



The

Criterion

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Pilgrims who witnessed Sept. 11 attacks return to New York

By Jennifer Del Vecchio

NEW YORK—The first attempt to make a spiritual pilgrimage to Germany, Austria and Switzerland last fall ended with archdiocesan pilgrims watching smoke rise from the World Trade Center towers.

Stuck at their hotel across the Hudson River in North Bergen, N.J., the pilgrims wondered what would happen next after two hijacked planes crashed into the towers on Sept. 11, 2001.

The second attempt of 35 pilgrims from the archdiocese to visit Germany, Austria and Switzerland eight months later began last week with a look at the destruction in Manhattan from the worst terrorist attacks on America.

"Someone asked me if I wanted to see [Ground Zero]," said Helene Farrell of St. Pius X Parish in Indianapolis. "I said yes. It will be a way to finalize things. I think it was nice to go back and see what happened. It ends that chapter."

Farrell was one of the pilgrims scheduled to leave on the first pilgrimage to Germany, Austria and Switzerland.

On her second pilgrimage attempt, led by Msgr. Joseph F. Schadel, vicar general, Farrell and the other pilgrims got a view of Ground Zero from a ferry cruise and again later as their bus drove by the gaping hole in downtown Manhattan. More than 1.6 million tons of material from the collapse of the World Trade Center has

See PILGRIMS, page 2



Firemen walk along a construction ramp leading into the World Trade Center disaster area on April 26. Debris removal and recovery work at the site is expected to end by June, nine months after the Sept. 11 terrorist attacks.

Photo by Rick Clark



The Spirit of Service Awards Dinner honored those who have volunteered in Catholic Social Service ministries. Award recipients pictured, front row, left to right, are Dave Ballinger of Tuchman Cleaners, Bob Gregory, Margaret "Jane" Rudolph, Peggy Magee and Salvation Army Major Robert Scott, and back row, Robert L. Haverstick, Marc E. Guess, Keynote speaker Scott O'Grady, Archbishop Daniel M. Buechlein and W. Tobin "Toby" McClamroch.

Volunteers receive Spirit of Service Awards

By Jennifer Del Vecchio

It was a night for paying tribute to those who prefer to work behind the scenes.

But the Spirit of Service Awards Dinner held on April 30 at the Indiana Roof Ballroom in Indianapolis placed those who help the needy into the spotlight by honoring their countless volunteer hours and dedication to Catholic Social Services ministries.

The annual dinner celebrated the

work of the "heroes" who allow Catholic Social Services to make a difference in people's lives and to raise money to continue the work of Catholic Social Services, a member agency of Catholic Charities.

Keynote speaker Scott O'Grady, an Air Force captain who survived six days in enemy territory after his F-15 fighter jet was shot down during a peace keeping mission over Bosnia in 1995, spoke about his definition of a hero.

O'Grady said a hero is someone who does something for someone else.

He called the 19-year-old Marines who saved him from the wilderness of Bosnia heroes.

"A true hero in society is an individual reaching out a helping hand," O'Grady said. "All of you who support Catholic Social Services and the work you are doing to help those in need, the young, the elderly, the single women ... through Catholic Social Services you become heroes."

O'Grady said it was his faith in God that helped him survive in

See SPIRIT, page 8

Boston Finance Council withholds consent for Geoghan payout

BOSTON (CNS)—Cardinal Bernard F. Law May 5 acknowledged "the disappointment, the anger and even the sense of fresh betrayal" arising from a decision by the Archdiocese of Boston's Finance Council to back out of a multimillion dollar settlement with victims of former priest John J. Geoghan.

The cardinal said the archdiocese would continue to work for "a just and equitable solution" for all victims of clergy sex abuse.

He talked about the rejected settlement during his regular Sunday Mass at the Cathedral of the Holy Cross in Boston.

He said the Finance Council, which under canon law was required to approve the \$15 million to \$30 million payment to settle claims by 86 of Geoghan's victims, had rejected the settlement out of a "laudable concern" that the payment would "negatively affect the response which the

See PAYOUT, page 2

Archbishop Buechlein begins new series of columns

Archbishop Daniel M. Buechlein begins a series of columns in this issue of *The Criterion* on topics and issues related to sex abuse and the Church. See Page 4.

Prayer leads deacon to priesthood

Editor's note: During the next five weeks, *The Criterion* will feature the seminarians who will be ordained to the priesthood in June.

By Mary Ann Wyand

Prayer, music and ministry are inseparable for Deacon Eric Johnson.

"At its fundamental level, prayer for me is about commitment," he said. "It's something I do every day. Without prayer, everything else tends to lose its

focus and meaning. It's hard to discern where God is calling you when you aren't taking time to listen."

The 28-year-old St. Barnabas parishioner from Indianapolis and four other archdiocesan seminarians will be ordained to the



Eric Johnson

priesthood by Archbishop Daniel M. Buechlein on June 1 at SS. Peter and Paul Cathedral in Indianapolis.

Johnson is looking forward to his ministry assignments as associate pastor of St. Pius X Parish and chaplain at Bishop Chatard High School in Indianapolis.

"The priesthood is a call and a vocation," he said, "and it's also a gift. In a very short period of time, I'm going to be responsible for leading a community

See DEACON, page 10

Official Appointments

Effective May 13, 2002

Rev. Jack Emrich, administrator, St. John the Baptist, Dover, and St. Joseph, St. Leon, appointed to prison ministry and liaison to Catholic Cemeteries.

Effective July 3, 2002

Rev. Stephen W. Giannini, pastor, Sacred Heart, Terre Haute, appointed pastor, St. Luke, Indianapolis.

Rev. Mr. Justin Martin, to be ordained, appointed associate pastor, St. Luke, Indianapolis.

Rev. Gerald J. Kirkhoff, pastor, St. Jude, Indianapolis, appointed pastor, St. Pius X, Indianapolis.

Rev. Mr. Eric Johnson, to be ordained, appointed associate pastor, St. Pius X, Indianapolis, and chaplain for Bishop Chatard High School.

Rev. James Bonke, part-time associate pastor, St. Luke, Indianapolis, appointed to give sacramental assistance at Christ the King, Indianapolis, and continuing as

defender of the bond, Metropolitan Tribunal.

Rev. Joseph Pesola, part-time associate pastor, St. Barnabas, Indianapolis, and part-time chaplain, archdiocesan deaf ministry, appointed administrator, St. Thomas the Apostle, Fortville, while continuing as part-time chaplain of the deaf community

Rev. Mr. Harold Rightor, to be ordained, appointed associate pastor, Holy Spirit, Indianapolis.

Rev. J. Nicholas Dant, administrator, St. Pius X, Indianapolis, appointed pastor, Our Lady of Lourdes and St. Bernadette, Indianapolis.

Rev. James M. Farrell, pastor, Our Lady of Lourdes and St. Bernadette, Indianapolis, appointed pastor, St. Barnabas, Indianapolis.

Rev. Mr. John McCaslin, to be ordained, appointed associate pastor, St. Barnabas.

Rev. Stephen J. Banet, pastor, Our Lady of Mercy Parish, Brussels, Belgium, and staff member, American College

Seminary, Louvain, Belgium, appointed pastor, St. Jude, Indianapolis.

Rev. Alvin Fong Ben, retired, Diocese of Mandeville, Jamaica, West Indies, appointed associate pastor, Our Lady of the Greenwood, Greenwood.

Rev. Mr. Robert Hankee, to be ordained, appointed associate pastor, St. Malachy, Brownsburg.

Rev. Stanley Pondo, associate pastor, Richmond Catholic Community parishes of Holy Family, St. Andrew and St. Mary, and archdiocesan judge, Metropolitan Tribunal, granted permission to pursue graduate studies.

Rev. Mr. Joseph Feltz, to be ordained, appointed associate pastor, Richmond Catholic Community parishes of Holy Family, St. Andrew and St. Mary.

Rev. Russell Zint, associate pastor, St. Malachy, Brownsburg, appointed administrator, Sacred Heart, Terre Haute, and sacramental minister for St. Ann, Terre Haute.

Rev. C. Ryan McCarthy, graduate studies, Theological College, Catholic

University of America, Washington, D.C., appointed associate pastor, Prince of Peace, Madison, and chaplain for Father Michael Shawe Memorial Jr./Sr. High School.

Rev. Mr. Christiaan Kappes, to be ordained, appointed associate pastor, St. Louis, Batesville.

Rev. Darvin E. Winters, associate pastor, Our Lady of the Greenwood, Greenwood, appointed administrator of St. John, Osgood, and St. Magdalen, New Marion, and granted permission to serve as chaplain in the Naval Reserves.

Rev. Lawrence Borders, associate pastor, St. Bartholomew, Columbus, appointed administrator, St. Maurice, Napoleon, and sacramental minister for Immaculate Conception, Millhousen, and St. Denis, Jennings County.

Rev. Mr. Todd Goodson, to be ordained, appointed associate pastor of St. Bartholomew, Columbus.

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

PILGRIMS

continued from page 1

been removed from the site.

Memorials of T-shirts, photographs, flowers and banners still line the streets near Ground Zero.

One of the closest fire stations, Ladder 10, still has a mourning drape hung over one of its fire truck entrance bays along with their own memorial for the firefighters who lost their lives trying to save others.

It's something that New Yorkers are

still talking about because the area where the World Trade Center once stood is a maze of platforms, boarded-up windows and emergency vehicles going to and from the site as rescue workers continue to try to recover bodies and clean up the debris. So far, the remains of 1,008 of the 2,823 victims have been identified.

Pilgrims talked about their memories of Sept. 11.

Phyllis Shea of Greenwood said she remembers telling her mother to look at the twin towers on their first trip to the city last September.

"I remember saying that, and now they aren't there," she said.

Other pilgrims talked about seeing scores of people walk out of Manhattan and cross the Brooklyn Bridge as black smoke from the burning towers darkened the sky.

Theresa Koetter of St. John Parish in Starlight talked about sitting outside the hotel across the river watching dozens of ambulances cross the bridge and feeling some of the soot that came down from the sky fall upon her.

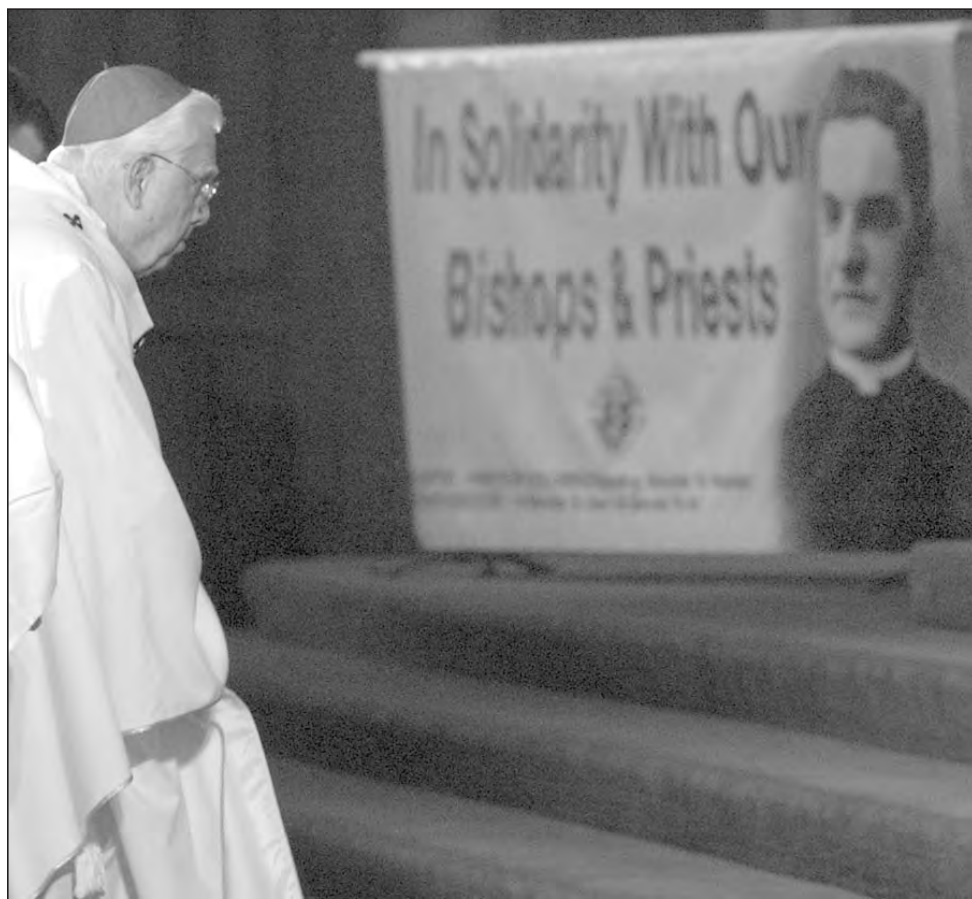
Koetter said that her blood sister, a nun,

asked her to pray for all the souls of the people who died so suddenly in the attacks.

On the pilgrims' bus May 2, Koetter again prayed for the souls of those who died at Ground Zero. She sees this 10-day pilgrimage she is finally getting to make as a journey of prayer.

Koetter plans to light candles when she visits various churches, monasteries and shrines in Europe that are important to the Catholic faith. She brought several rolls of quarters to pay for her prayer offerings.

"Mostly," she said, "I'm going to pray for my parish." †



Cardinal Bernard F. Law steps toward the altar at Holy Cross Cathedral in Boston May 5. During his homily, he said the number of people bringing abuse claims against the archdiocese had mushroomed to about 150, making a previously reached multimillion-dollar settlement with 86 plaintiffs too expensive.

PAYOUT

continued from page 1

archdiocese can later give to the other victims."

Although the archdiocese had thought there were about 30 other victims when it agreed to the tentative settlement in March, Cardinal Law said, the number of possible victims of clergy sex abuse in the archdiocese had now reached about 150.

"When you have the 150 in addition to the 86 already settled, the amount at hand will be very, very low," the cardinal said. "There are no easy answers. Certainly, we must respond the best we can to all those who have suffered abuse by clergy. It is also important that the financial resources of the archdiocese are not limited. Somehow, somehow, in the weeks ahead, we must deal with those two realities as we seek a just and equitable solution."

In a lengthy statement May 3, David W. Smith, chancellor of the Boston Archdiocese, said the Finance Council members had expressed "grave concern ... that the proposed settlement would consume substantially all of the resources of the archdiocese that can reasonably be made available and, therefore, such an action would leave the archdiocese unable to provide a just and proportional response to other victims."

It was the first time since Cardinal Law came to Boston in 1984 that the Finance Council had refused to grant "the canonically required consent," Smith said.

The cardinal "expressed his deep regret at the vote, particularly in light of the fact that the Finance Council had previously been briefed on the proposed settlement and had expressed, at the time, a desire to see it go forward," the statement added.

The council "unanimously advised the cardinal to develop a mechanism which will provide all necessary counseling for the victims and their families" and to "come up with a nonlitigious global assistance fund for all victims."

In a May 5 interview with the *Boston Herald*, Smith said a total of "\$40 million would be in line with what we can afford" for all victims of abuse by priests in the archdiocese.

"These [settlement] payments from our

perspective have been voluntary from the first day," he was quoted as saying. "We intend to give appropriate monetary help in proportion to injury. But that help will come from a pool we can pull together without crippling the ability of the Church to pursue its mission."

Mitchell Garabedian, an attorney for the 86 Geoghan victims, said he would ask a judge May 6 to set a date for a deposition by Cardinal Law and to issue a restraining order barring the cardinal from leaving the country. He also said he was considering suing the Church for fraud.

Announcement of the Finance Council's decision came on the same weekend as the start of the 2002 Cardinal's Appeal, the annual fund-raising drive for the Boston Archdiocese.

At the Mass, Cardinal Law asked Catholics to be "heroically generous this year" in response to the appeal, which has a \$17.4 million goal.

"We don't think we'll reach our goal, but in light of the economy, the downturn in the economy, and also raising considerable amounts for the Capital Campaign, we anticipated that we would have a great difficulty in achieving the goal," said Kenneth Hokenson, chief development officer and secretary for institutional advancement for the Archdiocese of Boston.

The money raised is used to assist nearly 80 programs and agencies the archdiocese supports, such as the Family Life Apostolate, the Catholic School Office, the Lay Volunteer Office, the Office for Vocations, the Office of Health Care, various ethnic apostolates and campus ministries.

"The Cardinal's Appeal money is operating money ... it goes to pay the bills," Hokenson said. "It's important to note that as soon as it comes in it goes out to provide the many good works and services that the Church provides to the archdiocese."

Hokenson said many Catholics are angry and frustrated with the sex abuse scandal and will stop giving to the Church to send a message.

"But at the end of the day, when all is said and done, I think the bulk of the people who support the many good works of the Church will be there for her, because the Church is there for them," he said. †

The Criterion

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Youth rally challenges teens to share hope

By Mary Ann Wyand

STARLIGHT—"Love is not just a word, it is action," Archdiocesan Youth Rally keynote speaker Brian Johnson of Houston told more than 300 teen-agers and youth ministers during the May 5 conference at Huber's Plantation Farm in southern Indiana.

Archdiocesan teens responded to Johnson's challenge to share God's love with others by donating more than \$400 to a youth ministry endowment and writing inspirational messages on a "thank you" banner that will be presented to Archbishop Daniel M. Buechlein and diocesan priests during a special clergy day of prayer and support later this month.

"The kids are signing the banner and writing a few words of thanks for what they appreciate about our diocesan priests," said Marlene Stammerman, director of youth ministry for the archdiocesan Office for Youth and Family Ministries. "We thought it would be a nice thing to do in light of everything that is going on in our Church related to the clergy sex abuse scandal. We want to show the clergy that we appreciate the great priests we have in our diocese and the ministry they do in helping lead us to Christ and a deeper relationship with God."

The one-day celebration of faith was the first time that Catholic teen-agers from central and southern Indiana have gathered for a diocesan rally since they helped host 25,000 teens during the National Catholic Youth Conference (NCYC) in Indianapolis on Dec. 6-9.

"Now Chart Your Course—Crossing the Road of Hope" was the theme for the mostly outdoor rally for high school students. It was planned to continue the excitement and energy of "Hope at the Crossroads," the national conference.

The weather was warm and sunny, and

the teens enjoyed wagon rides and faith stories during a tour of the scenic Huber farm and vineyards.

They also attended an old-fashioned tent revival featuring personal witness stories by volunteer youth ministers from Our Lady of Perpetual Help Parish in New Albany and music performed by Holy Chords, a Christian rock band whose members attend Our Lady of Providence High School in Clarksville.

Teens also participated in a lakeside Scripture sharing session as students from Terre Haute parishes portrayed people in well-known Gospel stories. In other rally sessions, they learned cooperative games and team-building activities or reflected on World Youth Day 2002.

Stammerman said some of the teens attending the rally will participate in the international youth gathering with Pope John Paul II at Toronto, Canada, in July.

Johnson is the director of youth ministry in the Diocese of Galveston-Houston, Texas, and is a popular keynote speaker at diocesan youth conferences. He was the first African-American keynote presenter at a youth conference in this archdiocese.

"We're trying to be more inclusive of kids from our rural parishes as well as teens in our Hispanic and African-American communities," Stammerman said. "We need to do more to make our youth ministry services appeal to the diversity of our Church in central and southern Indiana."

The Galveston-Houston Diocese will host the National Catholic Youth Conference in 2003, she said, so inviting Johnson to speak at the youth rally was a way to link the last national conference to the next NCYC gathering.

"Love gives us hope," Johnson said, sharing amusing anecdotes illustrating the challenges adolescents face in daily life. "That's the course we need to follow."



Brian Johnson, director of youth ministry for the Diocese of Galveston-Houston, Texas, asks teen-agers to share the hope and love of Christ with others during his keynote talk on May 5 at Starlight.

Johnson told the teens that his mother showed him God's unconditional love with countless examples of how people are called to help one another. He said his father taught him the importance of accepting responsibility and facing the consequences of making bad choices.

God helps us "plot our course" in life, he said, and we are called to help take care of the Earth and the people that inhabit it.

"How are we called to plot our course to love one another?" he asked. "We have a responsibility as Christians, as Catholics, to care for one another because we are community, we are in communion with one another, and that's what life is all about."

Christ died on the cross so people can have everlasting life, Johnson reminded the teens. "Jesus said, 'I'm going to pave the way, and I'm giving you the tools to get around the roadblocks to reach your goals.' Even if you only have faith the size of a mustard seed, you can still reach the goal. And when you stumble off the road, Jesus helps you get back on it."

He also asked the teens to "tell the Lord you love him" and "be open to the love that God uses and works through you."

When people follow God's commandments and live out the Gospel message by helping others, he said, they bring hope to each other.

"When you help others, you never know the difference you make in people's lives," Johnson said. "You become the hope. You become the change agents in the world. But you've got to realize that you don't do it alone. God is with you along the journey."

After his keynote presentation, Johnson



St. Paul parishioner Brittany Tevis of Sellersburg signs the Archdiocesan Youth Rally "thank you" banner for priests.

said he tries to teach young people that "Jesus helps us live an Easter Sunday faith in a Good Friday world" and God gives us the tools to make the right choices in life.

Immaculate Heart of Mary parishioner Maureen Hurrell of Indianapolis, a Bishop Chatard High School senior and chair of the 2001-2002 Archdiocesan Youth Council, said Johnson's talk "makes you think about how much it means when family and friends tell you they love you."

She said it was "really inspiring to work with the Archdiocesan Youth Council members to help plan the national conference" because the teens shared the mission of bringing God's love to others.

"Working on the National Catholic Youth Conference was a lot of fun," she said. "It was great to help bring hope to teens from all over the country." †



Father John Geis, pastor of St. Mary-of-the-Knobs Parish in Floyds Knobs, blesses members of the 2002-2003 Archdiocesan Youth Council during a Mass on May 5 at Huber Plantation Farm.

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Editorial

Young adults enthusiastic about Church

Last month, 1,100 persons, most of them young adults, met in Montreal for the Third Continental Congress on Vocations. The delegates came together to discuss how to create an environment in the U.S. and Canada that would promote vocations to the priesthood and religious life.

Ironically, the continuing publicity regarding the clergy sexual scandal loomed in the background but, according to participants, including archdiocesan vocations director Father Joseph Moriarty, it did not dampen the enthusiasm of the young adults present.

Youth delegates to the congress released a two-page statement that grew out of an after-dinner discussion. In the statement, the young people said they sought a covenant with the Church.

"Everything we ask of the Church, we will offer in return," the statement said. "We ask for prayer and will pray in return for the Church. We seek wisdom and knowledge and will use those gifts in return to enrich our Church. We will remain faithful to Christ and the Church by living out our vocations, promoting a culture of life and joy, while living in hope and love."

According to Catholic News Service, one of the delegates, Sister of the Holy Redeemer Kathleen Nealon, said, "We want to be accepted for who we are, but we want to be mentored to be who God

wants us to be."

One of the presenters at the congress, Notre Dame de Namur Sister Mary Johnson, a sociologist, reported on the results of a survey she and colleagues conducted in which they interviewed 900 confirmed young adult Catholics. Happily, the survey's findings contradict conventional wisdom.

According to Sister Mary, the vast majority of young Catholics believe in God, that Jesus is the son of God, that God is present in the sacraments, that the bread and wine become the body and blood of Christ at Mass, and that Mary and the saints hold a special place in the lives of Catholics.

Young Catholics also want to be involved in the Church; they also want greater participation of the laity, and more roles and positions of authority and decision-making for women.

The survey also uncovered a "zeal for service" among young Catholics. Sister Mary said that while many had never heard of the Second Vatican Council and didn't have much knowledge about the social teachings of the Church, they seem to "have imbibed" the spirit of the council and many are living the spirit of the Church's social teachings.

Once again, it is our Young Church that lifts our spirits and gives us hope for a renewed and refocused Church. †

— William R. Bruns

Seeking the Face of the Lord

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



'Lifting the veil' on sex abuse

First in a series

Recently I was having breakfast in a local restaurant, catching up on some reading. A waitress approached me and asked if I was the one she had seen on television, talking about "you know, the problem of the Catholic Church."

I said, "Yes, I am the Catholic archbishop."

And she said, "I hate to interrupt your breakfast, but may I ask you a question?" (She told me she is a schoolteacher and part-time waitress.) "Do you believe in 'zero tolerance' for priests?"

"What do you mean by zero tolerance," I asked. "There are a variety of interpretations floating around."

"Well, I am a teacher, and if a teacher is guilty of abusing a child or a minor, the teacher is fired."

I responded, "If a priest is determined to be guilty of abusing a child or a minor, he is removed from ministry."

"Oh, I am relieved to hear that," she said. "I thought that is what I heard you say on the TV, but other reports say you bishops don't believe in zero tolerance."

I replied, "We are having a difficult time getting this straight in the media."

While I was glad the woman asked me the question, after the exchange I was frustrated and saddened by the difficulty we bishops have getting our story out with clarity. How many more people are utterly confused and fearing the worst?

I was somewhat consoled when, on my way to pay for my breakfast, a local TV news anchor at another table with his mother beckoned my attention.

"Archbishop, you are doing a good job with all this difficulty. Thank you, and we are praying for you." I left the restaurant thinking there must be some way I can help clear up some of the confusion for people.

It is my custom to write a summer series of columns on a particular theme. I've decided to write this summer's series on topics related to the recent long ordeal of sexual abuse among Catholic priests and bishops. I hope this series will help clarify some of the confusion and relieve the concern most of us are experiencing.

An image for this series comes to mind: "A veil has been lifted." It has been a painful revelation of a troubling problem for our Church and our society. Above all, it has become painfully clear how so many people have been so deeply wounded as victims of sex abuse over the past decades.

Before anything else, once more, I want to extend my profound and sincere apology to those who have been victimized by clergy and Church employees or volunteers. I continue to encourage anyone who has not done so to inform us if they have been victimized by a priest, coach, teacher or any other Church employee or volunteer. We want to help.

To tell the truth, the veil having been lifted also reveals a far larger societal problem among us. Over the last months, people of different faiths, who have been abused by family members or neighbors, have come forward "just to talk" and "to seek help and healing."

Our priests and our archdiocesan staff stand ready to do what we can to help. We priests and counselors are painfully aware that most abuse happens in homes among acquaintances. We pray that our society will face the phenomenon of sexual, physical and emotional abuse at large—98 percent of abusers are married men and most abuse is perpetrated by relatives or friends of the victim.

As I have said before, if the intent of the media focus on clergy sexual abuse is to protect our children, I commend them. But I also ask that the news media pursue the rest of the story, the whole story of a significant societal affliction. Again, I express my sorrow for even one instance of clergy abuse. It is despicable and criminal. It has been, is and will be adjudicated accordingly.

As I begin this series of related issues, I want to repeat that the first priority of the archdiocese is to serve and protect innocent children and minors. Secondly, we want to reach out with pastoral sensitivity to victims. Thirdly, we are committed to offering clear information and support for our extended Catholic community. Finally, I offer support to our many dedicated priests who serve faithfully in ministry in these trying circumstances of merciless investigation and suspicion.

I begin the series also expressing gratitude for so many of you who have patiently and sensitively expressed assurances of prayer during this ordeal. By God's grace, we will be the better for it. Your priests and I are proud to serve you even as we are embarrassed by the wrongdoing of a few. We pray that we can help alleviate some of the anxious concern and confusion. †

Archbishop Buechlein's intention for vocations for May

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Buscando la Cara del Señor

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



‘Levantando el velo’ del abuso sexual infantil

Recientemente estaba desayunando en un restaurante local, poniéndome al día en mi lectura. Una mesonera se me acercó y me preguntó si yo era aquel, a quien ella había visto en la televisión, hablando sobre “usted sabe, el problema en la Iglesia Católica”.

Yo le dije, “Sí, yo soy el arzobispo católico”.

Y ella dijo, “Lamento interrumpir su desayuno, pero ¿podría hacerle una pregunta?” (Ella me contó que ella es una maestra de escuela, y mesonera a medio tiempo.) “¿Cree usted en la tolerancia cero para los sacerdotes?”

“¿Qué quiere usted decir con tolerancia cero”, pregunté. “Existe una variedad de interpretaciones flotando por ahí”.

“Bueno, yo soy una maestra, y si un maestro es culpable de abusos a niños o menores, es despedido”.

Yo respondí, “Si se prueba que un sacerdote es culpable de abusar a una niño o un menor, él será removido del ministerio”.

“¡Oh! Me siento aliviada al escuchar esto”, dijo ella. “Yo pensaba que eso fue lo que le escuché decir en la televisión, pero otros informan que ustedes, los obispos, no creen en la tolerancia cero”.

Yo respondí, “Estamos teniendo dificultades aclarando esto con los medios de comunicación”.

Si bien me alegró que la mujer me hiciera la pregunta, después me sentí frustrado y triste por la dificultad que enfrentamos los obispos tratando de informar con claridad. ¿Cuántas personas más están completamente confundidas y temiendo lo peor?

Me sentí un poco consolado cuando iba a pagar mi desayuno, un reportero de un noticiero de una emisora de televisión local quien se encontraba en otra mesa con su mamá, me llamó.

“Arzobispo, usted está haciendo un buen trabajo en medio de toda esta dificultad. Gracias y estamos rezando por usted”. Salí del restaurante pensando en que debe haber alguna manera de que yo pueda ayudar a las personas a clarificar esta confusión.

Es mi costumbre escribir una serie de columnas de verano sobre un tema en particular. He decidido escribir las series de este verano tocando puntos relacionados con las recientes dificultades por el abuso sexual entre los sacerdotes y obispos católicos. Espero que esta serie ayude a clarificar parte de la confusión y alivie la preocupación que estamos experimentado algunos de nosotros.

Una imagen de estas series viene a mi mente. “Un velo ha sido levantado”. Ha sido una revelación dolorosa de momentos turbulentos para nuestra iglesia y nuestra sociedad. Sobre todo se ha hecho dolorosamente claro como han sido profundamente heridas tantas personas, víctimas del abuso sexual en las décadas pasadas.

Antes que nada, una vez más, quiero

extender mi más profunda y sincera disculpa para aquellos que han sido víctimas del clero y de los empleados o voluntarios de la iglesia. Continúo animando a cualquiera que no haya informado que ha sido víctima de un sacerdote, entrenador, maestro o cualquier otro empleado o voluntario de la iglesia, a que lo haga. Queremos ayudar.

Para decir la verdad, el haber levantado el velo también revela un problema social entre nosotros aún más grande. En los últimos meses personas de creencias diferentes, quienes habían sido abusados por miembros familiares o vecinos se han acercado “sólo para hablar” y “buscando ayuda y salud”.

Nuestros sacerdotes y el personal de la Arquidiócesis están listos para hacer lo que puedan para ayudar. Nosotros los sacerdotes y consejeros estamos dolorosamente conscientes que la mayoría de los abusos ocurre en los hogares por conocidos. Rezamos para que nuestra sociedad encare el fenómeno del abuso sexual, físico y emocional, el 98 por ciento de los abusadores son hombres casados y la mayoría del abuso es realizado por familiares o amigos de la víctima.

Como lo he dicho anteriormente, si la intención de los medios de comunicación de enfocarse en el abuso sexual por parte del clero es para proteger a nuestros niños, yo los alabo. Pero también pido a los medios de noticias que sigan el resto de la historia, la historia completa que acongoja a la sociedad. Una vez más, expreso mi pesar por cada abuso por parte del clero. Es despreciable y criminal. Ha sido, es y será adjudicado de manera acorde.

Como comienzo con una serie de asuntos relacionados, quiero repetir que la prioridad de la arquidiócesis es servir y proteger a los niños y menores inocentes. Segundo, queremos alcanzar a las víctimas con nuestra sensibilidad pastoral. Tercero, estamos comprometidos para ofrecer información clara y apoyo a nuestra comunidad católica. Finalmente, ofrezco apoyo a nuestros dedicados sacerdotes quienes atienden fielmente el ministerio en estas circunstancias de investigación y sospechas sin misericordia.

También comienzo la serie expresando mi agradecimiento por los muchos de ustedes quienes paciente y sensitivamente han expresado promesas de oración durante esta preocupación. Por la gracia de Dios seremos mejores. Sus sacerdotes y yo nos sentimos orgullosos de servirles aún cuando nos sentimos avergonzados por las equivocaciones de algunos. Rezamos para que podamos ayudar a aliviar algunas de las ansiosas preocupaciones y confusiones. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Support ban on human cloning

While scandalous behavior within the ranks of the Church has troubled all of us, we should not forget that there are forces of evil at work in society and in the political process that need our immediate attention. Sen. Thomas Daschle (D-S.D.), the Senate Majority Leader, has stated that he will hold a vote on the human cloning bills before the Senate prior to the May 24 recess.

The attempt to thwart a ban on human cloning in the U.S. Senate calls for prompt action on the part of Catholics, and all those who understand the tremendous evil involved in “therapeutic” cloning or “reproductive” cloning in order to harvest stem cells. Harvesting stem cells from human cloning results in death for unborn children that have been reproduced in the laboratory.

You should immediately contact our two senators either in their local offices or in Washington, D.C., to urge them to support the Human Cloning Prohibition Act (S. 1899) sponsored by Sen. Sam Brownback (R-Kan.). Contact Sen. Richard Lugar (R-Ind.) at 317-226-5555 or in Washington, D.C., at 202-224-4814. Contact Sen. Evan Bayh (D-Ind.) at 317-554-0750 or in Washington, D.C., at 202-224-5623.

Sister Diane Carollo, S.G.L.
Director of Pro-Life Activities
Archdiocese of Indianapolis

Restore reverence at Mass

May I recommend to those opposed to the practice of kneeling during Mass that they read *The Spirit of the Liturgy* by Joseph Cardinal Ratzinger from Ignatius Press.

This puts forth the reasons for kneeling and cites that the importance of kneeling is referred to 59 times in the New Testament, 24 of which are in the Apocalypse.

We need to restore reverence during Mass!

Barbara Hager, Columbus, Ind.

In favor of kneeling

The two letters in the 4/26/02 *Criterion* reacting to the archbishop’s instruction on kneeling during Mass illustrate exactly why those instructions are so important. They complain that this is a waste of time, while larger issues are not being addressed. Why does a seemingly trivial discussion of kneeling rather than standing have important ramifications upon the Church? Because the old adage *lex orandi, lex credendi* (what you pray is what you believe) is more important now than ever. Both letters prove this point.

One respondent fears a return to “the big me, little you syndrome” because he has to kneel before the Eucharist. Has pride led us to believe we are on par with Christ? Christianity is founded on the “big Him” redeeming the sinful us. Society builds our pride as it eliminates sin, telling us “if it feels good, do it.” How many scandals occur because we buy into this creed? How many calls to vocation go unheard because this mantra drowns out humility and sacrifice? Kneeling expresses humble submission before the majesty of God, and adoration and reverence in prayer, reminding us of what the “big Him” has earned for us.

The other respondent states that God’s presence in the Eucharist is no more significant than in the reading of the Word. Christ is spiritually present in the Word, but He is physically present in the Eucharist. Today, when the understanding of the Blessed Sacrament is often weak—when there are some who don’t even know what it is that they receive—it’s important to show the faith we believe. Kneeling

reinforces our own belief in the Real Presence of Christ, it teaches our children by example, and it inspires fellow Catholics.

Finally, the respondent who found only two Biblical references to kneeling before the Lord might try looking closer. Many examples abound in both old and new, from 1 Kgs 8:54 to Rv 11:16. But a favorite has always been Lk 5:8, when Peter in penitence and adoration fell to his knees. If the rock of our Church kneels in a dirty, slimy fishing boat before Christ, the least we can do is use our padded kneelers.

Tim Johnson
Indianapolis

God is bigger than us

This letter is in response to Patrick Murphy and Kevin Corydon’s letters regarding kneeling at Mass appearing in the 4-26-02 issue of *The Criterion*. I disagree with both letter writers. I miss the reverence and respect that I grew up with in the Catholic Church, and I believe it’s about time that these issues were addressed and enforced.

I was born in late 1966, so I did not live through pre-Vatican II. While growing up, I attended St. Clement Parish in Louisville, Ky. Religion was very important at home and at church. I attended CCD classes in the summers, taught by the Ursuline Nuns. We were taught to have respect for the Church, God and Jesus. We were taught to genuflect at the altar. Church was certainly not the proper place to play, but we certainly were able to greet and visit with each other on the way in and out of Mass.

As the Church has allowed more and more of a relaxed atmosphere, I have seen all reverence and respect thrown out the window. When we go to church, we are supposed to be there to visit with our Lord, to pray and worship Him. My children are better behaved than most adults these days. I have had the displeasure of having grown persons, even some of the pre-Vatican II era, carry on conversations during Mass. I have even had the experience of a grown woman seated in the pew behind me answering her cell phone in church and continuing to have a conversation on it.

I have been shocked at some of the attire I see at church. At St. Clement, Father Lenahan instructed us that modest, nice clothing was needed for church. He made his point by saying that we would certainly dress up in our finest to see the Queen of England (yes, this was pre-scandal); so when we come to visit with God, we should put on our finery, as God is certainly more important than any human. I have been known to wear jeans to church at times, but I don’t believe short shorts, skin-tight clothing and low-cut blouses belong there.

The behavior witnessed as persons are receiving Communion is appalling. There are very few who have a respectful, prayerful stance about them as they travel up and back to receive Communion, not to mention those that look like cows chewing their cud.

Yes, I could go on and on, but I won’t. I believe I’ve made my point. In years past, I never felt like I wasn’t participating in the Mass. I always sang—and yes, we had a guitar group. I always said the prayers out loud. I have been reading Scripture at Mass since I was a youngster attending CCD classes.

Mr. Corydon, the main problem with society these days is the “ME” attitude. We need to be thinking more of others. Maybe then there would be less violence, less divorce, less selfishness. God IS bigger than any of us, and we should all bow/kneel before Him.

Lynn Bowling
Jeffersonville, Ind.

La intención de vocaciones del Arzobispo Buechlein para mayo

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

Check It Out . . .

Holy Cross Parish, 125 N. Oriental St., in Indianapolis will sponsor a free bilingual **Health Fair** from 11:30 a.m. to 1:30 p.m. on May 19 in the Kelley Gymnasium. The sixth annual Health Fair includes lead, diabetes and vision screening, cholesterol screening for adults (no fasting required), insurance counseling, blood pressure tests, a fire safety display, an "Ask a Pharmacist" information booth, music, fun, games and refreshments. The public is invited. For more information, call Jan Erlenbaugh, parish nurse, at 317-637-2620, ext. 406, or contact her by e-mail at jerlenbaugh@holycrossindy.org.

The Msgr. Bosler Lecture Series will offer a free presentation on "**Judaism, Christianity and Islam—Is Peaceful Co-existence Possible?**" by Dr. Shahid Athar, a renowned Islamic scholar and speaker, at 7 p.m. on May 14 at St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis. Refreshments will be served. For more information, call the parish at 317-635-2021.

Fathers Unite to Celebrate Sons will sponsor a father-son breakfast at 6:15 a.m. on May 10 at the Hilltop Restaurant, 5500 N. Emerson Way, in Indianapolis. The group ministers to fathers that have lost sons through illness or accidental death. For more information about the May 10 event or future breakfasts, call 317-465-1231.

Father James Farrell, pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis, will present a **Reflection Day on Prayer** from 9 a.m. to 3 p.m. on June 3 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. He will discuss how prayer is an essential ingredient in people's lives with God, and will offer insight and anecdotes about various styles of prayer. The fee is \$25 per person and includes the program and lunch. Childcare is available with advance registration and costs \$3 for one child or \$5 for two or more children. For more information, call Fatima Retreat House at 317-545-7681.

Registration is underway for the 16th annual **St. Francis Golf Outing** at 12:30 p.m. on June 19 at The

VIPs . . .



Francis and Dorothy Frey, members of Holy Guardian Angels Parish in Cedar Grove, will celebrate their 50th anniversary this month. They were married on May 30, 1952, at St. John the Baptist Church in Harrison, Ohio. They are the parents of eight children, and they have eight grandchildren. †

Legends of Indiana in Franklin. The public is invited to participate. Fees are \$150 per person or \$600 for a four-some and include lunch and dinner. Proceeds benefit St. Francis Hospital and Health Centers programs and services. For more information, call the St. Francis Healthcare Foundation at 317-783-8950.

St. Vincent Hospitals and Health Services, the St. Vincent Foundation and Crossroads Kiwanis Club are hosting the annual **Eagles, Birdies and Doves Golf Tournament** on May 24 at Plum Creek Golf Club in Carmel, Ind. The golf outing benefits St. Vincent Children's Hospital programs and Crossroads Kiwanis charities. Indianapolis Colts quarterback Peyton Manning will participate in the tournament. For more information, call the St. Vincent Foundation at 317-582-8800 or register online at www.golfdoves.org by May 10.

Mount St. Francis Retreat Center in southern Indiana is offering a "**Women's Retreat**" presented by Sister Margarita Armendariz on May 24-26. The retreat theme is "Forgiving, Blessing and Healing the Family Tree." The retreat begins at 7 p.m. EDT on May 24 and concludes at 3 p.m. on May 26. The cost is \$95 per person. For more information, call the retreat center at 812-923-8817 or direct e-mail to mtstfran@cris.com.

Catholic author Matthew Kelly will discuss the importance of discerning your mission in life at 7:30 p.m. on May 17 at St. Simon the Apostle Parish, 8155 Oaklandon Road, in Indianapolis. There is no charge. Kelly also will present two programs at Our Lady of Mount Carmel Parish, 1045 W. 146th St., in Carmel, in the Lafayette Diocese, at noon and 8 p.m. on May 18. A free-will offering is requested for these talks. A native of Sydney, Australia, Kelly has shared the Christian message with nearly 2 million people in 46 countries. For information about his May 17 talk, call St. Simon the Apostle Parish at 317-826-6000. For information about his May 18 programs, call Our Lady of Mount Carmel Parish at 317-846-3475.

The new **Garden of Angels** at St. Francis Hospital and Health Centers, 8111 S. Emerson Ave., in Indianapolis will be dedicated at 2 p.m. on Mother's Day, May 12. The memorial garden features roses planted in memory of babies who died before, during or after birth. The garden benefits the Resolve Through Sharing bereavement program at St. Francis Hospital and Health Centers. For more information about the Garden of Angels or Resolve Through Sharing program, call St. Francis Hospital at 317-865-5199.

Mount St. Francis Retreat Center in southern Indiana is offering a "**Mother-Daughter Day of Prayer**" from 9:30 a.m. to 12:30 p.m. on May 11. Registration is not required. A free-will offering is appreciated. For more information, call 812-923-8817 or e-mail mtstfran@cris.com.

"Daughter Shrines" is the topic for the 2:30 p.m. program on May 12 at **Mary's King's Village Schoenstatt**, located on 925 South, .8 mile east of 421 South and 11 miles south of Versailles on U.S. 50. For more information, call Father Elmer Burwinkel at 812-689-3551 or contact him by e-mail at eburwink@seidata.com.

Tobit Weekends for engaged couples are scheduled May 17-19 and June 21-23 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The marriage preparation weekend costs \$250 per couple and includes programming, meals and overnight accommodations. For more information or to register, call Fatima at 317-545-7681.

"**Growing in Wisdom and Grace As We Grow Older**" is the topic of a Saint Meinrad School of Theology Exploring Our Catholic Faith Workshop on May 17-18 at St. Monica Parish, 6131 N. Michigan Road, in Indianapolis. The presenter is Benedictine Father Raymond Studzinski, a professor at The Catholic University of America in Washington, D.C., who teaches courses on religious development. The two-day workshop is intended for anyone who wants the guidance of Catholic teachings and themes in moving through the midlife and senior years. Workshop times are 7 p.m. to 9 p.m. on May 17 and 9:30 a.m. to 4 p.m. on May 18. The fee is \$50, or less for seniors. To register, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451.

Pilgrimages to the **Monte Cassino Shrine** to honor the Blessed Virgin Mary are scheduled in May at Saint Meinrad in St. Meinrad, Ind. Each pilgrimage begins at 2 p.m. CDT with an opening hymn and a short sermon followed by a rosary procession. The one-hour service ends with the Litany of the Blessed Virgin and a hymn. The public is invited. On May 12, Benedictine Brother Anthony Vinson will present a program on "Mary, the First Disciple." On May 19, Benedictine Father Benet Amato will discuss "Mary, Full of Grace." On May 26, Benedictine Father Justin DuVall will discuss "Mary at the Heart of the Church." The Monte Cassino Shrine is located one mile east of the Archabbey on State Highway 62. For more information on the Monte Cassino pilgrimages, call Saint Meinrad at 812-357-6585 or 812-357-6501 during business hours.

Cathedral High School, 5225 E. 56th St., in Indianapolis will again sponsor its **Lady Irish Basketball Camp** for girls this summer at the private school's Robert V. Welch Student Activity Center. The Little Leprechaun Camp for fourth- to sixth-graders is scheduled from 9 a.m. to 11:30 a.m. on June 17-21. The Lady Irish Classic Camp for seventh- to ninth-graders is scheduled from 12:30 p.m. to 3 p.m. on July 1-3. The Morning Mini-Camp for fourth- to sixth-graders is scheduled from 9 a.m. to 11:30 a.m. on July 8-12, and the Afternoon Mini-Camp for seventh- to ninth-graders runs from 12:30 p.m. to 3 p.m. on July 8-12. Other camps include a Specialty Camp focusing on shooting skills and playing positions, and the Lady Irish Classic II Camp, both on July 8-12 for seventh- to ninth-graders. For more information or to request a registration brochure, contact Linda Bamrick, Cathedral's girls' basketball coach, at 317-542-1481, ext. 330, or contact her by e-mail at www.cathedral-irish.org. †

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

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Rated **A-III (adults)**.
Rated **PG-13 (parents are strongly cautioned)** by the Motion Picture Association of America (MPAA).

Jason X (New Line)
Rated **O (morally offensive)**.
Rated **R (restricted)** by the MPAA.

Life or Something Like It (20th Century Fox)
Rated **A-III (adults)**.
Rated **PG-13 (parents are strongly cautioned)** by the MPAA.

The Salton Sea (Warner Bros.)
Rated **A-IV (adults, with reservations)**.
Rated **R (restricted)** by the MPAA.

Spider Man (Columbia)
Rated **A-III (adults)**.
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THE SPIRIT OF CARINGsm

SPIRIT

continued from page 1

Bosnia.

Crediting his love of God, family and country, O'Grady said those three things make his life worth living.

Surviving in the wilderness while being hunted by enemy forces ended up being the most positive experience in O'Grady's life.

"It allowed me to explore my relationship with God, look inside myself and find out who I was," he said. "I had no new revelations. They were all old lessons that were refortified that I learned in the Church."

O'Grady said real happiness is not found in personal success or money. While those things are good and can help others, he said the true blessings come from relationships with family, friends, children and spouses.

"That's how I define my success," O'Grady said, and by asking himself if he has put his trust in Christ every day and how he did as a brother or a son.

Seizing the day has new meaning to O'Grady since 1995.

"I learned to be happy with today and what today has to offer," he said. "There is no guarantee that tomorrow will come."

Giving a helping hand to others each day and trying to make someone's life better is the goal of Catholic Social Services.

Archbishop Daniel M. Buechlein said that the volunteers honored "help make our community so much better."

Catholic Social Services agencies are committed to peace and social justice to help people of all faith traditions. The agencies provide family support, emergency shelter, eldercare and other crisis assistance to those in need.

Catholic Social Services serves an

average of 16,800 people annually through its 12 programs. More than 70 percent of the people served are not Catholic, and most live below the federal poverty level.

Since the Spirit of Service awards dinner began five years ago, Catholic Social Services has increased its help to those in need by 60 percent, said Msgr. Joseph F. Schaedel, vicar general of the archdiocese.

Those honored said they didn't volunteer for the accolades or the awards. Instead, they did it because they cared about others.

O'Grady alluded to the same philosophy in his speech, stating that the true award for helping someone is "right here in the heart when you know you did the right thing."

The following people were honored with Spirit of Service Awards in recognition of their numerous hours of service to various Catholic Social Services agencies:

Margaret "Jane" Rudolph of St. Barnabas Parish in Indianapolis was honored for her work with the St. Vincent De Paul Society that helps low-income people with food, gas, medical and utility expenses.

She is also known for serving as a eucharistic minister by taking the Eucharist to the sick at Community Hospital South in Indianapolis, where she also began a weekly Communion service for the employees.

For at least a decade, she took the Eucharist to patients at Methodist Hospital in Indianapolis. She has served as president of the South Deanery for St. Vincent de Paul and has been a volunteer with St. Barnabas's Rite of Christian Initiation of Adults process.

Rudolph is retired and married to Maurice Rudolph.

Marc E. Guess, a member of St. Rita Parish in Indianapolis, is known for "being an advocate for empowering the oppressed" and for his commitment to helping youth.

During the past 16 years, he has been active as a youth hockey coach, involved in United Way's Big Brothers program

as an adult mentor, and president of Stopover Inc., a community organization that provides counseling services for at-risk youth. He also has served on the board of the John H. Boner Community Center.

At St. Rita Parish, he has been involved with the finance committee, the youth ministry program and the religious education program. He and his wife, Kris, have two children.

Bob Haverstick of Indianapolis created the "Never Too Late" program, which recognizes that the elderly still have wishes and dreams. Haverstick helps those wishes come true, such as arranging for an elderly woman to see her favorite singer in concert to providing an elderly couple with the honeymoon they never had or providing the money to buy specialized shoes that an elderly person needs but can't afford.

Haverstick works with the Senior Companion Program of Catholic Social Services.

Senior Companions provide individual and respite care for low-income elderly and homebound people to allow them to maintain their independent living.

Haverstick and his wife, Cathy Caine, are members of New Hope Presbyterian Church in Fishers, Ind. He also volunteers at Hope Lodge, a collaboration of the American Cancer Society and St. Vincent Hospital in Indianapolis.

Peggy Magee of St. Pius X Parish in Indianapolis has been a volunteer for 10 years for Catholic Social Services, where she is responsible for organizing and recruiting volunteers for the Christmas Store.

Families referred by local social service agencies and Churches are able to shop for clothing, games, toys and books at the Christmas Store. Magee assists with the collection of items and keeping the store open during its busiest times. Last year, the Christmas Store served more than 400 families and nearly 1,900 shoppers.

Magee is also a member of the advisory council for St. Elizabeth's Pregnancy and Adoption Services in

Indianapolis. She also played a key role on the steering committee of the archdiocese's annual "Called to Serve" Parish Stewardship and United Catholic Appeal campaign, which raised a record \$5.3 million in 2001 for shared ministries and home missions in central and southern Indiana. She is the mother of three children and the grandmother of two.

The event also recognized the corporate and community achievements of volunteers.

W. Tobin "Toby" McClamroch of St. Luke Parish in Indianapolis received the Community Service Award for his service to youth, the elderly and Holy Family Shelter in Indianapolis.

McClamroch, an attorney and former Indianapolis City-County Council member, has served as co-host for the McClamroch/Murphy St. Patrick's Day fundraiser for Holy Family Shelter.

He also has served on various boards that include the Salvation Army of Indianapolis, Senior Enterprises Inc., Indianapolis Convention and Visitor's Association and Nora-Northside Community Council. He was the former chairman of the Marion County Election Board and a member of the City of Indianapolis Ethics Board.

At St. Luke Parish, he has been involved with the stewardship, education and finance committees. He also has been a Catholic Youth Organization coach.

Michael W. Padgett, who nominated McClamroch for the award, cited McClamroch's dedication to the Church and the Indianapolis community.

McClamroch and his wife, Carolyn, have three children.



Bob Gregory's Coats for Kids program received the Corporate Leadership Award. For the past 15 years, the program has collected 130,000 coats for less fortunate children in central Indiana. Gregory, who is a retired weatherman from WTHR Channel 13 in Indianapolis, leads the program.

WTHR Channel 13, Tuchman Cleaners and the Salvation Army work together on the project. †



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Holy Family Shelter helps family get back on track

By Jennifer Del Vecchio

It was a phone call Phil Jeantrelle never thought he would have to make.

Jeantrelle and his wife and their two children were living in a hotel and were down to their last \$100.

Looking through the phone book for help, they discovered Holy Family Shelter in Indianapolis.

It was either the shelter or the streets. Jeantrelle, an ironworker for 15 years, was laid off from his job and no employment prospects were in sight.

"The next day they made room for us," Jeantrelle said. "They took away a lot of concern and a lot of worry."

Knowing where "we'd be for the next month or so allowed me to breathe easier," he said.

The family walked through the door at Holy Family Shelter, a Catholic Social Services agency at 30 E. Palmer St., carrying their few belongings. They were relieved but nervous because they didn't know what to expect.

"But Darryl, who signed us in, was so laid back and genuinely caring that it really relaxed me," Jeantrelle said.

The family was given a room with four single beds and a small closet. They shared a shower and bathroom down the hall with other residents.

On the second day in the shelter, Jeantrelle began looking for work, stopping by every job site he could find.

"I'm motivated and think quick on my feet," he said. "I don't just stand around waiting for things to happen."

It was not being able to work and wanting to that caused the biggest frustration for Jeantrelle.

Bill Bickel, director of Holy Family Shelter, said the shelter "typically serves the working poor."

They are the ones who want to work, but can't find a job or are in low-paying or unstable jobs, he said.

"At least 50 to 60 percent of the people we see are the working poor," Bickel said. "There is not one of them living here who would say they don't want to work."

The Jeantrelles' situation is a good example.

The family was living in North Carolina, where Jeantrelle had continuous employment for four years.

As the economy shifted and construction slowed, there were fewer jobs for ironworkers and Jeantrelle was laid off.

Remembering his travels through Indianapolis and seeing the amount of construction work in progress, he decided to move his family to the city in search of a job.

However, the family's housing arrangements fell through, and the Jeantrelles ended up in a hotel, living off their savings.

Jeantrelle said the shelter and its staff made his family's desperate situation more manageable.

"They were really good to us here [at Holy Family Shelter], the direction here

was instrumental," he said. "This place helped us get our life back in order. It gave us a chance to think without panicking."

His wife, Maria, began looking for housing and the family prayed.

"There was a lot of prayer," Jeantrelle said.

His wife and daughter said the rosary and Maria read from the Bible.

While about 70 percent of Catholic Social Services' clients are not Catholic, the Jeantrelles are a Catholic family and are currently looking for a parish home.

The shelter sees about 1,000 clients each year. Most are battered spouses and others have physical, drug or alcohol dependency or mental problems that the shelter tries to address by leading them to the best resources for their problems, Bickel said.

Increasingly, the shelter is seeing more Hispanic families. There are two families living at the shelter who do not speak English.

Holy Family Shelter is unique from other service providers for the homeless in Marion County because it provides bi-lingual services, Bickel said.

"We are Catholic and catholic means universal," Bickel said. "That means we serve all people."

Space is at a premium at the shelter. It has space for 70 individuals or 22 families. One night, the recreation room was used to house a family because there was nowhere else for them to go.

The shelter is full of people who have sad stories that resulted from bad luck, bad choices or physical and mental issues that don't allow them to support themselves efficiently.

Bickel said the goal is to help each individual become self-sufficient by helping them learn the skills that will keep them from becoming homeless again.

The Jeantrelles said the shelter understood their situation and never judged them or the other residents for the circumstances that led them there.

For one month, the family lived at the shelter.

They didn't complain, but there were concerns about their future, Jeantrelle said. "I had to reassure them that this was only temporary," he said.

Living at Holy Family Shelter provided the family with an experience that left a permanent mark on their lives.

They learned they had taken the simple things for granted, such as having their own kitchen with a garbage disposal and dishwasher.

Struggling with their new situation also allowed the family to communicate better with one another and work as a team, they said.

Jeantrelle said he will never forget his time at Holy Family Shelter.

"I appreciate this experience and I appreciate the little things a lot better," he said. "It made me wake up. I've worked hard my whole life then something happened that was out of my control. "But then you put your mind to where it needs to be and that's to keep hope alive and faith



Phil Jeantrelle and his wife, Maria, and their children, Nicole and Benny, pose for a picture with Holy Family Shelter Director Bill Bickel (far right), who helped the family after they were down to their last \$100 and feared they would have to live on the streets.

alive and things will work out."

It worked out better than Jeantrelle anticipated.

He now has a job with a local ironworkers union building grandstands at the Indianapolis Motor Speedway.

This fall, he will be making \$16 an hour. The family has moved into a two-bedroom apartment. Maria is having fun decorating their home, and her husband bought her a new vacuum cleaner and new dishes, things she had taken for granted in their previous home.

Benny, their 14-year-old son, likes having his own home, but said he won't forget the shelter if he ever comes across anyone

in need of help.

"I'd give them the phone number," he said.

While Nicole, their 12-year-old daughter, said the experience was "embarrassing" when her classmates found out she was living at a homeless shelter, she said it also made her stronger and more compassionate for others.

"I know how it feels and how it is [to be homeless]," she said.

The experience taught her a valuable lesson about life.

"I know that life is good," she said. "No matter which way it is for you, it's just how you react to it." †

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Youths present fish to pope on Italian island

Young men in traditional dress present a fish to Pope John Paul II during his pastoral visit to the south Italian island of Ischia on May 5.

CNS photo from Reuters

DEACON

continued from page 1

in prayer, leading a community in liturgy, and I feel a sense of gratitude and some amazement that this is where my identity lies now. When I step back and take time to appreciate the fact that God has called me to this life and the joy that it involves, the more I realize that it is a gift and the more open I am to God's presence moving in all aspects of my life."

Too often, he said, people tend to focus on the difficulties of the priestly vocation without considering the joys of serving God and the people of God.

"Certainly there are difficulties," Johnson said, "but this vocation is a profound gift. I believe that I have been called to the priesthood. I believe God has given me my vocation. I love what I do, and I find my best self in ministry. I appreciate the opportunity to stand in the midst of a community and help lead them in worship, and to guide them and be guided by them."

Johnson thinks his biggest challenges as a priest will involve finding balance in his prayer life, ministries, friendships and leisure time.

"Saint Meinrad [School of Theology] has given me the tools and the support to establish a discipline of prayer," he said. "Prayer has become very important to me. Saint Meinrad certainly provided me with a wonderful education, much more than an educational experience in terms of classes. It provided me with community life, which I think in many ways is the most formative aspect of seminary education. Seminarians live, work, pray, study and relax together, and we get to know each other pretty well. Community life has provided us with a great deal of friendship and spiritual support."

The oldest child of Edward and Carol

Johnson, he has two sisters and one brother. Sarah is completing graduate work in film at the University of Southern California in Los Angeles. Jeff is pursuing a degree in music engineering technology at Ball State University in Muncie. Emily is a sophomore at Roncalli High School in Indianapolis.

During his own sophomore year at Roncalli, Johnson started directing the music for school liturgies. He also helped with liturgies at St. Mark Parish in Indianapolis, his family's parish at the time, as a music minister.

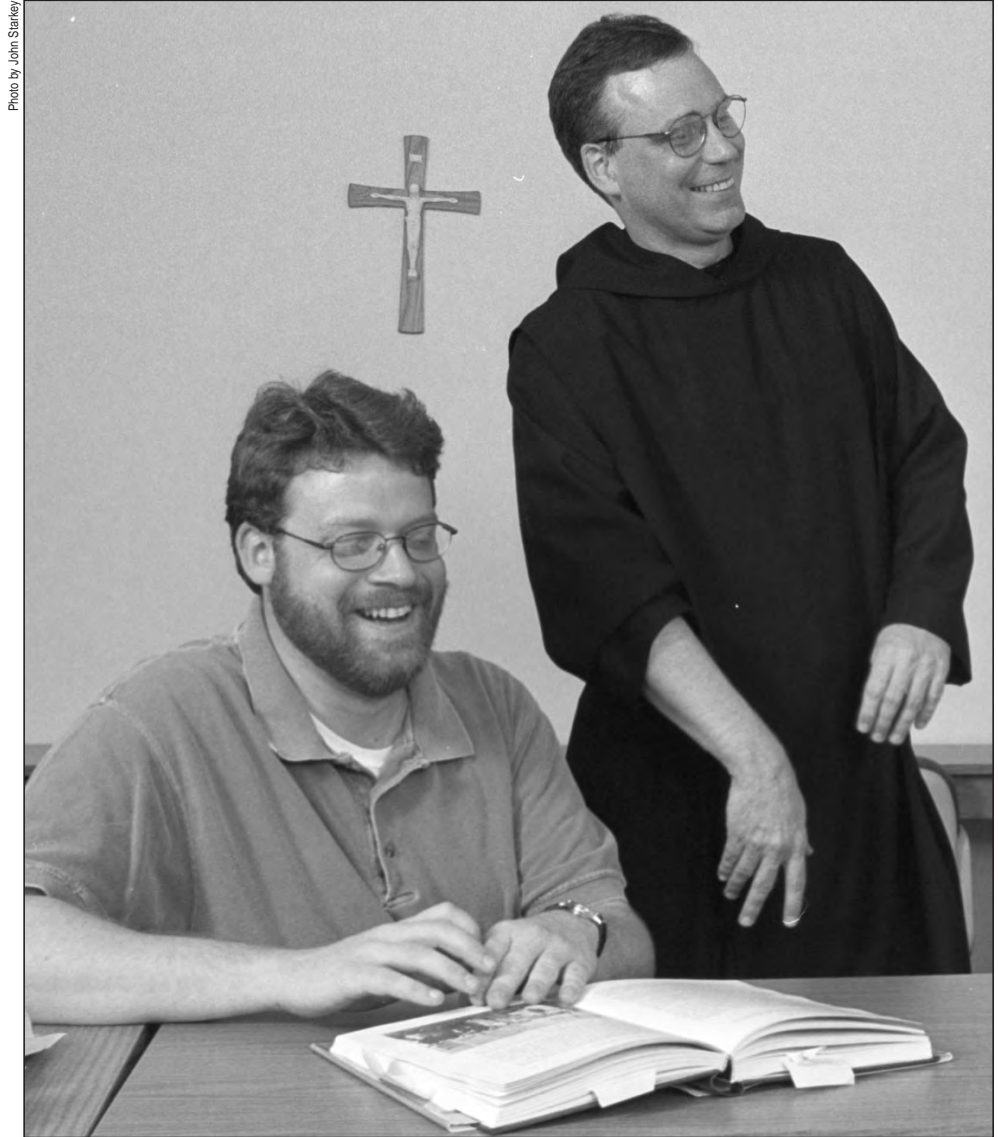
"Music was the key that unlocked my love for liturgy," he said. "It's a major part of my spiritual life. It was a faith connection for me as I moved through high school and into college. I went to Purdue University and got involved in the music program at St. Thomas Aquinas [Newman] Center there."

At Purdue, Johnson majored in history and philosophy, and planned to pursue a career in secondary education.

"Priesthood was not really on my radar screen prior to my senior year at Purdue University," he said. "Through high school and college, I envisioned myself as being married and having children someday."

"I can remember the first time somebody said anything to me about the priesthood," Johnson said. "It was during my eighth-grade day of recollection at St. Mark School. The people who were coordinating the day asked me if I'd ever considered it. I kind of laughed it off, but it stuck with me."

"In later years, different people occasionally asked me about it," he said. "I do think that is an important element to the fact that I'm in the seminary now. Toward the end of my junior year and during my senior year at Purdue, the question came up again and again. And for the first time, I allowed myself to think about the priesthood, about what it meant for me, and whether or not I was



Deacon Eric Johnson enjoys a lighthearted moment with Benedict Father Gueric DeBona during a class at Saint Meinrad School of Theology in St. Meinrad. Johnson is one of eight deacons who will be ordained to the priesthood for the Archdiocese of Indianapolis this year.

called to that life. Once I opened that door, it all started happening. Through a lot of prayer and thinking about it, I began to realize that it wasn't a question that would go away. I approached the archdiocese for advice because I wanted to answer that question."

Throughout his seminary formation, Johnson said, he benefited from the example and support of those around him.

"My parents gave me my faith and I think have taught me probably more than anyone else what it means to minister to people and allow people to minister to you," he said. "They have been a very strong witness for me."

Johnson's uncle, Father Paul Koetter, is the pastor of St. Monica Parish in Indianapolis, and they often talked about the priesthood.

During his pastoral ministry year, Johnson served at St. Joan of Arc Parish in Indianapolis and benefited from the example and guidance of Father Patrick Doyle, the pastor there.

At Saint Meinrad, members of the formation staff—including Benedictine Father Justine DuVall, vice rector, and Benedictine Father Kurt Stasiak, his spiritual director—helped prepare him for priestly ministry.

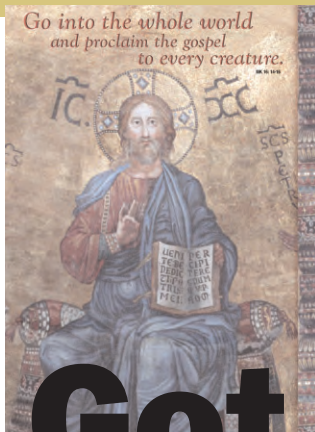
Also at Saint Meinrad, five seminarians in his ordination class—Deacons Todd Goodson, Robert Hanke, John McCaslin, Joseph Feltz and Harold Rightor—helped him strengthen his faith life.

Deacons Justin Martin and Christiaan Kappes, who will be ordained on June 29 with Rightor, are completing their studies at the North American College in Rome.

"I've enjoyed being a part of a large ordination class," Johnson said. "There's a real camaraderie among us. Knowing that we're going into the priesthood at the same time lends a lot of support. I'm excited to see them stepping into ministry. I think I'm as excited for them as I am for myself because they are my friends."

"There's a real witness value in that," he said. "It's exciting to have eight guys say, 'This is the life I love, this is the life I believe God has called me to, and I'm going to commit myself to it.'"

"For me, the heart of priestly ministry has to do with being a sacrament of God's love, being a sacrament of God's presence, to the community in order to empower or encourage the community to be a sacrament of Christ's presence to the world," Johnson said. "I love what God has called me to do with my life." †



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Cloning manufactures and depersonalizes children

By Richard Doerflinger

Human cloning is in the news. Some scientists want to use cloning to mass-produce human embryos of certain types—not to bring them to birth, but to destroy them for useful cells and tissues.

Congress is considering a federal ban on human cloning for either purpose, a ban supported by the Catholic bishops and the United Methodist Church, among others.

Cloning is radically different from any reproductive method we have seen in humans. A human body cell's nucleus is transferred into an egg whose nucleus has been removed or inactivated. The resulting cell is stimulated by an electric pulse to begin development. This is asexual reproduction, generally found in lower forms of life.

If a woman cloned herself, there would be no contribution from her husband at all. Genetically, the resulting child would not be her daughter but her twin sister, born decades later than she was. This child's uncle would be her brother, and, well, you get the picture.

Actually, live births from cloning would be rare at first. Animal trials show that 95 percent to 99 percent of cloned embryos die. Of those that survive, most are stillborn or die shortly after birth. The rest will have unpredictable but potentially devastating health problems.

It is frightening to think that these seriously damaged children would be born to parents who are most picky about their children's traits: "I want a son 'just like me.'" How will they greet this person they may see as a faded copy? For that matter, how will they greet a perfect copy when he or she tries to live a life of his or her own?

Cloning is the ultimate depersonalization of human reproduction.

Begetting a child should occur in a loving union between man and woman—one open to, and willing to accept, the new, unique human life that may arise. That openness, and the unpredictability of how the traits of husband and wife will combine in a new individual, express the fact that this child is our equal in human dignity, a new person with his or her own open future.

Cloning is the opposite. Children are manufactured in the laboratory to preset specifications. So dehumanizing is this that some scientists want to use cloning

chiefly to make large numbers of human embryos for destructive experiments. Creating human life solely to destroy it is seen as "good enough" for clones.

Our ancient creeds express the equal dignity of God the Father and God the Son by saying that the Son was "begotten, not made." The radical distinction between divine and human is dramatized in Genesis when God "makes" Adam and Eve by his own hands.

Should we now act as "gods" to our children—making them rather than begetting them? Will we then see them as our inferior "creations"—even as our slaves?

Here, as in other areas of biotechnology, the new powers we have discovered for understanding and altering nature can acquire a dark side. It will require careful discernment to use our new powers for human good without turning our fellow humans into research material for our manipulation.

(Richard Doerflinger is deputy director of the Secretariat for Pro-Life Activities of the U.S. Conference of Catholic Bishops in Washington, D.C.) †



Cloning is the ultimate depersonalization of human reproduction. Children are manufactured in the laboratory to preset specifications. So dehumanizing is this that some scientists want to use cloning chiefly to make large numbers of human embryos for destructive experiments.

Therapeutic cloning kills human embryos

By John Collins Harvey, M.D.

A human clone is produced by replacing the nucleus—the genetic material—of a human egg cell with the nucleus of a cell of almost any type obtained from the donor and then stimulating the egg by either electrical or chemical means to start dividing.

Cloning is said to be of two types—therapeutic or reproductive.

For therapeutic cloning, those in favor of the procedure claim two ends.

One goal is to procure embryonic stem cells, which may be used by the donor of the genetic material in the clone to cure a disease from which the donor suffers.

The second goal is to replace certain types of cells in the various organs of the body, which have been lost from trauma, disease or degeneration.

In the case of reproductive cloning, the goal is to produce a person, which could be a twin or triplet, for example, of the donor of the genetic material in the clone! Thus one or more persons would be reproduced by asexual reproduction.

The end or result of therapeutic cloning appears at first to be a benefit

for human beings. We must, however, look at how this end or benefit is obtained.

What are the means to achieve the ends in these two types of cloning?

For therapeutic cloning, the means to accomplish these ends is the killing of another human person!

The clone at its single cell stage is certainly one of us, a person "in potency." The clone contains all the genetic material that allows for the actualization of all the potentialities present in the human being. This entity is a new human individual who is present in a situation of substantive perfection yet open to further development.

The potential/actual distinction allows us to consider a rather paradoxical situation: The human being is perfect in itself (in its potency), yet open to further development. We human beings continue to develop when we start acting in the world. In fact, we even keep on growing spiritually; for us, the kingdom of God is "already" but "not yet."

The reason the means to accomplish the ends of therapeutic cloning is intrinsically evil is that it is never permitted to kill an innocent living human being, a

person, one of us!

And what about reproductive cloning?

Most people believe that reproductive cloning is clearly wrong in itself, but even if its purpose was considered good, one would have to consider whether the means of accomplishing that purpose also was morally good.

The means used to accomplish the ends of reproductive cloning is "*contra naturam*" (against nature), for in this type of cloning the human person is created by an unnatural means: asexual reproduction!

God created man and woman in his image and likeness. All the human organs have their own natural ends. Human reproduction is naturally sexual, not asexual!

Reproductive cloning employs an action for human reproduction that is against nature and thus can never be justified.

(Dr. John Collins Harvey, a senior research scholar and professor emeritus of medicine, is a member of the Center for Clinical Bioethics at Georgetown University Medical Center in Washington, D.C.) †

Discussion Point

The end doesn't justify the means

This Week's Question

Why doesn't the end justify the means? Give an example of when it does not.

"The end never justifies the means. For schoolchildren, a perceived good end could be a passing grade on a test, but the means they might employ—cheating—can't be justified. Our society encourages us to spend excessively. The perceived good end might be a status thing, but this can't justify financial irresponsibility." (Jeanne Zittrauer, Savannah, Ga.)

"Abortion. The end doesn't justify the means here. Taking of innocent life can never be justified. Likewise with the death penalty: We have no right to judge." (Jacquelyne Matthew, East Freetown, Mass.)

"Moral [life-giving] means are not always used to arrive at an end, even if the end is good and just. For example, the end to terrorism would be good. The means—war—which is also shortsighted, brings more death and destruction. Retribution that causes more pain and suffering, and breaks relationships is not a just means to an end." (Wendy Scherbart, Morgan Hill, Calif.)

Lend Us Your Voice

An upcoming edition asks: Besides your paycheck, what aspects about your workplace are you thankful for?

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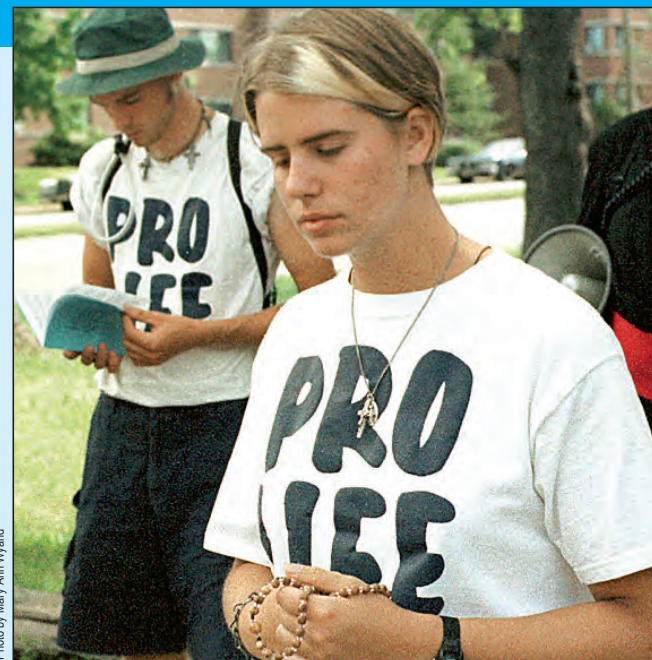


Photo by Mary Ann Wyard

From the Editor Emeritus/John F. Fink

What can be done with city of Jerusalem?

First in a series

Let's say, hypothetically, that the Israelis and the Palestinians somehow come to an agreement that gives the Palestinians a country of their own and the Israelis secure borders in their own country—an agreement that neither side is completely happy with (the nature of all compromises) but one that gives some semblance of peace. That is not an impossible scenario. Getting there, though, involves overcoming tremendous obstacles.

Once that is accomplished, it would be time to turn to the problem of Jerusalem. All the plans for settling the Israeli-Palestinian problems call for negotiations over Jerusalem after there's an agreement about the larger issues.

If that time ever comes, there is no dearth of plans for the city of Jerusalem. More than 70 have been proposed by one

organization or another. Among them is the Vatican, which has long believed that Jerusalem should be an international city, as the United Nations envisioned in 1947 before Israel became a state. This was the status the city had during at least part of the time the Ottoman Turks controlled the city, and it seemed to work.

Since Israel is unwilling to entertain such a suggestion, the Vatican has urged at least an internationally guaranteed statute that would guarantee freedom of religion for all and free access to the holy places of all three monotheistic religions.

In this series, I plan to give a short history of Jerusalem and its status at the present time to indicate why I think the Vatican's plan is as good as any, and better than most. But first, let's define the area I will be writing about.

Jerusalem today is an area of 94 square miles. It includes what is known as the Old City, which is within the ancient walls; West Jerusalem, entirely Jewish; and East Jerusalem, which was part of Jordan until Israel conquered and annexed it in 1967. The population is about 650,000. It is 62 percent

Jewish and the rest mostly Arabs. Of those 650,000 residents, 35,000 Jews, Christians and Muslims live in the 220 acres of the Old City.

Although Jews outnumber Arabs today, the Arab population has been increasing at a rate of 3 percent per year, twice the rate of the Jews. It is projected that, if that trend continues, Arabs will outnumber Jews within 30 years. Of course, immigration (or emigration) can affect that trend.

So far as the Israelis are concerned, Jerusalem must be the undivided capital of Israel. Palestinians want East Jerusalem to be the capital of the future Palestine. The Israelis, however, have purposely built enclaves of Jews in East Jerusalem in order to separate the 18 Arab villages and neighborhoods that formerly made up East Jerusalem. The stated purpose for doing that is to make sure that no future government will be able to give up East Jerusalem.

But Jerusalem is important to most of the world primarily because it is holy to the three monotheistic religions, and that will be my topic next week. †



Cornucopia/Cynthia Dewes

Living and learning in a great country house

Recently, we joined the Historic Landmarks Foundation of Indiana on a tour of the newly renovated Oldfields mansion, located on the grounds of the Indianapolis Museum of Art. This house is a beautiful example of the Country House architectural movement, which took place in the United States



between the 1890s and the 1940s. The Country House was an idea that grew out of several factors, including great personal wealth as yet unthreatened by personal income tax, a desire to show off this wealth, and the love of beauty, particularly as displayed in great European houses.

Two perfect examples are the Biltmore Estate in North Carolina, built by the Vanderbilt family, and Winterthur in Delaware, built by the DuPonts. They illustrate the genre, which includes a great house surrounded by a landed estate, as well as beautiful gardens, sculpture, out-buildings and every imaginable aesthetically pleasing theme and detail.

After World War II, the income tax and a growing middle class combined with

other factors to make such mansions not only impractical to own, but also symbolic of a class structure no longer possible or desirable in our egalitarian society.

As we toured the lovely gardens and rooms of Oldfields, now restored to the look of the 1930s when the J.K. Lilly, Jr. family owned it, my mind suddenly said, Hello! Does this ring a bell?

It came to me that my own family had lived in the Country House tradition during my childhood in Minnesota on Atwood's Hobby Farm. And, while Atwood's home was on the low end compared to the Biltmore or Winterthur, it did fulfill the definition of a country home of the time as a landed estate and great house owned by a wealthy family.

My dad was caretaker of the farm portion of the estate. We lived in a house attached to the barn and silo by a three-car garage. The chauffeur, who doubled as gardener, and his family lived in another house across the lane from us. At the very end of the lane, on Gleason Lake, stood the "big house," as we called it.

The house was staffed with a cook and second maid. There also was an Irish laundress who came on the bus from St. Paul two days a week, as well as a cleaning lady. In front of the great house

was a large ornamental fishpond in which huge Japanese goldfish swam. Every winter, the chauffeur/gardener removed them to a warmer place until spring, and every spring there was a brand new Oldsmobile at the door.

You might think such a life would be a study in envy for me, perhaps, or a sinful display of unevenly distributed wealth. After all, the Great Depression was going on and many people were starving.

But no, living as we did on a country house estate made all of us happy. It was a fulfilling life, even as a worker bee in the hive, and we appreciated the stability and order of our beautiful surroundings.

I learned about the importance of beauty in daily living, the meaning of hospitality and the need for excellence in every human effort. I learned that goodness is not limited to those who have wealth, or those who do not. I learned that the world is an enriching place, and that all of us can enrich each other.

Our experience was not that of the Vanderbilts, the DuPonts or even the Lillies, but it was certainly inspired.

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

Faithful Lines/Shirley Vogler Meister

Honoring mothers and all caregivers

At a funeral Mass, my husband and I sat in a pew behind a woman with Alzheimer's disease. We knew her from years of parish activities. She mothered a large family, but now we watched one of her sons tenderly mothering her.

As I prayed, I thought of a 1978 poem, "The Envelope," by Maxine Kumin (*Selected Poems, 1960-1990*; W.W. Norton & Company, Inc.):

Like those old pear-shaped Russian dolls that open at the middle to reveal another and another, down to the pea-sized, irreducible minim, may we carry our mothers forth in our bellies. May we, borne onward by our daughters ride in the Envelope of Almost-Infinity,

that chain letter good for the next twenty-five thousand days of their lives.

The poem refers to daughters, but applies to sons, too. Through the years, I've witnessed men and women—family, friends and those in the medical and caregiving professions—nurture others of all ages with unconditional love.

One experience stands out. Years ago, I went to a nursing home to sit with my mother-in-law. She was asleep, so I quietly took a chair. A curtain had been drawn to give privacy to her roommate, and I could hear a nurse talking to the other woman being prepared for bed. The patient was incapacitated and unable to speak, but the nurse's voice was steady, soothing and loving. Having no idea I'd entered the room, nurse Brenda Bohannon was startled to see me when she finally emerged. I hugged her.

From then on, I always knew my loved one was in good hands with Brenda on duty.

Brenda and others like her—good men

and women in the field—are examples of Christ and the Blessed Mother's love. Having been an on-hands caregiver myself, I know how challenging and tiring this is. Caregivers too often are responsible for mothering others in rushed, understaffed, crowded and unsavory environments. They deserve credit and respect.

Mother's Day was begun to honor mothers, but the card industry and other advertisers now promote merchandise to reward anyone who assumes mothering roles. The mothering instinct can also be seen in teachers and librarians, leaders in Scouting or other youth groups, and anyone giving appropriate care to those who need nurturing, even animals.

This Mother's Day, honor them and pray for them—and for ourselves, too. As poet Maxine Kumin wrote, we're all being "borne onward" to "ride in the Envelope of Almost-Infinity." At some time or other, don't we all need mothering?

(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.

National evangelization conference to be in St. Louis

The National Council for Catholic Evangelization (NCE) will hold its 18th national conference at the Marriott Pavilion in St. Louis from June 6-8. The theme this year is "Bring the Good News Into Every Human Situation." It is a tribute to the 10th anniversary of the publication of our bishops' national evangelization



plan *Go and Make Disciples*.

To provide a broader spectrum of workshop possibilities, the June 6-7 programs will offer two tracks.

On June 6, participants can select "Proclamation and the Word" with a keynote speech by Jesuit Father Joseph A. Brown, Black American Studies Program at Southern Illinois University, titled "Every Time I Feel the Spirit: The Fire Within." Or they can focus on "Catechesis and the Word" with a keynote speech by Neil Parent, executive director of the National Conference for on Catechetical Leadership, "Catechesis and the Word: Linking the Modern Heart to the Word of God."

On June 7, participants will start the day listening to a keynote by Dr. Jane Regan from the Institute of Religious Education and Pastoral Ministry, Boston College, on "The Relationship of Evangelization with All Other Ministries." Then they will split into a track on Evangelization Ministries or one on Evangelization through Written Communication. In the afternoon, the whole group will come back together to hear a major presentation by Bishop Michael Warfel, head of the U.S. Conference of Catholic Bishops' Committee on Evangelization and Episcopal liaison for NCE.

The June 8 offerings include a special opportunity for those interested in evangelization in our archdiocese. It would be possible to drive to St. Louis June 7, stay in a reasonably priced motel and attend the June 8 sessions, driving back that evening. The cost for June 8 is \$35 a person, and that drops to \$25 a person if three or more people from the same organization register before May 17.

The general session will be offered in both English and Spanish. Paulist Father Bruce Nieli will offer reflections on "Go and Make Disciples After Ten Years." There will be more than 20 workshops to choose from during the course of the day. Some of the English topics include evangelizing through retreats, media and home visitation; a model for inviting and welcoming returning Catholics; ethnic evangelization with Hispanics or African Americans; or evangelization in parish and diocesan ministries.

In Spanish: *Salvación y Liberación Integral*; *SINE: Un Modelo Pastoral para el Sistema Integral de la Nueva Evangelización*; *Nuestro poder y el reino de Dios: Organízmonos para Evangelizar*; *Juan Pablo Segundo: Modelo del Evangelizador contemporáneo*.

St. Louis Archbishop Justin F. Rigali will celebrate the closing liturgy at 5 p.m. on June 8.

To get a copy of the complete conference brochure, download it from the NCE Web site at www.catholic-evangelization.org or contact Father Joe Folzenlogen at 317-236-1489 or 800-382-9836, ext. 1489, or e-mail him at evangelize@archindy.org.

The archdiocese has a limited amount of scholarship assistance available. For details, contact Father Folzenlogen at the phone numbers or e-mail address above.

(Jesuit Father Joe Folzenlogen is evangelization coordinator for the archdiocese.) †

Ascension of the Lord/William R. Bruns

The Sunday Readings

Sunday, May 12, 2002

- Acts of the Apostles 1:1-11
- Ephesians 1:17-21
- Matthew 28:16-20

Under Church law, provinces, or the specified ecclesiastical groups of dioceses, may decide to observe the Feast of the Ascension of the Lord on this weekend rather than on the preceding Thursday. In the Province of Indianapolis (the dioceses of Indiana), this weekend is the celebration of the Ascension rather than the Seventh Sunday of Easter. The following commentary deals only with the Gospel reading.

The Gospel selection for the solemnity of the Ascension of the Lord is interesting because it really doesn't mention the ascension of Jesus into heaven. Of course, we have just heard Luke's ascension account in the first reading from the Acts of the Apostles, and we also tend to link this selection from Matthew with the other accounts of the ascension found in the Gospels of Mark and Luke and just assume that Matthew describes an ascension into heaven.

The heart of this Gospel, however, is not the ascension as such but the commissioning of the apostles to evangelize ("make disciples of all nations"), to initiate and sanctify ("baptizing them") and to teach ("teaching them to observe all that I have commanded you"). This is a marvelously clear statement of the early Church's understanding of what it was called by its Lord to do—how the Church was to carry on after the Lord Jesus returned to the Father. Today, we would call this the Church's "mission statement."

Traditionally, the Church has also seen in this passage a partial "job description" for its bishops. In the course of the centuries, a few of these Church officers may have become more than a bit "puffed up" from having received these direct "marching orders" for the Lord himself. When this happens, it is always somewhat instructive to recall the last part of verse 17: "but they doubted."

Even after the Lord had risen and had been glorified by the Father, some of the apostles—those first "bishops"—continued to doubt the reality of it all. This is surely a lesson in humility for all members of the Church.

In last Sunday's Gospel, we saw that the Christian life is a life lived in the Holy Trinity. Here, we see that believers are to be baptized in the name of the Trinity, showing that a baptized person belongs to the Trinity.

All disciples should take comfort in the last verse of this reading: Jesus again promises to be with his followers always—even until time and history cease to be. Once again, we are assured that we will never have to face the difficulties of life alone.

Connections

What has been your experience of the role of the bishops within the Church? Can you think of specific times when the bishops fulfilled this commission to evangelize, sanctify and teach in an especially effective way?

In what ways do the laity in the Church share in this commission?

Do you think the Church has been effective in reaching out to everyone—in making disciples of all nations? If so, can you identify specific ways that this is so? If you don't think the Church has been effective, where do you think it has failed? What can you do to correct this situation?

What are some of the things you yourself can do to further the expansion of the Church? Have you ever thought about becoming a missionary? Do you have to travel to distant lands in order to be a real missionary?

How did you feel the last time a visiting missionary came to your parish to appeal for money? Were you welcoming? Or did you find it to be an intrusion?

(William R. Bruns, associate publisher of Criterion Press, Inc., is the author of Easter Bread: Reflections on the Gospels of the Easter Season for Neophytes and Their Companions, published in 1991 by Paulist Press. This is an excerpt from that book.) †

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, telephone number and parish. Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or criterion@archindy.org. †

Daily Readings

Monday, May 13

Acts 19:1-8
Psalm 68:2-5ac, 6-7ab
John 16:29-33

Tuesday, May 14

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

Wednesday, May 15

Isidore the Farmer
Acts 20:28-38
Psalm 68:29-30, 33-36c
John 17:11b-19

Thursday, May 16

Acts 22:30; 23:6-11
Psalm 16:1-2a, 5, 7-11
John 17:20-26

Friday, May 17

Acts 25:13b-21
Psalm 103:1-2, 11-12, 19-20ab
John 21:15-19

Saturday, May 18

John I, pope and martyr
Acts 28:16-20, 30-31
Psalm 11:4-5, 7
John 21:20-25
Vigil Mass of Pentecost
Genesis 11:1-9
or Exodus 19:3-8a, 16-20b
or Ezekiel 37:1-14
or Joel 3:1-5
Psalm 104:1-2a, 24, 27-28, 29bc-30, 35c
Romans 8:22-27
John 7:37-39

Sunday, May 19

Pentecost Sunday
Acts 2:1-11
Psalm 104:1ab, 24ac, 29bc-30, 31, 34
1 Corinthians 12:3b-7, 12-13
John 20:19-23

Question Corner/Fr. John Dietzen

Communion may only be received twice in one day

Q At one time, a priest told us we could receive Communion more than once a day, for example, at a morning wedding and then during an evening Mass. Now we are told we can receive Communion only once a day. Which is true? (Illinois)



A The rule allowing Communion only once a day was relaxed years ago. The Code of Canon Law (#917) provides that anyone who has received the Eucharist may receive it again on the same day, but only during a eucharistic celebration (Mass).

In 1984, the Vatican commission for interpreting canon law ruled that, even at Mass, Communion should be received no more than twice in the same day. That is the policy today.

The Church knows from experience that some people are tempted to treat sacred things, even Mass and Communion, in a superstitious manner.

I once knew a woman who proudly claimed that she attended 11 Masses, at least the "essential parts," every Sunday.

To prevent people from collecting Communion this way was one reason for the stricter once-a-day rule in the past. Today's broader policy trusts that fuller awareness of the meaning of the Eucharist will discourage abuse and at the same time prompt people to receive Communion whenever it is appropriate, even more than once a day.

Q This past Passion (Palm) Sunday, in the reading of the Passion according to St. Matthew, the word "revolutionaries" was substituted for "thieves," referring to the two men crucified with Christ (Mt 27:38).

In my Bible, the word is "bandits." Why the change in the Scripture passage? (Pennsylvania)

A You, and several others who wrote to me asking the same question, were certainly alert.

A full response would be too

involved for this column. A brief explanation might be interesting, however, and help people realize that words in these translations are not chosen arbitrarily.

It is true that many Bibles traditionally call these men "thieves" or "bandits." Other names, however, like "insurgents" (original *New American Bible*) and "revolutionaries" (revised *New American Bible*) are now common and probably a more accurate translation.

The description of Barabbas in the four Gospels is significant for a response to your question.

Two of the Gospels, Mark and Luke, describe Barabbas as one who was in prison for taking part in an insurrection, a rebellion, during which a murder was committed. John calls him a "lestes," a Greek word that means a thief, a renegade, a rebel.

This designation of Barabbas has been seen, for example, as showing the hypocrisy of the Jewish leaders, who denounced Jesus as an alleged political criminal but now seek the release of a real enemy of the Romans.

Several verses later, Mark (15:27) and Matthew (27:38) both refer to the two men crucified with Jesus by that same Greek word.

Based on the connection of John's word "lestes" with insurrection and murder in the other two Gospels, it seems appropriate to identify the two men on the cross as revolutionaries or insurrectionists, rather than simply thieves.

The *New American Bible* is a translation of Scripture from the original languages, authorized by the bishops of the United States in 1970 and revised in 1986. It is the English translation used in most American Catholic parishes and is the one you heard on Passion Sunday.

(A free brochure answering questions Catholics ask about receiving and ministering the Holy Eucharist is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Faithful Priests

Have you ever read what Augustine said of priests and angels? To paraphrase—
if today you meet a priest and an angel, greet first the priest, who is of higher ways.

When rogue priests fall, making innocents despair and crippling lives, we must more dearly prize priests faithful to each sacred vow, who serve Him well with lives of sacrifice and prayer. Before them, angels bow and shield their eyes.

By Sandra Marek Behringer

(Sandra Marek Behringer is a member of St. Luke Parish in Indianapolis.)



Photo by Mary Ann Wyand

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 6-12
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Fifth annual Sister-to-Sister Celebration, Mon. 7 p.m., Tues. 7 p.m., Wed. 7 p.m., Thurs. 6 p.m., Fri. 7 p.m., Sat. 8:15 a.m.-2 p.m., Sun. 10 a.m. Mass. Information and luncheon reservations: 317-543-4828.

May 10
St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. "Adoption: Creating a Positive Outlook," approved by National Association of Social Workers, five continuing education units, 8:30 a.m.-3:30 p.m., \$75. Registration: 317-787-3412.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

May 11
Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Mother-Daughter Day of Prayer, 9:30 a.m.-12:30 p.m. Information: 812-923-8817.

St. Francis Hospital, 8111 S. Emerson Ave., **Indianapolis**. St. Francis Family Festival and Neonatal Intensive Care Unit (NICU) Reunion, 10 a.m.-2 p.m. Information: 317-782-7993.

Mission Place Apartments Hall,

222 Downey Ave., **Indianapolis**. Mother and daughter fashion show, benefits Our Lady of the Apostles Family Center, 2-4 p.m., \$5 donation. Information: 317-353-0528.

May 12
St. Martin Parish, **Yorkville**. Mother's Day Breakfast, 7:30 a.m.-12:30 p.m. (EDT). Information: 812-623-2609.

St. Francis Hospital and Health Centers, Garden of Angels, 8111 S. Emerson Ave., **Indianapolis**. Dedication, 2 p.m. Information: 317-782-7992.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). The Schoenstatt Spirituality Express: "Daughter Shrines," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

Monte Cassino Shrine, Hwy. 62, one mile east of Saint Meinrad Archabbey, **St. Meinrad**. Pilgrimage, "Mary, the First Disciple," 2 p.m. (CDT). Information: 812-357-6585 or 812-357-6501.

May 13
Knights of Columbus, 511 E. Thompson Road, **Indianapolis**. Serra Club of Indianapolis, monthly meeting, noon-1:30 p.m. Information: 317-713-3101.

May 13-15
Holy Trinity Church, 2618 W. St. Clair St., **Indianapolis**. Novena to the Holy Spirit, 7-8 p.m. Information: 317-631-2939.

May 14
Woodland Country Club, 100 Woodland Lane, **Carmel**, Lafayette Diocese. St. Vincent Hospital Guild, spring fashion show and luncheon, \$25 per person. Information and reservations by May 7: 317-802-0150.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. "Catholics Returning Home," Sixth of six-week series, baby-sitting available, 7:30-9 p.m. Information: 317-293-0463.

St. Gabriel Parish, Room 13, 6000 W. 34th St., **Indianapolis**. Adult Education Program, "Living the Issues," 7-8 p.m. Information: 317-291-7014.

St. John the Evangelist Parish, 126 W. Georgia St., **Indianapolis**. Msgr. Bosler lecture series, Shahid Athar, M.D. "Judaism, Christianity and Islam—Is Peaceful Co-existence Possible?" Information: 317-635-2021.

St. Francis Home Health and Hospice Office, 438 S. Emerson Ave., **Greenwood**. Bereavement Support Group, first of six sessions, afternoon sessions, 3-4:30 p.m., evening sessions, 6:30-8 p.m. Information and registration: 317-865-2092.

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild, meeting, 12:30 p.m.

May 15
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Indianapolis Deanery Council of Catholic Women, fourth quarterly meeting, 10 a.m. Information: 317-852-5451.

May 17
St. Simon the Apostle Parish, 8155 Oaklandon Road, **Indianapolis**. Catholic author Matthew Kelly, 7:30 p.m., no charge.

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m.; breakfast, Indianapolis Athletic Club, 350 N. Meridian St., \$20, first-time guest \$10. Information: 317-259-6000.

May 17-18
St. Monica Parish, 6131 N. Michigan Road, **Indianapolis**. Saint Meinrad School of Theology, Exploring Our Catholic Faith Workshop, "Growing in Wisdom and Grace as We Grow Older," \$50, less for seniors, Fri., 7-9 p.m., Sat., 9:30 a.m.-4 p.m. Registration: 317-955-6451.

May 17-19
St. Joseph Parish, 125 E. Broadway, **Shelbyville**. Spring Festival, rides, games, crafts, food, Sun., turkey dinner. Information: 317-398-8227.

May 18
Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Silent prayer day, 9 a.m.-2:30 p.m., bring lunch, free-will offering. Registration: 317-543-0154.

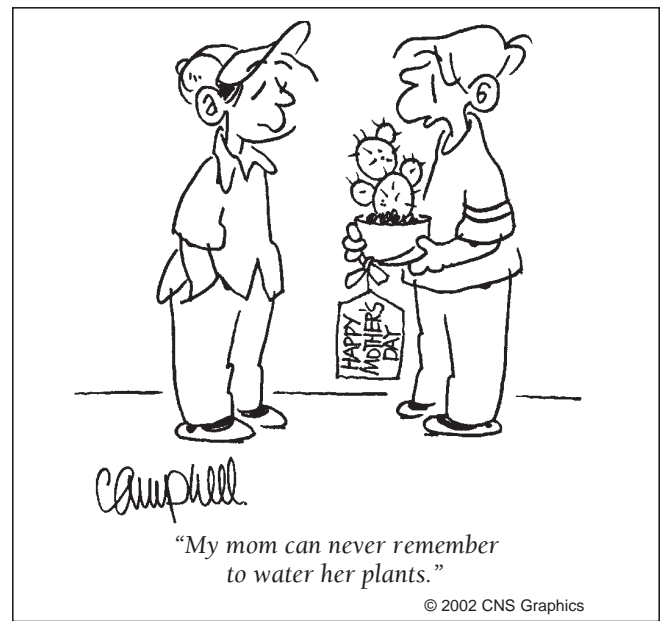
Our Lady of Mount Carmel Parish, 1045 W. 146th St., **Carmel**, Lafayette Diocese. Catholic author Matthew Kelly, noon, adults, 17-35 years old, 8 p.m., parents and families, no charge.

May 19
Our Lady of Grace Monastery, 1402 Southern Ave., **Beech Grove**. Catholic Charismatic Renewal, praise and worship, 2 p.m., Mass, healing service. Information: 317-787-3287.

Holy Cross Parish, Kelley Gym, 125 N. Oriental St., **Indianapolis**. Health Fair, bilingual material, free, 11:30 a.m.-1:30 p.m. Information: 317-637-2620.

May 22
Pebblebrook North Golf Course, **Noblesville**, Lafayette Diocese. Golf outing, benefits new Blessed Theodore Guerin High School in Lafayette Diocese, four-person scramble, \$100 per person, 1 p.m. Registration or information: 317-574-1865.

May 24-26
Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Women's Retreat, "Forgiving, Blessing and



Healing the Family Tree." Information: 812-923-8817.

Daily
Our Lady of the Greenwood Parish, Chapel, 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.

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

Weekly

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

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

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

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

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

St. Thomas the Apostle Church,

523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

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

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

Tuesdays

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

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

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

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

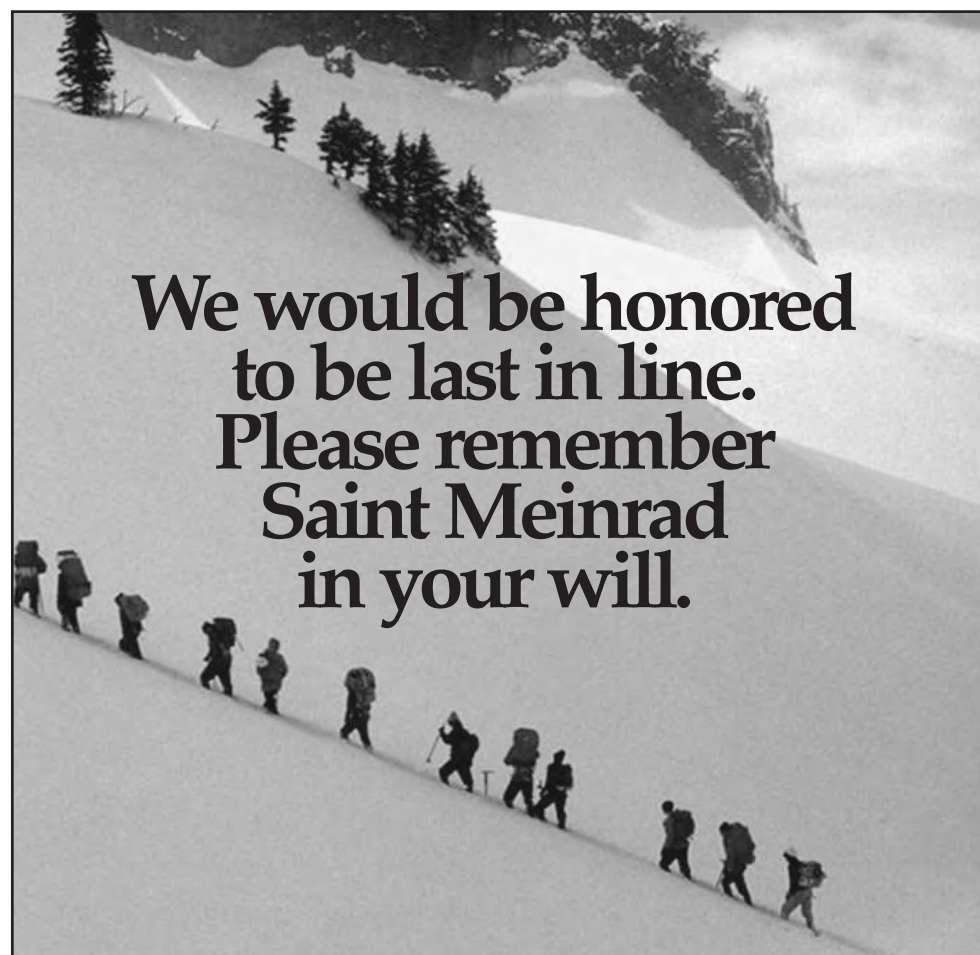
Wednesdays

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 Parish, 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,

—See ACTIVE LIST, page 15



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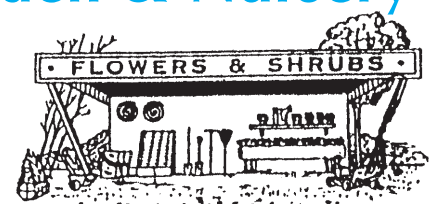
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The Active List, continued from page 14

Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

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

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

Thursdays

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

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

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

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

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

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

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

Fridays

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

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

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

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

Saturdays

Clinic for Women (abortion clinic), 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.

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

Monthly

First Fridays

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

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:30 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

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

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church,

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

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.

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

First Saturdays

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

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

Little Flower Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**.

Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary .

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 8:35 a.m.

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

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

Second Mondays

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

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays

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

St. Pius X Church, Room 1, 7200 Sarto Dr., **Indianapolis**.

The Caregivers Support Group, 11 a.m. or 7:30 p.m. Information: 317-255-4534.

Third Sundays

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

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child-care available. Information: 317-236-1586.

Third Wednesdays

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

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

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

Calvary Mausoleum Chapel, 435

Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

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

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

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

Third Fridays

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

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Catholic high schools in archdiocese set graduation ceremony schedules

More than 1,250 students will graduate from Catholic high schools in the Archdiocese of Indianapolis this year. Following is a list of graduation ceremonies and the school's valedictorians and salutatorians.

Bishop Chatard High School

The Indianapolis school will graduate 176 students at 1 p.m. June 2 at the Murat Theatre in Indianapolis with a Baccalaureate Mass at 9:30 a.m. June 1 at St. John the Evangelist Church in Indianapolis.

Class valedictorian Lauren Keyes is a member of St. Pius X Parish in Indianapolis and the daughter of Jeffrey and Lauren Keyes.

Sarah Miller, of St. Matthew Parish, is the class salutatorian. She is the daughter of Tim and Dede Miller.

Carol Williams, associate director of Catholic education, is the archdiocesan representative.

Roncalli High School

Graduation ceremonies for 232 students of Roncalli High School in Indianapolis begin at 2 p.m. June 2 at the school.

A Baccalaureate Mass is at 6 p.m. May 31 at St. Jude Church in Indianapolis.

Class valedictorian Megan Pfarr is the daughter of Michael and Brenda Pfarr and a member of Nativity Parish in Indianapolis.

Margaret Brown, the daughter of Richard and Sarah Brown and a member of St. Mark Parish in Indianapolis, is the class salutatorian.

The archdiocesan representative is G. Joseph Peters, associate executive director of Catholic education.

Father Thomas Sccecina Memorial High School

Graduation ceremonies for 117 seniors will be at 7 p.m. May 24 at the Indianapolis school with a Baccalaureate Mass at 2 p.m. May 19 at SS. Peter and Paul Cathedral in Indianapolis.

Class valedictorian Trinidad Arredondo Jr., is the son of Trinidad and Prisca Arredondo, and a member of St. Mary Parish in Indianapolis.

Salutatorian Daniel Lockhart is a member of Our Lady of Lourdes Parish in Indianapolis and the son of John and Pat Lockhart.

Msgr. Joseph F. Schaedel, vicar general of the Archdiocese of Indianapolis, and Peters are the archdiocesan representatives.

Cardinal Ritter Jr./Sr. High School

Cardinal Ritter High School in Indianapolis will graduate 82 seniors at 7 p.m. May 31.

A Baccalaureate Mass is at 7 p.m. May 30 at St. Gabriel Church in Indianapolis.

Class valedictorian Elizabeth Clouse is the daughter of Michael and Joyce Clouse and a member of St. Christopher Parish in Indianapolis.

Katherine Wilmes, the daughter of Art and Anne Wilmes and a member of St. Christopher Parish, is the class salutatorian.

Archbishop Daniel M. Buechlein and Annette "Mickey" Lentz, secretary for Catholic education and faith formation, are the archdiocesan representatives.

Father Michael Shawe Memorial Jr./Sr. High School

Graduation ceremonies for 25 graduates will be at 2 p.m. June 2 at the Madison school.

A Baccalaureate Mass is at 7:30 p.m. May 31 at the school.

The class valedictorian and salutatorian will not be announced until May 24. Barbara Fox, associate director of schools, educational technology and government programs, is the archdiocesan representative.

Our Lady of Providence High School

The Clarksville high school will graduate 155 seniors at 5 p.m. May 19 in the Larkin Center on the school grounds.

A Baccalaureate Mass is at 2:30 p.m. at Our Lady of Perpetual Help Church in New Albany.

Class Valedictorian Christopher Doane is a member of St. Anthony of Padua Parish in Clarksville and the son of Kenneth and Ellie Doane.

Allison Havens, the daughter of Dr. Jim and Trish Havens and a member of Sacred Heart Parish in Jeffersonville, is the class salutatorian.

The archdiocesan representatives are Msgr. Schaedel and Lentz.

Brebeuf Jesuit Preparatory School

Graduation ceremonies for 181 seniors of Brebeuf Jesuit Preparatory School in Indianapolis begin at 8 p.m. May 30 at Clowes Memorial Hall on the Butler University Campus in Indianapolis. The Baccalaureate Mass is at 5 p.m. on May 18 in Brebeuf's gymnasium.

Brebeuf does not choose a class valedictorian or salutatorian. Instead, a speaker is selected through an audition process. That student had not been announced by press time.

Lentz is the archdiocesan representative.

Cathedral High School

Cathedral High School in Indianapolis will hold graduation ceremonies for 249 graduates at 1 p.m. May 19 at Hilbert Circle Theatre in Indianapolis.

The class Baccalaureate Mass is at 10 a.m. May 18 at the high school.

Jamison Lupo, the son of Gregory and Marsha Lupo and a member of St. Matthew Parish in Indianapolis, is the class valedictorian.

Salutatorian Jennifer Gress is the daughter of Steven and Rebecca Gress and a member of St. Matthew Parish.

Ron Costello, associate director of schools, curriculum and assessment, is the archdiocesan representative.

Oldenburg Academy

Graduation ceremonies for 49 seniors of Oldenburg Academy in Oldenburg begin at 1 p.m. June 1 in the motherhouse Chapel of the Sisters of Saint Francis on the school's campus. The Baccalaureate Mass is included with the graduation ceremonies.

Valedictorian Michelle Frondorf is a member of St. Nicholas Parish in Sunman. She is the daughter of James and Mary Beth Frondorf.

Courtney Brafford, the daughter of Gerard and Lauren Brafford, is the class salutatorian. She is a member of St. Joseph Parish in St. Leon.

Lentz will represent the archdiocese. †

Serra Club Vocations Essay

Choosing a Church vocation is doing God's will in life

By Lee Thompson

What are vocations? The definition of a vocation, according to the *Funk & Wagnall Dictionary*, is "the work or profession for which one has a sense of special fitness."



If you add the word "Church" in front of vocations, you basically have a way of life revolving around God's will. God calls a person to his or her vocation. A lot of people assume that a vocation is just for priests, nuns and brothers. This is just not true.

In fact, most people are called to the vocation of marriage. Although this is true, this essay is about how the priests and religious

live their vocations; therefore, I am going to talk about the vocation of a priest I know—Father Joe Brown, the chaplain at Bishop Chatard High School in Indianapolis.

I first met Father Joe at a football game during my sophomore year. He sat down next to me and, with his usual big grin, said, "Hi! I am Father Joe."

This meeting started a great friendship. I had never really met a priest like him before. He was 28 and had played football during his high school years at Sccecina Memorial High School in Indianapolis. I guess I just thought all priests were old and didn't talk to kids much. His enthusiasm for his vocation rubbed off on me. He got me to start thinking about my faith life and where I was going in life. He actually had me thinking about becoming a priest.

Since then, I have had many conversations with him about becoming a priest. I even talked with him about the priesthood when he accompanied a group of Bishop Chatard students to Italy during spring break.

See SERRA, page 19

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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.

ALBERT, Margaret E., 77, St. Anne, New Castle, April 30. Mother of Carolyn, Dennis and Eric Albert. Sister of Kathleen Wallace, James, Mark and Pat Gorman. Grandmother of 15. Great-grandmother of 16.

BLAZER, Arville J., 85, St. Monica, Indianapolis, April 23. Father of Susie Stokes. Grandfather of two. Great-grandfather of one.

CARPENTER, Lowell Eugene "Ike," 74, St. Anthony, Indianapolis, April 23. Father of Mary Margaret Purvis, Ellen, Evelyn, Rose, Joseph and Michael Carpenter. Grandfather of 16. Step-grandfather of three. Great-grandfather of 19.

EAST, Mary Frances, (Drebbel), 95, St. Mark, Indianapolis, April 28. Mother of Mary Catherine Howenstein, Rita, Bernard, James, Patrick, Stephen and Vincent East. Grandmother of 30. Great-grandmother of 43. Great-great-grandmother of four.

FERNANDEZ, John H., 38, St. Anne, Hamburg, May 1. Husband of Janet (Graziani) Fernandez. Father of Elizabeth, Mary and Anthony Fernandez. Son of Ann and Julio Fernandez. Brother of Jennifer, Julie, David, James and Jose Fernandez.

HALL, Alice, 69, St. Pius X, Indianapolis, April 21. Wife of Dr. James J. Hall. Mother of Kathleen Bernard and Thomas Hall.

HARMEYER, Mary A., 81, St. Louis, Batesville, April 30. Wife of Alvin Harmeyer. Mother of Bertha Head, Judy Keeney, Diana McDaniel, Alvin, Dennis, John, Lawrence, Martin, Nathaniel, Nelson and Vernon Harmeyer. Sister of Rita Gesting and George Schebler. Grandmother of 25. Great-grandmother of 10.

HAYES, Irene, 76, Sacred Heart, Clinton, April 27. Mother of Kim Huffman, Cindy Murphy, Jerry, Larry and Terry Hayes. Sister of Marvin Ansbro.

HOWARD, Roy, 63, Holy

Angels, Indianapolis, April 20. Husband of Betty (Terry) Howard. Father of Carleton Howard. Grandfather of four.

KASUBJACK, Frank, 71, Sacred Heart, Clinton, April 27. Husband of Pam (Cottom) Kasubjak. Father of Polly Spence and Chuck Kasubjak. Brother of Helen Barnes, Marjorie Berta, Pauline Dornhagen, Ann Moore, Albert and George Kasubjak.

KEATING, Catherine M. "Kay," 91, St. Anthony, Indianapolis, April 29.

KOLKER, Brenda M., 62, St. Vincent de Paul, Shelby County, April 30. Wife of Mike Cuskaden. Mother of Wendy Kidd. Sister of Kathie Depew. Grandmother of one.

LAPE, Shirley, 67, St. Nicholas, Ripley County, April 24. Mother of Paula Hunt, Mark, Scott and Steve Lape. Daughter of Vernon Hill. Sister of Patsy Gutapfel. Grandmother of seven.

LAYMAN, James O., 77, St. Michael, Greenfield, April 13. Husband of Phyllis (Stier) Layman. Father of Cindy Bangers, Susan White and Richard Layman. Grandfather of five.

LECHNER, Shawn E. S., 28, St. Michael, Greenfield, April 19. Son of Patsy and Charles Lechner. Brother of Anita Brewer, Candy Knopp, Christopher and Gregg Lechner.

Bettie Amberger served archdiocese for 25 years as payroll administrator

Holy Spirit parishioner Bettie H. (Walsh) Amberger of Indianapolis, a longtime archdiocesan employee, died on April 15. She was 73.

She served the Archdiocese of Indianapolis as a payroll administrator and an accounts receivable clerk in the Office of Catholic Education and the Office of Accounting Services from 1967-1992.

During that time, she worked for Archbishop George J. Biskup, Archbishop Edward T. O'Meara and Father Gerald A. Gettelfinger, now bishop of the Evansville Diocese.

"Bettie worked for me at the [former location of the] Catholic education department on Capitol Avenue [next to St. John Church]," Bishop Gettelfinger said. "She was in charge of all the payroll for all of the Catholic schools. Bettie

Grandson of Mary J. Huff and James Lechner.

PEARSEY, Bob, 56, St. Malachy, Brownsburg, April 25. Husband of Marilyn (Medsker) Pearsey. Father of Bob and Matt Pearsey. Brother of Ray and Tom Pearsey. Grandfather of three.

QUATMAN, Mary Anne, 81, Christ the King, Indianapolis, April 27. Mother of Janet Buckman, Anne Partenheimer and James Quatman. Sister of Kathleen Hartnett. Grandmother of 10. Great-grandmother of five.

RITTER, Jorita K., 84, St. Michael, Greenfield, March 13. Wife of Richard J. Ritter. Mother of Linda Huber, Theresa Inglert, Mary Roesinger, Joellen Smith, Danny, Jerry and Richard Ritter. Sister of Joseph Kernel. Grandmother of 15.

SCHEITER, Joan W., 77, St. Michael, Greenfield, Feb. 12. Mother of Carol Vandermark, Natalie, David, Gary and Jeffrey Scheiter. Sister of Stella Aizen and Maurice Wimer. Grandmother of nine. Great-grandmother of one.

SCHINDEL, Horst, 63, St. Mary, North Vernon, April 22. Husband of Joan (Schneider) Schindel. Father of Mary Driver, Paula Ertel, Carlene and Mark Schindel. Brother of Edith Nott and Erwin Schindel. Grandfather of four.

STORM, Martha H. (Greulich), 87, Holy Spirit, Indianapolis, April 18. Mother of Nancy Hawkins, Liann LaRussa, Evan, Greg, Paul and Randy Storm. Grandmother of 17. Great-grandmother of 12. †

was a dear friend and a great collaborator in the work of Catholic education in the archdiocese. She was one of the pillars of the education department and again [in accounting] at the Catholic Center."

Amberger was a longtime volunteer for Holy Spirit Parish, the St. Vincent de Paul Society and the Indianapolis East Deanery Board of Total Catholic Education.

Lori Greeley, an Office of Catholic Education staff member and friend, described her as "a classy, gracious lady who was always willing to do for someone else."

Surviving are seven children, Carol Jobe, Susan Wilson, Dennis, Fredrick, James, John and William Amberger; a sister, Mary Zauss; two brothers, John and Michael Walsh; and 16 grandchildren. †



Mausoleum dedication

Msgr. Joseph F. Schaedel, vicar general, prepares to bless the first building of the new St. Joseph Courtyard Mausoleum on May 1 at the historic St. Joseph Cemetery in Indianapolis. Charles Gardner, archdiocesan secretary for spiritual life and worship and director of liturgical music and arts for the Office of Worship, provides music for the dedication after the Mass on the feast of St. Joseph the Worker. The Catholic Cemeteries Association is coordinating crypt sales.

Msgr. George Higgins was America's 'labor priest'

WASHINGTON (CNS)—Msgr. George G. Higgins, America's foremost labor priest for half a century, died after a long illness on May 1 in his childhood hometown of La Grange, Ill. He was 86.

Chicago Cardinal Francis E. George celebrated the funeral Mass on May 7 at Holy Name Cathedral in Chicago. In Washington, Cardinal Theodore E. McCarrick celebrated a special memorial Mass at the Basilica of the National Shrine of the Immaculate Conception on May 4.

George Gilmary Higgins was born on Jan. 21, 1916. Shortly after his ordination in Chicago in 1940, he was sent to Washington to earn a doctorate in economics. Msgr. Higgins spent the rest of his life there as a leading national and international figure in labor relations, social justice and interracial, ecumenical and Catholic-Jewish relations.

He was best known in the United States as a close friend of labor and a passionate advocate of workers' rights. He served the U.S. bishops' national conference as a social action official from 1944-80.

Msgr. Higgins spent the next 20 years at The Catholic University of America as a lecturer on labor and social ethics until 1994 and as professor emeritus until 2000.

For 56 years—from 1945 to 2001—he wrote "The Yardstick," a Catholic press column syndicated by Catholic News Service and published in *The Criterion*. His column addressed Church teachings on a wide range of justice and peace

issues, human and civil rights, racism, anti-Semitism and other challenging issues.

He started writing about the unjust working conditions of farm laborers in 1951 and played a key role in the bishops' 1969 decision to form a special committee to mediate the bitter dispute between grape growers and the fledgling United Farm Workers union.

During the Second Vatican Council in the 1960s, he became known throughout the English-speaking world as one of the most knowledgeable and articulate interpreters of the council proceedings.

As a close friend and collaborator of American Jesuit theologian Father John Courtney Murray, he was involved in the development of the council's Declaration on Religious Freedom.

His travels to Poland in support of the union in the early 1980s led to a friendship with Solidarity leader Lech Walesa, who became president of Poland after the collapse of communism.

His experiences in the labor movement and social action also brought him in contact with many Jewish leaders, and he was a staunch advocate of better Catholic-Jewish relations long before Vatican II.

In 1984, he received the highest honor of the Catholic Press Association, the St. Francis de Sales Award.

In 2000, he received the Presidential Medal of Freedom, the nation's highest civilian honor. Last year, he was given the University of Notre Dame's prestigious Laetare Medal. †



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It is preferred that candidates have achieved at least a Bachelor's degree as well as certification as a youth minister or be willing to work toward such certification. Please send résumés by May 24th to:

Marlene Stammerman, Director of Youth Ministry
Office for Youth & Family Ministries
1400 N. Meridian St.
Indianapolis, IN 46206

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The Office of Catholic Education is seeking a full-time administrative assistant for the Excellence in Catholic Expectations for Education (EXCEED) Project. The purpose of the project is to develop programs to recruit, retain and reward Catholic school teachers and administrators; to assess and report on student performance and progress; to provide state of the art technology and training; and to meet the needs and enhance the educational performance of urban, Hispanic, special needs and talented student populations.

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Director of Religious Education

St. Jude, Indianapolis, a progressive suburban Catholic south side community serving 1900 families is seeking a full-time director of religious education to implement and oversee parish faith formation programs at all levels beginning July 1.

Spiritual applicant should have a love for the Catholic faith, knowledge of and commitment to the Archdiocesan Faith Formation Guidelines and Faith Formation Curriculum and the ability to work together with other catechists, youth minister, RCIA team, school personnel and pastoral staff. Experience in parish formation programs is required.

Direct inquiries/résumés to:

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Archdiocese of Indianapolis
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Indianapolis, IN 46206

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Director of Youth Ministry

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The parish of St. Gabriel the Archangel in Indianapolis is seeking a full-time youth minister/coordinator of religious education to implement and oversee

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Director of Music

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LETTERS

continued from page 5

Kneeling encourages belief in the Real Presence

In commenting on the uniform rule that kneeling is to be the normative posture during what used to be called the Consecration of the Mass, Kevin Corydon argues (*The Criterion*, April 26, 2002, at p. 5, col. 4) that this amounts to relegating the laity to the role of “commoners not allowed to participate” in the Mass. With other rules—such as a prohibition on priests leaving the sanctuary during the Sign of Peace and requiring the priest to bow his head during the words of institution—he suggests that the kneeling requirement sends us back to the “Bad Old Days” preceding Vatican II when we were “hearing Mass, not participating.”

Whatever else I might think about standing or kneeling during the Consecration, I fail to see how standing somehow permits or fosters the illusion of greater “participation” in the Mass than kneeling. Standing is, at best, a sign of modest esteem and attention in our culture—for example, a respectful gesture when someone enters the room or during recitation of the Pledge of Allegiance. It is hardly a sign of fuller active engagement in any activity. Similarly, whether priests leave the sanctuary or bow their heads during some portion of the Mass says nothing about the degree of actual lay participation in the Mass itself.

What Mr. Corydon seems to really claim is that permitting priests to stand while the laity kneels—and preventing priests from making eye contact or from leaving the sanctuary to shake lay hands and kiss babies like politicians on the make during certain portions of the

Mass—amounts to acknowledging the special status of priests. But so what? Priests are special in their calling and function, especially during Mass.

Anyway, one presumes that the point of kneeling during the Consecration is not to stroke priestly egos or to degrade the delicate self-esteem of the laity. It is to sustain and encourage worship of and belief in the Real Presence—something that has declined since Vatican II, thanks in no small part to the implications carried by many post-Vatican II liturgical styles and innovations. Kneeling, unlike standing, is unmistakably a sign of worshipful submission. It underscores the unique, nascent presence of the “body, blood, soul and divinity of Christ” in the Eucharist, as Catholic doctrine holds. Why not reserve at least the Consecration to participate in the Mass by emphasizing worship of Christ? There is quite enough time during the rest of the Mass to “participate” in other ways, I should think.

Thomas J. Marzen, Terre Haute, Ind.

Don't blame gays

The U.S. Catholic Bishops and the far-right faithful are engaging in scapegoating rather than facing up to the hard facts of sexual abuse by priests.

Regarding the discussions in Rome, Cardinal McCarrick was quoted as saying, “People mentioned problems in society. One was sexual permissiveness. One was homosexuality. One was lack of commitment.”

Bishop Walton Gregory is reportedly concerned about the large number of gay men in the priesthood and a “homosexual atmosphere” in seminaries that drives away heterosexual men.

The problem is not homosexuals in the priesthood; it is pedophiles.

It appears the bishops are attempting to shift the blame for their mismanagement and cover up on to gay men—the vast majority of whom serve the Church honorably despite its obsession with homosexuality.

Gay men are an easy target, especially from a male-dominated and supposedly celibate hierarchy.

Could the Church’s current scandal have its roots in an immature view of human sexuality, i.e., prohibitions on contraception, women priests, same-sex unions and mandatory priestly celibacy?

Does mandatory celibacy attract men with an immature or dysfunctional attitude toward sexuality rather than mature and devoted relationships—gay or straight?

The scapegoating of gay men is not the answer. The bishops must wake up and admit their teachings and policies regarding sexuality are outdated and a failure.

Mark J. Baker, Indianapolis

In favor of married priests

I hope our Church will invite our married priests back to serve out their later years, with our current priest shortage and scandal exposures. This could be an interim measure, not a revision of Church law.

If the Church does ever revise its statutes and allow men to be married and be priests, perhaps only the unmarried, chaste clergy would be eligible to climb the ranks. That seems to me a good compromise. I wish the pope would decree that every diocese have a permanent diaconate, men and women, married and not. It’s (past) time!

Mary Schott, Indianapolis

‘Optional celibacy’ no answer

So you, support “optional celibacy” for Catholic priests? It’s generally agreed that fewer than 2 percent of Catholic priests over the past 30 years have been guilty of sex abuse. It is also agreed that more than 5 percent of all married men have been guilty. So isn’t it probable that married clergy will edge toward that more than 5 percent figure?

Jerome W. Schneider, Jasper, Ind.

Classified Directory, continued from page 22

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Deadline: May 17, 2002

Bishop Schott transferred to Pittsburgh; successor named in Parma

WASHINGTON (CNS)—Pope John Paul II has appointed Bishop Basil M. Schott of the Byzantine Diocese of Parma, Ohio, to head the Byzantine



Bishop Basil M. Schott

Archdiocese of Pittsburgh, succeeding Archbishop Judson M. Procyk, who died last April.

The pope also named Father John M. Kudrick, who has been serving as diocesan administrator of the Byzantine archdiocese, as Archbishop Schott’s successor in Parma.

The appointments were announced May 3 in Washington by Archbishop Gabriel Montalvo, apostolic nuncio to the United States.

Pittsburgh’s Byzantine Archdiocese has a Catholic population of 65,000. It serves Byzantine-Ruthenian Catholics in parts of Pennsylvania, Alabama, Arkansas, Kentucky, Louisiana, Mississippi, Oklahoma, Tennessee, Texas and West Virginia.

The Byzantine Diocese of Parma serves about 12,500 Byzantine-Ruthenian Catholics in parts of Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Wisconsin and Ohio.

Pittsburgh Bishop Donald W. Wuerl called it “a great joy, personally and on behalf of the [Latin-rite] Catholic Diocese of Pittsburgh to congratulate our sisters and brothers in the Byzantine Catholic Archdiocese of Pittsburgh.”

He said he looked forward to working with Archbishop Schott “on the many cooperative efforts that reflect our desire to serve all of God’s people in the Church and the wider community.”

He also pledged to continue to support Bishop-designate Kudrick, saying he brings “significant pastoral experience to his new duties” as Parma’s bishop.

Archbishop Schott, who was ordained a Byzantine Franciscan priest in 1965, was appointed bishop of the Parma Diocese in 1996.

He was born in Freeland, Pa., in 1939 and attended St. Mary Byzantine Catholic Grade School in Freeland and St. Gabriel High School in Hazelton.

The bishop completed his seminary studies in Callicoon and Troy, N.Y., and Sybertsville and New Canaan, Conn., between 1957 and 1965.

After his ordination, he was procurator of Holy Protection House in New Canaan, principal of Byzantine Catholic High School in Parma, and master of novices and superior of the convent at the Sybertsville monastery.

For nine years between 1978 and 1987, he was custodian of the Byzantine-Slavic Custody of St. Mary of the Angels in Sybertsville, and from 1987 to 1990 was spiritual director of its lay fraternity and director of post-novitate formation.

Archbishop Procyk, who was archbishop of the Byzantine Archdiocese of Pittsburgh since 1995, died last year at the age of 70.

He was well-known for his efforts to preserve Eastern Church traditions for Catholics under his care in the United States. He was a supporter of Vatican instructions to recapture the theology, liturgy and spirituality of Eastern Catholicism and he restored the practice of conferring the three sacraments of initiation—baptism, confirmation and Eucharist—at the same time.

Bishop-designate Kudrick, who succeeds Archbishop Schott in Parma, is a 55-year-old native of Dunlo, Pa., who was ordained a priest of the Third Order Regular of St. Francis in 1975. Three years later, he was given permission to serve in the Byzantine rite. In the early years of his priesthood, he served as assistant professor and director of computer services at St. Francis College in Loretto, Pa.

Before he was appointed diocesan administrator of the Pittsburgh Byzantine Archdiocese last year, he had various assignments in the archdiocese including rector of the Cathedral of St. John the Baptist, vice chancellor of the archdiocese and administrative secretary to the metropolitan. †

SERRA

continued from page 16

When I talk to him about my feelings, I feel incredibly comfortable. I don’t think I have ever had a better feeling than I did while talking to an idol of mine about my future while being in Rome, the Holy City.

According to the dictionary definition, a vocation is “the work or profession for which one has a sense of spe-

cial fitness.”

Father Joe Brown has chosen a Church vocation, which is doing God’s will. I truly believe he has done God’s will by caring and listening to me. I thank God for bringing him into my life. Thank you, God!

(Lee Thompson is a senior at Bishop Chatard High School in Indianapolis and is a member of St. Pius X Parish in Indianapolis. His essay was a winner in the 12th-grade division of the Indianapolis Serra Club’s annual vocations essay contest.) †



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