



The

Criterion

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May 4, 2001

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Sacred Heart Church Fire



Photo by Jennifer Del Vecchio

Indianapolis church damage estimated at \$1 million, main altar and art destroyed

By Jennifer Del Vecchio

An early morning electrical fire April 27 caused an estimated \$1 million damage to the historic Sacred Heart of Jesus Church just south of downtown Indianapolis.

Tearful parishioners looked stunned as they surveyed a pile of black and sodden rubble that was once the high altar that held various statues. Sunlight streamed through the broken remains of the magnificent stained-glass windows that once surrounded the altar.

Parishioners—many of whose German immigrant ancestors founded Sacred Heart Parish—began sweeping water and debris out of the 120-year-old church. Others wiped water and grime from the pews.

“This church means everything to me,” said Mary Jane Pollard, a parishioner since 1950. “It’s our neighborhood, and it’s like family.”

Parishioners might be out of their historic church—holding first Communion and weekend Masses in a tent in the courtyard after the fire—but the goal is to return, as much as

See FIRE, page 2



Photo by Jennifer Del Vecchio

Above: Investigators sort through the charred remains of the altar at Sacred Heart of Jesus Church in Indianapolis. The high altar, built in the 1800s, was completely destroyed. Fire investigators said they believe that is where an electrical fire started.

At left: The high altar at Sacred Heart of Jesus Church in Indianapolis is shown before the April 27 fire. The wooden altar, with the crucifixion scene, the Sacred Heart of Jesus statue, the statues of Saints Peter and Paul and others were destroyed in the blaze caused by faulty wiring.

President Bush rejects requests to stop McVeigh execution May 16

By Mary Ann Wyand

Oklahoma City bomber Timothy McVeigh, who waived his appeals process in January, will be executed as scheduled by lethal injection shortly after 7 a.m. on

May 16 at the U.S. Penitentiary in Terre Haute.



Timothy McVeigh

McVeigh, 33, will be the first federal prisoner executed by the U.S. government since 1963.

On April 27, President George W. Bush rejected requests from Pope

John Paul II and Indianapolis Archbishop Daniel M. Buechlein to commute McVeigh’s death sentence to life imprisonment.

White House spokeswoman Claire Buchan said April 27 that “a clemency decision is not before the president.”

Commenting on the papal request to spare McVeigh’s life, Buchan said, “The president has great respect for the pope, and this is a tragic situation.”

Buchan also said the president has expressed compassion “for the 168 victims of the Oklahoma City bombing and their families.”

Regarding the president’s stance on clemency appeals, Buchan said his policy as governor of Texas was based on whether there was any doubt about the person’s guilt and whether the person had had full access to the judicial system.

“In this case,” Buchan said, “there is no doubt and Mr. McVeigh has had full access to the courts.”

The pope repeatedly has called on nations to end capital punishment, and in recent years has requested clemency for numerous U.S. prisoners scheduled for execution in state penitentiaries.

Only one state Death Row inmate is known to have received clemency as a direct result of a papal appeal.

During the pope’s January 1999 visit to St. Louis, he privately asked Missouri Gov. Mel Carnahan to commute inmate

See McVEIGH, page 16

Catholic students in archdiocese honored for mentoring about consequences of premarital sex

By Jennifer Del Vecchio

The message was clear: They had made a difference by telling other students to say no to premarital sex.

David Beckwith, a senior at Roncalli High School and member of St. Barnabas Parish in Indianapolis, said A Promise to Keep: God’s Gift of Human Sexuality, a program that promotes chastity and sexual abstinence in the

Archdiocese of Indianapolis, made “a great impact on my life.”

“I see the connection our faith and chastity has with a society that advocates safe sex while we continue to advocate abstinence,” David said.

David attended the April 26 luncheon at the Archbishop O’Meara Catholic Center in Indianapolis that honored high school students for their work with students in grades six through eight.

The program has teen-age mentors who provide an example to younger students that they can remain a virgin until marriage. The mentors also educate the younger students about Church teaching on sexuality and the consequences of premarital sex.

There are almost 400 peer mentors in the archdiocese. It is only one of three programs in the nation that use high school students to mentor to younger

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FIRE

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possible, the inside of the church to its former beauty.

Currently, weekend Masses will be celebrated in the parish hall. Daily Masses at 6:30 a.m. and 8 a.m. will still be held in the chapel that was not harmed by the blaze.

A timetable for repairing the church has not been set. The parish council and staff continue to meet with insurance and construction representatives.

Despite the loss, Franciscan Father Michael Barrett, pastor, said, "God provided."

No one was injured, and he praised the Indianapolis firefighters who got the blaze under control and saved much of the church.

The fire began under the floor of the main high altar, spread through the attic area between the ceiling and the roof, and extended into the choir area.

There is no structural damage; however, water damage could cause the ceiling to collapse. For safety reasons, orange barricades were set up around the church to

prevent anyone from entering, said Jeri Warner, the pastoral associate.

The tabernacle kept in the high altar was saved by firefighters, who sat it at the feet of Franciscan Father Frank Jasper.

"They said, 'We saved this for you Father,'" he said.

It is considered priceless, as it opened in layers to reveal the Blessed Sacrament.

However, the Blessed Sacrament is not kept on the high altar, but in a side chapel inside the church. That chapel was not harmed in the blaze.

The most devastating blow from the fire was the destruction of the high altar built by Bernhard Ferring. It was original to the church, dating back to the late 1800s, and was considered priceless.

It was built for \$2,000—a sum that was the equivalent at that time of the typical worker's pay for six years.

The statues on the altar, including the Sacred Heart of Jesus at the very top and the "Christ dying on the Cross in the presence of his Mother and John the Evangelist" were destroyed in the fire. The crucified Christ statue was cast from a life-size crucifixion group in Munich, Germany. Statues of Saints Peter and Paul that flanked the crucifixion group also were destroyed.

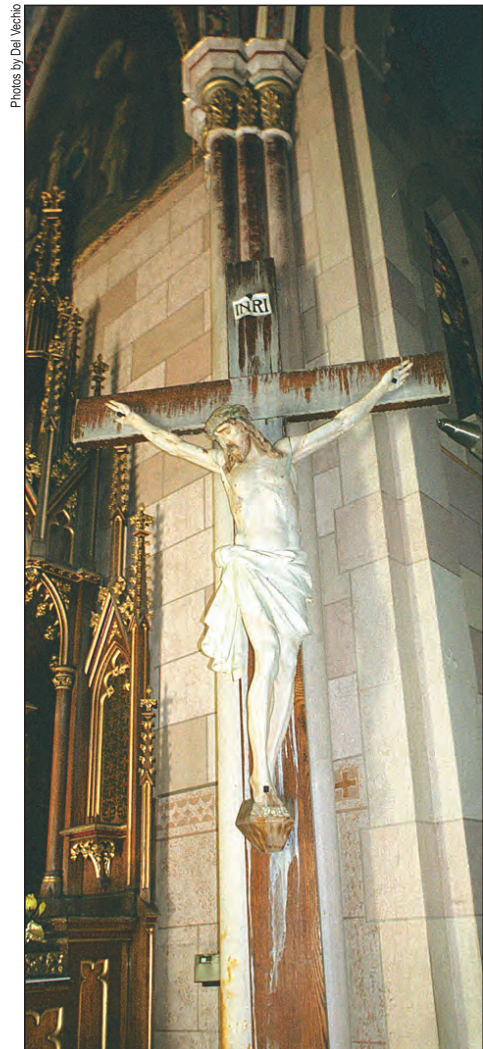
A statue of "The Last Supper," enclosed under the altar in a glass case, was salvaged and had minimal damage.

Also saved was the smaller altar used during Mass. It had significant sentimental value to parishioners because it was made from the church's original gates from the wooden communion rail. A Franciscan brother carved the communion rail that is still intact inside the church.

Rick Hermann, whose grandfather made the pews in the church, carried the altar out to his shop to begin restoring it.

"I think we can save it," Hermann said.

The fire also destroyed the elaborate and detailed fresco painted by F.X. Hefele in 1891. Eight angels at the cross of the transept and the nave that were painted in 1936 by Carl Fuchs of Munich in the style of Fra Angelico were also destroyed along with three other paintings on the walls of the sanctuary done by Clohilde Breilmaier in 1911. Much of the ceiling was painted



A crucifix near the side altar of Mary was damaged in the fire.

with gold leaf.

A 911 call at 1:45 a.m. brought firefighters to the church. Michael Parks, a 17-year-old neighbor, awakened the friars by pounding on their door.

Father Frank unlocked the church doors for the firefighters.

"The whole altar was on fire," said Father Frank, one of six friars who live at Sacred Heart. "Outside you could see the sanctuary floor in flames from floor to ceiling."

By 5 a.m., parishioners were starting to

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Life goes on at Sacred Heart Parish in spite of fire



Sacred Heart parishioners celebrate Mass outside last Sunday following the April 27 fire.

By Jennifer Del Vecchio

Lucille Lynch said "people would come to Sacred Heart and stand in awe."

Lynch, a member of Sacred Heart of Jesus Parish in Indianapolis for 80 years, was finding that people were still coming to Sacred Heart to stand in awe.

But this time it was in thanksgiving that an extensive fire on April 27 had left the church standing.

Lynch stood inside the front doors of the church surveying the damage, as parishioners made their way to a tent in the courtyard for weekend Masses.

Usually, parishioners and visitors are greeted with an ornate high altar that held statues of the Sacred Heart of Jesus, a crucified Christ with his mother and the apostle John, and various other statues.

That is all gone. Now, orange barricades greet parishioners along with a charred ceiling and boarded-up windows.

However, it's not the beauty of the church that makes Sacred Heart special, said Franciscan Father Michael Barrett, the pastor.

Instead, it's the heart of the people, he said.

Standing under a tent in the courtyard, Father Michael said God's message is clear.

"God does provide," he said.

A baptism during Saturday night's

Mass on April 28 was an opportunity for the parents to share that message, Father Michael said.

Stephanie Sloane, whose son Carter was baptized, said she didn't mind the change in plans.

"I'm just thankful we were able to do it," she said. "I was afraid we couldn't."

Father Michael used the Gospel reading of Jesus telling the apostles where to cast their nets to catch fish as a way to show God's love and care.

"Last night, our net seemed empty," Father Michael said. "But we found out there were some fish out there waiting to come up into our net."

Father Michael said that was from the firefighters who responded to the parishioners who came to help, whether it was to clean or bring food for the workers.

He also thanked God that everyone was safe and for the beautiful weather and the blooming flowers that awaited the parishioners for their outside Mass in the courtyard.

The fire has changed many plans. Weddings scheduled at the church will have to be moved to other parishes. Weekend Masses will be held in the parish hall, while daily Mass will still be in the chapel.

Despite the disruptions, Father Michael said he wanted parishioners to know that many people are praying for them.

"We will have a little commotion here," he said. "But we need to give thanks." †

Sacred Heart of Jesus Parish

- Founded in 1875 as a German national parish and administered by Franciscan friars.
- The original friars were German Franciscans from Saxony, exiled during the *Kulturkampf* of German Chancellor Otto von Bismark
- Church capacity: 850
- Parish membership: 840
- Pastor: Franciscan Father Michael Barrett
- Children of the parish attend Central Catholic School, 1155 E. Cameron St., Indianapolis.
- Franciscan Brother Adrian Wewer designed the Gothic Revival style church. He also designed Saint Meinrad Archabbey Church.
- The church cost \$50,000 to build, with an additional \$20,000 in materials and labor donated by parishioners.
- The church has two steeples and four bells, the largest weighing 4,000 pounds. The bells cost \$1,700 and were made by the Stuckstede Company of St. Louis.

Other fires at the church:

- In 1891, lightning struck the south steeple, causing a fire that damaged the roof and joists in the basement under the communion rail.
- In 1930, a fire originated in the sacristy and caused \$10,000 damage to the church and friary.

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Father Thanh served archdiocese's Vietnamese community

Father Mark Tran-Xuan Thanh, 70, a retired priest who served the Vietnamese Catholic community in the archdiocese for more than 20 years, died on April 27 at Methodist Hospital in Indianapolis.



Fr. Mark Tran-Xuan Thanh

Father Thanh was appointed by the late Archbishop George J. Biskup to care for the Vietnamese Catholics in the archdiocese on June 13, 1977.

He retired from active ministry in July of 1997, but continued to minister as his health

permitted. He lived at the St. Joseph Parish rectory in Indianapolis.

The funeral Mass was celebrated on May 1 at St. Joseph Church. Burial followed in the Priests Circle at Calvary Cemetery.

Father Thanh was ordained on March 7, 1959, in Saigon by Archbishop Alselm Le huu Tu for the Diocese of Dalat in South Vietnam.

After Vietnam fell to the communists, he went to Guam Island for a month, then came to Indiantown Gap Camp in Pennsylvania in 1975 with other Vietnamese refugees. He was sponsored by a friend in the Boston area, and stayed at St. William Parish there while learning the English language.

After entering into a contractual agree-

ment to minister for a period of three years, he came to the Archdiocese of Indianapolis in 1977 and worked with Father Lawrence Voelker, who was director of Catholic Charities at the time. He resided at the Holy Trinity Parish rectory in Indianapolis.

In October of 1978, he was assigned as associate pastor of St. Andrew Parish in Richmond under the supervision of Father Clifford Vogelsang, the pastor at the time. He continued his work with Vietnamese refugees while studying English, American customs and the customs of the Catholic Church in the U.S.

Father Thanh was granted permission to remain in the archdiocese at the conclusion of the contract, and continued to serve the sacramental needs of the

Vietnamese community.

In July of 1987, the late Archbishop Edward T. O'Meara appointed him to assist Father Mark Svarczkopf, who was pastor of St. Catherine Parish and administrator of St. Patrick, St. James and Holy Rosary parishes in Indianapolis. He provided sacramental assistance at those parishes as needed and continued pastoral care of the Catholic Vietnamese refugees residing in the archdiocese.

In August of 1988, Father Thanh moved to St. Joseph Parish, where he assisted Father Glenn O'Connor, pastor, and ministered to Vietnamese Catholics, continuing in ministry after his official retirement in July of 1997.

Survivors include two brothers, Minh and Hong Tran, and a sister, Hoa Tran. †

St. Elizabeth's in Indianapolis dedicates new reflection room

By Mary Ann Wyand

St. Elizabeth's, a pregnancy and adoption services agency operated by the archdiocese at 2500 Churchman Ave. in Indianapolis, now has a reflection room where clients, staff and guests can spend time in prayer.

Msgr. Joseph F. Schaedel, vicar general, blessed the new reflection room on April 26 after David Siler, executive director, thanked volunteers for their help in making this room a reality.

"The reflection room really is a reflection of God's presence here," Siler said. "It's located in the center of the building, the heart of St. Elizabeth's, so it really does represent the heart of God and [the fact that] the work that we do here is close to the heart of God. Our clients come in here every day to pray."

St. Matthew parishioner Susan Homan, an interior designer, donated her services for the room, which features a mirror that reflects the image of people at the doorway, a small fountain and a picture of Our Lady of Guadalupe, patroness of the Americas, who has been adopted by the pro-life movement as patroness of the unborn. Bibles are placed throughout the room, and stained glass windows created by volunteer Ivy Logsdon of St. Barnabas Parish further lend a spiritual feeling to the reflection space.

St. Elizabeth's services are available to women regardless of race, age, religion, marital status or ability to pay.

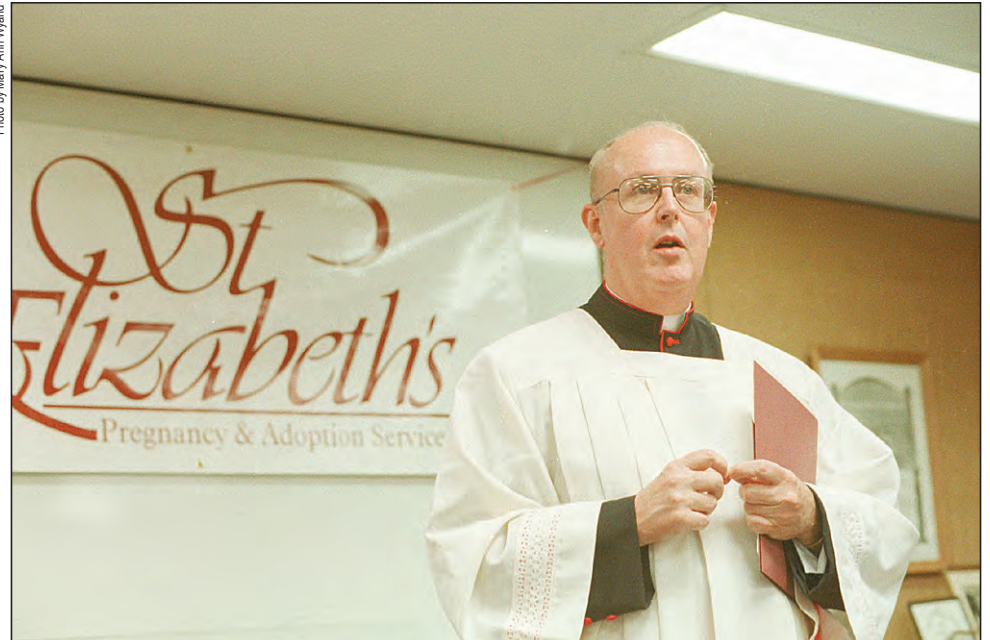
Last year, St. Elizabeth's served 61 clients through outreach services and 42 clients through its residential maternity program. The staff provided 4,017 units of service in the residence. A unit equals one night of stay. St. Elizabeth's serves teen-agers up to age 17 in the residential program. Women over age 18 are provided with housing referrals.

Msgr. Schaedel represented Archbishop Daniel M. Buechlein at the ceremony because the archbishop was participating in the rededication of the newly renovated St. Mary's Cathedral in Lafayette with Bishop William L. Higi.

"I grew up in this area, and I remember coming by St. Elizabeth's Home, as it was called in the 1950s and 1960s," Msgr. Schaedel said. "Two of my cousins were born here at St. Elizabeth's back in the days when babies were born here. My aunt and uncle adopted two boys, and it was a wonderful, wonderful experience."

"Before coming to work in the chancery, I spent 22 years as a teacher or administrator in Catholic schools," he said. "Occasionally we had a young lady who needed the services of a place like St. Elizabeth's. Whenever we referred her to St. Elizabeth's, I quit worrying about her. We had great confidence in the counseling and the care that would be provided there."

"It's interesting to note that St. Elizabeth's is quite a different facility now than it was when I was growing up,



Msgr. Joseph F. Schaedel, vicar general, prepares to dedicate a new reflection room at St. Elizabeth's, a pregnancy and adoption services agency operated by the archdiocese in Indianapolis, on April 26. St. Elizabeth's was founded on Sept. 15, 1915, by the Daughters of Isabella, Mother Theodore Circle. The property at 2500 Churchman Ave. in Indianapolis was purchased in 1922. St. Elizabeth's is one of eight Catholic Charities agencies in the archdiocese.

and I suspect when it was started in 1915 by the Daughters of Isabella," Msgr. Schaedel said. "In those days, all the girls were Catholic and came from supportive families to receive counseling and give birth at St. Elizabeth's. I would dare say that almost all of them placed their babies for adoption."

"That has drastically changed," he said. "The needs of the young ladies that come here now, and the kind of staffing needs today and in the future, are quite different. The value, the sanctity, of human life and the dignity of the human person has not changed. That's been at the core of St. Elizabeth's."

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Editorial

Evangelization and ecumenism

Both Pope John Paul II and Archbishop Daniel M. Buechlein have emphasized evangelization this year. The pope did so, among other times, in his letter *Novo Millennio Ineunte* at the close of the Great Jubilee 2000, when he outlined his agenda for the present millennium. Archbishop Buechlein did it last September when he launched the third phase of the Journey of Hope 2001, and he has returned to the subject frequently since then.

It's obvious that some people have taken to heart the common mission of all baptized and confirmed persons—namely, evangelization. The Catholic Church is growing numerically. This was evident just a few weeks ago when catechumens and candidates entered the Church in record numbers on Holy Saturday. Catholics apparently invited those people, or at least inspired them to want membership in our Church.

But there could be many more if each of us really did see evangelization as our personal mission. If we truly value the gift we have received from God—our faith—why aren't we more enthused about sharing it with others?

Some people say that they don't feel right about telling non-Catholics, frankly but lovingly, that the Catholic Church is more fully in accord with the Gospel than their churches are. Besides, they say, in this ecumenical age the important thing is that we all get along. Why isn't it enough to follow Christ's message to love God and our neighbor? What difference does it make what church one belongs to?

Isn't there a contradiction, or at least a tension, between the concepts of evangelization and ecumenism? No, there isn't. The ultimate goal of both is Christian unity.

The Catholic Church clearly teaches that the one Church of Christ "subsists" in the Catholic Church. It is Christ's mystical body and, since there is only one Christ, there can be only one Church. Anyone who believes that is conscience-bound to enter the Catholic Church and to remain in full communion with it.

The Catholic Church also teaches, however, that other Christians, through baptism, are also members of Christ's Church, but in an imperfect way. If they are not convinced that the Catholic Church is Christ's true Church, they obviously are not conscience-bound to join it.

The inspiration of evangelization is love. First, our love for Christ and then our love for our neighbors. When we love something as valuable as our faith, we want to share it. And when we love someone else, we want nothing more than that person's happiness. If we are convinced that true happiness can be achieved best through the Catholic Church, we want to share that belief with others.

Both older Catholics and younger Catholics have told us that they are uncomfortable with evangelization—but for different reasons.

Older Catholics say that they remember the days when they were taught that non-Catholics should not come into Catholic churches—and Catholics were forbidden to go into Protestant churches. They grew up in physical separation from our "separated brethren." Now they find it difficult actually to invite non-Catholics to join them in worship.

Younger Catholics, on the other hand, often say that they were raised in an atmosphere that emphasized a non-judgmental tolerance that made them feel that it is none of their business what religion other people practice. For many this has resulted in indifference, the belief that one religion is as good as another. They see no reason to invite someone to change his or her religion and become a Catholic.

Neither the attitude ingrained in some older Catholics nor that taught to (our "caught" by) younger Catholics is compatible with Christ's exhortation to preach the Good News. Evangelization can be accomplished in many ways, but not through an indifference about religion or a triumphalistic separation from those of a different religion.

— John F. Fink

Seeking the Face of the Lord

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



My path in ministry has been somewhat unusual

My thoughts are turned toward my May 3 anniversary of ordination as a priest. There is nothing particularly magical about the 37th anniversary, but this week I thought I might do a sketch of my path in ministry that is somewhat unusual. It certainly took a much different course than I expected when I entered the seminary in 1952 or the monastery novitiate in 1958. I think of the old saying, "God writes straight with crooked lines." God continues to do so for youth in our day.

I was ordained a priest as a Benedictine for Saint Meinrad Archabbey in 1964. I still recall the thrill of that day. I had written down my petitions for that first Mass of ordination. Besides naming family and monastic community and friends, I also included all those folks whom I would serve in the future as a priest. From the beginning, I have considered the ministry of prayer as central to my identity as a priest.

My first Masses were in Latin, but gradual changes to English began shortly thereafter. I don't remember the date, but I remember being the first monk to celebrate Mass facing the people in the Archabbey Church. Perhaps being a younger person, the barrage of changes in the liturgy and in other Church practices came without too much struggle for me, but I recall saying to myself at one point, "Wherever this is all going, I am staying close to Peter (meaning the pope)."

Most of my first two years as a priest were spent studying at the International Benedictine University in Rome. They were challenging years because my classes and exams were all in Latin, and the language of the house was Italian. But they were important years for my continuing theological, liturgical and spiritual formation. It was helpful to experience the meaning of a universal Church by living in Rome during the final year of the Second Vatican Council and in an international monastery.

Beginning with the fall of 1966, my ministry was directly involved in the education and formation of seminarians for the priesthood. Through the years, I taught everything from Latin and religion, history of philosophy and logic, to liturgy, canon law, moral theology and sacramental theology.

Besides presiding at Mass, my favorite ministry among the seminarians was spiritual direction and sacramental reconciliation.

From July 1971 until January 1987, I served as president-rector of the seminary's school of theology and later the college as well. I guess that is how I learned the ministry of administration as a ministry of service. It was an unusual ministry, but a ministry nonetheless because much of it was relational with a variety of people.

During those years, I did a lot of spiritual direction of religious women and diocesan priests as well as brother monks. I also helped in nearby parishes and did some hospital ministry. Coming from a large, extended family, there have been many baptisms, weddings and funerals, including those of my dear parents.

In January 1987, a phone call from the papal nuncio in Washington, D.C., changed my path in ministry. On March 2, 1987, I was ordained as the third bishop of the Diocese of Memphis. Of all the turns in my life, ministry as a bishop was the most surprising. One didn't enter a monastery thinking he would become a bishop someday. I remember telling the people of Memphis on the day of my ordination that I thought the greatest single gift I brought with me from my monastic background was the fact that I had been disciplined in the habit of prayer and that prayer is my first ministry. I stand by that today. Celebrating the sacraments, especially confirmation and ordination of deacons and priests, has added even more joy to my ministry. And the ministry of administration and leadership continues.

Another phone call in July 1992 changed my path in ministry once more. I was installed as archbishop here on Sept. 9, 1992, and you know the rest of the story as the joy of serving continues. My ministry of leadership expanded even further through the years as new opportunities in the archdiocese continue to challenge my ministry of teaching and pastoring.

Nationally it has been my privilege to chair the revision of our National Program of Priestly Formation. Presently, it is my privilege to chair the bishops' committee for the use of the *Catechism of the Catholic Church* and its impact on religious education in our country.

Little did I realize at my ordination in 1964 that when I prayed for all those I would serve in the future, you would number hundreds of thousands! What an extraordinary grace for me. And surely there are youth today to whom God offers this grace. †

Archbishop Buechlein's intention for vocations for May

Seminarians: that they will be faithful to prayer and study, and persevere in their desire to serve God and the Church as priests.



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Buscando la Cara del Señor

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



Mi extraordinario camino en el ministerio

Mis pensamientos están enfocados en el 3 de mayo, fecha aniversaria de mi ordenación como sacerdote. No hay nada mágico relacionado con el trigésimo séptimo aniversario, pero yo pensé que esta semana podría hacer un boceto de mi camino en el ministerio de alguna manera es fuera de lo común. Definitivamente tomó un curso muy diferente al que yo esperaba cuando entré en el seminario en 1952 o al noviciado en el monasterio en 1958. Pienso en el antiguo refrán, "La palabra de Dios es recta aun en líneas torcidas". Dios continúa haciéndolo por nuestra juventud hoy en día.

Me ordené como sacerdote Benedictino en la Abadía Mayor de San Meinrad en 1964. Todavía recuerdo la emoción de aquel día. Yo había escrito mis peticiones para aquella primera Misa de Ordenación. Además de nombrar a mi familia, a la comunidad monástica y a mis amigos, también incluí a todas esas personas a quienes serviré en el futuro como sacerdote. Desde los comienzos, yo había considerado el ministerio de la oración como el centro de mi identidad como sacerdote.

Mis primeras Misas fueron en latín, pero los cambios graduales al inglés comenzaron al poco tiempo. No recuerdo la fecha, pero lo que sí recuerdo es haber sido el primer monje que celebró la Misa de cara a las personas en la Iglesia de la Abadía Mayor. Quizás por el hecho de ser una persona joven, la explosión de cambios en la liturgia y en otras prácticas de la Iglesia no me afectó mucho, pero yo recuerdo haberme dicho a mí mismo en algún momento, "Dondequiera que esto vaya, yo me quedo cerca de Pedro (refiriéndome al Papa)."

Pasé gran parte de mis dos primeros años como un sacerdote, estudiando en la Universidad Benedictina Internacional de Roma. Esos fueron años desafiantes ya que mis clases y exámenes eran todos en latín, y el idioma de la casa era italiano. Pero esos fueron años importantes para mi continua formación teológica, litúrgica y espiritual. Fue muy útil a poder experimentar el significado de la Iglesia Universal, viviendo en Roma durante el año final del Concilio Vaticano II, en un monasterio internacional.

A principios del otoño de 1966, mi ministerio estaba directamente involucrado en la educación y formación de seminaristas para el sacerdocio. A través de los años, enseñé de todo, desde latín y religión, historia de la filosofía y lógica, hasta liturgia, ley canónica, teología moral y teología sacramental.

Además de dirigir la Misa, mi ministerio favorito entre los seminaristas era la dirección espiritual y la Reconciliación sacramental.

Desde julio de 1971 hasta enero de

1987, serví como presidente-rector de la escuela de teología del seminario y después también de la universidad. Supongo que así fue cómo aprendí el ministerio de la administración como un ministerio de servicio. Era un ministerio poco común, pero un ministerio al fin y al cabo, porque mucho de él era correlativo con una gran variedad de las personas.

Durante esos años, realicé mucha dirección espiritual de religiosas y de sacerdotes diocesanos, así como de hermanos monjes. También ayudé en parroquias cercanas y serví en el ministerio en algunos hospitales. Viniendo de una familia grande y extendida, han habido muchos bautizos, bodas y entierros, incluyendo los de mis queridos padres.

En enero de 1987, una llamada telefónica por parte del nuncio papal en Washington, D. C. cambió mi camino en el ministerio. El 2 de marzo de 1987, fui ordenado el tercer obispo de la Diócesis de Memphis. De todas las vueltas que ha dado mi vida, el ministerio como un obispo fue una de las más sorprendentes. Uno no entra al monasterio pensando que algún día uno se convertirá en obispo. Yo recuerdo haberle contado a las personas de Memphis el día de mi ordenación que yo pensaba que el mayor y único regalo que traía conmigo de mi experiencia en el monasterio era el hecho de haber adquirido el hábito de la oración y que la oración era mi ministerio. Hoy en día lo sigo manteniendo. Al celebrar los sacramentos, especialmente la Confirmación y la Ordenación de diáconos y sacerdotes, ha añadido aún más alegría a mi ministerio. Y el ministerio de la administración y del liderazgo continúa.

Otra llamada telefónica en julio de 1992 volvió a cambiar mi camino en el ministerio. Fui nombrado como arzobispo aquí el 9 de septiembre de 1992, y ustedes conocen el resto de la historia a medida que la alegría de servir continúa. Mi ministerio de liderazgo se ha extendido aún más a través de los años a medida que nuevas oportunidades en la Arquidiócesis continúan desafiando mi ministerio pastoral y de enseñanza.

Ha sido mi privilegio en el ámbito nacional presidir la revisión de nuestro Programa Nacional de Formación Sacerdotal. Actualmente tengo el privilegio de presidir el comité de Obispos para el uso del *Catecismo de la Iglesia Católica*, y su impacto en la educación religiosa en nuestro país.

¡Poco sabía yo al momento de mi ordenación en 1964, que cuando recé por todos aquellos a los que yo serviría en el futuro, serían cientos de miles! Que gracia tan extraordinaria para mí. Y seguramente hay jóvenes hoy en día a quienes Dios les ofrece esta gracia. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para mayo

Seminaristas: ¡Que ellos sean fieles a la oración y estudien, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes!

Letters to the Editor

Our priest shortage

I am writing to express my opinion on the archdiocesan priest shortage and need for vocations to the priesthood.

I believe we are all to blame for the current priest shortage. The family situation has changed drastically since the mid-20th century. I will not delve into all the conditions, but the Catholic family is different today from 50 years ago. I do not believe Catholic families are discussing the vocation to the priesthood with their sons. I myself am at fault.

In order for the message to be stimulated at home, Catholic families need to hear the message from the priest in the pulpit at weekend Masses. This is not happening at my parish. We need the priests of the archdiocese to talk about vocations at least on a quarterly basis to the parishioners. At the most, in our parish, we will have intentions for increased vocations to the priesthood in our Prayers of the Faithful. However, this does not even occur on a weekly basis.

We need the archdiocesan vocation director to visit every parish on a two-year cycle and talk at each Mass about the need for vocation. *The Criterion* does a very good job with its annual vocation awareness issue, and I enjoy reading it, but more is needed.

The Legacy of Hope campaign did an excellent job of raising \$90 million for church and school repairs. Nevertheless, what good will nice buildings do when there are a limited number of priests to staff the locations? The Legacy of Hope should not have occurred until we had the pipeline full of seminarians to fill the vacancies. Wouldn't it have been nice to have 90 new priest recruits instead of \$90 million for building improvements?

In summary, we need to hear about vocations from our parish priests on a regular basis. Catholic families need to develop prayer time for vocations, and the archdiocese needs to increase the activities at the parish level about vocations.

Prayers are certainly needed, but action must follow.

Lawrence P. Merkel, Batesville

Medical advances bring ethical questions

Thank you for your recent article on bioethics. During the past century, no aspect of medicine has changed as much or presented patients with more ethical

questions than obstetrical care.

Modern obstetrical care began in the later half of the 1800s. At the turn of the century, the maternal mortality ratio (the number of maternal deaths per 100,000 live births) was 670 deaths for every 100,000 births. That is almost a one in 100 chance of dying each time a woman became pregnant. Research at the time found that women died for three major reasons. Cephalopelvic disproportion (C.P.D.) occurs when the baby is too large to pass through the birth canal. Peripartum bleeding is massive bleeding which occurs during childbirth. Postpartum infections are infections which occur after delivery.

The discovery of general anesthesia in the 1800s allowed the development of surgical procedures such as cesarean sections. This allowed doctors to treat C.P.D. by bypassing the birth canal and eliminated the need for the procedure we call today a partial-birth abortion. In the 1910s, the typing of blood was discovered. The subsequent development of blood banks allowed physicians to treat life-threatening blood loss. In the 1930s, antibiotics were discovered. By the 1950s, doctors were routinely treating serious post-delivery infections. In the 1960s, the understanding of the menstrual cycle and its hormonal regulation allowed women to become pregnant when they were healthiest. These years of incredible research have resulted in the lowering of the maternal death rate from 670 to 7.7 by the 1970s. This is one of the greatest pro-life stories in history. We all have benefited from this research.

Fifty years ago, understanding the fertility cycle seemed revolutionary. Today we see that it was the first step in a series of fertility enhancing discoveries that continued through the 1980s and 1990s. These discoveries have made the biblical miracle a reality for many women. "She that was called barren is now in her sixth month."

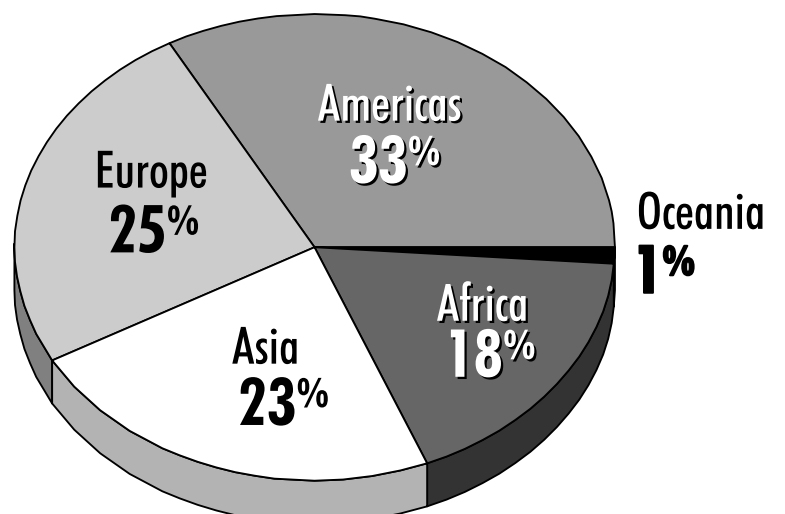
Fertility is an issue couples face their entire marriage. We need a Church where couples can pray, discuss and grow as they deal with their questions. Let us remember that God's command to "be fruitful and multiply" is followed by "fill the earth and subdue it." We need a Church where we can admire the faith of those individuals who are accepting of nature. We need a Church where we can celebrate the contributions of those inspired men and women who help us subdue it.

Tom Madden, M.D., Greenwood



Seminarian Distribution

The world's 110,021 seminarians are found around the globe in these proportions:



"Americas" consists of both North and South America.

Source: Vatican press office

© 2001 CNS Graphics

Check It Out . . .

Roncalli High School, 3300 Prague Rd., in Indianapolis will offer 12 different **athletic summer camps**. The cost for each camp is \$40 per student per camp. Brochures are available at the Indianapolis South Deanery Catholic grade schools or at Roncalli High School. For more information, contact the Roncalli High School athletic office at 317-788-4094.

"R Wars" An Intergalactic Event will be held May 12 at Roncalli High School, 3300 Prague Rd., in Indianapolis. "R Wars" is Roncalli High School's annual fund-raising event, which is designed to provide an opportunity for the Roncalli extended family to come together in celebration for the benefit of the school. The evening consists

of a silent auction, live auction, dinner and dance. The silent auction starts at 6 p.m. and continues until 9 p.m. Dinner is at 7:30 p.m. The live auction is scheduled from 8:30 p.m. to 9:30 p.m., with dancing beginning at 9:30 p.m. The cost is \$50 per person, \$500 per table of 10 people or \$1,000 for a corporate sponsorship, which includes 10 tickets, complimentary beverages and recognition before and during the event. For more information, call Roncalli High School at 317-787-8277.

St. Joseph Parish, 125 E. Broadway, in Shelbyville will present the parish **spring festival** May 18-20 with rides, games, bingo, a craft bazaar and food. There will be a turkey dinner from 11 a.m. to 2 p.m.

on May 20. The cost is \$3 per child and \$6 per adult. Carryout is available.

One million rosaries to end abortion, a pro-life prayer event, will be held from 8 a.m. to 9 a.m. May 12. People are asked to pray the joyful mysteries of the rosary during that hour. The goal is to have 1 million people praying at that time, either at home or at church. For more information or to officially register as a participant, write to Rosaries for Life, P.O. Box 41831, Memphis, Tenn. 38174.

Father Thomas Seccina Memorial High School, 5000 Nowland Ave., in Indianapolis is offering **athletic summer camps** in June and July. The cost is \$30 for the

first child and \$15 for each additional child per camp. Each camp fee includes instruction time, drinks, a T-shirt and prizes. For more information, call Ott Hurrell, athletic director, at 317-356-6377, ext. 118. †

Awards . . .

Roncalli High School senior **Dale Davis** of Nativity Parish in Indianapolis recently won first place in this year's National Association of Women in Construction Drafting Design Competition. Dale's design of a dentist's office was selected as the best in the central Indiana area and allows him to compete at the state level.

Elaine Jerrell, a teacher at Roncalli High School in Indianapolis, received the Indiana University's Center on Congress Outstanding Teacher Award for 2001. Jerrell was presented with a \$5,000 check and award certificate. The selection committee selected Jerrell as a recipient of the award for her singular achievements in teaching about Congress. She has taught government at Roncalli for 21 years.

Three St. Patrick School fourth-graders in Terre Haute recently received awards from the National Association of Women in Construction. The program required student to build a project. **Ryan Payonk** received first place, **Emily Richards** earned second place and **Walter Crutchfield** received third place.

Mark Bohnert, a member of Nativity Parish in Indianapolis, received the Catharine Meril Graydon Alumni Award from Butler University. The award recognizes long-term commitment and outstanding service to the university. †

VIPs . . .



Joseph and Fern Rosner of Indianapolis will celebrate their 50th wedding anniversary May 5. They were married on that date in 1951 at Holy Name Church in Indianapolis. They will celebrate with a renewal of vows on May 5 at St. Joseph Parish in Indianapolis, where they are members. They are the parents of six children: Sharon Lakey, Therese Smith, Joe, Jerry and John Rosner and

the late Geneva Rosner. They also have 15 grandchildren, three step-grandchildren, 18 great-grandchildren and five step-great-grandchildren.



Donald and Leona Ruth Marlett of St. Jude Parish in Indianapolis will celebrate their 50th wedding anniversary May 12. They were married on that date in 1951 at St. Philip Neri Church in Indianapolis.

An open house will be held from 12:30 p.m. to 4:30 p.m. at St. Jude Parish in Indianapolis, with a renewal of vows at the 5 p.m. Mass. They are the parents of five children: April Nemeth, Sandra McDonald, Thomas and Karen Marlett and the late Donald Marlett Jr. They also have six grandchildren.

Michael Turk, a member of St. Mary Parish in Mitchell, was recently invested as a fourth-degree Knight of Columbus.

Joy Carter has joined New Albany Deanery Catholic Charities as a health care coordinator of the Supported Living Program. Carter assists 17 families in Floyd and Clark counties by making their appointments for medical care and arranging transportation. The clients are developmentally delayed and most are on Medicaid. She succeeds June Kochert, who retired in February. †

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DEDICATION

continued from page 3

Elizabeth's from the very beginning. But the way we live that out, particularly in our culture today, is quite different."

Msgr. Schaedel said a profile of the average St. Elizabeth's residential client indicates that she is 16, is homeless due to her pregnancy, is generally without family support, is probably struggling academically at school, and typically has low self-esteem as well as emotional,

behavioral or substance abuse issues requiring counseling.

"The staff has to meet the physical and emotional needs of the clients," he said. "They have to have quite a bit of training and experience in counseling young people."

St. Elizabeth's costs are escalating, he said, partly because grant money and United Way funding are not as readily available as in previous years.

"The cost of residency is about \$115 per client per day," Msgr. Schaedel said, because the facility is staffed 24 hours a day and seven days a week. Professional

counseling costs \$75 per hour.

"The work that St. Elizabeth's does to safeguard the sanctity of human life is even more important and more critical to the needs of young ladies now than it ever was," he said. "The faith community which began St. Elizabeth's is going to have to step up more and more to the plate. We have to continue to be supportive."

Tom Gaybrick, secretary for Catholic Charities, said he is "so pleased and proud of St. Elizabeth's, not only for the work that it is doing and its very rich history, but also for this new reflection room."

Gaybrick said he had just returned from a three-day meeting with 80 diocesan directors of Catholic Charities in Scottsdale, Ariz., and "one of the topics we talked about at length was the importance of spirituality in one's life.

"Since we are involved in our professional lives in Catholic Charities [ministries] and with the treatment of people, we have come more and more to realize that it isn't only the emotional, psychological and physical well-being of people, it's also the spiritual well-being that is so important to wholeness and for each of us to reach our potential." †

Colts quarterback urges students to excel at academics

By Jennifer Del Vecchio

Seventh-grader Stacy Culp found out that "hard work pays off."

Stacy, a student at St. Therese of the Infant Jesus (Little Flower) School in Indianapolis, was among almost 700 students who got to celebrate good grades with Indianapolis Colts quarterback Peyton Manning.

"This is fun and neat to get a reward for your grades," Stacy said.

Manning greeted students at Hinkle Fieldhouse on April 25 as part of St. Vincent Hospital's A Champion Effort, or ACE program.

The program rewarded students who earned an "A" in any academic area with vouchers for free pizza from Papa John's and admission to the Indianapolis Zoo and the Children's Museum of Indianapolis.

About 6,000 children in the Archdiocese of Indianapolis and the Lafayette diocese participated.

Manning told students that it's important to set goals.

"But if you come short of achieving a

goal, it doesn't mean you've failed as long as you've worked hard. Then you can be a success," he said.

Manning urged students to overcome obstacles by listening to their teachers and parents, and he asked them to behave in class.

"It's not cool to make bad grades and misbehave," Manning said.

He added that school always comes before sports, and said that if anyone wanted to play sports they also had to do well academically.

Archbishop Daniel M. Buechlein thanked the students for making everyone proud of their achievements in the ACE program, and thanked teachers and students for striving to do well in their Catholic schools.

"We believe deeply in education and we set high expectations for our students," the archbishop said.

Abby Bibeau, a fourth-grader at St. Joan of Arc School, said the ACE program was "pretty good."

"It helped me learn a lot," Abby said. "I was more organized and it helped me get better grades." †



Stephanie Greer, an eighth-grader at Our Lady of the Greenwood School in Greenwood, took part in an obstacle course supervised by Peyton Manning, quarterback for the Indianapolis Colts. About 700 students attended the event held April 25 at Hinkle Fieldhouse in Indianapolis that was part of "A Champion Effort," sponsored by St. Vincent Hospital. The program rewarded students for getting an "A" in at least one class. Almost 6,000 students across the archdiocese participated in the program.

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Cardinal Law: Be consistently and unambiguously pro-life

EVANSVILLE, Ind. (CNS)—“For the pro-life movement to be more successful in transforming our culture in the United States,” said Cardinal Bernard F. Law of Boston, “I think it is absolutely essential that we be consistently and unambiguously pro-life.”



Cardinal Bernard F. Law

Cardinal Law made the comments in a mid-April address to about 2,400 participants at the annual Vanderburgh County Right to Life banquet in Evansville.

He also told his audience of people committed to supporting the life issues that, “I hope you appreciate what God is doing through you.”

“Your leadership is essential,” the cardinal said. “We need you. This nation needs you.”

Cardinal Law spoke passionately about protecting unborn human life but also noted the attack on human life in the Netherlands, where legislation for so-called “mercy killing” was approved April 10.

In a news conference before the April 17

banquet, Cardinal Law was asked about the possibility of changing abortion laws.

“We are still in Easter week,” he said, “and it is still a time of great hope.”

Asked about the pending execution of Timothy McVeigh, Cardinal Law said, “I’ve been most inspired by the father of one of the victims,” referring to Bud Welch, whose daughter died in the Oklahoma City bomb blast.

Welch “has become most eloquent” in his stand against the death penalty, the cardinal said. “I look to him and to his daughter as wonderful models of where we should be as a society.”

The dinner at which Cardinal Law spoke was termed “the largest pro-life banquet in the world” by Mike Fichter, executive director of Vanderburgh County Right to Life. Banquet co-chairman Ted Ziemer said the audience included Republicans and Democrats, and noted that attendees heard from both a cardinal and a Protestant minister, the Rev. Larry Rascoe, who gave the invocation.

U.S. Rep. John Hostetler, R-Ind., read a letter from President Bush which termed the work of the pro-life movement as “our cause” and promised to work toward a society “where every child is welcomed in love and protected in law.”

Cardinal Law told his audience that he

was “convinced that our united efforts in the pro-life movement in the United States to outlaw partial-birth abortion [have] been of paramount significance in affecting a change in the attitudes of people in our nation.”

He described the advocates of abortion rights as “frantic in their efforts to ensure that partial-birth abortion not be outlawed,” and said that “at long last, the iron curtain of media censorship has been penetrated, if ever so slightly, and the truth about abortion has begun to be brought before the American people.”

He said every abortion is to be deplored, but he said the partial-birth abortion debate “allows us to engage the minds and hearts of the uncommitted more easily.”

But he did not limit his remarks to abortion.

“To be pro-life means that we cannot be insensitive to the poor, the suffering, and the starving in sub-Saharan Africa,” Cardinal Law said. “We cannot remain indifferent to the fact that the United States, the richest nation in the world, ranks last among industrial nations in the percentage of GNP [gross national product] directed toward foreign aid.

“We cannot be insensitive to the fact that millions of Americans have no health insurance, and that the degree of homeless-

ness and hunger in our own nation is unconscionable,” he added.

In addition, Cardinal Law said, “We must see the pro-life implications in the debate on capital punishment.”

He acknowledged that the state has a right to protect itself, that punishment is appropriate for those who have offended the common good, and that there is a “vast difference between an individual guilty of heinous capital crimes and an innocent child not yet born.”

But he cited Pope John Paul II and said, “In the circumstances of today there is seldom, if ever, an instance when capital punishment is justified.”

He praised people who work with Project Rachel to help bring healing to women who have had abortions, and those who minister to the terminally ill.

Cardinal Law said he dreamed of “a pro-life revolution” where a banner would provide a simple, unifying theme: “Pro-life, pro-family and pro-poor.” He said “the measure of our greatness as a nation” is “the value that we place on life, particularly the life of the innocent, particularly therefore the most innocent, the unborn.”

“No human being, from the first moment of conception to the last moment of natural death, can ever be outside the orbit of our love,” he said. †

NCCB official applauds passage of Unborn Victims of Violence Act

WASHINGTON (CNS)—A spokeswoman for the U.S. bishops applauded the April 26 vote by the House of Representatives to approve the Unborn Victims of Violence Act.

The act, which passed on a 252-172 vote, stipulates that an individual who commits a violent federal crime that also injures or kills an unborn child will be charged with a separate offense.

Cathleen Cleaver, director of planning and information for the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops, said the vote “sends a powerful message.”

“When a violent assault is committed against a pregnant woman and her baby, under federal law, judgment and punishment will be meted out for violent acts against two victims, not one,” Cleaver said in an April 26

statement.

The legislation, sponsored by Rep. Lindsey Graham, R-S.C., would apply only to crimes committed under federal or U.S. military jurisdiction.

Eleven states currently have laws recognizing the unborn as victims of violence, while 13 others recognize them as potential victims during part of their prenatal development.

Prior to passage of the bill, House members voted 229 to 196 against a measure sponsored by Rep. Zoe Lofgren, D-Calif., that would have stiffened penalties for assaulting a pregnant woman but would not have made harming her unborn child a separate crime.

The bill as passed says “the term ‘unborn child’ means a child in utero, and

See UNBORN, page 27

The College of Mount St. Joseph will be offering a week of lectures, courses and evening workshops that can be taken for graduate, undergraduate or CEU credits at the

SUMMER SPIRITUALITY INSTITUTE 2001

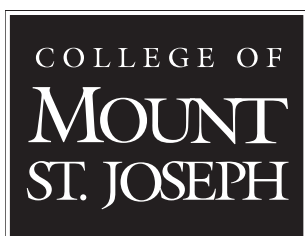
to be held June 24-29 at the College of Mount St. Joseph in Cincinnati, Ohio.

The theme of the workshop is “Caregiving and Spirituality: Combining the Old and the New” and will feature as keynote speaker and adjunct faculty, Dr. Howard Clinebell.

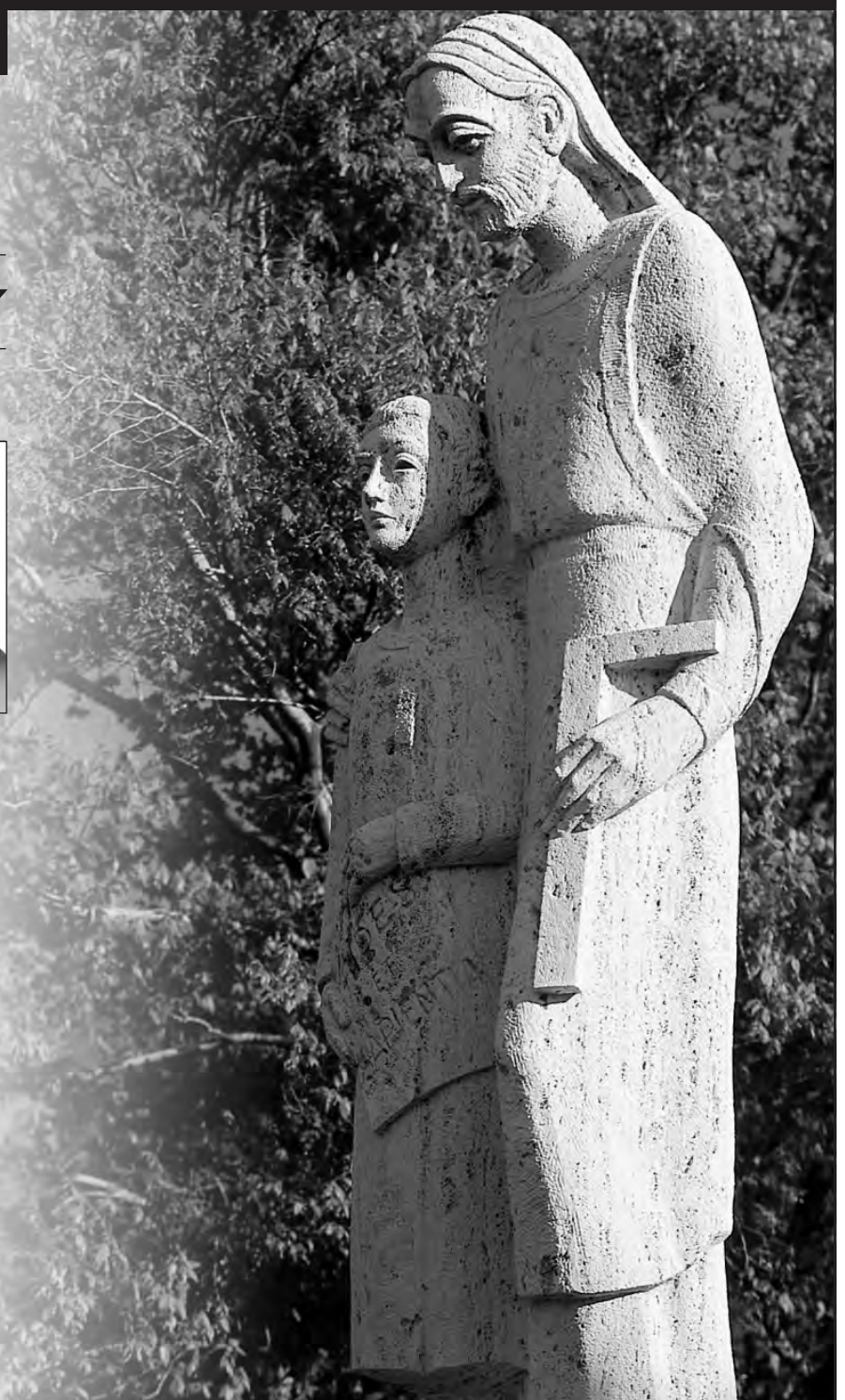


Courses will be offered each day in the morning and afternoon, with workshops held each evening.

For a list of topics, fees and any other information, visit our Web site at www.msje.edu/spirituality/ or call the Mount’s Religious Studies Department at (513) 244-4496, or toll free at 1-800-654-9314 ext. 4496.



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Faith Alive!

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'Living a good life' means living a moral life

By Fr. Kenneth R. Himes, O.F.M.

Robert Coles, a distinguished professor and author, poses a simple question at the beginning of many of his courses at Harvard University: "How do you live a life?"

He means, of course, not just how do you pass the years, but how do you live in such a way that at the end of your life you can say, "I have lived a good life."

For Coles, as for many others, living a good life is not to be equated with "the good life" understood as having plenty of money, possessions and pleasurable experiences.

We might say that Coles' query is a contemporary version of the question posed by the rich young man in the New Testament. In all three versions of the story, the evangelists Matthew, Mark and Luke say that the rich young man approached Jesus with the question, "What must I do to inherit eternal life?"

In his 1993 encyclical on the moral life, *The Splendor of Truth (Veritatis Splendor)*, Pope John Paul II meditates on that Gospel episode and suggests that the young man's question "is not so much about the rules to be followed but about the full meaning of life. [It] is in fact the aspiration at the heart of every human decision and action" (No. 7).

For the pope, the question posed by the young man is the fundamental question that cannot be avoided by any free and responsible person: How ought I live so as to attain the good life?

In its deepest sense, this is a religious

We follow Christ by moral living

By Fr. Eugene LaVerdiere, S.S.S.

The moral principles—or ethical principles—fundamentally are based on what we are or who we are, which is our identity. We are human beings, created by God in his image. We are Christians, called by Christ to follow him.

Born by water and Spirit, we who are Christians have a new identity as children of God in Christ. Christian moral principles are based on baptism.

St. Paul said in the Letter to the Galatians that, "All of you who were baptized into Christ have clothed yourselves with Christ" (Gal 3:27).

We clothe ourselves with Christ in baptism. In the Bible, garments symbol-



During his youth rally in St. Louis in January of 1999, Pope John Paul II called for a higher moral vision. To live a morally good life requires that we build, restore, maintain and promote genuinely loving relationships with our neighbors both near and far.

question, the pope suggests, since "to ask about the good, in fact, ultimately means to turn toward God, the fullness of goodness" (No. 9).

The answer Jesus gives to the rich young man provides us with an insight into the good life. Initially, Jesus tells the young man to follow the time-tested rules of moral living summarized in the commandments.

But the young man replies that he has kept these rules and is looking for something more. The young man seeks more.

Finally, Jesus replies with the invitation, "Come follow me." The young man was given an opportunity to establish a

relationship, to enter into communion with Jesus.

And at this the young man walked away, for he had many possessions.

For the young man in the Gospel, the good life in the superficial sense of material well-being got in the way of living a good life in the deeper sense.

The invitation to become a disciple, to follow Jesus, is an entreaty to enter into a relationship of loving union with God.

Ultimately, being a disciple is not a matter only of "obediently accepting a commandment," the pope said, but "more radically, it involves holding fast to the very person of Jesus" (No. 19).

Living the good life means conforming oneself to the pattern of Jesus' life.

What does such a life look like? "Jesus asks us to follow him and to imitate him along the path of love, a love which gives itself completely to the brethren out of love of God" (No. 20).

The good life is a life lived in loving service to others. It is the constant teaching of both the Old Testament and the New Testament that we cannot love God if we do not love our neighbor. Any claim to love of God is suspect if that love is not manifested by the manner in which we relate to our sisters and brothers.

This is the true sense of the good life—that we dwell in love with others.

Our relationships ought to be marked by those characteristics of authentic love that St. Paul recounts: "Love is patient and kind, never jealous or boastful, neither rude nor selfish, love neither gives

nor takes offense, it delights in truth and is ready to excuse, trust, hope and endure."

To dwell in love, to build and maintain loving relationships, is to live in God for "God is love, and those who live in love live in God, and God lives in them" (1 Jn 4:16).

This understanding of the meaning of morality—conforming ourselves to love as Jesus did—helps us avoid some misconceptions.

Morality is more than having sincere intentions, for we can be sincerely wrong.

Morality is more than doing the right thing for, as poet T.S. Eliot reminds us, that can be the final treason, "to do the right thing for the wrong reason."

Morality is more than achieving good results, for Jesus' love led him to the unhappy consequence of the cross.

To live a morally good life requires that we build, restore, maintain and promote genuinely loving relationships with our neighbors both near and far. At the end of our days, to be able to look back upon our lives and see that we have dwelt in love with others is to know that we have lived a good life.

(Franciscan Father Kenneth Himes is professor of moral theology at Washington Theological Union and current president of the Catholic Theological Society of America. His new book, *Responses to 101 Questions on Catholic Social Teaching*, will be published this summer by Paulist Press.) †

ize a person's identity. The early Christians inherited the moral principles from the Jewish community and related them to their new Christian identity. Like Jewish people, Christians have a long, historical relationship with a personal God.

Baptized Christians are followers of Jesus Christ. "Following" means being with Jesus in solidarity, in good times and bad times; patterning life on Jesus' life; taking up Jesus' mission to proclaim the Gospel; and giving one's life so that the whole human race might live.

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of *Emmanuel* magazine.) †

Discussion Point

Faith, ethics guide decisions

This Week's Question

Describe an ethical/moral principle that guides your decisions.

"As principal of a school, I perhaps come from a different angle on this than others. I would say that most of what I decide is based on Catholic doctrine. But a big part of it is relationship-based as well: How do we as Christian people support and help each other by our day-to-day decision-making?" (Institute of the Blessed Virgin Mary Sister Arlene Connelly, Citrus Heights, Calif.)

"I guess it would be how the decision would affect other people—my wife, my children, my grandchildren, the people I work with." (Deacon Tony N. Beltran, Phoenix, Ariz.)

"Professing my faith and living by the Ten Commandments." (Joanne Sexton, Fairbanks, Alaska)

"I was raised a Catholic and trained [as a nurse.] I was assigned to admit a young woman who was scheduled for an abortion. I had to tell the charge nurse that I was not going to do it, and she would have to get someone else. The rest of the day, I was given the cold shoulder and angry looks. I stood up for what I believe, and hopefully gave others food for thought." (Claire Papp, Toms River, N.J.)

Lend Us Your Voice

An upcoming edition asks: What might lessen divisions and polarization within the Church?

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

Doctors of the Church: St. Anselm

(Sixteenth in a series)



St. Anselm is known as “the Father of Scholasticism” for his efforts to analyze and illumine the truths of faith through the aid of reason. He is considered the most important philosopher and theologian between Sts. Augustine and Thomas Aquinas.

Anselm was born to French parents in northern Italy in 1033. He entered the Benedictine monastery at Bec in Normandy, France, when he was 27 and was appointed prior three years later. While he was prior, he did some of his greatest writing. He wanted to satisfy his mind that God really existed and to offer rational proofs for his existence. Not that he ever doubted. He wrote, “I do not seek to understand in order to believe, but I believe in order to understand.”

In his *Monologium*, he restated all the logical arguments in writings by other theologians that God truly exists. In his *Proslogium*, he offered original proofs of

his own and contemplation of God’s attributes.

After he was prior at Bec for 15 years, he was chosen abbot. His duties required him to visit properties in England that the abbey owned. When the archbishop of Canterbury died, King William Rufus nominated Anselm to be archbishop. He was consecrated archbishop of Canterbury on Dec. 4, 1093, at age 60.

Soon, though, relations between the king and archbishop deteriorated. They got so bad that Anselm decided to take the Church-state problems to the pope and requested permission to travel to Rome. King William told him that, if he went, his revenues would be confiscated and he would never be allowed to return. Anselm went anyway, taking the long trip from England to Rome in 1097. There the pope assured him of his protection.

Unable to return to England, Anselm found a quiet retreat in a monastery in Italy and resumed his writing. He completed his book *Cor Deus Homo*, or *Why God Became Man*, in which he explained the wisdom, justice and necessity of the Incarnation.

King William Rufus died in 1100 and his successor, Henry I, invited Anselm to

return to his see at Canterbury after an absence of three years. But tensions between Anselm and Henry began almost immediately over the issue of lay investiture. Anselm refused to consecrate any bishops nominated by the king unless they were canonically elected.

Anselm once again traveled to Rome to present the matter to the pope. The pope sided with Anselm. King Henry sent word that Anselm was forbidden to return to England. Anselm threatened to excommunicate the king, and this threat seems to have alarmed King Henry enough that a reconciliation resulted.

Again Anselm returned to Canterbury and in 1107 the king renounced the right of investiture to bishoprics or abbeys.

Anselm died on April 21, 1109, at age 75, and was buried in Canterbury Cathedral. (King Henry VIII later destroyed his shrine there.) Pope Clement XI declared him a doctor of the Church in 1720. The Church celebrates his feast on April 21.

(John F. Fink’s new two-volume book, *The Doctors of the Church*, is available from *Alba House publishers*.) †

Cornucopia/Cynthia Dewes

There’s a reason for the season(s)

We get so sentimental about the change of seasons. Here it is the start of spring and



we’re thinking mostly of blooming flowers and soft breezes and baby critters. We love the greening of nature and the shedding of heavy winter clothing.

Well, guess what? While we were sleeping, so to speak, the pool liner sprung a

leak, the graveled driveway eroded and last fall’s leaves settled into a stubborn muck in the flowerbeds. The living room furniture is suddenly faded and the bedroom carpet looks dirty.

The fireplace needs a good cleaning but we’ve been holding out, ostensibly for a cool day to enjoy one more cozy fire, but mostly to avoid doing a good cleaning. Besides that, spring is molting season so the cats are shedding everywhere. It looks like an angora convention just left the building.

Thanks to the church rummage sale a few cupboards got cleaned, or at least sorted through. We got rid of a George Foreman grill, which was a gift, because we seem to be the only people who aren’t

crazy about them.

We pitched a lazy susan that was a wedding present, so you can imagine how old that was! Plus, all the dented trays and chipped platters and a now-unfashionable chafing dish and fondue pot. Oh, and a non-stick frying pan that sticks.

Despite the virtuous feeling this kind of purging brings, there were also downsides to these efforts. It seems that much of the glassware has become cloudy overnight, the most-used dishes are scratched and a few forks and spoons have apparently gone out with the garbage.

Now, we could get a divorce, move to another state and make friends there, then get married all over again and start fresh with wedding presents. We’d have new dishes and glasses and probably a George Foreman grill, since that is the small appliance-of-the-day. On the other hand, that seems too drastic a solution. Guess we’ll just have to get busy around here, cleaning, fixing and replenishing.

Then, suddenly, as if to take his mind off all this stuff that needs attention, my honey has decided to enlarge the living room by a few feet. No doubt he figures that the dust and ruckus of building on, with all its hammering and sawing and roofing, will let us both forget the dreary necessary maintenance already on the agenda.

Somehow, this reminds me of our spiritual life. We schlep along in one spiritual direction until a change of season (Lent, Advent, a retreat or day of recollection) causes us to assess what we’re doing, where we’re going, what we need or don’t need.

It’s like spring cleaning for the soul. We can toss out all the old bad habits, sins, omissions and errors, and stock up with more beautiful fresh behaviors. Maybe we just need to clean them up, with the help of sacraments such as Eucharist and reconciliation.

If we try to distract ourselves for a bit, such as adding on to the house, we can thrill to a new spiritual exercise or resource or event for a while. The result will be wonderful but, eventually, we’ll still have to deal with the old stuff. That’s just life the way it is.

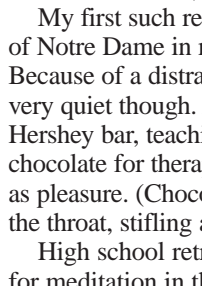
The natural change of seasons seems to be God’s sly way of energizing us to reevaluate who we are, what we’re doing and where we’re going. As they like to say at Christmastime, there’s a reason for the season(s)!

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

Faithful Lines/Shirley Vogler Meister

Retreats refresh and ready us for challenges

Each time I spoke with a friend while she recovered from a serious fall, I was edified by her patience and calmness, as well as her resolve to do everything necessary to get well. During one chat, Mary referred to her convalescence as “a closed retreat.” She used much of her healing time, especially when bedridden, for spiritual reading and reflection, with little outside distraction. This is usually what one does on a closed (silent) retreat.



My first such retreat was at the Academy of Notre Dame in my Illinois hometown. Because of a distracting cough, I wasn’t very quiet though. A teacher gave me a Hershey bar, teaching me the value of using chocolate for therapeutic purposes, as well as pleasure. (Chocolate temporarily coats the throat, stifling a cough.)

High school retreats provided more time for meditation in the academy’s chapel, but

they also stressed private prayer as appropriate any time, anywhere. On Sundays before I married, I especially enjoyed walking to a pond about a half-mile from home. For some reason, it was easier to hear my inner voice there—those Godly whispers that comfort, inspire and guide. Silent moments in the open air still have the same effect.

During years of unusual turmoil as an adult, I also discovered Quaker meetings—extended quiet worship as a community. This reaffirmed my listening to God in serene moments so that I could find calm in the midst of the chaos of everyday life.

My favorite closed retreat, however, was years ago when, with special permission, I was nearly alone several days at Fatima Retreat House in Indianapolis. I absorbed the beauty of springtime. I read uplifting material. I prayed all the Mysteries of the Rosary. Alone in the chapel, I sang at the top of my lungs. One evening, I even played hymns (badly) on the organ to no one’s distraction; because, with only one other retreatant there, our paths rarely crossed—

and when paths did cross, it was in silence, of course. When returning home, I was refreshed renewed, and ready for challenges.

I’ve made other spiritually invigorating retreats at Fatima, but never again that solitary. When my friend, Mary, shared her thoughts about considering her recovery time a closed retreat, I thought, “What a positive outlook!” And I recalled those special Fatima days.

Now when I’m at home alone, concentrating on renewing my body and spirit by centering myself on God’s love, I consciously consider this a closed mini-retreat. And, if I have chocolate on hand, I savor that, too—with or without a cough.

(Fatima Retreat House, 5353 E. 56th St. in Indianapolis, offers a variety of retreat and renewal programs. For more information, call the retreat house at 317-545-7681.)

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

The Bottom Line/Antoinette Bosco

Much gets labeled art, but is it?

I’m one of those old-fashioned people who thinks of art as a work that inspires



because of its beauty, its mystery or its ability to open the vistas of the worlds found only in one’s soul. I have found this kind of genius in many creations of artists as varied as one could imagine—from

Michelangelo and

DaVinci to Van Gogh and Picasso to many living, modern artists.

But in recent months I have been aware of a controversy about art exhibitions that some see as outrageously insulting denigrations of our sacred heritage. The Brooklyn Museum of Art has come under fire for displaying a painting of the Virgin Mary spattered with elephant dung and a photograph of a nude woman as Jesus at the Last Supper.

The latest controversy over what is art and what is an insulting depiction of a sacred figure is centered in Santa Fe, N.M. Hanging in the Museum of International Folk Art is a computerized photo collage of the famed image of Our Lady of Guadalupe wearing a two-piece swimsuit of roses. Beneath the collage is a bare-breasted angel apparently holding up the image.

As might be expected, many are finding this image offensive, and the *New York Times* reported there was a “boisterous protest outside the museum ... [and] a harsh review by the archbishop of Santa Fe, Michael J. Sheehan.”

I could empathize with what he said when he asked that this work be removed: “This is not censorship. My concern here is that this is an insulting image of a sacred icon of the Virgin Mary. It’s deeply insulting and disrespectful to the sentiments of many people.”

When a controversy like this occurs, the backlash comes immediately. People defend the work as art, claim people have a First Amendment right to produce whatever they please, and argue that protesters are not with the times. Or something like that.

I have always felt that viewers have the right to respond negatively to art that’s not their cup of tea. But that’s for conversation, not for protesting.

Yet, I have to say that I, like the archbishop, get offended when art truly looks like it’s just a trashing of sacred images. That, to me, violates what is the very nature of art as expressed by Michelangelo: “Good art is nothing but a replica of the perfection of God and a reflection of his art.”

I remember when I went to Italy a few years ago, viewing the wonders of the cities and the countryside. They were so often dominated by structures with religious themes, I had a renewed appreciation for how truly the spiritual has been the inspiration for artists of all media. Whether in paintings, writings, sculpture, church buildings, music or poetry, the link to the supernatural and the divine has for centuries been evident.

I grew up in the midst of exquisite art as a member of the cathedral parish in Albany, N.Y., a church built largely by the labor of its parishioners in the mid-1800s, modeled after the Cathedral of Notre Dame in Paris. The rose window, the stained glass windows, the organ, the magnificent altar—all filled me with a wonder that veered on the magical. Even Robert Louis Stevenson was moved to say, “Mankind was never so happily inspired as when it made a cathedral.”

So it’s not surprising that, while I respect our First Amendment rights, I would be turned off by an artist who depicts Mary in a bikini and then gets a good payoff—lots of attention and publicity.

(Antoinette Bosco is a regular columnist with *Catholic News Service*.) †

Fourth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 6, 2001

- Acts of the Apostles 13:14, 43-52
- Revelation 7:9, 14b-17
- John 10:27-30

The Acts of the Apostles again provides the first biblical reading for an Easter weekend.



On the earlier Sundays of this season, readings from Acts recalled the early days of the Church in Jerusalem.

This reading reports events that occurred some time after the first days

after the Ascension of Jesus.

In the meantime, Paul converted to Christianity. He was joined by Barnabas, another convert. The legendary missionary journeys of Paul had begun.

To read the Pauline epistles quickly makes clear the fact that Paul had no easy time on his missionary trips across Asia Minor. He met resistance from all sides. Ultimately, of course, he was arrested and sent to Rome for trial. It was the end of his missionary efforts. In Rome, he was convicted and executed.

The happenings mentioned in this weekend's first reading, therefore, are not unique. In this case, Jews in Antioch of Pisidia refused to accept Paul.

Understanding the religious circumstances of the times helps in seeing these events and their consequences.

Most major cities of the day had synagogues because over the centuries Jews often had emigrated from the Holy Land and made homes elsewhere, but kept their religious and ethnic identity.

Paul often made the local synagogue his first stop when he arrived in a strange city. In all likelihood, he settled in Jewish neighborhoods in the cities that he visited.

Today, Judaism seems very distant from Christianity. Long years of estrangement have contributed to this impression. Theological differences have been identified by both sides.

This was not altogether the fact at the time of Paul. It is simplistic then, and still is now, to speak of the Jewish "religion" in the singular. It was, and is, pluralistic. In the first century, Christianity often was seen as just another expression within Judaism.

Over the years, Christianity has become divided, with professing

Christians at times seeing the Gospel in opposing terms. It is similar to what was the case of the Jews at the time of Paul, and still is today.

In Antioch of Pisidia, a city in what today is Turkey, and different from Antioch of Syria, where Peter first was bishop, many Jews did not accept Paul. Influential men turned on him.

Nevertheless, Acts assures us that "believers in Antioch were full of joy and the Holy Spirit." God's truth will endure.

The Book of Revelation is the source of the second reading.

Revelation was written when Christians were experiencing the first of many formal persecutions. Times were threatening and fearful. Martyrs were many. The Church celebrates them. No doubt there were many defectors and outright traitors, but the Church never mentions them. No institution likes to recall its own members who walked away.

In this reading, the Scripture assures its readers that if they truly turn to God and maintain the course, they have nothing to fear. God will wipe away every tear from their eyes.

St. John's Gospel furnishes the last reading. Although the Church is celebrating the Easter season, the time of the Resurrection, this is not a Resurrection narrative. It is very important in telling us about the identity of Jesus.

The Lord's "sheep" are those who have given their lives to God. This acceptance of God transforms, heals and emboldens souls. Thus, they can see God in Jesus and in the words and acts of Jesus.

Jesus is the source of eternal life. Without Jesus, eternal life is impossible. Once a person identifies with Jesus, no outside force can separate the two.

Reflection

For several weeks, the Church has proclaimed the Resurrection of the Lord and the reality of the Lord's presence with us these many centuries after the first Easter. We also have heard the message that Jesus awaits us with God's forgiveness and mercy.

In these readings for this weekend, the Church places the emphasis upon believers, upon those who have chosen to follow Christ.

The turmoil in the community at Antioch of Pisidia sets the stage. Despite all the disputes, despite the fact that Paul has been driven away, the word of Jesus survives and gives life.

Daily Readings

Monday, May 7

Acts 11:1-18
Psalms 42:2-3; 43:3-4
John 10:1-10

Tuesday, May 8

Acts 11:19-26
Psalm 87:1-7
John 10:22-30

Wednesday, May 9

Acts 12:24-13:5a
Psalm 67:2-3, 5-6, 8
John 12:44-50

Thursday, May 10

Acts 13:13-25
Psalm 89:2-3, 21-22, 25, 27
John 13:16-20

Friday, May 11

Acts 13:26-33
Psalm 2:6-11
John 14:1-6

Saturday, May 12

Nereus, martyr
Achilleus, martyr
Pancras, martyr
Acts 13:44-52
Psalm 98:1-4
John 14:7-14

Sunday, May 13

Fifth Sunday of Easter
Acts 14:21b-27
Psalm 145:8-13
Revelation 21:1-5a
John 13:31-33a, 34-35

However, God's grace is not imposed. We personally must turn to God.

The first and second readings assure us that the world can be very difficult for Christians. It can be difficult for anyone. The greatest danger in the world is not of earthly origin, but rather the devil. The

greatest peril is the loss of everlasting life through sin.

Believers control whether or not they hold onto the life given them first by God in baptism. They must live with Jesus. It is an everyday and serious task, but it is worth every effort! †

Question Corner/Fr. John Dietzen

Interpretations vary on tearing of the temple veil

Three of the evangelists, in their narrative of Christ's passion and death, report that when he died, among other natural phenomena (darkened sky, earthquake, dead rising), the veil of the temple was torn. There are also other sources for this happening.



What is the Church's teaching on the significance of this tearing of the temple veil? (Florida)

The Catholic Church has no official teachings about these verses. It is worth noting that the Church has official interpretations for relatively few Bible passages.

Interpretations of Scripture emerge mainly through biblical scholarship, which in turn is based on studies of the history, languages, comparison of texts, customs and so on of the people involved, all viewed in the context of Christian faith and revelation.

The 60-foot high curtain, between what was called the holy place and the holy of holies, was one of the sacred treasures of the Jewish temple. Josephus the historian tells us it was woven with "lavish richness."

All three synoptic Gospels (Mt 27:51, Mk 15:38 and Lk 23:45) report the tearing of this veil as one of the wondrous events immediately following the death of our Lord.

Perhaps the most common and most obvious explanation of this event is that it symbolized the break with the past accomplished by the death of Jesus.

Readers may submit prose, poetry for Criterion column

The Criterion invites readers to submit original prose or poetry for possible use in the "My Journey to God" column.

Send submissions with name, address and telephone number to The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or by e-mail to criterion@archindy.org. †

The rending of this sacred feature of the Jerusalem temple marked the dividing line between the former covenants that God established with the human family through Adam, Noah, Abraham and Moses, and the new and eternal covenant now accomplished through the sacrifice of the Son of God.

This interpretation also fits with the other cataclysmic events you mention (earthquakes, broken rocks, tombs opening and bodies rising), all of which are traditional biblical signs of the final cosmic event in human history, the coming of the Lord in his majesty. (See the similar language in Is 13:9, Is 34:4, Dn 12 and Jl 2:10.)

Another common interpretation is that tearing the curtain signifies that the death of the Lord marks an uninterrupted access to God, in fact an even greater and more immediate access to the heavenly throne than was possible before.

This would underlie the declaration in the Letter to the Hebrews that the blood of Jesus has opened for us "a new and living path" into the divine presence (Heb 10:19-20).

Another suggestion is based on the fact that, among other purposes, the temple curtains marked the limits beyond which only Jews, not gentiles, might pass. It has been proposed, therefore, that the rending of the temple curtain symbolized in some way God's judgment on those Jews who rejected Christ or that there is no longer in God's eyes a distinction between Jew and gentile.

Whatever the specific interpretation, the underlying theme in all of them is that, in the death and resurrection of Jesus Christ, a new age, a new time of salvation, has dawned for the human race.

(A free brochure in English or Spanish outlining marriage regulations in the Catholic Church, and explaining the promises in an interfaith marriage, 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 John Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

The Changing of Our Seasons

We hurt, and feel no comfort
We seek, yet refuse your love
We cry, and miss your compassion
We struggle, with no understanding

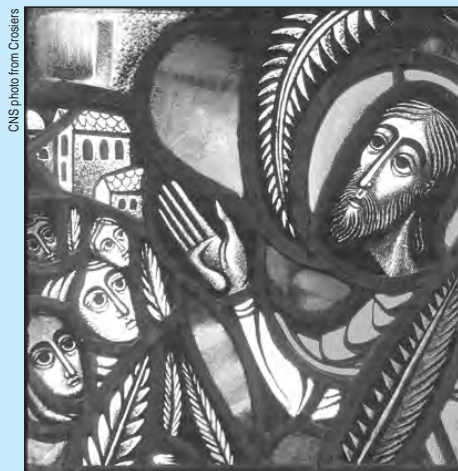
We expect, and disappoint you
We test, and sadden you
We demand, and betray you
We anger, and confront you

We search, and find you
We listen, and hear you
We ask, and receive you
We allow, and come to know you

We laugh, and share your joy
We pray, and embrace your response
We achieve, and become our best
We give, as you have given

In all of our lives, the seasons will continue to change.

(Sharon Wagner is a member of St. Pius X Parish in Indianapolis.)



God's challenge to us is to experience each,
But to choose those which bear fruit.

By Sharon Wagner

FIRE

continued from page 2

hear about the fire on the news and many began making their way to the parish.

Patricia Shepardson, who lives across the street, learned of the fire when she saw the lights from the fire trucks.

Shepardson, who grew up in the parish and is now the administrative assistant, said the fire was devastating, especially the destruction of the high altar.

"I know they can't replace it," she said. "We had just bought a risen Christ and it didn't even get to see Pentecost."

Losing the main altar was hard for many parishioners.

"I walked in and thought I'd see that Sacred Heart of Jesus statue," said Rosemary Miller, a parishioner who was baptized there in 1932. "I blinked my eyes hoping to see it, and it wasn't there. I've had all my life here; the sad times, the good times. I could come here and look at that altar and it would bring me right out of those sad times."

Parishioners said the "church is the neighborhood," and they are going to work hard to repair it.

Sadly, many things are irreplaceable.

"That's not to say we won't get through this," said Alan Goebes, who grew up in the parish and often took groups on historical tours of the church.

"A lot of it has sentimental attachment," Goebes said.

Goebes' grandfather helped install the tabernacle in the main altar and he also hung the body of Jesus on a side cross that escaped fire damage.

"He went home and told my grandma it made him sick to nail that statue to the cross because he felt like he was crucifying him," Goebes said.

Other parishioners talked about the memories they had of marriages, baptisms



Above: Parishioners survey the damage from the fire, cringing at the destruction of the high altar and the extensive water and smoke damage. Also destroyed in the blaze were stained-glass windows and statues that are irreplaceable.

and parish events.

The church was a popular site for weddings—so popular that the parish had to establish guidelines and fees because of the number of nonparishioners wanting to be married there.

As Robert Hall stood surveying the damage he pulled out a Christmas card with a picture of the high altar on the front of it.

"That's what it looked like, and it's gone now," said Hall, who grew up in the parish.

Dede Miller and her sister, Vicki, were busy trying to salvage what they could. They helped carry out statues from the side altars and wooden boxes that held the songbooks.

"I saw it on the news and was here by 6 a.m.," Dede Miller said. "I've done a lot of crying, but life goes on, especially around here." †



Above: Vanesa Landa, an employee of Service Master, works at cleaning a statue of the Last Supper that was enclosed under the high altar. The high altar was destroyed, but the statue survived.



At left: Parishioners at Sacred Heart of Jesus Parish in Indianapolis help sweep water and other fire debris from the church located at 1530 Union St. in Indianapolis.

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Nursing Home *Section Continued*



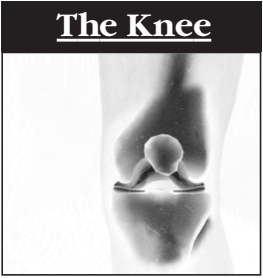
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McVEIGH

continued from page 1

Darrell Mease's death sentence to life in prison without parole.

The Missouri governor, who died in an airplane crash last year, said at the time that he decided to grant the pope's request "because of a deep and abiding respect for the pontiff and all he represents."

Appearing on the "Fox News Sunday" program on April 29, Vice President Richard B. Cheney responded to a question about the pope's clemency request for McVeigh with the comment, "I think that'd be a mistake. I think if there was ever a man who deserves to be executed, it's probably Timothy McVeigh."

The pope's letter was submitted to President Bush by Archbishop Gabriel Montalvo, papal nuncio to the United States, in mid-April. On April 27, the Vatican Embassy in Washington declined to release a copy of the papal letter to the media.

Calls to the White House from Catholic News Service and *The Criterion* requesting a copy of the pope's letter were not returned by the media office staff.

Susan Schramm, director of communications for the archdiocese, said Archbishop Buechlein's letter, dated April 23, "joins his voice to that of Pope John Paul II in asking the president to exercise his executive power of clemency, specifically by commuting Timothy McVeigh's death sentence to that of life imprisonment."

In his letter—which coincidentally was

released on McVeigh's birthday—Archbishop Buechlein "acknowledges that McVeigh's crime is an atrocity," Schramm said, "but points out that by executing him, all U.S. citizens are forced to participate in that atrocity."

Schramm said Archbishop Buechlein expressed his concern for the victims of McVeigh's crime and for the victims' families, but also stated his concern that the execution is continuing the cycle of violence.

She said Archbishop Buechlein's letter also noted that the victims would not be honored by the execution and that forgiveness is the only way to free the victims' families and loved ones from their grief.

Included with Archbishop Buechlein's letter to the president was his April 2 statement outlining the Church's teaching on capital punishment. (See *The Criterion*, April 6, page 1.)

In that statement, the archbishop called the Oklahoma City bombing "heinous" and said, "Like no other, the McVeigh case tests the mettle of the emerging Catholic view about the inappropriateness of capital punishment."

Last week, Archbishop Buechlein also issued an invitation to "Catholics and all people of good will to join me in observing May 15 as a special 'Day of Prayer for Peace and for an End to Violence' in our country and throughout the world."

Msgr. Joseph F. Schaedel, vicar general, will preside at Evening Prayer at 7:30 p.m. on May 15 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.



Shoes found by rescue workers after the 1995 bombing of the federal building in Oklahoma City are on display in a new memorial museum. The Oklahoma City National Memorial Center was dedicated Feb. 19 in remembrance of the 168 people killed in the bombing. The three-level museum, with exhibits ranging from an audio tape of the blast noise to personal mementos of the victims, adjoins the park-like Oklahoma City National Memorial dedicated last year on the spot where the truck bomb gutted the Alfred P. Murrah Federal Building.

Archbishop Buechlein, who will be in Rome that week, is a member of the U.S. bishops' pro-life committee and is the general chairman of the Indiana Catholic Conference. The federal death chamber at Terre Haute is located within the archdiocese's boundaries.

McVeigh was convicted on June 2, 1997, of 11 federal crimes of conspiracy and murder in the April 19, 1995, bombing of the Alfred P. Murrah Federal Building in Oklahoma City. The bomb killed 168 people and injured hundreds of others.

Execution by lethal injection is a three-part procedure that begins with sodium pentothal, which causes unconsciousness, continues with pancuronium bromide, or Pavulon, a muscle relaxer that stops respi-

ration, and concludes with potassium chloride, which stops the heart.

During a media briefing on April 26 at Terre Haute, Harley G. Lappin, warden of the U.S. Penitentiary there, told reporters that a pool of 10 print and broadcast journalists would be allowed to watch McVeigh's execution.

Lappin said after McVeigh's death is confirmed, he will make the official announcement to other members of the media waiting outside the penitentiary.

"Soon after we announce it to all of you," Lappin said, "we will go to the demonstrator area and inform them that the execution has been completed."

(Catholic News Service contributed information for this story.) †

Nursing Home *Section*

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Nearly 400 to graduate from Catholic colleges in archdiocese

By Jennifer Del Vecchio

A physician who started a free medical clinic for the poor, a nun who was portrayed in an award-winning movie about capital punishment and a bishop who is involved in various civic activities are the speakers at Catholic college commencement ceremonies in the archdiocese in May.

Dr. James Trippi will present the commencement address May 5 at Marian College in Indianapolis to 198 graduates. Commencement ceremonies begin at 2 p.m. outside in the Colonnade area. The Baccalaureate Mass is at 10:15 a.m. May 5 in the Bishop Chartrand Chapel located inside Marian Hall.

Trippi, a cardiologist and member of St. Thomas Aquinas Parish in Indianapolis, provides volunteer medical care to the poor and homeless of Indianapolis through the Gennesaret Free Clinic. Trippi, who will receive an honorary Doctor of Humanities degree, opened the clinic in 1988 after noticing the health problems of the homeless people he was serving at the Cathedral Soup Kitchen.

Today, the clinic serves people with free dental, vision and medical services. About 350 volunteers help with the programs that are based mainly in homeless shelters. The clinic operates a facility that gives homeless men a place to stay while recovering from hospital stays. It also has a women's health initiative that gives women mammograms and well-woman exams. The clinic served

more than 5,200 people in need last year with its various services.

Other honorary degrees will be presented to William G. Mays, president of Mays Chemical Co. in Indianapolis, and Franciscan Sister Amy Kistner.

Saint Mary-of-the-Woods College in Terre Haute will host internationally-known death penalty opponent St. Joseph of Medaille Sister Helen Prejean of New Orleans.

She will deliver the commencement address to 144 graduates on May 5.

Graduation ceremonies begin with a 10 a.m. Baccalaureate Mass in the Church of the Immaculate Conception, with graduation beginning at 2 p.m.

Sister Helen, author of *Dead Man Walking: An Eyewitness Account of the*

Death Penalty in the United States, agreed to have her book developed into the Academy Award-winning movie, *Dead Man Walking*. She began her work on Death Row in 1983, when she became a pen pal to Louisiana Death Row inmate Patrick Sonnier. She also was his spiritual director. The book and movie chronicle those experiences.

She will deliver the commencement address at Saint Mary-of-the-Woods College 11 days before the scheduled execution of Oklahoma City bomber Timothy McVeigh in Terre Haute. Sister Helen will receive an honorary degree from the college. The commencement ceremonies are not open to the public.

Saint Meinrad School of Theology

See GRADUATE, page 19

Nursing Home Section

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Pope says schools with non-Catholic students contribute to peace

VATICAN CITY (CNS)—Schools that are clearly Catholic but also welcome non-Catholic students make a concrete contribution to the building of peace, Pope John Paul II said.

"The obvious effort to welcome into the heart of Catholic schools young peo-

ple who belong to other religious traditions must be pursued," but without weakening the Catholic character of the schools, the pope said.

Pope John Paul made his remarks April 28 to participants in an international meeting sponsored by the European Committee

for Catholic Education.

Catholic schools, he said, must help their communities meet the challenge of promoting dialogue in a multicultural society.

When students from different races and religions study together and interact daily at school, it allows them to get to know one another, recognize their differences "and envision the future together," he said.

"This concrete means of overcoming fear of the other certainly is a decisive step toward peace in society," the pope said.

But the schools do not help their students or their societies if they do not offer a truly Catholic education, one "proposing a Christian vision of the person and the

world, which offers youths the possibility of a fruitful dialogue between faith and reason," he said.

Cultural upheavals, the worldwide exchange of information and entertainment, moral relativism and the breakdown of families have led to restlessness and anxiety among many students today, the pope said.

The job of the Catholic school, he said, is to offer an education "which allows the young not only to acquire human, moral and spiritual maturity, but also to see how they can work effectively for the transformation of society."

The foundation of Catholic education must be Christ and the building up of his kingdom, the pope said. †

GRADUATE

continued from page 18

graduation ceremonies will be held at 2 p.m. May 12. Bishop James R. Hoffman from the Diocese of Toledo, Ohio, will present the commencement address to 42

graduates. An alumnus of the school, Bishop Hoffman serves on several committees for the National Conference of Catholic Bishops, such as stewardship and Hispanic affairs.

He also has been recognized for implementing a diocesan-wide reorganization to make diocesan offices and ministries in Toledo more responsive to parish needs. †



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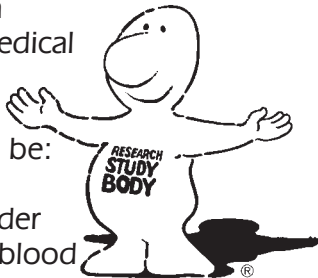
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MENTORS

continued from page 1

students. Teachers or adults teach most other programs. The archdiocese's program is in its seventh year and also has peer mentors for students in Sunday morning religious education classes.

David said he remembered when he was a sixth-grader and high school students talked to his class about chastity.

At the time, he didn't think he'd face the pressures of premarital sex, but when he got to high school he said he found things had changed.

"I've had a girlfriend for two years and the kids ask me if it is hard not to have sex," David said. "I told them it was difficult, but I have a good group of friends with similar values."

He added that being a peer mentor helps hold high school students accountable.

"You can't tell the kids one thing and then do another," David said.

Sara Balensiefer, a senior at Cardinal Ritter High School and member of St. Michael Parish in Indianapolis, said the program has helped her grow as a Christian.

"It's taught me to keep my promise to God and my future husband," she said.

Mentoring in the schools has also helped her show kids the truth despite society's message that premarital sex is right, she said.

Other peer mentors said the program is working, and they cited the fact that they became peer mentors themselves after having high school students talk to them when they were still in middle school.

Archbishop Daniel M. Buechlein told students their leadership was important in shaping the future of youth.

"You are well aware of what the Church teaches that sexuality becomes personal and human for those in marriage," the archbishop said. "I don't have to tell you that morality is an important part of our Catholic schools and I am convinced that your peers want to know our Church's teaching."

The archbishop urged students to share their morals, values and leadership qualities with others to help the Church and schools.

"We care for you and love you," he said. "Keep on being leaders."

Students also got to hear comments written by the students they mentor. One student wrote that it was good to

Photo by Jennifer Dai Wehio



Stephen Turchyn, a senior at Batesville High School in Batesville, receives an award for his participation in A Promise to Keep: God's Gift of Human Sexuality, from Lou Voegele. Archbishop Daniel M. Buechlein and others honored students for their commitment to the program that teaches abstinence and chastity.

see high school students saying no to sex, because all the high school students on television shows say yes. Another student wrote that they liked being taught by other students because they could relate better to them and believe what they were saying.

Eve Jackson, the program's coordinator, urged students to remember the statistics and the consequences of pre-marital sex as they prepare to leave high school.

While teen-age pregnancies are down, statistics show that in 1999 more children were born out of wedlock than ever before.

Those babies are being born to women in their 20s,

who have "left behind" the chastity and abstinence education they received, Jackson said.

She also reminded them that eight out of 10 people who are virgins when they marry stay married. However, only two out of 10 people stay married if they have had premarital sex.

"Many also live together," Jackson said. "But that only has a 15 percent success rate."

Jackson urged students not to become a statistic that they learned about.

"Stay connected with your friends who mentor you," Jackson said. "We want so much for you." †

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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).

May 3
St. Michael Church, 519 Jefferson Blvd., **Greenfield**. Bible study, "The Church is Born" (Acts 105), "Pentecost," Information: 317-462-5010.

◆◆◆
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Spiritual Direction Inquiry Night, 7 p.m. Information: 317-788-7581.

May 3-5
St. Andrew Church, basement, 4050 E. 38th St., **Indianapolis**. Spring rummage sale, Thurs. and Fri., 8 a.m.-6 p.m., Sat., 8 a.m.-noon.

May 4
St. Luke Church, 7575 Holliday Dr., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, teaching 7 p.m. followed by praise, worship and Mass. Information: 317-927-6900 days or 817-846-2245 evenings.

May 5
St. Lawrence School, cafeteria, 6944 E. 46th St., **Indianapolis**. Evening of fun, adults and junior and senior high school students

with special needs, 6-8:30 p.m. R.S.V.P.: 317-577-8289.

May 5-6
Michaela Farm, 3127 N. State Rd. 229, **Oldenburg**. Farm's Benefit Sale, profits to the Congregation of the Sisters of the Third Order of St. Francis, institutional distributor company merchandise, 8 a.m.-4 p.m. Information: 812-934-4844.

May 6
Mary's King's Village Schoenstatt Center (12 miles south of Versailles, **Rexville**, .8 miles east of 421 South, on 925 South), Schoenstatt Holy Hour, 2:30 p.m., talk on "Family Planning in Christian Marriage," Mass with Father Elmer Burwinkel, 3:30 p.m. Information: 812-689-3551 or eburwink@seidata.com.

May 6
Memorial High School, 1500 Lincoln Ave., **Evansville**. St. Joseph of Medaille Sister Helen Prejean, second of a series, "The Death Penalty and the Common Good," 1 p.m., free admission. Information: 812-424-5536.

◆◆◆
Our Lady of Grace Monastery,

1402 Southern Ave., **Beech Grove**. Open meeting for Oblates and friends, "Praying the Psalms," 2 p.m. Information: 317-788-7581 or 317-787-3287.

◆◆◆
St. Nicholas Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. Whole hog sausage and pancake breakfast, 7:30 a.m.-noon (slow time), freewill offering.

May 6-13
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Fourth annual Sister-To-Sister Celebration, learn about women of African descent mentioned in the Bible. Information: 317-543-4828.

May 7
St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Catholics Returning Home, second in a series, 7:30-9 p.m., babysitting available. Information: 317-293-0463.

◆◆◆
St. Michael Church, 519 Jefferson Blvd., **Greenfield**. Bible study, "The Church is Born" (Acts 105), "Pentecost," Information: 317-462-5010.

◆◆◆
Michaela Farm, 3127 N. State Rd. 229, **Oldenburg**. Farm's Benefit Sale, profits to the Congregation of the Sisters of the Third Order of St. Francis, institutional distributor company merchandise, 4-8 p.m. Information: 812-934-4844.

May 8
St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Msgr. Raymond Bosler Lecture Series, "Abuse and

Violence: Its Effect on Victims and Society," 7-8:30 p.m. Information: 317-635-2021.

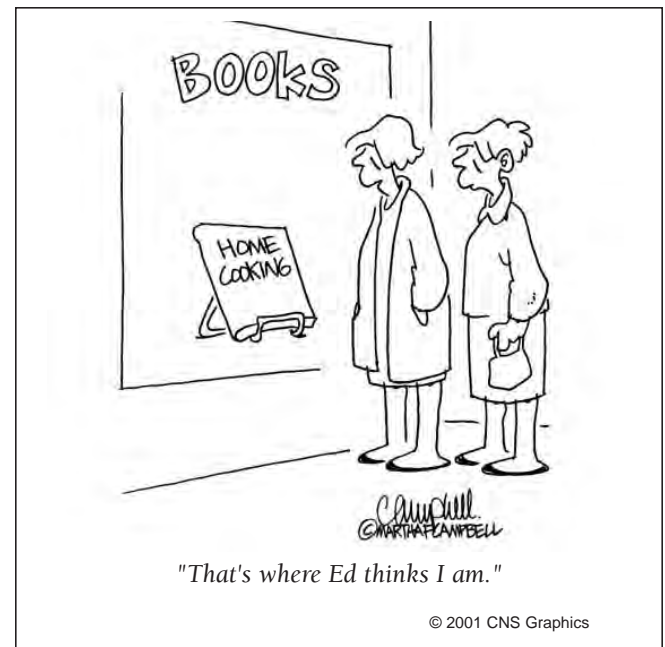
May 9
St. Anthony of Padua Church, 4773 E. Morris Church St., **Morris**. Confraternity of Christian Mothers, living rosary candlelight service, 7:30 p.m.

May 10
St. Lawrence Parish, social room, 6944 E. 46th St., **Indianapolis**. "Journey Through the Old Testament," 13-week course by Servants of the Gospel of Life Sister Diane Carollo. "From Judgeship to Monarchy," 7-8:30 p.m. Information and registrations: 317-543-4921.

◆◆◆
St. Michael Church, 519 Jefferson Blvd., **Greenfield**. Bible study, "The Church is Born" (Acts 105), "Pentecost," Information: 317-462-5010.

May 11-12
Michaela Farm, 3127 N. State Rd. 229, **Oldenburg**. Farm's Benefit Sale, profits to the Congregation of the Sisters of the Third Order of St. Francis, institutional distributor company merchandise, 8 a.m.-4 p.m. Sat., half-price. Information: 812-934-4844.

◆◆◆
St. Louis de Montfort Parish, 11441 Hague Rd., **Fishers**. Saint Meinrad School of Theology, "Seasons and Celebrations: The Liturgical Year," Fri., 7-9:30 p.m., Sat., 9 a.m.-noon and 1-4 p.m. cost \$50, less for seniors. Registration: 317-955-6451.



May 12
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Open house, 20th anniversary, 2-4 p.m. Information: 317-788-7581.

◆◆◆
Mount Saint Francis Retreat Center, 101 Saint Anthony Dr., **Mount Saint Francis**. "Mother-Daughter Day," 9 a.m.-3 p.m., \$10 per person or \$25 per family, lunch included. Reservations: 812-923-8817.

◆◆◆
4-H Exhibition Center, **Noblesville**. Indiana Catholic Home School Curriculum Fair and Conference, 8 a.m.-5 p.m. Registration and information: 317-849-9821.

May 18-20
Mount Saint Francis Retreat Center, 101 Saint Anthony Dr., **Mount Saint Francis**. Women's Retreat, "Prayer," check-in 7-8 p.m. (Louisville time), concludes Sun. 1:30 p.m. suggested offering, \$95 resident, \$70 commuter. Information: 812-923-8817.

May 19
Our Lady of Lourdes School, gymnasium, 5333 E. Washington St., **Indianapolis**. Rummage sale to benefit Parish Family Assistance Fund, 8 a.m.-5 p.m. Information: 317-356-0412.

May 20
St. Malachy Church, 326 N. Green St., **Brownsburg**. Special religious education (SPRED) archdiocesan liturgy, 3 p.m., reception following. Information: 317-377-0592.

Recurring

Daily
Our Lady of the Greenwood

Parish, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

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

◆◆◆
St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line, 317-767-9479.

Weekly

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

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

◆◆◆
St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 6 p.m., confessions, Benediction.

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

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

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

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

Tuesdays
St. Joseph Church, 2605 St. Joe

—See ACTIVE LIST, page 23

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The Active List, continued from page 22

Rd. W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

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

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

Wednesdays

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

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

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

Immaculate Heart of Mary

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

Thursdays

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

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

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

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

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St.,

Indianapolis. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Fridays

St. Joan of Arc Church, 4217 Central Ave., **Indianapolis**. Lenten Friday rosary and Stations of the Cross, 7 p.m.

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

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

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

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

Saturdays

Clinic for Women (abortion clinic), E. 38th St. and Parker Ave., **Indianapolis**. Pro-life

rosary, 9:30 a.m.

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

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

Monthly

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 Blessed Sacrament, prayer service, 7:30 p.m.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of 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-5 p.m.; rosary, noon.

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 Rd., **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

First Saturdays

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

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.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

Second Mondays

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

Second Tuesdays

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

Second Thursdays

Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

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

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Schedule for Marian missionary image is expanded

The official missionary image of Our Lady of Guadalupe will be transported to parishes throughout the archdiocese during May.

The photographic replica of the Marian image that is believed to have miraculously appeared on Blessed Juan Diego's tilma in 1531, and is now on display at the basilica in Mexico City, will be taken to parishes and other locations in central and southeastern Indiana during May.

St. John the Baptist parishioner Karen Guilford of Dover is coordinating the schedule for the missionary image throughout May. About 25 volunteers are helping with transportation of the image and other arrangements.

The schedule of liturgies and prayer services with the missionary image for the remainder of the month includes the following events, listed by Eastern Standard Time:

May 5—St. Louis Church, 13 St. Louis Pl., Batesville, 6 p.m. Mass.

May 6—St. Louis Church, Batesville, beginning with 6:30 a.m. Mass, and continuing with 8 a.m. Mass, 9:30 a.m.

Mass, 11 a.m. Mass, followed by veneration until 1 p.m., and 5 p.m. Mass in Spanish, followed by veneration.

May 7—St. Louis Church, Batesville, beginning with 6:30 a.m. Mass and continuing with 8 a.m. Mass, followed by presentations all day for St. Louis School students.

May 10—St. Mary Church, 512 N. Perkins St., Rushville, beginning with 8:30 a.m. Mass and continuing with eucharistic adoration and veneration until Benediction at 6 p.m.

May 14—St. Bartholomew Church, 845 Eighth St., Columbus, noon to 5 p.m., eucharistic adoration, followed by 6 p.m. ecumenical prayer service in memory of victims of Oklahoma City bombing.

May 16—Immaculate Conception Church, Millhousen, 2081 E. County Rd. 820 S., Greensburg, veneration all day, with visits to shut-ins from 6:30 p.m. to 7:30 p.m. and eucharistic adoration, rosary and veneration from 7:30 p.m. until 9 p.m.

May 17—St. Lawrence Church, 542 Walnut St.,

Lawrenceburg, beginning with 6 a.m. Mass, followed by presentations for St. Lawrence School students all day, eucharistic adoration from 5 p.m. to 6 p.m. and prayer service at 6 p.m.

May 19—St. Andrew the Apostle Church, 4052 E. 38th St., Indianapolis, 8:30 a.m. Mass as part of the monthly pro-life ministry of the archdiocesan Helpers of God's Precious Infants, followed by rosary procession to the nearby Clinic for Women for prayers to end abortion, then rosary procession back to the church for Benediction.

May 19—Our Lady of Guadalupe Convent, 8300 Roy Rd., Indianapolis, veneration from 11 a.m. until 2 p.m.

May 19—Holy Rosary Church, 520 Stevens St., Indianapolis, 4:30 p.m. Mass followed by prayer service.

May 20—Holy Rosary Church, Indianapolis, 10 a.m. Mass in Latin and 12:15 p.m. Mass in English, followed by prayer service.

May 21—St. Mary Church, 203 Fourth St., Aurora, presentations for St. Mary School students all day.

May 22—St. Michael Church, 519 Jefferson Blvd., Greenfield, 2 p.m. procession by St. Michael School students with presentation and prayer service, followed by silent prayer and veneration until 7 p.m. Mass.

May 23—St. Michael Church, Greenfield, 8:15 a.m. Mass, followed by silent prayer and veneration until 2 p.m.

May 23—St. Mary Church, Aurora, 6 p.m. rosary and veneration.

May 24—St. Paul Church, New Alsace, 9798 N. Dearborn Rd., Guilford, 7:45 a.m. Mass on the Feast of the Ascension, followed by 9 a.m. presentation, veneration and prayers for St. Paul School students and adults.

May 24—St. Martin Church, Yorkville, 8044 Yorkridge Rd., Guilford, 6 p.m. Mass on the Feast of the Ascension, followed by 7 p.m. presentation, prayers and veneration.

May 25—St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis, 8:30 a.m. Mass, eucharistic adoration and veneration all day, concluding with 5:30 p.m. Mass. †

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Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state 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.

BERRNS, Ruth Bernice Kenison (Nelms), 87, Our Lady of Lourdes, Indianapolis, April 22. Mother of Jean Murphy, Mary Willsey, Michael and Robert Nelms. Grandmother of 18. Great-grandmother of 32. Great-great-

grandmother of eight.

BEYL, Harry L., 87, St. Joseph Hill, Sellersburg, April 20. Husband of Mary C. Beyl. Father of Maryann Carney, Alma Costin and Pete Beyl. Brother of Clyde Beyl. Grandfather of four. Great-grandfather of one.

DELLEKAMP, Francis J., 83, St. Joseph, Shelbyville, April 19. Father of Mike Dellekamp. Grandfather of three.

FANGER, Norman E. "Gene," 66, St. Mary, Mitchell, April 11. Husband of Shirley Fanger. Father of Mary Beth Heatherley, Mollie Watson, Kattie, Noreen and Michael

Fanger. Brother of Carole Giese, Mark and Robert Kelly. Grandfather of nine.

GAUGER, Robert G., 71, Prince of Peace, Madison, April 25. Husband of Dolores M. "Dee" (Wagner) Gauger. Father of Cindy Cooper, Ruth McClure and Bob Gauger. Brother of Peggy Schmar. Grandfather of seven.

GOOTEE, Bernard G., 70, Little Flower, Indianapolis, April 22. Husband of Clara Ann (Brown) Gootee. Father of Becky Bocock, Beth Brand, Gregory and Jerry Gootee. Brother of Providence Sister Ann Jeanette and Burdean "Joe" Gootee. Grandfather of 10. Great-grandfather of two.

GUTZWILLER, Charlotte, 74, St. Paul, New Alsace, April 21. Wife of Donald Gutzwiller. Mother of Donna Gutzwiller and Mary Kay Mauer. Sister of

Rita Fox, Rosemary Galle, Mildred Meyer, Ethel Roell, Edward, Irvin, Marvin and Russell Fette. Grandmother of four.

HENRY, Carlisle R., 83, Holy Spirit, Indianapolis, April 16. Father of Janice Young, Joe and Phil Henry. Brother of Bobbie Jahns. Grandfather of six. Great-grandfather of six.

KLEEMAN, Marietta H., 82, St. Paul, Tell City, April 22. Wife of Martin B. Kleeman. Mother of Brenda Connor and Janet Preece. Sister of Georgia Howland and Clarence Dickman Jr. Grandmother of six. Great-grandmother of four.

LANGE, Raymond E., 84, St. Bartholomew, Columbus, April 2. Husband of Mary M. (Arseneau) Lange.

LEWIS, James N., 83, St. Lawrence, Indianapolis, April 11. Father of Dennis Lewis. Brother of Norman Lewis. Grandfather of two.

MAY, Forrest A., 81, St. Paul, Tell City, April 14. Husband of Phyllis (Konold) May. Father of Paulette May Esarey. Brother of Marian Husk. Grandfather of one.

MITCHELL, Mary Agnes, 78, St. Mary, New Albany, April 23. Mother of Karen Carrier, Pamela King, Gloria Proctor, Inez, Syrida, Yolonda and Geno Mitchell. Sister of Mary Gladys Bond and Marcella Cole. Grandmother of eight. Great-grandmother of eight.

NICOLAS, Corinne E., 90, St. Mary, New Albany, April 18. Mother of Patricia Zimmerman and Kenneth Nicolas. Grandmother of eight. Great-grandmother of eight. †

Maryknoll Father Clarence Witte served the Catholic Church in Japan

Maryknoll Father Clarence J. Witte, a native of Richmond, Ind., and a Maryknoll missionary to Japan for 46 years, died on April 23 at Phelps Memorial Hospital in Sleepy Hollow, N.Y.

He was 90, and had served as a Maryknoll priest for 65 years.

Until March, Father Witte served in the Diocese of Kyoto, Japan, as part of a team of religious, ministering to Catholics in the parishes of Nabari, Tsu and Ueno.

He returned to the Maryknoll Society Center in Ossining, N.Y., on March 5 to live at St. Teresa's Residence, and was admitted to Phelps Memorial Hospital the day before his death.

Last November, Father Witte published his autobiography, *What It's All About, Quod Est Demonstrandum*, recounting his long and fruitful mission career.

Last year, before his Jubilee celebration for his 65th anniversary, Father Witte wrote: "The greatest challenge facing our Catholic people in Japan is that of practicing their faith and remaining loyal to it in a culture where conformity is a virtue and being different is held in suspicion."

He was ordained a Maryknoll priest on June 16, 1935. That year, he was assigned to Otsu, Japan, where his first wedding was also the first Catholic ceremony in the history of the city.

At the outbreak of World War II, Witte and other

Maryknoll missionaries were interned by Japanese authorities for seven months and eventually repatriated to the U.S.

In 1943, he was commissioned by the apostolic nuncio to travel throughout the country of Guatemala to identify suitable sites for a Maryknoll mission. During his travels, he selected the region of Huehuetenango, which later became a diocese, and baptized 12,000 people in three years.

From 1958 until 1961, Father Witte served as assistant general on the Maryknoll General Council. He was elected regional superior of the Japan region and served in that capacity from 1961-1966.

He was assigned pastor of Maryknoll's Japanese mission in Los Angeles in 1968, where he worked for seven years. He returned to Japan in 1976 as pastor of Infant Jesus Parish in Ueno.

Born on June 13, 1910, in Richmond, Witte was the son of William and Mary Horstman Witte. He attended St. Andrew School and Saint Meinrad's Preparatory Seminary in Indiana before entering the Maryknoll order in 1929.

Father Witte is survived by two brothers, Walter Witte of Richmond and Raymond Witte of Middletown, Ohio.

A funeral Mass was celebrated on April 26 at 11 a.m. at the Queen of Apostles Chapel at the Maryknoll Society Center. Burial followed at the Maryknoll Cemetery there. †

Holy Cross Father Anthony Lauck was a distinguished artist at Notre Dame

Holy Cross Father Anthony J. Lauck, a native of Indianapolis, died in the Holy Cross House at Notre Dame, Ind., on April 12. He was 92.

A funeral Mass was celebrated on April 17 at the Basilica of the Sacred Heart at the University of Notre Dame. Burial followed at the community cemetery at Notre Dame.

Father Lauck was the son of the late Anthony P. and Marie E. (Habit) Lauck of Indianapolis. He attended the former Sacred Heart School and Sacred Heart High School in Indianapolis, then received a professional level diploma in fine arts in 1936 at the John Herron Art School in Indianapolis.

He entered Holy Cross Seminary as a postulant and went to the order's novitiate at Rolling Prairie, Ind., in 1937.

After his first profession of vows on Aug. 16, 1938, he went to Moreau Seminary and attended the University of Notre Dame, where he earned a bachelor's degree in philosophy in 1942.

He made his perpetual profession of vows at Sacred Heart Church at Notre Dame on Aug. 16, 1941, then studied theology at Holy Cross College in Washington, D.C., from 1942 to 1946.

On June 24, 1946, he was ordained to the priesthood by the late Bishop John F. Noll, bishop of Fort Wayne, at Sacred Heart Church at Notre Dame.

Following ordination, he pursued advanced studies in sculpture and received a certificate for sculpture from the

Corcoran School of Art in Washington, D.C., in 1948.

He continued his study of sculpture at the Art Students League, Columbia University, the State University of New York, the Cranbrook Academy and Alfred University, working with distinguished artists Carl Milles, Ivan Mestrovic, Oronzio Maldarelli, Heinz Warneke, Richard Lahey, Julian Levi and Hugo Robus.

During 1949 and 1950, he toured European museums, then began a distinguished career in the art department at the University of Notre Dame.

From 1950 until his retirement in 1973, he lived at Moreau Seminary and taught at the University of Notre Dame.

Father Lauck served as assistant superior of Moreau Seminary from 1950 until 1958, and was chairman of the art department at Notre Dame from 1960 to 1967. He also served as director of the University Gallery at Notre Dame, and was artist-in-resi-

Mariam Louisa Higgins was a poet and photographer

Mariam Louisa Higgins, a member of Immaculate Heart of Mary Parish in Indianapolis and a frequent poetry contributor to *The Criterion's* "My Journey to God" column, died on April 22 at St. Vincent Hospital in Indianapolis. She was 87.

Her poem titled "The Third Day" was published in *The Criterion's* April 20 issue, and

dence for many years.

In 1980, he received an honorary Doctor of Fine Arts degree from the University of Notre Dame.

During his retirement years, he continued his artwork while residing at Moreau Seminary. In 1998, he moved to Holy Cross House due to failing health.

Described as "a distinguished and decorated artist," Father Lauck received many prizes for his work. Most notable of his artwork are the stained glass windows in the chapel and library of Moreau Seminary, the statue of Our Lady of the University which graces the entrance of the University of Notre Dame, and the statue of Blessed Brother Andrew Bessette, a Holy Cross brother, in the Basilica of the Sacred Heart at Notre Dame.

Father Lauck is survived by one brother, John H. Lauck of Indianapolis; a sister, Agnes Lauck Darko of Vista, Calif.; and 20 nieces and nephews. †

she recited it by memory to friends on the day of her death.

Higgins had written numerous poems that were published in *The Criterion* and elsewhere. Before her retirement, she worked as a portrait photographer and in retail sales.


A memorial service at Leppert and Hensley Mortuary was held on April 25, followed by burial in Dublin, Ind. †

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UNBORN

continued from page 8

the term 'child in utero' or 'child, who is in utero' means a member of the species homo sapiens, at any stage of development, who is carried in the womb."

"Lawmakers who voted for the one-victim bill will have to explain why they voted to say that, when a criminal attacks a pregnant woman and kills her unborn baby, nobody has really died," said Douglas Johnson, legislative director of the National Right to Life Committee.

During the House debate, Republicans put a poster on display of a Wisconsin woman, Tracy Marciniak, who was holding

the body of her baby. The baby was killed in her womb during a criminal assault by her husband days before she was to deliver.

At the time, the husband was charged only for injuries to his wife, but now Wisconsin laws treat violent crimes against pregnant women as crimes against two people.

"Anybody who thinks there is no dead body in this picture should vote for the one-victim amendment," said Rep. Chris Smith, R-N.J. "But anyone who sees in this photo a grieving mother holding her dead son should vote for the Unborn Victims of Violence Act."

Discussion of the legislation stirred emotional debates on the House floor. While supporters emphasized the bill's anti-crime aspect, opponents called it an attempt to

chip away at the law that allows women to have an abortion since the bill acknowledges the unborn child as a separate person.

"We should have truth in advertising," Rep. Carolyn Maloney, D-N.Y., said. "This bill is not about violence against pregnant women. It's about taking away a women's right to choose."

Rep. Tom DeLay, R-Texas, argued that "under current law when an unborn victim is murdered in our society no one has died," which he called an "awful and unconscionable oversight."

The bill now goes to the Senate, where it died last year in the face of a veto threat by President Clinton. The Senate Judiciary Committee, now evenly split between Democrats and Republicans, has yet to set a hearing date on the issue.

President Bush has said he will sign the bill into law if it reaches his desk. In an April 26 statement, he praised the bipartisan support of legislation that "affirms our commitment to a culture of life, which welcomes and protects children."

Bishop Paul S. Loverde of Arlington, Va., also praised passage of the legislation, saying it will give "pre-born persons the protection under the law they deserve."

"Enacting this legislation," he added in a statement, "will uphold the dignity and worth of the human person, and serve to help build a culture where all life is respected and valued."

Some of those happy that the bill passed its first hurdle also acknowledged disappointment that it faced obstacles at all. †

Classified Directory, continued from page 26

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Write or call by May 18, 2001.

The Search Committee
Our Lady of Lourdes Parish
508 Breckenridge Lane
Louisville, KY 40207
502-896-0241 ext. 14

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Thomas Merton Academy, Louisville, KY, seeks a gifted and energetic School Principal. Thomas Merton Academy serving 2 parishes has a student population of 200 in grades K-8. Our school is fully accredited in the State of Kentucky and is part of the Archdiocese of Louisville. Applicant must be a practicing Catholic and fully qualified. Diocesan salary scale.

Replies and résumés should be addressed to:

Search Committee
Guardian Angels Parish
6000 Preston Highway
Louisville, KY 40219

Tel: (502) 968-5421 Fax: (502) 962-1080

Accounting Clerk

Accounting Clerk for a light commercial contractor. Part-time, Flexible hours. Perfect job for a mother with children in school. Quick Books Pro, Microsoft software experience helpful.

Fax résumé to 317-269-0544 attention Mike.

Pastoral Associate

St. Mary's Parish in North Vernon, Indiana is seeking a full-time Pastoral Associate. The candidate must be Catholic and have significant experience in Religious Education and pastoral ministry. The duties will be:

- 1) to supervise and manage the entire Religious Education program of the parish (pre-school, grade school, high school, adult education)
- 2) to recruit, train and support parish volunteers for various ministries
- 3) to work with Parish Renewal, ministry to shut-ins and bereaved, evangelization, social action and youth ministry.

Interested parties may send résumés, with salary expectations to:

St. Mary's Church
212 Washington Street
North Vernon, IN 47265

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Looking for independence...while making a difference in the lives of people and their families? This is a full-time opportunity to represent our organization, conducting needs assessments and presenting our benefits to members. Benefits to you include a non-contributory pension plan, 401K, contributory life and health insurance, and a non-contributory disability plan. Sales background - particularly in insurance - would be a plus, but not necessary.



Field Director

Individuals selected are responsible for training general agents in recruitment, selection, training, and supervision of career agents. The position offers a competitive salary, expense allowance, and performance incentives. Benefits include medical, dental, non-contributory pension plan, 401K, group life and disability. Candidates should have successful life sales management experience. Willingness to travel a requisite.

For consideration, you must be a practical Catholic and eligible to join our organization. Please mail, fax, or e-mail your response to:



Mr. Thomas. P. Smith, Jr.
Knights of Columbus
One Columbus Plaza
New Haven, CT 06510
Fax: (203) 777-2229
E-mail: field@kofc-supreme.com

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2345 W. 86th Street
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EOE

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Christ The King Parish is looking for an energetic and enthusiastic individual with strong organizational skills and a commitment to faith formation for the position of Administrator of Youth Ministry.

The ideal candidate is someone who is willing to accept the challenge of nurturing the spiritual growth of the Parish's most precious commodity: its young people.

It is preferred that candidates have achieved at least a Bachelor's degree as well as certification as a youth minister or be willing to work toward such certification. Please send résumés by May 25th to:

Mark Miller
Christ The King Church
5884 N. Crittenden
Indianapolis, IN 46220

Administrative Openings

The Roman Catholic Archdiocese of Indianapolis has two full-time openings in the Office of Stewardship and Development.

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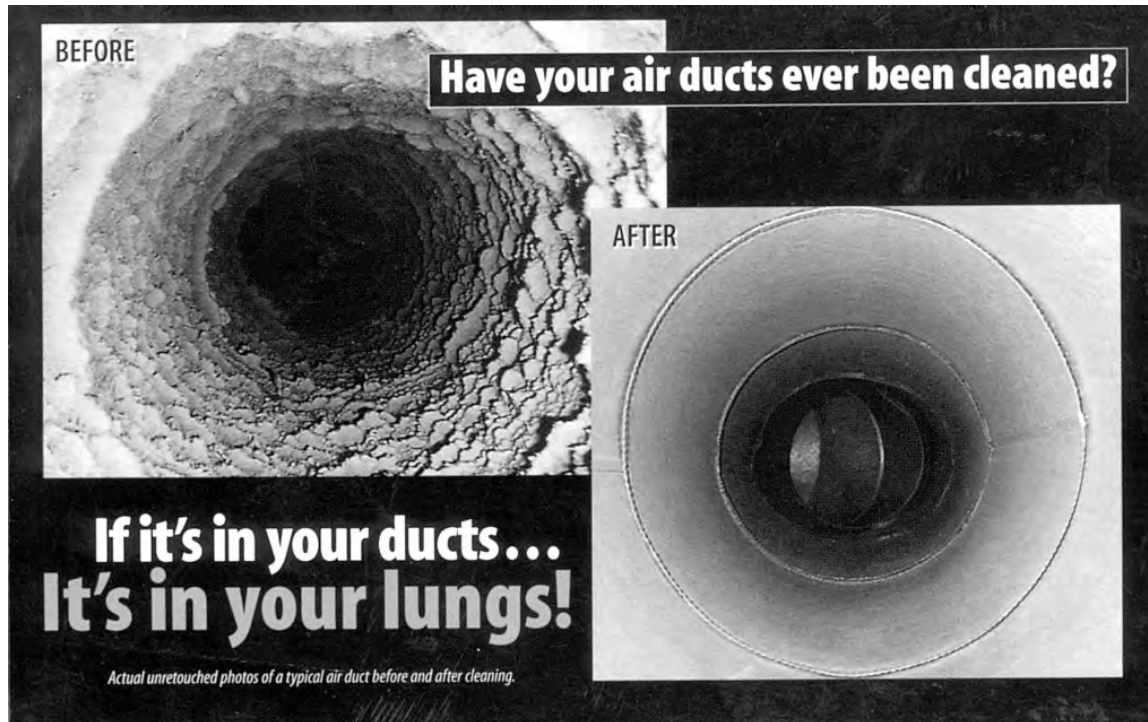
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