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May 9, 2003

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Spirit of Service raises more than \$200,000 for Catholic Social Services

By Brandon A. Evans

Former Brooklyn Dodgers star pitcher Carl Erskine has a history of leading teams to victory. His most recent success was helping Catholic Social Services raise a record \$202,275.

The Anderson, Ind., resident spoke at the 2003 Spirit of Service Awards Dinner on April 29 at the Indiana Roof Ballroom in Indianapolis.

The Catholic Social Services (CSS) sponsored dinner honored five individuals and one corporation for their commitment to service to the community.

The honorees were Clara Warner of St. Rita Parish in

Indianapolis, Robert Tully of Roncalli High School and St. Jude Parish in Indianapolis, Jerry and Rosemary Semler of St. Pius X Parish in Indianapolis, and Tom Pottratz of St. Lawrence Parish in Indianapolis.

The corporate honoree was Cannon IV. Jerry Jones co-founded the company along with his late father, Richard Jones.

The \$202,275 raised from the event will be used by CSS to provide counseling and outreach services to families and children, the aging and those in need of emergency and special services.

The money raised through the Spirit of Service Awards

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Photos by Rich Clark

Carl Erskine, the keynote speaker at the Spirit of Service Awards Dinner, holds up a medal that his son, Jimmy, who has Down syndrome, won in the Special Olympics. Erskine said Jimmy's medal means more to him than the ring he received for winning the 1955 World Series with the Brooklyn Dodgers.

Pope tells Spanish youth life spent serving Christ is worth living

MADRID, Spain (CNS)—An obviously aging Pope John Paul II made his fifth visit to Spain May 3-4, sharing his conviction that a life spent in the service of God and one's neighbors is the only type of life worth living.

In a May 3 evening meeting with more than 700,000 Spanish young people and again at a May 4 Mass for the canonization of five Spanish priests and religious, the pope called on Spaniards to live their faith with courage, to sow harmony in their nation, to stand up for Christian values in the new Europe and to work for peace in the world.

The pope seemed a bit unsteady as he stood on a moving platform pushed along a red carpet at the airport welcoming ceremony. He was on his feet for the playing of the Spanish and Vatican anthems, but read his speech seated.

Behind the pope, 21 boys dressed in Swiss Guard uniforms served as a colorful honor guard. And when the crowd launched the standard Spanish chant, "John Paul II, the world loves you," he responded, "Of Spain, it's true."

The pope, who will celebrate his 83rd birthday on May 18, told young people at the evening rally that he was ordained at the age of 26 and has been a priest for more than 56 years.

"Ahs," laughter and cheers burst from the crowd when the pope flashed the youths a big grin and said, "Now you can figure out how old the pope is."

They chanted, "The pope is young."

"I am a youth of 83 years," he responded to more cheers and more chants.

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CNS photo from Reuters

Pope John Paul II closes his eyes in reflection during the celebration of Mass in Madrid on May 4. He proclaimed five new Spanish saints during the service and called on Spaniards to live their faith with courage.

Abortion law takes effect after eight-year battle

By Mary Ann Wyand

Indiana's 1995 informed consent law, intended to educate women about abortion procedures, risks and alternatives, finally went into effect on April 30 after an eight-year legal battle by abortion providers opposed to the required 18-hour waiting period and in-person counseling by medical personnel.

"The state's legitimate and compelling interests in protecting fetal life and maternal health justify the informed consent requirements of Public Law 187," Marion Superior Court Judge Gerald Zore said in his ruling last week.

"Public Law 187 is a reasonable effort to encourage informed consent based on reflective thought in the abortion context," he wrote in his decision.

"As for the balance of harms and the public interest, where the constitutionality of a statute is at stake, the public interest is always presumed to favor the statute," Judge Zore wrote. "Plaintiffs have not shown a reasonable likelihood of succeeding on the merits of their case at trial."

He also noted that "federal courts have already adjudicated all of Public Law 187 to be valid, notwithstanding the fact that a woman's right to abortion is clearly protected under federal law and notwithstanding the rigorous scrutiny of abortion regulations commanded by *Roe vs. Wade* (1973) and *Planned Parenthood vs. Casey* (1992)."

Judge Zore's ruling before the start of the second day of testimony in Marion Superior Court, Civil Division 7, in Indianapolis denied a petition for a

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Panel explores ethics of pre-emptive war

WASHINGTON (CNS)—The use of "pre-emptive force" such as the U.S. invasion of Iraq ought to be evaluated from the perspective of what sort of legacy it leaves and viewed in light of the post-9/11 stress the nation is undergoing, according to two speakers at a theology and public policy forum.

"While a doctrine of preventive war may derive in part from an ethic of responsibility—to protect ourselves and the world from catastrophic attacks—it also has elements of an ethic of fear," said Gerry Powers, director of the Office of International Justice and Peace at the U.S. Conference of Catholic Bishops.

That "ethic of fear" comes from the understandable preoccupation of the people of the United States with their own fears and

vulnerabilities in the face of global terrorism, said Powers at a May 1 colloquium on the ethical issues of pre-emptive war hosted by Wesley Theological Seminary and its Churches' Center for Theology and Public Policy.

But those post-Sept. 11, 2001, fears are leading the nation to embrace a formula of instilling fear of the United States as a protection from catastrophic attacks that echoes the philosophy of the brutal Roman emperor Caligula: "Let them hate us if they will, provided only that they fear us," he said.

"That formula might work for the New York Yankees, but it did not work for the Romans and it will not work for us," Powers said. "It will not work because it creates a cycle of fear that fuels a cycle of violence."

He warned that the combination of U.S. world primacy and U.S. vulnerability "could lead to one kind of legacy: a sort of muscular unilateralism in our foreign policy which includes preventative force and an over-reliance on short-term military solutions to deal with a troubled and sometimes threatening world."

Such a policy would blur the distinctions between legitimate defense and aggression, said Powers, as well as make the world even more turbulent and unstable, be inconsistent with the moral certainty required before force is justified and "be seen by many as a form of neocolonialism and endorsement of the notion that might makes right."

Such a legacy is inconsistent with

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CONSENT

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preliminary injunction sought by the Clinic for Women and other abortion providers. He also denied the plaintiffs' request for a stay pending interlocutory—temporary or provisional—appeal.

Abortion providers first appealed the law after the Indiana General Assembly passed the informed consent legislation and former Gov. Evan Bayh signed the bill into law in 1995.

The case advanced through county, state and district appellate courts, where the law was repeatedly upheld through the years, all the way to the U.S. Supreme Court, where the justices declined to review it in late February.

The high court's decision not to rule on the case automatically caused the informed consent law to go into effect, but abortion providers quickly appealed the law again in Marion Superior Court on the basis that it placed an undue hardship on poor women and women without access to transportation by requiring two trips to an abortion clinic.

The abortion providers also challenged the constitutionality of the law, which was only in effect for a week.

The Clinic for Women in Indianapolis and other abortion providers sought and gained a temporary restraining order on March 3 from Marion Superior Court Judge David Dreyer, who set a preliminary injunction hearing for March 11.

On March 4, Marion County prosecutor Carl J. Brizzi, acting on behalf of the State of Indiana and Attorney General Steve Carter, filed a motion for a change of venue from the judge as well as an

objection to the hearing.

The temporary restraining order was then extended until April 30 to allow enough time for selection of a new judge. In late March, the plaintiffs and the State of Indiana selected Marion Superior Court Judge Gerald Zore to hear the case.

The abortion providers had hoped to prove that Indiana's informed consent law violates the state constitution and places an undue hardship on poor women seeking an abortion.

State Sen. R. Michael Young (R-Dist. 35), a former state representative who co-authored the House version of Senate Bill 311, which became Public Law 187, said on March 17 that there is nothing unconstitutional about this law.

"No one is prohibited from having an abortion," Young said. "All the bill does is give women medical information by which they can make an informed decision and some time to reflect on their decision. It just says, 'Here's the information. Think about it for a little bit.'"

Young said abortion providers don't seem to want women to make an informed choice about abortion.

"It is frustrating," he said about the temporary restraining order in March, "but I think it makes the other side look very bad because of their attempts to make sure that women aren't fully informed before they make one of the most important decisions of their lives.

"Their whole argument has always been that it puts an extra burden on poor women by making them go to the abortion clinic twice," Young said. "The courts shot that argument down and said the bill never required that, and it never has. Women can receive in-person counseling

from a referring physician in their area."

Dr. Gary Wright, a physician and ethicist on the staff of St. Vincent Hospital in Indianapolis, testified on behalf of the informed consent law for two hours on April 29 in Judge Zore's court.

"The informed consent information can be given to the woman by her referring physician, by a delegated agent such as a nurse midwife, nurse practitioner or physician assistant, or by the physician who is going to perform the abortion," Wright said. "Only in the last scenario would a second trip to an abortion clinic be necessary."

Wright said he also testified about the merits of the 18-hour waiting period required by Public Law 187.

"My position as an expert witness was that abortion is a unique medical situation, with both the health and welfare of the woman and the life of the unborn child at risk," he said, "so it requires the most sober reflective period between the decision to have an abortion and the actual time of the medical procedure."

Wright said the 18-hour waiting period enables the woman to have the necessary time to process information about other options, including adoption, available financial and social resources, and financial obligations of the birth father.

"Informed consent is not an event where the woman signs a piece of paper," he said. "It is a period of discernment and reflection which requires three foundational components—information, comprehension and voluntariness."

The pro-life physician said he has talked with women who suffer from long-term physical and psychological problems caused by abortion, and he believes that terminating a pregnancy is the most

difficult decision a woman will ever have to make because she must live with the reality that the abortion has killed her unborn child.

Studies indicate that one-third of women want to inflict harm upon themselves after undergoing an abortion, he said. Women who have had abortions also are more likely to experience infertility or serious medical complications that include pre-term labor and placenta previa during post-abortion pregnancies.

"Abortion is traumatic for women," he said. "Most women do not choose abortion easily. I don't believe any abortion provider readily describes the reality of post-abortion trauma. Therein lies the crux of the informed consent process with regard to abortion. Terminating a pregnancy is not an empowering choice. It is a desperate, last resort by women who are incredibly vulnerable. Therefore, we need to protect their interests."

Reacting to the implementation of Public Law 187 after eight years of legal wrangling, Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, said Judge Zore's ruling to allow the law to go into effect is a victory for the people of Indiana, a victory for lawmakers and a victory for women's rights.

"At least now, by law, women must be informed of the risks and implications of surgical abortions," Sister Diane said. "The recent medical findings that embedded bones of aborted babies, left behind in the wombs of women, cause infertility, infections and other medical problems dramatically highlight the need for the informed consent law. The time has come for all the facts about abortion to be made available to women." †

WAR

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Christian vision, according to Powers.

In all their statements on Iraq over the past decade and in their statements about the Sept. 11 attacks, Catholic bishops have been clear that the United States has a moral right and obligation to defend against mass terrorism, he explained. But the Church's teachings on just war begin with a strong

presumption against use of force, he added.

"The case for preventive force is based on a very different understanding of the just-war tradition as a permissive doctrine that begins with a presumption against injustice or for a just political order," Powers said. "The bishops' starting point assumes a sharp distinction between war and politics that preventive force doctrines blur."

The U.S. bishops and the Vatican also have questioned the wisdom of acting unilaterally as being counter to a Christian vision

of cooperative security and as lacking the checks and balances that would come with acting as part of a broader mandate, he said.

A second presenter at the colloquium, Elizabeth Bounds, said an underlying sense of anxiety in the United States, which has not eased significantly since the Sept. 11 terrorist attacks, is a factor in how the public views the pre-emptive strike against Iraq.

Bounds, an associate professor of Christian ethics at Candler Theological Seminary of Emory University in Atlanta, described a sense of insecurity and unease stemming from the terrorist attacks as well as the unsettled economic times as influencing the public support for President Bush's

actions in Iraq.

"Support for a pre-emptive strike gives unsettled people something to grasp," she said.

Psychologists know that people who are feeling great stress cannot bear uncertainty, Bounds said. So that perceived sense of powerlessness will have to be addressed at a very basic level before people can look with clear eyes at the broader implications of a policy of pre-emptive war.

Churches are the natural place to address the public's unsettled feelings, she said, adding that efforts like the reconciliation program of the Mennonite Churches would be one path. †

Archdiocesan priest resigns

Father Jack Okon, 58, who has been on administrative leave since June 2002, has resigned from active ministry. His resignation follows an investigation by the Archdiocese of Indianapolis of allegations of sexual misconduct with young boys nearly 30 years ago.

Father Okon, who was ordained in 1970, denies the allegations.

Father Okon's resignation came in response to recommendations of the Archdiocesan Review Board and Archbishop Daniel M. Buechlein's own review of the case in consultation with canon lawyers and other advisers.

"Resignation from active ministry" means that Father Okon will cease to function as a priest and is permanently

removed from ministry.

The archdiocese continues to urge people to come forward to report sexual misconduct so that it can reach out to the victims with pastoral care. Anyone who believes that he or she has been a victim—or who knows of anyone who has been a victim—of such misconduct should contact the archdiocesan assistance coordinator, Suzanne L. Magnant, Chancellor, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410 or call her at 317-236-7325 or 800-382-9836, ext. 7325.

Archbishop Buechlein has asked all persons to pray for both the victims of sexual abuse and those accused and their families. †



Iraqi women line up with their sick children to receive treatment and medicine at a pediatric hospital in Baghdad on May 4. Humanitarian aid is slowly reaching Iraqis after more than 10 years of U.N. sanctions which resulted in the deaths of thousands of infants.



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Saint Mary-of-the-Woods and Marian College graduations are May 10

By Jennifer Lindberg

Saint Mary-of-the-Woods College near Terre Haute and Marian College in Indianapolis will hold their commencement ceremonies on May 10.

Habitat for Humanity International co-founders Millard and Linda Fuller will give the commencement address at Saint Mary-of-the-Woods College at 2 p.m. in the Cecilian Auditorium of the Conservatory of Music.

The Baccalaureate Mass will begin at 10:30 a.m. in the Church of the Immaculate Conception located on campus. The school will graduate 185 students.

Habitat for Humanity, a non-profit Christian housing ministry based in Americus, Ga., builds homes for low-income families.

Started in 1976 with the "economics of Jesus," the Fullers have seen their organization build homes for more than 120,000 families in 3,000 communities worldwide.

Millard Fuller, who owned his own marketing firm, was a millionaire by age 29. While prosperous in business, his health, marriage and integrity were suffering.

After re-evaluating his values and life direction, he reconciled with his wife, sold their possessions and gave their money to the poor.

Searching for a new life, they lived in a Christian community, Koinonia Farm, near Americus, Ga., where the idea for Habitat for Humanity was born. They

moved to Africa to test the idea and returned to the United States to create the current Habitat for Humanity.

Millard Fuller received the Presidential Medal of Freedom Award in 1996 and the Martin Luther King Jr. Humanitarian Award. Linda Fuller has received the Ballington and Maud Booth Founders Award, the Harry S. Truman Public Service Award and several honorary doctoral degrees.

The Fullers will receive an honorary Doctor of Humane Letters degree from the college.

For the first time, the college will also give two distinguished alumnae awards. Dr. Kathryn Martin, class of 1963 and chancellor of the University of Minnesota-Duluth, and Jean Wilkowsi, class of 1941 and the first woman to be a U.S. ambassador to Africa from 1972-1976, will receive the awards.

Marian College will hold its commencement at 2 p.m. in the Colonnade behind Allison Mansion. John Cardis is the keynote speaker.

A Baccalaureate Mass will be held at 10:15 a.m. in the Bishop Chartrand Memorial Chapel in Marian Hall.

Cardis is the managing partner of Deloitte & Touche's global strategic client divisions.

Deloitte & Touche is one of the nation's leading professional services firms, providing accounting, assurance and advisory, tax, and management, financial and human capital consulting services.



CNS photo by Patricia Zapor

College students work on a Habitat for Humanity house in Sabraton, W. Va., during their spring break. Millard and Linda Fuller, co-founders of Habitat for Humanity International, which builds houses for low-income families, will give the commencement address at Saint Mary-of-the-Woods College on May 10.

It has been recognized as one of the "100 Best Companies to Work for in America" by *Fortune* magazine for six consecutive years.

Cardis is a 1959 graduate of Father Thomas Seccina Memorial High School in Indianapolis and a 1963 graduate of Marian College. He credits his liberal

arts education as a key to his business success.

Marian College will graduate 212 students. An honorary doctoral degree in public service will be given to Cardis and Charles Stuart. Dorothy Stuart and Barbara Cooling will receive honorary degrees in humane letters. †

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Editorial



CNS file photo by Nancy Wiehede

The pope on the Eucharist

Ruhpolding is a quaint little resort village nestled in a valley surrounded by high mountains in Bavaria, Germany. Its parish church is high above the village, at the top of a steep hill. On a side altar inside the church, among numerous gilded statues and paintings, is the statue of the "Ruhpolding Madonna," dating from around the year 1200. A unique aspect of the statue is that a tabernacle is built in the middle of the statue, where the Blessed Sacrament is kept.

Pope John Paul II would consider this most appropriate. In his 14th encyclical, which he signed on Holy Thursday, he described Mary as "the first tabernacle in history," the vessel "in which the Son of God, still invisible to our human gaze, allowed himself to be adored by Elizabeth" at the time of the Visitation.

In his encyclical, titled *Ecclesia de Eucharistia*, the pope reaffirmed the Church's traditional teachings about the real presence of Christ in the Eucharist, on the need for validly ordained ministers for its celebration, and on the importance of following the Church's liturgical norms.

As the pope said, the Eucharist is the greatest gift Christ left to those of us who are members of his Church.

From its beginning, the Church has believed and taught that the bread and wine received in the Eucharist after consecration by a priest is truly the body and blood of Christ. St. Justin, for example, in his *First Apology* written in the second century, described the confection of the Eucharist and its distribution at the Sunday liturgy. He wrote: "Not as common bread and common drink do we receive these, but we have been taught that this food is the flesh and blood of that Jesus who was made flesh."

St. Augustine asserted: "The bread which you see on the altar, once it is sanctified by the word of God, is the body of Christ. And that chalice, or rather what the chalice contains, once it is sanctified by the word of God, is the blood of Christ."

The ancient *Jerusalem Catecheses* said, "Since Christ himself has

declared the bread to be his body, who can have any further doubt? Since he himself has said quite categorically, 'This is my blood,' who would dare to question it and say that it is not his blood? Therefore, it is with complete assurance that we receive the bread and wine as the body and blood of Christ."

The Fourth Lateran Council in 1215 formally adopted the term "transubstantiation" as the way Christ becomes present in the Holy Eucharist. This doctrine, reaffirmed by the Council of Trent in the 16th century and again by the Second Vatican Council in the 20th century, asserts that, by the consecration of the bread and wine by a validly ordained priest, there takes place a change of the whole substance of the bread into the substance of the body of Christ and of the whole substance of the wine into the substance of his blood.

The accidental properties of the bread and wine remain. The bread still looks and tastes like bread and the wine still looks and tastes like wine. But their substance has been changed when the priest says, "This is my body" and "This is the cup of my blood."

In his new encyclical, Pope John Paul emphasizes more than the doctrine of transubstantiation. In some places, he says, people focus so much on the Eucharist as a "fraternal banquet" that they forget its sacrificial meaning. The Mass, he said, "makes Christ's one, definitive redemptive sacrifice present in time" so that those who participate in it do so as if we were in Jerusalem with Jesus.

He also wrote that he has observed abuses in the way the Eucharist is presented and adored. He reaffirmed Church teaching that those who have committed a serious sin must go to confession before receiving Communion, and he said that another document will be coming on the obligation to follow Church rules for the celebration of Mass and adoration of the Eucharist. If we have a proper understanding of the Eucharist, we should welcome that second document when it comes.

— John F. Fink

Letters to the Editor

Honoring war veterans

The front-page article in the Feb. 28 issue of *The Criterion* alerted me to the patriotism in our local parishes. Reading the report of James O'Donnell, a survivor of the sinking of the *USS Indianapolis* in World War II, and the history of the ship and its crew, prompted me to want to share the good news from St. Mary Parish in Mitchell.

Rex A. Knight has written and published *Riding on Luck: The Sage of the USS Lang (DD-399)*. Commissioned March 30, 1939, the "Lucky Lang" engaged the enemy in the Pacific at Guadalcanal, New Georgia, Kwajalein, Saipan, Leyte and Okinawa. She survived

it all with hardly a scratch. On her roster was Rex Knight's father, Randall J. Knight. Knight's hope in writing this book was to bring inspiration to younger persons and to pay tribute to those older persons who served.

Knight, along with his wife, Linda, serve as volunteer youth ministers at St. Mary Parish.

The book can be purchased online from Hellgate Press at info@psi-research.com or Barnes and Noble and other bookstores.

Sr. Carlita Koch, O.S.B.

(Sister Carlita is pastoral associate and coordinator of religious education for St. Mary Parish in Mitchell.) †

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome, and every effort will be made to include letters from as many people and representing as many viewpoints as possible.

Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to

edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

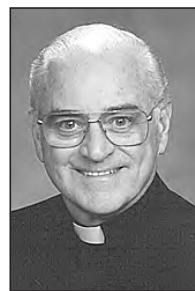
Letters must be signed, but, for serious reasons, names may be withheld.

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Spirituality for Today/Fr. John Catoir

The limits of human freedom

Cardinal Newman was a champion of freedom of conscience, but he also



knew its limits. He wrote, "Conscience is not a license [to do as you please]. On the contrary, it is a stern mother. One must be concerned about God's law and the common good."

The unbridled exaltation of human freedom has led to great harm in society. The drug subculture attests to that. There are other moral limits that cannot be ignored and still be in good conscience.

In civil law, we have the classic example of the constitutional right of free speech. You are free to say whatever you want in America, but within limits. You are not free to yell "Fire!" in a crowded theater when there is no fire. It could lead to panic and human injury. Inciting a riot is a crime.

On a different issue, American law permits abortion. Normally, the law is supposed to protect the sanctity of life. In the United States, however, one can murder an infant in the womb with impunity. Ironically, one second after the birth of a baby the law protects the infant as a person, with legal rights under the law.

It is immoral to stop a beating heart no matter what the law says. One might be allowed to follow freedom when there is a doubt, but the only doubt in the case of abortion has to do with the time life begins. The precise time it takes the male sperm and female ovum to unite and become a human person is unknown. Douching immediately after a rape is considered to be morally permissible even in Catholic hospitals.

What about withholding

extraordinary means to sustain life in the case of a dying patient? It is not immoral to withdraw life support from those who are near death; one does not have to sustain life artificially for months or even years, thus denying a patient the right to die with dignity. As long as there is no direct attack on the person's life, it is permitted to withdraw the life-support systems, allowing nature to take its course.

The head of the family has the authority to make this decision in good conscience after consulting other family members and medical experts.

Removing the feeding tube, however, is another matter. Once it is inserted, its removal may have criminal implications. I am not going to make any general statements except to say all decisions involving another human life go beyond one's private right to freedom of conscience.

Dorothy Day was courageous in exercising her conscience, but she always remained focused on God's will. In a 1935 issue of *The Catholic Worker*, she wrote:

"The early Christians started with the works of mercy, and it was this technique which converted the world. Starting with the corporal works of mercy, to feed the hungry, shelter the homeless, etc., and concluding with the spiritual works of mercy: to instruct the ignorant, to counsel the doubtful, etc." She continued, "Not all works are within the reach of all, that is understood. But, that we should take part in some of them is a matter of obligation, a 'strict precept' imposed by the natural and divine law."

Use the gift of freedom well, and always respect the rights of others.

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

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

How my parents fostered my vocation

This year, the Fourth Sunday of Easter is Mother's Day. And Pope John Paul II has designated it as the World Day of Prayer for Vocations to the Priesthood. The coincidence of the two occasions is a happy one. And I am reminded of an old custom that connected ordination to the priesthood and mothers.

When I was ordained a priest on May 3, 1964, the rite of ordination was a bit different. Besides being celebrated in Latin, after the anointing of our hands with sacred chrism, they were wrapped in a white linen cloth called a *manutergium* (Latin for "covering of the hand"). An unusual practice was associated with it. As the ceremony progressed, the cloth was removed and whisked away by a Saint Meinrad monk to be washed and ironed before the end of the ordination. The cloth was then presented to our respective mothers after the Mass. It was a long-standing custom that upon the death of the mother of a priest her hands were wrapped with the same *manutergium* during the wake.

The practice sounds a bit unusual in our day, but the intent was to underscore the role of our mothers in pursuing our vocation to the priesthood. Although the

custom was discontinued after the Second Vatican Council, when Mom went home to God in July of 1982 we found the *manutergium* in an envelope along with other things she had set aside for her funeral. Although the custom had disappeared, my family made sure the cloth was with her in the coffin.

Once in awhile, some of you parents and grandparents ask me how to foster vocations in your family. As a matter of fact, the possibility of a vocation to priesthood (or religious life or a lay ministry role in the Church) depends a lot on the family environment. For sure, the faith of our parents, lived in word and deed, provides the context in which someone who is called to the priesthood more readily perceives God's grace.

It was true for me. Maybe it will help if I tell how my parents helped me become a priest. I suppose mothers more naturally nurture a vocation, though I would not describe my mom as someone who was particularly expressive in her piety. She just lived it. And, not to exclude the importance of my dad, so did he. Neither one was pushy about our faith, but they didn't pull any punches either. They lived the faith and they expected my brother and I to do the

same. Mom and Dad were both active volunteers in the life of our newly founded parish—so much so that I might have thought it was the norm.

And my parents were circumspect in attending to my desire to be a priest. They were there for me, but they also gave me plenty of room to discern and pursue God's call with appropriate independence. But, once I was in the seminary, they also saw to it that I stayed within the boundaries of what the seminary way of life required. There wasn't a week that I didn't receive a newsy letter from Mom.

I have a clear recollection of a special visit from Mom one Sunday afternoon in May of 1957. (Dad was at a St. Vincent de Paul meeting, so Mom drove over from Jasper by herself.) I wasn't surprised by the visit because earlier in the week I had written a letter to her and Dad telling them that I thought God was calling me to be a Benedictine priest rather than a diocesan priest. Mom had a few questions about my impending

decision, but she left the matter up to God and me. It meant a lot that she was concerned enough to make that special visit to be sure I knew what I was doing.

And they were there for me after my ordination in 1964. I was sent to study in Rome for two years. Every week, a letter would arrive, and once in awhile there would be a care package. When I was appointed president-rector of the seminary theologate in 1971, my folks were concerned about the burden it might be. When I was appointed head of both the college seminary and theological seminary in 1982, Mom and Dad were really concerned. Mom didn't usually send Valentines, but that year I got one with a quotation of St. Augustine: "No burden is too great for loving hearts." I still keep that card in my breviary. Sometimes I think it was merciful that God called Mom home before I was named a bishop!

Anyway, that's how Mom and Dad helped me. I am forever grateful. I talk to them in prayer every day. †

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.

De como mis padres fomentaron mi vocación

Este año el cuarto domingo de Pascua es el Día de las Madres. Y el Papa Juan Pablo II lo ha designado como el Día Mundial de Oración por las Vocaciones Sacerdotales. La coincidencia de las dos ocasiones es afortunada. Y recuerdo una vieja costumbre que relaciona la ordenación sacerdotal y las madres.

Cuando me ordené como sacerdote el 3 de mayo de 1964 el ritual de la ordenación era un poco diferente. Además, siendo que se celebraba en latín, luego de ungir nuestras manos con el sagrado crisma las envolvíamos en un paño de lino llamado *manutergium* (lo cual significa en latín "cobertura de las manos"). Se asociaba con una práctica poco común. A medida que se desarrollaba la ceremonia, el paño era retirado y llevado por un monje de San Meinrad para ser lavado y planchado antes del final del ordenamiento. Al final de la Misa se entregaba el paño a nuestras respectivas madres. Era una costumbre de vieja data que a la muerte de la madre de un sacerdote, sus manos se envolvían con el mismo *manutergium* durante el velatorio. La práctica luce un poco inusual en nuestros días, pero la intención era subrayar el papel de nuestras madres de llevar adelante nuestra vocación sacerdotal. Aunque la costumbre fue descontinuada después del Segundo Concilio Vaticano, cuando

mamá se fue al cielo en Julio de 1982, encontramos el *manutergium* en un sobre junto con otras cosas que ella había apartado para su funeral. Aunque la costumbre ya no estaba en vigencia, mi familia se encargó de que el paño estuviera junto a ella en el ataúd. De vez en cuando algunos padres y abuelos me preguntan cómo fomentar las vocaciones dentro de sus familias. De hecho, la posibilidad de una vocación sacerdotal (o de vida religiosa o del papel del ministerio laico en la Iglesia) depende mucho del entorno familiar. Con toda seguridad, la fe de nuestros padres, vivida en palabra y obras, provee el contexto en el cual alguien llamado al sacerdocio pueda percibir con mayor claridad la gracia de Dios.

A mí me ocurrió éso. Tal vez les ayude si les cuento cómo mis padres me ayudaron a convertirme en sacerdote. Supongo que las madres alimentan una vocación de forma más natural aunque yo no describiría a mamá como alguien particularmente expresiva en su devoción. Simplemente la vivía. Y sin excluir la importancia de mi padre, también él lo hacía. Ninguno de los dos era insistente con en relación a nuestra fe, pero tampoco tenían pelos en la lengua. Ellos vivían la fe y esperaban que mi hermano y yo hiciésemos lo mismo. Mamá y papá eran voluntarios activos en la vida de nuestra parroquia recientemente fundada, tanto así que

yo pensaba que esa era la norma.

Y mis padres fueron prudentes en relación a mi deseo de ser sacerdote. Me apoyaron pero también me dieron bastante espacio para discernir y seguir el llamado de Dios con la independencia adecuada. Pero una vez que estuve en el seminario, también se ocuparon de que estuviera dentro de los límites que la vida del seminario requería. No pasó una semana que no recibiera una carta con novedades de mamá.

Recuerdo claramente una visita especial de mamá un domingo por la tarde en mayo de 1957. (Papá estaba en una reunión en San Vicente de Paul, de modo que mamá condujo sola desde Jasper). No me sorprendió la visita porque a principios de semana le había escrito una carta a papá diciéndole que pensaba que Dios me estaba llamando a ser un monje benedictino en vez de un sacerdote diocesano. Mamá tenía algunas preguntas sobre mi inminente decisión pero dejó el asunto en las manos de Dios y las mías. Para mí significaba mucho que ella estuviese lo suficientemente preocupada para hacer esa visita especial para asegurarse de

que yo supiera lo que estaba haciendo

Y me apoyaron después de mi ordenamiento en 1964. Fui enviado a Roma a estudiar por dos años. Todas las semanas recibía una carta y de vez en cuando un paquete que me demostraba su cariño. Cuando fui designado presidente-rector del seminario teológico en 1971, mis padres se preocuparon sobre la carga que ello podría representar. Cuando fui designado director del seminario universitario y del seminario teológico en 1982, mamá y papá se preocuparon verdaderamente. Mamá no solía enviar tarjetas por el día de San Valentín pero ese día recibí una con una cita de San Agustín: "Ninguna carga es demasiado pesada para un corazón lleno de amor". Aún conservo esa tarjeta en mi breviario. ¡A veces pienso que Dios fue misericordioso al llamar a mamá antes de que me nombraran obispo!

Bueno, así es como mamá y papá me ayudaron. Y se los agradeceré por siempre. Hablo con ellos todos los días por medio de la oración. †

Traducido por: Language Training Center, Indianapolis

Las intenciones vocacionales del Arzobispo Buechlein para marzo

Los jóvenes: que ellos acepten el ánimo del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida religiosa.

Check It Out . . .

The **Catholic Choir of Indianapolis** will sing at the 9 a.m. and 10:30 a.m. Masses at Our Lady of the Greenwood Church, 335 S. Meridian St., in Greenwood, on May 11. The choir will also sing at the 4:30 p.m. and 7 p.m. Masses at Holy Rosary Church, 520 Stevens St., in Indianapolis, on June 7 during the parish's annual Italian Street Festival. The choir's annual **Spring Concert** will begin at 3 p.m. on June 22 at Marian College, 3200 Cold Spring Road, in Indianapolis. For more information, call 317-328-6038.

St. Vincent Pediatric Rehabilitation Center, 1707 W. 86th St., in Indianapolis, recently opened its **International Adoption Clinic**. The clinic, for families who have adopted children from overseas, offers an array of services from both developmental and infectious disease pediatricians. All services are directed toward the adopted children's physical, emotional and spiritual needs. Although self-referral is permissible, the clinic serves as a specialty consultation to the child's primary care physician. For more information, call the clinic at 317-415-5545.

There will be a **Pro-Life Symposium for Spanish-speaking members of the archdiocese** from 2 p.m. to 6 p.m. on May 17 in the Assembly Hall of the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Participants need to be fluent in Spanish. Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, will present "Why Pro-Life?" Father Michael O'Mara, pastor of St. Mary Parish in Indianapolis, will present "Ethical Aspects on Human Life." Franciscan Father Thomas Fox, associate pastor of St. Patrick Parish in Indianapolis, will present "The Church's Position on the Culture of Death." Norberto and Maria Teresa Aguaya will present "Responsible Parenthood." There will be a video shown titled "The Miracle of Life" and youth will perform an educational play about abortion. For more information, call the Office of Pro-Life Activities at 317-236-1521 or 800-382-9836, ext. 1521.

Clergy and congregational leaders are invited to a **Mental Illness Ministry Conference** titled "Mending the Mind and Mending the Soul" from 9 a.m. to 4 p.m. on May 15 at North United Methodist Church, 3808 N. Meridian St., in Indianapolis. Besides speakers, there will be eight elective workshops, with topics ranging from teen-age depression to addictions to post-traumatic stress syndrome. For more information, call 317-767-7653.

Katrina Rae, a contemporary Christian singer, songwriter and recording artist, will present her musical faith journey, "Changed By His Glory," at 7 p.m. on May 10 at St. Jude Parish, 5353 McFarland Road, in Indianapolis. The program is free, though a free-will offering will be accepted. For more information, call the parish office at 317-786-4371.

There will be a **Christian Coffeehouse** at 6:30 p.m. on May 9 at SS. Francis and Clare of Assisi Parish, 5901 W.

Olive Branch Road, in Greenwood. The event will be an evening of fellowship, reflection and praise through the enjoyment of music. For more information, call 317-859-4673 or log on to www.susanjansen.net.

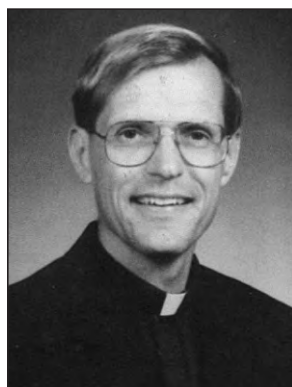
St. Francis Hospital and Health Centers, in conjunction with the Indiana Blood Center, will host a **blood drive** from 7:30 a.m. to noon on May 15 in the auditorium at its Beech Grove campus, 1600 Albany St. Donors should allow an hour for a mini-physical, medical history review, donation and post-donation rest period. All donors must be at least 17 years old, weigh at least 110 pounds and be in good health. For more information, call 317-782-7997, ext. 2997.

The Ladies Guild of Knights of Columbus, Greenwood Chapter 6138, will sponsor a **baby shower for St. Elizabeth's Pregnancy and Adoption Services of Indianapolis** at 1 p.m. on May 18 at the Knights of Columbus Hall, 695 Pushville Road, in Greenwood. Kristen Grill from St. Elizabeth's will speak, and there will be refreshments. Admission is a baby item or expectant mother item. The most needed items are clothes (infant to 2 years) for summer, diapers, infant shoes, crib sheets, mobiles, wipes, Enfamil with iron and new car seats. Monetary donations and gift certificates are appreciated, along with swimming suits for the mothers. For more information, call Anne Bedan at 317-535-8789.

Students from the fifth, sixth, seventh and eighth grades of Holy Name School, 89 N. 17th Ave., in Beech Grove, will present "**Musical '03**" at 7:30 p.m. on May 9. The music will be light and varied with show tunes, golden oldies and some current pop tunes. Tickets are \$2 per person or \$5 per family, and may be purchased at the door. The program is directed by Jerry Craney, music director at the school. For more information call 317-784-9078.

The Young Actors Theatre, a not-for-profit organization

VIPs . . .



Father Steven Schafflein, pastor of St. Mary Parish in Greensburg, will celebrate his 25th anniversary of ordination to the priesthood with a Mass at 11 a.m. on May 18 at the parish. The Mass will be followed by a reception and program until 3:30 p.m. in the school gymnasium. Father Schafflein has served as associate pastor of St. Mary Parish in New Albany, associate pastor of St. Andrew Parish in Richmond, pastor of St. Anne Parish in New Castle, administrator of St. Rose Parish in Knightstown, pastor of St. Maurice Parish in Decatur County and pastor of St. Mary Parish in Greensburg. †

in its 27th year, will present "**Pinocchio**" during two weekends in May at the Old Centrum Building, 520 East 12th St., in Indianapolis. The performances will be at 7:30 p.m. on May 9, 7:30 p.m. on May 10, 2 p.m. on May 11, 7:30 p.m. on May 17 and 2 p.m. on May 18. Among the actors are students from St. Monica School, St. Roch School and Roncalli High School, all in Indianapolis. Roncalli freshman Kevin Sheehan, a member of Our Lady of the Greenwood Parish in Greenwood, will star as Geppetto. Tickets are \$7 per person, with children 5 and under admitted for \$1 each. Advance tickets are available for \$6 per person. For more information or for advance tickets, call 317-253-2455. †

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

It Runs in the Family (MGM)
Rated **A-III (Adults)** because of recurring drug abuse and sexual situations, as well as minimal vulgarities and an instance of rough language.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the Motion Picture Association of America (MPAA).

The Lizzie McGuire Movie (Disney)
Rated **A-II (Adults and Adolescents)** because of minor romantic complications.
Rated **PG (Parental Guidance Suggested)** by the MPAA.

People I Know (Miramax)
Rated **A-III (Adults)** because of minimal violence, recurring drug abuse, rough language and vulgarities as well as brief sexual images and fleeting nudity.
Rated **R (Restricted)** by the MPAA.

The Real Cancun (New Line)
Rated **O (Morally Offensive)** because of a glamorizing attitude toward casual sex, recurring raunchy sexual situations with nudity, incessant alcohol abuse, excessive rough language, as well as vulgarities and lewd, sexually explicit language.
Rated **R (Restricted)** by the MPAA.

X2: X-Men United (Fox)
Rated **A-II (Adults and Adolescents)** because of recurring comic book-style violence and some crass language.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the MPAA. †



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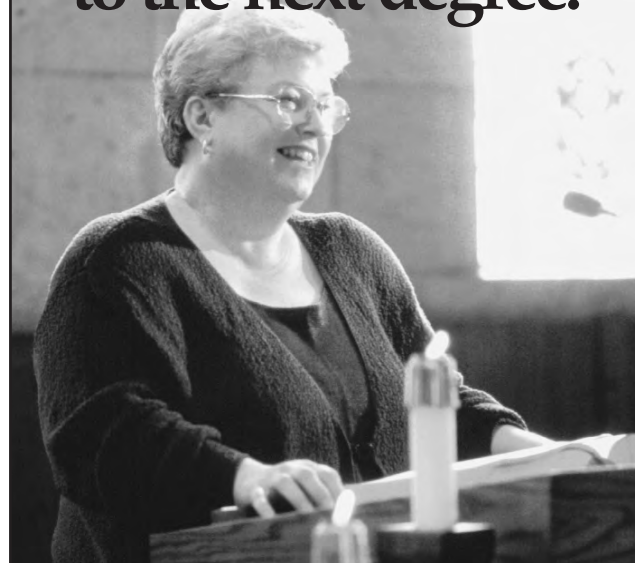
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Three Catholic teachers receive fellowships for summer pursuits

By Jennifer Lindberg

It's a summer vacation they'll never forget.

What they once only dreamed about doing is paid for in full as three teachers from the Archdiocese of Indianapolis each received a \$7,500 Teacher Creativity Fellowship from Lilly Endowment Inc.

The endowment allows teachers to pursue their own summer plan for personal and professional renewal.

Margaret Shain, a science teacher at Our Lady of Perpetual Help School in New Albany, will be touring the New England states and the Canadian Atlantic Maritimes looking for all types of flowering plants. She plans to catalog the plants and use them in the school's science curriculum next year.

Two English teachers from Brebeuf Jesuit Preparatory School in Indianapolis also received fellowships. Tamara O'Hearn will study Gothic architecture in France, England and Italy, and Erin Hawkins will hike 266.4 miles on Indiana's four largest trails while working on original poems about Indiana landscapes.

Only 120 teachers out of 800 applicants from across the state were awarded fellowships.

Teachers must have at least three years of teaching or administrative experience to apply for a fellowship and pledge to continue teaching in Indiana for at least one more year.

Studying flowering plants over the summer is a personal interest for Shain that began when she took a botany class a few years ago.

However, she wasn't able to go study as much as she would have liked because she took the class while still teaching school.

"This will allow me to come up with a nice catalog of plants or pictures that kids can use," Shain said.

Shain will use her recently purchased digital camera and laptop computer to help her with the fieldwork.

Her students are already benefiting

from the fellowship money, having recently used the digital camera for class projects.

Usually, Shain teaches a science class during the summer. This year, she wanted a break from teaching and applied for the fellowship. She said it was the right match between a personal interest and something she could incorporate into the curriculum.

"I can spend some time doing something for school and learning in the process, but also something that provides a new learning opportunity for me," Shain said.

For O'Hearn, the chance to study Gothic architecture will make the Gothic novels she teaches in American and British literature more understandable.

"The landscape in the Gothic novel always mirrors the mood of the novel," O'Hearn said. "It's always dreary or on some moor or by a castle. I'm also interested in the old Gothic structures, and the best are in Europe."

Traveling through France, Italy and England, O'Hearn will stay at some castles and learn more about architecture.

She said the trip will give her the background to explain to her students how the architecture in the novels they are reading relates to the story.

Hawkins is getting in shape for the more than 250 miles she will hike across Indiana this summer by exercising on her treadmill.

She'll also use her hiking experience as the inspiration to write four original poems about Indiana's landscape.

Many times, students don't like to write poems about Indiana because they think it's boring, she said.

By learning how to take stock of the Indiana landscape herself, she can help the students be more creative at poetry writing, she said.

"Usually, I've always had a second job in the summer," Hawkins said. "And I'm always indoors. This will let me spend more time outdoors and see what Indiana has to offer." †

Photos by Jennifer Lindberg



Tamara O'Hearn, left, and Erin Hawkins, who teach English at Brebeuf Jesuit Preparatory School in Indianapolis, each received a Teacher Creativity Fellowship from Lilly Endowment Inc. O'Hearn will study Gothic architecture in France, England and Italy, and Hawkins will hike 266.4 miles on Indiana's four largest trails while writing poems about Indiana landscapes.



Margaret Shain, a science teacher at Our Lady of Perpetual Help School in New Albany, will use her Teacher Creativity Fellowship Grant from Lilly Endowment Inc. to spend her summer touring the New England states and the Canadian Atlantic Maritimes to pursue a personal interest in botany. She will use what she learns in the classroom during the next school year.



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Life in prison

Ranjha Masih is led from court in shackles during his trial in Faisalabad, Pakistan, in October 2001. He was sentenced on April 26 to life in prison and fined \$900 for violating the country's blasphemy laws. Prosecutors charged that Ranjha, a Catholic, threw stones at Quranic verses written on an outdoor wall during a 1998 memorial procession for a local bishop.

SERVICE

continued from page 1

Dinner has more than doubled since the event began five years ago, said James Schellinger, the event chair.

"I'm intrigued by the title 'Spirit of Service,'" Erskine said. "I think service is a spiritual experience."

He said that it is hard to tell who gains more benefits from service—those served or those serving. He also said that those who volunteer their time for others truly have the "eyes to see" the need around them.

"A lot of people walk through life ... and they do not see, realize, understand, that all around them are people who are in need," he said. "And they either don't want to see it or just fail to see it."

Erskine pitched for the Brooklyn Dodgers from 1948-57 and for the Los Angeles Dodgers from 1958-59. He pitched two no-hitters and broke the World Series strikeout record for a single game with 14 strikeouts in 1953.

Erskine spent his retirement coaching baseball and becoming involved in his community and various charitable causes.

Erskine entertained the crowd with baseball stories from the past and some from his personal life. He spoke of the days when, as he put it, baseballs were white and so were all of the players.

"We were a segregated country," he said.

But then, in 1947, Branch Rickey, the president and general manager of the Dodgers, made history by putting the first black major league ball player, Jackie Robinson, on the field.

"Jackie experienced what none of us could imagine," Erskine said, "being accused just because he was different."

Erskine said he has great admiration for the courage Robinson displayed in breaking the color barrier in baseball.

In 1960, Erskine became the father of his fourth child, Jimmy. But, right away, he knew something was wrong.

The doctor told him that Jimmy was a "mongoloid"—an archaic term for saying that Jimmy had Down syndrome.

At first, Erskine was frustrated to have a child with such physical barriers ahead of him, after just leaving a team of great athletes.

Then it hit him. "Jimmy's facing about the same kind of barriers Jackie did," he said. "What a parallel."

Raising Jimmy wasn't easy. It was a cause for celebration when Jimmy could tie his shoes by himself—at 18 years old.

Jimmy is now 43 and works at an Applebee's Restaurant, setting up tables before opening. His boss says that people work with each other better when Jimmy is around.

"He has come so far," Erskine said.

Near the end of his presentation, Erskine showed the audience his World Series Ring that he had retrieved from a lock box for the event. The Brooklyn Dodgers won the World Series in 1955.

"I look at this ring, I think about the day they handed them to the team, I remember the look on the team's faces," he said. "[I

said] to myself, could there be anything in this world as a reward better than that?"

Years after receiving that ring, his son, Jimmy, was competing in the Special Olympics in swimming.

At the end of the race, Erskine said, "They hauled him out of the water, they stood him up on the award stand, on the top level, and they hung this gold medal around his neck. He won a 50-meter freestyle."

Erskine held up the shimmering medal. "Let me tell you, I think this is better," he said.

"They expected us to win," he said of the Dodgers 1955 victory. "They expected us to win. Who expected this kind of performance [from Jimmy]?"

"Any time you give somebody encouragement, as was given Jackie and was given Jimmy, you have the eyes to see and do that," Erskine said.

Bart Peterson, mayor of Indianapolis, attended the dinner and said that the award winners "represent the spirit of service, they represent the spirit of Indianapolis."

Peterson told the more than 700 people in attendance that the services provided by CSS are essential and make differences in peoples' lives each day.

He said that he is often asked what has been the most surprising thing for him since he took office.

"I had no idea how much good work is going on in our community," Peterson said, "how many people are reaching out beyond themselves, helping people who they could never reasonably expect anything in return from."

"And I can think of no better example of that than Catholic Social Services," he added.

David Bethuram, executive director of CSS and the Office for Family Ministries, said that CSS helped more than 60,800 people last year. Among those people, 11,550 were helped with temporary shelter, food, clothing and job assistance, while 558 people were helped in the Elder Care program.

"More people than ever before are requesting our services," he said. "Because of the generosity of our donors and volunteers, we've been able to continue to provide quality service to the increasing numbers of individuals and families in need."

Archbishop Daniel M. Buechlein was there to personally give each Spirit of Service award to the recipients.

"Jesus Christ and our Church call each of us to be attentive to the poor, to be advocates for the disenfranchised, to serve those who society rejects," the archbishop said.

"Jesus always put those in the margin of society ... at the center of his concern and his ministry, and we're called to do the same," he said.

The archbishop congratulated the award winners and called them role models.

"Your service to others encourages all of us," he said. "Your lives and your gifts of self provide all of us with examples of charity in a very real world." †

Let Us Share The Gift Of Faith We Have Received

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



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

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

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

Your gift will live on.



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Carl Erskine, second from left in the back row, retired Brooklyn and Los Angeles Dodgers pitcher, stands next to Archbishop Daniel M. Buechlein. Both spoke at the Spirit of Service Awards Dinner held on April 29 at the Indiana Roof Ballroom. Tom Pottratz, back left, Jerry Jones, back right, Jerry Semler, front, from left, Rosemary Semler, Clara Warner and Robert Tully received Spirit of Service Awards.

Gary Diocese promotes cultural diversity and unity

By Brian T. Olszewski

Northwest Indiana is similar to other urban areas in the United States—a mural of various cultures and ethnic and racial backgrounds.

What the mural doesn't always reveal are the tensions and hostilities that have arisen among the people who comprise it.

When he was appointed apostolic administrator of the Diocese of Gary in 1992, Bishop Dale J. Melczek was well aware of the racial and ethnic divisions that had infected the diocese.

From that point through his appointment as diocesan bishop in 1996 and up to the present, he has made addressing "the sin of racism" a pastoral priority.

In June 2002, he issued his first pastoral letter—"The Many Faces of Our Church: A Letter to Our Catholic Faithful Regarding Our Cultural Diversity"—as a preliminary step to a letter on racism.

But "The Many Faces of Our Church" was more than a letter to be read and then shelved. Bishop Melczek asked the faithful to read and then to "prayerfully consider and discuss its contents with others."

Talking about it, however, was not enough.

The bishop offered points upon which he asked the Catholic community to act, for example, the writing of a parish cultural history for publication in the diocesan newspaper, sponsoring an event in January or February 2003 that would acknowledge and affirm "the ethnic/racial diversity of the parish," and hosting liturgical, educational and social opportunities open to members of other parishes and to

non-Catholics.

Bishop Melczek provided a historical perspective on the blending of cultures by highlighting two models: the "melting pot" and the "mosaic."

The former, he noted, encouraged "newly arrived people to shed the culture that had hitherto identified them and to learn everything which was deemed to be 'truly American.'"

The bishop said, "Of course, it was the people of wealth and power, serving as the gatekeepers of America, who held up this image and defined what it meant."

Of the mosaic model, he wrote: "Just as a mosaic is made up of many differently shaped colored pieces whose placement together composes a picture that would not look as beautiful or unique were the pieces all the same shape and color, so the many ethnic/racial groups can be viewed as being good in and of themselves. It is precisely the existence and mix of these groups that renders the richness of detail that gives shape to the portrait of America in general, and northwest Indiana in particular."

He said "mystification"—when the traditions, customs, rituals and patterns unique to one culture are alien to those outside that culture—is one of the roots of racism.

"Just as fear is usually not far from the door of ignorance, so that which is alien can cause feelings of insecurity and easily be viewed as a threat," he wrote.

The "demystification" process begins when members of one culture invite members of another into their world, Bishop Melczek said. To that end, he

A diocese is a 'global village'

By David Gibson

The Diocese of Winona, Minn., has become a global village, Bishop Bernard Harrington of Winona, Minn., wrote recently.

He was referring to the growing cultural diversity of the diocese located in southeastern Minnesota.

"Generations harking back to Irish, German and Polish settlers have been joined by new immigrants from Mexico, Sudan and Vietnam," he noted. "The face of our liturgy has changed as Spanish and bilingual Masses become more common. At times, parishes are strained in the effort to build bridges to connect cultural

groups. But, build we must."

There is a need for a welcoming spirit in parishes so new arrivals feel at home. But just a welcome isn't enough. People want to feel they belong, and that this is "their parish," too. And everyone wants respect—in this case, respect that honors their cultural heritage.

The U.S. bishops said in 2000 that, while "misunderstanding, ignorance, competition and fear" often stand in the way, there is a need "to get beyond ethnic communities living side by side within our own parishes without any connection with each other."

(David Gibson edits Faith Alive!) †



"The Many Faces of Our Church: A Letter to Our Catholic Faithful Regarding Our Cultural Diversity" was more than a letter to be read and then shelved by Catholics in the Diocese of Gary, Ind. Bishop Dale J. Melczek asked the faithful to read and then act on ways to address and celebrate cultural diversity.

encouraged parishes to gather for multi-ethnic events—involving food and song, for example—in order to experience each other's world.

"Such a process enables the other to begin to see the world from another person's perspective and to feel more comfortable in that world," he noted. "It is by participation in the world of another culture that the process of demystification takes place."

Bishop Melczek issued a study guide and had facilitators trained to lead study sessions on the pastoral letter. Five 90-minute discussion sessions were held in the fall of 2002 and during Lent in 2003.

The discussion sessions were based upon questions that included:

Do you think the model of the mosaic could serve as a good means of viewing northwest Indiana?

How do you feel about the pattern of cultural segregation within our region?

Is there another side to the reaction of flight (from changing neighborhoods)?

Lest the pastoral letter become "read and dead," Bishop Melczek emphasized

that it was a process, not a one-shot program.

"This letter marks the start of a three-year journey," he wrote. "At times, we will make great strides, while at other times we will move more slowly. However far we progress, keep in mind that, more than anything else, Jesus calls us—his disciples—to live and witness together in unity and charity."

In the pastoral letter's introduction, Bishop Melczek said that in 2003 he would "issue another pastoral letter regarding the sin of racism, which is clearly the greatest threat in our own day to cooperation among cultures and races, and which prevents the image of God from being clearly visible in our communal life."

For the bishop and the 185,000 Catholics in the Diocese of Gary, the process of addressing the sin of—and the infection caused by—racism is well under way.

(Brian T. Olszewski is the editor of the Northwest Indiana Catholic, the newspaper of the Diocese of Gary.) †

Discussion Point

Parish builds cultural bridges

This Week's Question

Describe a way that your parish builds bridges among its differing cultural-group members.

"We have a priest [at Holy Cross Parish in Omaha, Neb.] who is originally from the Philippines. We have a First Friday Mass and social in celebration of the city's Filipino community." (Jerry Gubbels, Omaha, Neb.)

"We [Our Lady Of Perpetual Help Parish in Carrollton, Ga.] have a large Spanish community. We offer Spanish-language religious education for our Spanish students." (Alan Talley, Carrollton, Ga.)

"By serving them, loving them and respecting the different cultures of the parish." (Father John C. Aurilia, Immaculate Conception Parish, Hendersonville, N.C.)

"The spirit of the Church at St. Hugo [Parish in Bloomfield Hills, Mich.] speaks to our reaching out across cultural lines. Like our pastor, Msgr. Anthony Tocco, we are very open and welcoming. Our church was designed with a huge physical gathering space, which is always well utilized. We have a large culturally mixed school. We also have an annual Filipino celebration." (Bob Williams, Bloomfield Hills, Mich.)

Lend Us Your Voice

An upcoming edition asks: The Church is universal—worldwide. When or where did you have a direct experience of the Church's universality?

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



CNS photo by Jon L. Herdricks, Northwest Indiana Catholic

From the Editor Emeritus/John F. Fink

Important events: Franciscan Order founded

Twenty-eighth in a series

Pope Innocent III gave his approval to the religious order founded by St. Francis of Assisi, known formally as the Order of Friars Minor, on April 16, 1209. That's the 28th on my list of the 50 most important events in Catholic history.



The small band of 12 humble men who accompanied Francis to Rome has grown to become the largest religious order in the Catholic Church when one includes the various orders that split off from the original. The Friars Minor by themselves are second only to the Jesuits, with 17,556 members (as of the year 2000; the Jesuits had 21,633).

The Order of Friars Minor Capuchin, a branch of the order that was established as a separate jurisdiction in 1528, is fourth on the list with 11,340 members. Another branch, the Order of Friars Minor Conventuals, is 12th on the list with

4,564 members.

St. Francis also founded the Second Order of St. Francis for women in 1212. This order came to be known as the Poor Clares for its first superior, St. Clare. Then he wrote a rule for laypeople who wanted to share in the goals and life of the Franciscans. This group, originally known as the Third Order of Franciscans, is known today as the Secular Franciscan Order. Today, it has about 780,000 members worldwide, 18,000 in the U.S.

Having founded his order, Francis traveled to other countries. In 1214, he tried to go to the Holy Land but was shipwrecked. He made it to Egypt during the Fifth Crusade and met with the Muslim sultan, who was so impressed with the little friar that he permitted him to visit the sacred shrines in the Holy Land. That was later to lead to the Franciscans being granted the Custody of the Holy Land, a role that is continuing today.

It was also to lead to missionary work on the part of Franciscans. By the 15th and 16th centuries, Franciscan friars were working in China and Africa and were

important in Christianizing the natives in the New World. Father Junipero Serra, founder of California's missions, was a Franciscan.

As his order grew, Francis reluctantly accepted the fact that he would have to revise his original rule. Pope Honorius III approved the new rule on Nov. 29, 1223. After that, Francis let others handle the affairs of the order and he withdrew from the world. His health and his eyesight were deteriorating. In September 1224, he received the stigmata, the wounds of Christ.

Francis died on Oct. 3, 1226, and Pope Gregory IX canonized him only two years later. He has always been one of the Church's most beloved saints. St. Bonaventure wrote his official biography in 1263.

Three Franciscan friars have become popes: Sixtus IV (1471-84), Sixtus V (1585-90) and Clement XIV (1769-1774).

The order has also produced some great saints and theologians. Among them are St. Bonaventure, St. Anthony of Padua, St. Bernardine of Siena, St. Lawrence of Bridisi, John Duns Scotus, and Roger Bacon. †

Research for the Church/

James D. Davidson

Why is Mass attendance declining?

It is a well-established fact that there has been a dramatic decline in Mass attendance in the last 50 years. In the 1950s, about 75 percent of Catholics attended Mass on a weekly basis. Since then, the percentage of Catholics attending Mass each week slipped to 66 percent in 1970, 53 percent in



the mid-1980s, about 40 percent in the mid-1990s and only 37 percent in 1999. The percentage of Catholics attending Mass each week is now about half of what it was 50 years ago.

How are we to explain this trend? There are two leading hypotheses. One is that the decline is largely a function of societal conditions outside the Church. According to this perspective, the decline reflects the increased secularization of American society and/or the cultural revolution of the 1960s, when the culture shifted from an emphasis on compliance with institutional norms and values to an emphasis on personal freedom.

If this hypothesis were true, we might expect church attendance rates to decline for the society as a whole and in other religious groups as well as the Catholic Church. But, neither of these things has occurred.

There has been no major change in church attendance rates for the society as a whole since Gallup began polling on this issue back to the late 1930s. Since that time, church attendance rates have held steady at 41 percent.

Also, church attendance rates have not declined for Protestants. In the late 1950s and early 1960s, about 44 percent of Protestants attended church every week. By the mid-1960s, that figure had slipped to 37, 38 or 39 percent (depending on the year of the survey). With only minor fluctuations, it has remained quite stable ever since.

Over this same time period, however, Mass attendance has continued to decline. As a result, I lean toward the alternative hypothesis that the decline has more to do with changing conditions in the Church.

With the decline of the Catholic ghetto of the 1940s and '50s, the structure of American Catholicism changed dramatically. Catholics are no longer segregated from the rest of society and no longer as dependent on the Church.

Catholics' image of the Creator as a judgmental God who would condemn people to hell if they missed Mass has given way to an image of God as much more willing to forgive people who do not make it to Mass every week.

There also has been a marked decline in episcopal authority. Father Andrew Greeley traces this decline to Pope Paul VI's decision in 1968 to uphold the Church's ban on artificial means of birth control. I contend that it has numerous sources, including the rising levels of education among laypeople. Whatever its origins, the decline in episcopal authority preceded last year's sex scandal and almost certainly has continued in its wake. As a result, Church leaders are no longer able to command the high levels of religious practice that existed in the 1950s.

Protestants and other Americans have not experienced these changes, and their rates of church attendance have not declined. These changes are peculiar to American Catholicism and, I believe, go a long way toward explaining the decline in Mass attendance among Catholics.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind.) †

Cornucopia/Cynthia Dewes

Digging in the garden of earthly delights

Sin is so attractive, isn't it? They say the reason babies are so cute is because they're so much better we probably wouldn't want to bother with them if they weren't. It's the same with sin—knowing the consequences and all, we'd probably never sin if sinning weren't so darn appealing.



That is, until lately.

Although we've been heading down this road for some time, it seems to me we've finally hit a point where sin is no longer attractive but, as it should be truthfully depicted, downright disgusting.

I refer to two movies made recently as reported in *Time* magazine and elsewhere. One is entitled *The Real Cancun* and is now in theaters. The other, *The Quest*, has not yet been released.

The Cancun epic involves the Mexican spring break antics of 16 young women and men behaving badly. Among other ingredients of the film, there's the obligatory virgin whom everyone tries to corrupt, constant boozing and a bonus feature in the form of female twins. The titillating possi-

bilities of this fact simply boggle the mind.

The second film is a quest by six young men to help a nerdy friend lose his virginity. More drunkenness and debauchery. Does this theme sound familiar? Where is an X rating when we need one?

Now, while I have not seen either film and would rather die than do so, their premises sound outrageous to me. Ordinarily, I don't approve of criticizing something I have not seen personally, but in this case I believe I'll make an exception.

Frankly, I thought we'd gone about as far as we could go. We've ratcheted up from mild distaste in watching people eat worms to guilty squirming at the sight of "survivors" cruelly blackballing each other. We've seen strangers trying to get each other out on dates (that is, into bed together), sometimes with the help of their parents!

We've watched pathetic people hoping for some imagined kind of celebrity by making fools of themselves and each other. And, we've observed that greatest of all pathetic "celebrities," Monica Lewinsky, adding her lack of talent to a vulgar dating show as a kind of host/matchmaker/madam.

And then, speaking of Monica, there are the politicians whose sexual shenanigans

are public knowledge, not to mention their other moral lapses. And we all know about the executives of giant corporations whose greed is matched only by their hubris, and the clergy whose failings continue to scandalize the faithful.

Sin seems to be so flagrant and so dramatic in these times, not to mention so public, that most of our confessions on Saturday afternoons must pale by comparison. Our taking the Lord's name in vain, losing our tempers or neglecting to share our worldly goods with the poor hardly qualify.

But here's the sneaky way the devil works. He lulls us into believing a) that he probably does not exist, and b) that we're not so bad after all. The Enron guys or O.J. Simpson or Saddam Hussein are really in for it when the final judgment comes, we think, but we're undoubtedly on the fast track to heaven.

Well no, not really. Sin is sin, and intent is everything. We'll get our lumps one day. Still, the failings we see on public view today are so offensive that we might just give up sin altogether. What a thought.

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

Faithful Lines/Shirley Vogler Meister

Limiting motherly accountability

Last week, I mentioned that mothers are on the front lines of grief. This week, for



Mother's Day, I write about mothers reaping the joys of motherhood despite tremendous responsibilities.

A few weeks ago, among the spam that swamps my computer daily, there was an "advertisement" for the job of "Mother,

Mom, Mama, Mommy." The anonymous author hit the mark with the following topics, which I've radically revised here, with many personal additions (some tongue-in-cheek):

Job Description: Lifetime team players needed for challenging permanent work in often-chaotic environment. Need excellent communication and organizational skills. Must be willing to work variable hours all week with frequent 24-hour shifts. Travel required for camping, sports, school and medical/health events. (Travel expenses not reimbursed.)

Responsibilities: Hope for the best, but

prepare for the worst. Have the patience of a saint and the expertise of a peacemaker. Be indispensable one minute and an embarrassment the next. Have the stamina of a pack mule and the expertise of a cook, housekeeper, teacher, nurse, time manager, chauffeur, gardener, money manager, psychologist and party planner—usually working under pressure. Must be good example of religious, social, political and environmental duties.

Possibility for Advancement/Promotion: Virtually none—until death and "The Eternal Reward." During lifetime, must stay in same position without complaining, constantly retraining yourself and updating skills so that those in your charge can ultimately surpass you.

Previous Experience: None. On-the-job training on continually exhausting basis.

Wages/Compensation: Get this—you pay them, with frequent raises and bonuses, plus college expenses (assuming college will help them become financially independent). After death, you give them what's left. (Oddly, you will actually enjoy this and wish you could do more.)

Benefits: This job supplies limitless

opportunities for personal growth—and free hugs for life, if you play your cards right.

I took umbrage over the following notation under "Responsibilities," so I omitted it: "Must assume final, complete accountability for the quality of the end product." I don't believe mothers are completely responsible for the outcome of children. Too many other influences affect children's lives.

Recently I read in a *New York Times* book review about *A Potent Spell: Mother Love and the Power of Fear* by Janna Malmud Smith. The reviewer, Ann Hulbert (author of *Raising America: Experts, Parents, and a Century of Advice about Children*) ends her review with, "Mothers are emphatically burden bearers."

Although how children turn out affects us all deeply, the burden of responsibility for the success or failure of our children is one burden too many. However, we are accountable to God.

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

Fourth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 11, 2003

- Acts of the Apostles 4:8-12
- 1 John 3:1-2
- John 10:11-18

The Acts of the Apostles again is the source of an Easter season weekend's first reading.



In this weekend's reading, Peter once more is the spokesman for the Apostles. The reading notes that Peter is filled with the Holy Spirit. In other words, Simon Peter is not speaking on his own. He is inspired.

Peter refers to a miracle. He has restored a crippled person to wholeness. Peter emphasizes that this miraculous event came not as the result of his own power, or of any earthly, human power, but rather through the power of Jesus.

Peter makes it clear that the Jesus whose power cured the crippled man of the disability is indeed the Jesus of Nazareth who was crucified on Calvary. He was the gift of God, the Savior. He is the cornerstone of eternal life itself. He alone is the source of God's favor and everlasting life.

The First Epistle of John provides the second reading.

These three epistles, given the name of John, the Apostle, are alike in their deep theology as well as in their superb use of language.

This reading declares true believers to be "children of God." It is a powerful term. It should not be tossed aside or discounted. Through Jesus, and in Jesus, believers become much more than merely the creatures of God. They become God's children.

In a most special sense, God is their Father. The Scriptures have many other titles and names for God. He is the master, the creator, the king and the almighty. In this reading, God is the Father. The title conveys the relationship between a child and an earthly father.

As its final reading, this weekend's Liturgy of the Word offers the passage from St. John's Gospel in which Jesus is described as the Good Shepherd.

This title is not unique to this particular reading or to John's Gospel. It occurred elsewhere in the New Testament.

Still, the treatment here of this imagery is magnificent and most compelling. It literally soars in its message. Jesus not only leads the sheep, but also risks everything, even life itself, for the sheep.

Jesus is God's gift.

A secondary lesson is in the fact that we are sheep. Sheep are not aggressive. They are not predators. They easily are the prey of vicious enemies. Indeed, enemies hunt for them and capitalize on their innocence and vulnerability. Thus it is with humans, exposed to the dangers of sin and to the meanness of sinful persons. The Lord is our shield.

Reflection

For weeks, the Church has celebrated the Resurrection. It still celebrates this weekend. In these readings, the Church reminds us that the Resurrection was not just a stupendous event that came and went long ago.

Instead, it is with us now. Essential to eternal life itself is a contemporary, total and absolute commitment to God, through the Lord Jesus.

As First John tells us in the second reading, in Jesus we become children of God. God is more than our Creator. He is our loving Father, but our access to God is in our faith in Jesus.

Jesus is our Good Shepherd. Few would ever deny for a moment the majesty and compassion of Jesus. Understandably, the Lord's power was with Peter as Peter restored the crippled man to wholeness.

What we humans everlastingly ignore is our own vulnerability and limitations. We are much at the mercy of unfriendly and devious forces. Some of these forces have human faces. Others do not. Nevertheless, these forces are real and lie in wait to destroy us. We must admit this fact.

Jesus is our strong, loving and giving Good Shepherd. He leads us to eternal life. In Jesus, we aptly place our trust. Indeed, no one else is worthy of our trust.

He lives! His Resurrection has an effect even today, for each of us, everywhere, at every time. †

Daily Readings

Monday, May 12
Nereus and Achilleus, martyrs
Pancras, martyr
Acts 11:1-18
Psalms 42:2-3; 43:3-4
John 10:1-10

Tuesday, May 13
Acts 11:19-26
Psalm 87:1-7
John 10:22-30

Wednesday, May 14
Matthias, Apostle
Acts 1:15-17, 20-26
Psalm 113:1-8
John 15:9-17

Thursday, May 15
Isidore the Farmer
Acts 13:13-25
Psalm 89:2-3, 21-22, 25, 27
John 13:16-20

Friday, May 16
Acts 13:26-33
Psalm 2:6-11
John 14:1-6

Saturday, May 17
Acts 13:44-52
Psalm 98:1-4
John 14:7-14

Sunday, May 18
Fifth Sunday of Easter
Acts 9:26-31
Psalm 22:26-27, 28, 30, 31-32
1 John 3:18-24
John 15:1-8

Question Corner/Fr. John Dietzen

Papal documents explain Church's view of evolution

Q It would be a big help if you would explain our present Catholic teaching about evolution. Years ago, we were told that evolution denied God's creation of the human race. Then we read that our present pope approved belief in the theory of evolution. What is the story? (Indiana)



A The evolution you speak of is, I assume, the evolving of human bodies from other living beings that lived on earth before human beings appeared. A lot of conflicting interpretations of Catholic doctrines about this subject have floated around during the past 200 years or so, some of them without either scientific or theological foundation.

Today it is clear that no Catholic dogma conflicts with such a theory of evolution. As long ago as 1950, Pope Pius XII, in his encyclical "*Humani Generis*," maintained that the Church has no problem with the study of evolution by scientists and theologians.

The research, he said, which "inquires into the origin of the human body as coming from pre-existent and living matter," creates no difficulty for Catholic belief as long as we accept that the spiritual "part" of our nature, what we call the soul, is immediately created by God (#36).

On Oct. 22, 1996, addressing the Pontifical Academy of Sciences, Pope John Paul II agreed that new knowledge leads us now to recognize that the theory of evolution is more than a hypothesis, more than a mere scientific conjecture or assumption.

The pope makes two important points in this address.

First, we must exercise extreme caution when we attempt to find answers to scientific questions in the Bible.

Four years earlier, the Holy Father attributed the Church's condemnation of Galileo to the fact that the majority of theologians did not make a proper distinction between holy Scripture itself and the interpretation given to it by Bible scholars and other theologians.

(Most everyone must be aware by now that the great 17th-century

astronomer, Galileo, was punished by the Church, held under house arrest and forbidden to distribute his writings because he taught that the sun did not revolve around the Earth. This was considered to contradict the Bible, which speaks rather of the sun moving, going up and coming down around the Earth. See, for instance, Jos 10:12-13.)

Theologians of Galileo's day, said Pope John Paul in his 1996 address, did not make this proper distinction and thus made Scripture "say what it does not intend to say."

The Bible cannot be forced to answer scientific questions, like evolution or the movement of the stars, for example. Thus, says Pope John Paul, theologians and Scripture scholars cannot do their jobs properly unless they keep informed about what is happening in the sciences.

Second, the evolution theory, or any other established hypothesis, always needs to be tested against the facts. As information gathers that fits the theory, its explanation of how life, including human life, developed on our planet becomes more and more probable.

According to Pope John Paul, and by far most Catholic officials and theologians today, the facts converging from many fields of human knowledge (geology, anthropology, psychology and so on) create a progressively "significant argument in favor of this theory."

The complete text of this papal message is available from Catholic News Service.

Send requests to CNS in care of *Origins*, CNS Documentary Service, 3211 Fourth Street, N.E., Washington, D.C., 20017-1100. Ask for the Dec. 5, 1996, issue of *Origins*.

We believe, of course, and the Church teaches that God created the world. How he did it or how the energies placed in the cosmos by the Creator work to move all things toward greater complexity—or simplicity—is not part of our faith.

(A free brochure answering questions that Catholics ask about the sacrament of penance 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.) †

My Journey to God

Wondrous the Things He Does

Steep me in reverence, beloved Lord.
Your little child has wakened to Your smile.
With each breath I draw, may You be adored.
Grant me courage to meet each test, each trial.

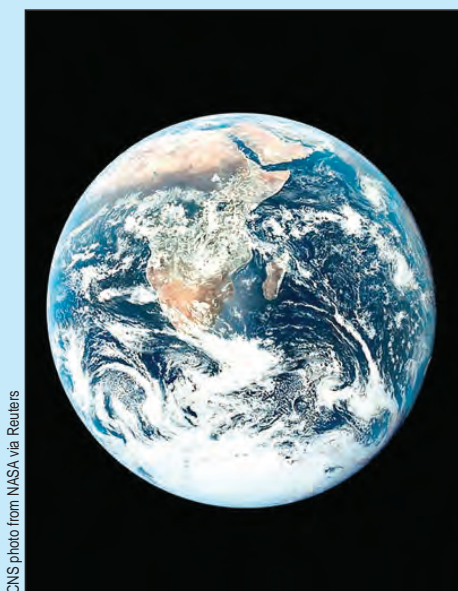
Songs drift like silver gems through gauzy sun,
From sweet-throated larks flying heaven high.
Life-giving rain is His boon from the sky.
Wondrous the things for us our God has done!

Brothers and sisters, kneel down by His side.
Reach out, touch the thong of His holy shoe.
Goodness will flow into me, into you.
In love and peace may His children abide.

Siblings-in-Christ, what a joy to recall
Those lovely words, "The Lord God made us all!"

By Anna-Margaret O'Sullivan

(Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish in Franklin.)



This picture of Earth was taken by the sixth and final Apollo lunar-landing mission on Dec. 7, 1972. NASA released the image to celebrate Earth Day, observed on April 22. According to NASA, the photo not only represents a milestone in space exploration, but also a giant stepping-stone in the quest to understand and protect our home planet.

POPE

continued from page 1

"Looking back and remembering those years of my life, I can assure you that it is worth it to dedicate yourself to the cause of Christ and, for love of him, to consecrate yourself to serving humanity," he told the young people, many of whom were not even born when he was elected pope in 1978.

When the chants continued to interrupt his speech, despite the fact the event had already gone an hour overtime, the pope asked, "How long are we going to stay here? I must finish."

The pope told them to be like the saints he was about to canonize, unafraid of proclaiming the Gospel message to all.

"It is everyone's task," he said. "Christ is the true answer to every question about the human person and his destiny."

Arriving at the airport, the pope said the new Spanish saints were examples of strong faith, love for one's neighbors and a commitment to building a society based on peaceful coexistence.

At the canonization Mass in the city's Plaza de Colon, he encouraged Spanish Catholics to proudly continue their country's history of evangelization and be witnesses of Jesus Christ throughout the world. An estimated 1 million people attended the Mass.

The new saints, all of whom died in the 20th century, are Father Pedro Poveda, martyr and founder of the Teresian Association for lay people; Jesuit Father Jose Maria Rubio, a famed preacher and worker among Madrid's poor; Sister Genoveva Torres Morales, founder of the Sisters of the Sacred Heart of Jesus and the Holy Angels, known as the Angelicas; Sister Maria Guerrero Gonzalez, known as Sister Angela de la Cruz, founder of the Sisters of the Cross; and Discalced Carmelite Sister Maria Pidal Chico de Guzman, known as Sister Maravillas de Jesus, a mystic and founder of several cloistered monasteries.

They gave their lives to God and to serving others and today's Catholics must do the same, the pope said at the Mass.

"Other fruits of holiness will be born if



Young people hold up a cross as they cheer at the arrival of Pope John Paul II to the Cuatro Vientos air base in Madrid on May 3. During his meeting with the youth of Spain, the pope encouraged them to dedicate themselves to the cause of Christ and to the service of humanity.

Church communities maintain their fidelity to the Gospel," he said. "New fruits of holiness will be born if the family remains united as an authentic sanctuary of love and life.

Do not abandon your Christian roots," he told the country. "Only in this way will you be able to bring to the world and to Europe the cultural richness of your history."

As the European Union moves toward the adoption of a constitution, the continent's "rich and fruitful Christian roots" must be recognized and strengthened, he had said at the arrival ceremony.

"I am sure Spain will bring the rich cultural and historic heritage of its Catholic roots and its values to the integration of Europe," the pope said in the presence of King Juan Carlos, Queen Sofia and Prime Minister Jose Maria Aznar.

Welcoming the pope at the airport, the

king thanked the pope for his affection and encouragement "in the happiest moments and also at the hardest and most difficult times.

"We also thank you, Holy Father, for your repeated condemnation of terrorism, which is intrinsically perverse and never justifiable, and from which we Spaniards in particular suffer," King Juan Carlos said, referring to Basque separatists accused of killing more than 830 people since 1968.

Although he did not mention the struggle for Basque independence, the pope did tell the young people on May 3 he was concerned about the hatred and death provoked by violence, terrorism and war.

"Respond to blind violence and inhuman hatred with the fascinating power of love," he told them. "Defeat enmity with the power of forgiveness. Keep yourselves away from every form of exaggerated nationalism,

racism and intolerance."

Pope John Paul, who proclaimed 2002-03 the Year of the Rosary, encouraged the young people to use the Marian prayer to learn the art of contemplation and discover the ways they must put their faith into practice.

Recitation of the rosary can be the key for creating "a Europe faithful to its Christian roots, not closed in on itself, but open to dialogue and to collaboration with the other peoples of the Earth."

The departure ceremony at Madrid's international airport did not include formal speeches. Instead, the pope delivered his farewell message at the end of the May 4 Mass, once again encouraging Spain—a country where the vast majority of people are baptized Catholic, but most do not go to church—to revitalize its Christian faith. †

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Pro-life supporters protest 10th state execution

By Mary Ann Wyand

Death penalty opponents from several faith traditions stood in the rain in front of the Governor's Residence in Indianapolis on May 1 to speak out against capital punishment during the final hours leading up to the state-ordered execution of Indiana death row inmate Kevin L. Hough at the Michigan City penitentiary.

They knew Hough would die by chemical injection because all his legal appeals had been exhausted, but they stood in the rain and held protest signs anyway.

Hough had asked Indiana Gov. Frank O'Bannon to commute his death sentence to life in prison without parole, but the governor denied his request.

St. Roch parishioner Steve Schutte of Indianapolis, an attorney and vice president of the Indiana Information Center on the Abolition of Capital Punishment, joined a small group of death penalty opponents in front of the Governor's Residence last week to protest the May 2 execution.

"It's very disturbing that as a society we have chosen to kill people just because we can," Schutte said. "Kevin Hough is the perfect example of that. He's a poor and essentially defenseless man, and yet, because we can, we've chosen to kill him."

Hough was the 10th Indiana death row inmate to be executed since the state re-instituted capital punishment in 1977.

"You can't teach someone that stealing is wrong by stealing from them," Schutte said. "You can't teach someone that lying is wrong by lying to them. And you can't teach people that killing is wrong by killing, especially killing someone just because we can. We don't have to kill Kevin Hough. He's no danger to anyone any longer and everyone agrees with

that."

Schutte said Hough wanted to accept the severe consequences for what he did and live out his life in prison.

"And we're killing him just because we can," Schutte said. "There is no reason. There is no justification for it."

Schutte said he is happy that people of different faith traditions are speaking out against the death penalty.

"I find in that great reason to be optimistic," he said. "More and more states, more and more state legislatures, more and more governors, more and more courts, are realizing that the death penalty doesn't work. Quite aside from whether we should do it or not, it simply doesn't work. It's terribly expensive, it's racist and there's too much margin for error."

Archbishop Daniel M. Buechlein also spoke out against the execution of Hough in an April 28 letter to Gov. O'Bannon.

"I write to you again to ask for clemency for a condemned man," Archbishop Buechlein said in the letter. "Please spare the life of Kevin L. Hough."

Citing Church teachings, the archbishop noted, "As you know from our previous correspondence and meetings, the Roman Catholic Church believes that executing Mr. Hough will only continue the cycle of violence and further the culture of death that is infecting our society."

The archbishop said he is praying for the victims in this case—Martin Rubrake, Ted Bosler and Antoni Bartkowiak—and for their families. Hough was convicted of murdering the men in Fort Wayne in 1985.

"We recognize the importance of justly punishing people who commit crimes, but we believe the appropriate punishment for murder would be life imprisonment without the possibility of parole," the archbishop said.



St. Roch parishioner Steve Schutte of Indianapolis, left, an attorney and vice president of the Indiana Information Center on the Abolition of Capital Punishment, talks with Michael Hartt of Indianapolis, a Quaker, in front of the Governor's Residence in Indianapolis on May 1 as they peacefully protest the state-ordered execution of Indiana death row inmate Kevin Hough on May 2 at the Michigan City prison.

St. Susanna parishioner Karen Burkhart of Plainfield, the Indiana death penalty abolition coordinator for Amnesty International, said the execution of Kevin Hough by the state of Indiana constitutes a violation of fundamental human rights.

"Amnesty International has the utmost sympathy for the victims of violent crime and their families," Burkhart said, "but opposes the death penalty in all cases."

Burkhart said international human rights standards require that capital defendants be provided adequate legal representation at all stages of the proceedings, including the appeal stage, above and beyond the protection afforded in non-capital cases.

"Amnesty International is concerned by evidence raised by Kevin Hough's current appeal lawyers calling into serious question the quality of his legal representation at trial and during his initial appeals," she said. "His lead trial counsel, later suspended from practice due to repeated neglect of his clients, is said to have failed to raise favorable evidence available in Kevin Hough's case or to have objected to improper arguments by the prosecution."

Burkhart said the same lawyers represented Hough in his initial appeals and allowed issues to be procedurally defaulted for federal review as a result of failing to raise them in the state courts. †

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Serra Club vocations essay

Priests, sisters and brothers express their love for God

By Lindsey Mersch

Being in love with the Lord and expressing their love relationship with God is the main goal of all the religious we know.



By giving their lives to God, priests, brothers and sisters will be truly blessed. They have expressed their love for God by saying yes to him when he called them to religious life.

We know that they are holy because when we speak to them or are near them we feel happy and honored.

Those in religious life are examples to all people. They remind us of the importance of placing God first in our lives.

The religious life consists in following the three evangelical counsels of poverty, chastity and obedience. In order to keep each one, they willingly give up certain things in their life: money, possessions, marriage and liberty.

“Under the impulse of love, which the Holy Spirit

pours into their hearts, they live more and more for Christ and for his Body, the Church. The more fervently, therefore, they join themselves to Christ by this gift of their whole life, the fuller does the Church’s life become and the more vigorous and fruitful its apostolate” (*“Perfectae Caritatis,”* “Decree on the Up-to-date Renewal of Religious Life,” Oct. 28, 1965).

The call to the priesthood or the religious life is a vocation to follow Christ most perfectly on earth.

The priestly and religious life’s goals are ones that we, as Catholic Christians, all share: to follow Christ and ultimately to be with God in heaven forever.

Everyone must try to find out what God calls him or her to. The consecrated life calls for great generosity and selflessness.

There are communities for men and for women. In both, the members live a community life according to a particular rule.

The contemplative orders spend their days in prayer.

Other religious communities dedicate themselves to a more active service of God and neighbor by engaging in various works of mercy, both corporal and spiritual. These active orders may operate schools, hospitals, orphanages, visit prisons or care for the dying. The

active orders must always have prayer as the basis for all their work.

We should pray to know if this is God’s will for us.

Even if this isn’t our vocation, we should pray for those who are called. So, as you see, “The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into this harvest” (Mt 9:37-38).

(Lindsey Mersch is a home school student and member of St. Michael Parish in Brookville. Her essay was a winner in the ninth-grade division of the Indianapolis Serra Club’s annual vocations essay contest. Four other winning essays will be published in coming weeks.) †

Nursing Home

Section—Continued



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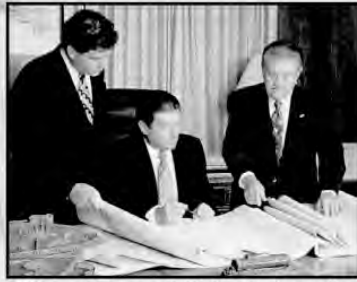
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Priest calls on every parish, every Catholic, to help end abortion

ROMEONVILLE, Ill. (CNS)—Father Frank Pavone, a priest of the New York Archdiocese who is international director of Priests for Life, said there are a number of actions every Catholic and every parish can do to end abortion.

Above all, Catholics should pray for an end to abortion, Father Pavone said. "It's a simple thing you can do," he said at an April 27 talk sponsored by the Joliet Diocese's pro-life office.

But he also suggested that parishes support crisis pregnancy organizations and local shelters that help pregnant women in need, and hold fund-raisers to help Churches assist women and their families facing crisis pregnancies.

Parishes also should offer some kind of post-abortion ministry to help women and

their families heal, Father Pavone said. He also encouraged everybody to constantly write letters to the editors of newspapers in their area to speak out against abortion.

Another part of the abortion battle is "to change public policy by electing the right people into office," said Father Pavone.

To that end, Priests for Life offers parishes free election-related materials—none of which, as the law requires, endorse any particular candidates or political parties. And in a new initiative, it is also encouraging Churches to create on-site voter registration facilities to remind citizens of their obligation to vote.

According to Father Pavone, the lives of more than 4,000 unborn children are

destroyed by abortion every day in the United States.

Each termination of a pregnancy is "a new tragedy" and "needs a new response," he told his Joliet audience.

He used the scenario of a fire to make his point. When a fire breaks out, firefighters rush to the location of the blaze to help save people who are in immediate danger, he said. Firefighters may pray on the way, but they do not stop to have a prayer service, he said.

In the same vein, "you must go to the killing centers," he said, referring to abortion clinics.

In this day and age, the word "abortion" has lost its meaning, according to Father Pavone. Abortions are performed, but the general public does not witness

them, he said.

Yet many types of surgery are broadcast daily on television, he noted. "Why not the most common—abortion?" To educate people about the problem with abortion, "they must see it," he said.

Priests for Life recommends that pro-life supporters illustrate the abortion procedure with real pictures on rally signs. "This gives evidence that abortion actually kills," Father Pavone said.

Priests for Life, which is based in Staten Island, N.Y., is currently working on matching the country's 19,000-plus Catholic parishes with the remaining 715 free-standing abortion clinics to pray for their closure. Parishes can find out what abortion clinic has been assigned to them at www.priestsforlife.org/mills. †

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The Active List

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

May 8-10

St. Andrew the Apostle Parish, rear entrance, 4050 E. 38th St., **Indianapolis**. Spring rummage sale, Thurs. and Fri., 9 a.m.-6 p.m., Sat., 9 a.m.-noon, \$1-a-bag day. Information: 317-546-1571.

May 9

St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, **Carmel, Ind.**, Lafayette Diocese. Couple to Couple League of Indianapolis, Natural Family Planning class, 7-9 p.m. Information: 317-228-9276.

SS. Francis and Clare Parish, 5901 W. Olive Branch Road, **Greenwood**. Christian Coffee-house, evening of fellowship, reflection and praise, 6:30 p.m. Information: 317-859-4673.

May 9-June 6

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Vespers, daily, 5:15 p.m. Information: 317-546-4065.

May 10

Fayette County 4-H Fairgrounds, 2700 Park Road, **Connersville**. St. Gabriel Parish, Flea Market, 8 a.m. Information: 765-825-8578.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Silent prayer day, 9 a.m.-2:30 p.m., bring lunch, free-will offering. Registration: 317-543-0154.

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Mother-Daughter Day, 9:30 a.m.-12:30 p.m., free-will offering. Information: 812-923-8817 or e-mail mtfran@cris.com.

Michaela Farm, **Oldenburg**. Volunteer work day, 9 a.m.-

3 p.m., snacks and drinks provided. Information: 812-933-0260.

Holy Cross Central School, 125 N. Oriental St., **Indianapolis**. Chili supper, 5-7 p.m., adults \$5, children, \$2, social, 7-9 p.m. Information: 317-638-9068.

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Contemporary Christian concert, "Changed By His Glory," 7 p.m., free-will offering. Information: 317-327-3024.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Catholic Choir of Indianapolis, 9 a.m. and 10:30 a.m. Masses. Information: 317-328-6038.

St. Gabriel Parish, Loft, 5505 Bardstown Road, **Louisville, Ky.** Catholic Single Adults Club, Post-Cinco de Mayo games party, 8 p.m. Information: 812-284-4349.

May 11

St. Martin Parish, 8044 Yorkridge Road, **Guilford**. Mother's Day breakfast, 8 a.m.-12:30 p.m. EDT, free-will offering.

Saint Meinrad Archabbey, **St. Meinrad**, one mile east of the Archabbey on Highway 62. Monte Cassino pilgrimage, "Mary, Guest at the Wedding Feast," Benedictine Father Godfrey Mullen, presenter, 2 p.m. EST. Information: www.saintmeinrad.edu/news/.

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 eburwink@seidata.com or log on

to Schoenstatt Web site at www.seidata.com/~eburwink.

May 12

Holy Rosary Parish, Parish Council Room, 520 Stevens St., **Indianapolis**. "Reading the Bible with Understanding from Beginning to End," Mass, 5:45 p.m., class, 6:30-7:45 p.m. Information: 317-236-1521 or e-mail dcarollo@archindy.org.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

May 14

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. "Women In the Bible," Bible study, 6 p.m. Information: 317-543-4828.

May 15

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sisters Praise and Worship Concert, 7 p.m. Information: 317-543-4828.

Highland Country Club, 1050 W. 52nd St., **Indianapolis**. The Notre Dame Club of Indianapolis, annual Scholarship Golf Outing, registration, 10:30 a.m., \$150 includes dinner. Information: 317-846-4603.

May 16

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m., breakfast, Indianapolis Athletic Club, 350 N. Meridian St., \$20 first-time guest \$10. Information: 317-767-2775 or e-mail civitas-dei_indy@catholicexchange.com

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Youth and Young Adult Women's Night, 7 p.m. Information: 317-543-4828.

May 16-18

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Women's

Retreat, "Praying With the Gospel of John," \$95 per person. Information: 812-923-8817 or e-mail mtfran@cris.com.

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "A Short Course in Making People Happy," Benedictine Father Eric Lies, presenter. Information: www.saintmeinrad.edu.

St. Joseph Parish, 125 E. Broadway, **Shelbyville**. Spring Festival, Sat., craft bazaar, noon-7 p.m., Sun., craft bazaar, noon-5 p.m., turkey dinner, 11 a.m.-2 p.m. Information: 317-398-4235.

May 17

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Continental breakfast, 8:15 a.m., prayer service, 9 a.m., workshop, 10:30 a.m., lunch, noon, \$15 registration fee. Reservations: 317-543-4828.

St. Monica Parish, 6131 N. Michigan Road, **Indianapolis**. Anglo/Hispanic Health Fair, Spanish interpreters available, 10 a.m.-2 p.m. Information: 317-253-2193 or 317-546-2855.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Pro-Life Symposium for Spanish-speaking members of the archdiocese, participants need to be fluent in Spanish, 2-6 p.m. Information: 317-236-1521 or 800-382-9836, ext. 1521.

May 18

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sister-to-Sister Celebration, closing reflection, Mass, 10 a.m. Information: 317-543-4828.

St. Matthew Church, 4100 E. 56th St., **Indianapolis**. Pro-Life Ministry, living rosary for respect for life, after 11:30 a.m. Mass. Information: 317-257-4297.

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

Knights of Columbus Hall, 695 Pushville Road, **Greenwood**. Ladies Guild of Knights of Columbus, Greenwood Chapter #6138, baby shower for St. Elizabeth's Pregnancy and Adoption Services of Indianapolis, 1 p.m., admission, baby item or expectant mother item. Information: 317-535-8789.

May 19

St. Joseph University Parish, 113 S. 5th St., **Terre Haute**. The University of Notre Dame Folk Choir, "An Evening of Sacred Music," 7:30 p.m. Information: 812-232-8400.

St. Matthew Church, 4100 E. 56th St., **Indianapolis**. Young Widowed Group meeting, 7:30 p.m.

May 20

Holiday Inn Select, 3850 Depauw Blvd., **Indianapolis**. St. Vincent Hospital Guild, fashion show, 11:30 a.m., \$20 per person. Reservations: 317-873-6993.

May 24

Marian College, Allison Mansion, 3200 Cold Spring Road, **Indianapolis**. Garlic mustard pull, bring gloves and lunch, drinks provided, 9 a.m. Information: 317-955-6028.



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.

Weekly

Sundays
Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9:30 a.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

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

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

Mondays

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

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

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

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

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., **Greenwood**. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

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

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

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

Wednesdays

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

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

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Young adult Bible study, 6:15-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

St. Thomas More Church, 1200 N. Indiana, **Mooreville**. Mass, 6:30 p.m. Information: 317-831-4142.

—See ACTIVE LIST, page 17

Have you ever received money in the mail



from someone you didn't know?

This has been a common experience with diocesan seminarians in Indiana since 1986 when the Knights of Columbus in Indiana began sending them checks at Christmas time.

The money comes from a *S.O.S. Fund* which stands for *Support Our Seminarians*. Indiana Knights add a dollar or two to their dues payments and to date, *have given away more than \$300,000 to diocesan seminarians*.

There are no strings attached to these checks. It is simply another way the Knights of Columbus encourage vocations to the religious life.

This Christmas, each diocesan seminarian, maybe a young man from your parish, *received a check for \$425.00 from the Knights*. These are men from your parish.

Please pray for religious vocations... and encourage young men and women you know to consider this kind of career.

Best wishes for the year from the Indiana State Council of the Knights of Columbus!

Dale Heger, Indiana State Deputy
Dr. John B. Toepf, State Vocations Chairman



The Active List, continued from page 16

Thursdays

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Faith-sharing group, 7:30-9 p.m. Information: 317-856-7442.

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Adult Bible study, 6 p.m. Information: 317-632-9349.

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

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

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

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

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

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

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

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

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

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

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

Monthly

First Fridays

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

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.

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.

First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, sacrament of reconciliation, rosary, mediations, 8 a.m.

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

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 Thursdays

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

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.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Childcare available. Information: 317-236-1586.

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.

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, 6:30 p.m. Information: 317-831-4142.

Fourth Sundays

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Tridentine Mass, 3 p.m. Information: 812-232-8518.

Last Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478. †



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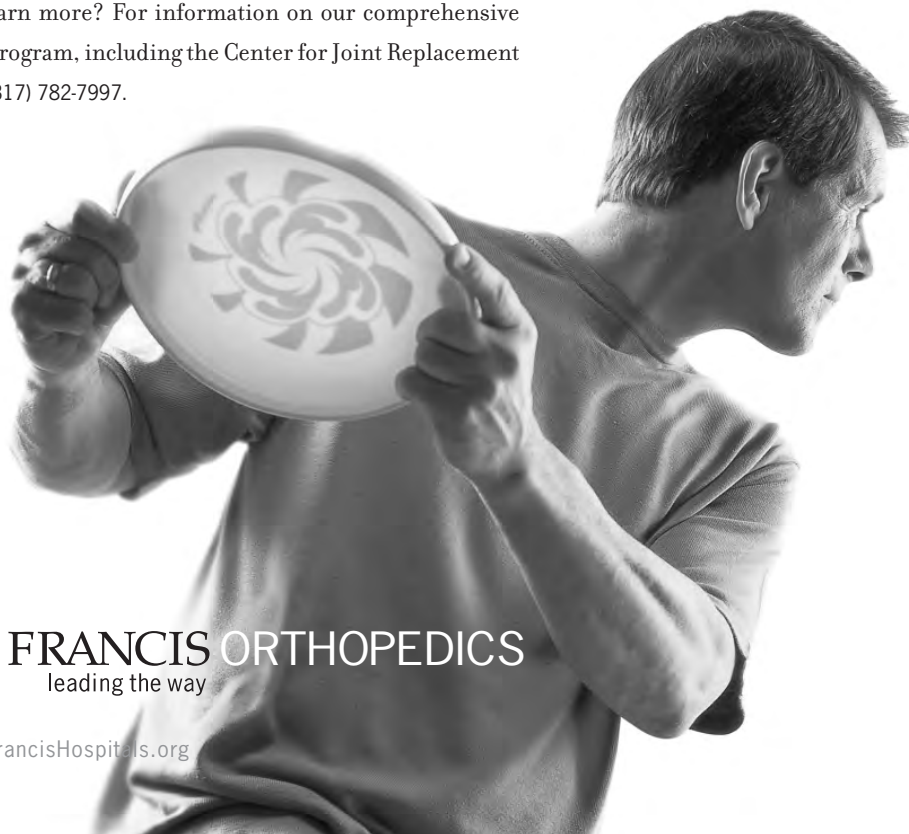
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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests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

BOUCHER, Barbara, 69, Holy Spirit, Indianapolis, April 23. Wife of John Boucher. Mother of Mary (Boucher) Jones, Charles and John Boucher. Grandmother of five.

CLARK, CATHERINE, 52, Our Lady of Providence, Brownstown, April 18. Mother of John Holz and Kimberly Heary. Grandmother of two.

COLLINS, John Martin, 73, St. Gabriel, Indianapolis, April 13. Husband of Joan Collins. Father of Mary Harmston, Teresa Maropoulos, Diane Wennberg, David and Tim Collins. Grandfather of five.

CORYELL, Dorothy Jean, "Dot," 75, St. Christopher, Indianapolis, April 19. Wife of Gary Coryell. Mother of Susan Jean Coryell. Sister of Norma Jean Bayt. Grandmother of one.

DAVIDSON, Kenneth, 69, St. Mary, Lanesville, March 9. Husband of Loretta (Balluff) Davidson. Father of Carolyn Gotch, JoAnna Jarbo, Laurie, Jeffrey, Kenneth and Scott Davidson. Brother of Joan Reeves. Grandfather of eight.

DeLISLE, F. Richard, "Dick," 91, Our Lady of the Greenwood, Greenwood, May 2. Husband of Edith E. DeLisle. Father of Dianna Harris. Brother of Selma Keller. Grandfather of three. Great-grandfather of four. Great-great-grandfather of one.

DISHER, Mary F., 69, Holy Cross, Indianapolis, April 19. Mother of Raymond Bedwell, Chrys Wilkins, Michael and Ryan Fischer. Sister of Marjorie Perkins and Robert Cassety. Grandmother of one. Great-great-grandmother of two.

DUM, Lois, 75, Christ the King, Indianapolis, April 25. Wife of Anton W. Dum. Mother of Susan Kent, Sandy Panyard, Gary, Michael and Steven Dum. Sister of Jo Ellen Remenyik. Grandmother of 10.

FREEMAN, Dr. William, 70, St. Mary-of-the-Knobs, Floyds Knobs, April 28. Husband of Colleen Freeman. Father of Michelle and Steven Freeman.

HARBESON, Theresa, 76, St. Mary, Lanesville, April 25. Wife of Donald Harbeson. Mother of Mary Smith, Donald Jr., Kevin, Neil and Thomas Harbeson. Sister of Cora Becht, Martha Bleau, Dorothy Philpot and Clarence Bezy. Grandmother of 15. Great-grandmother of three.

HOUSTON, Mildred (Brunner), 88, St. Ambrose, Seymour, April 14. Mother of Helen Butzloff, Glenn, James and Robert Houston. Sister of Ruth Sisson, Jerry and Larry Brunner. Grandmother of 14. Great-grandmother of 12.

JONES, Roy Lee, 39, St. Michael, Bradford, April 21. Husband of Becky (Slueher) Jones. Father of Amanda, Scott, Tony and Will Jones. Son of Donnie and Shirley Jones. Brother of Ruth Hackman, Anita Stumler, Linda, Keith, Kevin, Mark and Robert Jones.

KARRES, Vernon, 62, Holy Spirit, Indianapolis, April 25. Brother of Jim and Myron Karres.

KRAFT, Dorothy Ann (Hedgewald), 76, St. Mary, New Albany, April 30. Wife of Paul Kraft Sr. Mother of Nancy (Kraft) Molnar, Charles, G. Bradley, John, Joseph, Kurt, Paul Jr. and Robert Kraft. Grandmother of 23. Great-grandmother of three.

LIPPS, Blanche Antionette, 95, St. Gabriel, Connerville, April 23. Mother of Dr. Carol Freeman, Dr. Katherine Pedersen and Dr. Ben Lipps. Grandmother of six. Great-grandmother of five.

LOGAN, Mary Frances (Faust), 86, Holy Name, Beech Grove, April 22. Mother of Sara Elizabeth Baker, Julia Kay Luther, Mary Margaret Martin, Patricia Sue Mathena, Jane Ann Rivas, Alice Christine, Daniel Mark, Timothy S. and Thomas Francis Logan. Sister of Dolores, Donald, Edward and Larry Faust. Grandmother of 22. Great-grandmother of 21. Great-great-grandmother of five.

LYNCH, Mary, "Sally," 80, Christ the King, Indianapolis, April 23. Mother of Jeanne Conner, Peggy Kline, Anne Wagner and William Lynch. Sister of Virginia Grande and Lawrence "Bo" Connor. Grandmother of 15. Great-grandmother of two.

MARTIN, Nancy (Williams), 60, Holy Cross, Indianapolis, April 10. Wife of Frank Martin. Mother of Beth Hasl, Julie

Kovacs, Kelly Linedecker and Steve Martin. Sister of Mary Pat Flaherty. Grandmother of eight.

MENDEZ, David, 83, Holy Cross, Indianapolis, April 23. Husband of Teresa Mendez. Father of Patricia Place, Sandra Switzer, Debbie Wiseman, Cindy, David Jr. and Jerome Mendez. Brother of Antonia Spagnolo, Louisa Velez and Marcel Mendez. Grandfather of 13. Great-grandfather of 13.

PRANGER, William K., Sr., 69, Holy Cross, April 24. Husband of Beverley Pranger. Father of Cynthia Nyland, Cathy Riccardi, Denise Sanders, Donald, Robert, Samuel and William Pranger Jr. Brother of Donna Jaynes, Harold and Ronald Pranger. Grandfather of 12. Great-grandfather of eight.

RAY, Robert E., 77, St. Susanna, Plainfield, April 25. Husband of Alice Lucille (Malone) Ray. Father of Sarah Brown, Mary Beth Carr, Therese Cokain, Lisa Ann Hovious, Christopher, Gregory, Mark, Ray, Robert and Steven Ray. Brother of Dolores Edwards, Inez Gallagher, John, Jordan and Justin Ray. Grandfather of 25. Great-grandfather of five.

RENNER, Ethel Laura, 92, St. Roch, Indianapolis, April 30. Mother of Carole Durrett and Nancy Johnson. Grandmother of eight. Great-grandmother of seven.

ROSS, Jane, 82, Christ the King, Indianapolis, April 26.

Sister of Jo Ellen Remenyik.

SPUDIS, Elizabeth, 78, St. Pius X, Indianapolis, April 17. Mother of Peggy Hohnhaus and Kathryn Riha. Sister of Kathryn McDonnell, Patricia and Frank Burke. Grandmother of four.

STAHL, Annabell M., 86, Holy Name, Beech Grove, April 20. Mother of Kathleen Arkins, Joan, Charles, Dr. Gerald, James and Thomas Stahl. Grandmother of 17. Great-grandmother of 18. Great-great-grandmother of two.

STEINER, Robert G., 87, St. Paul, New Alsace, April 21. Husband of Emma R. Steiner. Stepfather of Marilyn Centers, Darry Miller, Michael and Richard Bockhorst. Step-grandfather of seven. Step-great-grandfather of six.

TENNIS, Mary F. Rosella, 79, Sacred Heart, Clinton, April 14. Mother of "Red" Matthews. Stepmother of Sheila Smith and Ron Tennis. Sister of Cynthia Watts and John Ferrari. Grandmother of several.

WAGNER, Anthony W., 43, St. Maurice, Napoleon, April 15. Son of William and Mary Delores Wagner. Brother of Karen Horan, Rose Kramer, Dennis, Gary and Ronald Wagner.

WILLIAMS, Richard T., 75, St. Louis, Batesville, May 1. Husband of Miriam Williams. Father of Cecilia Gazda, Melanie Russo, Ted and Tom Williams. Grandfather of eight. †

Providence Sister Frances Rees ministered in schools and parishes

Providence Sister Frances Rees, also known as Sister Mary Pauline, died on April 24 in Karcher Hall at Saint Mary-of-the-Woods. She was 67.

The Mass of Christian Burial was celebrated on April 30 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Frances Ann Rees was born on Dec. 20, 1935, in Jasper, Ind. She entered the congregation of the Sisters of Providence on Jan. 6, 1953, professed first vows on Aug. 15, 1955, and professed final vows on Aug. 15, 1960.

Sister Frances taught in elementary schools staffed by the Sisters of Providence in Indiana, Illinois, California and Michigan for 21 years. In the archdiocese, she taught at the former Holy Trinity School in New Albany from 1966-68 and at Holy Spirit School in

Indianapolis from 1975-76.

Sister Frances also served in a family prayer ministry in dioceses in Tennessee, Kentucky, Ohio and Indiana as well as in parish ministry as a pastoral associate and adult religious education coordinator.

From 1980-81, she served as pastoral associate at St. Michael Parish in Cannelton and St. Pius Parish in Troy. She ministered as pastoral associate at St. Matthew Parish in Indianapolis in 1991-93.

From 1993-2003, Sister Frances ministered in therapeutic massage at the Hermitage Retreat Center, now the Cordiafonte House of Prayer, in Indianapolis.

Surviving are a sister, Ann Robison of Brownsburg, and a brother, Ray Rees of Jasper, Ind., as well as nieces and nephews, grand-nieces and grand-nephews, and great-grand-nieces and great-grand-nephews. †



Ascension of the Lord

A painting at St. Peter and Paul Church in Mauren, Liechtenstein, depicts Christ's ascension. The solemnity of the Ascension of the Lord celebrates the completion of Christ's mission on earth and his entry into heaven. It is observed on May 29 this year (June 1 in some dioceses), and is a holy day of obligation.

Leon Fritsch, father of priest, died on April 29 at Brazil

Leon "Lee" A. Fritsch, a member of Annunciation Parish in Brazil and the father of Father Michael Fritsch, died on April 29 at St. Vincent Clay Hospital in Brazil. He was 79.

The Mass of Christian Burial was celebrated on May 3 at Annunciation Church in Brazil.

Father Fritsch, the pastor of St. John the Apostle Parish in Bloomington, was the principal celebrant for the funeral Mass.

Burial followed at Clearview

Cemetery in Brazil.

Leon Fritsch was a pilot in the U.S. Air Force and a veteran of World War II. He was a member of the Knights of Columbus, American Legion and Veterans of Foreign Wars.

Surviving are his wife, Rita Fritsch of Brazil; two sons, Father Fritsch and Donald Fritsch of Brazil; a brother, James Fritsch of Batesville; two grandchildren and two great-grandchildren. †

James D. Villa, father of priest, died on April 19 at Terre Haute

James D. Villa, a member of St. Patrick Parish in Terre Haute and the father of Father Joseph Villa, died on April 19 at his residence. He was 83.

The Mass of Christian Burial was celebrated on April 22 at St. Patrick Church in Terre Haute.

Father Villa, the pastor of Sacred Heart Parish in Clinton and St. Joseph Parish in Rockville and the administrator of St. Joseph Parish in Universal, celebrated the funeral Mass.

Burial followed in Roselawn Cemetery.

James D. Villa was a veteran of World War II.

Survivors, in addition to Father Villa, are two sons, James D. Villa Jr. of Fort Wayne and John Villa of Chicago; a daughter, Nancy Adams of Indianapolis; two sisters, Irene Dal Sasso and Ruth Ann Ferrare, both of Clinton; several grandchildren and several great-grandchildren. †

Franciscan Sister Marie Elizabeth Hieb taught school for 48 years

A Mass of Christian Burial for Franciscan Sister Marie Elizabeth Hieb was celebrated on May 1 in the motherhouse chapel of the congregation of the Sisters of the Third Order of St. Francis in Oldenburg.

Burial followed in the sisters' cemetery.

Sister Marie Elizabeth, formerly known as Sister Louis Ann, died on April 29. She was 92.

Born in Dayton, Ohio, she entered the Oldenburg Franciscan community in 1930 and professed her final vows in 1936.

Sister Marie Elizabeth taught in Catholic schools for 48 years. In the archdiocese, she taught at St. Joseph School in Shelbyville, the former

St. Bridget School and the former St. Francis de Sales School in Indianapolis, and St. Paul School in New Alsace.

She also taught at St. Joseph School in Evansville, Ind., in the Evansville Diocese, and in Ohio.

In 1981, Sister Marie Elizabeth made her residence at the Franciscan motherhouse, where she ministered for 10 years in domestic service to the community in the convent area.

In 1991, she retired to St. Clare Hall, the health care facility for the Oldenburg Franciscans.

She is survived by a sister, Edna Pitstick of Cedarville, Ohio. †



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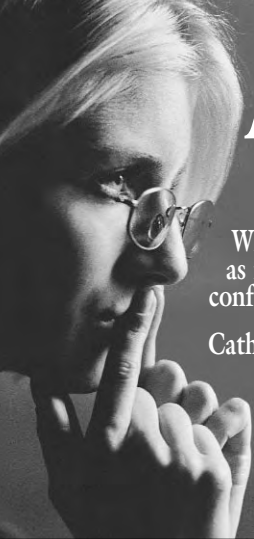
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**Terry Johnston, Enrollment Management Assistant
Cathedral High School
5225 East 56th Street
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