



The

Criterion

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CYO honors volunteers for service

F. L. Mike Layden receives CYO's St. John Bosco Medal

By Mary Ann Wyand

Catholic Youth Organization volunteers often serve as coaches for their parish youth sports programs for many years, but one CYO volunteer holds the record for continuous volunteer service.

St. Luke parishioner F. L. Mike Layden of Indianapolis has served the Archdiocese of Indianapolis as a member of the CYO public relations advisory committee since 1966. At 90, he still serves on the advisory committee.

The former All-American halfback at the University of Notre Dame, who made headlines for the Fighting Irish from 1933-35, was honored by the Catholic Youth Organization on May 4 with the St. John Bosco Medal for distinguished volunteer service to youth.

In 1973, Layden received the Msgr. Albert Busald Award for outstanding volunteer service to CYO.

A former Big Ten football official for 40 years—beginning in 1936 after graduating from Notre Dame—Layden said it's important to teach athletic skills and good sportsmanship to youth.

"I think it was important for me to stay active with CYO because I love sports," he said, "and I thought that any youth should be able to participate in sports. My son kept me involved and interested in young people's sports."

At Notre Dame, Layden was coached by his older brother, Elmer Layden, who was one of the famed Four Horsemen in 1922-24.

Mike Layden's honors include induction in the Indiana Football Hall of Fame, selection as the [Knute] Rockne Club Football Official of the Year in 1956, Notre Dame Man of the Year in 1996, Notre Dame Alumni Association president in 1958 and the Indianapolis Athletic Club's Irishman



St. John Bosco Medal recipients honored by the Catholic Youth Organization pose with Msgr. Joseph F. Schaedel, vicar general, on May 4 at SS. Peter and Paul Cathedral in Indianapolis. They are, seated, from left, St. Luke parishioner F. L. Mike Layden and Holy Cross parishioner Denise Tobin, and standing, from left, St. Therese of the Infant Jesus (Little Flower) parishioner Pam Brake, St. Simon the Apostle parishioner Mike McCaslin, St. Mark the Evangelist parishioner Andy Swiezy and St. Jude parishioner Cindy Maude, all of Indianapolis.



St. Luke parishioner F. L. Mike Layden of Indianapolis talks with Msgr. Joseph F. Schaedel, vicar general, on May 4 after receiving the St. John Bosco Medal, the highest honor presented by the Catholic Youth Organization, for distinguished volunteer service to youth. CYO executive director Edward J. Tinder said Layden helped conduct the first education seminar for volunteer coaches and was instrumental in launching a successful CYO billboard advertising campaign.

of the Year in 2001.

Layden said he was delighted to receive CYO's highest honor.

"It was a surprise," he said. "I wasn't expecting it."

Msgr. Joseph F. Schaedel, vicar general, presented volunteer service awards to

29 adults and 22 teen-agers during the evening prayer service at SS. Peter and Paul Cathedral in Indianapolis.

The circular CYO insignia tells people that volunteers and participants represent God, he said, in all that they do

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Vatican paper, military archbishop criticize abuse of Iraqi prisoners

WASHINGTON (CNS)—As the disclosures of U.S. military abuse of Iraqi prisoners mounted, the Vatican newspaper and officials of the U.S. Catholic Archdiocese for the Military Services added their voices to the criticisms of prisoner treatment.

The May 10 edition of the Vatican newspaper, *L'Osservatore Romano*, said the photo of a U.S. female soldier holding by a leash a naked Iraqi detainee lying on the floor was "tragically symbolic" because it showed a desire to treat the enemy almost as an animal.

It was the latest in a series of the newspaper's criticisms of the abuses.

Archbishop Edwin F. O'Brien, head of the military archdiocese, called the abuse of Iraqi prisoners of war "outrageous" and said it must be "condemned without equivocation."

The archbishop said at a May 7 news conference that "we must bring to justice those responsible."

The news conference, to announce two new auxiliary bishops for the military archdiocese, was held in Washington, but the archbishop spoke by telephone from the Spangdahlem Air Force Base in Germany during a tour of U.S. military installations.

The two newly named bishops, both with long experience as military chaplains, agreed with Archbishop O'Brien. All three added that the abuses go against what the U.S. military stands for and the actions of the vast majority of the members of the U.S. armed forces.

"The military is no place for Rambos. We have to weed them out," said Bishop-designate Richard B. Higgins, an Air Force chaplain since 1974.

Bishop-designate Joseph W. Estabrook, a Navy chaplain since 1977, said the abuses show the need for military chaplains because they can provide moral guidelines for military personnel having to act in complex and stressful situations.

The news conference was held the same day that Defense Secretary Donald Rumsfeld testified about the abuses before the Senate Armed Services Committee and the House Armed Services

See **IRAQ**, page 8

Years of wandering eventually led Father Larry Borders to the life God was calling him to live

By Sean Gallagher

Last in a series

(Editor's note: In the weeks leading up to his death on March 27, Father Larry Borders expressed his desire to share the lessons of his life and his dying, and his journey to becoming Catholic and eventually a priest. Father Borders was pastor of St. Maurice Parish in Napoleon and sacramental minister of Immaculate Conception Parish in Millhousen and St. Denis Parish in Jennings County.)

NAPOLEON—After Larry Borders had traveled throughout Western Europe and Asia and ended up in Iran during the country's 1979 revolution, he eventually returned to the United States, where he

briefly taught English as a second language at Marian College in Indianapolis.

He found the transition back into civil society in the United States difficult to make.

"When I got back home, I was pretty burned out," Father Borders said. "People said that I was scattered and couldn't think

Fr. Larry Borders

straight." Given his experiences in Iran, with the picture of what horrors men can do in the

name of religion, he could have easily rejected any kind of faith in God. He said this was a temptation for him throughout much of his life.

"Sometimes I wanted to be an atheist. That would be an answer to everything," Father Borders said. "But I couldn't do it. Logically, I couldn't accept it."

And so, instead of turning to disbelief as a foundation for his life, he turned to the faith in Christ proclaimed by the Church.

"One of things that I needed to stabilize myself was the Church. And so I started going to church at St. Joan of Arc [Parish] in Indianapolis. One day, as I walked out of the church, I walked up to [the pastor, Father Donald Schmidlin,] and said, 'I

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BORDERS

continued from page 1

want to find out about joining the Church, about being confirmed in [it].”

After several months of meeting on a regular basis with Father Schmidlin, he was confirmed, shortly before Christmas 1979.

Looking back in the days leading up to his death on March 27, Father Borders recalled that his experience in Iran had taught him an important lesson about the real basis of peace between peoples.

“I began to see that a political solution to such violence was not possible,” said Father Borders. “Politics weren’t going to do the work in Iran or anywhere. People needed to come together at a deeper level, that of charity. The Word of God had become flesh out of love.”

Although coming into full communion in the Church had opened him to this love, it would still be several more years before it would be a consciously directing force in his life.

Soon after becoming Catholic, Borders left the United States to teach English in Japan. He would remain there for nearly 15 years.

Unlike the spiritual ferment he had experienced in his earlier travels, Father Borders described his time in Japan as being “a spiritual wasteland.”

“I should have stayed around here and explored the spiritual more. I wished that I had worked for the Church,” said Father Borders. “Maybe the only regret that I have in my life is that I didn’t start [in] the priesthood earlier, because it was pretty firm [then], that I wanted to be religious.”

At the time that he was preparing him for reception into the Church, Father Schmidlin also seemed to have noticed the same qualities in Father Borders.

“I told him that he should start thinking at some point in his life about becoming a priest,” Father Schmidlin said.

As it happened, that point in Father Borders’ life would not emerge until 15 years later, when he returned again to the United States and enrolled as a lay student at Saint Meinrad School of Theology. He would be accepted as an archdiocesan seminarian the following year.

Despite the loneliness and spiritual emptiness that Borders experienced in Japan, his time there would later have a positive impact upon him and would help to shape the way in which he would approach his priestly ministry and his own suffering and death.

In 1989, the health of his mother started to decline. Although he made arrangements for a leave of absence in order to return home, his mother passed away while he was on his flight back to the United States.

This missed opportunity to be present to his dying mother would later help convince Father Borders of the importance of being present to the parishioners whom he has served.

“It has affected my ministry. I try to be with the dying,” said Father Borders. “I want to be with them. I want to go to the hospitals to visit them. I need to be



Archbishop Daniel M. Buechlein and a large number of diocesan priests bid farewell to Father Larry Borders on March 27 as they stand in front of St. Maurice Church and rectory in Napoleon following Father Borders’ Mass of Christian Burial.

present.”

Father Borders faced many difficulties in coping with his mother’s death. These struggles, combined with the perceived futility of his life in Japan, eventually helped him to recognize a disconnection between what he felt God’s will was for him and what he was choosing to do with his life.

“I began to sense that I had a role to play and I wasn’t playing it. And it bothered me,” Father Borders said. “There was a conflict there. I wanted to reach out more to people, but I wasn’t doing it.”

All of this finally began to change in 1993 when he mysteriously returned to the advice that Father Schmidlin had given him so long ago.

“In 1993, I began to say, ‘What about this priesthood thing?’” said Father Borders. “It was still in my mind very strongly. It was like a revelation.”

The beginning of this discernment eventually led him to leave Japan in the spring of 1995. Upon his return, he visited Father Schmidlin and told him of his thoughts about the priesthood.

Father Schmidlin recalled the meeting in his homily at Father Borders’ funeral.

“Larry told me he was finally ready to think about priesthood,” said Father Schmidlin. “Immediately, I called Father Paul Etienne, then the vocation director for the archdiocese, and arranged an afternoon appointment for Larry.”

It was during his subsequent priestly formation at Saint Meinrad School of Theology and his life and ministry as a priest since his ordination in 2000 that Father Borders did indeed reach out to people. He began to reach out to them with the love whose importance he had discovered so long ago after his return from Iran.

Susan Schutte, the secretary for St. Maurice Parish in Napoleon, recalled how firmly Father Borders wanted to be present to members of the parish who



Father Larry Borders embraces a member of St. Bartholomew Parish on the evening of March 11 at the home of parishioners Mark and Deidre Nabors. Father Borders was the associate pastor of St. Bartholomew from 2000-2002. He spent two evenings in Columbus shortly before his death so that he could continue to be present in his dying to those faithful whom he had served in the past.

were sick or dying.

“If anybody was sick, even that same day he would go to their side ... wherever they were at,” said Schutte. “They felt at ease when he came. They wanted him to be there.”

Even as his own health worsened, he wanted to be present to his parish community. Schutte recalled how Father Borders refused to schedule a surgery to treat his cancer until a permanent priest replacement could be found for the parish.

His special concern for the dying remained even as his own death approached.

“About a month before he died, a lady of the parish died,” Schutte said. “And he insisted that he take the funeral, even though he could barely stand.”

And so it would seem that Father Borders had founded his priestly ministry upon the deep charity that he had recognized 25 years earlier, that desire to reach

out to other people.

Father Borders described his priestly formation and his life as a priest as “the culmination of my life.”

“I viewed my formation as a training in that deep love,” he said. “Every step of the way at Saint Meinrad, it felt that I was approaching something much deeper than myself.”

Looking back at his ordination, Father Borders saw meaning in a connection between his ordination and his own suffering and death.

“It was the end of my earthly journey, almost,” he said. “I was thinking in those terms.”

He came to understand both his ordination and his suffering and death in light of what St. Paul wrote in his second letter to Timothy about his own impending death: “I am already being poured out like a libation, and the time of my departure is at hand” (2 Tm 4:6). †



5/14/04

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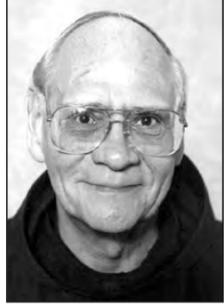
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Franciscan Father Sylvester Heppner served as pastor in Oldenburg

By Mary Ann Wyand

Franciscan Father Sylvester Heppner, a native of Oldenburg who served as pastor of Holy Family Parish in Oldenburg from 1992-2002, died on May 7 of complications from a hip fracture at Mercy Franciscan Terrace in Cincinnati. He was 72.



Fr. Sylvester Heppner

Visitation was scheduled from 5 p.m. until 7 p.m. on May 10 at Holy Family Church in Oldenburg. Franciscan

Father Fred Link, provincial minister of the Cincinnati Province of St. John the Baptist, celebrated the Mass of Christian Burial at 7 p.m. on May 10 at the church. Burial followed on May 11 at the Holy Family Parish Cemetery in Oldenburg.

Father Sylvester had a wonderful smile and a great sense of humor, said Theresa Bedel, parish administrator of religious education at Holy Family Parish.

"The first thing that comes to mind is his laughter," said Bedel, who has served on the parish staff for 28 years.

"He enjoyed having fun," she said, "and he enjoyed ministering to the youth in the parish. He also was a responsible steward, a careful steward of the parish finances, in the

true spirit of St. Francis."

Bedel said Father Sylvester had trouble walking because of complications from diabetes, but he loved driving around the Oldenburg area.

"He didn't know a stranger," she said. "He loved to take long car rides and visit parishioners. He knew where everyone in the parish lived, but often didn't get out of the car. He was very faithful in visiting the sick and the shut-ins, and bringing them Communion. After the First Communion Mass, he stopped at the home of every First Communicant for a visit."

In later years, Father Sylvester would sit to celebrate Mass.

"The diabetes had taken its toll," Bedel said, "but he loved celebrating Mass."

Father Sylvester also loved to sing, she said, and encouraged parishioners to sing at Mass, too.

During Mass, Bedel said, Father Sylvester would tell the people, "I'm going to sing loud, and if you like the way I sing, join me. If you don't like the way I sing then drown me out."

Holy Family parishioners and parish staff members will miss Father Sylvester, Bedel said, as well as "his wonderful sense of humor, his love of life and his love of people."

When Father Sylvester was reassigned in 2002, Franciscan Father John Turnbull was appointed pastor of Holy Family Parish.

The son of August and Loretta (Lampe) Heppner, Donald Heppner was born on Feb. 4, 1932. He entered the Order of Friars

Minor in 1950 at the Cincinnati Province of St. John the Baptist. He pronounced his first vows as a friar on Aug. 16, 1951, and made his solemn profession on Aug. 16, 1954.

After his ordination on June 13, 1959, Father Sylvester's first assignment was as an instructor at Roger Bacon High School in Cincinnati.

"He was an excellent math teacher," said Franciscan Father Jim Bok, a former principal at Bacon. "He had clever little gimmicks for helping students sort out certain problems," many of which were borrowed by other teachers.

Father Sylvester served 24 years at Bacon, 19 of them as assistant principal. For 15 years, he also served as business manager at the high school.

Father Jim said Father Sylvester was successful at raising money for the school and wrote personalized thank you letters to hundreds of Bacon alumni each year.

"Many of the students thought of him in terms of being a really jovial guy," Father Jim said, who would willingly chaperone school dances and emcee the annual PTA fashion show at the school.

After leaving Roger Bacon High School, Father Sylvester spent the remainder of his ministerial career in parish work.

He was associate pastor of St. Clement Parish in Cincinnati from 1985-87, associate pastor of St. Joseph Parish in Escanaba, Mich., from 1987-88 and associate pastor of Sacred Heart Parish in Emporia, Kan., from

1988-89.

He also ministered as associate pastor and pastor of St. Lawrence Parish in Lafayette, Ind., from 1989-91.

In 1991, he was named associate pastor of Holy Family Parish in Oldenburg, and was appointed pastor there in 1992.

His last assignment was as associate pastor of St. Patrick Parish in Galveston, Texas, from 2002-04.

Franciscan friars in Cincinnati said Father Sylvester's dedication to the parishes he served, his sense of humor and his booming laugh made an indelible impression on parish communities.

Asked to list his hobbies on a personnel form kept by the friars, Father Sylvester once wrote, "Work."

A Franciscan province official from Cincinnati said Father Sylvester was hospitalized last year in Galveston for problems associated with diabetes. He had recently moved to Cincinnati for further rehabilitation, but suffered a compound hip fracture there and was unable to recover from that injury.

Father Sylvester is survived by three brothers, Albert, James and Gerald Heppner, who are members of Holy Family Parish in Oldenburg, and a sister, Betty Ann Heppner, a member of St. Louis Parish in Batesville.

Memorial contributions may be sent to Holy Family Parish, Main St., P.O. Box 98, Oldenburg, IN 47036. †

Lanterman to lead the work of Tell City Deanery Catholic Charities

By Sean Gallagher

Tell City Deanery Catholic Charities now has a full-time director, Stephen H. Lanterman.



Stephen H. Lanterman

Lanterman began his work in the southern Indiana deanery on April 6. He arrived with a wealth of experience in mental health and social services, primarily in Michigan.

He had become familiar with the Tell City area while studying at Saint

Meinrad School of Theology as a seminarian for the Diocese of Knoxville, Tenn.

Lanterman will help give direction to the charitable programs currently under way in the deanery, such as Matrix Lifeline, which aids single mothers, and Martin's Cloak, a food pantry operated at St. Martin of Tours Parish in Siberia.

However, Lanterman will also be able to increase the number of services offered through the use of his own work experience in counseling.

"I feel called to use my education and background to provide both direct services myself," said Lanterman, "as well as to

use my background in case management to help develop a network of professional mental health services, particularly with a clear Catholic identification."

Benedictine Father Carl Deitchman, pastor of St. Paul Parish in Tell City and dean of the Tell City Deanery, likewise recognizes the importance of the Church in that area doing works of service that are distinctively Catholic.

"Lots of parishioners are involved in charities, but very little of it is done under the banner of the Church," said Father Carl. "I'd like to see it well-known that we are Catholics doing these things."

Both Lanterman and Father Carl are looking forward to the possibility of implementing two programs that have been proven effective elsewhere in the Church—Retrouvaille, a program founded in France that aids couples in troubled marriages, and Out of Poverty, a program currently in use in the nearby Diocese of Evansville that has a faith-based curriculum which seeks to help the poor break the cycle of poverty.

David J. Siler, executive director of Catholic Charities and Family Ministries for the archdiocese, said he hopes to be able to make Lanterman aware in a similar way to other programs elsewhere in the Church that might be useful in the Tell City Deanery.

In particular, Siler said that having a

leader like Lanterman in place for Tell City Deanery Catholic Charities will help give some force behind the work that volunteers have been offering there for a long time.

"It's one thing to have a group of volunteers, but they all have jobs, families, their lives to live," said Siler. "You have to have that point person who will say, 'I'm going to carry this torch and be Catholic Charities for this area and make things happen.'"

Lanterman expressed his hope that he will be able to aid the work of the various pastors of the deanery.

"I hope to cultivate a trusting relationship where they will feel confident referring the needs of parishioners here to us at Tell City Deanery Catholic Charities," Lanterman said. "I'd hope that they'd feel that we were a resource that would relieve some of their burdens and be available for their parishioners."

But above all of the specific programs and resources that Tell City Deanery Catholic Charities can offer, the work that Lanterman and its volunteers with him will accomplish is ultimately part of the Church's mission of evangelization.

"I think that [Lanterman] is going to help proclaim the Gospel in his ability to organize the work of Catholic Charities," said Father Carl, "and help to achieve the strategies that we've already developed."

"Then I think that his personal integrity

and witness will be very edifying. He's living in low-income housing in Tell City. He's a daily Mass-goer. He walks the talk as it were. He's not a social service provider. He's a Christian, responding as a Christian." †



CNS photo courtesy of David Irion

Bleeding crucifix?

This crucifix at Immaculate Heart of Mary Church in Marshall, Alaska, has painted blood as part of the original design. Two parishioners claimed to have seen blood coming from the nail markings of the hands and feet on April 10 during the Easter Vigil. Bishop Donald J. Kettler of Fairbanks sent a representative to investigate and later said the person "couldn't see any changes" on the crucifix.

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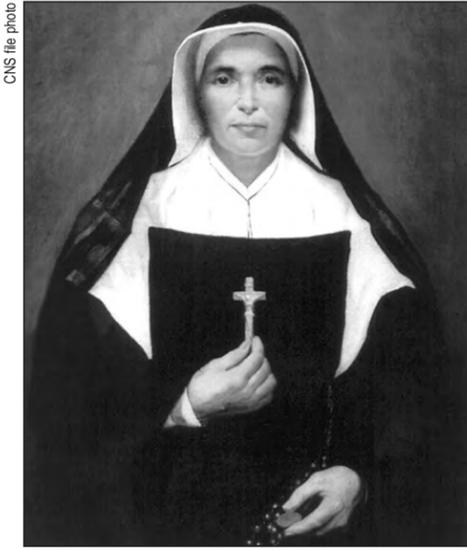




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Editorial



Blessed Mother Theodore Guérin, who was beatified in 1998, founded the Sisters of Providence of Saint Mary-of-the-Woods in 1840. Saints and holy men and women, such as Blessed Mother Theodore, help us to understand the spirituality of stewardship. They show us that there are many different ways to respond to God's love and still be faithful, generous stewards of all God's gifts.

The spirituality of stewardship

When the American bishops published their pastoral letter on stewardship in 1992, the title they chose for this historic document was *Stewardship: A Disciple's Response*. By defining stewardship as a disciple's response, the bishops challenged us to come to a new understanding of stewardship as a form of spirituality.

Stewardship is a relatively new term in the Catholic vocabulary. The underlying principles (gratitude, accountability, generosity and giving back with increase) are ancient—dating back to themes in the Old and New Testaments and in the earliest Christian writers. But their application to the choices of modern living is new. Until recently, we Catholics were asked to approach “stewardship” as an *obligation*—either to support the work of the Church or as an expression of Christian charity. There was not much emphasis on the personal, spiritual dimension of stewardship as a way of life.

The bishops' pastoral letter sought to change the emphasis from giving out of a sense of obligation to giving as a response to God's love for us. Stewardship is not simply an obligation, the bishops said. It is a joyful response to the Lord's invitation: *Go, sell what you have. Give it to the poor, and come follow me.* Stewardship is a *response in faith*. It is our “yes” to God's invitation to totally give ourselves to him.

Mary is the first Christian steward and a model for all who wish to follow her son because her response to God's call was an immediate and unreserved “yes.” The saints also provide us with powerful examples of how to respond in faith to the Lord's call to be his disciple (without counting the cost). In a very real way, the saints help us to understand the *spirituality* of stewardship. They show us that there are many different ways to respond to God's love and still be faithful, generous stewards of all God's gifts.

For example, Franciscan spirituality is nothing more (or less) than the way St. Francis responded to the Lord's call through simplicity of life and solidarity with all God's creation. The spirituality of St. John Vianney, a humble parish priest, was very different, but it was no less genuine and no less powerful as a witness to Christian discipleship.

Blessed Mother Teresa of Calcutta responded to Jesus by serving him in the poorest of the poor. St. Thomas More responded to the Lord by living a life of integrity and choosing to die for his faith. Blessed Mother Theodore Guérin and her Sisters of Providence responded to God's call by traveling to the Indiana wilderness and facing inestimable hardships in order to educate young women in the faith.

When we say that stewardship is a way of life, and an expression of Christian spirituality, we mean that it is a way of responding to God's personal call—a way that respects the gifts and talents of each individual and that seeks to discern and do God's will in the specific circumstances of every person's life. As the bishops' pastoral letter tells us, the supreme model of Christian stewardship is Jesus himself. He was the Good Steward—the one who shared himself with others completely and perfectly, and who gave himself back to the Father in the fullness of love.

Stewardship is a form of spirituality because it challenges us to develop and use the gifts and talents God has given us and then to “give them back with increase” by making a generous, grateful response to whatever the Lord asks of us. The spirituality of stewardship is profound. But it is also practical. It involves the choices we make every day: how we spend our time, what we do with the skills and talents God has given us, how we care for the environment, what we do with our money. Stewardship is a way of saying “yes” to God through the day-to-day actions of our daily lives. It is a way of living the Gospel in “the real world.”

By virtue of baptism, every Catholic in the Archdiocese of Indianapolis has been personally invited—and challenged—to respond in faith to the Lord's call to discipleship. The way we respond to the Lord's call is our personal spirituality, and we will be held accountable for the quality of our response on the day of judgment.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.)

Letters to the Editor

What happened to the Church that Jesus founded?

I read with feelings of both dismay and sadness the Vatican instruction on abuses in the liturgy. How sad! How sad!

In a world that is involved with an immoral and illegal war in Iraq that is costing more than \$300 million a day, a U.S. sponsored coup in Haiti, genocide in the Sudan, 35,000 children who die each and every day from lack of food, water and basic medical care, and the Vatican and bishops are concerned about how we offer the kiss of peace, where the leftover wine is poured and certainly never to receive Eucharist by anyone other than the appointed eucharistic minister.

There is something wrong with the Church when thousands of communities worldwide are denied Eucharist simply because there are not enough celibate male clergy to preside over the Eucharist. There is something wrong when bishops are denying Eucharist to politicians who are pro-choice, and yet politicians who support the bombing of innocent men, women and children are welcome at the table.

May God have mercy on the Church called Roman Catholic.

Joe Zelenka, Indianapolis

Church leaders must teach the truth

As Catholics, we are blessed that we have been taught the immense value of suffering. Good things come out of bad situations. Much of our spiritual practices take what modern culture strives to avoid at all costs and uses it for good. We meditate on the sorrowful mysteries of Christ to draw nearer to him. We detach from things of this world that are truly good for us during penitential seasons to help us “zero-in” on what, or who, is better for us.

It is because of this heritage that I am hopeful about the current debate over “Catholic” politicians receiving Communion. Recently, Cardinal Francis Arinze, prefect of the Congregation of Divine Worship and the Sacraments, stated that pro-abortion politicians should be denied Communion. Our reticence in this country to submit to an authority is rivaled only by Europe, and consequently many among us don't like people telling us how to behave.

So it comes as no surprise to me that Rep. Nancy Pelosi (D-Ca.) has declared that she will continue to receive our Lord in the Mass in spite of her support, indeed fervent leadership, in the pro-abortion camp. Even the presumptive nominee for president for the Democratic Party, John Kerry, receives our Lord on Sundays. This in spite of the fact that he attends abortion rallies and votes for partial-birth abortion “rights” for women.

Why then am I so hopeful? Because this gives us the motive to respond! Every dirty epoch of Church history has given way to a cleansing that has refreshed the Church. It is the way of Christ that good comes from bad situations. Need proof? When you go to Mass on Sunday, arrive a few moments early and kneel down in front of the crucifix for five minutes.

As members of the Body of Christ, we must be a part of the resurrection of this modern-day crucifixion of our Lord in the Eucharist. How? We must start with fervent prayer. We must pray for the conversion of the hearts of these dissenters. We must also pray for the successors to the Apostles—the bishops—to make prudent, sometimes unpopular decisions. We must then boldly proclaim the truth about the Blessed Sacrament: that it is the body, blood, soul and divinity of our risen Lord.

Finally, we must publicly support our priests and bishops, and let them know that we do not want to see any public profanation of our Lord (cf. 1 Cor. 11:27).

This is not an issue that can be swept under the rug of political correctness. This issue must be dealt with by the leaders of the Church, no matter how uncomfortable it may make them. The Church's mandate from Christ is to pass down the teachings of the Apostles (cf. 2 Thes 2:15), not to make dissenting leaders of pro-abortion policies feel good about themselves.

It has been said by some that the Eucharist shouldn't be used as a punishment. I respond by saying that it is not the Church that chooses for someone to live in manifest mortal sin by supporting the legality of murdering the most innocent of God's children. Therefore, one need not feel any guilt for refusing the most Holy Eucharist to people who, by their own free will, choose to live out of God's friendship. Indeed, it is an act of charity to use measures to jolt someone's dark conscience into a state of awareness of sin. Was Christ concerned for public opinion when he proclaimed the Good News?

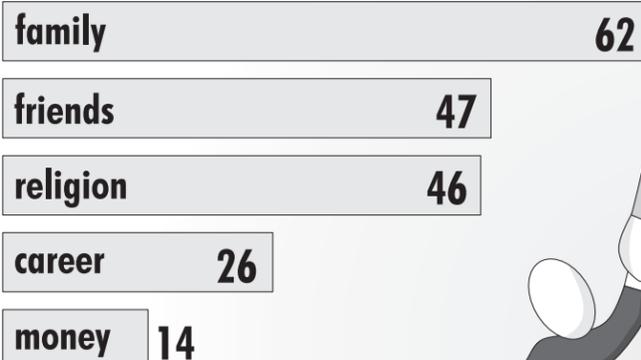
Matthew T. Wright, Indianapolis

Church Facts

FAMILY CONTENTMENT

When asked how content they were with aspects of life, Americans chose family first

Percent of those who said they were “highly satisfied” with...



From telephone interviews with 1,011 adults nationwide conducted Dec. 11-14, 2003.

Source: Gallup

© 2004 CNS Graphics

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

State of the archdiocese report to be given to the pope

Every five years, the bishop of a diocese is asked to report to the Holy Father about the status of the diocese. In Church language, these visits are called *ad limina* visits. The Latin translates into visits "to the threshold" of the tombs of the Apostles Peter and Paul. My *ad limina* is scheduled for the last full week of this month. All the bishops of the dioceses of Indiana, Illinois and Wisconsin are called to Rome at this time.

An extensive written report on every aspect of the mission of the archdiocese as it has developed since the last *ad limina* visit has already been submitted to the Vatican. Parts of this report are distributed to the corresponding Vatican congregations, sometimes called dicasteries, of the central administration of our Church. These offices assist the pope in carrying out his ministry as successor to St. Peter.

It is my expectation that, because of Pope John Paul II's physical condition and age, time spent with him will be curtailed, compared to previous *ad limina* visits. It is my understanding that the personal visit with him and a brief discussion of the status of the archdiocese remains in place. So is a group visit in which he makes a presentation offering direction for the Church in the United States. We are told that, depending on his

health on a given day, he reads that report to us or else makes a few remarks and gives us the report in writing.

Previously, under this pope, the bishops would be invited to concelebrate an early morning Mass with him and greet him afterward. We are told that in recent months this has not been possible. That is also the case concerning another activity. Formerly, in groups, the bishops were invited to have lunch with the Holy Father in his private apartment.

While the more extensive opportunities to be with the pope are curtailed, I understand perfectly and I will treasure the encounters that remain. I could never imagine how he had the stamina to spend year after year in these extensive visits with bishops from around the world year-round and also carry on his regular ministry and worldwide visits. His commitment to the ministry of Peter has been outstanding and continues so in view of his infirmities and age. Once more, I look forward to the opportunity to say thank you from the clergy, religious and laity of our archdiocese.

So what happens during the rest of the weeklong *ad limina* visit? We bishops visit the respective Vatican administrative offices during which we have an opportunity to discuss matters of mutual concern and to bring questions and suggestions that may be useful in their

assistance to the Holy Father and the universal Church. We visit the Congregation for the Doctrine of the Faith, the Congregation for the Discipline of Worship and the Sacraments, and the Congregations for Bishops, for Clergy, for Consecrated Life and for Education. We visit the Pontifical Councils for the Laity, for Christian Unity and Ecumenism, for Family, for Justice and Peace, and many others besides. So, it is a busy week.

We bishops also concelebrate Mass at the tombs of St. Peter and St. Paul in their respective basilicas. We visit the other major basilicas and other churches in Rome.

Some of us have other matters to attend to while at the Vatican. Last year, the Holy Father appointed me as a consultant to the Congregation for the Clergy. I will check in to review my responsibilities there. I am also the chairman of the Catechesis Committee of our United States Conference of Catholic Bishops and also the Ad Hoc Committee considering the advisability of a plenary council for our country. In

addition, I am co-moderator for the International Ecumenical Dialogue between the Christian Church (Disciples of Christ) and the Roman Catholic Church. I will seek the wisdom of the Holy See on some matters pertaining to these responsibilities.

And I look forward to a visit with Father Stan Pondo, a priest of our archdiocese who is pursuing a doctorate in canon law at the Lateran University. Father Pondo is highly qualified for this program and is completing his second year of studies. Father had earned a doctorate in civil law and became a member of the bar before entering the seminary.

One of the consequences of this *ad limina* visit is the fact that, for the first time since becoming archbishop, I will miss the Indianapolis 500. I figure the visit with the Holy Father trumps that privilege.

Every visit to the Holy Father and the Holy See is a spiritual experience much like a retreat. I will pray for all of you, fondly and gratefully, at the tombs of SS. Peter and Paul. †

Archbishop Buechlein's intention for vocations for May

Seminarians: that they will be faithful to prayer and study, and persevere in their desire to serve God and the Church as priests.

Se presentará el informe de la situación de la arquidiócesis al Papa

Cada cinco años se les exige a los obispos de las diócesis que presenten un informe sobre la situación de las mismas. En el argot de la iglesia, estas visitas se conocen como visitas *ad limina*. Se traducen del latín como visitas "al umbral" de las tumbas de los apóstoles San Pedro y San Pablo. Mi *ad limina* está pautada para la última semana completa de este mes. Se convocan a Roma todos los obispos de las diócesis de Indiana, Illinois y Wisconsin.

Se envía con antelación un extenso reporte por escrito que cubre el desenvolvimiento de cada aspecto de la misión de la arquidiócesis desde la última visita *ad limina*. Ciertas partes de este informe se distribuyen a las congregaciones vaticanas correspondientes, en ocasiones llamadas dicasterios, de la administración central de nuestra Iglesia. Estas oficinas asisten al Papa en las funciones de su ministerio como sucesor de San Pedro.

Me imagino que debido a la condición física y la avanzada edad del Papa Juan Pablo II, se limitará el tiempo de entrevista con él, en comparación a visitas *ad limina* anteriores. Entiendo que la entrevista particular con él y la breve discusión sobre el estado de la arquidiócesis continúa en pie. Al igual que una visita grupal en la que él realiza una presentación ofreciendo orientación para la Iglesia en los Estados Unidos. Se nos ha dicho que, dependiendo de su estado de salud en el día pautado, nos

leerá el informe; de otro modo, brindará algunos comentarios y nos dará el informe por escrito.

Anteriormente, el actual Papa invitaba a los obispos a celebrar una misa matutina con él y posteriormente los saludaba. Se nos ha informado que en meses recientes esto no ha sido posible. Lo mismo ha sucedido con otra actividad. Antes se convidaba a los obispos por grupos para almorzar con el Santo Padre en su despacho privado.

A pesar de que se han restringido las oportunidades más extensas para compartir con el Papa, lo entiendo perfectamente y atesoraré las reuniones que restan. Nunca he podido imaginarme de dónde obtiene la resistencia para dedicarse año tras año a atender a los obispos de todo el mundo durante estas visitas pautadas todo el año y llevar a cabo su ministerio, además de las visitas por todo el mundo. Su compromiso con el ministerio de Pedro ha sido excepcional y continúa siéndolo en vista de sus enfermedades y su edad. Una vez más espero con ansias la oportunidad de darle las gracias de parte del clero, los religiosos y los laicos de nuestra arquidiócesis.

Pero ¿qué sucede durante el resto de la semana que dura la visita *ad limina*? Los obispos realizamos visitas a las respectivas oficinas administrativas del Vaticano, durante las cuales tenemos la oportunidad de discutir asuntos de interés común y presentar inquietudes y sugerencias que

podrían ser de utilidad para el Santo Padre y la Iglesia Universal. Visitamos la Congregación para la Doctrina de la Fe, la Congregación para el Culto Divino y la Disciplina de los Sacramentos, las Congregaciones para Obispos, para el Clero, para la Vida Consagrada y para la Educación. Visitamos los Concilios Pontificios para los Laicos, para la Unidad Cristiana y el Ecumenismo, para la Familia, para la Justicia y la Paz y para muchas otras cosas. Así que se trata de una semana ajetreada.

Los obispos también celebramos la Misa en las tumbas de San Pedro y San Pablo en sus respectivas basílicas. Asimismo, visitamos otras basílicas e iglesias importantes en Roma.

Algunos de nosotros tenemos otros asuntos que abordar en el Vaticano. El año pasado el Santo Padre me designó como consultor ante la Congregación para el Clero. Debo presentarme ante él para repasar mis responsabilidades. Igualmente, soy jefe del Comité de Catequesis para la Conferencia de Obispos Católicos de Estados Unidos y también del Comité Ad Hoc que analiza la conveniencia de un consejo plenario para nuestro país. Asimismo, soy co-moderador del Diálogo Ecuménico

Internacional entre la Iglesia Cristiana (Discípulos de Cristo) y la Iglesia Católica Romana. Solicitaré la sabiduría de la Santa Sede en algunos de estos asuntos relativos a mis responsabilidades.

Y espero con ansias entrevistarme con el Padre Stan Pondo, sacerdote de nuestra arquidiócesis, quien está estudiando un doctorado en derecho canónico en la Universidad Lateran. El padre Pondo está altamente calificado para este programa y está completando su segundo año de estudios. El padre ha obtenido un doctorado en derecho civil y pasó a ser miembro del Colegio antes de ingresar al seminario.

Una de las consecuencias de esta visita *ad limina* es el hecho de que por primera vez desde mi nombramiento como arzobispo me perderé las 500 millas de Indianápolis. Me imagino que la visita al Santo Padre sobrepasa este privilegio.

Cada visita al Santo Padre y la Santa Sede es una experiencia espiritual muy parecida a un retiro. Oraré por todos ustedes con gran alegría y agradecimiento ante las tumbas de San Pedro y San Pablo. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para mayo

Seminaristas: ¡Que ellos sean fieles a la oración y estudien, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes!

Check It Out . . .

St. Andrew the Apostle Parish in Indianapolis will sponsor a **"One-of-a-Kind Auction" and Dinner** from 6:30 p.m. to 9:30 p.m. on June 5 at the Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis. The fundraiser for the parish will feature an auction of some of the late Father Patrick Kelly's Indianapolis Colts, Cathedral High School and golf memorabilia. The cost for the dinner is \$10 per person and \$5 per child 10 years and younger. For more information, call 317-546-1571.

There will be a 10-hour workshop about the **"Discipline with Purpose" Program** from June 14-15 at St. Joseph Parish, 125 E. Broadway, in Shelbyville. The cost is \$225 per person, and includes workbook and materials, or \$195 per person for two or more people from the same institution. The cost is \$35 per person for graduates of the program who wish to refresh their skills. Registration is also being taken for a workshop to be held on Aug. 2-3 at St. Thomas School in Elkhart, Ind. For more information, call 800-691-1660 or log on to www.selfdisciplinedwp.com.

St. Francis Hospital and Health Centers will host a **free workshop** about complementary medicine therapies for

those experiencing cancer from noon to 2 p.m. on May 21 at the hospital's South Campus, 8111 S. Emerson Ave., in Indianapolis. Lunch will be provided. Dr. James Nicolai, medical director of the Franciscan Center for Integrative Health, will discuss how cancer patients can feel calmer before surgery and have less pain afterward, strengthen their immune systems, reduce the side effects of chemotherapy, recover faster and reduce stress. Participants will also learn about nutrition and herbal supplements, meditation, deep relaxation, guided imagery, massage therapy and other mind-body techniques to improve the healing process. Space is limited and pre-registration is required. For more information, call Janice Leak at 317-782-6704.

Members of the St. Vincent Guild and St. Vincent Hospital staff will model the colors, fabrics and styles for the new spring wardrobes at the guild's annual **Spring Luncheon and Fashion Show** on May 18 at the Holiday Inn Select North, 3850 DePauw Blvd., in Indianapolis. The social hour begins at 11:30 a.m. followed by the luncheon at noon and the fashion show at 1 p.m. The clothes will be provided by SteinMart, which will offer a discount to luncheon guests. Tickets are \$25 per person and reservations are required. Proceeds benefit St. Vincent Children's Hospital, St. Vincent Oncology Center and St. Vincent Carmel Hospital Maternity Services. For more information or to make a reservation, call Mary Frankoviak at 317-334-0885.

St. Joseph Parish, 125 E. Broadway, in Shelbyville, is having its annual **St. Joseph's Festival** from 5 p.m. to 11 p.m. on May 14, from noon to 11 p.m. on May 15 and

VIPs . . .



John Wirtz, Rebels head baseball coach for Roncalli High School in Indianapolis, recently recorded his 600th career win as head coach. The win came against Beech Grove in April. Wirtz was inducted into the Indiana High School Baseball Coaches Hall of Fame in 2002. †

from noon to 10 p.m. on May 16. Events include a turkey dinner, craft bazaar, rides and authentic Mexican food. For more information, call 317-392-0639.

Pilgrimages to the **Monte Cassino Shrine** to honor the Blessed Virgin Mary are scheduled for the Sundays in May at Saint Meinrad in St. Meinrad. Each pilgrimage begins at 2 p.m. CDT with an opening hymn and a short sermon followed by a rosary procession. The one-hour service ends with the Litany of the Blessed Virgin and a hymn. The public is invited. On May 16, Benedictine Archabbot Lambert Reilly will present "Mary's 'Yes' is an Eternal One." On May 23, Benedictine Father Harry Hagan will present "Mary, Mother of the Word." On May 30, Benedictine Father Meinrad Brune will present "Mary, Living the Works of Mercy." The Monte Cassino Shrine is located one mile east of the Archabbey on State Highway 62. For more information on the Monte Cassino pilgrimages, call Mary Jeanne Schumacher at 812-357-6501 during business hours. †



ICC award

St. Luke parishioner James W. Loughery of Indianapolis, a lay member of the Indiana Catholic Conference board of directors, accepts a plaque from Archbishop Daniel M. Buechlein for 17 years of distinguished service during a May 5 meeting at the Archbishop O'Meara Catholic Center in Indianapolis.

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

Mean Girls (Paramount)
Rated **A-III (Adults)** because of recurring crude language and humor, some drug references and implied underage drinking.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

New York Minute (Warner Bros.)
Rated **A-II (Adults and Adolescents)** because of some slight sibling issues and mild sensuality.
Rated **PG (Parental Guidance Suggested)** by the MPAA. †

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CYO

continued from page 1

as coaches and players.

"We are called to be people who always try to consider what Jesus would do," Msgr. Schaedel said. "You are the kind of people who make the CYO emblem something of which we are very proud. Let's never forget what it means—respect for each other and activities centered around God and the Church. We make a real attempt to do what Jesus would do in every situation in life, even when we compete in sports."

Parish priests and pastoral leaders have a great respect and friendship for the Catholic Youth Organization and its proud history since 1939, he said. "It's probably the organization in the archdiocese that relies most heavily on the service of hundreds and hundreds of volunteers—some of whom we honor here tonight."

Five other longtime CYO volunteers from Indianapolis who were honored with St. John Bosco Medals and Hall of Fame recognition were Holy Cross parishioner Denise Tobin, St. Therese of the Infant Jesus (Little Flower) parishioner Pam Brake, St. Jude parishioner Cindy Maude, St. Mark the Evangelist parishioner Andy Swiezy and St. Simon the Apostle parishioner Mike McCaslin.

Tobin said her volunteer service as a girls' volleyball coach at Holy Cross Parish on the near-eastside of Indianapolis is "all about the kids" and that she loves coaching so much that "you couldn't drag me away from it."

She enjoys teaching the girls how to play "team ball" and learn sportsmanship. Before each game, Tobin leads the girls in a prayer that has become a special tradition over the years.

"We always pray, 'Dear Holy Cross, let us be gracious winners or gracious losers,'" she said. "It's not about winning or losing. It's all about playing and doing the best you can and supporting each other."

Msgr. Schaedel also recognized 23 CYO volunteers with the Msgr. Albert Busald Award for their outstanding volunteer service and dedication to the betterment of youth.

One Busald Award recipient, St. Jude parishioner Garry Busald of Indianapolis, said the award is named for his father's great uncle, a diocesan priest remembered as "a true advocate for youth."

"CYO offers kids a place to come together as a team," Busald said. "I've been fortunate to see a lot of kids have some really great moments during games."

You could see their confidence grow due to their hard work."

Msgr. Busald Awards also were presented to Indianapolis-area volunteers Ken Blackwell of Christ the King Parish, Calvin Bemby of Holy Angels Parish, Mike Brown of Immaculate Heart of Mary Parish, Kevin Padgett of Little Flower Parish and Rick Asher of Our Lady of Lourdes Parish.

Other Busald Award recipients from Indianapolis were St. Barnabas parishioners John Griffin and Jeff Kirkhoff, St. Gabriel parishioner Larry Zetzel, St. Lawrence parishioner James Meiner, St. Luke parishioners Rob Goldner and Sue MacGill, St. Mark parishioner Patrick Timpe, St. Matthew parishioner Dean Burger, St. Michael the Archangel parishioner Ty Hunt, St. Pius X parishioners Shirley Diefenbach and Debby McCalley, St. Roch parishioner Debbie Feltman and St. Simon parishioner Matt Marino.

Holy Name of Jesus parishioner Dave Allen of Beech Grove, St. Susanna parishioner James Erlenbaugh of Plainfield, St. Thomas More parishioner John Turner of Mooresville and Our Lady of Mount Carmel parishioner Bob Meiners of Carmel, Ind., in the Lafayette Diocese, also received Msgr. Busald Awards.

Also during the prayer service, Msgr. Schaedel presented the Spirit of Youth Award to 22 central Indiana teen-agers for their commitment to volunteerism and outstanding service within their parish or for those in need in the larger community.

Spirit of Youth Award recipients from Indianapolis who were honored for their caring spirit and dedication to their parish and community were Good Shepherd parishioners Tim Delaney and Blaise McWhirter, Holy Cross parishioners Maureen Day, Kandace Keller and Erica Luna, Little Flower parishioners Jacob Dugan, Rachel Eaton, Barry Greene and Stephanie Grohovsky, Nativity of Our Lord Jesus Christ parishioner Melissa Brassie and Our Lady of Lourdes parishioner Molly McClellan.

Other Indianapolis teen-agers who received Spirit of Youth Awards were St. Joan of Arc parishioner Mary Rachel Robinson, St. Lawrence parishioners Jessica Stawick and Michelle Harlen, St. Luke parishioners Amy Scheidler and Abby Schrage, St. Mark parishioner Anna Whitaker, St. Michael the Archangel parishioner Liz Miskowicz, St. Monica parishioners Marissa Sherer and Scott Fisher, and St. Roch parishioner Brandy Lanahan. St. Thomas More parishioner Devin Love of Mooresville also was honored with a Spirit of Youth Award. †

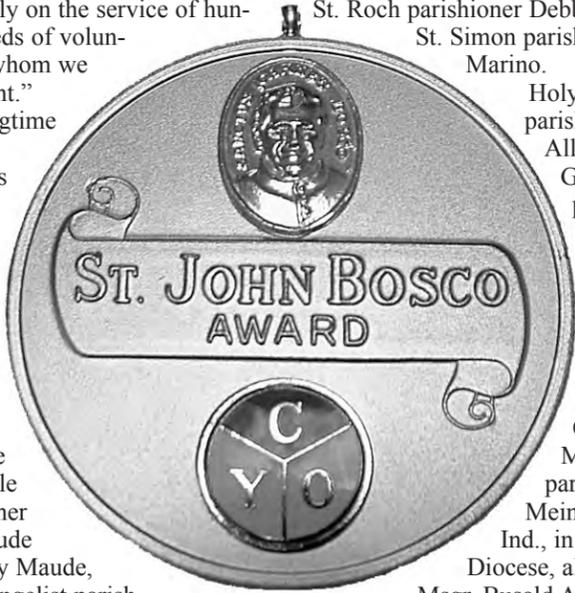
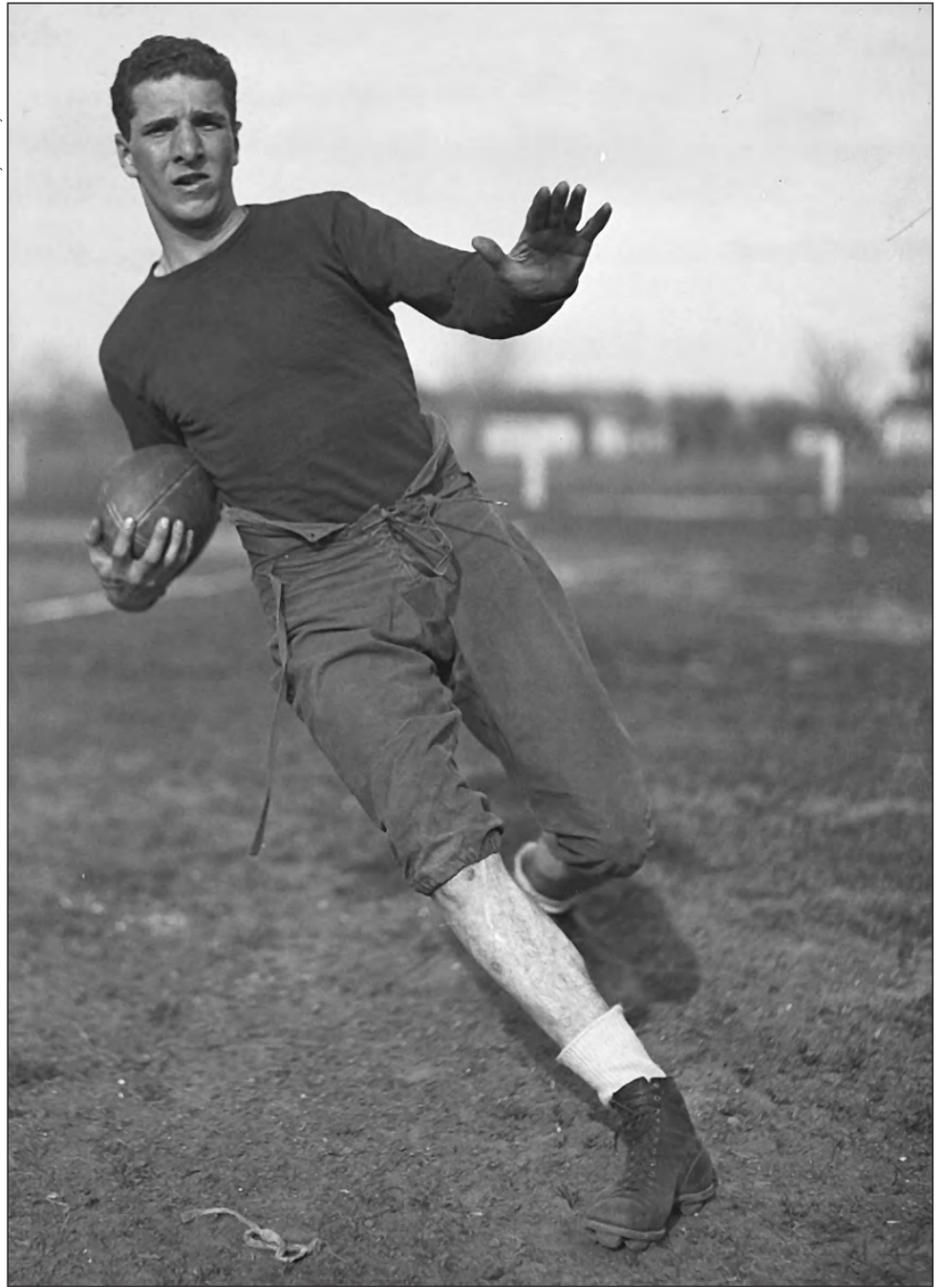


Photo courtesy, University of Notre Dame Archives



In this photo taken in 1934, University of Notre Dame halfback Mike Layden carries the football during a practice. He earned All-American honors and helped the Irish upset the Ohio State Buckeyes in 1935 in a game that sportswriters called the best football game in the first 50 years of the 20th century.

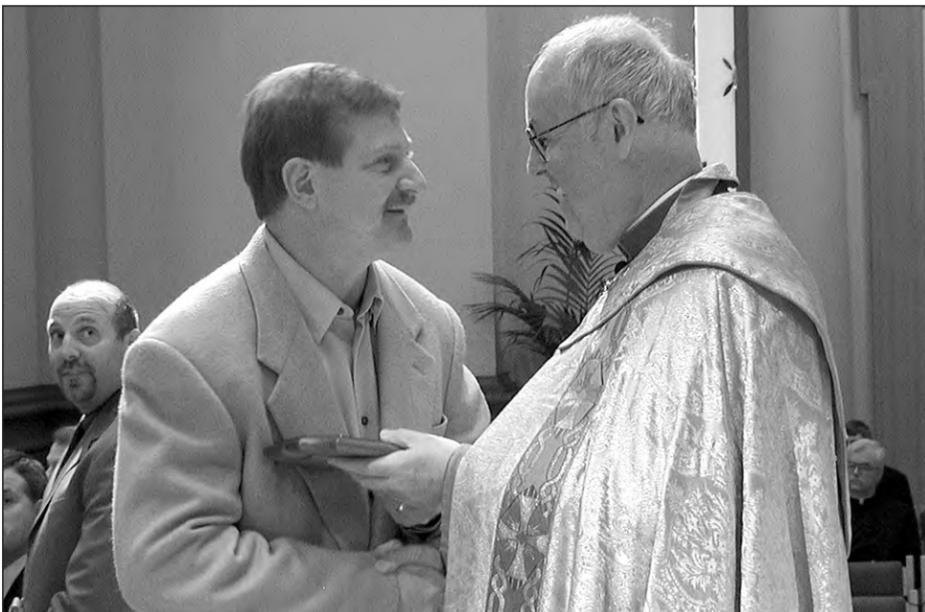


Photo by Mary Ann Wyand

St. Jude parishioner Garry Busald of Indianapolis accepts the Msgr. Albert Busald Award for outstanding service to youth during the Catholic Youth Organization's annual awards ceremony on May 4 at SS. Peter and Paul Cathedral in Indianapolis. Msgr. Busald was his father's great uncle. His father, Harold Busald, is a member of St. Barnabas Parish in Indianapolis.

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	Best Picks List ¹	S&P 500
5-yr. Avg. ²	46.5%	-0.9%
2003 ³	35.3%	17.8%
2002	-1.3%	-24.0%
2001	10.3%	-16.2%
2000	45.1%	-6.0%
1999	143.1%	23.7%
1998	37.6%	28.7%
1997	51.8%	34.6%

¹Price appreciation only with stock performances averaged as if an equal dollar allocation was made to each stock at the beginning of the period and held to the end of the following year.

²An average of 1999, 2000, 2001, 2002 and 2003 (YTD through 12/12/03)

³Analysts' Best Picks and S&P performance for 2003 based on prices through the close of 12/12/03. Past performance does not guarantee future results. Individual results will vary and transaction costs related to investing in these stocks will affect overall performance. There is no assurance that the list will achieve the results expected and investors may incur profits or losses. The S&P is an unmanaged index of 500 widely held stock that is generally considered representative of the U.S. Stock Market. Raymond James Financial, Inc. is an affiliate of Raymond James & Associates, Inc. The information contained within this document has been obtained from sources considered reliable, but we do not guarantee the forgoing material is accurate or complete.

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You first.

IRAQ

continued from page 1

Committee. Rumsfeld apologized for the abuses, but warned that still unpublished photos would show worse acts than those already made public.

He said some photos showed acts "that can only be described as blatantly sadistic, cruel and inhuman."

On May 10, the International Committee of the Red Cross confirmed as genuine a 24-page Red Cross report published by *The Wall Street Journal*. The Red Cross report said its observers had seen prisoners mistreated during initial detention and interrogation. The report said the abuse was widespread and "not



An Iraqi boy holds an anti-U.S. sign during a protest by hundreds outside the Abu Ghraib prison near Baghdad on May 5. Protestors were demanding the release of jailed relatives from the prison following the discovery of photographs in which U.S. soldiers appear to be abusing and humiliating Iraqi prisoners.

individual acts."

Two weeks into the crisis, which began April 28 when CBS' "60 Minutes II" showed photos of Iraqi prisoners being abused and humiliated at the Abu Ghraib prison, President Bush continued to resist calls for Rumsfeld's resignation.

Bush said he was sorry for the abuses and pledged that those responsible would be brought to justice.

Jesuit Father Justo Lacunza, head of the Pontifical Institute for Arab and Islamic Studies in Rome, told the Italian Catholic news agency SIR that the reports of abuse could be expected to further upset many Iraqis about the ongoing military occupation.

Father Lacunza said Bush's words of regret to Arab peoples did not go far enough. He said the president must take bigger steps to heal the wounds and diminish the hatred being caused by the war.

"It's time to recognize that the war is a failure," he said.

John Borelli, special assistant for inter-religious initiatives to the president of Jesuit-run Georgetown University, said the abuse "sets back our work on reconciliation" with Muslims.

"We are trying to get past the stereotypes and ill will from our past," Borelli said in a telephone interview with Catholic News Service.

"The abuse reveals in the minds of U.S. citizens a dehumanizing view of Arabs and Muslims," said Borelli.

Prior to joining Georgetown in February, Borelli was involved in Catholic-Muslim dialogue as an associate director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs.

John Voll, director of Georgetown University's Center for Muslim-Christian Understanding, said the long-term impact on interreligious dialogue would depend on how Christian leaders react to the abuses.

"Strong, highly visible statements by



U.S. soldiers patrol a hall at the Abu Ghraib prison near Baghdad as media tour the facility on May 5. The United States faced international criticism following the release of photographs in which U.S. soldiers at the prison appeared to be torturing and humiliating Iraqi prisoners. The Vatican newspaper *L'Osservatore Romano* said in a May 6 front-page report that the photos have rightly triggered widespread indignation, and that the acts by U.S. soldiers represented an "unequivocal and inadmissible contrast with the principles of a great democracy."

Pope John Paul II and Catholic and Protestant leaders in the United States" could soften the harmful impact, he told CNS.

The fact that women soldiers were in the photos humiliating Iraqis feeds into the hands of fundamentalist Muslims critical of the freedoms women have in Western society, he said.

"One of their points is that the way the United States treats women leads to cultural degradation," said Voll.

"The abuse is embedded in the bigger crisis of what will the United States do with Iraq," he said.

"If the U.S. gets out in a timely way, leaving behind a relatively stable, democratic and free country, this will seem as a glitch," he said. "Otherwise, these images become the symbol of the U.S. occupation of Iraq."

The Leadership Conference of Women Religious called for prosecution of those responsible for the abuses and said it reaches out "to our Muslim sisters and brothers. We grieve with you. We share your outrage."

In a May 7 statement, the conference, which represents 73,000 Catholic women religious in the United States, called for a

thorough investigation of the abuses with the results made public.

Any military or civilian personnel "found to have engaged in or encouraged acts of torture or inhumane treatment" must be prosecuted, it said. The statement also called for a congressional investigation of the treatment of all detainees under U.S. custody.

The May 10 comments by the Vatican newspaper marked the third time in a week that it condemned the abuses.

Under the front-page headline, "Horror and shame," on May 8, the newspaper said the war in Iraq, already marked by destruction and pain, "now assumes even more tragic connotations with the discovery of inhuman acts of torture inflicted on Iraqi detainees."

The abuse "represents the radical denial of human dignity and of fundamental human values," it said.

The newspaper said the U.S. population also had been dismayed at the revelations and was watching the scandal unfold with "feelings of horror and shame."

In remarks on May 6, the newspaper said the abuse of prisoners represented an "unequivocal and inadmissible contrast with the principles of a great democracy." †

Bush to make election-year visit to pope in June; top issue is Iraq

VATICAN CITY (CNS)—Pope John Paul II will meet with President George W. Bush in early June, and the top item on the agenda will be Iraq, sources in Rome said.

The meeting scheduled for June 4 was arranged after days of quiet talks involving Vatican officials and U.S. diplomats. The White House and the Vatican were expected to officially announce the encounter in mid-May.

U.S. Ambassador to the Vatican Jim Nicholson told Catholic News Service on May 9 that Bush had altered his schedule in order to make sure he didn't miss the pope, who is scheduled to travel to Switzerland on June 5-6.

Instead of arriving in Rome late on June 4, the president will "fly all night" and arrive in the morning, Nicholson said. The president and his aides are expected at the Vatican in late morning, where they will also meet with Cardinal Angelo Sodano, Vatican secretary of state.

The president was originally scheduled for an evening arrival in Rome. Vatican officials had said that appeared to rule out a papal audience, since the pontiff is scheduled to fly to Switzerland the next morning.

Informed sources in Rome said Iraq and the Middle East would be at the top of the discussion agenda. It will be the third meeting between the two leaders, and the first since the start of the Iraq war, which

was strongly opposed by the pope and his aides.

Vatican officials have said for months it would be unusual for a pope to meet with a sitting president during a re-election campaign because of the risk that it could be seen as partisan. But after careful consideration, the reasons for such a meeting prevailed over the Vatican's usual caution, a Vatican official said.

"The risks of political exploitation exist in any encounter like this. Obviously, an evaluation must be made, and in this case the pros outweighed the cons," the official said.

"Bush is still the president of the world's greatest power," and an opportunity to speak face-to-face on important issues was too valuable to pass up, he said.

Nicholson said partisan politics had nothing to do with the arrangement of the papal audience.

"President Bush is a head of state and he is coming to Europe for the 60th anniversary of the D-Day invasion. He's chosen to come early so he can meet with the Holy Father, for whom he has a great respect," the ambassador said.

Traditionally, he said, when a president comes to Italy he meets with the pope.

"This is normal. It doesn't have anything to do with it being a political year," he added.

June 4 marks the liberation of Rome by Allied armies in 1944. †

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For details, ask for Jim Wathen at 800-382-9836.



ARCHDIOCESE OF INDIANAPOLIS
Blessed to be a Blessing

The Eucharist is foretaste of joy promised by Christ

By Fr. Lawrence E. Mick

Several years ago, I helped lead a retreat and was responsible for the main liturgy, which fell on the Feast of All Saints. Our worship space was a simple, largely unadorned chapel.

As I prepared for the Mass, I discovered a collection of icons of different saints stored in the sacristy, so I arranged them around the sides and back of the chapel, surrounding the places for the assembly. This reminded us that we are linked to all the saints in heaven when we celebrate the Eucharist.

This is one part of what Pope John Paul II meant in his 2003 encyclical on the Eucharist when he wrote about an “eschatological tension kindled by the Eucharist.”

On the one hand, he said, “celebrating the Eucharist expresses and reinforces our communion with the church in heaven” (*“Ecclesia de Eucharistia,”* #19).

The pope reiterated this point by speaking of an “eschatological thrust which marks the celebration of the Eucharist” because the Eucharist is “a foretaste of the joy promised by Christ” (#18).

The word “eschatological” has to do with the coming kingdom of God. We are eschatological when we view our world in light of this kingdom, something the liturgy constantly challenges us to do.

During the liturgy, in the presence of God, we are all equal—equally unworthy yet equally graced by God’s love. During worship, we try to relate to one another on these terms, to experience together a foretaste of the kingdom.

That kingdom is not yet fully realized but already has come in Jesus. Thus, we can “taste” the kingdom in the liturgy, even though our world still operates on principles and patterns that are contrary to God’s kingdom.

The risk when we focus on this eschatological dimension of the liturgy is that we may begin to see the liturgy as a time to escape from the world into an idealized refuge from sin and suffering. We can pretend that all is right with the world and with ourselves, thus insulating ourselves from the realities of life and the conditions in which so much of our world lives.

This leads us to a second part of what the pope had in mind when he spoke of an “eschatological tension.” The “tension” he had in mind flows from the disparity between the kingdom we celebrate in the liturgy and the reality of the world in which we live.

While we experience a foretaste of life in God’s kingdom, we still are called to

work to reshape our world according to that kingdom’s values. By pulling us toward the future that God has in mind for us, the liturgy impels us to strive for that kind of future in all areas of our lives right now.

The pope made the point clearly: “A significant consequence of the eschatological tension inherent in the Eucharist is also the fact that it spurs us on our journey through history and plants a seed of living hope in our daily commitment to the work before us. Certainly the Christian vision leads to the expectation of ‘new heavens’ and ‘a new earth’ (Rev 21:1), but this increases, rather than lessens, our sense of responsibility for the world today.”

Pope John Paul said he wanted forcefully to reaffirm this at the start of the new millennium so that Christians would “feel more obliged than ever not to neglect their duties as citizens in this world.”

Another way to think of how the liturgy links the present with the future—as well as with the past—is suggested later in the pope’s encyclical. He speaks of communion as the goal of the Church’s mission, the communion of the human family with Christ and, in him, with the Father and the Holy Spirit (#22). The Eucharist fosters and expresses that communion.

- We celebrate the Eucharist in communion with all the saints who have gone before us.
- We celebrate in communion with all our brothers and sisters who gather to worship with us.
- We are strengthened and impelled by this celebration to carry on the mission of the Church, working toward communion of all people with God and with one another. It is by fostering communion that we move our world a bit closer to the kingdom of God.

Thus, the Eucharist is our central sacrament. It shapes us as the Church, as a people united in communion in Christ and committed to fostering reconciliation and communion among all people.

We try to live out that communion, that way of living in the kingdom of God, whenever we gather for worship. In that way, we are learning how to live in communion with God and with one another all the time.

We are given a foretaste of the hereafter so that we will work to bring it about in the here and now.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †



New murals of saints and stained-glass windows by Spanish artist Kiko Arguello decorate the Almudena Cathedral in Madrid, Spain. Icons of saints displayed in churches remind Catholics that, when the Eucharist is celebrated, they are linked to the communion of saints in heaven.

Prayer is best way to connect faith with social justice efforts

By Fr. Herbert Weber

About 40 pro-life supporters gathered under umbrellas as a heavy rain threatened to wash out the candlelight vigil. As is customary before a state-planned execution, our group assembled for prayer in front of the prison that houses Ohio’s Death Row. We represent several denominations, and this time our gathering included our newly appointed bishop.

As I stood in the rain, with trucks and cars splashing by on the highway, I found an amazing sense of peacefulness and hope. That strange response did not come from naive thinking that the inmate’s life would be spared. He was executed. Nor did it come from romanticizing our role.

The calm flowed from the realization that the vigil was the right place to be. Gathering in prayer was the most appropriate way to connect faith with action.

Our public vigil, certain to be reported in the local media, challenged our state’s increasing number of executions. Through our witness, more and more people have started questioning capital punishment.

What’s more, using the vigil as a type of holy hour has linked us with a supernatural power, strengthening our efforts

and uniting our social-action community.

A tension exists as Christians live for a world beyond the here-and-now while at the same time expressing concern about this world’s social-justice issues. But both prayer and social outreach are necessary.

Real social outreach can only flow from prayer.

Any movement toward God always leads to a deeper concern about the pains of the world. In a boomerang-type effect, getting closer to the heart of God propels the person to greater compassion.

Trappist Father Thomas Merton, the great 20th-century monk, wrote many books on contemplation. Interestingly, the more he was led into a solitary life, the more his writings dealt with topics such as war, racism and poverty.

Dealing with this world’s ills can be overwhelming. Groups and individuals have to be grounded in prayer as they challenge systems and offer alternative ways of living.

Prayer strengthens resolve and provides clarity of purpose.

(Father Herbert Weber is pastor of St. Peter Parish in Mansfield, Ohio.) †

Discussion Point

Prayer helps end injustice

This Week’s Question

Do you ever pray about concrete, specific needs of this world? What is your prayer?

“Yes. I pray that God takes care of the issues in his own way, that he gives us the wisdom to be able to take care of things.” (Terry Lane, Roy, Utah)

“My prayer is, ‘Lord, have mercy on us!’” (Gussie Doss, Mobile, Ala.)

“Yes. I pray for all the military personnel involved in conflicts around the world.” (Jackie Tucker, Modesto, Calif.)

“I pray for the pope and for peace.” (Joyce Belanger, Suncook, N.H.)

Lend Us Your Voice

An upcoming edition asks: What joint effort has your parish undertaken with the people of a local Protestant, Anglican or Orthodox community?

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



St. Nicholas parishioner Margo Butler of Evanston, Ill., prays during the National Black Catholic Convocation revival on April 20 at St. Rita Church in Indianapolis.

From the Editor Emeritus/John F. Fink

Sister Blandina faces Billy the Kid

Some women have criticized these columns I've been writing about historical American Catholics because they have all been about men. In my defense, let me point out that an earlier series about American saints included columns about Elizabeth Seton, Rose Philippine Duchesne,



Kateri Teckakwitha, Theodore Guérin, Frances Xavier Cabrini and Katharine Drexel.

Anyway, this week, let me tell you something about an American nun you probably have not heard about. Her name was Sister Blandina Segale. She was one of the pioneers of the American West. A TV series could be made about her real-life exploits.

Born in Italy in 1850, she came to the United States when she was a child and joined the Sisters of Charity of Cincinnati while in her teens. She was sent to Trinidad, Colo., a rendezvous for outlaws, when she was only 22. She

began the first public school there and then a private academy and a hospital.

Sister Blandina won the protection of Billy the Kid after she treated a member of his gang, who had been shot, after no one else would help him. Later, Billy came into Trinidad, planning to kill the doctors who had refused to care for his companion, but Sister Blandina met him on the street and talked him out of it.

Another time, a man was going to be lynched for shooting another man. Sister Blandina took the shooter to the bedside of the dying man he had shot, persuaded him to seek forgiveness, and then talked the wounded man into forgiving him. There was no lynching.

On still another occasion, Sister Blandina went out alone, with a crucifix held aloft, to meet some Apache Indians who were about to go on the warpath after a white man had murdered one of their people. She stopped the anticipated warfare.

Sister Blandina was apparently a bundle of energy. When she wanted something done, she did it. When she arrived in Trinidad, she started her school in a

dilapidated adobe hut, and she was determined to build a more adequate structure. At first, she didn't receive any offers of help and she had no funds. Nevertheless, she took a crowbar and began to demolish the old building by herself. The townspeople soon began to help.

After years in Trinidad, Sister Blandina was transferred to Santa Fe, N.M., and then to Albuquerque, N.M., where she continued to display her determination to help the pioneers. In Santa Fe, she begged money from miners and railroad workers to build a three-story hospital. In Albuquerque, she battled the town's politicians to win funds for her school and hospital.

Although not all the religious women who went West with the pioneers had Sister Blandina's energy and determination, they all had her faith and courage. They joined the wagon trains that moved along the trails, braving attacks by Indians and all the hardship of pioneering life, with only one purpose in mind—to save souls. The story of the contributions of religious sisters in pioneer America is inspiring indeed. †

Cornucopia/Cynthia Dewes

How a few people are promoting social justice

Asked what they do as individuals to promote social justice, people mention work and personal efforts as well as Church-sponsored opportunities.



Kevin McDowell, general counsel for the Indiana Department of Education, said his job allows him to help establish a just

hierarchy of values in public and private schools.

He said he tries to balance the concepts of "legal," "moral" and "ethical"—all dimensions of the common good—in the essential teaching functions of schools. Sometimes this involves supporting, or opposing, legislation.

McDowell hopes that when a just set of values is practiced in schools, students will learn to recognize the dignity of the individual, to respect others and to accept responsibility for being a participating member of the communities that they are a part of.

His conviction is reinforced by his role as an autistic child's parent.

McDowell believes that no matter what a child's needs are, that student must benefit from and learn to contribute to his environment. He helps to ensure that this happens.

Language is another tool for promoting justice.

Ann Rambo is the associate director of international education and a part-time Spanish instructor at DePauw University in Greencastle.

While growing up in New Mexico as a Spanish-speaking non-Hispanic, she saw many injustices done to others because of language differences.

Now, in addition to teaching "a language people sometimes have been penalized for using," Rambo said she often is called upon to serve as a translator for non-English-speaking Hispanics in hospitals, courts and jails.

Rambo also aids Hispanic immigrant members of St. Paul the Apostle Parish in Greencastle.

Many of us are actually contributing to the common good and promoting social justice through our work.

Jackie Baumann is the Purdue University extension educator for Putnam County in Greencastle.

Her work involves promoting homemaking and farming education among often-isolated women who live in small towns and rural areas.

Baumann's husband, Joe, is an administrator for a commercial baking company in Indianapolis.

"We like to think that we are good and fair people and that we help others," she said, "but when we stop to think about what we actually do for social justice, it doesn't seem like much."

Still, they clearly keep others' needs in mind.

Last Christmas, as a family project, instead of buying gifts for each other, family members purchased items and donated money to homeless or needy families.

Baumann said they "try to learn what is right and share that with others."

The Baumanns and the others are correct when they adhere to what Pope Paul VI wrote: "If you want peace, work for justice."

We all share in the common good when we serve that cause.

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

Faithful Lines/Shirley Vogler Meister

The Cross USA: Beacon of faith and hope

Three years ago, we first noticed the breathtaking 20-story steel cross gleaming in the horizon at Interstates 70 and 57 at Effingham, Ill.



My husband, Paul, and I were heading toward our Belleville, Ill., hometown on one of the innumerable round trips we've made between Indianapolis and

there. Since that day, each time we passed the cross, I jotted down an Internet site found on a sign, but whenever I've tried to access it, I failed—until recently. Finally successful, I thankfully knew this was meant to be in God's good time.

Effingham is usually one of the stops we make along the way, both going to and coming from Belleville. Now that I know the background for the spectacular 198-foot-tall and 113-foot-wide cross, next time we get there I want to take an extra hour or so to closely visit the

cross. It's formidable, consisting of 180 tons of steel with 33 tons of steel footing.

The cross idea came from a dedicated Catholic businessman-entrepreneur from the Effingham area, John Herman Schultz, who died in October of last year only days short of his 80th birthday. In the 1950s, he was responsible for drilling four of the most productive oil wells in southern Indiana as well as oil production in Michigan, North Dakota and Oklahoma.

His funeral Mass was held at St. Anthony Church in Effingham. He and his wife and children were also active with other Catholic parishes, as well as being involved in philanthropic causes and working "hands on" with various teaching, beautification and Habitat for Humanity projects. Their example helped bring converts to our faith. A eulogy notes that he also "fostered conversations about ideas and change."

Because of the cross at Effingham, more than 18 million travelers see it each year. Many write to The Cross Foundation

(P.O. Box 808, Effingham, IL 62401) to express their surprise and joy at seeing this Christian beacon of hope and faith referred to as "The Cross USA."

It is illuminated at night, with the first time having been at the dedication ceremony attended by thousands five days after the 9-11 terrorist attacks in New York and Washington, D.C.

The Cross Foundation, ecumenical in nature, promotes the values of faith and family through on-site activities and programs. As additional funding comes in, planners hope to install a Stations of the Cross at the site.

How grateful I am to know more about this edifying structure inspired by a Catholic man whose vision touches the lives of more than 50,000 travelers daily!

For more information (besides through the address given above), readers can check www.crossusa.org or e-mail info@crossusa.org.

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

Making a Difference/Tony Magliano

Get involved in caring for the environment

What did you do for Earth Day? Plant a tree? Clean up some litter? Recycle? My



contribution, while less energetic, was important, too. I literally "took time to smell the flowers." Sitting in front of a lovely tulip garden, I contemplated the goodness and beauty of God's creation.

Active participation on behalf of the environment is vital to our planet's present and future health. But we seldom act unless we first are inspired.

The Bible teaches, "God created heaven and earth" (Gn 1:1). Water, air, land, seed-bearing plants, trees, sea creatures, birds, cattle, wild animals and creeping things all came into existence through the will of our generous Creator.

Then came the crown jewel of his work: "God created man in the image of himself, in the image of God he created him, male and female he created them. God blessed them, saying to them, 'Be fruitful, multiply, fill the earth ... and have dominion'" (Gn 1:27-28).

But humans often fail to appreciate creation's goodness. To "have dominion" does not mean to abuse nature. God calls us to be good stewards of his handiwork.

"Natural resources are limited. ... Using them as if they were inexhaustible, with absolute dominion, seriously endangers their availability not only for the present generation but above all for generations to come," Pope John Paul II said in his encyclical "On Social Concerns" (#34).

According to the environmental watchdog Greenpeace (www.greenpeaceusa.org), 40 percent of rivers and streams in the United States are too polluted for swimming or fishing. In 2001 alone, there were more than 13,000 beach closings due to toxic contamination. Twenty-eight states have set limits on fish consumption due to toxic pollution.

The United States comprises only 5 percent of the world's population, yet we use approximately 33 percent of its energy and generate a disproportionate amount of its garbage. Dangerous chemical pesticides and fertilizers have been dumped on most of our farmland.

Coal-burning power plants in the Midwest emit sulfur pollutants into air currents traveling northeast, resulting in fish-killing acid rain over New England. Unfortunately, the Bush administration's "Clear Skies Initiative" would permit polluting companies to monitor themselves and make any reductions in pollution emissions voluntary and non-binding.

Mercury, another coal-burning pollutant, is known to cause brain damage in unborn children. But the Environmental Protection Agency has proposed that improved regulation of mercury emissions be delayed.

Consider calling the White House comment desk (202-456-1111) and your congressional delegation (Capitol switchboard: 202-224-3121) to express disapproval over weakening environmental policies. Urge tougher pollution controls and ask for a far greater commitment to the development of nonpolluting energy sources.

Planting trees, recycling, collecting litter, driving fuel-efficient cars and lobbying are some of the ways we can protect creation.

In "The Canticle of Brother Sun," the patron saint of ecology writes, "Be praised, my Lord, for our Sister Mother Earth, who keeps us, and feeds us, and brings forth fruits of many kinds, with colored flowers and plants as well!"

Oh, that we would capture the spirit of Saint Francis of Assisi!

(Tony Magliano is a columnist for Catholic News Service.) †

Sixth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 16, 2004

- Acts of the Apostles 15:1-2, 22-29
- Revelation 21:10-14, 22-23
- John 14:23-29

The first reading this weekend is from the Acts of the Apostles. This book of the New Testament is a favorite source for readings during the Easter season.



This reading reports a dispute that arose in the first generation of Christianity. It involved Paul, the great missionary Apostle whose travels

and experiences were so often discussed in Acts, and those who disagreed with Paul. Barnabas, a disciple of Paul, also is mentioned.

It is interesting in that Paul did not, and was not allowed to, deal with this matter solely on his own, even though he was an Apostle.

Instead, the problem was given to the Christian community in Jerusalem. The Apostles led this community, as clearly revealed elsewhere in Acts. As also revealed in this book, Peter had a premier place in the community.

To resolve the issue, the Jerusalem community sent representatives to Paul and Barnabas, who were in Antioch, a city very important at the time, but today of little importance. What remains of the city today is in Syria, on the Mediterranean coast.

These representatives were Judas, Barsabbas and Silas. They brought to Paul and Barnabas a letter from the Jerusalem community. The letter sent greetings to Paul's converts throughout Asia Minor. This letter addresses Paul and Barnabas as "beloved." They belong to the community.

However, resolving the question lay in the hands of the Jerusalem community.

More than revealing merely structural or jurisdictional processes, this reading shows the great authority belonging to the whole believing community.

Under ancient Jewish law, all males had to be circumcised in order to be regarded as belonging to God. It was

more than historic custom or national or ethnic law. It was God's law.

By ruling in this regard, the Jerusalem community showed it had the power to interpret and even revise the law of God. This power came from Jesus.

The second reading is from the Book of Revelation.

Jerusalem always was depicted in the Old Testament as the earthly place of God's presence. God lived in the city and in the temple, the visible heart of the city.

These readings describe Jerusalem as God's city. However, the temple is not to be seen. Indeed, in 70 A.D., when the Romans brutally put down a revolt in Palestine, the temple—along with almost all of Jerusalem—was destroyed.

Still, this reference is not simply to this historic fact. Rather, a new nation of God has arisen. It is the Christian community.

St. John's Gospel furnishes the last reading.

The Fourth Gospel is the most profound and expressive of the Gospels. This reading shows why it is so distinctive in its majesty and depth.

Jesus speaks of divine love. God loves each person with a perfect and unending love. It is a love that accompanies the life of God that enriches each believer. Each disciple, therefore, shows to the world true identification with God, in Jesus, by loving others, and by being active in expressing this love.

Reflection

Soon, the Church will celebrate the Lord's Ascension. However, Jesus did not abandon us. Rather, the crucified and risen Lord lives among us.

He lives in the Christian community, which holds the very authority of God to forgive and to save. This community possesses all truth and justice, for it is of God.

The first and second readings are clear calls to us to see the Church as it is—the Mystical Body of Christ.

To claim a relationship with Jesus without the Church is not at all Scriptural. The Church brings us to God. It speaks for the Lord.

If we are of Jesus, of the Lord's Mystical Body, true disciples, then we will love others as God loves us. †

My Journey to God

Prayer for Renewal

Oh Lord, My God.

I praise you for your endless works.
As I rise in the morning,
I see the new day you have sent me:
Your creation,
The beauty of the sun,
The song of the earth.

Your gifts number as the stars,
And my heart swells with gratitude for
the gifts you have given to me.
You give me shelter from the wind,
And food to nourish my body.
My friends and family are treasures.
Every need I have,
You fulfill me, Lord.

I thank you, Father, for this time of
reflection,
For the love and friendship I have in
my life.

I ask that you guide me, Lord,
Through each day.
Help me find time for you,
Time to pray and reflect on your Word.
And in my daily routine,

Help me respond to the needs of
others.

Help me spread your Word,
And extend your love,
To every person I meet.

Grant me strength, oh Lord,
So that I may live as you want me to,
Being responsive to your call.
Transform me.

Brighten my world with your light,
And spark in me a new desire
To know you, to love you, to serve
you and to praise you.

Let me live by Jesus' example,
Extending peace to all I meet,
Love to all around me,
Forgiveness to those who hurt me.

Let me share my faith so others may
know you,
And find hope and light and joy in
their dark worlds.

Amen.

By Christine Prince

(Christine Prince is a member of St. Christopher Parish in Indianapolis.)

Daily Readings

Monday, May 17

Acts 16:11-15
Psalm 149:1-6a, 9b
John 15:26-16:4a

Tuesday, May 18

John I, pope and martyr
Acts 16:22-34
Psalm 138:1-3, 7c-8
John 16:5-11

Wednesday, May 19

Acts 17:15, 22-18:1
Psalm 148:1-2, 11-14
John 16:12-15

Thursday, May 20

Bernardine of Siena, priest
Acts 18:1-8
Psalm 98:1-4
John 16:16-20

Friday, May 21

Christopher Magallanes, priest
and martyr and his com-
panions, martyrs
Acts 18:9-18
Psalm 47:2-7
John 16:20-23a

Saturday, May 22

Rita of Cascia, religious
Acts 18:23-28
Psalm 47:2-3, 8-10
John 16:23b-28

Sunday, May 23

The Ascension of the Lord
Acts 1:1-11
Psalm 47:2-3, 6-9
Ephesians 1:17-23
or Hebrews 9:24-28; 10:19-23
Luke 24:46-53

Question Corner/Fr. John Dietzen

Holy See refers to bishopric of pope as bishop of Rome

Q We read about statements and actions by the "Holy See." What actually is the Holy See? How does it differ from the Vatican? Where does the name come from? (Florida)



A The Holy See refers to the see, or bishopric, of the pope as bishop of Rome.

The term derives from the Latin word "sedes" (seat) designating the symbolic chair in which a bishop presides in his office of bishop of a particular diocese or area. This chair, or "cathedra," is normally in the cathedral of the diocese where the bishop is responsible for the care of the people.

In this sense, the word "see" applies to all dioceses in the world. It was first used for all churches founded by the Apostles. Hence the word Apostolic See, to refer to the major churches identified with the Apostles.

Today the term Holy See refers only to the pope and his authority over the Church, along with the Curia and other offices and congregations, which assist him in his care of the Catholic world.

Q Seventy years ago, when I was in first grade, we prayed for the canonization of Blessed Kateri Tekakwitha, the Indian girl who lived in what is now the United States and died in Canada.

In recent years, Pope John Paul II has recognized the sainthood of flocks of people of all nationalities. But Blessed Kateri keeps getting passed over.

Is there a reason for this? Did the Vatican uncover some defect in her life or in the worthiness of American Indians? (Illinois)

A For readers who may not be familiar with this Indian woman, Blessed Kateri (Catherine) Tekakwitha, known as the "Lily of the Mohawks," was a Mohawk Indian, born in Ossernenon, which is now Auriesville, N.Y. She was baptized on Easter 1676 by a Jesuit missionary, Father Jacques de Lambertville.

She has, incidentally, also been one of my favorite "saints" since childhood.

After her baptism, Kateri walked to Montreal, where she spent her life devoted to prayer and caring for the sick and aged. She died in 1680 at the age of 24 in the village of Caughnawaga, where she is buried. She was beatified by Pope John

Pope II on June 22, 1980. Her feast is July 14.

Numerous factors are involved in the process of canonization, not the least of which is the availability of people (religious congregations, ethnic associations, etc.) who have the time, desire and finances to pursue the cause.

Kateri's process is interesting because she seems to have been one chosen by John Paul to be beatified even though facilities were lacking in those days to pursue investigations and promote the cause of saints like her.

It seems the pope particularly desired to give attention to ethnic groups that, up to then, lacked saints to venerate. As in several other canonization processes under the present pope, the usual proven miracles were not required. The Holy Father decided it was sufficient that many miracles reportedly occurred with her intercession.

The cause of Blessed Kateri is ongoing, but to my knowledge little is happening at the moment. Those who wish to learn more, or perhaps assist in the process, may write to *Fonda Tekakwitha News*, Box 627, Fonda, NY 12068 (phone 518-853-3646), or *Tekakwitha Conference Newsletter (Cross and Feather News)*, Box 6768, Great Falls, MT 59406 (phone 406-727-0147).

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651.

Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Students in Corydon carry cross at fundraising walk

By Brandon A. Evans

The annual fundraising walk at St. Joseph School in Corydon fell on Holy Thursday this year so school officials decided to give it an added significance.

During the April 8 event called "Walk with Jesus," students walked 10 laps around the school track to raise money for the school operating budget. This year, some of the students carried a heavy cross around the track in imitation of Jesus.

One student from each class was chosen to take a lap with the cross on his or her shoulder. One of the teachers and the principal also each carried the cross around the track.

What happened was awesome, said Sandra Joseph, the principal.

When it was her turn, Joseph quickly discovered how heavy the cross was—it left an impression in her shoulder.

She said it gave her a better appreciation for what

Jesus endured.

When the seventh-grader, the first student to carry it, took up the cross, she was surprised at its weight. Other students offered to help her carry it.

During some of the turns, several other students helped their classmate struggle with the cross as it was carried around the quarter-mile track.

By the time it got down to the kindergartners, there were about six children trying as much as they could to figure out how to keep it moving, said Julie Ehnle, a volunteer at the school. They faltered just as Jesus did.

"The other kids, they didn't let the one child take it on their own," Ehnle said. "It was just impressive."

The event immersed the students in the Passion of Jesus, she said, and did more for them than "just reading and hearing what Jesus went through."

The thought going through her mind was "look what he [Jesus] did for us."

At the end, about 20 students came up to the principal,

asking to have a chance to carry the cross.

Later that day, the children took part in the traditional devotion of the Stations of the Cross, and many went with their families to the liturgies of the Triduum—all enriched with deeper meaning for them, Joseph said.

"I just can't say enough about how the spirituality just came out in the students," Joseph said.

Beyond the spiritual experience of the day, the students have now just about reached their \$7,000 goal—money that will be spent directly on their Catholic education. †



Kaylyn Popp, a second-grade student at St. Joseph School in Corydon, carries a cross with the help of classmates Abby Ehnle, left, and Mary Lashley during a school "Walk with Jesus" fundraiser. The students gathered pledges to walk 10 laps around the school track, with one student from each class, along with one teacher and the principal, each taking a lap carrying the cross.

Right to profits doesn't surpass common good, Vatican official says

VATICAN CITY (CNS)—Drug companies' right to make a profit and protect patents can conflict with people's right to needed medicines and care, said a Vatican official at a symposium attended by generic pharmaceutical companies.

In a speech on May 7, Bishop Jose Redrado Marchite, secretary of the Pontifical Council for Health Care Workers, told symposium participants, "We know that producing medicines is a complicated and costly process" and expensive research and development "are indispensable for fighting old and new pathologies."

Patenting such medicines is part of protecting a drug company's investment in research and development, he said.

However, "the right to [protect] intellectual property—even though it is fair and helps stimulate progress—can in some instances conflict with other fundamental rights such as the right to good health," he said.

Bishop Redrado said the production, distribution and use of pharmaceuticals is unavailable to most of the world's population.

"If 80 percent of pharmaceuticals produced are utilized by about 15 percent of the people on this planet, this not only represents a problem of just distribution, but also of overconsumption of certain products," he said.

The May 7 symposium held at the Vatican was organized by Cunvivism, an international nongovernmental organization established in November 2003.

The confederation is made up of generic pharmaceutical companies, Catholic health care workers and pharmacists as well as scholars and Vatican officials.

Cunvivism works with generic drug companies to help get affordable medicines to those most in need through the Catholic Church's established network of health care facilities around the world. †

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Seccina closes celebration of school's 50th anniversary with Mass

By Brandon A. Evans

The students, faculty and alumni of Father Thomas Seccina Memorial High School in Indianapolis ended a yearlong celebration of the East Deanery inter-parochial school's 50th anniversary with a special Mass on May 6.

The Mass, held in the school gymnasium, was celebrated by Archbishop Daniel M. Buechlein and concelebrated by several priests. Some of the family members of Father Thomas Seccina also were in attendance.

Father Seccina was a military chaplain during World War II who was, along with many others, taken as a prisoner of war by the Japanese. He died administering the last sacraments to fellow prisoners of war as the ship they were being transported on sank after being torpedoed.

"Father Seccina is an example for us of the power of one," Archbishop Buechlein told the students during his homily.

Not only was he a courageous chaplain, the archbishop said, but he made the ultimate sacrifice by giving his life.

"Our common Christian mission," he said, "to make a difference in our world, still depends on the generosity and courage and faith and the sacrifice" of people.

The archbishop also illustrated his point about the difference that one person can make with a story that he often tells students—the story of the monk, Telemachus, who in ancient Roman times took a stand against the gladiatorial games.

Jumping into the middle of the games, Telemachus was murdered in front of the tens of thousands of fans gathered that day. His witness was so clear and his murder so horrific that no games were ever held again.

"If one courageous and generous person can make a difference against all



More than 500 students, faculty and alumni of Father Thomas Seccina Memorial High School in Indianapolis attended a Mass at the school on May 6 to close out a yearlong celebration of the East Deanery interparochial school's 50th anniversary.

odds, how much more, my young friends, can we carry on the teaching and mission of Jesus Christ," the archbishop said.

For 50 years, he said, Seccina has given its students not only an education in

academics, but also moral and spiritual formation.

Addressing the students, the archbishop said that they "are privileged to be part of the mission of this great Father

Seccina Memorial High School."

Principal Rick Ruhl also took the opportunity to formally introduce the new president of Seccina, Kevin Caspersen.

continued on next page

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Section-Continued

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Junior Pat McNulty reads a petition during a Mass at Father Thomas Seccina Memorial High School on May 6. The East Deanery interparochial high school recently ended a yearlong celebration of the school's 50th anniversary.



Photo by Brandon A. Evans

Ruhl said that Caspersen is someone who believes that "Catholic schools exist to teach as Jesus taught."

Caspersen, who will begin his post at the school this summer, and his wife, Stacy, have three children. †



Members of Father Thomas Seccina's family pose for a photo following a Mass on May 6 at the Indianapolis Catholic high school that is named after him. Father Seccina was a military chaplain during World War II who was, along with many others, taken as a prisoner of war by the Japanese. He died administering sacraments to fellow prisoners of war as the ship they were being transported on sank.

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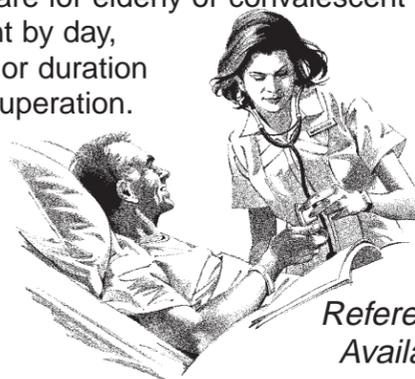
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The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday 1 week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

May 14
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Youth and Young Adult Women's Night, 7 p.m.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6709.

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. Lumen Dei, Catholic business organization, Mass, 6:30 a.m., breakfast, parish hall, \$10 per person. Information: 317-919-5316.

St. Francis Hospital South Campus, 8111 S. Emerson Ave., **Indianapolis**. Couple to Couple League of Indianapolis, Natural Family Planning (NFP), 7-9 p.m. Information: 317-865-5554.

May 14-16
St. Joseph Parish, 125 E.

Broadway, **Shelbyville**. Festival, Fri., 5-11 p.m., Sat., noon-11 p.m., Sun., noon-10 p.m., rides, food, craft bazaar. Information: 317-392-0639.

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Finding God in the Kitchen," Benedictine Brother Gabriel Hodges, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "A Catholic Identity: The Role of Young Adults in Today's Church—A Retreat for People in their 20s, 30s and 40s," Benedictine Brother Anthony Vinson, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

Mount Saint Francis Retreat Center, **Floyd County**. Women's Retreat. Information:

812-923-8817 or e-mail mtstfran@cris.com.

May 14-28
Saint Mary-of-the-Woods College, Art Gallery, **St. Mary-of-the-Woods**. Art exhibition, Jennifer Tynes, featured artist, Tues.-Fri., noon-4 p.m.

May 15
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Continental breakfast, 8:15 a.m., prayer service, 9 a.m., workshops, 10:30 a.m., noon, lunch. Reservations: 317-632-9349.

St. Thomas More Parish, gymnasium, 1200 N. Indiana St., **Mooreville**. "Taking Care of Me," tea, health information, 10 a.m.-2 p.m., \$10 per person. Information: 317-831-4142.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Jesuit Alumni Day of Prayer, 9:30 a.m.-4 p.m., \$25 per person includes lunch. Information: 317-876-4703 or pubrien@brebeuf.org.

St. Gabriel Parish, loft, 5505 Bardstown Road, **Louisville, Ky.** Catholic Single Adults Club, party, 8 p.m. Information: 812-284-4349.

May 16
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**.

Mass, 10 a.m., closing reflection.

Holy Cross Parish, gymnasium, 125 N. Oriental St., **Indianapolis**. Health Fair, 11:30 a.m.-1:30 p.m. Information: 317-637-2620, ext. 406.

St. Nicholas Parish, Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. Pancake and wholehog sausage breakfast, 7:30 a.m.-noon, free-will offering.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Schoenstatt Spirituality," 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

St. Gabriel Parish, loft, 5505 Bardstown Road, **Louisville, Ky.** Catholic Single Adults Club, party, 8 p.m. Information: 812-284-4349.

May 18
St. Matthew Church, 4100 E. 56th St., **Indianapolis**. Catholics Returning Home program, session 5, 7:30 p.m. Information: 317-257-7435.

Holiday Inn Select North, 3850 DePauw Blvd., **Indianapolis**. St. Vincent Guild and St. Vincent Hospital staff, annual spring luncheon and fashion show, 11:30 a.m., social hour, \$25 per person. Information: 317-334-0885.

May 19
Holy Rosary Parish, 520 Stevens St., **Indianapolis**. Faith formation, "Introduction to Apologetics," Mike Luther, instructor. Information: 317-236-1521.

Marian College, Allison Mansion, 3200 Cold Spring Road, **Indianapolis**. Civitas Dei meeting, Mass, 4:45 p.m., Marian College Chapel. Reservations: 317-253-1678.

St. Agnes Church, 1008 McLary Road, **Nashville**. Archdiocesan Council of Catholic Women (ACCW), Day of Recollection, Father James Farrell, presenter, 10 a.m.-3 p.m., \$35 per person. Information: 317-852-5910.

May 20
St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Author Scott Hahn's video series, "A Closer Look at Christ's Church: Answering Common Objections," continues with "Saints, Holy Siblings," 5:30 p.m. Information: 317-283-5508.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Catholics Returning Home program, session 6, 7-8:30 p.m. Information: 317-831-4142.

Atrium Banquet Hall, 3143 E. Thompson Road, **Indianapolis**. Indianapolis South Deanery parishes' Lecture Series, "The Holy Spirit and the Church," 7-9 p.m., \$5 per person. Information: 317-638-5551.

May 21
SS. Peter and Paul Cathedral,

1437 N. Meridian St., **Indianapolis**. "Music for the Fall of Constantinople," 7 p.m., \$25 adults, \$15 students. Information: 317-624-2563.

St. Michael Parish, 519 Jefferson Blvd., **Greenfield**. Couple to Couple League of Indianapolis, Natural Family Planning (NFP), 7-9 p.m. Information: 317-865-5554.

St. Francis Hospital and Health Centers, 8111 S. Emerson Ave., **Indianapolis**. Free workshop, complementary medicine therapies for those experiencing cancer, noon-2 p.m., lunch included. Information: 317-782-6704.

May 21-23
Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "The God of All Creation: An Introduction to Celtic Spirituality," Benedictine Father Brendan Moss, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

Mount Saint Francis Retreat Center, **Floyd County**. Young Adult Retreat. Information: 812-923-8817 or e-mail mtstfran@cris.com.

May 23
St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Author Scott Hahn's video series, "A Closer Look at Christ's Church: Answering Common Objections," continues with "Saints, Holy Siblings," 11:45 a.m. Information: 317-283-5508.

St. Paul Parish, 9788 N. Dearborn Road, **Guilford**. Ladies Sodality, hot breakfast bar buffet, 7:30 a.m.-12:30 p.m. (EDT), free-will donation.

Daily
Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration. Information: 317-831-4142.

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

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods, Mass.** 10 a.m., sign-interpreted.

Third Mondays
St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

—See ACTIVE LIST, page 17



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The Active List, continued from page 16

Third Tuesdays

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

Third Fridays

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

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

First Sundays

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

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

First Mondays

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

First Tuesdays

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

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

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat., reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

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

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

SS. Francis and Clare Church, 5901 Olive Branch Road,

Greenwood. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

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

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**.

Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m. Information: 317-638-5551.

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

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.

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

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-4142.

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

Second Mondays

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

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays

St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429. †

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

BAXTER, Christine Lodema, 52, St. Luke, April 26. Wife of Gary L. Baxter. Mother of Lauren Baxter. Daughter of Mary Skinner. Sister of Sue Ellen Moore.

CAYLEY, Alvin Michael, 74, St. Anthony, Indianapolis, April 14. Father of Rachel Williams. Brother of Margaret Small. Grandfather of two. Great-grandfather of two.

DIERCKMAN, Martha A., 85, St. Joseph, Shelbyville, May 1. Mother of Thomas Dierckman. Sister of Mary Ann Zinser. Grandmother of two.

ELSRÖD, David, 21, St. Mary, Richmond, May 1. Son of Karl and Sandra Elsröd. Brother of Angela, Karli and Lindsey Elsröd. Grandson of Alva and Janice Richardson.

FISCHER, Catherine M., 91,

St. Margaret Mary, Terre Haute, April 27. Mother of Sandra Morthland, Larry and Richard Fischer Sr. Grandmother of five. Great-grandmother of two.

HUMPHREY, Julia, 89, St. Mary of the Immaculate Conception, Aurora, April 17. Aunt of several.

KREMER, John, 89, St. Peter, Franklin County, April 25. Father of Fran Fradkin, David, Frank, John and Robert Kremer. Grandfather of 11.

LeBLANC, Doris B., 90, St. Louis, Batesville, April 30. Mother of Andrea Deppe, Dennis, Paul and Philip LeBlanc. Sister of Mary Wadsack, Elizabeth, Matthias and William Bachman. Grandmother of 11. Great-grandmother of two.

MATTINGLY, Reynelda, 83, St. Mary of the Immaculate Conception, Aurora, April 28. Mother of Regina Siegrist, John and Robert Mattingly. Grandmother of nine.

METCALF, Josephine (Keating), 88, St. Jude, Indianapolis, April 28. Mother of Mary Ellen Dugan, Michael and William Metcalf. Grandmother of two. Great-grandmother of four.

RIZZO, Pete, 79, Our Lady of

the Greenwood, Greenwood, April 17. Husband of Diane Rizzo. Father of Joann Dilk, Anna McCormick, Michael and V. James Rizzo. Brother of Pauline Bova and Lena Peoni. Grandfather of several.

ROUTH, Jack, 43, St. Mary of the Immaculate Conception, Aurora, April 21. Father of Jillian and Jack Routh. Son of Maria (Routh) Vandever. Brother of Donna Mills, Delton and Trevor Vandever.

RUCKER, James A., Sr., 72, St. Mark, Indianapolis, April 30. Husband of Martha R. (Sanders) Rucker. Father of Mary Antrobus, Margie Kobow, Linda Pfeiffer, Theresa Powell, Bill Rucker, Bob Rucker, Jim Jr. and Nick Rucker. Brother of Dortha Ilg, Patricia Kortzendorf and John Rucker.

Grandfather of 17. Great-grandfather of one.

RUTHERFORD, Robert, 75, St. Gabriel, Indianapolis, April 30. Husband of Mary Rutherford. Father of Dawn Michels, Diane Pitts and Mark Rutherford. Son of Jessie Rutherford. Grandfather of five. Great-grandfather of three.

SCHNEIDER, Kenneth L., 78, St. Luke, May 1. Father of Bobbi Arens and Sharon Nelson. Brother of Dot Gaffney, Jeanne Gravatte, Cele Sauter, Marcie, Don, Jim, Franciscan Fathers Bernie, Chris, Quin and Ric Schneider. Grandfather of 11. Great-grandfather of 14. Great-great-grandfather of two.

SCHONFELD, Helen, 85, St. Joseph, Shelbyville, April 28. Mother of Frank Schonfeld. Sister of Bernice

Newmister and Bernard Weber. Grandmother of three. Great-grandmother of six.

STRASSELL, Herb, 83, St. Mary of the Immaculate Conception, Aurora, April 26. Husband of Betty (Lockard-Moody) Strassel. Father of Christopher and Lee Strassel. Stepfather of Linda Gredy, Susan Fleckenstein, D. Lynn, James and Johnathan Moody. Brother of Marcia Carr, Rosemary Luken and Carol Scherch.

TANNER, Norris Wilma Shane, 82, SS. Peter and Paul Cathedral, Indianapolis, April 29. Mother of Jacqui Tanner. Grandmother of five. Great-grandmother of 15. Great-great-grandmother of one.

VANDENAKKER, Robert, 54, St. Matthew, Indianapolis,

April 27. Husband of Chan Vandenakker. Father of Alethea Vandenakker. Son of Ed Vandenakker. Stepson of Barbara Vandenakker. Brother of Jim Vandenakker.

WUNDERLICH, Charles, 91, St. Mary of the Immaculate Conception, Aurora, April 24. Husband of Blanche Wunderlich. Father of Karen Potterbaum, Luann, Virginia and George Potterbaum. Brother of Mary Mattingly, Fred, George and John Wunderlich.

YOUNG, Mary C. (O'Connor), 89, St. Lawrence, Indianapolis, May 2. Mother of Linda Smith. Sister of Patricia Lawrence, Theresa Moore, Antoinette Siler, Anna Stilwell and David O'Connor. Grandmother of two. †

John J. Barton, former Indianapolis mayor, died on May 4 at age 97



John J. Barton

Former Indianapolis Mayor John J. Barton, who was a member of St. Luke Parish, died on May 4 at his home. He was 97.

The Mass of Christian Burial was celebrated on May 7 at SS. Peter and Paul Cathedral in Indianapolis. Burial followed at Calvary Cemetery in Indianapolis.

Born on June 23, 1906, in Indianapolis, Barton was the fifth of 14 children. His parents, Patrick and Nora (Prendergast) Barton, immigrated to Indianapolis in 1896 from County Kerry and Castelmaine in Ireland.

He graduated from Holy Angels School in Indianapolis in 1920, Cathedral High School in Indianapolis in 1926 and Purdue University in West Lafayette, Ind., in 1930. At Purdue, he earned a Bachelor of Science degree in Mechanical Engineering and was president of Phi Kappa Theta fraternity.

After graduation, Barton worked in the research department of Indianapolis Power and Light Co. before becoming a trainee at Babcock and Wilcox Boiler Manufacturer in Barberton, Ohio.

Barton was a member of the first graduating class of the Indiana State Police, and the only graduate with a college education at that time.

Barton later was appointed to the Indiana State Parole Board and served with that group for 21 years, retiring in 1989.

After 50 years of public service, Barton was chosen "Indianapolis Man of the Year" in 1989 by readers of *The Indianapolis Star*. The award recognized his fairness, honesty and integrity, and also honored him as a champion for causes of justice, human rights and responsibility.

In 1990, Barton was proclaimed the honorary chairman of the 25th anniversary of the Greater Indianapolis Progress Committee (GIPC), recognizing major accomplishments such as the inner-loop highway, Public Housing Authority, Eagle Creek and Indianapolis Convention Center.

The Greater Indianapolis Progress Committee was born under Barton's leadership as mayor and became a model of successful public and private partnerships for other cities.

That same year, former Indiana Gov. Evan Bayh awarded Barton the Silver Anniversary Community Action Award.

Barton was the recipient of seven Sagamore of the Wabash Awards, which recognized his distinguished service to Indiana.

He was commissioned into the Honorable Order of Kentucky Colonels for the advancement of Kentucky, a neighboring state.

During his professional life and retirement years, Barton enjoyed playing golf, which was one of his true passions. He sank three holes-in-one during his lifetime.

Other affiliations included the Pioneers of the Indiana State Police, Harvard FBI National Academy, Knights of Columbus, Ancient Order of Hibernians, and National Association of Police Chiefs.

He most recently lived at Marquette Manor, an assisted-living facility on the northwest side of Indianapolis.

Survivors include two daughters, Mary Ellen Boyd of Indianapolis and Peggy Weaver of Dallas; a sister, Veronica Barton of Indianapolis; eight grandchildren; a niece; and a nephew.

Memorial contributions may be sent to Cathedral High School, 5225 E. 56th St., Indianapolis, IN 46226, or to the Society for the Propagation of the Faith in care of the Mission Office, Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, IN 46202. †

The Society of St. Vincent de Paul Archdiocesan Council of Indianapolis wishes to thank the estate of Paul W. Kabey for the generous bequest to our Society. This gift will enable our 100% volunteer Society to feed and clothe the poor of all faiths and races.



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Patrick's Pals and parishioners raise money for cancer research

By Mary Ann Wyand
First of two parts

They prayed for a miracle and they got it.

Last December, Immaculate Heart of Mary parishioners and students in Indianapolis wanted to help 5-year-old Patrick Maxwell, who was critically ill with liver failure caused by complications from chemotherapy treatments for leukemia.

Hundreds of parishioners and students started a prayer chain, and they didn't quit praying even when Patrick's health miraculously began to improve shortly before Christmas.

The Immaculate Heart of Mary School kindergartner is responding well to chemotherapy treatments now, said his mother, Sarah Maxwell, and he has been able to attend school for several months.

Patrick also was strong enough to participate in a fun walk and run 13 times around the Immaculate

Heart of Mary School playground on May 7 with classmates.

Kindergarten teacher Patty Koors coordinated the school event in support of nine women from the parish who competed in the 28th annual Indianapolis Life 500 Festival Mini-Marathon on May 8 to raise money for the Leukemia and Lymphoma Society.

"Patrick was diagnosed on May 12, 2003," Maxwell said. "It was the day after Mother's Day. Immaculate Heart parishioners have been supportive of our family from the very beginning."

Last fall, she said, "Patrick became pretty sickly, and by winter his body just gave up. He's on a very high-risk protocol, and the chemotherapy was too much for him. He had a very rare and severe reaction to a couple of the chemotherapies."

Patrick's reaction to the cancer treatments caused liver failure on Dec. 9, she

said, and by Dec. 18 a liver biopsy indicated that liver transplantation was his best hope of survival.

"There was a week right before Christmas where we just didn't have much hope for his recovery," she said, "but people from the parish said encouraging things that [her husband] Tom and I [and their 7-year-old daughter, Katherine] needed to hear at the time.

"They said, 'This is the season of miracles,' and we got our miracle," Maxwell said. "It truly was a miracle. His doctors, everyone, called it a miracle. By Dec. 23, he started looking better. On Christmas, he sat up in bed while [Immaculate Heart of Mary pastor] Father Jeff [Godecker] celebrated the Christmas Mass for us in the hospital room then he opened his presents. Father Jeff was wonderful. He was at the hospital almost every day with us."

What started out as "the worst time of our lives," she



said, "turned out to be the best Christmas ever."

Five months ago, Patrick had no hair and no eyelashes, she said. "Now he looks like a kindergartner again."

All nine mothers who call themselves "Patrick's Pals" got together for a fundraising party with Patrick before the Mini-Marathon.

"Patrick is one of the honorees for the Leukemia and

Immaculate Heart of Mary School kindergartner Patrick Maxwell of Indianapolis talks with a friend after participating in a fun walk and run 13 times around the playground on May 7 to symbolize the students' support of Patrick's Pals, a group of nine women in the parish who competed in the Indianapolis Life 500 Festival Mini-Marathon on May 8 to raise money for the Leukemia and Lymphoma Society. Patrick is undergoing treatment for leukemia.

Lymphoma Society's "Team in Training," Immaculate Heart of Mary parishioner Heidi Nightingale said. "They have committed to running the race and raising \$12,000 in his name. Several have never run a [mini] marathon."

The women raised the funds from a letter campaign to parish families, a fish fry at the parish during Lent, coffee and donut sales after Masses, and a benefit dinner on April 15 that was donated to the Patrick's Pals team by Dick's Bodacious Bar BQ in Broad Ripple.

Immaculate Heart of Mary faculty members and students also helped Patrick's Pals with the fundraising campaign by organizing a beautiful baby photo contest, a jelly-bean counting contest and a jean's day at school in Patrick's honor.

"Immaculate Heart of Mary parishioners and the [school] children have really been a great support system for the Maxwell family," Nightingale said. "The support from the parish has been overwhelming."

Patrick especially liked seeing his picture on "sports cards" and posters made for the fundraiser.

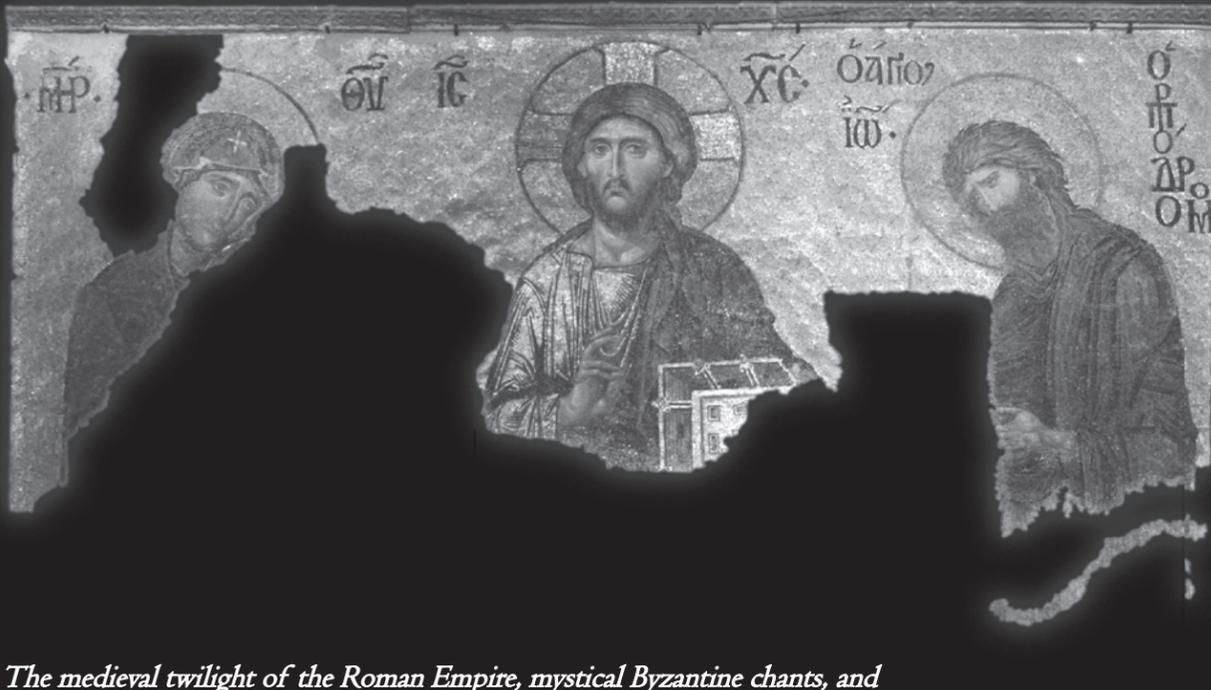
He told his kindergarten teacher, Patty Koors, that "I must be famous."

(Next week: Kindergartners learn about living with cancer.) †

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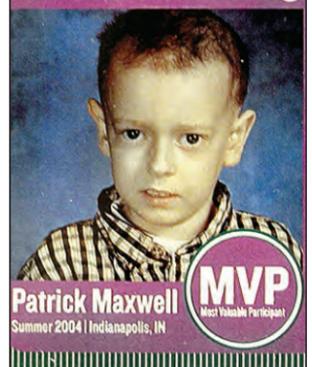
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Team In Training



This Leukemia and Lymphoma Society Team in Training "sports card" identifies 5-year-old Patrick Maxwell of Immaculate Heart of Mary Parish in Indianapolis as a Most Valuable Participant in the society's fundraising effort to generate research money to find a cure for these cancers.