Catholics cannot do without penance, pope says

VATICAN CITY (CNS)—Pope John Paul II said Catholics should not think they can do without the sacrament of penance simply by confessing their sins to God. (See related story on page 7.)

The pope said Christ established the sacrament and told his apostles to for- município sdraul de capital punishment and, in principle, does so today. It is agreed that crime deserves punish- ments in this life and not only in the next. In addition, it is agreed that the state has the authority to administer appropriate punishment to those judged guilty of crimes and that this punishment may, in serious cases, include the sentence of death” (p. 8).

But, what is “appropriate” punishment? This is the question raised for our day by Pope John Paul II. Cardinal Dulles outlined the four purposes of criminal punish- ment in general:

1. Rehabilitation. The penalty should try to bring the criminal to repentance and to moral reformation. (Under certain circumstances, this could lead to a return to nor- mal civil life.)

2. Deterrence. Punishment should discourage further violence and crime. We believe life imprisonment without parole does so.

3. Retribution. Punishment should bring the criminal to repentance and to moral reformation. (Under certain circumstances, this could lead to a return to nor- mal civil life.)

4. Incapacitation. The criminal is removed from society.
Julie Shewmaker enjoys job as controller of the archdiocese

By Mary Ann Wyand

Since accepting the position of archdiocesan controller earlier this year, Julie Shewmaker has enjoyed working with agency and parish staff members, who come up to her, hug her and start talking. That’s the only way to work straight with the liturgy. He was 79.

“I was shocked when I received word of Msgr. Schumacher’s death,” Archbishop Buechlein said in a statement. “He will be greatly missed by all of us, especially the parishioners he loved so much and served for so many years.”

“To me, Msgr. Schumacher embodied what it meant to be a priest,” the archbishop said. “In a letter he wrote to me several years ago, he said, ‘I just want to be a priest all my life in whatever way I can. So it doesn’t really matter whether I am a pastor or a retiree helping out where I can or, as many of our priests have been at the end, confined to a bed or wheelchair and still serving the Lord where they are. That is the concept of priesthood I carried from Saint Meinrad, and I don’t imagine it is unusual.”

Msgr. Schumacher was “a genuinely good man and a good pastor who followed the Lord that he knew so well as the Good Shepherd,” Archbishop Buechlein said. “For this, Pope John Paul II honored him with the title of monsignor in 1997.

“It seems somehow fitting that Msgr. Schumacher, still working two parishes several years past the normal retirement age for priests, died quietly in his sleep after leading an active and productive life at his parish,” the archbishop said. “We now have another person in heaven to pray for us.”

Archbishop Buechlein was the principal celebrant for the funeral Mass on April 4 at St. Michael Church. Burial was in the parish cemetery.

Msgr. Schumacher was born on Jan. 24, 1922. He was ordained a deacon at Saint Meinrad in 1940 by Archbishop Joseph Elmer Ritter, and was ordained to the priesthood by Archbishop Paul C. Schulte on May 27, 1947.

His first assignment was as an assistant pastor at Holy Name Parish in Beech Grove. In 1951, he was assigned to St. Anne Parish in New Castle, also as an assistant pastor. In 1955, he was named assistant pastor at St. Mary Parish in Greensburg.

His first pastorate was at St. Peter Parish in Franklin County in 1959. In 1968, he was named pastor of St. Michael Parish in Brookville. In 1995, he assumed additional duties as pastor of both Holy Guardian Angels Parish in Cedar Grove and the Holy Guardian Angels Parish in Brookville and St. Mary Parish in Greensburg.

The Criterion • PO Box 1717 • Indianapolis, IN 46206-1717

The Criterion (ISSN 0574-4350) is published weekly except last week of December and the first week of January.

4400 N. Meridian St. Box 1717
Indianapolis, IN 46206-1717
317-226-6836 or 1-877-338-4695

Toll Free 1-877-338-4695
Save Up To
On All Sunrooms
• Exclusive Panelite™ Sunrooms
• Locally Manufactured
• Factory Direct Since 1976
• Unique Bay or Garden Window Options
• 3 & 4 Season Sunrooms
• Custom Built For You
• No Sub-Contractors
• Molded to Fit & Designer to Pay
• Free Estimates

Eastgate Consumer Mall
Washington & Shadeland
Indianapolis, Indiana
Toll Free 1-773-538-4695 or 317-357-3189

Moving? We’ll be there waiting if you give us two weeks’ advance notice!”

Name
New Address
City
State/Zip
New Parish
Effective Date

Note: If you are receiving duplicate copies please send both labels.

The Criterion Press, Inc.
1400 N. Meridian St.
Indianapolis, IN 46206-1717

Julie Shewmaker said. “I just want to be a priest all my life in whatever way I can.”

“Sometimes, I just can’t talk about it,” she said.

“My mother said, ‘If you want anything in this life, just tell God and give it to him.’” Murrell said. Her brown eyes fill with tears when she speaks about her oldest daughter, Juanita, who passed away several years ago.

“Sometimes, I just can’t talk about it,” she said.

“My mother said, ‘If you want anything in this life, just tell God and give it to him.’” Murrell said. Her brown eyes fill with tears when she speaks about her oldest daughter, Juanita, who passed away several years ago.

“Sometimes, I just can’t talk about it,” she said.

“My mother said, ‘If you want anything in this life, just tell God and give it to him.’” Murrell said. Her brown eyes fill with tears when she speaks about her oldest daughter, Juanita, who passed away several years ago.

“My mother said, ‘If you want anything in this life, just tell God and give it to him.’” Murrell said. Her brown eyes fill with tears when she speaks about her oldest daughter, Juanita, who passed away several years ago.

“My mother said, ‘If you want anything in this life, just tell God and give it to him.’” Murrell said. Her brown eyes fill with tears when she speaks about her oldest daughter, Juanita, who passed away several years ago.
Debe escoger la vida aun para McVeigh

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

Sería difícil imaginar un crimen más atroz que la catástrofe explosiva del Edificio Federal Alfred P. Murrah, en Oklahoma City el 19 de abril de 1995. No podemos imaginar el impacto de la horrorosa pérdida de las familias y amigos cuyos seres queridos, niños pequeños, inclusive, fueron víctimas de la locura humana. Continuamos odlando por las víctimas y sus familias. ¿Qué mente retorcida puede perpetrar tal crimen contra la humanidad inocente? No fue un terrorista extranjero, sino un hombre provoca en el crimen de este hombre provido. La manera “curiosa” en la que se está presentando en un evento de los medios de comunicación nacionalmente difícil de la tarea. Sin embargo, en caso como este, lo bueno de la sociedad requiere que no levantemos a una larga y comedida visión. Recientemente un teólogo jesuita Cardenal Avery Dulles dio el discurso de Laurence J. McGinley en la Universidad de Fordham titulado “La Pena de Muerte, ¿Un Derecho a un asunto de Vida?” Comenzando con el Antiguo Testamento, se siguió la historia de las enseñanzas religiosas relacionadas a la pena de muerte a través de los años y demostrado que la Iglesia católica ha afirmado constantemente que el estado tiene la obligación de castigar a un crimen de muerte y, en principio, todavía lo hace. “Se está de acuerdo que el crimen merece castigo en vida y en la muerte y, en principio, todavía lo hace. Además, se está de acuerdo que el estado tiene la autoridad para adquirir la pena de muerte de un crimen y, en principio, todavía lo hace”. (Pág. 8). Pero, ¿qué es un crimen “apropiado”? Esta es la pregunta que se hace para nuestros días el Papa Juan Pablo II. Dulles resaltó los cuatro propósitos generales del castigo para criminales.

1. La rehabilitación—La pena debe traer al criminal el arrepentimiento y la reforma moral (bajo ciertas circunstancias esto puede llevar al retorno de una vida civil normal).

2. La defensa en contra del criminal—El gobierno está obligado a proteger a la sociedad previniendo que el criminal cometa crimenes adicionales. Para crimenes torpesos, la Iglesia está a favor del encarcelamiento de por vida sin libertad condicional más que la muerte.

3. La disuasión—El castigo debe fre- nar el crimen y la violencia posteriores. Pensamos que el encarcelamiento de por vida sin libertad condicional lo puede hacer.

4. La retribución—El castigo debe pagar un precio por el delito cometido. Si es posible, las víctimas del crimen deben ser compensadas por el mal sufrido. Esto no significa venganza (Cit. Dulles, Pág. 12).

El cardenal también resumió cuatro objeciones a la pena de muerte en nuestros días.

1. La muerte injusta—La posibilidad de que un convicto sea inocente es la más común de las razones para oponerse a la pena de muerte. Un número significativo de criminales acusados injustamente y en espera de la pena de muerte ha probado ser inocentes.

2. La venganza legal—La pena de muerte parece avivar la llama de la venganza (y de la violencia) más que guardar un antecedente sentido de la justicia en la sociedad.

3. La devaluación de la vida humana—El castigo Capital contribuye dramáticamente a la devaluación de la vida humana en la creciente cultura de la muerte.

4. Incompatibilidad con el perdón cristiano—Mientras el perdón no elimina la obligación de la justicia, la pena de muerte parece ser incompatible con las enseñanzas de Jesús sobre el perdón.

Aun cuando nuestra iglesia se opone a la pena de muerte en un caso tan horrible como el de McVeigh, en principio no cuestionamos el derecho del estado de imponer la pena de muerte. Pero no debemos oponer a la pena de muerte porque las circunstancias hoy en día no la justifican.

El Papa Juan Pablo II escribió en su encíclica Evangelium Vitae: “(El Evangelio de la Vida). Como el resultado de las mejoras fijas en la organización del sistema penal”, los casos en los cuales la ejecución del ofensor sea realmente nece- saria “son muy raros, si no son práctica- mente inexistentes” (#56) Las enseñanzas de la Iglesia sobre la autoridad del estado no cambian, pero el estado no debería ejercer su derecho si los efectos viles pesan más que el bien. En los tiempos recientes, la pena de muerte ha hecho más daño que bien, ya que alimenta el frenesí por la venganza mientras no hay pruebas que la pena de muerte dis- minuye la violencia. La venganza, ni libra a la familia de las víctimas ni enal- truce a las víctimas de un crimen. Sólo el perdón libera.

Para estar seguros, nosotros, como una sociedad, no debemos olvidar las víctimas de un crimen y sus despojados seres queridos. El homenaje verdaderamente honorable es escoger la vida más que la muerte.

(El Arzobispo de Indianapolis es el presi- dente de la Conferencia Católica de Indiana y un miembro del consejo de Pro- Vida de la Conferencia Episcopal Nacional).
Why are so many couples marrying outside the Church?

When it comes to preparation for marriage, the Catholic Church is often in a Catch-22 situation: its rules are designed to help engaged couples prepare for a happy marriage, but those same rules seem to be causing some engaged couples to marry outside the Church.

In recent years, the number of Catholic weddings has not kept pace with the number of Catholics of traditional marriageable ages. Purdue University sociologist James Davidson, whose column appears regularly on page 5, has uncovered some alarming statistics. According to his research for couples born since 1961, 27 percent of marriages between two Catholics are now taking place outside the Church. For interfaith marriages, where one of the couple is not Catholic, 59 percent are now taking place outside the Church. (See Davidson’s column in the March 2 issue.)

Pastors know only too well that once people marry outside the Church it becomes hard to get them back.

Part of the phenomenon of more couples marrying outside the Church is caused by the fact that more and more Americans are choosing not to marry at all. Cohabitation has become socially acceptable in our society, a far cry from what it was to earlier generations.

So what is the Church to do? It certainly doesn’t want to water down its marriage preparation programs, because such programs have been proven to help couples have successful and happy marriages. Indeed, some states are now encouraging couples to take marriage preparation courses patterned on the Church’s.

To be sure, the programs usually receive rave notices from couples who participate in them. The use of sponsor couples who meet with engaged couples, or talks by married couples, are consistently cited as the most useful part of the programs. Couples also like the fact that they benefit from Engaged Encounter retreats or, in our archdiocese, To Beth and Beyond weekends. The incentives that are part of the programs often point out problem areas the couples otherwise would not have recognized.

Statistics indicate that there are far fewer divorces among those who participate in marriage preparation programs than among those who don’t.

At the same time, Davidson’s statistics indicate that the Church has a serious problem. It seems obvious that provisions must be made for couples who are unable, or unwilling, to enter marriage preparation programs.

Someone might ask if it’s worth worrying about Catholics who are unwilling to follow the Church’s rules. They’re apparently not very good Catholics anyway. Perhaps that’s true of some, but 27 percent or 59 percent? We have to do better than that.†

— John F. Fink
Buscando la Cara del Señor

La intención del Arzobispo Buechlein fue vocacional en abril. Sacerdotes: “Que ellos realicen sus promesas como sacerdotes con júbilo y fe y se den ánimo a otros hombres para que continúen la llamada de Dios al sacerdocio!”

Artículo: "Reflexionando en el sufrimiento de Jesús"

El miedo; en su cuerpo, las heridas y las ropas, la única posesión que tenía. En su corazón, la única sufrieron por tantos insultos y vapuleos por la banda... Cristo sufrió a manos de sus amigos quienes le dijeron: “No lo hagas, Judas...”, y al final, sus traidores le entregaron a sus cruces. El dolor de Cristo es el dolor de todos los humanos que causaron la agonía de Cristo. Él lo sufrió a manos de príncipes y sus oficiales, a manos del pueblo común que él tomó desde lo más bajo... Cristo sufrió a manos de los gentiles y los judíos, y a manos de su propia carne... Cristo sufrió a manos de lo que era su cuerpo y de su alma, de todos.” Así lo dijo hace muchos siglos San León el Grande, “Observa, mi traidor está cerca.”

También hace mucho tiempo, San Tomás de Aquino dijo: “Si el Señor permite que algunas veces sufriamos, depende de lo que sea...”

Pero el dolor más desesperante para Jesús ha debido ser el sufrimiento. Después de todo aquel tiempo con el Salvador del mundo, después de presenciar todas las pasiones, Jesús no podía buscar el perdón para sí mismo. Es cierto que a pesar de su grande hontanera, ya que existen en Judas en todos nosotros, ¿Qué sucedió?... Toda persona humana encara una pregunta muy seria, por cierto, vean a Judas. Puede ser la pregunta más reveladora de toda la vida. ¿Creo yo que el bien sea de mi más profundo fundo que él mal? Judas no podía decir que sí, que así sólo se podía desesperar: ¿Crememos en el poder del bien más que el maldos de nosotros? ¿Crememos en nuestra luz interior más poderosa que nuestro lado oscuro? Debemos crecerlo así por un simple factor: Estamos creados a la imagen y semejanza de Dios. Dios está presente en todos y cada uno de nosotros a pesar de nuestros pecados; Dios nos ha amado como a su creación; Dios quien es amor no abandonará el bien que él ha amado en la creación y que nos incluye a nosotros. Judas perdió su camino porque perdió de vista el amor de Cristo por él. El perdió de vista al amor divino porque Cristo no era el tipo de Mesías que él quería. Sólo podemos imaginar el dolor que esto causó al corazón de Cristo. Aun después de él supo su pecado, Judas no pudo pedir perdón. Específicamente durante la semana que llamamos “Santo”, es muy importante abrir la esperanza ganada por la tormentosa victoria de Cristo sobre la muerte. No es necesario que nos mantenamos haciendo conexiones entre nuestra vida y su sufrimiento y la Misa. La Eucaristía que celebramos es el sacrificio de la reconciliación con Dios y la victoria sobre la muerte y resurrección que Cristo se ganó porque él nos ama. La Eucaristía que celebramos una y otra vez se sostiene como un testimonio seguro de la esperanza de: “una vez por todas de la oscuridad en la noche en la que él fue traicionado por los recién casados. La com- pasión de Cristo sobrevenía la oscuri- dad y el mal. ¡Ojalá, que tal sacrificio no ha sido inútil!”

Traducido por: Language Training Center, Indianapolis

Mases for McVeigh

Timothy McVeigh es schedujado to be executed on Wednesday, April 21, 2001. There is something we may do to help—to send a Mass card to Timothy McVeigh while he is still alive, for we love our enemies.

His address is: Timothy McVeigh c/o Warden Harley Lappin U.S. Penitentiary High-Point 63 South Terre Haute, Indiana 47808

Enough talk—this is the time for deeds.

Stephen A. and Carol Kappes, Indianapolis

(Stephen Kappes, a member of the Secular Franciscan Order, is director of formation for the order’s Sacred Heart Friary.)

Column on infertility disheartening, insensitive

In response to the column, “You shouldn’t try to fool Mother Nature” (The Criterion, March 23), I find it dishearten- ing, insensitive. My husband and I underwent infertility treatment for 19 months before conceiv- ing our daughter. When we were finally able to conceive, my husband and I felt truly blessed. We felt God had touched us and gave us this precious child as a symbol of our constant love. It is insensitive to suggest to an infer- tile couple to “accept what life hands you and get on with it.” To experience preg- nancy is to experience God’s love and blessing to no other idea. What could God’s miracle of conception and pregnancy in our lives is an experience I thank God for every day, along with the beautiful baby girl he gave us.

I don’t think any of us would suggest to a suffering from an incurable disease, ephemera, or even the flu or a broken limb to just “accept it” and not seek treatment. Let us not suggest the same to infertile couples. Instead, they need our support and prayers for God’s most precious miracles—infertility. 

Carmen Thomas, Clarksville

Column judged infertile couples who want to become parents

I was saddened by what appeared to be a discerning judgment of those who take deliberate actions to become parents. The numbers of those who have difficulties in conceiving is being steadily growing over the past few decades. Those who face this problem find their grief com- pounded by attitudes worryingly lacking in compassion. Dewes’ writing referred to items normally outside the realm of fertili- ty treatment. Donor sperm is not a com- mon part of fertility treatment. Cloning is not included at all. All couples must answer the prayerful question of how God calls them through this challenge. Will they attempt treatment, knowing its expense and anxi- ety? At what point do they decide they will stop treatment? Is God gently calling them to adopt, or lets them free?

Society presents a harsh double stan- dard. Those who choose to be child-free are sometimes considered to be selfish. Those who deliberately seek help in con- ceiving get labels like “strident” and “demanding.” Questions will be asked of a husband and wife. “When will you be starting a family?” This fails to recognize that is already a family, albeit with- out children.

Infertility is misunderstood by many, because they have not studied it closely. Not many do until they are forced to face it. Nieces and nephews are a wonderful blessing, in part, reflective reminders of their parents, our siblings. They are not, however, a replacement for children. I would gladly step in any time to help [my nieces and nephews] if their parents were unable to. I have worked to provide a good adult role model for them, as an aunt, not a mother.

What a beautiful gift the extra seeking, effort and even the pain is for those who face infertility problems! These potential parents possess a special tenacity and dedication that will serve their children well. For the 50 to 60 percent of infertile couples who after treatment are still unable to have children, their tenacity will aid them as adoptive parents or in the other roles that lie ahead for them.

Treatment is no guarantee of preg- nancy—God is still the giver of all life. In the midst of the pain, there is an opportu- nity to those who love the suffering of others, and grow closer within the marriage. May God guide all of us in understanding our life mission and in graciously allowing others to seek their own knowing.

Jo Ann Kloos, Indianapolis

Infertile couples need prayers, support

I am writing in response to Cynthia Dewes’ column, “You shouldn’t try to fool Mother Nature.”

When people speak of infertility may seem “purely hypothetical” to her, it is a very real medical condition that affects many humans. It is a man and woman. Couples with impaired fertility don’t need sympathy. Instead, offer them your prayers and support. While some couples choose to remain childless, others pursue adoption and/or infertility treatment. There are infertility treatments available which do not go against the teachings of the Church.

Instead of feeling sorry for infertile couples, our archdiocese would do well to develop a ministry specifically geared toward those who love the suffering of others. Infertility. Such efforts would be more helpful, and less hurtful, than printing the suggestion that infertile couples “accept what life hands them and get on with it.”

Carmen Thomas, Clarksville

I also think control, or the need to con- trol, is one of the major problems of our times. People are in control, God is. Some things we can change because of advanced technology, and if people feel that way. OK, I just think we’re not so driven to control every situation, we might find the results even more satisfy- ing than what we could have expected. I believe that God has plans for us that we can only imagine. We did indeed pray for infertility, but the infertility was not what we considered—but did not choose—adopt- ion. It seems to me that God answered our real need and in graciously allowing others to seek their own knowing.

Cynthia Dewes

Editorial simplistic

I could not disagree more with Dan Consolvo’s line of thinking that Catholicism in the arts (“The Criterion,” March 2).

Mayor Rudy Giuliani may know what he likes, but he’s no art critic. At the time of the Brooklyn Museum’s “Sensation” show, the mayor at a personal and political low and did what any politician in a tight spot does—divert attention from those problems by waving the flag somewhere else. Second, other denominations know the...
The 11th annual Walk, Run, Pray-a-Thon will be held April 29 at St. Philip Neri School, 550 N. Rural St., in Indianapolis. The event raises funds for the school. There will be a pitch-in luncheon, a 5K run, a 5K walk and an hour of prayer for the school. On April 27, from 5:30 p.m. until 8 p.m., there will be a Kidfest Celebration of Family. The evening will include games, booths and food. For more information, call 317-631-8746.

Three 1951 St. Agnes Academy graduates need to be notified about their 50th class reunion, but event organizers do not need to be notified about their 50th information, call 317-631-8746. The event raises funds for the school. On April 27, from 5:30 p.m. until 8 p.m., there will be a pitch-in luncheon, a 5K run, a 5K walk and an hour of prayer for the school. On April 27, from 5:30 p.m. until 8 p.m., there will be a Kidfest Celebration of Family. The evening will include games, booths and food. For more information, call 317-631-8746.

Married couples are invited to attend the 11th annual Walk, Run, Pray-a-Thon on March 19. A native of Indianapolis, she graduated from the for-pharmacy school in 1941. For six years, she was a pharmacist, Kavanaugh volunteers seven days a week at the facility. His late wife was a nurse there. Kavanaugh received the award from the Indiana Association of Homes and Services for the Aging as part of their “Honor Those Who Make a Difference” program for enhancing the lives of the elderly.†

Three 1951 St. Agnes Academy graduates need to be notified about their 50th class reunion, but event organizers do not need to be notified about their 50th information, call 317-631-8746. The event raises funds for the school. On April 27, from 5:30 p.m. until 8 p.m., there will be a pitch-in luncheon, a 5K run, a 5K walk and an hour of prayer for the school. On April 27, from 5:30 p.m. until 8 p.m., there will be a Kidfest Celebration of Family. The evening will include games, booths and food. For more information, call 317-631-8746.

Married couples are invited to attend the 11th annual Walk, Run, Pray-a-Thon on March 19. A native of Indianapolis, she graduated from the for-pharmacy school in 1941. For six years, she was a pharmacist, Kavanaugh volunteers seven days a week at the facility. His late wife was a nurse there. Kavanaugh received the award from the Indiana Association of Homes and Services for the Aging as part of their “Honor Those Who Make a Difference” program for enhancing the lives of the elderly.†

Sylvia and Carl F. Bordenkecher of Indianapolis observed their 50th wedding anniversary on March 31. The couple was married at St. Philip Neri Church in Indianapolis on that date in 1951. They have six children: Lynn Jeter, Lisa Bayne, Robert and David Bordenkecher, Janet Valsek, and Mary Jo Rotherbusch. They also have four grandchildren. They are members of Holy Spirit Parish in Fishers, in the Lafayette Diocese.

St. Joseph of Carondelet Sister Mildred Stellmack celebrated 60 years as a sister on March 19. A native of Indianapolis, she was a member of Sacred Heart Parish. She entered the order in 1941. For most of her active religious life, she was a grade school teacher at schools in St. Louis, Denver, Kansas City and Chicago. She was a teacher’s aide at Our Lady of Lourdes School and a tutor at St. Jude School, both in Indianapolis. Since 1996, she has been caring for family members.

School and a tutor at St. Jude School, both in Indianapolis. Since 1996, she has been caring for family members.

Sister Mildred Stellmack, a member of the Servants of the Gospel of the poor, celebrated 60 years as a sister on March 19. A native of Indianapolis, she was a member of Sacred Heart Parish. She entered the order in 1941. For most of her active religious life, she was a grade school teacher at schools in St. Louis, Denver, Kansas City and Chicago. She was a teacher’s aide at Our Lady of Lourdes School and a tutor at St. Jude School, both in Indianapolis. Since 1996, she has been caring for family members.

Sister Mildred Stellmack, a member of the Servants of the Gospel of the poor, celebrated 60 years as a sister on March 19. A native of Indianapolis, she was a member of Sacred Heart Parish. She entered the order in 1941. For most of her active religious life, she was a grade school teacher at schools in St. Louis, Denver, Kansas City and Chicago. She was a teacher’s aide at Our Lady of Lourdes School and a tutor at St. Jude School, both in Indianapolis. Since 1996, she has been caring for family members.

VIPS...
Pope urges frequent confession for priests, laity

VATICAN CITY (CNS)—Pope John Paul II urged priests worldwide to help Christians rediscover the sacrament of penance and to start by frequenting it themselves.

The return of many Catholics—especially young people—to the practice of confession during the Jubilee Year was an “encouraging sign” upon which priests should build at the start of the new millennium, he said.

The pope made his remarks in an annual letter to priests for Holy Thursday, commemorating Christ’s institution of the Eucharist and the priesthood at the Last Supper. The letter was released at a Vatican press conference April 2.

Writing in a personal style, the pope thanked priests for their efforts, sometimes at great personal cost, to bring the experience of Christ’s salvation to those in their care.

“I want you to know of my admiration for this ministry, discreet, tenacious and creative, even if it is sometimes watered by those tears of the soul which only God sees and ‘stores in his bottle,’” he said.

One essential aspect of intensely experiencing Christ, the pope said, is the sacrament of reconciliation, which has suffered a decline in recent decades.

The Jubilee surge in confessions “impels us to recognize that the profound needs of the human spirit... cannot be canceled out by temporary crises,” he said.

The reasons for the crisis include a diminished sense of sin and an inadequate understanding of the sacraments in God’s plan, he said. But priests also shared some blame because “a certain dwindling of our own enthusiasm and availability for the exercise of this delicate and demanding ministry.”

“Now, more than ever, the people of God must be helped to rediscover the sacrament,” the pope said, “as a way to deny oneself and take up the cross as an end in itself,” he said. “In reality, which should be ‘the Christian’s style.’”

Reflecting on Christ’s call for self-sacrifice, the pope said priests must make sure the sin is “not purely private,” but something that “also lowers the level of holiness” of the entire Church community.

Recovering the community sense of the sacrament was “extremely important,” he said, and might be helped by communal penance services that end with individual confession and absolution.

At the press conference, Archbishop Csaba Ternyak, secretary of the Congregation for Clergy, said one practical step in fostering confession would be starting children at a young age, during preparation for first Communion.

He said 360,000 confessions were heard in St. Peter’s Basilica during the Jubilee Year, according to official Church statistics. The other Roman basilicas of St. Mary Major, St. John Lateran and St. Paul Outside the Walls each hosted about 320,000 confessions during the Jubilee Year. †

Youth need to hear the Gospel’s demanding invitation, pope says

VATICAN CITY (CNS)—Preparing for a meeting with youth from Canada and Rome, Pope John Paul II said young people today need to hear the Gospel’s demanding invitation to deny oneself and “take up the cross.”

Speaking at a Sunday blessing April 1, the pope said Lent was a good time to reflect on Christ’s call for self-sacrifice, which should be “the Christian’s style.”

“Jesus does not propose mortification as an end in itself,” he said. “In reality, to deny oneself and take up the cross means assuming completely one’s responsibility before God and other people.”

The pope said that as the Church asks young people to orient their lives toward Christ, it should not make that faith commitment sound easy.

“Christ is demanding with his disciplines, and the Church does not hesitate to re-propose—even to you young people—a Gospel that is ‘without discounts,’” he said. “Those who place themselves before the great Master accept with love his cross, which leads to the fullness of life and happiness.”

The pope said he was looking forward to a ceremony in St. Peter’s Square April 5, when youth from Rome, who hosted World Youth Day 2000, will hand over a giant cross to young people from Toronto, Canada, who will host the next global youth gathering on July 18-28, 2002. †

ATTORNEYS AT LAW

Wood, Tuohy, Gleason, Mercer & Herrin, pc

Serving Indiana since 1928, the Indiana Catholic Conference since 1969 and the Archdiocese since 1975.

General Practice in All Courts.

William J. Wood,
James L. Tuohy,
John L. Mercer,
John S. (Jay) Mercer,
James K. Gilday,
John E. Kolas,
Todd H. Belanger,
John H. Lewis,
Jennifer D. McNair

Of Counsel:

John Q. Herrin,
Eugene E. Henn,
Sue Tuohy MacGill

Adoption
Business
Real Estate
Elder Law
Employment Law
Estate Planning
Wills
Trusts
Tax
Powers of Attorney
Accidents and Injuries
Insurance
Mediation
Zoning

For information: write, Director of Planned Giving, Saint Meinrad Archabbey, St. Meinrad, IN 47577; call (800) 682-0988; or e-mail: development@stmeinrad.edu

Page 7

The Criterion Friday, April 6, 2001

200,000 People Will Read This Space
In One Week.

Imagine what that could do for your business! Call us and find out.

317-236-1572
Archbishop to preside at most of the Holy Week liturgies at the cathedral

All members of the archdiocesan Church are invited to attend Holy Week liturgies at SS. Peter and Paul Cathedral in Indianapolis.

Archbishop Daniel M. Buechlein will preside over most of the liturgies at the cathedral, located at 1347 N. Meridian St. This weekend, for Palm Sunday, the assembly will participate in the procession of palms and hear the proclamation of the Passion according to Luke. The Saturday anticipation Mass is at 5 p.m. The archbishop will preside at the 10:30 a.m. Mass on Sunday. Vespers will be celebrated at 5 p.m. Sunday.

Archbishop Buechlein also will preside at the annual Chrism Mass at 7 p.m., April 10, at the cathedral. The liturgy will include the blessing of holy oils to be used throughout the year for sacramental blessings, such as baptism, confirmation and holy orders. The priests of the archdiocese also will renew their commitment to the Church during this liturgy. The Chrism Mass will again begin at 7 p.m. to make it easier for southern Indiana residents who live in areas that are an hour ahead of Indianapolis time to attend the liturgy.

The Three Days, or Triduum, begins on April 12 with the Mass of the Lord’s Supper on Holy Thursday evening and ends with Evening Prayer on Easter Sunday, April 15.

On Holy Thursday, the Mass of the Lord’s Supper, with the washing of feet, is scheduled for 6:30 p.m., with Archbishop Buechlein presiding. After Mass, adoration of the Blessed Sacrament will take place in the cathedral’s Blessed Sacrament Chapel until 11 p.m.

The Good Friday liturgy on April 13 will begin at 1 p.m., with the archbishop presiding. Vespers is at 7 p.m.

The Great Vigil of Easter begins with the blessing of the new fire at 8 p.m. on April 14. Vespers on Easter morning will begin at 10:30 a.m. Vespers will be celebrated at 5 p.m.

Pope, Russian diplomat meet in private session

VATICAN CITY (CNS)—Pope John Paul II welcomed Russia’s new diplomatic representative to the Vatican March 31, but neither the Vatican nor the Russian office offered any details of the meeting.

Vitaly Lavitin’s audience with the pope came the day after a Russian foreign ministry official said his government had conveyed to the Vatican its concerns over Pope John Paul’s June trip to Ukraine.

But a spokesman at the Rome office of Livitin, Russia’s permanent representative to the Vatican, said April 2, “If I am not mistaken, the visit to Ukraine was not discussed” during Lavitin’s meetings with the pope and with Cardinal Angelo Sodano, the Vatican secretary of state.

“The presentation of credentials is a formal ceremony and, on such occasions, one does not bring up thorny issues,” the spokesman said.

The Vatican press office said the pope and Lavitin did not exchange speeches, as is customary during the ceremony welcoming a new ambassador, because the Vatican and Russia still exchange representatives, not ambassadors.

Patriarch Alexei II of Moscow, head of the Russian Orthodox Church, as well as some members of the Russian parliament, or Duma, and the leadership of the Ukrainian Orthodox Church in communion with Moscow have opposed the papal visit to Ukraine.

In a report to the Russian parliament released March 30, Aleksandr Andreev, Russia’s first deputy foreign minister, said the foreign ministry had made known “to the leadership of the Holy See its concerns regarding preparations for the visit of the pope to Ukraine.”

Russia’s foreign ministry was required to report to the Duma on Russian-Vatican relations after ultra-nationalistic politician Vladimir Zhirinovski and other parliamentarians asked, “on behalf of the Russian Orthodox Church,” for government intervention.

Zhirinovski had expressed “concern over the expansion of Catholicism on the territory of Russia” to the detriment of Russia’s traditional religious and cultural identity.

At a March 29 meeting, Patriarch Alexei said a papal visit to Ukraine was “improper at a time when the religious situation in Ukraine is so confused and his faithful are suffering the loss of Church property.”

Some of the churches that belonged to Eastern Catholics were confiscated by the communists in the 1940s, given to the Orthodox and reclaimed by Catholics in the early 1990s. Other property has been claimed by Ukraine’s two smaller, independent Orthodox churches.

A papal visit would “acknowledge a certain status quo, with churches taken away from the Orthodox believers by force and neither the Vatican nor the secular authorities of Ukraine attempting to settle the situation,” said the patriarch, according to a report by the Itar-Tass news agency.

Vatican announces Holy Week schedule

VATICAN CITY (CNS)—Meditations on Christ’s passion written more than 140 years ago by English Cardinal John Henry Newman will guide the prayer of Pope John Paul II and pilgrims gathered at Rome’s Colosseum on the night of Good Friday.

The Vatican announced in early April that the pope had chosen Cardinal Newman’s meditations on the Stations of the Cross for the April 13 candlelight service.

Two sets of meditations written by the cardinal have been published. The pope is expected to use the shorter of the two meditations, which are believed to have been written in 1860 after Newman, an Anglican cleric, joined the Catholic Church. They were used a second time by the cardinal in 1885.

Zhirinovski had expressed “concern over the expansion of Catholicism on the territory of Russia” to the detriment of Russia’s traditional religious and cultural identity.

At a March 29 meeting, Patriarch Alexei said a papal visit to Ukraine was “improper at a time when the religious situation in Ukraine is so confused and his faithful are suffering the loss of Church property.”

Some of the churches that belonged to Eastern Catholics were confiscated by the communists in the 1940s, given to the Orthodox and reclaimed by Catholics in the early 1990s. Other property has been claimed by Ukraine’s two smaller, independent Orthodox churches.

A papal visit would “acknowledge a certain status quo, with churches taken away from the Orthodox believers by force and neither the Vatican nor the secular authorities of Ukraine attempting to settle the situation,” said the patriarch, according to a report by the Itar-Tass news agency.

Vatican announces Holy Week schedule

VATICAN CITY (CNS)—Meditations on Christ’s passion written more than 140 years ago by English Cardinal John Henry Newman will guide the prayer of Pope John Paul II and pilgrims gathered at Rome’s Colosseum on the night of Good Friday.

The Vatican announced in early April that the pope had chosen Cardinal Newman’s meditations on the Stations of the Cross for the April 13 candlelight service.

Two sets of meditations written by the cardinal have been published. The pope is expected to use the shorter of the two meditations, which are believed to have been written in 1860 after Newman, an Anglican cleric, joined the Catholic Church. They were used a second time by the cardinal in 1885.

The Vatican press office, releasing Pope John Paul’s Holy Week and Easter schedule on April 3, said the annual collection given to the pope during the Holy Thursday liturgy would go to victims of the earthquakes in El Salvador.

Here is the pope’s Holy Week schedule as released by the Vatican:

• Mass on April 8 in St. Peter’s Square for Palm Sunday and the local celebration of World Youth Day. Young people from Toronto, Canada, hosts of the next international youth gathering in 2002, will accept the World Youth Day cross from Rome teen-agers.

• Celebration of the Chrism Mass on April 12 in the morning at St. Peter’s Basilica.

• Mass of the Lord’s Supper in the evening on April 12 at the basilica of St. John Lateran, the cathedral of the Diocese of Rome. During the Mass, the pope will wash the feet of 12 priests.

• Early in the evening on Good Friday, April 13, the pope will preside over the liturgy of the Lord’s Passion at St. Peter’s Basilica. At 9:15 p.m., he will lead the Stations of the Cross at the Colosseum.

• Celebration of the Easter Vigil on April 14 at St. Peter’s Basilica with the lighting of the fire and the Easter candle at 8 p.m.

• Easter morning Mass on April 15 in St. Peter’s Square followed by the papal blessing “urbi et orbi” to the city and the world.
Faith helps people make sense of death

By Frederic Flach, M.D.

When I was 11, my father’s aunt came to live with us. She came to die. She had been suffering with breast cancer that had metastasized.

Aunt Hedwig must have been in her 60s at the time, a prim and handsome woman who was a partner in a major accounting firm in New York, which was an unusual level of achievement for a woman in 1938.

There was an air of solemn silence throughout the house. Aunt Hedwig occupied our guest room, spending most of her time in bed. I was told not to run around or make too much noise. She spent several months with us, being cared for by a leading surgeon in town.

I can’t remember whether she died at home or in the hospital, but I do recall that it was a dark and frightening experience for me. No one spoke with me about what was happening. I was very much alone with my thoughts. My main source of comfort was my belief that Aunt Hedwig had gone to God.

When I was younger, I used to sleep in that guest room from time to time for the fun of it. But after Aunt Hedwig died, I never slept there again.

After her death, I would lie awake at night, worrying about my parents. They suddenly seemed so old. Might they too die?

But I never considered the possibility of my own death until I was in a sailing accident off the coast of Cuba. I was 22 years old.

I floated in the shell of the small boat, swamped with water. For 14 hours, in the pitch black of night, convinced it would die, praying to be saved but feeling utterly hopeless and afraid.

At daybreak the next morning, I saw a large freighter heading in my direction. It seemed like a miracle.

Recently, when I saw the film Cast Away, I felt a wave of excitement, for when the large ship moved alongside actor Tom Hanks’ crude raft, and I wanted to stand up in the movie theater and shout out to the sailors aboard, “See him! You must see him!”

I was rescued. I went back to my usual life, but I had lost my protective and naêve innocence, and the sense of immunity with which children and adolescents are endowed.

A unique feature of our culture is the fact that death is no longer an everyday event in the lives of many Americans.

In past generations, most people repeatedly encountered death. The average life span in the 19th century was only 35 years. Today we live longer, as do our parents, allowing us to deny the reality of death for many years.

We are, most fortunately, not even at war.

Of course, we are exposed to death on television, in films and in the newspapers often, if not daily.

But as disturbing as this may be, it is still not something happening personally to us, unless we live in Africa or the Middle East or in one of the crime-ridden areas of our large cities. We seldom seem to consider the possibility of an atomic holocaust anymore.

By Lawrence S. Cunningham

Death is such a great mystery because, while we can see it occur, we have no way of knowing what the experience is. Furthermore, because we have an instinct for life, death engenders in everyone a degree of apprehension or fear.

Either because of the evils which bring mass deaths or our knowledge from the news media of those who die from starvation, disease and natural disasters, death is a constant companion in our time. So much death occurs because of human perversity that Pope John Paul II has called our contemporary society a “culture of death.”

It is a fundamental Christian duty to resist the kind of death that comes through human perversity. We are obliged to celebrate life and resist death. The struggle to affirm life from conception to natural death, as well as to resist judicial execution, starvation, war and so on, is an extension of Jesus’ promise that he gives life and gives it abundantly. To affirm life is to affirm the Gospel.

The deepest thoughts about death come from the liturgy. In the Church’s official prayer, we meet the most powerful language about death—the language of eternal light, peace, hope, the power of the resurrection, the communion of saints, life, happiness and being with God.

In the liturgy, we affirm that, by dying, Christ overcame death, symbolized by the dramatic shift from the somber liturgical color of white with the presence of the paschal candle as a reminder that death has been overcome through the mystery of Christ’s resurrection.

Death is not the ultimate tragedy or final absurdity. It is a new beginning. It is a part of life. Its mystery only makes sense in the light of Jesus’ death and resurrection.

Part of our human story is to grieve, and help others who grieve, through our common bonds of humanity and communion in the grace of Christ, which we call the Church.

(Lawrence S. Cunningham teaches theology at the University of Notre Dame in Notre Dame, Ind.)

Grief is part of faith journey

This Week’s Question

Describe an experience that altered your view of death.

“Death has been very up-front in my life, and each death has affected me differently. I think that daily Scripture reading and having a one-on-one relationship with God have helped me to appreciate that death is a part of life.” (Mary Rose Wolfe, Pleasure Ridge Park, Ky.)

“I wasn’t with my parents when they died, but watching the days leading up to their deaths made death not so frightening, and made me more accepting of death.” (Sister Phyllis Wilhelm, O.S.F., Bayfield, Wis.)

“It would have to be when my brother was killed in 1997 by a drunk driver. He was only 33 years old. Up to that point, when [I was] with a family who had lost a loved one, I prayed with them, felt bad for them, but I couldn’t really relate to that gut-wrenching feeling of ‘Why did this happen to me, to us?’ But after my brother’s death, I came to understand better that there really are no answers and that we just have to be there for one another at such times.” (Father John Trigilio, Middletown, Pa.)

Lend Us Your Voice

An upcoming edition asks: Describe an ethical/moral principle that guides your decisions.

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Faithful Lines/Shirley Vogler Meister

Betrayer hurts, but can lead to blessings

When I was a teen, although I had a scholarship to a Catholic girls’ high school, I needed to work for the extra expenses, such as uniforms, lab fees, and books. The summer before my freshman year, I found babysitting to be my “job” to earn money. The summer after that was a sophomore, I was a proofreader for a hometown newspaper. The editor promised me a day off every six days, after I had worked six days a week to earn money. The summer after that was a junior, I was a student at a day school for my summer junior year as I stood all day at a shoe factory, trimming heels at a dangerous machine in the crippling heat of a basement.

I eventually learned three things from this. First, being at the shoe factory taught me to appreciate more my education at the Academy of Notre Dame (BNDA) and the Career Education Program for which I worked hard. Second, I realized I was capable of doing much more than I ever imagined. Third, I concluded that a betrayer made me realize that God’s path for me wouldn’t be easy or smooth. Betrayals occur nearly everyday in some degree. Each time we break a confidence, or some promise, we’re betraying someone else. Each time we purposely hurt someone for our own gain or do anything dastardly behind someone’s back, we’re guilty of betrayal. Each time we consciously sin, we betray God and Christ.

When a young man falsely accused the now-late Joseph Cardinal Bernardin of sexual misconduct, the cardinal said for the first time in his life he fully identified with the suffering Christ endured in the Garden of Gethsemane. So false and accused, Christ was betrayed by one of his own disciples.

To whom did Christ turn in those bleak moments? His Father, God! And so did Cardinal Bernardin. His trust in God and his faith in God led him to put him through his crisis, and that’s exactly what happened when the young man realized the truth. Trust is a powerful part of the super-natural virtue of hope. Babies learn trust. As they grow and mature, the natural virtue of hope develops. My own personal experience with betrayal was an event that directed my life, revealing God’s truths to me. What I learned was to persevere in my faith, to not allow my trust to be shaken. The impact of the 19th- and 20th-century rationalists has undermined the faith of all believers. Rationalists always start from the premise that everything must make sense and there must be a natural explanation behind it. This process of trying to concoct reasons they find acceptable, they tend to turn into absurdities, as they seek to explain the truths of the faith to the bath water.

For them, the act of faith is no more than an act of reason. This cold and clinical approach to belief is a poor substitute for the faith of our fathers.

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

Spiruality for Today/ Fr John Catois

Faith is a gift; so what?

You have heard it said that faith is a gift, and it truly is. But it is more than a gift.

A living faith is a gift which has been generously given to a person. Any gift can be rejected, but to accept a gift is to acknowledge and love behind it. Your acceptance makes all the difference.

I once knew a widow who spent months knitting a beautiful blanket for a loved one who had been kind to her, and she wanted him to accept it. This priest happened to pride himself on his vow of poverty. When the woman finished her magnificent afghan, she presented it to him, and to her shock and amazement he refused it. He calmly explained that he had to keep his possessions to a minimum.

The impact of the rejection was so great that the woman went home and burst into tears. Later, she became furious and cut the blanket into a thousand pieces.

The story tells us something about the importance of a love gift. Now permit me to apply this lesson to God, the giver of all good gifts.

God offers us the truths of revelation to help us along the way. Although we would never react in anger if we did not accept it, we nevertheless must decide whether to accept the gift back once it is refused. When a gift is not accepted, the person refusing it does damage to the giver.

Faith is a gift. It is essentially a gratuitous gift. The free offer of Christ lead to killing a baby. We still suffer the same skewed desires and expectations that the people of the world experienced when Christ lived. Maybe, just maybe, we’ll hear his message this time when he rides again into the Jerusalem of our consciences.

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

Perspectives

Doctor of the Church, St. Leo the Great

(Twelfth in a series)

Surprisingly, considering the amount of teaching and writing many of our popes have done, only two are doctors of the Church. Both—Leo I and Gregory I—are also the only two popes to have been called “the Great.”

The fifth century witnessed a change in the prestige of the papacy as popes played more decisive roles in the theological controversies of the time. Leo, who was elected pope in 440, left an indelible mark on the documents he created during his pontificate. In fact, it is often difficult to determine whether Leo wrote the documents or someone else, but the words are consistent with his style.

Leo’s papacy is one of the most important in the history of the Church. He was a scholar with a deep love of learning and a strong commitment to the apostolic traditions. He was a skilled diplomat and a great orator. He was a true shepherd of the Church and a faithful servant of Christ.

Leo’s papacy was marked by his tireless efforts to defend the doctrine of the Trinity and the divinity of Christ. He was a great defender of the Catholic faith and a fierce opponent of the Arians. He was a true apologist for the Church and a great defender of the Catholic faith.

Leo was a true shepherd of the Church and a faithful servant of Christ. He was a great defender of the Catholic faith and a fierce opponent of the Arians. He was a true apologist for the Church and a great defender of the Catholic faith.
The Sunday Readings

Sunday, April 8, 2001

Isaiah 50:4-7
Luke 22:24-33

On Palm Sunday, the Church enters Holy Week and points us to the Triduum, the three days of the Lord's Passion, beginning Thursday, Friday and Saturday when we shall remember the death of the Lord. The liturgy opens with the blessing and distribution of the palms, and then the procession with the palms. In this initial ceremony, a passage from St. Luke's Gospel will be read, recalling the Lord's entry into Jerusalem on the first Palm Sunday.

These reflections will consider the readings in the actual Liturgy of the Word.

The first of these readings is from the last section of the Book of Isaiah. It is the third in sequence of the four majestic "Song of the Suffering Servant" found in this Scripture. In each of these songs, or poems, the eloquence and expression are magnificent. The imagery is superb.

Strictly speaking, no one can say now who was the Suffering Servant. Was it the prophet himself? Was it some other figure? Was it allegory? Did it refer collectively to the people of God?

Whatever the answer, Christians for two millennia have seen Jesus in the Suffering Servant. Certainly, this is the case in this liturgy.

The Servant is utterly innocent, but abused and insulted. He is stalwart in his faith and devotion to God. The circumstances gather against him, but he does not forsake God nor lose his gentle, guileless demeanor so reflective of God's love and mercy.

As the second reading, the Church chooses the Epistle to the Philippians. Each of the four Gospels has a Passion Narrative, a lengthy section in which the Lord's death is recounted. Each has its own perspective. The evangelists wrote individually from the heart. One Gospel is not a carbon copy of another. Although the Synoptics—Matthew, Mark and Luke—proceed from the same roots, each has its individual style.

Luke sees Jesus very much in the role of Isaiah's Suffering Servant. The Lord, innocent of every fault, is the unfair victim of human treachery and indeed of human ignorance. He suffers much. The Roman system of executing convicts who were not citizens of Rome was without mercy. Jesus endured the full weight of this system. Yet the Lord was resolutely and continually faithful to God and to God's plan. It was no reluctant acceptance of this divine will. At the last moments of life, Jesus begged forgiveness. He still was the advocate for mercy, for human salvation. He still loved humanity, even the executioners and those who had framed him.

Still, Jesus spoke for God, commended with God, and addressed God in behalf of all humankind.

Reflection

The power of this day—the liturgy and the readings—is overwhelming.

Two holy authors, Isaiah and Luke, provide a wonderful insight into the majesty of Jesus and the reality of the Redeption. Over everything, superior to everything, is God's love and mercy. Nothing should ever distract us from rejoicing in this love and mercy and from constantly seeking communion with the source of this love, Almighty God.

Isaiah and Luke offer us the image of Jesus as sacrificial lamb, but also as the everlasting, uncompromising Servant of God.

God's plan will endure. Despite the schemes of many, despite the earthly power of Rome, Christ and the Gospel survived. Jesus rose from the dead! His Gospel endures, and has enriched the lives of untold millions.

As we begin Holy Week, the Church offers us this picture. Fidelity to God is the only thing that matters, for only in being faithful to God can we be with God.

Without God, there is nothing but death. With God, there is redemption and life.

My Journey to God

The Last Hours of Judas

What has brought me to this apex of misery? I am bewildered by these circumstances. This remorse cannot reverse the momentum of the tragic event of theเน (Marian Higgins is a member of Immaculate Heart of Mary Parish in Indianapolis.)

That kiss on the cool cheek.

And I was stung with the revelation

By Marian Louisa Higgins

Daily Readings

Monday, April 9
Isaiah 42:1-7
Psalm 72:1-3, 13-14
John 12:11-11

Tuesday, April 10
Isaiah 49:1-6
Psalm 71:1-4a, 5-6ab, 15, 17
John 13:21-33, 36-38

Wednesday, April 11
Isaiah 50:4-9a
Psalm 69:8-10, 21b-22, 31, 33-34
Matthew 26:14-25

Thursday, April 12
Holy Thursday
Isaiah 61:1-3a, 6a, 8b-9
Psalm 89:21-22, 25, 27
Revelations 1:3-8
Luke 14:21-26
Holy Thursday evening
Exodus 12:1-8, 11-14
Psalm 116:12-15, 16b-17, 18-19
1 Corinthians 11:23-26
John 13:1-15

Friday, April 13
Good Friday
Celebration of the Lord's Passion
Isaiah 52:13-53:12
Psalm 31:2, 6, 8-15, 17-15, 25
Hebrews 4:14-16, 5:7-9
John 18:1-19:42

Saturday, April 14
Holy Saturday Night
The Easter Vigil
Genesis 1:1-22 or Genesis 1:1, 26-31a
Psalm 104:1-2a, 5-6, 10, 12-14, 24, 5a
or Psalm 33-4, 12-13, 20, 22
Genesis 2:1-18
or Genesis 22:1-2, 9a, 10-13, 15-18
Psalm 16:5, 8-11
Isaiah 54:3-4
Psalm 28:6, 6a-12a, 1b
Isaiah 55:1-11
(Reponse) Isaiah 12:2-3, 4bdl, 5-6
Baruch 3:9-15, 32-44
Psalm 19:8-11
Ezekiel 36:16-17a, 18-28
Psalm 42:3, 5cdl, 43-34 or, when baptism is celebrated, (Response) Isaiah 12:2-3, 4bdl, 5-6
Psalm 31:1b-6, 15, 18-19 Romans 6:3-11
Psalm 118:1-2, 16ab-17, 22-23
Luke 24:1-12

Sunday, April 15
Easter Sunday
Acts 10:3-4a, 37-43
Psalm 118:1-2, 16ab-17, 22-23
Celebrations 3:1-4 or, 1 Corinthians 5:6b-8

Question Corner/ Fr. John Dietzen

Sundays also are part of the 40 days of Lent

At our parish elementary school, children are taught that Sundays do not constitute part of Lent. Therefore, what they give up for Lent they may have on Sunday. I've been told this is true, but I've also heard that, even though including Sundays makes Lent longer than 40 days, one should still observe any sacrifices made during that time. Is there any correct teaching on this? (Illinois)

There is no “correct” teaching on this, though there's a lot of discussion about it every year. Any extra self-denial or prayer or good works undertaken for Lent is purely voluntary. One is bound only by what one wishes to be bound by.

One might resolve to abstain from candy or beer, for example, on Wednesdays and Fridays of Lent, much as the Church now has only a specific Lenten days obligating Catholics to fast and/or abstain from meat.

As you imply, part of the uncertainty may be traceable to the confusion over the number of days. Probably imitating our Lord’s 40 days of fast in the desert as described in the Gospels, the period of penance before Easter has been traditionally “40 days” since at least the fourth century. How those 40 days were calculated differed from place to place. At first, in the West, Lent was six weeks of fasting every day but Sundays, adding up to 36 fast days. Several centuries later, four days were added, starting with Ash Wednesday, to make a total of 40. Though there is the interesting fact that the concern over exactly 40 days seems to have developed as the emphasis on the season turned more toward the obligation of fasting and away from the original purpose of these weeks, which was to prepare the minds and hearts of Christians for a worthy and joyful celebration of the Lord’s resurrection—and our resurrection with him.

Does this say something about the way to look at your question? We—in a special way—pray, deny ourselves and do good for each other during Lent to unite ourselves more closely with the cross of Christ and to rejoice more fully with him in his risen life.

To carry out these resolutions every day, depending on Sundays, manifests perhaps a somewhat more enduring commitment for these six weeks. To do so, even when excluding Sunday is even better.

Liturgically, of course, Sundays are unquestionably a part of Lent. But in accord with ancient Christian custom, Lent now ends on Holy Thursday evening, before the celebration of the Lord’s Supper. The sacred triduum has its own identity from then until the Easter Vigil. So, it is true, even with Sundays, Lent is again much closer than before to the old “40 days.”
We adore you, O Christ, and bless you.
Because by your holy cross, you have redeemed the world.

Adoramus te, O Christe, et benedicimus tibi.
Franciscans celebrate dedication at Oldenburg

OLDENBURG—On March 18, Franciscan sisters, relatives, co-workers, friends and benefactors gathered at the motherhouse of the Congregation of the Sisters of St. Francis at Oldenburg. Sister Francis in Oldenburg for a simple and solemn ceremony of dedication of the “new” St. Francis Residence Hall.

The ceremony was a highlight of the order’s sesquicentennial celebration during 2001. Sisters and associates sang the opening song titled “What Is This Building?” The song was followed by prayers from Msgr. Joseph F. Schaedel, vicar general of the archdiocese, and from a reading from Franciscan Sister Bernice Roell, representing the motherhouse renovation team.

In his reflections, Msgr. Schaedel used as his theme the well-known Hallmark greeting card motto of “When You Care Enough to Send the Best.” He referred to the 150 years that the Franciscan sisters of Oldenburg have cared enough to send their best—Franciscan spirit, initiative, vitality, talent and dedication to many schools in Illinois, Ohio, Kentucky, Missouri, the Southwest and overseas to China, Korea and Papua New Guinea.

Msgr. Schaedel also discussed the spiritual impact that the Franciscan sisters have had, and are still having, on the archdiocese in the world, in the nation and in the world at large “because the sisters have cared enough to send their best to others. “I’m happy to ask the blessing of God on this building,” he said, “and all who will ever call this place their home.”

During the intercessions, Franciscan Father Raymor Medendorf, chaplain for the motherhouse, and each of the councilors in turn prayed for the Franciscan foundress—Father Francis J. Ruloph, a diocesan priest and pastor of Holy Family Parish in Oldenburg; at the time; Mother Theressa Hackelmeier, the congregation’s foundress; Mother Antonia Dever, Mother Michaela Lindemann; and Mother Leonida Borchelt, under whose administration the building was first constructed.

They also prayed for the all the holy and courageous women who have preceded the sisters, thanking them and asking for their guidance “so that peace, love, beauty and Franciscan joy may find a welcome here and flow out from here in all directions.”

As Msgr. Schaedel prepared to bless the building, “messengers” were sent to carry the blessings to all three floors of the building, while those assembled in the place of dedication sang a peace song.

The ceremony closed with the joyful singing of “We Are Companions on the Journey.”

Franciscan Sister Jean Marie Cleve-" ..."
The 2000 Celebrating Catholic School Values awards dinner, which was held on Nov. 20, can be seen by cable subscribers in the Indianapolis area who have Comcast Cablevision on Channel 75 at various times from April through June.

At the awards dinner, Carmen Hansen Rivera of Indianapolis was recognized for her contributions to community service.

The career achievement award winners were John Dorenbusch, a member of St. Bartholomew Parish in Columbus; Providence Sister Marian Thomas Kinney of Indianapolis, director of the archdiocesan Mission Office; Paul Pfister, a member of St. Benedict Parish in Terre Haute; and James “Jimmy” B. Doyle, a member of St. Pius X Parish in Indianapolis.

The event raises awareness of the importance of Catholic education and raises much-needed funds for tuition assistance. This year’s awards dinner will be held Oct. 30 at the Marriott, 1 N. Capitol Ave., in Indianapolis. The broadcast dates and times for the 60-minute program on Channel 75 are:

- April—April 13, 8 p.m.; April 14, 8 p.m.; and April 21, 8 p.m.
- May—May 1, 8 p.m.; May 8, 7:30 p.m.; May 15, 7:30 p.m.; May 17, 8 p.m.; May 24, 3 p.m.; May 25, 8 p.m.; May 26, 8 p.m.; and May 31, 3 p.m.
- June—June 1, 3 p.m.; June 2, 8 p.m.; June 5, 7:30 p.m.; June 7, 3 p.m.; June 8, 7 p.m.; June 9, 7 p.m.; June 15, 7 p.m.; June 22, 3 p.m.; and June 30, 7 p.m.

(Susan Schramm is director of communications for the archdiocese.)
LETTERS
continued from page 3

orthodoxy of the Last Supper, the crucifix and the mother of God. I fail to see how that can be anti-Catholic in whatever sense that means.

Third, artists express through their medi- ums ideas that the rest of us talk about. The truth is that we might be Jerusalem’s shape for the truth.

Yesterday’s idea of decency is not today’s, nor will today’s be the benchmark for tomorrow. On the other hand, good moral foundations and their application in one’s personal life will always be an unfauling guide. No bureaucrat should be allowed to blinder a society because he knows what is good for them. Otherwise, we mock the catechesis “Created in the image of God, endowed with a free will.”

Joseph Vitale, Indianapolis

Mr. Clarke served in Indianapolis Diocese

The obituary in The Criterion for the late Msgr. Thomas J. Clarke might give the impression that this illustrious priest of the Evansville Diocese never served in Indianapolis up to that time.

Msgr. Clarke served in Indianapolis Diocese

On May 22, 1934, Deacon Clarke was ordained a priest, together with 17 other members of his class, at Saint Meinrad by Bishop Joseph E. Ritter—the largest class in the history of the Diocese of Indianapolis.

He celebrated his first Mass at St. Catherine Church in Indianapolis. Serving as assistant pastor of St. Anthony Parish in Evansville from 1934 to 1940, he was then sent for graduate studies to The Catholic University of America in Washington, D.C., where he earned two degrees in canon law; the J.C.L. in 1942 and the doctorate in canon law (J.C.D.) in 1943. He then returned to Indianapolis, where he began the distinguished career which he continued later in the Diocese of Evansville.

In 1943, Bishop Ritter appointed Father Clarke pro-synodal judge and notary in the Indianapolis Diocesan Tribunal, and reappointed him assistant pastor of St. Anthony Parish in Evansville. He continued in those assignments for a year and a half, until Aug. 19, 1944, when the Diocese of Evansville was created and Indianapolis became an archdio- cese.

The above information is to be found in the official Priests’ Biographical Record Book in our chancery. Father Jack Porter, Indianapolis

(Father Porter is the archdiocesan histo- rian.)
Sensational Seafood Buffet!

Peel 'n eat jumbo shrimp. Oysters on the half shell. Steamed mussels and clams. A variety of fresh fish, a cajun pasta bar, and a fantastic dessert buffet!

Fri & Sat 6 to 10 pm

At The Adam's Mark Hotel-Airport

Every Sunday

AWARD-WINNING Champagne Jazz Brunch 10:30 a.m. to 2 p.m.
For reservations call: 317-381-6146

Bring in ad and receive 15% off food check. Not valid with any other offer.

Shrimp Feast
Dinner $7.99

Captain's Catch
$8.49

Mariner's Platter
$7.99

Teriyaki Salmon
$8.49

Grilled Atlantic Cod
$7.99

Grilled Atlantic Cod
$7.99

Open 24 hours

Options for Lenten dining

Peel 'n eat jumbo shrimp. Oysters on the half shell. Steamed mussels and clams. A variety of fresh fish, a cajun pasta bar, and a fantastic dessert buffet!

Fri & Sat 6 to 10 pm

At The Adam's Mark Hotel-Airport

Every Sunday

AWARD-WINNING Champagne Jazz Brunch 10:30 a.m. to 2 p.m.
For reservations call: 317-381-6146

Bring in ad and receive 15% off food check. Not valid with any other offer.

Sensational Seafood Buffet!

Peel 'n eat jumbo shrimp. Oysters on the half shell. Steamed mussels and clams. A variety of fresh fish, a cajun pasta bar, and a fantastic dessert buffet!

Fri & Sat 6 to 10 pm

At The Adam's Mark Hotel-Airport

Every Sunday

AWARD-WINNING Champagne Jazz Brunch 10:30 a.m. to 2 p.m.
For reservations call: 317-381-6146

Bring in ad and receive 15% off food check. Not valid with any other offer.

Sensational Seafood Buffet!

Peel 'n eat jumbo shrimp. Oysters on the half shell. Steamed mussels and clams. A variety of fresh fish, a cajun pasta bar, and a fantastic dessert buffet!

Fri & Sat 6 to 10 pm

At The Adam's Mark Hotel-Airport

Every Sunday

AWARD-WINNING Champagne Jazz Brunch 10:30 a.m. to 2 p.m.
For reservations call: 317-381-6146

Bring in ad and receive 15% off food check. Not valid with any other offer.

Sensational Seafood Buffet!

Peel 'n eat jumbo shrimp. Oysters on the half shell. Steamed mussels and clams. A variety of fresh fish, a cajun pasta bar, and a fantastic dessert buffet!

Fri & Sat 6 to 10 pm

At The Adam's Mark Hotel-Airport

Every Sunday

AWARD-WINNING Champagne Jazz Brunch 10:30 a.m. to 2 p.m.
For reservations call: 317-381-6146

Bring in ad and receive 15% off food check. Not valid with any other offer.

Sensational Seafood Buffet!

Peel 'n eat jumbo shrimp. Oysters on the half shell. Steamed mussels and clams. A variety of fresh fish, a cajun pasta bar, and a fantastic dessert buffet!

Fri & Sat 6 to 10 pm

At The Adam's Mark Hotel-Airport

Every Sunday

AWARD-WINNING Champagne Jazz Brunch 10:30 a.m. to 2 p.m.
For reservations call: 317-381-6146

Bring in ad and receive 15% off food check. Not valid with any other offer.

Sensational Seafood Buffet!

Peel 'n eat jumbo shrimp. Oysters on the half shell. Steamed mussels and clams. A variety of fresh fish, a cajun pasta bar, and a fantastic dessert buffet!

Fri & Sat 6 to 10 pm

At The Adam's Mark Hotel-Airport

Every Sunday

AWARD-WINNING Champagne Jazz Brunch 10:30 a.m. to 2 p.m.
For reservations call: 317-381-6146

Bring in ad and receive 15% off food check. Not valid with any other offer.

Sensational Seafood Buffet!

Peel 'n eat jumbo shrimp. Oysters on the half shell. Steamed mussels and clams. A variety of fresh fish, a cajun pasta bar, and a fantastic dessert buffet!

Fri & Sat 6 to 10 pm

At The Adam's Mark Hotel-Airport

Every Sunday

AWARD-WINNING Champagne Jazz Brunch 10:30 a.m. to 2 p.m.
For reservations call: 317-381-6146

Bring in ad and receive 15% off food check. Not valid with any other offer.

Sensational Seafood Buffet!

Peel 'n eat jumbo shrimp. Oysters on the half shell. Steamed mussels and clams. A variety of fresh fish, a cajun pasta bar, and a fantastic dessert buffet!

Fri & Sat 6 to 10 pm

At The Adam's Mark Hotel-Airport

Every Sunday

AWARD-WINNING Champagne Jazz Brunch 10:30 a.m. to 2 p.m.
For reservations call: 317-381-6146

Bring in ad and receive 15% off food check. Not valid with any other offer.
The Village Dove
722 E. 65th Street
Indianapolis, IN 46205
Toll Free: 1-888-240-1858
www.villagedove.com - Email: villagedove@gmail.com

Looking for a Great “FUN”D-RAISING idea? We have done so well, we will never sell pizzas again!

It’s so easy. This is a fund drive where the kids can be a part of too. Not just the parents doing all the work.

First Communion at The Village Dove
Chalice Rosemary Holder
China, crystal & "kaleidoscope" rosemary holders

Bouquet: Violets (from $15 to $30) & Ties
Books, Rosaries & Bibles (may be personalized)
Imitation, Papers Products & Cake Toppers
Frames Medal & Statues

Available by
Romanc, Inc.

The Village Dove
1115 S. Lebanon Rd.
Fishers, IN 46037
765-751-5952
800-767-1857
info@villagedove.com

Would you like to change the way your Not-for-Profit Community Service Organization fund raise/raise funds? Opportunities waiting for you at: Veronica Wireless Music Center and Victory Field
Contact Beth Hildebrand for more exciting information:
Phone 317-917-3517
Fax 317-917-3537
ARAMARK Sports and Entertainment is putting the “Fun” back into Fund Raising

www.StMonicaParishIndy.org
Don’t have time to read the bible? Subscribe (from our home page) to receive daily readings and reflections via e-mail at your home or office.

Need prayer? Post your request on our website, we will remember you in Mass each Sunday.

Can’t get to Mass? Listen to our Sunday homilies on the website. We invite you to join our Internet community and pray with us.

St. Monica Parish
Indianapolis

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

Dear children! Also today I call you to open yourselves to prayer. Little children, you live in a world in which God gives great grace, but you do not know how to make good use of them. You are concerned about everything else, but not for the soul and eternal life. Alas! I awoke from the deep sleep of your soul and told you to pray with all your strength. Decide for conversion and holiness, live with your little children, and call us for perfection of your soul and of everything you do. Thank you for having responded to my call.

For additional information, please contact: Medjugorje in America
654 Washington St. • Braintree, MA 02184
781-848-0412 or locally, call Becky Oakland, 781-848-6372

3001 OHS Graphics

Www.villagedove.com
The Active List, continued from page 18

Kessler Blvd. E. Dr., Indianapolis. Marian prayers for priests, 5:30-3:30 a.m. Information: 317-638-8416. 

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., Indianapolis. Adult religious education. 7:30 p.m. Information: 317-638-5551.

Fridays

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

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

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

Benediction and Mass.

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

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., Indianapolis. Marian prayers for priests, 5:30-3:30 a.m.

Saturdays

Clinic for Women (abortion clinic), E. 38th St. and Parker Ave., Indianapolis. Pro-life rosary, 9:30 a.m.

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

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

Monthly

First Sundays


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

Holy Cross Church, 125 N. Ortional St., Indianapolis. Mass for Catholics in recovery, 5 p.m. Information: 317-677-2620.

First Mondays

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

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., Indianapolis. Con- fession, 6-6:45 p.m. Benediction of the Blessed Sacrament, 7:30 p.m.


First Fridays

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

Holy Guardian Angels Church, 403 U.S. 52, Cedar Grove. Eucharistic adoration after 8 a.m. Mass-5 p.m.

St. Mary Church, 415 E. Eighth St., New Albany. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and service.

First Saturdays

St. Nicholas Church, 4661 E. St. Nicholas Dr., Sunman. Mass, prayer and worship, 8 a.m.; SACRED gathering in school.

SACRED gathering in school.

SACRED gathering in school.

Lenten Friday rosary and Stations of the Cross, 7 p.m.

St. Joseph Church, 113 S. 5th St., Terre Haute. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

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

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

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

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

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

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

Tri-County Asphalt

Serving Indiana Since 1948

— FREE ESTIMATES —

• RESIDENTIAL DRIVeways • SEALCoATING

Discounts for senior citizens and non-profit organizations

LICENSED & BONDED BY THE CITY OF INDIANAPOLIS

CALL: 317-849-9901
317-356-1334
317-862-2967

TRI-COUNTY ASPHALT

Serving Indiana Since 1948

Leading the way to a healthier community.

Since its earliest beginnings, St. Francis Hospital & Health Centers has been committed to its community. To meet the needs of those it serves, St. Francis offers a full range of services including cardiac care, bone marrow transplants, OB and women’s services and orthopedic surgery, for which it was recently rated "Best in the Nation." Call (317) 782-7997 for more information.

St. Francis Hospital & Health Centers

LeADING THE WAY TO A HEALTHIER COMMUNITY

Beech Grove · Indianapolis · Mooresville

www.stfrancishospitals.org

The Criterion Friday, April 6, 2001 Page 19
As musician John Lennon once said, “All you need is love.” And this is still true today. No one is ever without God’s love. This is why if God calls you, you should answer him. Unfortunately, it is not that simple.

In the world today, there are many things that can lead you away from God’s call. The trick is to only listen to what you know in your heart to be right. It is easy to be distracted by worldly things. Everyone has a need to be accepted, and the media is constantly sending us messages on how to be “popular.” Many of the things that the media tells us are right, we know are wrong. In our quest to be accepted, we can lose sight of our true goal—to answer God’s call. The moral of my essay is to trust God. He will allow me to know his will. Whether it is something as mundane as choosing a career, or as significant as your religious vocation, God will guide you. By following his path, you will find happiness and peace.

It is an honor to be called by God. Not all people are called to life as a priest or other religious. It is an honor to be called by God to follow him, and yet many people refuse. Men and women be called by God to follow him, and yet many people refuse. Men and women are frightened of giving up things that Western society deems important, and to accept that they could help guide others to Christ. When I first read the topic of this essay contest—“New Life in Christ. Faith Renewal Through a Resurgence of Priestly and Religious Vocations. What Is Your Answer?”—I was stunned because I had recently returned from a retreat at my home parish, during which I had felt like I might be called to religious life. Never one to overlook a future aspiration, I signed up to receive information on the priesthood and other religious ministry opportunities. I have prayed a rosary every night since that retreat, asking God to allow me to know his will for my life. Listening for his response is difficult, but something I am beginning to enjoy. I was also invited to a vocation discernment retreat with the Archdiocese of Indianapolis. I hope that it will help to guide me onto the path God has chosen for me.

So, what is my answer to God? My answer is that of all Catholics. Eucharist, the most holy Sacrament of our faith, was especially on my mind that day as I reflected on this question. Eucharist is the Church’s offering of Christ to the world. There is no greater gift that God could give to his people, and I hope being called to be his priest will be one of the most powerful gifts he gives me.

The Archdiocese of Indianapolis is one of the single most important factions of humanity, and I hope being called to be one of them would be received as a great honor by any standard.

(Thomas Elliott Jr. is a freshman at Cathedral High School in Indianapolis and is a member of Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese. His essay was a winner in the ninth-grade division of the Serra Club’s annual vocations essay contest.)

Archdiocesan Directory and Yearbook 2001

- Lists all archdiocesan administrative agencies and offices, parishes, schools, and service institutions.
- Gives weekend Mass schedules for every parish.
- Includes biographies and photographs of pastoral leaders and specific information about women and men religious.
- Chronicles historical events concerning the Church in central and southern Indiana.
- Indispensable for anyone needing to know the who, what, where, when, why, and how of the Archdiocese of Indianapolis.

ORDER YOUR COPIES TODAY.

Please send____ copies of the Archdiocesan Directory and Yearbook at $20.00 per copy, plus $3.30 shipping and handling.

Name__________________________

Address________________________

City/State/Zip____________________

Enclosed is my check in the amount of $________

Or charge my: VISA MasterCard

Account No.______________________Exp. Date __________Signature____________________

Make check payable to: Criterion Press, Inc.

Mail check and order form to: Criterion Press, Inc., P.O. Box 1717, Indianapolis, IN 46206-1717

200,000 People Will Read This Space In One Week.

Imagine what that could do for your business! Call us and find out.

317-236-1572
Administrative Search Committee
St. Joseph University Parish
17104 Springmill Road
Westfield, IN 46074

Dr. Mark Miller
Re: Tony Hubler
St. Mary Navillean Parish
7500 Navillean Road
Floyds Knobs, IN 47119
812-925-5419 or 812-925-7213

Beaumont

---

Classified Directory
For information about rates for classified advertising, call (317) 236-1572.

Pro Life Smart Guys
(317) 358-0888

St. Maria Goretti School “Home of the Angels”
St. Maria Goretti Catholic School, located in Westfield, IN, is currently seeking applicants for primary, intermediate and middle school teachers for the 2001-2002 school year. Our school serves students in K-8th grade, and has a total enrollment of approximately 450 children.

We seek candidates that can contribute to our positive, spirit-filled learning environment and energetic faculty. Qualified applicants will hold a current Indiana license and Bachelor's degree in Education. Experience is preferred. Applicants are encouraged to email a current resume and letter of interest to Reelfinger@quest.net or mail to:

St. Maria Goretti School
17104 Springmill Road
Westfield, IN 46074

---

see your ad here next week!
Msgr. George Higgins to receive Notre Dame's Laetare Medal

NOTRE DAME, Ind. (CNS)—Msgr. George Higgins, an expert in Church social teachings who has spent most of his life fighting for labor causes, is the winner of the 2001 Laetare Medal awarded by the University of Notre Dame.

Msgr. Higgins is scheduled to receive the medal May 20 at the university’s 156th commencement exercises, said a Notre Dame announcement.

He also is a Catholic News Service member for The Criterion and other diocesan newspapers.

“The long career of George Higgins shows how an ardent embrace of Catholic doctrine intensifies the hunger and thirst for justice,” said Holy Cross Father Edward A. Malloy, Notre Dame president.

“I want to honor him for following Jesus, a carpenter’s son, and heeding a vocation to serve his Lord in the workers of the world,” said Father Malloy.


The Laetare Medal is the latest honor during the priest’s 60 years as a labor activist, author and university professor.

Last Aug. 9, Msgr. Higgins, 85, received the Presidential Medal of Freedom at White House ceremonies presided over by former President Clinton.

In February, he was honored by United Auto Workers officials for his work with the UAW Public Review Board. Msgr. Higgins was a founding member of the board and served as its chairman from 1966 until he retired from the board last September.

The board was founded in 1957 as an independent agency to review internal allegations by UAW members of unfair treatment or of inadequate representation by the union.

Msgr. Higgins was born in Chicago in 1916 and was ordained for the Chicago Archdiocese in 1940. He has spent most of his life in Washington, working nationally and internationally on issues involving workers’ rights and social justice.

For 36 years, he worked for the U.S. bishops’ national conference in social action, and he has spent 24 years at The Catholic University of America—as a graduate student in the 1940s and as a lecturer or professor emeritus since 1980, teaching courses on social ethics and labor.

Shortly after joining the bishops’ conference in 1944, he began writing “The Yardstick,” a weekly column in the Catholic press that now appears on a biweekly basis.

It is syndicated by Catholic News Service.

In the 1970s, he played a key role in mediating the settlement of grape strikes and the first United Farm Worker contracts with grape growers in California.

In the early 1980s, he was a principal liaison between U.S. labor and the fledgling Solidarity union in Poland.

Solidarity was a major force in the fall of the Soviet Union and its East European communist allies.

Msgr. Higgins also wrote a book titled Organized Labor and the Church: Reflections of a Labor Priest.

The Laetare Medal was established in 1883 as an annual award to a Catholic who has contributed to society motivated by Church ideals.

The Laetare Medal is named after Laetare Sunday, the fourth Sunday in Lent, because that is the date the winner is announced. Laetare Sunday was on March 23 this year. “Laetare” is the Latin word for “rejoice.”

Previous Laetare Medal winners included Catholic Worker Dorothy Day, New York; Father Peler Percy, Cardinal Joseph Bernardin and death-penalty opponent Sister Helen Prejean, a Sister of St. Joseph of Medaille, the author of Dead Man Walking.

Posters, Web site against abortion doctors ruled free speech

SAN FRANCISCO (CNS)—In a ruling that overturned a $107 million verdict, a federal appeals court in San Francisco said March 28 that labeling doctors who perform abortions as butchers and criminals is protected free speech under the First Amendment.

Richard Thompson, chief counsel of the Thomas More Center for Law and Justice, which represented seven of the eight defendants on appeal, praised the unanimous decision of a three-judge panel of the 9th U.S. Circuit Court of Appeals.

Four doctors and two abortion clinics based in Oregon had won a $107 million judgment in 1999 against the American Coalition of Life Activists for its publication of the names and addresses of 12 doctors who perform abortions and its use of “wanted” posters offering $5,000 for information leading to revocation of their medical licenses.

An affiliated Web site called the “Nuremberg Files” had publicized information about hundreds of abortion doctors and compared their work to Nazi war crimes.

“Although many of the defendants’ argument would disagree with the tactics of these defendants, it was important that we recognize they have the same constitutional rights as any other political movement,” Thompson said. “The dismay and anger of the abortionists over this decision signals they will continue their efforts to sustain this verdict, so the battle is far from over yet.”

The attorneys general for 12 states, as well as groups such as the NOW Legal Defense and Education Fund, the ACLU Fund of Oregon and the Anti-Defamation League had filed friend-of-the-court briefs in support of the abortion doctors and clinics. The lawsuit filed in 1995 had claimed the coalition had violated federal racketeering and clinic access laws by conducting a “campaign of terror and intimidation” against abortion supporters.

In the first trial, U.S. District Judge Robert Jones of Portland, Ore., told the jury they could consider the history of violence by opponents of abortion and the fact that three doctors whose names appeared on the lists were killed. But the appeals panel ruled that the coalition could be held liable only if their material authorized, ratified or directly threatened violence.

“If defendants threatened to commit violent acts, by working alone or with others, then their [works] could properly support the verdict,” said Circuit Judge Alex Kozinski, who wrote the opinion. “But if their [works] merely encouraged unrelated terrorists, then their words are protected by the First Amendment.”

“We must defer to the well-recognized principle that political statements are inherently prone to exaggeration and hyperbole,” the judges said. “If political discourse is to rally public opinion and challenge conventional thinking, it cannot be subdued. Nor may we saddle political speakers with implications their words do not literally convey, are later discovered by judges and juries with the benefit of hindsight and by reference to facts over which the speaker has no control.”

Posters, Web site against abortion doctors ruled free speech

SAN FRANCISCO (CNS)—In a ruling that overturned a $107 million verdict, a federal appeals court in San Francisco said March 28 that labeling doctors who perform abortions as butchers and criminals is protected free speech under the First Amendment.

Richard Thompson, chief counsel of the Thomas More Center for Law and Justice, which represented seven of the eight defendants on appeal, praised the unanimous decision of a three-judge panel of the 9th U.S. Circuit Court of Appeals.

Four doctors and two abortion clinics based in Oregon had won a $107 million judgment in 1999 against the American Coalition of Life Activists for its publication of the names and addresses of 12 doctors who perform abortions and its use of “wanted” posters offering $5,000 for information leading to revocation of their medical licenses.

An affiliated Web site called the “Nuremberg Files” had publicized information about hundreds of abortion doctors and compared their work to Nazi war crimes.

“Although many of the defendants’ argument would disagree with the tactics of these defendants, it was important that we recognize they have the same constitutional rights as any other political movement,” Thompson said. “The dismay and anger of the abortionists over this decision signals they will continue their efforts to sustain this verdict, so the battle is far from over yet.”

The attorneys general for 12 states, as well as groups such as the NOW Legal Defense and Education Fund, the ACLU Fund of Oregon and the Anti-Defamation League had filed friend-of-the-court briefs in support of the abortion doctors and clinics. The lawsuit filed in 1995 had claimed the coalition had violated federal racketeering and clinic access laws by conducting a “campaign of terror and intimidation” against abortion supporters.

In the first trial, U.S. District Judge Robert Jones of Portland, Ore., told the jury they could consider the history of violence by opponents of abortion and the fact that three doctors whose names appeared on the lists were killed. But the appeals panel ruled that the coalition could be held liable only if their material authorized, ratified or directly threatened violence.

“If defendants threatened to commit violent acts, by working alone or with others, then their [works] could properly support the verdict,” said Circuit Judge Alex Kozinski, who wrote the opinion. “But if their [works] merely encouraged unrelated terrorists, then their words are protected by the First Amendment.”

“We must defer to the well-recognized principle that political statements are inherently prone to exaggeration and hyperbole,” the judges said. “If political discourse is to rally public opinion and challenge conventional thinking, it cannot be subdued. Nor may we saddle political speakers with implications their words do not literally convey, are later discovered by judges and juries with the benefit of hindsight and by reference to facts over which the speaker has no control.”

Posters, Web site against abortion doctors ruled free speech

SAN FRANCISCO (CNS)—In a ruling that overturned a $107 million verdict, a federal appeals court in San Francisco said March 28 that labeling doctors who perform abortions as butchers and criminals is protected free speech under the First Amendment.

Richard Thompson, chief counsel of the Thomas More Center for Law and Justice, which represented seven of the eight defendants on appeal, praised the unanimous decision of a three-judge panel of the 9th U.S. Circuit Court of Appeals.

Four doctors and two abortion clinics based in Oregon had won a $107 million judgment in 1999 against the American Coalition of Life Activists for its publication of the names and addresses of 12 doctors who perform abortions and its use of “wanted” posters offering $5,000 for information leading to revocation of their medical licenses.

An affiliated Web site called the “Nuremberg Files” had publicized information about hundreds of abortion doctors and compared their work to Nazi war crimes.

“Although many of the defendants’ argument would disagree with the tactics of these defendants, it was important that we recognize they have the same constitutional rights as any other political movement,” Thompson said. “The dismay and anger of the abortionists over this decision signals they will continue their efforts to sustain this verdict, so the battle is far from over yet.”

The attorneys general for 12 states, as well as groups such as the NOW Legal Defense and Education Fund, the ACLU Fund of Oregon and the Anti-Defamation League had filed friend-of-the-court briefs in support of the abortion doctors and clinics. The lawsuit filed in 1995 had claimed the coalition had violated federal racketeering and clinic access laws by conducting a “campaign of terror and intimidation” against abortion supporters.

In the first trial, U.S. District Judge Robert Jones of Portland, Ore., told the jury they could consider the history of violence by opponents of abortion and the fact that three doctors whose names appeared on the lists were killed. But the appeals panel ruled that the coalition could be held liable only if their material authorized, ratified or directly threatened violence.

“If defendants threatened to commit violent acts, by working alone or with others, then their [works] could properly support the verdict,” said Circuit Judge Alex Kozinski, who wrote the opinion. “But if their [works] merely encouraged unrelated terrorists, then their words are protected by the First Amendment.”

“We must defer to the well-recognized principle that political statements are inherently prone to exaggeration and hyperbole,” the judges said. “If political discourse is to rally public opinion and challenge conventional thinking, it cannot be subdued. Nor may we saddle political speakers with implications their words do not literally convey, are later discovered by judges and juries with the benefit of hindsight and by reference to facts over which the speaker has no control.”

Posters, Web site against abortion doctors ruled free speech
Custom Replacement Windows

- Tilt-in for Easy Cleaning
- Energy Efficient
- Custom Built for Your Home
- Strongest Warranty in the Industry

Steel Security Doors

- Made of heavy gauge steel
- 12 custom powder-coat colors
- Custom sizes
- Fiberglass screen included

Special! Universal Door as Low as $350.00 installed!

Quality Workmanship

Prices so low, no need for coupons

FREE Estimates

Call Today 317-594-8871

5702 Kirkpatrick Way • Indianapolis

Good-As-Gold Warranty
100% Lifetime Guarantee