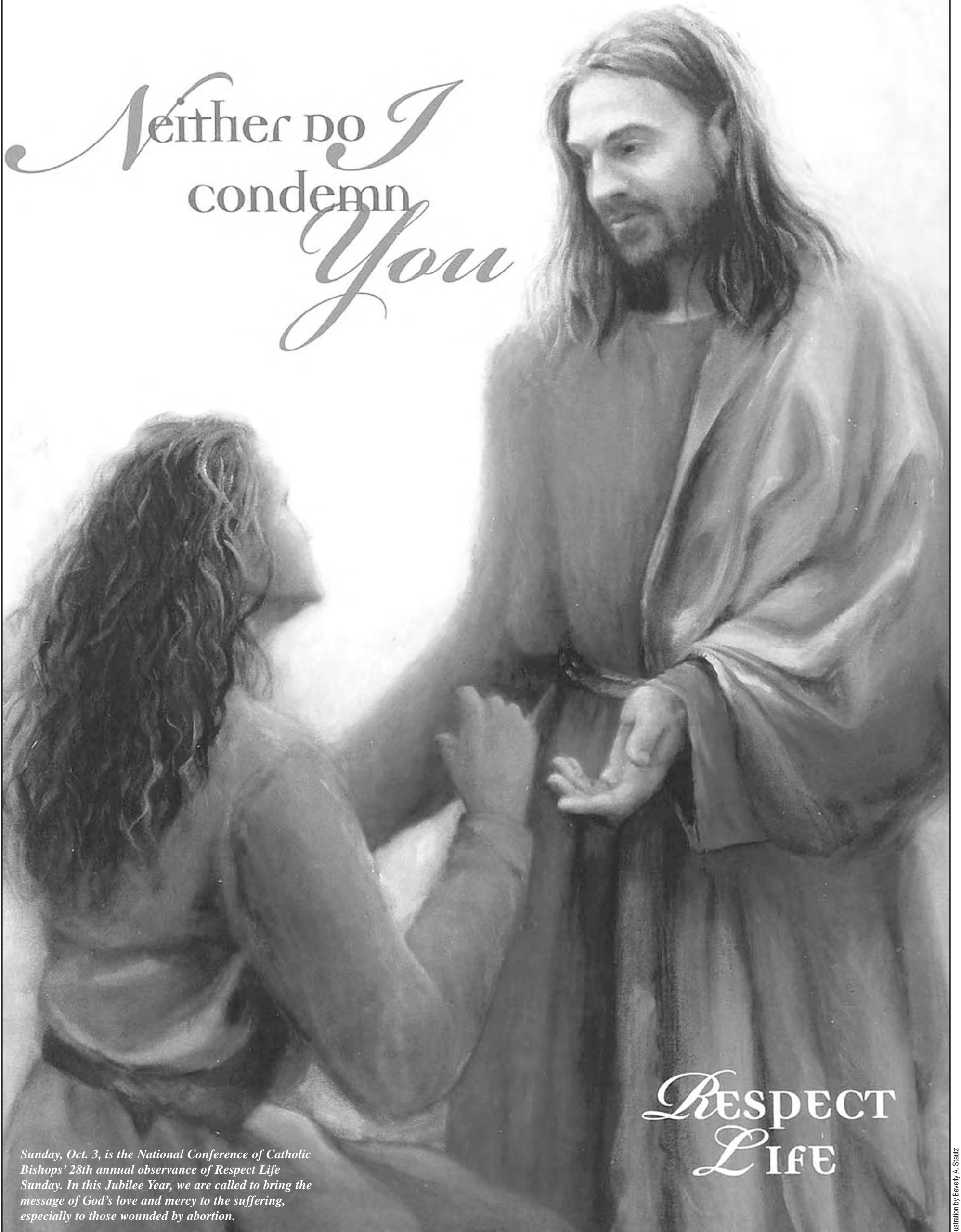
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Sunday, Oct. 3, is the National Conference of Catholic Bishops' 28th annual observance of Respect Life Sunday. In this Jubilee Year, we are called to bring the message of God's love and mercy to the suffering, especially to those wounded by abortion.

God offers forgiveness, healing after abortion

Abortion is an unnatural experience for a woman's body and her maternal instinct

By Sr. Paula Vandegaer

Since 1973, when the *Roe vs. Wade* decision legalized abortion, an estimated 28 million women in the United States have had one or more abortions.

These were women who were challenged and stressed by the circumstances surrounding the pregnancy, and the people on whom they normally would rely for support in difficult circumstances were unable, unwilling or unavailable to help with the crisis pregnancy. Boy-friends, even husbands, said they weren't "ready for fatherhood."

A woman who lacks the willing support and encouragement of the father to help raise the child is more likely to choose abortion.

Society tells women that abortion will solve their problem. It says nothing about the problems abortion creates. Supporters of abortion claim it is a simple procedure with no lasting impact. And women who know better don't discuss, certainly not publicly, how abortion changed their lives for the worse.

But if society denies the mother's loss, her body does not. God prepares a woman psychologically and physically for motherhood. Abortion is an extremely unnatural experience for a woman's body and her maternal instinct.

Her mind may say one thing, but her emotional life and her body cells tell her she is a mother who has lost a child. And so it is not surprising that after the abortion, a pain begins to emerge from the depths of her heart. She has a loss to

mourn, but cannot allow herself to grieve. Grieving would require admitting to herself that a child was killed in the abortion and that she shares responsibility for her child's death.

"I should feel OK about this," she reasons. "Everyone else does. I must not feel this way or think about the abortion."

Repercussions from an abortion do not depend on a person's religious beliefs or general mental health. It is true that women and men with prior psychological problems or with strong religious beliefs are more vulnerable to post-abortion problems, but there are repercussions for all women involved in abortions.

In one study, 85 percent of women reported they were surprised at the intensity of their emotional reactions to the abortion. These reactions included discomfort with children, feelings of low self-worth, feelings of anger, depression and grief, increased alcohol use, crying, inability to communicate and feeling suicidal. Yet 72 percent of the women surveyed reported no identifiable religious belief at the time of the abortion.

Denial of the humanity of the baby and denial by a woman of her own feelings are the basis of post-abortion trauma. This causes symptoms of re-experience, avoidance and impacted grieving in many women.

The abortion trauma can be re-experienced in a number of ways. Some women experience recollections and flashbacks of the abortion and dreams of the unborn child. Others experience intense psychological distress from peo-



Illustration by Dolores M. Daly

"I would now like to say a special word to women who have had an abortion. The Church is aware of the many factors which may have influenced your decision, and she does not doubt that in many cases it was a painful and even shattering decision. The wound in your heart may not yet have healed. Certainly what happened was and remains terribly wrong. But do not give in to discouragement and do not lose hope. Try rather to understand what happened and face it honestly. If you have not already done so, give yourself over with humility and trust to repentance. The Father of Mercies is ready to give you his forgiveness and his peace in the Sacrament of Reconciliation."—Pope John Paul II The Gospel of Life

ple or things that remind them of the abortion, such as seeing pregnant women or passing an abortion clinic.

Intense grieving and depression may occur on the anniversary dates of the abortion or the child's projected due date. Pro-life pregnancy service centers report that many women come in pregnant again on the anniversary date of the abortion or on what would have been the birth date of the aborted baby.

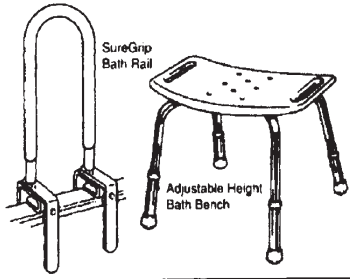
Avoidance symptoms are also common. These include avoidance of anything associated with the abortion trauma

or numbing of the responsiveness that was present before the abortion. Sometimes there is diminished interest in significant activities, feelings of detachment or estrangement from others, withdrawal in relationships or reduced communication. With some, there may be an inability to have loving or tender feelings.

Some women who have undergone abortion suffer post-abortion reactions on an acute or chronic basis; others seem to have no identifiable problems now but are at risk at a future "stress time," such

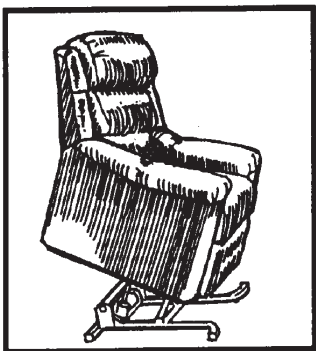
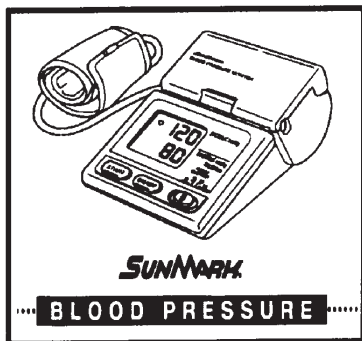
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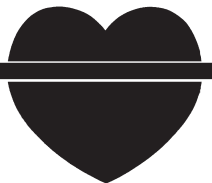
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as a pregnancy, crisis in life, or the death of a loved one. Reactions may be severe or mild, and they can vary over a person's lifetime.

Sadly, many women do not seek help for abortion-related problems until about 10 to 12 years after the abortion. In the intervening time, they may suffer profoundly, desperately seeking comfort in ways both unsatisfying and wrong.

Sometimes the reaction to abortion is quite delayed. Counselors sometimes encounter elderly women overcome with grief from the loss of a child to an abortion that occurred decades earlier, a grief that has been buried, more or less successfully, until then. Such tragic situations are not uncommon.

Slightly more than one-fourth of women (aged 15 and up) in the United States have undergone an abortion. Many people close to a woman in a crisis pregnancy don't feel comfortable with the decision to abort, but they don't know what to say. The helpful response, the right response, should be, "Don't have an abortion. I will not abandon you. Together we will find a way for you to have your baby."

The Church has long recognized that an abortion can affect an entire family and a network of relationships—the marriage relationship, the relationship with other children who know that a brother or sister was aborted, the relationship with a

well-meaning but misguided parent who expressed support for an abortion that later came to be regretted, or with other relatives who knew or guessed.

While law and society often pit the interests of a mother against those of her unborn child, the Church recognizes that their best interests are joined. What is best for the child is also best for the mother.

The Church is a place of healing. That is why Project Rachel began as an outreach to those who have been affected by abortion. People who call Project Rachel are offered referrals to professional counselors or to priests specially trained for spiritual guidance and the sacrament of reconciliation.

The Church speaks the truth about abortion to those contemplating this action: "Don't do it! It is wrong and it will hurt you and kill the baby."

But the Church also speaks the full truth: "If you have had an abortion, God's mercy is great enough to forgive that, too."

Jesus offers forgiveness and healing. He offers the hope and promise of resurrection and reunion with the child who is waiting for his parents in heaven.

(Sister Paula Vandegaer is a licensed clinical social worker, executive director of International Life Services and editor of Living World magazine.) †

Kids' Corner

Children build culture of life with kindness

It's funny how people can get it wrong when it comes to celebrating.

Take Christmas. How do we celebrate Jesus' birthday? By spending tons more time in shopping malls than in church!

At Easter, we remember Jesus' resurrection with baskets of candy delivered by a make-believe bunny. What has that got to do with his victory over death?

Then there's Halloween. How strange that the night before All Saints Day, children dressed in scary, evil-looking costumes go around to houses asking for candy and older kids sometimes do pranks and even acts of vandalism.

The year 2000 is another occasion to celebrate. Pope John Paul II calls 2000 "the Great Jubilee." From Old Testament times, a jubilee year meant a time of rest and rejoicing and forgiveness.

Pope John Paul has said it will be a "year of the Lord's favor" when God will pour out many graces on his children.

It can be a year filled with joy.

How can we show thanks to God for sending Jesus to us 2000 years ago, and

also thank him for our lives and his love and everything we have?

Think about what Jesus asks of us: love God and love each other. That means respecting all life because every human is created by God and loved by God.

What can one young person do? A lot!

Every time you say a prayer for life, you're helping to change the world.

Every time you show respect for another person—by your good example or by some act of kindness—little by little you are building the culture of life.

Every time you speak out against abortion, violence, assisted suicide or the death penalty, you show others how to defend human life. So be informed about life issues and talk about them with others.

Try to say one "Hail, Mary" for life each morning and do at least one act of kindness every day. That's a really great way to celebrate the jubilee!

(Children's article prepared by the National Conference of Catholic Bishops' Secretariat for Pro-Life Activities.) †

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Countless lives are saved by pro-life efforts

The personal and social disaster of legalized abortion mobilizes Christians to work for life

By Cardinal Francis George, O.M.I.

Disasters have a funny way of bringing good people together.

Think of the recent outpouring of generosity in the wake of Hurricane Mitch, which so devastated Honduras and Nicaragua.

When good people face together this kind of external disaster, a common bond is formed—a bond that supports them in their work and makes them aware that they are called to be a People of Life.

The personal and social disaster of legal abortion has brought together many people committed to work for increased respect for life.

Yet one might wonder, "With all these talented and hard-working people, why aren't we further along?"

Twenty-six years after the Supreme Court's *Roe vs. Wade* decision, our country is in a state of moral disorder.

Abortion remains legal for all nine months of pregnancy, for virtually any

reason.

Despite near-successful efforts to ban "partial-birth" abortion, even infants struggling to be born can be killed in most states.

Recently a *New York Times* article raised the question of killing newborns, arguing that life is a continuum and that the moment of birth itself does not define the value of human life. If we can kill before birth legally, the author asked, why can't we kill after birth?

The question represents the logical extension of the pro-abortion ethos which shapes our culture now—no life, no life at all, has intrinsic value simply because it is a human life.

We must respond by offering our vision, founded on faith, but also persuasive in the public square. A vision of a world where every single human being, made in God's image, would be welcomed in life and protected by law.

Along with this vision, we offer a virtue that stems from our sense of community. The Church calls this virtue



Illustration by Dolores M. Daly

As we prepare to enter a new millennium, we must work together to create a culture that is worthy of people made in God's image and likeness.

"solidarity," which means we share a common destiny, a common nature and a common vocation to freely give of ourselves for the good of others.

Pope John Paul II calls us to use our faith and the virtue of solidarity to create a culture of life. Today we experience a growing tension between our faith and our culture, a tension that tears at us in our deepest heart.

In the culture of the United States, law is a primary carrier of norms. Arguably it is the single factor that most creates American unity, given our diversity of religious faiths, cultural backgrounds, languages and regional differences.

Unfortunately, the damage that the law has done to our culture in the last 30 years is proving difficult to undo. It is up to us as people of faith to find ways to transform our culture by faith, to create a culture that is more in harmony with the

ideals of solidarity and human dignity.

What does it mean to evangelize someone to the Gospel of Life? It means listening first of all to the Lord, starting with the quiet witness of Gospel living and Christian service, striving daily to bring our will into conformity with the Lord's generous and loving will.

There is a caricature of a threatening pro-life movement that stridently accuses and condemns. This is not and can never be our way. We must find the courage to voice our pro-life message in a way that respects the human dignity of all people, those who do not know what to think of the life issues and even those who are opponents of the Gospel of Life.

Evangelizing means speaking in the public forum, and doing so in a tone and manner that is compassionate and caring—judging the act, but being very slow to judge a person. It means speaking to our neighbors in ways that respect

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their human dignity and never in a way that makes people want to avoid us. It means speaking because we know that the Holy Spirit is always there ahead of us, at work in the world and in the life of the person we are talking to.

We must also help each other to learn as much as we can about the issues, so we are well prepared to answer the questions others are likely to ask. Yet we must have the courage to speak out of our hearts even if we do not know every last technical issue or statistic, knowing that God will help us to find the right words.

There is a great obstacle in our society that stops us from being evangelizers, from preaching the Gospel of Life. In our culture, it is not considered polite to impose yourself upon others, particularly with regard to faith-motivated topics. There is enormous pressure to keep certain topics private, or confined to churches and parochial schools.

We must consider carefully our motives for speaking, and then speak always from a sense of love for our neighbor and respect for God's gift of

life. Even in the midst of a struggle to find words, we can trust that God will help us to reach people's hearts.

There is another obstacle to preaching the Gospel of Life. Our nation has seen examples of well-known Catholics who have intentionally separated their faith from their actions in the public sphere. The notion of faith as a purely private matter, along with an exaggerated notion of privacy itself, has continually shrunk the sphere in which faith can legitimately operate.

Faith is first excluded from politics, then from the school and workplace, then from the living room and bedroom, and finally even from influencing the consciences of believers on any moral issues, which are all "personal" and therefore totally individual in nature. The result is not only a faith that has little impact on contemporary life—whether public or private—but also a modern society that is hostile to hearing of faith.

When faith can be neither public nor normative, when it cannot create a public culture, there are two options: either a

conformity of faith to the prevailing cultural norms—which is the easiest way to go—or a confrontation which, although sometimes necessary, cannot be indefinitely sustained.

Because Catholics can be satisfied neither with total conformity nor with constant confrontation, the usual Catholic alternative is conversation. We have to work to find the vocabulary that will create a culture of life. In this conversation with our culture, we must try to show how—far from being a threat to freedom or democracy—faith and solidarity are actually the firmest foundation for a free society, because they respect the dignity of each and every human being without exception. That conversation is still possible, and for that we should be grateful.

There is every reason to be profoundly hopeful as we enter the new millennium. We have known for years that most people's sentiments are more pro-life than not. We know we add to the number of pro-life people each time we find the courage to speak from the heart.

Thousands and thousands of children and young people are alive today, and doing all the things that other children do, because a pro-life individual was there during the course of an unexpected and "unwanted" pregnancy. That individual was with the mother either physically, or at least in spirit and prayer, and in solidarity with the woman who felt she needed to choose abortion because there was no other choice available.

While President Clinton may have temporarily prevented the will of the people from prevailing when he twice vetoed the Partial-Birth Abortion Ban Act, the struggle for hearts and minds over partial-birth abortion has, in fact, been won by the pro-life movement.

Throughout history, God has been generous in raising up holy people for his Church and his world, and God will not be outdone in generosity in the next millennium.

(Cardinal Francis George, archbishop of Chicago, is a consultant to the U.S. Bishops' Committee for Pro-Life Activities.) †



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Photo courtesy of Covenant House

Ministry responds to growing number of street kids aged 5 to 21 who have no one to help them and nowhere to live

By Sr. Mary Rose McGeady, D.C.

Ricky was 16 when his mother threw him out. She said he cost too much. She made money on her foster kids, and if she got rid of him there would be room for one more "paying" kid.

When Ricky came to us at Covenant House, he had been wandering the streets for almost six months, not knowing where to go. It wasn't until we convinced Ricky that we weren't going to make any money on him that he agreed to stay. It was the first time in a long time that anyone did anything for him, expecting nothing in return.

Sometimes I think about the dual meaning of the word "suffer" when I look at the street kids served by Covenant House. We indeed want to "suffer" the children to come to the Lord, to not only "allow" but "encourage" them to do so. But I think, too, of how much, and how many, kids suffer in our modern world. And these are the suffering kids who come to our doors every day asking to come in. They seem to come from everywhere, and they just keep coming.

For us, "street kids" are the children and teen-agers who come to us for refuge when whatever they have called home is no longer an option. Some come out of natural families, some come out of foster families, and some come from a long list of "anywheres" that took them in. They often have been "couch surfing" or staying with friends, classmates or neighbors until all those options collapsed and they had to seek something more definite.

Many are genuine runaways who left intolerable situations that were filled with abuse and rejection. Some homeless kids are throwaways, or pushouts from situations where they were no longer welcome, often having been told, "You're 16 now, time to go out on your own!" And their "own" turns out to be impossible.

Allie was only 12 when her father started having sex with her. When she came to us at 15, she was terrified that her father would find her. He told her that if she ever

ran away, he would find her and kill her. If he couldn't have her, nobody could.

It took months for Allie to feel safe and comfortable at Covenant House, and to stop looking over her shoulder. She thought her life had ended when her mother died. She began to feel hope with us for the first time in years.

There are so many ways to suffer when you are a teenager; so many ways to be afraid, to feel rejected, to wish you were dead. And we hear about all those ways. We hear about domiciles that really do not deserve to be called "home," places filled with conflict, with sexual, physical and emotional abuse, with drug and alcohol abuse, that not only are unsuitable for raising a child but are the antithesis of a safe and supportive home.

Our Covenant Houses—and there are now 20—exist mainly for street kids. Fourteen Covenant Houses serve at-risk youth in the United States, and six others are helping street kids in Canada, Mexico, Guatemala, Honduras and Nicaragua.

Each Covenant House is first and foremost a shelter, a safe place to be when the street is all else that is available.

Kids come to our door willingly. We do not take referrals. Our Open Intake policy means that we take any kid who comes to us. Nobody can send us a kid. Admission is always voluntary.

We see kids as young as 5 in Latin America. The average age there is 11. In the U.S., we see kids as young as 10, but our average age is 17. Most of our admissions are teen-agers, and any youth up to age 21 is welcome.

During the past year, we admitted more than 25,000 kids. Every year that number grows because the problems sending kids to our door grow. How we would love to stem that tide. But as we look at the culture, we see only a rising influx of kids, because that culture is producing these kids by the thousands.

What's the matter? Why is our culture producing so many unhappy, hurting, homeless and runaway kids?

There are lots of things awry in our culture that

Covenant Houses help homeless youth get their lives back together through absolute respect and unconditional love. There are 14 Covenant Houses in the U.S. and six in foreign countries that help youth in Canada, Mexico, Guatemala, Honduras and Nicaragua. The toll-free helpline is 800-999-9999.

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militate against children and threaten their health and happiness. However, no single factor is more destructive than the disintegration of the family. Divorce rates remain high, at about 20 divorces per 100 married women. Many kids are lost in the pain and suffering resulting from separation and divorce.

Sen. Daniel Patrick Moynihan of New York has publicized the disturbing prediction that "50 percent of children will live in single-parent households by 2010."

Single parenthood itself is not at fault. The problem is in the resulting lack of time that most single parents have to care for their children because of the combined pressures of work and home management.

The number of cases of child abuse has skyrocketed in the last few years, as have the number of out of wedlock pregnancies and "living together" arrangements without marriage. Numbers are cold and impersonal, but when they are attached to individuals and to their stories, they become deadly predictors of a future of hurt and pain for lots of street kids.

Our Covenant Houses are seeing increasing numbers of kids coming out of living situations worsened by the changes in welfare policy. Pressures on poor and marginalized families are increased by decreased income, with the accompanying temptation to send teen-agers out on their own before they are ready. The potential for such teens to get involved in drugs or prostitution is disturbing. This is one of the reasons why we are trying hard to prepare teens for work and to help them get job training and jobs.

Vivian was nearly 17 when she came to our door. She was five months pregnant, and her mother put her out as soon as she found out about the pregnancy.

For several weeks, Vivian stayed with her boyfriend, but he was frightened by the thought of the responsibility of fatherhood and he disappeared. Vivian was terrified, had had no prenatal care, and had exhausted the hospitality of her friends before somebody told her about Covenant House.

A shy, quiet girl, she hesitatingly asked if she could stay with us.

The issue of teen pregnancy is an enormous concern because the United States has the highest teen pregnancy rate in the industrial world, with over half a million births to teens each year.

It appears that we need to expand our efforts as a nation to educate teens, not only to the moral aspects of sexual activity, but also to the social aspects of teen pregnancy with the accompanying impact on both the

mother and child.

The renewed efforts of the National Conference of Catholic Bishops to promote stronger educational programs in this regard are commendable.

Our Covenant Houses are seeing increasing numbers of pregnant and mothering teens. We provide good prenatal care, as well as continued care for both the mother and child while the mother completes school and gets job training and placement assistance. Our aim is to help them to see a future of independence without welfare.

Tony was picked up by a police officer and brought to us. He had been sitting on a street corner crying at 1:30 in the morning.

He complained that he was out delivering drugs for his mother and he didn't want to do it anymore. He was just 10 years old. The reason his mother made him sell drugs is simple—a minor can't be jailed if caught. And it wasn't just the drugs that frightened him. The drug dealers made him carry a gun, showed him how to shoot and told him to shoot "cops."

We see every kind of kid. They come from every socioeconomic group, but principally from poverty. They are Caucasian, African American, Hispanic and Asian. Sometimes they come to a Covenant House looking strong and healthy, and sometimes they come in sick with both physical and psychological damage. Some have been on the street as long as a year and show the signs accompanying such exposure. A few youth test positive for AIDS or tuberculosis. Many show signs of depression and psychological abuse.

Our ministry to these kids is multidimensional. First, they need food and shelter and medical care. But even more, they need the healing ministry of acceptance and unconditional love. Most are unchurched and need to be connected to the God who loves them. They need a second chance in so many ways, but above all they need a powerful injection of hope.

We see ourselves as pro-life in a very special kind of way, for without our programs many kids might simply be dead or they would have to continue to live in dehumanizing situations beyond the coping skills of any young person.

Our mission calls us to "absolute respect and unconditional love," and that is our secret weapon. It is sometimes difficult to deliver, but it is the most powerful intervention that exists, especially with kids who have had so little of either.

If Jesus walked among us today, these kids would

undoubtedly be offered his special care, full of respect and love.

The pastoral care offered to each youth is characterized by a listening, affirming ear that strives to help kids focus on the future and leave the hard past behind. It offers prayer and worship events geared to their level and capacities.

Their openness with the pastoral ministers often amazes us and demonstrates the hunger in so many kids' hearts for a God who treasures them and to whom they can pray. Our daily voluntary prayer gatherings in the chapel never cease to touch us and convince us of the importance of this ministry.

So how are all these kids doing? Ricky is living with his father. Tony is living in a good foster home and doing well in fifth grade. Allie is living with her grandmother and seems happy. Vivian and her baby boy are still with us and doing well. She is finishing high school and working part time.

We don't always succeed, but we do so often enough to keep us trying and believing that the only way to fail is to stop trying! For those kids who come in but leave again because they are just not ready to turn their lives around or whose trust level is too destroyed to try, we pray and hope that someone offers them the help they need so much. And many kids come back to us when they are ready and motivated for a new beginning.

Years ago, the Church focused heavily on the care of orphans. Religious of many orders gave themselves wholeheartedly to this important ministry to children and youth. Over time, the focus of ministry to homeless children shifted to foster homes and group residences. Today there is clearly a growing number of children and youth who continue to be deprived of the warmth and comfort of a good, safe home and loving family, so they end up on the street. These kids are the focus of our Covenant Houses.

Our covenant with kids is lived out in the faith that we are called to be for these kids the loving Providence of God. This year, as we prepare for the jubilee and as we celebrate God's mercy, we thank him for the privilege of our call to be instruments of that mercy. We thank him, too, for the many people who assist us, and we invite others to join us in our response to Jesus suffering in his children.

(Daughter of Charity Mary Rose McGeady has been president and chief executive officer of Covenant House since 1990.) †

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Encyclicals urge Catholics to promote life

Holy Father believes the culture of death emerges from attempts by some people to erase God from modern thought

By Fr. J. Augustine DiNoia, O.P.

In November 1998, the U.S. Catholic bishops issued *Living the Gospel of Life: A Challenge to American Catholics*. It is a call to Catholics to embrace their responsibility for fighting the culture of death and promoting the culture of life.

But if we read the bishops' document in the light of the encyclicals *Evangelium Vitae*, *Veritatis Splendor* and *Fides et Ratio*, and of the three great mysteries with which these encyclicals are linked—the Annunciation, the Transfiguration and the Triumph of the Cross—we will be able to glimpse something of the deeper levels of meaning in *Living the Gospel of Life*.

This is worth doing because moral and public policy issues must be seen in the context of our faith in the triune God, and our faith that God has called the human race into communion with the Father, Son and Holy Spirit.

While we enjoy common cause with non-Catholics and non-Christians in pro-life issues, it is important for us to place these issues within the distinctly Catholic perspective afforded by the "mysteries" of our faith.

In the encyclical *Evangelium Vitae*, Pope John Paul II offers a penetrating analysis of the culture of death and its modern philosophical underpinnings. The Holy Father argues that the culture of death emerges out of the attempt

by some to erase God from modern thought. When human beings stop seeing life as a gift from God, they see it as something over which they have authority and control. Therein lies the greatest danger.

It is no surprise, then, that Pope John Paul signed *Evangelium Vitae* on the feast of the Annunciation. One of the deepest meanings of this mystery is that all creaturely life—life itself and the life of grace—is a gift of God.

When Mary was told by the angel Gabriel that she was going to be the Mother of God, she responded in a very human and predictable way. Mary said, "I'm not married," which in effect meant, "I'm not ready for this."

Gabriel, speaking as God's emissary, sweeps this protestation aside by responding that although Mary is not ready, God will make her ready for this gift.

It is only God's grace that makes it possible for us to be worthy to receive anything from him. With a faith that is itself a divine gift to her, Mary recognizes this. She finally says, "Let it be done according to your word."

What else can we say? When no conditions are demanded, no excuses are relevant. We must accept God's gifts in faith.

The pope reminds us that life is a gift that is not at our disposal. God wants to give it to us as a gift and we must receive it as a gift. If we do not live with the realization that life itself, the life of grace, and, in the end, the life of

glory are each and all a gift, we will be tempted by the culture of death or, worse, collude with it.

The teaching of *Evangelium Vitae* is a teaching about the love of God for human life and, therefore, the necessity of our proclaiming that gospel. This is the theological root for participation in the pro-life movement, encouraged by *Living the Gospel of Life*.

Issued in 1993 on the feast of the Transfiguration, *Veritas Splendor* is about the realization of human existence through the free embrace of the ultimate Good that Christ makes possible for us. The mystery of the Transfiguration, when the disciples saw Christ gloriously transformed, provides a key for understanding what freedom really is.

Some people seem to think that Christian faith involves the suppression of the human. Once you accept the Gospel, they say, your freedom to be yourself is constrained and your ability to explore the many possibilities that life offers is frustrated.

But, in fact, as the deepest meaning of the mystery of the Transfiguration reveals to us, to follow and imitate Christ is not to suppress our freedom, and, with it, our distinctive human and personal identities. On the contrary, the whole point of freedom is to make it possible to embrace the good to which Christ directs us. In the end, to become more like Christ is not to become less ourselves, but more uniquely and distinctively ourselves.

To be free is not to be faced with an unlimited number of choices, including sin. Authentic freedom is the God-given capacity to embrace that which will make us truly happy: to choose God. This is one of the key messages of

Molly Kelly will speak about chastity

Internationally-known chastity promoter and author Molly Kelly of Philadelphia will present a number of educational programs in Indianapolis and southern Indiana next week.

Kelly will discuss the importance of sexual abstinence during a free program for adolescents and parents at 7 p.m. on Oct. 6 in the Assembly Hall of the Archbishop O'Meara Catholic Center in Indianapolis. The program is sponsored by the archdiocesan Office of Catholic Education.

Eve Jackson, coordinator of adolescent growth programs for the Office of Catholic Education, said both parents and adolescents are encouraged to attend the program.

Kelly also will speak to students at the four interparochial and two private Catholic high schools in Indianapolis next week.

The author of *Let's Talk to Teens about Chastity* also will speak to youth during several programs scheduled in the Evansville Diocese next week.

Kelly will be the keynote speaker during the Indiana Pro-Life Convention on Oct. 9 at Jonathon Byrd's Cafeteria in Greenwood. The conference is sponsored by Indiana Right to Life and Indiana Citizens for Life. For registration information, call 765-868-8068 or 317-705-0671.

Kelly promotes chastity to more than 100,000 teenagers each year throughout the United States and in Canada, Australia and the United Kingdom. She was honored by Pope John Paul II for outstanding service to the Church for her efforts to reinforce the message of sexual abstinence to youth. †

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Veritas Splendor. We must recognize the truth of what human beings are, in order to recognize that freedom lies in embracing that truth, which alone will lead us to happiness in the triune God.

Understood in the light of the penetrating moral analysis in *Veritas Splendor, Living the Gospel of Life* affirms that authentic freedom is the freedom to choose the good. This message has a direct relevance for our participation in pro-life activities. What is true of the transfiguration of the individual person is also true of society as a whole.

The Church is the human race in its eschatological completion. It is not just individuals who are being transformed into Christ's image through the exercise of their authentic freedom; the whole of society is being transformed into the extended family of the Father, Son and Holy Spirit.

In *Fides et Ratio*, Pope John Paul reaffirms the Catholic teaching that, contrary to what some have thought, faith is not constraint on reason, but its liberation. By signing this encyclical on the feast of the Triumph of the Cross, the pope signals that only in the cross, where the depth of

divine wisdom is revealed to us, can we discern the shining fulfillment of everything human, including human reason.

It is somewhat ironic that, at the end of the 19th century, a pope had to defend faith against reason, while today, at the end of the 20th century, another pope has to defend reason against unreason.

In *Fides et Ratio* we have a defense of the power of reason to find the truth. The undifferentiated relativism and pluralism John Paul II so clearly analyzed in the other encyclicals is again exposed from another perspective—the perspective of the erosion of confidence among philosophers, scientists and others whose attitudes affect the wider society. The remarkable witness of this encyclical is that faith must be engaged to support the power of human reason to reach the truth about many important matters.

Living the Gospel of Life: A Challenge to American Catholics affirms the teaching of *Fides et Ratio* by arguing that the culture of death feeds on the erosion of the consensus of what moral truth is. If there is no confidence in the capacity of reason to know the truth about human

nature and the human good, then the moral consensus—which Pope John Paul believes to be fundamental to the survival of democratic societies—will be drastically eroded. The pope knows from having lived in totalitarian societies that raw power will be needed to enforce social conformity if we abandon the pursuit of a consensus about moral truth.

Living the Gospel of Life can best be understood in the light of this theme. To become a People of Life, we must strive, across the boundaries of all faiths, to recover a consensus about human nature and the human good, and thus about the common good. Only in this way will the culture of life displace the culture of death.

(Dominican Father J. Augustine DiNoia, executive director of the Secretariat for Doctrine and Pastoral Practices, is also professor of theology in the Pontifical Faculty of the Dominican House of Studies and adjunct professor of the John Paul II Institute for Marriage and Family Studies in Washington, D.C. He serves on the International Commission on Doctrine.) †



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The process of dying is a natural part of life

Physician-assisted suicide and euthanasia are morally incompatible with the Catholic vision of a 'good death'

By M. Cathleen Kaveny

In the summer of 1997, the United States Supreme Court decided there is no Constitutional protection of the so-called right of competent, terminally ill patients to commit suicide with the aid of a physician.

The Court's ruling means that the decision whether or not to legalize assisted suicide and euthanasia will be left to each state, at least for now. Thus far, only Oregon has chosen to legalize physician-assisted suicide, but the debate will rage in many communities.

Over the past several decades, the dark side of medical progress has made many people fear they will die lonely,

dehumanized deaths. They worry about being hooked up against their will to medical technology that cannot benefit them, but can only prolong their suffering. They worry about indifferent caregivers and uncontrolled pain. They worry about being isolated in a hospital bed, separated from the family members and friends whose love and support they desperately need.

But assisted suicide and euthanasia are the wrong responses to these real worries. We can certainly understand why people are sometimes tempted to go that route, but this approach assumes there can be no meaning or purpose in allowing patients to continue their own process of letting go of life, for them or for those around them.

Faith helps us to see it differently. In Catholic thought, the process of dying is not viewed as a useless experience. A death that allows us the time to come to terms with our lives and those with whom we have lived it—to thank and be thanked, to forgive and be forgiven—is a good death.

It can allow us time to deepen our relationship with God. At the very end of our earthly lives, we can continue to grow in faith, hope and love rooted in the life, death and resurrection of Jesus Christ, which made possible the forgiveness of our sins and the great gift of eternal life.

Catholic citizens should join with others concerned about the ill and dying to ensure that broader social structures foster the possibility of a good death. While the concept of a "good death" may not be the same for all, since not everyone shares our faith perspective, most will agree that everyone should have access to good end-of-life care, so that no one is forced to die alone or in pain.

We need to ensure that more physicians are trained to treat the pain and depression that can accompany the dying process. With the failure of national health care reform and the ascendancy of unregulated managed care, our tasks are even more urgent.

About 15 percent of Americans now lack health insurance, and an increasingly tattered "safety net" means that many of them are denied necessary health care, including adequate end-of-life care and support.

Physician-assisted suicide and euthanasia are morally incompatible with the vision of a good death articulated in the Catholic tradition. But even in a pluralistic society such as ours, there are solid nonsectarian reasons to oppose the legalization of physician-assisted suicide.

In 1994, the New York State Task Force on Life and the Law, composed of experts with different views of the morality of assisted suicide and euthanasia, unanimously concluded that these practices should remain legally prohibited. Their report said, "We believe that the practices would be profoundly dangerous for large segments of the population. ... The risks would extend to all individuals who are ill. They would be most severe for those whose autonomy and well-being are already compromised by poverty, lack of access to good medical care, or membership in a stigmatized social group."

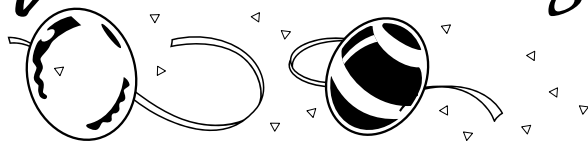
Today we are beginning to see the promotion of assisted suicide and euthanasia as means to contain health care costs. Right-to-die advocates claim that worries about assisted suicide being used to contain costs are unfounded, because the savings likely to accrue from the practice of physician-assisted suicide are likely to be small. But this assurance does not give sufficient consideration to the many other incentives that might motivate the choice and timing of assisted suicide.

Advocates of physician-assisted suicide also assume that physicians will encourage their patients to delay taking their own lives until there is no other alternative. But in the fast-growing world of managed care, this may be a deadly assumption.

Under managed care, physicians and health care providers could have a financial incentive to encourage patients with terminal illnesses to consider ending their own lives before they run up substantial bills for the health plan. The desire to save money could even eclipse

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the concern for patient choice in assisted suicide. The motive of cost containment could also fuel the pressure to expand the class of patients eligible for assisted death.

No one can deny that our society needs to address the challenges posed by rising health care costs. But legalizing assisted suicide and euthanasia, particularly in the context of unregulated managed care, radically threatens the equal dignity of all human beings, which is a basic premise of democratic government.

It also wrongly assumes that the process of dying can never be an important life experience for terminally ill persons and those who love them. That's radically different from the Church's vision.

Instead, our task is to work to ensure that everyone has access to basic health care, which always includes comfort care and pain control for those who are terminally ill. This is a matter of both justice and charity.

(M. Cathleen Kaveny is an associate professor of law at the University of Notre Dame Law School. She holds four graduate degrees from Yale University and has authored many articles on the relationship of law and morality.) †



Assisted suicide radically threatens the equal dignity of all human beings. Catholic citizens should join with others concerned about the ill and dying to ensure that every person has access to basic health care, which always includes comfort care and pain control for those who are terminally ill. This is a matter of both justice and charity.

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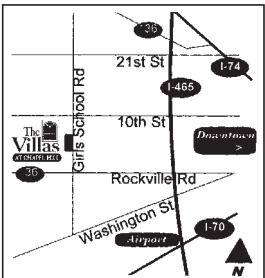
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Surveys indicate more teens abstain from sex

Research shows abstinence programs are having positive influence on teen behavior

By Stan E. Weed

For the first time in decades, national statistics provide encouraging news about teen pregnancy rates. They are dropping.

This reduction in teen-age pregnancy is reflected in a corresponding drop in teen birth rates and in teen abortion rates.

And for the first time in recent decades, the trend of increasing numbers of teens engaging in premarital sex has reversed. More adolescents are abstaining from sexual activity, and there are now

more teens aged 15 to 19 who are not having sex compared with those who are.

These findings are the result of research data from the National Survey of Family Growth, National Survey of Adolescent Males and Youth Risk Behavior Survey.

What formerly appeared to be an inevitable increase in teen-age sexual activity rates each year has now changed direction toward more abstinent behavior.

The move toward abstinence is growing and likely is the result of multiple fac-

tors, including concern about AIDS and other sexually transmitted diseases.

Not to be ignored, however, is the large increase in the number of teens reached each year with programs that promote abstinence as their central message. These programs have increased dramatically and account for a twelve-fold increase since 1986 in the number of teens exposed each year to a clear and direct message about sexual abstinence.

Based on data collected over several years from 35,000 teens in 23 different studies, researchers identified several factors that predict sexual behavior.

Values—the teen-ager's conviction about what is right or wrong, important or not important—have been the most con-

sistent predictor of behavior.

Sexual behavior also is influenced by the extent to which the students describe their immediate peer environment as sexually permissive, or feel they would experience opportunities or face pressures from a partner to have sexual intercourse.

Programs that take these multiple factors into account in clear and direct ways are likely to have a significant influence on teen behavior. And programs that strengthen the degree of "connection" between parents and youth also will have greater success at transmitting values.

(Stan E. Weed, Ph.D. is a partner and co-founder of the Institute for Research and Evaluation in Salt Lake City, Utah.) †

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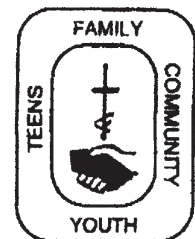
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Faith *Alive!*

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Knowing the truth is a way of knowing God

By Fr. Paul J. Schmidt

Why is genocide wrong?
Why is feeding the poor good?

These are philosophical questions. Philosophers have asked such questions for thousands of years. Their answers have varied over the centuries.

Some philosophers are certain that there is something “out there”—outside your mind or my mind—to know.

Other philosophers are not so sure; they see themselves trapped in their own consciousness.

These latter philosophers know that they know, but they are not sure whether they create what they know in their own minds or whether it actually exists outside themselves. If it does exist outside themselves, they feel they have no way of proving it, except that they are thinking it.

When Catholics like St. Thomas Aquinas in the 13th century, building on the ancient Greek philosophy of Aristotle, addressed questions of knowing—how we know and what we can know—they asserted that a human person actually can know something “outside.”

A person can know truth. Knowing the truth is a way of knowing God.

Getting the known object that is outside the person into that person as a knowing subject is a rather mysterious process, but St. Thomas Aquinas insisted that it can be done.

Some more recent philosophers (in the past 400 years or so) are likely to be skeptical. It appears that the contemporary intellectual and academic world is more inclined to this skeptical form of philosophy than to that of Aristotle and St. Thomas Aquinas.

But Pope John Paul II challenges this kind of skepticism in his 1998 encyclical *Fides et Ratio* (*Faith and Reason*). Philosophy is a major theme of the encyclical.

The pope says that if we deny that we are able to know truth, that will lead in turn to a denial of our freedom and subsequently to a denial of life. Philosophy matters; it makes a difference.

The pope invites the intellectual world to recover the conviction that it is possible to know truth.

What would our world be like if no one

could know truth?

For one thing, it would be impossible to say that something is right or wrong.

In that case, what is right for me would simply be right for me; what is right for you would be right for you. And, in any event, maybe neither of us would be right.

In the works of Catholics who are philosophers, the importance of conscience frequently is affirmed; we also are cautioned, however, that conscience can be mistaken.

A right conscience knows the truth and is moved to judge and act accordingly.

And what about a faulty conscience?

Whether or not people who follow a faulty conscience know that it is faulty, they surely could make some bad mistakes.

Some people, for example, following their consciences, say that abortion is a tolerable means of eliminating an unwanted or unhealthy unborn child. Some speak of abortion rights.

Catholics would say that there is something missing from that judgment: the truth about what it is that is aborted. Simply to call it an “embryo” or a “fetus” removes some of the sting. And labeling it a “pregnancy” is another way of depersonalizing it. But what if we say that what is aborted is a “he” or “she”?

Again it can be asked, what if those in science don’t agree upon the answers to these and other questions that are important to us? Must science be regarded as our only source of truth?

If we have no way of knowing the truth, there is no way of making a judgment one way or another.

Pope John Paul II tells us in his recent encyclical that we are not doomed to skepticism. He reminds us of what Jesus told us long ago: You shall know the truth, and the truth will make you free.

The 20th century abounds with horrendous deeds of many kinds. A philosophy which denies us the ability to know truth also denies us the ability to call these deeds horrendous.

No wonder the pope talks about the importance of philosophy. It has a whole lot to do with how we think about our world and how we live our lives.

(Father Paul J. Schmidt is the director of Priests Personnel for the Diocese of Oakland, Calif.) †



CNS photo by Arturo Meri

Pope John Paul II challenges skepticism in his 1998 encyclical *Fides et Ratio* (*Faith and Reason*). In the encyclical, the pope said that if we deny that we are able to know truth, that will lead in turn to a denial of our freedom and subsequently to a denial of life.

Philosophy complements faith

By Fr. Robert L. Kinast

Last fall, I taught a weekend course at Boston College. The title, “Making Faith Sense,” comes from my book, published by Liturgical Press, describing how people make sense of events in their lives with the help of Christian faith, common sense, folk wisdom, family traditions and a personal philosophy of life.

One student said this reminded him of *Fides et Ratio*, the pope’s encyclical on faith and reason. Some students wondered why the pope would write at this time on such an “abstract” topic.

First of all, we live in the Information Age. Anyone with computer access to the Internet can peruse a vast array of the latest information about almost any topic.

However, gathering information is not necessarily the same as acquiring knowledge and understanding. To reach understanding, a person needs to compare, question, organize and evaluate information. All of this is the work of what we call “human reason” and of reason’s highest achievement, philosophy.

Second, we live in what many commentators call a postmodern era. The “modern era” (roughly from the 17th century to the 20th century) tried to formulate comprehensive explanations and worldviews (philosophies in the fullest sense), but “postmodernism” takes each event as a separate occurrence without connection to any universal, objective reality. The meaning of events is determined by the subjective views of those the events affect.

The pope’s encyclical is a timely reminder that reason and philosophy are important for responding to the Information Age and postmodern tendencies.

A renewed appreciation for reason and philosophy is also important for the sake of the faith. In the Catholic tradition, reason and faith (philosophy and theology) do not oppose each other; they complement each other.

Theology builds upon natural ways of knowing in order to make supernatural truth (God’s revelation) intelligible; it does not bypass philosophy.

Philosophy also is needed because we live in a fast-paced, complex society. It takes a lot of effort to keep life in balance.

But many people feel they do not have time for extended reflection, or even discussion, about events in the world and what they mean. So they rely on others—reporters, commentators, talk show hosts—to keep them informed. The danger here is that rational people stop thinking, and those with the most clever spin get to determine what things mean.

Finally, philosophy is needed because our culture is marked by a great variety of opinions, lifestyles and values. Without a common base of understanding, we risk fragmenting as a society.

Even though society’s members hold varying beliefs about God, there should be common convictions about humanity and life that we all agree upon. It is philosophy’s task to articulate these common human values.

There is always more to life than what appears on the surface. To get in touch with it, we need not leave reality as we know it, but enter that reality more deeply.

(Father Robert L. Kinast is the director of the Center for Theological Reflection at Indian Rocks Beach, Fla.) †

Discussion Point

Discipleship is sound philosophy

This Week’s Question

Do you have what you call a ‘philosophy of life’ and, if so, what is it?

“Be more patient, try to understand before reacting.”
(Charles Gradney, Beaumont, Texas)

“To try to be closer to God. I believe the closer I get to God the more everything falls into place. The closer one gets to the Creator, the more happy and fulfilled that person becomes.” (Guy Glover, Stillwater, Minn.)

“In one word: ‘discipleship.’ Some more words: ‘Eucharist,’ ‘foot-washing,’ ‘resurrection,’ ‘cross’—all

aspects of discipleship.” (Deacon Rick Bonney, Boise, Idaho)

“To be helpful to all people, to be thoughtful of them and to try to accomplish as much in life as you can.”
(Christie Sundrup, Carroll, Iowa)

Lend Us Your Voice

An upcoming edition asks: How has your understanding of the Mass grown and developed over the years?

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 E. Fink

Council fails to do enough to prevent the Reformation

It seems to me that one proof that the Catholic Church is under the protection of the Holy Spirit is that it survived the popes of the 15th and early 16th centuries. The papacy was fought over by the wealthy families—Medici, Orsini, Colonna and Borgia—and most of the popes were worldly rather than religious figures.

In 1503, Cardinal Giuliano della Rovere was elected pope, taking the name Julius II. He had been in hiding during the reign of the Borgia Pope Alexander VI (father of the infamous Lucrezia Borgia). Once he became pope, he ruled like a secular king, leading armies in full battle armor to extend the papal state. He reconquered lands in Italy that had been taken by the French. Politics and war dominated his reign. The historian Guicciardini remarked that there was nothing of the priest about him except the dress and the name.

His military exploits managed to

alienate Emperor Maximilian who wanted to reorganize the Church in Germany to make it independent of the pope. In 1511 he, King Louis XII of France, and some dissatisfied cardinals assembled a council at Pisa. In response, Julius convoked the Fifth Lateran Council, the Church's 18th ecumenical council.

The council had 12 sessions between May 1512 and March 1517. Julius was pope during the first five sessions but he died in 1513 before the council accomplished much of importance. He was succeeded by the 37-year-old Cardinal Giovanni de Medici, the second son of Lorenzo the Magnificent of Florence, who took the name Pope Leo X. He is famed for saying, "Let us enjoy the papacy since God has given it to us." Blind to the need for reform, he ruled like a Renaissance prince.

However, he did continue the Fifth Lateran Council. It had a few accomplishments:

It received from Emperor Maximilian and King Louis XII of France a repudiation of the Council of Pisa.

It moved to counteract the Pragmatic

Sanction of Bourges, which gave the Church in France certain rights including control over ecclesiastical appointments.

It condemned some erroneous teachings concerning the nature of the human soul.

It decreed a tax on all benefices to support a war against the Turks.

It passed a decree requiring Catholics to receive approval to read any book that was concerned with matters of religion or morality (the Index of Forbidden Books was to be published later, in 1557).

It also recognized the need for reform in the Church, and there were a number of constructive proposals for curbing abuses. A reform commission was set up and reform decrees were published, but they mainly tightened up existing legislation and made no provision for their enforcement. Neither the pope nor the council seemed to realize the urgency of the situation.

The council was closed in March of 1517. In October of 1517, Martin Luther posted his 95 theses, which called for reform of abuses, on the church door at Wittenberg, Germany. It was the beginning of the Protestant Reformation. †



A View from the Center/Dan Conway

Hitler's pope?

A new book, *Hitler's Pope: The Secret History of Pope Pius XII*, fans the flames of



controversy over "the Vatican's silence in the face of the mass murder of Europe's Jews" during the Second World War. For more than 35 years, Pope Pius XII has been accused of passive acquiescence in the

face of Nazi atrocities. This new book by a British journalist, John Cornwall, goes even farther. It accuses the pope of a deliberate, cowardly silence designed to protect the Vatican's increasingly autocratic rule over a Church besieged by modernist influences from within and atheistic humanism from without.

Hitler's Pope may be good drama, but it is terrible Church history. The central thesis of the book is that Pius XII refused to publicly condemn Nazism because active resistance by the pope would have thwarted Vatican efforts to centralize papal authority in the Catholic Church. As a result, the author asserts that, by his silence, Pius XII committed a grave sin of omission. If only the pope had issued a clear condemnation of the Nazis, the Jews of Western Europe might have been encouraged to flee (or go into hiding) and Catholics in the Axis countries might have been stirred to resist the horrors perpetrated by their leaders.

We do not quarrel with Cornwall's assertion

that a papal condemnation of Nazi atrocities would have made a difference for Jews, and for Catholics, in World War II. Looking back over the past 60 years, it's clear that more should have been said (and done) to alert the world community and to help the millions of

innocent victims of Hitler's maniacal, anti-Semitic racism. Hindsight is always 20/20.

But we cannot stand by and accept the spurious charge that Pius XII's motives for remaining silent were primarily to protect the internal, political machinations of the Vatican. To do so is to trivialize the events taking place in Europe during the Second World War and to reduce the last 100 years of papal history to a pathetic soap opera of power and greed. No matter how anti-Catholic or anti-papist a historian (or journalist) may be, it's impossible to regard Pope Pius XII as simply an autocratic cleric with Nazi sympathies.

In fact, Pope John Paul II, who has been as outspoken in his critique of moral hypocrisy as he is in his opposition to oppressive, dehumanizing political regimes, has carefully considered the Church's role in World War II. This pope is not afraid to apologize for the human weaknesses of Church leaders. More than any other pope, he has reached out to those who feel alienated and offended by the Church, and he has publicly admitted the mistakes of his predecessors.

Why, then, does Pope John Paul II consider Eugenio Pacelli (Pope Pius XII) to be a candidate for beatification and possible sainthood?

The politically correct thing to do would be to join the crowd of Pius bashers—or at least let sleeping dogs lie. Perhaps John Paul II knows something that historians and journalists have so far failed to recognize. There may well be a "secret history of Pius XII," but based on the powerful advocacy of his current successor, we suspect that the truth about Eugenio Pacelli is that, in spite of his human weaknesses, he was "God's pope" not Hitler's. †

(Daniel Conway is a writer, teacher and consultant.)

Cornucopia/Cynthia Dewes

And now, equal time for girls

Fair's fair. My daughter, the one who lent me her boy last summer, gently reminded me that girls deserve equal time in the admiration department. She's absolutely right, so here goes.

For one thing, obliging as they are, boys simply do not understand cleaning the way girls do.

Girls know it's necessary and inevitable, while boys hope it's a whim that will pass. And even when, under duress, they finally do the deed, girls are consistently better at it.

When Mom enters a boy's sworn-to-be-clean room, it appears at first glance to be picked up. That is, until she tries to open closets or drawers, all jammed beyond closing. Or before she notices the lumpy appearance of the bed. Whipping off the bedspread (it's in the *Mom Manual*), she discovers piles of clean and dirty clothing, books, gum wrappers, sports equipment—in fact, everything

that didn't fit into the closets or dresser.

Girls, on the other hand, will pile things neatly, dust knickknacks, make the bed properly. They will fold clothes and put them away on hangers (sometimes dirty—after all, nobody's perfect). The worst thing they ever do is get distracted by examining everything when they clean out drawers and closets.

As I said earlier, boys' taste in movies can be distressing, even if it's funny: you know, *Dumb and Dumber*, *Beavis and Butthead*, stuff like that. They also tend to admire *Lethal Weapon* and its clones, with more violent acts per square inch than the brain and eye can register.

Girls like what are sneered at by boys as "chick flicks." However, being a chick of sorts myself I must admit that I do enjoy a good tear-jerker like *Steel Magnolias*, or a triumphant female story like *Thelma and Louise* much better than the fare preferred by boys.

Girls are also more tolerant of intellectual films, or those with social messages, than boys. They can wait through some boredom if the result is interesting or uplifting.

Meanwhile, the boys are asleep or playing video games under their seats.

Girls and boys have different levels of taste. Girls apparently come out of the womb knowing that purple doesn't "go" with brown, or that lime green doesn't go with anything at all (unless we're back in the '60s). Boys, however, combine whatever is at hand, striped shirts with plaid shorts, wool shirts with baseball pants.

Girls, for the most part, are neat, clean and sweet-smelling. They go for bubble bath and makeup and butterfly clips and nail polish. But boys, up to a certain age, only wash the parts of their bodies that show, and after that they take so many showers they produce a major plumbing problem.

The funny thing is, by the time they're grown, both girls and boys seem to be reasonably clean, reverent, polite and hard-working despite their early differences. Another of God's miracles.

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

Faithful Lines/Shirley Vogler Meister

The joy and wonder of new life

If I thrill when a seed sprouts
and thrives well to fruition—
If I smile as a new day dawns
with the promise of good things—
If my eyes happily mist
when stars pop into a dark sky—
If my soul overflows with grace
when I sense God within me—
Then can it be surprising that I
once swelled with wonder and love
when I discovered a new life
growing in me—or that I now feel
wonder and love because you
nurture life within you, too?

Daughter, I hold you close to God
in prayer and thanksgiving,
knowing you and your husband also
marvel in the miracle
of Creation with the same awe.

When my daughter and her husband revealed they're expecting their first baby in the middle of March 2000, I immediately put my feelings into a poem.

It's been 16 years since I became a grand-

mother, and I love my grandson dearly. He and all the family await this new life with



open arms. The difference is this: When my middle daughter became a mother, she was much younger than the daughter now pregnant. Additional risks are involved, especially since she and her husband are in Israel until after the

first of the year.

Naysayers have already tried to dampen my enthusiasm, even using my own age and health problems as reasons for not being a grandparent again—probably because they themselves wouldn't welcome the experience. Thank goodness, the naysayers are overwhelmingly outnumbered by the well-wishers, who greet the news with smiles and excitement and their own happy prayers.

The most beautiful comment came in an e-mail from a Catholic Press Association colleague, a mother of her

own "awesome foursome"—all school age.

Maria Ruiz Scaperlanda understands my daughter's background, which includes Donna's conversion to Judaism. Maria wrote, "My family will pray for the in-progress bundle of joy. That baby will be blessed by being in the Holy Land, even before his/her coming out party!"

She is right: This baby's life is being formed while Donna is in the same place where Jesus lived, loved, taught, and died; and it is the biblical land of "God's Chosen People."

I can't convince doubters with words, just as I can't really capture in words how my grand-maternal cup runneth over. However, as Donna's husband, Roby (Dr. Robert Simons, who is teaching at Technion University in Haifa) said when announcing their good news: "We've done our part. Now the baby is in the hands of God."

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

Twenty-seventh Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Oct. 3, 1999

- Isaiah 5:1-7
- Philippians 4:6-9
- Matthew 21:33-43

The prophet Isaiah, whose writings are the source for this weekend's first



Scriptural lesson, wrote at a time when dark, fearsome storm clouds were gathering above God's people.

For the powerful and influential of the time, it was as if nothing was wrong. They urged alliances with neighboring, pagan

kingdoms. They tolerated the idolatry and immorality these associations inevitably brought. They willingly compromised their people's ancient relationship with God.

Isaiah saw catastrophe in this turn of events. He knew that his people, God's people, would reap the whirlwind. He pleaded for a return to piety and to religious devotion.

This weekend's reading is heavily allegorical. God might be seen as the master of the vineyard. The vineyard symbolically is God's kingdom on earth, the realm occupied by the Chosen People.

God protected the vineyard, building watchtowers from which warnings of danger might be sounded. He erected walls around the vineyard to safeguard it. He planted the choicest vines. However, at harvest a bitter fruit came forth.

Thus, Isaiah holds, it is with God's

people. Receiving their knowledge of God from God, they have in their minds the best of seeds. They know right and wrong. They know the very meaning and purpose of life. Yet, with their sons, they yield an unwelcome fruit.

The Epistle to the Philippians provides the second reading. No one can say now what then was the size of the Christian congregation in Philippi. The city, located in what today is Greece, was an important military outpost for the Roman Empire. Its loyalty to Rome had been proven.

Even so, it hardly was a city equal in size or commercial importance to Corinth or to the majesty of Rome itself. In the last analysis it was not a great city. Probably its Christian population was not that large either.

This epistle encourages and challenges the Philippian Christians. Even in minor cities or faraway outposts, followers of Christ were in the minority and definitely running against the tide. The tide, of course, was the pagan culture that surrounded everything and everyone in the empire.

St. Matthew's Gospel supplies the last reading. Jesus draws from the image of the vineyard in Isaiah. His story, however, has its own message.

Not only did the owner of the vineyard care for the vines, protecting them from every enemy, he also sent his own representatives into the vineyard to care for the vines. The tenants abused these representatives.

At last the owner sent his son into the vineyard. The tenants turned on the son

Daily Readings

Monday, Oct. 4
Francis of Assisi, religious founder

Jonah 1:1-2: 1, 11
(Response) *Jonah 2:2-5, 8*
Luke 10:25-37

Tuesday, Oct. 5
Jonah 3:1-10
Psalm 130:1-4ab, 7-8
Luke 10:38-42

Wednesday, Oct. 6
Bruno, priest, hermit and religious founder
Blessed Marie-Rose Durocher, virgin and religious foundress

Jonah 4:1-11
Psalm 86:3-6, 9-10
Luke 11:1-4

Thursday, Oct. 7
Our Lady of the Rosary
Malachi 3:13-20a

Psalm 1:1-4, 6
Luke 11:5-13

Friday, Oct. 8
Joel 1:13-15; 2:1-2
Psalm 9:2-3, 6, 8-9, 16
Luke 11:15-26

Saturday, Oct. 9
Denis, bishop and martyr and companions, martyrs
John Leonardi, priest and religious founder
Joel 4:12-21
Psalm 97:1-2, 5-6, 11-12
Luke 11:27-28

Sunday, Oct. 10
Twenty-eighth Sunday in Ordinary Time
Isaiah 25:6-10a
Psalm 23:1-6
Philippians 4:12-14, 19-20
Matthew 22:1-14
or *Matthew 22:1-10*

My Journey to God

The Pain and the Possibility

How can I tell my story when I am living in the mystery? How can I make sense of dying babies, overworked and underfed mothers with more babies on the way, and unemployed men, all living in squalor?

This is where my heart struggles today, after nine months of "front line" duty working in the clinic in Cite Soleil, the worst of the worst slums in Port-au-Prince, Haiti, examining the bodies of 60 to 75 people a day. On some days I am too rushed to truly "see" the human heart before me. I am unable to speak their language fluently and share much in the way of intimacy except for a loving touch, sometimes only a smile.

When I first arrived at "Hands Together" to volunteer as a nurse, the supplies were low: a few bottles of vitamins, worm medicine, analgesics and antacids. The wound clinic had even less. Through the generosity of some of my St. Vincent classmates, members of the Association of Contemplative Sisters and others, I slowly built up the pharmacy and found writing those prescriptions a joyful blessing. Occasionally I could take time to use my holistic nursing skills and perform healing touch treatments. The Haitians loved it!

The possibility of political change is slim—light years away, I think, for Haiti.

My solace was solitude, prayer, sitting in my simple room in my handmade rocking chair. It was there, morning, noon and night, that I met my soul, my Creator, remembering the possibility of potential in all, in the universe, believing that out of the pain, the chaos, comes the possibility that I might have touched, healed, been used, in some way.

I tried to "fast" from negative, discouraging attitudes, and "feasted" on thoughts of a loving God. And I had to accept that my own love is imperfect.

As I re-read Dorothy Day's writings and thought about her struggles, I knew how she felt, when we see so much misery and haven't been able to change all of it. But change comes slowly and people must want to change. And it must begin with me.

One of the saddest experiences occurred on my way to the clinic one very hot day. I saw the body of a young pregnant woman, lying in the filth, shot in the heat, flies swarming over the dried blood. There were many people standing, looking quietly. Violence and death is always so near.

It is sad to see the Haitians in such a state. They are usually a warm and friendly people, except when they are in dire straits. Just when you want to "give up" on them, something wonderful happens, like an old, emaciated woman who reached over and kissed my cheek after her clinic visit.

Perhaps I understand at a deeper level what it means to sit at Jesus' feet and just "be," like Mary. Or to recall, like St. Thérèse of Lisieux, how to be a missionary and never leave home.

What really matters is that we remember that we are all interconnected, that love is eternal and will never die. It is my privilege to serve.

At the end of Mass, the priest always says "*Ale ak ke kontan*," which means, "Go with a happy heart." I will always carry this message in my own heart.

By Sue Alexander

(Sue Alexander is a registered nurse and former member of St. Thomas Aquinas Parish in Indianapolis. After serving in Haiti for a year, she now resides in Otterbein, in the Lafayette Diocese.) †

and killed him in an effort to secure ownership of the vineyard for themselves.

As with Isaiah, God is the owner of the vineyard in the Lord's story recalled in Matthew. Jesus adds two elements to Isaiah's story. Jesus says that the owner sent his representatives into the vineyard. They were the prophets. Finally, he sent his son. This son is a symbol of Jesus, the Son of God, literally killed by humanity as humans sought to make themselves supreme.

Reflection

The Church is entering the last stage of its lesson for 1999. In not too many weeks, the liturgical year for 1999 will close. The First Sunday of Advent will bring in the new liturgical year.

For a while, throughout the later days of summer and early days of fall, the Church has spoken about discipleship, about fol-

lowing Jesus, about being witnesses to truth and morality in modern life.

Always, for those who seek to be Christians, the worst enemy is in their own hearts. It is the same selfishness and pride that sparked the first sin so many centuries ago.

In these readings, the Church implores us to turn to God, to hold to God. The eloquent, forceful words in Philippians are its message.

It is very frank with us. The Church tells us that God loves us, that God has created an environment for us in which we can live securely until we live eternally. It is the environment of faith.

We reject this gift. We reject God, because we wish in our blindness and insecurities to be almighty.

But only in God can we find life, peace, and strength. †

Question Corner/Fr. John Dietzen

God's loving promise of salvation extends to all

QIn 1947, an incident occurred in Roswell, N.M., that was officially declared to be the crash of a weather balloon. Since then, there have been rumors that it was the crash of a flying disc with extraterrestrial biological entities, living beings from somewhere else in the universe.

The number of people who believe life exists in the universe beyond our Earth grows significantly with each of our scientific and space advances.

How would a discovery that there are rational beings somewhere besides on Earth impact Christian faith and current Catholic theology in particular? Has any Catholic group undertaken a study of the subject and its doctrinal consequences? Could Jesus Christ have come to them also? (Missouri)

AIt seems to me the only claim we can make for sure in such matters is that nothing in Catholic faith or tradition would rule out the possibility that reasoning, conscious, "humanlike" creatures exist in other parts of creation.

If we intelligently believe in a divine

being, can we suppose that God's creative imagination and power is exhausted by the human realities we know? Can we presume that God has "done it all" here, in us?

Countless other life forms, with faculties necessary to relate to each other and the Creator in a conscious way, are surely possible. What "salvation" (from what? to what? how?) might mean for these creatures we have no clue.

Considering the exuberant imagination and generosity with which God lavishes beings and life of all kinds on the planet around us and on the rest of the cosmos we do know, one might strongly suspect that this divine extravagance is not limited to here. Any theory about how or whether that happens, however, is pure speculation.

Some people claim it is typical human arrogance and narcissism even to question the existence of other humanly conscious life. We cannot be, as they say, the only fish in such a big pond.

That's not a very persuasive argument. It pretends to know much more about what God expects and receives from his creation, including ourselves, than we will probably ever know this side of eternity.

Conjectures are fun, but we need to remember that's all they are, unless and until our descendants find out for sure. †

The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

October 1

Cardinal Ritter High School, Indianapolis, 3360 West 30th St., 5:30 p.m., homecoming chili supper, pep rally and bonfire, 7:30 p.m., evening concludes with fireworks. Information: 317-924-4333.

October 2

Cardinal Ritter High School, Indianapolis, homecoming Mass and tailgate party, 3 p.m., caravan to the football game. Information: 317-924-4333.

Liturgy Basics, session 1,

SS. Peter and Paul Cathedral rectory, Indianapolis, 1347 N. Meridian St., 9 a.m.-noon. Information: 317-236-1483.

October 3

Respect Life Mass, 2 p.m., Our Lady of Perpetual Help Church, New Albany, 1752 Scheller Lane. Information: 812-952-2228.

St. Joe Hill Parish, Sellersburg, 2809 St. Joe Road West, Turkey Shoot and Fall Festival fund-raiser from 11 a.m., turkey shoot, booths, raffles,

quilts and children's games. Chicken dinners, \$6 per person. Information: Joyce Hagest, 812-246-2512.

Holy Family Festival, Oldenburg, supper served 10 a.m.-4 p.m., carryout after 4 p.m., games, crafts, raffles, handmade quilts, baked goods, country store, bingo, mock turtle soup, 3 miles off I-74 at Batesville-Oldenburg exit.

October 3-4

Marriage Encounter, Indianapolis, Signature Inn, Castleton, led by Steve and Yvonne Ray of St. Paul, Sellersburg. Starts Friday 7 p.m. Ends Sunday 4 p.m. Information: 812-256-6548.

October 6

"Let's Talk to Teens about Chastity," speaker, Molly Kelly, 7 p.m. Archbishop O'Meara Catholic Center, Indianapolis, 1400 N. Meridian St..

October 7

Feast of the Holy Rosary, St. Michael, Indianapolis, 3354 W. 30th St. Mass, 7

p.m., followed by opening and blessing of the Marian Center. Information: 317-888-0873.

October 7-9

St. Andrew Parish, Indianapolis, 4050 E. 38th St, church basement (rear), fall rummage sale, Thursday and Friday, 8 a.m.-6 p.m.; Saturday 8 a.m.-noon, includes furniture and collectibles.

October 8-10

Fatima Retreat House, Indianapolis, Signs of Salvation in the Gospel of John, Benedictine Father Eugene Hensell. Information: 317-545-7681.

Fatima Retreat House, Indianapolis, spiritual practice of photography. Information: 317-545-7681.

October 9

Sacred Heart Parish, 1530 Union St., festival, noon-7 p.m. at German Park, 8600 S. Meridian St., Indianapolis, raffle, children's games, food, music and bingo. Information: Terri, 317-638-5551.

October 10

Mary's Rexville Schoenstatt, 2:30 p.m., "Trusting in the Father," Father Elmer Burwinkel presides at Mass, 3:30 p.m. Information: 812-689-3551 or eburwink@sei-data.com.

Recurring

Daily

Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., perpetual adoration in the parish center.

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass. Times and other information: 317-636-4478.

Weekly

Sundays

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass, 10 a.m.

St. Anthony of Padua Church, Clarksville, "Be Not Afraid" holy hour, 6 p.m.

Christ the King Church, Indianapolis, 5884 N. Crittenden Ave., exposition of the Blessed Sacrament, 7:30 p.m.-9 p.m. Rosary for world peace at 8 p.m.

St. Anthony Church, 379 N. Warman, Indianapolis, rosary and Benediction for vocations, 2 p.m.

Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S.

Meridian St., prayer group, 7:30 p.m. in the chapel.

Tuesdays

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates, rosary and other prayers following 7 p.m. Mass.

Holy Name Parish, Beech Grove, 89 N. 17th St., prayer group from 2:30 p.m.-3:30 p.m.

Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood Chapel, Greenwood, 335 S. Meridian St., 7 p.m. for rosary and Chapelet of Divine Mercy.

Wednesdays

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

Thursdays

St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Mass.

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

St. Patrick Church, Salem, Shelby St., prayer service, 7 p.m.

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

—See ACTIVE LIST, page 25

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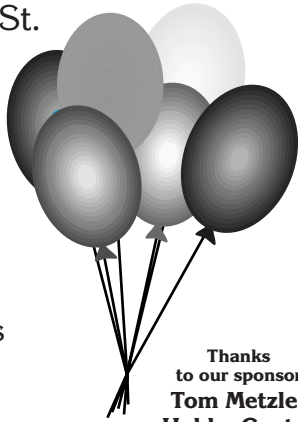
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The Active List, continued from page 24

Christ the King Chapel, Indianapolis, 5884 N. Crittenden Ave. Marian prayers for priests, 5:30 a.m.–6:30 a.m.

Fridays

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

St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.–5:30 p.m. Benediction and Mass.

A pro-life rosary at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

St. Joseph Church, Sellersburg, 2605 St. Joe Road West, eucharistic adoration for one hour after 8 a.m. Mass.

Christ the King Chapel, Indianapolis, 5884 N. Crittenden Ave. Marian prayers for priests, 5:30 a.m.–6:30 a.m.

Saturdays

A pro-life rosary at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays

St. Paul Church, Sellersburg, prayer group, 7 p.m.–8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Mondays

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

First Tuesdays

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

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

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Thursday, October 14, 6:30–8:30 p.m. and Friday, October 15, 2–4 p.m. Lion's Club, Carmel, 131 E. Main St. (just W of new library and high school)

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Please send résumé, in confidence, to: Ed Isakson, Director, Human Resources, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206. *Equal Opportunity Employer*

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EDUCATION

continued from page 1

with Archbishop Daniel [M. Buechlein].

"The effort you are part of is dramatic," said Mayor Goldsmith, asking the benefactors to consider why their investment in the education of the poor children of Indianapolis is so critical.

He asked the audience to look at it from the eyes of these children, from the eyes of the neighborhoods and the eyes of a public school child.

Mayor Goldsmith said that, in the post-welfare society, the poor child has very little chance of succeeding without a good education. He said, "Every child in this city has a moral right to be educated in the best possible way. Your contributions make this possible."

Goldsmith shared the answers he received when he asked fourth-grade students at Holy Angels School in Indianapolis what is good about their school.

They said, "The teachers care about the kids," "It's easier to wake up in the morning and not take all day to pick out your clothes," "I can learn about the good God has done," and "I can go to a school free from violence."

One answer he liked was, "We even get to pray before we take a test." Goldsmith said, "That captures nicely the spirit of Catholic education."

"One of the effects of your philanthropy is that it stabilizes neighborhoods," said Mayor Goldsmith. "One reason I am so enthusiastic about the archbishop's effort in this regard is that [the schools] set a high benchmark and show how well you can educate children."

"It is a really miraculous thing that's occurred," he said. "What we have seen across the city is wonderful test scores, wonderful educational opportunity. In the end, these children will succeed because of your philanthropy."

Between videos showing the contributions and responses of the Career Achievement Award recipients, a tape showed the first day of school at Holy Angels in Indianapolis, the first new Catholic school to be built in a downtown area in a U.S. city in 40 years.

Another video shared the comments and accomplishments of Purdue University senior Donald Winston, a graduate of Holy Angels School and Scecina Memorial High School in Indianapolis.

Archbishop Buechlein thanked those in attendance for supporting Catholic schools, adding "Your presence does make a difference."

He commended those "pastors, principals, teachers, parents and students who make Catholic schools such a vital part of our Church and our community," calling them "unsung heroes who sacrifice day-in and day-out to maintain excellent schools."

The archbishop congratulated the distinguished Catholic school alumni who were honored. "It's my hope that the public recognition we offer you tonight will inspire many others to follow your example."

Archbishop Buechlein said of the recipient of the Community Service Award: "No major city in the United States has a mayor who has done more to strengthen Catholic schools than the mayor of Indianapolis, Stephen Goldsmith."

"Because of his deep concern for families living in poverty and their lack of opportunity, Mayor Goldsmith has become a passionate advocate for true educational choice."

As a result of his leadership, the city of Indianapolis can boast of genuine partnerships between the city, the business community and local churches and schools.

"The mayor's interest is not partisan or sectarian," said the archbishop. "He cares about children and their families—and about breaking the vicious cycle of poverty."

Little Sisters of the Poor honor older persons at prayer breakfast

By Mary S. Jungemann

Last Saturday, warm autumn sunlight streamed through the windows of the Skyline Club, which sits atop the 36-story American United Life Building in downtown Indianapolis.

A packed dining room had gathered at the invitation of the Little Sisters of the Poor for an ecumenical prayer breakfast commemorating the close of the United Nations International Year of Older Persons.

At the breakfast, the Little Sisters of the Poor presented St. Luke parishioners Arthur and Joanne Sullivan of Indianapolis with the Jeanne Jugan Award. The award, named for the foundress of the Little Sisters, recognized the more than 40 years of service given by the Sullivans to the sisters' St. Augustine Home for the Aged in Indianapolis.

Joanne Sullivan accepted the plaque and award for her husband, who could not attend due to illness.

Lawrence S. "Bo" Connor, retired managing editor of *The Indianapolis Star*, and immediate past president of the board of directors of Criterion Press Inc., was the keynote speaker.

Connor, a longtime friend of the Sullivans, said he really hadn't thought much about growing old when Mother Charles Marie Pilz, superior of the Little Sisters of the Poor at the St. Augustine Home, asked him to speak at the breakfast.

At 74, "I thought I was pretty young—late middle age," Connor said.

But he accepted her invitation and began to look at aging in a different light.

Connor said too often senior citizens ramble on about the "disadvantages of aging."

"Cataracts, hearing loss, not being able to sleep, how we feel after having a steak dinner late at night" are a part of aging, Connor said.

But he noted the advantages he enjoys since retiring nine years ago after 41 years of working 10- to 12-hour days in the newspaper business.

"Now is the time to stop and smell the roses," he said. Connor said he and his wife enjoy walking along the downtown canal or along the Monon Trail, stopping in Broad Ripple for lunch or spending an afternoon on the grounds of the Indianapolis Museum of Art. He said he has time now to read the classics and to be with his children and grandchildren.

Connor said he was privileged to witness the birth of a grandchild and hold him seconds after he was born.

"And then, yes, you believe in miracles and you thank God," said Connor.



Lawrence S. "Bo" Connor and Joanne Sullivan share a laugh following the Little Sisters of the Poor prayer breakfast.

Connor recalled enjoying a meal outside his home recently and watching an ant scurrying along the deck.

Connor said he agrees with 18th-century poet William Blake that "Every living thing is holy." He said observing the wonders of the world and life all around him have convinced him that "there must be a guiding hand in all of this."

Connor said in the next century the average age will be into the 100s, and he encouraged those attending to step on "the accelerator" at age 50, "not the brakes. Even if you may need new spark-plugs!"

Connor summed up his admiration for the Sullivans by quoting his mother, who told him, "You always get back more than you give."

Nearly 200 attended the breakfast, including friends, fellow parishioners and family of the Sullivans as well as some St. Augustine residents, several Little Sisters of the Poor and representatives of several religious denominations.

"Art and Joanne are the perfect examples of dynamic aging," said Patrick Kennedy, president of Kennedy Tank and Manufacturing Co.

Benedictine Archabbot Lambert Reilly of Saint Meinrad gave the opening and closing prayers and read the Gospel. The Catholic Choir of Indianapolis led hymns.

An auction raised more than \$1,000 for St. Augustine Home for the Aged. †

(Mary S. Jungemann is a correspondent for The Criterion.)

Classified Directory, continued

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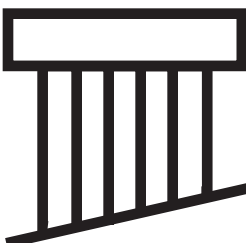


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