Power of prayer: For pope, it’s a way to right the world’s evils

VATICAN CITY (CNS)—For as long as he can remember, Pope John Paul II has risen each morning and spent the first hour of the day on his knees, praying the rosary and saying the Angelus. Now the 81-year-old pope would like the rest of his Church to follow suit and rediscover the power of prayer.

The “down on your knees” part is optional, however. Pope John Paul recommends all kinds of prayer, stand-up or sit-down, in church or on the subway, including such varied forms as quiet invocation, the reading of Scripture and personal “conversations” with God.

In recent months, the pope has been beating the prayer drum louder. Prayer is as necessary and basic as breathing, he said, no less so in the modern world.

When terrorists attacked New York and Washington Sept. 11, the pope went to his church and said the Rosary. In October, he called Christians around the world to pray the rosary daily. In December, he called for a worldwide day of fasting and prayer among Catholics, and in January he convened interreligious leaders to pray for peace in Assisi, Italy.

Sometimes these acts have a political significance, as in Assisi, where the pope wanted to illustrate that for true religion violence and intolerance are incompatible with prayer.

But at a deeper level, the pope believes that prayer is the place where people can begin to make sense of their own lives and to right the evils in the world.

“Pray is not to escape from history and the problems which it presents. On the contrary, it is to choose to face reality not on our own, but with the strength which comes from on high, the strength of truth and love which have their ultimate source in God,” the pope told fellow religious leaders in Assisi.

A year ago, the pope said he was convinced the Church needed to deepen its “art of prayer” in the third millennium. Since then, he has dedicated his weekly “Time for Prayer” to promoting prayer in families and among young people.

A pope who spends the first hour of his day in prayer might be expected to be a spiritual person, but the pope believes that prayer is not a matter of faith, but of choice. “The Holy Spirit invites all people to pray,” the pope said in his annual Lenten message.

What better time is there than Lent for offering this testimony of gratuitousness which the world so badly needs?” the pope said in his annual Lenten message.

The pope said, quoting from 1 Corinthians. “The demand which follows this recognition is that of loving our brothers and sisters, and of dedicating ourselves to them. The more needy they are, the more urgent the believer’s duty to serve them.”

Pope John Paul added, “As believers, we must be open to a life marked by ‘gratuitousness,’ by the giving of ourselves unreservedly to God and neighbor.”

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“ ‘What do you have,’ St. Paul asks, ‘that you did not receive?’ ” the pope said, quoting from I Corinthians. “ ‘What do you have, that you did not receive?’ ”

“We must be open to a life marked by ‘gratuitousness,’” the giving of ourselves unreservedly to God and neighbor,” Pope John Paul added. “As believers, we must be open to a life marked by ‘gratuitousness,’ by the giving of ourselves unreservedly to God and neighbor.”

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by the strong currents of the Ohio River. The pastor of St. Michael Parish in Madison eulogized the young man, who was loved by nearly all in town. Catholic and Protestant families alike had sent people to see if they could find the marker, but there were many obstacles.

"The record that would have said where Brother Anselm's grave was [buried] had been destroyed in a fire," said Janet Newland, the archivist for the Archdiocese of Indianapolis and a member of Cathedral Parish in Indianapolis.

A brother from Brother Anselm's grave site was lost and the cemetery records had been destroyed, the Holy Cross brothers suspected that Brother Anselm's grave would have been buried on the hill in the cemetery—an area where poorer people were buried.

For years, it seemed that nature would not relent in providing ways to stop the search for the gravestone, a quest which the brothers were kept going. One brother who visited the site twisted his ankle badly. Other brothers were kept away by the copperhead snakes that infested the hill during the warmer seasons. No one was able to locate Brother Anselm's grave.

Years ago, Bob Newland attended Cathedral High School when it was run by the Holy Cross brothers at 1400 N. Meridian St., in Indianapolis—now the site of the Archdiocese of Indianapolis. Bob recently had gotten back in touch with some of the Holy Cross brothers, and heard the story about Brother Anselm and the lost gravestone.

A history buff, Bob was intrigued by the mystery and volunteered to help the brothers search for the gravestone. He and his wife went to Madison in April and gathered some information.

They learned that the sextons who previously had cared for the cemetery said that the oldest graves left were on the hill. That seemed to give support to the theory that Brother Anselm's grave might be located there, but when the grave was never found, most people figured that it must have been carried away in the 1937 flood.

But, the Newlands discovered, the flood had never had anything to do with the missing grave. Neither did the hill. The newest sexton, Robert Leach, told them that there was another section that also contained some old graves. It was located on the far north end of the cemetery, beyond a small stone wall.

The wall looked so much like the boundary of the cemetery, that no one apparently ever searched for Brother Anselm's grave beyond it.

"There didn't appear to be any gravestone," Janet Newland said. "It was a grassy area and the tomb stones were flat, and the grass had kind of grown over them. You could see little pieces of them. You could kind of tell where the headstones were, but you couldn't read them."

Leach said that a former sexton must have laid the previous vertically set tombstones flat, for fear of vandalism. In time, they sunk into the ground.

When the Ohio River flooded, this had only affected by the over-flow of the Ohio River, which would have caused no damage other than to help the tombstones sink deeper into the earth. In time, the dirt covered them.

It was here, where no one had looked before, that Bob Newland and his wife looked over the hill when they returned on Dec. 2.

When she heard him yelling for her, Janet went down the hill to see what her husband had found.

Having uncovered the date first, Bob knew that he had found a tombstone that was erected close to the time of Brother Anselm's death.

Corrections
The deadline for entries to the 2002 Vocations Essay Contest sponsored by the Serra Club of Indianapolis is March 8. The contest is open to all students in grades seven through 12 in parish religious education programs and schools through- out the archdiocese. A complete story about the contest was published in the Feb. 1 issue.

Amy Susana Griffin and Matthew John Henninger will be married on April 13 at St. John of A C Church in Indianapolis. The bride is the daughter of John and Carolynn Griffin. The groom is the son of Donald and Judy Nichols and the late John Henninger. I

Next he saw the word "France" and got excited.

"We had these little garden tools and dug up the grass and dirt and brushed it off," she said. "And no there it was, and everybody else had been looking, like I was, a little bit up the hill in an older section. And a here it was, down in that flat section—the grass had just covered it up."

The [brothers] have been looking for years to find this," she said. "They're really excited. It's kind of a piece of their history that they've been trying to find the piece of the puzzle to." Brother George reiterated the excitement of the brothers. There is now a debate about whether to exhume the body and lay it to rest at Notre Dame with the other.

"Let him lie where he fell," Brother George said.

To move the body, they would want to be sure that it is truly Brother Anselm, so DNA testing would have to performed. The only remains of the 18th century brother are the letters he wrote—letters that were sealed with his saliva, which can be used to recover some of Brother Anselm's DNA.

Each guess that because of the time that has passed, not much will be found of the body or the coffin.

The Holy Cross brothers, now numbering about 500, will decide how to proced by means of a committee. As for the Newlands, they will likely continue to pursue the Madison cemetery.

"We're thinking of still going back and continuing to uncover the rest of the headstones," Janet said. Leach says he supports the project. Aaked what originally started their archeological hunt, Janet said that it was "the adventure of it."
Archdiocesan group to visit Cuba to set up youth programs

By Mary Ann Wyand

The two-year Global Solidarity Partnership between the Archdiocese of Indianapolis and the Archdiocese of Camagüey in Cuba continues with a Feb. 23 to March 3 mission trip to the beleaguered Caribbean country still recovering from the devastation of Hurricane Michelle on Nov. 4.

Interested persons are invited to attend a 6 p.m. prayer service on Feb. 15 at St. Luke Church, 7575 Holliday Dr., E. Indianapolis, to pray for the success of C.U.B.A. 2000 & Beyond, the archdiocese’s second mission trip to Cuba since December of 2000. A Lenten soup dinner will follow the prayer service.

C.U.B.A. 2000 stands for “Community Understanding By Action” and is facilitated by Catholic Relief Services, the international relief and development agency of the United States Conference of Catholic Bishops, which was founded in 1943 and is based in Baltimore, Md. The CRS Global Solidarity Partnership pairs U.S. dioceses with dioceses in Third World countries.

St. Barnabas parishioner Michele Weslender of Indianapolis, a volunteer coordinator, said participants will work with Caritas Cuba staff members to establish several youth programs and also will share the Catholic faith with the Cuban people.

“This second trip will outline strategic program planning between the Archdiocese of Indianapolis and Archdiocese of Camagüey,” Weslender said, “and provide the opportunity to visit several communities.

“We will spend two days in meetings and workshops with staff members of Caritas Cuba to “develop and review the programs for job skills, youth sports and humanitarian relief efforts specifically targeted to assist with small-scale farming and large-scale crop production that were hit hard by Hurricane Michelle last November.

“The youth sports program is an exciting development,” Weslender said, “one in which we look to work hand-in-hand with Caritas volunteers in outreach to their youth.

There are more than 120 communities in the Archdiocese of Camagüey where Mass is celebrated in a doorway, a room or under a tree, she said. C.U.B.A. 2000 & Beyond participants also will help establish religious education programs for the youth.

Catholic Relief Services staff members participating in the mission trip are Brian Goonan, the new program director for Cuba; Thomas Garofalo, the former program director for Cuba who now serves CRS in Yugoslavia; and Kathryn Goforth, the overseas coordinator for the Global Solidarity Partnership.

Representing the archdiocese, in addition to Weslender, are Sister Demetria Smith, a Missionary Sister of Our Lady of Africa and mission educator for the archdiocesan Mission Office; Sr. Vincent de Paul parishioner Nick Runnebohm of Shelbyville, who participated in the first C.U.B.A. 2000 trip; and St. Barnabas parishioners Kathryn Cook, Florence Whitaker and Charles Boehm of Indianapolis.

Christopher A. Trench, CRS program coordinator for the Global Solidarity Partnership in Baltimore, said the second C.U.B.A. 2000 & Beyond mission trip “will be a very important opportunity to provide a foundation for the future of the relationship.”

Hurricane Michelle caused severe structural and agricultural damage to the central provinces in Cuba, affecting 90,000 people. About 6,000 people are still homeless.

Late last year, CRS provided $80,000 in relief supplies, including blankets, sleeping mats, rice, beans and roofing materials. CRS also shipped $15,000 in antibiotics and cancer medicines donated by the Catholic Medical Missions Board, and provided logistical and financial support to the Archdiocese of Camagüey for the shipment of ready-to-eat meals, bottled water and cleaning supplies.

The Archdiocese of Indianapolis, as part of the Global Solidarity Partnership in Cuba, helped defray some of the shipping costs for these relief efforts. The Archdiocese of Camagüey where Mass is celebrated in a doorway, a room or under a tree, she said. C.U.B.A. 2000 & Beyond participants also will help establish religious education programs for the youth.

The Catholic Church has denounced abortion and human cloning, and Pope John Paul II has said the death penalty should become so rare as to disappear in his encyclical The Gospel of Life.

The bill would also make it a Class C felony—carrying a possibility of six months to three years in prison—for participating in cloning or trying to initiate a pregnancy for the purpose of human cloning.

It also would make it a Class C felony with the possibility of two to eight years in jail to purchase or sell a human ovum, zygote, embryo or fetus for the purpose of human cloning.

The Catholic Church has denounced abortion and human cloning, and Pope John Paul II has said the death penalty should become so rare as to disappear in his encyclical The Gospel of Life. The Catechism of the Catholic Church states that the death penalty is not excluded if that is the only “possible way of effectively defending human lives against the unjust aggressor.” But if non-lethal means are sufficient to defend and protect people’s safety... these are more in keeping with the concrete conditions of the common good and more in conformity with the dignity of the human person (CCC 2267).

(Donations should be identified for C.U.B.A. 2000 & Beyond and may be sent to the archdiocesan Mission Office, Archbishop O’Meara Catholic Center, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206. For more information, call Missionary Sister of Our Lady of Africa Demetria Smith at the Mission Office at 317-236-1485 or 888-382-9836, ext. 1485.)

Legislature is considering several bills dealing with life issues

By | Jennifer Del Vecchio

A bill giving pregnant women the option of having an ultrasound and hearing the baby’s heartbeat before having an abortion has been introduced in the Indiana Legislature.

Senate Bill 486, sponsored by Sen. R. M. Chael Young (R- District 35, Indianapolis), passed the Senate Feb. 5 with a vote of 41-7.

The bill could become a state law if it passes the House of Representatives.

If it gets heard, “we’ve got a great shot.” Young said.

“The question is if it gets heard.”

The bill has to go to one of the House committees and should be assigned this week so a vote can take place.

Young encouraged people to call their legislators in support of the bill.

“The woman is making the most important choice of her life, she ought to have this right,” Young said. “They need this information so they can see that this is a human being, a human life, a human mass of tissue.”

A similar bill, called the Women’s Right to Know Law, in Wisconsin led to a significant decrease in abortions. In 1998, Wisconsin saw about a 15 percent decrease in abortions after the law was implemented, said Mary Klaver, legal counsel for the Wisconsin Right to Life Office.

For example, in 1997, the ratio of abortions to births was 20 abortions per 100 births in Wisconsin. In 1999, there were 16 abortions per 100 births, Klaver said.

Through the years, Wisconsin has shown progress in reducing the number of abortions through the Women’s Right to Know Law and passing a law requiring parental consent before a minor can have an abortion. In 1980, there were 21,754 abortions. By 1998, the figure had dropped to 11,681, a 46 percent decrease.

However, there are still problems in implementing the Women’s Right to Know Law, Klaver said.

Klaver said that a pro-life service offering ultrasounds has been unsuccessful in getting on the Wisconsin State Department of Health’s list of where women can obtain a free ultrasound after told about the option.

She also said that sometimes abortion clinics offer their own ultrasounds and that they can make the picture fuzzy so the woman doesn’t see the true picture of the baby she is carrying about.

Other bills dealing with the dignity and respect of human life are also before the House of Representatives after passing Senate.

Senate Bill 426, sponsored by Sen. A. R.ta Bowser (D- District 8, M. chigan City), would require anyone under 18 years of age to be exempt from the death penalty sentence.

Senate Bill 138, sponsored by Sen. Patricia M. Iler (R- District 32, Indianapolis), would prevent the state from using public funds, facilities or employees to knowingly participate in human cloning activities. It also would allow the Indians State Department of Health to revoke the license of a hospital that allowed its facilities to be used for cloning or attempted cloning or the hospital employees to participate in cloning.

Dental Study For Persons Who Wear Partial Dentures

Researchers at the Oral Health Research Institute (IU School of Dentistry) are currently looking for people who wear partial dentures to participate in research studies to test dental products. These studies have been conducted with partial denture wearers since 1981, but now more participants are needed to fill the ever-growing study needs.

Needed are persons age 18 to 75 who wear upper or lower partial dentures and are generally in good health. Participants will attend a screening appointment to determine if they qualify. Qualified subjects will be paid up to $200–$300 for their time and receipt-free dental cleanings. If you want to learn more about the project, please call (317) 274-8822 and ask to speak with a representative of the partial denture studies.

Memorable Gifts for Special Occasions

† Baptism
† First Communion
† Confirmation
† RCIA
† Weddings

By | Jennifer Del Vecchio

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Shame on American Civil Liberties Union

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The U.S. Catholic Church and other pro-life groups took a slap in the face last month from the American Civil Liberties Union (ACLU) when it issued a report on the anniversary of Roe vs. Wade. The report calls for an end to conscience clauses in health care. (Conscience clauses permit hospitals and other health-care providers to refuse on religious grounds to perform certain medical procedures.)

The report, titled “Religious Refusals and Reproductive Rights” and issued by the ACLU’s Reproductive Freedom Project, claims that women’s lives are put at risk by conscience clauses that allow Catholic hospitals to refuse religious grounds to perform abortions and other procedures.

The ACLU report claims that the conscience clauses harm women and frustrate physicians in their efforts to provide medical care.

According to a story from Catholic News Service (CNS), the report focused on abortion, but it also dealt with sterilization, coverage of contraceptives in an employer’s insurance plans, pharmacists’ right to refuse to fill prescriptions that they are opposed to, and other issues.

The CNS story reported that Father Michael D. Packe, head of the Catholic Health Association, and Cathleen Michael D. Place, head of the Catholic Religious Communities of America, have called the “notion that the Catholic Church has ‘merits no recognition or support as a Catholic organization’ and is funded mostly by non-Catholic sources.”

Cleaver said that the “notion that women’s lives are in jeopardy [because of conscience clauses] is ridiculous.” She pointed out that abortion is an elective procedure.

Father Packe said he knows of “no rule that any hospital that receives government funds should provide every service.”

Behind all this, of course, is a well-planned and orchestrated move to continue to move the anti-life agenda into a more and more acceptable position in American society. What is particularly diabolical about this particular approach is the twisted logic used by the abortionists and the ACLU. By arguing that religious groups are unlawfully imposing their religious beliefs and morality on others, the pro-death lobby is actually trying to impose its own set of moral values on the rest of us. No thank you!

Conscience clauses have been under a concerted attack throughout the nation over the last several years (including in Indiana), in Maryland last December, the Maryknoll Order of Maryknoll Conference issued a warning to the heads of the nation’s Catholic hospitals that all bills will likely be introduced in the state’s General Assembly to repeal part of the state’s conscience law and force Catholic hospitals to provide abortion-inducing drugs to rape victims on request or refer them to a hospital or clinic that would.

In 2000, when an anti-conscience bill was before the Illinois legislature, Francis Cardinal George, archbishop of Chicago, called it “a first, extreme step in systematically dismantling Catholic health care’s ability to be guided by a profound respect for the dignity and sanctity of all human beings.”

We urge our readers to stay alert to these insidious attempts to take away your religious freedom and to move forward the agenda of the culture of death. And shame on the ACLU, which calls itself the “guardian of liberty” and “the guardian of liberty” and the Church and the sacraments of the Church. Perhaps many of us would not express our need exactly that way, but it is there.

I want to encourage us “to stay the course” during these 40 days of Lent and follow through with our need for spiritual renewal which we sense in a deep way. Because of the overpowering secular milieu in which we live, it is easy to forget our Lenten practices. A few a days, we can forget the need to keep responding to the call for extra prayer and penance and reconciliation.

It helps to keep in mind that these 40 days of Lent are like a spiritual purification and preparation for our own life. After all, to the Sollemity of Easter, when we will celebrate once again the triumph of Christ that won our redemption.

On Easter Sunday, once more, we will renew our baptismal promises. Every Easter Sunday, we celebrate the most important thing that has ever happened in our lives. When all is said and done, the day of our baptism into Christ and his Church was the most important day of our life.

Because of our baptism, when “we return to ashes” as we immediately and we are encouraged to enter the Kingdom of God. There we will be fully united with God in love, which defines the very purpose of our own life. God in his love wants us to be with him forever. Lent can put us back on course—for us and for God.†
La Cuaresma es una época para revisar nuestra condición espiritual

El comienzo de cada nuevo año, los gimnasios, proveedores de equipos para ejercicio y los programas dietéticos, experimentan un aumento dramático en sus ventas. Aun así, las soluciones de Año Nuevo para una mejoría personal, ayudados por una inundación de comercio a través de la publicidad, comunicación, que nos recuerda la necesidad de cuidar nuestra salud física y las oportunidades que ofrece el nuevo año.

Podríamos decir que la Cuaresma es algo similar, pero la Iglesia también nos está ayudando a cuidar nuestra “salud espiritual”. También piensan sobre esto: La Cuaresma no sólo es para nosotros sino también para Dios.

Sí, así como lo escuchamos el Miléceles de César como la razón para entrar a la casa de Dios, también necesitamos de los profesionales de nuestro campo de trabajo sobre el amor entre Dios y nosotros no es “condición espiritual.”

Estamos presionando que los Miléceles de César nos hagan a nuestras iglesias. Aunque la Iglesia en César, a la que el amante de Dios el Señor misionero en el mundo hace años, aún suena la voz de nuestra iglesia vea nueva unión con las razones algo intrigantes y también. Realmente estamos dispuestos a estar, pero el amor entre la cultura al someterse a este rito. Y creo que es un símbolo de esperanza para nuestra iglesia que en la era de la Iglesia y de la Iglesia y los Sacramentos de la Iglesia. Quizás muchos de nosotros no expresarnos nuestra necesidad de esa manera, pero está aquí.

Le quiero animar a “mantener el cuartel durante los cuatro días de Cuaresma y seguir con nuestra necesidad espiritual de renovación la cual sentimos profundamente. Debido al poderoso medio ambiente secular en el que vivimos, es fácil olvidar nuestras cadenas. Días después de algunos días podemos olvidar que necesitamos seguir respondiendo al llamado de más oposición, penitencia y reconciliación.

Ayuda tener en mente que estos cuatro días de autocuidado como un peregrinaje espiritual que nos lleva una gran verdad de Jesús, y sobre todo, la Seminolidad de la Pasión de la Resurrección cuando celebrábamos una vez más el triunfo de Cristo que ganó nuestra redención. El Domingo de Pascua, una vez más, renovamos nuestras promesas bautismales. Cada domingo de la Pasión celebramos lo más importante que ha ocurrido en nuestras vidas. Cuando todo es dicho y hecho, el día de nuestro Bautismo en Cristo y su Iglesia fue el día más importante de nuestra vida.

Gracias a nuestro bautismo cuando “en polvo nos convertimos”, que inevitablemente lo haremos, tendremos el derecho de entrar en el reino de Dios. A él seremos unidos totalmente con Dios, y lo cual define el verdadero propósito de nuestra vida. Dios en su amor nos quiere con Él para siempre. La Cuaresma nos pone en curso, por nosotros y por Dios.

—Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en febrero

A dultos jóvenes que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el servicio en la Iglesia, especialmente como sacerdotes y religiosos.

Research for the Church

James D. Davidson

Why some religious groups get along better than others

If you look at the relationships between religious groups in your community, you’ll find that some groups get along very well. They cooperate with other religious groups in the same way that Catholic religious leaders do. They co-sponsor activities and invite their members to participate. They pool their financial resources to support joint programs and activities. Their clergy cooperate on inter-faith marriages. They exchange pulpits on special occasions. Church leaders speak highly of one another.

Other groups don’t get along as well. They sin under the mantle of their faith. They do not share the same religious beliefs. They are suspicious of one another’s motives. They disagree with one another’s stance on public policy. They criticize one another’s theology and forms of worship. Each side blames the other for divisions between them.

These positive and negative relationships are not random. They are quite predictable. They are based on at least two factors, one vertical, the other, horizontal (see graph). The vertical dimension has to do with the socio-economic status of the group. The average levels of education, occupation, income, wealth and power of their members. The other dimension, the horizontal, has to do with views on public policies. They cooperate with high status, liberal groups, such as the United Church of Christ, Catholics and the United Church of Christ, or Catholics and American Baptists, relativities who would not be able to be as positive, nor are they likely to be distinctively negative. When groups are different on both dimensions, they likely to experience negative relationships.

Thus, high status, liberal groups, such as the United Church of Christ, are likely to get along with low status, conservative Protestants, such as Jehovah’s Witnesses. Likewise, low status, conservative groups, such as the Disciples of Christ are likely to get along with low status, liberal groups such as the United Church of Christ.

Relationship between religious groups based on socio-economic status and worldview

United Church of Christ

Catholics

Mormons

Disciples of Christ

American Baptists

Jehovah’s Witnesses

How to get to heaven

I am 75 years old and I recognize that what I say has very little effect on younger generations. However, that does not mean it shouldn’t be considered.

My religious training came from both of my parents, nurses in nursing school and priests in high school and college. My teaching was that if you were going to heaven:

Believe in and love God.

Love your neighbor as yourself.

Do good works.

Don’t commit serious sin, and if you do go to confession as soon as possible.

We all do this and job in teaching and promoting the first three as well as going to confession frequently. When we don’t do it we spend any time talking or teaching about serious sin and using the Ten Commandments as a basis for this discussion. In my opinion, we only want to talk about what is good and ignore the bad as it never existed.

The Ten Commandments were given to us by God and have never been revoked. I don’t see how any of our Catholic or Protestant confessions without a good examination of conscience, which is impossible if you don’t confess. We are now going to stack up against the Ten Commandments.

We’re now starting Lent and parishes are holding service events. The purpose of this letter is to foster the use of the Ten Commandments as part of these services.

Letter to the Editor

Greenwood

Letters Policy

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

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity, and content. Frequent writers will ordinarily be limited to one letter every three months. Letters must be signed, but for serious reasons, names may be withheld.
The St. Vincent de Paul Distribution Center, 1201 E. Maryland St., in Indianapolis, is looking for volunteers to test and make minor repairs to appliances. No experience is necessary and training assistance will be provided. No heavy lifting is involved. Volunteers are needed for four hours on Mondays. For more information, call Ralph Sperry at 317-291-9548.

St. Louis of Montfort Parish, 11441 Hague Road, in Fishers, Ind., in the Lafayette Diocese, invites all those interested to visit the parish’s perpetual adoration chapel. The parish also needs committed adorers who can give an hour each week to pray before the exposed Blessed Sacrament. For more information or to sign up for an hour in the chapel, call Mike Ke or Sara Dugan at 317-945-7537 or the parish office at 317-842-6778.

All Saints School will hold its first annual reunion on April 13 at the Union Federal Football Center, 7001 W. 56th St., in Indianapolis. All Saints School was created 31 years ago when A Assumption, Holy Trinity, St. Anthony and St. Joseph parishes combined schools. A 1952 graduates of 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 also are invited. 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.

Charles Gardner, archdiocesan director of liturgical music, will present a series of seminars on music and liturgical worship on four Saturday mornings from 9 a.m. to 12:30 p.m. on Feb. 23 through March 16, at the Archdiocese of Indianapolis Catholic Center, 1400 N. Meridian St., in Indianapolis. The topics to be presented are “Theology of Music Worship,” “Music for the Liturgy of the Word,” “Music for the Liturgy of the Eucharist” and “Music for the Other Sacraments and the Liturgy of the Hours.” For more information, call the Office of Worship at 317-236-1483.

St. Gabriel Parish, 600 W. 34th St., in Indianapolis, will present an adult education series in conjunction with the Marian College Department of Theology that will focus on the catechism’s teaching on prayer. Sessions will be held from 7:45 p.m. to 9 p.m. on the six Fridays from Feb. 15 to March 22, at the church. The sessions are free and the topics are “Introduction to Prayer,” “How Learning to Pray,” “The Holy and the Road,” “The Life of Prayer: Centering Prayer,” “Prayer and Spiritual Practices in the Catholic Tradition,” “The Lord’s Prayer: The Our Father” and “The Lord’s Prayer: The Seven Petitions.” For more information, call the parish office at 317-291-7014.

The Passion of Our Lord Jesus Christ, as sung in the St. John Passion Choruses by Tomas Luis de Victoria, will be presented at 7 p.m. on March 8 in the Blessed Sacrament Church of SS. Peter and Paul, 1347 N. Meridan St., in Indianapolis. The ancient chant masses, first published in Latin in 1585, have been sung during Good Friday in the Sistine Chapel for 400 years. The event is free, and features the Cathedral Choir; Father Richard Ginther, pastor; and parishioners Mary M. Arthanjeri and Terry K. O’Byrne. For more information, call the Cathedral parish office at 317-634-4519.

Crade of Hope Adoption Center and St. Elizabeth’s Pregnancy and Adoption Services are sponsoring an international adoption information session from 6:30 p.m. to 8:30 p.m. on March 19 at St. Elizabeth’s, 2500 Church Ave., in Indianapolis. The seminar, which is free, will feature families who have just adopted children, information on the adoption process and facts about adoption opportunities in Russia, China and Guatemala. For more information, directions or R.S.V.P., call Renee Hummel at 317-787-3412 or e-mail rhummel@elizabeths.org.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering three Lenten retreats. There will be two women’s Lenten retreats. The first, “Sabbath Spirituality,” will be held from Feb. 22-24 and will focus on the idea of separating work and rest in one’s life. The second retreat, “Rediscovering the Gift of Inner Wisdom in Our Daily Lives,” will be held from March 8-10. It will be led by Franciscan Sister Norma Rocklag and will focus on finding peace in the darkness of the Lord and the need for “things.” For more information, call the retreat house at 317-797-3412 or e-mail rhummel@elizabeths.org.

The Province of the Blessed Sacrament Chapel of SS. Peter and Paul, Cathedral parish office at 317-634-4519.

St. Mark parishionier Allison Eastman of Indianapolis, a sophomore at Cathedral, recently returned to the Greenwood Parish, 335 S. Meridian St., in Greenwood. The parish will meet from 7:30 p.m. on March 4 and from 9:30 p.m. to 4 p.m. on March 16. The workshop, given by Benedictine Father Matthew R. Brennan, 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 of the Roman Catholic Church onto ecclesiastical form and life that lasted for 400 years. This look at history also provides a background for better understanding the Second Vatican Council. The cost of the program is $55 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 half-hour Lenten organ concert at 12:40 p.m. on the Wednesdays in Lent, from Feb. 20 to March 16, at St. John the Evangelist Parish, 126 W. Geogia St., in Indianapolis. The concerts, which are free and open to the public, will follow the 12:10 p.m. daily mass. Each concert will feature a different local organist. For more information call the parish office at 317-635-2021.

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

Big Fat Lie (Universal) Rated A-1 (A dults with children) because of a few crude expressions. Rated PG (Parental Guidance Suggested) by the Motion Picture Association of America (MPAA).

Collateral Damage (Warner Brothers) Rated A-IV (Adults with Reservation) because of frequent violence, ethnic stereotyping, some profanity and a few instances of coarse language.

Rollerball (MGM) Rated A-IV (Adults with Reservations) because of intermittent violence, an implied sexual encounter, fleeting drug abuse and recurring profanity and crude language.

Do you have a child between the ages of 10 and 13 who might be interested in participating in a dental research study? The Oral Health Research Institute on the IUPUI campus is looking for children who might be interested in participating in a study that will use new technology to locate very small areas of decay before they are visible through a standard dental exam. Children must be between the ages of 10 and 13, in relatively good health and not wearing orthodontic braces. Appointment times will be offered late afternoons and evenings. Qualified persons will be paid $30 per visit for up to five visits. To schedule an appointment, contact the Institute at (317) 274-8822 and ask for a representative from the children’s dental study.
Any in most need ☐ Boy ☐ Girl ☐ Teenager

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☐ CHOOSE ONE ☐ Charge this time only ☐ Charge ongoing
☐ I can’t sponsor now, but here’s my gift of $________.
100% of your gift is sent directly to the missions.
☐ Please send me more information about sponsorship.

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www.cfcausa.org
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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?

"CFCA is a dedicated organization working on behalf of the poor."
Archbishop James P. Keleher, Kansas City, Kansas – sponsors José Muñoz of Honduras.

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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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!

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general audiences to the Psalms, saying they were the best place to start. He also encouraged lay people to pray the Liturgy of the Hours, the official cycle of Church prayers sanctifying the parts of each day. Reciting the morning, daytime and evening prayers may be easier than many people think, he said.

In the last few years, a new number of Catholics actually recite part or all of the breviary (Liturgy of the Hours) the priest uses. I have a good friend in New York, who is a doctor and a busy man, and he recites the same breviary I do,” Father O’Collins said. The complete Liturgy of the Hours is four volumes, but publishers have brought out abbreviated versions of morning and evening prayers that have proved very popular. “These are lovely little books that you can slip in your pocket. People can manage morning and evening prayers; it’s about five or six minutes for each of them. And they feel happy they can join in the same prayer as the Latin Church around the world,” Father O’Collins said.

He noted that in some cities contemporary orders that recite morning and evening prayers in churches increasingly are joined by laypeople. At the same time, lay movements such as Rome’s Sant’Egidio Community have made regular daily prayer as a way for the individual to sanctify the day’s activities. But Father O’Collins said that, when the pope says prayer is as necessary as breathing, he is expressing an ancient Christian idea. “Prayer is like the air you breathe. If you don’t breathe you die, and if you don’t pray you die spiritually. That’s a very traditional belief in the Church,” Father O’Collins said.

A prayer book is not essential to prayer, and the pope also has encouraged what he calls “free expressions” of personal prayer. In the past, he has praised the Eastern traditions of “prayer of the heart” in which the individual meditates in deep silence in order to listen to the voice of the Holy Spirit. Another productive method is the “small prayer,” a short invocation repeated frequently, he said.

The pope sees the main purpose of prayer, and the pope also has encouraged what he calls “free expressions” of personal prayer. In the past, he has praised the Eastern traditions of “prayer of the heart” in which the individual meditates in deep silence in order to listen to the voice of the Holy Spirit. Another productive method is the “small prayer,” a short invocation repeated frequently, he said.

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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
Feb. 26, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
March 3, 2:30 p.m. at St. John the Baptist, Dover
March 6, 7 p.m. at St. Martin, Yorkville
March 10, 2 p.m. at Immaculate Conception, Millhousen
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 16, 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
Feb. 20, 7 p.m. at St. Vincent de Paul, Bedford
Feb. 21, 7 p.m. at St. Martin of Tours, Martinsville
Feb. 28, 7 p.m. at St. Paul Catholic Center, Bloomington
March 5, 7 p.m. at St. Jude, Spencer
March 7, 7 p.m. at St. Charles Borromeo, Bloomington
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, 7:30 p.m. at St. Agnes, Nashville

Connersville Deanery
Feb. 18, 7 p.m. at St. Bridget, Liberty
March 6, 7 p.m. at St. Gabriel, Connersville
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 6, 7:30 p.m. at Holy Spirit
March 7, 7 p.m. at St. Simon
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 Ner

Indianapolis North Deanery
Feb. 28, 7:30 p.m. at St. Luke
March 3, 1:30 p.m. for Immaculate Heart of Mary, St. Thomas Aquinas and St. Joan of Arc
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
Feb. 28, 7 p.m. at St. Barnabas
March 7, 7 p.m. at Holy Name, Beech Grove
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, 7 p.m. at St. Jude

Indianapolis West Deanery
Feb. 26, 7 p.m. at Mary, Queen of Peace, Danville
Feb. 27, 7 p.m. at St. Michael
Feb. 28, 7 p.m. at St. Susanna, Plainfield
March 6, 7:30 p.m. at St. Christopher
March 7, 7 p.m. at St. Malachy, Brownsburg
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
Feb. 27, 9 a.m., 10 a.m., 11 a.m. and 12:30 p.m. at Our Lady of Perpetual Help School, New Albany
Feb. 28, 9 a.m., 10 a.m. and 11 a.m. at Our Lady of Perpetual Help School, New Albany
March 4, 7 a.m. at St. John the Baptist, Starlight
March 5, 8:15 a.m. and noon-noon and 3 p.m. at Our Lady of Providence High School, Clarksville
March 6, 8:15 a.m. noon and noon-3 p.m. at Our Lady of Providence High School, Clarksville
March 6, 7 p.m. at St. Augustine, Jeffersonville, and Sacred Heart, Jeffersonville, at Sacred Heart, Jeffersonville
March 7, 7:30 p.m. at Our Lady of Perpetual Help, New Albany
March 10, 3 p.m. at St. Joseph, Corydon
March 12, 7 p.m. at St. Mary, New Albany
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, Jeffersonville
March 21, 7:30 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
Feb. 19, 7 p.m. at St. Ambrose, Seymour
March 1, 7 p.m. at American Martyrs, Scottsburg
March 6, 7 p.m. at St. Patrick, Salem
March 7, 7 p.m. at St. Bartholomew, Columbus
March 12, 7 p.m. for Most Sorrows 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 13, 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, New Albany
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, Fords; 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, Canneion; St. Peter, Troy; and St. Paul, Tell City, at St. Paul, Tell City

Terre Haute Deanery
Feb. 20, 7:30 p.m. at Sacred Heart, Clinton
March 3, 7 p.m. at St. Joseph, Rockville
March 6, 6:30 p.m. at St. Mary-of-the-Woods Village, St. Mary-of-the-Woods
March 12, 6:30 p.m. at Holy Rosary, Seyeville
March 12, 7 p.m. at St. Paul the Apostle, Green Castle
March 14, 7:30 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
Prayer helps discern God’s desires for us

By Fr. Frederic Maples, S.J.

In so many ways, life is served up to us. We do not change so much as we are changed.

Inner and outer forces seemingly beyond our control often shape our lives. Some forces are positive, falling in love, having children. And some are negative: disasters, life-threatening accidents or illnesses and loss.

Yet, over and over we see people who respond with grace and creativity to the most grievous life experiences. In suffering, they discover what is most important, change their priorities and find inner healing.

These people are not passive in the face of the experiences served up to them. They enter into a dance with life.

They change and are changed. Indeed, change is an essential ingredient in our spiritual pilgrimage. To paraphrase St. Augustine: To grow is to change; to be whole is to have changed others. We are being stretched in preparation for something wonderful beyond human imagining. But it is a big stretch! This life is a pilgrimage. As individuals and as a Christian community, we are on the way.

During Lent and Easter, we are encouraged to see life in this perspective.

Lent recalls Jesus’ 40 days in the desert. This experience itself recalls Israel’s 40 years of desert pilgrimage toward the Promised Land. The experiences of ancient Israel and Jesus are true images of our own lives.

God’s most intimate touch and action in the soul of a person is to console. Over time, we become confident about what truly consoles us. We find the courage to follow our deepest, most inspired desires. And we experience a conversion in our priorities and choices.

Lent is a time for honing ways we express our faith

By Patricia Kobielus Thompson

In the wake of the terrorist attacks on Sept. 11, our basic instincts kicked in and we reached out to those close to us, our “safe havens,” as our familiar world was rocked to its foundations.

That began what we in subsequent months have seen to be a major reassessment of our priorities. We no longer take for granted things we held dear most of our lives. Our priorities, where we invest our energies, have been dislodged. We momentarily have lost our moorings. We have had to recognize and recastulate the roots of our spirituality, not only to ourselves but also to one another.

These days our reflection turns to the parochial mystery— the suffering, death and rising—we have witnessed in recent months. I myself have sensed a profound need to seek silence, reflection and peace.

Though our life’s work continues to demand attention, people’s need for peace and hope is a surface is a new sense of purpose and direction. Our tolerance for superficialities has likely diminished.

Lent is a season of paring-down. It also is a time for honing the ways we express our faith. The call that seems to have come to us to reassess priorities is a call to remember what it is that guides our lives, grounds us and gives us true purpose.

(Patricia Thompson is an adjunct faculty member at Duquesne University in Pittsburgh, Pa.)

But how do we participate in this big stretch? What does it take to change our own priorities, to take initiative, to freely stretch?

Just like the ancient jews or like jesus, we do not have to navigate alone. God is with us. God is not only the goal. God is the Way!

In that sense, our eternal life already has begun even if it is not yet fully realized. The Jesuit spiritual tradition is embodied in the Spiritual Exercises of St. Ignatius Loyola. He recognized that the heart’s deepest desires are indications of God’s own desires for each of us.

And the surest guide to our deep and holy desires—to God’s desires for our good—is careful attention to what most deeply consoles us. God’s most intimate touch and action in the soul of a person is to console.

A person may be doing some ministry and feel that God was present in giving just the right words to say to someone. Or someone in prayer might feel loved and accepted by God. These are examples of consolation.

One could say that St. Ignatius’ bottom line, is simply this: Follow your consolation. To console is how God affirms our desires and choices, how God helps us to discern God’s own desires for us.

Does that sound like an easy way to discover God’s will, to change our own priorities? This way does have its joys, but it is also a great challenge. For many of us, it is a task of many years to simply reach awareness of our deepest desires, much less to acknowledge and accept our deepest nature and truest desires.

How can I not know my deepest desires?

We are surrounded by so many voices, so many attractive images claiming to know what we should be, should desire and should have. And yes, “having” is a big one!

All these voices are a constant noise telling us what is desirable, smart, cool, important and acceptable. They tell us what will make us feel good and what will make us look good. Yes, “looking good” also is a big one.

And our wounded nature is hooked so easily. These voices would have us pay attention to what makes us “look good” in others’ eyes. It is a real shift in attention to focus on God’s consolation deep in our own soul.

Surrounded by so much noise and hype, so easily hooked by our woundedness, how do we even begin to shift attention to God’s “still, small voice” in our hearts?

A mong Ignatius of Loyola’s rich teachings, a simple method stands out as a wonderful place to begin or a wonderful addition to our ongoing effort to find God’s will.

Today we call this method the examination of consciousness or, for short, “the examen.” It takes only a couple minutes at the end of the day. In God’s presence, and asking for God’s help, we walk through our day to see where there was experience of being consoled and where, by contrast, we were definitely not consoled, even desolate. Then we speak to God about what we have seen and give God thanks.

Simply because we do this in the presence of God, and because we ask for God’s help, we are already, if subtly, looking at our experience in a deeper and more spiritual way. Over time, we are surprised by the patterns of consolation. We become confident about what truly consoles us. We find the courage to follow our deepest, most inspired desires.

And we experience a conversion in our priorities and choices.

Discussion Point

Lent is time to examine priorities

This Week’s Question

Have you reassessed your priorities in light of recent world events? What difference has your reassessment made for how you live?

“You see, I am more aware of the suffering of others. I am more aware of the blessings I have. I am more willing to share my blessings with others.” —Jean Bourne, Columbus, Pa.

“I’m a school principal here in Conway, and I think that I—and the entire school community—have had to recognize and rearticulate the momentary have lost our moorings. We have had to recognize and rearticulate the roots of our spirituality, not only to ourselves but also to one another.

These days our reflection turns to the parochial mystery—the suffering, death and rising—we have witnessed in recent months. I myself have sensed a profound need to seek silence, reflection and peace.

Though our life’s work continues to demand attention, people’s need for peace and hope is a new sense of purpose and direction. Our tolerance for superficialities has likely diminished.

Lent is a season of paring-down. It also is a time for honing the ways we express our faith. The call that seems to have come to us to reassess priorities is a call to remember what it is that guides our lives, grounds us and gives us true purpose.

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This series is trying to give a better understanding of Islam and why parts of the Muslim world are in conflict with the West. Muslims consider they own a "holy war." Last week, we reviewed the conflict between Christianity and Islam from the 7th century to the end of the 13th century, mainly in Spain and the Holy Land.

While this was going on, the Islamic Seljuk Turks overran the Sasanian Empire and fought the Christian Byzantine Empire. The Ottoman Turks, who succeeded the Seljuk Turks, conquered Constantinople in 1453 and continued a policy of expansion. They reached the height of power under Sultan Suleiman I (1520-66) when the Ottoman Empire included all of the Middle East, northern Africa to Algeria, Greece and the Mediterranean, and as far west as Hungary.

Several European crusades against the Ottoman Turks ended in disaster for Christian armies, but a Christian navy defeated the Turks at the Battle of Lepanto on Oct. 7, 1571. It ended the Turkish supremacy in the Mediterranean from which their denominations had originated.
Barabbas!

In the stillness of my heart I hear the word:

"Barabbas!"

It echoes in the silence of my mind, and

voices rise within my head:

"Barabbas! Barabbas!"

"Give us Barabbas!"

I asked myself what this can mean.

I was not there when Jesus was betrayed.

"Barabbas!"

I was not part of that crowd.

"Barabbas!"

I never would have let them beat him or

mock him.

"Barabbas!"

When he carried his cross, I would have

carried it with him.

"Barabbas!"

The ugly name repeated in my heart as I

reflected on my life.

"What can it mean? How can I be

Barabbas?"

I asked myself:

How many times have I stood by while

injustice,

and tears flowed from my eyes.

"Barabbas!"

In wretched disbelieve, I hung my head, and

ears flowed from my eyes.

I am Barabbas!

Each day I take my blessings for granted,

Each time I overlook a stranger in need,

Each day I take my blessings for granted,

I am Barabbas!

How many times have I ignored a

voice?

How many times have I stood by while

mock him.

"Barabbas!"

I asked myself what this can mean.

"Barabbas!"

"Give us Barabbas!"

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A pilgrimage to Europe for youth is set for June

By Jennifer Del Vechio

A European pilgrimage to help young adults learn about their faith is being planned for the summer.

Fathers Joseph Brown, religion teacher at Bishop Chatard High School in Indianapolis, and Father Peter Gallagher, chaplain at Father Thomas Sceina Memorial High School in Indianapolis, will lead the pilgrimage for 17- to 35-year-olds June 3-15.

This is the second pilgrimage led by Father Brown. Last year, he took 80 Bishop Chatard High School students to Rome.

“Parents come to me asking for guidance or information to help their kids put the Faith into practice,” Father Brown said. “They will see a lot of what they are being taught, what they believe in. They will see the reasons we are Catholic.

“This is a great opportunity to see why we practice what we practice and we love what we love. It’s a gift from God.

Byron Bailey, a junior at Bishop Chatard, said the trip made his grow closer to God.

“At first I didn’t want to go,” Terran said. “My mom was making me go, but it was the trip of a lifetime. I wouldn’t trade it for anything. I got to see how the sacred and holy. This is a great opportunity to see why we practice what we practice and we love what we love.”

Chadard High School students to Rome.

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She's also the embodiment of the word “catholic,” with a big and a little “c.”

By Cynthia Dewes

Sister Jennifer Horner, OSB

Sister Jennifer horner is a witness to the power of evangelization. She was born in Zambia, Africa, the daughter of English parents whose families had emigrated to Rhodesia and South Africa after World War II. In Zambia, her father was pastor of a mixed-race Presbyterian church and chaplain to the president of the country.

Later, the family moved to South Africa, where Rev. Horner led a church, which was accustomed to “high church” liturgical practices. He also edited a church newspaper in which he criticized the government’s apartheid policies. So, in 1977, the family was forced to leave the country because of the political situation.

The Presbyterian Church in the United States offered Rev. Horner a church in rural Idaho. Sister Jennifer entered Boise State College, where she had a Catholic roommate, and continued to attend the Presbyterian Church. However, she missed the rich liturgies she was used to.

One day, Sister Jennifer’s roommate invited her to go to Mass with her. She said of the experience, “The moment I entered that church and knelt down, I knew I was home.”

All through college, Sister Jennifer said she kept the Catholic Church, and its sacramental life, in the back of her mind. Then, in 1983, she was involved in a terrible auto accident, which almost killed her.

Her injuries were extensive, but she said at one point it was almost funny. The medic thought she had a head injury because, when they asked where she was born to test her consciousness, she answered “Zambia,” and they thought she was delirious.

During her five weeks in the hospital and subsequent recovery, Sister Jennifer realized that, “I had today, and I couldn’t wait till tomorrow” to make decisions. She began to go through the Rite of Christian Initiation of Adults process and, in 1983, she was received into the Catholic Church.

Sister Jennifer’s RCIA team leader was a Benedictine sister from the monastery of St. Gertrude in Cottonwood, Idaho. The women became friends and Sister Jennifer visited the community often. Although she was dating and expected to marry someday, she became an affiliate of the monastery in 1987.

Finally, in 1989, Sister Jennifer thought it was time to follow my call,” so she entered the monastery. She made her first vows in 1992 and final vows in 1995. For three years, she taught in a Catholic grade school in rural Idaho.

During that time, Benedictine Sister Carol Fakine, prioress of Our Lady of Grace Monastery in Beech Grove, met Sister Jennifer when she went on retreat at the Idaho monastery. In return, Sister Jennifer visited Beech Grove and found it a “very vibrant community, with several women in formation, a place where hospitality was really lived.”

Sister Jennifer spent two years on loan to Beech Grove as director of spirituality, and when she returned to Cottonwood in 2000 she said she felt a strong call to Our Lady of Grace Monastery. She is now in the process of transferring permanently to the Beech Grove community.

For me, prayer and community are very important,” Sister Jennifer said, “and the Benedictines focus is on both.”

She said sometimes it was hard for her parents to accept her choices, but they “are loving people who want me to be happy.” Her father proclaimed the first readings at both of her profession ceremonies.

At first as a Catholic, Sister Jennifer said she missed the Protestant focus on praying with Scripture. But, in her religious community, she found it again. “The sacramental life and the power of the Eucharist drew me,” she said, because “I am called to become what I receive [in Communion] and go out differently afterward.”

Sister Jennifer said the most powerful part about religious life is “being part of a community. We can do more together than we can on our own because the others are responsible for everything except administering the sacraments.”

Father Joseph Kern serves St. Paul the Apostle Parish as sacramental minister, and Sister Jennifer said, “One of the greatest gifts in my work at St. Paul is working with Father Joe. He has such a love for people.”

Sister Jennifer said she is grateful for the loving way in which St. Paul the Apostle parishioners have accepted their new leadership, having previously enjoyed the services of a resident pastor. She hopes “that same welcome will draw others, so that St. Paul’s can grow into a place where all can use their gifts.”

(Cynthia Dewes is a member of St. Paul the Apostle Parish in Greencastle.)
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 published by telephone. Notices must be in our office by 10 a.m. on Monday of the week of (if Friday publication) the Criterion. The Active List: 1200 N. Meridian St., 3rd floor, Suite 100. Phone: (317) 632-9946. Fax: (317) 924-4333. E-mail: xtlist@archindy.org (e-mail).

February 15

February 16
St. Mary-of-the-Woods, Providence Center, St. Mary-of-the-Woods, Lenten sessions, second in series, 7:30-8:30 p.m. (317) 632-9946.

February 19
Our Lady of Peace Cemetery, liturgy, 7 p.m. Monday prior to procession, annual Stations of the Cross. 6:15 p.m. Information: (317) 371-8000.

February 19-20

February 20
Indiana University, Health Sciences Campus, the Center for InterProfessional Education, "Introduction to Prayer," presenter, Benedictine Sister Kristine Kordes, author, “The Gift of Inner Wisdom in Our Lives,” $135 per person, beginning at 8:30 a.m., 7-9 p.m., $30/six-week sessions. Information: (317) 924-4333.

February 20
Mount St. Francis Retreat Center, 101 St. Anthony Dr., Indianapolis, lenten retreat day, 9 a.m.-3 p.m. brown bag lunch. Information: 812-938-9017.

February 22
Cardinal Ritter High School, 3360 W. 30th St., Indianapolis, Pre-registration and Curriculum Night for incoming seventh, eighth, and ninth grade students and parents, 6:30 p.m. Information: 317-924-4333.

March 1
Mount St. Francis Retreat Center, 101 St. Anthony Dr., Indianapolis, Lenten retreat day, 9 a.m.-3 p.m., brown bag lunch. Information: 812-938-9017.

March 2
Mount St. Francis Retreat Center, 101 St. Anthony Dr., Indianapolis, Lenten retreat day, 9 a.m.-3 p.m., brown bag lunch. Information: 812-938-9017.

March 3
St. Philip Neriah Parish, Basilica of the Sacred Heart, 119 S. Meridian Street, Indianapolis, IN 46225 (mail); 317-638-3416 1-800-428-3767.
Holy Family Parish, Main St., Oldenburg Support group for the widowed, 7 p.m. Information: 317-934-2524.

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

Third Thursdays
Our Lady of Peace Mazzolim Chapel, 9001 Maesnick Road, Indianapolis. Mass, 2 p.m. 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.

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AMRHEIN, Raymond H., 67, St. Joseph, Indianapolis, Jan. 30. Father of Richard H. Archdiocese are listed elsewhere of archdiocesan priests and religious. Please submit in writing to our office by 10 a.m. Mon. the week of publication, be sure to state your name and the location of your archdiocese or religious order. We reserve the right to edit all contributions unless they are natively of the archdiocese or have other connections to it.


GOSCH, J. Alwin, 87, St. Ignatius of Antioch, Indianapolis, Jan. 30. Father of Mary Gosh and Gregory Gosh. Brother of Mary, Mark, Dan, Michael and Mary Donald, M.D. Great-grandfather of three.

HARRINGTON, Henry, 63, St. John the Baptist, Indianapolis, Jan. 23. Brother of Mary A Harrington and Aimee Harrington. Great-grandfather of five.


KENYON, Joseph P., 79, Indianapolis, Jan. 30. Father of John, Mary, Gloria and Mark Kenyon. Grandson of five. Great-grandfather of four. †

LAMBERT, Joseph H., 75, Sacred Heart of Jesus Conception Church. Burial followed in the sisters’ cemetery. Formerly known as Sister Mary Eugene, Sister Mary was born on Aug. 21, 1908, in Hancock, Conn.

LANDERWEN, Helen Mae, 77, Sacred Heart of Jesus Conception Church. Burial followed in the sisters’ cemetery. Formerly known as Sister Mary Eugene, Sister Mary was born on Aug. 21, 1908, in Hancock, Conn.


MAGGART, Anna Marie, 88, Sacred Heart of Jesus Conception Church. Burial followed in the sisters’ cemetery. Formerly known as Sister Mary Eugene, Sister Mary was born on Aug. 21, 1908, in Hancock, Conn.

MARCO, Inés Elizabeth, 70, Nazaret Mission, Conception Church. Burial was celebrated on Feb. 6 in the Missionary Immaculate Conception Church burial plot in the sisters’ cemetery. Formerly known as Sister Mary Eugene, Sister Mary was born on Aug. 21, 1908, in Hancock, Conn.


SCHULTZ, Robert, 72, St. Michael, Indianapolis, Jan. 17. Son of Jean Schults.

PROVIDENCE, Sister Bernadette Ryan, died in Bloomington and Jasper Providence

PROVIDENCE, Sister Bernadette Ryan, 93, died on Feb. 7 in Kartel Hall at Saint Mary-of-the-Woods. The Mass of Christian Burial was celebrated on Feb. 12 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods in the sisters’ cemetery. Formerly known as Sister Bernadette Ryan was born on Aug. 21, 1918, in Hancock, Conn. Sister was sent to the Congregation of the Sisters of Providence of Saint Mary-of-the-Woods on June 4, 1925, professed first vows on Dec. 8, 1932. Sister Bernadette taught at several high schools in Providence in Indiana, Illinois, Massachusetts and the District of Columbia.

In the archdiocese, she taught in schools and parishes in Indiana, Illinois, also taught at schools in Jasper, Vincennes and Lafayette. Surviving a sister, Rosalie Ryan Youngquist of Brazil, Ill., and a brother, Joseph J. Ryan of Chatsworth, Fla.

Benedictine Sister Mary Baehl was a missionary in South America

Benedictine Sister Mary Baehl, 68, of M unteria Immaculate Conception in Ferdinand, died on Feb. 1 in the monastery infirmary. The Mass of Christian Burial was celebrated on Feb. 6 in the Monastery Immaculate Conception Church burial plot in the sisters’ cemetery. Formerly known as Sister Mary Eugene, Sister Mary was born on May 20, 1933, in Fort Branch, Ind.

She entered the Sisters of St. Benedict of Ferdinand in 1953. She completed the initial program of vows in 1954 and made her final profession in 1957. Sister Mary began serving in 1955 at St. Benedict School in Evansville, Ind.

In 1962, she participated in a program to improve Spanish in Mexico, to study Spanish and Latin American culture in preparation for missionary work. In 1963, she and two other sisters became the first Ferdinand Benedictines to serve in the foreign missions in Bogota, Colombia. After two years, she returned to Indiana to teach at Holy Rosary School in Evansville.

From 1967 to 1968, she ministered with the Ferdinand sisters in Colombia, Guatemala. In 1969, she and five other sisters from the Coban mission were sent to begin a mission in Perú. There she helped establish a school, parish clinic, various social services and the sisters’ monastery, Monasterio Padre Mariano. For 30 years, Sister Mary gave her leadership and service to the Church and the people of Peru.

In July 2000, when her health began to fail, Sister Mary returned to the monastery in Coban.

She is survived by four brothers, Vincent, Robert, Daniel and Clemens Baehl; three sisters, Norma Goedecke, Diane Tukey and Benedic te Sister Mary Leah Baehl; and nieces and nephews. "Help us to help others"

Pope and Cor Unum say volunteer service is witness to God

VATICAN CITY (CNS)— Through volunteer work, Christians give concrete witness to their faith and show the world that people come first, said Pope John Paul II and members of the Pontifical Council Cor Unum. The council, which promotes Catholic charitable giving and activity, held its plenary meeting Feb. 5-8 at the Vatican and focused on how volunteer work promotes the mission of the Church.

Pope John Paul told the members Feb. 7 that volunteer- ing says to society “the human person deserves to be served and loved, especially when threatened by evil and suffering or when marginalized and scorned.”

Volunteering, he said, runs against the current of individualism and the focus on economically profitable relationships that seem to dominate so many societies today.

The pope said Christian volunteer activity flows from a desire to imitate Christ, who gave his life for his brothers and sisters out of love.

Through their example, Christian volunteers can lead nonbelievers to look “at the depths of the Gospel message,” Pope John Paul said. “They show in a concrete way that the Redeemer is present in the poor and the suffering and wants to be recognized and loved in every human creature.”

Jean Vanier, founder of the L’Arche communities for the mentally disabled, said the disabled are physically frai who, like Pope John Paul, cannot accept their physical limits witness to the fact that God’s love and grace are the source of true threads.

The 81-year-old pope, bent and stiffened with age and disease, “has never been so beautiful,” Vanier told reporters at a Feb. 5 press conference.

“He has assumed his handicaps and fragility and has peace,” showing through his attitude that God’s grace is his strength, he said.

Vanier spoke to the council members about his experiences with the thousands of young people worldwide who volunteer to work and form communities with people with mental handicaps.

Many of the young volunteers are not deeply religious when they join, he said. They volunteer “because they are concerned about people in pain.”

But in their compassion for the weak and powerless, they discover that “God is waiting for them,” he added.

“Many discover or deepen their faith through compassion,” Vanier said. “They discover that God is waiting for us in the poor and the weak.”

A breakdown Shipstahl Jose Cordes, president of Cor Unum, told reporters that volunteer work “is of extreme importance in the life of the Church. In fact, it offers the individual believer the possibility of living in a systematic way the command to love one’s neighbor, and, at the same time, it helps reinforce the credibility of the Church.”

Volunteering also is an education for the volunteer, he said, adding, “It helps them to realize his eyes to the action of God in society and in history.”

At the same time, the archbishop said, “one who dedicates himself to charitable activity soon recognizes that evil has its roots in separation from God. Evil rules where God and his will are despised or misunderstood.”

The charitable activity of the Catholic Church, he said, is not simply philanthropy, but a struggle against the evil that leads to exploitation, injustice and poverty. "Help us to help others for Refrigerators, Gas Stoves, Washers and all types of Furniture and Bedding. FOR FREE PICK-UP CALL 317-678-1006"
Institute in Silver Spring. “If you think it’s jarring for you, it’s even harder for a sister or brother or priest to imagine they’re not perfect and that they have a human problem,” he said in an interview with The Catholic Sun, Syracuse diocesan newspaper.

Kangaroo Care helps premature infants at Baltimore hospital

Baltimore (CNS)—In the darkened neonatal intensive care unit at St. Agnes Hospital in Baltimore, Colleen Retzbach makes her daily visit to her son, Christopher, who was born two-and-a-half months premature. Retzbach changes from her turtleneck sweater into a yellow hospital gown that opens in the front, sits in a rocking chair and covers Christopher right against her skin. The baby snuggles in, falling in and out of sleep. The mother and son were participating in Kangaroo Care, a method in which parents hold their premature infants closely, almost like a diaper, “skin-to-skin” against their chest. The babies benefit from the cuddling, which stabilizes their heart rate, gives them a better body temperature and allows them to sleep soundly. A nd experts agree that Kangaroo Care helps the parents as well, since it allows bonding and gives them a sense of helping their child.

Catholic women’s group donates $289,000 for CRS peace projects

WASHINGTON (CNS)—M members of the National Council of Catholic Women contributed more than $289,000 in 2001 to Catholic Relief Services through the NCCW elaborate a special fund. The organization’s newest Work of Peace project, Help-a-Child Latin America, raised $55,000 for a child surgery program in Bolivia. The new fund will directly benefit 7,800 infants and children and 3,966 pregnant women. NCCW also supports Help-a-Child projects in Colombia, Peru and Guatemala.

Oregon Catholic Press produces World Youth Day 2002 CD

PORTLAND, Ore. (CNS)—Oregon Catholic Press in Portland has been chosen as the exclusive producer and distributor of “Light of the World, unverse du monde: The Official World Youth Day 2002 CD.” The double CD costs $16 and contains more than two dozen tracks of contemporary Catholic music from around the world. The artists—nearly all of whom are scheduled to perform at the World Youth Days July 23–28—come from Canada, the United States, Italy, Spain, France, Vietnam, Zambia and Poland. The recording also contains the newly commissioned World Youth Day 2002 Mass setting and the official theme song, “Light of the World,” in French, English, Italian and Spanish. ♠
I left my grandson’s first game.

When I couldn’t get my breath, I didn’t deny I was in trouble.
I told someone, and we went to the hospital.
I’m alive. I’m still here. I’m a heart attack survivor.

Don’t deny heart attack symptoms. If you feel any chest, arm or jaw pain, nausea, fatigue, or if you break out in a cold sweat, ask someone to take you to the emergency room immediately.

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