President Bush rejects requests to stop McVeigh execution May 16

By Mary Ann Wyand

Oklahoma City bomber Timothy McVeigh, who waived his appeals process in January, will be executed as scheduled by lethal injection shortly after 7 a.m. on May 16 at the U.S. Penitentiary in Terre Haute.

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

On April 27, President George W. Bush rejected requests from Pope John Paul II and Indianapolis Archbishop Daniel M. Buechlein to commute McVeigh's death sentence to life imprisonment.

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

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

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

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

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

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

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

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

See McVEIGH, page 16

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

By Jennifer Del Vechio

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

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

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

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

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

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

See MENTORS, page 21

Sacred Heart Church Fire

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

By Jennifer Del Vechio

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

Tearful parishioners looked stunned as they surveyed a pile of black and sodden rubble that was once the high altar that held various statues.

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

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FIRE
possible, the inside of the church to its for-
mer beauty.
Currently, weekend Masses will be cele-
brated in the parish hall. Daily Masses at 6:30 a.m. and 8 a.m. will still be held in the chapel that was not harmed by the blaze.
A timetable for repairing the church has not been set. The parish council and staff continue to meet with insurance and con-
struction representatives.

Despite the loss, Franciscan Father Michael Barrett, pastor, said, “God pro-
vided.”
No one was injured, and he praised the Indianapolis firefighters who got the blaze under control and saved much of the church.
The fire began under the floor of the main high altar, spread through the attic area between the ceiling and the roof, and extended into the choir area. There is no structural damage; however, water damage could cause the ceiling to collapse. For safety reasons, orange barri-
cades were set up around the church to prevent anyone from entering, said Jeri Warner, the pastoral associate.
The tabernacle kept in the high altar was saved by firefighters, who sat it at the feet of Franciscan Father Frank Jaspar.
“They said, ‘We saved this for you Father,’” he said.
It is considered priceless, as it opened in layers to reveal the Blessed Sacrament.
However, the Blessed Sacrament is not kept on the high altar, but in a side chapel inside the church. That chapel was not harmed in the blaze.
The most devastating blow from the fire was the destruction of the high altar built by Bernhard Ferring. It was original to the church, dating back to the late 1800s, and was considered priceless.
It was built for $2,000—a sum that was the equivalent at that time of the typical worker’s pay for six years.
The statues on the altar, including the Sacred Heart of Jesus at the very top and the “Christ dying on the Cross in the presence of his Mother and John the Evangelist” were destroyed in the fire. The crucified Christ statue was cast from a life-size crucifixion group in Munich, Germany. Statues of Saints Peter and Paul that flanked the cruci-
fixion group also were destroyed.
A statue of “The Last Supper,” enclosed under the altar in a glass case, was sal-
vaged and had minimal damage.
Also saved was the smaller altar used during Mass. It had significant sentimental value to parishioners because it was made from the church’s original gates from the wooden communion rail. A Franciscan brother carved the communion rail that still is intact inside the church.
Rick Hermann, whose grandfather made the pews in the church, carried the altar out to his shop to begin restoring it. “I think we can save it,” Hermann said.
The fire also destroyed the elaborate and detailed fresco painted by F.X. Hefele in 1901. Eight angels at the cross of the transept and the nave that were painted in 1936 by Carl Fuchs of Munich in the style of Fra Angelico were also destroyed along with three other paintings on the walls of the sanctuary done by Clodiulde Bremaire in 1911. Much of the ceiling was painted with gold leaf.

A 911 call at 1:45 a.m. brought fire-
fighters to the church. Michael Parks, a 17-year-old neighbor, awakened the friars by pounding on their coppers.
Father Frank unlocked the church doors.
“The whole altar was on fire,” said Father Frank, one of six friars who live at Sacred Heart. “Outside you could see the sanctuary floor in flames from floor to ceiling.”
By 5 a.m., parishioners were starting to arrive.

Sacred Heart of Jesus Parish

Life goes on at Sacred Heart Parish in spite of fire

By Jennifer Del Vechio

Lucille Lynch said “people would come to Sacred Heart and stand in awe.”
Lynch, a member of Sacred Heart of Jesus Parish in Indianapolis for 80 years, was finding that people were still coming to Sacred Heart to stand in awe.
But this time it was in thanksgiving that an extensive fire on April 27 had left the church standing.
Lynch stood inside the front doors of the church surveying the damage, as parishioners made their way to a tent in the courtyard for weekend Masses.
Usually, parishioners and visitors are greeted with an ornate high altar that has layers to reveal the Blessed Sacrament. That chapel was not harmed by the blaze.
However, it’s not the beauty of the church, dating back to the late 1800s, that is considered priceless, as it opened in layers to reveal the Blessed Sacrament. That chapel was not harmed by the blaze.

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

The fire has changed many plans. Weddings scheduled at the church will have to be moved to other parishes. Weekend Masses will be held in the parish hall, while daily Mass will still be in the chapel.
Despite the disruptions, Father Michael said he wanted parishioners to know that many people are praying for them. “We will have a little commotion here,” he said. “But we need to give thanks.”

Founded in 1875 as a German national parish and administered by Franciscan friars.
• The original friars were German Franciscans from Saxony, exiled during the Kulturkampf of German Chancellor Otto von Bismarck.
• Church capacity: 850
• Parish membership: 840
• Pastor: Franciscan Father Michael Barrett
• Children of the parish attend Central Catholic School, 1155 E. Cameron St., Indianapolis.
• Franciscan Brother Adrian Weger designed the Gothic Revival style church. He also designed Saint Meinrad Archabbey Church.

The church cost $50,000 to build, with an additional $20,000 in materials and labor donated by parishioners.
The church has two steeples and four bells, the largest weighing 4,000 pounds. The bells cost $1,700 and were made by the Buckwalter Company of St. Louis.

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

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

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

Father Thanh served archdiocese’s Vietnamese community

By Mary Ann Wyand

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

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

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

St. Matthew parishioner Susan Homan, an interior designer, donated her services for the room, which features a mirror that reflects the image of people at the doorway, a small fountain and a picture of Our Lady of Guadalupe, patroness of the unborn. Bibles are placed throughout the space.

Msgr. Schaedel represented Archbishop Daniel M. Buechlein at the ceremony.

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

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

“It’s interesting to note that St. Elizabeth’s is quite a different facility now than it was when I was growing up, and I suspect when it was started in 1915 by the Daughters of Isabella,” Msgr. Schaedel said. “In those days, all the girls were Catholic and came from supportive families to receive counseling and give birth at St. Elizabeth’s. I’d dare say that almost all of them placed their babies for adoption.”

St. Elizabeth’s in Indianapolis dedicates new reflection room

St. Elizabeth’s was founded on Sept. 15, 1915, by the Daughters of Isabella, Mother Theodore Circle. The property at 2500 Churchman Ave. in Indianapolis was purchased in 1922. St. Elizabeth’s is one of eight Catholic Charities agencies in the archdiocese.

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

St. Elizabeth’s is a pregnancy and adoption services agency operated by the archdiocese in Indianapolis, on April 26.

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

The remodeled room is a permanent addition to the agency’s facilities, which currently include a 15-bed residential maternity program. The staff provided 4,017 units of service in the residence. A unit equals one night in the residence.

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

Mr. Thanh was ordained on March 7, 1969, in Saigon by Archbishop Aselms Le huu Tho for the Diocese of Dalat in South Vietnam.

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

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

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

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

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

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

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

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Father Thanh served archdiocese’s Vietnamese community
Evangelization and ecumenism

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

It’s obvious that some people have taken to heart the common mission of all baptized and confirmed persons—namely, evangelization. The Catholic Church is growing numerically. This was evident just a few weeks ago when catechumens and candidates entered the Church in record numbers on Holy Saturday. Catholics apparently invited people to the faith more forcefully than ever before.

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

Some people think that they don’t feel right about telling non-Catholics, frankly but lovingly, that the Catholic Church is more full in accord with the Gospel than their churches are. Besides, they say, in this ecumenical age the important thing is that we all get along. Why isn’t it enough to follow Christ’s message to love God and our neighbor? What difference does it make what religion other people practice. For some, feel that it is none of their business to know about the religion and become a Catholic. Moreover, some older Catholics nor that taught to them in worship.

Younger Catholics, on the other hand, often say that they were raised in an atmosphere that emphasized a non-judgmental tolerance that made them feel that it is none of their business what religion other people practice. For many this has resulted in indifference, the belief that one religion is as good as another. They see no reason to invite someone to change his or her religion and become a Catholic. Neither the attitude ingrained in some older Catholics nor taught to “our” (caught) by younger Catholics is compatible with Christ’s exhortation to preach the Good News. Evangelization can be accomplished in many ways, but not through an indifferentism about religion or a triumphalistic separation from those of a different religion.

— John F. Fink

My path in ministry has been somewhat unusual

My thoughts are turned toward my May 3 anniver- sary of ordination as a priest. There is nothing par- ticularly magical about the fact that this year I thought I might do a sketch of my path in ministry that is somewhat unusual. It certainly took a much dif- ferent course than I expected when I entered the seminary in 1952 or the monastery novitiate in 1958. I think of the old saying, “God writes straight with crooked lines.” God con- continues to do so for youth in our day.

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

My first Masses were in Latin, but gradual changes to English began shortly thereafter. I don’t remember the date, but I believe being the first monk to celebrate Mass facing the people in an abbey church. Perhaps being a younger person, the barrage of changes in the liturgy and in other Church offices came with too much struggle for me, but I recall saying to myself at one point, Wherever this is all going, I am standing close to Peter (meaning the pope).

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

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

Besides presiding at Mass, my favorite minis- try was spiritual direction and sacra- mental reconciliation.

From July 1971 until January 1987, I served as president-rector of the seminary’s school of theology and later the college as well. I guess that is how I learned the ministry of administration as a bishop someday. I remember telling the people of Memphis on the day of my ordination that I thought the simplest single gift I brought with me from my monastic background was the fact that I had been disciplined in the habit of prayer and that prayer is my ministry of ministry.

In January 1987, a phone call from the papal nuncio in Washington, D.C., changed my path in ministry. Of course from a large, extended family, there have been many bap- tisms, weddings and funerals, includ- ing mine in 1944.

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

Nationally it has been my privilege to chair the revision of our National Program of Priestly Formation. Presently, it is my privilege to chair the bishops’ committee for the use of the Catechism of the Catholic Church any to chair the bishops’ committee for the use of the Catechism of the Catholic Church any religious education in our country.

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

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

Seeking the Face of the Lord

Archdiocese of Indianapolis

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Evangelization and ecumenism
Mi extraordinario camino en el ministerio

Mis pensamientos están enfocados en el 3 de mayo, fecha aniversaria de mi ordenación como sacerdote. No hay nada mágico relacionado con el trigésimo séptimo aniversario, pero yo pienso que esta semana podría hacer un bozeco de mi camino en el ministerio de alguna manera es fuera de lo común. Definitivamente tomé un curso muy difícil de estudiar al momento en que entré en el seminario en 1952 o al noviciado en el monasterio en 1958. Pienso en el antiguo refrán, “la palabra de Dios es recta aun en líneas torcidas”. Dios continúa haciéndolo para nuestra juventud hoy en día.


Además de nombrar a mi familia, a la comunidad monástica y a mis amigos, también incluí a todas esas personas a quienes serviré en el futuro como sacerdote. Desde los comienzos, yo había considerado el ministerio de la oración como el centro de mi identidad como sacerdote.

Mis primeras Missas fueron en latín, pero los cambios graduales al inglés comenzaron al poco tiempo. No recuerdo la fecha, pero lo que sí recuerdo es habiendo escuchado la misa de encienden que la Misa de Cara a las personas en la Iglesia de la Abadía Mayor. Quizás por el hecho de ser una persona joven, la explosión de cambios en la liturgia y en otras prácticas de la Iglesia no me sorprendió mucho, pero yo recuerdo haberme dicho a mí mismo en algún momento, “Dondequiera que estoy vos, yo me quedo cerca de Pedro (refiriéndome al Papa).”

Pasé gran parte de mis dos primeros años como un sacerdote, estudiando en la Universidad Benedictina Internacional de Roma. Esos fueron años desafiantes ya que mis clases y exámenes eran todos en latín, y el idioma de la casa era italiano. Pero los cambios graduales al inglés comenzaron al poco tiempo. No recuerdo la fecha, pero lo que sí recuerdo es habiendo escuchado que el Nuncio papa en el Vaticano II, en un monasterio interna-

En enero de 1987, una llamada telefónica para poner mi nombre en la lista de participantes. Me sorprendió al principio, pero me di cuenta de que esto era una parte de la oración de la Iglesia. En el 3 de marzo de 1987, fui ordenado el tercer obispo de la Diócesis de Memphis. De todas las cosas que se han dado en mi vida, el minis-

Recuerdo haberme sentido en el seminario de Memphis como una persona que hoy en día se ve que está en el beneficio. En el proceso de hacer haberme contado a las perso-

En el tiempo que devo la Iglesia como sacerdote. Desde los comienzos, yo había considerado el ministerio de la oración como el centro de mi identidad como sacerdote.

Al celebrar los sacramentos, especialmente la Confirmación y la Ordenación de diáconos y sacerdotes, ha añadido aún más alogía a mi minis-

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

“R Wars” An Intergalactic Event will be held May 12 at Roncalli High School, 3300 Prague Rd., in Indianapolis. “R Wars” is Roncalli High School’s annual fund-raising event, which is designed to provide an opportunity for the Roncalli extended family to come together in celebration for the benefit of the school. The evening consists of a silent auction, live auction, dinner and dance. The silent auction starts at 6 p.m. and continues until 9 p.m. Dinner is at 7:30 p.m. The live auction is scheduled from 8:30 p.m. to 9:30 p.m., with dancing beginning at 9:30 p.m. The cost is $50 per person, $80 per table of 10 people or $1,000 for a corporate sponsorship, which includes 10 tickets, complimentary beverages and recognition before and during the event. For more information, call Roncalli High School at 317-787-8277.

St. Joseph Parish, 125 E. Broadway, in Shelbyville will present the parish spring festival May 18-20 with rides, games, bingo, a craft bazaar and food. There will be a turkey dinner from 11 a.m. to 2 p.m. on May 20. The cost is $3 per child and $6 per adult. Carryout is available.

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

Father Thomas Seccia Memorial High School, 5000 Nowland Ave., in Indianapolis is offering athletic summer camps in June and July. The cost is $30 for the first child and $15 for each additional child per camp. Each camp fee includes instruction time, drinks, a T-shirt and prizes. For more information, call Ort Hurle, athletic director, at 317-356-6377, ext. 118.

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

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

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

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

Joseph and Fern Rosner of Indianapolis will celebrate their 50th wedding anniversary May 5. They were married on that date in 1951 at Holy Name Church in Indianapolis. They will celebrate with a renewal of vows on May 5 at St. Jude Parish in Indianapolis, where they are members. They are the parents of six children: Sharon Lakey, Therese Crutchfield, Donald and Leona Ruth Marlett of St. Jude Parish in Indianapolis, where they are members. They are the parents of six children: Sharon Lakey, Therese Smith, Joe, Jerry and John Rosner and the late Geneva Rosner. They also have 15 grandchildren, three step-grandchildren, 18 great-grandchildren and five step-great-grandchildren.

Ott, athletic director, at 317-356-6377, ext. 118.

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Colts quarterback urges students to excel at academics

By Jennifer Del Vecchio

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

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

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

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

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

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

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

“But if you come short of achieving a goal, it doesn’t mean you’ve failed as long as you’ve worked hard. Then you can be a success,” he said.

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

“It’s not cool to make bad grades and misbehave,” Manning said.

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

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

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

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

“It helped me learn a lot,” Abby said.

“I would have moved and it helped me get better grades.”

Jennifer Del Vecchio

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Cardinal Law: Be consistently and unambiguously pro-life

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

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

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

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

Cardinal Law spoke passionately about protecting unborn human life but also noted the attack on human life in the Netherlands, saying that, “I hope you appreciate what God is committed to supporting the life issues that we be consistently and unambiguously pro-life.”

Cardinal Law spoke to the audience about the work of the pro-life movement as “our cause” and promised to work toward a “united effort in the United States, the richest nation in the world, indifferent to the fact that the United States, the richest nation in the world, ranks last among industrial nations in the percentage of GNP [gross national product] directed toward foreign aid.”

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

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

But he did not limit his remarks to abortion. “To be pro-life means that we cannot be insensitive to the poor, the suffering, and the starving in sub-Saharan Africa.”

He said that “the measure of our greatness as a nation” is “the value that we place on life, particularly the life of the innocent, particularly therefore the most innocent, the unborn.”

“Nothing human being, from the first moment of conception to the last moment of natural death, can ever be outside the orbit of our love,” he said.

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

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

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

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

The dinner at which Cardinal Law made his address was “convinced that our united efforts in the United States to outlaw partial-birth abortion have been of paramount significance in affecting a change in the attitudes of people in our nation.”

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Prior to passage of the bill, House members voted 259 to 196 against a measure sponsored by Rep. Zoe Lofgren, D-Calif., that would have stiffened penalties for assaulting a pregnant woman but would not have made harming her unborn child a separate crime.

The bill as passed says “the term ‘unborn child’ means a child in utero, and See UNBORN, page 27

NCCB official applauds passage of Unborn Victims of Violence Act

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

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

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Summer Spirituality Institute 2001

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

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

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

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

The Criterion  Friday, May 4, 2000
Page 8
Living a good life means living a moral life

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

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

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

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

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

In his 1993 encyclical on the moral life, The Splendor of Truth (Virtutum Splendoris), Pope John Paul II meditates on that Gospel episode and suggests that the young man’s question “is so much about the rules to be followed but about the full meaning of life. [It] is in fact the aspiration at the heart of every human decision and action” (No. 7).

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

In its deepest sense, this is a religious question, the pope suggests, since “to ask about the good, in fact, ultimately means to turn toward God, the fullness of goodness” (No. 9).

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

But the young man replies that he has kept these rules and is looking for something more. The young man seeks more. Finally, Jesus replies with the invitation, “Come follow me.” The young man was given an opportunity to establish a relationship, to enter into communion with Jesus.

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

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

The invitation to become a disciple, to follow Jesus, is an entreaty to enter into a relationship of loving union with God. Ultimately, being a disciple is not a matter only of “obediently accepting a commandment,” the pope said, “more radically, it involves holding fast to the very person of Jesus” (No. 19).

Living the good life means confronting oneself to the pattern of Jesus’ life. What does such a life look like? “Jesus asks us to follow him and to imitate him along the path of love, a love which gives itself completely to the brethren out of love of God” (No. 20).

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

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

Our relationships ought to be marked by those characteristics of authentic love that St. Paul recounts: “Love is patient and kind, never jealous or boasting, neither rude nor selfish, love neither gives nor takes offense, it delights in truth and is ready to excuse, trust, hope and endure.”

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

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

Moralism is more than having sincere intentions; for we can be sincerely wrong.

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

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

To live a morally good life requires that we build, restore, maintain and promote genuinely loving relationships with our neighbors both near and far.

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

‘Living a good life’ means living a moral life...
Doctors of the Church: St. Anselm

(Sixteenth in a series)

St. Anselm is known as “the Father of Scholasticism” for his efforts to analyze and illumine the truths of faith through rational proofs for his existence. Not his mind that God really existed and to later. While he was prior, he did some of his greatest writing. He wanted to satisfy his that God really existed and to offer rational proofs for his existence. Not that he ever doubted. He, “I do not seek to understand in order to believe, but I believe in order to understand.”

In his Monologium, he restated all the logical arguments in writings by other theologians that God truly exists. In his Proslogion, he provided original proofs of his own and contemplation of God’s attributes.

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

Soon, though, relations between the king and archbishops came to a head. They got so bad that Anselm decided to take the Church-state problems to the pope and asked permission to travel to Rome. King William told him that, if he went, his revenues would be confiscated and he would not be allowed to return. Since Anselm went anyway, taking the long trip from England to Rome in 1097. There the pope asked him of his protection.

Unable to return to England, Anselm found a quiet retreat in a monastery in Italy and resumed his writing. He completed his book Deus Homo, or Why God Became Man, in which he explained the wisdom, justice and necessity of the Incarnation. King William Rufus died in 1100 and his successor, Henry I, invited Anselm to return to his see at Canterbury after an absence of three years. But tensions between Anselm and Henry began to almost immediately over the issue of lay investiture. Anselm refused to consecrate any bishop nominated to a see by a king unless they were canonically elected.

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

Again Anselm returned to Canterbury and in 1107 the king reneged on the right of investiture to bishops nominated by the king. Anselm died on April 21, 1109, at age 75, and was buried in Canterbury Cathedral. (King Henry VIII later destroyed his shrine there.) Pope Clement XI declared him a doctor of the Church in 1720. The Church celebrates his feast on April 21.

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

Retreats refresh and ready us for challenges

Each time I spoke with a friend while in a closed retreat, I thought, “What a waste! While we were sleeping, the gravel driveway was not being kept up. I've made other spiritually invigorating retreats, like it's just a trashing of sacred images. The latest controversy over what is art and what isn’t has alarmed King Henry enough that a protest outside the museum ... [and] a harsh reaction. But now, we could get a divorce, move to another state and make friends there. We can get married all over again and start fresh with wedding presents. We’d have to do all the work involved. But that much of the glassware has become clouded overnight, the most-used dishes are scratched and a few forks and spoons have apparently gone out with the garbage.

Now we could get a divorce, move to another state and make friends there. We can get married all over again and start fresh with wedding presents. We’d have to do all the work involved. But that much of the glassware has become clouded overnight, the most-used dishes are scratched and a few forks and spoons have apparently gone out with the garbage.

We get so sentimental about the change of seasons. Here it is the start of spring and we’re thinking of summer fun—camps and Picnics and square dances and baby showers. We love the greening of nature and the shedding of heavy winter clothing. We look forward to God’s new Bride. We can’t wait until the season of Lent. Advent, a retreat or day of recollection) causes us to assess what we’re doing, where we’re going, what we need or don’t need. It’s like spring cleaning for the soul. We can toss out all the bad habits, sins, omissions and errors, and stock up with more beautiful fresh behaviors. Maybe we just need to clean them up, with the help of sacraments such as Eucharist and reconciliation. If we try to distract ourselves for a bit, such as building a pond about a half-mile from home. This reaffirmed my listening to God in Christmastime, there’s a reason for the season(s) and the shedding of our old self, and the greening of nature and the shedding of our old self. We love the greening of nature and the shedding of heavy winter clothing. We look forward to God’s new Bride. We can’t wait until the season of Lent. Advent, a retreat or day of recollection) causes us to assess what we’re doing, where we’re going, what we need or don’t need. It’s like spring cleaning for the soul. We can toss out all the bad habits, sins, omissions and errors, and stock up with more beautiful fresh behaviors. Maybe we just need to clean them up, with the help of sacraments such as Eucharist and reconciliation. If we try to distract ourselves for a bit, such as building a pond about a half-mile from home.

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

(Shirley Vogler Meister, a member of St. Paul the Apostle Parish in Greensboro, is a regular columnist for ‘The Criterion.’)

The latest controversy over what is art and what isn’t has alarmed King Henry enough that a protest outside the museum ... [and] a harsh reaction. But now, we could get a divorce, move to another state and make friends there. We can get married all over again and start fresh with wedding presents. We’d have to do all the work involved. But that much of the glassware has become clouded overnight, the most-used dishes are scratched and a few forks and spoons have apparently gone out with the garbage. We get so sentimental about the change of seasons. Here it is the start of spring and we’re thinking of summer fun—camps and Picnics and square dances and baby showers. We love the greening of nature and the shedding of heavy winter clothing. We look forward to God’s new Bride. We can’t wait until the season of Lent. Advent, a retreat or day of recollection) causes us to assess what we’re doing, where we’re going, what we need or don’t need. It’s like spring cleaning for the soul. We can toss out all the bad habits, sins, omissions and errors, and stock up with more beautiful fresh behaviors. Maybe we just need to clean them up, with the help of sacraments such as Eucharist and reconciliation. If we try to distract ourselves for a bit, such as building a pond about a half-mile from home.

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

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greensboro, is a regular columnist for ‘The Criterion.’)
The Sunday Readings

Sunday, May 6, 2001

- Revelation 2:9, 14-17
- John 10:27-30

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

On the earlier Sundays of this season, readings from Acts recalled the early days of the Church in Jerusalem. This reading reports events that occurred some time after the first days after the Ascension of Jesus.

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

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

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

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

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

Paul often made the local synagogue his home, and made homes elsewhere, but kept their religious and ethnic identity.

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

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

This was not the case at the time of Paul. It is simplistic then, and still is now, to speak of the Jewish “religion” in the singular. It was, and is, pluralistic. It is now, to speak of the Jewish “religion” in the singular. It was, and is, pluralistic.

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

Nevertheless, Acts assures us that “believers in Antioch were full of joy and the Holy Spirit.” God’s truth will endure. The Book of Revelation is the source of the second reading.

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

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

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

The Lord’s “sheep” are those who have given their lives to God. This acceptance of God transforms, heals and emboldens souls. Thus, they can see God in Jesus and in the words and acts of Jesus. Jesus is the source of eternal life.

We as believers are in Christ. We are members of the Body of Christ. Once a person identifies with Jesus, no outside force can separate the two.

Reflection

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

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

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

However, God’s grace is not imposed. We personally must turn to God. The first and second readings assure us that the world can be very difficult for Christians. It can be difficult for anyone. The greatest danger in the world is not of earthly origin, but rather the devil. The greatest peril is the loss of everlasting life through sin.

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

Question Corner/Fr. John Dietzen

Interpretations vary on tearing of the temple veil

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

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

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

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

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

All three synoptic Gospels (Mt 27:51, Mk 15:38 and Lk 23:45) report the tearing of this veil as one of the wondrous events immediately following the death of our Lord. Perhaps the most common and most obvious explanation of this event is that it symbolized the break with the past accomplished by the death of Jesus.

Readers may submit prose, poetry for Criterion column

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

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

The Criterion provides a forum for people to share their personal journeys to God, to reflect on what makes a religious faith meaningful, and to explore the underlying theme in all of them is the underlying theme in all of them is that in the death and resurrection of Jesus Christ, a new age, a new time of salvation, has dawned for the human race.

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The Changing of Our Seasons

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

We expect, and disappoint you
We test, and sadden you
We condemn, and hurt you
We anger, and confront you

We search, and find you
We listen, and hear you
We ask, and receive you
We allow, and continue to know you
We laugh, and share your joy
We pray, and embrace your response
We achieve, and become our best
We give, as you have given

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

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

My Journey to God

We give, as you have given
We achieve, and become our best
We allow, and come to know you
We ask, and receive you
We listen, and hear you

We have heard the message that the world is not of earthly origin, but rather the devil. The greatest peril is the loss of everlasting life through sin.

We have control whether or not they hold on to the life given them first by God in baptism. They must live with Jesus. It is an everyday and serious task, but it is worth every effort! 
hear about the fire on the news and many began making their way to the parish.

Patricia Shepardson, who lives across the street, learned of the fire when she saw the lights from the fire trucks. Shepardson, who grew up in the parish and is now the administrative assistant, said the fire was devastating, especially the destruction of the high altar.

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

 Losing the main altar was hard for many parishioners.

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

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

Sadly, many things are irreplaceable.

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

“A lot of it has sentimental attachment,” Goebes said.

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

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

Other parishioners talked about the memories they had of marriages, baptisms and parish events.

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

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

“That’s what it looked liked, and it’s gone now,” said Hall, who grew up in the parish.

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

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

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

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Robin Run Village is a community of active persons who enjoy a variety of leisure time activities including a swim in the indoor pool, line dancing, exercising in the new fitness room, and activities in the quilting and sewing room.

Also on the campus of Robin Run is The Coan Lea Meeting House, an historic Howard County log cabin dating from the mid-18th century. Named for a stream that meanders through the grounds, Robin Run Village combines the peaceful surroundings of the countryside with amenities and services of a large metropolitan city.

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Darrell Meese’s death sentence to life in prison without parole. The Missouri governor, who died in an airplane crash last year, said at the time that he decided to grant the pope’s request “because of a deep and abiding respect for the pontiff and all he represents.”

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

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

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

Susan Schramm, director of communications for the archdiocese, said Archbishop Buechlein “acknowledges that McVeigh’s crime is an atrocity.” Schramm said, “but points out that by executing him, all U.S. citizens are forced to particip- ate in that atrocity.”

Schramm said Archbishop Buechlein expressed his concern for the victims of McVeigh’s crime and for the victims’ families, but also stated his concern that the execution is continuing the cycle of violence. She said Archbishop Buechlein’s letter also noted that the victims would not be honored by the execution and that for- giveness is the only way to free the vic- tim’s families and loved ones from their grief.

Included with Archbishop Buechlein’s letter to the president was his April 2 statement outlining the Church’s teaching on the inappropriateness of capital punishment. (See The Criterion, April 6, page 1.) In that statement, the archbishop called the Oklahoma City bombing “heinous” and said, “Like no other, the McVeigh case tests the mettle of the emerging Catholic view about the inappropriateness of capital punishment.”

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

Msgr. Joseph F. Schaedel, vicar general, will preside at Evening Prayer at 7:30 p.m. on May 15 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.
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Nearly 400 to graduate from Catholic colleges in archdiocese

By Jennifer Del Vechio

A physician who started a free medical clinic for the poor, a nun who was portrayed in an award-winning movie about capital punishment and a bishop who is featured in an award-winning movie about a penis pal to Louisiana Death Row inmate Patrick Sonnier. She also was his spiritual director. The book and movie chronicle those experiences.

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

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

“The obvious effort to welcome into the heart of Catholic schools young people who belong to other religious traditions must be pursued,” but without weakening the Catholic character of the schools, the pope said.

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

An alumnus of the school, Bishop Hoffman serves on several committees for the National Conference of Catholic Bishops, such as stewardship and Hispanic affairs. He also has been recognized for implementing a diocesan-wide reorganization to make diocesan offices and ministries in Toledo more responsive to parish needs.

The pope said schools with non-Catholic students contribute to peace.

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

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

But the schools do not help their students or their societies if they do not offer a truly Catholic education, one “proposing a Christian vision of the person and the world, which offers youths the possibility of a fruitful dialogue between faith and reason,” he said.

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

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

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

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And see him well again.
students. Teachers or adults teach most other programs.

The archdiocese’s program is in its seventh year and also has peer mentors for students in Sunday morning religious education classes.

David said he remembered when he was a sixth-grader and high school students talked to his class about chastity. At the time, he didn’t think he’d face the pressures of premarital sex, but when he got to high school he said he found things had changed.

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

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

“You can’t tell the kids one thing and then do another,” David said.

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

“It taught me to keep my promise to God and my future husband,” she said.

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

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

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

“You are well aware of what the Church teaches that sexuality becomes personal and human for those in marriage,” the archbishop said. “I don’t have to tell you that sexuality becomes personal and human for those in marriage.”

“You care for you and love you,” he said. “Keep on being leaders.”

Students also got to hear comments written by the students. Teachers or adults teach most other programs.

“While teen-age pregnancies are down, statistics show what they were saying.

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

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

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

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

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Our Criterion  Friday, May 4, 2001  Page 21
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May St. Nicholas Parish Hall, 6461 E. St. Nicholas Dr., Sunman. Whole hog sausage and pancake breakfast, 7:30 a.m.-noon (slow time), freewill offering.

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

May 7 St. Gabriel Church, 6000 W. 54th St., Indianapolis. Catholic Returning Home, second in a series, 7:30 p.m., babysitting available. Information: 317-293-0463.


May 3-5 St. Andrew Church, basement, 400 E. 33rd St., Indianapolis. Spring rummage sale, Thurs. and Fri., 8 a.m.-6 p.m., Sat., 8 a.m.-noon.

May 4 St. Luke Church, 7575 Holliday Ave., Indianapolis. Saturday Night hypnotists: Renewal of Central Indiana, teaching 7 p.m. followed by praise, worship and Mass. Information: 317-927-6000 days or 817-846-2245 evenings.

May 5 St. Lawrence School, cafeteria, 6944 E. 46th St., Indianapolis. Evening of fun, adults and junior and senior high school students with special needs, 6:30-8 p.m. the VIP: 317-577-8289.

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

May 6 St. Mary's King's Village Schoenstatt Center (12 miles south of Versailles, Kevilie, 8 a.m. east of 421 South, on 925 South), Schoenstatt Holy Hour, 2:30 p.m. on “Planning in Christian Marriage,” Mass with Father Elmer Burwell, 3:30 p.m. Information: 821-689-3551 or e-burw@skidat.a


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


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

May 13 St. Louis de Montfort Parish, 11411 Hapje Rd. Fishers. Saint Meinrad School of Theology, “Seasons and Celebrations: The Liturgical Year,” Fri., 7:30-9 p.m., Sat., 9 a.m-noon and 1-4 p.m. cost $30, less for seniors. Registration: 317-955-0541.


May 17 Mount Saint Francis Retreat Center, 101 Saint Anthony Dr., Mount Saint Francis. “Mother-Daughter Day,” 8 a.m.-1 p.m., $10 per person or $25 per family, lunch included. Reservations: 812-923-8817.

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

May 19 Our Lady of Lourdes School, gymnasium, 3533 E. Washington St., Indianapolis. Rummage sale to benefit Parish Family Assistance Fund. 8 a.m.-5 p.m. Registration: 317-356-0412.

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

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The Criterion Friday, May 4, 2001

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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.

Immaculate Heart of Mary, 317-236-1538. "Dine, 6-8 p.m. Information:
Catholic Social Services presentation on childhood sexual abuse, Indianapolis Center, 1400 N. Meridian St., Archbishop O’Meara Catholic Church.

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 & religious vocations, 7 p.m.

St. Malachi Church, 326 N. Green St., Brownsburg. Liturgy of the Hours, 7 p.m. Information: 317-522-3195.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., Indianapolis. Marian prayers for priests, 9:30-10 a.m.


Sacred Heart of Mary Church, 1752 Scheller Lane, Indianapolis. Adult religious education, 7:30 p.m. Information: 317-533-6279 Ext. 6433. Contact: Kathy Crismon.

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Schedule for Marian missionary image is expanded

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

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

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

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

- **May 6—St. Louis Church, Batesville, beginning with 6:30 a.m. Mass, and continuing with 8 a.m. Mass, followed by eucharistic adoration and veneration until 1 p.m.**
- **May 7—St. Louis Church, Batesville, beginning with 6:30 a.m. Mass and continuing with 8 a.m. Mass, followed by presentations all day for St. Louis School students.**
- **May 10—St. Mary Church, 512 N. Perkins St., Rushville, beginning with 8:30 a.m. Mass and continuing with eucharistic adoration and veneration until Benediction at 6 p.m.**
- **May 14—St. Bartholomew Church, 845 Eighth St., Columbus, noon to 5 p.m., eucharistic adoration, followed by 6 p.m. eumencial prayer service in memory of victims of Oklahoma City bombing.**
- **May 16—Immaculate Conception Church, Millhousen, 2081 E. County Rd. 820 S., Greensburg, veneration all day, with visits to shut-ins from 6:30 p.m. to 7:30 p.m. and eucharistic adoration, rosary and veneration from 7:30 p.m. until 9 p.m.**
- **May 17—St. Lawrence Church, 542 Walnut St., Lawrenceburg, beginning with 6 a.m. Mass, followed by eucharistic adoration until 1 p.m., and 5 p.m. Mass in Spanish, followed by veneration.**
- **May 19—Our Lady of Guadalupe Convent, 8300 Roy Rd., Indianapolis, veneration from 11 a.m. until 2 p.m.**
- **May 20—Holy Rosary Church, 520 Stevens St., Indianapolis, 4:30 p.m. Mass followed by prayer service.**
- **May 21—St. Mary Church, 203 Fourth St., Aurora, rosary and veneration until 2 p.m.**
- **May 22—St. Michael Church, 519 Jefferson Blvd., Greenfield, 2 p.m. procession by St. Michael School students with presentation and prayer service, followed by silent prayer and veneration until 7 p.m. Mass.**
- **May 23—St. Michael Church, Greenfield, 8:15 a.m. Mass, followed by silent prayer and veneration until 2 p.m.**
- **May 27—St. Mary Church, Aurora, 6 p.m. rosary and veneration.**
- **May 24—St. Paul Church, New Alsace, 9:30 N. Dearborn Rd., Guilford, 7:45 a.m. Mass on the Feast of the Ascension, followed by 9 a.m. presentation, veneration and prayers for St. Paul School students and adults.**
- **May 25—St. Martin Church, Yorkville, 8044 Yorkridge Rd., Guilford, 6 p.m. Mass on the Feast of the Ascension, followed by 7 p.m. presentation, prayers and veneration.**
- **May 25—St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis, 8:30 a.m. Mass, eucharistic adoration and veneration all day, concluding with 5:30 p.m. Mass.**

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Maryknoll Father Clarence Witte served the Catholic Church in Japan

Maryknoll Father Clarence J. Witte, a native of Richmond, Ind. and a Maryknoll priest, was a skilled linguist and was a native of Japan. During his retirement years, he continued his artwork while residing at Moreau Seminary. In 1998, he moved to Holy Cross House due to failing health. During his retirement years, he continued his artwork while residing at Moreau Seminary. In 1998, he moved to Holy Cross House due to failing health.

Described as “a distinguished and creative artist,” Father Lauck received many prizes for his work. Most notably, his artwork graces the stained glass windows in the chapel and library of Moreau Seminary. The statue of Blessed Brother Moreau, the founder of the Maryknoll Society, graces the entrance of the basilica and library of Moreau Seminary as a postulant and novice. His first wedding was also the first Catholic ceremony in the history of the city. At the outbreak of World War II, Witte and other Japanese missioners were interned by Japanese authorities for seven months and eventually repatriated to the U.S. in 1943, he was commissioned by the apostolic nuncio to travel throughout the country of Guatemala to identify suitable sites for a Maryknoll seminary in that region. In 1942, he selected the region of Huehuetenango, which later became a diocese, and baptized 12,000 people in three years.

Father Witte served as assistant general on the Maryknoll General Council. He was elected regional superior of the Japan region and served in that capacity from 1961-1966. He was assigned pastor of Maryknoll missioners in Los Angeles in 1968, where he worked for seven years. He returned to Japan in 1976 as pastor of Infant Jesus Parish in Ueno.

On June 13, 1910, in Richmond, Witte was the son of William and Mary Knapp Witte. He attended St. Andrew School and Saint Meinrad's Preparatory Seminary in Indiana before entering the Maryknoll order in 1929. Father Witte was survived by two brothers, Rev. Msgr. Richard Lawler of Richmond and Raymond Witte of Moreau Seminary.

A funeral Mass was celebrated on April 26 at 11 a.m. at the Our Lady of Peace Catholic Church in Terre Haute, Indiana. The remains of Msgr. Schaeled were interred at the Maryknoll Cemetery in Terre Haute.
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