



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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March 8, 2002

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Children, sexual abuse and the Church

A message from the chancellor:

Reports of sexual abuse of children by Catholic priests have filled the news



Suzanne L. Magnant

media in recent weeks. Once again we are forced to focus our attention on a horrible tragedy which causes such anguish and which can scar its victims for life.

While the sexual abuse of

children is a societal problem, it is particularly painful when it is committed by Church leaders, who hold positions of trust.

Children are a precious gift of life, and we are deeply troubled when we hear of their being physically or sexually abused by adults. We are especially hurt when we read or hear allegations of sexual abuse of children by our own clergy, Church employees or Church volunteers. Our hearts and our prayers go out to the victims of such crimes.

Today, the Roman Catholic Church—as well as society in general—knows a great deal more about the sexual abuse

of children than it did 20 years ago. Over the last two decades, the Church has made changes in the way it addresses these problems. For example, heightened seminary screening processes have been put in place in an attempt to prevent people who may suffer from sexual disorders from becoming candidates for the priesthood. We also have background checks performed on all potential employees.

Dioceses, including our own, also have adopted stringent policies that address allegations of child abuse and sexual misconduct by Church personnel. In 1994, the Archdiocese of Indianapolis published its policies, which provide a

consistent response to reports of child abuse or sexual misconduct. Each of our priests, employees and volunteers is required to read, acknowledge and abide by the policies.

In our policies, we emphasize that under the laws of the state of Indiana, all persons (not just physicians, teachers and social workers, as is the case in some other states) are required to report allegations of child abuse to the proper authorities. All Church personnel must follow the law. Allegations of child abuse by Church personnel—clergy, employees or volunteers—must be immediately

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Saintly Restoration



These before and after pictures of the *Martyrdom of St. Bartholomew* reveal the work of conservators at the J. Paul Getty Museum in Los Angeles. The baroque painting by Mattia Preti belongs to the Basilica of St. Joseph Proto-Cathedral in Bardstown, Ky. The newly restored work will be on display at the Getty Museum until July, when it returns home to the Bardstown church.

Los Angeles museum restores priceless painting from Kentucky church

LOS ANGELES (CNS)—If the saint's flayed flesh, newly visible, isn't sensational enough, try the tale behind the painting *Martyrdom of St. Bartholomew* by Italian Baroque master Mattia Preti (1613-1699).

The painting was recently restored by the J. Paul Getty Museum in Los Angeles for its owner, the Basilica of St. Joseph Proto-Cathedral in Bardstown, Ky.

The painting's story reads like a 19th-century romantic potboiler.

Take the artwork's long journey, probably by ship, flatboat and wagon, from Europe to the wilds of the Kentucky

frontier in the early 1800s. Or the painting's eventual theft and three-year disappearance. Or the image's resilience even in the heat and humidity of the Kentucky countryside, aggravated by the fumes from a bourbon distillery that was near the church, according to St. Joseph's pastor, Father William Medley.

Painted around 1650 in Naples, *Martyrdom of St. Bartholomew* was given in the 19th century to the first bishop of Bardstown, Bishop Benedict Joseph Flaget. The artwork was the gift of the Duke of Orleans, who later became King Louis-Philippe of France.

The Preti is one of about 10 paintings donated to the frontier church by European political and religious leaders, including Pope Leo XII.

Its cornerstone was laid July 1816, and St. Joseph was the first cathedral west of the Allegheny Mountains. It was consecrated in 1819, though work continued on the interior until 1823.

In the early days, the Bardstown Diocese, established in April 1808, took in vast swaths of the burgeoning American republic, including Kentucky, Tennessee, Indiana, Missouri, Ohio,

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Archbishop to lead pilgrimage to Mexico

Archbishop Daniel M. Buechlein has announced that he will lead a pilgrimage to Mexico this fall.

Pilgrims will depart on Nov. 16 and return on Nov. 21.

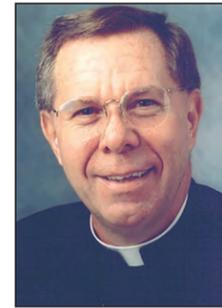
The pilgrimage will include visits to the Church of Santo Domingo, with its Rosary Chapel; the Church of St. Francis that houses the incorrupt body of Blessed Sebastian de Aparicio; the Shrine of Our Lady of Ocotlán; and the Blessed First Martyrs Shrine and the Church of San Francisco in Tlaxcala. The first converts to Catholicism came from this province.

Mass will be celebrated at the Shrine of San Miguel del Milagro, the site of reported apparitions of the Archangel Michael to Diego Lazaro in 1631.

A day will be spent at the Basilica of Our Lady of Guadalupe. This visit will include a tour of the basilica and the grounds, the opportunity to ascend Tepeyac Hill, and Mass celebrated in the shrine.

In Mexico City, the pilgrims will visit the shrine of Los Remedios (the site of

See PILGRIMAGE, page 2



Archbishop Daniel M. Buechlein

Mother Teresa's letters reveal isolation, doubts

VATICAN CITY (CNS)—As Missionaries of Charity Father Brian Kolodiejchuk pores over the letters of Mother Teresa of Calcutta and the reports of her spiritual directors, he is increasingly struck by the enormous difficulty of all she accomplished.

The priest, who is in charge of preparing material for Mother Teresa's beatification, is not surprised by the effort it took to open houses for the dying, the sick and the home-

less. The surprising aspect is how much she did despite feeling for years that God had abandoned her, he said.

Her letters to her spiritual directors over the years are filled with references to "interior darkness," to feeling unloved by God and even to the temptation to doubt that God exists.

She wrote to her spiritual director in a 1959-60 spiritual diary, "In my soul, I feel

just the terrible pain of loss, of God not wanting me, of God not being God, of God not really existing."

In another letter, she wrote that she wanted to love God "like he has not been loved," and yet she felt her love was not reciprocated.

In the context of Mother Teresa's life, the thoughts are not heresy, but signs of

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PILGRIMAGE

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the former pyramid of sacrifice); the tomb of the 20th century martyr Blessed Miguel Augustin Pro; the Shrine of Christ the King; and Blessed Juan Diego's baptismal church. The pilgrims also will see Chapultepec Park; Zócalo, or Plaza Mayor; the National Palace; the archaeological site of the Templo Mayor (the main Aztec temple at the time of the Spanish conquest); and the Metropolitan Cathedral, the largest cathedral in North America.

The pilgrimage includes superior first-class hotels, five continental breakfasts and five dinners. Sightseeing will be by modern motor coach, and will include the services of English-speaking guides and entrance fees to places included in the itinerary. The tour price from Indianapolis is \$1,499, based on double occupancy. Single-room supplement is \$55 per night.

(For a brochure and more information, call Carolyn Noone, associate director of special events, at 317-236-1428 or 800-382-9836, ext. 1428, or e-mail cnoone@archindy.org.) †



Mexican pilgrims wearing pre-Hispanic costumes perform outside the Basilica of Our Lady of Guadalupe in Mexico City on her feast day last year. Pilgrims from the Archdiocese of Indianapolis will spend a day at the basilica.

PAINTING

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Illinois, Michigan and Wisconsin.

In 1838, its boundaries were reduced back to the state of Kentucky, and in 1841 the diocesan headquarters was moved 40 miles away to rapidly growing Louisville. The Louisville Diocese became an archdiocese in 1937.

Bardstown's St. Joseph became a parish church, its grander beginnings commemorated in the name "proto-cathedral." The church was recently named a

minor basilica by Pope John Paul II.

St. Joseph's restored *Martyrdom* painting portrays the saint's execution by flaying, a traditional representation of his death. As one executioner, his teeth clenching a spare knife, shaves flesh from the martyr's right arm, St. Bartholomew gazes upward. Both of the saint's arms are bound to a crosslike frame, the dark wood behind him contrasting the whiteness of the victim's brightly illuminated torso.

"He's being martyred, but he's having a vision of the world that he is moving on to," Mark Leonard, the Getty's conserva-

tor of paintings, said in an interview for Catholic News Service.

According to Leonard, a previous restoration effort had painted over the flaying of the saint's arm. Leonard removed the paint from the earlier repair attempt, which, in thoroughly recoating the painting's surface, had ironically helped preserve what truly lay beneath. He then touched up other defects.

The Getty also worked on the back of the canvas and the frame. Leonard said an aluminum back had been glued to the painting with a lead adhesive. Wearing gloves to avoid the lead's toxicity, Leonard removed the metal backing. Another Getty restorer, Gene Karraker, repaired the Preti gilded frame, which is typical of frames from late 18th- and early 19th-century Naples.

The restoration and conservation of the Preti painting began in November 1999 after a representative from the Getty had seen the work in Bardstown. The painting will be displayed at the Getty until July, when it returns to the proto-cathedral.

Over the last 10 years, the museum has restored 75 paintings from institutions around the world. While the Getty restores the paintings for free, the museum displays the works after finishing them to give local patrons access to treasures they ordinarily would be unable to enjoy.

The Getty's Leonard pointed out that

works of art, like the people who admire them, suffer the effects of time.

"Paintings are ... like living things," Leonard said. "Even though they age and change at a slower rate than you and I do, they still age and change with time. They're not static."

Leonard acknowledged the inability of his craft to completely arrest history.

"We as restorers can never make a work of art look like the way that it did the day it left the artist's easel," Leonard said. "All we can do is sort of work with what's there and make it read as a whole."

Father Medley believes the restored 17th-century painting of an ancient Christian martyr still speaks to modern audiences. Linking the martyrdom of early Christians to that of Christ himself, the priest described the theme of dying for the faith as "a profound reflection for Christian thought."

"This painting invites you to consider the suffering of those who have been asked to pay that price to be a follower of Christ," he explained.

Asked if the image of the flayed saint was too much for modern tastes, Father Medley replied, "Is Sept. 11 too gruesome for modern people?"

He added, "There's never been a limit ... on human cruelty. If that's too gruesome for modern people, they're not going to cope very well with the 21st century, are they?" †



Father William Medley, pastor of the Basilica of St. Joseph Proto-Cathedral in Bardstown, Ky., poses in front of the finished restoration of the *Martyrdom of St. Bartholomew* at the J. Paul Getty Museum in Los Angeles on Feb. 19.



Mark Leonard, conservator of paintings at the J. Paul Getty Museum in Los Angeles, had a hand in restoring Mattia Preti's *Martyrdom of St. Bartholomew* for the Basilica of St. Joseph Proto-Cathedral in Bardstown, Ky.

The Criterion 3/8/02

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Giving is a way of life for Indianapolis student

By Mary Ann Wyand

Eighteen-year-old Erica Basile of Indianapolis gave up some of her long brown hair—12 inches of it—for Lent.

The Bishop Chatard High School senior from St. Thomas Aquinas Parish in Indianapolis said she felt called by God to give up something meaningful that would help someone in need during this Lenten season.

After she heard about a community service project called Locks of Love, Erica logged on to the not-for-profit organization's national Web site at www.locksoflove.org and learned that donated hair is used to make hairpieces

for children aged 6 to 17 who are experiencing hair loss due to illness and medical treatments.

Erica decided to donate a foot-long section of her dark brown hair, which fell to her waist, so a child would not suffer embarrassment caused by baldness.

Tammy Ruffin, a stylist at Cookie Cutters in Indianapolis, a children's hair salon owned by St. Christopher parishioner Cookie Shelton, braided Erica's hair before cutting it in a shoulder-length style on Feb. 28.

"I decided that I could give up some of my hair," Erica said. "I thought it would be a good thing to do, especially during Lent. I wanted to help make a child's life a littler easier. It's easier for children [experiencing hair loss] to go to school if other kids don't stare at them."

Locks of Love, which is based in Palm Springs, Fla., requires about 10 to 15

donated ponytails to make one hairpiece for a girl and a little less for a boy.

Erica said her hair hasn't been this short since her eighth-grade year, but she doesn't regret her decision.

"I just love the idea of donating some of my hair," she said. "Every day, as [the hair appointment] got closer and closer, I was just more sure that this was exactly what I wanted to do."

Erica's mother, Lauren Basile, smiled as she ran her fingers through her daughter's new hairstyle.

"I'm not surprised that she would want to do this," Lauren Basile said. "Bob and I have included our children in Church and community service projects since they were little."

Erica's extensive volunteer service to her Church, school and community earned her an In Praise Award from St. Thomas Aquinas Parish on Jan. 27.

"Erica was born and baptized into the St. Thomas Aquinas community and thus into a community of service," parish youth ministry coordinator Norma Seib said during the In Praise Award presentation.

"St. Thomas has been her 'village' and one to which she plans to return after college," Seib said. "People who have known Erica all her life have teased her about doing service even before she was born. While still in her mother's womb, she frequented the Soup Kitchen [now the Cathedral Soup Kitchen] and the Indiana Women's Prison. When she became old enough to volunteer on her own, she did so readily and without prodding from her parents."

"Erica has a real love for children and has used that gift, along with her faith, to serve our parish as a teacher in the ReKids [religious education] program," Seib said. "She is now serving her third



Bishop Chatard High School senior Erica Basile, a member of St. Thomas Aquinas Parish in Indianapolis, smiles as Tammy Ruffin, a stylist at Cookie Cutters in Indianapolis, cuts her waist-length hair on Feb. 28. For Lent, Erica donated 12 inches of her hair to Locks of Love, a not-for-profit organization based in Palm Springs, Fla., which makes hairpieces for children aged 6 to 17 that experience hair loss as a result of illness and medical treatments.

year in this biweekly ministry. After homework and her part-time job, she often stays up late to prepare her lessons for the following Sunday. As is her habit, she gives 110 percent to this endeavor, putting extra effort into presenting the lesson in a way in which the particular age group will relate. Maybe the greatest lesson is in the unspoken message to her students that they need not be adults to offer their gifts to God and their community."

Her love for children also is expressed in her two-year friendship with Hugo, a 10-year-old Guatemalan boy she sponsors

with monthly financial support.

"Hugo is learning to write in English," Erica said, "and he writes letters to me in 'Spanglish.'"

Erica is president of Bishop Chatard High School's Spanish Club and can communicate with her young friend in his language, too.

At Bishop Chatard, Erica also is a member of the National Honor Society, Show Choir, retreat team and the Ambassadors, a service club that organizes school activities ranging from the

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"Faith in God and faith in the bravery of our sons and daughters is a prerequisite to overcoming concern."

Bernard P. Major, resident of Atria Weatherly Springs
Born February 15, 1912 in Watertown, New York



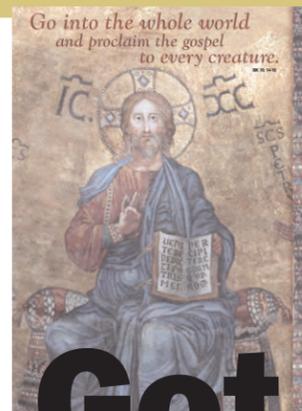
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Editorial

Peace for Sudan?

Catholic observers in Sudan, including priests and the country's bishops, are said to be "cautiously optimistic" about the recent signing of a truce between two major hostile rebel groups, the People's Liberation Army and the People's Defense Force.

The peace accord, however, represents only a small step in what has been a seemingly unending and tragic civil war. Perhaps the alliance of the two rebel groups in southern Sudan will give more weight to peace talks with the Sudanese government, headquartered at Khartoum, the country's capital in the north.

The ugly Sudanese civil war, which has been raging for nearly two decades, is estimated to have caused more than 2 million deaths either directly or through famine.

Political analysts believe that the war has become a means to secure access by the government in northern Sudan to vast amounts of oil in the south. Sudan began exporting oil from government territory in the north in 1999. Now their eyes have turned south.

Last September, Sudan's Catholic bishops accused foreign oil companies of complicity in human rights violations. "In Sudan," the bishops said, "[oil] companies are profiting from gross and systematic violations of human rights. They are complicit as they accept the protection of regular troops and militia who commit human rights abuses with impunity."

The bishops accused the Khartoum government of displacing civilians in the south to make way for oil exploration. Other international human rights groups and aid agencies have made similar charges.

Last August, President George W. Bush appointed former Sen. John Danforth, a Missouri Republican and an ordained minister, as special envoy to Sudan to try to win support for a peace initiative. According to Reuters news agency, Danforth has been asked to lead a major diplomatic initiative aimed at mediating between Sudan's Muslim

government and the Christian and animist militias in the south who are fighting for their autonomy.

The events of Sept. 11 shifted U.S. and world attention away from the war in Sudan, but in early November, Secretary of State Colin Powell told members of Congress, corporate leaders and a wide array of African-Americans attending an Africare-sponsored dinner: "The Bush Administration and a bipartisan majority in Congress were pursuing an active agenda with the countries of Africa before Sept. 11. And I am here to tell you now we are even more determined to do so after the 11th of September. President Bush believes, as all of you do, that by history and by choice, Africa matters deeply to America. He has made Africa a priority.

"The killing, the starvation, the slavery that we have seen in the Sudan," Secretary Powell continued, "all are possible because the civil war in the Sudan continues unabated. If we want to end the abominations which we see, we must end the civil war. ... There is much to be done, much to be done to end these conflicts throughout Africa, and we are doing all that we can."

We have discussed the situation in Sudan on this page twice before—in 1998 and again in 1999. In those editorials, we pointed out that the war and famine there went shamefully unrecognized by the United States government and the governments of the developed nations of Europe mainly because we and the other countries had no national self-interests to protect there.

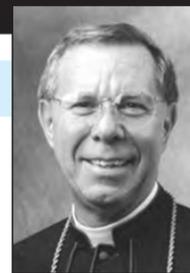
That seems to have changed with the discovery in Sudan of what may be vast supplies of oil. If this is the case, we are grieved that it took national self-interest to put the Sudan situation on our government's radar screen.

We will continue to pray that the truce among the rebel groups holds and that their unity might bring more bargaining chips to the peace table. Let's also pray that we can take Secretary Powell at his word that "we are doing all that we can." †

— William R. Bruns

Seeking the Face of the Lord

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



Feeling the weight of the tragedy of child abuse

This week, my column concerns a topic that I would much rather not address because it is so sad.

Children are such a precious gift of life and, like all of you, I am deeply troubled when I hear of their being abused physically or sexually by adults. It is particularly dreadful when we hear of allegations of sexual abuse of children by clergy or Church employees or volunteers.

I sincerely apologize to anyone who has been harmed by any person carrying out a ministry in our Church. Such abuse is totally unacceptable. Please forgive us.

Elsewhere in this issue of *The Criterion*, you will find a published statement concerning the written policies of our archdiocese on "Child Abuse and Sexual Misconduct and Ministry to Minors." Our written policies—which we have publicized in the past—were consolidated and published in 1994; they had already been in effect for years. Out of pastoral concern, we again urge anyone who has been abused or who knows of someone who has been abused to contact us so that we can take appropriate action and provide pastoral care.

I hope we all agree that it is right that our Church should be held to a higher standard of trust than the rest of society on something as heinous as child abuse. Our policy is written with that high standard in mind and we follow the policy strictly. Rightly, unlike many other states, Indiana's reporting procedures are also strict, and we comply with them exactly. At the same time, I assure you that should there be any requests from the news media or the general public for names of alleged victims or alleged perpetrators, those names will not be released.

Since the beginning of the recent publicity two months ago concerning clergy misconduct in Boston, and since the veritable flood of continuing publicity, I am more and more concerned for our Catholic community and especially for our priests. We, especially the clergy and all our Church employees, should be held to a higher standard. Clearly, even one incident of child abuse is horrendous. Yet I want to suggest that we read carefully and listen carefully to what is being reported.

Generalized statements that speak of "an epidemic" of clergy sexual misconduct or a "massive cover-up" by Church authorities is at best misleading and unfair. Child abuse is

horrible, but it is not helpful to make statements that are careless and even abusive in their own right.

History is important and is largely overlooked in much of the current publicity. Let's keep in mind that many of the cases being decried are from past decades. It is important to recognize that 50 years ago pedophilia was largely an unknown word and the problem was considered a grave moral fault that a person could correct. Decades ago, professionals in medicine were largely of the same mind. More recently, psychiatrists and others in the mental health professions began to understand that pedophilia is a grave psychological illness that requires hospitalization and therapeutic treatment. Within the last decade or so, it has become clear that relapse into continued abuse is a high risk with pedophiles. The bishops of the United States have also grown in our understanding of pedophilia. We have responded and are trying to respond accordingly. We will never knowingly place a diagnosed pedophile in a position of trust with children.

Because we are rightly held to a higher standard, our Catholic clergy is being dramatically singled out as perpetrators of the tragic crime of child abuse. One could get the impression that this is largely a problem of the clergy, and many claim that celibacy is the cause. However, experts tell us there is no evidence that priests are more likely to engage in sexual misconduct with minors than persons in other professions. I believe that needs to be said.

I am sorry for the embarrassment the current situation is causing all of us. I feel particularly bad for those who wear the Roman collar. I doubt that I need to remind you, our lay and religious sisters and brothers, of the untiring dedication and generous ministry of our priests. Maybe I don't need to, but I want to underscore the largely unsung good our priests do in our parishes and other forms of pastoral care in our archdiocese. You parishioners and other folks know well that our priests are there for you and care for you with pastoral hearts.

Last week in this column, I reflected on what it means to be a bishop these days. Even in the context of such tragic problems, I consider it a privilege to serve all of you. I am especially proud to share the responsibility for pastoral ministry in our archdiocese with my brother priests. †

Archbishop Buechlein's intention for vocations for March

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



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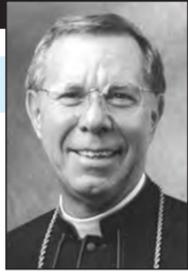
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Buscando la Cara del Señor

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



Sintiendo el peso de la tragedia de los niños abusados

Esta semana, mi columna refiere un tema al cual yo no me refiero frecuentemente porque es muy triste.

Los niños son un precioso regalo de la vida y, como todos ustedes, yo me preocupo profundamente cuando escucho que ellos han sido abusados física o sexualmente. Este hecho es particularmente espantoso cuando nosotros escuchamos los alegatos usados por miembros del clero, empleados de las iglesias o voluntarios que participan en ella para abusar de los niños.

Yo sinceramente disculpo a cualquier persona quien ha sido dañada por alguien que se ha desempeñado como ministro de nuestra iglesia. Tal abuso es totalmente inaceptable. Por favor perdónennos.

En todas partes, el criterio utilizado sobre este particular está debidamente manifiesto en una declaración donde se establece de forma escrita las políticas de nuestra arquidiócesis en lo respecta a "El abuso y las Conductas Sexuales para con los Niños y de los Ministros para con los Menores". Nuestras políticas, las cuales nosotros hemos publicado en el pasado, fueron consolidadas y publicadas en 1994; ellas han estado en efecto por años. Fuera de los asuntos pastorales, una vez más nosotros hacemos un llamado urgente a todas las personas que han sido abusadas o que conocen a alguien que haya sido abusada a contactarnos para que nosotros podamos tomar las acciones apropiadas y proporcionarle ayuda pastoral.

Yo espero que todos nosotros estemos de acuerdo en que es correcto que a nuestra iglesia se le debería exigir un mayor estándar de verdad, que al resto de la sociedad, en cosas tan atroces como el abuso de los niños. Nuestras políticas están escritas con altos estándares en mente, y nosotros las cumplimos de manera estricta.

Justamente, tal como en otros estados, los procedimientos reportados en Indiana son también estrictos, y nosotros cumplimos con ellos exactamente como se describen.

Al mismo tiempo, yo les digo a ustedes que debería haber alguna solicitud por los medios de comunicación o por el público en general para efecto de nombrar a las alegadas víctimas o a los alegados perpetradores. Esos nombres no deberían ser mencionados.

Desde el comienzo de la reciente publicación, hace dos meses, sobre la irresponsable conducta del clérigo en Boston, y desde el desbordamiento de la verdad en la continua publicidad, yo estoy más y más preocupado por nuestra comunidad católica y especialmente por nuestros sacerdotes. Nosotros, especialmente los del clero y todos nuestros empleados de las iglesias, deberíamos mantenernos dentro de mayores estándares. Claramente, aún un solo caso de abuso infantil es horrendo. Pero con todo yo quiero sugerir que nosotros leamos y escuchemos cuidadosamente lo que está siendo reportado.

Aseveraciones generalizadas que sugieren "una epidemia" de conducta sexual irresponsable en el clero o un masivo encubrimiento desde las autoridades de la

iglesia es al menos capcioso e injusto. El abuso infantil es horrible, pero no ayuda el hacer aseveraciones que son negligentes e incluso abusivas en su propio sentido.

La historia es importante y está largamente documentada en muchas de las publicaciones actuales. Mantengan en mente que muchos de los casos que han sido descritos son de décadas pasadas. Es importante reconocer que hace 50 años la pedofilia fue abundante y una palabra no conocida, sin embargo ésta fue considerada un problema moral grave que persona alguna debería cometer. Hace algunas décadas, profesionales de la medicina estuvieron preocupados por el mismo asunto. Más recientemente, los psiquiatras y otros profesionales que atienden la salud mental comenzaron a entender que la pedofilia es una enfermedad psicológica grave que requiere hospitalización y tratamiento terapéutico. Dentro de las últimas décadas, más o menos, ha quedado claro que la reincidencia en abusos continuos tiene un alto riesgo con la pedofilia. Los obispos de los Estados Unidos de Norte América han aumentado nuestro entendimiento sobre la pedofilia. Nosotros hemos respondido y estamos tratando de responder de manera acorde. Nosotros nunca aceptaremos el colocar el diagnóstico de la pedofilia en una posición que sea aceptada por los niños.

Debido a que nosotros estamos obligados a mantenernos en altos estándares, nuestro clero católico está siendo dramáticamente señalado como perpetrador del trágico crimen de abuso infantil. Uno podría tener la impresión de que este es un gran problema en el clero, y muchos podrían alegar que es por causa del celibato. Sin embargo, expertos nos dicen que no existe evidencia sobre que los sacerdotes estén más expuestos a conductas sexuales reprochables con menores, que las personas de otras profesiones. Yo creo que esta verdad debe decirse.

Yo siento mucho la vergüenza que nos está causando a todos la actual situación. Yo me siento particularmente mal por aquellos que llevamos el collar romano. Yo dudo que yo necesite recordarles a ustedes, nuestros laicos y religiosos hermanos y hermanas, de la entera dedicación y de la generosidad de los ministros de nuestro sacerdocio. A lo mejor yo no necesito decírselo, pero yo quiero evaluar por debajo la larga y buena labor que nuestros sacerdotes hacen en nuestra feligresía y otras formas de cuidado pastoral en nuestra arquidiócesis. Ustedes feligreses y otros conocen bien que nuestros sacerdotes están aquí por ustedes y cuidan de ustedes con corazón pastoral.

La semana pasada en esta columna, yo reflexioné sobre lo que significa ser un obispo en los actuales momentos. Aún en el contexto de tan trágico problema, yo considero un privilegio servirlos a todos ustedes. Yo estoy especialmente orgulloso de compartir la responsabilidad de ministro pastoral en nuestra arquidiócesis con mis hermanos sacerdotes.

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Wants more stories about adoption

Thank you, thank you, thank you for your wonderful article [Feb. 22 issue of *The Criterion*] on adoption. I have long thought that the Catholic Church does not do enough to promote adoption as a wonderful pro-life choice.

Your article supports the idea that adoption not only benefits the newborn and adoptive parents but also helps the birth mother. The feature on Sara Elizabeth Dean demonstrated that birth mothers who chose adoption do not do so lightly. What a selfless individual! She is a shining example that adoption is a loving and difficult choice. I thank her for sharing her story.

A classic characteristic of a mother is that she puts the needs of her child first. Who better exemplifies that notion than a birth mother?

I hope that you will continue to promote adoption as a loving choice in which all parties benefit.

Miki Lewinski, Indianapolis

More about the permanent diaconate

The following is a hope to add to the front-page announcement in the Feb. 8 *Criterion* about the archdiocese's plans to implement the permanent diaconate. You will find on page 7 of the Nov. 30, 2001, *Criterion* an article in which His Holiness Pope John Paul II warns of a "fatal error" of not seeking out the "male celibate priesthood."

In the article, the pope says, "The Church community absolutely needs the ministerial priesthood to have Christ, head and pastor, present in it. ... [The Eucharist is] "the source and summit of Church life."

In the host is found the saving flesh

and blood of our Lord and Savior Jesus Christ.

On Feb. 21, *The Florida Catholic* ran a front-page story with the headline "Pope: Lack of priests is not a blessing in disguise." Pope John Paul II said in the story that a decrease in the number of men saying yes to the priesthood is the "consequence of a lessening of the intensity of faith and spiritual fervor."

Praying for priestly vocations means trusting in God and putting ourselves in God's hands so that he, in turn, will make us trusting and open to carrying out his works. We must encourage our young men to say yes to the Lord's call to the priesthood. And then as Simon of Cyrene, assist these young men in carrying their scholastic crosses unto ordination.

As a tertiary (a Third Order Franciscan—Cannon Code 303) we are permitted to enter as single or married. And I believe it is crucial to explain that the American Catholic mindset of non-celibate clergy is not the spirit nor truth of the matter.

A young man who cares to join the diaconate because he believes he may be permitted to get married is in error. Though, should a married man be called to the diaconate, and his wife concurs, he, as a married man, and the bishop willing, may be ordained a permanent deacon.

So please, the diaconate is not a call to single men to a married state. In 1054, the schism of Constantinople with Rome regarding celibacy does not negate the Latin rite male celibate priesthood, rather it enhances it. And should anyone care to peruse prayerfully the May 22, 1994, apostolic letter of Pope John Paul II on "Reserving priestly ordination to men alone," you would, I pray and hope, understand that should the male diaconate be permitted in the archdiocese it will not negate our moral responsibility to encourage men to say yes to the Lord of the harvest.

Stephen A. Kappes, S.F.O., Indianapolis

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to

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

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

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

Research for the Church/James D. Davidson

The contributions women make to the Church

Last April, I spoke at the annual meeting of the Diocesan Council of Catholic



Women in Utah. It was a truly impressive gathering of about 300 Catholic women.

In addition to being awed by the quality of the morning prayer and the quality of the gifts entered into the silent auction, I was most impressed when Bishop George H. Niederauer of Salt Lake City honored the women who had been chosen "Woman of the Year" by Catholic parishes throughout the state. As each woman's contributions to the Church were read, each honoree came forward, was acknowledged by the crowd, and received an expression of appreciation from the bishop.

Listening to the accomplishments (some by women who have devoted more than 30 years of service and leadership to the Church), I was moved to ask for copies of the testimonials. DCCW leaders graciously sent me the testimonials that were read for the "Women of the Year" at the annual meetings in 2000 and 2001.

After reading each one, I searched for patterns in the women's participation in the Church. Seven types of women, or patterns of leadership and service, emerged (which I list from least to most frequent):

- Women who take leadership roles in fellowship and fund-raising activities, such as organizing parish festivals, yard sales and bake sales.
- Women who work behind the scenes decorating the altar and preparing food

See WOMEN page 23

Las intenciones vocacionales del Arzobispo Buechlein para marzo

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

Check It Out . . .

All members of the archdiocesan Church are invited to attend **Holy Week liturgies at SS. Peter and Paul Cathedral**, 1347 N. Meridian St., in Indianapolis.

For **Palm Sunday**, March 23 and 24, the assembly will participate in the procession of the Passion according to Matthew. The Saturday anticipation Mass will be at 5 p.m. Archbishop Daniel M. Buechlein will preside at the 10:30 a.m. Mass on Sunday. Vespers will be at 5 p.m. on Sunday.

The **Chrism Mass** will be at 7 p.m. on March 26. The archbishop will preside at the Mass, which will include the blessing of holy oils that will be used throughout the year for such sacramental blessings as baptism, confirmation and holy orders. Also, the priests of the archdiocese will renew their commitment to the Church.

On **Holy Thursday**, March 28, the Mass of the Lord's Supper, with the washing of feet, will begin at 6:30 p.m. The archbishop will serve as the main celebrant. After Mass, adoration will be held in the Blessed Sacrament Chapel until 11 p.m.

On **Good Friday**, March 29, the service will begin at 1 p.m., with the archbishop presiding. Vespers will begin at 7 p.m.

On **Holy Saturday**, March 30, the Vigil Mass will begin at 8 p.m. and will be celebrated by the archbishop. After Mass, the parish will have a reception for newly received Catholics.

On **Easter Sunday**, March 31, there will be a Mass with the renewal of baptismal promises at 10:30 a.m., presided over by the archbishop.

An opportunity for the **sacrament of reconciliation** will be offered before the Holy Saturday Vigil Mass, from 3:30 p.m. to 4:30 p.m.

For more information on any of these events, call the parish office at 317-634-4519.

The public is invited to participate in a city-wide **Ecumenical Táize Prayer Service** at 5 p.m. on March 17 at the Christian Theological Seminary Chapel, 1000 W. 42nd St., in Indianapolis. For more information, call the seminary at 317-931-2377.

There will be a **Luncheon Fashion Show** sponsored by the archdiocesan Birthline Guild on March 23 at the Ritz-Charles, 12156 N. Meridian St., in Carmel, Ind. A social will start at 11:30 a.m. and the luncheon will begin at noon. A \$22 donation is asked for each ticket. Birthline helps meet the needs of pregnant women and unborn children. For more information or for tickets, call Mary Ann Beckerich at 317-466-9656. The guild also would appreciate donations for door prizes, which in the past have included theme baskets, gift certificates, decorative home accessories and jewelry. For more information on donating items, call Annie Darragh at 317-577-2422.

St. Luke Parish, 7575 Holliday Dr. E., in Indianapolis, will present a **Tenebrae service** at 7:30 p.m. on March 27. *Tenebrae* is Latin for "shadows." The service is somber,

quiet and reflective; the distinctive feature is the gradual extinction of all the lights in the church as the congregation contemplates the temporary triumph of the Prince of Darkness over the Light of the World. Featured will be readings from the Book of Lamentations, the singing of psalms and hymns, and choral music sung by the Choir of St. Luke. All are welcome. For more information, call parish music director John Sittard at 317-259-4373, ext. 227.

The **Lenten Pro-Life Speaker Series** continues at Holy Rosary Parish, 520 Stevens St., in Indianapolis, on the regular Wednesdays in Lent through March 20. Each evening will begin with Mass at 5:30 p.m., dinner at 6:15 p.m. and a presentation at 6:45 p.m., with a question and answer session ending by 8 p.m. A book sale will follow the program. Reservations are required, and a free-will donation will be taken. "The Culture of Death's Influence on Society" will be presented on March 13 by T. Patrick Monaghan, the founder and general counsel of New Hope Life Center. "Catholic Perspectives on Assisted Reproduction Technology and Contraception" will be presented on March 20 by Dr. Gary R. Wright, an anesthesiologist and physician ethicist at St. Vincent Hospitals and Health Services in Indianapolis. For more information or to register, call the parish at 317-636-4478.

"**The Counter-Reformation (1545-1650) and the Shape of the Tridentine Church**" will be presented as part of the "Exploring Our Catholic Faith Workshops" on March 15-16 at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood. The program will meet from 7 p.m. to 9 p.m. on March 15 and from 9:30 a.m. to 4 p.m. on March 16. The workshop, given by Benedictine Father Matthias Neuman, will explore the response of the Catholic Church to the Protestant Reformation and the many issues it opened. It will discuss the decrees of the Council of Trent and how Catholic reformers used it to reshape the beliefs and practices of Catholics into an ecclesial form and life that lasted for 400 years. This look at history also provides a background to better understand the Second Vatican Council. The cost of the program is \$50 per person or \$40 for seniors. Faith formation scholarships may be an option for those who have financial obstacles. For more information or to register, call the Saint Meinrad School of Theology Office for Indianapolis Programs at 317-955-6451.

There will be a Schoenstatt Covenant Sunday Holy Hour titled "**Instrument Spirituality**" at 2:30 p.m. on March 24 at Mary's King's Village Schoenstatt near Rexville, located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles. Father Elmer Burwinkel will celebrate Mass at 3:30 p.m. For more information, call 812-689-3551 or e-mail eburwink@seidata.com.

The Providence Center at Saint Mary-of-the-Woods is offering a **Mother and Daughter Retreat** from

March 22-24. The weekend will be led by Rosalie and Jennifer Kelly, and will honor and reaffirm the joys and pangs of birth, growing up, separating and becoming friends. The cost is \$130 per person or \$100 per person for commuters. For more information, call 812-535-4531, ext. 140, or e-mail bdonaghu@spsmw.org.

"The Columbians" from the Knights of Columbus Mater Dei Council 437 will join "The Chanters" from the Murat Shrine and the Indianapolis Maennerchor for the 58th annual **Triad Concert** at 7:30 p.m. on March 23 and at 3 p.m. on March 24 at the Scottish Rite Cathedral, 650 N. Meridian St., in Indianapolis. The theme for this year is "The American Heritage of Faith of the Common Good." Tickets are \$6 each. For more information or to order tickets, call Larry Litzelman at 317-925-4190.

There will be a **healing Mass** at 11 a.m. on March 10 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis. All are welcome to come pray for the physical and spiritual healing power of the Holy Spirit. The church is handicap-accessible from the parking lot entrance. For more information, call the parish office at 317-635-2021. †

VIPs . . .

The Multicultural Ministry Commission of the Archdiocese of Indianapolis has chosen its officers for the year 2002. The chairperson is **Carmen Montanez**, a member of St. Joseph Parish in Terre Haute. The vice-chairperson is **David Weir** of St. Thomas Aquinas Parish in Indianapolis. The secretary is **Karen Oddi**, associate director of religious education and sacramental, adult and family catechesis for the archdiocesan Office of Catholic Education. †

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

40 Days and 40 Nights (Miramax)

Rated **O (Morally Offensive)** because of misuse of the sacrament of penance, sexual encounters, recurring nudity, intermittent rough language, crass sexual expressions and profanity.

Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

We Were Soldiers (Paramount)

Rated **A-IV (Adults with Reservations)** because of constant war violence with many bloody, chilling images and some rough language with profanity.

Rated **R (Restricted)** by the MPAA. †

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GIFT

continued from page 3

blood drive and walkathon to freshman orientation.

She also serves as a peer mentor for

Roncalli teacher is honored for 40 years of service

By Jennifer Del Vecchio

Not many teachers have the distinction that Bob Tully holds at Roncalli High School in Indianapolis.

Tully, a religion teacher, has taught at least 8,000 students in his 40-year tenure and he's carried the cross in processions at every graduation since the school first opened its doors in the 1960s.

He's also held about every job at the school from dean of students to athletic director.

For Tully, it's the work God has blessed him with.

For his peers, and those he's taught, his legacy at the school is an example of leading young people and "teaching them the joys of a life of faith in Christ," said Joe Hollowell, the school's president.

Tully was honored for his work with the Pope John XXIII Award on March 7 at the South Deanery Recognition Dinner.

Becoming a teacher wasn't what Tully had in mind when he was a student at Indiana University studying criminology.

He wanted to be a state trooper, but wasn't accepted. A priest friend, Father Robert Kitchen, asked him if he'd teach and Tully said yes.

Growing up in Jeffersonville, Tully remembers the value placed on a Catholic education by his family. He was driven each day to attend Our Lady of Providence High School in Clarksville.

While he started out teaching social studies, he was asked to teach religion as Vatican II was being implemented.

It's an offer he's never regretted accepting.

"I love it," he said about teaching. "I am very blessed. I'm energized and I learn from the students as well. There are schools where they are scared to have pep sessions. We come together and pray here."

Walk into Tully's classroom and you find the walls painted by seniors through the years. There's a picture of a resurrected Christ, mountains with a Scripture verse and a work in progress.

Each year, the senior class chooses one of their own to paint something on the wall, Tully said.

Over the years, Tully said he hasn't seen teen-agers change very much. They all still "come in searching," and wanting to know and ask questions about their faith.

He encourages the questions. Once the faith is explained to them, they usually walk away stating, "That makes sense," Tully said.

The most recurring question is "Why do I have to go to Mass?"

"I tell them they don't have to go, but they should go," Tully said. "The reason

the archdiocesan A Promise to Keep: God's Gift of Human Sexuality chastity education program for junior high-age students, volunteering at Catholic grade schools in the Indianapolis North Deanery.

Erica frequently goes to school early to pray the rosary or attend Mass with class-

mates, and she stays connected to her parish friends through a variety of youth ministry activities.

In addition to her part-time job, Erica also volunteers four hours a week in the Outpatient Physical Therapy Department at St. Vincent Hospital in Indianapolis.

"I want to be a physical therapist and help people," Erica explained. "At St. Vincent, I clean medical equipment, get the hot and cold packs ready and observe physical therapy treatments. I've been accepted in the physical therapy program at the University of Evansville."

She still volunteers at the Cathedral Soup Kitchen once every other month. "I help cook and serve food," Erica said. "It's fun."

"I like to do volunteer service, and a lot of the service things I do are with my friends," she said. "Chatard and St. Thomas Aquinas are such strong

communities of faith. The students don't have any problems talking about their faith and sharing it with others. At school, Father Joe Brown, the chaplain, talks about how Christ asks us to serve others, and that he gave his life for us and the least we can do is serve others because then we're serving Christ as well." †

Christian stewardship

Who is a Christian steward?

The U.S. bishops' document titled "Stewardship: A Disciple's Response" defines a Christian steward as "one who receives God's gifts gratefully, cherishes and tends them in a responsible manner, shares them in justice and love with others, and returns them with increase to the Lord." †

you want to go is to develop that relationship with God. I tell them it's about attitude and about wanting to go, and then to try and see if that doesn't make a difference."

Attitude is something Tully stresses often.

He wants his students to walk away with a positive message about God and how to invite him into their lives.

He'll tell students that "it's not failure but low aim that is the crime" in class and encourages them to keep a positive attitude.

Mike Ortman, a senior, took Tully's class last semester and said it had the right emphasis.

"He taught that in religion class it's not about grades, and stressed that the first day," Mike said. "He said the real test would be before God at the altar in heaven. He puts more emphasis on religion than on academics, and that is pretty important."

Tully said his goal is to make a "visible difference in one student's life" by showing them that they can have a "true and strong relationship with God and his son, Jesus Christ."

He wants the students to know he loves them and cares about them, Tully said.

Senior Chrissy Schoettle said Tully is a teacher that students go to for questions and support.

"He got everybody involved in a service project and made it fun," Chrissy said. "He has a great personality and gets along with everybody. No one ever dreaded going to Mr. Tully's class."

Tully said the greatest thing about being named the Pope John XXIII Award recipient was the ability to look back over his years of teaching and see his blessings.

Those blessings not only include his Roncalli family, but his wife of 38 years and their children and grandchildren.

"I've been very blessed by God, who has an active role in my life," Tully said.

To be a good religion teacher, Tully said showing students by example and living the faith is the most important.

"I tell the kids I'd rather see a sermon than hear a sermon any day," Tully said. "I try to live out what I teach."

As students leave his class, Tully tells them to "pray hard," and reminds them to "tell your parents you love them, tell God you love him."

All these years of teaching have taught Tully his own lessons in faith.

"I've learned that God loves me as good as I am and as bad as I am," he said. "All I have to do is knock, and he will open the door and love me and guide me. He's been so good to me. If I could bottle that for the kids and sell it, I wouldn't sell it. I'd give it to them." †

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Bob Tully, also known as "Mr. Roncalli," speaks to his students in one of his religion classes. Tully, a full-time religion teacher at Roncalli High School in Indianapolis, was honored for his 40 years of teaching service with the Pope John XXIII Award during the Indianapolis South Deanery Recognition Dinner on March 7. He has carried the cross during graduation processions for every senior class and has taught close to 8,000 students during his tenure.



Photo by Jennifer Del Vecchio

Black Catholics in Chicago prepare to host national gathering

CHICAGO (CNS)—Chicago's black Catholic community is gathering ideas, offering prayers and celebrating hopes as it prepares to host the National Black Catholic Congress in late summer.

"We are proud to be the host of the ninth congress," said Auxiliary Bishop Joseph N. Perry. The last time Chicago hosted the congress was in 1893.

A day of reflection on Feb. 17 at Hales Franciscan High School in Chicago gave a mostly African-American audience of about 80 people the opportunity to collect final feedback on eight issues the congress will consider.

The thousands of delegates expected to attend from around the country will vote on one-, three- and five-year plans of action to deal with those issues when the congress convenes at the Hyatt Regency Chicago Hotel from Aug. 29-Sept. 1.

Bishop Perry said he hopes the congress will advance a "holistic approach" to produce action plans for "everything that is truly black and authentically Catholic."

The co-chairwomen of the Chicago host committee said more than ideas would be needed, stressing that good, hard work also is essential.

Opal Easter-Smith urged the participants at the Hales gathering to become involved in projects related to the congress plans at the parish, deanery and archdiocesan levels.

Margo Butler asked for volunteers to "lift things spiritually and ... physically" before August to make the congress a success.

Butler said each diocese is entitled to send at least 20 voting delegates to the congress, but other Catholics are welcome to attend. As the host city, Chicago anticipates a large turnout from the African-American community. In addition, exhibitors of religious materials, espe-

cially those geared to African-Americans, also are expected.

Around the country, more than 100 such days of reflection will have gathered feedback on the eight topics—Africa, HIV/AIDS, Catholic education, racism, social justice, parish life, spirituality, and youths and young adults.

At the Hales day of reflection, speakers drew from documents drafted by African-American Catholic theologians to stress Church teaching and past black contributions to the Church.

Adrienne Curry of St. Dorothy Parish covered Africa's past connection to Catholicism, including St. Augustine's contributions to Christian thought, and the continent's current suffering.

Curry, who also is on the staff of the Archdiocese of Chicago's Office for Peace and Justice, said the United States provided less assistance than 17 other nations to Catholic Relief Services' Africa Rising program. She asked for more involvement.

She also provided statistics to demonstrate the increased impact HIV/AIDS has had on the black community, especially women and orphans, here and abroad.

The draft document also said that today Africa sends missionaries to U.S. dioceses because of the nation's priest shortage. That, said Bishop Perry, is because Africa's "suffering churches seem to have spirituality that feeds vocations."

On the topic of Catholic education, Joan Neal of St. James Parish stressed practicality while seeking "academically sound, financially solvent, technologically advanced schools with solid, qualified teaching staff."

Because the days of receiving the support of minimally paid teaching nuns and subsidies from the archdiocese are over, the African-American community will have to find new ways to provide self-sus-

taining schools with principals who don't spend all their time "chasing after grants," she said. Some weak schools might have to die for stronger ones to survive, she said.

Among those preparing to travel to Chicago with a delegation drawn from parishes across the Diocese of Nashville, Tenn., was Father Fernand Cheri of St. Vincent de Paul Parish in Nashville.

"The black congress is an opportunity for all of us to come together to tell stories—our story," he said in an interview with the *Tennessee Register*, Nashville diocesan newspaper.

"And it's a good story. It's not just tragedies; there are some great triumphs too," he added. "We spend half of our time crying, and half really laughing. We come from a history that has been scarred by racism, but we have not allowed that to keep us from being in full communion with the Church."

Father Cheri, who heads the liturgy committee for the national gathering, said the congress is meant to serve as a model for dioceses throughout the United States

to better deal with issues that are unique to the black Catholic community and to strengthen the Catholic Church in the process.

"The congress addresses how we treat brothers and sisters as we celebrate how God created us in his image—along with other brothers and sisters—whether Native American, Hispanic, Korean, whatever we are," he said. "We bring not only our language, but our spirit, and that's the thing that makes us unique."

Over the years, there has been some criticism of the congress as being divisive or even obsolete. Father Cheri strongly disagreed on both counts.

"It is very real to me that we still have some struggling situations that we have to address," he said. "I would hope that people of mixed parishes would be so supportive of their black members coming to something like this, because they would see it as a way of strengthening the community that they have. I don't see it as being separatist, or anti-anything. It is about being truly Catholic." †

Photo by Margaret Nelson



Black history

Students from Holy Trinity Community Day Care Center and Kindergarten in Indianapolis celebrated the lives of important black Americans on Feb. 28 during a school Black History Month program.



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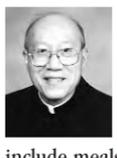


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THE SPIRIT OF CARINGSM

MESSAGE

continued from page 1

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Suzanne L. Magnant, J.D.
Chancellor

How to report a problem

It is the policy of the Archdiocese of Indianapolis to reach out to anyone who has been harmed by child abuse or sexual misconduct by a Church volunteer, lay employee, religious or priest. As the archdiocese has done in the past, it is again urging anyone who believes that he or she has been a victim—or who knows of anyone who has been a victim—of such abuse or misconduct to contact Suzanne

L. Magnant, Chancellor, Archdiocese of Indianapolis, by mail at P.O. Box 1410, Indianapolis, IN 46206-1410, or call 317-236-7325 or 800-382-9836, ext. 7325.

Copies of the archdiocesan policies on child abuse, sexual misconduct and ministry to minors are available from the Office of the Chancellor at the above address or telephone number.

LETTERS

continued from page 1

holiness, Father Kolodiejchuk said in a late-February interview.

Mother Teresa was convinced that God existed and had a plan for her life, even if she did not feel his presence, the priest said.

"Everyone wants to share, to talk about things, to be encouraged by others," he said, but Mother Teresa, "hurting on the inside, kept smiling, kept working, kept being joyful."

In a 1961 letter to the Missionaries of Charity, she wrote, "Without suffering our work would just be social work. ... All the desolation of poor people must be redeemed and we must share in it."

Father Kolodiejchuk, a 45-year-old Canadian ordained in the Ukrainian-Byzantine rite, was among the first members of the Missionaries of Charity Fathers. Members of Mother Teresa's order often heard her refer to Sept. 10, 1946, as "Inspiration Day," when on a train in India she experienced a call to live and work with the poor.

Mother Teresa had described the call as "an order, a duty, an absolute certainty" that she must leave the Sisters of Loreto and

move into the slums of Calcutta to devote herself completely to the poor.

"We thought that in some way, which she never explained, she experienced Jesus' call," Father Kolodiejchuk said.

But now, from reading her correspondence with her spiritual director, he said, it is clear she experienced what theologians call an "interior imaginative locution"—she distinctly heard a voice in her head tell her what to do.

"And it continued for some months," he said.

"The call was so direct that she knew it was the right thing despite this darkness she experienced for many years, at least until the 1970s," the priest said.

At one point, a former archbishop of Calcutta wanted to share some of her letters with a struggling founder of another religious congregation, Father Kolodiejchuk said.

Mother Teresa begged him not to and asked that all her letters be destroyed.

Father Kolodiejchuk said she told the archbishop, "When people know about the beginning, they will think more about me and less about Jesus."

Does Father Kolodiejchuk worry that he is betraying her wishes by publicizing the information?

"I think her perspective is very different now," Father Kolodiejchuk answered.

Several of the letters and diary entries were published last year in the *Journal of Theological Reflection* of the Jesuit-run Vidyajyoti School of Theology in New Delhi.

The investigations into her faith life are not idle prying, the priest said. Beatification and canonization are recognitions not of a person's life work—which is obviously praiseworthy in Mother Teresa's case—but of holiness.

While some people may be surprised or even shocked by Mother Teresa's spiritual struggles, he said he hopes it also will help them come to "a fuller and deeper appreciation of holiness, which Mother Teresa lived in a way both simple and profound: she took what Jesus gave with a smile and stayed faithful even in the smallest things."

The feeling that God is far away or even nonexistent is a common spiritual experience, he said.

"Maybe we won't have the same intensity of experiences, but most of what she did was very ordinary—it just became extraordinary when it was all put together," Father Kolodiejchuk said.

Mother Teresa died in Calcutta in September 1997. In 1999, Pope John Paul II



Mother Teresa holds the hand of an ailing man at the Missionaries of Charity home in Calcutta in this undated file photo. The postulator in her cause for sainthood said he is struck by all that Mother Teresa had accomplished, even during times she felt God might have abandoned her.

waived the rule requiring a five-year wait before a beatification process can begin.

Although he works on the cause from 8 a.m. to 7 p.m. daily, Father Kolodiejchuk said he believes it will be "several months" before the Vatican formally recognizes that Mother Teresa heroically lived the Christian virtues and declares her venerable. †

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Name: Jessica Adams
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Name: Trinidad Arredondo
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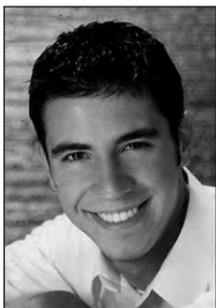
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Youth ministry helps make God a part of your life

By Chad Naville

Special to The Criterion

Being a teen-ager is very easily one of the hardest things to do in life. You have many things to do every day, such as write essays for school that keep you writing all night, solve mathematical equations where you do the same problem so many times that you run the eraser on your pencil down to a tiny nub, memorize biology until your brain hurts, wonder what is the latest style of clothes to wear, and worry about what will be happening in your future.



Chad Naville

I know this because I live it. I am a senior at Our Lady of Providence Jr./Sr. High School in Clarksville, and I have experienced all of these high-stress situations.

During all of these demanding activities though, I have made a decision—a decision to be involved. It has not been easy to be involved, but the pay-offs have been more than what I thought they would have been.

What is your first thought when you think of a parish youth group? If it has anything to do with a bunch of teen-agers sitting around and praying, join the crowd of people who stereotype youth groups.

However, this is definitely not the case. Instead, awesome activities like basketball, volleyball and dances are happening in parish youth ministry.

I once had this stereotypical view of youth groups and thought that the teens just sat in a circle telling each other how much they love God and everyone else in the world. This idea actually scared me away for a while.

However, I decided to go to a parish youth ministry activity just to see if that was what really happened. I'm glad I did go because it sure was an eye-opening experience! I had the most fun I had ever had in a long time. Not only did I enjoy myself, but I met a ton of new people, too.

I then decided to go to the next youth gathering, and then the next, and the next and the next. Soon I was a familiar face at my own parish, where I had felt so intimidated before. From just attending these few activities, I became an involved youth. These youth ministry experiences have taught me lessons that I never would have learned. I learned who I am.

Many teen-agers struggle with this common question today. I believe that this is one of the reasons why some teen-agers are shooting other teen-agers. They may not know who they are, and are trying to get some answers. However, in this quest to find answers, they get involved in the wrong group and learn the wrong answer.

There are many things in our lives that can prevent us from becoming involved in youth ministry, such as the fear of people mocking us, or just simply not having the time due to sports and homework, or just not feeling like going.

Again, I know this because this was me, and I still feel



Photo by Mary Ann Wyland

Teen-agers from the Archdiocese of Indianapolis sing and dance in the hallway of the Indiana Convention Center during a lunch break at the National Catholic Youth Conference on Dec. 7 in downtown Indianapolis. They are (from left) Laura Elstro, a member of the Richmond Catholic Community; Immaculate Conception parishioner Ryan Stone of Millhouson; St. Monica parishioner Jimmy Hurley of Indianapolis; and St. Michael parishioner Anne Medford of Greenfield. Teens from throughout the United States and from the U.S. military bases in Europe gathered for four days of youth conference programs, which included eucharistic liturgies, keynote addresses by nationally known speakers, workshops, concerts and service projects.

this way from time to time. However, even though the things like homework and sports don't exactly give me much free time, I have decided to make time for youth ministry.

Adam Naville, a junior at Our Lady of Providence High School and a member of St. Mary Parish in Navilleton, has been involved in youth ministry in his parish for the past three years.

"I have been involved in youth ministry because it gives me a chance to meet new people," Adam said, "and I have learned a lot about God in ways other than going to church. Sure, it is hard to make time, but I think it's worth it."

Schools also have decided to have youth ministry programs. In some public schools, the Catholic group is the biggest group in the school. Even though there are current laws preventing people from "expressing their religion" by praying to God, many people still continue to show their faith by joining these groups in their school and sometimes doing service activities for the community.

Catholic schools have made it easier to be involved since the "prayer" laws that public schools must follow do not apply to them. There are many things to do, such as serving as a eucharistic minister and planning the liturgies at school, becoming a lector and reading during these

liturgies to your classmates, or going on a retreat and getting closer to God, your friends and even people whom you don't know very well, who may become new friends.

Sports, homework and a teen-age lifestyle make participating in youth ministry at both your parish and school difficult. However, if you become involved, I'm sure that you will never regret that decision.

Through youth ministry, you'll meet friends for life, develop respect for yourself and make God a part of your life.

There is a quote that many people say about retreats that I believe also relates to life: "The more you put in, the more you get out of it."

By being involved in youth ministry at your parish and school, I think you'll get a whole lot more than what you bargained for. Take this advice from me, who was once a skeptic, but now is a believer with youth ministry a big part of my life. God bless and get the most out of life. Be involved!

(Chad Naville is a member of St. Mary Parish in Navilleton and is a senior at Our Lady of Providence Jr./Sr. High School in Clarksville. He also serves as the associate chairperson of the 2001-2002 Archdiocesan Youth Council.) †

Youth ministry builds hope in the Church

By Marlene Stammerman

Director of Youth Ministry

I recently had the privilege of meeting Msgr. John Minta, a retired priest in our archdiocese. He celebrated a eucharistic liturgy with the participants in our Certificate in Youth Ministry Studies Program.



Marlene Stammerman

During the homily, he said, "Whoever said that the youth are the Church of the future will spend a long time in purgatory. The youth are the Church now—of today."

I couldn't agree more. Our young Church is very active and present here in our archdiocese.

"Hope at the Crossroads" was the theme of the National Catholic Youth Conference (NCYC), which was held in Indianapolis this past December. From Dec. 6-9, 25,000 youth and adults from around the United States gathered at the RCA Dome and Indiana Convention Center for four days of faith-filled celebration. Fifty-one bishops also participated in NCYC

and the National Catholic Youth Congress on Vocations.

Our 1,000-plus delegation represented 68 of our parishes. It truly was a time of hope for youth ministry in our local Church. Our challenge now is to build upon the excitement generated by the National Catholic Youth Conference and continue to build the bridges and extend the invitation for all of our young Church to be connected with their Catholic faith and to deepen their relationship with Jesus Christ.

We offer, extend and build hope to the young Church through the implementation of comprehensive youth ministry in both our parish and campus settings.

This Youth Supplement, published annually in *The Criterion*, highlights the voice of our young Church. These young people represent the giftedness of our youth. They have taken proactive steps in making their faith an integral part of their lives. For most of these young people, that proactive step was taken because someone shared with them the opportunity to get involved in their faith. Their gifts and talents were nurtured and affirmed.

Many more youth in our care also are extended the invitation to be active participants in the life, mission and work of our Catholic faith community. They have

been empowered to live as disciples of Jesus Christ in our world today. They have been given the opportunity to get involved and make faith happen.

The desire of our young Church to make faith happen can inspire us all. Of those who attended NCYC as a participant or a volunteer, many were moved by the spirit and atmosphere and given hope.

When I see our rural parishes reaching out to be connected and wanting experiences, resources and tools to minister more effectively to their youth, when I see our Hispanic, African-American and other cultural communities making faith come alive in their own communities and wanting to share this with the larger community, when I see young people becoming the leaders in building these bridges and making faith happen, I stand in awe.

Our young Church has many gifts and talents to share. Our pastoral response has to be invitation, acceptance and affirmation of who they are and what they bring to all of our communities. We are a Church filled with hope.

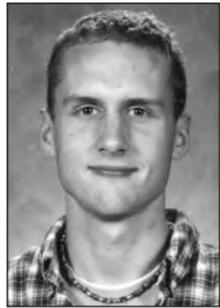
(Marlene Stammerman is the director of youth ministry for the archdiocesan Office for Youth and Family Ministries.) †

Teens found God at national youth conference

By Tyler Nickerson

Special to The Criterion

The National Catholic Youth Conference (NCYC) on Dec. 6-9 at the RCA Dome and Indiana Convention Center in Indianapolis was one of the most compelling and eye-opening events I have ever had the honor and privilege to attend.



Tyler Nickerson

NCYC was an opportunity to strengthen your belief in God, and the national youth conference was exactly what I needed to confirm my faith in God.

I first heard about NCYC about two months before the event. One thing led to another, and I didn't get signed up for the conference. About two weeks before NCYC, I got a telephone call from my youth minister saying that I could go. Little did I know that those words would change the rest of my life.

As the days passed, I thought about how much fun NCYC would be. I thought it would be great to spend time with my friends, stay in a nice hotel and, most importantly, get to miss two days of school!

I was wrong. Chills shot up my spine when I entered the RCA Dome filled with 24,000 people. I realized that I was part of something that I had never been part of before. I was part of a group of teen-agers that had gathered from all 50 states for one common goal, for one purpose.

I looked around and realized that there might be 24,000 people in that building, but we were one voice, one heart and one person under one God.

I was part of a group where the clothes you had on your back didn't matter, the color of your skin didn't matter, how much you weigh didn't matter and how much money you had didn't play a part. Everyone there was equal. All 24,000 people had one thing in common—they were loved equally by God and by one another.

I felt the tears start to surface in my eyes as I experienced something inside me that I had never felt before. For the first time in my life, I knew what it meant to be Catholic, and I was so very proud.

I was part of 24,000 teen-agers, an age group that can

be so cruel at times, who set aside all their differences for God. I felt the presence of God inside me, and saw the presence of God in each person's eyes that I met.

Gathering in the RCA Dome was something very special, but something happened at NCYC that really brought to light the sole purpose I was there. The group from our parish gathered inside a hotel room for a prayer service.

Everyone held hands, and we began to talk about what we liked about NCYC. Then everyone was asked to share a time where they have felt or seen God during NCYC. I thought long and hard about this while I listened to the other teens speak. I heard the emotion in their voices.

Then something hit me. It was something so powerful that I saw everything in a whole new light. I felt the tears roll down my face. For the first time in my life, I wasn't ashamed to cry. Uncontrollable tears streamed down my face. These were not tears of sorrow or pain. These were tears of happiness, joy and faith.

I looked around the room through the tears in my eyes, and as each person spoke I saw tears stream from their eyes. You could hear how much they loved—and how much they believed in—God in their voices.

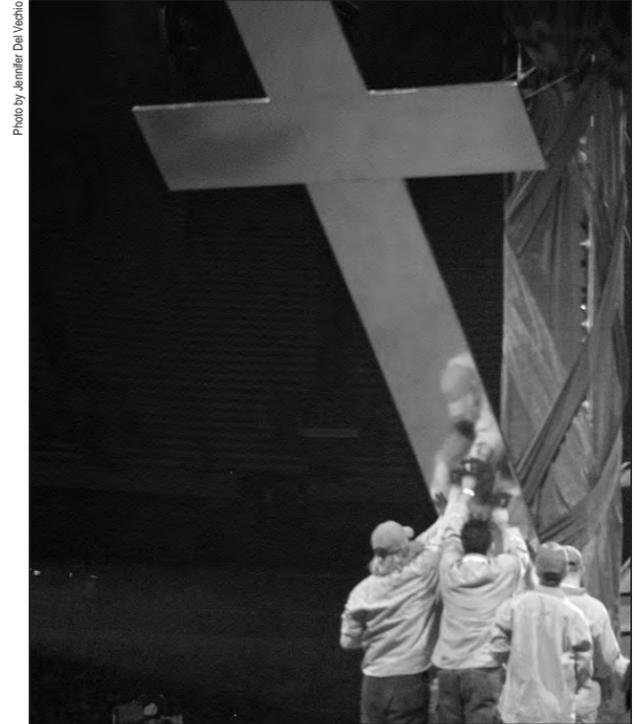
I felt the arms of the two people I held hands with start to tremble, and they started to cry. I squeezed their hands to let them know I was there. They looked at me and gave me a smile, a smile I will never forget. It was a smile of pure love that meant so much more than saying thank you.

Just like in the dome, we took a large group of people and made them one. Our tears were for different things, but there were tears because we all realized that no matter how lonely we are, or how much life gets us down, or how scared we may be, God is always there holding our hands.

I failed to realize that before we had the talk in the hotel room. God was with each and every one of us that night. He was in our hearts, our words, our actions and our tears.

I wasn't able to wipe the tears off my face because I didn't want to break the circle we had. I didn't want to leave someone without a hand to hold. So as the tears flowed down my face, and as each one dropped off and landed on the bed, they disappeared—not into the blanket, but into the hands of God.

Before that talk, I was scared to trust my life to God. I was scared to profess my faith. But I can honestly say I have never felt safer than I do right now. I know now that



Archdiocesan teen-agers raise a cross in the RCA Dome in Indianapolis during the National Catholic Youth Conference in December.

if I cannot trust my life to God, then I cannot trust my life to anyone.

NCYC showed me the friend I never knew was there, and showed me the region of my heart that I had so foolishly refused to use. It showed me that I was called to serve by God just like we all are, and I saw firsthand the power of God's forgiveness. God forgave me for not opening my heart to his teaching and to his Word.

I am changed—not changed in a physical sense, but in a spiritual sense. NCYC showed me what faith is and just how much God means to me.

(Tyler Nickerson is a member of St. Bartholomew Parish in Columbus and is a junior at Columbus North High School.) †

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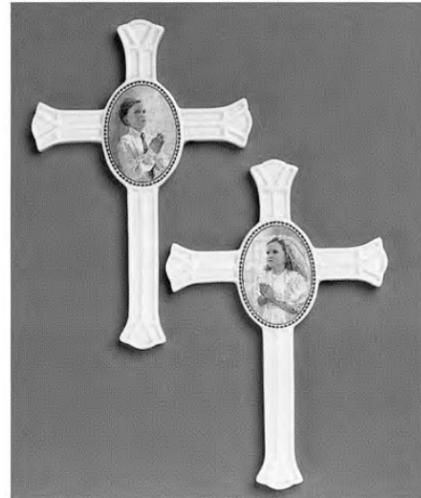
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Pro-life group helps teens work to end abortion

By Bethany Brown

Special to The Criterion

I formed the Blessed Gianna Molla Pro-Life Apostolate in the Archdiocese of Indianapolis last year because there can never be enough prayer to stop abortion, and because I wanted to provide an opportunity for young people to be able to contribute as a group to this cause.



Bethany Brown

There are many pro-life groups out there, but I haven't heard of any

geared specifically toward young people. Teens have a lot of energy, and love to give and can become passionate about things. Most teens have more time than adults and can use that time to pray about meaningful things like the end of abortion.

I think it is important for teen-agers and young adults to show that they care about what's happening to little unborn souls, too.

The main components of the apostolate are prayer and attendance at the Helpers of God's Precious Infants pro-life Mass at 8:30 a.m. on the third Saturday of every month at St. Andrew the Apostle Church in Indianapolis. The monthly archdiocesan pro-life Mass is followed by a rosary walk to an abortion clinic nearby. Prayers conclude with Benediction at the church.

I believe prayer is especially important

for ending abortion because that is the most effective way, in our situation of not being able to make and change laws ourselves, to stop abortion. I also encourage apostolate members to pray for the election of pro-life leaders because they are the ones who can change the laws concerning abortion.

The Scripture passage 1 Timothy 2:1-3 says, "I urge therefore, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men; for kings, and for all in high positions, that we may lead a quiet and peaceful life in all piety and worthy behavior. This is good and agreeable in the sight of God our Savior..."

Also, James 5:16 says, "The unceasing prayer of a just man is of great avail."

I take these Scripture passages very seriously, and that is why I have stressed prayer in the apostolate. I obtained the prayers that I include in the information packet from the prayer book of the Helpers of God's Precious Infants pro-life ministry.

I believe that attendance at the monthly archdiocesan pro-life Mass at St. Andrew Church is important because Mass is the highest and most powerful form of prayer. Participation in the rosary walk to the abortion clinic is important because it is a powerful and physical way to show our loving support to mothers considering abortion, to encourage them to let their babies live, and to show them that we care and are not just condemning them.

I also think it is important to support pro-life organizations and do other things for the pro-life movement. I encourage



Teen-agers from throughout the Archdiocese of Indianapolis wait for the start of the 19th annual March for Life on Jan. 22 in Washington, D.C. Teens who wish to work and pray for an end to abortion are invited to join the Blessed Gianna Molla Pro-Life Apostolate in the Archdiocese of Indianapolis.

members of the apostolate to donate time and items to the archdiocesan Birthline ministry, and to spend time in front of the Blessed Sacrament to pray for the cause.

Of course, these things are not necessary to be a member of the apostolate. I just suggested them to give extra ideas. Also, if a member can't make it to the monthly pro-life Mass at St. Andrew Church, he or she can always say the prayers at home.

I chose Blessed Gianna as the patroness of the apostolate because her

situation was so close to the situations of mothers considering abortion. She chose the right thing even though it cost her life. That's why I think she is the ideal role model for the members of the apostolate.

(Bethany Brown is a member of Holy Rosary Parish in Indianapolis and is homeschooled. For information about joining the Blessed Gianna Molla Pro-Life Apostolate, call the archdiocesan Office of Pro-Life Activities at 317-236-1569.) †

NCYC merchandise is on sale at a discount

There's still time to buy official merchandise from the 2001 National Catholic Youth Conference.

The NCYC and checkered flag logo items are on sale at a discount from the archdiocesan Office for Youth and Family Ministries.

Extra merchandise from the conference last December includes green and gray baseball caps, khaki fishing caps, mocha and gray sweatshirts, green and navy plaid flannel pants, embroidered denim shirts and white, blue or green T-shirts.

Other NCYC logo items range from blue mock turtleneck long-sleeved shirts with a checkered flag logo to checkered flag bandanas with the conference logo.

Specialty conference items include picture frames, photograph albums, snow globes, official NCYC buttons, embroidered black logo patches, key-chains,

beanie bags and permanent markers.

In addition to individual items for sale, "Bags of Hope" are available in various sizes as gifts for needy youth that will be distributed to local missions, refugee offices, St. Vincent de Paul ministries, the Catholic Social Services Crisis Office or other designated missions.

"Bags of Hope" cost \$50 for 10 NCYC items, \$100 for 25 conference items, \$200 for 60 NCYC items and \$500 for 150 youth conference items.

NCYC items also can be purchased for resale by schools, parishes and youth groups.

(For more information about National Catholic Youth Conference merchandise and a list of prices, call the archdiocesan Office for Youth and Family Ministries at 317-236-1596, 317-236-1439 or 800-382-9836, ext. 1596 or ext. 1439.) †

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A Promise to Keep promotes chastity to youth

By Maggie Byrnes
Special to The Criterion

"Because I believe in my personal worth as a child of God and want to protect my health and future happiness, I



Maggie Byrnes

promise God, myself, my future mate and my future children that I will cherish my gift of human sexuality by saving sex for marriage."

With these words, high school students pledge themselves to a life of chastity before marriage.

However, this pledge includes much more than just a single sentence. We are choosing to respect ourselves and to respect those around us. We are putting our trust in God's guidance to help us make it through the temptations of life.

A Promise to Keep: God's Gift of Human Sexuality was designed as a peer mentoring program in which high school students speak to middle school students about chastity and teen-age sexuality.

As a senior at Bishop Chatard High School in Indianapolis, I've seen how the chastity program has worked at building up belief and trust in God's Word.

There are so many rewards from serving as a peer mentor in the A Promise to Keep program. The biggest one is definitely hearing others decide to make the promise of chastity for themselves. Our biggest goal as peer mentors is being a positive influence on other youth, especially those students younger than us.

As a junior high school student, I

remember how inspired I was by the high school peer mentors and how I wanted to be just like them when I got older. They were such positive role models for me, and I work today to be a leader just as they were.

I feel that it is so important for younger kids to see that older adolescents have to go through the same battles they do, and that they are able to stand up against the pressures of teen-age sexuality.

Especially rewarding are the responses we get from the grade school kids. A sixth-grader from Christ the King School in Indianapolis wrote, "I am really thinking about becoming [A Promise to Keep] mentor myself when I go to Chatard, and I am leading a chaste life!"

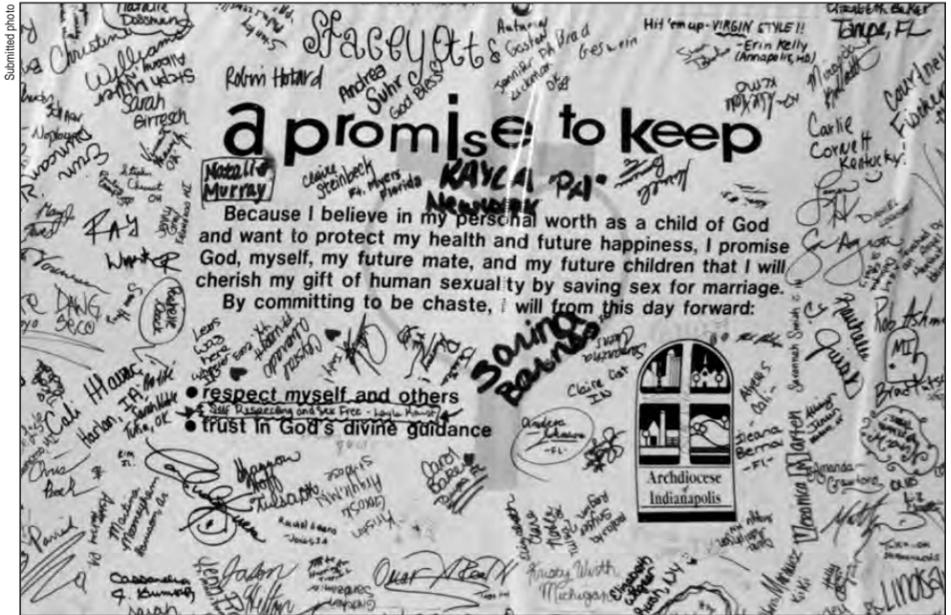
That is the reason why we do what we do—to influence others to do the same and follow God's plan.

I believe that there is power in numbers and the more people influenced by A Promise to Keep, the more we can spread our chastity message to others. With so much pressure in today's society, especially for teen-agers, it is so difficult to remain chaste and stand up for one's beliefs.

It is so rewarding to know that there are other people your own age who feel the same way that you do, and together we can work at keeping the promises we have made. It is so much easier when there are others supporting you and the standards that you have set for yourself.

Another sixth-grader from Christ the King School said, "I thought that the Promise to Keep program helped me and the rest of my classmates realize how important it is to stay away from influences that may convince you to have sex."

Junior high school students are not



Several thousand teen-agers from throughout the United States signed this chastity pledge promoted by peer mentors for the archdiocesan A Promise to Keep: God's Gift of Human Sexuality program during the National Catholic Youth Conference on Dec. 6-9 at the RCA Dome and Indiana Convention Center in Indianapolis. By signing the banner, the teens publicly proclaimed their commitment to live chaste lives until marriage, respect self and others, and trust in God's divine guidance.

only influenced by our positive ideals, but they also must face society's negative pressures. We hope to shed light on all of the bad influences they are faced with every day.

As I worked at the A Promise to Keep exhibit at the National Catholic Youth Conference held in downtown Indianapolis last December, I was so excited to see the number of people interested in the program.

We handed out cards with the A Promise to Keep pledge (listed above) so they could share our written promise. They also saw the importance in what we do and the consequences of teen-age

sexuality.

So many young people want to get involved, but they felt there was nothing out there to support them and spread the message of chastity. I am so grateful and proud to have this program.

A Promise to Keep allows teen-agers to know that they are not alone in their beliefs, and that other teens are with them in their decision to save sexual relations for marriage.

(Maggie Byrnes is a member of St. Pius X Parish in Indianapolis and is a senior at Bishop Chatard High School in Indianapolis.) †

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Some teens plan to enlist in the Armed Forces

By Heather Hanley
Special to The Criterion

Were you at home or already at school? That is where most teen-agers were when they heard of the terrible terrorist attacks on America on Sept. 11, 2001.

Chances are, you will never forget where you were when you heard the horrible news.



Heather Hanley

At Terre Haute North High School that day, opinions were flying every which way. Some teen-agers were so irate that they were talking about joining the military so they could seek revenge on the terrorists. Other teens were so terrified of being drafted that they broke down in tears.

I wondered if the effects of Sept. 11 would persuade some graduates to enlist or push other teens away from military service.

Ashley Purcell, a member of the Reserve Officers Training Corps (ROTC) program and a senior at Terre Haute North High School, had plans to join the military

prior to Sept. 11. I asked her if America's War on Terrorism gave her second thoughts.

She said that she has had second thoughts about enlisting because she was only going into the military to earn money for college.

Ashley said she never thought about being drafted to serve in a foreign country or maybe even dying in a war.

Terre Haute North senior David Petrowski leaves for basic training in June. I asked David if he was going into the military because of Sept. 11.

David said he was upset about the terrorist attacks, but the events of Sept. 11 just make him more eager to serve his country. He said he had already considered a career in the military before 9-11 and he has no second thoughts. He said being in the military is something that he has always wanted to do and something he thinks he will be good at.

A friend, Rochelle Tener, recently signed up for military service.

Rochelle said she decided to enlist in the Armed Forces because 9-11 had such an impact on her.

"Giving blood wasn't enough for me," Rochelle said. "I wanted to do more."

Rochelle gave me the telephone number of the place she went to get information on enlisting in the military. I

called this recruiting office, located in Terre Haute, and spoke with Army Sgt. Michael Franks.

I asked Sgt. Franks if, in his opinion, the rate of teen-agers joining the Army has increased or decreased due to the terrorist attacks in New York, Washington, D.C., and Pennsylvania.

With no hesitation, Sgt. Franks replied, "Increased."

I was curious as to whether or not anyone seriously considering enlisting in the Army had backed out since Sept. 11. Sgt. Franks said a few people have changed their minds.

War is a very scary thing. It scares me even more to know that friends of mine, who are just 18 years old, could be sent to Afghanistan.

I have a lot of respect for those soldiers fighting the war, especially those my age with the courage to stand up like that to defend our country and fight terrorism. I hope all of them have God to help them along the way. I know he is watching over them and keeping them safe.

(Heather Hanley is a member of Sacred Heart of Jesus Parish in Terre Haute and is a junior at Terre Haute North High School. She serves on the Archdiocesan Youth Council.) †

Archdiocesan Youth Rally is May 5 at Starlight

By Amanda Sutton
Special to The Criterion

It's that time of year again! The arrival of spring means it's time for the annual Archdiocesan Youth Conference for high school students.



Amanda Sutton

But this year, because the archdiocese hosted the National Catholic Youth Conference (NCYC) on Dec. 6-9 in Indianapolis, the archdiocesan Office for Youth and Family Ministries and the Archdiocesan Youth Council are sponsoring "Crossing the Road of Hope—Now Chart Your Course" as a one-day youth rally instead of a

weekend conference.

To keep the momentum of NCYC rolling, the youth rally theme will focus on "Now Chart Your Course."

The one-day rally for teen-agers from central and southern Indiana will be held on May 5 at Huber's Plantation Hall in Starlight. The rally begins at 1 p.m. and ends at 7 p.m.

Brian Johnson, director of youth ministry for the Diocese of Galveston-Houston in Texas, is the keynote speaker.

Rally sessions include "Hayride/Stories of Faith," "Tent Revival/Evangelization Witness," "World Youth Day Reflection," "Cooperative Games/Team-Building" and "Lakeside Scripture Sharing."

This youth rally will be different from past conferences because it will only last one day, and also because the teens will have special energy left from NCYC and

will be excited about celebrating their faith again in a large gathering.

The rally will be a great opportunity for high school youth to celebrate their faith, celebrate being Catholic and celebrate their community. Rally organizers expect it to be very successful.

The Archdiocesan Youth Rally on May 5 costs \$25 per person. For more information or to register for the rally, contact your parish youth ministry coordinator or call the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439, before the April 15 deadline. Late registrations cost an additional \$5 per person and will only be accepted until April. 22.

(Amanda Sutton is a member of St. Ambrose Parish in Seymour and is a sophomore at Seymour High School. She serves on the Archdiocesan Youth Council.) †

REACH mentors serve center-city children

By Diane Eikenberry
Special to The Criterion

A group of nervous, giggling students gathered around Cathedral High School sophomore Francesca Monn and junior Allison Eastman as WRTV 6 anchor



Diane Eikenberry

Martha Weaver gave them instructions before taping the congratulatory spot for the RTV 6 Leadership Award.

Francesca, who is a member of St. Monica Parish in Indianapolis, and Allison, who attends St. Mark Parish in Indianapolis, received the leadership award on Jan. 18 for initiating Cathedral High School's newest service club, REACH, which stands for Reaching Each Aspect of a

Child's Heart.

After Weaver handed them their plaques in the congratulatory spot, the nervous students slowly dispersed to their classes while Francesca, Allison, Weaver and the videographer filed into the trophy room to tape the awards interview.

Weaver asked the girls to pretend as if the camera wasn't there and continued her attempts to dispel their nervousness by singing "Hello, hello, hello" in a deep voice into her microphone.

Allison pointed out the various adults milling around behind the glass of the trophy room doors.

"I feel like I'm in a fishbowl," she said, and Francesca and Weaver laughed.

Although reticent when the interview commenced, the girls grew more fluent as it continued, and Weaver's questions grew increasingly conversational. Francesca especially appeared well-spoken, and visibly impressed Weaver when she spoke strongly of the need for role models for the children that REACH serves.

Supporting her answers with gestures, Allison's smile grew wider as she praised the REACH kids from the Oaks Academy in downtown Indianapolis.

"They're innocent, they have fun and they don't care about what anyone thinks," Allison said.

WRTV 6 contacted Francesca about the leadership award on Dec. 14.

"I was going down the [Cathedral High School access] hill with my mom, and I took my cell phone and

called Ally, screaming," Francesca said.

They had received an anonymous recommendation.

Allison approached Francesca in November about starting something when she learned about an opportunity to receive a grant from the school announcements.

Both girls volunteered as tutors with ACTS at the Oaks Academy, but Allison remembered administrator Marvin Gaynor saying that the kids needed something more than tutoring after school.

The girls created REACH, which goes beyond tutoring by providing educational and entertaining activities for the second-graders to fifth-graders. They received a \$1,200 grant and ordered supplies for the project over the school break.

They received feedback from more than local television stations. One of the Oaks Academy parents, who graduated from Cathedral High School in 1986, told the girls that she thinks it's great that Cathedral students are reaching out.

Currently, REACH boasts about 17 members who are

divided into three groups. The groups rotate Fridays, and sessions run from 4 p.m. to 5 p.m. at the center-city school.

This year, REACH members were picked, but Francesca and Allison hope to offer open membership next year and possibly spread the program to other schools—on both the giving and receiving ends—across Indianapolis.

(Diane Eikenberry is a member of St. Luke Parish in Indianapolis and is a senior at Cathedral High School in Indianapolis. She serves as editor-in-chief of The Megaphone, Cathedral's student newspaper.) †



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New Albany Deanery teens love 'Faith Rocks!'

By Melissa Harbeson

Special to The Criterion

At the National Catholic Youth Conference (NCYC) last December, thousands of teen-agers from all over the nation came to Indianapolis. We had the opportunity to spend time worshiping God and have fun in a Catholic community.



Melissa Harbeson

In the New Albany Deanery, there is a new youth ministry activity to continue that experience—minus thousands of people!

"Faith Rocks!" offers several things to local youth. It is a chance for us to connect with our faith on a regular basis and to share that faith with other teen-agers in our area. It is also a time that we can dedicate totally to God and give him praise.

This is a brand new program, and so far there have been only two sessions, but both gatherings were attended by more than 60 youth and many interested adults.

A good portion of the program is spent in song. We sing many contemporary worship songs together, such as "Awesome God" by Rich Mullins and "Lord, I Lift Your Name On High."

We have the opportunity to share any "Yea Gods" that we experienced during the week. These are times that any of us saw God in our life or something especially good happened. Also during this time, prayer intentions are offered.

Another part of the night is a witness talk. Craig Eberle, the youth ministry coordinator at Our Lady of Perpetual Help Parish in New Albany, and Marlene Stammerman, director of youth ministry for the archdiocesan Office for Youth and Family Ministries in Indianapolis, gave the first two talks and both were very powerful.

In the future, it is planned to have youth and young adults give talks as well. At the end of the activity, there is time to eat and hang out with the other youth.

I am very glad that our deanery is now offering this activity because there is such a need for people my age to be able to express their faith in an active and very real way. After an activity like NCYC or a retreat or another pow-

erful faith experience, it is sometimes hard to stay connected with that feeling of being close to God, as I am sure any committed Catholic would admit. "Faith Rocks!" is a great way to prevent this from happening.

I think that "Faith Rocks!" offers something for every person.

If you are a person who feels especially connected to God in song, then that is a part of "Faith Rocks!"

If you like to hear about other people's experiences with their faith, that also is a part of "Faith Rocks!"

If you simply enjoy the opportunity to be with other teens that share your faith, this is certainly a part of "Faith Rocks!"

I hope that other deaneries and even parishes can start something similar to this activity if they don't already offer one.

The best part of "Faith Rocks!" by far is that it is an opportunity to take time out of our busy lives, and spend it in prayer and worship and truly connect with Jesus.

(Melissa Harbeson is a member of St. Augustine Parish in Jeffersonville. She is a homeschooled senior and serves on the Archdiocesan Youth Council.) †

Catholic Leadership Conference empowers teens

By Michael R. Carrico

Special to The Criterion

Our identity can be shown in many different ways. We can look at our driver's license or our birth certificate.



Michael R. Carrico

Our Catholic identity, on the other hand, is not always quite so easily accessible.

To show our Catholic identity is more than to say we belong to the Catholic Church; it is to live the teachings, and follow the lessons, by putting your faith into action.

As Catholics, we are called to be leaders. We are to lead others to Christ by way of example.

One way the youth of the Archdiocese of Indianapolis can learn how to be effective leaders is through a program called the Catholic Leadership Conference. This program covers Christian leadership, peer leadership, retreat leadership as well as parish and school leadership, and also explains how to tie them all together within youth ministry.

The Catholic Leadership Conference takes place over the course of five days. A speaker from the archdiocese talks about the day's particular theme. These speakers are energetic and interesting.

Every day is filled with plenty of time for hands-on events to really let you experience what the speaker has been talking about. Most people won't remember the speaker's words 10 years from now. However, they will remember the games that helped prepare them for discussing leadership topics.

The conference helps us to first understand what type of leadership traits we possess. This can help us to improve where we may be lacking or further advance our stronger traits. Furthermore, this part of the conference can help build the confidence of those who didn't know that they had leadership skills.

We also learned about various leadership styles, their benefits in certain situations, and how to best employ them.

The second day of the conference program was to show us that no matter how much we know about leadership, we cannot lead without effective communication. One of the main points that was shown here was that communication is not only verbal, but also physical. We must learn not only to talk the talk of a leader, but also to walk the walk of a leader.

On the third day of the conference, we were shown the different aspects of leadership within a retreat. This covered the different types of prayers, effective ways to lead small groups and also the best way to prepare a witness talk. Programming on the third day also addressed the importance of putting your whole being into it when you are on a retreat, because you only get out of the retreat what and how much you put into it.

Parish and school leadership was the topic of the fourth day. We were taught that leadership calls for a different way of thinking—that leadership is less about being a born leader and more about connecting people and ideas in creative and cooperative ways. We also learned that, as leaders, we are called to be facilitators rather than teachers.

We discovered that diversity also could be a strong factor in youth ministry and leadership. Two people who think differently can achieve more than two people who think alike.

On the fifth and final day of the conference, we learned about the goals, dimensions and components of youth ministry. The last and most important component of leadership that was explained was that to make something successful, you must make the activity fun, be there for others, and choose to have a positive attitude.

I feel that through their participation in the Catholic Leadership Conference, the youth of our archdiocese will be better able to help lead the Catholic Church into the future as leaders for Christ.

(Michael Carrico is a member of St. Mary Parish in Lanesville and is a senior at Lanesville Jr./Sr. High School. He serves on the Archdiocesan Youth Council. For information about the 2002 Catholic Leadership Conference, call the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439.) †

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Do we really know what the heart desires?

By Fr. Dale Launderville, O.S.B.

Attention to the desires of our hearts is a central discipline of the Christian life. The struggle to allow God to rule at the center of our lives lasts a lifetime.

The Christian life has a paradoxical character, and the first Beatitude brings us face to face with it: "Happy are the poor in spirit, for theirs is the kingdom of heaven" (Mt 5:3).

Jesus teaches that suffering, anxiety and distress can be opportunities for blessing. In these situations, we can come to realize that all our best efforts to find happiness and fulfillment fall short of our expectations.

When everything seems to fall into place for us, it is possible to be lulled into thinking that we enjoy success primarily because of our hard work, cleverness and discipline.

These virtues are important for the well-being of a community and the character of its members. However, if we trust solely in the power of our virtuous conduct and the goods it produces, we live as if we have no need of God.

The poor in spirit are aware of their vulnerability.

A petition central to Psalm 90 prepares us to come to terms with trying times: "Teach us to number the days of our life that we may gain wisdom of heart."

Awareness of life's brevity can make us think more seriously about how we are given life within a larger network of relationships within creation. If we try to operate as independent, autonomous units without regard for this larger creation, we will weaken and perish.

This realization of our limitations is a critically important opportunity to understand who we are in relation to God. This experience of humility—of being "poor in spirit"—is the point at which Jesus' promise that we are to inherit the kingdom of God can strike home.

The center of our lives cannot be our wealth, security or other objects we have produced. Rather, with our hearts centered upon God, we can enter his realm, which spans both heaven and earth.

To come to a greater awareness and acceptance of our limits as humans is an ongoing struggle. In Chapters 7 and 8 of his Letter to the Romans, St. Paul instructs us on the battle between the flesh and the spirit that rages in the hearts of all the baptized.

The mind of the flesh centers upon the self. The mind of the Spirit centers upon God. When God's Spirit dwells within our spirits at baptism, we are made children of God and are incorporated into the divine life.

Yet, with this new status, we are still part of an earthly embodied existence.

The longings for happiness, pleasure, honor and peace are integral to our embodied lives in this world, which God created as good. The goodness of food and drink, of intelligence, of discipline or of strength can't be denied.

But if these good aspects of life are called upon to provide pleasure, security or meaning to our lives beyond what they can modestly offer, then our desires for these goods can enslave us and alienate us from God, others and even ourselves.

We are confronted over and over again with the

decision of whether to live according to the flesh (enslaved to self-centered desires) or according to the Spirit (obedient to the divine life and love bestowed upon us by God).

Times of anxiety and distress may initially tempt us to find ways to strengthen our defenses. But sooner or later, our strategies of relying only on ourselves or on what we can control will wear us down. Then, as one of the "poor in spirit," we will be ready to welcome the salvation Jesus promised.

When we feel that our lives are coming apart at the edges or that chaos is churning within us, we also may fear that our lives are going to change irreparably for the worse or even come to an end.

At times like these, we are called to cry out, as St. Paul did (Rom 7:24), and to trust that God will extend his saving help.

This practice of crying out to God and trusting in him is a participation in the dying and rising of Jesus: Through God's grace, we die to self-centered existence and rise anew to life as children of God.

Here we see that the paschal mystery of death and resurrection that we celebrate in the Eucharist is a reality that threads its way into the fabric of our daily lives. Our struggles and difficulties join with the sufferings of Christ and become a meaningful part of our process of passing into unending life with God.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John's University in Collegeville, Minn.) †



When we feel that our lives are coming apart at the edges, we are called to trust that God will extend his saving help.

Prayer helps make us happy

By Theresa Sanders

A friend from Israel explained to me that the deer in Israel are desert-dwellers.

In that part of the world, riverbanks are dry much of the year, and what water there is tends to be sluggish and murky.

"Finding a running stream in the desert is like finding a miracle," my friend told me. "When you do find one, it's so incredible you want to dance for joy."

When I was a child, my family often went camping in the woods of Pennsylvania. No matter what activities the day held, when twilight came there was only one thing on the agenda: deer-watching.

We piled into the station wagon and drove to a quiet place where the trees thinned out and the grass grew thick. If we sat quietly, as the sun went down we could watch dozens of does and fawns step delicately out of the woods into the clearing. There they grazed to their hearts' content.

In western Pennsylvania, Psalm 42 never quite made sense to me: "as the deer longs for running streams." Streams are everywhere in Pennsylvania!

Animals know instinctively what they need, and instinctively they seek it out. Food, water, a mate, protection from the cold: These basic animal needs are simple to identify and relatively simple to fill.

Human needs, though, aren't always so simple. Even

after our basic needs have been met, we often find ourselves longing for something we can't quite put our finger on, something that seems just beyond our reach and that we couldn't describe even if we had to.

That's why St. Augustine described human hearts as always "restless." We are always in search of the "something" that will make us happy.

Like the deer that looks for running streams, we try all sorts of things to satisfy our longings.

Some of us convince ourselves that if we just accumulate more things or earn more promotions we finally will be content. Other people turn to food, hoping it literally will fill their emptiness. Others look to alcohol or drugs to escape from life's problems. Still others turn to the numbing effects of television to ease the craving for something that will, in the end, be satisfying.

The odd thing is that, as St. Augustine also observes, we could not seek fulfillment unless, in some sense, we already had found it.

We wouldn't look for happiness unless we already knew that it was possible to find, just as deer search for streams only because they know that they exist.

When we take time to search our hearts carefully, we know what truly makes us happy. The answers are there. If we sit quietly enough, we catch a glimpse of them.

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

Discussion Point

Happiness relates to peacefulness

This Week's Question

How do you define happiness?

"Happiness is a byproduct of something else. I'm most happy when I'm my real self and not trying to play a role. Besides being a business manager, I'm a musician. I'm happiest when I am playing music—or just playing, period." (Patrick Cullen, Oklahoma City, Okla.)

"Peace, family, health. As long as we have these sorts of things, we are happy, and life is good." (Linda Gaynord, Manassas, Va.)

"I define happiness as an inner feeling of contentment and peace." (Sherry Schutte, Quincy, Ill.)

"Being married and seeing the smile on my children's faces. Happiness is enjoying the simple, day-to-day experiences of our lives." (Rosmarie Papa, Wilmington, Del.)

Lend Us Your Voice

An upcoming edition asks: If a good marriage requires work, what kind of "work" is it?

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



From the Editor Emeritus/John F. Fink

A new series of columns about Judaism

First in a series

Having written my series of columns about Islam, it occurred to me that I should do the same about Judaism.



One would think that Catholics would be quite familiar with the teachings and practices of Judaism since it is Christianity's parent religion. After all, Jesus was a Jew who faithfully practiced his religion all his life. The apostles were Jews who, after Jesus returned to heaven, continued to pray in the Jewish Temple. St. Paul, who was most active in taking Jesus' teachings to non-Jews and who insisted that Gentile converts didn't have to become Jews, nevertheless carefully observed the Jewish law himself.

Unfortunately, it's not true that Catholics understand Judaism. Hence the reason for this series.

With this introductory column, though, I can only stress that the Catholic Church teaches us that God's covenant with the

Jews (the Old Testament) has not been superseded by Christianity (the New Testament). In Chapter 11 of his Letter to the Romans, St. Paul tells us plainly that "God has not rejected his people whom he foreknew" (11:2). The Jews, he says, "are beloved because of the patriarchs. For the gifts and the call of God are irrevocable" (11:29).

St. Paul also wrote that the Christian Church is like a wild olive shoot that has been grafted onto the tree. The tree, in Paul's metaphor, is Jewish, and the Christian Church has been grafted onto it. He warns Christians, therefore, not to boast. "If you do boast," he writes, "consider that you do not support the root; the root supports you" (11:18). "So do not become haughty," he writes, "but stand in awe" (11:20).

That is why the Second Vatican Council's declaration *Nostra Aetate* reminded us that "in God's plan of salvation the beginning of her faith and election is to be found in the patriarchs, Moses and the prophets."

The declaration continued: "The Church cannot forget that she received the revelation of the Old Testament by

way of that people with whom God in his inexpressible mercy established the ancient covenant. Nor can she forget that she draws nourishment from that good olive tree onto which the wild olive branches of the Gentiles have been grafted."

The Jews were the first monotheistic people, chosen to bring the message of the one God to the rest of the world's people. Jews and Christians alike claim to be descendants of Abraham. The Jewish heroes—Isaac, Jacob, Moses, David, Elijah and the rest of the Old Testament characters—are also Christian heroes.

Jewish Scripture is also Christian Scripture and we read from it during our Masses. Christians revere the Ten Commandments, which came from the Jews, as much as the Jews do.

It's regrettable, therefore, that Christianity split from Judaism—not only split but practiced an anti-Semitism that should never have existed among Christians. Pope John Paul II has apologized to the Jews for the many times in the past that Catholics have demonstrated that anti-Semitism. †

Cornucopia/Cynthia Dewes

O, to be young again and again

They say youth is wasted on the young. Of course, the "they" who say this are



usually eating the sour grapes of regret and envy as they speak.

Perhaps they are jealous of youth's position on the front edge of possibility. Because the only way youth is wasted is if the young don't realize that the world is

their oyster and they're holding a huge net.

Kids are natural optimists who tend to overrate their own abilities and underrate negative possibilities. Still, at least half the time, this pays off in productive ways because of sheer will and ambition. Think of Bill Gates. Kids have the guts that older folks lose as they grew prudent, and possibly timid, with age.

Young people often re-invent the wheel against the better judgment of elders. This may be aggravating to those with more experience, but sometimes that naïve creativity results in genuine invention. Think about the Wright brothers or Henry Ford or the many other young people who

defied the popular scientific wisdom of their day.

Young artists, too, often defy the codified tastes and aesthetic judgments of older contemporaries. At first, the work of a youthful Frank Lloyd Wright or Ernest Hemingway or Pablo Picasso outraged the established taste, but later their styles became the norm.

The young are usually blessed with physical health and stamina. They have the energy and endurance the rest of us may lack, and that's providential at an age when they're preparing themselves for their life's work, going up the ladder of professional success or establishing life-long relationships. Not to mention the delight that the likes of Tiger Woods and Olympic athletes bring to the world.

Now, pointing out these gifts of youth, this net for their oyster, is the job of parents and teachers, relatives, adult friends and mentors. These responsible people do it by loving, nurturing, educating and generally paying attention to kids as they grow up, never forgetting to "let them alone" when they need it, as well.

In return, kids soak up the ideas presented to them. Overtly, or often unwittingly via unspoken feelings or attitudes,

grown-ups convey to children what is most important to themselves. By good or bad example, they mold kids into the adults they become, including kids who are not their own.

If a child's parents think education is important, he or she will most likely think so, too. He may not understand why, but he'll think so. If parents treat kids with respect and expect them to make use of whatever gifts they have, they usually will. If parents honor their commitments, their children will likely do the same.

Conversely, if parents concentrate on making lots of money, retaining physical beauty, attaining sports prowess or social prominence, or whatever, their children probably will, too. So, parents should be careful that the values they model can sustain kids for a lifetime.

The old are here to encourage the young and give them the benefit of their acquired wisdom. That way, the kids will never think of their own youth as wasted, but rather a time of spontaneity and joy.

O, to be young again!

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

Faithful Lines/Shirley Vogler Meister

Like an Indiana spring, life is various

Last month, I read the following paragraph in Jessamyn West's 1940s best-seller, *The Friendly Persuasion*, which is set in southern Indiana:



"Spring's a various season, Jess thought, no two years the same: comes in with rains, mud deep enough to swallow horse and rider;

comes in cold, snow falling so fast it weaves a web; comes in with a warm wind blowing about the ears and bringing a smell of something flowering, not here, but southwards, across Ohio, maybe, in Kentucky. Nothing here now but a smell of melting snow—which is no smell at all, but a kind of prickle in the nose, like a bygone sneeze. Comes in so various, winter put by and always so welcome."

Then Jess—husband of Eliza, a Quaker minister, and father of several children—after commenting on spring's

various arrivals, says, "And us each spring so much the same." Yet, throughout the book, Jess reflects on the changes in human nature, too.

For 24 years, usually in February, my husband, Paul, and I have joined other couples, most of them Catholic, at various Indiana State Parks to experience the various Hoosier winters. We've hiked and picnicked outdoors on harsh below-zero days, as well as in spring-like breaks in the weather, as we did this year; but mostly it's been bitterly cold.

We have slogged through deep snow and slushy mud, slipped on ice (even incurring bone breaks or sprains), created snow angels, spotted deer and other wildlife in the woods, endured sleet and rain, frozen noses and toes, thawed ourselves over roaring fires, roasted sausages, and cleared our lungs, singing in the outdoors. (The husbands are associated with the Indianapolis Maennerchor, which will join other male choruses in the annual Triad Concert to be held March 23-24 at the Scottish Rite Cathedral.)

Why do we do this? Are we "gluttons

for punishment," as my mother would've said, or a "bit tetched in the head," as my grandmother might've claimed? No, it's because we appreciate nature and being together, despite knowing that the challenges of each winter hike will be as various as the weather and our capabilities.

Jessamyn West captured in words the Indiana of her childhood, where her family thrived. Our group captures memories, too, concentrating on winter's end in all its fullness.

The Friendly Persuasion characters thanked God for the blessings and the beauty of the land. We do, too. We're also aware there will come a time in the deep winter of our lives when we're no longer able to continue our pre-spring adventure.

"For everything there is a season, and a time for every matter under heaven..." (Ecclesiastes 3:1).

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

Parish Diary/Fr. Peter J. Daly

How the Boston situation affects the whole Church

The pedophilia scandal plaguing the Boston Archdiocese concerns the whole Church. The distressing news has an impact far beyond Catholic New England. It discredits the work of many good people. It sets back efforts to recruit priestly vocations. It undercuts the trust necessary for youth programs. Our leadership gets called into question.



The facts of this case have been widely reported. The Archdiocese of Boston admits that a priest, John J. Geoghan, was sent to a series of assignments over 35 years, even after his superiors knew he had a history of molesting children.

On Jan. 9, Cardinal Bernard Law of Boston said that in retrospect the reassignments, based on psychiatric assessments, were "tragically incorrect." The cardinal apologized from a "grieving heart" to those "abused in assignments which I made."

More than 130 of Geoghan's victims have come forward, and the Boston Archdiocese has settled 50 lawsuits, reportedly paying more than \$10 million.

The Boston Archdiocese now has turned over to county prosecutors lists reportedly containing 87 names of priests whose personnel records showed allegations of sexual abuse of minors over the past 40 years or more.

Nine more priests in the Boston Archdiocese have been suspended from Church work since the scandal broke. The effect on the 900 priests remaining in active ministry in Boston is terrible.

One priest from the Boston area told me priests are now hesitant to wear a Roman collar in public. He said some priests report being spit at and cursed. This is a catastrophe. It must not happen again.

When it comes to children's safety and protection, everyone—bishop, priest, deacon or layperson—should be subjected to the same high level of scrutiny and review. No one should function in any official ministry of the Church who is a threat to children.

In the Washington Archdiocese, we have taken this responsibility very seriously since the mid 1980s. Everyone working with children in our archdiocese (even the school janitor), in any capacity, is subjected to a criminal background check and must attend a seminar on the protection of children.

Even the slightest evidence that a person has tendencies toward pedophilia or any other dangerous tendency (such as drug use) disqualifies that person from working with children.

Each year, we fingerprint new parish volunteers and employees. I also have been fingerprinted. For years, the priests of our archdiocese have been required to attend a yearly seminar on preventing and responding to pedophilia.

The events that have been reported affect all priests, tending to make them very cautious around children. I do not supervise altar servers; a laywoman does that. I am never alone with a child. On parish trips, we take care to have many parental chaperones. Even when children come to first confession, I ask the parents to come with them and sit nearby. I never touch a child unless there are many witnesses.

Since I was ordained in 1986, I have known of six priests forced to resign after credible allegations of child abuse. All this may seem extreme, but I think it is appropriate. The primary concern of any shepherd is the protection of the sheep, especially the little ones.

(Father Peter Daly is a regular columnist for Catholic News Service.) †

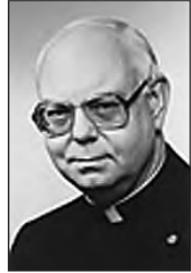
Fourth Sunday in Lent/Msg. Owen F. Campion

The Sunday Readings

Sunday, March 10, 2002

- 1 Samuel 16:1b, 6-7, 10-13a
- Ephesians 5:8-14
- John 9:1-41

The First Book of Samuel is the source of this Lenten weekend's first Scriptural reading.



In this story, God selects David as a special agent to speak for God and to protect the people on behalf of God. It is a selection not at first evident to, or expected by, Jesse and the others. Jesse, the father of David, at

first presents other sons for this divine designation. Each is rejected.

God then asks if there is another son. Jesse says that there is. It is David. David comes forward, and God chooses him.

The ancient Hebrews had a strong sense of corporate identity. They were quite conscious of the fact that they were God's people. God had selected them. In this belief, they saw themselves as possessing something very unique and precious, an understanding of reality not given to other peoples. Indeed, because of their knowledge of God, they were more blessed than the mighty Egyptians, Babylonians, Assyrians, Greeks and Romans, who successively overwhelmed them on the battlefield and often laid waste to the land.

For all this identity, however, they could truly point to only two kings who were worthy of being monarchs over God's people. The kings were David and Solomon, David's son and successor.

Of these two, David was the greater. His kingship resulted not from his own cleverness or from the fact that he by force overcame competitors. Rather, he held office because God appointed him to office.

This reading clearly shows that David's choice was anything but an accident. God wanted David and no one else. By design, or accident, Jesse could not outwit God.

David, of course, was God's gift to the people, to enable the people to reach God. In a sense, David was a savior. Had God not placed him in the position of king, had David not been there, then the glory attributed to David would not have unfolded.

When the Church was being formed in the latter part of the first century A.D., Ephesus was a grand city. It was an important port on the Eastern shore of the

Mediterranean Sea. Silt and debris long ago filled its harbor, and the city died. It is nothing today of what it was in the first generations after Christ.

It also was a city sacred in the Roman mythology. Its centerpiece was a great and imposing temple to Diana, the Roman goddess who was a favorite deity at the time. Caring for, and selling to, pilgrims who came to visit Ephesus precisely to honor this goddess were occupations for many Ephesians.

Paul therefore had to deal with much as he called the Christians of Ephesus to fidelity. In this reading, he contrasts paganism, or darkness, with Jesus, the light of the world.

St. John's Gospel provides the last reading.

The reading stresses several important facts. It is filled with symbolism. It makes many points.

For example, Jesus spat on the ground and, with his saliva, made mud. He then smeared this mud on the blind man's eyes, and the blind man saw.

The very person of Jesus was holy. Even in human nature, he bore the power of God. Physically, visibly, Jesus was God on earth. The act of restoring sight to the blind man obviously reinforces this identification.

Important also is the exchange between the blind man and others about the man's sinfulness or that of his parents. Many ancient Jews thought that personal sin disrupted reality so grievously that it had a damaging effect even on nature. Thus, physical blindness followed sin.

In any case, Jesus forgave the sins and restored perfection and balance. Only God defined sin. Only God forgave sin. Only God restored perfection because only God created perfection.

Pharisees are important in the story. As often depicted in the Gospels, they are not an admirable bunch. Nor are they that intelligent. For all their learning, they fail to recognize Jesus. Indeed, they must ask the man who once was blind, surely a beggar, surely not at all respected, to tell them about Jesus.

The blind man, of course, recognizes Jesus, and he proclaims the identity of Jesus.

Reflection

For centuries, this weekend centered on what was called "Laetare Sunday." The name derived from the first word of the Introit, or opening antiphon, "laetare," Latin for "rejoice." The Church calls us to

Daily Readings

Monday, March 11

Isaiah 65:17-21

Psalm 30:2, 4-6, 11-12a, 13b

John 4:43-54

Tuesday, March 12

Ezekiel 47:1-9, 12

Psalm 46:2-3, 5-6, 8-9

John 5:1-16

Wednesday, March 13

Isaiah 49:8-15

Psalm 145:8-9, 13c-14, 17-18

John 5:17-30

Thursday, March 14

Exodus 32:7-14

Psalm 106:19-23

John 5:31-47

Friday, March 15

Wisdom 2:1a, 12-22

Psalm 34:17-21, 23

John 7:1-2, 10, 25-30

Saturday, March 16

Jeremiah 11:18-20

Psalm 7:2-3, 9b-12

John 7:40-53

Sunday, March 17

Fifth Sunday of Lent

Ezekiel 37:12-14

Psalm 130:1-8

Romans 8:8-11

John 11:1-45

or John 11:3-7, 17, 20-27, 33b-45

rejoice. Easter, and redemption, are not far away.

Celebrants at Mass may wear vestments of rose color this weekend. Their color suggests the deep violet of Lent brightened by the sunlight on the horizon.

The Church makes several important points in these readings. First, in First Samuel, in Ephesians, and in John's Gospel, the pronouncement about Jesus is quite clear. He is God. He is Messiah, given to us by God to guide us and protect us.

Without Jesus, we are doomed to live in darkness. We will be as blind as the man whom Jesus encountered. We cannot see.

Question Corner/Fr. John Dietzen

God wants to save all humankind in Christ

Your column some weeks ago concerned the spiritual condition of the

Sept. 11 terrorists, and the possibility that they may be saved and go to heaven.

I must not understand correctly many verses in the Scripture that say anyone who does not believe in Jesus Christ as savior will be condemned.

John 3:36 says, "Whoever believes in the Son has eternal life." Please tell me where, in your opinion, I'm wrong in my interpretation. (Maryland)

The response I gave was not simply my opinion. From the references and quotes I offered, including from the *Catechism of the Catholic Church*, it is clear that what I said about the possibility of salvation, even for people who do not explicitly believe in Jesus Christ, is the teaching of the Catholic Church.

Scripture makes absolutely clear that Jesus is the one and only savior of the world. All efforts by human beings anywhere, anytime, to do good and avoid evil, to reverence and serve the supreme Lord of the world under whatever name God may be known, are the work and inspiration of the Holy Spirit, and are made possible through the redemptive merits of Jesus Christ.

This is and always has been Catholic doctrine; it has never changed. What has changed over the past several hundred years is the Church's understanding of how that grace of salvation comes to individuals, especially in parts of the world and in cultures who have never even heard of God as we know him or of Jesus Christ.

Is explicit, conscious, formal knowl-

If we have faith, however, if we believe, then we can see. Jesus will rid us of our blindness. He will give us sight. He will enlighten everything. He is the light of the world. If sin has led us into darkness, Jesus will rid us of sin.

However, we cannot find Jesus simply by human deduction. The Pharisees could not recognize God in Jesus by their human deducing. Only when we give ourselves totally to God, with faith and love, can we see.

The light of Easter, symbolized by the Easter fire, stands ahead of us. In these last weeks of Lent, we must prepare ourselves to look toward the light. †

My Journey to God

Peace of Mind

A troubled mind is apt to be
Like storm-tossed whitecaps in the sea.
Can pain and anger be the source
That brings this sadness and remorse?

Confusing thoughts parade the brow
Where common sense is absent now.
No song of bird will bring you cheer
Nor brightest sun allay your fear.

Oh, peace of mind come back to me
And let this misery ease.
These troubling thoughts must go away
The pain and turbulence must cease.

Dear Lord, I'll pray you will show a way
To chase unwelcome reverie,
And ask that you will help me find
This wondrous gift of peace of mind.

By Margaret Kelly

(Margaret Kelly is a member of St. Luke Parish in Indianapolis.)



CNS photo

The Active List

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

March 8

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Solemn exposition of the Eucharist, Mass, noon, closing liturgy, 7 p.m.

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. "The Passion of Our Lord Jesus Christ," 7 p.m., following closing of solemn exposition of the Eucharist. Information: 317-634-4519.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

St. Therese of the Infant Jesus (Little Flower) School, 4720 E. 13th St., **Indianapolis**. Fish fry, \$5 dinner, children's menu available, Mass, 5:30 p.m., Stations of the Cross, 6:15 p.m. Information: 317-357-8352.

Our Lady of Lourdes School, cafeteria, 5333 E. Washington St., **Indianapolis**. Lenten fish fry, children's menu available, 5:30-7:30 p.m. Information: 317-359-3756.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Lenten fish fry, carryout available, 5-7:30 p.m. Information: 317-291-7014.

St. Malachy Parish, Noll Hall, 326 N. Green St., **Brownsburg**. Knights of Columbus fish fry, \$6 fish dinners, a la carte available, 5-7 p.m.

St. Anthony Parish Center, 337 N. Warman Ave., **Indianapolis**. All Saints School, Lenten fish fry, shrimp and fish dinners, carryout available, 5:30-7:30 p.m. Information: 317-636-3739.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Marian College Department of Theology Adult Education Series, The Catechism of the Catholic Church, "Prayer and Spiritual Practices in the Catholic Tradition," presenter, Franciscan Sister Linda Bates, 7:45-9 p.m., free. Information: 317-291-7014.

Southside Elementary School Auditorium, 1320 W. 200 South, **Columbus**. Ceili Rain, tickets \$6 students, \$8 adults, 7 p.m. Information: 812-372-5012 or e-mail kstallings@iquest.net.

March 8-10

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Women's Lenten retreat, "Rediscovering the Gift of Inner Wisdom in Our Daily Lives," Franciscan Sister Norma Rocklage, \$135 per person. Information: 317-545-7681.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Women's retreat, "Gospel Living in the Spirit of St. Francis: Living a Life of Peace in the Modern World." Information: 812-923-8817.

March 9

St. Philip Neri Parish, Busald Hall, 550 N. Rural St., **Indianapolis**. Irish Fest, "Irish Lads and Lassies," 6-11 p.m., \$25 per person, \$40 per couple, cash bar. Information: 317-631-8746.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "Discover the Guiding Wisdom of Dreams," \$25. Information: 812-535-3131, ext. 434.

March 10

Nativity of Our Lord Jesus Christ Parish, Weillhammer Hall, 7225 Southeastern Ave., **Indianapolis**. Jewish Seder Supper, 4:30 p.m., \$5 per person, \$15 per family, childcare available. Reservations: 317-894-5721 or 317-862-3433.

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

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "Divine Providence," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

St. Paul School, gymnasium, 9788 N. Dearborn Road, **Guilford**. Booster Club, whole-hog sausage and pancake breakfast, carryout available, 7:30-11:30 a.m., free-will donation. Information: 812-623-2631.

March 11

Saint Mary-of-the-Woods College, Mary Fendrich Hulman Hall for the Arts and Sciences, **St. Mary-of-the-Woods**. Student chamber music series concert, 7 p.m. Information: 812-535-5280.

March 12

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild meeting following coffee

and dessert, 12:30 p.m.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Lenten series, 7-8:30 p.m., \$7 per session. Information: 812-535-3131, ext. 434.

March 13

Father Thomas Seccina Memorial High School, gymnasium, 5000 Nowland Ave., **Indianapolis**. Auction/Calcutta, dinner, cocktails, silent auction, tickets \$25. Information: 317-351-5976, ext. 1308.

St. Pius X Church, 7200 Sarto Dr., **Indianapolis**. Catechism of the Catholic Church, first of three-part series, presenter Patrick Murphy, Ph.D., and Alice Steepe, M.A., bring a copy of the catechism, 7:30 p.m. Information: 317-257-1085.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. "Spaghetti and Spirituality," Lenten Pro-Life Speaker Series, Mass, 5:30 p.m., dinner, 6:15 p.m., speaker, 6:45 p.m., free-will donation. Reservations (by 5 p.m. Monday prior to program): 317-636-4478.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "An Evening of Lenten Prayer," 7-9 p.m. Information: 812-923-8817.

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Half-hour Lenten organ concert, organist John Winkler, 12:40 p.m., free. Information: 317-635-2021.

March 15

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m.; breakfast, Indianapolis Athletic Club, 350 N. Meridian St., guest speaker, Brian McGrath. Information: 317-259-6000.

Marian College, 3200 Cold Spring Road, **Indianapolis**. Conference for parish nurses, "Making the Spirit Connection," 9 a.m.-3:30 p.m., Reservations: 317-955-6132.

March 15-16

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Saint Meinrad School of Theology, Workshop on Church history, "The Counter-Reformation and the Shape of the Tridentine Church," Fri., 7-9 p.m., Sat. 9:30 a.m.-4 p.m., \$50, less for seniors. Registration: 317-955-6451.



March 15-17

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "Introduction to the Enneagram," presenters, Providence Sisters Jeanne Knoerle, Bernice Kuper and Karlene Sensmeier, \$130 residential, \$100 commuter. Information: 812-535-3131, ext. 434.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Lenten retreat for women and men, "Bringing the Holy Land Home," Jesuit Father Richard Buhler, \$135 per person, \$255 couple. Information: 317-545-7681.

March 15-18

Kordes Retreat Center, **Ferdinand**. "Grace and Grit: The Lessons and Rewards Along the Journey," presenter, Gerry Boylan, Fri. 8 p.m.-1 p.m. Sun. Information: 800-880-2777 or 812-367-2777.

March 16

St. Malachy School, gymnasium, 326 N. Green St., **Brownsburg**. Women's club, arts and crafts fair, handmade arts and crafts, religious articles, food available, 9 a.m.-3 p.m.

Michaela Farm, Antonia House, **Oldenburg**. "At One With Creation," 9 a.m.-5 p.m., \$45. Information: 812-933-0661.

March 16-17

Oldenburg Academy, 1 Twister Circle, **Oldenburg**. Madrigal dinner, 6:30 p.m., \$20 adults, \$10 children, reservation deadline March 11. Reservations: 812-934-4440.

St. Lawrence Church, 542 Walnut St., **Lawrenceburg**. Lenten one-act play, "The Last

Supper with Jesus and His Apostles," 7:30 p.m., free-will offering.

March 17

St. Patrick Church, 950 Prospect St., **Indianapolis**. St. Patrick's Day celebration, Mass, 4 p.m., traditional Irish dinner following Mass, \$6 adults, \$3 children. Information: 317-631-5824.

St. Mary Church, 777 S. 11th St., **Mitchell**. "A Taste of Talent" fund-raiser, food, fair, 6:30 p.m. Information: 812-849-3570.

Christian Theological Seminary Chapel, 1000 W. 42nd St., **Indianapolis**. Ecumenical Taizé prayer service, 5 p.m.

March 18

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Lawless Room, Young Widowed group meeting, 7:30 p.m.; Hope group meeting, 8:30 p.m.

March 20

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "An Evening of Reconciliation," 7 p.m. Information: 812-923-8817.

March 23

St. John Parish, 331 S. Buckeye St., **Osgood**. Lenten one-act play, "The Last Supper with Jesus and His Apostles," 7:30 p.m., free-will offering.

March 23-24

Scottish Rite Cathedral, 650 N. Meridian St., **Indianapolis**. "The Columbians," Knights of Columbus Mater Dei Council 437, "The Chanters" and the Indianapolis Maennerchor, Triad concert, Sat. 7:30 p.m., Sun. 3 p.m.,

—See ACTIVE LIST, page 21

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"Dear children!
In this time of grace, I call you to become friends of Jesus. Pray for peace in your hearts and work for your personal conversion. Little children, only in this way will you be able to become witnesses of peace and of the love of Jesus in the world. Open yourselves to prayer so that prayer becomes a need for you. Be converted, little children, and work so that as many souls as possible may come to know Jesus and His love. I am close to you and I bless you all.
Thank you for having responded to my call."

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The Active List, continued from page 20

tickets, \$6. Information: 317-925-4190.

March 24

St. Roch Parish, Parish Life Center, 3603 S. Meridian St., **Indianapolis**. Spring dessert card party, 1:30 p.m., tickets available at the door, \$3.50. Information: 317-784-9135.

March 27

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Choral Tennebrae service, 7:30 p.m. Information: 317-259-4373, ext. 227.

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a phone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Rosary, 6:45 p.m. Information: 317-356-7291.

Weekly

Sundays

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

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

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

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

Mondays

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

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Wednesdays

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

Information: 317-271-8016.

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

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

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Thomas Aquinas Church Chapel, 46th and Illinois, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

Thursdays

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

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

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

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

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m..

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament,

7 a.m.-5:30 p.m. Benediction and Mass.

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

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

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

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

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

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

Monthly

Second Mondays

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

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

St. Pius X Church, Room 1, 7200 Sarto Dr., **Indianapolis**. The Caregivers Support Group, 11 a.m. or 7:30 p.m. Information: 317-255-4534.

Third Sundays

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday); rosary, 8 p.m. Open until midnight.

Third Mondays

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

Third Wednesdays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St.,

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

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

Third Thursdays

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

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

Third Fridays

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

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

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Lenten penance services are set around the archdiocese

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

Batesville Deanery

March 10, 2 p.m. at Immaculate Conception, Millhouses
 March 10, 4 p.m. at St. Maurice, Napoleon
 March 11, 7 p.m. at St. Peter, Franklin County
 March 11, 7 p.m. at St. Joseph, Shelbyville
 March 13, 7:30 p.m. at Immaculate Conception, Aurora
 March 14, 7 p.m. at St. Lawrence, Lawrenceburg
 March 17, 7 p.m. at St. John, Osgood
 March 18, 7 p.m. at St. Louis, Batesville
 March 20, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
 March 20, 7 p.m. at St. Vincent de Paul, Shelby County
 March 22, 7 p.m. at St. Mary, Greensburg
 March 26, 7 p.m. at Holy Family, Oldenburg

Bloomington Deanery

March 10, 1:30 p.m. at Our Lady of the Springs, French Lick
 March 10, 3:30 p.m. at Christ the King, Paoli
 March 12, 7 p.m. at St. Agnes, Nashville

Connersville Deanery

March 12, 7 p.m. at St. Elizabeth, Cambridge City
 March 14, 7 p.m. at St. Mary, Rushville
 March 16, noon at St. Mary, Richmond

March 17, 1 p.m. at St. Anne, New Castle
 March 19, 7 p.m. at Holy Guardian Angels, Cedar Grove
 March 21, 7 p.m. at St. Andrew, Richmond

Indianapolis East Deanery

March 13, 7 p.m. at St. Therese of the Infant Jesus (Little Flower)
 March 14, 7 p.m. at SS. Peter and Paul Cathedral
 March 14, 1 p.m. at St. Philip Neri

Indianapolis North Deanery

March 12, 7 p.m. at Christ the King
 March 19, 7 p.m. for St. Pius X and St. Matthew at St. Matthew

Indianapolis South Deanery

March 11, 7 p.m. at St. Roch
 March 12, 7 p.m. at SS. Frances and Clare, Greenwood
 March 17, 2 p.m. for Sacred Heart of Jesus, St. Patrick, Holy Rosary and Good Shepherd at Good Shepherd
 March 18, 7 p.m. at Nativity of Our Lord Jesus Christ
 March 19, 7 p.m. at St. Mark
 March 20, 7:30 p.m. at Our Lady of the Greenwood, Greenwood
 March 24, 4 p.m. at St. Jude

Indianapolis West Deanery

March 10, 2 p.m. at St. Anthony
 March 11, 7 p.m. at St. Gabriel
 March 12, 6:30 p.m. at St. Monica
 March 17, 2 p.m. at Holy Trinity
 March 20, 7 p.m. at St. Joseph
 March 21, 7 p.m. at Holy Angels
 March 21, 7 p.m. at St. Thomas More, Mooresville

New Albany Deanery

March 10, 3 p.m. at St. Joseph, Corydon
 March 12, 7 p.m. at St. Mary, Navilleton
 March 12, 7 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
 March 13, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
 March 14, 7 p.m. at St. Joseph Hill, Sellersburg
 March 14, 7 p.m. at St. Michael, Charlestown
 March 16, 9:30 a.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
 March 17, 7 p.m. at St. Mary, Lanesville
 March 19, 7 p.m. at St. Michael, Bradford
 March 21, 6:30 p.m. at St. Paul, Sellersburg
 March 21, 7:30 p.m. at St. Mary, New Albany
 March 24, 7 p.m. at Holy Family, New Albany
 March 25, 7 p.m. at St. Anthony of Padua, Clarksville

Seymour Deanery

March 12, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
 March 13, 7 p.m. for Our Lady of Providence, Brownstown, at St. Ambrose, Seymour
 March 15, 7:15 p.m. at St. Anne, Jennings County
 March 17, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh
 March 18, 7 p.m. at St. Mary, North Vernon
 March 22, 7:15 p.m. at St. Joseph, Jennings County

Tell City Deanery

March 8, 7 p.m. for St. Martin of Tours, Siberia; St. Boniface, Fulda; and St. Meinrad, St. Meinrad, at St. Meinrad, St. Meinrad
 March 14, 7 p.m. at St. Augustine, Leopold
 March 19, 7 p.m. at St. Mark, Tell City
 March 19, 7 p.m. at Holy Cross, St. Croix
 March 20, 7 p.m. at St. Isidore, Bristow
 March 24, 7 p.m. for St. Michael, Cannelton; St. Pius, Troy; and St. Paul, Tell City, at St. Paul, Tell City

Terre Haute Deanery

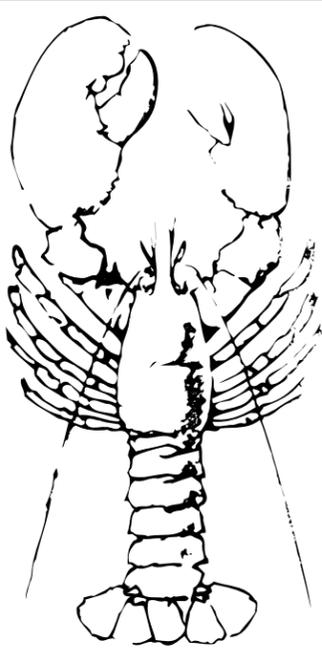
March 12, 6:30 p.m. at Holy Rosary, Seelyville
 March 12, 7 p.m. at St. Paul the Apostle, Greencastle
 March 14, 1:30 p.m. deanery service at Sacred Heart of Jesus, Terre Haute
 March 14, 7 p.m. deanery service at St. Benedict, Terre Haute
 March 24, 6 p.m. at St. Patrick, Terre Haute
 March 25, 7:30 p.m. at St. Margaret Mary, Terre Haute †



Lenten Dining Guide

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WOMEN

continued from page 5

for parish luncheons and dinners.

- Women who assume leadership roles on parish councils and parish finance committees, in Catholic women's organizations, and as parish representatives to diocesan ministries.
- Women who reach out in service to others, especially to the needy, through soup kitchens, thrift shops and Hispanic ministries.
- Women who take on roles related to liturgy, such as lectors, eucharistic ministers, musicians and singers.
- Women who contribute to the spiritual formation and religious education of children and adults.
- Women who do all of the above.

Here are excerpts from the testimonials given for two of the women who were honored in Utah.

"Margarita has spent the last 40-plus years in Midvale serving God, her Church, and her neighbors.

"She was instrumental in organizing the Guadalapana Society and initiating Spanish masses at St. Therese. She has been a catechist, a Eucharist Minister, secretary of the

parish council, vice-president of the altar society, as well as a lifelong member of that organization. She was a member of the Holy Cross Ministries advisory board and coordinator for Outreach Ministry for Seniors and Homebound. She was in charge of St. Therese Clothing Outlet for many years. Presently Margarita coordinates volunteers for St. Therese to work at St. Vincent de Paul soup kitchen.

"Currently she makes the banners used on the altar and helps decorate the church for every liturgical season."

"Melva and her husband ... are one of the first families to help establish St. Olaf Parish. A convert to Catholicism, Mel became involved in many parish, diocesan, and civic activities.

"She served as St. Olaf's Altar Society President in the 1950s. She reorganized it and helped it grow. During that time, she and another parishioner helped establish CCD programs for children in the diocese. She served on the Catholic Schools Scholarship Committee for many years, was a member of the first Youth Center board, and was on the board of Catholic Charities.

"Besides raising four children and working full time, Mel served as the President of Catholics Woman's League, President of the Salt Lake Deanery CCW, and is a

Past-President of the Diocesan Council of Catholic Women. She currently holds the position of Legislative commission chair for both the Salt Lake Deanery and the DCCW. Mel continues to stay active in parish activities, and works behind the scenes doing charitable work for both the parish and the school."

With such distinguished records of leadership and service, these and other Catholic women all across the country are playing important roles in shaping the future of our Church.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His latest book is American Catholics: Gender, Generation, and Commitment, Alta Mira Press, 2001). †

Knights of Columbus information service expands to the Internet

NEW HAVEN, Conn. (CNS)—More than two dozen booklets on different aspects of the Catholic faith and a Catholic home-study course are now available on the Knights of Columbus Web site at www.kofc.org.

The booklets and course are offered by the Knights' Catholic Information Service, which since its founding in 1948 has sought to reach as many people as possible with the Church's message.

"The Web effort is part of the Knights' response to Pope John Paul II's call for a new evangelization, using modern means of communication to spread the Church's message," said Carl A. Anderson, supreme knight.

The printed word remains at the heart of the Catholic

Information Service mission, however. Publications are sent out free or for a small fee to cover printing and mailing. The booklets are especially popular with chaplains of veterans' hospitals, military installations and correctional facilities, and with missionaries.

In 2001, more than 35,000 copies of a 30-booklet set on the basics of the faith, written by Catholic evangelist Peter Kreeft, were mailed to those who responded to advertisements in secular publications.

Angels was the most popular single topic offered by the service, with 24,548 copies of the booklet titled "All About Angels" mailed out last year. In 2000, after advertisements in *USA Weekend* and *Parade* magazine, more than 80,000 copies of the booklet were requested. †

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Helpers of God's Precious Infants saves lives

By Mary Ann Wyand

"Abortion is evil because it denies the goodness of life—the sanctity and dignity of life—and it's blasphemous to make a choice to destroy that which God has willed into existence," Servants of the Gospel of Life Sister Diane Carollo told more than 100 people attending the Lenten Pro-Life Speaker Series on Feb. 27 at Holy Rosary Parish in Indianapolis.

Sister Diane, who is director of the archdiocesan Office of Pro-Life Activities, discussed the international Helpers of God's Precious Infants ministry as the keynote speaker for the second of five pro-life programs in the series.

Dr. Charles Rice, a professor emeritus of law at the University of Notre Dame Law School and a visiting professor of law at Ave Maria School of Law in Ann Arbor, Mich., was scheduled to speak on "How to Handle 'End of Life' Issues: The Law and Common Sense," but a winter storm and icy roads in northern Indiana prevented him from traveling to Indianapolis last week.

"Abortion always claims more than one victim," Sister Diane said. "Abortion takes the life of the unborn child and, of course, the spiritual consequences for the woman are incredible."

"Last week, Msgr. Stuart Swetland [an associate professor of religious studies at the University of Illinois in Urbana] spoke about how necessary it is for goodness to replace the vacuum that is created by evil," she said. "Evil, we know, is the absence of good. It's the denial of good. It's the refusal to accept God's will and God's way into our lives."

Pope John Paul II continually exhorts Americans to defend life in the United States, she said. "The pope says that, unless we defend life, we will never have justice or peace in the world, and that's very true."

"It would be untrue to characterize our country as pro-life, although there are many pro-life efforts," Sister Diane said. "We are a country that is immersed in a culture of death, and our response to this must be Christ's response. As Catholics, we need the whole arsenal of weapons to combat the evil. We need Masses, eucharistic adoration, prayer—including the rosary—sacrifice, penance and activity in all pro-life ministries."

Sister Diane, who lived in New York and New Jersey before coming to Indianapolis to found the Servants of the Gospel of Life, trained to be a pro-life sidewalk counselor with Msgr. Philip Reilly of Brooklyn, the founder of the international Helpers of God's Precious Infants pro-life ministry.

"The Helpers of God's Precious Infants addresses the evil of abortion by doing good, by praying, by fasting, by sacrificing and by interceding [outside abortion clinics]," Sister Diane said. "And it works. It does save lives."

While praying before the Blessed Sacrament, she said, Msgr. Reilly felt called to begin the Helpers of God's Precious Infants ministry in 1989.

"Helpers are unconditionally pro-life," Sister Diane said. "They are volunteers committed to maintaining a loving and prayerful presence outside abortion clinics. They unite themselves [in prayer] to the victims [of abortion] in solidarity with their pain as the babies are put to death at this modern-day Calvary. They pray in reparation



Servants of the Gospel of Life Sister Diane Carollo discusses the Helpers of God's Precious Infants pro-life ministry during a Feb. 27 talk at Holy Rosary Parish in Indianapolis.

for the injustice being performed and, just as Mary and John stood lovingly beneath the cross of Jesus, they wish to remain with these children in their hour of need."

Helpers stand outside abortion clinics and engage in intercessory prayer, she said, in this urgent, life-saving ministry.

"They pray for the women who are going in, for their conversion," Sister Diane said, "and they pray for the abortion clinic staff—the doctors, nurses and clerical workers—that they will come to see the error of their

See HELPERS, page 25

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

AHEARN, Lee Suhr, 70, St. Lawrence, Indianapolis, Feb. 21. Wife of Leo Ahearn. Mother of Lisa Lee and Leo Ahearn II. Grandmother of two.

BAILEY, Mary, 92, St. Mary, Richmond, Feb. 24. Mother of Mary Louise Jackson. Grandmother of three. Great-grandmother of four.

BROWN, Ronald C., 54, St. Joseph, Indianapolis, Feb. 7. Husband of Linda Brown. Father of Amanda Westbrook and Beau Brown. Son of Ruth Brown. Brother of Eugene Brown.

COTHRON, Charles Ray, 73, St. Jude, Indianapolis, Feb. 15. Husband of Donna (McClain) Cothron. Father of Sharon Larsh, Mary Jo Pappas, Kathy Smith, Linda Ventura,

Kimberly, Charles Jr., Doug, Mark, Michael and Thomas Cothron. Brother of Ruby Humphress, Fred, James and J.C. Cothron. Grandfather of 26. Great-grandfather of eight.

CLAYCAMP, Ralph A., 46, Sacred Heart, Jeffersonville, Feb. 13. Husband of Deborah Claycamp. Father of Crystal Claycamp. Son of Margaret Schafer. Brother of Betty Claycamp and Donna Shireman.

HARRISON, Henrietta E., 84, Annunciation, Brazil, Feb. 23. Mother of Charlene Decker. Sister of Everett and John Meneely. Grandmother of six. Great-grandmother of 10.

HEDLUND, Rose Mary, 65, St. Pius X, Indianapolis, Feb. 18. Wife of Paul Hedlund. Mother of Douglas, Jeffrey, Kenneth and Thomas Hedlund. Sister of Betty Deerwester. Grandmother of 14.

HELVATY, John, 77, St. Pius X, Indianapolis, Feb. 18. Father of Christine Afridi, Kathy Dewes, Barbara Kilbourn, Robert and Thomas Helvaty. Grandfather of 13.

HUELSEMAN, Clay E., 72,

St. Michael, Brookville, Feb. 16. Father of Donna Butler, Paula Lafferty, Jeanette McKinney, Master Sgt. Gery and James Huelseman. Brother of Gery Huelseman. Grandfather of 21.

HULL, Albert J., 76, St. Lawrence, Indianapolis, Feb. 21. Husband of Pauline R. Mann Hull. Father of Laura Longest, A. Michael, Eric and Jeffrey Hull. Brother of Donna Scott, Maxine Wolf, Daniel, Don, Frank, Kenny and Ron Hull. Grandfather of four. Great-grandfather of one.

HUMBERT, Mike, 57, St. Michael, Brookville, Feb. 17. Husband of Gerry Humbert. Father of Michaele Pyfrin, Bill and Tony Humbert. Son of Loretta Humbert. Brother of Lucy Alwell, Mary Jo Roth, Ellen Schwab, Mary Ann Thompson, Aloysius Jr., Joe and Robert Humbert. Grandfather of five.

KENO, Mavis Eure, 75, Holy Angels, Indianapolis, Feb. 22. Mother of Clarice Blake, Andrea Keno, Paula Smith and Marvia Williams. Sister of Adele Carter, Jean Ewing and Sammie Mullin. Grandmother of 11. Great-grandmother of five. Great-great-grandmother of one.

KERNS, Monica, 73, St. Bartholomew, Columbus, Feb. 24. Wife of William Ernest

Kerns. Mother of Sharon Meltzer, Karen Tejera, David, Ernie III, John and Paul Kerns. Grandmother of nine. Great-grandmother of two.

KIDWELL, Jerry Allen, 64, Good Shepherd, Indianapolis, Feb. 25. Husband of Carmela (Palamara) Kidwell. Father of John Kidwell.

KRESS, Joann Marie, 62, St. Roch, Indianapolis, Feb. 16. Sister of Mary Gatto, David, Dick, James and Paul Kress.

McGUINNESS, Teresa Ann, 40, St. Margaret Mary, Terre Haute, Feb. 24. Wife of Kirk McGuinness. Mother of Leslie and Ryan McGuinness. Daughter of Dorothy Garvin (Shanks) Smith. Stepdaughter of Thomas Smith. Sister of Michael, Ted, Tim and Tony Shanks. Granddaughter of Mildred Long.

METZGER, Robert, 69, St. Anthony, Clarksville, Feb. 7. Father of Donna Baird, Paula, David and Michael Metzger. Grandfather of two.

NITCHMAN, James J., Sr., 77, St. Luke, Indianapolis, Feb. 24. Father of James Nitchman Jr. Brother of Betty Ziaga, Alexander, Edward, Patrick and Thomas Magee. Grandfather of two. Great-grandfather of one.

ROBBINS, Louise K., 69, Good Shepherd, Indianapolis, Feb. 24. Wife of Glenn

Robbins. Mother of Yvonne Beaver. Stepmother of Garry Robbins. Sister of Elinora Brown.

ROMANO, Josephine (Bisesi), 85, St. Roch, Indianapolis, Feb. 12. Mother of Marie Wood and John Romano.

SCHMELZ, Alphonse A., 73, St. Mary, Lanesville, Feb. 11. Father of Angela, David, Kenneth, Lawrence and Richard Schmelz. Brother of Ann Geswein, Mary Welch and Leonard Schmelz.

SCHUELER, Rita Jean (Robertson), 73, St. Mary, New Albany, Feb. 20. Mother of Jill Harbin, Barbara McIntosh, Jennifer and Paula Ziegler. Sister of Joyce Hood, Clifton, Donald and Paul Robertson. Grandmother of six.

STANLEY, Mary, 76, St. Charles Borromeo, Bloomington, Feb. 16. Wife of Harold Stanley. Mother of Pat Millay, Laurie Tatham, Susan Theule, Cathy and John Stanley. Grandmother of 13.

STENGER, Henrietta, 94, St. Joseph, St. Leon, Feb. 13. Aunt of several.

STILGER, Leonard L., 79, St. Mary, Lanesville, Feb. 16. Husband of Louise Geswein. Father of Lennie Blum, Linda Bolinger, Lisa Nassos, David, Donald and Michael Stilger. Brother of Jerome and Maurice

Stilger. Grandfather of nine. **THOMAS, Hugh A.**, 77, St. Mary, Lanesville, Jan. 16. Husband of Betty Henckel. Father of Mary Brown, Rose Gunther, Rebecca Overstreet, Lee, Mark and Michael Thomas. Brother of Howard and Jerry Thomas. Grandfather of 17. Great-grandfather of seven.

VINCENT, Fern M. (Beck), 71, St. Therese of the Infant Jesus, Indianapolis, Feb. 15. Sister of Ruth Klautt, Donald and John Beck. Grandmother of one. Great-grandmother of one.

WEBER, Cletus, 82, St. Martin, Yorkville, Feb. 15. Husband of Coletta Weber. Father of Marisa and Tina Callahan, Regina Laugle, Kathleen Sturgill, Marianne Vickers, Alan, Gerard, Greg, John, Joseph, Roger and Ronald Weber. Brother of Elvira Hartman. Grandfather of 34. Great-grandfather of six.

WISNIEWSKI, Stanley, 81, Sacred Heart, Clinton, Feb. 15. Father of Madeline Smith, Edward, Robert and Ronald Wisniewski. Grandfather of five. Great-grandfather of one.

ZIMMERMAN, Martha, 73, St. Joseph, Indianapolis, Feb. 13. Mother of Denise Medewald and Deborah Plummer. Sister of Walter Bridgins. Grandmother of six. Great-grandmother of four. †

HELPERS

continued from page 24

ways. And they pray, above all, for the salvation of souls."

Outside abortion clinics in Brooklyn, Msgr. Reilly and Helpers volunteers often have "30 or 40 turnarounds" in one day, Sister Diane said, from among about 100 women scheduled for abortions that day.

The Helpers ministry is not easy, she said, but pro-life supporters who pray and intercede outside abortion clinics are strengthened by their prayers.

"When we go to the abortion clinics, we're going to the sites where human life is discarded as trash, where women begin the downward spiral in their spiritual lives of despair," Sister Diane said. "God is calling us to this place of death, to this new Calvary, and we need people who can stand at the foot of the cross outside these clinics" as pro-life sidewalk counselors.

"Here in the Archdiocese of Indianapolis, we have the monthly third Saturday vigils which are modeled after what Msgr. Reilly does in Brooklyn and throughout the United States and the world," she said. "There are countless men, women and young people in the U.S. and around the world who pray, fast, sacrifice and intercede at abortion clinics as part of this ministry."

Sister Diane said her first "save" or "turnaround" happened outside an abortion clinic on 43rd Street in Brooklyn.

"It was an Arab woman," Sister Diane said. "I knew she was Arab by the way she was dressed. I went up to her and I simply said, 'Allah doesn't want you to do this.' And she stopped dead in her tracks. We spoke at length, and she chose life that day. Close to three years later, in December, I received a telephone call at the convent where I was living. It was the Arab woman, who had a very distinctive accent. She said, 'Sister, I have someone who would like to speak with you.' And I heard this little voice over the phone saying 'Sister, Merry Christmas!' It was the little boy that she was going to abort that day."

Another day, outside that Brooklyn abortion clinic, Sister Diane said she tried to give pro-life literature to a woman on her way into the clinic but the woman refused it.

"I asked God's blessing upon her as she entered the clinic," Sister Diane said. "I didn't see her again for several hours. When she emerged, she came over to me and said, 'May I speak with you?' And I said, 'Of course!' And she said, 'I didn't do it! I sat there and I thought and I thought and I thought, and then I prayed, and I didn't do it!' And then she started to cry. I knew it was the prayers of the people that were outside the clinic that day that kept her from aborting her baby."

"But not all of the stories end that way," Sister Diane said. "I remember a black woman who had gone into the

clinic and was having second thoughts, but it was too late. They had already injected her with chemicals. She just fell apart when she left the clinic. Thanks be to God, Msgr. Reilly was there for her that day."

Msgr. Reilly introduced the distraught woman to Sister Diane, who began a friendship with her and later helped her begin the Rite of Christian Initiation of Adults process. The following year, at the Easter Vigil Mass at St. Malachy Parish in East Brooklyn, the woman was baptized and welcomed into the Catholic Church.

"On the night of the Easter Vigil," Sister Diane said, "she came to me and said, 'I can never bring back my child, but God is making me a new creation and someday I will be with my child.'"

Her story of healing is yet another example, Sister Diane said, that "the Helpers of God's Precious Infants really is a life-saving ministry."

(The next archdiocesan Helpers of God's Precious Infants pro-life Mass will be celebrated by Father Paul Landwerlen at 8:30 a.m. on March 16 at St. Andrew the Apostle Church, 4052 E. 38th St., in Indianapolis. After the Mass, Helpers pray the rosary outside a nearby abortion clinic, then return to the church for Benediction. For more information about this ministry, call Servants of the Gospel of Life Sister Diane Carollo at the archdiocesan Office of Pro-Life Activities at 317-236-1569 or 800-382-9836, ext. 1569.) †

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U.S.

Sisters' battle over cut SSI payments is headed to court

PITTSBURGH (CNS)—Sister Mary Traupman is a Sister of Divine Providence as well as a lawyer qualified to argue before the U.S. Supreme Court. That credential could prove useful as she prepares to fight in the federal courts on behalf of a group of elderly nuns who have had their Supplemental Security Income payments reduced. About 20 School Sisters of St. Francis live in Marian Hall Home, a licensed personal care home in Bellevue run by the community. As did many religious communities of various faiths in the United States, the School Sisters elected in the 1970s to participate in the Social Security system to help support their members in their old age. "We bought into [the Social Security system] in 1972," Sister Mary told the *Pittsburgh Catholic*, newspaper of the Pittsburgh Diocese. "Nobody said that in 1995 it would be different because you are sisters."

Concerns for 'unaccompanied' children aired at Senate hearing

WASHINGTON (CNS)—A bill that would create a separate Justice Department office for assisting children who arrive in the country without an adult was strongly endorsed by Catholic and Lutheran immigration agencies. At a Feb. 28 hearing of the Senate Immigration Subcommittee, half a dozen witnesses described the situation of unaccompanied minors who arrive in the country illegally and how they are treated by the Immigration and Naturalization Service. "We believe that removing responsibility for the care and custody of children from the culture of enforcement which pervades the INS is essential," said Julianne Duncan, director of children's services for Migration and Refugee Services of the U.S. Conference of Catholic Bishops. She testified on behalf of MRS and Lutheran Immigration and Refugee Service.

Web site is launched to help Catholics answer faith questions

DURHAM, N.C. (CNS)—Halfway through the live chat session, moderator Father Joe Vetter, campus minister at Duke University, found himself on the receiving end of a stumper. If the Catholic Church does not regard a marriage as valid unless it is consummated, and Mary remained ever virgin, does that mean the marriage between Mary and Joseph was invalid, a chat participant wondered. It was not a Scripture scholar who asked the question. Instead, it was a college student who went by the online name "Jacko." A new Catholic Web site at www.CatholicQandA.org is the brainchild of campus ministers from the Diocese of Raleigh. It debuted in January and is open to anyone interested in the Catholic faith. Visitors can post questions and receive e-mail replies, but the real attraction is the Tuesday evening live chat sessions with a priest or campus minister. No topics are barred.

Kansas State fraternity boasts strong Catholic identity

MANHATTAN, Kan. (CNS)—One of the fraternities on the campus of Kansas State University has a unique emphasis: Catholicism. The all-Catholic fraternity, believed to be the only one of its kind in the country, reopened in the fall of 2000 after being closed for a year.

The fraternity, Phi Kappa Theta, has a long history. It was formed in 1959 as a merger of Phi Kappa, founded at Brown University, and Theta Kappa Phi, from Lehigh University.

Enron collapse has Catholics talking about ethics

WEST PALM BEACH, Fla. (CNS)—The collapse of Enron has sparked a lively debate among members of Catholic business ethics organizations, according to Brian Von Gruben, a retired New Orleans businessman and regional director for Legatus. "It is not just something that happened in Houston, but it affects lives everywhere and the whole credibility of business takes a blow—the ripple effect through society is really pretty enormous," he told *The Florida Catholic* diocesan newspaper. "Those decisions made by just a few people in a business meeting really do matter, and if [our decisions] can hurt people, they can also help people, and that is why it is important to bring your Catholic values into your business meetings," he added. Legatus, which is based in Michigan, encourages Catholic CEOs to study, live and spread the faith in their business, professional and personal lives. Von Gruben said there is no question the Enron collapse is a good example of the need for good ethics among business people at the highest level.

Archdiocese of Milwaukee fund is among investors suing Enron

MILWAUKEE (CNS)—After Enron filed for Chapter 11 bankruptcy Dec. 2, stockholders and investors began preparing lawsuits claiming the company defrauded them. Among the investors taking legal action is the Archdiocese of Milwaukee Supporting Fund Inc., which supports charitable projects of the Archdiocese of Milwaukee. The fund reportedly lost \$70,000 on Enron bonds purchased in June 2000. Neal Rothstein, an attorney for Scott and Scott, a Connecticut-based law firm representing the Milwaukee archdiocesan fund, said a class-action lawsuit involving the fund as a plaintiff seeks to freeze Enron assets.

Prayer card released by USCCB's publishing arm is a best-seller

WASHINGTON (CNS)—The U.S. Conference of Catholic Bishops' publishing arm, in an announcement about its best-sellers for 2001, said its "Prayer for Peace" prayer card was its No. 1 seller. About the size of a postcard, it features four different artistic renderings of the Blessed Virgin Mary in color on one side and Pope John Paul II's "Prayer for Peace to Mary, the Light of Hope" on the other. Issued Dec. 7, it sold 765,600 copies in the final weeks of 2001. The No. 2 best seller was the book, *Celebrate Christ's Coming: Advent 2001*, which sold 340,578 copies. Additionally, the Spanish-language edition of the book sold 78,832 copies, making it ninth on the best-seller list.

WORLD

Assisi aftermath: Pope asks world leaders to promote dialogue

VATICAN CITY (CNS)—Saying humanity must choose between love and hatred, Pope John Paul II asked political leaders of every country in the world to promote dialogue, forgiveness and concord. The pope made his request in a letter marking one month after a Jan. 24 day of prayer for peace in Assisi, Italy, attended by 200 representatives of a dozen religions. Along with the letter, the pope sent world leaders the religious gathering's

"Decalogue" commitment for peace, saying he was "convinced that these 10 propositions can inspire your government's political and social action." The letter was released March 4 at the Vatican.

'Good governance' is focus of Kenyan bishops' Lenten campaign

NAIROBI, Kenya (CNS)—With an ongoing constitutional review process and the country gearing up for general elections, the Kenyan bishops' justice and peace commission has chosen to focus on "good governance" as its Lenten campaign theme. Archbishop John Njenga of Mombasa, chairman of the commission, said the campaign takes place at a time when the issue of succession has dominated national activities. Kenyan President Daniel arap Moi, who is barred by the Constitution from running for president, is expected to retire this year. The date for the general elections has not been announced, but is expected later this year.

Pope urges nonviolent solution to Madagascar political impasse

VATICAN CITY (CNS)—Pope John Paul II called for a nonviolent settlement of a political crisis in Madagascar, where demonstrators clashed with troops in the wake of an election impasse. Two people were reported dead after protesters took to the streets of the capital city, Antananarivo, where troops have attempted to impose martial law. "The news from Madagascar stirs deep concern and disappointment in my soul," the pope said March 3 during a noon blessing at the Vatican. "While I count on the traditional orderliness and nonviolence of the Malagasy people, I urge leaders to take up the way of dialogue with trust and courage," the pope said. The protests in Madagascar began after Antananarivo Mayor Marc Ravalomanana proclaimed himself president Feb. 22, saying the presidential election held in December was fixed and that he was the real winner.

Indian bishops pray for peace at Indian-Pakistani border

WAGAH, India (CNS)—Indian Catholic bishops prayed for peace at the Indian-Pakistani border March 3 as the two neighboring countries continued deploying their respective armies along their common boundary. "We pray that God grant our people peace," said Cardinal Ivan Dias of Mumbai, who led the prayer while standing against the closed gate at the Wagah border, reported UCA News, an Asian Church news agency based in Thailand. Some 140 bishops visited the border in Punjab state after a three-hour bus journey from Jalandhar, where their biennial plenary was being held. The bishops set aside March 4 as a day for prayer and fasting for peace in the western state of Gujarat, where sectarian violence has claimed more than 430 lives.

Pope calls for an immediate cease-fire in the Middle East

VATICAN CITY (CNS)—With the death toll mounting in the latest wave of Israeli-Palestinian violence, Pope John Paul II called for an immediate cease-fire and respect for international law in the embattled region. The pope spoke at a noon blessing March 3 after a week of deadly events in Jerusalem and the West Bank. On Feb. 28, Israeli troops struck two Palestinian refugee camps in search of militants and killed 23 people, including several civilians. More than 20 Israelis were killed in two Palestinian attacks that followed, including a suicide bombing in a Jewish neighborhood of Jerusalem. "The latest news from Jerusalem saddens me deeply," the pope said. †

Classified Directory, continued from page 26

Positions Available

School Principal

Christ the King School, located at 5858 Crittendon Ave. in Indianapolis, is seeking a principal who is an outstanding educator, has strong Catholic beliefs, and who is committed to academic and spiritual growth. Christ the King is a K-8 school with 370 students located in a strong supportive Catholic community on the northeast side of Indianapolis. The school features a traditional curriculum enriched by art, music, computer and physical education. The school is supported by a dedicated staff and outstanding parental support.

Applicants must be practicing Catholics with strong administrative skills. Salary and benefits will be commensurate with experience.

Send résumés to:

Mickey Lentz
P.O. Box 1410
Indianapolis, IN 46206

Administrative Assistant

The Office of Stewardship and Development is seeking a full-time administrative assistant to provide support for parish and donor services. Responsibilities include meeting preparation, mailings, clerical support, special event support, gift reconciliation, and database support. The position requires knowledge of Word and Excel, attention to detail, oral and written communication skills, and commitment to customer service.

We offer an environment that values integrity, teamwork, service, stewardship, and the dignity of each person. Please send résumé and salary history, 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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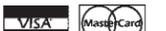
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