



**The**

# Criterion

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# We must choose life, even for McVeigh

## Archbishop releases statement on upcoming McVeigh execution

On Monday, April 2, Archbishop Daniel M. Buechlein released a statement to the news media concerning the impending execution of convicted Oklahoma City bomber Timothy J. McVeigh.

The archbishop acted as both general chairman of the Indiana Catholic Conference and as the spiritual leader of the Church in central and southern Indiana, in which the nation's sole federal death chamber is located. The Indiana Catholic Conference is the public policy arm of the Church in Indiana.

The statement is printed in its entirety, in both English and Spanish, beginning on page 1 and continuing on page 3. †

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

It would be difficult to imagine a more heinous crime than the catastrophic explosion of the Alfred P. Murrah Federal Building in Oklahoma City in April 1995. We can't imagine the full impact of the shocking loss of the families and friends whose loved ones, including small children, were victims of human madness. We continue to pray for the victims and their families.

What twisted mind could perpetrate such a crime against innocent humanity? Not a foreign terrorist, but a citizen from America's heartland masterminded this act of violence.

Timothy James McVeigh was tried and duly convicted of this sordid crime in a court of law. He has been sentenced to death, and there is little sentiment in favor of staying his execution, which is now imminent. As we approach the first federal execution in our country in more than 38 years, many believe no criminal is more deserving of the death penalty.

Like no other, the McVeigh case tests the mettle of the emerging Catholic view about the inappropriateness of capital punishment. Rational analysis is difficult in the face of the emotion that this man's crime evokes. The "tantalizing" manner in which this is becoming a national media event compounds the task. Yet, in matters such as this, the good of society requires that we rise to the challenge of a measured and larger vision.

Recently, Jesuit theologian Avery Cardinal Dulles delivered the Laurence J. McGinley Lecture at Fordham University titled "The Death Penalty: A Right to Life Issue?"

Beginning with the Old Testament, he traced the history of religious teaching on the death penalty through the ages and demonstrated that the Catholic Church has consistently asserted that the state has the authority to exact capital punishment and, in principle, does so today.

"It is agreed that crime deserves punishment 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 punishment in general:

1. **Rehabilitation**—The penalty should try to bring the criminal to repentance and to moral reform. (Under certain circumstances, this could lead to a return to normal civil life.)

2. **Defense against the criminal**—The government is obliged to protect society by preventing the criminal from committing additional crimes. For heinous crimes, the Church favors life imprisonment without parole rather than death.

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

See McVEIGH, page 3

## Loyal employee loves St. Paul Hermitage

By Jennifer Del Vecchio

BEECH GROVE—Mary Murrell hasn't missed a day of work in 33 years.

Dressed in a blue housekeeping smock that has pictures of Noah's Ark on it, Murrell can't keep a smile off her face as she works at St. Paul Hermitage in Beech Grove.

"I love Mary," said Howard Lord, a St. Paul Hermitage resident. "She's my pal. She's the spirit of love that keeps this place really going. I call her 'Mary Angel.'"

Murrell has a reputation as a hard worker at the facility run by the Benedictine sisters of Our Lady of Grace Monastery in Beech Grove.

For more than three decades, Murrell hasn't missed a day of work—not even when she sat in the hospital all night with her oldest daughter, Juanita. The next morning, she was back at work at 6 a.m.

See LOYAL, page 2



Mary Murrell makes her rounds, saying hello to the residents at St. Paul Hermitage in Beech Grove. Pictured are residents Helen Wewee and, in the background, Benedictine Sister Mary Raymond Obert. Murrell hasn't missed a day of work in 33 years. To learn about a volunteer there, see page 6.

## Notre Dame tops Purdue for NCAA title

By Mary Ann Wyand

'Twas an Irish lass—and perhaps the luck of the Irish—that helped capture the pot of gold at the end of the rainbow for the University of Notre Dame women's basketball team on All Fools' Day.

Notre Dame senior Ruth Riley, a 6-5 center from Macy, Ind., led the No. 2-ranked Fighting Irish with 28 points, 13 rebounds and seven blocked shots to claim the NCAA women's basketball championship in a hard-fought game against Purdue University's Boilermakers on April 1 in St. Louis. The score was Notre Dame 68 and Purdue 66.

Riley is the NCAA women's basketball Player of the Year. (See photo on page 23.)

Purdue senior Katie Douglas, a Perry Meridian High School graduate from St. Barnabas Parish in Indianapolis, scored 18 points for the Boilermakers in their bid to clinch a second NCAA basketball title. †

## 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 forgive sins in his name, so it would be "illusory and sinister to pretend to settle one's own accounts with God, leaving aside the Church and the sacramental economy."

The pope made his comments in a speech March 31 to participants in a course on matters of conscience sponsored by the Apostolic Penitentiary, the Vatican agency that deals with issues involving the sacrament of penance and indulgences.

The practice of confession has suffered a widespread decline over the last several decades. But the pope said he was encouraged that many Catholics—including

young people—returned to the sacrament during the Jubilee Year 2000. He called it an "encouraging message" and said it gives the Church something to build on.

What penitents are seeking in confession is a sense of reconciliation and a return to grace, along with a certain "inner peace," the pope said.

The sacrament can have emotional effects, but is much more than a psychological tool, he said.

"One should not confuse the sacrament of reconciliation with a psychotherapy technique," the pope said. "Psychological practices cannot replace the sacrament of penance, and even less can they be imposed in its place."

The pope said that as a confessor, a priest is called upon to be "a judge, a doctor and a teacher on behalf of the Church."

The priest cannot propose his own per-

sonal morality or his own opinions in the confessional, but must abide by the authentic teachings of the Church, the pope said.

He said priests have a duty to make time for those seeking confession and to hear confessions with patience.

The idea is not simply to help the penitent revisit the past, he said, but to promote a sense of humility and trust in God's mercy.

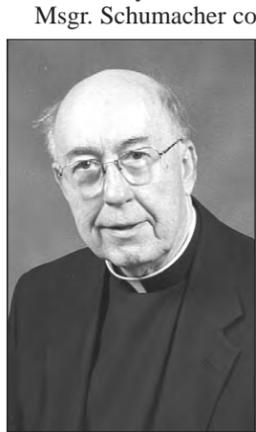
The pope emphasized that priests cannot divulge things told to them in the sacrament of penance and should be prepared to protect this seal of the confessional "even at the cost, if necessary, of their own lives."

He reminded confessors that they are to use only the appropriately prescribed formulas in granting absolution, and said the use of general absolution should follow the strict guidelines laid out in Church law. †

# Msgr. Louis Schumacher served 54 years

By Mary Ann Wyand

In 1997, Msgr. Louis E. Schumacher told Archbishop Daniel M. Buechlein that he wanted to "be a priest all my life in whatever way I can."



Msgr. Louis E. Schumacher

Cedar Grove. He was the oldest diocesan priest in active ministry.

"Without sounding tedious, my commitment to the priesthood was for life," he said, "and I have never looked for retirement as a time to say I've paid my dues and now I can have a life of my own. I have to admit I enjoy what I am doing."

Msgr. Schumacher died in his sleep sometime during the night of March 29 after participating in a communal penance service at St. Michael Parish and enjoying dinner with other priests who assisted

the Church in central and southern Indiana as a member of the archdiocesan presbyterate for 54 years—past his official retirement age—as administrator of St. Michael Parish in Brookville and Holy Guardian Angels Parish in

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 long."

"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 pastoring two parishes several years past the normal retirement age for priests, died quietly in his sleep after leading an evening penance service at his parish," the archbishop said. "We now have another person in heaven to pray with us and 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 1946 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 1962. In 1968, he was named pastor of St. Michael Parish in Brookville. In 1995, he assumed additional duties as administrator of Holy Guardian Angels Parish in Cedar Grove.

In 1997, he was named a monsignor and was appointed administrator of both parishes, which he served for the remainder of his life. †

## 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. She's looking forward to the archdiocese's



Julie Shewmaker

annual Fiscal Management Conference on April 21 at the Benedict Inn Retreat and Conference Center in Beech Grove.

"The conference is a time to portray our accountability responsibilities to all the parishes," Shewmaker said.

"It's a good opportunity to talk about our fiscal responsibilities."

Workshops will address fiscal accountability, stewardship, technology's role in parish finances, rising costs associated with health insurance and utilities, planned giving, parish fund raising, finance committee responsibilities, accounting training

and certification, and hiring and retaining effective employees.

Shewmaker reports to Jeffrey D. Stumpf, chief financial officer of the archdiocese. She succeeds Emily Naughton as controller.

"Right now, we're working with the archdiocesan Finance Council on coordinating the budgets with the agencies and parishes," she said. "I'm also working on monitoring and analyzing cash flow needs, especially in terms of the parish building and renovation projects of the Legacy of Hope from Generation to Generation campaign. I also coordinate the annual audit of the chancery and certain agencies."

A Valparaiso native, Shewmaker earned a bachelor's degree in business administration in accountancy at St. Joseph's College in Rensselaer. She worked at Price-waterhouseCoopers as an accountant for seven years before accepting the archdiocesan finance position.

Shewmaker and her husband, Chris, have one child, Jacob, and are members of Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese.

(For registration information about the archdiocesan Fiscal Management Conference, call 317-236-7325 or 800-382-9836, ext. 7325.) †

## LOYAL

continued from page 1

Murrell's long tenure has been documented by her employer, and she holds the distinction of being the only employee with such a remarkable attendance record, said Benedictine Sister Sharon Bierman, administrator of St. Paul Hermitage.

"She's the only one who has ever been that faithful in never missing a day," Sister Sharon said.

Murrell wouldn't have it any other way. "I'm not happy when I'm not working," Murrell said. "If I had to sit home, I'd get sick."

She certainly isn't ready for retirement. "As long as I feel good and feel like I'm doing something God wants me to do, as long as he strengthens me, I go," Murrell said. "I'm doing something and God wants me here."

In 1968, Murrell began working as a housekeeper at St. Paul Hermitage. She said she cleans for God.

"All the years I've been here, I haven't regretted one minute of it," Murrell said. "I just love it."

About 120 senior citizens reside in the assisted-living section of the facility or receive 24-hour nursing care at the home for the aged. It is also home to many retired priests and nuns.

For Murrell, the job is more than scrubbing toilets, mopping floors and changing bed linens.

She knows all the residents by name, and always smiles, hugs them and tells them that she loves them. She knows the priests, the nuns and those residents who have lost their spouses. She listens to their problems and admits that sometimes it's hard seeing them so sad, especially the residents who have no one to visit them.

"They need to know what love is," she said. "They are still human beings."

Somehow, Murrell manages to get all her work done, despite all the residents who come up to her, hug her and start talking to her.

Murrell moved to Indianapolis from Montgomery, Ala., when her husband took a railroad job more than 40 years ago. She's raised six children and buried one. Through it all, she kept working and praying.

"My mother said, 'If you want anything in this life, you work for it,'" 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.

But the pain she's had in life has only made her stronger, she said.

"God gets me through it," she said. "All you got to do is trust God and ask him for whatever you want. Talk to him and leave it with him. Don't take it back with you. You got to believe."

When the residents start talking about sad times, Murrell talks about God.

A self-described "church-going person" who attends St. Luke Baptist Church, Murrell said she likes working for the Benedictine nuns.

"This is a Christian place," she said.

Murrell is quick to introduce everyone, and proudly talks about the 100 percent rating that St. Paul Hermitage recently received for having no deficiencies following an inspection by the Indiana State Board of Health. The facility has to meet state and federal regulations each year. The regulations assess the type of care that patients are receiving—from medical support to food and laundry services.

"Mary had a lot to do with that," said some of the nurses when they heard her talking about it.

After working at a place for three decades, Murrell has seen a lot of changes—mainly people coming and going, she said. "I've made a lot of beds, too."

She still laughs about one resident who didn't want her toenails cut.

"She took a glass of water and doused that doctor good," Murrell said. "The doctor said, 'Next time, I'll bring my raincoat.'"

Murrell said the one thing she's learned during all these years is about love.

"This place is love," she said. "God is love and you have to give love."

That's the only way to work straight through for 33 years, raise your children, care for the residents and help someone, she said.

"That's all I can say," she said, smiling as she walked back to the cleaning supply closet. "Love makes the world go 'round.'" †

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# Debemos escoger la vida aun para McVeigh

## Arzobispo anunció su declaración sobre la ejecución programada de McVeigh

El lunes, 2 de abril el Arzobispo Daniel M. Buechlein anunció su declaración a la prensa sobre la ejecución de Timothy J. McVeigh quien fue juzgado convicto por la explosión en Oklahoma City.

El Arzobispo actuó como el presidente de la Conferencia Católica de Indiana y como el líder espiritual de la Iglesia en la parte central y sur de Indiana. Aquí está localizada la única cámara de muerte nacional y federal. La Conferencia Católica de Indiana es la mano derecha de la Iglesia en Indiana. †

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

Sería difícil imaginar un crimen más atroz que la catastrófica explosión del Edificio Federal Alfred P. Murrah, en Oklahoma City en abril de 1995. No podemos imaginar el impacto de la horrosa pérdida de las familias y amigos cuyos seres queridos, niños pequeños inclusive, fueron víctimas de la locura humana. Continuamos orando por las víctimas y sus familias.

¿Qué mente retorcida puede perpetrar tal crimen contra la humanidad inocente? No fue un terrorista extranjero, sino un ciudadano del corazón de América quien planificó este acto de violencia.

Timothy James McVeigh fue juzgado y debidamente convicto de este sórdido crimen en la corte de ley. Él ha sido condenado a la pena de muerte, y hay poco sentimiento a favor de la suspen-

ción de su ejecución, la cual ya es inminente. A medida que nos acercamos a la primera ejecución federal en nuestro país en más de 38 años, muchos creen que un criminal no merece más la pena de muerte que él.

El caso de McVeigh, como ningún otro prueba la entereza del naciente punto de vista católico sobre lo inapropiado del castigo capital. Un análisis racional es difícil encarando las emociones que el crimen de este hombre provoca. La manera "curiosa" en la que esto se está convirtiendo en un evento de los medios de comunicación nacionales dificulta la tarea. Sin embargo, en casos como este, lo bueno de la sociedad requiere que no levantemos a retar una larga y comedia 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, he seguido 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 autoridad para precisar la pena de muerte y, en principio, todavía lo hace.

"Se está de acuerdo que el crimen merece castigo en esta vida y no sólo en la próxima. Además, se está de acuerdo que el estado tiene la autoridad para administrar el castigo apropiado a aquellos que son hallados culpables de un crimen en un juicio y que el castigo puede, en algunos casos graves, incluir la sentencia de muerte" (Pág. 8).

Pero, ¿qué es un castigo "apropiado?" Esta es la pregunta que plantea para nuestros días el Papa Juan Pablo II. Dulles resaltó los cuatro propósitos generales del castigo para criminales.

1. **La rehabilitación**—La pena debe

penalty in a case as awful as McVeigh's, we do not question, in principle, the state's right to impose the death penalty. Yet we must oppose the death penalty because the circumstances of our day do not warrant it.

Pope John Paul II wrote in his encyclical *Evangelium Vitae (The Gospel of Life)*, "As a result of steady improvements in the organization of the penal system," cases in which the execution of the offender would be absolutely necessary "are very rare, if not practically non-existent" (#56).

The Church's teaching about the state's authority does not change, but the state should not exercise its right if the evil effects outweigh the good. In recent times, the death penalty does more harm than good because it feeds a frenzy for revenge while there is no demonstrable proof that capital punishment deters violence. Revenge neither liberates the families of victims nor ennobles the victims of crime. Only forgiveness liberates.

To be sure, we, as a society, must never forget the victims of crime and their bereaved loved ones. The truly honorable memorial is to choose life rather than death.

(Indianapolis Archbishop Daniel M. Buechlein is general chairman of the Indiana Catholic Conference and a member of the Pro-Life Activities Committee of the National Conference of Catholic Bishops.) †

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 crímenes adicionales. Para crímenes horribles, la Iglesia está a favor del encarcelamiento de por vida sin libertad condicional más que la muerte.

3. **La disuasión**—El castigo debe frenar 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 tratar de retribuir el orden del derecho violado por el crimen. Un criminal 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 auténtico 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 nos 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 necesaria "son muy raros, si no son prácticamente inexistentes" (#56).

Las enseñanzas de la Iglesia sobre la autoridad del estado no cambian, pero el estado no debiera ejercer su derecho si los efectos viles pesan más que el bien. En los tiempos recientes, la pena de muerte hace más daño que bien, ya que alimenta el frenesí por la venganza mientras no hay pruebas que la pena de muerte disminuye la violencia. La venganza, ni libra a las familias de las víctimas ni enaltece 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 presidente de la Conferencia Católica de Indiana y un miembro del comité de Pro-Vida de la Conferencia Episcopal National.) †

## McVEIGH

continued from page 1

4. **Retribution**—Punishment should try to restore the right order violated by the crime. A criminal should pay a price for the offense committed. If possible, the victims of the crime should be compensated for the wrong suffered. This does not mean revenge (cf. Dulles, p. 12).

The cardinal also summarized four objections to capital punishment in our day:

1. **Wrongful death**—The possibility that the convict may be innocent is the more common reason for opposition to the death penalty. A significant number of wrongly accused criminals on Death Row have been proven innocent.

2. **Revenge, not justice**—The death penalty seems to fan the flame of revenge (and violence) rather than foster a genuine sense of justice in society.

3. **Devaluation of human life**—Capital punishment contributes dramatically to the devaluation of human life in an escalating culture of death.

4. **Incompatibility with Christian forgiveness**—While pardon does not remove the obligation of justice, capital punishment seems incompatible with the teaching of Jesus about forgiveness.

Even as our Church opposes the death

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## Editorial

# 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 a 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 the days when "shacking up" was unheard of among "decent people."

The National Marriage Project at Rutgers University tells us that the number of cohabiting unmarried couples in the United States rose by nearly 1,000 percent (yes, that's one thousand percent) between 1960 and 1998. Some of them never marry, while others do—eventually. Among couples who marry, more than half are already living together at the time of the wedding. This is true of Catholic couples, too.

When asked about Catholic weddings, both couples who marry in the Church and those who choose not to complain about the "hassle" involved. Some are willing to put up with it. Some recognize that the Church is trying only to strengthen their relationship. But others simply take the easy way out and get married elsewhere.

Part of the problem is undoubtedly caused by the fact that both men and women are older today when they get married than was the case in the past.

Maturity usually means more career responsibilities and less free time to attend the meetings required by Catholic marriage preparation programs.

This problem is often complicated when the bride and groom are living far from their parents' homes and they haven't established themselves in a religious community. If they decide to marry in the bride's childhood parish, the logistics can be a nightmare and the Church's time-consuming requirements add to the problem.

Another part of the problem is the fact, also discovered by Davidson, that Generation X Catholics are part of a culture that encourages reliance on a personal spirituality rather than organized religion. Being married in the Catholic Church simply is not as important to them as 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.

The Church's 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 parts of the programs. Couples also say that they benefit from Engaged Encounter retreats or, in our archdiocese, Tobit weekends. The inventories that are part of the programs often point out problem areas the couples otherwise would not have recognized.

Statistics indicate that there are 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

## Seeking the Face of the Lord

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



# Reflecting on the suffering of Jesus

As we begin to look toward the great Holy Week, I propose a reflection on the poignant suffering of Jesus.

Let's allow ourselves a few minutes to weigh the human cost of Christ's humble, obedient self-sacrifice, keeping in mind all the while that he did it for us.

"Whoever truly wishes to venerate the Passion of the Lord should contemplate Jesus crucified with the eyes of their soul and in such a way that they identify their own body with that of Jesus." So spoke St. Leo the Great many centuries ago (*Sermon 15 on the Passion*).

Also long ago, St. Thomas Aquinas said: "If the Lord sometimes lets us suffer illness, pain or reversals in life which are sometimes really intense and seemingly unbearable, it will help if we reflect on the pain which Jesus suffered in his passion. He suffered at the hands of the Gentiles and the Jews, of men and of women ... He suffered at the hands of princes and their officials, and at the hands of ordinary people too. He suffered at the hands of relatives and friends and acquaintances, on account of Judas who betrayed him and of Peter who denied him. ... Christ suffered as much as it is possible to suffer. He suffered at the hands of his friends who abandoned him, he suffered as blasphemies were hurled at him; his honor and self-esteem suffered from all the taunts and jibes; he was even stripped of his clothes, the only possessions he had. In his soul, he felt sadness, emptiness and fear; in his body, the wounds and the cruel lashes of the whip" (*Summa Theologiae*, III q46 a5).

"See, my betrayer is at hand." Jesus said to the sleepy Peter, James and John in the garden of Gethsemane. Thus a traitor set in motion the path to crucifixion. One whose feet he had washed only hours before, one with whom he had shared the first eucharistic sacrifice, came forward: "Hail, Master!" ... and Judas kissed him. What darkness there must have been in the soul of Judas! How could he do that? In his account of that fateful night, St. John gives the answer as he tells us: "He was a thief—and as he looked after the common purse he took from what was put into it." Judas lived a

double life and, in the process, lost his trust in Jesus. Could we not say that Judas personified all the human sin that caused Christ's agony? How stinging the pain—one of the Twelve, one so close to Jesus!

But the most maddening pain for Jesus had to have been the suicide. After all that time with the savior of the world, after witnessing time and again Christ's compassion for sinners, after witnessing all that healing, Judas could not seek forgiveness for himself. His despair surely broke the heart of Jesus. We really must know what happened to Judas, otherwise his story can terrify us; for there is Judas in all of us. What happened?

Every human person faces a serious question, indeed—witness Judas—it can be the most telling question in all of life: Do I believe the good in me is deeper than the evil? Judas could not say yes—and so he could only despair. Do we believe the power of good is deeper than the evil in us? Do we believe the inner light is more powerful than the shadow side of us? We must believe so because of a simple fact: We are created in God's image; God is present to each and every one of us despite our sinfulness; God has loved us into being; God who is love does not abandon the good he has loved into creation, and that includes us. Judas lost his way because he lost sight of Christ's love for him. He lost sight of divine love because Christ wasn't the kind of Messiah he wanted. We can only imagine the pain this caused the heart of Christ. Even after he knew his sin, Judas could not ask for forgiveness.

Especially during the week we call "holy," it is important to embrace the hope won by Christ's victory over sin and death. It is so necessary for us to keep making the connection between his poignant suffering and the Mass. The Eucharist we celebrate is the sacrifice of reconciliation which Christ's heartbreaking death and resurrection won for us because he loves us. The Eucharist we celebrate over and over again stands forever as the sure testimony of hope: once and for all on that dark night when he was betrayed for us, Christ's compassion overcame the darkness of evil. May such love not be in vain. †

### Archbishop Buechlein's intention for vocations for April

**Priests:** that they may joyfully and faithfully live out their priestly promises and encourage other men to embrace God's call to priesthood.



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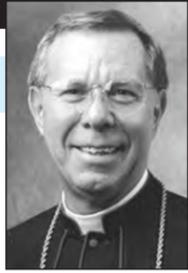
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## Buscando la Cara del Señor

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



# Reflexionando en el sufrimiento de Jesús

**A** medida que comenzamos a mirar hacia la gran Semana Santa, propongo que reflexionemos sobre el conmovedor sufrimiento de Jesús. Permitámonos unos pocos minutos para sopesar el costo humano del humilde, obediente auto-sacrificio de Cristo, teniendo presente en todo momento que él hizo esto por nosotros.

“Cualquiera que verdaderamente desee venerar la Pasión del Señor debe contemplar a Jesús crucificado con los ojos de su alma y de una manera que identifiquen su cuerpo con el de Jesús”. Así lo dijo hace muchos siglos San León el Grande. (*Sermón 15 sobre la Pasión*)

También hace mucho tiempo, Santo Tomás de Aquino dijo: “Si el Señor permite que algunas veces suframos enfermedades, dolores o reveses en la vida, los cuales son algunas veces verdaderamente intensos y parecen insuperables, no ayudaría si reflexionamos en el dolor que padeció Jesús en su pasión. Él sufrió a manos de los Gentiles y los Judíos, de hombres y mujeres... Él sufrió a manos de príncipes y sus oficiales, y también a manos de personas comunes y corrientes. Él sufrió a manos de familiares, amigos y conocidos, tomando en cuenta que Judas fue quien le traicionó y Pedro quien lo negó. ...Cristo sufrió tanto como es posible sufrir. Él sufrió a manos de sus amigos quienes le abandonaron, él sufrió a medida que le blasfemaban; su honor y su autoestima sufrieron por tantos insultos y burlas; inclusive le rasgaron sus ropas, la única posesión que tenía. En su alma él sintió tristeza, vacío y miedo; en su cuerpo, las heridas y las crueles marcas de los latigazos”. (*Summa theologiae*, III q46 a5).

“Observa, mi traidor está cerca”. Jesús le dijo a los soñolientos Pedro, Jaime y Juan en el Jardín de Getsemaní. Así que un traidor abrió el camino a la crucifixión. Aquel cuyos pies habían sido lavados sólo hacía unas pocas horas, aquel con quien él compartió el primer sacrificio de la eucaristía, se adelantó: “¡Ave, Maestro! ... y Judas le besó. ¡Cuanta oscuridad debió haber en el alma de Judas! ¿Cómo pudo él hacer eso? En su redacción de aquella fatídica noche, San Juan nos da la respuesta y nos dice: “Él era un ladrón – y como él vio después la cartera común que él tomó desde lo que le puso dentro”. Judas vivió una doble vida y en el proceso perdió su confianza en Jesús. ¿Podríamos decir que Judas personificó todos los pecados humanos que causaron la agonía de Cristo? ¡Qué dolor tan agudo!

Uno de los doce, uno tan cerca de Jesús!

Pero el dolor más desesperante para Jesús ha debido ser el suicidio. Después de todo aquel tiempo con el salvador del mundo, después de presenciar una y otra vez la compasión de Cristo por los pecadores, después de presenciar todas aquellas curaciones, Judas no podía buscar el perdón para sí mismo. Es cierto que su desesperación le partió el corazón a Jesús. Nosotros debemos saber realmente lo que le pasó a Judas, de lo contrario su historia nos puede aterrorizar; ya que existe un 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 él bien dentro de mí es más profundo que él mal? Judas no podía decir que sí, así que sólo se podía desesperanzar. ¿Creemos que el poder del bien es más profundo que él mal dentro de nosotros? ¿Creemos que nuestra luz interior es más poderosa que nuestro lado oscuro? Debemos creerlo 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 su creación; Dios quien es amor no abandona 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. Él 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 que él supo su pecado, Judas no pudo pedir perdón.

Especialmente durante la semana que llamamos “Santa”, es muy importante abrazar la esperanza ganado por la tormentosa victoria de Cristo sobre la muerte. No es necesario que nos mantengamos haciendo conexiones entre su conmovedor sufrimiento y la Misa. La Eucaristía que celebramos es el sacrificio de la reconciliación con la dolorosa 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 oscura noche en la que él fue traicionado por nosotros. La compasión de Cristo sobrevino la oscuridad y el mal. Ojalá, que tal sacrificio no haya sido en vano. †

Traducido por: Language Training Center, Indianapolis

**La intención del Arzobispo Buechlein para vocaciones en abril**  
**Sacerdotes:** ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

## Letters to the Editor

### Masses for McVeigh

Timothy McVeigh is scheduled to be executed Wednesday, May 16, 2001. There is something we may do to help—send a Mass card to Timothy McVeigh while he is still alive, for we are to love our enemies.

His address is:  
 Timothy McVeigh  
 c/o Warden Harley Lappin  
 U. S. Penitentiary  
 Highway 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 Fraternity.*)

### 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 disheartening and insensitive.

My husband and I underwent infertility treatment for 19 months before conceiving our daughter. When we were finally able to conceive, my husband and I felt truly blessed. We felt God had touched our lives and gave us this precious child as a symbol of our constant love.

It is insensitive to suggest to an infertile couple to “accept what life hands you and get on with it.” To experience pregnancy is to experience God’s love and blessing in no other way. 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 one suffering from cancer, heart disease, emphysema, 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, procreation.

Carmen Thomas, Clarksville

### Column judged infertile couples who want to become parents

I was saddened by what appeared to be cursory judgment of those who take deliberate actions to become parents. The numbers of those who have difficulty in conceiving has been steadily growing over the past few decades. Those who face this problem find their grief compounded by attitudes woefully lacking in compassion. Dewes’ writing referred to items normally outside the realm of fertility treatment. Donor sperm is not a common part of fertility treatment. Cloning is not included at all.

Each couple must answer the prayerful question of how God calls to them through this challenge. Will they attempt treatment, knowing its expense and anxiety? At what point do they decide they will stop treatment? Is God gently calling them to adopt, or live child-free?

Society presents a harsh double standard. Those who choose to be child-free are sometimes considered to be selfish. Those who deliberately seek help in conceiving 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 they are already a family, albeit without 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 fertility problems! These potential parents possess a special tenacity and dedication that will serve their children well. For the 50 to 60 percent of fertility-challenged 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 pregnancy—God is still the giver of all life. In the midst of the pain, there is an opportunity to understand 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 Klooz, Indianapolis

### Infertile couples need prayers, support

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

While the subject of infertility may seem “purely hypothetical” to her, it is a very real medical condition that affects many Roman Catholic men and women. 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.

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

Elizabeth Anttonen, Indianapolis

### Response

This column is an opinion piece and what I wrote is my opinion. I tend to think of infertility as I do of a permanent disability—something we can adapt to and make ourselves the better for having—not as a disease to be cured.

I also think control, or the need to control, is one of the major problems of our times. We are not in control, God is. Some things we can change because of advanced technology, and if people feel that way, OK. I just think if we’re not so driven to control every situation, we might find the results even more satisfying than what we could have effected.

I believe that God has plans for us that we can only imagine. We did indeed pray for and support our infertile friends, who considered—but did not choose—adoption. It seems to me that God answered our (and their) prayers.

Cynthia Dewes

### Editorial simplistic

I could not disagree more with Dan Conway’s simplistic editorial on anti-Catholicism in the arts (*The Criterion*, March 2).

First, 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 was at a personal and political low and did what any politico in a tight spot does—divert attention from those problems by waving the flag somewhere else.

Second, other denominations know the

## Check It Out . . .

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 Kidsfest 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 have their addresses. They are Joan Webber Williams from St. Philip Neri Parish in Indianapolis, Bernice Schultz Hall from Holy Angels Parish in Indianapolis and Frances Jay from SS. Peter and Paul Cathedral Parish in Indianapolis. Patty Bindner is requesting calls at 317-846-9294.

Married couples are invited to attend

the **Retrouvaille Weekend** April 27-29 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Retrouvaille is a peer ministry program for couples suffering pain and disillusionment in their marriage, even those already separated or divorced. It is open to couples of all faiths. For more information, call 317-236-1586, 800-382-9836 or the Retrouvaille Hotline at 317-738-1448.

Roncalli High School's fourth annual **breakfast with the Easter bunny** will be held from 8 a.m. to 11 a.m. on April 14 at Roncalli High School, 3300 Prague Road, in Indianapolis. Activities will include breakfast from 8 a.m. to 10 a.m. and an Easter egg hunt at 10:30 a.m. There will also be live farm animals. The cost is \$5 for adults and \$3 for children. For information and reservations, call 317-787-8277.

Father Thomas Scecina Memorial High in Indianapolis will present **spring musical** performances at 7:30 p.m. on April

27-28 and at 2:30 p.m. on April 29. For more information and tickets, call 317-356-6377.

The annual Indianapolis Susan G. Komen Breast Cancer Foundation's **Race for the Cure** is April 21. The 5K run/walk begins at 9 a.m., with the Guidant Foundation One-Mile Family Walk beginning at 9:15 a.m. at the University Library on the campus of Indiana University Purdue University Indianapolis. Registration forms are available by calling 317-923-CURE or by downloading a form from the Web site at [www.wpi.com/racefortheure](http://www.wpi.com/racefortheure). Registration is \$20 before April 11. Registrations will also be accepted from 7 a.m. until 8:30 a.m. on the day of the event for \$30. Proceeds fund research efforts and local breast health and breast cancer outreach programs. Nearly 20,000 participants are expected. Breast cancer is the leading cause of cancer deaths among women ages 40-59. It is the leading cancer site among American women and is

second only to lung cancer in cancer deaths.

A **"Journey Through the Old Testament"** classes will be held from 7 p.m. to 8:30 p.m. on Thursdays until June 21 at St. Lawrence Parish, 6944 E. 46th St., in Indianapolis. Servants of the Gospel of Life Sister Diane Carollo, director of pro-life activities for the Archdiocese of Indianapolis, is teaching the classes. To register, call 317-543-4921.

A **Beginning Experience Weekend** will be held April 20-22 at Camp Allendale in Trafalgar. The weekend is for divorced, separated or widowed people who need time to heal. A trained team of volunteers, who have had the same experiences, conduct the weekends. The weekend is a time to get in touch with emotions, and also encourages closure and gives time to reflect with oneself and God. For more information, call 317-236-1596 or 800-382-9836, ext. 1596. †

## VIPs . . .



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 Valasek and Mary Jo Rothenbush. 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.

St. Joseph of Carondelet **Sister Carolyn Strack** celebrated 50 years as a sister on March 17. A native of Indianapolis, she graduated from the former Sacred Heart High School. She entered the order in 1951. For six years, she was a religious education director at the U.S. Army Soldier Support Center at Fort Benjamin Harrison in Indianapolis.

She was the first parish life coordinator in the archdiocese, and currently serves in the development office for her order, which is based in St. Louis.

**Leo Kavanaugh** was named Volunteer of the Year for his work at St. Paul Hermitage in Beech Grove. A former 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. †

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Photo by Jennifer DeWesche

## Dancing by candlelight

Janice Lueken, a sophomore at Brebeuf Jesuit Preparatory School in Indianapolis, performs a Filipino dance with senior Joe Schumacker. The dance was part of the second annual Asian Festival hosted by the school. It included traditional Asian music, dancing, a buffet and educational exhibits. Senior Mike Kirsh said he liked the cultural event. "It helps everybody here," he said. "It lets us know the types of customs and see the stuff we don't get to see every day."

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# 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 of “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. “We need to declare with firmness and conviction that the sacrament of penance is the ordinary means of obtaining pardon and the remission of grave sins after baptism.

“We ought to celebrate the sacrament in

the best possible way, according to the forms laid down by liturgical law, so that it may lose none of its character as the celebration of God’s mercy,” he said.

To restore confession’s place in Catholic practice, the pope said, priests must make an effort to rediscover for themselves “the full beauty of this sacrament.”

He said “the sacrament of reconciliation, essential for every Christian life, is especially a source of support, guidance and healing for the priestly life.

“Only those who have known the Father’s tender embrace,” he said, “can pass on to others the same warmth.”

Priests must also combat a widespread “minimalist” understanding of moral conscience and sin, which ignores the “radical demands of the Gospel,” he said.

“Many of the faithful have an idea of sin that is not based on the Gospel, but on common convention, on what is socially acceptable,” he said.

“Evangelization in the third millennium must come to grips with the urgent need for a presentation of the Gospel message which is dynamic, complete and demanding,” the pope said.

He said priests should make clear that sin is not “purely private,” but is 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 their 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. †



A priest listens to a young woman's confession during World Youth Day in Rome last August. Pope John Paul II said recently that he was encouraged by the many Catholics—including young people—who returned to the sacrament of penance 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 disciples, 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. †

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# 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.

Mass on Easter morning will begin at 10:30 a.m. Vespers will be celebrated at 5 p.m. †



## Hispanics in U.S.

Soraya Santoyo serves as a eucharistic minister at Our Lady of Perpetual Help Parish in Hammond, Ind. According to a U.S. bishops' report, Hispanics make up 30 to 38 percent of the U.S. Catholic population.

# 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's office offered any details of the meeting.

Vitaly Litvin'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 Litvin, Russia's permanent representative to the Vatican, said April 2, "If I am not mistaken, the visit to Ukraine was not discussed" during Litvin'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 Litvin 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 Andeev, 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-nationalist 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 inopportune 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 Coliseum 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:

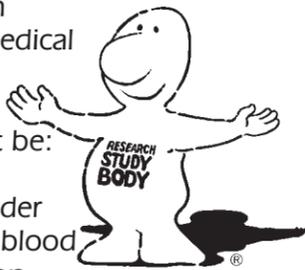
- Mass on April 8 in St. Peter's Square for Palm Sunday and the local celebration of World Youth Day. Young people from Toronto, Canada, hosts of the next international youth gathering in 2002, will accept the World Youth Day cross from Rome teen-agers.
- Celebration of the Chrism Mass on April 12 in 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 Coliseum.
- 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). †

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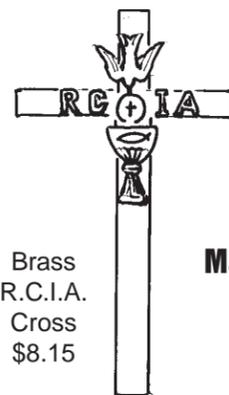
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## Faith helps people make sense of death

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 that I 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 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 naive innocence, and the sense of immortality 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-riddled areas of our large cities. We seldom seem to consider the possibility of an atomic holocaust anymore.

So how do we react to death? How do children and adolescents in particular react to death?

This is a complex issue, but there are two basic responses: fear, of course, and an emotional numbing that can constrict our overall awareness and level of energy.

Undoubtedly, the students at Columbine High School in Littleton, Colo., felt horrified as they witnessed the brutal massacre of their fellow students.

Youngsters exposed to the violence of terrorism—in Jerusalem buses or crowded slums—often close their minds and hearts to everything just to survive these traumatic experiences.

And, of course, there's the other side of fear: rage and revenge.

One good way to help youngsters confronted with death is to sit down and talk with them about what is happening and what it means. It would have meant a great deal had my parents done this when Aunt Hedwig died.

Crisis intervention professionals are ready to intervene when disaster strikes; their job is to let the witnesses express their feelings and find some way to accept and integrate what they have seen.

Interestingly, many Columbine students rejected crisis intervention, preferring instead to speak with their priests and ministers. To me, this made sense.

After all, faith in God is the only way to make sense of death and allow us to face and resolve our fear and anger, and avoid a crippling numbness of the spirit.

Aunt Hedwig is with God, and someday we shall all be with God. What can be more comforting than that?

(Dr. Frederic Flach is a psychiatrist and a Knight of the Holy Sepulcher of Jerusalem. He has authored numerous books, including *The Secret Strength of Angels and Faith, Healing and Miracles*, published by Hatherleigh Press, New York.) †



Faith allows people to face their fear and anger associated with death, and avoid a crippling numbness of the spirit.

## Christians are obliged to celebrate life

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 liturgy of Good Friday to the joy of Easter.

The Church in our time has emphasized the connection between death and life by celebrating the funeral in the 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.) †

### Discussion Point

## 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. †

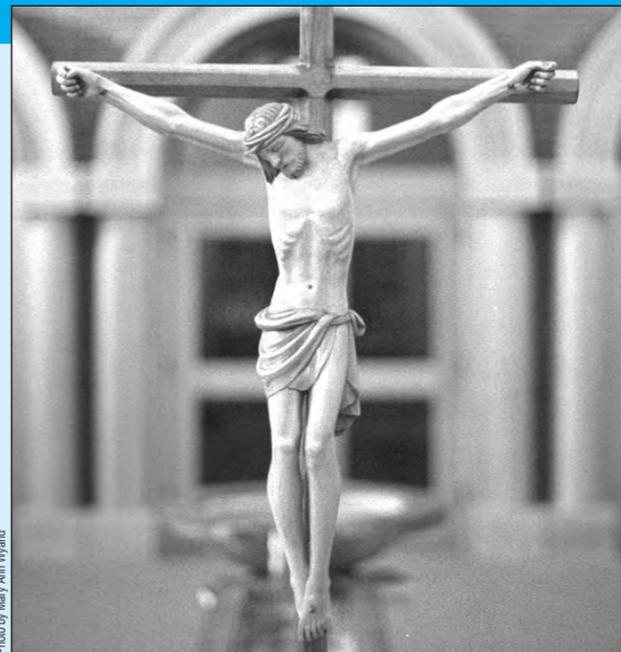


Photo by Mary Ann Ward

From the Editor Emeritus/John F. Fink

## Doctors 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 of them are included among the doctors of the Church. These two—Leo I and Gregory I—are also the only popes to be 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 pope from 440 to 461, infused all his policies and pronouncements with the conviction that supreme and universal authority in the Church, bestowed originally on Peter by Christ, had been transmitted to each subsequent bishop of Rome as the apostle's heir.

He was determined to make the Roman Church a pattern for other Churches, and throughout his papacy he asserted the primacy of the pope. He intervened in controversies in local

Churches. However, he found this easier to do in Europe—Italy, Spain, Gaul, Greece—and in Africa than in the East. There he faced Emperor Theodosius II.

However, the reason Leo was proclaimed a doctor of the Church by Pope Benedict XIV in 1754 was because of his writings and sermons. Chief among the writings was his *Tome*, a famous letter he wrote to Archbishop Flavian of Constantinople that expressed the Christian doctrine that Christ had two natures in one person.

Ninety-six sermons and 143 letters have also come down to us. The Church prizes them so much that excerpts from the sermons are included in the Office of Readings for many of the main feasts on the liturgical calendar—Christmas and Epiphany, for example. Excerpts from 26 of his sermons are included in the Office of Readings, the same number as St. Ambrose's and second only to St. Augustine's 82.

It was during the controversy over Nestorianism, which taught that there were two separate persons in Christ, that Leo wrote his *Tome*. Emperor Theodosius refused to accept it at the Council of

Ephesus, but, after the emperor died, the Council of Chalcedon reversed the decisions of what Leo called “the robber synod.” Pope Leo's representatives read Leo's *Tome* that asserted that “he who became man in the form of a servant is he who in the form of God created man.” The council members exclaimed, “Peter has spoken by the mouth of Leo!”

Meanwhile, Leo was having other problems back in Rome. In 452, Attila and his Huns were threatening Rome. Leo managed to convince Attila that he should spare Rome by offering him an annual tribute. Three years later, when Gaiseric and his Vandals from Africa appeared before Rome's walls, Leo went out to meet him, just as he had done with Attila, but this time he was able only to get a promise that the Vandals wouldn't burn the city or massacre its residents. They pillaged the city for 15 days but did not burn it.

St. Leo the Great's feast is Nov. 10.

(Next week: Pope Gregory the Great. John F. Fink's new two-volume book, *The Doctors of the Church*, is available from Alba House publishers.) †

Cornucopia/Cynthia Dewes

## Hearing the Good News of Palm Sunday

One thing was sure. Someone had to save humankind from itself. When Jesus rode into Jerusalem on that donkey, the world was in bad shape, both politically and spiritually.



Many who longed for the Messiah and prayed daily for his coming could not believe that Jesus was the son of God, let

alone God himself. They had better things in mind than this itinerant preacher whose charismatic presence seemed faintly heretical—if not downright disrespectful to—the law of Moses.

The Jews were looking for a king, the kind of savior who would free them from economic and political slavery. After being promised long ago that they were God's chosen people, they were impatient, tired of being at the bottom of the societal totem pole.

Furthermore, as it so often does, the Good News that Jesus preached seemed too good to be true. He taught that, if only we believe in him and try to live the spirit, even more than the letter of God's law, we'll be following his will. It

seemed too simple, too humble a way to salvation.

It didn't occur to most of the people who heard Jesus that the freedom they were offered might be a condition of being instead of a literal fact, that they'd be freed from the results of their own sin, not just from being sinned against. Or, that the kingdom he promised would be a joyful constant in the next world, rather than a temporary situation subject to political whim, in this.

Two thousand years later, we're still milling around in the same dilemma. We believe in God's promises and long to be with him forever. But, on the other hand, we confuse needs with wants, and we'll go to any lengths to justify getting them.

Here's a frivolous example: We think physical beauty is a must, so we've created a whole new industry centered on tanning our bodies. The result is, we may be beautifully tanned now, but go pale later in the offices of dermatologists and skin cancer specialists.

Humans are also big on the need for privacy. Animals don't need privacy, God certainly doesn't, but ever since Adam and Eve, we do.

In this age of e-mail and instant mes-

sages and accessible network information, privacy is so threatened that legislators at all levels of government are trying to define, and protect us from, the amorphous fruits of technology. We all agree that our financial and business affairs, and our relationships are private matters.

Most of us also agree that illegal activities should not be subject to privacy protection. It would not invade a person's privacy to arrest them for downloading child pornography, for example, or to prosecute them for plotting a murder online.

Nevertheless, other equally immoral, if not illegal, activities are being imposed or allowed in the name of privacy all the time. The *Roe v. Wade* decision is based on a woman's right to privacy. Never mind that what that privacy entails will lead to killing a baby.

We still suffer from 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 Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

## Betrayal 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 cared for children six days a week to earn money. The summer before I was a sophomore, I was a proofreader for a hometown newspaper. The editor promised the job would be there for me the following summer. However, when I returned I learned that he'd hired his daughter instead.



That was the first time I ever felt betrayed. I stewed about this the whole summer before my 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 (Belleville, Ill.), an education for which I worked hard. Second, I realized I was capable of doing much more than I ever imagined. Third, what I considered to be a betrayal made me realize that God's path for me wouldn't always be what I wanted.

Betrayals occur nearly every day in some degree. Each time we break a confidence or a promise—or even gossip, 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 ourselves.

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. Also falsely 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. He fully trusted God to bring him through his crisis, and that's exactly what happened when the young man confessed that he'd lied.

Trust is a powerful part of the supernatural virtue of hope. Babies learn trust through loving care. Most of our life experiences lead us toward trust or mistrust. When we're out-and-out betrayed willfully, we understandably tend to harbor anger, which inhibits our forgiving the other.

When Judas betrayed Jesus in Gethsemane, that was the pivotal moment leading to Christ's death. When we betray others, it's our sins that directly put Christ on the cross. However, Christ's sacrifice led to the miracle of the Resurrection and our salvation—the ultimate gift to humankind.

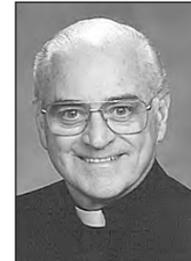
(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Spirituality for Today/

Fr. John Catoir

## 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 accepted. Any gift can be rejected, but to accept a gift is to acknowledge the love behind it. Your acceptance makes all the difference.

I once knew a widow who spent months knitting a beautiful blanket for a priest. He had been kind to her, and she wanted to surprise him. 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 accepting 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 he would never react in anger if we did not accept it, he nevertheless must take the gift back once it is refused. When a gift is not accepted, the person refusing it does damage to the relationship.

Faith is a gift. The gift is essentially knowledge passed from the One who knows to another. The recipient is either willing or not willing to accept the gift. Not to receive it is to remain in ignorance about the supernatural order: Who

*God offers us the truths of revelation to help us along the way.*

am I? Why was I born? Where am I going?

In order to receive and understand the truths of revelation, we have to say yes to the gift, even before we fully understand it. Acceptance is in the will. The knowledge being offered is beyond all human comprehension. The will must say yes before the mind comprehends.

Some people demand empirical evidence before they give assent. Unless they can prove it, touch it or feel it, they will not accept it as real. They think faith is a fairy tale accepted by the gullible.

The strange thing is that, in order to understand supernatural truths, the person must first agree to accept the gift of faith. To accept revelation, according to the teachings of the Church, is to open yourself not only to knowledge and wisdom but also to the love behind the gift. Understanding deepens with faith.

Peace and joy flow from faith. To say “I will not believe,” even if you think you have good reason, is to refuse a precious gift, as well as the love behind it.

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 have a natural explanation. In the process of trying to concoct reasons they find acceptable, they tend to turn mystery into absurdity. They throw out the baby with 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.

(Father John Catoir is a regular columnist for Catholic News Service.) †

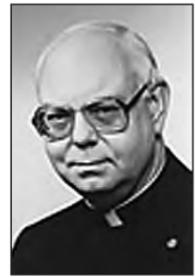
Palm Sunday/The Lord's Passion/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, April 8, 2001

- *Isaiah 50:4-7*
- *Philippians 2:6-11*
- *Luke 22:14-23:56*

On Palm Sunday, the Church enters Holy Week and points us to the Triduum, the holy days of 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 magnificent "Songs 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. Like all the Pauline epistles, Philippians overflows with its awareness of, and testament to, Jesus as Savior and Lord. This section is not an exception.

Scholars believe that this powerful exclamation of faith in Christ was long ago actually a hymn. Early Christians sang this hymn to proclaim their belief in the Redeemer, and it was incorporated into this epistle.

A signature of Palm Sunday is the dramatic recitation of the Gospel story of the Lord's arrest, trial, conviction and

execution. This year, the reading is from St. Luke's Gospel.

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 flavor.

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 the 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 executors and those who had framed him.

Still, Jesus spoke for God, communed 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 Redemption. 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 tragedy of a man called Jesus.  
My weaknesses blinded me to the worth of this man;  
The materials of earth I could see and grasp.  
His promises of forgiveness and eternal life  
Were not substantial in my world;  
Nothing there to weigh and count.  
I, chosen from many, was blind to the honor.

That kiss on the cool cheek,  
And I was stung with the revelation

That I, the betrayer, had been betrayed;  
Captured by evils my master will suffer and die to overcome.  
My little hoard of silver  
Shames my name to eternal contempt.

Now no road on this earth  
Can lead me from this maze I built in haste.  
There is only the torment left,  
Festering into a sore that will not heal.  
Now I, who had no mercy,  
Can only hope in the mercy I did not comprehend.  
I am an outcast; earth is a prison.  
Madness will engulf me if I do not escape.

By **Mariam Louisa Higgins**

(*Mariam Higgins is a member of Immaculate Heart of Mary Parish in Indianapolis.*)

## Daily Readings

Monday, April 9

*Isaiah 42:1-7*  
*Psalms 27:1-3, 13-14*  
*John 12:1-11*

Tuesday, April 10

*Isaiah 49:1-6*  
*Psalms 71:1-4a, 5-6ab, 15, 17*  
*John 13:21-33, 36-38*

Wednesday, April 11

*Isaiah 50:4-9a*  
*Psalms 69:8-10, 21bcd-22, 31, 33-34*  
*Matthew 26:14-25*

Thursday, April 12

Holy Thursday  
*Isaiah 61:1-3a, 6a, 8b-9*  
*Psalms 89:21-22, 25, 27*  
*Revelations 1:5-8*  
*Luke 4:16-21*  
Holy Thursday evening  
*Exodus 12:1-8, 11-14*  
*Psalms 116:12-13, 15-16bc, 17-18*  
*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*  
*Psalms 31:2, 6, 12-13, 15-17, 25*  
*Hebrews 4:14-16; 5:7-9*  
*John 18:1-19:42*

Saturday, April 14

Holy Saturday Night  
The Easter Vigil  
*Genesis 1:1-2:2*  
or *Genesis 1:1, 26-31a*  
*Psalms 104:1-2a, 5-6, 10, 12-14, 24, 35c*  
or *Psalms 33:4-7, 12-13, 20, 22*  
*Genesis 22:1-18*  
or *Genesis 22:1-2, 9a, 10-13, 15-18*  
*Psalms 16:5, 8-11*  
*Exodus 14:15-15:1*  
(Response) *Exodus 15:1-6, 17-18*  
*Isaiah 54:5-14*  
*Psalms 30:2, 4-6, 11-12a, 13b*  
*Isaiah 55:1-11*  
(Response) *Isaiah 12:2-3, 4bcd, 5-6*  
*Baruch 3:9-15, 32-4:4*  
*Psalms 19:8-11*  
*Ezekiel 36:16-17a, 18-28*  
*Psalms 42:3, 5bcd; 43:3-4*  
or, when baptism is celebrated,  
(Response) *Isaiah 12:2-3, 4bcd, 5-6*  
or *Psalms 51:12-15, 18-19*  
*Romans 6:3-11*  
*Psalms 118:1-2, 16ab-17, 22-23*  
*Luke 24:1-12*

Sunday, April 15

Easter Sunday  
*Acts 10:34a, 37-43*  
*Psalms 118:1-2, 16ab-17, 22-23*  
*Colossians 3:1-4*  
or *1 Corinthians 5:6b-8*  
*John 20:1-9*  
or *Luke 24:1-12*  
or, at an afternoon Mass,  
*Luke 24:13-35*

Question Corner/Fr. John Dietzen

# Sundays also are part of the 40 days of Lent

Q 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)

A 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 few specific Lenten days obliging 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. A few centuries later, four days were added, starting with Ash Wednesday, to make a total of 40.

There's a lesson in 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, including on Sundays, manifests perhaps a somewhat more enduring commitment for these six weeks. To do them every day except Sunday is also good.

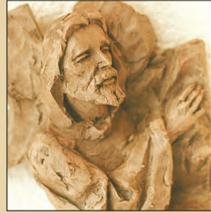
Liturgically, of course, Sundays are unquestionably a part of Lent. But in accord with ancient Christian custom, Lent now ends on Holy Thursday evening, before the celebration of the Lord's Supper. The sacred triduum has its own identity from then until the Easter Vigil ceremonies. So, even with Sundays, 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.*



**T** By William R. Bruns

he Stations of the Cross is one of the oldest and most popular devotions in the Church.

According to Michael Walsh in his *Dictionary of Catholic Devotions*, the Stations of the Cross became popular in the Middle Ages when pilgrimages to the Holy Land became more common. Pilgrims, returning to their homes in Europe, wanted to replicate their experiences in Jerusalem where they had stopped to pray at various shrines, or stations, along the *Via Dolorosa*, the route believed to have been taken by Jesus on his way to crucifixion.

Soon, the shrines were being constructed in European churches to enable former pilgrims and other parishioners to "make the way of the cross." The devotion in Europe probably dates from the 15th century,

although some of the stations along the *Via Dolorosa* may have existed as early as the fourth century.

St. Leonard of Port Maurice, a Franciscan friar who lived in the late 17th century and who is the patron of an archdiocesan parish in West Terre Haute, did much to promote the devotion. He is thought to have established them in more than 600 places in Italy.

The stations are often paintings or carvings of various events (usually 14) believed to have occurred to Jesus on his way to Golgotha. Depicted here for readers of *The Criterion* are the stations from St. Christopher Parish in Indianapolis. They are original clay sculptures by artist Suzanne M. Young of Oakland Township, Mich. The stations were made possible by a gift to the parish from an anonymous donor.

## Stations of the Cross



**I** **Jesus is condemned by Pontius Pilate**

Lord Jesus, you accepted this most unjust judgment in silence and peace. Help me also to accept in peace and love the unjust opinions others have of me.



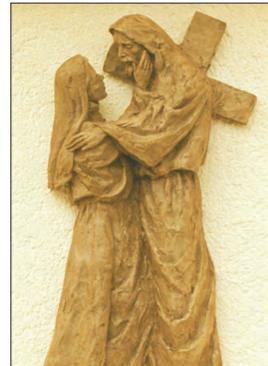
**II** **Jesus takes up his cross**

Lord Jesus, you told us that each of us would have to take up a cross if we wanted to follow you. Forgive me for the times I have avoided the cross set before me.



**III** **Jesus falls the first time**

Lord Jesus, you fell under the weight of my sins. Help me recognize the wrongs I have done so that I can reform my life and live without the weight of sin.



**IV** **Jesus meets his mother**

Lord Jesus, how anguishing it must have been for you to know that your mother saw you on your way to die. Help me understand and support all mothers who must see their children suffer.



**V** **Simon of Cyrene helps Jesus carry his cross**

Lord Jesus, a stranger took your burdens upon himself. I claim to be your friend. Help me step forward to lift the burdens in the people I meet each day.



**VI** **Veronica wipes the face of Jesus**

Lord Jesus, a woman stepped forward in compassion to ease your suffering. Help me understand the role that compassion for others should play in my life.



**VII** **Jesus falls the second time**

Lord Jesus, you stumbled again under the weight of my sins. Forgive me and help me experience a true conversion that will lessen the burden you bear.



**VIII** **Jesus meets the women of Jerusalem**

Lord Jesus, in your suffering, you took time to extend compassion to the women of your Holy City. Help me remember to pray for the peace of Jerusalem.



**IX** **Jesus falls the third time**

Lord Jesus, again you fell as the weight of my sins bore down on you. Forgive me, Lord, and give me the grace of a true conversion of heart and soul.



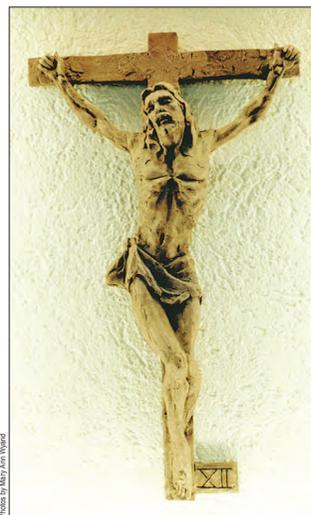
**X** **Jesus is stripped of his garments**

Lord Jesus, they humiliated you in public, exposing you to everyone's gaze. In your humiliation, help me increase my respect for my body as the Temple of your Holy Spirit.



**XI** **Jesus is nailed to the cross**

Lord Jesus, what pain you must have suffered as the nails pierced your flesh. Forgive me for the wounds I have inflicted on you through my sins. Help me understand that in your wounds are my healing and my salvation.



**XII** **Jesus dies on the cross**

Lord Jesus, you surrendered your life to Abba. I am devastated. You gave everything you had—even your life—for me.



**XIII** **Jesus is taken down from the cross**

Lord Jesus, Joseph of Arimathea and Nicodemus claimed your body and laid it in the arms of your mother. How this sword must have pierced her heart! Help me be upright and courageous like Joseph and Nicodemus. Help me be as accepting of your will as was Mary.



**XIV** **Jesus is buried**

Lord Jesus, Joseph and Nicodemus and the women who followed you placed your lifeless body in the new tomb. In this lifelessness, help me hope for the fullness of new life that you promised to all believers.

# Franciscans celebrate dedication at Oldenburg

By Sister Ruth Greiwe, O.S.F.

OLDENBURG—On March 18, Franciscan sisters, relatives, co-workers, friends and benefactors gathered at the motherhouse of the Congregation of the Sisters of the Third Order of St. 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 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 Indiana, Ohio, Illinois, 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 Church in the archdiocese, 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 Raymar Middendorf, chaplain for the motherhouse, and each of the councilors in turn prayed for the Franciscan founders—Father Francis J. Rudolph, a diocesan priest and pastor of Holy Family Parish in Oldenburg at the time; Mother Theresa Hackelmeier, the congregation’s foundress; Mother Antonia Dreer, Mother Michaela Lindemann; and Mother Leonida Borchelt, under whose administration the building was first constructed.

They also prayed for 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 Cleveland, congregational minister, then took the opportunity to introduce and thank the representatives of the general contractors, Bruns-Gutzwiller, as well as the architects, engineers, the owner representative, the motherhouse renovation team, and Franciscan Sister Amy Kistner and the past administration, as well as the sisters who will now occupy St. Francis Hall.

All of the sisters responded with their own special “Blessing of St. Clare.”

*(Franciscan Sister Ruth Greiwe is a member of the Oldenburg Franciscans.) †*



Msgr. Joseph F. Schaedel, vicar general of the archdiocese, makes the sign of the cross to begin the dedication ceremony of St. Francis Residence Hall on March 18 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg.

## Monks set Holy Week schedule

The 2001 Holy Week and Easter schedule for Saint Meinrad Archabbey in St. Meinrad is open to the public.

The liturgy schedule is as follows:  
 April 7—Blessing and procession of palms followed by Vespers at 5 p.m.  
 April 8—9:30 a.m. Mass on Palm Sunday, with 5 p.m. Vespers;  
 April 12—5 p.m. Mass of the Lord’s Supper on Holy Thursday;  
 April 13—Liturgy of the Passion and Death of the Lord at 3 p.m. on Good

Friday:  
 April 14—8 p.m. Vigil Mass on Holy Saturday;  
 April 15—On Easter Sunday, the conclusion of the Easter Vigil and Mass is at 5 a.m. and Vespers is at 5 p.m.  
 April 16—On Easter Monday, there is a 9:30 a.m. Mass with 5 p.m. Vespers.  
 April 17—On Easter Tuesday, there is an 8 a.m. Mass with 5 p.m. Vespers.  
 For more information, call Saint Meinrad at 812-357-6501. †



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 St. Louis, MO  
 Eight days, seven nights by air to Seattle/Vancouver, Canada where we board our luxury cruise ship. Princess Cruises and Norwegian Cruise Line are both used for these cruises. For seven days, cruising the Inside Passage, we visit Juneau, Skagway, a glacial passage, and Ketchikan, Alaska. The Russian Cathedrals as well as Jesuit missions have a long history of religious endeavor in Alaska. From our ship cabin (all with lower beds) we pass massive glaciers and snow-capped mountains. Price includes ship, air, cruise port/airport transfers, all meals, and entertainment. Discount for child or third person sharing with two full fares paid.  
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Fr. Larry Anschutz  
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# Catholic School Values awards program to air this spring

By Susan Schramm

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, 3 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.) †



## Lenten Dining Guide





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# LETTERS

continued from page 5

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

Third, artists express through their mediums ideas that the rest of us talk about. The road to Truth is littered with junk, but without discussion we would never find the Mozarts or Michelangelos in the mess. And that discussion should clarify what we truly believe in and what is rejected.

If Mr. Conway has enjoyed any cultural event more cerebral than Disney on Ice, he should know the debt he and the community owes to the National Endowment of the Arts and the State Arts Council. In light of civic monies lavished on sports franchises while public schools rot and funds for child welfare agencies are cut, cutting the puny NEA budget really seems a stupid idea.

Savonarola, a 15th-century priest, tried

to purify Florentine society, Victorians covered exposed private parts in art to avoid scandal, Soviets banned composers' and artists' work as decadent and now Taliban forces are blowing up ancient statuary considered idolatrous. Clearly, 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 unfailing 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

## Msgr. 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

what is now the Archdiocese of Indianapolis. Nothing could be farther from the truth.

*The Criterion* correctly reports that he was ordained in 1934, but fails to explain what he did from 1934 until 1944, the year that the Diocese of Evansville was created. The truth of the matter is that he was serving for those 10 years in the Diocese of Indianapolis.

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 up to that time.

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 archdiocese.

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 historian.)

## Final Lenten penance services precede Holy Week liturgies

These parishes throughout the archdiocese are offering communal penance services for Lent during the final days before Holy Week. The following is a list of services that have been reported to *The Criterion*.

**Batesville Deanery**  
April 6, 7 p.m. at St. Mary, Greensburg

**Indianapolis East Deanery**  
April 7, 4-5 p.m. at St. Rita

**Indianapolis North Deanery**  
April 9, 7:30 p.m. at St. Lawrence

**Indianapolis South Deanery**  
April 8, 4 p.m. at St. Jude

**Indianapolis West Deanery**  
April 8, 2 p.m. at St. Anthony

**New Albany Deanery**  
April 8, 7 p.m. at Holy Family, New Albany

**Terre Haute Deanery**  
April 8, 6 p.m. at St. Patrick, Terre Haute  
April 9, 7:30 p.m. at St. Margaret Mary, Terre Haute †

Lenten Dining—Continued

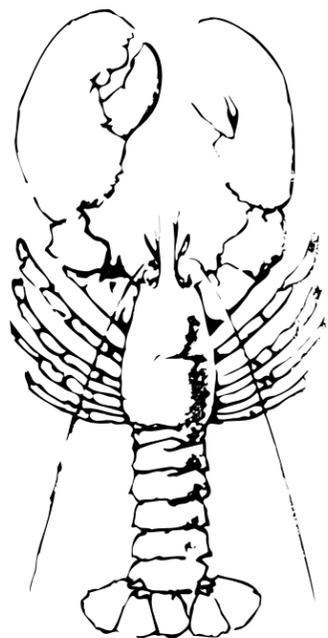


## Lenten observance

A boy lights a candle on the fifth Friday of Lent inside a Catholic church in Seville, Spain, on March 30. Christians will mark the start of Holy Week with Palm Sunday—or Passion Sunday—on April 8.

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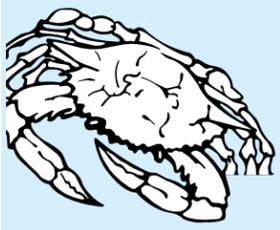
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## The Active List

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

**April 6**  
St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Lenten fish fry, 5-7:30 p.m., pizza, fish and sandwiches, carryout available. Information: 317-291-7014.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Six-week adult education series, "Catechism of the Catholic Church," 7:45-9 p.m., no pre-registration required. Information: 317-291-7014.

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Adoration of the Blessed Sacrament, 12:30-7 p.m. followed by Benediction and Stations of the Cross.

St. Joan of Arc Church, 4217 Central Ave., **Indianapolis**. Rosary followed by Stations of the Cross, 7 p.m.

Little Flower Social Hall, 1404 N. Bosart Ave., **Indianapolis**. Spring card party luncheon, \$6, 10 a.m.-2 p.m. Reservations: 317-357-3121 or 317-359-5717.

St. Augustine Home for the Aged, 2345 W. 86th St., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, praise and worship, 7 p.m., Mass at 7:15 p.m. followed by healing service.

**April 7**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**.

Breakfast with the Easter Bunny, 9-11 a.m., 10:30 a.m. Easter egg hunt, bring egg-gathering container, admission \$5. Reservations: 317-788-7581.

**April 8**  
Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Vespers, Benediction, Lenten reflection, "Take Up Your Cross," Father John Maung, 7 p.m. Information: 317-351-1701.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Vespers (evening prayer) each Sunday through Easter, 5 p.m.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. St. Ann and St. Joseph parishes, four-day parish renewal, "A Closer Walk with Jesus," light supper and talk, 5-8 p.m. Information: 317-244-3750 or 317-244-9002.

St. Anthony Parish, Ryan Hall, 379 N. Warman Ave., **Indianapolis**. St. Anthony Altar Society, euchre party, 1:30 p.m. \$3 per person.

St. John Church, 331 S. Buckeye St., **Osgood**. One-act play, "The Last Supper," 7:30 p.m.

**April 9**  
St. Ann Church, 2862 S. Holt Rd., **Indianapolis**. St. Ann and St. Joseph parishes, four-day parish renewal, "A Closer Walk with Jesus," 7 p.m. Information: 317-244-3750 or 317-244-9002.

**April 10**  
St. John the Evangelist Parish, rectory, 126 W. Georgia St., **Indianapolis**. Mass, 12:10 p.m., Scripture discussion, 12:40-1:15 p.m. Information: 317-635-2021.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Sixth in series, Father John Maung, "The Passion and Death of Jesus," 7-8:30 p.m. Information: 317-351-1701.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. St. Ann and St. Joseph parishes,

four-day parish renewal, "A Closer Walk with Jesus," 7 p.m. Information: 317-244-3750 or 317-244-9002.

**April 11**  
Holy Rosary Church, 520 Stevens St., **Indianapolis**. "Spirituality and Spaghetti," adult religious education, "How the Catholic Church Is the Same and How It Is Different From Other Churches," 6 p.m., free-will offering. Information: 317-636-4478.

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Lenten organ recital, 12:40 p.m. Information: 317-637-3941.

St. Ann Church, 2862 S. Holt Rd., **Indianapolis**. St. Ann and St. Joseph parishes, four-day parish renewal, "A Closer Walk with Jesus," 7 p.m. Information: 317-244-3750 or 317-244-9002.

**April 14**  
Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Third annual Easter egg hunt and brunch with the Easter bunny, 11 a.m. brunch in the school cafeteria, \$2 per person or \$10 per family, followed by games, crafts, photographs with the Easter bunny and Easter egg hunt. Reservations: 317-927-7825.

**Recurring**  
**Daily**  
Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Perpetual adoration.



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

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

**Weekly**  
**Sundays**  
Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.  
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.  
St. Joseph Church, 2605 St. Joe

Road W., **Sellersburg**. "Be Not Afraid" holy hour, 6 p.m., confessions, Benediction.

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

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

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

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

**Tuesdays**  
St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

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

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

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

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

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

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

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

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

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

Christ the King Chapel, 1827

—See ACTIVE LIST, page 19

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**St. Monica Parish**  
**Indianapolis**

The Active List, continued from page 18

Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

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

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

**Fridays**

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

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

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

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

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

**Saturdays**

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

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

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

**Monthly**

**First Sundays**

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

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

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

**First Mondays**

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

**First Tuesdays**

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

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

**First Fridays**

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

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

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

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

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

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

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

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

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

**First Saturdays**

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

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

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and

sacrament of reconciliation, after 8 a.m. Mass.

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

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

**Second Mondays**

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

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## Serra Club vocations essay

# Trust the Lord and be willing to answer his call

By Julia Goins

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.



Julia Goins

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.

Every day we make decisions based on the media, whether it is something as small as choosing a certain soft drink or as life altering as to listen to God's call.

The media is all around us—on TV, on the radio and billboards, in movies and practically everywhere else in some way or another. With all of these distractions, it is no wonder that there has not been a resurgence of religious vocations.

As a youth in the world today, I can say that there are many people pressuring me to do something or to be a certain way. It takes an immeasurable amount of courage and strength to ignore these pressures and

answer God's call.

God calls many people every day, but only a select few have that certain amount of courage and strength not to ignore him. Despite what others want, you should always do what you know is right.

I know that if God calls me, I will work to the extent of my being to answer him. However, I am not confident enough in myself to say that I have the required amount of bravery to seek my ultimate goal. This doesn't mean that I won't try with all I am to answer and obey his call.

We all have dreams. Some people ignore God's call because they believe that being a religious person will prevent them from following their dreams. They are wrong. The vocation will simply enhance

their dreams. It will give them one more goal to work toward.

We should be proud of our dreams. Dreams are good, but they shouldn't get in the way of our biggest dream—to be called by God.

Even our friends may pressure us to do things we don't feel are right. We may feel a need to listen to our friends instead of our conscience, but God knows that we'll do our best to make the right decisions.

Sometimes we may not choose the right path, we may make a mistake. Afterward, when we realize what we did wrong, we are sorry. We are ashamed of our sins and wish we hadn't made those mistakes. We cannot take anything back though; what's done is done. We can

learn to accept what we did and learn from it. We can't reach this acceptance until we are forgiven. God always forgives us.

The moral of my essay is to trust God. Know that he'll always be there. Do your best to answer his call no matter how many sacrifices that you might need to make. God will pull you through. Right will always win.

*(Julia Goins is a seventh-grader at Our Lady of Perpetual Help School and a member of Our Lady of Perpetual Help Parish in New Albany. Her essay was a winner in the seventh-grade division of the Indianapolis Serra Club's annual vocations essay contest.) †*

# It is an honor to be called by God

By Thomas Elliott Jr.

A family member dies. A scared girl decides to have an abortion. A man plagued with guilt is tortured by his sins. What do all of these events have in common?



Thomas Elliott Jr.

There is one group of people who give aid freely to those who are in situations like these. The priests, sisters and brothers who—through counsel, prayer, leadership and the ability to see

Christ in other people—give others the strength to pick up their crosses and follow Jesus.

Jesus gave us priesthood as a gift, a way to grow closer to him. It is for those of us called to give up earthly possessions, physical pleasure and other distractions that hinder us from focusing on Christ.

St. Jakob Gopp put it best when he said, "When you have abandoned all things that hamper the human heart, and no human hope allures you, and you have forgotten yourself; when you have sought Him alone and have been together with Christ from morning till night ... and when everything you are in Him and for Him, then you can tell yourself: I am a priest."

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 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 God might have been calling me 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 hope that it will help to guide me onto the path God has chosen for me.

I have not met a priest yet who regretted being ordained. The call of God to serve him as a minister to his people is powerful.

When asked about becoming a priest, Msgr. John Duncan, pastor of Our Lady of Mount Carmel Parish in Carmel, said, "I do not regret my initial decision and would repeat it at any time if I had the opportunity to do so."

So, what is my answer to God? My answer is that of all Catholics. Echoing what Jesus said in the Garden of Gethsemane, I respond to God, "not as I will, but as you will" (Mt. 26:39).

The religious community 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 Indianapolis Serra Club's annual vocations essay contest.) †*

# INFORMATION YOU CAN USE

## ARCHDIOCESAN DIRECTORY AND YEARBOOK 2001

- Lists all archdiocesan administrative agencies and offices, parishes, schools, and service institutions.
- Gives weekend Mass schedules for every parish.
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# Rest in peace

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

**BECK, Mary Frances, (Fischer)**, 89, St. Mark, Indianapolis, March 24. Sister of Ruth Mitchell, Anne Ridge and John Fischer. Grandmother of eight. Great-grandmother of 21. Great-great-grandmother of four.

**BERNHART, Bruce D.**, 63, St. Michael, Brookville, March 27. Husband of Evann (Sauerland) Bernhart. Brother of Mary Beth Heineman. Uncle of several.

**BLOEMKE, Mary E.**, 87, St. Andrew, Richmond, March 24. Mother of Virginia Walker and Paul Bloemke. Grandmother of nine. Great-grandmother of 14.

**BRADY, Michael E.**, 57, St. Joan of Arc, Indianapolis, March 22. Son of Isabel and James Brady. Brother of Julie Dornfeld, Lisa Quackenbush, Mary Beth, Mark and William Brady.

**BRIGGEMAN, William A.**, 84, St. Paul, Tell City, March 20. Husband of Opal Briggeman. Father of Angela Braunecker, Charlene Hargis, Kathy Jarboe, Norma Quick, Sharon Rust, Lori Stowe, Joyce VanWinkle, Lisa Wheatley, David and Michael Briggeman. Stepfather of Deanna Dyer, Darrel and Dennis Green. Brother of Catherine Kessens and Wilhelmina Parker. Grandfather of 26. Great-grandfather of five.

**BRUCE, Viola M. (Bittner)**, 76, Our Lady of Lourdes, Indianapolis, March 23. Wife of Frederick Bruce. Mother of Barbara Anderson and Rose Altenberger. Sister of Doris Jackson and Raymond Bittner. Grandmother of five. Great-grandmother of 10.

**BRUNSMAN, Andrew J.**, 91, St. Gabriel, Connerville, March 24. Father of Margaret Stewart and Carl Brunsmann. Brother of Odelia Goebel, Helen Nordenbrock, Anna Powers, Benedict, Carl, Henry, Nicholas and Benedictine Father Gaubert Brunsmann. Grandfather of six. Great-grandfather of 11.

**DAY, Norma J.**, 63, Holy Spirit, Indianapolis, March 18. Wife of Edgar W. Day. Mother of David, Jeffrey, Michael and Stephen Day. Sister of Arthur and John Tobe. Grandmother of 15.

**DOWNS, Charles E.**, 92, St. Mary, Rushville, March 29. Father of Elizabeth English, Mary Frances, Mary Rose and Joseph Downs. Grandfather of eight. Great-grandfather of nine.

**FENTON, Patricia Marie**, 42, Holy Name, Beech Grove, March 5. Sister of Barbara Frantzreb, Karen McIntosh, Denise Riley and Bill Fenton.

**HAGEDORN, Nicholas H.**, 87, St. Paul, Tell City, March 22. Father of Mark and Timothy Hagedorn. Stepfather of Mary Becher, Janet Lemaire, Benedictine Sister Kristine Harpenau, Charles, David and Robert Harpenau. Brother of Margaret Deom, Mary Lautner and Hubert Hagedorn. Grandfather of 17. Great-grandfather of 28. Great-great-grandfather of 10.

**HERMAN, David Wayne**, 41, Sacred Heart of Jesus, Terre Haute, March 21. Father of Michelle May, Jonathan and Michael Herman. Son of Erma and Donald Herman. Brother of Dennis, Donald, James and Mark Herman.

**HOLMAN, Curtis M.**, 63, St. Paul, Tell City, March 11. Husband of Joyce (Pund) Holman. Father of Michael, Wayne and William Holman. Brother of Irma Kneeder, Eileen Loose and Vita Wayner. Grandfather of three.

**HOLZKNECHT, James T.**, 74, Sacred Heart, Jeffersonville, March 11. Husband of Wanda LaRue. Father of Janet Lynn Salyers and James Holzknecht. Grandfather of eight. Great-grandfather of one.

**HUBER, Lucille**, 73, St. Michael, Cannelton, March 19. Wife of Harry Lee Huber. Mother of Susan Bradley, Lisa Harris, Kristina James, Nancy May, Michael and Paul Huber. Sister of Gertrude Amos, Agnes Ramsey and Helen Rogier. Grandmother of 13. Great-grandmother of one.

**HUBERS, Catherine (Graf)**, 85, St. Mary, New Albany, March 28. Wife of Jerome Hubers.

**JACKSON, Nathaniel Thomas**, infant, Our Lady of Lourdes, Indianapolis,

March 23. Son of Jeni and Eric Jackson. Brother of Kathryn, Shelby and Alexander Jackson. Grandson of Sandy and Ray Haffner and Frances Smoot. Great-grandson of Hazel Coleman and Opal Minor.

**KNIGHT, Mary Joyce**, 69, Sacred Heart, Jeffersonville, March 10. Wife of Clifton M. Knight, Jr. Mother of Larry and Wayne Gillock and Michael and Timothy Knight. Sister of Penny Nicoulin. Grandmother of three.

**LANANE, Neil F.**, 69, St. Mary, Greensburg, March 24. Father of Rita Bittner, Angela Johnson, Christopher and Patrick Lanane. Grandfather of 10. Great-grandfather of two.

**MADDOX, Emerald C.**, 92, St. Andrew, Richmond, March 26. Mother of Charles and Thomas Maddox. Sister of Robert and William Stolle. Grandmother of nine. Great-grandmother of seven.

**MANDABACH, Victor H.**, 90, St. Gabriel, Indianapolis, Feb. 15. Father of Marie Middleton, Adrienne Moore, Ardis Tolle and Victoria Weaver. Brother of Gertrude Rodimel, Martin and Thomas Mandabach. Grandfather of 10. Great-grandfather of 13.

**McCAULEY, Donald L.**, 69, St. Gabriel, Indianapolis, March 14. Husband of Marilynn (Leffert) McCauley. Father of Mark and Stephen McCauley. Grandfather of four.

**McCONAHAY, Gertrude M.**, 74, St. Bernadette, Indianapolis, March 26. Mother of Mark and Michael McConahay. Sister of William Jack Mahoney. Grandmother of four.

**McQUEARY, Ron**, 45, St. Michael, Indianapolis, March 19. Father of Jennie, Bill and David McQueary. Son of Sharleen Baskerville and Coy McQueary. Stepson of Sam Baskerville. Brother of Jennifer Barber, Anna Buis, Laura Collins, Melissa McClure and Pam McQueary.

**MOLLAUN, Theresa**, 87, Holy Family, Oldenburg, March 29. Aunt of several.

**MORRISON, Joseph A.**, 77, St. Christopher, Indianapolis, March 21. Husband of Sylvia M. Morrison. Father of Dan, Richard and William Morrison. Grandfather of three.

**SCHLINK, Barbara J.**, 67, Holy Spirit, Indianapolis, March 22. Mother of Ann Oplinger and John Schlink. Daughter of Grace Poirier. Grandmother of three.

**STANFIELD, Evelyn M.**, 100, Christ the King, Indianapolis, March 17. Mother of Bob and Paul Stanfield. Grandmother of 14. Great-grandmother of 16.

**STONICH, Harry C.**, 83, St. Malachy, Brownsburg, March 26. Father of Cathy Deal and Jackie Schrader.

**STUMLER, Joseph F.**, 85, St. Mary-of-the-Knobs, Floyds Knobs, March 26. Husband of Thelma Ellenbrand. Father of Janet Burke, Jean Loi and Marilyn Pinnick. Brother of Genevieve Sprigler. Grandfather of seven. Great-grandfather of one.

**THURSTON, Donald J.**, 70, Holy Spirit, Indianapolis, March 16. Husband of Edith (Soblik) Thurston. Father of James and Michael Thurston. Grandfather of two.

**VULLMAHN, Florence L.** (Moses), 90, St. Philip Neri, Indianapolis, March 23. Mother of Ed and Don Ahlders, Delores Beever, Phyllis Cline and Andrew Vullmahn. Grandmother of 24. Great-grandmother of 36. Great-great-grandmother of four.

**WELCH, Frederick John**, 91, St. Susanna, Plainfield, March 14. Husband of Marie M. (Clossey) Welch. Father of Margaret Coll, Patricia Grundy, Mary Skinner and Robert Welch.

**WOLF, Gertrude E.**, 92, St. Mary, Greensburg, March 24. Mother of Mary Lou Krieger and Charles Wolf Jr. Sister of Margaret Throenle. Grandmother of three. Great-grandmother of four. †

## Priests for Life begins major media campaign

WASHINGTON (CNS)—Priests for Life, with a budget of \$4 million last year, plans to spend three times that amount through the end of 2002 on a media campaign reaching out to women who have had or are considering an abortion.

Billboards with the slogan "The Doors of the Church Are Open" are already going up in the New York, Los Angeles and Chicago metropolitan areas, with San Francisco and Washington to follow. They will be augmented by bus and train advertisements, as well as a series of four television commercials to be aired first in those areas, and then in other cities.

Father Frank Pavone, the national director of Priests for Life, said the billboards were being concentrated in New York, Chicago and Los Angeles because "those three areas are, sadly, abortion capitals in our country."

He said during a March 29 press conference in Washington that he hoped changing the attitude some hold that the Catholic Church's teaching on abortion is anti-women would be one of the effects of the campaign.

In a statement he read during the press conference, the priest said the campaign "is not a propaganda effort, but rather a response to the real needs of women who either feel that they have no option but to abort their child, or feel that there is no hope or healing after abortion."

"We are proclaiming that 'The Doors of the Church Are Open,' and that the role of the Church is not simply to stand up and say, 'Abortion is wrong—don't do it,' but rather to say to the women of our day, 'We are with you; we will help you to do what is right, and to find healing if you have done what is wrong,'" Father Pavone said.

Another element of the campaign is a 26-installment weekly pro-life series that would appear on TV stations in New York, Los Angeles, Chicago and Washington. The series would be repeated in its entirety, giving the Priests for Life show a yearlong run.

Not all of the \$12 million has been raised for the campaign, Father Pavone said. But he believes that after people see the billboards and TV ads, they will contribute to the purchase of future pro-life advertising.

"The campaign will support itself," he said. "We could get \$24 million, \$48 million. Who knows? The sky's the limit." †

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Principal  
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**Administrator of Youth Ministry**  
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Mark Miller  
Christ The King Church  
5884 N. Crittenden  
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**Youth Ministry Position Open**  
**Saint Joseph University Parish**, which serves the campuses of Indiana State University and Rose-Hulman Institute of Technology as well as approximately 825 registered households, has a position open for a Coordinator of Youth Ministry. This full-time position requires a person who has a Certificate in Youth Ministry and 3-5 years of experience in parish youth ministry. A bachelor's degree in a related area is preferred.  
Candidates applying for this position will be expected to show proficiency in working in a team-oriented environment and creativity in marshaling the diverse resources of the parish community to aid in the youth ministry effort. Résumés will be reviewed as they are received until the position is filled. Comprehensive benefits package commensurate with experience. Please send résumé by May 4 to:  
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# 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 priestly life advocating 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.



Msgr. George Higgins

He also is a Catholic News Service columnist 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.

"We 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.

Notre Dame named a labor study center for Msgr. Higgins in 1993.

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 economics 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.

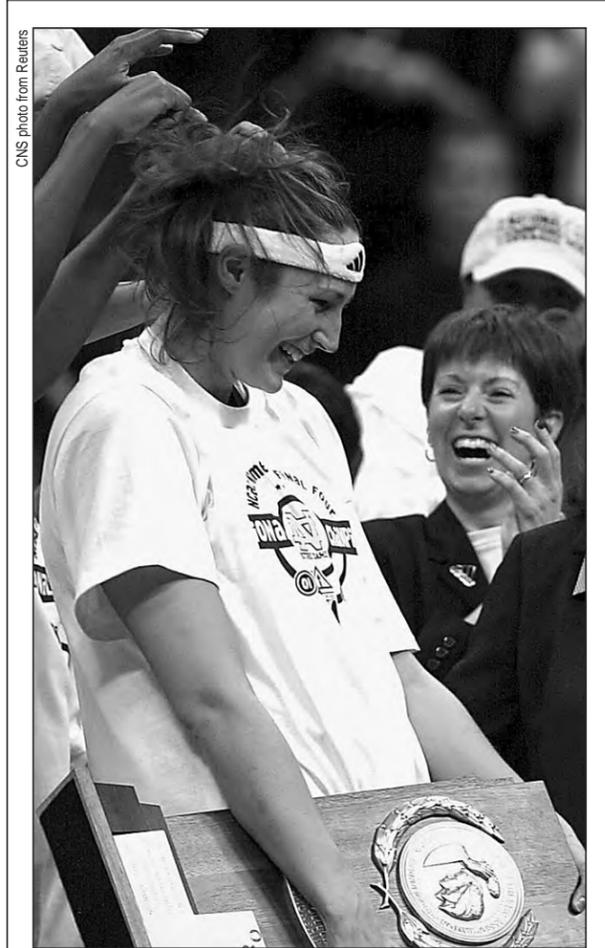
In the early 1980s, he was a principal liaison between U.S. labor and the fledgling Solidarity union in Poland. Solidarity was a major force in the fall of the Soviet Union and its East European communist allies.

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 foundress Dorothy Day, novelist Walker Percy, Cardinal Joseph Bernardin and death-penalty opponent Sister Helen Prejean, a Sister of St. Joseph of Medaille, the author of *Dead Man Walking*. †



## Celebration

Notre Dame senior Ruth Riley, a 6-5 center from Macy, Ind., gets mobbed by teammates after being named most outstanding player in the women's NCAA basketball championship April 1 in St. Louis. Riley scored 28 points, including two free throws at the end of the game, to lead her team to a 68-66 victory over Purdue University's Boilermakers. She also was named NCAA women's basketball Player of the Year.

# 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 in the pro-life movement 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 in this case is not over yet."

The attorneys general for 12 states, as well as groups such as the NOW Legal Defense and Education Fund, the ACLU Foundation 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, but are later 'discovered' by judges and juries with the benefit of hindsight and by reference to facts over which the speaker has no control." †

## Classified Directory, continued from page 22

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**Office Coordinator**

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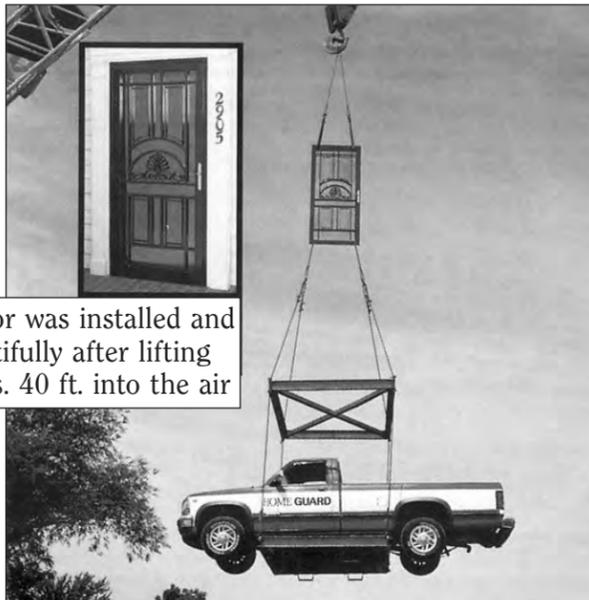
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