Pope’s trip to Greece, Syria reaches across centuries of division

By Jennifer Del Vechio

DAMASCUS, Syria (CNS)—On a pilgrimage highlighted by bold ecumenical and interreligious gestures, Pope John Paul II reached across centuries of division to Orthodox Christians in Greece and Muslims in Syria.

In Greece May 4-5, the pope issued a dramatic apology for past treatment of the Orthodox and said it was time to “heal the wounds” that have divided Eastern and Western churches for nearly 1,000 years. Vatican and Orthodox officials called the visit an ecumenical breakthrough.

In Syria May 6, he became the first pope in history to enter a mosque, where he was warmly greeted by his Muslim hosts. He said Christianity and Islam should forever put aside conflict and ask forgiveness for past offenses.

The pope was tracing the footsteps of St. Paul, and he encouraged the minority Catholic communities in Greece and Syria to follow the apostle’s example in combining evangelization and dialogue. He said St. Paul had approached the ancient people of the region on their own cultural terms 2,000 years ago, launching the Church’s universal mission.

The pope, who turns 81 later in May, appeared tired as he labored through receptions and liturgies during the first three days of his May 4-9 pilgrimage, which also was to take him to Malta, the site of St. Paul’s shipwreck on his way to martyrdom in Rome.

Women religious in archdiocese praying for end to death penalty

By Mary Ann Wyand

Next Wednesday, Oklahoma City bomber Timothy McVeigh is scheduled to be executed by lethal injection at the U.S. Penitentiary in Terre Haute.

In the final days leading up to the execution, women religious in the archdiocese are continuing to speak out against the death penalty and pray for McVeigh, the victims and their families.

McVeigh has admitted to bombing the Alfred P. Murrah Federal Building in Oklahoma City on April 19, 1995. The 7,000-pound truck bomb destroyed the federal building, killed 168 men, women and children, and injured hundreds of other people.

On May 16, during the early morning hours before the execution, Sisters of Providence at Saint Mary-of-the-Woods plan to form a prayer circle outside the U.S. Penitentiary in Terre Haute.

“We will join with others who oppose the death penalty in a circle of silence for 168 minutes prior to the time of Timothy McVeigh’s scheduled execution,” said Providence Sister Joan Slobig, a general officer of the congregation. “During that time of silent prayer, we will be remembering the 168 people who lost their lives in the Oklahoma City bombing.”

The making of a steward

Man gives back to shelter that took him in when he was a homeless child

By Jennifer Del Vechio

The first time Gabe Soukup walked through the doors of Holy Family Shelter, he was 11 years old and carried everything he owned in two plastic bags.

He was a homeless kid in Indianapolis looking for a place to stay.

The next time he walked through the shelter’s doors, he was a college gradu-

ate returning to volunteer.

“No one wants to revisit their hard times,” Soukup said. “But they played a part in helping me. They reminded me there were good people. I thought I would come back and make a difference and somehow thank everyone.”

Soukup was recognized last week for his volunteer work at Holy Family Shelter during a fundraiser for Catholic Charities. Holy Family Shelter is sponsored by Catholic Social Services, a member agency of archdiocesan Catholic Charities.

For Soukup, the Indianapolis shelter on Palmer Street provided a refuge during a tumultuous period in his life. His mother had left the family in California, and he moved with his father to Indianapolis.

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Gabe Soukup helps Tammy Chappell, the assistant director at Holy Family Shelter in Indianapolis, with the shelter’s computer system. He lived at the shelter as a child and ended up going to college. He now works at Eli Lilly in Indianapolis and volunteers at the shelter.

He now works at Eli Lilly in Indianapolis and volunteers at the shelter.

“Gabe was a big help,” Chappell said. “He has a good heart.”

An eviction notice from their small apartment on Union Street, a block away from the shelter, sent Soukup and his father walking down the street with little else than the clothes on their backs.

Soukup grew up in extreme poverty, so poor he said he couldn’t “afford a burrito at the Village Pantry.”

He said his father “bumped around a lot and got fired from a lot of jobs.”

“They lived in apartments without water or electricity because his dad couldn’t pay the bills. Eventually he

served for end
to death penalty

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See McVEIGH, page 7
The last pilgrimage of the archdiocese’s Journey of Hope 2001 will go to Germany, Austria and Switzerland Sept. 10-19.

Msgr. Joseph F. Schaedel, vicar general and moderator of the curia for the archdiocese, will lead the pilgrimage.

Space is limited. People interested in making the trip are encouraged to reserve a spot immediately.

“During this trip, we will travel and pray together at places of significance to our faith,” said Msgr. Schaedel.

Many of the places the pilgrims will tour have a special religious connection to the archdiocese, Msgr. Schaedel said.

“We will visit the church and monastery in Einsiedeln, Switzerland, where St. Meinrad lived and died,” Msgr. Schaedel said. “Monks from this famous monastery founded Saint Meinrad Archabbey in the southern part of the archdiocese.”

The trip also will include a visit to the Benedictine motherhouse that sent its nuns to Indiana, where they founded religious communities in Beech Grove and Ferdinand.

Some of the major cities the pilgrims will explore include Zurich, Innsbruck, Oberammergau, Salzburg, Munich and Rothenburg. Other highlights of the trip will include visits to Neuschwanstein Castle, Wies Church and the oldest monastery in Germany.

The cost of the 10-day pilgrimage is $2,775 covers round-trip airfare, hotels, land transportation, taxes and tips, tour escort and most meals.

The cost per night is $52 per night. Advance notice and availability are subject to limitations and will cost an additional $2,775 per person based on sharing a room with another pilgrim. The $2,775 covers round-trip airfare, hotels, land transportation, taxes and tips, tour escort and most meals.

The itinerary for the pilgrimage is as follows:

The pilgrims will leave Indianapolis on Sept. 10 and arrive in Zurich Sept. 11. They will tour the city and have lunch before traveling to Einsiedeln. St. Meinrad lived in Einsiedeln and died there in 861. Pilgrims have been coming to Einsiedeln since the 12th century. Travelers will visit the church and monastery in Einsiedeln, Switzerland, where St. Meinrad lived and died since the 12th century. Travelers will visit the church and monastery in Einsiedeln, Switzerland, where St. Meinrad lived and died.

The group will visit Kloster Neustift, the town church of Freising. The high altar in the church is considered one of the most beautiful in Bavaria. Other highlights Sept. 17 include a day trip to the Wies Church, where they will celebrate Mass. A drive in the afternoon into the Bavarian Alps will take the group to Oberammergau, the site of a world-renowned production of the Passion Play.

Sept. 14 and 15 will be spent traveling through Austria. The group will visit the 670-year-old Benedictine Abbey in Ettal Sept. 14 and attend Mass there before leaving for Innsbruck. The day will end in Salzburg—the birthplace of Mozart. Mass will be held at the Salzburg Cathedral Sept. 15. The group will visit Mirabell Castle and spend the night in Salzburg.

After Mass Sept. 16, the pilgrims will leave Salzburg and travel to Munich for a day of sightseeing and end the evening in Freising.

The pilgrims will explore the early history of the Benedictine order Sept. 17 by visiting the motherhouse that sent its sisters to Indiana, where they began communities in Beech Grove and Ferdinand. The group will explore the early history of the Benedictine order Sept. 17 by visiting the motherhouse that sent its sisters to Indiana, where they began communities in Beech Grove and Ferdinand.

The group will return to Indianapolis Sept. 19.

(Please see next page for more information.)
Sacred Heart Parish begins slow task of repairing damaged church

By Jennifer Del Vechio

Efforts to repair the historic Sacred Heart Church in Indianapolis could take years to finish after an electrical fire caused an estimated $1 million in damage.

"Reality is slowly setting in that this project will take several years to complete," said Randy Chiders, the parish council president. "The parish staff is working hard to cope with this reality and making the contingency plans needed for our parish to continue to function."

However, the parish hopes to restore the church to its original state, and a fund has been set up through the parish to receive donations.

The April 27 fire started under the high altar, destroying it and numerous statues, stained-glass windows and the ceiling frescoes. The church has been temporarily closed, sending parishioners to the parish hall for weekend Masses. Daily Mass is still held in the chapel inside the church.

The Chapel was left untouched by the fire. Childers said the church’s insurance is restorative, meaning every effort will be made to duplicate the high altar and other items destroyed in the blaze.

“We don’t know how much it’s going to cost, but it’s going to be big," Childers said. "We have every intention to get it back to the way it was before the fire.” He expects a cost estimate within four months.

Childers said that the parish will concentrate on restoring and replacing the church to its original standards, he said. Clean-up efforts are still ongoing and the building is closed. However, there are plans to open the church periodically for the public to view the progress.

Childers said the hardest part is the time needed to complete the work. Alread, the insurance company is contacting contractors who specialize in historic restoration.

The 120-year-old church is known for its architecture and artwork. It also has strong ties to the community. Many of the parishioners’ German ancestors founded the parish. Those wishing to help with the cost of the restoration can send their donations to the Sacred Heart Church Rebuilding Fund, 1530 Union St., Indianapolis, IN 46225, or call the parish office at 317-638-5551.

Feast of the Ascension to be celebrated Sunday, May 27

The liturgical celebration of the feast of the Ascension will be observed May 27—the Seventh Sunday of Easter. The feast traditionally has been celebrated 40 days after Easter, which falls on a Thursday.

This will be the second year in the Archdiocese of Indianapolis that the feast will be observed on Sunday. The bishops of the Indianapolis Province voted in 1999 to transfer the obser-

vance and the obligation of the feast to the Sunday following Ascension Thursday. In addition to the Archdiocese of Indianapolis, the Indianapolis Province includes the dioceses of Evansville, Fort Wayne-South Bend, Gary and Lafayette.

Most dioceses in the United States, Canada and Mexico now celebrate the feast of the Ascension on the Seventh Sunday of Easter.

Snakes alive!

Snakes are placed on a statue of St. Domenico at the beginning of an annual procession May 3 in Cocullo, Italy. The unusual religious festival recalls the legend of the saint, who is said to have saved residents of the city from the bites of snakes and rabid animals in the 11th century.
Next Wednesday morning, for the first time in nearly 40 years, the federal government will legally kill a citizen. Timothy J. McVeigh, 33, will be executed by lethal injection at the U.S. Penitentiary at Terre Haute, which houses the only federal death chamber in the nation.

There is no doubt that McVeigh is guilty of the worst act of terrorism ever committed in the United States; he readily admits his guilt. His bombing of the Alfred P. Murrah Federal Building in Oklahoma City on April 19, 1995, which killed 168 innocent people, is an atrocity almost beyond comprehension. It is also an atrocity for which McVeigh has publicly expressed no remorse.

As Archbishop Daniel M. Buechlein has said, “Like no other, the McVeigh case tests the mettle of the emerging Catholic view about the inappropriateness of capital punishment.” However, the execution of Timothy McVeigh is not ultimately about Timothy McVeigh; it’s about us; it’s about our society.

It’s not ultimately about Timothy McVeigh; it’s about us; it’s about our society.

Catholics are—or should be—consistently and unashamedly pro-life. The Church’s teaching on capital punishment is clear: the state has the right to take a person’s life if there is no other way to protect society from that person. However, Pope John Paul II teaches that, in our day, such a situation is rare if nonexistent. Therefore, the state has no moral basis for exercising its right to execute.

Perhaps the most un-Christian thing we are doing when we choose to execute someone is to deprive that person of the time necessary to repent and be redeemed. Timothy McVeigh, for instance, is a young man who has shown no public remorse for the murder of those 168 innocent people. Had he been sentenced to life imprisonment without parole, he might have had the time necessary to find remorse in his heart.

We have a lot to pray and think about. May God have mercy on us all. †

— William R. Bruns

Evangelization is crucial to new evangelization

Evangeline the third theme of our Journey of Hope 2001. In his first apostolic letter of the new millennium, Pope John Paul II outlines the Christian agenda for the future in broad strokes and in effect he says that evangelization needs to preoccupy the Church in our day. He puts a personalist emphasis on the missio ecclesiae when he says that what people of our day hunger for is to see Jesus. He was reminded of the Gospel text where some Greeks came to Philip, the apostle, and say, “We wish to see Jesus” (Jn 12:21). The Holy Father says our mission of evangelization in a certain sense is to “show” Jesus to the world.

In his annual Holy Thursday letter to priests, the Pope proposes that there be a redisclosure of the sacrament of confession as a crucial part of the new evangelization, given our society’s “new and urgent need for spiritual renewal” and our “deeply felt need for interpersonal contact.” At the beginning of his letter to priests, the Holy Father stresses that the redisclosure of the sacrament of reconciliation was, perhaps, one of the most important fruits of the Jubilee Year. He recalled how the confessioans in the Vatican and other basilicas were “stormed” by pilgrims, who often had to wait patiently in long queues for their turn.

We are told that the sacrament reached its zenith in Rome last August, when hundreds of confessors were available in the Circus Maximus to the hundreds of thousands of youths who attended World Youth Day.

I add my Jubilee experience to the pope’s testimony. I was available on Friday mornings at the Cathedral of SS. Peter and Paul during Lent of the Jubilee Year 2000, and I was both surprised and touched by the numbers of penitents and the burdens they brought way to the priest.

When I spent the month of January studying Spanish in Guadalajara, Mexico, I witnessed long lines of penitents seeking reconciliation in the parish churches and in the seminary church where I was living. One priest told me that he hears at least three to four hours of confessions on Saturdays and Sundays. I was impressed.

As I have mentioned before, I recently enjoyed reading the biograhy of our first bishop, Simon Bruté. One of the ministries dear to him was the practice of the sacrament of forgiveness and penance during the Jubilee Year is proof of a definitive turnabout. Nevertheless, it was an encouraging sign.

He writes: “Despite many incongruities, a new and urgent need for spirituality is becoming widespread in society. There is also a deeply felt need for interpersonal contact, which is increasingly experienced as a relationship to the anonymous mass society, which often leaves people interiorly isolated, even when it involves them in a flurry of purely functional relationships.”

But he also notes: “Obiously, sacramental confession is not to be confused with a support system or with psychotherapy. However, neither should we underestimate the fact that the sacrament of reconciliation, when correctly celebrated, also has a humanizing effect, which is in perfect harmony with its primary purpose of reconciling the individual with God.”

The sacrament of penance is the ordinary means of obtaining pardon and remission of grave sins committed after baptism. In a society that has marginalized a sense of sin, it seems counter-cultural to many that they should have to confess sins to a priest. Admittedly, it takes some humility both to admit our sinfulness and also to confess so before a human agent. But that is what a priest is, a representative of Christ; and it is Christ who forgives. Just as, in the person of the priest, Christ presides at the Eucharist, so it is true of the sacrament of penance. As with the other sacraments, Christ made available a visible way for us to truly know that our sins are forgiven.

Let us recall that it was from the altar of the cross that Christ went straight to his disciples on Easter evening: “Peace be with you. Receive the Holy Spirit. Whose sins you shall forgive they are forgiven” (Jn 20:19).

For this he died for us. †

— Archbishop Daniel M. Buechlein

Seeking the Face of the Lord

Archbishop Daniel M. Buechlein's intention for vocations for May

Seminarists: that they will be faithful to prayer and study, and persevere in their desire to serve God and the Church as priests.
La confección es crucial para la nueva evangelización

Elizabeth Ana Seton y su comunidad de Hermanas de la Caridad. Una de sus más grandes preocupaciones de llegar a Vincennes como el nuevo obispo, era el rechazo de las personas a confesarse. El le dio prioridad al sacramento, y en cinco años de su corto ministerio como obispo, él pudo cambiar la actitud.

Después de la profunda crisis del sacramento de la Penitencia en las décadas recientes, el Papa Juan Pablo reconoce que “sería ingenuo pensar que solo intensificando la práctica del sacramento de perdón durante el Año del Jubileo sea una prueba de un cambio en la actitud. Esto es lo que me auténtica de un nuevo tipo de relación más cercana con el Señor, en su Iglesia.”

Capital punishment is 'barbaric'

Regarding the upcoming execution of Timothy McVeigh, The U.S. condemns other countries for the way that they treat others. We have gone through a legal process to legitimize taking the life of a person. Other countries have gone through their own processes. Yet we castigate. I think it is ‘barbaric’ in theory and age.

As a graduate of the Master of Arts in Pastoral Theology Program at Saint Mary-of-the-Woods, I am saddened by the fact that the execution is happening in the back yard of the woods.

It is sad that it is being conducted by the federal government, for whom I worked for more than 37 years. It is even sadder that it is being conducted by the federal government, for whom I worked for more than 37 years.

In more than one Indianapolis church, I’ve sensed a strong undercurrent of con- tempt for the capital punishment. These church’s liturgies, from the atmos- phere to the sermons to the music, seem to go out of their way to express contempt of Catholicity as possible. At what point did we become so ashamed of our long his- tory, our Catholic culture and potentially beautiful liturgies?

It is little wonder that less than 25 per- cent of the American Catholics regularly ful- fill our Sunday obligation; why get out of bed on a Sunday morning for a specta- cle that in every way mirrors a Protestant worship service?

Marie Hayes, Indianapolis

(October to Purdue University sociolo- gist James D. Davidson, weekly U.S. Mass attendance 1996 was 37 percent. According to his 1995 survey, 36 percent of U.S. Catholics received Communion weekly, 32 percent of those attending Mass. This compares to only a 50 percent reception rate in the 1950s—WRB)

Catholic Church confused about death penalty

It continually puzzles me that the Catholic Church remains confused about the issue. In a recent article, I read that the Vatican II liturgy, but I have read the Catechism...
A conference on Ministry with the Aging is scheduled May 15-16 at the Holiday Inn Conference Center in Columbus. St. Bartholomew Parish in Columbus is one of the sponsors. The conference will discuss age-related issues such as safety, security, parish nursing and end-of-life issues. Registration is $57. Participants must make their own overnight accommodations. The fee covers two days of the conference, two lunches and two continental breakfasts. One-day registration is available for $45. For more information, call Wendy Shuler at 317-873-3371.

An RCIA reunion and picnic for current and former candidates, sponsors, team members, spouses and families of St. Monica Parish in Indianapolis will be held after the 11:30 a.m. Mass June 3. For more information, call 317-475-1109.

A card shower for Providence Sister Marie Grace Molloy during the month of May will celebrate her 50th anniversary as a sister. Friends are asked to send Sister Marie Grace a greeting card with a personal note to thank her for her faith service. Her address is 4622 Malden Lane, Apt. A, Beech Grove, IN 46107-2815.

Journey through the Old Testament and discover God’s presence, power and providence in history. Servants of the Gospel of Life Sister Diane Carollo, archdiocesan director of pro-life activities, will present the themes. Sessions will be held at the Marian Center, 3356 W. 30th St., in Indianapolis on Tuesdays from 6 p.m. to 8:30 p.m. on June 26 and July 10, 17, 24 and 31.

A retreat on “Poetry and Prayer with Jessica Powers and St. Thérèse of Lisieux” will be held June 19 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. The retreat presentation by St. Joseph Sister Marcianne Kappes will explore prayer in general, the Carmelite tradition in particular, and prayer as expressed in the poetry of St. Thérèse of Lisieux and Jessica Powers. For more information, call 317-788-7581 or visit the Web site at www.benedicctine.org.

St. Lawrence School, 6950 E. 46th St., in Indianapolis is hosting the Father Beecham Education Fund Dinner at 6 p.m. May 19 in the Father Beecham Gymnasium. The cost is $25 per adult, over 21 only please. The guest speaker will be Kevin O’Keefe, president and chief executive officer of the Riley Foundation. For tickets, call Jo Stapleton at 317-945-4270.

Our Lady of the Greenwood Parish’s summer Eagle’s Nest Program will be in session from 6:45 a.m. until 6 p.m. June 11 through Aug. 3 for children entering the first grade through eighth grade. The program includes field trips, thematic camps and swimming. The cost is a $25 family registration fee, and a daily rate of $25 per first child per day or $100 per week, and $15 per day for each additional child or $50 per week. For registration forms or additional information, call 317-881-1300. There is a price reduction for families who attend a minimum of three weeks.

St. Francis Hospital and Health Center will offer free skin cancer screening from 9 a.m. to noon May 12 at the St. Francis Indianapolis Campus, 8111 S. Emerson Ave. For reservations, call St. Francis Women’s Health at 317-865-5866.

Holy Cross Church, 125 N. Oriental St., in Indianapolis will have a health fair from 11:30 a.m. to 1:30 p.m. May 20. The health fair includes cholesterol, diabetes and vision screening, as well as blood pressure checks, refreshments, games and health information on many topics. People are welcome to come to the 10:15 a.m. Mass before the health fair. There will also be information at the health fair presented in Spanish.

The Special Religious Education Archdiocesan Liturgy (SPRED) will be held at 3 p.m. May 20 at St. Joseph the Worker Church, 326 N. Green St., in Brownsburg. The Mass is for persons with special needs. Msgr. Joseph Schaedel, vicar general, will preside at the liturgy. After the Mass, there will be a reception at the St. Malachy Parish Hall. For more information about the liturgy or SPRED, call 317-377-0592.

A day of reflection on “Angels, Archangels and Guardian Angels” will be presented from 8:30 a.m. to 2 p.m. June 16 at the Marian Center, 3356 W. 30th St., in Indianapolis. The cost is $20 and includes lunch. For more information, call 317-924-3982.

The Terre Haute Diocesan Council of Catholic Women will sponsor “Women and Creation, Hope and Healing for the Earth” May 22-23 at Saint Mary-of-the-Woods College. For more information, call 812-448-1016. The registration deadline is May 14.

Let Us Share The Gift Of Faith We Have Received

Catholic social teaching proclaims we are keepers of our brothers and sisters. We believe that we are one human family whatever our national, racial, ethnic, and economic differences.

Through prayer, reflection, and solidarity with the poor we can respond to the needs of others.

Join in prayer with Pope John Paul II for our suffering brothers and sisters and remember them by saying

I bequeath to the Society for the Propagation of the Faith the end of ______ for its work with the poor in our missions at home and abroad.

Your gift will live on.

THE SOCIETY FOR THE PROPAGATION OF THE FAITH
1400 N. Meridian St. • Indianapolis, IN 46206
Sister Marian T. Kinney, S.P. — Director

John and Joyce Wuensch of Indianapolis will celebrate their 50th wedding anniversary May 12. They were married on that date in 1951 at the former St. Catherine Church in Indianapolis. They will celebrate at 5 p.m. May 12 with a Mass at St. Roch Church, where they are members. They are the parents of six children: Debbie Pike, Kathy Lakey, Cindy Buchmeier, Sandy Gilson, Laura Bridgewater and Beth Downing. They also have 20 grandchildren.

Ralph and Laverne Brothers of Indianapolis will celebrate their 50th wedding anniversary May 12. They were married on that date in 1951 at the former St. Catherine Church in Indianapolis. They will celebrate at 5 p.m. May 12 with a Mass at St. Roch Church, where they are members. They are the parents of six children: Debbie Pike, Kathy Lakey, Cindy Buchmeier, Sandy Gilson, Laura Bridgewater and Beth Downing. They also have nine grandchildren.

Awards . . .

Karen Grimes Cooper, a teacher at St. Andrew the Apostle School in Indianapolis, received a $750 scholarship to attend the National Council for Geographic Education annual meeting in Vancouver, British Columbia. She will present her lesson titled “A Time of Peace: Where Should the X-Men Live?” It teaches current trends in geography.

Kyle Hagner, a senior at Roncalli High School in Indianapolis, won the American Invitational Mathematics Exam. Approx. 260,000 students across the nation participated in this exam.

Mickey Lentz, secretary for Catholic Education and Faith Formation, was given the “Lifet ime Achievement in Prevention Education Award” by the STAR Alliance for Drug-Free Youth. Lentz was among three award winners.
After Warden Harley G. Lappin announces McVeigh’s death to the media and demonstrators, Sister Joan said the sisters plan to offer an additional moment of silent prayer.

There will be a number of Sisters of Providence at the prison,” she said. “Many others will join in solidarity with us at our motherhouse chapel. That period of silent prayer will begin at 6 a.m. Those of us going to the prison hope that others who are there to express their opposition to the death penalty will join with us in praying that as a people we can find a way to stop the cycle of violence that the death penalty only perpetuates.”

As a congregation, the Sisters of Providence have spoken out against capital punishment for many years. “The Timothy McVeigh case, because it is such a high profile case, has deeply touched everyone in the Terre Haute community,” Sister Joan said. “We, as women of faith, are trying to reach out in common passion to all those who are suffering because of his horrific act.”

McVeigh’s act of terrorism is “part of the violence that seems to permeate our culture,” Sister Joan said. “I reflect on the attention that such violence elicits, the fact that violence seems to be glorified. I think about future generations, who will ask how come we couldn’t find peaceful solutions to problems. I reflect on the sadness of our society, the fact that we make production of human beings in order to rationalize the most horrendous actions. I wonder what it is that we will need to do to wake up and realize that God has called us to be co-creators, not destroyers.”

Providence Sister Rita Clare Gerardot, who ministers as a spiritual advisor to federal Death Row inmate David Hammer, said she has been praying “for a forgiveness that heals” for the victims families “because that’s the only way they are going to have any peace.”

She also prays for the McVeigh family. “It has to be a terribly hard time for Tim’s father, Mike McVeigh,” she said, “and for his mother and sisters.”

Her daily prayers include a petition for justice and mercy based on Matthew 25:36, which reads in part, “I was in prison and you visited me.”

Sister Rita Clare said she has also been praying “for an end to all violence in our country, because it is so prevalent.”

For the McVeigh family, it “encompasses everybody in prison ministry and their families,” Sister Rita Clare said. “This is a somber time for all the men on Death Row.”

See McVeigh, page 8

McVeigh continued from page 1

Prayer services, vigils, march

The following prayer services, vigils and a march scheduled next week were reported to The Criterion:

• May 14—Fairbanks Park, First Street between Farrington and Poplar streets, Terre Haute, 6 p.m. interfaith community prayer service for peace and unity and memorial service for Oklahoma City bombing victims.

• May 14—St. Bartholomew Church, 845 Eighth St., Columbus, 6 p.m. interfaith prayer service in memory of bombing victims and in opposition to McVeigh execution, concludes at 8:48 p.m. with a circle of prayer outside the church. Service is coordinated by the Columbus Peace Fellowship and area churches.

• May 15—St. Anthony of Padua Church, 316 N. Sherwood Ave., Clarksville, 9 a.m. to 7 p.m. adoration of Blessed Sacrament and day of prayer for peace.

• May 15—St. Margaret Mary Church, 2405 S. 7th St., Terre Haute, 3 p.m. pro-life march to U.S. Penitentiary to protest first federal execution in 38 years.

• May 15—Church of the Immaculate Conception, Saint Mary-of-the-Woods, 5 p.m. Vesper service with prayers for Timothy McVeigh, bombing victims and their families, Death Row inmates and Terre Haute community.

• May 15—St. Anthony of Padua Church, 316 N. Sherwood Ave., Clarksville, 7 p.m. eucharistic liturgy.

• May 15—St. Margaret Mary Church, 2405 S. 7th St., Terre Haute, 7 p.m. prayer vigil and musical composition by David Woodard dedicated to McVeigh and composed in honor of Pope John Paul II’s request for mercy in respect for human life.

• May 15—St. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis, 7:30 p.m. archdiocesan prayer service to conclude “A Day of Prayer for Peace and an End to Violence.”

• May 16—Fairbanks Park, First Street between Farrington and Poplar streets, Terre Haute, join pro-life vigil for McVeigh at the U.S. Penitentiary. Transportation is available from the park to the prison from midnight until 6:30 a.m. Participants must bring photo identification. Restrictions on personal items taken to penitentiary. Circle of Silent Witness begins at 4:12 a.m. on penitentiary grounds, 16 minutes before scheduled execution.

• May 16—Church of the Immaculate Conception, Saint Mary-of-the-Woods, 6 a.m. silent prayer witness prior to and after scheduled execution.

• May 16—St. Margaret Mary Church, 2405 S. 7th St., Terre Haute, church open for prayer vigil during the night.

• May 16—Sacred Heart Church, 1840 E. Eighth St., Jeffersonville, 8 a.m. prayer for life service.

• May 16—St. Margaret Mary Church, 2405 S. 7th St., Terre Haute, 11 a.m. eucharistic liturgy.

• May 16—Church of the Immaculate Conception, Saint Mary-of-the-Woods, 11:30 a.m. eucharistic liturgy.

• May 16—Church of the Immaculate Conception, Saint Mary-of-the-Woods, “For Whom the Bells Toll,” national pro-life witness, tolling of bells to rec-ognize that execution has occurred.

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McVeigh is trying to help ourselves and others be sequences, but killing is not the answer. We time to help raise the consciousness of oth-ers and broadcast media from throughout the world have contacted the Sisters of Providence for a list of the men on Death Row there.”

TheCriterion Friday, May 11, 2001 Page 7
The execution chamber at the federal prison in Terre Haute, is seen in an undated file photo. Oklahoma City bomber Timothy McVeigh will be the first prisoner to die on the lethal injection table at his prison. His execution is set for May 16.

Life Activities, said it is said that “the United States gov- ernment and its court system are enamored in the culture of death that denies the truth about the sacredness of human life.”

Sister Diane said Roe vs. Wade, the 1973 Supreme Court decision legalizing abortion, proves that to be true.

“With regard to the death penalty, I oppose it for the same reason I oppose abortion, euthanasia and assisted suicide,” she said. “Human life is sacred and should not be treated as something disposable. Timothy McVeigh, despite his despicable actions in Oklahoma City, pos- sesses an eternal dignity and destiny that he may choose to embrace or reject for all eternity. I believe that as Christians we should be praying for his conversion.”
altered the course of lives forever, where so many men, women and children lost their lives because of one senseless act of violence. No one knows how many were killed or injured by that deadly blast, but like others in your community, the pictures are forever etched upon my mind and heart. I grieve for the victims just as you do.

Hammer said he has talked with McVeigh about God’s love and mercy. “The troubled man I have come to know is not a monster,” he said. “He is not the devil or evil incarnate. In the eyes of God, all human life is sacred, and that includes the life of my friend Tim McVeigh.”

Hammer said he has spent “countless hours sharing with Tim about the love and mercy of Jesus the Son and of God the Father,” he said. “Some items were given to inmates here on the Row. Why didn’t Tim just toss this stuff into the garbage?”

He said McVeigh has received “thousands of religious tracts, prayer cards, pamphlets and letters of giviness,” he said. “None of these things altered the course of lives forever, where so many men, women and children lost their lives because of one senseless act of violence. No one knows how many were killed or injured by that deadly blast, but like others in your community, the pictures are forever etched upon my mind and heart. I grieve for the victims just as you do.”

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POPE

continued from page 1

But the pontiff was clearly buoyed by the apparent success of his first two stops and the welcome he received—cordial in kings and enthusiastic in Syria. “It has gone beyond our expectations. The pope is very pleased,” Vatican spokesman Joaquin Navarro-Valls said at mid-trip.

The pope arrived in Greece with little fanfare and a pilgrim’s humble demeanor. He made his biggest ecumenical impact with a unilateral apology on behalf of Catholics, delivered in front of the head of the Orthodox Church in Greece, Archbishop Christodoulos of Athens.

For the occasions past and present, when sons and daughters of the Catholic Church have sinned by action or omission against their Orthodox brothers and sisters, may the Lord grant us the forgiveness we beg of him,” the pope said.

Among the especially painful memories for the Orthodox, he said, was the “disastrous” sacking of Constantinople by Western Crusaders in 1204. Constantinople, today the city of Istanbul in Turkey, was the center of the Eastern Church in Greece at the time.

“It is tragic that the assailants, who had set out to secure free access for Christians to the Holy Land, turned against their own brothers in the faith. The fact that they were Latin Christians fills Catholics with deep regret,” he said.

The pope followed his strong mea culpa statement with a call to turn the page, saying the time had come for Christians to put aside rancor over past injustices and “walk together.”

At the end of the day, Archbishop Christodoulos prayed the Our Father with the pope and called his visit the start of “a new era” between the Churches. The archbishop flew to Moscow the next day for talks with Russian Orthodox Patriarch Alexei II, a coincidence Vatican officials found promising.

The pope visited the Areopagus, the Athens hillside where St. Paul first preached to the Greeks, and venerated an icon of the apostle. He called Paul a model for the Church and a special inspiration to his own papacy. Throughout his stay, he lauded Greek culture and encouraged the country’s new role as a member of the European Union.

We, the leaders of religious congregations in Indiana and Michigan, believe in the sacredness and dignity of all life. As women of faith, we believe we are to love our neighbor, not to kill, to forgive one another, not to seek retribution with vengeance and further violence for the evil done to us.

W e believe capital punishment degrades and brutalizes the society which practices it. Therefore, we oppose the use of capital punishment in all cases.

Please join us as we pray for Death Row inmates and their families, especially for Timothy McVeigh, who was convicted in 1997 for the Oklahoma City bombing that killed 168 people. He has been scheduled for execution May 16, 2001, at the U.S. Penitentiary south of Terre Haute.

Join us, too, as we pray for all victims of violence and their families.


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LETTERS

continued from page 8

"My friend, Tim, who committed a violent and horrendous act, still believes in God, and deep within his heart and soul a spark of humanity still exists," Hammer said. “It is that spark that I continue to try and reach each and every day. I must also share with you folks that in recent days Tim has been more and more receptive to the message of God. I do not know what lies within the heart of Tim McVeigh. I suggest that neither does any one else. Only God knows the heart of any man, woman or child. I believe that Tim’s heart is more receptive now because of the many prayers from so many fine people. On behalf of my friend, I thank each of you.”

Hammer said his own faith remains strong and continues to grow “because of the many blessings God sends my way.” Hammer said he will “continue to encourage Tim to accept all that God offers each of us. I will do this until he is taken away from this unit into the execution facility. Then I will continue to pray for Tim even though I’ll no longer be able to speak with him.”

During this time, he said, “I will also be praying for all of the people who hate my friend: God wants us to forgive one another. In order to be forgiven, we must forgive ourselves and those who have harmed us or sinned against us. I realize that forgiving others doesn’t always come easy. In my own struggle to live as God commands us, learning to forgive myself was the hardest part.”

Hammer said he believes that “when Tim is executed all of us will be worse off than before” because “the United States government is killing Tim in the name of the people of this country.”

"That is why I will not ‘just’ miss him,” he said. “How will children ever learn that killing is wrong when a government kills its own citizens to show that killing is wrong?” In the letter, Hammer also asked for prayers “for all of us here on the Federal Death Row Unit” and offered his thanks for the prayers.
Benedictines celebrate 20 years of retreat ministry

By Mary Ann Wyand

BEECH GROVE—The Benedict Inn Retreat and Conference Center is 20 years old this year, and the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove are thrilled to celebrate the center’s successes during the past two decades.

The sisters are sponsoring an open house from 2 p.m. to 4 p.m. on May 12 at the Benedict Inn, located at 1402 Southern Ave., in Beech Grove. Activities this Saturday include guided tours, an open swim in the center pool, refreshments and door prizes.

The event also celebrates the completion of the bedroom air-conditioning project at the center. A flyer promoting the open house reads: “The Benedict Inn Retreat and Conference Center is now the coolest place to be!”

It’s that kind of spirit that enabled the Benedictine sisters to convert the former Our Lady of Grace Academy for girls, which closed in 1978, into a retreat facility in 1981.

“Over the past 20 years, we have simply tried to convert a school into a center for adult learning,” said Benedictine Sister Mary Luke Jones, development director of the monastery. Improvements included installation of an elevator in Palmer Hall, one of two center buildings, as well as remodeling the school cafeteria into a dining room, converting a classroom into a smaller dining area, carpeting rooms, adding wall coverings and replacing beds.

The retreat and conference center is located on the east end of the monastery’s 40 acres and has 10 meeting rooms, a chapel, two dining areas, a gift shop, 47 bedroom, a gymnasium, an indoor swimming pool, child care facilities and laundry facilities.

“The Benedict Inn enables us to minister to men, women and children of all ages and all faiths,” Sister Mary Luke said.

“The retreat center is dedicated to providing space for guests to find peace of mind, body and spirit. “Our 40 acres of land is urban, not rural, and is conveniently located, yet it still is a little haven of peace and quiet. I think a lot of people who come here find this to be a very peaceful, quiet place for a retreat.”

“Benedictines have been involved in education for a long time, and our primary goal after the academy closed was to offer hospitality and some sort of ministry along educational lines,” she said. “Twenty years ago, we thought the center would be just a Catholic retreat house, but it’s turned into so much more than that, and that was a blessing we didn’t even anticipate. I think the Benedict Inn has come into its own.”

Benedictine Sister Carol Falkner, center director, said the sisters and lay staff members supervise a variety of sponsored or hosted programs that serve the Church and the ecumenical community.

“We’ve tried to make the center fees affordable,” Sister Carol said, “so we can be of service to churches, non-profit organizations, schools, youth groups and other community groups.

“Sponsored programs include a variety of retreats and the new spiritual direction internship and monastic spiritual direction intensive that we offer,” she said.

“With hosted programs, we work with groups that rent the facilities to provide overnight accommodations, meals, conference space and whatever else is needed to make it successful.”

Benedictine Sister Juliann Babcock, superior, said 20 years ago the sisters were faced with the question, “How do we use the buildings we have wisely because we have limited funds?”

Funding is “always a big challenge in retreat ministry,” Sister Juliann said. “In the early days, some of the sisters even completed the required Red Cross certification so they could serve as lifeguards at the pool.

Church, monastic, community, corporate and individual support help the Benedictine sisters maintain their retreat ministry, but ongoing financial assistance from grants and donations is always needed.

“The Benedict Inn operates in the red, not unlike any other retreat facility in the United States,” Sister Mary Luke said. “That’s the nature of the ministry. We are non-profit, but we need to break even. The sisters have a lot of faith, and have turned to prayer many times to face the challenges because they are committed to keeping the center open.

Retreat ministry is a 24-hour responsibility, often seven days a week, which requires a lot of dedication from the sisters and lay staff members.

“It takes a lot of people to maintain the programs and buildings,” Sister Carol said. “We’ve always been able to find good people to help us staff the Benedict Inn, and they have such a personal investment in this ministry. They’re a great part of our success story, and that has helped us grow. Building relationships is the key to the success of the Benedict Inn.”
found himself living on the streets. He said he didn’t think he’d live to see his 21st birthday.

However, a high school guidance counselor began talking to him about college, leading him to a new life.

Now, he’s 27, engaged and working as a research techni-
cian for one of the world’s largest pharmaceutical compa-
ies—Eli Lilly Co. in Indianapolis.

Revisiting the shelter was inevitable, he said, as thoughts
of coming back to help began while he was attending col-
lege.

“I felt I’d done a lot of suffering, and I thought I did
that suffering for a reason,” Soukup said. “In college, I thought
if that’s the case, I needed to do something about it, and
the only answer was to maybe do something at the shelter.”

At first, none of the shelter’s staff knew about Soukup’s
previous life there. He started out answering phones, but
eventually began using his computer skills to help them.

“It took a lot for him to come back through that door,”
said Amy Moelhman, the shelter’s director. “It took a
very courageous thing to do and a very healing thing to do.”

While she’s only been there five years, Moelhman
doesn’t know of a story like Soukup’s.

At the shelter, Soukup has set up databases that track sta-
tistical data and installed internal e-mail for the staff.

He helps with computer problems and takes phone calls
to walk the staff through any glitches.

The statistical data processing is important in receiving
funding, and Soukup’s work has made it easier for the staff
to collect data for the more than 1,000 people the shelter
serves each year, Moelhman said.

Soukup’s presence at the shelter is about more than his
computer help. Instead, he’s an example of hope, Moelhman
said.

“We can see that our services have an impact, and that’s
a gift [Gabe] continues to give us,” Moelhman said.

Still, coming back to the shelter wasn’t easy, Soukup said.

“At that time, my father was the only person in my life, and when I
went back, he wasn’t part of my life at all.”

Memories came rushing back one day while he was
installing computer cable in the building’s stairwell.

“I felt like I was 12 again,” he said. “There was the same
smell in the stairwell, the exact same smell, that paint
the same mustiness. It was so strange.”

However, the memories only made his desire to help
stronger.

At one time, he was volunteering 30 hours a week at the
shelter, along with his full-time job at Eli Lilly.

Soukup remembers a time when he was “always failing.”

“But I just kept going,” he said.

He remembers when no one wanted to help him.

“When you’re really poor, it’s not like you wear clean
clothes all the time or smell good,” Soukup said. “People
would shy away, and I had warped social skills.”

The people at Holy Family Shelter were different, he said.

“I was surprised,” he said. “Everyone wants something for
something. These people wanted to help and didn’t want
anything for it.”

For him, the shelter provided the first glimpse of hope.

“Things were better at the shelter,” he said. “You saw that
there were others in the same boat as you. It doesn’t make
you feel better, but it shows you that others are struggling
too.”

As some point, Soukup and his father left the shelter.

For a while, Soukup was “on the streets,” living with
friends and getting into all kinds of trouble.

There were drugs, shoplifting and fights. He started his
first job at age 13 doing ‘goopher work’ for construction
crews. He dropped out of school and began throwing bricks off
bridges as cars drove underneath.

“There was spitting on kids and stealing bikes,” he said. “I
was mean. I was a street kid.”

At age 14, Soukup was sent to live with his grandmother in
Portage, Ind., and he went back to high school.

It’s there that a high school guidance counselor took an
interest in helping him get into college.

“I don’t even remember her name; isn’t that awful?” he
said. “But I kept her back and thank her.”

Soukup went to Indiana University and graduated with a
bachelor’s degree in science, but that didn’t put an end to
his problems.

“I was just angry all the time,” he said.

Looking for structure in his life, he joined the Marine Corps
Reserves while still attending college classes.

A college roommate also was a comfort to him during
those days of trying to “get his life right.”

“He is my family,” Soukup said. “He took time to talk to
me and to care about me.”

The two roomed together in college, and Soukup attended
counseling sessions while in school.

Today, all that exists of his homeless life are the memo-
ries.

He has set goals, plans to buy some rental properties
and has a strong desire to make sure his future kids don’t end
up in a homeless shelter like he did. He also wants to make
sure they get a “chance to be kids” instead of having to
grow up as fast as he did on the streets.

He’s embarrassed to think that his work at the shelter
is receiving any praise.

A recent gathering that honored volunteers for Catholic
Social Services at the Indiana Roof Ballroom was “over-
whelming,” he said.

“I didn’t think I should have been there,” Soukup said. “There
were a lot more great people there doing a lot more
great things than me.”

Although Soukup has no Church home, he believes
in God.

“I’m an educated man, but it boils down to only a ques-
tion of faith in the end,” he said. “Either you believe or you
don’t.”

For Soukup, his journey from the streets to a better life
helped him learn the virtue of patience.

“I learned patience by a lot of failure,” he said.

As for his work at the shelter, Soukup wants to do more.

He has an idea for helping the shelter track trends within
their statistics, and he plans other updates to the computer
system.

“This was something I needed to do,” Soukup said. “It
took me a long time to give back to anyone, and I didn’t
know if I was ready to give back when I came back here.
But after doing it, I’m a little different. There’s a resolution
in it all.”

Catholic Social Services honors volunteers with Spirit of Service awards

By Jennifer Del Vecchio

It was a night to honor those who honor others through service.

The Spirit of Service Dinner held May 1 at the Indiana
Roof Ballroom in Indianapolis brought together people
who have committed their time and talent to Catholic
Social Services.

The keynote speaker, Anne Ryder of WTHR Channel 13
news, called it “Holy Spirit night,” where the common
denominator for the event is “love and service.”

The dinner recognized five people with the Spirit of
Service Award for their volunteer efforts with Catholic
Social Services agencies.

Honored were Indianapolis Catholics: L.H. and Dianne
Bayley of St. Monika Parish; Richard Gallamore of St.
Roch Parish; Father Joseph Dolley, a retired priest in
Indianapolis; and Jeanne Atkins, a member of St. Luke
Parish.

The Bayleys have co-chaired the United Catholic
Appeal and volunteered to cook and serve dinners to resi-
dents at Holy Family Shelter. They also have been involved
in Portage, St. Vincent Hospice Center and Crossroads
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SAN SALVADOR, El Salvador —

Ask Sara Morales about the earthquake that shattered her family’s lives on Jan. 13, and, before you even finish asking the question, her tears start to flow. Once they subside, Sara sighs heavily. “It has been difficult,” she admits softly.

The 30-year-old mother of two starts to detail the day that life turned upside down for her, two girls, her three godchildren and their mother — the day the first of two deadly earthquakes rocked this tiny, impoverished Central American nation of 6.2 million.

When the ground started shaking, Sara and her older daughter, 12-year-old Maria, were washing clothes for a neighbor. “Right away, I thought of my younger daughter, who was at home,” Sara said. “I screamed to Maria, ‘Please, go get the baby for me!’”

Her brown eyes again start to fill with tears. “I was praying, ‘Please, God, don’t let anything happen to my children!’”

Her prayer was answered: Maria found the “baby,” 6-year-old Noemy, alive and unharmed. “She didn’t have a scratch,” Sara said, beaming, tears still shining in her eyes. Patting Noemy’s cheek, she added, “Jesus has taken care of my girls at all times.”

But the magnitude of the earthquake — which registered 7.6 on the Richter scale — and the countless aftershocks that followed did not spare the family’s little home. The two-room structure, made of adobe, an inexpensive earthen building material widely used in El Salvador, was destroyed.

Instantly, Sara and her girls — as well as her friend Carmen and her children, who live with them — were homeless.

For 15 days, the families’ only shelter was a plastic tent, where, as her friend Carmen and her children, “home” since the quakes has been a refugio, or refugee camp.

It is a particularly cruel turn of events for this former middle-class family, who before the devastating earthquakes owned a four-room brick home in San Salvador’s Tomayate neighborhood.

The Nuñezes, as well as 11 other families from their neighborhood, now live crowded in tents by the side of the heavily traveled Pan-American highway. At the refugio, Luis explains, life is hard. Exhale fumes fill the refugio’s every breath, and many, especially children and the elderly, have been ill as a result.

Between the roar of passing traffic and the need to guard the refugio from thieves, most adult refugees don’t get more than four hours of sleep a night.

In the main tent, 26 adults and 14 children, ages 1 to 13, must share 15 mattresses. There is no room to relax, no privacy to relish, Luis says, adding, “It gets desperate at times.”

For a few weeks, the refugees had portable sanitary facilities, but no more — renting them got to be too expensive. Water, stored in barrels, comes from a neighbor. Donated food supplies are running out.

But the worst may be yet to come. Geologists have predicted the approaching rainy season may destroy as many as 500,000 additional homes standing on quake-weakened earth.

Scores of temporary homes are threatened as well, making Sara’s prediction that her family’s makeshift house will last a year seem optimistic at best.

Sara, Carmen and their families are like more than 1 million people in El Salvador today — living in the best quarters they can manage since their homes were destroyed.

For thousands, like Luis and Berta Nuñez and their six children, “home” since the quakes has been a refugio, or refugee camp. In the main tent, 26 adults and 14 children, ages 1 to 13, must share 15 mattresses. There is no room to relax, no privacy to relish, Luis says, adding, “It gets desperate at times.”

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Instantly, Sara and her girls — as well as her friend Carmen and her children, who live with them — were homeless.

For 15 days, the families’ only shelter was a plastic tent, where, night after vulnerable night, the families lived in fear. Despite the mothers taking turns guarding their few remaining belongings, thieves stole most of their clothes as well as Sara’s most valuable possession: her iron, which enabled her to earn her $15-a-week washerwoman’s income.

The families lived in the tent while Sara and Carmen begged relatives, friends and neighbors — many of whom had lost their own homes — for items they could use to build a safer place to live.

But by bit, they collected nails, metal sheets, two-by-fours, wire, cardboard and bamboo. Then, guided only by Sara’s prayers to God for instruction, the two women took the hodge-podge of materials and built the temporary shelter where they and their children now live.

“All was planned since we drove the first nail,” she declared proudly. “God gave me the blueprints.”

The families’ current shelter, about the size of a one-car garage, has cardboard ceilings under a plastic roof. The walls, attached to a bamboo and wood frame, are pieced together from cardboard and lamina (metal sheets). The floor is dirt. The front door opens to reveal the tangle of adobe and cement that used to be their home.

Sara looks up at the ceiling of the little home, her eyes hopeful. "I think this could last us a year," she says. She frowns. "If there is no other earthquake."

But there’s no guarantee of that these days in El Salvador. The Jan. 13 quake, and an even more destructive earthquake that followed on Feb. 13, killed 1,150, injured more than 8,000, and caused $1.6 billion worth of damage — one and a half times the government’s annual budget.

More than 7,000 aftershocks have added insult to injury, terrifying Salvadorans so much that many children, like Sara’s daughters, fear returning to school, and coffee-work- ing peasants won’t work in the mountains, where landslides threaten with each new temblor.

But the worst may be yet to come. Geologists have predicted the approaching rainy season may destroy as many as 500,000 additional homes standing on quake-weakened earth.

Scores of temporary homes are threatened as well, making Sara’s prediction that her family’s makeshift house will last a year seem optimistic at best.

Sara, Carmen and their families are like more than 1 million people in El Salvador today — living in the best quarters they can manage since their homes were destroyed.
"No one can afford to. My family tries to help us, but it is hardly enough for food." The Nuñez family owns land — a rarity in El Salvador, where more than 90 percent of all land is owned by the country’s few wealthiest families. They can’t rebuild on it, however — it was their homes, making housing far and away the country’s most pressing need, particularly with the rainy season under way.

Father David Blanchard, a Carmelite priest and the pastor of Our Lady of Lourdes parish in Calle Real, near San Salvador, has had thousands of people come to him begging for houses to replace the ones destroyed in the earthquakes. He explains: "A home gives a poor family security and stability. It allows them to get back on their feet again. After all these people have been through, they desperately need that support." 

"I beg every American Catholic: who wants to help the poor to consider the value of Food For The Poor’s building program. I know firsthand - it makes a real difference in the lives of very destitute people.

Building homes through Food For The Poor is simple and cost-effective. Each $2,000 contribution to the home building program allows Food For The Poor to construct a home for a poor family on behalf of a mentoring priest or pastor like David Blanchard. "In fact, on behalf of the pastors and priests who serve the poor in Central America, I want to thank everyone who has contributed to build a home through Food For The Poor. Know that we are all grateful for your support," Father Blanchard said. "The gift you give is a powerful testimony to the love and mercy of Christ among the poor. May God richly bless you for the sacrifice you have made."

"But so much more needs to be done," Father Blanchard continued. "I have a waiting list of thousands of requests for homes. And the rainy season that is just getting under way threatens to create mudslides that could wash away as many as 500,000 additional houses standing on land weakened by the earthquakes."

"This will create an emergency more grave than anything that we’ve seen yet. Without help from many caring people, I don’t know how the people are going to get through this," Father Blanchard continued. "I don’t know how I will help them."

"I pray these families can sustain themselves until we can locate a sponsor for them. I pray for miracles."

The prayer of Food For The Poor President Robin Mahfood is that "the benefactors who sponsor these homes realize this, too. They see Jesus in the hearts of these suffering people - will come forward and bless them with the gift of a home."

"I pray that through our love and prayers, we will see Jesus in the hearts of these suffering people - will come forward and bless them with the gift of a home."

Mahfood said. "I pray they can’t see the difference these houses will make for the families who receive them. It gives them a stable foundation on which to rebuild their lives. It returns their dignity and gives them a new sense of hope."

It’s a uniquely direct and meaningful form of charity."

"El Salvador, with more than 1 million homeless, is truly a country on its knees. I pray that those with true hearts for the poor - those who see Jesus in the hearts of these suffering people - will come forward and bless them with the gift of a home," Mahfood said. "I pray that through them, Food For The Poor can end the suffering for the thousands in El Salvador who are responding to God’s blessings in a new way."

Our compassionate donors have made it possible for us to build several hundred temporary homes for the very neediest Salvadorans. But with more than 1 million people in need of shelter, the amount we can’t imagine the difference these houses will make to the poor is staggering."

"Thanks to the wonderful response we’ve had from American Catholics, the home building program has been able to provide thousands of homes to the poorest of the poor in the Caribbean and Latin America,“ Mahfood said. "You can’t imagine the difference these houses will make to the families who receive them. It gives them a stable foundation on which to rebuild their lives. It returns their dignity and gives them a new sense of hope."

It’s a uniquely direct and meaningful form of charity."

He continued. "We need to make as much progress as possible before nightly torrents can wash it away. Thousands of Salvadorans need our help - and we need yours."

More than 1 million people in El Salvador today are homeless and struggling after two devastating earthquakes.

Food For The Poor Rebuilding a country on its knees

Immediately following two deadly earthquakes, thousands in El Salvador turned to their churches and clergy for emergency food, water, medicine, bedding and clothing, as well as plastic sheeting and housing repair materials that would offer scant protection from the elements. To ensure no desperate person would be turned away empty-handed, Food For The Poor immediately began shipping containers of medical supplies, nutrition bars and drinks, plastic sheeting and very limited rupees to the area of need. When it arrives, this “house kit” is assembled by local carpenters - if possible, with help from the recipient and church volunteers.

The house building program allows Food For The Poor to construct a home for a poor family on behalf of a mentoring priest or pastor like David Blanchard. "In fact, on behalf of the pastors and priests who serve the poor in Central America, I want to thank everyone who has contributed to build a home through Food For The Poor. Know that we are all grateful for your support," Father Blanchard said. "The gift you give is a powerful testimony to the love and mercy of Christ among the poor. May God richly bless you for the sacrifice you have made."

"But so much more needs to be done," Father Blanchard continued. "I have a waiting list of thousands of requests for homes. And the rainy season that is just getting under way threatens to create mudslides that could wash away as many as 500,000 additional houses standing on land weakened by the earthquakes."

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HOW TO HELP

To make a tax-deductible donation to Food For The Poor to sponsor a home or contribute toward a team-built home, please send your check to Food For The Poor, Dept. # 30100, 550 SW 12th Ave., Deerfield Beach, FL 33442. You may also make a donation by logging onto www.foodforthepoor.org.

An Archbishop's plea for his flock

On Saturday, January 13, as the aftershocks of a massive, magnitude-7.6 earthquake repeatedly bolted the ground beneath him, Fernandez Sainz Lacalle, Archbishop of San Salvador, El Salvador, began begging organization that could help his devastated country for assistance. Food For The Poor, Inc., was one of them. In a letter addressed to Food For The Poor President Robin Mahfood, Archbishop Lacalle wrote: "The earthquake has truly been a national disaster; no area of El Salvador has been spared its fury. The damage has been unthinkbable. It is in times of grief and terrible suffering that we raise our voices to the Lord, thanking him for the life we share and asking him to please remind our brothers and sisters in the north of the needs of his people."

"Help us, please."

"Food For The Poor heard and immediately needeed the Archbishop’s plea. Within days, we dispatched 80 containers of medical supplies, nutrition bars and drinks, plastic sheeting for temporary shelter, bedding, shoes, clothing, building materials and more to the country. A grateful - but truthful - thank-you letter from Archbishop Lacalle arrived in response: "I thank you for your prompt response to my plea, but I need to ask you for more. The truth is, we will require about three times as much assistance before the year runs out."

"Please help us. May God bless you."
This document appears to be a mix of articles and advertisements. Here is a summary of the content:

**Community**: The Pope met with Greek President Konstantinos Stephanopoulos and other ministers, who said they were pleased that Konstantinos Stephanopoulos and other Catholic and Orthodox leaders with the Arabic expression, "Peace be with you," received long applause and a warm reception from dozens of imams and other Islamic leaders gathered in a courtyard of the eighth-century complex.

**School**: Sister Gerry O’Laughlin, principal of Holy Angels School in Indianapolis, talks with kindergartener students. Sister Gerry is leaving at the end of the school year after serving at the school for the past 20 years.

**Religion**: The Pope, who greeted the Muslim leaders with the Arabic expression, "As-salamu alaikum" (“Peace be with you”), received long applause and a warm reception from dozens of imams and other Islamic leaders gathered in a courtyard of the eighth-century complex.

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Relativism is a pervasive presence in culture

By Fr. John W. Crossin, O.S.F.S.

“It’s my values and your values.”
“We see it different ways.”
“As long as no one gets hurt, we should be able to do what we want.”

These popular ways of speaking—and acting—point to the pervasive presence of relativism in our culture.

Put most simply, relativism insists that right and wrong, good and bad, depend on my own culture or on my own subjective judgment. Most commonly, it means that my cultural group or subgroup determines right and wrong—that there are no moral absolutes.

This moral stance implies that there are no universal norms or truths. Norms may differ from culture to culture and may even conflict. Thus euthanasia may be right in some places and wrong in others.

This stance—relativism—differs dramatically from the Catholic view, which believes in “black and white and gray.” The Catholic view is that God has spoken directly to us by revelation. The Ten Commandments and Jesus’ Sermon on the Mount are the most obvious examples of this moral teaching.

God also has spoken through our human nature. By using our reason to reflect on our nature, we can come to some conclusions as a Church community about that to do and what not to do. Both divine revelation and our human nature instruct us on how to act. They teach that killing the innocent is always wrong and helping the needy is always right. These are moral “blacks and whites.”

This is not to say, however, that our moral understanding never changes. We can always learn more about what it means to be human as created by God. Our community continues to explore the meaning of respect for life. Thus in the 19th century we saw that slavery—tolerated in the past—should be forbidden. We violate human dignity when we enslave someone.

We are going through a similar process right now with the question of capital punishment. Our papal teaching has shifted dramatically toward opposition to capital punishment. This shift reflects both wise judgment and the discerning experience of fellow Catholics in Western Europe. Killing—even killing the guilty—destroys our own respect for human life.

In a culture of rampant relativism, we sometimes yearn for complete clarity. We want all our moral decisions to be either black or white. We may want easy answers to complex questions.

Would that life were always so simple! The Church in her wisdom has considerable room for gray, along with the black and white. Catholic tradition speaks of the gray area as the place where we must exercise the virtue of prudence.

The prudent person has good judgment and integrity. He or she is not motivated by selfish concern, but seeks to make the best moral decisions in daily life’s somewhat-murky circumstances.

For example, it is not always clear whether we should ask a relative to move to an assisted-living facility or support her staying in her own home: it might not be clear which respects her human dignity.

Likewise, it is not always clear what school is best for our child. High schools have a profound moral influence on children, but it is not always clear which is best for this particular child: small or large, Catholic or public, science or sports school. The prudent person is reasonable. Reason in the classical sense is regard for all of reality. Such an attitude calls us to a prayerful and profound attentiveness to the situation at hand. Regular time is needed for silent prayer to cultivate this attentive openness. The prudent person also consults wise friends and others for their good advice.

The prudent person may have to decide what to do in situations where “not to decide is to decide.” Sometimes, in making such decisions, we must do so in the time available. This may not be nearly as much time as we would like. Such decisions often are made with knowledge that we can be wrong—a possibility that can be most distressing.

It is not always clear, for example, whether or not to withdraw life support from our hospitalized relative. Also, many decisions must be made in concrete circumstances that vary from culture to culture. A prudent person, for example, must make wise business decisions within the economic system and practices peculiar to his or her own country. There definitely are moral absolutes.

Care for the homeless is good; direct abortion is always wrong. Absolutes, however, do not cover the moral landscape completely. There also are the gray areas.

So we must work continually to deepen our life of prayer. We must work continually to nourish the virtues of wise living. With the guidance of the Holy Spirit, we must continually seek God’s will in forming our characters.

On these foundations we can base our prudential judgments.

(Oblate Father John W. Crossin is executive director of the Washington Theological Consortium.)

Interreligious dialogue promotes understanding of other faiths

By David Gibson

People don’t all think, act or believe alike—not in our world.

Church leaders are telling us, nonetheless, that we need to get people who are not alike—people of different religions, for example—to talk together, to dialogue, so that they can understand each other better.

But will people, in this search for understanding, be led into relativism, into compromising their own beliefs?

Archbishop Alexander Brunett of Seattle, in a recent speech on Catholic-Muslim dialogue, said interreligious dialogue “are not attempting any compromise.” Their goal “is not to construct one religion for the whole world, but to share and learn from one another.”

What the participants seek, he said, is “to understand one another, to challenge one another to understand each of our beliefs most deeply and to grow in our understanding of the greatness, abundance and mercy of God.”

(David Gibson edits Faith Alive!)†

Discussion Point

This Week’s Question

How would you tell a young person about the Church’s importance to you?

“The Church is how I position myself on major issues like social justice, politics and international affairs, and on my day-to-day living. I’d hope to inform others of the importance of Church by my words and by my example.” (Deacon Paul Plaisance, Alexandria, Va.)

“I’d tell them that for me, the Church is a strength and a shelter that gives me calmness.” (Teresa Ledue, Buxton, Maine)

Church provides strength, shelter

“I would listen to a young person’s question or concerns about the Church, and I would respond from my own faith experience. Also, I try to witness the Church’s importance to me by the life that I lead.”

(Father Michael J. Schneller, Belle Chasse, La.)

Lend Us Your Voice

An upcoming edition asks: Name a way that contemporary Christians can help transform their own culture.

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.†
Doctors of the Church: Bernard of Clairvaux

Shirley Vogler Meister

Cynthia Dewes

From the Editor Emeritus/

serve as its abbot. The fame of the house entered a Cistercian monastery with him. Bernard was born in Burgundy in 1091. In 1130, two factions of cardinals, one side led by Cardinal Alberic of France, Cardinal Alberic, asked Bernard to serve as his administra- tion, notably those that viewed the political climate at the time as incomplete, with many languages miss- ing from the list. The list reflect the endear- ments families share, including the precious jibber-jabber of infants. Mother mothers not only to biological and adoptive mothers, but to others, such as non-mothers, even those with other titles in convent or community roles. Which reminds me of one in particular recently. Recently, the residents and staff of St. Augustine Home for the Aged in Indianapolis, which is operated by the Little Sisters of the Poor, honored Mother Charles Marie Pile, their adminis- trator, before she departed for a new assignment in San Pedro, Calif. From what I've heard, this is not only lifelong, it's a sign of genuine love and good humor which this woman meant to everyone. Her role there was not only pleasant, it was satisfying—what of a true mother, as Are the roles of women like her. Why? Because a mother is a mother, she was every bit a mother. One day before the party for Mother Charles Marie, I met her as I left the building after a talk. She had the most endearing smile, which she shared with the writer that she is a wonderful person. One day before the party for Mother Charles Marie, I met her as I left the building after a talk. She had the most endearing smile, which she shared with the writer that she is a wonderful person. One day before the party for Mother Charles Marie, I met her as I left the building after a talk. She had the most endearing smile, which she shared with the writer that she is a wonderful person. One day before the party for Mother Charles Marie, I met her as I left the building after a talk. 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The Sunday Readings

Sunday, May 13, 2001

• Acts of the Apostles 14:21-27
• Revelation 21:1-14
• John 13:31-33a, 34-35

Today, in the United States, is Mothers’ Day, a holiday designated especially to honor mothers. The Scripture readings for this Sunday have no direct reference to motherhood. However, it is a popular and important day for most Americans. The readings continue the process of instruction begun for us by the Church on Easter itself.

The first reading this weekend, as on Easter and in the weekend following Easter, is from the Acts of the Apostles. In the weeks immediately after Easter, the readings from Acts recalled the beginnings of the Church in Jerusalem. Time has passed between those events and the situation recounted here. Paul has converted to Christianity, has been accepted by the Christian community, and has been brought into the apostolic band. He has undertaken his missionary travels across Asia Minor, along with a route with high points recently visited by Pope John Paul II on his own pilgrimage to Greece, Syria and Malta.

Accompanying Paul is Barnabas. Originally from the island of Cyprus, and a few of the tribe of Levi, the基本的に, he was part of the early Church in Jerusalem. He was especially devout as a convert, dispossessing of all that he possessed to assist the primitive Church.

Since Cyprus is near the seaport of Tarus, which was Paul’s apparent birthplace and hometown, some scholars wonder if Barnabas and Paul knew each other before either became a Christian. In any case, Barnabas stood behind Paul when some Christians doubted the veracity of Paul’s conversion. Then, together, they journeyed to places quite far by their standards to preach the message of Christ.

This reading recalls their journey. It is an itinerary. Places are named. The route described to assist the primitive Church. Development is curtailed to assist the primitive Church. Development is curtailed to assist the primitive Church. Development is curtailed to assist the primitive Church.

The feast of the Ascension is just over 10 days away. We live in the era of the Ascension. We do not encounter Jesus as did the apostles. They knew Jesus before the Ascension, and they saw the Risen Lord.

So the Church, in this Liturgy of the Word, reassures us. We have not been deserted. We live in a circumstance fully within the divine plan of Redemption. The Lord is with us.

He is with us in the Church, and in the message formed by Paul, Barnabas and the others as the decades passed after the Ascension.

Fortified by God’s grace, and guided by the Gospel, we in our time can build the New Jerusalem.

The Sunday Readings

Monday, May 14

Matthew, apostle
Acts 1:15-17, 20-26
Psalm 113:1-8
John 15:9-17

Tuesday, May 15

Isaides the Farmer
Acts 14:19-28
Psalm 145:10-13ab, 21
John 14:27-31a

Wednesday, May 16

Acts 13:1-6
Psalm 122:1-5
John 15:1-8

Thursday, May 17

Acts 15:7-21
Psalm 96:1-3, 10
John 15:9-11

God offers the grace of salvation to everyone

What is the doctrine of the Catholic Church on the question of children who die before birth and therefore before baptism? This happens many times just in normal circumstances, but obviously thousands of times in abortions.

I’ve had people tell me such children go to heaven. Some people say they go to hell. Others say they go to limbo. Is there a Catholic teaching about this? (Florida)

The death of a child before birth and baptism is always an anguishing and confusing experience for believing Christians. This is another reason why the Church teaches about the morality of abortion. We have to keep in mind some important and heartrending truths of our faith. The Church clearly teaches that baptism is the essential sacramental way people enter into life, his community of faith. Most Christians have long pondered exactly to understand this. Billions of people die without baptism, without even hearing of God or Jesus.

If God loves all people and wishes them to be saved, which is certainly part of our faith, how do we make this happen? As the question applies to very young children, theologians through the centuries have offered a variety of explanations. Whatever the theory, however, one fundamental conviction is considered beyond doubt. God offers the grace of salvation to everyone who does not place a deliberate obstacle to that grace. (See, for just one of many examples, the Council of Trent decree on justification, Chapter 13.)

Obviously, that includes children who die too young to have consciously chosen any obstacle to God’s love. St. Augustine, in fact, uses precisely this principle to support his teaching that God gives the grace of baptism, and therefore salvation, to such children.

The Catechism of the Catholic Church approaches the same idea from another direction. Baptism is necessary for salvation, it says, “or those to whom the Gospel has been proclaimed and who have had the opportunity to ask for this sacrament.” Little children obviously have not had that opportunity.

God has told us much about his plan for salvation, which we are obliged to believe and follow. But it is also much as he has not told us. As Pope John Paul II encouraged so strongly put it in his book, Crossing the Threshold of Hope, God is unerringly at work in the sacraments “as well as in other ways that are known to him alone” (Page 134). Out of the mystery, however, the Church knows no other means of salvation, and so has a mission to baptize all those it can. We cannot forget, however, that God has bound salvation to the sacrament of baptism, but he himself is not bound by the sacraments” (No. 1257).

As for limbo, this became a subject of heated debate when 18th-century Jansenists insisted that all unbaptized children were condemned to hell. Against them, Pope Pius VI declared that one may believe in a limbo that is neither heaven nor hell and still be a Catholic (Errors of the Synod of Pistoia, No. 26). That remains the only signature Catholic doctrine.

The Catechism of the Catholic Church describes “limbo” for good reason. Limbo would imply some sort of two-tiered final destiny for human beings. One is eternal life with God; the other a “natural” happiness apart from God (limbo), where people “go” who, through no fault of their own, do not reach the top level.

The catechism teaches otherwise. There is only one final goal, one desire of happiness for all humanity: life with the God who created us. We may attain that goal, or we may reject it by our own free will. There is no half-happiness somewhere in between.

The desire for this eternal union with God, according to the catechism, is part of our nature, a gift of God, a vocation addressed to every human being. The ultimate goal of every person is the same, to share the in the very happiness of God (Catechism, Nos. 1718-1719).

Whatever mysteries we must negotiate, therefore, in exploring questions about the unbaptized, we need to find the answers without resorting to something called limbo.

(A free brochure answering questions Catholics ask about cemeteries and other Catholic funeral regulations and customs is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the above address or by e-mail in care of gjdeiter@arz.net.)

Reflection

The feast of the Ascension is just over 10 days away. We live in the era of the Ascension. We do not encounter Jesus as did the apostles. They knew Jesus before the Ascension, and they saw the Risen Lord.

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He is with us in the Church, and in the message formed by Paul, Barnabas and the others as the decades passed after the Ascension.

The Church today echoes the teachings of the Lord, and it brings us into contact with Jesus through the Sacraments and its community of faith and love.

Fortified by God’s grace, and guided by the Gospel, we in our time can build the New Jerusalem.

Question Corner/By John Dietzen

To sort out all we hear at times like this, whatever the theory, however, one fundamental conviction is considered beyond doubt. God offers the grace of salvation to everyone who does not place a deliberate obstacle to that grace. (See, for just one of many examples, the Council of Trent decree on justification, Chapter 13.)

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My Journey to God

Like Pulling Away the Covers

Under heavy blankets of fuzzy gray skies stretched over the highway, I race with other children in little cars, playing our game of life.

I remember when mother stood beside the bed, pulled away the covers, cried “Surprise!” and laughing, lifted me into a bright, new day.

When you pull off the covers of my life, Lord, let me hear your laughter. Lift me high into the bursting light. Just like mother. Surprise!—By Sandra Marek Behringer

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When you pull off the covers of my life, Lord, let me hear your laughter. Lift me high into the bursting light. Just like mother. Surprise!—By Sandra Marek Behringer (Sandra Marek Behringer is a member of St. Luke Parish in Indianapolis.)
The Criterion  Friday, May 11, 2001

**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 publication. The Criterion; The Active List; 1400 N. Meridian St., Suite 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mkleiner@archindy.org (e-mail).

**May 11-13**

**May 11-12**
Michaela Farm, 317 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 for Mary. Information: 317-955-6451.

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

**May 13**
St. Anthony Parish, Ryan Hall, 379 N. Warman Ave., Indianapolis. Altar Society, Eucharist party, 130 p.m. per person.

**May 13-14**
St. Mary’s Village Schencktown Center (12 miles south of Versailles, Reeville, 8 miles east of 421 South, on 928 South), Schencktown Holy Hour, 2:30 p.m., talk on “Catholic Education for Living His Way” Mass with Father Emler Burwinkel, 5:30 p.m. Information: 317-689-3551 or eburwink@discalci.org.

**May 14**

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Yoga classes, six-week sessions, 7:30-8:30 p.m. Information: 317-788-7581.

St. Gabriel Parish, 6000 W. 54th St., Indianapolis. Catholics Returning Home, second in a series, 7-30 p.m, babysitting available. Information: 317-293-1000.


St. Paul Hermitage, 501 N. 17th Ave., Beech Grove Ave. Maria Guild, rummage sale, 8 a.m. -3 p.m.

**May 15-18**
Mount Saint Francis Retreat Center, 101 St. Anthony Dr., Mount Saint Francis. Women’s Retreat, 3 p.m.-8 a.m. (7:30 p.m. (Louisville time), concludes Sun. 1:30 p.m. suggested offering, $95 resident, $120 commuter. Information: 812-923-8817.

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

Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Catholic Widowed Organization, pitch-in dinner, 4 p.m. Information: 317-784-4207.

May 20
St. Malachi Parish, 326 N. Green St., Brownsburg. Special religious education (SPRED) archdiocesan literacy, 3 p.m., reception following. Information: 317-377-0692.

May 22
St. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Archdiocese for the Outreach of Archdiocese of Indianapolis to sing for ordinations at 10 a.m. on June 3. Information: 317-236-1483 or 800-382-9383, ext. 1483.

**May 28**


**Recruiting**

**Daily**

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

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


**Weekly**

Divine Mercy Church, 335 W. 30th St. (Indianapolis), Indianapolis. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Rosary and Chaplet of Divine Mercy, 7 p.m. Information: 317-955-7006.

Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1558.

**Inmaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-225-2266.

**Thurdays**

St. Lawrence Church, 6944 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7:30 p.m.; rosary for world peace, 8 p.m. Information: 317-295-0354.

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

**Mondays**

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

St. Thomas the Apostle Church, 521 S. Merrill St., Brownsburg. Rosary, 7:30 p.m.

**Tuesdays**

St. Joseph Church, 2605 St. Joe Rd., Brownsburg, “The Not Artificial Hour,” 6 p.m., confessions, Benediction.

Christ the King Church, 1827 Kessler Blvd. E., Dr. E. Indianapolis. Exposition of the Blessed Sacrament, 7:30 p.m.; rosary for world peace, 8 p.m. Information: 317-295-0354.

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

**Saturdays**

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Adoration of the Blessed Sacrament, 7:30-9:30 p.m. Information: 317-295-0354.

St. Thomas the Apostle Church, 521 S. Merrill St., Brownsburg. Chaplet of Divine Mercy, 7 p.m. Information: 317-784-7207.

**Sundays**

St. Lawrence Church, 6944 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7:30-9:30 p.m. Information: 317-295-0354.

Holy Rosary Church, 520 Stevens St., Indianapolis. Trinitine Mass, 5:30-6:30 p.m.

St. Patrick Church, 950 Prospect Dr., Indianapolis. Marian prayers for priests, 5:30-6:30 p.m.

**Months**

First Sundays
St. Paul Parish, 218 Scheller Ave., Southport. Prayer group, 7-8:30 p.m. Information: 812-782-1592.

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page 19
On May 7, Sister Barbara's body was transported back to the capital, Guatemala City, where another memorial Mass was held in the metropolitan cathedral. Bishop Edgar Cabrera Ovalle of Guatemala City said the killing was a political execution. "She reached out to them in every way possible to meet their needs of body, mind and spirit," she said.

The bishop called Sister Barbara "had a great love and a great compassion for the poor." "Like him sealed it with her death." Sister Barbara "had a great tenacity. When she needed something, she went after it," Sister Doris said. "She was very quiet, very gentle, but very tenacious. When she needed something, she went after it." Sister Doris said. Sister Barbara assisted the Guatemalan bishops' Recovery of Historical Memory Project, helping victims identify their abusers and work toward peace and reconciliation.

She entered the Sisters of Charity in 1956 and served in New York, the Bahamas and Peru. A funeral Mass was scheduled May 10 at the Sisters of Charity Church, 335 S. Meridian St., Indianapolis. Sister Barbara was buried there, said the Sisters of Charity.

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This is my father.
He will tell you he is fine.
Even when he is hurting.
So ask how he’s feeling.
Then ask again.

Be mindful.
His dignity is precious, hard-earned.
But also fragile.
And too easily taken away.

Respect is due.
He has been places, seen things.
Purchasing wisdom with the same years
That bring him to your door.

This is my father.

Encourage him.
Remind him of all he has.
Look beyond his age, his illness.
And see him well again.
Benedictine Brother Daniel Linskens directed health services at Saint Meinrad

Benedictine Brother Daniel Linskens, 63, a monk of Saint Meinrad Archabbey, died May 7 in the monastery infirmary.

After suffering a heart attack in December, he developed serious complications following heart surgery. The Benedictine Archabbey was instrumental in having Saint Meinrad's health service designated as a rural health clinic in 1990, allowing its services to be available more widely, especially to the poor in the area. Because of Brother Daniel's friendliness with so many people in the local area, visitation was held May 9 followed by a special prayer service at the Archabbey Church. Veneration continued there on May 10 and May 16.

The funeral liturgy was celebrated May 11 at the Archabbey Church, and burial followed. Brother Daniel was born in Appleton, Wisc., on July 12, 1937, and received the name Thomas John at his baptism. In 1951, he enrolled at Saint Meinrad Archabbey; he began what would be his lifelong work, first as infirmary nurse, then as director of the rural health clinic in 1980, allowing his services to be available more widely, especially to the poor in the area. Because of Brother Daniel's friendliness with so many people in the local area, visitation was held May 9 followed by a special prayer service at the Archabbey Church. Veneration continued there on May 10 and May 16.

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He was succeeded by his brother, Anthony E. Linskens, 60, as director of the rural health clinic. Brother Daniel's brother, Anthony E. Linskens, 60, was director of the rural health clinic. Brother Daniel's brother, Anthony E. Linskens, 60, was director of the rural health clinic. Brother Daniel's brother, Anthony E. Linskens, 60, was director of the rural health clinic.
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The Spirit of Service Award Dinner honored those who have volunteered in Catholic Social Service ministries. Award recipients pictured front row, left to right: Dianne Bayley, Father Joseph Dooley, and Jeanne Atkins. Back row: L.H. Bayley, Anne Ryder, the keynote speaker, Archbishop Daniel M. Buechlein and Richard Gallamore.

Atkins, the owner of Atkins Elegant Desserts, has served on the board of St. Augustine Home for the Aged and Fatima Renown House. She played a key role in helping the Little Sisters of the Poor, who operate St. Augustine Home. She also has served as a board member of the Catholic Community Foundation and helped with the Legacy of Hope Campaign. A special award also was given to Father Donald Schmidlin, pastor of St. Matthew Parish in Indianapolis. Archbishop Daniel M. Buechlein recognized him for his many years of volunteer efforts with Catholic Social Services.

Catholic Social Services has been “serving the poor and the hurting” for more than 80 years, said David Bethuram, executive director of Catholic Social Services. “The core of all our work is the recognition of each person’s worth and right to self-determination,” he said.

The majority of people using the services are women and children who live below the federal poverty level. More than 70 percent of the clients are not Catholic, Bethuram said.

Ryder said that the evening brought together a room full of people with impressive résumés and a lifetime of accomplishments. However, the night wasn’t about those type of successes, she said. Instead, it is about “what makes your light shine in the spaces in between what you do,” Ryder said. She also spoke about her conversations with the late Mother Teresa of Calcutta, who taught her that people must be quiet to hear God and that suffering is a “form of sanctification.”

Archbishop Buechlein shared a story about one of his own experiences with Mother Teresa. Each time the archbishop spoke with Mother Teresa, she asked him to pray that she would not be an obstacle that would get in God’s way, the archbishop said.

He ended the evening with the Scriptural story of how the apostles didn’t recognize Jesus after the Resurrection until he showed them his hands and side—the signs of his love. He said that love is what was recognized in all the volunteers that were honored that evening.

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The Criterion Friday, May 11, 2000 Page 23
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