



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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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 the labors they undertake in voicing their opposition to the “culture of death.”

“We like recognition,” said Msgr. Joseph F. Schaedel, vicar general, during a Mass at SS. 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 sometimes God does not choose to let us see the good effects of our labors, and 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
See MARCH, page 2



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.

Roses for a golden girl

Olympic skating champion says devotion to ‘Little Flower’ helps her cope with life’s ups and downs

By Jennifer Del Vecchio

When Olympic gold medallist Tara Lipinski comes to Indianapolis next week, she will skate in tribute to St. Thérèse of Lisieux.

Lipinski, 19, is the youngest person to win a gold medal in any Winter Olympic sport. She was 14 when she won the gold medal for women’s figure skating at the 1998 games in Nagano, Japan.

Lipinski, who now skates professionally, will perform a program she calls “Color of Roses” at the Target Stars on Ice show Feb. 4 at Conseco Fieldhouse.

After all, it’s through the intercession of St. Thérèse, known as “the Little Flower,” who Lipinski credits with helping her have faith in herself to win at the Olympics.

Lipinski said she often has received roses that she believes the saint has sent her after she prayed for help during difficult times. Lipinski said she has tried to return the favors.

For example, she has dedicated her skating program to St. Thérèse and she publicly acknowledged her devotion to St. Thérèse after she won the Olympic gold medal. She also has done charitable works, such as
See SKATER, page 19



Olympic gold medallist Tara Lipinski comes to Indianapolis next week and she will skate in tribute to St. Thérèse of Lisieux. Lipinski, who has a devotion to St. Thérèse, said the saint has helped her cope with the difficult times in her life.

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, seminarian 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
See UCA, page 8

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 the daylong interreligious pilgrimage to the birthplace of St. Francis of Assisi marked “another mile-

stone on the path of building a civilization of peace and love.”

The pope said he and 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, Tenrikyo, Shintoism, 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
See ASSISI, page 8

MARCH

continued from page 1

young people traveled by bus throughout the night to Washington.

It was early the next morning, the buses reached the Capitol. The first stop was the newly opened Pope John Paul II Cultural Center.

The center featured exhibits that focused on art, the Holy Father, and the interaction of faith and culture. There was a special gallery of art dedicated to the Blessed Virgin Mary that was on loan from the Vatican Museum.

The group also toured the Basilica of the National Shrine of the Immaculate Conception.

The 77,500-square-foot shrine, which took nearly 50 years to build, is the largest Catholic church in the Americas and is the eighth largest in the world.

With dozens of chapels and oratories, as well as its crypt church on the lower level, the basilica provided many options for the students to pray.

As evening drew near, the basilica began to fill with noise and light. Seminarians bustled across the sanctuary and carts of golden chalices and ciboria sparkled in the spotlights.

Mixed in with students from the Archdiocese of Indianapolis were those from many other dioceses—thousands of young people and adults filled the church to capacity and spilled down into the basement.

The opening notes to *All Creatures of Our God and King* echoed from the organ as 260 priests, 45 bishops and eight cardinals began to process into the basilica.

In his homily, Cardinal Bevilacqua challenged the assembly to never let their voices fall silent on the issue of abortion.

"History will judge us on this issue," he said. "We must keep these issues burning before the eyes of the public in our conver-

sations and letters, but especially by our lives, which, of course, speak the loudest."

Andrew Torrella, a junior at Butler University in Indianapolis, was making his third trip to the March for Life to speak out against abortion.

"It's something I value stepping up for," he said. "Some people can become complacent, and I feel that I should never do that."

Megan James, a senior at Bishop Chatard High School in Indianapolis, had also been to the march before.

"I think it's important to be out here because you're helping someone else who can't defend themselves," she said.

Cardinal Bevilacqua echoed this point, telling the story of Kitty Genovese, a woman who was stabbed to death in New York City in front of 38 neighbors who did nothing but close their windows to her. No one called the police for 45 minutes.

"I tell you this story, my sisters and brothers, because when 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 Archbishop Daniel M. Buechlein.

"We are created in the image of God," he said. "That's God's gift to us."

The young people then had several hours before gathering under the shadow of the Washington Monument at the corner of 16th Street and Constitution Avenue.

They stood behind the banner of the archdiocese, preparing to march to the Supreme Court in a public plea to the lawmakers of the country to end legalized abortion.

Behind them was a stage filled with political leaders and clergy, all vouching for life and promising to keep up the fight as long as it would take. Thousands gathered in the grass to hear their words.

President George W. Bush, who sent his



Photo by Brandon A. Evans

Archbishop Daniel M. Buechlein talks with another bishop as they prepare to process in to the Vigil for Life Mass on Jan. 21 at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. The Mass was celebrated by eight cardinals, 45 bishops and 260 priests.

greetings to the assembly gathered the previous night at the Vigil for Life, placed a telephone call to the Rally for Life that precluded the march.

"Everybody believes, as I do, that every life is valuable," he said, "that our society has a responsibility to defend the vulnerable and weak, the imperfect and even unwanted; and that our nation should set a great goal: that unborn children should be welcomed in life and protected in law.

"Life should never be used as a tool or a means to an end," he said.

President Bush also reassured people of his commitment to ban all human cloning.

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 pilgrims from around the nation stood beside those from Indiana.

Seeing so many supporters is something that helps people like Torrella. Even watch-

ing his own friends march gave him strength.

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

After 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 voice in a much larger sea of people, and perhaps, like Msgr. Schaedel suggested, many didn't see the direct results of their pilgrimage.

However, as Cardinal Bevilacqua said, all those at the march were victorious because they made their voices heard.

He said that those who are silent "betray not only [their] Christianity, but also [their] humanity." †

Bill would give women considering abortion more information

By Jennifer Del Vecchio

A bill sponsored by Sen. R. Michael Young (R-District 35, Indianapolis) would make it a state law that all pregnant women be given information about the availability of ultrasound imaging and be allowed to hear the heartbeat of their baby before an abortion can be performed.

Senate Bill 486 passed the Senate committee Jan. 28. The bill has to go through two more readings for approval before it passes to the House floor for a vote. Both legislative houses must pass the bill for it to become law.

Young talked about the bill at a memorial service sponsored by Right to Life of Indianapolis on Jan. 27 at the Indiana Statehouse. He asked the nearly 400 people present for their prayers and support of the bill.

A similar law in Wisconsin has led to a 50 percent decrease in abortions to women who are given the ultrasound option, Young said.

The annual memorial service commemorates the more than 41 million babies lost through abortion since January 1973.

[The *Catechism of the Catholic Church*

states that abortion is a moral evil and that "you shall not kill the embryo by abortion and shall not cause the newborn to perish" (#2271). "Formal cooperation in an abortion constitutes a grave offense" (#2272).]

The memorial service also included prayers and speeches by teen-agers and newspaper columnist and author Lori Borgman.

Laura Laycock, a junior at Bishop Chatard High School in Indianapolis, said she couldn't understand why there are laws to protect unborn baby eagles when the penalty to kill an unborn child through abortion is sanctioned and "people get paid to do it."

Another junior at Chatard, Emily Petrie, said participating in the March for Life on Jan. 22 in Washington, D.C. and the memorial service at the Indiana Statehouse shows that the "generation of today" wants to take the time to put the knowledge they have learned about abortion "to work."

Doing that means standing up to those who call pro-life supporters radical or have even compared the pro-life move-

ment to the Taliban, Borgman said.

She was referring to a recent story in *Newsweek* by Howard Fineman that reported on the Democrats' plan to "demonize the religious right" by comparing the religious right to the Taliban.

It's not the only case recently in the news. James Oberweis, a Republican candidate for the Illinois State Senate, recently stated in *The Springfield Journal Register* that he is not pro-life, saying that would put him in the same camp with the Taliban. Oberweis later apologized for the remark.

While Borgman said the pro-life movement isn't using Taliban tactics, she said she will gladly plead guilty to being a radical.

She asked the youth present at the memorial service to realize that radical is not a bad word.

"Radical means to be rooted," Borgman said. "The core of my being is rooted in Christ. Christ was radical when it came to love, and we are called to love all people whether they are wanted or unwanted. Oh, that we had more radical love." †

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Catholic teachers receive new award named for Mother Theodore Guérin

By Jennifer Del Vecchio

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 Awards on Jan. 29 at



Primo Banquet Hall in Indianapolis.

Annette "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 schools 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.

Blessed Mother Theodore Guérin founded the Sisters of Providence of Saint Mary-of-the-Woods near Terre Haute and Saint Mary-of-the-Woods College.

The Church has accepted one miracle attributed to the intercession of Mother Theodore, who was beatified in 1998. A second miracle must be attributed to her intercession before she can be canonized. †

Mother Theodore Guérin Award recipients

Kathy Chapman
St. Thomas Aquinas School, Indianapolis

Peggy Elson
St. Matthew School, Indianapolis

Madonna Hanke
St. Pius X School, Indianapolis

Joannie Krebs
St. Lawrence School, Indianapolis

Bernice Lucas
St. Luke School, Indianapolis

Katheryn Newport
Christ the King School, Indianapolis

Donna Nunley
Immaculate Heart of Mary School, Indianapolis

Richard Powell
Bishop Chatard High School, Indianapolis

Caren Stinger
St. Andrew the Apostle School, Indianapolis

Julia Aldrich
St. Philip Neri School, Indianapolis

Rita Bond
Our Lady of Lourdes School, Indianapolis

Chris Dowling
St. Michael School, Greenfield

Mary Helen Eckrich
Father Thomas Seccina Memorial High School, Indianapolis

Bob Goyette
Holy Cross Central School, Indianapolis

Laura Legaure
St. Simon the Apostle School, Indianapolis

Sr. Elizabeth Meyer, S.P.
St. Rita School, Indianapolis

Carol Patterson
Holy Spirit School, Indianapolis

Theresa Slaton
St. Therese of the Infant Jesus (Little Flower) School, Indianapolis

Julia Beckham
St. Barnabas School, Indianapolis

Sara Browning
Central Catholic School, Indianapolis

Maryjo Buckel
Holy Name School, Beech Grove

Sr. Theresa Clare Carr, S.P.
Nativity of our Lord Jesus Christ School, Indianapolis

Carmen Eliasson
St. Mark the Evangelist School, Indianapolis

Dick Gallamore
St. Roch School, Indianapolis

Suzanne Halloran
St. Jude School, Indianapolis

Pat Musgrave
Roncalli High School, Indianapolis

Mary Schultz
Our Lady of the Greenwood School, Greenwood

Carol Gibson
St. Gabriel School, Indianapolis

Patty Guilfooy
St. Michael the Archangel School, Indianapolis

Melissa Hruskocy
St. Monica School, Indianapolis

Jan Hudson
Cardinal Ritter Jr./Sr. High School, Indianapolis

Karen King
St. Christopher School, Indianapolis

Jean Rud
St. Susanna School, Plainfield

Mary Tieden
All Saints School, Indianapolis

April Welch
Holy Angels Catholic School, Indianapolis

Janet Woods
St. Malachy School, Brownsburg

Debby King
St. Lawrence School, Lawrenceburg

Jackie Nickel
St. Joseph School, Shelbyville

Laura Jo Tebbe
St. Mary School, Greensburg

Opal Yarber
St. Nicholas School, Ripley County

Theresa Alexander
St. Charles Borromeo School, Bloomington

Jan Corbin
St. Vincent de Paul School, Bedford

Mary Bryne
St. Mary School, Rushville

Saney Herald
St. Gabriel School, Connersville

Brenda Reynolds
St. Elizabeth Ann Seton School, Richmond

Dale Durham
Our Lady of Providence Jr./Sr. High School, Clarksville

Kellie Fansler
Holy Family School, New Albany

Sheila Noon
St. Anthony of Padua School, Clarksville

Matt Stemle
Our Lady of Perpetual Help School, New Albany

Sherry Wade
Sacred Heart School, Jeffersonville

Alice Blackledge
St. Ambrose School, Seymour

Diane Hildenbrand
St. Rose of Lima School, Franklin

Sandra Kirchner
St. Mary School, North Vernon

Nancy Gavin
Pope John XXIII School, Madison

Jane Riehle
Father Michael Shawe Memorial Jr./Sr. High School, Madison

Kathy Schubel
St. Bartholomew School, Columbus

Mary King
St. Patrick School, Terre Haute

Amy Plant
Sacred Heart School, Clinton

Karen Rosenberger
Annunciation School, Brazil

Marian College cuts tuition for archdiocesan employees and family

By Jennifer Del Vecchio

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 and current students enrolled at the college.

"The bottom line is that we as a board believe Marian College is an integral part of the mission of the Church," said Marian College President Daniel J. Elsener. "We are called to invest our financial aid budget in those who invest their talents and life's work to forwarding the mission of the Church and all to whom it ministers."

The financial gift, called the Archdiocesan Employee Family Award, is part of the annual fund drive for financial support. Elsener knows it is a challenge to send a child to a Catholic college because of the large monetary investment involved. His daughter attended Marian College and he has heard stories from other families who are trying to pay for a quality education.

Marian College's tuition is \$15,226 a year.

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

There also are other Catholic faith-related financial aid programs for families. The Catholic Youth Leadership Award provides students \$5,000 annually and the Parish Presidential Scholarship program offers \$1,000 scholarships.

Elsener said Marian College's housing costs are less than the cost of housing at public colleges and universities while still offering the same technology infrastructure, such as Internet connections in dorm rooms.

That leaves tuition as the main difference in cost, he said.

However, he noted that Catholic colleges are a "very good value and an excellent investment because of the added dimension that the faith tradition gives to the learning experience."

Elsener said that Marian College plays a significant role in educating people and strengthening their gifts, developing an understanding of what they are called to do, and helping them find a path for service to the Church, the community or others.

The financial assistance program makes that type of education available to "any student who wants it," he said.

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 needs 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 in Oldenburg, has 869 full-time students and offers undergraduate degrees and one graduate program in teaching.

(For more information on the program or other financial assistance, call the college financial aid office at 800-834-5494.) †

Serra Club sponsors vocations essay contest for students

"Church Vocations—From Christ, For the Church, With Us. How Our Priests and Religious Live This Out" is the theme for the 2002 Vocations Essay Contest sponsored by the Serra Club of Indianapolis.

The contest is open to all students in grades seven through 12 in parish religious education programs and schools throughout the archdiocese. The winner for each grade will receive \$150 and a plaque during a Serra Club luncheon on March 25 in Indianapolis.


The essays should be a minimum of 300 words, but should not exceed 500 words. Essays that are typed should be double-spaced. Hand-written essays should be written in pen and be single-spaced on lined paper.

Each essay must be signed and labeled with the name of the student, the student's address and telephone number, grade level, name of the sponsoring teacher or catechist, school, parish and city.

Religion teachers and catechists at each grade level are asked to submit the top two essays for each eligible grade. If the school or religious education program has more than one class per grade level, then two essays per grade level may be entered.


Essays should be sent to the Serra Club of Indianapolis in care of G. Joseph Peters, Office of Catholic Education, P.O. Box 1410, Indianapolis, IN 46206-1410 and should be postmarked no later than Feb. 28. †

JANUARY 25, 2001
MESSAGE TO THE WORLD
of the Blessed Virgin Mary
(Medjugorje, Bosnia-Herzegovina)



*"Dear children!
At this time while you are still looking back to the past year I call you, little children, to look deeply into your heart and to decide to be closer to God and to prayer. Little children, you are still attached to earthly things and little to spiritual life. May my call today also be an encouragement to you to decide for God and for daily conversion. You cannot be converted, little children, if you do not abandon sins and do not decide for love towards God and neighbor.
Thank you for having responded to my call."*

For additional information, please contact:
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Editorial

Ten principles of Catholic social teaching

The social teachings of the Catholic Church represent a wide range of perspectives on the rights and responsibilities of individuals, families, nations and the world community. These official Church teachings, which are essential to Christian faith, make it clear that Christian discipleship is not simply a "private" experience between an individual person and God. Christian life is also a profoundly social experience that necessarily touches every aspect of the interaction among individuals and communities striving to live together in peace and justice in an increasingly close-knit global village.

Research has shown that, as a general rule, Catholics are less familiar with this body of social teaching than they are with other areas of Church doctrine (for example, sacramental theology or personal morality).

There are many reasons for this, including the density and complexity of many aspects of the Church's social teaching itself. The *Catechism of the Catholic Church* is a great help here, of course, but as the U.S. Catholic bishops affirmed in their 1998 pastoral letter, *Sharing Catholic Social Teaching*, more work is needed to make this body of doctrine readily accessible to adults, youth and children.

Writing in *America* in October 1998, Jesuit Father William J. Byron, former president of The Catholic University of America, proposed a series of 10 principles that might help pastors, catechists and theologians to "make Catholic social teachings more widely known, appreciated and integrated into Christian daily life."

Here are Father Byron's basic principles of Catholic social teaching (as adapted for the purposes of this editorial):

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 be an active participant 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 responsible stewards of the gifts they have received from God.
8. Larger, more complex social organizations (for example, 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

Seeking the Face of the Lord

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



What is necessary to commit grave sin

In early December, a young Catholic student at Brebeuf Jesuit 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. And he was perceptive 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 criminals. 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 sin?"

I asked him if he 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 sin whose object is grave matter 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 great: 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).

"Mortal sin requires full knowledge and complete consent. It presupposes knowledge of the sinful character of the act, of its opposition to God's law. It also implies a consent sufficiently deliberate to be a personal choice. Feigned 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 is love itself. It is so because of our radical freedom to choose, to love or not to love, as human persons.

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 we can judge 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. †

Archbishop Buechlein's intention for vocations for February

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Buscando la Cara del Señor

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



Que se necesita para cometer un pecado grave

A comienzos de diciembre, un joven estudiante del Brebeuf Jesuit Preparatory School solicitó una entrevista conmigo sobre la moralidad de la pena capital, como parte de un proyecto de fin de semestre de su clase de religión.

Pude acceder y la entrevista me impresionó de dos maneras. El tema atraía al joven de manera significativa. Y su percepción de la complejidad moral del asunto.

Era claro al oír sus preguntas que él se basaba en los principios fundamentales en cuestión al juzgar moralmente el uso de la pena capital o cualquier otra acción humana. El principio de proteger los bienes comunes de la sociedad y el hecho de que “el fin no justifica los medios” o que “no debemos hacer cosas malas para hacer el bien” parecía estar bien claro para él.

En efecto, en lo relacionado con la pena capital, la posición de la Iglesia se apoya en estos principios mientras se sostenga que en nuestro tiempo, en nuestra cultura, las circunstancias no requieran el tomar una vida humana para poder proteger a la sociedad de los criminales. Ciertamente, la venganza no es un motivo justificado.

Entonces el joven hizo una pregunta importante y compleja: “¿Son el jurado, el fiscal o el juez responsables al otorgar de la pena capital de cometer un pecado?”

Yo le pregunté si él recordaba qué era necesario para cometer un pecado grave. En sus propias palabras el estudiante parecía estar bien informado sobre las condiciones requeridas para ser culpable.

Se me ocurre que ha pasado un tiempo desde que muchas personas han revisado las enseñanzas de la Iglesia sobre el pecado y la gravedad del pecado. Así que presentaré un repaso de nuestras enseñanzas, tan claro como me sea posible en este pequeño espacio. Yo no puedo mejorar el *Catecismo de la Iglesia Católica*, el cual provee una clara instrucción sobre el pecado: “El *pecado mortal* destruye la caridad en el corazón del hombre por una infracción grave de la ley de Dios; aparta al hombre de Dios, que es su fin último y su bienaventuranza, prefiriendo un bien inferior. El *pecado venial* deja subsistir la caridad, aunque la ofende y la hiere” (#1855).

“Para que un *pecado* sea mortal se requieren tres condiciones: ‘Es pecado mortal lo que tiene como objeto una materia grave y que, además es cometido con pleno conocimiento y deliberado consentimiento’” (#1857).

Materia grave es precisada por los Diez Mandamientos: La gravedad de los pecados es mayor o menor; un asesinato es más grave que un robo. Uno también debe tomar en cuenta a

quien se le hace el daño: la violencia ejercida contra los padres es más grave que la ejercida contra un extraño” (#1858).

“El pecado requiere *plena conciencia y entero consentimiento*. Presupone el conocimiento del carácter pecaminoso del acto, de su oposición a la Ley de Dios. Implica también un consentimiento suficientemente deliberado para ser una elección personal. La ignorancia afectada y el endurecimiento del corazón no disminuyen, sino que aumentan, el carácter voluntario del pecado” (#1859).

El Catecismo establece que la *ignorancia involuntaria* puede disminuir, y hasta eliminar la imputabilidad de una falta grave. Pero también establece que: “... nadie ignora los principios de la ley moral que están inscritos en la conciencia de todo hombre. Los impulsos de los sentimientos y las pasiones pueden igualmente reducir el carácter voluntario y libre de la falta, lo mismo que las presiones exteriores o los trastornos patológicos. El pecado más grave es el que se comete por malicia, por elección deliberada del mal” (#1860).

Algunas personas quieren decir que es imposible cometer pecados mortales. Pero sí es posible. El pecado mortal es tan posible como el amor mismo. Eso es así debido a nuestra libertad radical para elegir, para amar o no amar, como seres humanos.

¿Y que hay del *pecado venial*? El catecismo enseña que una persona comete un pecado venial cuando, en una materia leve, no observa la medida prescrita por la ley moral, o cuando se desobedece a la ley moral en materia grave, pero sin pleno conocimiento o sin entero consentimiento (Cf. #1862).

El pecado venial debilita la caridad y, cuando es deliberado, nos predispone a cometer un pecado grave.

Así que ¿qué pasó con la pregunta del estudiante? ¿Están pecando el fiscal, el juez o el jurado que imponga la pena capital?

Si con una conciencia buena e informada en lo concerniente a la complejidad del castigo capital en nuestros días, una persona no lo juzga como algo que está mal, la condición principal para la culpa personal no se cumple. Más fundamentalmente, como lo establece el *Catecismo de la Iglesia Católica*: “...aunque podemos juzgar que un acto es en sí una falta grave, el juicio sobre las personas debemos confiarlo a la justicia y a la misericordia de Dios” (#1861). Esto no significa que “todo vale”. Tenemos la responsabilidad de defender lo que creemos.

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Down the slippery slope

On Jan. 22, 1973, the United States Supreme Court issued a decision making abortion legal anytime during the nine months of pregnancy.

Many claim that this was the beginning of humanity's slide down the slippery slope to the culture of death. But, in my opinion, this disastrous slide began in 1930, 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*.

What had been the price of all this rush to have the joy of sexual activity without the responsibility of parenthood? It has led, not only to the loss of life of millions of babies, but to serious devaluation of family life, and even of life, itself.

I have read that the U.S. ranks first in the world in divorce and abortion, teen-age pregnancies, unwed motherhood, fatherless families and adolescent suicide. According to a report by the National Center for Health Statistics, one-third of the births in the U.S. are to single women.

So how do we reverse these trends? It

won't be easy. As anyone who as a child playing in the park remembers climbing up the slides, it was much harder and slower going up than sliding down.

First, of course, is the need of much prayer. We must overcome the apathy of so many who are opposed to stop them.

Then, we must do as our Church commands, and everyone take a part in our governmental process by voting, and voting intelligently, and properly informing ourselves so we can vote intelligently.

Of all the social issues, the Catholic Church gives abortion top priority. We must stop this first! After this, it will be much easier to cure the other social ills. Few who favor abortion would be opposed to feeding the hungry, clothing the naked and curing the sick. But they will fight tooth and toenail to keep abortion legal.

So we Christians must choose government officials who are against abortion, and then go to the polls and make our beliefs known. Until we do, we will continue that slide down the slippery slope. I think it is shameful that so many Catholics have in the past, voted for pro-abortion candidates, and that so many Catholic legislators are pro-abortion.

And if we do not act soon, there will likely be another section added to that slippery slide. There are many today who promote euthanasia and assisted suicide, another element of the culture of death.

How do we end the use of contraceptives? We may never in society as a whole, but within the Catholic Church, we should start by having Natural Family Planning taught in every parish, and as a part of the marriage preparation programs.

Let us all pray about it!

Winferd E. “Bud” Moody
Indianapolis

Making a Difference/Tony Magliano

Abortion: It is an emergency

From Capitol Hill, as far as I could see, marched a sea of people for life. From all



across the country, they came to witness before the nation's political powers that the unborn are human beings and deserve equal protection under the law.

While my short trip of 40 miles—from Baltimore to

Washington—was hardly an act of Hercules, many 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 it seems as if victory is within our 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 1.3 million, legal abortion still brutally dismembers and kills more than 4,000 innocent babies daily. At this rate, it will be well into the 22nd century before this holocaust ends.

The unborn desperately need all of us—clergy and laity—working and praying throughout the entire year on their behalf. An annual march or Respect Life Mass is simply not enough, unless of course we're willing to wait more than 100 years to end this scourge. If children were being lined up and shot every day in our cities and suburbs, we would treat it like an emergency. Abortion is an emergency. It's comparable to 10 jumbo jets crashing daily.

Nellie Gray, president of the March for Life, once told me that if just the Catholics in the United States stood up and demanded an end to abortion, it would end. Opinion polls consistently reveal a small

percentage of Americans strongly opposed to abortion, and an approximately equal percentage strongly in favor of it. With this kind of split in public opinion, legislators avoid this issue like the plague.

It's imperative that Catholics apply significant political pressure here. We need to regularly write our state and national legislators, urging them to support current and upcoming pro-life legislation. Your diocesan respect life office can help you.

Finally, we need to be peacefully 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.

Msgr. Philip J. Reilly, international director of Helpers of God's Precious Infants, has developed a very effective strategy of prayer and counseling at abortion sites. Information on early human development, housing, education, financial aid, medical assistance, adoption and caring faith communities is offered to anyone who will listen. Msgr. Reilly told me that in New York City alone, more than 5,000 women seeking abortions last year chose life due to this prayer-action strategy.

Besides organizing the Brooklyn Diocese, Msgr. Reilly has assisted scores of dioceses worldwide and is most willing to help anyone interested (phone: 718-853-2789 or e-mail frhgp@aol.com).

Twenty-two years ago, in the shadow of the U.S. Capitol, several thousand of us heard Pope John Paul II boldly proclaim, “We will stand up every time that human life is threatened. When the sacredness of life before birth is attacked, we will stand up and proclaim that no one ever has the authority to destroy unborn life.”

Where do you stand?

(Tony Magliano is a regular columnist for Catholic News Service.) †

La intención del Arzobispo Buechlein para vocaciones en febrero

Adultos 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.

Check It Out . . .

A six-week **Divorce and Beyond Program** begins Feb. 19 and continues through March 26, at the Archbishop O'Meara 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 317-236-1596 or 800-382-9836, ext. 1596.

All Saints School will hold its **inaugural reunion** at the Indianapolis Colts complex, 7001 W. 56th St., in Indianapolis. All Saints School was created 31 years ago when Assumption, Holy Trinity, St. Anthony and St. Joseph parishes combined schools. All 1952 graduates of any 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 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 Scecina 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, 5000 Nowland Ave., in Indianapolis. Dinners are \$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 Kehrer

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 bdonaghu@spsmw.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 (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 317-955-6451.

Rachel'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 Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, at 800-382-9836, ext. 1521. †

VIPs . . .



Joseph and Mary Boorman, members 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 Freije, Penny Shope and Mark Boorman. 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 hand-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, fleeting sexuality and intermittent swordfights and gunplay.
Rated **PG-13 (Parents are 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 are 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. †

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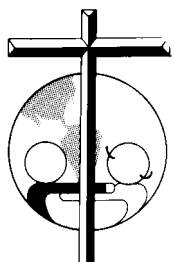
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campaign. "The generous response to the Parish Stewardship and United Catholic Appeal so far reinforces the reality that we're one, holy, catholic and apostolic Church," Patrick McKeever said. "All of the money raised ends up doing God's work. Every dollar that we collect also amplifies the possibility of using the very generous time and talent of people in the archdiocese in support of

home missions and shared ministries." Since the tragic events of Sept. 11, he said, the needs are even greater because many people lost jobs when the economy faltered. "People at the bottom rung of the economic ladder—the last hired and the first fired who didn't have much to start with—need our help now more than ever," McKeever said. "We need to encourage Catholics who have not yet given to the appeal to celebrate the joy that we made our goal, but also to understand that we have greater needs now as a result of 9-11

and they should still make a pledge." Many people working in service jobs related to the travel and tourism industries lost their jobs after the terrorist attacks, he said, and need help from Catholic Charities and the home missions in these uncertain economic times. "Pastors in the center-city parishes know that a lot of people need help," McKeever said. "People need additional financial help until the service industries come back to normal." McKeever said the success of the archdiocesan appeal so far is due to the com-

mitment of people of faith to help others in need as well as the hard work and dedication of archdiocesan employees. "The events of Sept. 11 galvanized a lot of people of faith to demonstrate their love for God and give thanks for their blessings by giving to the appeal," he said. "The stewardship and development staff was very well-prepared, and agency employees continue to get better at administering the needs of the archdiocese. But the generous hearts of the people in central and southern Indiana are really what makes the home missions and shared ministries successful."

ASSISI

continued from page 1

bring upon the earth justice and peace, forgiveness and life, love," the 81-year-old pope said before his guests set lighted glass and terracotta oil lamps on a large table as a sign of hope.

During the afternoon service, 10 religious leaders, reading in 10 different languages, recited 10 commitments they all promised to fulfill to help bring peace to the world. The Rev. Konrad Raiser, secretary-general of the World Council of Churches, read the first pledge in German: "We commit ourselves to proclaiming our firm commitment that violence and terrorism are incompatible with the authentic spirit of religion and, as we condemn every recourse to violence and war in the name of God or religion, we commit ourselves to doing everything possible to eliminate the root causes of terrorism."

The leaders also promised to educate their faithful to respect others, to foster dialogue, to defend each person's right to live a decent life, to value differences, to be voices for the poor and defenseless, and to promote friendship among peoples.

Orthodox Bishop Vasilios of Trimitus, on the divided island of Crete, read another pledge: "We commit ourselves to forgiving one another for past and present errors and prejudices ... and to learn from the past that peace without justice is no true peace."

At the morning gathering, Pope John Paul said he and other leaders of the world's religions share the anxiety of many of their faithful, but they also share a firm belief that God can grant the world peace.

"In times of greater anxiety about the fate of the world, we sense more clearly than ever the duty to commit ourselves personally to the defense and promotion of the fundamental good which is peace," he said, welcoming the leaders to Assisi.

Pope John Paul offered a special greeting to Cardinal Edward M. Egan of New York, "the city so terribly affected by the tragic events of Sept. 11."

The cardinal told reporters on the train that the Assisi meeting was the pope's attempt "to bring various faiths together in order to alert the world to the need to put an end to the conflict that is troubling us right now."

Pope John Paul and the other leaders who spoke at the morning session in Assisi repeatedly underlined the need for justice

and respect for human rights in building peace. "It cannot be forgotten that situations of oppression and exclusion are often at the source of violence and terrorism," he said. But religious leaders also know that forgiveness is part of peacemaking because it "heals the wounds of the heart and fully restores damaged human relations," the pope said. Pope John Paul also said it was essential that the religious leaders clearly proclaim their common conviction that "whoever uses religion to foment violence contradicts religion's deepest and truest inspiration." Ecumenical Orthodox Patriarch Bartholomew of Constantinople, spiritual leader of the world's Orthodox and one of three patriarchs participating in the meeting, told the gathering, "Today, once more, following horrendous holocausts and the slaughter of so many innocent victims, it is our duty to acknowledge the spiritual conditions for peace on earth, 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 on earth," he said. Chief Amadou Gasseto, who described himself as the high priest of followers of Aweleketee Voodoo in Benin, echoed the patriarch's point about personal behavior and its decisive role in creating peace or conflict.

"We must begin by achieving mastery over ourselves so as not to speak words which lead to feelings of opposition, exclusion or violence," he said. Rabbi Israel Singer, secretary-general of the World Jewish Congress, followed little of his prepared text, instead telling Pope John Paul, "Only you can make this happen," and telling the other leaders that only by fostering commitments to peace among their faithful can religions turn their potential for peacemaking into a concrete reality.

"You should tell your people and we should tell ours, all of us—all of us—to question whether land or places are more important than people's lives and, until we learn to do that, there will be no peace," the rabbi said. History, he said, has shown that despite beautiful religious exhortations to be a force of peace, "the reality has been that, in

practice, religions have served to foment scores of horrendous and bloody wars."

The rabbi was the only religious leader besides Pope John Paul to refer specifically to Sept. 11 in his public address.

"We are all too familiar with the way in which on Sept. 11 madmen who claimed to be acting in the name of religion plunged three airplanes into both towers of the World Trade Center and the Pentagon, killing thousands in only a few minutes, thus causing the first international military conflict of the 21st century," he said.

"We must remember that in no religion are we commanded to kill indiscriminately, and those who have taught otherwise have done so by hijacking and distorting the religions in whose name they speak," the rabbi said.

Sheikh Mohammed Tantawi, of al-Azhar University in Egypt and spiritual leader of the world's Sunni Muslims, sent a message to the gathering thanking the pope for his initiative and explaining Islam's fidelity to God, its precept of respect for "all monotheistic religions revealed by God" and its emphasis on moral values.

"All the monotheistic religions preach that the human being should support law and justice, restoring the legitimate proprietors to their rights," he said, making his reference to tensions in the Holy Land obvious by thanking the Vatican for its "honorable support of the Palestinian people."

Wahby el Samman, a professor of Islamic law at al-Azhar, told reporters on the train, "We do not know if Osama bin Laden is a good Muslim or not because we know him only from television, but I must say that the terrorists certainly are not good Muslims, because God does not want violence."

The professor said there are some Muslims who hate others, "which can happen in a family," but that does not mean Islam is the motivation or support for their hatred. "We must give them our example so that they return to love."

After sharing the "testimonies for peace" in Assisi, Pope John Paul and Patriarch



Franciscan friars present oil lamps to religious leaders attending a spiritual summit with Pope John Paul II on Jan. 24 in Assisi, Italy. The lamps later were set on a table by the participants as a sign of solidarity and hope for peace.

Bartholomew led the Christians from 17 Orthodox Churches and 14 Anglican and Protestant communities into the lower basilica for an ecumenical prayer service.

Franciscan friars escorted members of the 11 other religions into their huge convent complex where, in separate places around the cloistered courtyard, each faith held its own prayer service.

Most of the participants returned to the Vatican aboard the papal train Jan. 24, then joined the pope for a festive vegetarian luncheon in the apostolic palace the next day.

"What happened yesterday in Assisi will live long in our hearts and will, we hope, have a profound echo among the peoples of the world," the pope told his lunch companions.

"With all our differences, we sit at this table, united in our commitment to the cause of peace," he said. "That commitment, born of sincere religious sentiment, is surely what God expects of us. It is what the world seeks in religious men and women." †

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*‘Wherever you go,
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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.

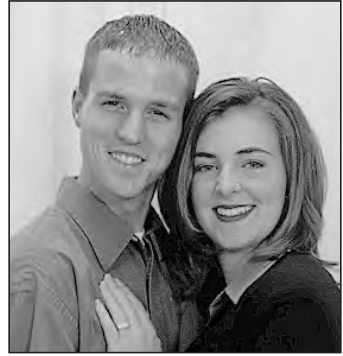
Above right: At the reception, “J.R.” and Elaine Wells enjoy the beautiful autumn weather.

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



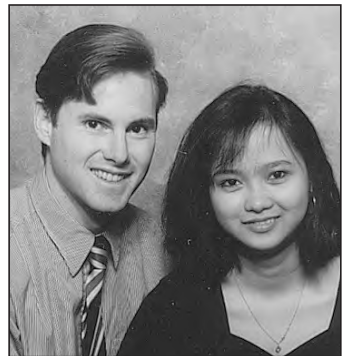
Wedding Announcements



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



Caparas-McDuff
Maria Nieves G. Caparas and Timothy Paul McDuff will be married on July 20 at St. Mary Church in Indianapolis. The bride is the daughter of Leonor G. Caparas. The groom is the son of Paul and Irene McDuff.



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.

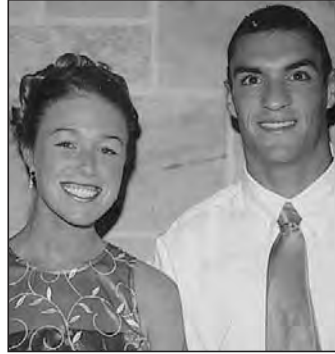


Glancy-Evans
Laura Michelle Glancy and Brandon Anthony Evans will be married on April 27 at St. John Catholic Chapel in Champaign, Ill. The bride is the daughter of Steven and Christine Glancy. The groom is the son of Wayne and Katherine Evans.



Griffin-Henninger
Amy Susanne 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 John and Carolyn Griffin. The groom is the son of Judy Nichols and the late John Henninger.



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



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 Gary and Kathy Koester. 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 Bobby and Samantha Anderson.



Robertson-Morris
Jennifer Marie Robertson and Brian Robert Morris will be married on April 6 at St. Jude Church in Indianapolis. The bride is the daughter of John and Rozanne Robertson. The groom is the son of Paul and Janice Morris.



Schenher-Weseli
Kelly Lynn Schenher and Lt. Keith William Weseli will be married on June 22 at Holy Spirit Church in Fishers, in the Lafayette Diocese. The bride is the daughter of Stan and Linda Schenher. The groom is the son of Bob and Mary Lou Weseli.



Sharpe-Williams
Kristen Marie Sharpe and Joseph Nicholas Williams will be married on June 22 at St. Mary Church in Indianapolis. The bride is the daughter of Ron and Mary Pat Sharpe. The groom is the son of Dr. Patrick and Susan Williams.



White-Weimer
Marisa Eileen White and Gregory Alan Weimer will be married on June 15 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. The bride is the daughter of Kathleen White and the late Kevin White. The groom is the son of Larry and Jan Weimer. †

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 5353 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 24, April 28, May 19, June 23, July 14, Aug. 4, Sept. 15, Oct. 27 and Nov. 17.

For more information or to register, call the arch-

diocesan Office for Youth and Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596.

Tobit, a program designed to help engaged couples of all Christian denominations "make your Christian marriage a success," was started in the Archdiocese of Indianapolis in 1974 as a marriage preparation program.

Since then, more than 8,200 couples have participated in Tobit Weekends in Indianapolis.

Upcoming Tobit retreats are scheduled on March 22-24, April 12-14, April 26-28, May 17-19, June 21-23, July 12-14, Aug. 2-4, Sept. 13-15, Oct. 25-27 and Nov. 29-Dec. 1.

The Tobit Weekend costs \$250 per couple and includes programming, meals and overnight accommodations. For more information or to register, call Fatima Retreat House at 317-545-7681. †

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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 liturgy.

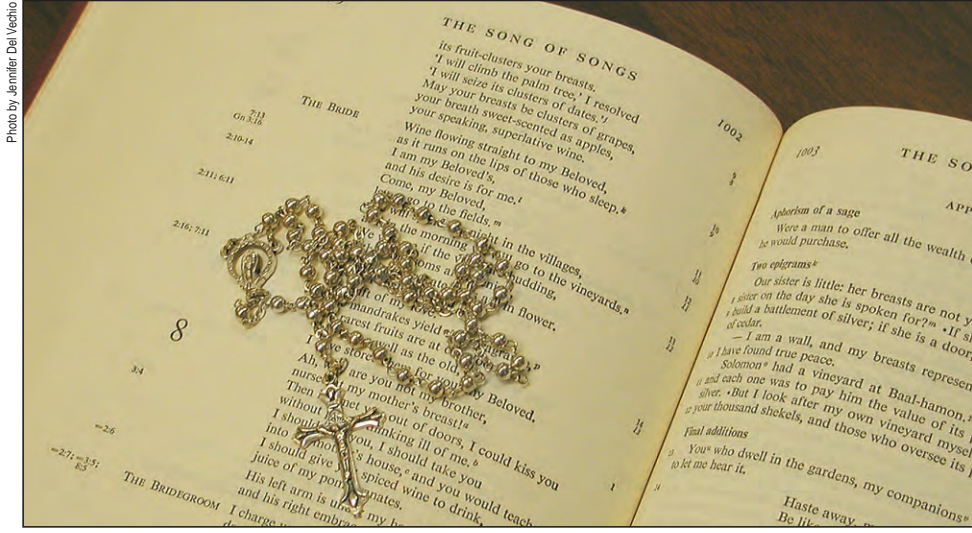
"I ask them, 'What does this mean to you?'" he explained, "and 'How can you share that meaning, which grows out of your faith, with the people who will be sharing the celebration of the sacrament with you?'"

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. "Before the procession, the lector read a selection from Whitman's poem 'The Song of the Open Road,' which talks about arriving at a safe harbor but not being able to stay there. It ends up with the question, 'Would you travel with me?'"

That question was answered in the liturgy with a Scripture passage from the Book of Ruth, he said, which reads, "Wherever 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

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.

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 ... It bears all things, believes all things, hopes all things, endures all things. Love never fails."

They combined that passage with an excerpt from a letter by the late German poet Rainer Maria Rilke, he said, which notes 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." †

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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 expounds on our capacity 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 has 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



St. Vincent de Paul parishioner Dale Siefker of Bedford (right) teaches Samantha and Patrick Duncan how to interpret a Natural Family Planning chart during an NFP class held last summer at St. Bartholomew Parish in Columbus. Dale and Monica Siefker teach Natural Family Planning to couples as volunteers for the archdiocesan Office of Pro-Life Activities.

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 Sister 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."

"The 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 previous to that 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 God's 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 800-382-9836, ext. 1569, or the archdiocesan Office for Youth and Family Ministries at 317-236-1596 or 800-382-9836, 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 inflame 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 protesters.” It drove the seminary rector 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.

Patriotism, complete with conflicting symbols, divergent martyrs and debated history, is one of the issues that can divide a parish family. Significant battles can erupt over flags in the sanctuary, patriotic songs, even the exchange of the sign of peace.

Patriotism is a complex love

By David Gibson

“Patriotism” is like “love.” We think we know what each term means—until we try to put it into words.

Patriotism implies love: love for one’s country. But what we love is complex, for a country is a place, a land and a people.

In 2002, patriotism is a sign of the times. In America, after the Sept. 11 terrorist attacks, a spirit of patriotism signifies that people have rallied together and share solidarity.

But patriotic people are hardly passive.

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.

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

So our patriotism influences us.

One Church leader, Bishop William Lori of Bridgeport, Conn., said that “our recently renewed patriotic fervor must be channeled into clear thinking based on sound principles illuminated by faith and reason.”

Church leaders tend to affirm patriotism’s value and to suggest it deserves our reflection. Some have asked us, for example, to wrestle with the demanding reality that God loves us—and loves those in other countries, too.

(David Gibson edits Faith Alive!) †



Patriotism, complete with conflicting symbols, divergent martyrs and debated history, is one of the issues that can divide a parish family. Significant battles can erupt over flags in the sanctuary, patriotic songs and even the exchange of the sign of peace.

kill terrorists, and there have been sincere people who totally disagree with that.

For a parish priest or 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 (homily, 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.

(Father W. Thomas Faucher is a priest of the Diocese of Boise, Idaho, on assignment in the Diocese of Baker, Ore.) †

Discussion Point

Revenge isn’t part of patriotism

This Week’s Question

What makes patriotism a positive phenomenon in your view? Or how can patriotism go wrong?

“Patriotism is a positive experience, for it generates a sense of pride, and with this pride comes responsibility and respect for our neighbors and our communities. Patriotism creates an opportunity to pause and reflect on the good, and to appreciate all the blessings bestowed upon our nation and upon us as individuals. Patriotism can go wrong when it is used as an excuse to minimize or abuse the rights of other individuals.” (Theresa Byrne, Brookline, Mass.)

“The terrorism of Sept. 11 got rid of ethnic lines to some extent and brought us all together. We were all

offended by what happened. But on the negative side of this feeling of unity, we might look quickly for revenge. Wars shouldn’t be started because of patriotism.” (Wes Metzler, Powell, Wyo.)

“Patriotism is a positive thing in that everyone thinks the same way about our country—in appreciation for the freedoms we have.” (Frances Garcia, Stockton, Calif.)

Lend Us Your Voice

An upcoming edition asks: How do you define happiness?

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



From the Editor Emeritus/John F. Fink

Muslim conquests in the seventh century

Fourth in a series of columns

Muhammed lived only three years after he conquered Mecca. He died in 632.



After his death, his successors, called caliphs, started fighting the battles that, in only 100 years, would extend Islam's influence throughout the Arabian peninsula, across North Africa, through Spain into France, throughout the Middle East, and through Persia to the very borders of China.

The principal aim of the first caliph, Abu Bakr (632-34), and the second, 'Umar (634-44), was the integration of all the Arabs in the Arabian peninsula, Syria, Palestine, Egypt and Iraq. Here they ran into Christian Arabs, many of whom could trace their ancestry back to the time of Christ. During the third to the fifth centuries, Arab Christianity had developed into the distinctive form of the Syriac church with a mature Arab Christian

culture, an Arab episcopate, Arab monasteries and an Arabic liturgy.

During the fifth century, the heresies of Nestorianism (which denied the unity of the divine and human natures in the person of Christ) and Monophysitism (which held that Christ had only a divine nature) spread among the Christian Arabs. Even after the conquests of the Muslims in the seventh century, and their continued control of those countries to this day, there still remain active Christian Arab communities.

This was partially due to the fact that the Muslims administered the conquered territories with great tolerance. In Syria, for example, where Christians had been involved in bitter theological disputes with Byzantine authorities, the coming of Islam was welcomed as an end to tyranny. And in Egypt, the Coptic Christians not only welcomed the Arabs but enthusiastically assisted them.

With the conquest of Palestine and Syria, the Holy Land came under the control of Muslims. This control was to last, except for 88 years in the 12th century when the Crusaders were able to establish

a Latin Kingdom of Jerusalem, for almost 1,300 years, until the Ottoman Empire was broken up after World War I.

Jerusalem, sacred to both the Jews and Christians, was conquered in 638. The Muslims immediately appropriated Mount Moriah, where the Jewish Temples had been built, and erected there an Islamic sanctuary that was meant to rival both the Jewish Temple and the Christian Church of the Holy Sepulchre. This was the Al-Aqsa Mosque, the successor of which still stands today.

But this mosque was soon outshone by a much more elaborate shrine: the Dome of the Rock, completed in 691-692. The golden dome of this magnificent shrine still dominates the Old City of Jerusalem.

It is still sacred to the Muslims and is widely visited by tourists to this day. It is built over a huge rock that had been used in the Jewish Temples for sacrifices. It is the rock on which Jews believe Abraham was going to sacrifice his son, Isaac, and Muslims believe he was going to sacrifice his first son, Ishmael. It is also the rock from which, Muslims believe, Muhammed ascended into heaven. †

Cornucopia/Cynthia Dewes

If it works for me, what's the problem?

The other day, Ginger the dog was standing on alert in the front yard, surveying the woods for squirrels and other malingering vermin. She was the picture of a noble dog guarding her territory. The only problem was, she was mounted on the overturned statue of St. Francis.



Now, I know St. Francis would probably be the last to complain about the situation, but it seemed rather inappropriate to me. I mean, pets knocking down and climbing atop beloved saints? Tsk.

It struck me that disrespect has now appeared even in the animal world. But then, dogs would not understand Ginger's act as disrespectful, merely expedience.

Maybe that's what's going on in the people world as well. We don't mean any disrespect, we're just thinking of what's expedient for us at the moment. And, like

Ginger's action, sometimes what works for us may be inappropriate.

This fact applies to human behavior on all levels of importance and intensity. For example, the death penalty can be expedient in several ways and still be wrong.

On the plus side, it rids the world of those who've committed vicious crimes, freeing us from the fear that they'll do it again. And it satisfies our need to lay blame and take revenge, even if we reject these impulses later.

On the other hand, we may be denying criminals time to repent. Only God knows how long it takes before sinners will turn to him, so who are we to cut off their chance? Who are we to show no respect for their life and spiritual welfare?

There are zillions of less serious examples of why expedience may be comfortable, but not always best. One is monitoring what kids are exposed to. For most parents today, time is short, and time for themselves is practically nonexistent.

So, it's understandable when parents who complain bitterly about the bad influence of TV, movies and books don't take the time to sit down with their children in front of the TV, read first what they read, or keep abreast of movie and TV ratings. They forget to respect their kids' needs rather than their own.

Similarly, it's easier to give the kids money to buy something out of a machine than to make them a nutritious lunch for school. But, are we respecting their good health or even their right to learn what actually tastes better?

Casual sex may work for us, expending the least effort for the most money may make us rich, spending a minimal effort on relationships may satisfy for the moment.

But in the end, are we being respectful of ourselves and others? Or are we unwittingly standing on top of St. Francis?

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

Faithful Lines/Shirley Vogler Meister

Sharing in the work of God's hands

Long after author Ernest Hemingway died, his son, Patrick Hemingway, produced a book of memoirs, *True at First Light*, based on his father's unpublished journals while on a 1953 safari with his wife. This passage jumped at me:



"In the *duka* [store], it was very crowded with Masai shopping and watching others who were buying ... the women have cold hands, and when their hand is in yours they never remove it, but delight in the warmth of your palm and explore it happily without movement."

In her later years, my mother-in-law did that, too; but, when holding hands, she'd smile at the person, saying, "Cold hands, warm heart." Sometimes she meant her hands; sometimes, the other's.

Although in some cultures, hand contact is frowned upon, most people use hands expressively. In Toni Morrison's Pulitzer Prize-winning book-turned-into-film, *Beloved*, an elderly preacher-woman shouts, "Love your hands. Raise them up and kiss them." Then she lists

reasons why. How many can we name?

No one appreciates hands more than those whose hands are crippled or weakened by disease or accident—or missing. When my daughters were girls, a friend came over for the first time with her daughter, whose hands were missing because her mother's doctor had prescribed Thalidomide during her pregnancy. Despite the girl's metal prostheses, my daughters, to their credit, didn't bat an eye as the new girl joined them in play. To the spunky girl's credit, she grew into a successful woman.

Another friend, Stella Jeffries of Trenton, Ill., tells me about a young motivational speaker from Breese, Ill. Born without arms, John P. Foppe, who has inspired many Indiana audiences, claims, "Our only real handicaps are those mental and emotional ones that prevent us from participating fully in life." (Foppe can be reached at Seminars Inc.: www.johnfoppe.com or 618-526-2011.)

Stella also shared a reflection about

If Christ could raise his hands for us in crucifixion for our salvation, surely we can find something beneficial to do with ours. Lifting them in prayer and representing the hands of God on earth is a good start.

hands that her cousin, Adorers of the Blood of Christ Sister Angela Schrage, presented as the pastoral associate at St. Mary Church in Trenton, N.J., which reads in part:

"We are all the work of God's hands. Through the work of our hands, we are invited to share in God's work of creating beauty and goodness in the ordinary events of our lives. ... Look at your hands, the palm, the fingers, the thumb; and marvel. ... The hand is one of the most intricately fashioned pieces of creation. No tool ever produced is able to do what the human hand can do."

If Christ could raise his hands for us in crucifixion for our salvation, surely we can find something beneficial to do with ours. Lifting them in prayer and representing the hands of God on earth is a good start.

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

Looking Around/

Fr. William J. Byron, S.J.

The traits of a real leader

One way to stop a business leader or any other kind of leader in his or her



tracks, say consultants Robert Goffee and Gareth Jones, is to ask, "Why should anyone be led by you?" That question is the title of an article these observers wrote for the *Harvard Business Review* last fall.

"Without fail," say the authors, "the response is a sudden, stunned hush. 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, "I've been assigned" or "I won the election" or "I own the business."

Leadership implies voluntary "followership." If you're the leader, why should I follow?

Goffee and Jones give a backward glance through history and acknowledge that there have been widely accepted leadership traits and styles. But the traits and styles change over time. Today, they argue, the times call for leadership that displays the following four qualities:

Leaders should let their weaknesses be known. By exposing a measure of vulnerability, they make themselves approachable and show themselves to be human.

Inspirational leaders trust their intuitive ability to set the course and decide when the timing is right.

They display "tough empathy," meaning that they empathize realistically with people and also care "intensely" about the work employees do.

They capitalize on what sets them apart, on what is unique about themselves.

These leadership qualities are right for our times because leadership today, say these authors, has to adapt to "endless contingencies" while making decisions suited to a particular situation. Leaders have to be "good situation sensors [able to] collect and interpret soft data."

I was impressed about 20 years ago when I heard Dennis Goulet of the University of Notre Dame remark that to be effective, a leader had to be "available, accountable and vulnerable." I thought 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 *Jesus as CEO* book.

Decades ago, Dwight D. Eisenhower explained that, "the president does not lead by hitting people over the head. Any damn fool can do that.... Leadership is by persuasion, education and patience. It is long, slow, 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, "Why should anyone be led by you?" If the so-called leader has specialized in unavailability, unaccountability and presumed invulnerability, the question could be quite discomfiting. And any leader who doesn't see leadership as "long, slow, tough work" will surely be stopped or stunned by the question.

Those in leadership positions should be wise enough to ask themselves why they are there. And those who constitute the followership can exercise their own quiet leadership by raising that question ever so gently whenever the opportunity occurs.

(Jesuit Father William J. Byron is a regular columnist for Catholic News Service.) †

Fourth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Feb. 3, 2002

- Zephaniah 2:3, 3:12-13
- 1 Corinthians 1:26-31
- Matthew 5:1-12a

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 Seventh 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 pious. On occasion, however, a king would do something right. Josiah, on occasion, did things right.

Still, however, for the 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 weekend, 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 continue and complete the Ten Commandments, given centuries 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 Jesus, we find God.

This week, the story expands yet once



Daily Readings

Monday, Feb. 4
2 Samuel 15:13-14, 30;
16:5-13a
Psalm 3:2-7
Mark 5:1-20

Tuesday, Feb. 5
Agatha, virgin and martyr
2 Samuel 18:9-10, 14b, 24-25a,
30-19:3
Psalm 86:1-6
Mark 5:21-43

Wednesday, Feb. 6
Paul Miki, martyr
and his companions, martyrs
2 Samuel 24:2, 9-17
Psalm 24:9-17
Mark 6:1-6

Thursday, Feb. 7
1 Kings 2:1-4, 10-12
(Response) 1 Chronicles
29:10-12
Mark 6:7-13

Friday, Feb. 8
Jerome Emiliani, priest
Sirach 47:2-11
Psalm 18:31, 47, 50-51
Mark 6:14-29

Saturday, Feb. 9
1 Kings 3:4-13
Psalm 119:9-14
Mark 6:30-34

Sunday, Feb. 10
Fifth Sunday in Ordinary Time
Isaiah 58:7-10
Psalm 112:4-8a, 9
1 Corinthians 2:1-5
Matthew 5:13-16

more. Accepting 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 Apostles, who now speak and act through the Church.

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

Question Corner/Fr. John Dietzen

Chanceries can verify fund-raising credentials

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?

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

Your concern is legitimate; not every establishment that advertises itself as Catholic (or other religious or charitable group) is authentic. It's good to know where your financial assistance is going.

Obviously, it is impossible for me to give you background on every deserving or undeserving association that you hear from. But two avenues, at least, are open for you.

First, the chancery office of your diocese will be able to inform you if a particular group is an official Catholic organization and in general what their purpose or mission is.

The chancery office is located in the city where your bishop resides. Your parish office will be able to give you the telephone number and address.

Even better is to contact the chancery of the diocese in which the group is actually located.

Second, write to the organization itself at the address they give you. Tell them of your concerns, and ask them to send you their Catholic credentials and how contributions are distributed to the poor.

organization will be happy to answer your questions.

My Alcoholics Anonymous groups like what we call the Serenity Prayer. But none of us know where it came from.

Someone said that the prayer was written by St. Francis of Assisi, but no one knew for sure. (Ohio)

The Serenity Prayer is one of those invocations that could probably be traced to many sources through the centuries.

As we have it today, however, it seems to have been authored by the renowned Protestant theologian Reinhold Niebuhr, who died in 1971.

In 1934, about the time Alcoholics Anonymous was founded, he wrote a prayer, the first part of which is the familiar Serenity Prayer.

The whole prayer, however, is such a source of wisdom and hope it is worth repeating:

"God, grant me serenity to accept the things I cannot change; courage to change the things I can; and wisdom to know the difference, living one day at a time, accepting hardship as the pathway to peace.

"Let me take, as he [Jesus] did, this sinful world as it is, not as I would have it; trusting he will make all things right if I surrender to his will.

"May I be reasonably happy in this life and supremely happy with him forever in the next."

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Scattered Leaves: The Forgotten Faces of God

Monuments of stone and glass,
Alabaster, precious gems,
Gold and silver unsurpassed
In glittering, glorious diadems.

Icons framed in gilded light,
Robes adorned with jewels,
Gleaming candles in the night,
Crowns bedecked with pearls.

Works of art, sweet incense,
Illuminated Scripture,
Volumes bound at great expense,
Melodies of rapture.

Mountains reaching to the sky,
Autumn's fruitful splendor,
Cascading water from on high,
Ocean breeze in summer.

Twinkling of a firefly,
Birdsong in the springtime,
Miracle of newborn's cry,
Snowflakes, sunrise, bell's chime.

God is found in these delights.
Pious hands and eyes adore them.

But what of people lost from sight?
Too often we ignore them.

The homeless come to find a meal.
They grasp in hasty hunger.
Then scatter like dry leaves in fall;
To sit, to stare, to wander.

Down an alley, across a street,
Behind an empty building,
Lost in failure's long retreat,
Lost in drugs and drinking.

Broken lives, each has a tale,
Forlorn in its sad telling.
We judge a life and call it stale,
Like goods not worth the selling.

Our Savior sees the dark despair,
The loneliness and sorrow
In faces worn with life's defeat
That do not seek tomorrow.

We must look beyond ourselves,
Beyond our own possessions,
And realize that Our Lord dwells
In those who need compassion.

By Patricia Davis Chang

(Patricia Chang is a member of St. Luke Parish in Indianapolis and a volunteer with Beggars for the Poor.)

The Active List

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

February 1

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Catholic Charismatic Renewal, healing Mass, 7 p.m., teaching followed by praise, worship, Mass and healing service. Information: 317-353-9404.

February 1-3

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., **Beech Grove**. "Spirituality: A Tool for Men Combating Crisis and Conflict," presenter, John Ahrens. Information: 317-788-7581.

February 2

Indiana State Fairgrounds, Edy's Grand Hall, 1202 E. 38th St., **Indianapolis**. St. Thomas Aquinas Parish, "second" inaugural Groundhog Day Romp and 02-02-02 celebration, 7 p.m.-midnight, \$25 per person/advance, \$30 per person/door, barbecue dinner, cash bar. Tickets: 317-252-5645 or goconnor@jwfco.com.

St. Mary School, cafeteria, 420 E. Eighth St., **New Albany**. Chili supper, all-you-can-eat chili, brats, hot dogs. Information: 812-944-0948.

Holy Spirit Church, 10350 Glaser Way, **Fishers**. Lafayette Diocese. Winter singles dance, 7:30 p.m., \$5 donation. Information: 317-842-8370.

Antonia House, Michaela Farm, **Oldenburg**. Seasonal retreat, "At One With Creation," Franciscan Sisters Ann Marie Quinn and Anita Brelage, 9 a.m.-5 p.m., \$45 per person. Information: 812-933-0661.

February 3

Holy Name School, Hartman Hall, 89 N. 17th Ave., **Beech Grove**. Altar Society sale to benefit Parish Life Center, new dresses, wedding gowns, bridesmaid dresses, mother of the bride dresses, special occasion dresses, 1-4 p.m. Information: 317-784-5454.

St. Therese of the Infant Jesus (Little Flower) School, 1401 N. Bosart Ave., **Indianapolis**. Open house, 11:30 a.m. Information: 317-353-2282.

Our Lady of Lourdes School, 30 S. Downey Ave., **Indianapolis**. Open house, 1-3 p.m. Information: 317-357-3316.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Family Day of Prayer, "From Tragedy to Triumph," Divine Word Father Chester J. Smith, Mass 10 a.m. Information: 317-632-9349.

February 4

St. Louis School, library, 13 St. Louis Place, **Batesville**. Ecclesial Lay Ministry (ELM) Program, 10-week series, "What Is the New Testament?" presented by Franciscan Sister Barbara Leonard. \$150 fee. Information: 317-955-6451.

St. Matthew School, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, board meeting, 6:30 p.m., The Hope Group, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

February 5

Saint Mary-of-the-Woods, Mary Fendrich Hulman Hall for the Arts and Sciences, **St. 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 Aquinas Center, 707 W. Highway 131, **Clarksville**. Evening of information for annulment petitioners, 7 p.m. Information: 812-945-2374 or 812-948-0438.

February 8

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

February 8-10

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

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., **Beech Grove**. "Worlds Apart, One in Heart: Women of Scripture and Today," presenter, Kay Koenig. Information: 317-788-7581.

February 9

Oldenburg Academy, 1 Twister Circle, **Oldenburg**. Registration for Class of 2006, 9-11:30 a.m. Information: 812-934-4440, ext 231.

February 10

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Family Day of Deliverance and Healing, "You've Got the Power to Make a Difference," Divine Word Father Chester J. Smith, Mass 10 a.m. Information: 317-632-9349.

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 Mardi Gras Shrove Tuesday Dinner, 7 p.m. social, dinner, Old Spaghetti Factory, 210 S. Meridian St., \$11/adult per person, \$4.25/children under 12. Reservations: 317-635-2021.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Welcome Home series, six-week series, non-practicing Catholics, listening sessions, update of the Catholic faith. Information: 317-255-3666.

February 13-March 20

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Lenten series, 7-8:30 p.m., \$7 per session/\$40 series. Information: 812-535-3131, ext. 434.

February 14

Our Lady of Peace Cemetery, 9001 Haverstick Road, **Indianapolis**. Mass, 6 p.m.

February 15

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

St. Maurice Hall, 8874 Harrison St., **Napoleon**, Decatur County. Fish fry, 5-7 p.m. Way of the Cross, Benediction following. Free-will offering. Information: 812-663-3757.

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m., breakfast, Indianapolis Athletic Club, 350 N. Meridian St., guest speaker, Leon Suprenant, Catholics United For the Faith, Information: 317-259-6000.

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

February 15-16

St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., **Indianapolis**. Saint Meinrad School of Theology, Exploring Our Catholic Faith Workshop, "Catholic Morality: From Principles to Current Issues," Fri., 7-9 p.m.; Sat. 9:30 a.m.-4 p.m., \$50/less for seniors. Registration: 317-955-6451.

February 15-17

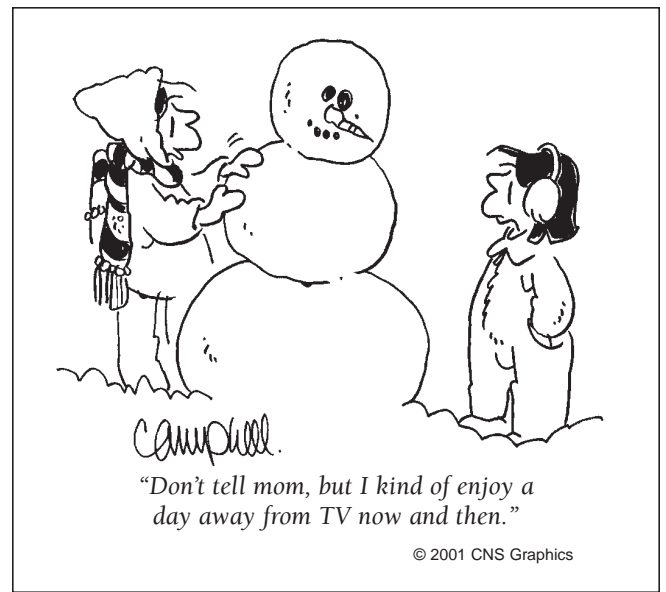
Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Men's Lenten retreat, "Three Cornerstones of Lent," Franciscan Father Ted Haag, \$135 per person. Information: 317-545-7681.

February 17

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Family Day of Prayer and Worship, "You've Got What It Takes," Divine Word Father Chester J. Smith, Mass 10 a.m. Information: 317-632-9349.

February 22

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347



"Don't tell mom, but I kind of enjoy a day away from TV now and then."

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N. Meridian St., **Indianapolis**. Solemn exposition of the Eucharist, Mass, noon, closing liturgy, 7 p.m.

February 22-24

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Men and women's retreat. Information: 812-923-8817.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Women's Lenten retreat, "Sabbath Spirituality," Father Keith Hosey and Sister Maureen Mangan, \$135 per person. Information: 317-545-7681.

Saint Mary-of-the-Woods, Cecilia Auditorium, **St. Mary-of-the-Woods**. *Once Upon a Mattress*, Thurs. and Fri. 8 p.m.; Sun. 2 p.m., tickets, \$8/adults, \$6/children, students, senior citizens. Information: 812-535-5212.

February 23

Cathedral High School, 5225 E. 56th St., **Indianapolis**. "Irish Eyes Are Smiling," 25th annual Shamrauction, 5 p.m. cocktails, 6 p.m. grand buffet, 8 p.m., auction, midnight, buffet, tickets \$125 per person. Information: 317-542-1481.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Lenten retreat day, 9 a.m.-3 p.m., brown bag lunch. Information: 812-923-8817.

February 28

Holy Trinity Parish, Community Day Care Center, Bockhold Hall, 902 N. Holmes Ave., **Indianapolis**. Special Black History Celebration, 11 a.m. Information: 317-638-9509.

Recurring

Monthly

First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

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

First Mondays

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

First Tuesdays

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

St. Joseph Church, 2605 St. Joe

Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

First Fridays

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

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

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

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

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass, Benediction 4:45 p.m., Mass 5:15 p.m.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

First Saturdays

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 8:35 a.m.

Little Flower Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon. †



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

ANDRES, Viola M., 85, St. Joseph, St. Leon, Jan. 15. Mother of Rosemary Powell and Ella Rose Schneider. Sister of Loretta Bihr, Matilda Bischoff, Harold, Joseph, Richard, Walter and William Schuman. Grandmother of three.

BOWMAN, John E., 80, St. Anthony of Padua, Clarksville, Dec. 29. Husband of Rose Anna Bowman. Father of Nancy Phipps, Chris, David and John Bowman. Brother of William Bowman. Grandfather of 11. Great-grandfather of four.

BREINLICH, Otto, 89, St. Christopher, Indianapolis, Dec. 13. Husband of Kathleen Breinlich. Father of Ellen Rodgers, Paul Breinlich, Judy, Christopher, Dale and Michael Thrasher. Grandfather of nine. Great-grandfather of four.

BURNS, Raymond T., 83, Holy Spirit, Indianapolis, Jan. 8. Brother of Donald Burn. Uncle of several.

CARTER, Emily Ann (Luzar), 87, St. Anthony, Indianapolis, Jan. 13. Mother of Dr. James Carter.

CHU, Thuc N., 79, St. Rita, Indianapolis, Jan. 16. Husband of Cuoi Pham Chu. Father of Dung, Huong, Joe Quang, Nguyet, Son, Tinh, Trinh and Tuyen. Grandfather of five.

DesROCHES, Emile Joseph, 84, St. Mark, Indianapolis, Jan. 20. Husband of Marjorie Stroud (O'Brien) DesRoches. Father of Carol Anderson, Dianne Morey, Rose Marie Peterson and Susanne Sperback. Stepfather of Robert O'Brien. Brother of Therese Campbell and Rita Gibson. Grandfather of 18. Great-grandfather of 10.

DOMEIKA, Joseph A., 63, St. Joseph, Universal, Jan. 13. Husband of Helen (Wallace)

Domeika. Father of Adrian Davis and Michael Domeika. Son of Mary Bridger. Grandfather of two.

DOYLE, Robert C., 68, Holy Spirit, Indianapolis, Jan. 15. Brother of Barbara Clark, Charles "Bud" and Donald Doyle.

FABBRI, Helen, 78, Annunciation, Brazil, Jan. 11. Mother of Christine "Teena" Adamson, Joyce Fabbri-Coombs, Pamela Williams, David and Anthony Fabbri. Grandmother of eight. Great-grandmother of one.

FISCHER, Kendra, 17, St. Joseph, St. Leon, Jan. 13. Daughter of Robert and Betty Fischer. Sister of Katie and Brad Fischer. Granddaughter of Rea Arnold, Bernadette and Leo Stenger.

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

GILLMAN, Joe, 73, St. Michael, Brookville, Jan. 12. Husband of Delores "Wink" Gillman. Father of Jodi, Eric, Greg and Jeff Gillman. Brother of Clara Langferman, Elsie Stenger, Alice Singer, Carl and Ralph Gillman.

HARDING, Mildred R. (Dietz), 96, St. Matthew, Indianapolis, Dec. 22. Mother of Suzanne Harding. Sister of Providence Sister Ann Mary Dietz and Providence Sister Jeanne Mary Dietz.

HARMON, Christopher J., 43, St. Michael, Indianapolis, Jan. 14. Son of Mary E. (Thompson) Harmon. Brother of Patricia Ross, Dan, Tim and Tom Harmon.

HAYES, Mary E., 91, Annunciation, Brazil, Jan. 13. Aunt of several.

HINER, Jeannine, 52, St. Susanna, Plainfield, Dec. 23. Mother of Anna, Damon and David Hiner. Daughter of Theresa (Hopkins) Guthrie. Sister of Genevieve Masri, Jeannette Stevens, Daniel and Samuel Guthrie.

HOLLE, Catherine (Cashman), 73, St. Lawrence, Jan. 19. Wife of William Holle.

Mother of William Holle. Sister of Kathleen Bratz and Georgiann Wilkes. Grandmother of two. Great-grandmother of three.

HOUSE, Connie S. (Chitwood), 54, Holy Name, Beech Grove, Jan. 5. Mother of Anthony House. Sister of Shellie Candler, Tommie Finley, Donald Chitwood, Pat and Tina Halfaker. Grandmother of three.

KELLY, Edmund J., 75, St. Luke, Indianapolis, Jan. 15. Father of Rev. Mary Eileen Spence, Karen Wozniak, Edmund, Patrick and Terrence Kelly. Brother of Dorothy Mae Hynes, Margaret "Peg" Raymond and John Kelly. Grandfather of five. Great-grandfather of two.

KOORS, Jane F., 70, St. Mary, Greensburg, Jan. 16. Mother of Cynthia Johannigman. Sister of Marjorie Geis, Mary Louise Richards, Norma Schleber, Sue and Gregory Koors. Grandmother of six. Step-grandmother of one.

LANNAN, Thomas J., 73, St. Barnabas, Indianapolis, Dec. 19. Husband of Wilma Lannan. Father of Linda and Michael Lannan. Grandfather of six. Great-grandfather of three.

LeMASTERS, Marie Frances (D'Arcy), 94, Our Lady of Lourdes, Indianapolis, Jan. 16. Mother of William Larsh, Richard and Thomas LeMasters. Grandmother of 16. Great-grandmother of 21. Great-great-grandmother of two.

LEWIS, Delmar S., 72, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 4. Husband of Thayma Lewis. Father of Dana Beringer, Patrice Greene, Deborah Staton and Robert Lewis. Brother of Doreen Jump and Dean Lewis. Grandfather of nine. Great-grandfather of one.

McNELIS, Michael O., 83, St. Lawrence, Indianapolis, Jan. 12. Husband of Clara McNelis. Father of Tricia Dooley, Anne Schuchman, Christopher, John and Michael Crute and Mable Wey. Grandfather of nine. Great-grandfather of two.

MEITZLER, William F., 78, St. Anthony, Indianapolis, Jan. 11.

MEYER, Martha A., 88, Holy Family, Oldenburg, Jan. 18. Mother of Cathy Amrhein, Doris Baker, Jean Bomben,

Marjorie Hunter, Ruth Lecher, Mary, David, Francis, Henry, Howard, Joseph and Walter Meyer. Sister of Rita Giesting, Mary Harmeyer and George Schebler. Grandmother of 67. Great-grandmother of 73.

MILLS, Ralph E., 85, St. Anne, New Castle, Jan. 17. Husband of Mable (Grady) Mills. Father of Elaine Beasley, Madonna Jackson, Beth Lockridge, Martha, Daniel, Paul and Thomas Mills. Brother of Mary Baker, Berniece Danaher, Sylvia McDaniels, Elizabeth Slattery, Florence Young and John Brookston. Grandmother of 16. Great-grandmother of two.

PANGALLO, Dominic J., 78, St. Barnabas, Indianapolis, Jan. 8. Husband of Marjorie Pangallo. Father of Cathy Collins, Frank, Jim, John and Joseph Pangallo. Brother of Dr. Paul Pangallo. Grandfather of nine.

PRICKEL, Joyce K., 58, St. Louis, Batesville, Jan. 17. Wife of Anthony Prickel. Mother of Chris, Gayla and Scott Prickel. Sister of Mary Lou Dwenger, Carmie Meyer, Judy Owens, Dan and Michael Gindling. Grandmother of three.

RUNIYON, Elizabeth A. (Glegg), 65, St. Thomas More, Mooresville, Jan. 10. Wife of Harley E. Runiyon. Mother of Lisa Cohee, Karla Fuehrer, Karen Howell and Julie Pugh. Sister of Mary Clark, Ellen Martin, James and Timothy Gregg. Grandmother of 11.

SCHINDLER, Artie, 71, St. Mary-of-the-Knobs, Floyds Knobs, Jan. 15. Wife of David Schindler. Mother of Debra Hess and Charles Corder. Sister of Sharon Daut, Wilma Hill, Earline Longest, Reda York, Mary Ann, Charles, Floyd, Robert and Ted Goff. Grandmother of three.

SCHLOMER, Nicholas Joseph, 87, St. Malachy, Brownsburg, Jan. 15. Brother of Mildred Howard and Cecelia Moran.

SELM, Thomas E., 37, St. Michael, Brookville, Jan. 14. Husband of Karon Selm. Father of Kevin and Matthew Selm. Son of Marie and John Selm. Brother of Jane Kerr, Edward, John and Michael Selm.

SMILEY, Robert L., 84, St. Mary, Rushville, Jan. 17. Husband of Katherine Smiley. Father of Curtis and Robert Smiley. Brother of Mary

Virginia Boswell and William Smiley. Grandfather of four. Step-grandfather of two.

STAAB, Harriett J., 84, St. Mary, North Vernon, Jan. 11. Wife of Raymond Staab. Mother of Deloris Bostic, Barbara Fortner, Loretta Sahn and John Staab. Sister of Theodore Munn. Grandmother of nine. Great-grandmother of 13.

STERGAR, Michael John, 49, Holy Trinity, Indianapolis, Dec. 31. Son of Catherine and Harry Stergar. Brother of Cheryl Cromlich, Mary and Harry Stergar Jr.

STOUT, Catherine (Bryan), 71, Holy Name, Beech Grove, Dec. 30. Sister of Elizabeth Bryan, Therese Staton, Father Francis and Dr. Paul Bryan. †

Oldenburg Franciscan Sister Conradine Will died on Jan. 5

A Mass of Christian Burial for Franciscan Sister Conradine Will, 94, was celebrated on Jan. 8 at the motherhouse chapel of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She died on Jan. 5.

The former Rose Will was born in Evansville. She entered the Oldenburg Franciscan community in 1932 and professed final vows in 1938.

Sister Conradine performed

domestic services at St. Bonaventure Convent and Our Lady of Victory Convent, both in Cincinnati, Ohio. She also was in charge of food services at the motherhouse convent from 1950 until 1970. In 1989, she retired to the motherhouse.

She is survived by a sister, Antoinette Berendes of Evansville, Ind., and two brothers, Urban Will of Evansville and Alphonse Will of Fort Branch, Ind. †

Providence Sister Agnes Theodore Casey taught in archdiocesan schools

Providence Sister Agnes Theodore Casey died on Jan. 7 in Karcher Hall at Saint Mary-of-the-Woods. She was 88.

The Mass of Christian Burial was celebrated on Jan. 10 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Agnes Veronica Casey was born in Chelsea, Mass., on June 21, 1913. She entered the Congregation of the Sisters of Providence on Jan. 30, 1931, professed first vows

on Aug. 15, 1933, and professed final vows on Aug. 15, 1938.

Sister Agnes Theodore taught in schools staffed by the Sisters of Providence in Indiana, Illinois, Massachusetts and New Hampshire.

In the archdiocese, she taught at Holy Cross School in Indianapolis from 1934-37 and at Our Lady of Providence High School in Clarksville from 1962-63.

She is survived by a sister, Notre Dame Sister Marie Sylvia Casey of Ellicott City, Md. †

Pope says Catholic lawyers should decline taking divorce cases

VATICAN CITY (CNS)—Pope John Paul II said Catholic civil lawyers must not take divorce cases if the client's intent is to break the marriage bond.

Speaking Jan. 28 to the Roman Rota, a Vatican tribunal that handles annulment appeals, the pope said the Church must oppose divorce in society by promoting a "mentality, social custom and civil legislation in favor of indissolubility."

Pope John Paul said Catholic judges might find it impossible not to take divorce cases, but they "must find effective means to promote matrimonial unions, above all through a wisely conducted work of reconciliation."

But he said Catholic lawyers who are free to choose their cases "must always decline the use of their profession for an end that is counter to justice, like divorce.

"They can only collaborate in such an activity when it, in the client's intent, is not aimed at the breaking of the marriage, but to other legitimate effects," he said.

According to the *Catechism of the Catholic Church*, separated couples are permitted to obtain a civil divorce if it is "the only possible way of ensuring certain legal rights, the care of the children, or the protection of inheritance."

Pope John Paul called divorce a "plague" with devastating consequences for society and said the Church unwaveringly must defend marriage's permanence—which he said was ordained by God—and oppose alternative kinds of unions, like gay "marriages."

The pope warned Church marriage courts to shun a "divorce mentality" in deciding annulment cases, saying it clouded the Church's valuable message to society about the indissolubility of marriage. In recent years, some Church tribunals had "more or less openly relativized" the meaning of marriage, the pope said.

"The injustice of a declaration of nullity, opposed to the truth of the normative principles or facts, is particularly serious, since its official link to the Church promotes the diffusion of attitudes in which indissolubility is supported with words but obscured in life," he said.

The pope said tribunals should be guided by a "presumption" of indissolubility, "which obviously does not mean prejudice against just declarations of nullity, but [rather] a working conviction regarding the good at play in the process, united with an ever-renewed optimism that comes from the natural character of matrimony and from the Lord's support for the spouses."

Even in cases where the apparent marriage is determined null, whenever possible the couple should consider validating the union, which, even if not yet matrimonial, "contains elements of good for them and for the children," he said. †



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SKATER

continued from page 1

establishing a playroom at a Detroit hospital in honor of the saint.

St. Thérèse of Lisieux was born in France in 1873. She said she wanted to spend her heaven on earth doing good deeds. She died in 1897 and was canonized by Pope Pius XI in 1925.

A mystic and doctor of the Church, St. Thérèse entered the Carmelite order at the age of 15 despite strong resistance.

Lipinski said she can relate to the struggles that St. Thérèse encountered at such a young age.

She was just 14 when she won the Olympic gold medal, despite harsh media

criticism and self-doubt.

"Without St. Thérèse I would have never won the Olympics," Lipinski said during a phone interview from her hotel room. "I focused on St. Thérèse and she gave me the strength to do that."

A Pittsburgh diocesan priest, Father Vince Kolo, told Lipinski about St. Thérèse when she was 14. Intrigued by the saint who according to tradition gave roses to those who prayed to her, Lipinski started praying to her. She said her family was not overly religious when she was growing up, but her parents were good role models and taught her right from wrong.

Lipinski wears a St. Thérèse medal and carries a small statue of the saint wherever she goes.

She said teen-agers need to realize they

need God.

"It's God and St. Thérèse that have kept me going, no matter how bad things were," Lipinski said.

"Of course," she said, "I've been through a lot with my skating and dealing with doubt."

She watched the strain on her parents who lived apart during much of her amateur skating career. Her father stayed at home while she and her mother traveled. She also went through hip surgery after a serious injury threatened her career.

She said St. Thérèse always came through. She recalled a knock on her door one day with someone delivering a rose necklace, but there was no note. In the hospital after hip surgery, she decided to do a crossword puzzle.

"I love crossword puzzles," Lipinski said. "When I looked at 12 down, it said 'the saint of the little flower.'"

Lipinski knew that was her sign that everything would be all right.

She doesn't always get signs, but that doesn't diminish her faith.

"It's those times when I don't get a sign that I believe more," she said.

Lipinski said teen-agers need to realize "it's cool" to believe in God and to know that God and the saints are there for them.

Lipinski said she attends a teen Mass at St. Lawrence Parish in Houston, where she lives. She said her Catholic faith has become an important part of her life.

"That's the way it is," she said. "I think across the world you are seeing many teens who have that and think it's cool." †

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, however, and with the help and support of those within and outside the Church, I want the archdiocese to become a model for 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. 23-24 at the Boston Park Plaza Hotel for an assembly of priests. The convocation was an opportunity for the archdiocesan priests to pray 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 to 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 children."

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 to public authorities with the names of all priests who have been found guilty 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. 26-27.

After two days of prayers, discussions and a closing liturgy, Cardinal Law spoke to the media Jan. 24. "In retrospect, I know that I've made mistakes in the assignment of priests," he 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 it is simply not appropriate to assign a priest guilty of such an act to a parish or any other assignment. Our revised policy reflects this condition."

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 to have been a mistake. However, that is not a possibility. 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-area universities and medical 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 positively as we can."

The cardinal said no clergy have come to him to ask him to resign from his position, and spoke of the support and confirmations 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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PROTECT LIFE CHOOSE SIENNA!

In the next twelve months:

Sienna Communications will contribute over \$100,000 to Pro-Life and Catholic charities!

Will your Long Distance Company contribute to the 1.5 Million Abortions that will take place in the United States this year?



IT IS OUR HOPE THAT SOMEDAY ALL BABIES, BORN AND UNBORN, MAY SLEEP AS PEACEFULLY AS THIS LITTLE BABY DOES.

ABORTION - KILLING OF THE INNOCENT

Last year, one large carrier gave the National Organization of Women \$115,000. Abortion on demand is a major part of NOW's agenda. They even defend the most horrible practice of killing called "Partial Birth Abortion".

Some carriers have given millions of dollars to groups like Planned Parenthood, the largest organized abortion provider in the United States. Go to our web site for more information on these activities.

Call Sienna Communications today. Help protect the lives of the innocent. If you love God and America, don't let your long distance dollars help to fund abortion!

WHO IS SIENNA COMMUNICATIONS?

Sienna Communications is a Catholic owned and operated long distance company.

Sienna donates a portion of your paid monthly bill to the Pro-Life or Catholic charity of your choice.

Sienna offers low rates* and excellent customer service.

INSTATE INDIANA RATES

Sprint	10.0¢ per min.
AT&T	12.0¢ per min.
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* SIENNA RATES ARE GOOD 24 HOURS PER DAY, AND 365 DAYS PER YEAR! VISIT US ONLINE AT WWW.SIENNA-GROUP.COM FOR MORE INFORMATION. SIENNA COMMUNICATIONS, IN ITS SOLE DISCRETION, RESERVES THE RIGHT TO REJECT ANY PARTICULAR BENEFICIARY OR CHARITY.