Youth told to remain faithful to opposing abortion

By Brandon A. Evans

WASHINGTON, D.C.—Hundreds of young people from the archdiocese began a 60-hour whirlwind pilgrimage to Washington by hearing that they must not expect to see the results of their labors, even if they are leaders they unceasingly voice their opposition to the “culture of death.”

“We like recognition,” said Msgr. Joseph F. Schaedel, vicar general, during a Mass at St. Peter and Paul Cathedral in Indianapolis on Jan. 20. “We like to gaze over the results of our work. When you spend hours shoveling the snow, it’s nice to sit back looking over the clear path you created.”

He told the group of nearly 400 high school and college students, as well as adult chaperones, that they should take pride in what brought them to the cathedral—they were starting a journey to the nation’s capital to participate in the March for Life.

The march, started in 1974, the year after the Roe vs. Wade Supreme Court ruling legalized abortion, attracted more than 100,000 people this year.

Msgr. Schaedel warned the students that we must be willing to continue the fight regardless.

“We’re called to spread the Good News that is our Catholic faith with no expectation of getting any earthly prize for it,” he said. “We’re supposed to reveal Christ with or without fanfare.”

With that, the pilgrims started their journey to shine the light of Christ upon what Cardinal Anthony Bevilacqua of Philadelphia calls “the assault on human life” that is “a crisis of civilization.”

Following Mass in Indianapolis, the students and chaperones from the Archdiocese of Indianapolis prepare to walk in the March for Life on Jan. 22 in Washington, D.C. The group, totaling near 400, marched with 100,000 others from the Washington Monument to the Supreme Court building as a plea to lawmakers to bring an end to abortion.

United Catholic Appeal over goal

By Mary Ann Wyand

The needs are great, and the response has been remarkable. Catholics in central and southern Indiana have pledged $4,864,309 on a $4.85 million goal to the archdiocesan Called to Serve: Parish Stewardship and United Catholic Appeal, Joseph S. Therber, secretary for Stewardship and Development, said on Jan. 28. Therber said that although the initial response has been outstanding, the archdiocese will continue with its plan to ensure every parishioner has an opportunity to participate fully in the mission of the Church through its follow-up phase. Historically, archdiocesan follow-up has generated a significant boost for many struggling parishes.

Money raised will benefit home missions in the form of direct subsidies to parishes in need of financial help as well as shared ministries in the archdiocese, including Catholic Charities, seminar education, the care of retired priests, evangelization and education efforts.

Members of the Church also were asked to remember the needs of their individual parishes in the annual appeal. St. Anthony parishioners Patrick and Dianne McKeever of Indianapolis were the general chairs of the 2001 Called to Serve.

Religious leaders in Assisi call for an end to violence

ASSISI, Italy (CNS)—Violence and terrorism are incompatible with the faith and belief of all the world’s religions, more than 200 spiritual leaders said during their Jan. 24 meeting with Pope John Paul II in Assisi.

Since the Sept. 11 terrorist attacks in New York and Washington, the pope said, religious leaders have wanted to do their part to fend off “the dark clouds of terrorism, hatred [and] armed conflict.”

In his Jan. 27 midday Angelus address, Pope John Paul said he had the other religious leaders appealed to their faithful and to all people of good will, forcefully rejecting “the temptation to resolve the serious problems of humanity with the use of weapons and violence.”

The Assisi gathering brought together Christians from 16 Churches and communities, 30 Muslims clerics from 18 nations, 10 rabbis, and representatives from Buddhism, Hinduism, Jainism, Sikhism, Hinduism, Zoroastrianism, Confucianism and traditional African religions.

The leaders traveled with the pope by train to Assisi, reflected on peace together; prayed for peace separately using their own rites, then gathered together again to make a common commitment to promoting peace and teaching their faithful that true religion cannot be used to promote violence or terrorism.

“Violence never again,” the pope said at the end of the afternoon meeting.

“War never again. Terrorism never again,” he said.

“In the name of God, may every religion...
young people traveled by bus throughout the night to Washington.

It was early the next morning, the buses reached the National Shrine of the Immaculate Conception.

The Marchers were welcomed in life and protected in law. It’s not the only case recently in the peaceful marches in front of the Supreme Court, where 29 years ago the women who was stabbed to death in New York City in front of 38 neighbors who did nothing but close windows to keep her. No one ever called the police for 45 minutes.

"I tell you this story, my sisters and brothers, because we are not vigilant and do not act in time of crisis, history repeats itself," he said. "In this crisis in the defense of human life, neutrality is not an option; silence is not a choice."

The next morning, the pilgrims from the archdiocese gathered at the Franciscan Monastery to celebrate Mass with an archbishop Daniel M. Buechlein. He said, "That's God's gift to us.

The young people then had several hours before coming together at the National Shrine of the Immaculate Conception in Washington, a huge building, preparing to march to the Supreme Court in a public plea to the lawmakers of the country to end legalized abortion.

At that time was a stage filled with political leaders, clergy, and young people for life and promising to keep up the fight as long as it would take. Thousands gathered in the crowd of the archdiocese, praying to the Supreme Court, where 29 years ago, the justices who sat there declared the legality of abortion.

"History will judge us on this issue," he said. "That's God's gift to us."

President Bush also reassured people of his pro-life commitment. As the rally ended and the pilgrims began to march, many of them blended into the larger group of people around them. Tens of thousands of people marched for pro-life, saying that they need support, and expressing the march that helps people like Torrella. Even watching his own friends, march gave him strength.

"Seeking peers at my school here means a lot to me," he said. "It means people within my culture that live with me at college are more like me than I thought they were."

After a walking a mile and a half, the pilgrims dispersed in front of the Supreme Court, where 29 years ago, the justices who sat there declared the legality of abortion.

In the end, the archdiocesan group was a small group in a much larger sea of people, and perhaps, like Msgr. Schieda suggested, no one was able to see the direct results of their pilgrimage.

However, as Cardinal Bevilacqua said, "At work at the march was victorious because they made their voices heard. He said that those who are silent "betray not only their faith, Christianity, but also their humanity."
Catholic teacher receives award named for Mother Theodore Guérin

By Jennifer Del Vechio

A new award for Catholic school teachers in the archdiocese will recognize their accomplishments and commitment to Catholic education.

The 2002 Tribute to Teachers Award night honored teachers for their years of service and presented the inaugural Mother Theodore Guérin Award Jan. 29 at Primo Banquet Hall in Indianapolis. A niece of “Mickey” Lentz, secretary for Catholic education and faith formation, said she wanted to initiate the Mother Theodore Guérin Awards to honor the commitment of teachers throughout the archdiocese.

Each school in the archdiocese was to select one teacher that exemplified traits such as dedication, achievement, empathy, faith and responsibility. About 60 teachers received the award. The awards were based on the number of students who chose to participate. The awards are to be an annual event, Lentz said.

Archbishop Daniel M. Buechlein said Mother Theodore is a role model for educators. He said Mother Theodore wrote that two virtues were needed when teaching children—justice and kindness.

The archbishop said Mother Theodore is close to his heart because he was educated in a parish school in Jasper, Ind., that was started by Mother Theodore’s sisters—the Sisters of Providence of Saint Mary-of-the-Woods.

The new award recognizes that what Catholic schools accomplish couldn’t be done without the dedication of teachers, the archbishop said.


The church has accepted one miracle attributed to the intercession of Mother Theodore, who was beatified in 1996. A second miracle must be attributed to her intercession before she can be canonized.

By Jennifer Del Vechio

Marian College cuts tuition for archdiocesan employees and family

Helping families receive a private Catholic education is the goal of a new program that reduces Marian College’s tuition by 50 percent.

Starting in August, Marian College of Indianapolis will cut its tuition in half for all employees of the Archdiocese of Indianapolis and their spouses and dependent children.

The discount applies to all new freshman or transfer students.

In addition to the 50 percent tuition reduction, archdiocesan employees and family members will also be eligible for federal and state financial aid programs.

The Archdiocesan Employee Tuition Assistance Program offers $1,000 scholarships while still offering the same technology infrastructure, such as Internet connections in dorm rooms.

In addition to the new employee response has been positive.

Ed Isakson, director of human resources for the archdiocese, said the employee response has been positive.

Isakson said that Elsener, a former archdiocesan employee, is aware of the value of the parish, school and agency employees and their families when it comes to financial aid.

“This tuition discount makes a quality Catholic college education much more affordable for many archdiocesan employees and their families,” Isakson said. “It is a foresighted idea that has great potential benefit for many people.”

Marian College, founded in 1851 by the Sisters of St. Francis, is one of the largest employers in the archdiocese.

For more information on the program or other financial assistance, call the college financial aid office at 800-834-5494.}
Ten principles of Catholic social teaching

1. Every human person is created in the image of God (the sanctity of human life).
2. Human life is broken by the sinfulness of individuals and societies but each person has been redeemed by Christ and is, therefore, worthy of compassion and respect.
3. Human persons are social beings called to communion with God and with each other.
4. Every baptized Christian is called to an active participation in the transforming mission of the Church in the world.
5. Those who are poor and marginalized in society are deserving of special attention and care.
6. All members of the human race are called to unity and solidarity in Christ. In spite of our diversity, we are one human family.
7. All Christians are called to collaborate with God in the work of creation and to be stewards of the gifts they have received from God.
8. Larger, more complex social organizations (such as nations) exist for the sake of smaller, more basic social units (for example, families).
9. Every human person, regardless of sex, race, social or economic condition, religion or nationality, is equal in God’s eyes and is entitled to equal rights and equal protection under the law.
10. Individual liberty and the common good of society require that every human person have free access to food, clothing, shelter, education, employment, respect, privacy, freedom of religion and the right to live according to the dictates of conscience.

This is the social teaching of the Catholic Church in brief; it’s an extraordinary collection of religious, moral and social principles that deserve much more prayerful reflection and discussion than we ordinarily give it. — Daniel Conway

What is necessary to commit grave sin

In early December, a young Catholic student at St. Benedict Preparatory School in Indianapolis asked to interview me on the morality of capital punishment as an end of the semester religion project.

I was able to comply and the interview impressed me in two ways. The topic engaged the young man in a significant way. He was very clear and articulate about the moral complexity of the issue.

It was clear from his questions that he picked up on the fundamental principles at stake in making a moral judgment about the use of the death penalty or any other human action. The principle of protecting the common good of society and the fact that “the end does not justify the means” or “we shouldn’t do bad things to do good” seemed to be clear to him.

Indeed, relative to the death penalty, the Church’s position holds to these principles while it maintains that in our day, in our culture, circumstances do not require the taking of human life in order to protect society from criminal. Certainly, revenge is not a justifiable motive.

Then the young man asked an important and complex question: “Is the jury or the prosecutor or judge responsible for mandating the death penalty committing a sin?”

I asked him a question that recalls what is necessary for committing grave sin.

In his own words, the student seemed well-informed about the conditions required for culpability.

It occurs to me that it has probably been some time since many folks have reviewed the Church’s teaching about sin and the gravity of sin. And so I present an overview of our teaching as clearly as I can in this limited space.

I can’t improve on the Catechism of the Catholic Church, which provides a clear instruction about sin:

“Mortal sin destroys charity in the heart of man by a grave violation of God’s law; it turns man away from God, who is his ultimate end and his beatitude, by preferring an inferior good to him. Venial sin allows charity to subsist, even though it offends and wounds it” (1855).

“For a sin to be mortal, three conditions must together be met: ‘Mortal sin is a sin which not only offends God, but also inhumanly harms the sinner and which is also committed with full knowledge and deliberate consent’” (1857).

Grave matter is specified by the Ten Commandments. “The gravity of sins is more or less: murder is graver than theft. One must also take into account who is wronged: violence against parents is in itself graver than violence against a stranger” (1858).

“It is not necessary for full knowledge and complete consent. It presupposes knowledge of the sinful character of the act of its opposition to God, but also implies a consent sufficiently deliberate to be a personal choice. Fieigned ignorance and hardness of heart do not diminish, but rather increase, the voluntary character of a sin” (1859).

The catechism goes on to state that unintentional ignorance can diminish or even remove the culpability of a grave offense. But it also states: “... no one is deemed to be ignorant of the principles of the moral law, which are written in the conscience of every man. The promptings of feelings and passions can also diminish the voluntary and free character of the offense, as can external pressures or pathological disorders. Sin committed through malice, by deliberate choice of evil, is the gravest” (1860).

Some people want to say that it is impossible to commit mortal sins. But it is possible. Mortal sin is as possible as life itself. It is so because of our radical freedom to choose, to love or not to love, as we will.

What about venial sin? The Catechism teaches that a person commits venial sin when, in a less serious matter, he or she does not observe the standard prescribed by the moral law, or when one disobeys the moral law in a grave matter, but without full knowledge or without complete consent (cf. 1862). Venial sin weakens charity and, if and when it is deliberate, can dispose us to commit grave sin.

So what about the student’s question? Does the prosecutor or judge or jury who invoke the death penalty commit sin?

If with a good and informed conscience concerning a matter as complex as capital punishment in our day, a person does not judge it to be wrong, the primary condition for personal guilt is not fulfilled. More fundamentally, as the Catechism of the Catholic Church states: “... although a particular judgment that an act is in itself a grave offense, we must entrust judgment of persons to the justice and mercy of God” (1861). This does not mean “anything goes.” We have a responsibility to stand up for what we believe.†
Buscando la Cara del Señor

En junio, 1973, los Estados Unidos Supreme Court issued a decision making abortion legal anywhere during the nine months of pregnancy. Many claim that this was the beginning of humanity’s slide into the slippery slope to the culture of death. But, in my opinion, this disastrous slide began in 1936, when Margaret Sanger, founder of Planned Parenthood, convinced a bishop of the Anglican Church to approve the use of contraceptives. Up to that time, no Christian denomination approved of this. Now the Catholic Church stands alone in opposition to the use of contraceptives.

Then, in 1960, the slippery slide had more lubricant added, when the ‘pill’ was introduced as a means of controlling fertility. At first, this was prescribed only to married women. But, as moral sensibilities became desensitized, it was made available to anyone. Thus, the beginning of the age of rampant promiscuity.

Of course, the steepest, slipperiest part of the slippery slope began in 1973, with that infamous decision by the U.S. Supreme Court, known as Roe vs. Wade. This has been the price of all this rush to the have the joy of sexual activity without the responsibility of parenthood! It has led, not only to the loss of millions of innocent babies, but to serious devaluation of family life, and even of life itself.

The Catholic Church teaches that that this ranks first in the world in divorce and abortion, teen-age pregnancies, unwed motherhood, fatherless families and adolescent sexuality. A recent report by the National Center for Health Statistics, one-third of the births in this country are to single women.

Washington—was hardly an act of Hercules, thousands traveled great distances to urge the president, Congress and the Supreme Court to do the right thing: End abortion once and for all! For me, the March for Life every Jan. 22 brings mixed feelings. On the one hand, it’s a real pro-life-shot-in-the-arm. It is a day when we seem as if we too belong on your grasp. Then a sobering thought strikes me: We have been doing this for 29 years with no end in sight. While it is true that abortions in the United States have dropped from an annual high of 1.6 million to 1.5 million, leg abortion stillぶりfully本期 in and among us. Obviously, the newly conceived is not the only victim of the abortion factory. Women’s bodies (some 4,000 innocent babies daily. At this rate, we will be left in an even shallower slope tory before this holocaust ends.

The unborn demands our attention. We are all of us—clergy and lay—working and praying throughout the entirety of our lives on their behalf. An annual march or Respect Life Mass is simply inadequate. Until we do as our Church commands, and everyone take a part in our upcoming pro-life legislation. Your dioce- san respect life office can help you. First of all, you must immediately present in large numbers, on a regular basis, at every abortion clinic in the nation. The Lord should find us standing in solidarity with our tiniest brothers and sisters, witness to their human dignity and praying for an end to abortion.

Then, we must do as our Church commands, and everyone take a part in our upcoming pro-life legislation. Your diocese’s respect life office can help you. First of all, you must immediately present in large numbers, on a regular basis, at every abortion clinic in the nation. The Lord should find us standing in solidarity with our tiniest brothers and sisters, witnessing to their human dignity and praying for an end to abortion.

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A six-week Divorce and Beyond Program begins Feb. 19 and continues through March 26, at the Archdiocese of Indianapolis Catholic Center, 1400 N. Meridian St., in Indianapolis. Each evening will run from 7 p.m. to 9 p.m. The topics for discussion will be the process of divorce, self-image, stress, anger, blame, guilt and loneliness. The cost of the six-session program is $30 and includes a book. Registration is limited and pre-registration is required. For information or to register, call the archdiocesan Office for Youth and Family Ministries at 317-336-1596 or 800-382-9836, ext. 1596.

All Saints School will hold its inaugural reunion on the Indianapolis Colts complex, 7001 W. 56th St., in Indianapolis. All Saints School was created 31 years ago when St. Anthony and St. Joseph Assumption, Holy Trinity, St. Anthony Parish in Indianapolis, recently celebrated their 50-year reunion. Graduates from all those schools are invited to celebrate their 50-year reunion, while all 1977 graduates of All Saints School will celebrate their 25-year reunion. Graduates from all years are also invited to celebrate. Lillian Watson, a St. Joseph parishioner, will be honored that evening as she retires from 31 years of service to the school. For more information or to list your name as a graduate on the invitation list, call the school at 317-636-3739.

The Father Thomas Sceicina Memorial High School baseball team, coaches and parents are sponsoring the annual Baseball Fish Fry from 4:30 p.m. to 8 p.m. on Ash Wednesday, Feb. 13, in the school cafeteria, 3000 Nowland Ave., in Indianapolis. Dinner is $5 and include fish or cheese pizza, french fries, coleslaw, dessert and a drink. All proceeds benefit the baseball program. For more information, call Coach Jason Kohrer at 317-356-6377, ext. 1203.

The Roncalli High School Parents Organization will hold its annual Ash Wednesday Fish Fry from 4:30 p.m. to 7 p.m. on Feb. 13 in the school cafeteria, 3300 N. Prague Road, in Indianapolis. The price is $5 for adults and $3.50 for children. Both meals come with two side orders, dessert and a drink. For more information, call the school at 317-787-8277.

Saint Mary-of-the-Woods College in St. Mary-of-the-Woods will present the musical Once Upon a Mattress at 8 p.m. on Feb. 23 and 24, and at 2 p.m. on Feb. 25 in the Cecilian Auditorium on campus. The musical is a comical version of the classic fairy tale The Princess and the Pea. Tickets can be purchased at the door and are $8 for adults and $6 for children, students and senior citizens. For more information, call the college at 812-535-5212.

The Providence Center at Saint Mary-of-the-Woods is offering a Lenten Series each Wednesday evening from 7 p.m. to 8:30 p.m. starting Feb. 13 and going to March 20. The series will be led by Providence Sisters Jeanne Knoerle, Bernice Kuper and Ruth Eileen Dwyer, and will explore the ancient rhythms of life captured in Scripture and help participants understand the original meaning of Lent. The cost is $7 per session or $40 for all the sessions. For more information, call 812-535-4531, ext. 140, or e-mail bdkoerle@spwcmw.org.

Marian College, 3200 Cold Spring Road, in Indianapolis, will host a free information session on parish nursing from 1:30 p.m. to 3:30 p.m. on Feb. 9 in St. Francis Hall. Parish nurses practice health promotion and disease prevention within their faith community, where spirituality is the central focus. The session will cover what the role of a parish nurse is, how to get started and the functions of a nurse in the faith community. Marian College also has a parish nursing course that is offered over six Saturdays. For more information or to R.S.V.P., call 317-955-6132.

“Catholic Morality: From Principles to Current Issues” will be offered by Saint Meinrad School of Theology’s “Exploring our Catholic Faith” Workshops on Feb. 15-16 at St. Therese of the Infant Jesus (L’Little Flower) Parish, 4720 E. 13th St., in Indianapolis. The workshop is intended for anyone who has questions regarding the Church’s moral teaching and its application to current issues. It meets from 7 p.m. to 9 p.m. on Feb. 15 and from 9:30 a.m. to 4 p.m. on Feb. 16. The cost is $50 per person, less for seniors. For more information or to register, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-2433.

Rache’s Companions is a confidential, Catholic spiritual support group for those affected by abortion and in need of healing. For more information, call Servants of the Gospel of Life Sister Diana Spalding, director of the archdiocesan Office of Pro-Life Activities, at 800-382-9836, ext. 1531.

VIPS

J. Joseph and Mary Boarman of St. Anthony Parish in Indianapolis recently celebrated their 60th wedding anniversary with a family dinner. The couple was married on Jan. 24, 1942, at St. Vincent de Paul Church in Bedford. They have four children; Mary Jo Eggers, Lisa Freje, Penny Sloope and Mark Boarman. They have one grandchild.

Grants

St. Mary School in New Albany recently received a $5,000 grant for its music education program. The grant, sponsored by the Caesar’s Riverboat Foundation, will be used to expand the school’s current hard-chime program.

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

The Count of Monte Cristo (Touchstone) Rated A-II (Adults and Adolescents) because of an implied affair, sexual activity and intermittent swoldrifics and gunplay, Rated PG-13 (Parents Strongly Cautioned) by the Motion Picture Association of America (MPAA).

The Mothman Prophecies (Screen Gems) Rated A-III (Adults) because of brief violence, intermittent terror, fleeting sexuality and profanity with crass language, Rated PG-13 (Parents Strongly Cautioned) by the MPAA.

A Walk to Remember (Warner Bros.) Rated A-II (Adults and Adolescents) because of some sexual references and fleeting crass language, Rated PG (Parental Guidance Suggested) by the MPAA.
Sponsor a Child at a Catholic Mission. It’s Affordable!

Little Lyn-Lyn lives in a village in the Philippines in a small house with a dirt floor, no running water or electricity. Her father is a farm laborer who struggles to support his family of six on a monthly income of $45. Can you help a poor child like Lyn-Lyn?

Your opportunity to help a very poor child is much too important to miss. And Christian Foundation for Children and Aging (CFCA), an international Catholic sponsorship program, can show you the affordable way.

For $20 a month, just 66 cents a day, you can help provide a poor child at a Catholic mission with food, medical care, and the chance to go to school. (Sponsorship benefits may vary depending on needs.)

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When you sponsor, you'll receive a photo of your child, information about your child's family and country, letters from your child, and the CFCA newsletter. But, most of all, you'll receive the satisfaction of helping a poor child have a better life!

And sponsoring is easy! Just fill out the convenient form below or call us toll free at (800) 875-6564. Or visit us at www.cfcausa.org. Become a sponsor today. You'll be so glad you did!

“CFCA is a dedicated organization working on behalf of the poor.”
Archbishop James P. Keleher, Kansas City, Kansas – sponsors José Muños of Honduras.
end to the conflict that is troubling us right now in order to alert the world to the need to put an end to conflict. In his prepared text, instead telling Pope John Paul II, "Peace is the fundamental good which is peace," he said, "that the Assisi meeting was the pope's first public address to the world on peace and not merely economics.

"Our first priority must be to forgive and to learn from the past that the human being should support law and not violence, and not merely economic or other factors. These conditions include righteousness and respect for the sacredness of the human person, for one's neighbor and for his freedom and dignity," the patriarch said. "We must repent and turn back to God in full awareness of his holy will and in obedience to it. Only then will God hear our prayers and grant us and all mankind true peace," he said.

"We must begin by achieving mastery over ourselves so we do not speak words which lead to feelings of opposition, exclusion or violence," he said.

"For our goal, but also to understand that we cannot forget that situations of oppression and exclusion are often at the heart of terrorism. But religious leaders also know that for God, its precept of respect for "all religions in whose nameфессияев religions reveal the way in which on Sept. 11 in his public address. But, the leaders also promised to educate their faithful about the rights of the Palestinian people. To commit ourselves personally and morally to the defense and promotion of the fundamental good which is peace," he said, welcoming the leaders to Assisi.

"The criterion of a peace initiative is the recognition of the reality has been that, in the spirit of the pope's initiative, and..."
‘Wherever you go, I will go.’ – Ruth 1:16

Above: Larnell “J.R.” and Elaine Rody Wells pose for their nuptial photograph after their Oct. 13 wedding at St. Monica Church in Indianapolis.

Above right: At the reception, “J.R.” and Elaine Wells enjoy the beautiful autumn weather.

Right: Mr. and Mrs. Larnell Wells Jr. celebrate their wedding by posing for a photograph with members of her family.

Photographs courtesy of Elan Photography
Paul and Irene McDuff. Caparas. The groom is the son of Leonor G. Clanin. The bride is the daughter of John and Carolyn Griffin. The groom is the son of Judy Nichols and the late John Henninger.

Bandy-Huth
Tricia Denise Bandy and Steven Michael Huth were married on Sept. 15 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Thomas and Patricia Bandy. The groom is the son of Steve and Linda Huth.

Broderick-Clarin
Krista M. Broderick and Matt D. Clarin were married on Oct. 26 at St. Pius X Church in Indianapolis. The bride is the daughter of M ichael and Kathleen B rod erick. The groom is the son of Rebecca Hunt and Doug Clarin.

Caparas-McDuff
Maria Nieves G. Caparas and Timothy Paul McDuff will be married on July 20 at the Marian College Chapel in Indianapolis. The bride is the daughter of Kevin and Judy Farrell. The groom is the son of Jack and Rosalie Hoar.

Farrell-Hoar
Kerry Ann Farrell and Matthew James Hoar will be married on July 20 at the Marian College Chapel in Indianapolis. The bride is the daughter of Kevin and Judy Farrell. The groom is the son of Jack and Rosalie Hoar.

Hay-Mercado
Julie Marie Hay and Anthony M erca do will be married on April 6 at SS. Peter and Paul Church in Indianapolis. The bride is the daughter of Diana Hay and Steven Hay. The groom is the son of Angel and Lydia Mercado.

Glancy-Evans
Laura Michelle Glancy and Brandon Anthony Evans will be married on April 27 at St. John the Evangelist Church in Champaign, Ill. The bride is the daughter of Steven and Christine Glancy. The groom is the son of Wayne and Katherine Evans.

Griffin-Henninger
Amy Suzanne Griffin and Matthew John Henninger will be married on April 13 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Gary and Kathy Kester. The groom is the son of Ivan and Mary Scott.

Ritter-Anderson
Katherine Marie Ritter and Michael Gene Anderson will be married on May 25 at Holy Spirit Church in Indianapolis. The bride is the daughter of the late Urban and Helen Ritter. The groom is the son of Mildred and Joseph Anderson.

Koester-Striegel
Michelle Marie Koester and Dustin W. Striegel will be married on May 11 at St. Margaret Mary Church in Terre Haute. The bride is the daughter of Kevin and Judy Koester. The groom is the son of Bobby and Samantha Striegel.

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Ritter-Anderson
Katherine Marie Ritter and Michael Gene Anderson will be married on May 25 at Holy Spirit Church in Indianapolis. The bride is the daughter of the late Urban and Helen Ritter. The groom is the son of Mildred and Joseph Anderson.

Koester-Striegel
Michelle Marie Koester and Dustin W. Striegel will be married on May 11 at St. Margaret Mary Church in Terre Haute. The bride is the daughter of Kevin and Judy Koester. The groom is the son of Bobby and Samantha Striegel.

Pre Cana class and Tobit Weekend help engaged couples prepare for marriage

Engaged couples preparing for marriage in the Catholic Church have two marriage preparation programs to choose from—the archdiocesan Pre Cana class and the Tobit Weekend marriage preparation retreat presented by volunteer mentor couples.

Both marriage preparation programs are offered at Fatima Retreat House, the archdiocesan retreat center located at 3333 E. 56th St. in Indianapolis. Pre Cana instructions presented by the archdiocesan Office for Youth and Family Ministries are scheduled monthly, except in December, and cost $30 per couple. Registrations are still being accepted for the one-day Pre Cana class on March 22, April 12, May 19, June 23, July 14, Aug. 4, Sept. 15, Oct. 27 and Nov. 17.

For more information or to register, call the archdiocesan Office for Youth and Family Ministries at 317-236-1596 or 317-246-3315. †

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Nuptial readings grow in meaning over time

By Mary Ann Wyand

Scripture passages chosen as readings for the nuptial Mass can benefit the married couple in the years to come as they reflect on their meanings in a variety of family life situations.

Jesuit Father Joe Folzenlogen, evangelization coordinator for the archdiocese of Indianapolis, said he encourages an engaged couple to carefully select the readings for their wedding so the passages will be meaningful as they begin their lives together in the sacrament of marriage and also as they continue their shared journey in life.

"I encourage the couple to try to name for themselves what ways the celebration of this sacrament can have a special meaning for them and for their family and friends," Father Folzenlogen said, "and also have a meaning that they can carry with them and that will influence the rest of their journey."

When preparing couples for marriage, Father Folzenlogen said, he asks them to carefully consider the readings as well as their choices for the prefaces, prayers and blessings for the wedding ceremony.

"I ask them, 'What does this mean to you?'" he explained, "and 'How can you share that meaning, which grows out of your faith, with the people who will be sharing the celebration of the sacrament with you?'"

The couple's selection of readings, prayers and blessings for their wedding reflects "what they are saying to each other," he said, "and also what they are saying to their family and friends, who are gathered with them, and ultimately what they are saying to God."

Planning their marriage ceremony offers an opportunity for spiritual growth as an engaged couple. Father Folzenlogen said, and acknowledges that the couple is taking this responsibility seriously as they prepare for the sacrament of marriage.

"I stress the fact that married life is a ministry in the Church," he said. "When you look at our society, and the many ways that our society fragments us, for two people to make a commitment to unity provides a very important model for what we as a human family are struggling toward in life. We need their example and they need our support."

"Can we as a human race learn to live together in some kind of peace and harmony?" he asked. "You don't have to look too far to see the challenge of that. So a couple, in committing themselves to working on their unity and trying to live out that commitment, is really a kind of sacrament to all of us."

Combining traditional wedding readings with contemporary readings can further personalize the liturgy, he said, and enable the couple to share more of their feelings with the assembly.

"One couple began their wedding with a poem by Walt Whitman," he said. "'Wherever you go, I will go.'"

That question was answered in the liturgy with a Scripture passage from the Book of Ruth, he said, which reads, "Whereover you go, I will go."

The couple also chose a Scripture reading from the Song of Songs, he said, which states that, "Love is stronger than death."

They paired that reading with a passage from a book by the late Viktor E. Frankl, a Jewish psychiatrist incarcerated in a Nazi concentration camp during World War II. In that passage, Father Folzenlogen said, "Frankl talks about the fact that it was in that concentration camp experience that he really discovered the truth of what philosophers and theologians have said over the years—that it is really the image of one's beloved that enables the person to survive almost anything."

The couple also selected the popular passage about love from 1 Corinthians, Chapter 13, which reads in part, "Love is patient, love is kind. It is not jealous..." They added, "Love never fails."

They combined that passage with an excerpt from a letter by the late German poet Rainer Maria Rilke, he said, which noted that, "Love is something you grow into over the course of time."

During the homily, Father Folzenlogen said, he reflected on the readings they had selected and urged the couple to "keep a copy of this wedding liturgy to read again and again because you have said far more here than you can possibly imagine."

Engaged couples should take time to carefully select the Scripture passages for their wedding liturgy so they will be meaningful as they begin their married life together and will grow in meaning over time.
**Natural Family Planning strengthens marriage**

By Mary Ann Wyand

A married couple who practices Natural Family Planning (NFP) opens their bedroom door to God, St. Vincent de Paul parishioner Monica Siefker of Bedford explained, and in doing so receives new graces in their marriage.

"Because we have opened our bedroom door to God, graces are flowing in that help us deal with the difficult situations and challenges that come up in family life," she said. "Practicing Natural Family Planning helps transform us as human beings into God's image and likeness, and empowers us to love."

Dale and Monica Siefker and Holy Name parishioners Jon and Renae Schoening of Beech Grove are members of the new Pro-Life Speakers' Bureau sponsored by the archdiocesan Office of Pro-Life Activities. The Schoenings also are members of the Couple to Couple League.

Both couples practice Natural Family Planning and want to share the Church's teachings on sexuality and chastity with others to counter what they call "the contraception mentality" present in society today.

The Siefkers have four children and the Schoenings have two children.

"Natural Family Planning has enriched our lives and our marriage tremendously," Jon Schoening said. "It's been a blessing in our marriage. NFP is different than the old rhythm method of birth control. The technology is dramatically improved."

This scientific technique for recognizing the signs of fertility in a woman is approved by the Catholic Church as a way of spacing children in marriage without violating the Church's ban on artificial contraception.

The Siefkers and Schoenings said they feel called to share the good news of the Church's approved method of family planning.

"In the last few months, our Pro-Life Speakers' Bureau has presented Natural Family Planning programs to students at Butler University and Roncalli High School," Renae Schoening said. "We also spoke to two parish religious education groups and to St. Elizabeth's clients. We have some lofty goals as a Speakers' Bureau. We want every engaged couple to have the opportunity to take a Natural Family Planning class. We would like to have a Natural Family Planning teacher in every parish. We also want to speak to every high school junior or senior about age-appropriate information regarding Natural Family Planning. To prepare their presentations on Natural Family Planning and other pro-life issues, the Siefkers and Schoenings studied the Catechism of the Catholic Church and a number of papal teachings, including Pope John Paul II's talks on the theology of the body.

"We are pro-life," Renae Schoening said. "And we want to practice the full sense of self-giving, the true meaning of love, within the context of faith."

"Servants of the Gospel of Life Speaker Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, said the new Pro-Life Speakers' Bureau was started last year and needs more volunteers committed to teaching the truths of the faith and promoting the culture of life.

"The speakers are qualified to talk about Natural Family Planning as a way of life versus technology," Sister Diane said. "As well as marital chastity, chemical contraception and abortion, euthanasia, assisted suicide, capital punishment, youth and chastity, current social problems, the theology of the body and natural law. They are missionaries for life who are dedicated to promoting the culture of life."

"Family is the nucleus of society," she said. "We want to promote Church teachings, healthy family life, good marriages and good relationships to help people grow closer to their faith. The antidote to divorce is to be self-giving, loving, faith-filled and faithful. These couples are sharing the ingredients of a successful marriage and family life in their talks."

"Obedience to God is a way of showing love to God," Renae Schoening said. "Obedience is a fruit of the faith. Many Catholics are unaware of what the Church teachings are regarding contraception. They don't understand the theology of the body. We don't want to just tell couples that contraception is wrong because they've heard that before. We want to explain what the Church teaches about marital chastity, natural law and the fruits of the Spirit."

"When we took a course on Natural Family Planning and discussed it, we were so appalled that we didn't know this before," she said. "We felt so strongly that our lives would have been very different if we had known about it, and we felt an urgent calling to tell other couples about it."

"Prayer is "a huge part" of Natural Family Planning. Jon Schoening said. "It has improved communications in our marriage and improved our spiritual life. With NFP, there are no barriers to God in our marriage. We talk about what we think God would do in a situation and we prayerfully discern our decisions as a couple."

"Natural Family Planning teaches husbands and wives about self-control and respect, Dale Siefker said, and enables them to live in accordance with the will."

"Couples who practice Natural Family Planning will find that it is "liberating," Monica Siefker said. "It's pro-family, pro-woman and pro-child. It's good news and we want to share it with others."

(For information about Natural Family Planning and NFP classes, call the archdiocesan Office of Pro-Life Activities at 317-236-1569 or 800-382-9336, ext. 1569, or the archdiocesan Office for Youth and Family Ministries at 317-236-1596 or 800-382-9336, ext. 1596.)

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Patriotism inspires debate among Christians

By Fr. W. Thomas Faucher

During the Vietnam War, my seminary was deeply divided over the righteousness of the conflict. This led, in the name of patriotism, to “prayers” in the form of editorial statements that seemed designed at times to incriminate one side or the other during the General Intercessions or “Prayers of the People” at Mass.

Two particularly destructive examples were one group’s prayers calling American soldiers “mass murderers;” followed by prayers from another group asking God to silence the “devil-inspired protestors.” It drove the seminary rectory crazy trying to deal with that kind of liturgical sabotage.

Now, in my life as a pastor, I find myself dealing with the issue of patriotism again. It has in these difficult times become a truly difficult and controversial issue in parish life.

By its very nature, a parish (and the Church) is a family. But because it is filled with struggling sinners and saints, the parish sometimes resembles a dysfunctional family. A parish is never going to be a community of people that universally agree on every conceivable issue.

However, in a mistaken attempt to keep peace it cannot become a community of indifference. Current issues in national life do, in fact, concern the people.

A real parish is a family that works to stay together and to remain focused on a common goal: union with Jesus Christ. The Church cannot be divided, even in times of stress and difficulty for a nation. Religious patriotism is about Gospel values. It starts with evaluating governmental policies in the light of Gospel values, and it is expressed by the proclamation of those values, showing how governmental policies are or are not in conformity with them.

What we tend, in most instances, to be doing in religious patriotism is proclaiming values, not specific policies. One value, for example, is loving one’s enemies. As such, we must judge policies by whether or not they are seeking justice or vengeance. For it is only in justice that we may love our enemies.

Some examples of questions raised by religious patriotism include these:

- The Gospel clearly indicates that as Christians we must pray for our enemies. How does a parish do that in the middle of a war?
- In a given culture, displaying the flag is interpreted by some people as a sign of agreement with the current government’s policies. Does the flag have any place in church?

Liturgical laws and rituals ask us not to sing “secular” songs at Mass. Does this mean that no patriotic hymns or national anthems should be sung during liturgies?

There are no easy answers to these questions.

In the 21st century’s war on terrorism, there have been sincere people who believe it is morally right to bomb and kill terrorists, and there have been sincere people who totally disagree with that.

For a pastor or parish leader, the challenge is to enable these people to pray together, receive the Eucharist together and share peace together.

All the parts of the Mass that we compose (hymns, General Intercessions and announcements) must truly be and anchored in the Gospel, must challenge everyone and must be written with theological care. That might be as simple as praying for “those who consider themselves our enemies” or as elaborate as explaining how various conclusions about various matters can all arise from the same Gospel values.

Flags and hymns require the same sensitivity and care. Leadership here may mean convincing people to seriously ask themselves why they want a particular song sung or why they want the flag displayed or not displayed.

A goal in all this is for all in the community to discover within themselves their true values. But some people find it very difficult to discover what values their opinions and desires are promoting. For some, this may mean coming to terms with their own racism, for example. For some, it may more happily mean recognizing and coming to terms with the fact that generosity or a quest for justice is among their personal characteristics.

It is among the purposes of a parish to have people share the Eucharist together because of their common Gospel values, even though these people politically disagree in a variety of ways over public policies. Our unity in faith is a genuine strength.

A parish is a parish even in times of stress and difficulty for a nation. Religious patriotism is about Gospel values and how to apply those values to whatever the present situation may be.

For a pastor or parish leader, the challenge is to serve as a person of vision who strives to keep the family together. For parish leadership, the challenge in this situation is to articulate what religious patriotism is and what it is not.

Religious patriotism is not automatic agreement (or disagreement) with government policies. Religious patriotism is about Gospel values. It starts with evaluating governmental policies in the light of Gospel values, and it is expressed by the proclamation of those values, showing how governmental policies are or are not in conformity with them.

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Cynthia Dewes
Cornucopia/
From the Editor Emeritus/into the distinctive form of the Syriac trace their ancestry back to the time of the Arabs in the Arabian peninsula, Syria, China. He conquered Mecca. He died in 632. Although in some cultures, hand control of Muslims. This control was to last, Syria, the Holy Land came under the conquest of the Arabs, many of whom were welcomed but enthusiastically assisted. They were welcomed as an end to tyranny. And when their hand is in yours they will turn to him, so who are we to cut off criminals time to repent. Only God knows how long it takes before sinners will turn to him, who are we to show no respect for their life and spiritual welfare?

There are zillion of less serious examples of why expediency may be comforting, but not always best. One is monitoring what kids are exposed to. For most parents today, time is short, and their hands are practically non-existent.

The other day, Girger the dog was standing on alert in the front yard, surveying the woods for squirrels and other other's. He was the picture of a noble dog guarding his territory. The only problem was she was mounted on the back of beloved saints? Tsk. It struck me that despatch has now appeared everywhere, not just in books. But then, dogs would not understand Girger’s action, as disrespectful, mere expedience.

Maybe that’s what’s going on in the people world as well. We don’t mean any disrespect, we’re just trying to do what’s expedient for you at the moment. And I’d like to think of St. Francis. His words are spoken without movement. He died in 1226. There was a regular columnist for Catholic News Service.)

Looking Around/†
FR. WILLIAM J. BYRON, SJ.
The traits of a real leader
One way to stop a business leader or any other kind of leader in his or her tracks is to say: “Robert Golfed and Gareth Jones, is to ask, “Who anyone be led by you?” That question is the key question, and these observers wrote for the Harvard Business Review last fall.

“If without fail,” say the authors, “the response is a sudden, stunned pause. All you can hear are knees knocking.”

The question is a good one to put to anyone in a leadership position. How would a high school principal answer, or an elected official, a military officer, a cardinal, bishop or pastor? How about the “head of a household,” a teacher, a coach? The reply has to be something more substantial than “the hand of God” or “I won the election” or “I own the business.” Leadership implies voluntary “followership.” If you’re the leader, why should I follow?

Goffe and Jones give a backward glance through history and acknowledge that there have been widely accepted leadership traits and styles. But the traits and techniques change over time. Today, they argue, the terms for leadership that displays the following four qualities: "Leaders should do right, they should be known. By exposing a measure of vulnerability, they make themselves approachable and trustworthy to others. Inspirational leaders trust their intuitive ability to set the course and decide when the time is right. They display “tough empathy,” meaning that they empathize realistically with those who are suffering intensely about the work employees do. They capitalize on what sets them apart, their personal story, their qualities. These leadership qualities are right for our times because leadership today, say these authors, is marked by “situations, contingencies” while making decisions suited to a particular situation. Leaders have to be able to adapt, to be “sensitive (able to) collect and interpret soft data.”

I was impressed about 20 years ago with a high school principal at the University of Notre Dame remark that to be effective, a leader had to be “available, approachable and trustworthy.” I have then and continue to believe these three qualities are completely Christian in orientation and uncommonly valuable for anyone courageous enough to adopt them as personal leadership characteristics. Don’t bet, however, that they will appear in the next rush as CEO book.

Decades ago, Dwight D. Eisenhower extolled the virtues of “leaders who do not lead by hitting people over the head. Any darn fool can do that... Leadership is by persuasion, education and patience. It is long, tough work.”

Eisenhower also defined leadership as “the art of getting someone else to do something you want done because he wants to do it.”

Why should knees knock when a leader is asked, “Who anyone be led by you?” If a leader who does a job so efficiently that no one is ever aware of his activities is a “long, slow, tough work” surely be in the same boat as Mr. T. Those in leadership positions should be wise enough to ask themselves why they are in leadership. Only effective followership can exercise their own quiet leadership by raising that question ever so gently whenever the opportunity occurs. (Ijeuṭ fəttr William J., Byron is a regular columnist for Catholic News Service.)
The prophecy of Zephaniah supplies this weekend's Liturgy of the Word with its first reading. Zephaniah was not one of the great prophets, at least in terms of the length of his writings. The Book of Zephaniah includes only three chapters.

Nevertheless, it is a popular book, and Christians have respected it and read it for centuries. This book first came to be in the days of King Josiah of Judah, or in the Second Century before Christ. When it appeared, the land occupied by God's people lay in a divided state. The unified, glorious nation over which Solomon presided now was in two sections.

For the devout, this was a scandal. Rarely did the kings who ruled in either of these kingdoms meet the expectations of the prophesy. On occasion, however, a king would do something right. Josiah, on occasion, did things right. Still, however, for prophets such as Zephaniah, the people all too often ignored God. In this reading, the prophet appeals to his listeners to be humble and to seek God. Nothing else matters. If God reigns, then justice and peace will prevail. All will be right.

But the key to finding this blessed day of righteousness and tranquility will be true devotion to God. True devotion to God occurs only for the humble, those honest and insightful enough to see themselves as they are, in their limitations and in their great dignity. As humans, they are inevitably limited. Also as humans, they are God's supreme creations and destined for life with God. As was the case last week, the second reading for this Sunday's liturgy is from St. Paul's First Epistle to the Corinthians.

Paul faced many worries as he encouraged and counseled the pioneer Christians of Corinth. They argued among themselves. They were not united. Opposite the Gospel, and their life according to the Gospel, was the powerful pagan culture of their time and place in history. Therefore, in this epistle, St. Paul vigorously calls the Christian Corinthians to vest everything on Jesus, their values, their hopes, their perceptions and, indeed, their lives. St. Matthew's Gospel provides the last reading. It is the marvelous presentation of the Beatitudes.

For Matthew, these statements conclude and complete the Ten Commandments, given earlier to Moses on Sinai by God. In a sense, they are the “Christian Ten Commandments.” They presuppose virtuous living. They go to the root of human behavior, to intent itself.

They are frank. Much stands against Christians. Thus, they warn of slander and persecution. Every generation of Christianity has known painful moments when hardship and even horror have come to Christians because of their devotion to the Lord.

Reflection
For weeks since Christmas, through the celebration of Epiphany and of the Baptism of the Lord, the Church has presented us with the image and person of the Lord Jesus, the son of Mary, the Son of God, the Redeemer, as we have heard the Scriptural readings.

Last weekend, it expanded the story. Jesus still lives with us. He is in the Church, founded on the Apostles, through them, we contact Jesus again. In this sense, we find God Ten Commandments.

This week, the story expands yet once more. A acepting Jesus, a step so encouraged by Paul in First Corinthians, is more than words. It is behavior. It is action.

Furthermore, it is more than motions. It is behavior based on purpose and conviction. So, in these readings, the Church calls us to Jesus. He lives for us, and touches us, and speaks to us through the Arts and Letters, to now speak and act through the Church.

We respond not by lip service, but by becoming like Jesus in our persons. We act as Jesus acted. We think as Jesus thought. Then, we will live as Jesus lives.†

The forgotten faces of God
But the key to finding this blessed day of righteousness and tranquility will be true devotion to God. True devotion to God occurs only for the humble, those honest and insightful enough to see themselves as they are, in their limitations and in their great dignity. As humans, they are inevitably limited. Also as humans, they are God's supreme creations and destined for life with God.

A Your concern is legitimate; not every establishment that advertises itself as Catholic (or other religious or charitable group) is authentic. Catholic Church organization has made me want to be sure that I am helping someone with the money I send. (M.S., Toledo, Ohio)

Q For some time, I have been sending donations to an organization in Mississippi, thinking that it is a Roman Catholic group recognized as an official charity. Could you please let me know if it is and how the money is distributed to the poor? (L.J., Chicago, Ill.)

Some news about fraudulent charitable organizations has made me want to be sure that I am helping someone with the money I send. (M.S., Toledo, Ohio)

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The Active List

The The Criterion, Friday, January 1, 2002

The Criterion welcomes announcements ofarchdiocesan 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 1372; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); ml@archindy.org (e-mail).

February 1
Holy Spirit Church, 2432 E. 30th St., Indianapolis. Catholic Charismatic Renewal, healing Mass, 7 p.m.; teaching followed by praise, worship, Mass and healing service. Information: 317-353-9504.

February 1-3

February 2

February 3
Holy Place, Battat School, Warsal Ave., N 91, 87th Ave., Beech Grove. A bar Sister sale to ben-

Figure 3
enchant Parish Life Center, new dresses, wedding gowns, bridesmaid dresses, mother of the bride special occasion dresses; 1:45 p.m.-7:44 p.m., 1-3 p.m. information: 317-784-6044.

St. Theresa of the Infant Jesus (Little Flower) School, 1400 N. Bosart Ave., Indianapolis. Open house, 11:30 a.m. info-

Figure 4
mation: 317-235-2282.


February 4

St. Mary-of-the-Woods, My Father’s House, 30 S. 5th St., Indianapolis, Arts and Sciences, first Sundays, "A Father One With Creation," Franciscan Sisters A-M Marie Quine and Anita B. Reigle. 9 a.m.-5 p.m., $45 per person. Information: 812-933-0661.

Mary of the Woods. Department of Performing and Visual Arts, faculty and chamber music series. 7 p.m. information: 812-535-5280.

February 7
The Aquinans Center, 707 W. Highyway 131, Clarksville. Evening of information for annulment petitioners. 7 p.m., registration: 812-945-2374 or 812-948-0438.

February 8
Marian College, St. Francis Hall Chapel. 3200 Cold Spring Road, Indianapolis. Catholic Charis-

Figure 8
matic Renewal prayer meeting, 7:30 p.m. Information: 317-927-6900.

February 9
St. Mary-of-the-Words. Men’s告别, Mass, 5:30 p.m. Stations of the Cross, 7 p.m.; expositions and benediction of the Blessed Sacrament, 5:30 p.m.-5:35 p.m., 6:45 p.m.-7:15 p.m., 8:30 p.m.-9:30 p.m. Information: 317-535-8781.

February 10-11

February 10

February 11
St. Nicholas Parish, parish hall, 6461 E. St. Nicholas Dr., Sunman. Valentine breakfast, 7:30 a.m.-noon; free-will offering.

February 12
St. John Church, 126 W. Georgia St., Indianapolis. Parish Life Center, Thursday, 4 p.m.; social dinner, Gras Grash Tueday Dinner, 7 p.m; special dinner, O'Donnel's, Spaghetti Factory, 210 S. Meridian St., $11/adult per person, $4.50 child/under 12. Reservations: 317-635-2021. Christ the King Church, 182nd Blvd. E., Dr. Dr., Indianapolis. six-week series, non-practicing Catholics, listening sessions, update of the faith. Information: 317-235-1566.

February 13-March 20
Saint Mary-of-the-Woods, Providence Center, St. Mary-of-the-Woods, L. Enter, 6090 US 52, Batesville, IN 47006. Mass, 7:30 a.m. - 8:30 a.m. information: 812-945-2374 or 812-948-0438.

February 13
St. Mary-of-the-Woods. Department of Performing and Visual Arts, family and chamber music series. 7 p.m. Information: 812-535-5280.
I walked out of my own birthday party.

When I started having chest pain, I didn’t deny my symptoms. I asked for help and went to the hospital.

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Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication, be sure to state specifically the names 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 United States or have other connections to it.


BURNS, Raymond T., 83, Holy Spirit, Indianapolis, Jan. 10. Son of Dr. and Mrs. Donald Burns. Uncle of several.

CARTER, Emily Ann (Baker), 86, St. Anthony, Indianapolis, Jan. 13. Mother of Dr. James Carter. Brother of Dr. Donald Carter and Dr. Howard Carter.

CARTY, Therese Staton, 71, Holy Name, Beech Grove, Jan. 11. Daughter of Paul and Mary Berendes. Sisters of Providence of the Sisters of the Third Order of St. Mary. She entered the community in 1932 and professed final vows in 1938. Sister Conranide performed as Sister Thirteen. Sr. Conranide performed in the 1940s. She entered the Oblate Sisters of Providence in 1932. She was named Sister of Providence in 1933. She was a member of the Oblate Sisters of Providence of Elizabethtown, Ky.

FRISCHMANN, Barbara Katharina (Keller), 93, St. Lawrence, Indianapolis, Dec. 16. Mother of Joseph Frischmann, Grandmother of eight. Great-great-grandmother of one.

GILLMAN, Joe, 90, St. Mary, North Vernon, Jan. 11. Husband of Thayma Meyer. Father of Raymond Staab. Mother of one.


LEVINS, Delmar S., 72, St. Mary of the Assumption (Little Flower), Indianapolis, Jan. 4. Husband of Thelma Levins. Son of Charles and Jeanine Levins. Grandfather of nine.


S properly taught in archdiocesan schools.

At a July 8 Agnes Theodore Casey taught in archdiocesan schools.

...case taught in archdiocesan schools.

VATICAN CITY (CNS)—Pope John Paul II said Catholic civil lawyers should declare taking divorce cases.

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Cardinal apologizes to clergy abuse victims, says he will not resign

BOSTON (CNS)—Cardinal Bernard F. Law of Boston said he will not resign in the wake of current struggles over past sex abuse by archdiocesan clergy, and his remarks were met by a standing ovation from his fellow priests.

“My resignation is not part of the solution as I see it. With your help and support, hopefully God will help me understand how this issue should be handled. I want you to know that with every fiber of my being, I am going to try to see that that happens,” the cardinal said.

More than 500 priests from across the archdiocese of Boston gathered with Cardinal Law Jan. 24 at the Boston Park Plaza Hotel for an assembly of priests. The convocation was an opportunity for the archdiocesan priests to reflect and discuss various issues with the cardinal.

The gathering was the third in Cardinal Law’s tenure and took more than 18 months of planning.

With the recent conviction of former archdiocesan priest John Geoghan, Cardinal Law addressed the issue of sexual abuse of minors by clergy in his opening remarks to the assembly. He restated his apology to the victims and families, and said mistakes had been made by himself and the archdiocese.

“I wish it were possible to go back in time and undo some of the decisions that I made,” the cardinal said. “I now see that these were wrong decisions. What I have come to learn with a much more vivid clarity during the past weeks is that our singular focus must be the protection of the victims.

Geoghan has been accused of abusing 130 children while he was actively serving as a priest in the archdiocese over the past 30 years. He was finally defrocked in 1998.

The cardinal went on to announce his decision to report retroactively any clergy sexual abuse within the archdiocese while still respecting the confidentiality of the victims.

“We have determined to go public to religious authorities with the names of all priests who have been accused of the abuse of minors,” Cardinal Law said. “I can’t say how many, but every one of them will be brought forward.

The archdiocese is now in the process of deciding how that will be done to ensure the confidentiality of the victims, the cardinal added.

Currently, Massachusetts law does not require clergy to report incidences of child abuse. In late January, the Senate approved a provision which would include clergy on the list of mandatory reporters.

The cardinal also released a letter addressed to the faithful that restated the remarks he made to the convocation. It was read by parish priests at all Masses Jan. 24-26.

A letter two days of prayers, discussions and healing (liturgy and prayer) was sent to the media Jan. 24. “In retrospect, I know that I have made mistakes in the assignment of priests,” the cardinal said. “I have come to see that our policy was flawed.

“The fundamental flaw was the assumption that a psychological evaluation after treatment could be relied upon to reassign a priest,” he added. “I have come to recognize that simply is not appropriate to assign a priest guilty of such an act to a parish or any other assignment. Our revised policy reflects this conclusion.

He once again affirmed that, “There is no priest known to us who is guilty of sexual abuse of a minor holding any positions in this archdiocese.”

The cardinal said he wished he could “undo what I now see I have to have done. Take however, that is not possible. What is a possibility is to apologize again to the victims and their families. And also to learn from those mistakes as we plan for the future.”

In conjunction with the retroactive reporting, where names of priests will be given to public authorities, a group of doctors and educators will guide the cardinal in developing a strategy to protect all children from sexual abuse.

The panel, consisting of experts from Boston College, the Catholic University of America, schools, will assist the cardinal with the initial phases. Dr. Michael Collins, president and chief executive officer of Caritas Christi, the Massachusetts Catholic health care system, will head the panel. Collins also chairs the board of trustees of the Catholic Health Association.

Cardinal Law said he hopes the opportunity to apologize to Geoghan’s victims face to face will be provided.

“I think we just need to move forward,” he said. “I think we need to face the facts. I think we need to face the truth, to learn from the situation, and to move forward as public servants.”

The cardinal said no clergy have come to him to ask him to resign from his position, but said he is open to the support and confidence that he has received from the apostolic nuncio, from his brother bishops and from the president of the U.S. Conference of Catholic Bishops.

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