



The Criterion

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Bishops urge federal death penalty moratorium

First execution since 1963 scheduled for Juan Raul Garza, inmate at federal penitentiary in Terre Haute

WASHINGTON (CNS)—The president of the U.S. bishops' conference joined those calling for federal executions to be suspended as legislation was introduced in Congress meant to address wrongful convictions.

Bishop Joseph A. Fiorenza of Galveston-Houston, in a Feb. 9 letter to President Clinton, urged a moratorium on the federal death penalty, particularly in light of just such an action recently taken by Illinois Gov. George Ryan.

The first execution under federal law since 1963 could occur within months in

the case of Juan Raul Garza of Texas, who would be the first federal prisoner executed in Indiana.

Garza, who was a marijuana distributor, was sentenced in August 1993 for the murders of three drug traffickers. He is scheduled to be executed at the U.S. Penitentiary in Terre Haute.

In other legislation related to the death penalty, Sen. Patrick Leahy, D-Vt., recently introduced a bill called the "Innocence Protection Act," which would require that inmates be allowed to have DNA testing if it might be relevant to their

convictions or death sentences.

The bill also would require states to ensure that indigent defendants receive competent legal counsel, and would limit the ability of federal prosecutors to seek the death penalty for federal-level crimes in states that don't authorize capital punishment.

Bishop Fiorenza's letter noted that the U.S. bishops have long called for an end to the death penalty.

In the wake of Ryan's "courageous step to stop executions in the state of Illinois, I pray that you will use your office to put a stop to this brutal and unnecessary punishment," the bishop said.

"There are many practical reasons to stand against the death penalty, including

its arbitrary application, its cost, inadequate counsel, the possibility of executing wrongly convicted people, and racial disparities," Bishop Fiorenza told Clinton. "But we also condemn the death penalty because of what it does to us as a society."

Leahy's bill and Bishop Fiorenza's letter were among a growing number of efforts questioning whether state and federal justice systems adequately protect against wrongful convictions and the execution of innocent people.

On Jan. 31, Ryan called a moratorium on executions, pending a review of how capital punishment is administered in Illinois. His action followed the release of several people from death row after college

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Two historic paintings given to congregation

SAINT MARY-OF-THE-WOODS—A descendent of one of Blessed Mother Theodore Guérin's most trusted employees during the early developmental years of Saint Mary-of-the-Woods has donated two old paintings that depict an important segment of the Sisters of Providence history.

Margaret Hagan McKeand of Banning, Calif., recently donated two paintings of the Providence Convent. One is an oval painting, approximately 12 inches by 16 inches, that shows the convent, which was built in 1853. The second painting is rectangular and approximately the same size. It shows the aftermath of a fire that destroyed the convent in 1889.

The paintings were created by Providence Sister Maurice Schnell (1830-1902), a respected artist and art teacher who recorded many historical scenes in the 1800s.

"It is due to her work that we have many sketches of what Saint Mary-of-the-Woods looked like in the early

years," said Providence Sister Eileen Ann Kelley, archivist for the congregation.

The earlier painting shows Providence Convent in a bright, cheerful setting, surrounded by blue sky and a landscape filled with beautiful trees. The post-fire painting features dark colors, mostly in browns, reds and grays, and creates a somber mood about the ruined landmark.

"I think she tried to capture the ambiance, the mood, the feel of the devastation of the fire," Sister Eileen Ann said of Sister Maurice's work. "I think she was painting the emotions as well as depicting a historical event."

Sister Maurice gave the paintings to Charles Hagan, presumably as a token of their friendship.

He was the son of Logan Hagan, who was one of Blessed Mother Theodore's indispensable workers in the late 1840s and 1850s.

Logan Hagan did general maintenance and carpentry work, tended the farm, served as Blessed Mother Theodore's buggy driver and managed



Submitted photos

Providence Sister Eileen Ann Kelley, director of the archives for the Sisters of Providence at Saint Mary-of-the-Woods, holds two paintings recently donated to the congregation by the Hagan family. The paintings depict the Providence Convent after it burned (left) and the convent prior to the fire.

the "new visitor's home" on the grounds.

The paintings were passed through the Hagan family until Margaret Hagan McKeand made the donation late last year.

Sister Eileen Ann said the historic paintings are an important addition to the

congregation's archives.

She said it is premature to speculate about when the paintings will be available for public viewing because decisions have to be made about the restoration and preservation process. †

Bradys have Haitian connection

By Margaret Nelson

Last month, Millie and Philip Brady went to visit their daughter in a beautiful tropical setting. But everything they saw in Haiti was not pretty; the poverty saddened them.

"I feel guilty complaining about anything now," she said. "The way they live is such a shock compared to what we have here."

Their daughter, Molly Brady, is spending a year at Gros Morne (Big Mountain), Haiti, to help a religious community of three nuns serve the poor people who live there through a program known as QUEST.

Gros Morne is less than 100 miles north of Port-au-Prince, but it takes five-and-a-half hours to get there over the

bumpy dirt roads.

The three nuns, from the order of Religious of Jesus and Mary, live in *Kay Jezi Mari*—the House of Jesus and Mary. Amy Jobin from Chicago is the other QUEST volunteer there.

Molly, 25 and a graduate of St. Thomas Aquinas and Brebeuf Jesuit Preparatory schools in Indianapolis, arrived there in September 1999 to help the Haitians for a year.

Sister Jackie Picard is involved with the community's public health. She has spent two years as a nurse in the town hospital, which is owned by the Swiss. The doctor is Haitian; there is also a nurse for the wards. The health team stresses immunizations.

This year, Sister Jackie will begin to do

See BRADY, page 2



Submitted photo

Molly Brady and one of her neighbors watch a Haitian woman make peanut brittle, which she sells for income.

BRADY

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medical screenings within the mountain schools. After the tests, she gets medicine to help the many children with low hemoglobin.

Sister Jackie keeps records on all the children they serve and is working in the community to set up a home for the sick and dying.

Sister Pat Dillon works on community development efforts, including reforestation, erosion and environmental issues, as well as a women's cooperative.

The mountains are beautiful, but are stripped of trees. Sister Pat started a tree farm to grow trees that can be planted on the mountain. They build terraces so the new trees are not washed down the slopes.

Philip Brady is a civil engineer, so he took an interest in the erosion of the mountain. He thought he might find a way to keep the earth beneath the town from eroding and falling into the valley.

Sister Pat is trying to talk to government officials to get funding.

One man told how he heard a rumble and ran outside his hut just in time to watch it go over the cliff.

The Haitians grow orange trees too, along with rice, peanuts and cabbage. They must shade them from the hot sun. These plants provide food to eat and products that help the economy.

Sister Vivian Patenaude visits the surrounding mountain schools to evaluate the work of students, teachers and principals. She works with vocations in the community and teaches English and typing several days a week.

Molly and Amy teach English to the teachers in the town. The Haitians are happy to be learning. One of the women

taught Molly how to make the peanut brittle she sells.

The students are very receptive to learning English at the Monday night classes, Millie Brady said. "They clap; they think the young women are really helping them."

Someone donated 10 computers to the headmaster of the Catholic school in town, so Molly is helping them put those to use.

The nuns feed the many orphans one meal a day of peanut butter, bread and water. People knock on the door of the nuns' house way into the evening, she said.

The children are eager to learn and grateful for everything the women do, she said. "You kind of forget the surroundings are so bleak."

The people in the mountains are even poorer than those in the city.

"We rode in the sisters' truck for 45 minutes and then walked an hour beyond where it took us" to see a handicapped man, Millie Brady said. QUEST had hired an artist to come and teach a 20-year-old handicapped man how to make coasters, so that he would have work.

After the Bradys left, Molly, Amy and the nuns went with Father Cha Cha, pastor of the Catholic school where they hold their English classes, to celebrate Mass in the mountains.

"She told us the people were so happy that they were going to have Mass that they were dancing and singing," Millie Brady said.

The people live in thatched houses. They use the water from the river to wash clothes and bathe; animals also use this water. Most of the children have chronic infections.

The five women were not afraid at night. The town has no electricity, so they needed flashlights to see when they walked several blocks to the school. Their



Millie Brady (from left), Haitian youth Frisbert Sainvilus, Molly Brady and her dad, Philip Brady, pause in the shade of the QUEST house in Gros Morne, Haiti. The Bradys are members of St. Thomas Aquinas Parish in Indianapolis.

residence has a generator.

A well is located across the street from where the women live. People visit it steadily from 3 a.m. until mid-afternoon, Millie Brady said.

The people recycle everything, including water. The garbage goes to the pigs. Nothing is wasted.

The Bradys traveled to Haiti with Dale Bernard and Don Miller, from St. Thomas Aquinas Parish in Indianapolis, who help coordinate a parish twinning program with St. Jean Marie Parish in Belle Riviere.

Molly heard former Haitian President Jean-Bertrand Aristide talk in Washington while she was a student at William and Mary College. Then she went to St. Angelo's Project in Boston to work with the Haitian people there.

She completed the one-week QUEST training program in Washington, D.C.

Millie Brady thought it was unusual that, of the 20 women in the program, three of their mothers—including herself—were graduates of Saint-Mary-of-the-Woods College.

She enjoyed the written advice Molly received from QUEST describing snacks

and entertainment in the town. Since there are no ice cream shops or theaters, they were told they could walk to the sugar cane plantations or the tree farm.

She thought it was funny that the natives were wearing Notre Dame and Nike shirts, obviously from U.S. donors.

Millie Brady has been a family counselor for Catholic Social Services in the Archdiocese of Indianapolis for nearly 25 years.

Of the girls, she said, "They've made a great adjustment. They all have something to do every minute.

"Molly is really growing spiritually," added her mother. "This has been an invaluable experience for her.

"She wants to focus on what she is doing now, not what she'll be doing next. Molly wanted to go into international public health—it sounds glamorous, but it is far from that."

Millie Brady said she will always remember the people—"how dear they are."

One of Molly's English students wants to go to medical school.

See BRADY, page 3

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May 20, 2000	Fr. Joe Brown, <i>St. Lawrence</i>
June 17, 2000	Open

Schedule of Events

8:30 Mass at St. Andrew

9:00 Prayerful March to Clinic

9:30 Rosary at Abortion Clinic

10:00 Return March to Church

10:30 Benediction

Archdiocese of Indianapolis

The Church in
Central and Southern
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DEATH

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journalism students analyzed their cases and proved them innocent.

A few days later, Clinton's spokesman said the president is considering a request by Sen. Russ Feingold, D-Wis., that he suspend federal death penalties pending a review like that in Illinois.

Deputy U.S. Attorney General Eric Holder said Feb. 10 the Justice Department is reviewing whether racial minorities have been unfairly given federal death sentences more than white defendants.

Several state legislatures also are considering proposals for moratoriums.

On Feb. 10, the Philadelphia City Council joined seven other cities in calling for their states to follow Illinois' lead.

At a Capitol Hill press conference Feb. 11 to introduce Leahy's bill, two men who spent 18 years and nine years in prison, respectively, for crimes they didn't commit discussed their problems in proving their cases.

Both men encountered state legal systems in which evidence of innocence is not necessarily a reason for a conviction to be reviewed once formal appeals have been exhausted.

Kirk Bloodsworth was a 23-year-old Marine when he was sentenced to death in 1985 after being convicted of the rape

and murder of a 9-year-old Maryland girl. Although witnesses testified he was with them at the time of the crime and he had no criminal record, Bloodsworth was convicted on the strength of testimony from other witnesses who said he was the man seen with the child before her disappearance.

His conviction was overturned, but he was found guilty again on the same evidence, receiving two life-term sentences. Nine years later when evidence from the crime scene was tested against his DNA, Bloodsworth became the first person exonerated after a previous conviction on the basis of then-new DNA testing.

"I've been free for seven years and I'm still adjusting," Bloodsworth said. "It's difficult not to be bitter. I'm not the same person I was."

Clyde Charles was freed from Louisiana's Angola State Prison just after Christmas in 1999, 18 years after his conviction for the rape and murder of a child.

Attorney Barry Scheck, co-founder of the Innocence Project at the Cardozo School of Law, said although Charles' attorneys and family began asking for DNA testing in 1989, the state of Louisiana successfully blocked the effort for nine years. When a judge finally ordered the state to allow the test last year, Charles was exonerated and released.

Suffering from diabetes and the effects of tuberculosis picked up in prison, Charles

said he is struggling to adjust to the changed world since he went to prison.

Peter Neufeld, also of the Innocence Project, said the battle Charles faced in proving his innocence is echoed in hundreds of capital cases and thousands of other convictions in which the death

penalty is not involved.

As a former prosecutor, Neufeld said he used to believe the chances of an innocent person being convicted were "incredibly small."

However, Neufeld said, "We know now they are not." †

Father Richard McCormick dies

CLARKSTON, Mich. (CNS)—Jesuit Father Richard A. McCormick, 77, a leading



U.S. Catholic moral theologian of the 20th century, died of respiratory failure Feb. 12. He suffered a severe stroke last June.

He was to be buried Feb. 17 at Calvary Cemetery in Toledo, Ohio, his hometown, after a funeral Mass at

Gesu Church there.

A specialist in medical ethics, from the 1960s through the 1980s Father McCormick was one of the key figures in scores of far-reaching ethical debates over new medical technology, especially in the genetic, reproductive and end-of-life areas.

A prolific author and popular lecturer, he spent most of his teaching and research career in moral theology at three institutions: Jesuit School of Theology in Chicago (1957-74), Georgetown

University (1974-86) and the University of Notre Dame (1986-99).

"Clearly he was one of the—if not the—premiere Roman Catholic moral theologians of the last half of the 20th century, and that's speaking modestly," said Mercy Sister Margaret Farley, professor of Christian ethics at Yale University Divinity School and president of the Catholic Theological Society of America.

"He was certainly one of the most influential moral theologians in this country," said William E. May, a former member of the International Theological Commission who teaches at the Pope John Paul II Institute for Studies on Marriage and Family in Washington.

May said he often disagreed with Father McCormick, but the Jesuit theologian's "Notes on Moral Theology" were "required reading for moral theologians" and "a valuable service to the theological community."

Sister Farley said the "Notes" will continue to have significant historical value. †

BRADY

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Amy has beautiful little books for the children, Millie Brady said. She had them translated into Creole and taped the words on the bottom of the pages. (The upper class people speak French, and the poor use Creole.)

"They pray as a community because prayer is really sustaining them," she said. "They depend on God for the next meal. They have a real sense of God taking care of them."

"To me it was a very special enriching experience," she said. "Though the people have nothing, they have everything—a real sense of faith, joy and love."

While the Bradys were in Haiti they heard an orphan boy crying. It was because he learned his family didn't have enough money—\$8 a month—for him to go to the school for the rest of the year.

The Bradys decided to pay his tuition. In the letter of thanks they received when they arrived home, young Frisbert Sainvilus was worried about Molly's getting discouraged.

"Hello, today for me is a better day to write you this little letter," he wrote. "How are you? How are your activities? For me, I am working well in school. For me, my heart is happy and God bless you."

"Millie and Philip, I say to you thank you for everything you do for me. I never forget you in my prayers I say in church and before God. I ask to help you and Molly in your work to not be discouraged. Thank you very much. God is with you everywhere you go. Frisbert Sainvilus."

(Those wishing to help the orphans of Gros Morne, Haiti, may obtain information or send donations—marked for the Haitian projects—to QUEST, 3706 Rhode Island Ave., Mt. Rainier, MD 20712 or call 301-277-2514.) †

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Editorial

The Catholic Church and AIDS

AIDS (Acquired Immuno-Deficiency Syndrome) is a worldwide epidemic that has devastating effects on individuals and families. The intense physical pain and suffering associated with this disease are difficult enough to bear, but all too often AIDS victims (and their families and friends) also have to carry the additional emotional and psychological burdens of guilt and shame. Rightly or wrongly, AIDS sufferers are presumed to be responsible for their condition. In the minds of many, people who have contracted AIDS, or who are HIV positive, are being punished by God for past immoral or antisocial behaviors, including sexual promiscuity and drug addiction.

This is not the Catholic Church's position on AIDS—or any other illness or disease. Our Catholic faith rejects the notion that God punishes sinners by inflicting us with war, natural disasters or plagues. Ours is a loving and forgiving God who is "slow to anger and rich in mercy." Yes, there is great evil in the world, and much of it is due to human selfishness and sin (what Pope John Paul II calls "the culture of death"). But the God who fully revealed himself in Jesus Christ plays no part in the spreading of sickness and death or in the meting out of punishment for sins.

Through the saving grace of Jesus' death and resurrection, sin and evil have been overcome by love and forgiveness. In Christ, every one of us (sinners all) have been given the chance to find new life and hope. Regardless of who we are or what we have done, the healing power of Jesus Christ is available to us—to redeem us from sin and to restore us to life.

This is why the Catholic Church reaches out to the victims of AIDS (and their families and friends) with the same love and compassion that Jesus showed to all who were sick, disabled or dying—regardless of their personal history or current social status. Jesus did not ask how lepers contracted their disease. He loved them unconditionally even as he challenged them to find new life and hope in the reign of God.

Here in Indiana, and throughout the world, the Catholic Church has played a leading role in reaching out to the victims of the AIDS epidemic. This is not something to brag about. It is no more (and no less) than our duty as faithful disciples of Jesus Christ, the compassionate healer. We do not judge those who suffer from AIDS or any other disease. We love them and care for them as Jesus did.

Does this mean that the Church has somehow "watered down" its teaching on personal and social sin? Absolutely not. Following the Lord's example, the Church presents a consistent and unequivocal challenge to every sinner: Repent. Sin no more. Choose life. God's grace will sustain you—now and for all eternity.

The Church's job is not to punish sinners. (We sinners are quite capable of punishing ourselves.) The Church exists to show sinners the way out of sin and death—by proclaiming the Gospel of life and by sharing with us the healing power of Jesus Christ.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the Board of Directors of Criterion Press, Inc.) †

Seeking the Face of the Lord

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



Letter tells of one family's response to Journey of Hope 2001

Just before Christmas, I received a most unusual and wonderful hand-printed letter on notebook paper, with apologies from the woman writer: "Our computer/printer is on the blink!" The author of the letter is a member of our archdiocesan family. Provided that I protect her anonymity, I have her permission to publish her extraordinary letter here. The contents as well as the reason for doing so speak for themselves.

"Dear Archbishop Buechlein—Tacked to my kitchen bulletin board, along with the CYO sports schedules and expired pizza coupons, is a small blue and white card entitled: 'Goals—Journey of Hope 2001—Archdiocese of Indianapolis.' We received that card in the mail—probably 2 yrs. ago—from the archdiocesan office. I imagine that you not only had these cards mailed, but that you have been praying for the fulfillment of these goals in each family that you 'shepherd' in Central and Southern Indiana. So, I wanted to write and let you know how these prayers are being answered, these goals realized, in our one little family. ...

"Goal #1—'More personal prayer in our homes.' Personal prayer has become a more integral part of the fabric of our family life, and we hope that it will become even more so. In addition, I am fortunate to be able to participate in a weekly prayer group with several other women. (You are always on the prayer list. ...) I also have the opportunity to pray regularly before the Blessed Sacrament in a Perpetual Adoration Chapel. This prayer has resulted in a remarkable deepening of my love for and desire for the Eucharist, which leads directly into Goal #2.

"Goal #2—'Much larger attendance at Sunday Mass.' We have always been faithful in Sunday Mass attendance, but I have found an increasing desire—and opportunity—to attend Mass much more frequently on weekdays. Many times the children are also able to attend, and their understanding of and love for the Eucharist is growing.

"Goal #3—'More Frequent Confession.' Within the last 2 yrs. I have returned to regular, frequent confession after a lapse of 14 yrs. God's love and merciful forgiveness have become very real to me in this sacrament. I'm also starting to realize that more frequent confession helps

me to more carefully assess my weaknesses, and helps me gain insight into what my sins are ... (And I am *much* more credible in teaching my children about the sacrament ...)

"Goal #4—'Increase in Vocations to the Priesthood and Religious Life.' For many years I have prayed that God would *not* call my sons to the priesthood. Their grandparents have prayed for years that at least *one* of their 8 grandsons would have a vocation to the priesthood. When they told me of their prayers, I was angry and continued to pray that we would be 'spared' this call. However, in the last 1-1 and 1/2 yrs., my heart has made a 180 degree turn! (Gradually ...) I have clearly felt the working of the Holy Spirit, through prayer and the example of good and holy priests. I now pray that at least one of my sons will be called to the priesthood. ... In the midst of all this, we are really just an ordinary family. At times our house seems a little small and we wonder how we will pay for college. The boys wrestle over the TV remote and complain that big Sis primps in the bathroom too long! But, surrounded by the trials and 'ruts' of daily life, we are much more cognizant of God's presence in our midst, and our family life is *blossoming*. After a lapse of a number of years, my husband and I have made the decision to return to the practice of natural family planning. Our *good* marriage has gotten even better, as our kindness, courtesy and consideration for one another are *enhanced* by the mysteries of God's grace. ... So, on behalf of our family, I thank you for your 'shepherding' and for your prayers. We are praying for you as we move into the *Jubilee* Year! Sincerely ... "

I am sure you readers agree, that letter is "a keeper," one of the most gratifying I have ever received in 35 years in ministry. Even for those who were skeptical about the value of our Journey of Hope 2001 and its goals, if this letter were the only instance of the Journey's effect in the archdiocese, it was and is worthwhile. Thus far we have focused on two of the three themes of the Journey of Hope 2001, namely spiritual growth and stewardship. We are preparing to focus on the third theme, evangelization—telling the story of God's love. The above letter does just that! †

Archbishop Buechlein's intention for vocations for February

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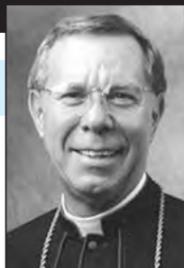
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Buscando la Cara del Señor

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



Carta relata la respuesta de una familia al Viaje de Esperanza hacia el 2001

Poco antes de la Navidad, recibí una carta diferente y maravillosa escrita a mano en papel de cuaderno. El autor de la carta pidió disculpas por esto: “¡Nuestra computadora e impresora no están funcionando!” El autor es un miembro de nuestra familia de la archidiócesis. Ella me permitió publicar su extraordinaria carta aquí no revelando su nombre. Tanto el contenido como el motivo de publicarlo son evidentes.

“Estimado Arzobispo Buechlein— Pegado al tablón de noticias en mi cocina, junto con los horarios deportivos de CYO y cupones caducados para pizza, está una pequeña tarjeta azul llamada: ‘Metas—Viaje de Esperanza hacia el 2001— Archidiócesis de Indianápolis.’ Hace aproximadamente 2 años recibimos esa carta por correo de la oficina de la archidiócesis. Me imagino que Ud. no sólo hizo enviar estas tarjetas, sino también ha estado orando por el cumplimiento de las mismas en cada familia que Ud. cuida en la zona central y sur de Indiana. Así que quería escribir e informarle como se están contestando estas oraciones y se están realizando estas metas, en nuestra pequeña familia...

“Meta N^o 1—‘Más oración personal en nuestros hogares’. La oración personal se ha convertido en parte más íntegra de nuestra vida familiar y esperamos que se desarrolle aún más. Además, soy afortunado al participar en un grupo semanal de oración con varias otras mujeres. (Ud. siempre está en la lista de oración...) También tengo la oportunidad de rezar con regularidad ante el Santo Sacramento en una Capilla de Adoración Perpetua. Esta oración resultó en una profundización notable de mi amor y anhelo por la Eucaristía, y eso lleva directamente a la Meta N^o 2.

“Meta N^o 2—‘Asistencia mayor en la Misa Dominical’. Siempre hemos asistido fielmente a la Misa Dominical, pero he encontrado un anhelo y oportunidad adicional para asistir a la Misa con mucho más frecuencia en los días laborables. Muchas veces los niños también pueden asistir y crece su comprensión y amor por la Eucaristía.

“Meta N^o 3—‘Confesión Con Aun Más Frecuencia’—Dentro de los últimos 2 años me he vuelto a confesar regular y frecuentemente después de un período de 14 años. El amor y misericordia de Dios me han convertido en forma real en este sacramento. También estoy empezando a entender que confesarme más frecuentemente ayuda a juzgar más cuidadosamente mis debilidades y ayuda a adquirir una nueva percepción de mis pecados ... (Y soy mucho más creíble cuando

enseño este sacramento a mis hijos ...)

“Meta N^o 4—‘Aumento en Vocaciones al Sacerdocio y a la Vida Religiosa’—Por muchos años he orado que Dios *no* llamara a mis hijos al sacerdocio. Por muchos años sus abuelitos han orado que al menos uno de sus 8 nietos tenga vocación al sacerdocio. Cuando me dijeron de sus oraciones, me puse enojada y continué a orar que no recibiéramos esta llamada. ¡Sin embargo, entre los últimos uno a uno años y medio, mi corazón ha cambiado completamente! (Poco a poco ...) He sentido claramente el trabajo del Espíritu Santo, por oración y el ejemplo de los sacerdotes buenos y santos. Ahora rezo que por lo menos uno de mis hijos esté llamado al sacerdocio “En medio de todo esto, realmente sólo somos una familia ordinaria. A veces nuestra casa parece un poco pequeña y nos preguntamos como pagaremos la universidad. ¡Los muchachos luchan con el remoto control del televisor y se quejan que su hermana mayor pasa demasiado tiempo en el baño! No obstante, con todas las tribulaciones y dificultades de la vida cotidiana, estamos mucho más enterados de la presencia de Dios entre nosotros y nuestra vida familiar *flor*ece. Después de un período de algunos años, mi esposo y yo tomamos la decisión de volver a la costumbre de planificación familiar natural. Nuestro *buen* matrimonio se convirtió aún mejor, a medida que nuestra bondad, cortesía y consideración por uno al otro *se realzan* por los misterios de la gracia de Dios... Por lo tanto, por parte de nuestra familia, le agradezco su guía y sus oraciones. ¡Estamos orando por Ud. a medida que avanzamos en el Año del Jubileo! Atentamente ... ”.

Estoy seguro de que ustedes los lectores acuerdan que es necesario guardar esta carta ya que es una de las más satisfactorias que nunca recibí durante mis 35 años en el ministerio. Aún por aquellos quienes se mostraron escépticos del valor de nuestro Viaje de Esperanza hacia el 2001 y sus metas, si esta carta fuera el único caso del efecto del Viaje en la archidiócesis, sería y es digno de consideración. Hasta aquí nos hemos enfocado en dos de los tres temas del Viaje de Esperanza hacia el 2001, es decir el crecimiento espiritual y la mayordomía. Nos estamos preparando a enfocar en el tercer tema, la evangelización—hablando de la historia del amor de Dios. ¡La carta arriba ratifica esto! †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en febrero
Adultos jóvenes: que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el servicio en la iglesia, especialmente como sacerdotes y religiosos.

Letters to the Editor

Consider Natural Family Planning

Regarding the article by Dale and Monica Seifker about Natural Family Planning (*The Criterion*, Feb 4). The sin of contraception, why it is a sin and how it harms a marital relationship, has been outside the pulpit and other teachings I have been exposed to over a few parishes and 40 years as an adult.

Many wishful-thinking Catholics, disregarding Scripture, say that God’s mercy is such that he would not punish them for disobedience on things which are being done by the masses and which are hard to live with. They forget that in Jn 6, he did not stop the disciples from leaving, saying that the teaching that eating his “flesh and blood” was too hard. Repentance, contrition, willingness to discontinue and reparation are necessary, not self-permission toward continued disobedience.

People don’t want to hear about sin and salvation’s requirements. I hear Catholics

say all Churches are the same. They forget that because we do not change the deposit of faith and morals that Jesus gave us, the Church is attacked and ridiculed unceasingly and viciously. The Catholic League can tell you most places it comes from and how bad it is. Our faith is different.

In great numbers, we Catholics have let ourselves off responsibility in that the Catholic Church proposes and does not impose its teaching. We are to gain or lose heaven by our free will choices.

C. S. Lewis said that by our free will obedience, we give God the only love worth having. We have guidelines by the only authority on earth, which still teaches the whole true faith, and it is based on Scripture and Tradition.

Are we individuals our own authority? How and when was it given? Consider Natural Family Planning and how complete our faith is when followed. We can find joy in inconvenience or suffering for Jesus.

Dan Logan, Indianapolis

Letters Policy

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

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

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

readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

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

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



Primary Issues

As presidential primaries get under way, registered voters name the issue they think is most important in a vote for president. Each ✓ represents 1 percent of voters who consider the following as most important.

- The economy ✓✓✓✓✓✓✓✓✓✓✓✓✓✓✓✓
- Health care ✓✓✓✓✓✓✓✓✓✓✓✓✓✓✓✓
- Education ✓✓✓✓✓✓✓✓✓✓✓✓✓✓✓✓
- Social Security ✓✓✓✓✓✓✓✓✓✓✓✓✓✓✓✓
- Morality ✓✓✓✓✓✓✓✓✓✓✓✓✓✓✓✓
- Taxes ✓✓✓✓✓✓✓✓✓✓✓✓✓✓✓✓
- Foreign policy ✓✓✓✓✓✓✓✓✓✓✓✓✓✓✓✓
- Gun control ✓✓✓✓✓✓✓✓✓✓✓✓✓✓✓✓
- Abortion ✓✓✓✓✓✓✓✓✓✓✓✓✓✓✓✓
- Campaign finance ✓✓✓✓✓✓✓✓✓✓✓✓✓✓✓✓
- Other or not sure ✓✓✓✓✓✓✓✓✓✓✓✓✓✓✓✓

Nationwide poll of 900 registered voters taken Jan. 26-27, 2000

Source: Polling Report/Fox News

© 2000 CNS Graphics

Check It Out . . .

The Catholic Social Services' Birthline Guild will sponsor "Love Works Magic," a luncheon and fashion show, on March 4 at the Ritz Charles, 12156 N. Meridian St., in Carmel. Featured fashions are by Lilly's Boutique Gallery. The event begins at 11:30 a.m. The luncheon is at noon. The donation is \$20. Reservations are due by Feb. 21. For more information, call Diana Kowalski at 317-236-1550.

Syndicated columnist Mona Charen is the keynote speaker for the 18th annual "A Celebration of Life" dinner on March 23 at the Indiana Convention Center in Indianapolis. The social hour begins at 6 p.m. Reservations are \$35 a person and are due by March 9. The event is sponsored by Right to Life of Indianapolis. Proceeds benefit the organization's pro-life ministries. For more information, call 317-582-1526.

A Lectio Divina Intensive Retreat will be held March 24-31 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. The pro-

gram is intended for the serious retreatant. The retreat will include a daily lecture and practice of *Lectio Divina* and contemplative prayer, in addition to Eucharist and Divine Office with the monastic community, all in the atmosphere of silence. For more information, call 317-788-7581 or check the Web site at www.benedict@indy.rtt.

The St. Lawrence Parish youth group in Indianapolis will host a **life-size Monopoly game marathon** on Feb. 19 from 9 a.m.-9 p.m. in Father Conan Hall. Proceeds from the event will help send St. Lawrence youth to World Youth Day 2000 in Paris this August. For more information, call 317-543-4930.

"Who is Christ," a charismatic round table conference for men and women, will be held March 10-12 at Mount St. Francis Retreat Center in southern Indiana. The suggested offering for the weekend is \$85 per person and includes the program as well as accommodations and meals. The suggested offering for commuters is \$60. Pre-regis-

tration is necessary. For more information, call 812-923-8817.

Providence Volunteer Ministry, a program sponsored by the Sisters of Providence of Saint Mary-of-the-Woods, is accepting applications for lay women and men 18 and older who are interested in long-term and short-term service. The program includes a monthly stipend, insur-

ance, AmeriCorp awards and other benefits. Service opportunities in numerous states include environmental education, organic agriculture, teaching, youth ministry, parish ministry, health care, Hispanic ministry and adult day care. For an application or more information, contact Providence Sister Mary Montgomery, director of Providence Volunteer Ministry, at 812-339-4454 or by e-mail at simmontg@indiana.edu. †

VIPs . . .



Paul J. Corsaro, a member of the board of trustees of the Catholic Community Foundation, Inc., and chair of its planned giving committee, was recently named

a Sagamore of the Wabash by Gov.

Frank O'Bannon. Corsaro is a partner in the Indianapolis law firm of Bingham Summers Welsh and Spilman.

Five seniors from Indianapolis Catholic high schools are among 19 finalists in the Kiwanis Abe Lincoln Scholarship Program, sponsored by the Kiwanis Club of Indianapolis. They are Jay Edward Fowley, Bishop Chatard; Anthony L. Stewart, Cardinal Ritter; Lauren Knox, Cathedral; Wiley J. Graft, Roncalli; and Jason Scott Bocoek, Seccina Memorial. †



Photo by Margaret Nelson

Diocesan school superintendents

Attending the Feb. 8 Indiana Non-Public Educational Association meeting at the Archbishop O'Meara Catholic Center in Indianapolis are (seated, from left) Annette "Mickey" Lentz, secretary for Catholic education and faith formation for the Archdiocese of Indianapolis; Phyllis Bussing, director of schools for the Evansville Diocese; Sister of Notre Name de Namur Lois A. Meyer, superintendent of Catholic schools for the Lafayette-in-Indiana Diocese; (standing) Jeanette Kam, superintendent of schools for the Fort Wayne-South Bend Diocese; and Kim Pryzbylski, superintendent of schools for the Diocese of Gary. For the first time, all leaders of Catholic schools in Indiana dioceses are women.

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Archbishop thanks scouts for studying faith

Scouts from throughout archdiocese receive religious emblems during Feb. 13 ceremony at SS. Peter and Paul Cathedral

By Margaret Nelson

More than 500 Catholic young people involved in scouting came from points throughout the archdiocese to gather with their leaders and families at SS. Peter and Paul Cathedral in Indianapolis on Feb. 13 to receive religious emblems from Archbishop Daniel M. Buechlein.

The archbishop greeted the crowd—which lined the walls and filled the loft—with the comment that, “If we grow any more, we’re going to have to move [this ceremony] to Conseco Fieldhouse. It’s wonderful to see scouting so alive in the archdiocese.”

In his homily, Father Thomas Schliessmann, chaplain of the scouts for the archdiocese, said, “Our faith is about sharing Christ with the world.”

He added, “Scouting is a wonderful place where we develop habits to go out and serve.”

Father Schliessmann said the young people need to “learn a lot, pray and help other people.”

Explaining the Latin meaning of the word for Mass (*missa*), Father Schliessmann told the scouts that, when the priest says, “Go in peace to love and serve the Lord,” it means for them to go out and serve God’s people.

Fourteen adults were also honored for their work in scouting programs in the archdiocese.

Receiving the Bronze Pelican Award were Paul Zinser, St. Barnabas, Indianapolis; Pat Craven, St. Simon the Apostle, Indianapolis; Bob and Bridgett Evsnich of St. Susanna, Plainfield; and Thomas David Seal of St. Andrew, Richmond.

Recipients of the St. Anne Medal were Kathryn L. Delpha and Leslie Wilkens, St. Barnabas, Indianapolis, and Barbara Brink, St. Lawrence, Indianapolis.

Sylvia Zimmerman of Our Lady of Lourdes, Indianapolis; Mary Jungemann, St. Barnabas, Indianapolis; Sheen Jones, St. Lawrence, Indianapolis; and Christine M. Seal, St. Andrew, Richmond, received the St. Elizabeth Seton Award.

St. George Medal recipients were Gene Meek,

strong leadership.” He thanked the parents for showing so much support.

The archbishop is an Eagle Scout. He also received the Distinguished Eagle Scout Award as an adult.

“Scouting had a great deal to do with my being able to develop leadership” skills, he said, adding that it provided support to his vocation to the priesthood.

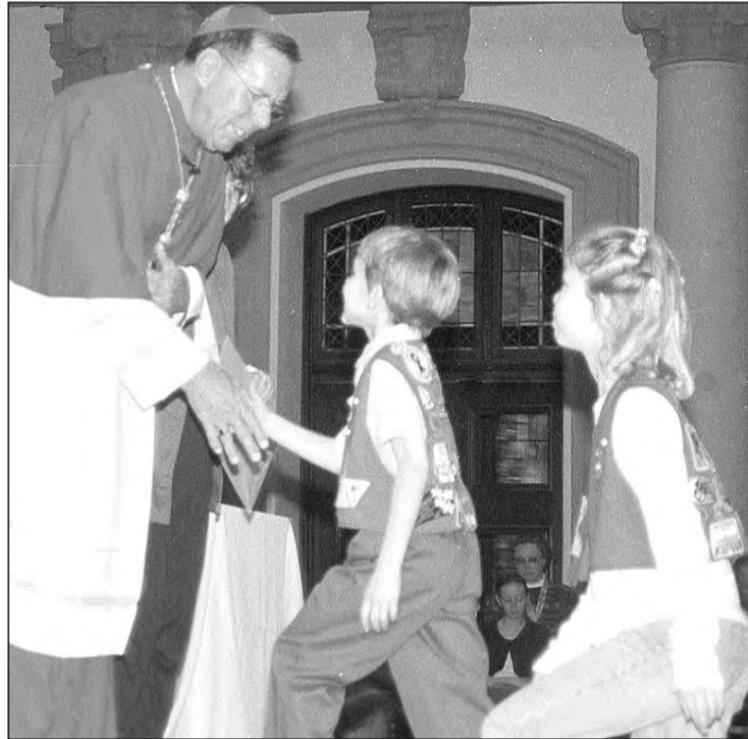
Archbishop Buechlein asked the scouts to “think about the fact that God may be calling you” to be religious leaders. †

St. Lawrence, Indianapolis, and George Deblois, St. Matthew, Indianapolis.

Archbishop Buechlein personally congratulated each scout. He closed the event by thanking the leaders, noting that the scouting programs are as strong as their leadership “and this [religious emblem ceremony] demonstrates



Above, archdiocesan Boy Scouts wait to receive the *Ad Altare Dei* (Toward the Altar of God) emblems during the religious emblems presentation at SS. Peter and Paul Cathedral.



At right, Archbishop Daniel M. Buechlein congratulates Brownies Christine Evanczyk (left) and Brandi Lynn Bryan, from Sacred Heart Parish in Jeffersonville, for earning their Family of God awards.

Photos by Margaret Nelson

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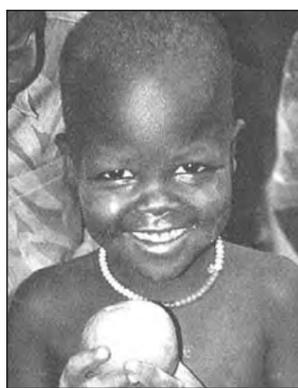
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Jubilee day honors women's roles in Church

By Sheila Garcia

Who can imagine the Catholic Church without women?

Mary, the Mother of God, as well as saints and doctors of the Church, such as Teresa of Avila and Thérèse of Lisieux, inspire the faithful. Mothers and grandmothers hand on the faith. And countless women serve as catechists, lectors and eucharistic ministers in parishes.

On March 25, the Church recognizes women's contributions to society and to the Church as it celebrates the Jubilee Day for Women. The theme is "Women Saying Yes to God."

There is much to celebrate.

The U.S. bishops' Secretariat for Family, Laity, Women and Youth suggests that women make Saturday, March 25, a day of prayer, enrichment and celebration by attending Mass, setting aside time to pray and meditate, spending time with friends, beginning a journal, and reading Scripture and books about spirituality.

The Church's teaching on women's dignity and equality is indeed good news.

Bearing God's image, man and woman stand equal before the Creator. In a culture of sexual violence and exploitation, where equal access to education and employment often is denied to women, the Church insists on respect for women's gifts and dignity.

Pope John Paul II has championed women's dignity. In his 1995 "Letter to Women," the pope pressed for real equality in every area, including equal pay for equal work, protection for working mothers, equality of spouses and basic political rights.

The pope said situations that prevent women from developing their full potential are "profoundly unjust."

Recently the pope underscored women's dignity and contributions to society by naming St. Bridget of Sweden, St. Catherine of Siena and St. Teresa Benedicta of the Cross (Edith Stein) as co-patronesses of Europe. He chose them not only as models of holiness, but for their efforts to bring unity among peoples by transcending ethnic, cultural and religious differences.

We can also celebrate women's gifts and leadership in the Church. Religious and lay women historically have shared their gifts in the Church, staffing Catholic schools and hospitals, and running numerous parish ministries.

Women continue to serve in those

capacities, and in recent years the Church has been recognizing and utilizing women's gifts for organization, management and, perhaps most significant, spiritual leadership.

Some women have become trained spiritual directors, an activity once associated almost exclusively with priests. Others are skilled in liturgical planning, Scripture study and retreat work.

A typical example is Jean, a wife and mother who long had been involved in some type of volunteer parish service. Encouraged by her small faith community, Jean went back to school in midlife to earn a degree in pastoral counseling. She is now a valuable member of the parish staff, helping parishioners deal with marital problems, substance abuse and other difficult situations.

Not surprisingly, as women have claimed their gifts and talents, they have begun to move into leadership positions in the Church. No longer is Church leadership limited to the ordained. Women's voices now are heard at all levels, a development the U.S. bishops have encouraged.

In their 1994 statement on women, "Strengthening the Bonds of Peace," the bishops declared: "We welcome this leadership ... and we commit ourselves to enhancing the participation of women in every possible aspect of Church life."

In many ways, this leadership is already a reality. Women serve as theologians and on seminary faculties, and hold key positions in the National Conference of Catholic Bishops. Helen Alvarez, for example, serves as the bishops' spokesperson on pro-life issues.

In dioceses, women hold nearly half of the administrative and professional positions, serving as chancellors, school superintendents, on marriage tribunals and as heads of diocesan offices.

We can perhaps best appreciate the scope of women's leadership by looking inside our parishes. Today about 63 percent of U.S. parishes employ lay ministers on a part-time or full-time basis. More than 80 percent of these lay ministers are women, filling roles in religious education, youth ministry, the Rite of Christian Initiation of Adults, liturgy planning and many other areas.

The impact of women on parishes, however, goes well beyond those who hold paid positions. Women serve on pastoral and finance councils, and organize many parish ministries.



CNS illustration

In a culture of sexual violence and exploitation, where equal access to education and employment often is denied to women, the Church insists on respect for women's gifts and dignity. Pope John Paul II has often championed women's dignity, equality and contributions to society.

In one Florida parish, two women started a telephone hotline to assist victims of domestic violence.

Women in many parishes have begun Elizabeth Ministry programs, helping each other to deal with experiences during the childbearing years, such as pregnancy, infertility and adoption.

As we celebrate women's contributions in the Church, we also consider the challenges that lie ahead.

One challenge is how to open up new roles to women, especially roles that involve substantive responsibility and a voice in the Church's decision-making processes.

Pope John Paul II and many bishops have urged women's participation in Church life to the fullest extent possible under Church law.

Another challenge is how to reach out to younger women, affirming their gifts and inviting them to deeper involvement in the Church.

Many young women are eager to learn what the Church really teaches about women's dignity and equality, and they are surprised to find out how many service-leadership roles are open to them.

As we anticipate even more opportunities for women, on the Jubilee Day for Women we will celebrate how women say yes to God by using their gifts, creativity and ingenuity for the good of society and the Church.

(Sheila Garcia staffs the Committee on Women in Society and in the Church for the National Conference of Catholic Bishops.) †

Discussion Point

Women serve in many ministries

This Week's Question

As a woman helping to carry out the work of a diocese or parish, tell what you do.

"As pastoral associate, I'm the director of liturgy and in charge of the Rite of Christian Initiation of Adults. I do hospital visits, plan funerals and work with sacramental preparation. I'm also on the finance council, and we have a Latino community with which I am involved. In addition, I'm the public relations person for our parish." (Sister Sue Hoffman, S.S.J., Rochester, N.Y.)

"As parish secretary, I'm the first contact person for people calling in. My job is to listen and to respond accordingly. I handle what I can myself, and I direct other calls to the appropriate people. I'm the funnel and the filter for all calls coming into our office. I'm

also the editor of our parish bulletin." (Betsy Durbin, Columbus, Ohio)

"I'm the data entry clerk. I keep track of our parishioners' names and addresses." (Imelda Peschel, Fort Worth, Texas)

"I set up the church for funerals, which frees up the celebrant to do what he needs to do, and the Mass can flow with continuity." (Therese Dailey, Indianapolis, Ind.)

Lend Us Your Voice

An upcoming edition asks: Tell of a retreat that you found beneficial. What made it "work" for you?

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



CNS photo

From the Editor Emeritus/John F. Fink

Top events of second millennium: the Crusades

(Second in a series)

Pope John Paul has apologized for the massacres committed by Christians during



some of the Crusades. To the people of the 12th and 13th centuries, though, they were a holy undertaking with the exalted purpose of liberating the sacred places of the Holy Land from the hands of the "infidels" (Muslims). The popes who proclaimed them and the priests who preached them, like St. Bernard of Clairvaux, offered nothing less than eternal life to all who participated in them.

Although there were some minor crusades, these were the eight major crusades:

The First Crusade (1095-1101) resulted in the conquest of Jerusalem in 1099 and the massacre of the men, women and children who lived there. The crusaders established the Latin Kingdom in the Holy Land and rebuilt churches that had been destroyed. Many of the churches in the Holy Land today date from the First

Crusade. The Christians were pushed out of Jerusalem again in 1187.

The Second Crusade (1145-1148), preached by St. Bernard at the request of Pope Eugene III, tried to liberate Edessa in Mesopotamia from the Muslims. It ended in disaster, the crusaders never making it to Edessa.

The Third Crusade (1188-1192), prompted by the recapture of Jerusalem by the Turkish sultan Saladin in 1187, was led by Emperor Frederick Barbarossa and England's Richard the Lion-Hearted. It failed to recapture Jerusalem and ended in a truce with Saladin.

The Venetians who led the Fourth Crusade (1202-1204) abandoned its original purpose and attacked Constantinople instead. The city was sacked by the crusaders, something that the Orthodox Church has never forgotten or forgiven.

Although not considered a major crusade, the Children's Crusade of 1212 has to be one of the most bizarre events of Christian history. Under the belief that the Holy Land could be captured by the "pure of heart," 40,000 children were gathered and started a march toward Palestine. Many died on the way and others were

sold into slavery by Christian traders. It can only be considered amazing that this was permitted to happen.

The Fifth Crusade (1217-1221) got bogged down because of political infighting among the kings of Europe. Some troops were sent to fight but they weren't very effective. The most remarkable thing that happened was that St. Francis of Assisi showed up in Egypt where the crusaders were in 1219 and met with the Sultan al-Kamil. Nothing came of the meeting though.

The Sixth Crusade (1228-1229) was led by Emperor Frederick II, who seemed to abandon it when he became ill. When he recovered his health, Frederick fought the crusade, even negotiating the surrender of Jerusalem. However, it soon went back under the control of the Muslims.

The Seventh Crusade (1248-1254) was led by St. Louis of France. This crusade was fought in Egypt, and the crusaders were captured. Louis paid a ransom for his own release.

Louis also led the Eighth Crusade 13 years later, in 1267. It ended disastrously when the army was decimated by disease and Louis died at age 44. †

Cornucopia/Cynthia Dewes

Hey, who you callin' a hero?

It seems to me that a bit of healthy skepticism is not only human, but divine.



Embracing every mindless, goofy thing that comes down the pike is, well, goofy.

This comes to mind because Presidents' Day is upon us and it's a good time to think about what that means. Is it really necessary or impor-

tant to honor these persons? And why them above all others?

We live in a time of the antihero. Our culture tends to praise the rebels, the interesting misfits, the antiestablishment Robin Hoods and gadflies who defy whatever authority is at hand. It's kind of thrilling to admire such people from the safe distance of our living rooms as we watch them on the TV news, celebrity gossip shows and movies.

There's something in all of us that delights in the naughty, even though we really wouldn't or couldn't do such things ourselves. In fact, we really don't want to do them; they just seem exciting

as abstractions.

So why, then, do we celebrate George Washington and Abraham Lincoln? At least in legend, they were probably among the best behaved of all the presidents. No antiheroes, they. Nevertheless, despite being virtuous, they never were boring. Whatever they did, it seemed larger than life, beyond what the rest of us might be able to do, or even attempt.

Recently, an excellent television drama called "The Crossing" reminded us of what made George Washington a hero. We all know from grade school that he crossed the Delaware River and thus, somehow, saved our revolution. But this drama demonstrated what made him heroic: his unswerving commitment to the cause of freedom, his personal courage, and his shrewd assessment of and concern for other people.

Lincoln also demonstrates this kind of noble purpose, this fearless determination to uphold human freedom and dignity. It's not mere stubbornness, although some of their compatriots thought so at the time. And it's not just excessive zeal, à la John Brown.

Rather, these men held convictions that identified them as reflections of their cre-

ator, and their actions remind the rest of us who we really are and what we are capable of. Maybe we can't be heroic on such a scale, but at least we can recognize its importance and honor it.

Image has something to do with our perception of heroes, but there must be substance there in order for them to be truly heroic. We can appreciate athletic prowess in an O. J. Simpson or musical talent in a Madonna, but would we hold them up as models for our kids?

Authority and position are not the arbiters of heroism, either. Some of our presidents have been mediocre, not to mention criminally indifferent to the truth. Judges have gone to jail for accepting bribes, clergymen have been indicted for child abuse, journalists have lost respect as well as jobs because they committed plagiarism.

In honoring heroes like Washington and Lincoln, we remind ourselves and our children just how exciting and attainable real heroism is, how human and how divine.

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

Faithful Lines/Shirley Vogler Meister

Some ways parents can love enough

It's inevitable along life's journey for parents and grandparents to assess and



reassess their roles with their children. And, in a perfect world, as each generation comes along, the younger family members glean the wisdom of their elders in order to decide the best approaches to take

with their own parenting skills. However, it's not a perfect world, and too often the mistakes of one generation are passed on to the next, usually hand-in-hand with all the positive emotions and actions and reactions as well.

The biggest questions for parents are: 1) How do I love and support youngsters enough without becoming too enabling or too protective; and 2) How do I balance my love and support with discipline in order to produce a good "child of God," a good person, and a good citizen who can live up to responsibilities.

Unfortunately, there aren't easy answers, because each family is different. Recently, a relative shared something with me by e-mail that rang some bells, both positive and negative, about my own parenting—especially with teen-agers. I now share the shortened and rephrased message here, complete with opening statement:

Someday when my children are old enough to understand the logic that motivates a parent, I will tell them:

I loved you enough to ask where you were going, with whom, and what time you would be home.

I loved you enough to insist you save your money and buy a bike for yourself, even though we could afford to buy one for you.

I loved you enough to be silent and let you discover that your new best friend was a creep.

I loved you enough to let you see anger, disappointment and tears in my eyes; because I wanted you to know parents are human, too.

I loved you enough to let you assume

the responsibility for your actions even when the penalties were so harsh they nearly broke my heart.

I loved you enough to say "no," knowing you'd hate me for it.

The original list is longer; but, as a Catholic-Christian, I'd add this point: *I loved you enough to give you a Catholic education, even though it meant sacrifice.*

Why? Because your father and I wanted to reinforce what we already knew—that we appreciate our Catholic education and that *God loved us enough to sacrifice his only son, Jesus, so that we can enjoy life everlasting.* (See Jn 3:16.)

(Criterion columnist Shirley Vogler Meister notes that material shared by e-mail is often spread widely with no sources given. If readers know the author of the "I Love You Enough" list, please share the information so proper credit can be given if this piece is published again.) †

Journey of Faith/Fr. John Buckel

Alone with the woman



"Death to the prostitute!" the crowd shouted. "We have eye-witnesses to her act of adultery," one of the Pharisees screamed.

The woman stood before the crowd, her clothes now tattered and torn. She felt that she had no one to turn to, not even God. The woman had given up on God long ago because it seemed that

God had given up on her. She was alone.

As a child, she felt unwanted. As an adult, she was determined to find love and affection ... but never did. As time passed, the woman no longer felt love, hate or anything else. She was numb. It was the only way to survive in this world.

In the midst of the shouting and confusion, Jesus suddenly appeared. "What is going on?" he inquired.

A great silence fell upon the crowd.

The Pharisee replied: "Teacher, this woman was caught in the act of adultery."

While the Pharisee was speaking, the woman shook her head and thought: "Caught in the act of adultery ... we have eye-witnesses." What a laugh. Some dirty old men were looking through my bedroom window."

The Pharisee continued. "According to the law of Moses, such women are to be executed. What do you have to say about the case, Jesus?"

Jesus bent down and started tracing on the ground with his finger. He acted as if he had not heard the question. Thirsty for blood, the Pharisees and the rest of the crowd were growing impatient.

"Let the one among you who is without sin cast the first stone," Jesus' voice thundered.

The woman braced herself. She thought the stones would come flying any moment. "How ironic that I should be stoned by some of my past customers."

It took a few moments for the words of Jesus to sink in. Piercing glances were exchanged by everyone. The crowd's attention was no longer on the woman but on themselves.

The Pharisee, who had approached Jesus, was on the verge of throwing the first stone. His companion looked at him as if to say: "You ... without sin ... shall I refresh your memory?" The Pharisee, his eyes now downcast, dropped the stone and walked away.

One by one, all the rest dropped their stones and walked away in silence and shame.

Jesus was now alone with the woman. He looked into her eyes and read her soul like an open book. "Woman," he said with a smile on his face, "where did they all go? Does no one condemn you?"

"No one, sir," she responded.

"Nor do I," Jesus assured her.

"The man saved my life," the woman thought. As much as she tried to thank him, she could not get a word out of her mouth. The woman burst into tears. Suddenly, it was as if all of the emptiness, loneliness, sense of abandonment and sinful ways had been flushed away. Her dark past gave way to a bright future. She felt loved.

"Your sins are forgiven," Jesus proclaimed. "But from now on, avoid this sin."

The woman was thinking. "He forgave me, even though I didn't get a chance to say that I was sorry."

Jesus made one more comment before they parted ways. "More than others, you will appreciate living in the kingdom of heaven because you know what it's like to live in hell."

(Based on Jn 8:1-11)

(Father John Buckel, associate professor of Scripture at Saint Meinrad School of Theology, is a priest of the Archdiocese of Indianapolis and a regular columnist for The Criterion.) †

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

The Sunday Readings

Sunday, Feb. 20, 2000

- Isaiah 43:18-19, 21-22, 24b-25
- 2 Corinthians 1:18-22
- Mark 2:1-12

The Book of Isaiah furnishes this weekend's Liturgy of the Word with its first reading.



History and actual events surely provided cynics in the community of God's people with good opportunities to call into question the belief that God was a loving protector.

Aside from the relatively brief period when Solomon was king, and perhaps that time when David, his father, ruled, the children of Israel had been subjected to an ongoing series of invasions, turmoil and harassment. They must have wondered, "Where is God?"

Prophets such as the author of this second section of Isaiah had to combat these cynics and rouse the tepid to be active and loyal in their religion.

This weekend's reading appears in such a context. The prophet calls upon the people to forget the past, but also to be aware that human sinfulness reaps a poisoned harvest and much of their historic misfortunes were their own doing.

The reading concludes with a gentle, reassuring promise from God, spoken through the prophet. God will forgive all transgressions. He is faithful.

St. Paul's Second Epistle to the Corinthians provides the second reading.

The Christian Corinthians lived in a world of idolatry.

For Christians, love of God and of others was the paramount virtue. For the Romans, love of self was all-important.

This difference created a circumstance not unlike that experienced in the times of Second Isaiah, although, of course, with great dissimilarities.

The similarity was that Christian Corinthians also felt alone and vulnerable. The overwhelming power and depth of the Roman culture seemed to negate any argument that the God of Israel, the God proclaimed by Jesus, was truly almighty, that the Gospel truly touched the uttermost needs, hopes and fears of people.

Echoing the prophets, Paul told the Corinthians that they must follow the Lord in every circumstance.

The Gospel of Mark gives this weekend its third reading.

Since the Feast of the Epiphany, the Church has provided us with a continuing reading of St. Mark's Gospel. Each Sunday resumes a reading of that Gospel.

This season, we have heard stories about Jesus and how he healed others. We also have heard stories about Jesus and his supernatural power. Several weeks ago, the Gospel recalled the Lord's freeing of a man from the power of a demon.

This weekend, Jesus cures a paralytic but also forgives the man's sin. Restoring a paralytic to wholeness was dramatic enough in itself, but for Jews forgiving sin was all the more stunning. Their reaction is easily understood. Sin is an offense against God; therefore only God can forgive sin. By this act in Capernaum, the Lord claimed divine authority.

Through all these readings, Mark's Gospel is establishing the identity and personality of Jesus. He is the Son of God. He is merciful and loving. He overturns the devastating effects of sin.

Important to a sense of the reading is to remember that the Jews of the Lord's time thought that ultimately physical problems, such as paralysis, originated from deliberate human sin.

Some of the bystanders on this occasion probably thought that the paralytic himself had seriously sinned. Others likely thought his parents had sinned, for they were so taken by the thought that one generation flows from and depends upon its predecessor. All the bystanders would have thought that in some way human sin was responsible for the man's difficulty.

Reflection

Long ago, God spoke through the prophet to reassure the faithful and insist that they remain faithful. He always was, and is, loyal to the promise of the Covenant, the pledge to protect and save.

St. Paul, writing in the first century A.D. to Christians in Corinth, one of the mightiest and most pagan Roman cities, emphasized that God was everlastingly true.

Both authors maintained, however, that human sin upsets God's holy plan. We can sin. We are free. But, as both Isaiah and Paul warned, by sinning we invite the whirlwind.

The Gospel magnificently places before us Jesus the Lord. Jesus forgives sin and cures the effects of sin. He is the loving, merciful, almighty Son of God. He comes to us. He is available to us if we are accepting. After all, the paralytic had great faith in Jesus.

At times, critics say that Roman Catholic theology builds guilt in the souls of its followers. It is understandable in the sense that many people feel guilt, yet it is odd since the message of the Church is that God always loves us, God always forgives us, and, in his love and forgiveness, God sent to us Jesus, the Son of God, the Savior. †

Daily Readings

Monday, Feb. 21
Peter Damian, bishop and
doctor of the Church

James 3:13-18
Psalm 19:8-10, 15
Mark 9:14-29

Tuesday, Feb. 22
The Chair of Peter, apostle
1 Peter 5:1-4
Psalm 23:1-6
Matthew 16:13-19

Wednesday, Feb. 23
Polycarp, bishop and martyr
James 4:13-17
Psalm 49:2-3, 6-11
Mark 9:38-40

Thursday, Feb. 24
James 5:1-6

Psalm 49:14-20
Mark 9:41-50

Friday, Feb. 25
James 5:9-12
Psalm 103:1-4, 8-9, 11-12
Mark 10:1-12

Saturday, Feb. 26
James 5:13-20
Psalm 141:1-3, 8
Mark 10:13-16

Sunday, Feb. 27
Eighth Sunday in
Ordinary Time
Hosea 2:16b, 17b, 21-22
Psalm 103:1-4, 8, 10, 12-13
2 Corinthians 3:1b-6
Mark 2:18-22

Question Corner/Fr. John Dietzen

Special bread may be used for Communion

Q One of the parishioners in our small parish serves as chairman of our liturgy commission. Recently he has made some changes, with the approval of our pastor, which we are told are proper but which we wonder about.



Every few weeks, homemade bread is substituted for the usual host. It is said to

be made according to law, but the problem is that the bread stays in your mouth a long time. What is required "according to law" for the bread used in the Eucharist? (North Carolina)

A First, there is nothing wrong in itself with using bread made by people in the local community. I've known about parishes, for example, where families take turns preparing the bread for Mass. It can be a beautiful and meaningful custom.

It is difficult to answer your question honestly without noting that we have two seemingly contradictory sets of regulations for eucharistic bread.

The Church has insisted increasingly on the vital importance of signs in the celebration of the liturgy, especially in the sacramental and eucharistic liturgies.

These signs—oil, water, bread, wine, gestures, words—are essentials for the sacraments and should reflect as genuinely as possible the reality they purport to be.

Dirty water, for example, or gummy oil, while perhaps valid for the sacraments, are grossly inappropriate and unbecoming.

Thus, the Church insists that the bread for the eucharistic celebration "appear as actual food" (General Instruction on the Roman Missal, 283). In other words, it should look and taste like bread people really use.

On the other hand, the Latin-rite tradition and the present regulations of the Church require that no ingredients other than wheat flour and water be used in making the bread.

I've had much correspondence on this subject through the years, and have learned that most people find it difficult, to say the least, to make bread this way and have it come out looking any more like recognizable bread than the usual hosts.

I am reminded of a story about a young first communicant who received a common tiny white host that melted in his mouth.

The boy was asked if he believed that the bread had become the Body of Christ.

He replied, "I believe it is the Body of Christ, but I don't believe it was bread."

In 1978, the American bishops' Committee on the Liturgy presented a canonical position paper to the appropriate officials in Rome, searching for some way unleavened bread could be prepared with a few additives that would make it appear more like real bread.

The following year, the then-head of the Congregation for the Doctrine of the Faith responded that "it would not be appropriate to accept the suggestions" for some additives for eucharistic bread.

In 1980, the Congregation for the Sacraments and Divine Worship repeated basically the same instructions.

Despite the difficulty, several recipes have been developed over the years that provide a substantial type of bread, suitable for the Eucharist, baked only from wheat flour and water.

The reason for the attempt, of course, is in the sign value of sharing "one loaf" or "one bread," which the Eucharistic Prayers speak of, symbolizing the unity which Jesus brings about in his people through the Eucharist.

It is similar to sharing the "one cup," which we do when we receive Communion under both species.

Incidentally, the fact that the bread stays in your mouth a long time is no argument against it.

The Eucharist, as Jesus says, should be eaten, which obviously is difficult if the host is so tiny and frail that it dissolves before one can chew or swallow it.

One such recipe for Communion bread, widely used for a long time, at least in one state, was developed by a professional baker who was also a permanent deacon. It does not crumb easily, and it fulfills all requirements for the Eucharist.

The man died recently, but his wife has given me the instructions for preparing and baking Communion bread this way. I will be happy to send it to anyone who writes to me at the address below.

(A free brochure outlining basic Catholic prayers, beliefs and moral precepts is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail at jjdietzen@aol.com.) †

My Journey to God

Grace

The road leading away from God was not hard to follow.

Through all of the long years, he never left me.

He spoke to me often. I did not listen.

Oh, patient father of love.

Now, my return to him is sweet to my soul and magnificent to my heart, everflowing with his divine word, with the love of the man-God, our brother, our Jesus, with our Blessed Mother's smile, and the fire of the Holy Spirit given to me so long ago.

By Mary Lisa Swoape

(Mary Lisa Swoape is a member of St. John the Apostle Parish in Bloomington.)



Photo courtesy of Kevin DePrey

The Active List

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

February 19

McDonald's, 10th and Bosart, **Indianapolis**. Secina Memorial High School track and field team pancake breakfast, 8-10 a.m. \$3. Information: 317-356-6377.

St. Mark School, 535 E. Edgewood, **Indianapolis**. Spaghetti dinner, 5-8 p.m. Information: 317-784-5547.

St. Margaret Mary Parish, 1717 Ohio St., **Terre Haute**. Encuentro 2000, 8:30 a.m.-4:30 p.m. Information: 812-232-8717.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Couple to Couple League natural family planning, 9 a.m. Information: 317-862-3848.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Mystics: Yesterday and Today.

Information: 317-788-7581.

February 20

Saint Meinrad, St. Bede Theater, **St. Meinrad, Indiana** University baroque orchestra concert, 2:30 p.m. Information: 812-357-6501.

St. Paul School, 105 St. Paul St., **Sellersburg**. Winter Social, 4 p.m. Information: 812-246-3266.

St. Joseph Church, 1325 S. Mickley Ave., **Indianapolis**. Altar Society pancake breakfast, 8:30-10:30 a.m., \$2 children, \$4 adults.

February 21

Deadline: March 4, Ritz Charles, 12156 N. Meridian St., **Carmel**. Catholic Social Services' Birthline Guild "Love Works Magic" noon luncheon, fashion show by Lilly's Boutique Gallery, \$20 advance only. Reservations:

317-466-9656.

February 25

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Raider Nightwatch pizza and fun for eighth-graders, 7 p.m.-midnight. Information: 317-924-4333.

February 25-26

Marian Heights, 812 E. 10th St., **Ferdinand**. Academy teen lock-in, \$5 advance registration. Information: 812-367-1431 or 800-467-4642.

Recurring

Daily

Our Lady of the Greenwood Parish Center, 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.

Weekly

Sundays

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

St. Anthony of Padua Church,

Clarksville. "Be Not Afraid" holy hour, 6 p.m.

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

St. Anthony Church, 379 N. Warman, **Indianapolis**. Rosary and Benediction for vocations, 2 p.m.

Mondays

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

Tuesdays

St. Joseph Church, 2605 St. Joe 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. Anne, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.

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.

Thursdays

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

St. Mary Church, **New Albany**. Shepherds of Christ prayer for lay, religious vocations, 7 p.m.

St. Patrick Church, Shelby St., **Salem**. Prayer service, 7 p.m.

St. Malachy Church, **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.

Fridays

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

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

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

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Eucharistic adoration, one hour after 8 a.m. Mass.

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

Saturdays

Clinic for Women, 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 Sundays

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

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

First Mondays

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

First Tuesdays

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

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

Third Sundays

Mary **Rexville** Schoenstatt (located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m. Information: 812-689-3551.

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

Third Mondays

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

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

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

Third Saturdays

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

First Fridays

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

St. Joseph University Church, **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

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

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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.

AGAN, Mary Frances (Belcher), 51, Our Lady of the Springs, French Lick, Jan. 29. Mother of Bryan and Rick Agan. Daughter of Helen (Land) and Roscoe Belcher. Sister of Rosie Dedrick, Jane Emmons, Margaret Jones and Jack Belcher. Grandmother of two.

ALLEN, George F., 87, Holy Name, Beech Grove, Feb. 1. Father of Hazel Bowden, Patricia Riggin, Marjorie Forsyth and Donald Allen. Brother of Rosemary Eidelberger, Donald, Earl, Everett, Francis, Richard and Robert Allen. Grandfather of 21. Great-grandfather of 40. Great-great-grandfather of three.

BALMER, Anna Marie, 87, Sacred Heart, Jeffersonville, Jan. 31. Mother of Shirley Balmer.

BOARDS, Carrie Leona (Yeager), 77, St. Joan of Arc, Indianapolis, Feb. 2. Mother of Jay Michael Smith. Sister of Dorothy Brown. Grandmother of two. Great-grandmother of two.

CASTER, Patrick, 26, Our Lady of Lourdes, Indianapolis, Jan. 30. Husband of Beth (Johnson) Caster. Son of Thena Caster. Brother of Carin Pfenning, Ann Bentley, Catherine Coop and Carl Caster.

COOKE, Colen G., 73, Our Lady of Perpetual Help, New Albany, Feb. 1. Husband of Mary Ann Cooke. Father of Lana Yost, Larry and Ronald Cooke. Brother of Sandy McCampbell, Katherine Maxey, Joyce Barnes, Colleen Day and Clark Cooke. Grandfather of six. Great-grandfather of one.

DEER, Martha Lucile (Whitaker), 90, St. Luke, Indianapolis, Feb. 4. Mother of Richard Deer. Grandmother of three. Great-grandmother of two.

ELTZROTH, Jeannette M. (Ollinger), 70, Our Lady of Lourdes, Indianapolis, Jan. 28. Mother of Desiree, Ramona, Larry, Loren and Michael Eltzroth. Sister of Janice Childers, Maribeth Duffy, Jim, Larry, Marvin and Richard Ollinger. Grandmother of eight.

KELLER, Jack Dale, 80, Holy Name, Beech Grove, Jan. 25. Husband of Margaret (Brochhausen) Keller. Father of Deborah, Dave and Jack Turner. Brother of Laverne Cantor. Grandfather of six. Great-grandfather of six.

KIMMEL, Steven H., 48, St. Augustine, Jeffersonville,

Feb. 1. Husband of Janis K. Kimmel. Brother of Lisa Ernstberger. Uncle of several.

KNIGHT, Clifton, "Buddy," 94, Sacred Heart, Jeffersonville, Jan. 21. Father of Alice Duncan, Sue Ann Knight and Clifton Knight Jr. Brother of Helen Knight.

KRUKEMEIER, Fred W., 84, St. Mark, Indianapolis, Feb. 2. Father of Carol Ann Pharaon. Brother of Frances Abraham, Donald, James and Richard Krukemeier. Grandfather of three. Great-grandfather of two.

LOI, Mary P., 81, St. Mary-of-the-Knobs, Floyd's Knobs, Feb. 4. Mother of Patty Seger, John, Lynn and Marvin Loi. Sister of Irma Florio. Grandmother of eight.

MARTIN, Donald James, 72, St. Augustine, Jeffersonville, Jan. 31. Husband of Rosemary Martin. Father of Sally Meyer, Susan Walker and Sandra Martinez. Brother of Leonce and Louis Martin. Grandfather of six.

MEIRANS, Sofija, 89, SS. Peter and Paul Cathedral, Indianapolis, Feb. 4. Mother of Leons Meirans.

RIPANI, Albert, Sr., 80, St. Monica, Indianapolis, Jan. 27. Husband of Jeanette A. Ripani. Father of John, Philip and Dr. Albert Ripani. Brother of Antoinette Marconi and Nick Ripani. Grandfather of 10.

SCROGGINS, Angel Louissa Mae, infant, Prince of Peace, Madison, Feb. 2. Daughter of Theresa and Billy J. Scroggins. Sister of Meghan, Brandon, Nathan, Patrick and Trent Scroggins. Granddaughter of Kathy and Donald Nolan and

Brenda and Bill Scroggins. Great-granddaughter of Cora and Little Shepherd.

SPROAT, James, 73, St. Mary, Richmond, Jan. 25. Husband of Peggy L. Sproat. Father of James Sproat. Brother of Roberta Thorne, Dorothea Spencer, Mary Collins, Cena Edwards, Allen, Margaret and Johanna Mae Sproat. Grandfather of three.

STEWART, Grace L., 88, Sacred Heart of Jesus, Terre Haute, Jan. 27. Wife of Willard Stewart. Mother of Judy Thissen, Nancy Phelps, Thomas and Jerry Haglage. Grandmother of eight. Great-grandmother of six.

THIEMAN, Audrey B., 89, St. Peter, Brookville, Jan. 13.

Benedictine Sister Mary Marguerite Hunter was a missionary, teacher



Benedictine Sister Mary Marguerite Hunter of Our Lady of Grace Monastery in Beech Grove died on Jan. 31. She was 87.

A funeral Mass was celebrated on Feb. 3 at the Our Lady of Grace Monastery Chapel.

She entered the Benedictine Community in Fredinand in 1931.

Sister Mary Marguerite taught in schools in the archdiocese for 52 years, including the

Mother of Patricia Kelly, Paula Smith and Gayle Nay. Sister of Paul Fernbach and Donald Stadler. Grandmother of six. Great-grandmother of four.

TROUT, Donald E., 79, St. Mary, Mitchell, Jan. 19. Husband of Virginia Trout. Brother of Evelyn Williams and William Trout.

WHITEMORE, Ladisla "Gladys" (Dawidowicz), 88, St. Jude, Indianapolis, Jan. 30. Mother of Paul, David, John, Thomas, Maurice James Jr. and James Whittemore. Sister of Francis, Stanley and Felix Dawidowicz. Grandmother of 11. Great-grandmother of three.

WILLIAMS, Roy "Bud," 70, St. Anthony, Indianapolis, Jan.

31. Husband of Mary Alice Williams. Father of Mary Pat Sharpe and Michael Williams. Brother of Barbara Mattox, Joe and Tom Williams. Grandfather of four.

WITTE, Richard H., 83, St. Andrew, Richmond, Jan. 19. Father of Dr. Elaine Morefield, Marilyn Maertens, Dr. Michael, Kenneth, Gerald, Steven, Thomas and James Witte. Brother of Helen and Lawrence Witte. Grandfather of 22. Great-grandfather of eight.

Providence Sister Helen Ann Conway taught in archdiocesan schools

Providence Sister Helen Ann Conway, a long-time teacher in the archdiocese, died Feb. 5 at the age of 90.

A funeral Mass was celebrated in the Church of the Immaculate Conception at Saint Mary-of-the-Woods on Feb. 9.

The former Catherine Conway was born in Indianapolis and entered the congregation of the Sisters of Providence in 1926, professed first vows in 1928 and final vows in 1933.

Sister Helen Ann taught in archdiocesan schools: St. Patrick, Terre Haute; St. Charles Borromeo, Bloomington; St. James, St. Catherine and Nativity in Indianapolis; as well as at schools in Chicago and Massachusetts.

Sister Helen Ann is survived by a cousin, Providence Sister Regina Ann Lynch. †

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If interested, please call Tammy Edwards at 317-542-0345 or fax your résumé to 317-549-4319, attention: Tammy Edwards, LSKC.

Director/Coordinator of Religious Education

The Richmond Catholic Community is seeking a full-time director/coordinator of religious education to implement and oversee parish faith formation programs at all levels beginning July 1.

Applicant should have a love for the Catholic faith, knowledge of and commitment to the Archdiocesan Faith Formation Guidelines and Faith-Formation Curriculum and the ability to work together with catechists, youth minister, RCIA team, school personnel and pastoral staff. Experience in parish formation programs preferred.

Direct inquiries/résumés to: Harry Dudley, Office of Catholic Education, Archdiocese of Indianapolis, 1400 North Meridian Street, Indianapolis, IN 46206.

Graphics

The Roman Catholic Archdiocese of Indianapolis has two openings in the Publications and Graphics Office:

Graphics Specialist

Assists in the design and production of printed materials. Typesets and designs advertisements for the archdiocesan newspaper, *The Criterion*; designs, lays out, and typesets material for the Annual Directory and Yearbook; assists in the lay out and production of *The Criterion*; and assists with the maintenance of the archdiocesan Web site.

The position requires graphic design skills, knowledge of the print medium, knowledge of desktop publishing, and proofreading skills. Experience with Microsoft Office, Windows, Excel, Quark Xpress, Adobe Illustrator, Adobe Acrobat, and Adobe Photoshop is preferred. A bachelor's degree in graphic design or a related field is preferred.

Print Services Assistant

Serves as the primary contact for archdiocesan agencies needing assistance with their printing needs. Evaluates client needs, recommends solutions, selects appropriate vendors, provides price quotes and proofs, and expedites the ordering and printing of letterhead, business cards, and other printed materials.

The position requires the ability to manage multiple tasks and prioritize work responsibilities. Previous experience in print services is highly preferred. Outstanding interpersonal, organizational, and communications skills are necessary.

We offer dedicated, hard-working employees the opportunity to develop their talents in an environment that respects the dignity of each individual while encouraging a strong team approach to carrying out the mission and ministries of the church. Please send résumé and salary history, in confidence, to: Ed Isakson, Director, Human Resources, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

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Executive Director

Madonna Learning Center, located in Memphis, TN is presently seeking a new Executive Director to serve the school population of fifty Special Education students and 10 staff members. The school is state approved in Tennessee and has a waiting list. Applicants must be a practicing Catholic with a masters degree in education/administration. Applicants should have a great love for children and some experience in administration. Position is available for 2000-2001 school year. Application deadline is April 1, 2000. Salary is negotiable. Send application and resume to:

Search Committee
Madonna Learning Center
7007 Poplar Avenue
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THANK YOU Sacred Heart for prayers answered. - E. L. B.

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THANK YOU for favors received from St. Joseph. - D. T.

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The Gospel of Life upholds truth, love

VATICAN CITY (CNS)—War is not inevitable, and neither are legalized abortion and euthanasia, Pope John Paul II said Feb. 14 at a Vatican conference marking the fifth anniversary of his encyclical *The Gospel of Life*.

Catholics must never accept defeat in the struggle to protect life from the moment of conception to natural death, the pope said, adding that the encyclical is "a document which I consider central to the whole magisterium of my pontificate."

As artificial contraception, sterilization and legalized abortion become decades-old realities and discussions about legalizing euthanasia increase, he said, many people are tempted to think they are inevitable.

"On the contrary, they are the seeds of the corruption of society and its foundations," the pope said. "The civil and moral conscience cannot accept this false inevitability, just as it cannot accept the idea of the inevitability of wars or of interethnic extermination."

The pope said the Church and its members would try everything possible "to eliminate the legalized crime or at least to limit the damage of these laws."

Pope John Paul described abortion as a "type of silent and cruel selection through which the weak are unjustly eliminated."

Life, truth and love go hand in hand, the pope said. When one value is attacked, all suffer.

"Facts exist which prove with growing clarity how policies and legislation contrary to life are leading society to decadence, not only morally but demographically and economically," he said, adding that laws legalizing abortion and euthanasia will not change until people's morality changes. †

From the Archives



An archdiocesan choir in 1944

Here is a combined choir that sang for the installation of Bishop Joseph E. Ritter as archbishop of Indianapolis, the raising of the diocese to an archdiocese, and the subsequent establishment of the ecclesiastical Province of Indianapolis in 1944.

The archdiocesan director of music is Elmer Andrew Steffen (first row, center). Priests in the photograph are: (first row, left to right) Fathers Richard Mueller, Robert Hartman, Joseph Vollmer, Clement Bosler, Edwin Sahm, (Steffen), Bernard Sheridan, Joseph Brokhage, Raymond Bosler (the founding edi-

tor of *The Criterion*), James Jansen, and Victor Goossens. Shown in the second row at far left is Father Thomas Finneran; at far right is Father John Casey.

The late Leo Lauck, of Sacred Heart Parish in Indianapolis, is in the back row, second from the right. Can anyone identify the other laymen?

This photograph was given to the archives after being found in the effects of the late Cardinal John F. O'Hara, C.S.C., archbishop of Philadelphia from 1951-1960 and former president of the University of Notre Dame. †

Classified Directory, continued

Positions Available

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Fatima Retreat House, located at 5353 E. 56th St., is seeking a full-time office manager. Responsibilities include extending hospitality to guests, tracking financial information, processing payroll, payables, and bank deposits, and supervising office staff. General secretarial duties will also be required, as well as providing clerical support to the director and associate directors. Good organizational and communication skills are required, as is proficiency with Microsoft Excel and Word. Supervisory and bookkeeping experience are preferred. This is a weekday, hourly position, but may require some evening and weekend hours.

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Please submit résumé and salary requirements by March 15, 2000, to: Search Committee, St. Charles Borromeo Church, 58 West Fifth Street, Peru, IN 46970-2100; or fax to 765-472-2692.

Office Help

St. Susanna, Plainfield is seeking part-time church office help. Duties would include answering phone, census entry, bookkeeping and other general office work.

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The Development Director will participate in the development of all long-range plans, prepare annual goals and objectives and serve as support person for the ECIHS Development Committee. The director will also participate as a community relations liaison to feeder school parishes, alumni, parents, civic organizations and the media. Other duties will include but are not limited to: fund raising, special events coordination, planned giving, budget development, grant writing and endowment growth.

Qualification Standards:
The ideal candidate should have at least five years experience in development, fund raising or public relations. The candidate should have a BS/BA degree with a master's degree preferred. Attributes would include exceptional skills in written communication and public speaking. Candidates should be result-oriented, a self-starter and sensitive to political systems and diocesan/parochial school relationships.

Application Procedure:
To ensure consideration, candidates should submit a letter of interest and a complete résumé with three references to: ECIHS Search Committee, Mater Dei High School, 1300 Harmony Way, Evansville, IN 47720.

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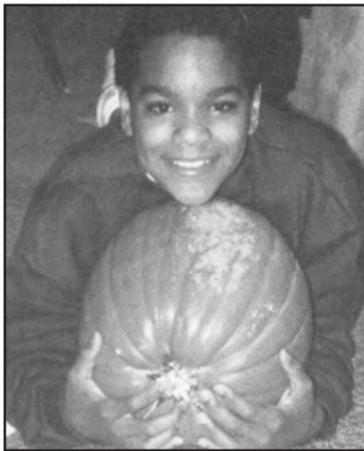


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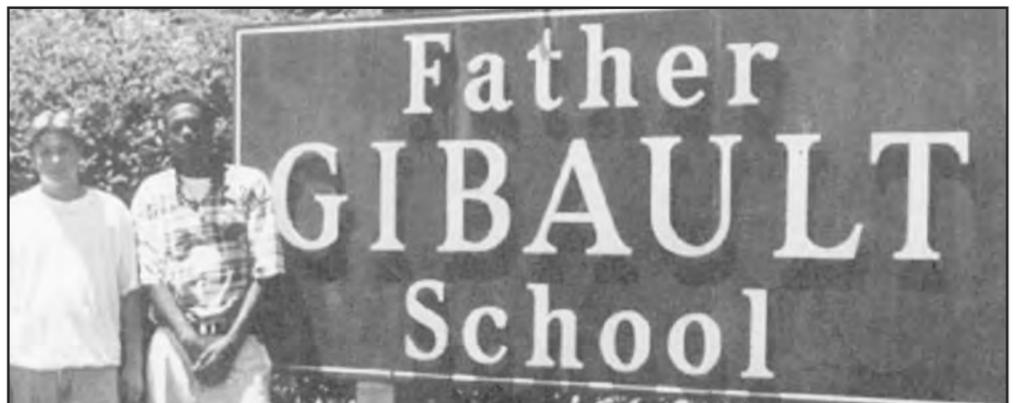
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