



The

Criterion

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May 12, 2000

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Cardinal O'Connor laid to rest



The casket of Cardinal John O'Connor is carried down the aisle of St. Patrick's Cathedral in New York for the funeral Mass May 8.



Cardinal John J. O'Connor
1920 - 2000

Funeral recalls Cardinal O'Connor's pro-life witness

NEW YORK (CNS)—The pro-life witness of Cardinal John J. O'Connor of New York continued to resound at his funeral, celebrated at St. Patrick's Cathedral May 8 by Cardinal Angelo Sodano, Vatican secretary of state and personal representative of Pope John Paul II.

A dramatic demonstration arose spontaneously when the homilist, Cardinal Bernard F. Law of Boston, said Cardinal O'Connor's "great legacy" was "his constant reminder that the Church must always be unambiguously pro-life."

Some in the cathedral began applauding, others joined them and, as the applause went on and on, growing in volume, it seemed evident much of the congregation wanted to send a message to public officials and candidates for office in the front

pews.

They included President Clinton and his wife, Hillary, as well as the two main candidates for the presidency, Vice President Al Gore and Texas Gov. George W. Bush.

Also attending were former President Bush, who sat in a pew with Cardinal O'Connor's family, New York Gov. George E. Pataki, New York City Mayor Rudolph W. Giuliani, and the state's two U.S. senators, Daniel Patrick Moynihan and Charles E. Schumer.

Giuliani has been planning to run against Mrs. Clinton to succeed Moynihan, but the funeral of Cardinal O'Connor, who died of cancer May 3, may have brought more personal reflections for the mayor, whose father died of prostate cancer and

See O'CONNOR, page 10

Video explains the Church's opposition to death penalty

By Mary Ann Wyand

Catholics are called to be unconditionally pro-life, Pope John Paul II has said, and Church teaching about respect for the sanctity and dignity of life from conception until natural death must include opposition to capital punishment.

When the Holy Father spoke in St. Louis in January 1999, Fred Everett said, the pope emphasized that opposition to the death penalty is part of the Church's pro-life ethic.

Everett, who is director of the Pro-Life and Family Life offices in the Diocese of Fort Wayne-South Bend, wrote the script for "Talking About the Death Penalty," a 10-minute educational video authorized by Indiana's six bishops and produced by the Indiana Catholic Conference with Golden Dome Productions in South Bend.

Everett said the video is intended to encourage Catholics to "look at the death penalty as a pro-life issue of great importance."

Funded by a grant from Our Sunday Visitor Foundation, Indiana's bishops have asked that the video be shown at Masses in every parish throughout the state on July 8-9 in connection with the Church's Jubilee Day for Prisoners on July 9.

See related story in *Faith Alive!*, page 7.

Archbishop Daniel M. Buechlein, general chairman of the Indiana Catholic Conference and a member of the U.S. bishops' Committee on Pro-Life Activities, said May 2, "The bishops of Indiana thought it would be appropriate if the entire Church in Indiana would spend part of that day reflecting on capital punishment and on the Church's teaching about the death penalty."

The video examines this Church teaching, Archbishop Buechlein said, "especially in light of recent statements of our Holy Father that have been incorporated into the new edition of the *Catechism of the Catholic Church*."

"Admittedly, the Church's opposition to See VIDEO, page 16

Mountain doctor makes a difference in rural North Carolina

MARSHALL, N.C. (CNS)—While some people may just "talk the talk" when it comes to making a difference, Dr. Marianna Daly also "walks the walk."

In rural Madison County, Daly practices family medicine at the Marshall-Walnut Health Center. "I've always been intrigued, fascinated with rural life and culture—how the people are tied to their roots, the land, the extended family," she said.

Daly, who grew up in Durham, was not always going to be a doctor. She studied to be a forest ranger at Princeton. But long philosophical talks with a close friend and the chance to spend an intern year with the Jesuit Volunteer Corps changed all of that.

With other volunteers, she served an out-

reach ministry in southern West Virginia, living in an old rectory in a small town, doing home visits, a recreation program, an ecumenical Sunday school and nursing home visits. Based on that pivotal year, she went to graduate school in public health in Chapel Hill and then on to East Carolina University Medical School in Greenville.

"It was a privilege to go to medical school. And I asked myself, what am I going to do with it—with this chance I've been given," said Daly.

While doing her residency at the Mountain Area Health Education Center in Asheville, Daly discovered Madison County to the north. For her, it had the

See DOCTOR, page 16



Dr. Marianna Daly examines Sidney Hensley at Marshall-Walnut Health Clinic in rural Madison County, N.C. She chose rural medicine after a stint in the Jesuit Volunteer Corps.

Symphony to present special program

In honor of Celebrating the Spirit of Hope and the confirmandi, the Indianapolis Symphony Orchestra is offering a special 20 percent group discount for its Sept. 15 and 16 performances of *The Dream of Gerontius* by Sir Edward Elgar.

This inspirational composition is set to the 19th century poem by John Henry Cardinal Newman. It is the story of a soul's journey from death through the judgment, purgatory and finally to God. The oratorio is said to be one of the great-

est choral masterworks in classical music.

The performance at the Hilbert Circle Theatre in downtown Indianapolis will feature the Indianapolis Symphonic Choir and the university choirs from Ball State, Indiana, Indiana State, Purdue and Indiana University Purdue University Indianapolis.

Call Sara Brook at 317-231-6788 or e-mail her at isogroups@juno.com for more information and to make reservations. Specify Code #CG2000 to receive the discount. †

Correction

Due to a printing error in the May 5 issue, the bottom line of the "Question Corner" column by Father John Dietzen was omitted from page 11.

The column addressed the special needs of people with celiac disease, who cannot digest wheat and are unable to receive Communion hosts.

The sentence should have read: A group of Benedictine sisters in Missouri, who bake Communion hosts for hundreds of parishes, are working with specialists to produce a low-gluten or gluten-free wheat flour. †

Make a weekend of it!

Participants in Celebrating the Spirit of Hope: the Great Jubilee may want to consider spending the weekend in Indianapolis. The Indianapolis Convention and Visitors Association has established a toll-free number through which jubilee event participants can make hotel reservations and receive other information of interest. The number is:

800-556-INDY
(800-556-4639)

Official Appointments

Effective June 14, 2000

Rev. John Raphael Hadnagy, O.F.M. Conv., to pastor of St. Joseph Parish, Clark County, from the Diocese of Grand Rapids, Mich.

Rev. Lawrence Voelker to pastor of St. Patrick Parish, Indianapolis, for a six-year term while continuing as pastor of Holy Cross Parish, Indianapolis.

Effective July 5, 2000

Rev. Micheal Kelley to pastor of St. John the Baptist Parish, Starlight, for a six-year term

from pastor of Sacred Heart Parish, Clinton, and administrator of St. Joseph Parish, Universal.

Effective July 12, 2000

Rev. Louis Manna to pastor of St. Joseph Parish, Corydon, St. Peter Parish, Harrison County and Most Precious Blood Parish, New Middletown, from pastor of St. Joseph Parish, St. Leon, and St. John Parish, Dover.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

Celebrating the jubilee in the Archdiocese of Indianapolis

Celebration in the Spirit of Hope: The Great Jubilee

The major event of the archdiocese's Jubilee Year celebration will take place Sept. 16 in the RCA Dome in Indianapolis with Celebration in the Spirit of Hope: The Great Jubilee. Everyone in the archdiocese is invited to attend this special Mass to celebrate 2,000 years of Jesus Christ and the carrying forward of the faith into the new millennium.

Archbishop Daniel M. Buechlein and at least 20 other bishops and several archdiocesan priests will concelebrate Mass and confirm more than 2,500 people from the archdiocese. The Mass is scheduled to start at 2:30 p.m.

Jubilee Masses for senior citizens and young adults

Celebration in the Spirit of Hope: The Great Jubilee will be the highlight of the Jubilee Year, but several other special Masses will be celebrated throughout the year. These Masses will focus on senior citizens and young adults, but are open to all. Archbishop Buechlein said the Masses will celebrate the contributions of those who have shouldered the faith through the past century and the younger generation that is being asked to carry it forward.

Young Adult Masses (Ages 18-39)

Aug. 15 Our Lady of Perpetual Help Church, New Albany, 7 p.m.

Nov. 1 St. Paul Catholic Center, Bloomington, 7 p.m.

Nov. 4 St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

May 31 St. Andrew Church, Richmond, 2 p.m.

Aug. 13 St. Ann Church, Terre Haute, 2 p.m.

Oct. 22 St. Charles Borromeo Church, Bloomington, 3 p.m.

Nov. 19 St. Joseph Church, St. Leon, 2 p.m.

Archdiocesan indulgence churches

The faithful can receive an indulgence—an amnesty of any temporal punishment accrued because of past sins—by making a pilgrimage to an indulgence church during the Jubilee Year. It is recommended that a

sacramental confession and Eucharist be administered at the pilgrimage site to receive the indulgence. Pilgrims should also pray for the intentions of Pope John Paul II.

The designated indulgence churches are:

- SS. Peter and Paul Cathedral, Indianapolis
- Immaculate Conception Church, Saint Mary-of-the-Woods
- St. Andrew Church, Richmond
- St. Charles Borromeo Church, Bloomington
- St. Mary Church, New Albany
- St. Anthony Church, Morris
- Monte Cassino Chapel, St. Meinrad
- Holy Trinity Church, Edinburgh.

Readers should check with the individual churches for times of Masses and when confessions will be heard. †



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Four volunteers receive Spirit of Service awards

By Margaret Nelson

Catholic Social Services honored five people May 2 for their service to the community.

Christel DeHaan, Indianapolis business and community leader, spoke to those



Christel DeHaan

who gathered about her concern for the less fortunate. Later she received the Community Service Award from Archbishop Daniel M. Buechlein.

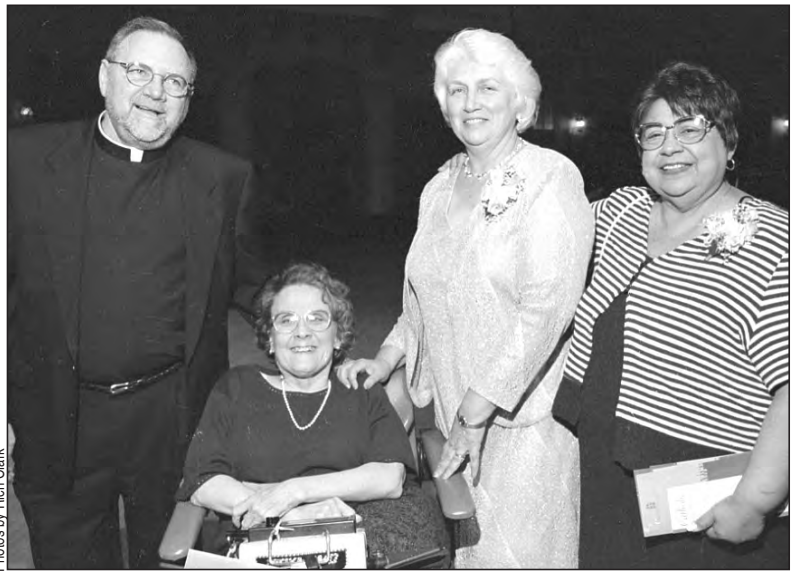
DeHaan was introduced by Msgr. Joseph Schaedel, vicar general, who served as master of ceremonies, noting she had "demonstrated the grace of giving back" by caring, sharing and making a difference.

She talked about "Why are we here?" "What we are supposed to be doing?" and "What is the purpose of life?"

DeHaan said that members of her audience had something in common—especially "being instrumental as caretakers of this community."

"We have the power to inspire others to become more caring people," she said. "Keep your mind full of things worthwhile of doing and you won't have time to feel sorry for yourself," DeHaan said, quoting Eleanor Roosevelt.

She said her own giving, in recent years, focuses on "hands up" rather than "hands out. Once the fundamental



Photos by Rich Clark

Father Lawrence Voelker, pastor of Holy Cross Parish in Indianapolis; Melanie Marks, Linda Hirsch and Olga Villa Parra, all of Indianapolis, gather after the dinner at which Father Voelker, Hirsch and Villa Parra received the Spirit of Service Award.

needs are addressed, we can focus more on helping people achieve self-sufficiency.

"I think that is what Catholic Social Services is doing," said DeHaan. "It is our caring for others that strengthens our

purpose in life."

"Service to others is what the life, death and resurrection of Jesus Christ is about," said Archbishop Buechlein.

Referring to the description of life in the **See SPIRIT, page 19**

Archdiocese signs exclusive agreement with Coca-Cola

By Greg Otolski

The archdiocese has signed a group purchasing contract with Coca-Cola that could provide a substantial financial windfall for parishes, schools and agencies.

Under the seven-year agreement, archdiocesan organizations taking part in the group purchasing program will receive a 40 percent commission on all Coca-Cola beverages they sell, plus a portion of an up-front payment from Coca-Cola. It's estimated that the up-front payment will be at least \$119,000 each of the seven years.

In addition to the financial incentives, Coca-Cola will provide free education software and sporting equipment such as coolers, clipboards and squeeze bottles to schools and parishes.

Although each parish and school operates financially independent of the archdiocese's central office, Stephen James, director of the archdiocese's purchasing office, said he hopes that at least 75 percent of the parishes and schools will be taking part in the purchasing program before the end of the year.

"We're excited about this program because it should increase the amount of

money everyone is receiving from soft drink sales. The more groups that take part in the program, the better the deal," James said. "Even if a school or a parish has a contract in place with another soft drink company, they should contact us because Coca-Cola can probably work something out."

James said the purchasing program covers the sale of drinks from vending machines, concession stands, festivals and cafeterias.

"A parish doesn't have to have a school to benefit from this," James said. "If all they have are a few parish festivals or

events where soft drinks are sold each year or they just have a vending machine in a parish hall, they can still benefit from this program."

James said Coca-Cola will supply all the vending equipment, maintain it and manage the inventory. Each group participating in the program will set up an individual sales account with Coca-Cola and will maintain control over funds from sales at their site.

For more information about the group purchasing program, call Stephen James at 317-236-1451 or 800-382-9836 ext. 1451. †

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Editorial

Negative view of Catholicism

Perhaps you saw the article that we published on the front page of our April 14 issue reporting that a Gallup Poll has found that roughly one-fourth of Americans have a negative view of the Catholic religion. That's a lot of Americans who view us negatively.

What the poll really discovered, though, is something that shouldn't come as a big surprise: We are living in an extremely secular society where a high percentage of people said that religion is not important in their lives. It is mainly those people who said that their opinion of Catholicism is unfavorable.

The poll found that 44 percent of Americans—half of men and 39 percent of women—are “unchurched,” this is, they do not belong to a Church or haven't attended regular religious services in the past six months. Of those who never attend church, 54 percent viewed Catholicism unfavorably.

It seems safe to say that, perhaps with some exceptions, the more religious a person is and the more they know about the Catholic Church, the more favorable is their view of Catholicism.

One of the interesting statistics reported is that 12 percent of Catholics said that their opinion of Catholicism was unfavorable. We would be interested to know if this reflected a personal bad experience these people had from the all-too-human members of the Church or if they identified themselves

as Catholics but seldom set foot in a church. Perhaps they, too, are infected with our cultural secularism and they, too, do not consider religion important in their lives.

All of these statistics indicate that we Catholics still have our work cut out for us. We still are not doing a very good job of evangelizing. If so many people have a negative attitude toward Catholicism, is it their fault or ours?

In another context, St. Paul had something to say about that. Speaking to the Romans, he asked, “How can they call on him in whom they have not believed? And how can they believe in him of whom they have not heard? And how can they hear without someone to preach? And how can people preach unless they are sent?” Paul was speaking about the Jews, but it applies to the unchurched Americans, too.

Assuredly, it is hard—perhaps impossible—to reach someone who is so determined to keep religion out of his or her life and he or she has put up barriers against anyone who might broach the subject. Faith remains a free gift from God and sometimes only he can break through those barriers.

Nevertheless, with 44 percent of Americans unchurched, there remains a great opportunity for Catholics to invite at least some of them to learn more about Catholicism. The more they learn about our faith the more favorably they will feel toward it, and they might decide to join us. †

— John F. Fink

Seeking the Face of the Lord

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



Youth need our prayer, concern and presence

This Sunday is Mothers' Day and, in the calendar of the Church, it is also the World Day of Prayer for Vocations. In my mind, the coincidence is good and natural. To celebrate the wonder of our mothers and to pray for vocations to the priesthood and religious life is easy for me because my mom and my vocation were interconnected.

My first thought: celebrate your mother while she is with you!

Mom has been gone since July 1982. I still miss her, but not a day goes by that I don't sense her spiritual presence. Mothers' Day has a different poignancy since she died. I wish I had shown even more appreciation for her while she was still with us.

In my experience, Mothers' Day and the World Day of Prayer for Vocations are a natural fit. Once in awhile, one of you mothers asks me how you should relate to your children about a possible religious vocation.

I tend to respond by thinking about how Mom related to my vocation. Actually what influenced me the most was largely unspoken. Mom and Dad provided a no-nonsense example and a no-frills way of living as faithful and involved Catholics. I don't remember how I told them I wanted to go to the seminary, but I remember that they were happy about it. In a low-key way, they were also careful to let me know that if I found it wasn't my vocation, it was OK. I also knew they sacrificed a lot to help with my expenses.

I still have most of the letters my Mom wrote to me during my 12 years in the seminary and monastery, and during my two years of study in Rome. During all of those years (1952-1966) she wrote every single week. Talk about support! She never failed to mention that she and Dad were praying for me. The letters were not always long, but they said a lot—which pretty well describes Mom. I wasn't the only person to think she was a kind, easy-going and wise woman. She kept up the correspondence during all those years of my formation even though she was teaching grade school in my home parish in Jasper. Often she wrote about her school work and about her and Dad's preoccupations. She updated me about my brother and, after his marriage, about his family. There

were weekly reports about our extended family relatives, too.

Some years before Mom died, she and Dad worked on a project for my brother and me. Dad made a wooden box for each of us, which we were to receive when both were deceased. In our respective boxes, Mom had placed personal items from our childhood and young years. For example, I was delighted to find my baby book, my First Communion booklet and prayer book. She included an autobiography that I had written as an exercise in grade school. And there were many of my seminary letters to her and Dad. Like the letters from Mom, mine were mostly factual accounts of what was going on in my day-to-day seminary experience.

Among my letters is the careful letter I wrote when I decided God was calling me to enter the monastery at Saint Meinrad rather than to be a diocesan priest. I knew this would come as a surprise to her and Dad. The next Sunday, Mom drove to Saint Meinrad to talk over my decision. (Dad was on a retreat.) She wanted to be sure I had thought things through, and then she was fine.

So how did my mom relate to my vocation? She was there for me. If I had questions, she had answers that I learned to trust. Yet she was never intrusive. She and Dad made it pretty comfortable for me to talk about my progress or worries in the seminary. I always looked forward to the permitted monthly visits, partly I admit, because they would bring fried chicken and homemade German chocolate cakes.

An incident about my mom on my ordination day was telling. I had ordered a corsage for her. Apparently the florist found a huge orchid and really did it up, not realizing that mom was simple in her tastes. Not wanting to be ostentatious, she trimmed the corsage considerably with her scissors. Her simplicity was consistent.

Recently I found the last letter mom wrote three months before she died. In a shaky hand she told how pleased she and Dad were about my priestly ministry. And she added, “But you don't always have to be extraordinary. We love you as you are.” Prayer, concern without strings and “being there” is what our youth need. I pray for some of Mom's wisdom and simplicity. †

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.



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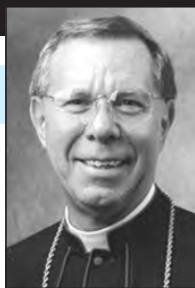
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Buscando la Cara del Señor

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



La juventud necesita nuestra oración, preocupación y presencia

Este domingo es el Día de las Madres, y según el calendario de la Iglesia también es el Día Mundial de la Oración por Vocaciones. En mi mente la coincidencia es buena y natural. Para mí es fácil celebrar las maravillas de nuestras madres y orar por vocaciones al sacerdocio y por la vida religiosa porque mi mamá y mi vocación se vinculaban.

¡Mi primer pensamiento es: celebre con su madre mientras esté con usted!

Mamá murió en julio de 1982. Todavía la extraño, pero no pasa un día que no sienta su presencia espiritual. El Día de las Madres tiene una diferente profundidad desde su muerte. Deseo haber agradecido aún más mientras todavía estaba con nosotros.

Por mi experiencia, el Día de las Madres y el Día Mundial de la Oración por Vocaciones van juntos perfectamente. De vez en cuando, una de ustedes las madres me pregunta cómo decirles a sus hijos acerca de una posible vocación religiosa.

Tengo la tendencia de responder pensando en cómo mi mamá se relacionó a mi vocación. Realmente lo que más me influyó fue en gran parte tácito. Mis padres me dieron un ejemplo sensato y un estilo sencillo de vivir como católicos fieles y activos. No recuerdo cómo les dije que quería asistir al seminario, pero recuerdo que estaban alegres al respecto. De una forma muy tranquila, también me informaron cuidadosamente que si eso no fuera mi vocación, estaría bien. Yo sabía que sacrificaron mucho para ayudarme con los gastos también.

Aún tengo la mayoría de las cartas que mi mamá me escribió durante mis 12 años en el seminario y monasterio, y durante mis dos años de estudio en Roma. Por todos aquellos años (1952-1966) me escribía cada semana. ¡Que apoyo! Ella nunca se olvidó de mencionar que ella y papá estuvieron orando por mí. Las cartas no fueron siempre largas, pero decían mucho; Eso describe a mi mamá bastante bien. Yo no fui la única persona en pensar que ella era una mujer bondadosa, amigable y sabia. Continué escribiéndome durante todos los años de mi formación, aunque estaba enseñando en la primaria en mi parroquia doméstica en Jásper. Escribía con frecuencia sobre su trabajo escolar y las preocupaciones de papá. Ella me ponía al día acerca de mi hermano y después de su casamiento hablaba de su familia. También recibía informes semanales sobre los parientes de nuestra numerosa familia.

Unos años antes de la muerte de mi mamá, ella y mi papá trabajaron en un

proyecto para mi hermano y yo. Papá hizo una caja de madera para cada uno de nosotros, la que recibiríamos cuando los dos hubieran muertos. En cada una de nuestras cajas respectivas mamá colocó artículos personales de nuestra niñez y años jóvenes. Por ejemplo, estuve contentísimo al encontrar mi libro infantil, el folleto de mi Primera Comunión y mi libro de oraciones. Mamá incluyó una autobiografía que había yo escrito como ejercicio en la primaria. Y había muchas de mis cartas del seminario a ella y a papá. Como las cartas de mamá, las mías fueron generalmente relatos de hechos de lo que sucedía en mi experiencia diaria en el seminario.

Entre mis cartas estuvo la carta que escribí cuidadosamente cuando decidí que Dios me estaba llamando para que entrara el monasterio en Saint Meinrad en vez de ser un sacerdote de la diócesis. Yo sabía que esto sería una sorpresa para ella y papá. El próximo domingo, mamá maneja y vino a Saint Meinrad para discutir mi decisión. (Papá estaba en un retiro.) Ella quería asegurarse de que yo haya considerado las cosas detalladamente, y luego ella estuvo bien.

¿Entonces cómo relaciono mi mamá con mi vocación? Ella estaba allí para mí. Si yo tuviera preguntas, ella tenía contestaciones en que he aprendido a confiar. Sin embargo, ella nunca era molestia. Ella y papá me hicieron sentir cómodo al hablar sobre mi progreso o preocupaciones en el seminario. Siempre pensaba con mucha ilusión en las visitas mensuales permitidas, admito en parte porque me traerían pollo frito y tortas alemanas caseras.

Un incidente acerca de mi mamá en el día de mi ordenación fue revelador. Le había pedido un ramillete. Al parecer el florista encontró una orquídea enorme y realmente la decoró sin saber que mi mamá tenía sencillos gustos. Sin querer estar ostentosa, ella recortó el ramillete considerablemente con tijeras. Su simplicidad fue consistente.

Recientemente encontré la carta final que mamá me escribió tres meses antes de su muerte. Con una mano temblorosa me dijo cuán contentos estaban ella y papá acerca de mi ministerio sacerdotal. Añadió, "Pero no tienes que siempre ser extraordinario. Te amamos como eres". Oración, preocupación sin compromiso y "estar allí" es lo que necesita nuestra juventud. Oro por alguna de la sabiduría y simplicidad de mi mamá. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para mayo

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

Letters to the Editor

What about sin?

Back in 1973, a book by Dr. Karl Menninger, the eminent psychiatrist, was published with the title: *Whatever Became of Sin?* That same question arose in my mind when I read the headlined article "Teens honored for choosing abstinence until marriage" in *The Criterion* of April 28. The speakers quoted gave various reasons for choosing abstinence, but they all were calculated to persuade a modern pagan of the advantages of living a chaste life. No one apparently mentioned that fornication is a grave offense against the law of God, to wit: a mortal sin. Should not the risk of losing one's eternal salvation be a more compelling reason for living a chaste life than, for example, the risk of acquiring a sexually transmitted disease?

To repeat Dr. Menninger's very pertinent question: Whatever became of sin?

Donald A. Schabel, Indianapolis

Governmental waste

In a recent letter to the editor, Charles Gardner cautioned against military waste. Certainly he has a point: Haiti, Somalia, Bosnia (weren't our troops promised they could come home by Christmas of '94?) and Kosovo all come to mind, as do the "wag the dog" cruise-missile attacks on a pharmaceutical plant in Sudan and some unoccupied shacks in Afghanistan.

It is instructive, however, to consider if military outlays are the most productive field for reducing waste. Let's turn to the 1999 1040 Forms and Instructions, from

See LETTERS, page 16

Research for the Church/James D. Davidson

Seven sure-fire ways to increase financial contributions

In the 1960s, Protestants and Catholics each gave about 2 percent of their incomes to their respective Churches. Since then, Protestant contributions have remained relatively stable, while Catholics' financial contributions have declined. Catholics now give only about



half as much (about 1 percent) as Protestants do (2 percent). Meanwhile, due to factors such as the increased number of lay people employed by dioceses and parishes, and the needs of a growing Catholic population, Church expenses continue to increase. As a result, many dioceses and parishes face operating deficits.

Villanova University economist Charles Zech addresses these financial issues in an important and highly readable new book, *Why Catholics Don't Give ... and What Can Be Done About It* (Our Sunday Visitor, 2000). The book is based on a national study Zech and several colleagues did on giving in five religious groups: the Catholic Church, the Presbyterian Church, the Lutheran Church, the Southern Baptist Convention and the Assemblies of God.

Zech compares Catholic giving patterns with those of mainline and evangelical Protestants; separates the facts from the myths about Catholic giving; and, based on his findings, offers seven fool-proof ways to increase financial contributions to the Church. Here's a brief synopsis of Zech's main findings and recommendations, in their order of importance.

1. Catholics who feel a need to return "a portion of the bounty that God has given [them]" contribute more of their time, talent and treasure to their parishes than other Catholics do. Zech concludes that the Church needs to "instill a sense of stewardship among its members."

One important goal is to increase Catholics' commitment to planning their religious giving on an annual basis. Zech says that "pledging" is especially important among the wealthiest and most highly committed Catholics, whose levels of giving tend to lag behind those of wealthy and committed Protestants.

2. Studies show that Catholics generally, and young adult Catholics in particular, want more say in the operation of their parishes. Moreover, parishioners who feel they share in parish decision-making tend to be most generous. Zech concludes that increasing members' involvement in all aspects of parish life increases giving.

3. Members of middle-sized parishes with 1,000 to 2,500 members donate

more money than members of small parishes with fewer than 1,000 members and large parishes with over 2,500 members. According to Zech, middle-sized parishes "are large enough to support an array of programs that Catholics value ... but small enough so that an effective pastor can inspire a sense of ownership and community among parishioners." While acknowledging that there may be other reasons to maintain small parishes, Zech concludes that "we can think of no justification, either pastoral or financial, for allowing parishes to rise above 2,500 members."

4. Zech shows that "parents who send their children to parochial schools contribute more than do other parents of school-aged children." Moreover, other "members of parishes that sponsor their own parochial school [also] contribute more" than Catholics belonging to parishes that do not have schools of their own. Zech says that Catholic schools are a valuable asset to those parishes that already have schools, but warns that starting new schools does not automatically increase contributions. He says that parishes without schools ought to "find some other activity that [they] can rally around in order to generate the same sort of benefits as a school."

5. Zech shows that three Church teachings are closely tied to giving. Parishioners who value the Church's ecumenical attitude toward other faiths, emphasize Catholic traditions and sacraments and agree with the Church's goal of reducing social injustice are more generous benefactors than other Catholics. The Church's emphases on ecumenism, traditions and sacraments, and social justice are not only important in their own right, they also result in increased financial contributions.

6. According to Zech, Catholics who believe that the Church has serious financial needs contribute more than Catholics who believe the Church is wealthy and doesn't need their support. Thus, Church leaders need to explain the Church's needs and how resources will provide important services to members and others in the community.

7. Finally, Catholics who believe their parishes are meeting their spiritual and social needs tend to give the most. Parishes that meet their members' needs (including the needs of young adults, who will be the backbone of the Church in the years ahead) receive the largest contributions.

Zech's book is "must reading" for Catholics wanting to build strong parishes and dioceses.

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

Check It Out . . .

St. Bartholomew Parish in Columbus will sponsor a **concert by Ceili Rain**, a nationally known Celtic Christian band, at 7 p.m. on Saturday, May 20, at the Southside Elementary School auditorium, 1320 W. 200 S., in Columbus. Tickets are \$8 in advance and \$10 at the door. Proceeds benefit the St. Bartholomew Parish youth mission trip to Haiti this summer. For more information, call the parish youth ministry office at 812-372-5012.

Holy Cross Health Ministries and St. Francis Hospital and Health Centers will sponsor **their fourth annual**

VIPs . . .

Jim and Jean Weaver of Seymour marked their 60th anniversary on May 16. The couple celebrated with their family during a private dinner. They have six children: Joe,



Jim, Jerry Weaver, Jeanine Fisher, Judy Prince and the late Joan Beineke. The couple also has nine grandchildren and five great-grandchildren. The Weavers are members of St. Ambrose Parish in Seymour. †

Health Fair on May 21 from 11:30 a.m.-1:30 p.m. at Holy Cross Parish in the Kelley Gym, 125 N. Oriental St., in Indianapolis. For more information, call 317-637-2620.

New Albany Deanery Catholic Charities is sponsoring a one-day seminar, "**Successfully Single**," on May 20 from

International speaker, composer to present an 'Evening of Music and Prayer' May 19

Christopher Walker, internationally known speaker and composer of the popular *Celtic Alleluia*, will present an "Evening of Music and Prayer" on Friday, May 19, at 7:30 p.m. at St. Matthew Church in Indianapolis.



Born and educated in England, Walker's other work includes *Celtic Mass*, *Music for Children's Liturgy of the Word*, *Out of Darkness*, *Calling the Children*, *Christ is Here*, and *Stories and Songs of Jesus*.

Tickets for the event will be available at the door for \$5.

Walker will also present a liturgical music workshop on Saturday, May 20, from 9 a.m. to 3 p.m., also at St. Matthew Church. Workshop

9 a.m.-4 p.m. at Mount St. Francis Retreat Center in southern Indiana. The seminar is for men and women who are divorced, separated, widowed or who have always been single. The registration fee is \$5 through May 17 or \$7 at the door. For more information, call 812-948-0438 or 812-949-0451. †

topics include "Ordinary Time Need Not Be Ordinary" and "Making Stones Sing." Registration for the workshop is \$35 and includes the ticket for the Friday evening program and lunch during the workshop.

For more information, call the Central Indiana Chapter of the National Association of Pastoral Musicians at 317-479-2385 or the archdiocesan Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483. †



Special cup

Art teacher Danielle Brain helps St. Lawrence School second-grader Kyle Roberts with his blessing cup. The Parent Faculty Organization of the Indianapolis school donates the cups. The children decorate them; they are glazed and fired in a kiln. The children keep the blessing cups as a memento of their first Communion.

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Prison ministry brings God's love to incarcerated people

By Mary Ann Wyand

Prison ministry requires people to look beyond the prisoner's crime and see the person created in the image and likeness of God.

That isn't easy, but God calls people to do it anyway, said Father Lawrence Voelker, pastor of Holy Cross Parish in Indianapolis.

Pope John Paul II has asked Catholics to respond to Christ's call to help the imprisoned—"I was in prison and you visited me" (Mt 25:36)—and July 9 has been designated as the Jubilee Day in Prisons.

This day is a reminder of the need to take the word of God and Christ's healing love to people incarcerated inside the razor-wire fences and multiple locked doors of high-security correctional facilities.

The Indiana Women's Prison is located within the Holy Cross Parish boundaries, and Father Voelker also serves as the Catholic chaplain there.

A few years ago, Father Voelker read a newspaper story about a woman who committed a violent crime. As he thought about her actions, he felt shock and anger, and wondered how she could have done such a terrible thing.

Some time later, while talking with women at the prison about God's love and forgiveness, a prisoner asked him if he really believes in forgiveness.

"I try to," he told her. Then he realized he was talking to the woman whose crime had shocked him.

Therein lies the paradox of prison ministry: Hate the sin but love the sinner.

"I never ask a prisoner about her crime," Father Voelker said. "If she wants to tell me about it, I listen. But I never ask."

Prison ministry is bittersweet, Holy Cross pastoral associate Linda Hirsch of Indianapolis explained, because a prisoner's loss of freedom, family, friends and other priceless aspects of life are cause for grief as well as conversion.

During an interfaith Bible study session at the Indiana Women's Prison, Hirsch said, a prisoner talked about missing simple pleasures in life like holding a seashell or petting a dog. She hadn't touched an animal in 22 years.

Concerned about the woman's grief, Hirsch got permission to bring seashells to a Bible study and obtained permits for volunteers who train Canine Companions for Independence to visit the prison with their dogs.

"I think the Holy Spirit whispers in prisons," Hirsch said. "It is apparent in the caring and creativity of the staff of the Indiana Women's Prison and in the service of the volunteers. But mostly, God moves in the hearts of the prisoners, and if you listen you can hear wisdom in their words."

The Church's call to minister to the imprisoned can be difficult to answer, she said, but as the prison population

grows so does the need to care for the physical and spiritual needs of incarcerated people. Some prisoners never have visitors or receive mail.

Twice a month, Providence Sister Denise Wilkinson of Saint Mary-of-the-Woods visits a man incarcerated in the secure housing unit at the Wabash Valley Correctional Facility at Carlisle.

"When we visit, we're separated by glass," she said. "We have developed a friendship of sorts. I try to listen and not judge. The circumstances that life handed him as a child were pretty defeating. He told me the only people who care about him are another Providence sister and myself. I felt sad because all I do is visit him every other week and write to him in between."

Before her first visit, Sister Denise said, "I thought prison was about rehabilitation. But it isn't. It's about incarceration and punishment. Words like 'freedom,' 'forgiveness' and 'power' have new meanings for me. Every other week I am made to think about that again, but prayer and conversations with sisters give me support and insight. Prison ministry is one of the most sure ways to transformation and conversion."

St. Paul the Apostle parishioner Teresa Batto of Greencastle volunteers at the U.S. Penitentiary in Terre Haute as a member of the Prisoner Visitation and Support Group, a national secular organization.

Batto also volunteers as an assistant chaplain at the Putnamville Correctional Facility, where she coordinates a weekly interfaith Bible study group and a Communion service for Catholics.

"This ministry is so dear to me," she said. "We read Scripture and discuss it."

Batto said she isn't afraid to volunteer in prisons because the men treat her with respect and enjoy talking about God.

"I see the Holy Spirit working," she said. "So many transformations happen in this group. These men know they have to change their lives and turn toward God. However, prisoners who find God need prayers and support after parole too. Parishes could become much more involved in prison ministry."

Providence Sister Rita Clare Gerardot of Saint Mary-of-the-Woods visits a death row inmate at the federal penitentiary in Terre Haute twice a month.

"When I look in his eyes, I see a man who is fully alive," Sister Rita Clare said. "It is life-giving for me to visit him because he has turned his life around. He prays, and has experienced a conversion. He is truly sorry for the evil deeds he did in the past. He admits to them, knows they were wrong and takes responsibility for his actions. He said it is God's place to judge. And he knows that, even if his sentence is commuted, he will still die in prison."

(Mary Ann Wyand is an assistant editor for The Criterion. She wrote this story for Faith Alive!) †



CNS photo courtesy of Indiana Women's Prison

Prison ministry is bittersweet because a prisoner's loss of freedom, family, friends and other priceless aspects of life are cause for grief as well as conversion.

Capital punishment further perpetuates cycle of violence

By David Gibson

Crime introduces unwelcome loss and pain into victims' lives. How, then, should they react to men and women convicted of crimes, including those sentenced to death?

The U.S. Catholic Conference Administrative Board reflected on questions like that in an April 1999 statement on the death penalty. The bishops recognized the plight of crime victims and their families.

"Our family of faith must stand with them as they struggle to overcome their terrible loss and find some sense of peace," the bishops said. They encouraged compassionate responses to "the terrible pain and anger" those affected experience.

The bishops said they were "challenged by the evolution in Catholic teaching" on the death penalty and hoped those supporting it would "come to see, as we have, that more violence is not the answer."

Why oppose capital punishment? Because, the bishops said, it perpetuates "a cycle of violence and [promotes] a sense of vengeance," it definitively denies criminals the chance to reform, and its increased use "is a sign of growing disrespect for human life. The death penalty offers the tragic illusion that we can defend life by taking life."

(David Gibson edits Faith Alive!) †

Discussion Point

Prison ministry focuses on prayer

This Week's Question

Tell of the ministry in prisons and jails conducted in your diocese.

"I work in the Saginaw County Jail. I do one-to-one counseling. We offer four Catholic Church services each Sunday. We also offer anger- and stress-management classes, self-esteem and healing-the-inner-child workshops, and spiritual counseling." (Sister Mary Ruth Rault, D.C., Diocese of Saginaw, Mich.)

"We have three major prisons in our diocese, and we carry out ministry at each location. That ministry—conducted by local priests or deacons—includes visitation, Mass and Scripture study." (Father Eric Berns, director of the Office of Ministries, Diocese of La Crosse, Wis.)

"We have priest-chaplains who minister to prisoners in the correctional facilities in our diocese. They are

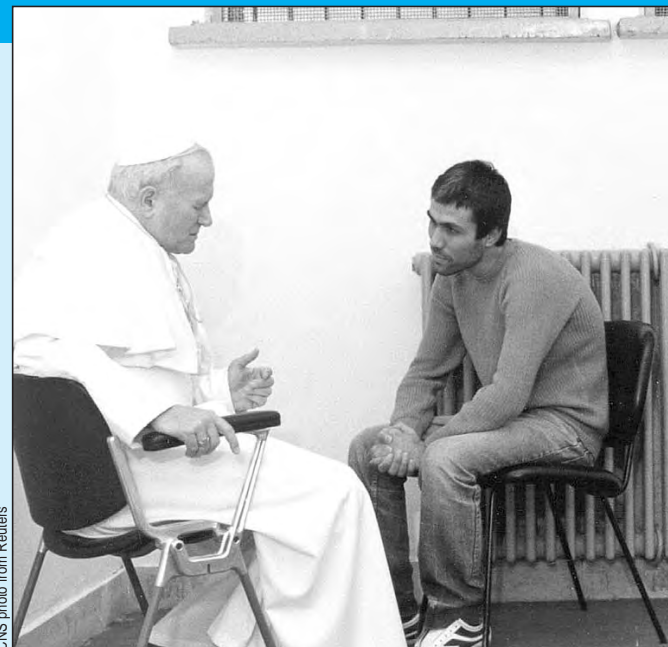
sometimes assisted by lay ministers. Mass is celebrated on a regular basis, and there is ministry directly to individuals as well." (Kathie Sass, director of communications, Diocese of Springfield, Ill.)

"I coordinate the religious Catholic services at the regional detention center. We have a Word and Eucharist service three weekends each month led by volunteer lay people, and liturgy one weekend per month celebrated by one of the local pastors." (Father Anthony Gregori, coordinator of Catholic Services at the Cascade County Regional Detention Center, Diocese of Great Falls-Billings, Mont.)

Lend Us Your Voice

An upcoming edition asks: Does faith influence your decisions when it comes to voting? How?

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



CNS photo from Reuters

Pope John Paul II visits Mehmet Ali Agca, his would-be assassin, in Agca's cell at Rome's top-security Rebibbia Prison on Dec. 27, 1983, and forgives him for the assassination attempt on May 13, 1981, in St. Peter's Square.

From the Editor Emeritus/John F. Fink

Why I'm a Catholic: Church is catholic and apostolic

(Third in a series)

In this series about "why I'm a Catholic," I've written about two of the marks of the Catholic Church—that it is one and holy. This week I'll examine its claim that it is catholic and apostolic.



I've discovered, through my travels, that the Church is catholic, or universal.

It really does exist everywhere in the world. I've gone to the same Mass in China, India, Russia, the Holy Land, places in South America and throughout Europe. The Catholic Church has both great diversity and unity in its universality.

I've also discovered the different rites of the Catholic Church, especially during the three months I studied in Jerusalem in 1997. There are numerous Eastern Churches that are just as Catholic as is the Roman Catholic Church. That's because

the Church originated in Palestine and from there spread out to other regions of the world with centers in Jerusalem, Alexandria, Antioch and Constantinople in the East, and Rome in the West. They all introduced their own rites, and they have kept them today, but they all recognize the pope as their head. They differ from the Orthodox Churches in that the Orthodox Churches do not recognize the pope as supreme head. But the Eastern Catholic Churches are part of what makes the Catholic Church one and universal.

The Catholic Church is apostolic. It alone can trace itself back to the apostles. Many converts to Catholicism have been converted mainly for that reason. One of the most famous is John Henry Newman, who was a leader in the Anglican Church's Oxford Movement in the 19th century. He began to write a book showing that the Anglican Church was the *via media*—the middle way—between Catholicism and Protestantism. But as he studied the Church's history, he had to acknowledge that Catholicism was indeed the same Church founded by Christ and

spread by the apostles. Newman went on to become the greatest theologian in the 19th century and eventually was named a cardinal.

I've studied the Church's history, too, and wrote the book *Moments in Catholic History*. The Church has had a checkered history, to say the least. During the 15th century it survived some simply awful popes who thought more of enriching their families than in being spiritual leaders, or who fathered illegitimate children and plotted to murder their opponents. It has not always lived up to the Christian principles it espouses, especially in its persecution of the Jews and the slaughter of Muslims and Jews during the crusades. There have been 37 antipopes, men who claimed or exercised the papal office in a noncanonical manner. During one period of history, 1378-1417, there were two and sometimes three men claiming to be pope, each with followers who thought that their man was the legitimate pope. My feeling is that, if the Church could survive all of that and more, it must be divinely protected in order to last all these centuries. †

Cornucopia/Cynthia Dewes

Thinking twice about what's useful

It's a good thing the Smithsonian Institution has put its foot down about being "the nation's attic." I understand they'll no longer automatically accept Uncle Weirdo's collection of dead beetles or the local society matron's costume jewelry for their collections.



Previously those Americans with no heirs, or at least no heirs will to stand still for the stuff they feared they'd inherit, could impose their treasures on that institution or others like it. And, while the Smithsonian did a good job of saying "thanks" and then hiding the stuff away somewhere, less imposing recipients were just stuck with it.

How many times in a visit to Podunkville or Atlas City have we not come upon these wonders in the local museum? We've seen stuffed bobcats identified affectionately as "Old Sneaky," miniature castles glued from thousands of seashells and "Last Supper" mosaics constructed with multicolored corn kernels representative of their state.

We've seen more "chair(s) in which Lincoln was shot" than even the most credulous visitor could believe. We've seen the same peculiar farm implements so often that we can promptly answer correctly the guide's rhetorical question, "Does anyone know what this is for?"

We've examined the festival costumes of foreign ladies, who must've suffered mightily because of their ethnicity. We've educated ourselves to the differences between figurines claiming to be "Nippon" or "Made in Occupied Japan" or just "Made in Japan," and we know real Carnival glass when we see it. We are masters of the old, the odd and the unnecessary.

Come to think of it, these things may be old and odd, but unnecessary? I don't think so.

In my own house, as we speak, exist many *objets d'art* which may stock the garage sales of the future, not to mention the "museums." For example, there's a large wooden shelf in my living room, carved by my German great-grandfather and representative of him as an artist and immigrant.

There's a braided rug made by my aunt, watercolors by my mom and oils

painted by my father-in-law. We have an ugly troll, a gift from a Norwegian cousin, and china pieces hand-painted long ago by great-aunts. We have a patent model invented by my husband's grandfather and a recipe from his dad included in a Betty Crocker cookbook.

There's an antique bedroom set picked up by a grandpa in 1908 at a fire sale in Minnesota, needlepoint pictures sewn by daughters-in-law and whimsical ceramics created by a son. We have thoughtfully chosen pictures and craft objects hand-made for us by friends. And, of course, we display the drawings, the decorated Easter eggs and potholders and mobiles made by our "grands."

The history of a family, the things they find beautiful and meaningful, the love expressed to them by relatives and friends through their gifts—these are the odds and ends and junk of the future.

So, next time an unwilling husband is asked to cruise the flea market with his wife, just tell him he'll be witness to an eccentric expression of God's goodness.

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

Faithful Lines/Shirley Vogler Meister

Mothering and protecting in God's plan

Following Mass on Mother's Day last year, my husband and I joined an overflow breakfast crowd waiting for tables at an Indianapolis restaurant. After registering our name with the hostess, we strolled outdoors in the sunshine to watch a mother duck with 10 tiny ducklings waddling across the parking lot.



When they reached a curb, Momma Duck climbed it easily. The first eight of her babies scrambled to follow. The two runts of the clutch couldn't get up the curb. Momma Duck relentlessly quacked her encouragement until, with tremendous effort, they finally made it. Onlookers who had softly added their "Go, go, go..." to the scene were delighted at their success. The ducks headed toward a nearby river. We returned to the restaurant (coincidentally called Le Peep), with people still murmuring and smiling about the incident.

At Mass earlier, the pastor gave a special blessing to mothers, whom he asked

to stand for recognition and applause. I wanted to applaud Momma Duck, too; but I'd also wanted to give the two tiniest ducks a boost, as I might've done with a toddler of my own. That's when I sensed the difference between mothering and smothering, something I tried to distinguish countless times when my daughters were young.

Momma Duck's instincts were exemplary. She could've abandoned the littlest ducklings, but instead she patiently coaxed them while still caring for the rest. When we watch other mother-creatures in nature, we see similar behavior.

Yet they seem to know exactly when to allow their offspring to be independent.

I once had a different situation occur at Eagle Creek Park in Indianapolis, where my husband and I were on a photo shoot. A goose and her goslings were nearby. As Paul and I rested on a bench, I said aloud, "I wonder what Mother Goose would do if

'We're meant to mother, not smother, our children; yet we're also meant to protect them from potential harm.'

I held one of her babies." With determination, Mother Goose scurried over and attacked me from my knee to my toes. Protective clothing reduced the pain, but it didn't reduce the shock.

The duck and goose experiences clearly show me God's plan, not only in nature but for human nature. We're meant to mother, not smother, our children; yet we're also meant to protect them from potential harm.

More and more, however, we witness human aberrations in parenting, such as abandoning babies in trash cans or abusing children. Not that there aren't aberrations in nature, too; but humans differ from other creatures.

In addition to instinct, God gave us intelligence, as well as free will. Or so I was taught.

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

Stories, Good News, Fire!

Fr. Joe Folzenlogen, S.J.

Calendar quotes encourage evangelization

Our neighbor to the south, the Archdiocese of Louisville, has printed a special calendar inspired by the jubilee year. There is a theme for each month, and then a quote for each day offering some reflection material on that theme. It so happens that the theme for May is evangelize. I cheated by looking through the whole month, and I decided to pick out a few of my favorites to share with you.

It is not enough to know Christ; you must bring Him to others.—Pope John Paul II. I think we could take Pope John Paul's words and flip them around as well: "It is not enough to know Christ; you must bring others to him." But whatever phrasing we use, the mission is clear. We have a solemn duty to share Christ with others. We do not keep the wonderful gift of Jesus to ourselves.

The Gospel is in between two phrases, "Come and See" and "Go and Tell."—Anonymous. At the same time, we do have to begin by getting to know Jesus, by entering ever more deeply into a personal relationship with him. We have to "come and see" by spending time in prayer, by reading and reflecting on Scripture, by sharing faith with other Christians, by ongoing spiritual formation and renewal. But then we have to "go and tell."

When people hear us speak God's word, they marvel at its beauty and power; when they see what little impact it has on our daily lives, they laugh and poke fun at us.—Second Century Christian. We are called to be witnesses, but our witness needs to be credible. Our behavior needs to match our words. As another quote put it, *People study us Monday through Friday to see what we mean by our prayers and worship on Sunday.*—Psalms 2000.

The family is one of the privileged places for faith to be nurtured and spread. *It is all too common for us to equate religious activity with what goes on in the church building and to forget that the untold expressions of recognition, acceptance and forgiveness that go on in the home are the kernel of one's authentic religious life.*—David M. Thomas. The family is a place where mutual evangelization takes place. *Parents not only communicate the Gospel to their children, but from their children they can themselves receive the same Gospel.*—Pope Paul VI.

There is an urgency to this mission of evangelization. We cannot just be observers. *You cannot just go on being a good egg. You must either hatch or go bad.*—C. S. Lewis. At the same time, we do not find it easy to share faith. We need to build our confidence. The source of that confidence is a person—Jesus. In giving his great commission to go and make disciples, he also promised to be with us.

When Jesus is with us, our hearts burn within us. *There's nothing like a fire in your heart to melt the lead in your feet.*—Anonymous.

If we get ourselves moving in sharing our faith, we can make a difference in other people's lives. *Kind words can be short and easy to speak, but their echoes are truly endless.*—Mother Theresa. *You must not only preach a sermon with your voice; you must preach it with your life.*—Martin Luther King, Jr.

(Jesuit Father Joseph Folzenlogen is archdiocesan coordinator for evangelization.) †

Fourth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 14, 2000

- 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 Eastertime Scriptural reading.



The situation is interesting. Acts gives a clear description of what occurred. As has been continually the case, and as is reported throughout Acts, Peter is the spokesman. Acts here is careful to state that Peter is "filled with

the Holy Spirit." It is God speaking through him.

At some point, a cripple has been healed. It was neither accident nor coincidence. It occurred because the apostles brought healing into reality by invoking the Lord's name.

Again, this is most revealing. Of course, Jesus, the Son of God, has the power to heal. But not all who use the Lord's name succeed in healing. Healing testifies to the Lord's great, divine power. It also testifies to the validity of the person accomplishing these marvelous acts of healing.

Peter impresses again upon the people that Jesus is the gift of God's love, the fulfillment of God's promise. Over the many years, people have erred, and they have brought misery into their lives. But God has not forgotten them. Perfectly, completely and forever, God has redeemed them in and through Jesus.

Jesus lives very visibly in the community alive in its faith and love, and in its link with the apostles, who speak for the Lord.

As was the case in the preceding weeks of the Easter season, the Church this weekend presents a reading from the First Epistle of St. John.

Characteristic of this Scripture is its gentle, loving care for the people whom the Lord has redeemed and who love God. It addresses them, and us, as "beloved."

It reminds us that we are God's children. It is reassuring. In our needs, in the many difficulties and indeed perils that may confront us, God is with us. He is more than a protector or a guide. He is our almighty and all-loving Father.

In time, we shall see God. We shall live with God.

St. John's Gospel once more furnishes the Gospel reading.

The subject of the message is Jesus. The

imagery used to define for us the person and mission of the Lord is that of the Good Shepherd. It was an image that the Lord treasured and often employed.

For the contemporaries of Jesus, for those who first heard these Scriptures, the model of a good and self-sacrificing shepherd was both familiar and admired. Sheep herding was a popular livelihood at the time, as it still is in the Middle East.

In this case, the Gospel continues, for some verses, beautifully defining what the Good Shepherd does to protect the flock. It is an action prompted by love. A bond exists. The shepherd knows the flock. The flock knows and trusts the shepherd.

At the close, the Lord prays that there be one flock and one shepherd. It is not a prayer for conquest, to overcome and control. It is the expression of an intense love, a love that causes a wish to be one with the beloved.

This is the love with which the Lord holds us in compassion and grace. It is the bulwark of safety and of life for all people.

Reflection

The Church has stressed for these weeks following Easter that the Lord lives, and that the Lord lives visibly and actually through the Church, specifically bound together in and by the Twelve.

Still the Lord gives life, but life now is through the sacraments and teaching of the Church. Still Peter speaks. Still the Lord verifies the holy role of Peter and the apostles by giving life through them.

Having once more established for us the reassurance that the Lord lives very visibly, and that the Lord acts among us, the Church returns to its joyful Easter refrain. The Risen Lord is the Savior. He redeems! He lives! He loves us, leads us away from danger and from eternal death, and cares for us.

We are never alone. With Jesus, we are never in peril. †

Readers may submit prose or poetry for faith column

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

Please include name, address, parish and telephone number with submissions.

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

Daily Readings

Monday, May 15
Isadore the Farmer
Acts 11:1-18
Psalms 42:2-3; 43:3-4
John 10:1-10

Tuesday, May 16
Acts 11:19-26
Psalm 87:1-7
John 10:22-30

Wednesday, May 17
Acts 12:24-13:5a
Psalm 67:2-3, 5-6, 8
John 12:44-50

Thursday, May 18
John I, pope and martyr
Acts 13:13-25
Psalm 89:2-3, 21-22, 25, 27
John 13:16-20

Friday, May 19
Acts 13:26-33
Psalm 2:6-11
John 14:1-6

Saturday, May 20
Bernardine of Siena, priest
Acts 13:44-52
Psalm 98:1-4
John 14:7-14

Sunday, May 21
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

Woman grieves the loss of her child in abortion

QI hope you can help me. A close friend sent me one of your columns about excommunication because of an abortion. More than a year ago, I had an abortion, and I've never forgiven myself for it. Honestly, I don't think I can.



No one in my family knows, and my friends who do know

have no idea what pain I feel every time I hear a baby cry. I haven't gone to confession and sometimes don't want to be forgiven because then I might forget, and I won't let myself off that easily.

I wanted more than anything to have the baby, but I knew my mother would kick me out, and the baby's father would not be there physically or emotionally.

I'm now in a new relationship with someone I believe truly cares for me, but I find myself holding back. Maybe it's the anger I have toward myself. I know I want to be happy again, but I still want to remember that awful mistake I made. (Texas)

AI'm very sorry for you. A lot of painful healing will be needed in your heart as you move, as you say, toward happiness again. It will be helpful, I believe, to reflect prayerfully on a few truths as you move in that direction.

First, there is no way you will ever forget your experience, no matter what you do. It has had too great an impact on your feelings and memories. But that has little connection with forgiveness, either your forgiveness of yourself or God's forgiveness of you.

Genuine forgiveness, which can occur gradually, and which will be part of your returning happiness, happens at another level than remembering.

Forgiveness means letting go, especially of anger and resentment, and of the desire for revenge. For you, this means the anger and resentment, and perhaps even the need for punishment you feel toward yourself.

You have done a serious wrong. We admit that. But it is past, part of history, and there's nothing you, or even God, can do to change that. The important present concern of God is where you go from here.

God knows you (as well as all of us) are a long way from perfect. You are not

the first person to make a big-time mistake, and you will not be the last. What is needed now is the humility to acknowledge that, and to calmly and peacefully go home to God's love, and believe in his faith in you.

I realize this is a big order, but with prayer and patience, and the sacraments of reconciliation and the Eucharist—and insofar as possible working through it with a counselor or a friend you can trust—it can happen more peacefully and gracefully than you think.

Don't be intimidated by how you feel at the moment. As the Bible says, God is bigger than our hearts; so don't be afraid to move on. Good luck!

QA friend and I have a disagreement about the Polish National Catholic Church. Is this a Roman Catholic Church? May we (Roman Catholics) receive the sacraments at PNCC Masses? Can they receive Communion in our churches? (Illinois)

AAn agreement seven years ago between the Vatican and the Polish National Catholic Church of America ruled that PNCC members may receive the sacraments of penance, Eucharist and anointing of the sick from Roman Catholic priests if they make the request on their own initiative.

Likewise, Roman Catholics may receive these sacraments from PNCC clergy whenever necessity or spiritual advantage suggests and it is physically or morally not possible to receive these sacraments from a Roman Catholic priest (Canon 844 n. 2).

The PNCC is neither Roman Catholic nor Orthodox, but its sacraments are now formally recognized as valid by the Vatican.

It was founded in 1897 after a series of disputes between Polish immigrants to North America and local bishops. There are approximately 160 PNCC parishes in the United States, mainly in the Northeast.

(A free brochure in English or Spanish outlining marriage regulations in the Catholic Church, and explaining the promises in an interfaith marriage, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father John Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

To Mom

Dear Mom, I'll write this little note, 'cause I cannot seem to say the words to you, the things I think, that just won't come today—

I'll just start with "I love you and it's good to have you near, life would be so drab without you, for you've always been so dear!"

I think back now of yesterday, of things you did and said, your loving arms around me, as you tucked me in my bed.

You saw that I was fed and clothed, consoled me when I cried—no matter what the problem was, my tears you always dried.

(Jean Cox is a member of St. Rose of Lima Parish in Franklin.)



So, Mom, please read between the lines these things I cannot say—and know how much I love you on this very special day.

By Jean Cox

O'CONNOR

continued from page 1

who recently announced that he has it, too.

As the two-minute ovation continued, people began standing in a wave that began at the back and quickly filled the entire church, including the hundreds of priests in the congregation and the dozens of cardinals, archbishops and bishops around the altar.

Eventually the Clintons and Gores also rose to their feet, although they did not applaud.

Cardinal Law took the standing ovation as a sign of Cardinal O'Connor's continuing impact in the cathedral from which he became a national and international voice. As the applause finally died down he remarked: "I see he hasn't left the pulpit."

The message reached far beyond those in the cathedral, to crowds outside listening to loudspeakers and to far larger numbers across the city and nation who followed the two-hour service live on CNN or other broadcast media.

In the prepared text, Cardinal Law observed that Cardinal O'Connor "did not shy away from the task of preaching."

"He made this pulpit unique in the history of the Catholic Church in the United States," he said.

In a personal vein, Cardinal Law, one of Cardinal O'Connor's closest friends, told about joining family members and others in saying the prayers for the dying shortly before the cardinal's death.

"In the midst of those prayers, there was a moment of profound grief as each of us realized with a sudden clarity what was happening," he said. "Just as suddenly, we realized our tears were not for him, but for ourselves."

Cardinal Law said the Eucharist was "the source and summit" of Cardinal O'Connor's life, and told of concelebrating

Mass with him in his private chapel "just a few weeks ago."

"It was clearly for him the highlight of that day, and for me it will remain a most precious memory," Cardinal Law said.

He said Cardinal O'Connor's illness had made it impossible for him to read by that point, but he recited the eucharistic prayer from memory. "So much was the Mass a part of his life that when some things began to fade, the Eucharist did not," he said.

If attendance at the Mass by a president and former president, neither Catholic, testified to the extraordinary place Cardinal O'Connor had gained in American life, his standing in Rome was confirmed by the decision of the pope to send the Vatican secretary of state to preside and serve as principal celebrant.

After a welcome from Auxiliary Bishop Robert A. Brucato, interim administrator of the archdiocese, Cardinal Sodano made introductory remarks expressing gratitude for "this great churchman who has done so much both for the Catholic community and for so many men and women of good will."

"His name will be forever etched on the annals of the history of the Church," the secretary of state said.

Pope John Paul and Cardinal O'Connor were both born in 1920, the cardinal Jan. 15 and the pope May 18, and Pope John Paul ordained Cardinal O'Connor to the episcopacy in 1979 and made him a cardinal in 1985.

They developed a close working relationship and seemed to embody the same outlook on matters affecting the Church, leading to a widespread impression that Cardinal O'Connor was the primary voice in the United States for the mind of the pope.

"As a sign of his profound esteem for the late Cardinal O'Connor, and to demonstrate concretely his spiritual union with the Church in New York," Cardinal



CNS photo



Above, Cardinal O'Connor and Archbishop Daniel M. Buechlein greet each other at a reception in New York in 1994.

At left, Cardinal O'Connor of New York looks jubilant on a visit to Jordan.

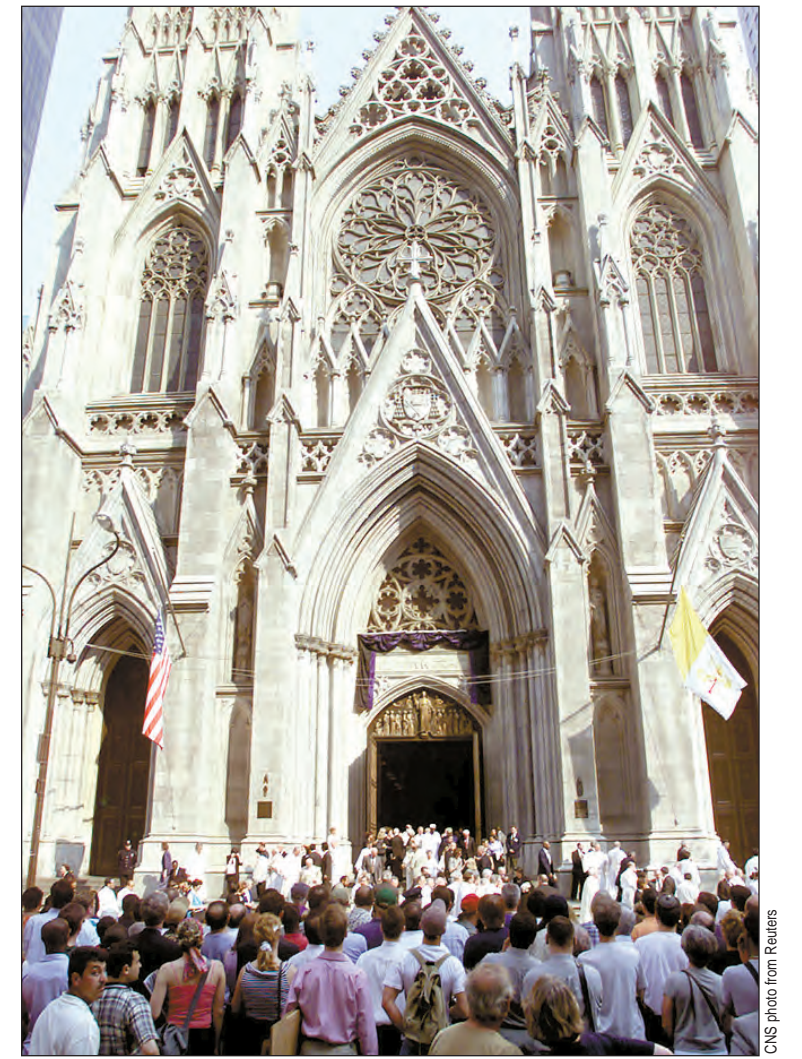


Above, Cardinal Bernard Law gives the homily during Cardinal O'Connor's funeral Mass. The homily drew a standing ovation when the Boston church leader recounted Cardinal O'Connor's staunch pro-life witness and action.



At right, a Sister of Life, a member of the order founded by Cardinal O'Connor, wipes away tears during his funeral Mass.

At far right, a crowd looks on outside St. Patrick's Cathedral during the funeral Mass of Cardinal O'Connor. Inside, several hundred bishops and priests, President Clinton, Vice President Gore and their wives, as well as the mayor and New York governor, attended the service.



CNS photo from Reuters

Sodano said, "the Holy Father sent me to represent him personally at this solemn liturgy."

Cardinal Sodano also expressed the pope's condolences to Cardinal O'Connor's two sisters, brother and other relatives present, as well as to "the entire archdiocesan family," and imparted an apostolic blessing at the conclusion of the service.

Cardinal William W. Baum, a Vatican official who was another of Cardinal

O'Connor's close friends, spoke at the conclusion of the Mass. He cited Cardinal O'Connor's work for Christian unity, and called attention to retired Greek Orthodox Archbishop Iakovos, who was present along with his successor, Archbishop Demetrios, and officials of other Churches and other religions.

Cardinals Law and Baum both spoke of the Sisters of Life, an order established by Cardinal O'Connor to pray and work for the

pro-life cause. Members of the order attended the many services held for Cardinal O'Connor over the weekend following his death, and at the funeral Mass their superior, Mother Agnes Donovan, read the first lesson from the Book of Wisdom, beginning, "The souls of the just are in the hand of God."

After Cardinal Baum spoke, the Book of the Gospels and the pall were removed from the coffin, made in upstate New York

of red African mahogany from the Ivory Coast, and the cardinal's body was lifted onto the shoulders of six men for a final trip down the center aisle of his cathedral, and then back up another aisle to go down into the crypt.

There, under the high altar, with only family and a few Church officials present, the coffin was deposited in the 13th of 21 vaults available.

Those previously placed there include

seven former archbishops of New York; Coadjutor Archbishop John J. Maguire, who served under Cardinal Francis J. Spellman; Archbishop Fulton J. Sheen, who was identified with the cathedral in a special way through his preaching there; two former cathedral rectors; and Pierre Toussaint, whose remains were brought there after Cardinal O'Connor began his cause for canonization.

After the cardinal's body was deposited

in its permanent resting place, Cardinal Sodano and the others returned for the end of the service.

After the final blessing, the organ and brass in the choir loft thundered forth with the introduction and accompaniment to one of Cardinal O'Connor's favorite hymns, one he had the congregation sing at his installation March 19, 1984:

"Lift high the cross, the love of Christ proclaim." †


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From the Archives

Saint Meinrad founder born in England

Benedictine Father Bede O'Connor, a monk of Our Lady of Einsiedeln Abbey in Switzerland, was chosen in 1852 by his abbot, Henry IV, to be a missionary to the Diocese of Vincennes and to found a school for the training of native clergy.

Born in London in 1826, he entered the monastery school at Einsiedeln in 1840. He is described by the late Providence Sister Mary Borromeo Brown in her 1949 *History of the Sisters of Providence of Saint Mary-of-the-Woods*, as "eloquent, resourceful and highly gifted."

Father Bede and a companion, Benedictine Father Ulrich Christen, also of Einsiedeln, arrived in Indiana in 1853 and purchased 160 acres near the Ohio River in Spencer County. A school for boys was soon opened.

Father Bede was fluent in English and French, as well as German. In fact, his German was said to be so good that the German-American farmers of southern Indiana "could hardly be convinced that 'Vater Bede' was not one of them."

He served parishes in southern Indiana and was named pastor of St. Joseph Parish in Terre Haute in 1859.

His fluency in French made him invaluable to Bishop Jacques M. Maurice de Saint-Palais, who appointed him chancellor in 1866 and later vicar general (1870-1875).

He died in 1875 in Terre Haute and is buried in St. Joseph Cemetery there.

This photograph dates from about 1870 and is found in the personal photo album of Father Hippolyte Du Pontavice. †

(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)



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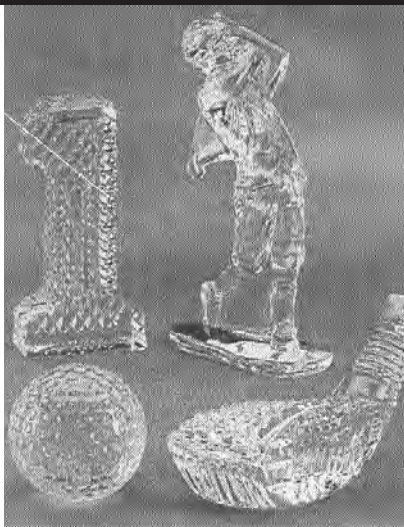
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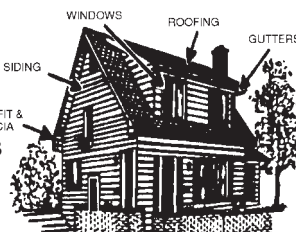
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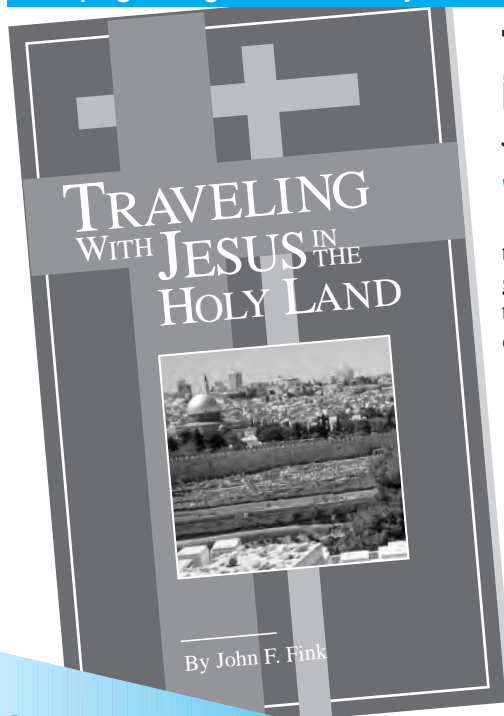
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John F. Fink is editor emeritus of *The Criterion*, newspaper of the Archdiocese of Indianapolis and the largest weekly newspaper in Indiana. Fink is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. He lived for three months in Holy Land, studying at the Tantur Ecumenical Institute in Jerusalem.

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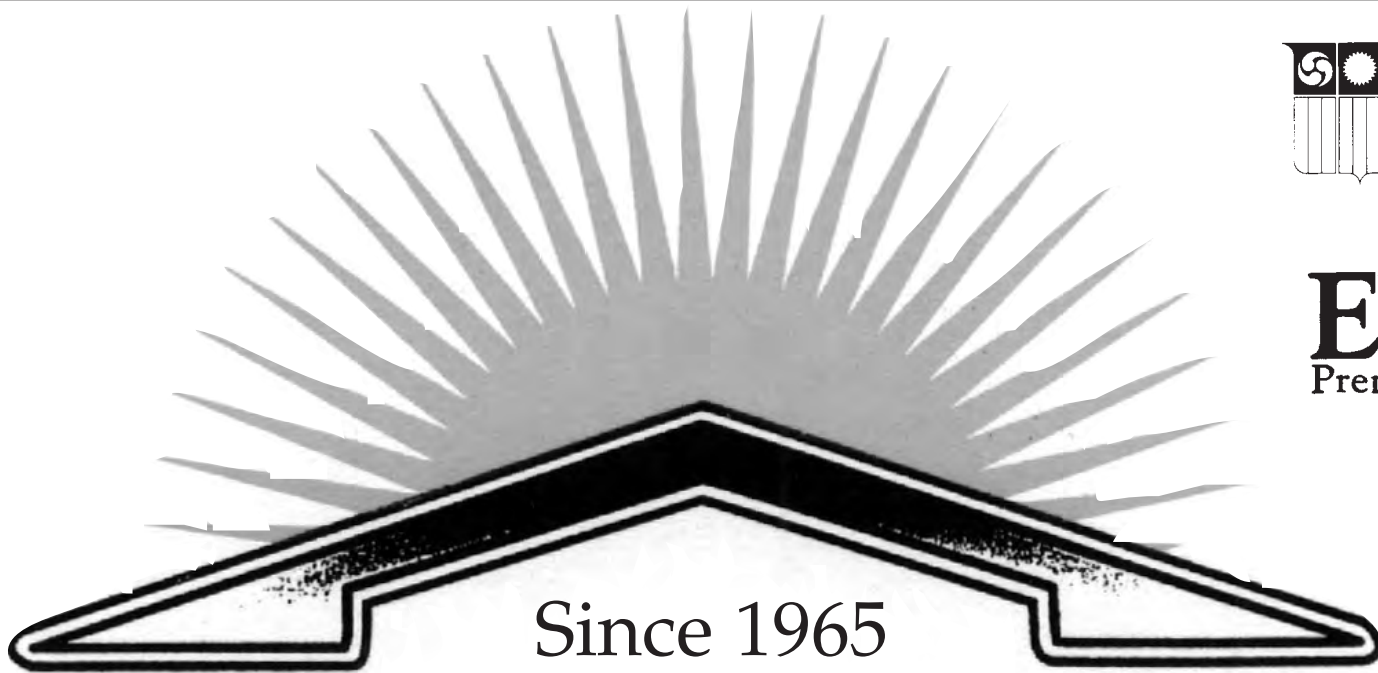
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The Active List

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

May 13

Sacred Heart Church, 1530 Union St., **Indianapolis**. 125th Anniversary Mass, 5 p.m.; dinner, Atrium, 3134 E. Thompson Rd., \$25. Information: 317-638-5551.

Catholic Center, 1400 N. Meridian St., **Indianapolis**. "Catholic and Proud Of It" young adult conference, 10 a.m., **pre-registration by May 7**, \$20; at door \$25. Information: 317-298-0941.

St. Luke Church, 7575 Holiday Dr. East, **Indianapolis**. Natural Family Planning Classes. Information: 317-259-4373.

St. Lawrence School Cafeteria, 46th and Shadeland, **Indianapolis**. "Making Tracks to Fun," social evening for junior, senior high and adults with special needs, 6-9 p.m. Reservations: 317-577-8289; 317-823-0699.

May 14

St. Jude, **Spencer**. New church dedication, 5 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**, Ryan Hall, euchre party, \$3 per person.

May 16-17

Ramada Inn, 165 and Hwy 46 West, **Columbus**. Indianapolis Archdiocesan Council of Catholic Women, 51st semi-annual convention, 9 a.m.-4 p.m. \$10 registration, plus meals. **Deadline May 10**. Information: 812-663-4661.

May 20

Southside Elementary School Auditorium, 1320 W. 200 S., **Columbus**. St. Bartholomew Parish, Concert by Ceili Rain, \$8 in advance, \$10 at the door. Information: 812-372-5012.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St.,

Indianapolis. Catholic Widowed Organization, barbecue, 4 p.m. Information: 317-784-4207.

Recurring

Daily

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

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

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

St. Rita Church, **Indianapolis**. Mass in Vietnamese, 2:30 p.m.

St. Anthony of Padua Church, **Clarksville**. "Be Not Afraid" holy hour, 6 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. Anthony Church, 379 N. Warman, **Indianapolis**. Rosary and Benediction for vocations, 2 p.m.

St. Gabriel, **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

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

Tuesdays

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

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

St. Anne Parish, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.

Wednesdays

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

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

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

Thursdays

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



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St. Mary Church, **New Albany**. Shepherds of Christ prayer for lay, religious vocations, 7 p.m.

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

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration

of the Blessed Sacrament, 8 a.m.-6:30 p.m.

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

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

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

Saturdays

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

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

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

Monthly

First Sundays

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

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

First Mondays

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

First Tuesdays

Divine Mercy Chapel, 3354 W.

—See ACTIVE LIST, page 15

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The Active List, continued from page 14

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

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

First Fridays

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

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

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

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

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

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

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

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

First Saturdays

St. Nicholas Church, **Sunman**. Mass, praise and worship,

8 a.m.; then SACRED gathering in the school.

Little Flower Chapel, 13th and Bosart, **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

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

Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

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

Second Mondays

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

Second Tuesdays

St. Pius X Parish, **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays

Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

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

Third Sundays

Mary's Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South., 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. E-mail: eburwink@seidata.com.

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 (by archdiocesan Office of Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

St. Jude Church, 5353 McFarland Rd., **Indianapolis**. Rosary, 6:15 p.m. Information: 783-1445. Archbishop O'Meara Catholic Center, **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Holy Family Parish, **Oldenburg**. Support group for the widowed, 7 p.m. Information: 812-934-2524.

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

Third Thursdays

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

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

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

Third Saturdays

St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., rosary; return to church for Benediction. †

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VIDEO

continued from page 1

capital punishment is difficult for many people—including many Catholics—to accept,” the archbishop said. “We hope that this new video and the discussions that will take place because of it will help people understand why the Church opposes capital punishment and what individuals can do to see that the death penalty is abolished.”

Auxiliary Bishop Daniel R. Jenky of the Diocese of Fort Wayne-South Bend is the principal narrator.

M. Desmond Ryan of Indianapolis, executive director of the Indiana Catholic Conference, said each Indiana bishop taped a personal introduction to the video “so the parishioners will recognize their own bishop.”

Bishop Dale J. Melczek of Gary promoted the idea of making the video as an educational initiative to be shown during Masses.

As part of that July 8-9 project, the June 30 issue of *The Criterion* will carry as an insert a companion brochure that highlights important points in the video.

Commenting on the video, Lafayette Bishop William L. Higi said, “Church teaching on this life issue is not widely understood, much less widely accepted. Catholics are counted among the 70 percent-plus of the population supporting capital punishment. ‘Talking About the Death Penalty’ does an

outstanding job of gently but clearly presenting capital punishment for what it is: the taking of human life.”

Everett said the U.S. bishops began opposing capital punishment on the basis of pro-life and justice issues more than 20 years ago.

“In 1976, the U.S. bishops came out strongly against the death penalty as perpetuating the cycle of violence,” Everett said. “At first, they acknowledged that the state had a right to execute for capital crimes, but they tried to show reasons why this was not a good idea—that it wasn’t respectful of human life, that it doesn’t solve any problems, that violence only begets violence—and

‘It’s important for Catholics to realize that retribution and deterrence can’t be used to justify the death penalty.’

DOCTOR

continued from page 1

same feeling and values she had found in West Virginia. Now married and with a house in Asheville, she found the ideal place to practice family medicine that was in concert with her values.

Marshall-Walnut Medical Center is part of the Hot Springs Medical Center: fee-for-service, community owned, pri-

vate, nonprofit. It comprises four centers, with nurse practitioners and 11 doctors, of which Daly is one. While there are charges for services, Daly said, “We have never turned anyone away.”

“I feel I’ve built really strong relationships with the patients that might not be possible somewhere else,” she said. “It keeps me going. It is not a materialistic society. People are committed to taking care of the elderly.”

A member of St. Andrew Parish in Mars Hill, she did not grow up Catholic. In col-

lege, she found herself drawn to the Church and at one time was attending Mass three times a week.

The Jesuit Volunteer Corps experience was also important.

“It [the Church] was where I found myself most comfortable,” she said. She stressed the universality and the ritual elements of the faith. “I was once overwhelmed by Communion—this one action being done by millions of people in the world,” she said. “When you walk

they urged governors to show clemency.”

The bishops’ early arguments were primarily based on an appeal for mercy, Everett said. “Now they’re saying the death penalty is unjustified in principle, that the state doesn’t have the right to take human life except when there’s no other way to protect society.”

In Illinois, he said, 12 men have been released from death row after reviews of evidence proved their innocence.

Everett said he believes “it’s important for Catholics to realize that retribution and deterrence can’t be used to justify the death penalty.”

“This means that Catholics are really bound to form their conscience in this area by the principle that [capital punishment] is not right, it’s not just,” he said. “The video tries to impress on viewers that there’s a principle here that we need to abide by.” †

up there [to receive Communion], you’re all one.” She was confirmed in 1987.

Her faith in Christ permeates the medical office as well. When appropriate, when a patient signals, Daly shares her faith and sometimes prays with patients.

“What you do with your life is all tied in with your faith. It’s about using your God-given talents—serving others,” she said. “As one office staff member stated, ‘Every person who walks through this door could be Jesus.’” †

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LETTERS

continued from page 5

the Internal Revenue Service. On the last page (unfortunately it is not numbered, but faces the inside back cover) is a breakdown of federal expenditures:

National Defense—323 thousand million dollars

Hmm, that’s a lot of money—maybe Mr. Gardner has something, here.

Social Security, Medicare, etc.—650 thousand million dollars

Uh oh, twice as much as military expenses—is there more?

Social Programs—303 thousand million dollars

That’s almost as much as the entire national defense budget by itself!

Now if I remember my arithmetic facts right, social spending (that is, income redistribution) is 953 thousand million dollars, more than 2.9 times that of defense spending. If there is no difference in administrative practices, there is nearly three times as much waste to find in the social welfare programs, as in the military. However, I recall reports in *The Criterion*, as well as the secular press, that for each dollar budgeted, nearly 78 cents of social welfare money stays in Washington for “administrative costs.”

If Mr. Gardner wants to reduce federal waste, here’s 743 thousand million dollars of waste to go after, more than twice the yearly military budget, or enough to build half-a-dozen space stations and reopen Tranquility Base permanently.

(Oh, I almost forgot, if you review your W-2 forms, you’ll wonder where the “7.9%” figure comes from. Our family sent nearly 28 percent to Washington, and we *do not* gross much more than the \$54 thousand cited.)

Steve Noe, Southport

Rest in peace

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

ANDERSON, Robert, 77, St. Paul, Sellersburg, April 21. Husband of Mary Lavern (Schafer) Anderson. Father of Anna Huff, Don, Joe, Ron and Stephen Anderson. Brother of Barbara, Nancy, Margie, Don, Jim and Raymond Anderson. Grandfather of 11.

BIZZELL, Florence Marie (Jolissaint), 88, St. Mary, New Albany, April 29. Mother of Mary Meyor, John, Larry and Thomas Bizzell. Grandmother of seven. Great-grandmother of two.

BROWN, Laura Minnie Page Rheed, 77, SS. Peter and Paul, Indianapolis, April 8. Wife of

Thomas E. Brown. Mother of Lucille Bardwell, Rebecca Dove, Cydney and Brandon McIntyre. Stepmother of Charles Edward Brown. Grandmother of seven. Great-grandmother of six.

CRAIG, Mary Irene, 92, St. Mary, New Albany, April 28. Grandmother of five.

CROFTS, Joseph E., 82, Little Flower, Indianapolis, April 17. Husband of Betty Crofts. Father of Pam Connel, Patty Gutzmer, Betty Jo Wilson, Bill and Joseph Crofts. Grandfather of six.

DELAY, Richard L., 54, St. Mary, Rushville, May 1. Husband of Mary Delay. Father of Sharon, Suzanne, Ross and Roy Delay. Son of Goldie Delay. Brother of Sharon Rusch and Jerry Delay. Grandfather of one.

DENTON, Jean Ann Bear (Jones), 66, St. Michael, Indianapolis, April 26. Wife of Ross W. Denton. Mother of Daniel, Donald, Joseph, Michael and William Jones. Stepmother of Bill and Bret

Denton. Sister of Dorothy Hanley. Grandmother of 10. Great-grandmother of four.

DOWNIN, Rosemary T., 82, Holy Spirit, Indianapolis, April 28. Mother of Vicki Wood and Warren Downin. Grandmother of three.

DUANE, Thomas E., 73, St. Pius X, Indianapolis, April 22. Husband of Joan (Hartmann) Duane. Father of Sharon Koomler-Grant, Sarah Hedden, Brian, Michael and William Duane. Brother of Shirley Alveal. Grandfather of eight. Step-grandfather of two.

DWENGER, Clarence J., 91, St. Anne, Hamburg, May 2. Husband of Bessie (Wirth) Dwenger. Father of Doris Biddle, Rita Livers, Mabel Sunderhaus, Adolph, Donald, James, Lloyd, Robert, Thomas and William Dwenger. Brother of Clara Niese. Grandfather of 30. Great-grandfather of 24.

ECKERT, Eloise Gert, 82, St. Patrick, Indianapolis, April 20. Mother of Jerry Eckert. Grandmother of five. Great-grandmother of eight.

ECKSTEIN, Helen Ann, 85, Holy Name, Beech Grove, April 24. Aunt of several.

ELLIS, Harry, 78, St. Agnes, Nashville, April 27. Husband of Pauline Ellis. Father of Becky Lewellen and Pam Skinner.

GREESON, George Albert, 85, St. Patrick, Indianapolis, April 23. Father of Judy Gale, George and William Greeson. Brother of Lynn Jennings. Grandfather of one.

HERRMANN, Eleonora, 80, St. Paul, Tell City, April 5. Mother of Beth Herrmann. Sister of A. J. Blinzinger. Grandmother of two. Great-grandmother of four.

HOLMAN, Mary E., 72, St. Paul, Tell City, April 2. Mother of Linda Arnette, Lance Bunner, Laurie Ligon and Louis Holman. Grandmother of five.

KIDWELL, Kathryn I., 85, Holy Spirit, Indianapolis, April 22. Mother of Kathleen Werner, Dan and Don Kidwell. Grandmother of 18. Great-grandmother of 26. Great-great-grandmother of one.

KINNAMAN, John W., 79, Christ the King, Indianapolis, April 23. Husband of Assunta Kinnaman. Father of Lisa Rader, Craig, Kurt and Steven Kinnaman. Brother of Joseph Kinnaman. Grandfather of 11. Great-grandfather of one.

KUTTER, Clement L., 76, Holy Family, Richmond, April 21. Husband of Maxine Kutter. Father of Annette Wright, Greg, Ron and Terry Kutter. Brother of Martha Anderson. Grandfather of nine. Great-grandfather of six.

LABHART, Mary S. (Gross), 82, St. Paul, Tell City, April 11. Wife of Paul E. "Jack" Labhart. Mother of Dennis, Jerry, Larry, Marion "Butch," Roy and Thomas Labhart. Sister of Claudina Goffinet. Grandmother of 11. Great-grandmother of one.

LOMBARDO, Joanna, 55, St. Agnes, Nashville, April 27. Mother of Michelle Doty, Gina Lombardo and Christina Neel. Sister of Mary Jane Redus, Marie Shaw and Nancy Williams. Grandmother of nine.

MANCUSO, Timothy John, 45, St. Margaret Mary, Terre Haute, April 29. Son of Helen (McCormick) and Thomas Mancuso. Brother of Carol Pabst, Anthony and Thomas Mancuso. Uncle of several.

MARTIN, Thomas J., 83, St. Anthony of Padua, Morris, May 1. Father of Gerald, Richard and Thomas Martin. Brother of Catherine Eckstein, Charlotte Moorman and Patrick Martin. Grandfather of 11. Great-grandfather of eight. **L. Mary Josephine (Wagner), 86**, Holy Spirit, Indianapolis, April 28. Mother of Peggy Sparks, Chris, Dave and Jim Neal. Sister of Margaret Gatewood and John Wagner. Grandmother of 12. Great-grandmother of 21.

NUNLEY, Helen Louise, 81, Sacred Heart of Jesus, Terre Haute, April 19. Mother of Dennis and Larry Nunley. Grandmother of five. Great-grandmother of one.

PADULO, Rocco N., Jr., 87, St. Joseph, Shelbyville, April 24. Father of Barbara Baumgartner and James Padulo. Grandfather of six. Great-grandfather of two.

PAULIN, Alberta V., 83, St. Paul, Tell City, March 25. Mother of David, Donald and Clifford Paulin. Sister of Jeanette Dauby and Ann Stewart. Grandmother of nine. Great-grandmother of 14.

PETERS, Martha A., 53, St. Augustine, Jeffersonville, April 22. Daughter of Edward Peters. Sister of Mary Sullivan, Robert and William Peters.

RITZ, Theresa "Terri," 52, SS. Peter and Paul, Indianapolis, April 25. Worked for Catholic Social Services 15 years. Mother of Kristine Braunecker and Aaron Sorensen. Daughter of Geraldine E. Adcock Ritz. Sister of Tom and John V. Ritz. Grandmother of four.

SCHWEGMAN, Thomas, 46,

St. Mary-of-the-Rock, Batesville, April 20. Husband of Alice Schwegman. Father of Caroline and Ben Schwegman. Son of Arnold (Mike) Schwegman. Brother of Connie Reidenbach and Terry Schwegman.

ZIMMERMAN, Adrienne Patricia, 15, Holy Spirit, Indianapolis, April 14. Daughter of Karen (Petrona) and Lawrence Zimmerman. Sister of Alexandra, Lauren and Zachariah Zimmerman. Granddaughter of Louis N. Petrone Sr.

Providence Sister Gerard Theuer was educator

Providence Sister Gerard Theuer died in Lourdes Hall at Saint Mary-of-the-Woods. She was 91.

A funeral Mass was celebrated in the Church of the Immaculate Conception on May 9.

The former Margaret Ellen Theuer was born in Buffalo, N.Y. She entered the congregation of the Sisters of Providence in 1926, professed first vows in 1928 and final vows in 1934.

Sister Gerard taught and was the principal at schools staffed by the community in California, the District of Columbia, Illinois, Indiana, Maryland, Oklahoma and Texas. In the archdiocese, she ministered at the former St. Bridget School in Indianapolis.

Sister Gerard is survived by nieces and a nephew. †



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Harry Dudley
Office of Catholic Education
P.O. Box 1410
Indianapolis, Indiana 46206-1410

Coordinator of Youth Ministry

St. Monica Parish, an economic and ethnically diverse community of 2400 families, is seeking a **Youth Minister**. We have a very large and active youth ministry program. Responsibilities include: recruiting and training volunteers; confirmation preparation; High School religious education, youth outreach and social activities. Must have applicable degree, with 3 to 5 years youth experience in a large parish environment. Competitive salary and benefits. Send résumé to:

Ed Isakson
Archdiocese of Indianapolis
P.O. Box 1410
Indianapolis, IN 46206

Assistant Superintendent of Schools Diocese of Joliet, Illinois

Serves as a resource to the principals of the 56 elementary and 6 independent early education centers. Directs new principals, conducts diocesan/state school evaluations.

QUALIFICATIONS: Vision of total Catholic Education; practicing Catholic; MA degree in Educational Administration; strong relational, communication and organizational skills; 5 successful years experience in teaching and administration in Catholic schools; technologically literate. Salary negotiable based on experience and education.

Contact
Michael A. Svach, Director of Personnel
402 S. Independence Blvd., Romeoville, IL 60446-2264
Ph 815-834-4077 — e-mail msvach@dioceseofjoliet.org
Sr. Helen Jean Kormelink, Superintendent of Schools
Ph 815-727-4674 — e-mail djcsos@impresso.com

Music Minister Liturgy Coordinator

St. Matthew Parish, Indianapolis, is seeking a Music Minister/Liturgy Coordinator. Write to:

St. Matthew Church
4100 E. 56th Street
Indianapolis, Indiana 46220-5599

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Send letter of interest and résumé to:
St. Pius X Search Committee
c/o Father Chuck Walker
3521 Goldsmith Lane
Louisville, KY 40220
or Fax 502-458-7109
e-mail: chuckwalker@piusx.com

Administrator/Coordinator of Religious Education

St. Martin of Tours Parish in Martinsville, Indiana is currently seeking a part-time Administrator or Coordinator of Religious Education beginning July 1, 2000.

Applicants should have a commitment to Catholic Values and the Faith Formation Curriculum. Applicant should work well with people and volunteer Catechists in a Parish of 450 families.

Send Inquiries to:

Search Committee
St. Martin of Tours
1709 East Harrison
Martinsville, Indiana 46151



Teacher Personnel Coordinator Diocese of Joliet, Illinois

Maintain the teacher personnel office and assist principals in their local personnel acquisition and management.

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Contact
Michael A. Svach, Director of Personnel
402 S. Independence Blvd., Romeoville, IL 60446-2264
Ph 815-834-4077
e-mail msvach@dioceseofjoliet.org
Sr. Helen Jean Kormelink, Superintendent of Schools
Ph 815-727-4674 — e-mail djcsos@impresso.com

Director of Youth Ministry

Our Lady of Mt. Carmel, Carmel, IN is seeking an enthusiastic, spirit-filled Catholic to direct and coordinate all aspects of catechesis and pastoral ministry to the high school aged youth of the parish.

Requirements for this position include a college degree with course work in Youth Ministry, Religious Education or Theology, some experience working with high school aged youth and an in-depth knowledge of the Catholic Church and its teachings. Strong organizational and planning skills, the ability to coordinate and work with volunteers and manage more than one project at a time are essential.

Please send résumé to:

Msgr. John Duncan, Pastor
Our Lady of Mt. Carmel
1045 W. 146th St.
Carmel, IN 46032
or
Duncanj@OLMC1.org

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Annette "Mickey" Lentz
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Office of Catholic Education
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Award recipient Robert McKinney pauses with his wife, Arlene, after the Spirit of Service Award Dinner.

SPIRIT

continued from page 3

early Christian community described in Acts (4:32-37), the archbishop said the people were of one heart and mind—and no one claimed that any possession was his own. ... There was no needy person among them.

"We're not going to ask anyone to sell their house tonight to give proceeds to Catholic Social Services," he said, "although we wouldn't discourage anyone if they did."

Archbishop Buechlein reminded the group of the priorities of Catholic Social Services: family support, care for the elderly, crisis assistance and shelter for families with children.

"Let's be united in our commitment to be for others as Jesus was," he said.

Four other Indianapolis residents received the Spirit of Service Award. Linda Hirsch has worked with a food pantry program, refugee housing and prisoner Bible study. Robert McKinney used business practices that helped neighborhood housing and minority businesses. Olga Villa Parra has promoted social justice by empowering women, farm workers and youth. And Father Lawrence Voelker has actively supported civic and community organizations that provide better conditions for the poor.

Six hundred people attended the dinner, which raised more than \$100,000, after expenses, for Catholic Social Services. †

Father Stineman to be in Rome for Jubilee of Priests

Father William F. Stineman will represent the archdiocese at the Holy Year 2000-Jubilee for Priests in Rome May 14-18.

The highlight of the Jubilee for Priests will be the May 18 morning Mass at St. Peter's Basilica marking the 80th birthday of Pope John Paul II. Priests from all continents will convene.

The program will begin with solemn vespers, eucharistic adoration and benediction at the Basilica of St. Mary Major on May 14.

On Monday, when the priests will celebrate the Eucharist in the Archbasilica of St. John Lateran, the theme will be "The Priest Working in a Particular Church in Communion with the Universal Church."

Lectures and dialogue will be held at Paul VI Hall in the Vatican.

Tuesday meetings will focus on "From the Fullness in the Interior Life to Fruitfulness in Mission," with Mass at the Basilica of St. Paul Outside the Walls. That evening the priests will participate in the Priestly Way of the Cross and renewal of priestly obligations. Friday meetings will be at Paul VI Hall to discuss "The Saints Speak to the Priests."

The priests will gather at the same hall at 7:30 a.m. Thursday to begin vesting for the penitential procession to the Holy Door, before the special Mass at which the Holy Father will preside on his birthday. †



Father William F. Stineman

Photo by Rich Clark

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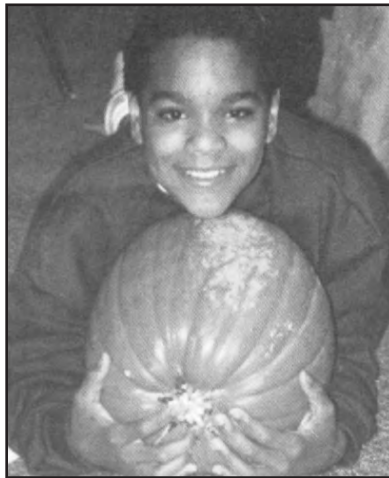
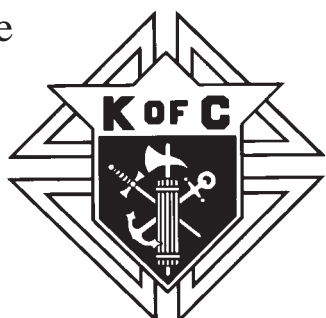
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