



The

Criterion

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Thirty to join Encuentro 2000 in Los Angeles

By Margaret Nelson

Thirty men, women and youth from the archdiocese will join thousands at Encuentro 2000: Many Faces in God's House in Los Angeles July 6-9.

The national event of the jubilee year sponsored by the Catholic bishops of the United States is designed to gather people of all cultures that are represented in the nation's Catholic churches.

This will be illustrated during the gathering rite on July 6, when participants will bring water from their homes to be blessed as a reminder of the unity of all through baptism.

Four themes will be used to help delegates explore and deepen their faith—both as individuals and as members of faith communities—by sharing stories of faith and culture: "Encounter with the Living Christ," conver-

sion, communion and solidarity. A fifth theme—mission—will encourage participants to share their insights at home.

Speakers will include Cardinal Bernard Law of Boston, who will speak on "Celebrating Forgiveness, Restoring Communion" on July 7.

The convention center will have a global village for Encuentro, with shrines to Our Mother of Africa and Our Lady of Guadalupe, among others.

Divine Word Bishop Curtis Guillory, auxiliary of Galveston-Houston, will host "Do Not Fear to Hope," a session for African-Americans on July 9. Three Hispanic bishops will speak during the gathering.

The archdiocese selected 25 people, including two youth, to go to the national meeting from those who attended deanery encuentros that began last November.

See ENCUESTRO, page 14

Uniting the Church's diverse groups

WASHINGTON (CNS)—The U.S. Catholic Church is striding into the third millennium looking to mix its mushrooming cultural and ethnic groups into a cohesive whole without losing their uniqueness.

The image often used is the Church as a salad bowl, where ingredients are blended through a common faith but the vegetables maintain their unique taste and texture.

"Most of us eat chicken, but it's the seasoning" that makes us different, said Beverly Carroll, executive director of the bishops' Secretariat for African-American Catholics.

See DIVERSITY, page 14

Archdiocese welcomes Missionaries of Charity to Indianapolis

By Margaret Nelson

East-side Indianapolis residents watched from their porches and yards as 39 Missionaries of Charity sisters and postulants followed a cross to the order's new house.

Completing the procession from St. Philip Neri Church were members of the 11:30 a.m. Mass assembly, followed by Archbishop Daniel M. Buechlein, who carried the Blessed Sacrament for the new chapel.

The archbishop began the June 25 Corpus Christi Mass by welcoming the Missionaries of Charity, calling it a "historic moment for the Church in Indianapolis. What a wonderful time to establish and to bless a new apostolate as we thank God today for the tremendous gift of the Blessed Sacrament."

Msgr. Joseph Schaedel, vicar general for the archdiocese, and Father Carlton Beaver, pastor of St. Philip, concelebrated. Sister Christa (Knarr), a native of nearby Holy Cross Parish, proclaimed the first reading.

"We will observe the ancient tradition of procession of the Blessed Sacrament in the streets today," Archbishop Buechlein said during his homily.

"When [superior general] Sister Nirmala informed me she would send Missionaries of Charity to Indianapolis, she spoke of this foundation as a New Tabernacle. It seems appropriate that we establish the New Tabernacle in our city on the Sunday of the Body and Blood of our Lord," said the archbishop.

He said that the sisters consider that their first mission is to pray in adoration before the tabernacle of the Blessed Sacrament.

Archbishop Buechlein said that the

See MISSIONARIES, page 13



Photo by Greg Porsell, Banayote Photography Inc.

Archbishop Daniel M. Buechlein welcomes Missionaries of Charity to the archdiocese after blessing their newest house and its chapel in the 500 block of N. Temple Ave. in Indianapolis.

Stewardship/United Catholic Appeal raises record amount

By Greg Otolski

Parishioners throughout the archdiocese pledged a record \$4.8 million in the 1999 Parish Stewardship/United Catholic Appeal "Called to Serve" campaign.

The money raised surpassed the 1999 campaign goal by \$300,000 and is \$700,000 more than the amount raised in the previous campaign.

The money will pay for a wide range of needs in parishes as well as education, social services, evangelization and pastoral and family ministries efforts. In addition to financial contributions, many parishioners also pledged their time and talents.

Archbishop Daniel M. Buechlein said the success of the 1999 Parish Stewardship/United Catholic Appeal campaign was especially impressive, because it came on the heels of the Legacy of Hope from Generation to Generation campaign—a special archdiocesan capital campaign, which raised \$98 million.

"As I have witnessed time and time again during my time here, the generosity and commitment of Catholics in our archdiocese can never be underestimated," Archbishop Buechlein said. "Our success is not about the numbers. It is about the lives that will be touched as a result of these commitments."

See APPEAL, page 7



Facts about the death penalty

Inside this issue of *The Criterion* you will find a brochure titled *Talking About The Death Penalty*. The brochure gives information about the death penalty and an overview of the Church's teaching on capital punish-

ment. Pope John Paul II has designated July 9 as the day the Church observes Jubilee 2000 in prisons around the world. A video about the death penalty will be shown in parishes throughout the archdiocese July 8-9. †



Celebrating the jubilee in the Archdiocese of Indianapolis

Celebration in the Spirit of Hope: The Great Jubilee

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

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

Jubilee Masses for senior citizens and young adults

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

Young Adult Masses (Ages 18-39)

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

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

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

Senior Citizen Masses

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

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

Nov. 19 Sisters of St. Francis Motherhouse Chapel, Oldenburg, 2 p.m.

Archdiocesan indulgence churches

The faithful can receive an indulgence—an amnesty of any temporal punishment accrued because of past sins—by making a pilgrimage to an indulgence church during the Jubilee Year. It is recommended that a sacramental confession and Eucharist be administered at the pilgrimage site to receive the indulgence. Pilgrims should also pray for the intentions of Pope John Paul II.

The designated indulgence churches are:

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

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

Symphony to present special program

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

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

music.

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

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

Make a weekend of it!

Participants in Celebrating the Spirit of Hope: the Great Jubilee may want to consider spending the weekend in Indianapolis. The Indianapolis Convention and Visitors Association has established a toll-free number through which jubilee event participants can make hotel reservations and receive other information of interest. The number is **800-556-INDY** (800-556-4639). †

NBA star returns to Indiana to teach youth about basketball, life

By Mary Ann Wyand

In the high-profile world of the National Basketball Association, there are victories and also triumphs.

Atlanta Hawks forward Alan Henderson's NBA career is an inspiring story of personal triumph made possible by faith, family, friendship and fortitude.

The 1991 Brebeuf Jesuit Preparatory School graduate talked about his life on June 15 during a break from his fifth summer basketball clinic for children at his alma mater in Indianapolis. His sports camp on June 12-15 raised funds for the Alan Henderson Financial Assistance Program, which provides tuition aid for Brebeuf students.

Henderson, of Carmel, led the Braves to the state runner-up title in the Indiana High School Athletic Association boys' basketball tournament in 1991, which was quite a feat for a smaller school in the years before the IHSAA instituted class basketball.

He selected Indiana University and played for the Hoosiers during an exciting time for I.U. fans. Indiana made its seventh appearance in the National Collegiate Athletic Association's Final Four men's basketball tournament in April 1992 and won its 19th Big Ten championship in 1993.

After graduating from I.U. in 1995, the 6'9" Henderson was drafted by the

Atlanta Hawks, signed a 10-year contract and moved to Georgia. Family and friends celebrated his new status as a National Basketball Association player and looked forward to following his professional sports career.

But in the fall of 1996, Henderson became seriously ill and had to be hospitalized. Physicians at an Atlanta hospital and at the Mayo Clinic in Rochester, Minn., ran numerous tests before diagnosing his extreme stomach pain as viral pancreatitis.

"The doctors worked real hard trying to figure out what was wrong," Henderson said. "Once they finally did, they said, 'There's nothing you can do for it but rest because your body has to fight it off.' So I just had to rest and pray that God would touch me."

"My parents were right there supporting me, but this was out of everyone's control," he said. "I had such intense pain in my stomach and back. All the doctors could do was help me deal with the pain. Beyond that, there was nothing they could do. That just lets you know how powerful God is. He touched me, and I'm completely healthy now. I don't have any ill effects from my illness."

His mother, Annette, who helped at the sports camp, said she believes countless prayers contributed to her son's recovery.

"It was a life-threatening situation for

continued on page 3

Execution date set for federal inmate in Indiana

By Mary Ann Wyand

Aug. 5 is the scheduled execution date for Juan Raul Garza of Texas, a federal death row inmate incarcerated at the U.S. Penitentiary in Terre Haute.

A federal judge approved Garza's execution by lethal injection during a hearing on May 26.

If Garza is executed as scheduled at 6 a.m. on Aug. 5 at Terre Haute, he would be the first federal prisoner killed by the United States government since 1963.

The death penalty was reinstated in the U.S. in 1972, and 38 states currently enforce capital punishment.

Amnesty International, the Indiana Coalition to Abolish the Death Penalty and other pro-life groups are asking people to write to President Clinton to

request a stay of execution for Garza and to commute his death sentence to life in prison without parole.

Garza was convicted and sentenced to death in 1993 by the federal government for three murders the government said he committed as part of a marijuana smuggling and distribution ring based in Brownsville, Texas. The U.S. Supreme Court refused to review Garza's case on Nov. 15, 1999, and in late May a federal judge set his date of execution.

Legal advocates for Garza said no physical evidence linking him to the crimes was introduced during the trial. They said the prosecution's case was based on the testimony of three accomplices, whose sentences were "substantially reduced" by the government in exchange for testifying against Garza. †

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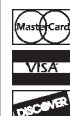
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him," she said. "Our friends had Alan's name on prayer lists in just about every church and synagogue in this area. At the time, I thought the good Lord must be saying, 'Who is it down there that so many people care so much about?' I know people prayed and prayed and prayed for him. He got tons of get-well cards."

Weak but well, Henderson worked hard for months to regain his strength and 30 pounds he lost as a result of his illness. Then he had to train to get back in top physical shape to resume his demanding career as a professional athlete.

During an April 1998 game against the Philadelphia 76ers, Henderson scored a career-high of 39 points. Last season, he started in all 82 Hawks games and scored 24 points three times.

Henderson begins the sixth year of his 10-year contract with the Atlanta Hawks this fall, and knows he will have to work especially hard for new head coach Lon Kruger. To do that, Henderson will rely on his strong work ethic, which dates back to his years at Brebeuf and I.U.

"There's definitely going to be some new challenges," he said. "We have a lot of work to do to get back to where we were two seasons ago, challenging to win the division with about three games left at the end of the season. We went from that to not even making the playoffs this year. That's a big slide. It's going to be tough. We have our work cut out for us."

Henderson said he looks forward to competing against all-star players from other NBA teams because those experiences help him improve his skills.

"I feel like I'm ready to have my best season yet this year," he said. "I feel blessed to have played in the NBA for five years. I'm making a great living, which in turn allows me to help a lot of



Atlanta Hawks forward Alan Henderson, a 1991 graduate of Brebeuf Jesuit Preparatory School in Indianapolis, teaches dribbling skills to boys during a youth sports clinic on June 15 at his alma mater. Henderson sponsors a basketball camp for children each summer to raise funds for tuition assistance for Brebeuf students.

people and make a difference in a lot of kids' lives."

As a former I.U. player, Henderson expects questions about coach Bob Knight, who he describes as "a real intense guy" who "yells and screams" but is "one of the greatest coaches ever to coach college basketball."

Coach Knight, like every person, could benefit from self-improvement

efforts, Henderson said. "Hopefully, he will improve on what he does as a coach. I think he'll be able to do that."


Self-improvement is the primary reason why the Atlanta Hawks forward likes to sponsor youth basketball camps.

"I want to help the kids learn to become better people, have fun and learn a little bit about basketball, in that order," Henderson said. "At the same


time, we've been able to raise a lot of money to help put toward a tuition assistance fund.

"Brebeuf is a real special school," he said. "We always did a lot of community service here, and it just became a habit to help people. I've been blessed. I realize how lucky I am, and how many opportunities I've had. And as I've gotten older, I've continued to help people." †

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Editorials

Protecting Catholic health care

Chicago Cardinal Francis E. George is right to oppose a proposal that was placed before the American Medical Association (AMA), the aim of which is to require Catholic hospitals to provide “a full range of reproductive services,” including birth control and sterilizations. Such a requirement would force Catholic health care institutions to violate fundamental principles of Church teaching. “Effectively,” the Cardinal said, “the American Medical Association is being asked to help abolish Catholic health care in this country.”

The AMA resolution, if approved, would express the 300,000-member organization’s support for legislation that would require “any hospital providing perinatal services, which receives public or taxpayer funds, including Medicare and/or Medicaid, to provide a full range of reproductive services.” The resolution does not mention abortion, but it does specify birth control, tubal ligations and vasectomies, which are all contrary to Church teaching.

As Cardinal George’s warning makes clear, requiring Catholic hospitals to provide these “reproductive services” would effectively destroy the specifically religious, and moral, dimension of Catholic health care. The healing ministry of Jesus involves much more than

the science and technology of modern medicine. It reflects a profound, holistic understanding of the mystery of the human person in relationship to the God who creates, sustains and restores life. That’s why the “Ethical and Religious Directives for Catholic Health Care Services,” approved by the U.S. bishops in 1994, address the full range of moral and spiritual issues confronting health care today, including matters of social and economic justice as well as complex issues related to life, death and human sexuality.

If the language of the proposed AMA resolution ever found its way into law, the result would be a tyrannical exercise of government control over faith-based health care organizations. It would also be a dangerous imposition of a contemporary secular ideology on the mission of Catholic health care.

The Archdiocese of Indianapolis is blessed with outstanding Catholic hospitals. If we value the distinctive contribution they make to the increasingly complex and confusing world of modern medicine, we will wholeheartedly support Cardinal George’s efforts to protect the right of Catholic health care organizations to continue their healing ministry in a manner that is fully consistent with their spiritual and moral principles.

— Daniel Conway

Protecting America’s uninsured

Father Michael D. Place, a priest of the archdiocese of Chicago and president and CEO of the Catholic Health Association, has called attention to the “scandal” of America’s uninsured. Contrary to popular opinion, the average uninsured American is not a poor child or an elderly or homeless person.

“In large part,” Father Place said, “the uninsured are working women with children and single males, who are also working.” Ironically, a “booming” American economy has not improved this situation but actually made it worse. In the past 12 years, the number of uninsured workers has increased by at least 10 million.

Eight years ago, an ill-fated attempt was made to “cure” our nation’s health care ills by increased government control. Although we do not need a repeat performance of that fiasco, we urge federal, state and local governments to do more—much more—to ensure that no American is

denied access to basic health care. As in education and social service, increased government support for the efforts of faith-based health care organizations is an idea whose time has come.

We applaud the efforts of Catholic health organizations in the United States to address the serious health problems facing adults, youth and children from many diverse social, economic and ethnic circumstances. Children’s Health Matters, a coalition of Catholic hospitals and Catholic Charities agencies, is an excellent example of what can be accomplished when health care organizations join forces to increase public awareness and simplify procedures for enrollment in health care programs.

— Daniel Conway

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

Seeking the Face of the Lord

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



Care for environment is moral issue

The environment, no—our environment, our home—is in crisis. Every summer we read about global warming and holes in the ozone layer; air and water pollution are in the news year round; piles and piles of waste accumulate; and the loss of arable land in our country and of forests worldwide accelerates. Biologists also tell us that, of the major episodes of extinction in the history of life on Planet Earth, the current rate of extinction exceeds previous records and this one is the first that is due to human activity.

“To the preceding list of woes, the Holy Father adds that ‘In our day, there is a growing awareness that world peace is threatened not only by the arms race, regional conflicts and continued injustice among peoples and nations, but also by a lack of due respect for nature.’ (“The Ecological Crisis,” #1) We are the cause, and we can participate in the solution: ‘Even as humanity’s mistakes are at the root of earth’s travail today, human talents and invention can and must assist its rebirth and contribute to human development’ (NCCB, “Renewing the Earth,” p. 11).

“Ordinarily, to say that something is everyone’s responsibility leads to wholesale abdication of responsibility, but here it is literally and indubitably true: ‘Today, the ecological crisis has assumed such proportions as to be the responsibility of everyone’ (“The Ecological Crisis,” #15). This is not utopian posturing but straight scientific and ethical talk. ‘A just and sustainable society and world are not an optional ideal, but a moral and practical necessity’ (“Renewing the Earth,” p. 14). A vital concern!”

This dramatic introduction speaks to the urgency of care for the environment spelled out in a new document that will be forthcoming from the Indiana Catholic Conference (ICC) this summer: “Care for the Earth.” The statement was written by a committee chaired by an Indiana Catholic Conference board member, Dr. John Nichols, a professor at St. Joseph College. The committee produced this 116-page brochure out of concern for our environment; it also spotlights the welfare of our families and farms. The eight committee members hail from all five Indiana dioceses.

After pleading the urgency of the ecological situation in our day, the writers address at length the moral situation involved. Quoting the NCCB statement, “Renewing the Earth,” the moral question is framed:

“The ecological problem is a *moral* problem. The web of life is one. Our mistreatment of the material world diminishes our own dignity and sacredness, not only because we are destroying resources that future generations of humans need, but because we are engaging in actions that contradict what it means to be human” (p. 2).

Frankly, I appreciate the NCCB quotation and the connection or integration of environmental concerns with our overall concern for the respect for all life, particularly human life. I say this because it is my observation that too often folks concerned for the environment or animal life exhibit little if any concern for human life issues such as abortion, euthanasia or assisted suicide. This tendency is particularly notable among some politicians. The Indiana Catholic Conference document, “Care for the Earth,” properly calls for consistency in respect for all of life. It makes the point that our ethic for the 21st century—our jubilee ethic—must incorporate respect for all of life. Pope John Paul II, in his statement, “Ecological Crisis,” invokes sacred Scripture: “God entrusted the whole of creation to the man and woman, and only then could he rest from all his work” (EC, #3).

The Indiana Catholic Conference statement also reminds us of the Catholic Church’s sacramental vision of the universe. “Water, oils, bread and wine are channels through which the grace of God is communicated to us” (p. 3). Speaking about the lack of care for our earth, the writers point out that respect for all of God’s creation is a matter of justice—the virtue of giving what is due. The justice implications are spelled out in terms of our global responsibilities and also the Gospel’s preferential option for the poor.

The ICC document asserts that the food supply in the United States is in crisis and the effects of the crisis hit close to home. “The most glaring symptom of this crisis is that the family farm is being condemned to financial failure through increasing debt, lack of equity, lowering market prices and increasing operating expenses. ... The role of farming in the Midwest and the crisis in family farming strikes at the heart of Midwestern culture. ... The family farm crisis affects small towns, small businesses and local markets.”

I join my voice to the authors of “Care for the Earth” as they appeal to us to give ear and heart and mind to their reflections. †

Archbishop Buechlein’s intention for vocations for July

Religious Men: that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

Buscando la Cara del Señor

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



El cuidado del medio ambiente es un asunto moral

El medio ambiente, mejor dicho *nuestro* medio ambiente y *nuestro hogar*, está en peligro. Todos los veranos leemos acerca del recalentamiento global y de los agujeros en la capa de ozono. La polución del aire y del agua figura mucho en los medios de comunicaciones todo el año. Se acumulan montones de desperdicios y la pérdida de tierra cultivable está acelerando en nuestro país y en los bosques a lo largo del mundo. Según los biólogos, considerando los episodios principales de extinción en la historia de la vida en la tierra, el ritmo actual de extinción excede las cifras anteriores y por primera vez este se debe a las actividades humanas.

“A la lista anterior de penas, la Santa Sede agrega que ‘En nuestro tiempo, hay una consciencia creciente que la paz mundial es amenazada no sólo por la carrera de armamentos, los conflictos regionales y la injusticia continua entre las personas y naciones, sino también por una falta de debido respeto de la naturaleza’. (“La crisis ecológica,” #1) Somos la causa y podemos ser parte de la solución: ‘Aunque los errores de la humanidad es lo fundamental de los problemas actuales, los talentos y la invención humanos pueden y deben ayudar en su renacimiento y contribuir al desarrollo humano’ (NCCB, “Renovando la tierra,” pág. 11).

“Decir que algo es la responsabilidad de todos normalmente lleva a la renuncia completa de responsabilidad, pero aquí es literal e indudablemente cierto: ‘Hoy en día, la crisis ecológica ha empeorado al punto que es la responsabilidad de todos’ (“La crisis ecológica,” #15). Éste no es una fachada utópica, sino una franca discusión científica y ética. ‘Una sociedad y un mundo justo y sostenible no es un ideal de opción, sino una necesidad moral y práctica’ (“Renovando la tierra,” pág. 14). ¡Una preocupación vital!”

Esta introducción dramática indica la urgencia del cuidado del medio ambiente que se explica detalladamente en un nuevo documento que se publicará este verano por la Conferencia Católica de Indiana llamado “Cuidado de la tierra”. La declaración fue escrita por un comité presidido por el Dr. John Nichols, miembro de la Conferencia Católica de Indiana y profesor en St. Joseph College. El comité produjo este folleto de 116 páginas por preocupación de nuestro medio ambiente. También enfoca en el bienestar de nuestras familias y granjas. Los ocho miembros del comité vienen de todas de las cinco diócesis de Indiana.

Después de exponer la urgencia de la situación ecológica en nuestros tiempos, los escritores se dirigen largamente a la situación moral involucrada. Se desarrolla la pregunta moral citando una declaración de NCCB— “Renovando la tierra”. “El problema ecológico es un problema *moral*. El tejido de la vida es

así. Nuestro maltrato del mundo material disminuye nuestra propia dignidad y santidad, no sólo porque estamos destruyendo los recursos que necesitarán las generaciones futuras de seres humanos, sino porque estamos tomando parte en acciones que contradicen el sentido de ser humanos” (pág. 2).

Francamente, agradezco la cita de NCCB y la conexión o integración de las preocupaciones medioambientales con nuestra preocupación global por el respeto de toda la vida, sobre todo, la vida humana. Digo esto porque observo que frecuentemente las personas involucradas en el medio ambiente o la vida de animales se preocupan poco o de ninguna manera por la vida humana, tales como el aborto, la eutanasia o el suicidio ayudado. Esta tendencia se nota particularmente con algunos políticos. El documento de la Conferencia Católica de Indiana, “Cuidado de la tierra,” pide propiamente consistencia en el respeto de toda la vida. Hace el punto que nuestro ético para el siglo 21—nuestro ético del jubileo—deben incluir el respeto de toda la vida. El papa Juan Pablo II, en su declaración, “Crisis ecológica,” invoca la Sagrada Escritura: “Dios confió toda la creación al hombre y a la mujer, y sólo entonces pudo descansar de todo su trabajo” (EC, #3).

La declaración de la Conferencia Católica de Indiana también nos recuerda de la visión sacramental del universo de la Iglesia católica. “El agua, aceite, pan y vino son los medios por los cuales se comunica la gracia de Dios a nosotros” (pág. 3). Al hablar sobre la falta de cuidado de nuestra tierra, los escritores señalan que el respeto de toda la creación de Dios es una cuestión de justicia—el virtud de dar lo que se debe. Las implicaciones de justicia están explicadas claramente en términos de nuestras responsabilidades globales y también la opción preferencial del Evangelio para los pobres.

El documento de CCI afirma que el suministro de comida en los Estados Unidos está en peligro y los efectos de la crisis nos tocan personalmente. “El síntoma más notable de esta crisis es que la granja familiar está condenada a fracaso financiero debida a deudas crecientes, una falta de equidad, una reducción en los precios del mercado y un aumento en los gastos operacionales. ...El papel de la agricultura en el mediooeste y la crisis en las granjas familiares amenazan la cultura del mediooeste. ...La crisis de la granja familiar afecta a los pequeños pueblos, pequeños negocios y a los mercados locales”.

Agrego mi voz a los autores de “Cuidado de la tierra” cuando recurren a nosotros para que escuchemos sus reflexiones con nuestras orejas, corazones y mentes. †

Traducido por: Language Training Center, Indianapolis

La intención de vocations del Arzobispo Buechlein para julio

Hombres Religiosos: Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.

Letters to the Editor

Enjoys ‘From the Archives’ feature

Every week I look forward to the feature “From the Archives,” where a photograph from our archdiocesan archives is shown with some information about the photo.

I was pleasantly surprised to recognize one of the sisters pictured in last week’s photo: [Beech Grove Benedictine] Sister Mary Philip Sieb. Her picture brought back a flood of memories and emotions from my childhood. I had the honor of knowing and being mentored by her. She, along with [Beech Grove Benedictine] Sister Mary Cecile Deken, were assigned

to our parish, St. Maurice in Napoleon some 15 years ago. It was through their example and education that our youth at St. Maurice were instilled with a sense of reverence for the Most Blessed Sacrament and for the True Presence.

Their work and prayers impacted not only our parish at the time, but they also had a profound effect on my own life in the years that followed.

I think we often forget just how important religious orders are and how greatly they impact the lives of the faithful.

I thank God for each and every man and woman who has dedicated and consecrated his or her life to God. And thanks to *The Criterion* for this regular feature!

Monica Siefker, Seymour

Letters Policy

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

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

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

edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

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

Send letters to: “Letters to the Editor,” *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to: criterion@archindy.org. †

The Bottom Line/Antoinette Bosco

The roots of road rage

I was driving home, slowing down, signaling that I was about to turn left into my driveway. A car was very close behind me, with the driver obviously annoyed that I had slowed down. Suddenly, as I was about to turn, he zoomed to pass me, gesturing with his finger as he did so. But for the grace of God, I was able to jam on my brakes, avoiding a deadly collision.

I have seen anger on the road many times. Now we have a name for it: “road rage.” Incidents are reported in the news where a driver, enraged at another driver, smashes in the rear window, bangs in the back of the car, even takes out a gun and shoots.

A recent story told of a woman driving on a rainy night in bumper-to-bumper traffic, who hit the car ahead of her. The driver got out, infuriated. She pulled down her window, and as she did so her little dog jumped into her lap. The man grabbed the dog and threw it into heavy traffic. It was hit and killed, and the man got back into his car and drove away.

What is this phenomenon of road rage anyway? Recently I met the Rev. Richard Kirby at an anti-violence conference put on by Connecticut’s Survivors of Homicide. He has studied what he calls “this pathological form of releasing anger.”

Rage, he says, is leaking out over all sectors of society. You read about people even on airlines who yell out because the person in the next row puts his seat back or the coffee is too hot. There’s a “hemorrhaging of good will that is revealing a change in cultural law.” This change,

Kirby said, is the result of a “cheapening ... of the worth of human life.”

Kirby said that “road rage is a form of violence. As a nation we’re becoming, for some reason, more and more angry” and choosing to lash out.

Road rage accounts now for some 200 homicides and 300,000 injuries. We have the perfect formula for aggressive driving: more cars in less space and new cultural norms that treat people as objects, not persons. We “have to say stop” to this, said Kirby, a minister who is executive director of the Stuart C. Dodd Institute for Social Innovation based in Seattle, Wash.

With Leon James, a professor in Hawaii, Kirby in 1995 launched a program called Youth Against Road Rage. It begins with an incredible approach. “We tell them, ‘Get into your car, turn your key and now begin a journey to love.’” That’s the only solution, says this very spiritual man. “The antidote to rage is love.”

The youth record their reactions to what they encounter on the road, be it aggressive driving, hateful gesturing, cutting off, blocking, chasing. If they react in an “I’m not going to stand for that” mode, they are shown how this stems from false pride, adds to anger and makes things worse. Instead, “they could make a ‘de-escalating’ decision,” which is a response of love.

If we could get 1 million young people to join Youth Against Road Rage, it would be a youth “power engine to initiate safe driving,” Kirby said. This, he said, is his mission. “I’m a wandering minstrel, going from place to place singing a song of a better society.”

(Antoinette Bosco is a regular columnist with *Catholic News Service*.) †

‘We have the perfect formula for aggressive driving: more cars in less space and new cultural norms that treat people as objects, not persons.’

Check It Out . . .

St. Benedict Parish in Terre Haute will hold its Funfest July 7-8 at Ninth and Ohio streets. Festival hours are from 4 p.m.-midnight. Activities include children's games, a casino, a white elephant tent, outdoor food booths and a beer garden. A sit down dinner is also available. Fried chicken will be served on Friday and spaghetti will be served on Saturday. Eddie and the Motivators will perform both evenings, beginning at 8 p.m. For more information, call 812-232-8421.

The archdiocesan HIV/AIDS Ministry will sponsor **HIV: A Reposition Weekend, "Accepting Be-ing, Getting Over It,"** Aug. 4-6 at Waycross Retreat Center in Morgantown. The retreat is the second in a series of Reposition Weekends for 2000 that

focus on tolerance. The weekend will touch on issues such as self-acceptance, attitude, community and judgments of others. The cost is \$30 per person. For more information, e-mail Father Carlton Beever at cbeever@aol.com or call 317-631-4006 or 877-420-7515.

Saint Meinrad Archabbey Library in St. Meinrad will present an **embroidery exhibit** by the Evansville Chapter of The Embroiderers' Guild of America through July 31. The exhibit will include canvas work, blackwork, hardanger, needleweaving, whitework, cross-stitch, drawn work, quilts, wall hangings, pulled thread, stump work and other forms of embroidery. For more information, call Barbara Crawford at 812-357-6501 or Sherry D.

Kane at 812-544-2021.

Father John Catoir, director emeritus of The Christophers, will lead "Living the Gospel Message of Joy, Peace and Love," a **vacation retreat for seniors** on Aug. 11-13 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The fee for the weekend is \$125 for individuals and \$225 for married couples. The deadline to register is July 21. For more information, call 317-545-7681.

Matthew Kelly, a 26-year old charismatic speaker, will offer a talk at 7 p.m. on June 30 at Our Lady of the Greenwood Parish in Greenwood. Admission is free. For more information, call 317-888-2861.

Jubilee 2000 Schoenstatt Pilgrimage, with Father Elmer J. Burwinkel, is scheduled for July 28-31. Pilgrimage stops are Schoenstatt International Center in Waukesha, Wisc.; Milwaukee Exile Shrine and Movement House; Holy Hill Carmelite National Shrine at Hubertus, and Schoenstatt Rosary Campaign Headquarters and Shrine at Madison, Wisc. To make reservations, e-mail eburwink@seidata.com or call 812-689-3551.

The former St. Agnes Academy in Indianapolis will celebrate its 50th reunion in August. Alumna are seeking information on several classmates. They include Margaret Barbee Ford (William), Madonna Brooks, Mary Kay Conrad Dailey (Richard C.), Rose Ann Ferree Murphy (Thomas), Shirley Hildebrandt Guelda (Harald), Patricia Humphrey, Martha Lou Murphy, Kate Noone Julian (Kirby) and Luella Weaver. To offer information on these former classmates, e-mail jarodadamson@aol.com or call Rosie Adamson at 317-846-5424.

Members of the **first graduating class from Central Catholic Middle School in Indianapolis** will host a 25-year reunion in mid-September. Any of the 106 members of the class who are interested in more information may call Sarah (Masengale) Floyd at 317-462-6762.

A reunion for the Roncalli High School in Indianapolis class of 1970 is being planned for Aug. 5 at 7 p.m. at the German American Club in Indianapolis. For more information, call Dianne (Dicks) Durrett at 317-882-0134.

An organ recital will be held July 9 at 2 p.m. in the Saint Meinrad Archabbey Church. Trappists Cistercians of the Strict Observance Father Francis Kline, abbot of Our Lady of Mepkin Abbey in Moncks Corner, S.C., and a graduate of The Julliard School of Music, will perform. The free concert is part of Saint Meinrad Archabbey's celebration of the 1,200th birthday of its patron, St. Meinrad. For more information, call Barbara Crawford at 812-357-6501. †

VIPs . . .

Holy Spirit Missionary Sister Carmel Knue from Guilford was honored for her 60th anniversary of religious profession on June 18 at the Convent of the Holy Spirit in Techny, Ill. She spent 20 years teaching in Pennsylvania and also specialized in primary education in Arkansas, Illinois, Michigan and Mississippi. She is now retired and living in Maria Hall at the convent.



A native of St. Roch Parish and graduate of St. Mary Academy in Indianapolis, **Franciscan Sister of Christian Charity Paulita Adrian** celebrated the 50th anniversary of her profession of religious vows during a Mass and dinner at the motherhouse in Manitowoc, Wisc. She taught and served 20 years as principal in Arizona, California, Hawaii, Michigan, Ohio and Wisconsin. Since 1994, she has been a computer teacher at St. Francis de Sales School in Manistique, Mich.



Carroll and Mariana Lee will mark their 50th anniversary on July 3. They will celebrate with a Mass at Holy Trinity Church in Edinburgh followed by a family gathering. The Lees were married at Holy Trinity Church in Edinburgh on July 3, 1950. The couple has four children: John Francis, David Michael Lee, Anne Clift and Mary Sue McConnell. They also have two grandchildren. The Lees are members of Holy Trinity Parish in Edinburgh. †

God hears the prayers of children. Missionaries are His Hands and Heart in answering them. Remember the missionaries in your will.



I bequeath to the Society for the Propagation of the Faith, 1400 N. Meridian St., Indianapolis, the sum of _____ for its work with the poor in our country and throughout the world.

Your love of Jesus and His children will live on.



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

First Mass

Father Larry Borders celebrates his first Mass at St. Magdalen Church in New Marion on June 4. Concelebrating are (from left) Msgr. John Minta, Benedictine Father Damian Dietlein and Fathers Francis Eckstein and Elmer Burwinkel. Among other gifts, the parish gave Father Borders a gold chalice from the original St. Magdalen Church, then located in the area that became the Jefferson Proving Grounds.



Photo by Jerry Hunter

APPEAL

continued from page 1

Michael Halloran, secretary for stewardship and development for the archdiocese, said he believes the campaign was such a success because parishioners have a better understanding of the role stewardship plays in keeping the Church in central and southern Indiana vibrant.

"Stewardship as a way of life certainly is taking hold with Catholics throughout the archdiocese," Halloran said. "In addition to increased commitments to the archdiocesan community,

our parishes are experiencing an upswing in gifts of time, talent and treasure to the parish community."

Halloran said of the \$4.8 million raised, 40 percent will go to help home missions and 60 percent will fund a number of shared ministries.

Home missions are parishes and parish schools in the archdiocese that cannot financially sustain themselves without the help of other members of the archdiocese.

Shared ministries are the ministries that don't serve any specific parish but require the support of all parishes.

Examples of shared ministries are the

six archdiocesan Catholic high schools, the eight Catholic Charities agencies and education support for seminarians.

Halloran said the 2000 Parish Stewardship/United Catholic Appeal campaign will get into full swing in October.

"The focus of this year's campaign will be on how we are allowing God to work through us to fulfill his will in our families, our parish community and our archdiocesan community."

Archbishop Buechlein has named Jack and Katie Whelan, members of St. Monica Parish in Indianapolis, as co-chairs for the 2000 campaign. †



Conventual Franciscan Father Troy Overton teaches students at Cardinal Ritter High School in Indianapolis.

Photo courtesy of Rob Banayete, Banayete Photography Inc.

Parish Stewardship/United Catholic Appeal Parish Pledges

Parish Name	City	1999 \$ Pledged	1997 \$ Pledged
SS. Peter and Paul Cathedral	Indianapolis	34,348	31,924
Holy Angels	Indianapolis	23,905	21,397
Holy Cross	Indianapolis	11,166	9,075
Holy Name	Beech Grove	64,422	64,782
Holy Rosary	Indianapolis	14,400	9,239
Holy Spirit	Indianapolis	108,389	85,351
Holy Trinity	Indianapolis	10,639	9,323
Immaculate Heart of Mary	Indianapolis	89,641	71,211
Nativity of Our Lord Jesus Christ	Indianapolis	55,514	45,931
Our Lady of Lourdes	Indianapolis	24,970	26,184
Christ the King	Indianapolis	90,425	81,029
Sacred Heart of Jesus	Indianapolis	10,138	9,460
St. Andrew, the Apostle	Indianapolis	20,880	19,568
St. Ann	Indianapolis	14,991	17,042
St. Anthony	Indianapolis	39,625	32,119
St. Barnabas	Indianapolis	133,573	90,353
St. Bernadette	Indianapolis	5,785	6,271
Good Shepherd	Indianapolis	25,677	29,012
St. Christopher	Indianapolis	108,441	90,670
SS. Francis and Clare	Greenwood	47,792	33,780
St. Gabriel	Indianapolis	48,970	47,326
St. Joan of Arc	Indianapolis	47,976	34,478
St. John	Indianapolis	16,395	21,261
St. Joseph	Indianapolis	18,245	18,170
St. Jude	Indianapolis	86,871	58,727
St. Lawrence	Indianapolis	164,674	137,533
St. Luke	Indianapolis	255,565	224,459
St. Mark	Indianapolis	63,300	46,847
St. Mary	Indianapolis	14,812	17,129
St. Matthew	Indianapolis	116,945	85,693
St. Michael the Archangel	Indianapolis	86,919	59,882
St. Monica	Indianapolis	148,168	102,034
St. Patrick	Indianapolis	7,794	8,947
St. Philip Neri	Indianapolis	16,620	14,587
St. Pius X	Indianapolis	238,363	155,229
St. Rita	Indianapolis	9,575	18,940
St. Roch	Indianapolis	23,235	30,760
St. Simon the Apostle	Indianapolis	69,940	39,605
St. Therese of the Infant Jesus	Indianapolis	42,555	37,959
St. Thomas Aquinas	Indianapolis	42,388	42,097
St. Mary of the Immac. Conception	Aurora	22,780	13,978
St. Louis	Batesville	82,469	78,955
St. Vincent De Paul	Bedford	29,700	21,039
St. Charles Borromeo	Bloomington	36,821	23,043
St. John the Apostle	Bloomington	16,120	17,795
St. Paul Catholic Center	Bloomington	32,048	32,247
St. Michael	Bradford	22,235	22,076
Annunciation	Brazil	11,145	16,175
St. Michael	Brookville	25,470	25,526
St. Malachy	Brownsburg	99,607	79,085
Our Lady of Providence	Brownstown	765	1,520
St. Elizabeth	Cambridge City	14,035	8,287
St. Michael	Cannelton	4,605	3,315
Holy Guardian Angels	Cedar Grove	5,870	6,239
St. Michael	Charlestown	10,289	10,841
St. Anthony of Padua	Clarksville	43,186	43,314
Sacred Heart	Clinton	5,525	5,719
St. Bartholomew	Columbus	159,954	90,773
St. Gabriel	Connersville	30,506	41,684
St. Joseph	Corydon	10,987	10,492
Mary, Queen of Peace	Danville	24,274	24,631
St. John the Baptist	Dover	5,485	6,014
Holy Trinity	Edinburgh	9,590	10,380
St. John the Evangelist	Enochsburg	5,945	4,151
St. Thomas	Fortville	18,900	21,647
St. Rose of Lima	Franklin	26,215	21,740
Our Lady of the Springs	French Lick	3,265	3,514
St. Bernard	Frenchtown	4,325	2,880
St. Boniface	Fulda	5,783	3,667
St. Paul the Apostle	Greencastle	27,130	24,297
St. Michael	Greenfield	41,983	42,689
St. Mary	Greensburg	52,837	48,060
Our Lady of the Greenwood	Greenwood	108,874	92,746
St. Anne	Hamburg	4,160	2,931
St. Francis Xavier	Henryville	6,495	5,150
Sacred Heart	Jeffersonville	39,079	39,751
St. Augustine	Jeffersonville	24,797	18,440
St. Rose	Knightstown	3,812	4,255
St. Mary	Lanesville	28,305	29,947

Parish Name	City	1999 \$ Pledged	1997 \$ Pledged
St. Lawrence	Lawrenceburg	41,847	28,357
St. Augustine	Leopold	4,370	4,239
St. Bridget	Liberty	3,835	5,135
Prince of Peace	Madison	43,019	30,545
St. Martin of Tours	Martinsville	14,365	16,545
St. Charles	Milan	3,190	3,061
Immaculate Conception	Millhousen	10,936	7,637
St. Mary	Mitchell	5,957	4,985
Immaculate Conception	Montezuma	1,615	1,155
St. Thomas More	Mooreville	24,085	19,145
St. Anthony of Padua	Morris	7,518	7,582
St. Maurice	Napoleon	6,735	5,915
St. Agnes	Nashville	19,525	17,089
St. Mary	Navilleton	27,750	23,848
Holy Family	New Albany	46,198	47,904
Our Lady of Perpetual Help	New Albany	51,839	31,393
St. Mary	New Albany	33,462	25,001
St. Paul	New Alsace	4,692	4,822
St. Anne	New Castle	10,148	9,607
St. Magdalen	New Marion	2,310	2,020
Most Precious Blood	New Middletown	2,657	1,125
St. Mary	North Vernon	25,950	24,753
St. Cecilia of Rome	Oak Forest	620	700
Holy Family	Oldenburg	20,550	18,961
St. John	Osgood	18,191	13,327
Christ the King	Paoli	3,505	4,475
St. Susanna	Plainfield	40,829	29,464
Richmond Catholic Comm	Richmond	78,104	89,224
St. Joseph	Rockville	7,635	6,915
Immaculate Conception (St. Mary)	Rushville	13,951	17,703
St. Anne	Jennings Co	3,595	6,115
Holy Cross	St. Croix	2,640	1,885
St. Denis	Jennings County	3,350	2,795
St. Isidore	Perry County	2,799	1,060
St. Joseph	Crawford County	960	705
St. Joseph Hill	Clark County	23,547	17,166
St. Joseph	Jennings Co	7,470	8,580
St. Joseph	St. Leon	8,495	10,068
St. Mark	Perry County	6,449	5,142
St. Mary-of-the-Knobs	Floyds Knobs	66,041	46,222
St. Mary-of-the-Rock	Franklin County	2,639	1,993
St. Mary-of-the-Woods	St. Mary of Woods	3,100	4,691
St. Maurice	Decatur County	3,910	3,632
St. Meinrad (Model)	St. Meinrad	10,804	7,455
St. Nicholas	Ripley County	10,954	8,496
St. Peter	Franklin County	5,380	5,055
St. Peter	Harrison County	2,010	1,477
St. Pius	Ripley County	490	775
St. Vincent de Paul	Shelby County	16,425	16,365
St. Patrick	Salem	6,985	6,335
Church of the American Martyrs	Scottsburg	7,795	5,860
Holy Rosary	Seeleyville	1,062	3,475
St. Paul	Sellersburg	14,149	10,904
St. Ambrose	Seymour	77,142	29,158
St. Joseph	Shelbyville	42,487	30,801
St. Martin of Tours	Siberia	4,342	1,790
St. Jude the Apostle	Spencer	5,675	5,190
St. John	Starlight	8,735	10,147
St. Paul	Tell City	45,536	36,093
Sacred Heart of Jesus	Terre Haute	24,442	19,429
St. Ann	Terre Haute	8,710	6,832
St. Benedict	Terre Haute	13,342	26,863
St. Joseph	Terre Haute	34,463	26,104
St. Margaret Mary	Terre Haute	30,165	18,562
St. Patrick	Terre Haute	73,634	59,660
St. Pius	Troy	4,380	125
St. Joseph	Universal	1,955	2,510
Most Sorrowful Mother of God	Vevay	1,435	990
St. Leonard of Port Maurice	West Terre Haute	2,709	1,205
St. Martin	Yorkville	3,020	3,425
St. Teresa Benedicta of the Cross	Bright	17,823	NA
Undesignated and Agency Directed		55,199	197,945
Total		4,801,031	4,100,089

18 Providence sisters to mark golden jubilees

Eight women who are natives of the archdiocese are marking 50 years as religious sisters

By Dave Cox

Eighteen Sisters of Providence of Saint Mary-of-the-Woods will celebrate their golden jubilees during a Mass at 1:30 p.m. on July 1 in the Church of the Immaculate Conception at the motherhouse.

The golden jubilarians are Sisters Eileen Rose Bonner, Rosemary Borntrager, Theresa Clare Carr, Amata Dugan, Jeanette Flaherty, Rosita Gentile, Norene Golly, Mary Cecile Grojean and Jacquelyn Hoffman.

Also marking their jubilees are Sisters Eleanor Marie Hubner, Ruth Johnson, Ann Clare Lancaster, Elizabeth Meyer, Christine Patrick, Catherine Marie Qualters, Edna Scheller, Dorothy Ellen Wolsiffer and Joan Zlogar.

Sixteen of the jubilarians currently minister or previously ministered in the Indianapolis archdiocese, and eight of them are natives of the archdiocese. They entered the congregation in 1950 and professed perpetual vows in 1957 or 1958.

Sisters who are natives of the archdiocese and are being honored as golden jubilarians are:

Sister Theresa Clare Carr, who has ministered as a teacher at Nativity School in Indianapolis since 1977, entered the congregation from St. Patrick Parish in Indianapolis.

She taught at St. Michael School in Greenfield and St. Matthew School in Indianapolis as well as at other schools

in Indiana, Illinois and California.

Sister Amata Dugan, who has ministered since 1981 as the manager of Maryvale Apartments, a senior citizen housing complex adjacent to the Sisters of Providence motherhouse grounds in West Terre Haute, entered the congregation from St. Anthony Parish in Indianapolis.

She served as a teacher and principal at St. Malachy School in Brownsburg and taught at other schools in Indiana, Illinois and California.

Sister Rosita Gentile, who has ministered as a pastoral associate at St. Charles Borromeo Parish in Peru since 1994, entered the congregation from St. Patrick Parish in Indianapolis.

She taught at St. James School and Central Catholic School in Indianapolis, as well as at other schools in Indiana and Illinois.

Sister Rosita ministered as assistant activities director at Providence Retirement Home in New Albany.

Sister Ann Clare Lancaster, who has ministered in the central business office at the Sisters of Providence motherhouse at Saint Mary-of-the-Woods since 1989, entered the congregation from Holy Trinity Parish in New Albany. She also served as automobile coordinator for the sisters at the Woods.

She taught at Holy Cross School in Indianapolis. She taught and served as principal at St. Matthew School in Indianapolis and at Holy Family School in New Albany as well as at other

schools in Indiana and Illinois.

Sister Elizabeth Meyer, who has ministered as a librarian at St. Rita School in Indianapolis since 1993, entered the congregation from St. Christopher Parish in Indianapolis.

The former Sister Joseph Aloyse taught at Nativity, St. James, Central Catholic and St. Joan of Arc schools in Indianapolis. She served as librarian at St. Matthew School there and also taught at other schools in Indiana and Illinois.

Sister Christine Patrick, who has ministered as principal since 1995 in a school in Bradenton, Fla., entered the congregation from St. Philip Neri Parish in Indianapolis.

She taught at St. Margaret Mary School in Terre Haute and St. James School in Indianapolis, where she served as principal when it became Central Catholic School. She also served as a teacher and principal at other schools in Indiana, Oklahoma and Washington, D.C. She was an infirmity aide and administrator of health care services at Saint-Mary-of-the-Woods.

Sister Catherine Marie Qualters has served as parish visitor, liturgist and music minister at St. Anthony Parish in Indianapolis since 1984. She entered the congregation from St. Anthony Parish.

She taught at St. Benedict, St. Ann, St. Joseph and St. Margaret Mary schools in Terre Haute and St. Andrew and All Saints schools in Indianapolis. She also taught at other schools in Indiana and Illinois.

Sister Dorothy Ellen Wolsiffer, who has ministered as a pastoral associate at Assumption Parish in Coal City, Ill., since 1998, entered the congregation

from St. Patrick Parish in Indianapolis.

She taught at Annunciation School in Brazil and at St. Thomas Aquinas, St. James, St. Luke, Central Catholic and St. Philip Neri schools in Indianapolis. She taught at other schools in Indiana, New Hampshire, Massachusetts and Illinois. She also served as director of Simeon House in Indianapolis.

Other sisters who are celebrating their golden jubilees who ministered in the Archdiocese of Indianapolis are:

Sister Eileen Rose Bonner, who ministers as a chaplain at Caritas Medical Center in Louisville, Ky., served as a teacher and principal at Immaculate Heart School, principal at St. Luke School, and teacher at Nativity School, in Indianapolis. She also taught at other schools in Indiana and Illinois. She served as hospital chaplain at another hospital in Louisville.

Sister Rosemary Borntrager, who has ministered as the congregation's general secretary at Saint Mary-of-the-Woods since 1997, served as a teacher at St. Patrick in Indianapolis and Our Lady of the Greenwood in Greenwood.

The former Sister Rose Cecile ministered as archivist assistant in the congregation's archives at Saint Mary-of-the-Woods. She served in teacher personnel in the Catholic School Office in the Diocese of Joliet, Ill. She also served as a teacher and principal at other schools in Indiana, Illinois, Washington, D.C., Missouri and California.

Sister Jeanette Flaherty, who ministers as the business manager for St. Genevieve Parish in Chicago, served as treasurer of Saint Mary-of-the-Woods and in other business administrative



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positions in Illinois and Wisconsin. The former Sister Margaret Therese taught at Cathedral (elementary) School in Indianapolis and St. Paul School in Sellersburg. She also taught at other schools in Indiana, Illinois, Maryland and Washington, D.C.

Sister Norene Golly, who ministers as administrative secretary at Mother Theodore Guerin High School in River Grove, Ill., also served in the development office at Providence-St. Mel School in Chicago.

The former Sister Charlotte Ann taught at St. Patrick School in Indianapolis, and she was a teacher and principal at other schools in Illinois and Oklahoma.

Sister Mary Cecile Grojean has ministered as a secretary, driver and telephone operator in residential services at Saint Mary-of-the-Woods since 1993.

She taught at St. Paul School in Sellersburg and at Sacred Heart and St. Patrick schools in Terre Haute, as well as at other schools in Indiana, Illinois, Maryland and California.

Sister Eleanor Marie Hubner, who now ministers as principal at St. Rose School in Chelsea, Mass., taught at St. Ann School in Terre Haute. She also taught at other schools in Illinois and New Hampshire.

Sister Ruth Johnson, has ministered as church environmentalist and driver in residential services at Saint Mary-of-the-Woods since 1986.

The former Sister Joseph Maurice taught at schools in Illinois, Massachusetts, North Carolina and New Hampshire.

Sister Edna Scheller, who recently completed a seven-year ministry as principal of Sacred Heart School in Clinton, taught at St. Catherine, (the former) St. Bridget, St. Luke and St. Thomas Aquinas schools in Indianapolis. She served as a teacher and principal at

other schools in Indiana, Illinois, North Carolina and California. She also served as administrator of health care services at Saint Mary-of-the-Woods.

Sister Joan Zlogar has ministered as planned giving manager for the Sisters of Providence Office of Congregational Advancement at Saint Mary-of-the-

Woods since 1999, after serving in business roles at Immaculata College in Washington, D.C. and the Midwest provincialate.

The former Sister Joan Bernard was provincial treasurer for St. Gabriel Province and was administrative assistant at Cathedral School in Indianapolis.

She served as a teacher and principal at other schools in Indiana and Illinois.

Also celebrating her golden jubilee is Sister Jacquelyn Hoffman, who has ministered as a music teacher at St. John the Baptist School in Fort Wayne since 1982. She taught at other schools in Indiana, Illinois and Missouri. †



Sr. Eileen Rose Bonner



Sr. Rosemary Borntreger



Sr. Theresa Clare Carr



Sr. Amata Dugan



Sr. Jeanette Flaherty



Sr. Rosita Gentile



Sr. Norene Golly



Sr. Jacquelyn Hoffman



Sr. Elenor Marie Hubner



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No photo was available for Sister Mary Cecile Grojean.

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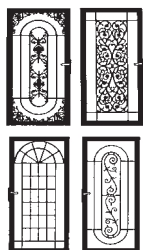


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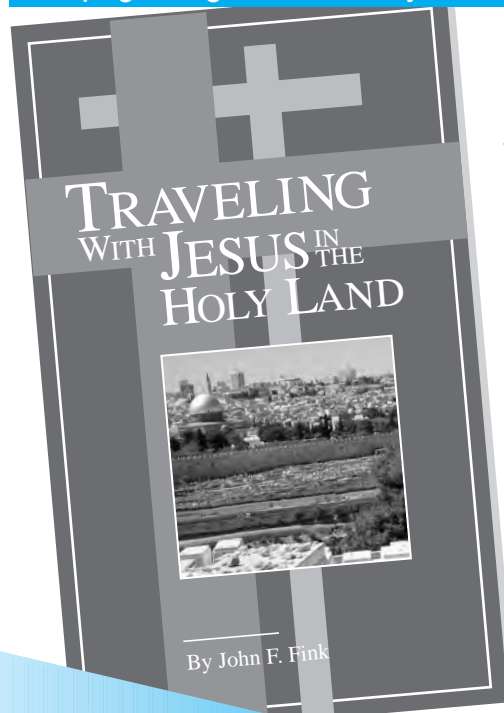
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John F. Fink is editor emeritus of *The Criterion*, newspaper of the Archdiocese of Indianapolis and the largest weekly newspaper in Indiana. Fink is a journalist who has spent a lifetime working in the Catholic press on the local, national and international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

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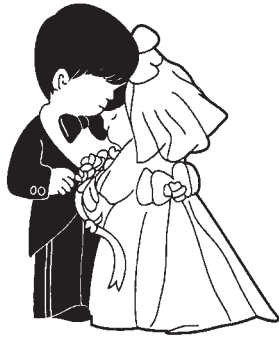
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Vatican publishes Fatima secret, calls it symbolic prophecy

VATICAN CITY (CNS)—The so-called third secret of Fatima is a symbolic prophecy of the Church's 20th-century struggles with evil political systems and of its ultimate triumph, said Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith.

"The message of Fatima invites us to trust" in Christ's promise that the final victory is his, the cardinal wrote in a commentary on the secret, which was released June 26 at the Vatican.

In a 43-page booklet, the Vatican published photocopies of Carmelite Sister Lucia dos Santos' handwritten texts of the secrets revealed to her and her two cousins when the Blessed Virgin Mary appeared to them in Fatima, Portugal, in 1917.

The booklet also included Cardinal Ratzinger's commentary on the text and an explanation of why some Church officials believe a key part of the secret refers to the 1981 attempt to assassinate Pope John Paul II.

In the third part of the secret, which has been kept at the Vatican since 1957, Sister Lucia wrote of "a bishop dressed in white, we had the impression it was the Holy Father," going up a steep mountain toward "a big cross of rough-hewn trunks" with other bishops, priests and religious.

"Before reaching there, the Holy Father passed through a big city half in ruins and prayed for the souls of the corpses he met on his way," Sister Lucia wrote.

"Having reached the top of the mountain, on his knees at the foot of the big cross he was killed by a group of soldiers who fired bullets and arrows at him," the nun wrote.

The others walking with the pope also are killed and angels standing beneath the cross gather the blood of the martyrs, put it in "a crystal aspersorium," as if it were holy water, "and with it sprinkled the souls that were making their way to God," she said.

At a June 26 Vatican press conference, Cardinal Ratzinger said, "There does not exist an official definition or official interpretation of this vision on the part of the Church."

Like any private revelation approved by the Church, the cardinal said, the Fatima message "is a help which is offered" to Catholics for living their faith, "but which one is not obliged to use."

In the commentary, he wrote that the vision described the path of the Church through the 20th century as a Way of the Cross, "a journey through a time of violence, destruction and persecution."

The cardinal said he believed the particular period of struggle described by the vision, culminating in the attempt to assassinate Pope John Paul II, has ended, therefore making it appropriate to reveal the secret's contents.

Sister Lucia, the cardinal wrote, said the Vatican's "interpretation corresponded to what she had experienced and that, on her part, she thought the interpretation correct."

According to the booklet, Pope John Paul sent Archbishop Tarcisio Bertone, secretary of the doctrinal congregation, to Portugal to review the Vatican interpretation with Sister Lucia.

In a letter to the cloistered nun, the pope said, the archbishop "will come in my name to ask certain questions about the interpretation of 'the third part of the secret.'"

"You may speak openly and candidly to Archbishop Bertone, who will report your answers directly to me," the pope wrote.

Archbishop Bertone said the letter was read to Sister Lucia April 27, then she read it again herself.

The archbishop also gave Sister Lucia an envelope containing what she confirmed as the message she had written in

her own handwriting.

Sister Lucia "repeated her conviction that the vision of Fatima concerns, above all, the struggle of atheistic communism against the Church and against Christians and describes the terrible sufferings of the victims of the faith in the 20th century," Archbishop Bertone said.

The archbishop said he felt he had to ask Sister Lucia why she had given instructions that the secret should be revealed only after 1960, an instruction many people claimed was an order that it be published then.

Archbishop Bertone asked Sister Lucia if Mary had fixed the date.

Sister Lucia replied: "It was not Our Lady. I fixed the date because I had the intuition that before 1960 it would not be understood," the archbishop wrote.

Sister Lucia also told the archbishop that while she was given the vision, it was up to the pope to interpret it.

The Carmelite continued having visions of the Virgin Mary and hearing messages from her as late as the 1980s and perhaps beyond, the archbishop said.

She also has written a book of thoughts and reflections in response to questions sent to her by Fatima pilgrims. The archbishop said the book will be published, although he did not say when.

The Vatican's booklet containing the text of the secret included the May 13 announcement by Cardinal Angelo Sodano, the Vatican secretary of state, that the pope had ordered the publication of the secret and that he believed the vision referred specifically to the 1981 attempt on his life.

Archbishop Bertone said the pope, who was elected in 1978, first read the contents of the wax-sealed envelope in May 1981 while in Rome's Gemelli Hospital recovering from the attack.

The archbishop's insistence that the pope first read the secret in the hospital deflated another Fatima myth: that during a semi-private meeting in Fulda, Germany, in November 1980, Pope John Paul referred to the Fatima secret and its supposedly apocalyptic, end-of-the-world vision.

Cardinal Ratzinger said the story "really was apocryphal; it never happened."

The cardinal also was asked how the Vatican came to its interpretation when in Sister Lucia's text the pope is killed.

Cardinal Ratzinger said the language of the vision is symbolic and like biblical prophecy it does not predict the future, but warns what the future may hold if people do not convert and pray.

Of course, the cardinal said, the Church has experienced martyrdom throughout its history, but the Fatima vision "speaks of a very specific situation of violence, persecution and the destruction of cities," which fit the 20th century's two world wars, Nazism, communism and other forms of totalitarianism which oppressed the Church.

"Naturally," he said, there is "a margin of error" when interpreting visions, which is one reason why "the Church is not imposing an interpretation."

The central point of the message and the reason why it has been accepted as authentic by the Vatican is "that faith and prayer are forces which can influence history and that in the end prayer is more powerful than bullets and faith more powerful than armies," the cardinal wrote.

(Editor's note: The full text of the third secret and the doctrinal congregation's commentary is at the following address on the Vatican's Web site: http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20000626_message-fatima_en.html) †

From the Archives

Investiture of a monsignor



On Sept. 21, 1919, (Rt. Rev.) Msgr. Francis Gavisk was invested as a protonotary apostolic "with the purple of the Prelacy," as *The Indiana Catholic Record* reported in its Sept. 19 issue. (Currently Msgr. Francis R. Tuohy, pastor of Christ the King Parish, and Msgr. Joseph Schaedel are the only protonotaries apostolic in the archdiocese. Protonotary apostolic is a rank of monsignor.) The investiture took place at St. John the Evangelist Parish in Indianapolis, with Bishop Joseph Chartrand presiding. (The bishop is hidden from view, but attached to the long train.) Priests in this photograph were (from left) Fathers Clement Bosler, John Schenk (an unidentifiable priest behind him), John Ryves, Maurice

O'Connor, Michael W. Lyons, John P. O'Connell, Michael J. Gorman, Monsignor Gavisk, Fathers Peter Killian, John T. O'Hare, Francis B. Dowd, Joseph Weber, Victor Brucker (Bishop Chartrand, barely visible behind him), and Bernard Sheridan. †
(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)

Bolivian archbishop takes youth burned by mob under diocese's care

LA PAZ, Bolivia (CNS)—Archbishop Tito Solari of Cochabamba announced that the archdiocese has taken under its care a youth who was burned alive by furious neighbors acting as vigilantes.

In late June, a youth whose name has not been released by the police was caught stealing in Villa Candelaria, in the populous southern area of Cochabamba. The neighbors, tired of the increasing crime rate and the lack of police surveillance, decided to take matters into their own hands. After capturing the youth, the mob tied him to a pole and burned him.

Archbishop Solari said he was "frozen and horrified" after watching the pictures of the youth being burned published by a local daily.

"What is happening with us, brothers and sisters? Have we become beasts? Nothing, absolutely nothing can justify this act of brutality," the archbishop said.

On June 26, a source at the Viedma hospital where the youth remained in critical condition said that Archbishop Solari has been visiting the patient and has requested that two nuns care for him.

According to Kathy Revollo, head of the hospital's intensive care unit, the archbishop has also provided for the expensive medicines needed to treat the youth's third-degree burns which cover 80 percent of his body.

Archbishop Solari said that police authorities also have responsibility in the crime because police do not respond promptly when crimes occur. †

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Archbishop Daniel M. Buechlein blesses the Missionaries of Charity sisters with holy water as they kneel in front of their new house on N. Temple Ave. in Indianapolis. Four of the sisters began their ministry there Sunday, June 25.

Missionaries of Charity



The archbishop incenses the Blessed Sacrament on the front porch of the new house.



Missionaries of Charity Sister Christa (Knarr), a native of nearby Holy Cross Parish who now serves in Jenkins, Ky., proclaims the first reading at the Mass at St. Philip Neri.



(Photo above, at left) Msgr. Joseph Schaedel, vicar general of the archdiocese, leads the Missionaries of Charity and the assembly in procession from St. Philip Neri to their new house on N. Temple Ave.

(Above) Sisters from convents a short distance away join in celebrating the establishment of a new house in the archdiocese.

(Left) During the blessing of the house and chapel, 39 Missionaries of Charity kneel before the house where four of their sisters will begin to serve the people of the community.

MISSIONARIES

continued from page 1

Missionaries of Charity's mission then extends from the tabernacle.

"Tomorrow, because our faith is fortified, we are able to find Jesus in the poorest of the poor," he said.

"Today, we venerate the hidden Jesus in the Blessed Sacrament—hidden so that our faith and our love may seek him out. ... Our time at the tabernacle inspires us to live for Jesus."

A group of the Missionaries of Charity led the singing of "Holy Is His Name"—one of their favorite hymns—after communion.

Before the procession began, the assembly listened to an audiotope of Mother Teresa—foundress of the order in 1950—saying, "Jesus came to give us the Good News that God loves us and that he wants us to help one another."

She spoke the words attributed to her by the archbishop to describe her belief that ministry begins in silence before the Blessed Sacrament: "The fruit of faith is love; the fruit of love is service; and the fruit of service is peace."

Four Franciscan Brothers of Christ the King and two Franciscan Sisters of the Immaculate Heart of Mary from India showed their support for the new sisters with their presence at the Mass and procession.

The Missionaries of Charity sisters wore the white habits edged in blue stripes, made familiar by Mother Teresa, as they processed through the streets for the three blocks to their new house. They came from some of the houses located in the Midwest, including St. Louis, Chicago and Detroit.

The procession passed well-kept properties, as well as houses with missing doors and windows. Families sat on their porches watching the event, some displaying appreciation—some disdain—but all showed interest.

A shirtless man, sitting with his family, took photographs of the group praying in front of the Missionaries of Charities' new house. Later, he brought water for a child who was suffering from the heat.

The sight of the dozens of women kneeling at prayer seemed to "drown out" the loud music of a passing car during the prayer service.

"Where two or three are gathered in Christ's name, he is there in their midst," said the archbishop. "Praying together without ceasing is a sign that the Church is a praying community."

He asked God for "the kindness of your grace on the Missionaries of Charity who will dwell in this house."

Archbishop Buechlein had invited the Missionaries of Charity to come to Memphis when he was bishop there from 1987-1992. When he came to Indianapolis, he asked Mother Teresa for some of the sisters to start a house here. She responded that, when she had enough sisters and the time was right, she would send the sisters.

After Mother Teresa died in 1997, her successor, Sister Nirmala, let the archbishop know that she had not forgotten his request. Four weeks ago, she indicated that the congregation would establish a house here.

Three of the four Missionaries of Charity who will minister from the Temple Street address are from India: the local superior Sister Marilyn, Sister Treslin and Sister

Danette. Newly professed Sister Sylvia is from Minnesota. The sisters use only their religious first names.

The sisters will begin their ministry by visiting the homes of people in the neighborhood around St. Philip. Some of their ministries in other cities include soup kitchens, homeless shelters, maternity assistance, after-school care, care of the elderly, food pantries and clothing distribution. After they know the critical needs, they will welcome the help of the community in their ministry.

Besides helping the community, the Missionaries of Charity typically provide pastoral assistance to the parishes where they live, such as religious education and visitation to the sick.

When she learned that there would be a new house in Indianapolis, Sister Rochelle, regional superior, said, "Pray that we can bring people close to the heart of Jesus."

One of the sisters asked the group that attended the house blessing to pray one decade of the rosary with the sisters—meditating on the Resurrection, one of the Glorious Mysteries—for an increase of faith. †

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DIVERSITY

continued from page 1

Symbolizing the effort to bring together the Church's various groups is the July 6-9 Encuentro 2000 in Los Angeles.

Encuentro is the Spanish word for encounter or gathering. Encuentro 2000 is the only national jubilee 2000 event sponsored this year by the U.S. bishops and is being organized primarily by the bishops' Secretariat for Hispanic Affairs.

"On the eve of the third millennium the Church in the United States recognizes that it has become a microcosm of the universal Church—a multicomplexioned body in which racial, ethnic and linguistic differences are welcomed," wrote Bishop Joseph A. Fiorenza of Galveston-Houston, president of the National Conference of Catholic Bishops-U.S. Catholic Conference, in an article last November in *America* magazine.

The challenge is to get Church institutions to reflect and appreciate this diversity, he added.

Spurring this salad bowl approach has been a wave of immigrants in recent decades from Latin America, Asia, Africa and the Caribbean. The influx also sparked a greater awareness of the need for a more welcoming Church environment for U.S.-born African-Americans and Native Americans.

Hispanics compose from 30 percent to 38 percent of U.S. Catholics, according to a recent report by the Bishops' Committee on Hispanic Affairs. Hispanics and Latin American immigrants form the fastest growing minority in the U.S. Church.

Bishop Fiorenza's *America* article said that 3.7 percent of U.S. Catholics are African-American, 2.6 percent are from Asia and 0.5 percent are Native Americans.

"The Church is changing its methodology," said Carroll, of the African-American secretariat. "First it was the melting pot idea: We would all be assimilated."

This began changing in the 1960s, she added. "People were saying that this [melting pot] didn't capture our identity. Each culture has its own identity and worldview. We bring all of these things and make them available for the ministries we serve in," she said.

The salad bowl approach "is calling us to be Church by bringing our own unique gifts and culture; and even our flaws," said Carroll.

African-American contributions to the Church included a special appreciation for Sunday as "the best day" of the week; a reverence for the family, especially the elders; and a strong emphasis on preaching, she said.

"Preaching is a big deal and a main experience of Church for us. It gets us through the week. It helped us face the problems of racism," she said. "Our expectation is that we get good preaching."

Mercy Sister Maria Elena Gonzalez, president of the Mexican American Cultural Center in San Antonio, said Hispanic contributions include a strong sense of faith centered in the suffering Christ and devotion to Mary. Added to this is a strong outward expression of faith, she said.

"Faith becomes alive in our actions, such as taking care of each other," she said.

"Hispanics believe in the extended family. This is at the heart of who we are," said Sister Gonzalez.

For Ronaldo Cruz, executive director of the Hispanic Affairs Secretariat, Encuentro 2000 and follow-up programs on local and diocesan levels are about inculturation in a multicultural context.

"We are getting momentum from the presence of many cultures and ethnic groups in our parishes," Cruz said.

At the same time, Church leaders note that the influx of different ethnic groups has created problems and tensions in parishes, but they attribute these to a lack of mutual understanding.

"We are aware that maybe Sunday morning is the most segregated time in our parishes," said Alejandro Aguilera-Titus, associate director of the Hispanic Affairs office.

Aguilera-Titus was referring to situations where minority groups get a Sunday Mass in their language or one reflecting their cultural traditions, but still would not feel at home in overall parish life.

Carroll said tensions spring from different groups not knowing each other.

"This unknown factor often gets turned into competing for resources. It allows people to juxtapose one community against another and we all forget that we are children of God," she said.

The three-and-a-half day Encuentro 2000 aims to start breaking down barriers among the 3,000 delegates representing dioceses across the country by stressing listening and sharing experiences as a step toward understanding and appreciating other cultures and ethnic groups.

"The idea is to get to know one another and not wait



Representatives of different ethnic groups carry figures of the three wise men at an Epiphany service held in Boston. The mix of cultures and ethnicity in the U.S. Church is the focus of the national Encuentro 2000 in Los Angeles July 6-9.

around for the other person to become like me," said Aguilera-Titus.

"The goal of Encuentro is not to come up with issues and priorities, but to listen to the stories of others," he said.

Such listening and sharing will be the goal of discussion groups called breakout sessions, some of which will be led by the 75 bishops planning to participate.

"One person starts and then invites someone else. In 20 minutes everyone speaks and has invited someone else to speak. There is no arguing or debating going on," said Aguilera-Titus.

Encuentro 2000 also includes prayer and liturgical ceremonies of different groups. The featured speaker is Vietnamese Archbishop Francois X. Nguyen Van Thuan, president of the Pontifical Council for Justice and Peace.

The aim of organizers is for delegates to return to their dioceses and parishes and continue the process on the local level.

To get ready for the July event, the Hispanic Affairs secretariat prepared materials for parish-level diocesan Encuentro programs.

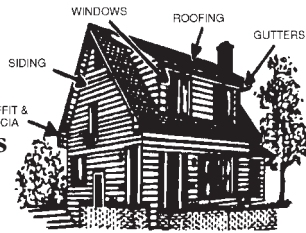
More than 40 dioceses participated in these programs prior to the July event and more are planning programs afterward, said Cruz.

Paul Henderson, executive director of the bishops' Secretariat for the Third Millennium and Jubilee Year 2000, said the bishops are sponsoring the event because they see a multicultural Church as the future of Catholicism in the United States.

"They don't see it as a negative thing but as a challenge as to how we can be a better multicultural Church," said Henderson, also the project manager for Encuentro 2000. †

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ENCUENTRO

continued from page 1

The meetings were used to prepare for the national gathering. The delegates plan to utilize information from the Los Angeles meeting in their parishes or communities.

The questions asked at both local and national meetings focus on the spirit of hospitality:

- When have you felt welcomed in your faith community?
- What are some difficulties that people of different cultural, ethnic or linguistic backgrounds might experience in your faith community?
- How can your faith community become a more welcoming place?

A film festival will highlight social and religious experiences of African Americans, Native Americans, Vietnamese and Cubans in contemporary society.

The archdiocesan delegation includes representatives with African-American, Hispanic, Korean, Philippine, Indian, Vietnamese, Nigerian and European cultures.

Father Kenneth Taylor will lead one of the breakout sessions: "Biblical Justice and Biblical Beatitude." Olga Villa Parra will be a leader of the "We have Come to Share Our Story of Conversion" session.

The sponsors of archdiocesan delegates, beyond the Office of Multicultural Ministry, include Lilly Endowment, St. Vincent Hospital, Saint Meinrad Benedictines, Oldenburg Franciscans, Society of Divine Word, Conventual Franciscans, SS. Peter and Paul Cathedral and the Hispanic Education Center. Others are joining the archdiocesan group at their own expense. †

Family life is based on love, respect and trust

By Sheila Garcia

Families deal with all kinds of moral issues. A common one arises from the family's responsibility to form persons of integrity, that is, persons who tell the truth, respect the rights of others and accept the consequences of their actions.

If the family is to become, as the Second Vatican Council says, an "intimate community of life and love," then family members must be able to trust each other to speak truthfully and to act honestly.

Telling the truth can be difficult. Peer pressure or a desire to avoid punishment can lead children and teen-agers to lie about their misdeeds or to blame them on others.

Sometimes telling the truth can be embarrassing, even painful. One young man, in his sixth year as a college undergraduate, did not want to disappoint his parents by disclosing his academic difficulties. His parents made elaborate plans for a family graduation celebration only to discover, just weeks before the ceremony, that their son had been suspended from school.

Some situations are complex and unfold over time. For example, families can be tempted to protect a family member who is addicted to drugs or alcohol. They may even deny that a problem exists. They avoid confronting the family member for fear of alienating the person or driving him or her away from the family.

In these cases, acknowledging and dealing with the truth requires patience and courage. Family members must work together to support the person while insist-

ing that professional help be obtained to address the addiction.

Telling the truth can require the family to make prudential judgments. A family member who has just been diagnosed with a terminal illness may not be emotionally or physically ready to handle the truth all at once. Sometimes the truth must be disclosed in stages.

Some people who never would think about lying to or cheating a family member or a friend have no such qualms when dealing with institutions.

A woman who provides after-school daycare insists that she be paid in cash because she does not want to report the extra income to the Internal Revenue Service.

A man filed an exaggerated auto insurance claim, rationalizing that insurance premiums are too high and, besides, the company makes plenty of money.

These actions are clearly wrong and are all too common in society.

Often, however, families deal with other kinds of questions that have real ethical dimensions. One such question involves the choice of lifestyle.

Society pressures families to buy and to use more, from shoes to computers to cars. Families are told that they deserve these tangible fruits of their labors. Consumerism is even hailed as a civic virtue that is good for the economy.

Families who take Gospel values seriously, however, know that worldly goods are gifts from God to be shared with others. They may seek to follow a simple lifestyle, but find no clear guidelines.

How much is too much? How do I



CNS photo

Many families face the challenge of caring for older family members. Justice demands that adult children share in the care of aging parents.

balance charitable giving with providing for my family and putting something aside for retirement? What limits do I set on my children's requests for designer clothes and electronic toys?

The answers to these complex questions must be worked out over time and will change over the years.

Sometimes an experience can lead families to re-evaluate their priorities. One family spent part of their vacation visiting Mexican border towns. While crossing the Rio Grande, they were shocked to see several families who had made their home in a rusted, abandoned bus near the river.

As they reflected on the poverty that they had seen, the family began to realize that they were sharing very few of their material blessings. They re-evaluated their charitable giving and decided to increase their monthly contributions to an international relief agency.

Within the family, important issues arise over how to treat all human beings with dignity and respect.

Many families face the challenge of caring for older members. Justice demands that adult children share in the care of aging parents. Even if one person acts as primary caregiver, all can contribute, for

example, by providing financial support or respite care.

If the older person is confined to a nursing home, family members assume a moral responsibility to maintain contact through visits, calls and letters, and to monitor the care provided.

Issues related to human dignity frequently arise in the privacy of the home. How does one respond, for example, when a child brings home a racist or sexist joke? Sometimes we discover deep-seated beliefs and values that are at odds with the Gospel.

Tom, a man of high moral principles, had tried to follow a Christian lifestyle that included prayer and service to others. When his Caucasian daughter began to date the African-American man she eventually married, Tom struggled with the situation. He had to confront his latent prejudices and painfully work through them.

Ethical issues can be difficult and not easily resolved, but in grappling with them family members grow spiritually, deepen their bonds with each other, and become a community of life and love.

(Sheila Garcia is the assistant director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.) †

Parents teach children about ethics

By Maureen Daly

Suppose parents learn that their child "lifted" the text of a research paper from the Internet, then received an "A" for the assignment? What is their next step?

This is one example of the ethical issues some families face in daily life. Families can be challenged in various ways to come to terms with their values system, with what they truly believe, such as when parents disagree with their teenage or adult children's choices.

Faith becomes divorced from daily life when moral values aren't applied to real-life situations. But exactly how to apply their moral values challenges families.

Stephen and Kathy Beirne have broad experience in family-life ministry and are the parents of seven children ranging in age from 10 to 30. The Beirnes' message to their children is, "We will always love you and always accept you, but we won't always approve of everything you do."

Parents should "never use peace in the family as an excuse for denying what we know is true," Stephen Beirne said. "But, at the same time, it is critically important to keep the connection with a family member."

(Maureen Daly writes for Catholic News Service.) †

Discussion Point

Ethical issues challenge daily life

This Week's Question

What is a common, yet challenging, ethical issue that arises in ordinary daily life?

"The ethical management of conflict. Too often, we blame others and fail to control negative emotions such as anger. Sometimes, we take offense and refuse to acknowledge our own contribution to the problem. Further divisions in God's kingdom are caused when, through gossip, we pull other people into the conflict." (Ann McKinney Nagy, Evansville, Ind.)

"I've always maintained that being truthful is very important. If we don't tell the truth, the lying just gets worse and worse and worse. Also, it's important to be friendly with everyone. Even a simple smile and hello

will let people know that they can turn to you." (Peggy Ingram, Clearfield, Pa.)

"Pornography! [It] shows sex as a diversion and pregnancy as an inconvenience. We have to ask: Is paid sex that is filmed free speech or a crime?" (Michael McClure, Muncie, Ind.)

Lend Us Your Voice

An upcoming edition asks: Tell of a situation in which you "lived by the Gospel" and applied it to your circumstances.

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



CNS photo

From the Editor Emeritus/John F. Fink

Sacred Heart symbolizes God's love for us

Today (Friday, June 30) is the feast of the Sacred Heart, observed on the Friday following the feast of Corpus Christi (Body and Blood of Christ) in the United States. The pierced heart of Jesus symbolizes God's love for us in a human way. Devotion to the Sacred Heart seems to have waned somewhat today, especially among younger Catholics, and that's a shame since the devotion goes back at least to the 12th century.

St. Bonaventure was one of the doctors of the Church who popularized the devotion. He wrote: "It was a divine decree that permitted one of the soldiers to open Christ's sacred side with a lance. This was done so that the Church might be formed from the side of Christ as he slept the sleep of death on the cross, and so that the Scripture might be fulfilled: 'They shall look on him whom they

pierced.' The blood and water that poured out at that moment were the price of our salvation. Flowing from the secret abyss of our Lord's heart as from a fountain, this stream gave the sacraments of the Church the power to confer the life of grace, while for those already living in Christ it became a spring of living water welling up to life everlasting."

Other doctors of the Church who helped spread the devotion were Sts. Bernard, Catherine of Siena and Francis de Sales. But the devotion really "took off" in the 17th century after St. Margaret Mary Alacoque experienced a series of visions of the Sacred Heart over a period of 13 months. During these apparitions, Jesus told her that his heart was to be the symbol of his divine-human love. He asked for frequent Communion, especially on the first Friday of each month, and he asked for an hour's vigil of prayer every Thursday night in memory of his agony and isolation in Gethsemane.

Others who have spread the devotion

include Sts. Gertrude, John Eudes, Claude de la Colombiere and the 19th century popes. Pope Leo XIII consecrated the whole world to the Sacred Heart in 1899.

Pope Pius XI approved the Mass and Office now used on the feast in 1929. Included in that Office, besides an excerpt from St. Bonaventure, is part of St. Paul's Letter to the Romans in which he reminds us that Christ Jesus loved us so much that he died for us and now intercedes for us. Nothing, he tells us, can separate us from the love of God that comes to us in Christ Jesus. The love that Christ demonstrated for us is a common theme in St. Paul's writings.

One of the prayers for the feast is this one: "Father, we honor the heart of your Son broken by man's cruelty, yet symbol of love's triumph, pledge of all that man is called to be. Teach us to see Christ in the lives we touch, to offer him living worship by love-filled service to our brothers and sisters. We ask this through Christ our Lord." †



The Good Steward/Dan Conway

Responsible stewards share God's gifts

Stewardship is a mature form of discipleship. According to the U.S. bishops' pastoral letter, *Stewardship: A Disciple's Response*, the mature follower of Jesus Christ is aware that discipleship can be costly. The Lord invites each of us with these words: "Go sell what you have; give it to the poor; and come follow me."

Some Christians have been given the grace to accept this invitation quite literally. Religious women and men, who have taken a vow of poverty, follow Jesus by freely giving up their right to earn a living, own property, or build a "nest egg" for the future. Their witness reminds all of us that it is possible to give up everything we possess and yet live a full and productive life blessed by God.

But the vast majority of Christian disciples are not vowed religious. We cannot respond to the Lord's invitation in the radical and absolute manner of

St. Francis of Assisi or Mother Teresa of Calcutta. How do we who have mortgages, car payments, tuition bills and all kinds of pressing responsibilities "sell everything" in order to follow Jesus?

The answer, of course, is stewardship.

A genuine commitment to follow Jesus Christ without counting the cost causes Christian stewards to radically re-think all their rights and responsibilities as wage earners, investors and consumers. As mature disciples of Jesus Christ, they have accepted the responsibilities of adulthood.

They have families, jobs and other commitments that require them to earn a living, buy property, accumulate possessions and set aside funds for the future. On the surface, Christian stewards appear to be no different from the rest of society. But there is a difference.

Responsible stewards know that

everything they earn, accumulate and invest belongs (first and foremost) to a gracious and loving God who has generously shared the goods of his abundant creation with them. Good stewards know that, in the final analysis, they will be

'Good stewards know that, in the final analysis, they will be asked to render an account of how they have nurtured, developed and used the many gifts entrusted to their care.'

asked to render an account of how they have nurtured, developed and used the many gifts entrusted to their care. And they welcome the Lord's invitation to accept full responsibility for life's opportunities and challenges—and to be held accountable for nurturing God's gifts, sharing them generously with

others and returning them "with increase."

(Dan Conway is a writer, teacher and consultant who specializes in the integration of stewardship principles with the practice of professional fund raising.) †

Faithful Lines/Shirley Vogler Meister

At the age of 92, actor still inspires fans

What do Buddy Ebsen and I have in common? First, we are both natives of Belleville, Ill. I didn't know this until years after I recognized him as a talented dancer, actor, musician and singer of stage, screen and TV. When I learned recently that he wrote an autobiography, I read it: *The Other Side of Oz*.

In the first chapter, I knew Ebsen and I have something else in common—prayer. He wrote, "I did a lot of praying during my seven lean years. And I never left a dressing room without thank-

ing God for the job." It's a stretch, but I suppose I could also claim we have dancing in common, but my early childhood tap dancing ended when my class debut on a Mississippi Riverboat was thwarted by a family move. Not many years ago, my sister gave me a pair of patent leather tap shoes and a music box with "The Dance of the Wooden Soldiers" to recapture the past.

Ebsen's comedy was authentic; mine, amateurish.

Laughter is cathartic. Buddy Ebsen knows this well. His book is full of ironic and witty anecdotes from his career. Also, laughter prevailed when he took a role far different than any before. He was "Jed Clampitt," patriarch of a well-known piece of Americana, television's "Beverly Hillbillies," still in reruns. The first 1964 episode remains the highest-rated half hour sitcom since the '60s. Some fans, however, loved him best as TV's former "Barnaby Jones."

So, why does Ebsen title his book *The Other Side of Oz*? Because in 1939, after being hired as the Tin Man for the classic film, *The Wizard of Oz*, he was replaced after the pure aluminum dust used with his metal costume nearly killed him.

He was replaced by Jack Haley, with major makeup and costume changes, of course. Ebsen relates escaping death two other times.

Despite that disappointment (and don't we all have disappointments in

common?), Ebsen's health returned and his career resumed.

Now, at the age of 92, he still connects with the public through his book, music and original paintings.

Ebsen and I have something else in common—belief in the last statement in his book: "Remember that of all the elements that comprise a human being, the most important, the most essential, the one that will sustain, transcend, overcome and vanquish all obstacles is—Spirit!"

"Spirit" can be interpreted in both human and religious ways.

Author's Note: *Buddy Ebsen's book (which includes 125 photographs), as well as his music or paintings, can be obtained through his Web site—www.buddyebesen.com—or through Phantom Bookshop, 2989 Foothill Road, Ventura, CA 93003; phone: 805-641-3844.*

(Shirley Vogler Meister is a regular columnist for The Criterion.) †

Cornucopia/Cynthia Dewes

Remember patriotism?

Somehow, a date such as the Fourth of July makes us nostalgic for the Old Days. Remember them? They involved sweating all summer without air conditioning, swatting serious bugs that chased us right through the screen doors and sometimes getting food poisoning from icebox potato salad.

But most of all, on the Fourth of July, we remember patriotism.

Patriotism seems to be a dirty word nowadays, or at least a corny one in these sophisticated and cynical times. It conjures up bumper stickers reading, "My Country, Right or Wrong," or survivalists waving bloody flags during government shoot-outs.

Indeed, even the idea of fighting for our country with armies and guns, as in the Revolutionary War, has become so distasteful to our enlightened minds that we like to pretend there's not much need for a standing army or navy, and certainly no pressing need to protect our national principles or our individual lives.

Besides, we're the most powerful country on earth, the Shaquille O'Neal of nations. Today our military "interventions," or "strikes," or whatever they're called at the moment, are accomplished quickly with long-range technology. Getting down and dirty to actually fight for principle seems weird. So, the usual Fourth of July rhetoric sounds old fashioned, to say the least.

It's OK to march around in parades, and drag out the feeble veterans of whatever, to admire. It's certainly OK to shoot off fireworks and loll around city parks. So, since it's a national mandate, we celebrate this holiday whether we think it's necessary or not. At least (for some) it's a day off work. Whether we understand what we're celebrating is another matter.

The Revolutionary War, George W. and all the rest are so far back in our history that it's hard to get worked up about them. It's especially difficult for the young, who remember no threats whatsoever to our nation, to believe that it's necessary to protect it. But, even more abstract to them must be the notion that our country's ideals, even more than its territory or population, are what need to be preserved.

As far as they know, everyone has always had the right to speak his or her mind, to vote, to worship God or money and to make snide remarks about the government. They think that all political leaders are there for our amusement and that laws are made, executed and upheld by taking polls of the electorate, whether they vote or not.

They might be surprised to learn that, as recently as yesterday, many people were systematically murdered across the world, many more people had little or nothing to eat and many more people had practically nothing to say about what happens in their lives. They'd know, as anyone with a few more years behind them should, that our country is one of the few, if not the best, place to live free from such powerlessness.

Living free does not mean, however, living without responsibility or consequences. Freedom of speech does not mean that we should permit pornography, any more than freedom of religion means we allow human or animal sacrifice. Freedom is not license; on the other hand, suppression or censorship are not the means to establish it.

You can say all you want about the Founding Fathers—illegitimate children, drinking, womanizing, dueling, you name it—but they had enough common sense to put down what human life can and should be like and to leave it up to ensuing generations to maintain human life that way in the future.

That's what patriotism means. That's what "one nation, under God" means. Happy Fourth of July, fellow patriots! †



Thirteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, July 2, 2000

- Wisdom 1:13-15; 2:23-24
- 2 Corinthians 8:7-9, 13-15
- Mark 5:21-43

The Book of Wisdom supplies the first reading for this weekend's liturgy.



This book is part of a special, and most important, category of Old Testament writings. The books in this category are collectively called the Wisdom Literature.

Wisdom by definition means the ultimate in human knowledge.

It is the fruition of experience, deduction, reasoning and association. Humans always have treasured the ideal of high intelligence. After all, it historically has been inseparably linked with survival itself.

Ancient Greeks thought of wisdom as more than an ideal. It was the ultimate human achievement.

When Alexander the Great, an otherwise unknown and unimportant king from Macedonia on the Balkan peninsula, began his military advance across Asia Minor and North Africa, he brought behind his sword the great Greek ideas. Included among

them was the fascination with, and reverence for, wisdom.

This had an impact upon the Jews and upon their religion. Such especially was the case in those areas in which Jews were small minorities, places such as Alexandria in Egypt to which Jews had migrated in hopes of finding tranquility and prosperity.

The Wisdom Literature arose when pious Jewish teachers and scholars sought to reassure their conjugations and classes that the traditional worship of the one God of Israel was not at all ridiculous. To the contrary, they reasoned, it was the pinnacle of wisdom.

To apply the message, these devout Jewish writers referred to events common to all people. The reading this weekend, for example, centers upon death and the destruction of human life and the human spirit. Everyone could relate to it.

Borrowing from the rich and full traditions of the past, the author of Wisdom insists here that God is the master of life. Human sin created death.

St. Paul's Second Epistle to the Corinthians provides the second reading for this weekend's Liturgy of the Word.

Paul had to deal with many problems as he perused the plight of the Church in Corinth. There obviously was a great attachment to the things of the world, to the

Daily Readings

Monday, July 3
Thomas, apostle
Ephesians 2:19-22
Psalm 117:1-2
John 20:24-29

Tuesday, July 4
Elizabeth of Portugal, religious
Amos 3:1-8; 4:11-12
Psalm 5:4-8
Matthew 8:23-27

Wednesday, July 5
Anthony Mary Zaccaria, priest
Amos 5:14-15, 21-24
Psalm 50:7-13, 16-17
Matthew 8:28-34

Thursday, July 6
Maria Goretti, virgin and martyr

Amos 7:10-17
Psalm 19:8-11
Matthew 9:1-8

Friday, July 7
Amos 8:4-6, 9-12
Psalm 119:2, 10, 20, 30, 40, 131
Matthew 9:9-13

Saturday, July 8
Amos 9:11-15
Psalm 85:9, 11-14
Matthew 9:14-17

Sunday, July 9
Fourteenth Sunday in Ordinary Time
Ezekiel 2:2-5
Psalm 123:1-4
2 Corinthians 12:7-10
Mark 6:1-6

My Journey to God

Why Me?

"Why did this have to happen to me?" I can't count the times my father has said this in the past year and a half. He is battling a rare and stealthy form of cancer. It struck from out of the blue, retreated for four months, then returned more virulent than ever. He has yet to achieve a second remission, but he persists in his treatment and hangs onto hope.

My first, silent reaction to my father's "Why me?" was "Why not?" To whom *should* this death sentence belong? Is there anyone who *deserves* to have cancer?

My daughter sent me Elisabeth Kubler-Ross's book *On Death and Dying*, saying, "You have to read this right now!"

I first encountered the author's "five stages of grief" in a nursing home volunteer workshop: denial and isolation, anger, bargaining, depression, acceptance. From words on a page, they became unhappy faces in a hallway. Now they applied to my own family.

As I sat with my father through months of chemotherapy, hospital tests, radiation and surgeries, I continued to mull over the "why" of it all. The answer "Why not?" seemed inadequate on God's part. He had to have a better reason.

I remembered the words of a dear friend who was disturbingly cheerful in the face of his own metastasized cancer. He told me that when God permits disasters in our lives, he has a purpose. There is something he wants us to learn or become by it. Search for the wisdom in every catastrophe, my friend advised. Don't waste the pain.

My friend died. I continued the search.

As my father's medical appointments multiplied like rabbits in spring, I began to develop my own theory. In the waiting rooms, I watched a parade of cancer patients on walkers and in wheelchairs, wearing hats and turbans, the clothes that used to fit now bunched around their waists. Pain, disease and the specter of death slowly strip them of memory, concentration, confidence, good looks, body

weight, hair, blood cells, strength and finally their very dignity.

Illness takes center stage. All the cherished roles of life fall away as the protagonist clings to life. Comedy becomes tragedy. My father has kept his sense of humor, but many don't.

Pain humbles the proud. It's hard to swagger when you can hardly walk. It seemed to me that the purpose of pain must be to strip us of pride, to send us back to the paradise before man's and woman's will superseded the will of God.

One day, in a bookstore, I came upon a little book on a remainder table. It was *The Problem of Pain* by C.S. Lewis, that most accessible theological writer. Now, I thought, now Lewis will explain it to me at last. What is the point of pain? I sat up reading and underlining late into the night.

Lewis' conclusion, agonizingly reached after losing his wife to cancer, was that pain and loss are the only way God can get our attention. We are so engrossed in our daily lives that we think we don't need God. We are determined to get our fill of "life, liberty and the pursuit of happiness," and damn the cost. We pray most when we don't get what we want, reciting our "wish list" to God like whiny children on Santa's lap.

Eventually, most of us face the losses of old age—the bundle of switches, the bag of coal—to drag us away from the toys of a lifetime, teaching us at the last moment that God was all we ever needed. It's sad that, if Lewis is right, the very Author of Life must beg for our attention in order to save us from ourselves.

"Me?" we say, when we hear bad news. "You mean *me*?"

Why do cancer, heartbreak, pain have to happen—to anyone? Could it be because we are all slow learners? Slow to accept that God is in charge? Slow to learn that this life is not our true home? Like Thomas, slow to believe?

By Patricia Happel Cornwell

(Patricia Happel Cornwell is a member of St. Joseph Parish in Corydon.)

things that bring ease and enjoyment.

The apostle maintained that Jesus is the source of all satisfaction, since in Jesus alone is life and the key to eternal life.

The Gospel of St. Mark is the source of the last reading. On this weekend, celebrants have the choice of reading either a longer or a shorter version from the Gospel. These comments consider the longer version.

In the text, Jesus meets people in two circumstances of extreme physical need. In the first incident, the Lord encounters a woman that has suffered from hemorrhage for a long time. It is said that over the years she has consulted many physicians, but none has been able to assist her. Her problem is beyond human ability to correct.

Vital to the story is the reference to her faith. She has heard of Jesus. She believes that the Lord is more than a mere human. He is not another doctor such as those whom she consulted in her illness.

Also important to the lesson is the nature of her malady. It is gynecological. This is critical to the story since such problems rendered women ritually unclean in the Jewish tradition.

Relieving her malady was therefore much more than merely the correction of a physical problem. It was to take control of the ritual of religion, which came from God. Only God had such authority. Thus, Jesus proved more than his ability to heal. He asserted the divine commission that had come from God.

Question Corner/Fr. John Dietzen

The Church shares in the mystery and infinite transcendence of God

Q In our parish Easter-time study program, the theme was "The Church."



A comment was made that "the Church is a mystery." What does that mean? (Indiana)

A By definition, a mystery is something we cannot understand. It is a truth or reality, like the Trinity or grace,

for example, that we cannot discover or learn about through any natural processes of reason or investigation. It can never be fully explained in ordinary human words and concepts.

In the creed, we proclaim that we believe in the Church. This means we have enough evidence (as with all beliefs of faith) to reasonably accept with our minds and hearts the reality of the Church.

As the story continues, an official of the synagogue hurries to Jesus with the news that his daughter is desperately ill. Jesus brings the girl back to physical wholeness.

Once again, much of the story is usually lost. The man is an official of the synagogue. More often, the meaning is said to be that Jesus accomplished what the old religion could not achieve. Of course, Jesus was the Son of God, without an equal anywhere. But still, the official of the synagogue, who was a man of faith, knew where to place his concerns and to whom he should address his pleas.

Reflection

The Church employs the first and last biblical readings this weekend to announce to us its great belief that Jesus is the Lord of life. Jesus is the Risen. His resurrection was a final and supreme victory over death.

Human misery is the result of human inadequacy and human sin. It is not God's design. God is the font and center of infinite, eternal love.

The second reading cautions us, however, not to look for victory and satisfaction in life in circumstances of our own imaginings. We will receive the gift of life indeed. We are with Jesus, and Jesus is God. But we cannot find life in anything distant from God. We must assess life and the times, as well as our own needs, accordingly.

We link with Jesus in faith. It is faith that cures our worries and strengthens us in our limitations. †

The cause of the Church's unity, the source that makes it what it is, is the Holy Spirit of Jesus. The Church's principle of unity, explained Jesuit Father John Courtney Murray, a noted theologian, is the Holy Spirit, "given to the Church, dwelling in her as in his temple, and by his presence and action making her the body of Christ, whose members are united, not merely by the moral bond of love or by the judicial bond of law, but by the mystical bond of a common sharing in the one Holy Spirit."

The fact that the Church is a mystery means ultimately that it shares in the mystery, the incomprehensibility and infinite transcendence of God. It is a measure of our own dignity and privilege that the Church is so bonded in that mystery precisely because we, each of us, have a "common sharing" in that one Holy Spirit, in the life of God. The indwelling of the Spirit is what makes that happen in the Church, individually and collectively. †

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).

June 30
Pebble Brook Golf Club, 3110 Westfield Rd., **Noblesville**. Little Sisters of the Poor, St. Augustine Home, second annual Swing for Seniors golf tournament, 11:30 a.m., registration \$100. Information: 317-770-9896 (daytime); 317-844-5290 (evenings).

St. Mary Parish, 415 E. Eighth St., **New Albany**. Celebration of feast of Sacred Heart and the Immaculate Heart, eucharistic adoration 9 p.m., Mass midnight. Information: 812-944-0777.

June 30-July 1
Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Blue Army of Our Lady of Fatima all-night vigil for priests and vocations, Fri. 5:30 p.m. Mass, Sat. 8:30 a.m. Mass. Information: 317-356-5407.

July 2
Little Flower Parish, 4720 E.

13th St., **Indianapolis**. Foxhoven Family Singers concert, 2 p.m., rosary at 1:30 p.m. Information: 317-357-8352.

July 8-9
St. Lawrence Parish, 542 Walnut St., **Lawrenceburg**. Parish Festival, Sat. 5-11:30 p.m. German dinner and German band "Channel Cats," 8 p.m.-midnight; Sun. 11:30 a.m.-11p.m., chicken dinners. Information: 812-537-3992.

July 9
St. Andrew the Apostle Social Hall, 4052 E. 38th St., **Indianapolis**. Flea Market, Knights and Ladies of Peter Claver, barbeque and chicken dinners. Tables: 317-545-4247 or 317-542-0037.

St. Joseph School, Harrison County Fairgrounds, **Corydon**. St. Joseph (St. Peter, Most Precious Blood) Parish Picnic, 10 a.m.-4 p.m., chicken dinner,

quilt, games. Information: 812-968-3242; 812-738-2742.

July 11
St. Paul Hermitage, **Beech Grove**. Ave Maria Guild meeting, dessert, 12:30 p.m.

Recurring

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

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

Weekly

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

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

St. Anthony of Padua Church, **Clarksville**. "Be Not Afraid" holy hour, 6 p.m.

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

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

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

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

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

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

Wednesdays
Divine Mercy Chapel, 3354 W.

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

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

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

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

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

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

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

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

Fridays
St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.

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

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

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

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

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

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



"It's my day off."

Monthly

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

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

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

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

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

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

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

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

Sacred Heart Church, 1530 Union St., **Indianapolis**. Exposition of Blessed

Sacrament after 8 a.m. Mass-noon communion service.

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

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

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

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

First Saturdays
St. Nicholas Church, **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

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

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

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

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

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

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

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

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

Third Sundays
Mary's Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m.,

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The Active List, continued from page 18

Father Elmer Burwinkel.
Information: 812-689-3551. E-mail: eburwink@seidata.com.

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

Third Mondays
St. Matthew Parish, 4100 E.

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

Third Wednesdays
St. Jude Church, 5353 McFarland Rd., **Indianapolis**. Rosary, 6:15 p.m. Information: 783-1445.

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

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

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**.

Mass, 2 p.m.

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

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

ext. 35; or David Gorsage, 317-875-8281.

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

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

Kosovo children

The portraits of 12 children who died in the Kosovo war in Korisha will hang in the new village school. Eighty-four people died after a NATO bomb struck a warehouse where Serb forces had rounded up some 620 residents in May of 1999.



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Priest battling Lou Gehrig's disease has active ministry

HARRISBURG, Pa. (CNS)—Whenever the priests of the Harrisburg Diocese concelebrate Mass for a special occasion, Father Curtis Delarm is there bearing witness to the Gospel of Life.

The 36-year-old priest is battling amyotrophic lateral sclerosis, a degenerative disease of the nerve cells that control movement. It's better known as Lou Gehrig's disease.

Though he is no longer able to walk, he uses a battery-powered wheelchair to move about the rectory and church at St. Catherine Laboure Parish in Harrisburg, where he is in residence.

Father Delarm has lost mobility in his hands and arms, but with the help of fellow priests, parishioners and parish staff, he has continued his work as a priest and lives an active life, which includes a great deal of traveling.

In an interview with the diocesan newspaper, *The Catholic Witness*, he talked about his chance to go to Lourdes, France, last fall with his mother and a priest friend. A parish couple, who wish to remain anonymous, paid for the trip.

"Immediately my mind went to my mother and what an opportunity it would be to be able to share this special

experience with her," Father Delarm said. "The thought that I was going to be able to go to one of the most holy places in the world, having always had a very special relationship with the Blessed Mother in my own spirituality, was special. ... She has been someone whom I have been drawn to, starting as a child."

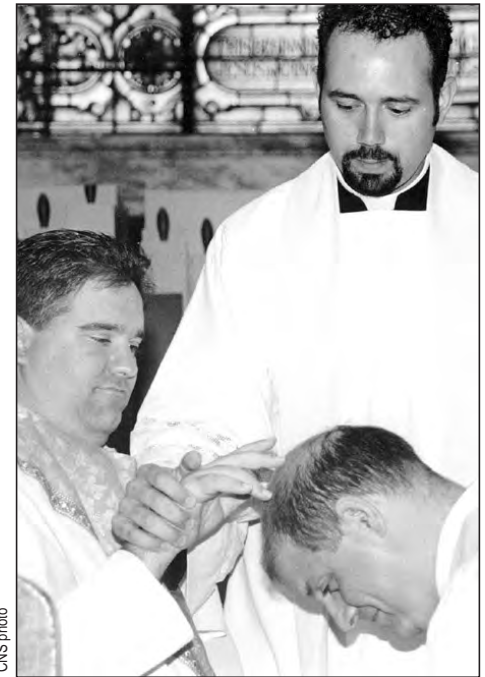
He said he went to Lourdes "expecting a real profound experience," and that's what he found.

"It was a level of spirituality which we are not normally able to reach out and touch on a day-to-day basis," he said.

"There was the whole sense that our Lord's hand is intimately involved in every aspect of our journey," said Father Delarm. The trip helped him to recognize the path he is on and to know that he has a companion every step of the way, he added.

What particularly impressed Father Delarm was how people had gathered at the shrine from all parts of the world united together in one faith.

He said he was particularly moved by a night procession to the grotto at Lourdes, when thousands prayed the rosary in so many different languages and showed a "definite respect" for each other. †



With a bit of help, Father Curtis Delarm reaches out to bless newly ordained Father Michael Reid II during June ordinations at St. Patrick's Cathedral in Harrisburg, Pa.

CNS photo

Napster vs. the record industry: Whose music is it anyway?

WASHINGTON (CNS)—Does "Share what you have" trump "Thou shalt not steal"? It depends on what it is you're sharing and how you got it.

There's a lot of hand-wringing about the ability of computer software programs to allow music fans to download music from the Internet, bypassing the record companies. Names like MP3 and Napster have become part of the high-tech lexicon in a year or less.

What's new about Napster, MP3 and similar music-downloading software is the technology used. What isn't new is the industry's worry that people are getting something for free that they should be buying.

The Recording Industry Association of America, the trade association for the labels, has sued Napster and other purported pirates of digitized music to shut them down or, perhaps better still, arrange for a license fee to be collected and distributed to the labels each time a tune is downloaded.

It's happened in the past, when Congress in 1984 approved a surcharge on blank videotapes—even after the Supreme Court said using a VCR was time-shifting and not copyright infringement—and on blank audio tapes in the Audio Home Recording Act of 1992.

"This is not just about online vs. offline," said a statement by Hilary Rosen, president and CEO of the RIAA on the Napster suit. "Most in the online business community recognize that what Napster is doing threatens legitimate e-commerce models—and is legally and morally wrong."

Competing studies show what's at stake. The RIAA produced evidence that CD sales dropped at record stores near college campuses; college students with access to their school's powerful computer networks are thought to be the prime users of Napster. Pro-Napster forces countered with a study that indicated a clear majority of folks who download songs from the Internet go on to buy the

music of those performers.

Even musicians are divided. One heavy-metal group, Metallica, has sued people who have downloaded their songs. Other musicians say the Net is a viable alternative to showcase their music since record labels take few artistic risks.

Ruth Rodgers, executive director of the Home Recording Rights Coalition, although not a Napster user herself, likens it to radio, with listeners recording songs they like.

"What surprises me now is that it's still such an issue" after 20 years, Rodgers said, adding the music industry is "crying wolf again. ... There's such a melding of companies—hardware, software, Sony [Electronics] and Sony Music."

The U.S. bishops' Committee on the Liturgy has spoken out twice on copyright matters.

The first time was a 1969 statement reminding those engaged in parish music ministry that "it is immoral and illegal to reproduce by any means either the text or music or both of copyrighted materials without the written permission of the copyright owner. The fact that these duplicated materials are not for sale but for private use only within a parish church or school does not alter the legal or moral situation of the practice."

However, that missive was not always heeded. FEL Publications, a liturgical music publisher, sued the Archdiocese of Chicago in the late 1970s over the unauthorized appearance of FEL-copyrighted songs in mimeographed songbooks in churches. Cardinal John Cody of Chicago fought back by banning the use of all FEL music in the archdiocese. FEL retaliated by slapping the archdiocese with a restraint-of-trade suit.

The imbroglio was eventually settled, except that FEL's lawyers—and the very artists whose royalties FEL had claimed were being usurped by free usage—had to sue FEL to get what was owed them. Ironically, FEL surrendered copyrights to at least two of its former artists to settle.

Mary Sperry, director of permissions in the U.S. Catholic Conference's Office for Publishing and Promotion Services, holds a different perspective on copyright than the legalistic and libertarian claims on intellectual property currently doing battle in the courts of law and of public opinion.

Sperry thinks of copyright control as "stewardship. It's an asset. We would expect the Church to exercise stewardship over an asset."

Part of stewardship is "a right to a just return on your assets," Sperry added. "That doesn't give you the right to go and steal."

Stealing isn't condoned by the Church, she noted, except when it is for a necessity of life. "Last time I looked, *Gladiator* was not a necessity of life, or some CD by the latest hip band," Sperry said.

Artists, too, have a right to "determine how their music will be used," she said. "That's one of the aspects of copyright. You have the right to say no."

The USCC, which gives permission for the reprinting of Scripture texts, "wouldn't permit the New American Bible [to be printed] in a Satanic bible," Sperry said. "Copyright lets us say no."

Let's one think the genie is already entirely out of the bottle, there's more to come. The digital rewiring of America and the rapidly growing power of home computers is already making it possible to view movies over the Internet.

And a new program called Gnutella now being spread across the Web is increasing its capacity for users to download songs from someone else's computer, rather than a central source, with that person's consent. It also masks the identities of the persons trading the tunes. "So," Rodgers asked, "who do you sue?" †



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News briefs

U.S.

Cardinal Law lauds Israeli withdrawal

WASHINGTON (CNS)—Cardinal Bernard F. Law of Boston, chairman of the U.S. bishops' International Policy Committee, said the withdrawal of Israeli troops from the south of Lebanon "stirs hope that life can return to normal in that battered land. ... Lebanon should never again serve as a surrogate battleground for other countries' wars," he said in a June 21 statement. He said other steps are needed to restore "full sovereignty, independence and territorial integrity," including "withdrawal of Syrian troops from Lebanon as well as the dissolution of remaining private militias in the country."

NCC looks to replace itself with new ecumenical structure

NEW YORK (CNS)—The National Council of Churches is ready to go out of existence if some new ecumenical body embracing Catholics and others now outside the council can be formed, according to the NCC general secretary. In an interview with Catholic News Service June 23, Rev. Robert W. Edgar said the council was not proposing any particular structure, but inviting Catholics and others to join in forming "a new vehicle" for ecumenism in the United States. "I'm not ruling anything out," he said. "We want to convince our colleagues in the Roman Catholic Church and evangelical and Pentecostal churches that we're serious."

CHA praises Clinton's proposal to restore Medicare funding

WASHINGTON (CNS)—The Catholic Health Association praised President Clinton's proposal to restore \$40 billion in funding for Medicare over the next 10 years as "an important step in the right direction." The president's proposal was announced June 20 in response to complaints from hospitals and other health care providers that they have experienced cuts in government reimbursements for taking Medicare patients since the Balanced Budget Act of 1997. "We have to face the challenge of making sure we pay the Medicare providers enough so they can give our seniors the high quality care they deserve," Clinton said in announcing his proposal at the White House.

N.Y. Auxiliary Bishop Austin B. Vaughan dies

NEW YORK (CNS)—New York Auxiliary Bishop Austin B. Vaughan died June 25 at St. Joseph's Hospital in Yonkers



Bishop Austin B. Vaughan

after a series of illnesses and after suffering a severe heart attack 10 days earlier. Bishop Vaughan, 72, was widely known for the many times he was arrested while protesting abortion since the late 1980s. He also was the

focus of national attention in 1988 after he told New York Gov. Mario Cuomo, a Catholic, that he "seriously risks going to hell" for his position on legal abortion. That same year, Bishop Vaughan made a public announcement of his intention to drop out of the Democratic party because of its stance on abortion.

WORLD

Vatican underlines theological distinctions on private revelation

VATICAN CITY (CNS)—With the publication of the third secret of Fatima, the Vatican's doctrinal officials took care to explain that such private revelations can be a spiritual help to Catholics, but are in no way matters of faith. Unlike its statements on dogma, the Church does not have an "official definition or official interpretation" of the Fatima visions, Cardinal Joseph Ratzinger, prefect of the Congregation for the Doctrine of the Faith, said at a Vatican press conference June 26. Cardinal Ratzinger's 12-page commentary on "The Message of Fatima" applied several theological distinctions to a subject that has prompted decades of popular conjecture.

Vatican criticizes unauthorized ordination of bishop in China

VATICAN CITY (CNS)—The Vatican sharply criticized China's unauthorized ordination of a bishop in late June, and said it posed further obstacles to Church unity and Sino-Vatican relations. In a statement June 26, Vatican spokesman Joaquin Navarro-Valls said Church law provides for "severe sanctions" against both the bishop carrying out the ordination and the new bishop. Though the spokesman did not name a specific ordination, China's government-controlled "patriotic" Church June 25 ordained Father Matthew Cao bishop of Hangzhou Diocese in the country's southeast. The Vatican did not approve Father Cao's episcopal nomination, nor was its approval even sought, said Fides, the Vatican's missionary news service.

Pope urges Indian prime minister to promote religious tolerance

VATICAN CITY (CNS)—As Indian Catholics mourned the death of the archbishop of Delhi, known as an outspoken defender of religious freedom, Pope John Paul II called on India's prime minister to promote religious tolerance. Prime Minister Atal Behari Vajpayee met June 26 with the pope at the Vatican. The meeting took place less than a week after 70-year-old Archbishop Alan de Lastic, president of the Indian bishops' conference, died in a car accident in Poland. The archbishop was a leader of a campaign to convince Vajpayee's government to put an end to Hindu extremists' attacks on Christians. An estimated 200 attacks on Christians, their churches and property have occurred since Vajpayee's party came to power in 1998.

PEOPLE

Speaker attributes destructive spirit in Catholicism to culture

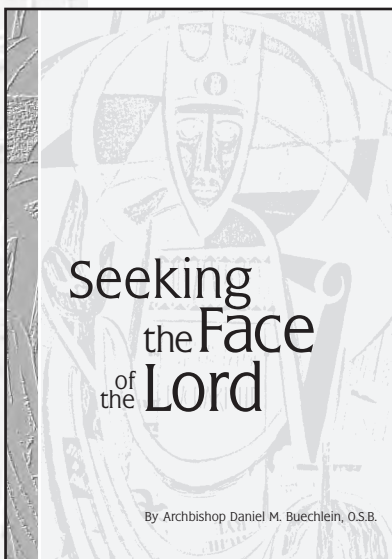
WASHINGTON (CNS)—U.S. Catholics approach their disagreements with "morose and destructive spirit" because they are part of contemporary American culture, historian R. Scott Appleby said June 23. Appleby, director of the University of Notre Dame's Cushwa Center for the Study of American Catholicism, delivered the second annual Catholic Common Ground Initiative lecture at Georgetown University. About 100 people attended his talk, "The Substance of Things Hoped For: Common Ground and the Source of Our Disputes." Appleby argued that the Catholics "most responsible for waging the postconciliar 'Catholic culture wars'" have increasingly taken their cues from those with whom they are allied in secular culture. †



CNS photo

Praying for peace in India

A girl prays at a Christian shrine in Bombay, India, June 27. Indian Prime Minister Atal Behari Vajpayee told Pope John Paul II June 26 the government had taken every possible step to prevent violence against Christians, who account for 2 percent of the country's billion-strong population.



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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.

BACK, Eugene C., 76, St. Michael, Brookville, June 19. Husband of Gloria (McDonough) Back. Father of Gene T. Back. Brother of Margaret Master, Rita Thomas, Arthur, Jack, Raymond and Stan Back.

BOHMAN, Paul John, 62, St. Maurice, St. Maurice, June 19. Husband of Agnes Bohman. Father of Theresa Langley, Marilyn Alruhaim, Gina Geisting, John and Joseph Bohman. Brother of Arthur, Carl, David, George and Roy Bohman. Grandfather of 10.

BERLIER, John Charles, 88, Christ the King, Indianapolis, June 15. Husband of Rose Herschel Berlier. Father of Carl, John Jr. and James Berlier. Brother of Mary Sudela and George Berlier. Grandfather of seven. Great-grandfather of 11.

COLVIN, Daniel Joseph, 49, St. Augustine, Jeffersonville, June 10. Son of Catherine Huff. Brother of Nora Harvey.

CONNER, Francis Leigh, 89, St. Matthew, Indianapolis, June 18.

DeSHANO, Mary B. Zborvosky, 87, St. Matthew, Indianapolis, June 15. Mother of Dorothy Clayton, Virginia Smith and Lawrence DeShano. Sister of Elizabeth Cigan. Grandmother of three. Great-grandmother of nine.

HUNCKLER, Louis Joseph, 91, Brother of Adele Higgins, Joan Nole and Mary Anne Pemberton.

JOHNSON, Marian H. Wanko, 90, Our Lady of Lourdes, Indianapolis, June 19. Mother of Carol Ann Jarboe and Kathleen Broderick. Grandmother of five. Great-grandmother of four.

KELLY, Charlotte, 81, St. Matthew, Indianapolis, June 13. Mother of five. Sister of three. Grandmother of five.

KERNEL, Dr. Jane F., 75, St. Pius X. Sister of Mary Beeler and Alma Schisla.

LEE, Jane Geyman, 88, Good Shepherd, Indianapolis, June 17. Mother of Alois and Robert Lee. Sister of Martha Brauner, Alice Morris, Herman and Raymond Geyman. Grandmother of 10. Great-grandmother of 13.

LUCKETT, Thomas M., 70, St. Michael, Indianapolis, June 3. Brother of JoAnn Terry, Marianne Kretzer, Robert and Sidney Luckett.

MARRA, Michael P., Sr., 72, St. Augustine, Jeffersonville, June 11. Husband of Ruth A. Marra. Father of Michael P. Jr. and Sharon Marra, Patricia Eckert and Nancy Molnar. Brother of Alice Delehanty and Lillian Kapfhammer. Grandfather of six. Great-grandfather of three.

McWILLIAMS, Patricia Marie Dougherty, 85, St. Mark, Indianapolis, June 18. Mother of Shirley Mahoney, Patricia Lohman, Elizabeth Johangten, Ellen Ducote, Donald, Edward, James, Jerome, Joseph and Richard McWilliams. Grandmother of 30. Great-grandmother of 43.

MICHALSKI, Frank Joseph, 77, St. Mary, Mitchell, June 4. Brother of Dorothy Mark and Arlene Starz.

MICHELS, Clyde R., 89, Holy Spirit, Indianapolis, June 16. Father of Constance Melton and William Michels. Brother of Leona Zalar. Grandfather of five. Great-grandfather of three.

PENDLETON, Joseph G., 81, St. Joseph, Terre Haute, May 18. Husband of Beverly Harris Pendleton. Father of Mary Michael Reed and Joseph C. Pendleton.

PRICE, Dorothy Mooney, 96, St. Joan of Arc, Indianapolis, June 12. Mother of Mary Jo Carr, Ann Degnan, Michael and William Mooney. Grandmother of 26. Great-grandmother of 45. Great-great-grandmother of four.

RAINES, Mary N., 85, St. Mary, New Albany, June 17. Wife of Thomas Raines. Mother of Betty Cumming and Robert Spralin. Stepmother of Thomas Raines and Juretta Wells. Sister of John Langley. Grandmother of 13. Great-grandmother of 14.

SCHNEIDER, Louis M., 77, St. Michael, Brookville, June 22. Father of Sharon Allen, Mary Elliott, Cheryl Kaiser, Karen Lucas, Diana Martini,

Brenda Olson, Pam Wuergler, Bill and Joe Schneider. Brother of Elmer and Paul Schneider. Grandfather of 25. Great-grandfather of six.

SCHNYDER, Lucille H., 75, SS. Peter and Paul, Indianapolis, June 11.

SCHUTTE, Victor J., 54, Immaculate Conception, Millhousen, June 20. Husband of Marcella Schutte. Father of Jeanine Noble, Frank and Vic Schutte. Son of Mary Firsich. Brother of Mary Edwards, Brenda Moll, Pauline Prickel, Debbie Salatin, Sheila Shadday, Theresa Volz, Denis, John, Larry, Lloyd, Rick and Tim Schutte. Grandfather of six.

SMITH, Catherine, 91, St. Agnes, Nashville, June 19. Mother of Cathy Donaldson and Jerry Smith. Sister of Bertha Babbitt. Grandmother of five. Great-grandmother of 11.

SUGE, Vivian, 81, Mary, Queen of Peace, Danville, June 13. Mother of Mary, Lovejoy. Grandmother of two.

TATGENHORST, Mary Horan, 74, St. Augustine, Jeffersonville, June 14. Wife of Dixon Alexander Tatgenhorst. Mother of Carol Perkins and Mark Tatgenhorst. Sister of William Horan. Grandmother of 10.

WHITE, Leo F., 69, Little Flower, Indianapolis, June 12. Husband of Kathleen O'Gara White. Father of Colleen Allgood, Maureen Battles, Kathleen Foley, Mary Margaret Kurren, Ann, Brian, Kelly, Kevin, Michael, Patrick, Sean and Thomas White. Brother of Lillian Forestal. Grandfather of 16.

WHITEHEAD, Ollie H., 82, St. Bartholomew, Columbus, June 8. Grandfather of three.

WEILER, Gertrude J., 89, St. Louis, Batesville, June 18. Mother of Virginia Cassedy, Albert and David Weiler. Grandmother of nine. Great-grandmother of 11.

Wilfred Day was father of Father 'Sonny' Day

Wilfred L. Day, the father of Father Wilfred E. "Sonny" Day, died on June 23 at the Providence Retirement Home in New Albany.

A funeral Mass was celebrated at St. Mary Church in Lanesville on June 26. Burial was in the parish cemetery.

He is survived by his wife, Marie; sons, Father "Sonny," Don and Jerry Day; and a daughter, Carol Ullrich. †

With Eucharist, Church brings bread of life to world, pope says

ROME (CNS)—At the Last Supper, Jesus started a process the Church has continued throughout history in the Eucharist: bringing the bread of life to all people in all circumstances, Pope John Paul II said.

"Innumerable saints and martyrs have nourished themselves on this bread of life, the medicine of immortality, drawing from it the strength to resist even the harshest and longest tribulations," the pope said June 22.

For the feast of the Body and Blood of Christ, the pope celebrated an evening Mass at the Basilica of St. John Lateran, then participated in a Corpus Christi procession through the streets of Rome.

An estimated 60,000 people joined in the twilight procession as the pope rode in a truck kneeling before the consecrated host.

In his Mass homily, Pope John Paul said the Last Supper was an anticipation of Christ's death on Calvary.

"In the pain of Christ, the pain of every man and woman is redeemed," the pope said. "In his passion, it is human suffering which acquires a new value. In his death, our death is defeated forever."

Instituting the Eucharist at the Last

Supper, Christ made himself bread broken so that all men and women can nourish themselves with his life until the end of time, the pope said.

In eucharistic adoration, he said, "we renew our profession of faith in the real presence of Christ."

In the Corpus Christi procession, he said, "with humble pride we escort the eucharistic sacrifice through the streets of the city, past the buildings where people live, rejoice and suffer; past the shops and offices in which people work each day.

"We bring it into contact with our lives, which are threatened by a thousand dangers, oppressed by worries and pain, subject to the slow but inevitable passing of time," the pope said.

But as the Eucharist comes into contact with everyday reality, believers confidently pray to Jesus to nourish them, defend them and bring them finally to eternal life, he said.

The prayers at the Mass, and those recited as the procession moved toward the Basilica of St. Mary Major, included pleas for Christian unity and for vocations, for solidarity with the poor and for the forgiveness of the debt of the world's poorest countries. †

Frequent Communion should lead to frequent confession

ROME (CNS)—Faith in the Eucharist should lead people to frequent confession, even when they technically are not required to go, said Austrian Cardinal Christoph Schonborn of Vienna.

"Perhaps we have lost sight of the fact that Communion requires preparation," the cardinal said June 23 at the International Eucharist Congress.

"In the strict sense," he said, the sacrament of reconciliation is necessary "only if mortal sins separate us from God and the Church."

But experience shows that "if we neglect confession too often we run the risk of getting used to our 'little' errors and sins and of not recognizing them any longer," said the cardinal.

The 55-year-old cardinal said that when he was young, people did not go to Communion as often as they do today and many people went only right after having gone to confession.

"Today frequent Communion is the practice almost everywhere while confession in many places has disappeared almost completely," he said.

But Communion and confession go together, the cardinal said.

"In both sacraments, the love of God comes to meet us, he wants to give himself to us, wants to help and to heal us,"

he said.

Like many biblical figures, Cardinal Schonborn said, the closer Christians come to God, the more unworthy they feel in his presence.


"The more conscious we are of who he is who comes to meet us in the Eucharist, the clearer our unworthiness becomes to us," he said. "The more deeply we understand in faith how incredibly great is the compassion, mercy and love of the one who wants to give himself to us in the Eucharist, the greater is our trust in him.

"The more we know the love of Christ, which surpasses anything we can imagine, the clearer and more painful the recognition of our sins becomes," the cardinal said.

Cardinal Schonborn said one look at television talk shows in most countries would show how deep is the need people feel to confess their faults and reveal the darkest corners of their lives.

Yet while television promotes self-revelation and sometimes self-humiliation, the sacrament of reconciliation promotes healing and transformation.

"If sin separates and alienates us from God and from one another, then we must first be reconciled with God and others before we go to the table of the Lord," the cardinal said. †



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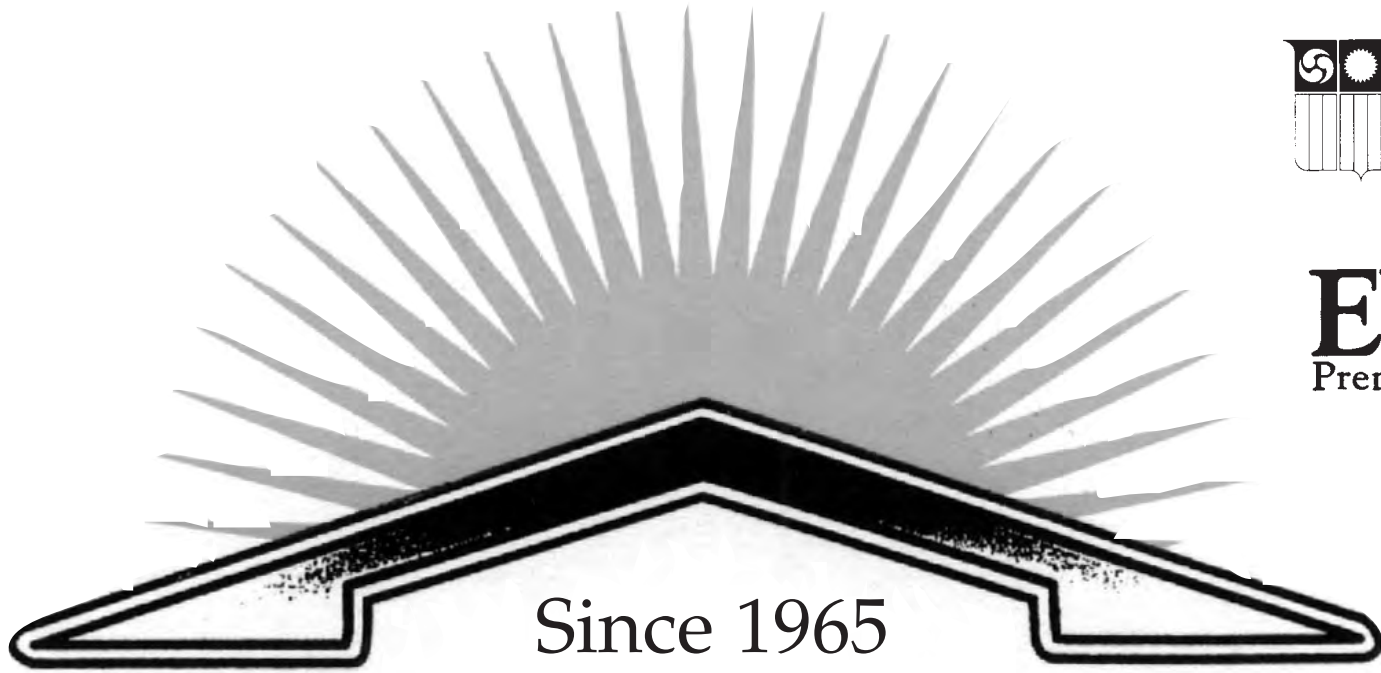
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