



The

Criterion

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Bishops address liturgy, global warming, Mideast at meeting

ATLANTA (CNS)—The U.S. Catholic bishops tackled issues ranging from global warming to the Middle East crisis, from liturgy to doctrine to moral teaching at their spring meeting June 14-16 in Atlanta.

The meeting was their final session as the National Conference of Catholic Bishops-U.S. Catholic Conference. On July 1, the two conferences will become one—the U.S. Conference of Catholic Bishops. About 230 bishops attended.

In a statement on global warming, they called on Americans “to recognize the seriousness of the global warming threat

and to develop policies that will diminish the possible consequences of global climate change.”

They said it is time for “a civil dialogue and prudent and constructive action to protect God’s precious gift of the atmosphere.”

They urged that energy conservation and anti-pollution policies be developed within a framework of global solidarity and concern for the common good, with special attention to the needs of poorer people and nations.

Before issuing a resolution urging an end to the Palestinian-Israeli violence, the bishops heard an address by Latin Patriarch

Michel Sabbah of Jerusalem and listened to a panel of experts analyzing various aspects of the Middle East conflict.

The resolution called for a restoration of trust, resumption of the peace process and a firm commitment by both sides to the human rights of all, a state for the Palestinians and secure borders for Israel.

To foster a climate more favorable to peace in the long term, it urged American Catholics to promote improved interfaith relations and understanding with Jews and Muslims at home as well as in the Middle East.

In a resolution on “Renewing U.S. Leadership in Refugee Protection,” the bishops warned that the nation’s “historic generosity in welcoming refugees” has waned remarkably over the past decade.

The resolution marked the 50th anniversary of both the U.N. convention on refugees and the founding of the International Catholic Migration Commission by the Vatican.

It urged the United States to reaffirm its traditional commitment to aiding refugees abroad and welcoming them into

See BISHOPS, page 8

The Church in Africa



Lay missionary Sherry Meyer of Indianapolis talks with children after Mass in Okuvu, Uganda, in East Africa, where she has worked for 10 years.

Indianapolis missionary finds a new home in Uganda

Editor’s note: “Stewards Abroad” is an occasional series that will look at the missionary efforts of Catholics from the Archdiocese of Indianapolis throughout the world.

By Mary Ann Wyand

First of two parts

Ten years ago, lay missionary Sherry Meyer of Indianapolis answered God’s call to mission work with the Volunteer Missionary Movement and was assigned to serve the Catholic Church in Uganda, East Africa.



Meyer served two years in the pastoral coordinator’s office in the Diocese of Arua, near the borders of the Congo and southern Sudan, and fulfilled her commitment as a VMM missionary.

Shortly before her two-year contract ended, Meyer made a brief visit to the United States to talk with her family and further discern her decision to return to Arua and continue her ministry. Since that time, she has continued to return to Arua after each home leave.

Meyer said her decade of ministry as a steward abroad in a Third World country has been a time of blessings and challenges, joys and hardships, sacrifices and celebrations.

She is home until September, visiting her parents, St. Roch parishioners Henry and Theresa Meyer of Indianapolis, and presenting mission education programs at archdiocesan parishes and schools.

Meyer will discuss her missionary work during three programs in June and July and will accept donations for Church ministries in Arua.

“Song and Storytelling,” a 7:30 p.m. concert on June 27 at St. Mark Church, 535 E. Edgewood Ave., in Indianapolis,

will combine Meyer’s narratives of her experiences in Uganda with the voices of St. Mark music ministers of all ages.

Dianne Gardner, St. Mark’s music director, said the songs will “challenge us to live our call as baptized Christians and pay honor to our diversity and our oneness with our brothers and sisters in Africa.”

Meyer also will join Father James Farrell, pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis, to present two “Evenings of Storytelling from Uganda” in July. During a sabbatical several years ago, Father Farrell visited Meyer in Arua.

The programs are scheduled on July 11 at 7 p.m. at Fatima Retreat House, 5353 E. 56th St., in Indianapolis, and on July 12 at 7 p.m. at Sacred Heart Parish, 1840 E. Eighth St., in Jeffersonville.

“My faith helps me cope with the uncertainty of life in a Third World

See MISSIONARY, page 2

Federal government executes second inmate in less than two weeks in Indiana

By Mary Ann Wyand

TERRE HAUTE—On Father’s Day, federal Death Row inmate Juan Raul Garza saw his children for the last time.

Two days later, the 44-year-old drug dealer from Brownsville, Texas, was executed by chemical injection at the U.S. Penitentiary in Terre Haute for the murders of three men that he ordered killed to control a marijuana smuggling ring.

Garza died at 7:09 a.m. Eastern Standard Time on June 19. His last words were an apology to the relatives of the three murder victims.

“I just want to say that I’m sorry, and I apologize for all the pain and grief that I have caused,” Garza said in his final statement. “I ask your forgiveness, and God bless.”

Garza’s request for an appeal was rejected by the Supreme Court on June 18, and President George W. Bush did not respond to his request for clemency, which would have altered his capital sentence to life in prison without parole.

About 50 pro-life supporters gathered outside the penitentiary at 4 a.m. to prayerfully protest the second federal execution in eight days. The execution of Oklahoma City bomber Timothy McVeigh at the penitentiary on June 11 ended a 38-year halt to capital punishment by the U.S. government.

Harley Lappin, warden of the U.S. Penitentiary, accidentally started to say McVeigh’s name when he announced Garza’s death to the media.

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MISSIONARY

continued from page 1

country," Meyer explained. "When I arrived in Arua on Mission Sunday in October of 1991, I was very afraid. For the first two months, everything frightened me, and everything was a challenge.

"For two months, I didn't sleep at night," she said. "It is very dark for 12 hours, and I was terrified of the darkness. Then the new day would come, and I would think, 'Well, maybe I can make it.' But I was afraid every night because all the noises were different, all the smells were different. I didn't feel safe in my bed. I was living in a totally new place, and the people I lived with were strangers at first. I didn't feel safe about the water, the food, the roads I traveled. It was a terrible time. I prayed a lot, and kept asking God, 'What does it mean?'"

Language was a huge barrier during her first months as a lay missionary, Meyer said. More than 60 languages are native to Uganda. In the Arua Diocese, Logbara and Madi are the major local languages, but several other languages are also spoken there.

Daily life also was complicated by the fact that the Ugandan people were slow to accept her as an American woman working in a position of authority with the Church, Meyer said. But at the end of two years, she renewed her contract with the Arua Diocese because she loved the people and the country, and enjoyed teaching Ugandans how to be catechists and spread the Catholic faith.

"There was nothing comfortable, nothing secure, in my life during that time," she recalled. "But it was an amazing experience. I discovered that God is present in those moments of catharsis—when we find ourselves nearer to God—and I think that's not about God, that's about us. That's the way our hearts are broken open to let God in. I felt very close to God in those times because I spent a lot of time talking to God. I think it takes a dramatic event to force us out of our comfort zone and to realize that we are not in



Sherry Meyer meets with the headmaster of Cina Primary School in Ocodri Parish in the Arua Diocese in Uganda.

control of everything. God is."

Meyer and Comboni Father Tonino Pasolini assist with a variety of pastoral ministries for Arua Bishop Frederick Drandua. They work at the pastoral coordinators' office at the Christus Center near the cathedral in Arua, and travel throughout the diocese to train catechists, clergy and lay leaders.

"We've helped quite a few Ugandan priests, catechists and other lay leaders improve their skills in liturgical and cate-

chetical ministries," Meyer said. "Just before I left Uganda in March for this home leave, Bishop Drandua asked Father Tonino and me to accept a new assignment and take on the social communications department of the diocese."

As part of that ministry, they will establish a new Church radio station in the Arua Diocese and continue publishing the diocesan newsletter.

"The current government in Uganda is permitting radio now," she said. "The new government is giving licenses for FM radio stations, and the Catholic Church and Protestant churches are starting radio stations. In the part of Uganda where I live, no one has a television set. We don't even have regular access to electricity. But every family has a battery-powered radio. Radio is there what television is here in America. There already is a Protestant FM radio station in our area called 'Voice of Life.'"

Bishop Drandua has wanted to start a Church radio station for 10 years, she said, and the need for this avenue of evangelization and education has been discussed at the past two diocesan synods. When the government became more permissive in granting licenses for FM radio, the bishop assigned land near the cathedral for the site of the printing press and radio station.

"The bishop is pleased with our printed catechetical and liturgical materials, and anxious to communicate them on the radio so that we can reach more people in their homes," she said. "We're excited because the people will be able to tune in to the station and we can train parish lecturers on the radio. They will be able to hear family catechesis on the radio. The bishop can give addresses, and all of our diocesan announcements can be broadcast very easily."

Official Appointment

Effective June, 2001

Rev. Robert Weakley, O.F.M., appointed pastor of St. Louis Parish, Batesville, from ministry outside the archdiocese.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.



Donations are needed for this major evangelization project, Meyer said, and it will take several years to complete the construction work. But it's exciting to think about all of the possibilities for Church ministry permitted by Yoweri Museveni, the country's first democratically elected government leader.

"We don't have a name for the station yet," she said, "but we have applied for permission to construct a building and erect a radio tower. The radio station might not be on the air for another two years. It takes time to get the license and the equipment. We have the possibility of some donors in Europe, who recognize the importance of radio for Church ministries."

Meyer laughs at the thought that God has called her to start a radio station in Uganda. When she went to East Africa in 1991, she thought she would be using the journalism, drama and English skills that she studied at Marian College in Indianapolis.

"I'm real excited about the radio station because programs will be broadcast in multiple languages," she said. "We'll prepare the scripts in English, then they will be translated into Logbara and Madi."

Daily life in Uganda continues to surprise and energize her, Meyer said, and she feels blessed to work for the Church there.

"I've seen so much growth in 10 years of ministry in Arua," she said. "It's unbelievable."

Smiling, Meyer acknowledged that maybe it's not so unbelievable after all, because all things are possible with God.

(Next week: Challenges in Uganda.) †



Sherry Meyer is helping start a Church radio station in the Arua Diocese in Uganda.

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Sharing stories helps parish leaders share the faith

By Brandon A. Evans

About 70 parish leaders from Indianapolis and around the country worked on mastering the art of storytelling so as to better help those who are curious about the Catholic Church.

"Focus on Initiation: Precatechumenate" was held at Fatima Retreat House in Indianapolis on June 14-16. It is one of many institutes that are given by the North American Forum on the Catechumenate.

During one of the morning sessions, the concentration was on storytelling as a way to help people who are seeking understanding of the Catholic faith.

Mary Jo Klase, a Forum team member, began with a story about the first time she spoke on the subject of her husband's death. The experience not only helped her, but others as well.

Her story was just the beginning, and a way to introduce to people the power of sharing stories. "As the morning goes on, the storytelling will unfold," she said. "[Storytelling] teaches us to discern the presence and the action of God in our midst. And so we begin to see, and we help our inquirers to see, the movement of God in the daily activities of our lives."

The precatechumenate is the first stage of initiation into the Catholic Church for people both baptized and unbaptized, said Karen Oddi, associate director of faith formation for the archdiocese.

"The catechumenate is like an engagement to the Church," said Oldenburg Franciscan Sister Linda Bates, lecturer in theology and campus minister at Marian College in Indianapolis. Following this example, the precatechumenate could be likened to "dating" the Church. It is a time of informal learning and becoming acquainted with Church teaching.

Both Sister Linda and Oddi are members of the Archdiocesan Initiation Committee, which helped bring about this retreat. The retreat also was inspired in part by the parish-based "Disciples in Mission" program, which is being used throughout the archdiocese to put a special emphasis on evangelization efforts.

Inquirers need to be treated individu-

ally as they approach the full Gospel truth of Christ. "The variety of religious experience is phenomenal," said Oddi. "We don't all want or need the same things." This doesn't mean that core teachings of the Church need to be avoided, but rather, that people should not feel pressured into joining the catechumenate too early. And each person needs to be taught those core teachings in a different way.

This is why the inquirers need to ask their own questions and be listened to. "How can we share the Good News of Christ with someone if we don't know what questions they have?" asked Rick Goodwin, another Forum team member.

The setting in which this happens should be relaxed and informal, such as in a home over a cup of tea. This is where storytelling comes in as a way to introduce theology. Storytelling is also a way of showing truth, instead of explaining it. To see something tangible and in action is to be able to understand it much better.

During a break, people paired up and were invited to share stories about their lives with each other.

After this exercise, many people found that the stories they heard were not just needless anecdotes, but rather revelations containing messages of joy, faith, conversion, loss and forgiveness. The stories showed movements from darkness to light, from question to decision. And those who told the stories found it to be freeing yet risky, affirming yet humbling, and a healing experience.

The power to entertain is only the surface of a truly good story. In our culture, stories are told through movies, books or friends, and one of the determinants of a good story is what the message behind it is, or how "deep" it is.

Even Jesus taught in parables. And, as Sheila O'Dea, the associate director of the North American Forum on the Catechumenate, said, in simple ways most of us can relate events in our lives back to popular Bible stories.

Those in loss often look to Job. Some with joyful hearts look to the visitation of the Blessed Virgin Mary to her cousin, St. Elizabeth. Others look to figures such as Ruth, Thomas or Lazarus.



Mary Jo Klase, a team member for the North American Forum on the Catechumenate, explains the different types of stories. Storytelling as a tool for evangelization of those in the precatechumenate was a major focus of an institute given by the Forum at Fatima Retreat House in Indianapolis on June 14-16.

Goodwin showed how to use this creativity in the human mind to help inquirers. He did this with what he called a "fishbowl experience."

Recruiting the help of a few volunteers, Goodwin led a sample precatechumenate session. Everyone gathered around as Goodwin played the role of a church facilitator and the volunteers played the role of the inquirers.

He started by asking each person to describe where they are in their life, but to do it in terms of weather. Most people talked about a bright, sunny day.

Then everyone got to share a story about their life. One participant talked about the death of his father and the love of his parish priest in that time. Another woman talked about the difficulties met in living as a religious and another about the death of her mother.

Goodwin went on to tie a few of the stories—those concerning death—together to show the respect that we have for certain of our brothers and sisters in Christ. He calmly moved into the way we look up to the Founding Fathers of this country and to the Gospel writers. Then, using a bit of scripture, he shifted into a

talk about the veneration of saints.

By making it a continuous story with smaller stories inside of it, Goodwin took what the participants could understand and used the knowledge to help them begin to grasp the larger truths of the Church.

They prayed together—using what they had learned by invoking the saints' prayers—and the session ended.

Part of the point was to treat the precatechumenate with the same blend of simplicity and deepness of a good story, and to use storytelling to do it. Workshop leaders said that the sessions should not be strictly structured, but rather, they should flow with the needs of the people. This is their introduction to the Church, and the more tenderly that introduction is handled the more likely it will be that they will someday become full members of the Body of Christ.

"Always respect the person where they are on their journey," O'Dea said.

Klase said that the sessions must always be conducted in an environment of hospitality, respect, empathy and genuineness. The content should be aimed at the questions that the inquirers have, and in thus, it is they who set the agenda. †

International prayer festival for youth coming to Indianapolis

By Jennifer Del Vecchio

Lee Thompson hopes it will be an experience he never forgets.

Anna Pizzi sees it as a way to further her belief that the Catholic Church has a lot more to offer than she once thought.

Both teen-agers said their faith is important to them and they want to share it with others.

They'll get that chance as Youth 2000, an international prayer festival, comes to Indianapolis July 20-22 at Bishop Chatard

High School and Christ the King Parish.

The event is known for its emphasis on the Eucharist and sessions that help youth—ages 13 to 30—learn and apply their Catholic faith to their everyday lives.

About 500 youth from across the state are expected to attend. The prayer festival includes music, the rosary, adoration and workshops. It also includes the Franciscan Friars of the Renewal, the religious order started by Father Benedict Groeschel, who is known for his talks, books and appearances on the EWTN cable television

channel.

The Youth 2000 workshops focus on titles such as "Who is Jesus Christ?", as well as "The Sacrament of Reconciliation" and "Mary, Star of Evangelization." Msgr. Joseph Schaedel, vicar general for the Archdiocese of Indianapolis, will give the homily at the closing Mass.

Father Joseph Brown, who teaches religion at Bishop Chatard and helped get the event in Indianapolis, said he hopes the prayer festival changes lives.

"This is important because the

Eucharist is the summit of the faith," Father Brown said. "If you have the Eucharist, you have the opportunity to grow in love and faith for God and neighbor and seek out God's calling in your life."

Anna said she heard about Youth 2000 from Father Brown.

"He says it will be awesome," said Anna, a member of Christ the King Parish. "I trust Father Joe because he's really excited about it."

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Editorial

The pope goes to Ukraine

Pope John Paul II is ready to embark on what has been called the most controversial foreign visit he has undertaken during his 23-year reign, although that has also been said about some of his other trips. He is going to Ukraine, a country that gained its independence from the former Soviet Union only 10 years ago.

The Criterion sponsored a trip to the Soviet Union, including a stop in Kiev, Ukraine, in September 1988. It was a much different place then. The Ukrainian Greek Catholic Church operated clandestinely with underground priests and bishops and had done so since Joseph Stalin's bloodbath against the Catholic Church in 1946, after World War II.

Under the Soviets, large numbers of Ukrainian Catholics suffered long prison terms or martyrdom for their faith. Robert Royal devotes a 21-page chapter to "The Terror in Ukraine" in his book *The Catholic Martyrs of the Twentieth Century*.

In trying to eliminate the Catholic Church, Stalin confiscated all of its 4,119 churches and chapels and gave them to the Orthodox Church, the only Church recognized by the Soviet government. A Church with more than 4 million adherents was suddenly reduced to zero. Royal says that the Ukrainian Catholic Church under the Soviets was the largest suppressed group of believers in the world.

That has all changed. The Ukrainian government restored the Catholic Church's legal status in 1989, before the collapse of the Soviet Union in 1991. Today, according to the 2000 edition of the Vatican's *Annuario Pontificio*, the Ukrainian Greek Catholic Church has 2,710 parishes for its 4.4 million parishioners. They are served by 1,748 priests, 581 men religious and 592 women religious.

There is also a smaller Roman Catholic community numbering 870,000. The combined Roman and Greek Catholics make up about 11 percent of the population.

The reemergence of the Catholic Church has created problems with the Orthodox Church in Ukraine. The Greek Catholics have been accused of seizing more than 1,000 Orthodox churches. The Catholics, of course, believe that they are only recovering the churches that were taken by Stalin and given to the

Orthodox. Nevertheless, relations between the Orthodox and the Catholics in Ukraine have not been pleasant.

That, of course, is one of the reasons Pope John Paul is going to Ukraine. Christian unity has always been one of his top priorities, and he is trying to smooth relations with the Orthodox in Ukraine.

The Orthodox Church in Ukraine, though, is itself divided among three separate and competing communities. Metropolitan Vladimir of the Ukrainian Orthodox Church wrote to Pope John Paul that he would not meet with the pope, and any meetings the pope might have with the leaders of the other two Orthodox Churches would be considered an interference in Orthodox internal affairs and "a virtual rupture of any relations between our Churches."

The pope replied to Metropolitan Vladimir that he hoped to meet personally with him to demonstrate his love and respect for the Orthodox and the Catholic Church's "decisive commitment to continue to follow the path of dialogue in truth and love."

This, of course, is not the first time the pope has traveled to a predominantly Orthodox country and tried to improve relations between Catholics and Orthodox. Orthodox monks and others in Greece protested the pope's visit there just last month. The trip was hugely successful. The Greek periodical *Emos* proclaimed, "John Paul II Changes History." Primate Archbishop Christodoulos and other Orthodox bishops and metropolitans applauded the pope.

Most Orthodox leaders, though, want nothing to do with the pope. They are not a bit interested in ecumenism and certainly not in unity with Catholicism. This feeling is still strongest among the leaders of the Russian Orthodox Church, the largest of the various national Orthodox communities. It was only in 1990 that the Russian Orthodox Patriarchate granted autonomy to the Ukrainian Orthodox Church.

Whether or not the pope will be able to make inroads with the Orthodox in Ukraine, he certainly will encourage the Catholics there. He will especially honor those who died for their faith and those who retained their faith during those 43 years they could not practice it openly. †

—John F. Fink

Seeking the Face of the Lord

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



Eucharist: food, drink, sacrifice, meal

(Second in a series)

At the outset, I should say that my summer commentary on the U.S. bishops' draft document, *Basic Questions About the Real Presence of Jesus Christ in the Eucharist*, attempts to simplify complex theological teaching by summarizing the content as well as by liberally rephrasing as much as possible while remaining faithful to its content.

Why does Jesus give himself to us as food and drink?

This is the first question addressed by the bishops' teaching document. It is a truly fundamental question and leads us to recall that the basic purpose of human life is directed ultimately to our participation in the common life of God the Father, Son and Holy Spirit. In the final analysis, the existence of every human person is ultimately directed to union with God forever. It is the deepest desire of the human spirit, though we do not always recognize it or acknowledge it, especially in our younger years. Nonetheless, the whole plan of God for our salvation is oriented to this final union.

Our sharing in the life of the Trinity already begins with our baptism, when, by the power of the Holy Spirit, we are united to Christ, and thus, as his sisters and brothers, we become adopted sons and daughters of the Father.

Our link to the Holy Trinity is through the humanity of Christ. What does this have to do with the Eucharist? Our sharing in the Eucharist nourishes and deepens this union because by eating the body and drinking the blood of Christ we become united to Christ through his humanity. Jesus said: "Whoever eats my flesh and drinks my blood remains in me and I in him" (Jn 6:56).

In being united to the humanity of Christ, we are at the same time united to his divinity. And that is how we are drawn up into the eternal communion of love together with the Father, the Son and the Holy Spirit.

Our teaching document says: "As Jesus is the eternal Son of God by his very nature, so we become sons and daughters of God by adoption through the sacrament of baptism . . . The Fathers of the Church called this participation in the divine life 'divinization.' In this we see that God does not merely send us good things from on high; instead, we are brought into the inner life of God, the communion among the Father, the Son, and the Holy Spirit."

In other words, something truly profound happens at baptism, and it is further nourished and strengthened through "the food and drink" in which Christ gives us himself.

From our point of view, our fundamental action and purpose of celebrating the Eucharist is to give praise and glory to God for this wonderful gift. Indeed, the word *eucharist* means *thanksgiving*. A practical question for us might be: Do we truly make praise and glory—that is, worship of God—the fundamental action of our participation at Eucharist?

Why does Jesus give himself to us as food and drink in a sacrificial meal?

The second basic question of our bishops' teaching focuses on the fact that the Eucharist is a *sacrificial* meal for an important reason. In recent times, emphasis has been given to the "meal" dimension of the Eucharist, and, for many, the "sacrifice" dimension has been eclipsed. Our document reminds us that Christ not only makes it possible for us to participate in the life of the Trinity, he also "removes obstacles to our participation that come from our sins. Through his death and resurrection, Christ conquered sin and death and reconciled us to God. The Eucharist is the memorial of this paschal sacrifice: through the Eucharist, we are joined to Christ's sacrifice and receive its inexhaustible benefits."

Because we are in danger of losing a sense of sin these days, the essential importance of the sacrificial dimension of the Eucharist must not be diminished.

Our need to be redeemed from sin urges us to note another root truth about our eucharistic belief.

At Mass, we do not simply re-enact Christ's sacrifice as an event in history or as a remembrance of something long past. The Eucharist is not just a memorial service. Indeed, the reality and the fruit of Christ's sacrificial death and resurrection victory are forever present to us in the Eucharist. But it is also important to note that while Christ's one perfect sacrifice is eternally present before the Father who eternally accepts it, in the Eucharist, Jesus does not sacrifice himself or become crucified over and over again. Rather by the power of the Holy Spirit, in mystery to be sure, his one eternal sacrifice is "*re-presented*," so that we may share in it." This is the mystery of our faith. †



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Archbishop Buechlein's intention for vocations for June

Women Religious: that their love of God and the religious charism may be widely appreciated and encouraged.

Buscando la Cara del Señor

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



La Eucaristía: alimento, bebida, sacrificio, comida

(Segundo de la serie)

Al principio, yo debería decir que mi comentario de verano sobre el borrador del documento de los Obispos de los EE.UU., *Preguntas básicas sobre la presencia real de Jesucristo en la Eucaristía*, intenta simplificar las complejas enseñanzas teológicas resumiendo el contenido a la vez que liberalmente lo digo con otras palabras manteniéndome fiel a su contenido como sea posible.

¿Por qué se nos entrega Jesús a sí mismo como alimento y bebida?

Esta es la primera pregunta tratada por el documento de enseñanza de los obispos. Es una pregunta verdaderamente fundamental y nos lleva a recordar que el propósito básico de la vida humana está dirigida últimamente a nuestra participación en la vida común de Dios Padre, Hijo y Espíritu Santo. Al final de cuentas, la existencia de cada ser humano está dirigida hacia Dios para siempre. Es el más profundo deseo del espíritu humano, aunque no siempre lo reconoce o lo acepta, especialmente en nuestros años de juventud. Sin embargo, el plan completo de Dios para nuestra salvación está orientado a esta unión final.

Nuestro compartir con la vida de la Trinidad comienza con nuestro bautizo, cuando, por el poder del Espíritu Santo, somos unidos a Cristo, y entonces, como sus hermanas y hermanos, nos convertimos en hijos adoptivos del Padre.

Nuestro enlace a la Santísima Trinidad es a través de la humanidad de Cristo. ¿Qué tiene esto que ver con la Eucaristía? Nuestro compartir con la Eucaristía alimenta y profundiza esta unión porque al comer del Cuerpo y beber de la Sangre de Cristo nos unimos a Cristo a través de su humanidad. Jesús dijo: "Quienquiera que coma mi carne y beba mi sangre permanecerá en unión conmigo y yo en unión con él" (Juan 6:56).

Al estar unido con la humanidad de Cristo, estamos al mismo tiempo unido a su divinidad. Y así es como somos llevados a la comunión de amor eterna junto con el Padre, el Hijo y el Espíritu Santo.

Nuestro documento de enseñanza dice "Así como Jesús es el Hijo eterno de Dios por su propia naturaleza, así nos convertimos en hijos e hijas adoptivos de Dios a través del sacramento del bautismo... Los Padres de la Iglesia llamaron a esta participación en la vida divina 'divinización'. En esto vemos que Dios no nos envía simplemente las cosas buenas de las alturas, más en cambio, somos traídos a la vida interna de Dios, la comunión con el Padre, el Hijo y el Espíritu Santo".

En otras palabras, algo verdaderamente profundo sucede en el bautismo, y es luego alimentado y fortalecido

aun más a través del "alimento y bebida" en el cual Cristo se nos entrega.

Desde nuestro punto de vista, nuestra acción y propósito fundamental de celebrar la Eucaristía es para alabar y glorificar a Dios por este regalo maravilloso. En efecto, la palabra *Eucaristía* significa *Acción de Gracias*. Una pregunta práctica para nosotros sería: ¿Realmente alabamos y glorificamos, es decir, la veneración de Cristo, la acción fundamental de nuestra participación en la Eucaristía?

¿Por qué se nos entrega Jesús como alimento y bebida en su comida final?

La segunda pregunta básica de las enseñanzas de nuestros obispos se enfoca en el hecho de que la Eucaristía es una comida *sacramental* por una razón muy importante. Recientemente, se ha enfatizado la dimensión de la "comida" de la Eucaristía, y, para muchos, la dimensión del "sacrificio" ha sido eclipsada. Nuestro documento nos recuerda que Cristo no sólo hace posible que participemos en la vida de la Trinidad, él también "remueve los obstáculos a esta participación que vienen de nuestros pecados. A través de su muerte y resurrección, Cristo conquistó el pecado y la muerte y nos reconcilió con Dios. La Eucaristía es el recordatorio del sacrificio pascual: A través de la Eucaristía, nos unimos al sacrificio de Cristo y recibimos sus beneficios inagotables".

Debido a que estamos en peligro de perder el sentido de los pecados en estos días, la importancia esencial de la dimensión del sacrificio de la Eucaristía no debe ser disminuida.

Nuestra necesidad de ser redimidos de los pecados nos urge a que notemos otra raíz verdadera sobre nuestras creencias eucarísticas.

En la misa, nosotros no volvemos a promulgar el sacrificio de Cristo como un evento histórico o como un recordatorio de algo pasado hace mucho tiempo. La Eucaristía no es meramente un servicio conmemorativo. De hecho, la realidad y el fruto de la victoria del sacrificio de la muerte y resurrección de Cristo están presentes para nosotros para siempre en la Eucaristía. Pero también es importante notar que mientras el sacrificio perfecto de Cristo está presente eternamente ante el Padre quien eternamente lo acepta, en la Eucaristía, Jesús no se sacrifica a sí mismo o es crucificado una y otra vez. Más bien por el poder del Espíritu Santo, en misterio sin duda, su siempre eterno sacrificio es "representado, para que lo podamos compartir". Este es el misterio de nuestra Fe. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para junio.

Mujeres Religiosas: Que su amor por Dios y carisma religioso sean apreciados y alentados por todas partes.

Letters to the Editor

Helping Uganda

Archbishop James Odongo recently addressed the congregation at St. Barnabas Church. He celebrated Mass with our parish on May 27, Mission Sunday. The archbishop hails from Uganda, East Africa, where he serves the archdiocese of Tororo. The archdiocese has many who are orphaned, widowed or who live as refugees. If you feel called to share your treasure with those in need in Uganda, you may send monetary contributions to either of the following addresses:

Archbishop J. Odongo, P.O. Box 933, Mbale, Uganda, E. Africa, or Rev. John B. Kauta, Mission Cooperative Plan, P.O. Box 587, Bedford, NY 10506.

(I have no affiliation with this mission; I just felt called to spread the word about their needs.)

Elizabeth C. Anttonen, Greenwood

Abolition of death penalty nothing new

I was a flapper of the Roaring Twenties. I also was the valedictorian of my senior class 72 years ago when I graduated from high school. The subject of my thesis was of great national concern at that time: the abolition of capital punishment.

Will revengeful Shylock forever demand a pound of flesh?

Anita Lane Kaiser, Indianapolis

Be Our Guest/Father Bill Stumpf

Why be a priest?

A couple of months ago, I was sitting at one of the first Planning for Future Growth steering committee meetings. During the course of the meeting, we began to talk a bit about vocations to the priesthood and the shortage of priests.



Eventually, one of the members, a layman, posed a question that brought us all to

silence. That question has stayed with me the past couple of months and in some ways haunted me a bit. The question was posed like this: "Fathers, if I am going to help promote vocations to the priesthood, then I need to know why are you priests?"

I want to try to answer that question: Why be a priest?

I guess the most obvious answer is because we need them—there aren't enough to go around. As priest personnel director, I am painfully aware of that need every day. But we don't just need priests because there is a shortage. Rather, the world, our world, needs priests and needs priesthood because of something intrinsic in the life and work of the priest. So what is this something that is intrinsic to priesthood that the world so desperately needs? Let me answer that by reflecting on three aspects of priesthood: the priest as the healer of souls, the priest as the proclaimer of truth and the priest as the bearer of mystery.

The priest as the healer of souls

Brokenness is part of the human condition. Every one of us has and will continue to experience brokenness. Life at times hurts. Relationships are messy and hurtful; we make mistakes; accidents and tragedies befall us; and we sin. Oftentimes our world's response to this brokenness is anger and violence or isolation. But these responses are not answers, and in the end, only continue to tear at the collective human heart.

Rather, our world and our lives need healing. Now there are all kinds of healers in our midst—doctors, nurses, counselors and therapists of all varieties. And they do bring about healing. But the priest offers a unique kind of healing: he offers healing to the soul, and the healing he offers is not his own, but God's. He does that in many ways: at the bedside of the dying, offering support and reassurance to the sick and suffering, consoling the bereaved, and offering compassion and forgiveness to the sinner. He does this because he shares in the ministry of Jesus—Jesus who healed, who consoled and who offered forgiveness. And so in the sacrament of the anointing of the sick, Jesus extends his healing touch once again. And so in the sacrament of reconciliation, Jesus says once again, "Your sins are forgiven."

The priest as the proclaimer of truth

You don't need me to remind you that

we live in a complex world. The information explosion and the electronic media have made us global citizens.

Consequently, we are exposed—almost bombarded—by a vast number of opinions and so-called truths. At times, it is difficult to know what to believe.

But the world needs to hear truth.

What is that truth? On the one hand, it is simple, but on the other, it is radical and life-changing. And so the priest is called to proclaim truth—truths such as: there is a God; life is sacred; marriage is holy; societies must be economically just; looking after the poor is a moral obligation.

I doubt that any priest finds being a proclaimer of truth to be easy. For the truth challenges our complacency, it upsets our consciences and it unnerves us by demanding that we change our lives. And proclaimers of truth, like prophets, are never very popular. And so it was with Jesus. But the priest does this because he shares in the ministry of Jesus. And in a very real way then, Jesus says once again: "The reason I came into this world is to bear witness to the Truth."

The priest as the bearer of mystery

The world needs to be reminded of mystery. Perhaps one of the most serious repercussions of our scientific age is that we have lost a sense of mystery. At times, we can look at our world and our lives in a very mechanistic manner. But we are surrounded by mystery, particularly the mystery of our very own lives.

And so the priest reminds us, and in a very real way invites us into mystery—sacred mystery. He does that principally through the sacraments. The priest leads us in the mystery of the Eucharist—where heaven and earth touch once again and the sacrifice of Calvary offers salvation.

He baptizes and so through lifegiving water immerses one in the mystery and power of Christ's death and resurrection. At special times, he confirms and so seals others in the mystery and power of the Holy Spirit. He witnesses marriages and so reminds us of the mystery of love, which is God himself. The priest does all this very conscious of his own human limitation and imperfections. For as St. Paul says, "God does choose the weak of this world," and so the priest must ultimately trust that God can and does work through our imperfections.

We are all blessed when a priest consistently lives his life as a healer of souls, a proclaimer of truth and a bearer of mystery. May God, who has begun the good work in our priests, bring it to completion.

(Father Bill Stumpf is vicar for Clergy and Parish Life Coordinators: Formation and Personnel for the Archdiocese of Indianapolis. This column originally appeared as a homily celebrating Indianapolis Msgr. Francis R. Tuohy's 40th anniversary of ordination to the priesthood.) †

Check It Out . . .

"Swing Fore Seniors Golf Tournament," benefiting the Little Sisters of the Poor ministry at St. Augustine Home for the Aged in Indianapolis, will be held July 18 at Ironwood Golf Club in Fishers. The tournament begins with registration at 10:30 a.m. Registration is \$125 per player, which includes lunch, fees, cart use and reservation for the presentation dinner. For more information, call 317-872-6420, ext. 211.

Seccina Memorial High School's Travel Club will be visiting Austria, Germany and Switzerland during spring break next year. For more information, contact Mark Steinmetz at Seccina at 317-356-6377, ext. 169, or write to him in care of Seccina Memorial High School, 5000 Nowland Ave., Indianapolis, IN 46201.

The 2001 Catholic Leadership Conference, an intensive leadership training experience for high school students, will be held July 16-20 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The conference is aimed at helping youth who are or will be in parish, high school or diocesan leadership roles, such as peer ministry, class officer or student council member. The cost is \$235. For more information, call the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439.

Camp Healing Tree, a special weekend camp for grieving children and teen-agers ages 7 to 17, will be held Aug. 24-26. The experience is not therapy, but is an enjoyable way to teach coping skills and build self-esteem and trust. The camp is free, however a refundable registration

deposit of \$25 per camper or \$50 per family is required. For more information, call 317-388-CAMP.

The **Youth 2000** prayer festival will be held July 20-22 at Bishop Chatard High School, 5885 N. Crittenden Ave., in Indianapolis. The event is for youth ages 13-30 who want to deepen their faith. For more information, call 317-842-6583.

"Women in the Old Testament," presented by Franciscan Sister Barbara Leonhard, will be held from 9 a.m. to noon June 25-27 at Marian College, 3200 Cold Spring Road, in Indianapolis. The cost is \$50 or \$40 for senior citizens. For more information, call 317-955-6451.

St. Lawrence Parish, 542 Walnut St., in Lawrenceburg will have its **parish festival** on July 7-8. There will be a German dinner and German band on July 8. For more information, call 812-637-6966.

St. Joseph Parish, 312 E. High St., in Corydon will have its parish picnic on July 8 at the Harrison County Fairgrounds in Corydon. For more information, call 812-968-3242 or 812-738-2742.

A private directed and/or conference retreat will be offered June 24-30 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. The silent retreat, presented by Benedictine Sister Justina Franxman, offers participants a number of opportunities for spiritual renewal. Private spiritual direction will be available to those who choose the directed retreat. For



Jesuit ordinand

Newly ordained Father Rick Milbourn celebrates Mass in the chapel at Brebeuf Jesuit Preparatory School in Indianapolis on June 17. He served on the Brebeuf Jesuit faculty as a seminarian and will return there in August as his first priestly assignment.

more information, call the Benedict Inn at 317-788-7581.

Sacred Heart of Jesus Parish in Indianapolis will offer **Vacation Bible School** from 6:45 p.m. to 8:15 p.m. June 25-29 at the Sacred Heart Parish Hall, 1125 S. Meridian St., in Indianapolis. The classes are for children ages 4-10. No registration is required. For more information, call 317-638-5551.

The Discalced Carmelite Nuns at the Monastery of St. Joseph in Terre Haute are having a **novena** leading up to the Feast of Our Lady of Mount Carmel. The novena will be offered from July 8-16 at 7:30 p.m. each day. Novena intentions can be sent to the Carmelite Monastery, 59 Allendale, Terre Haute, IN 47802-475, or call: 812-299-14101.

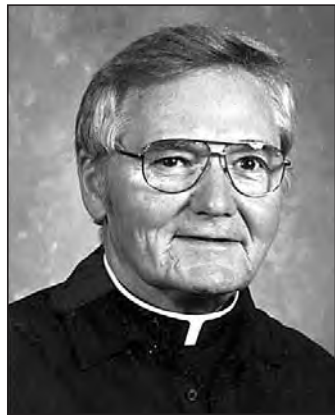
"Praying With the Heart," a weekend retreat for men and women with Franciscan Father Stephen Valenta, will be held Aug 17-19 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Father Valenta spent 18 years as a hermit. His mission is to teach people how to slow down and listen to God. He will give simple directives to help eliminate blockages to grace. The schedule includes daily Mass, exposition of the Blessed Sacrament, praying the rosary and the Chaplet of Divine Mercy, and time for private reflection and prayer. The cost is \$150 per person or \$275 for married couples. There also will be a day of reflection with Father Valenta from 9:30 a.m. until 2 p.m. Aug. 16 at Fatima Retreat House. The cost of the day of reflection is \$25. For more information, call 317-545-7681.

The 20-year **Medjugorje Anniversary** Celebration will be June 25 at St. Michael Church, 3354 W. 30th St., in Indianapolis. Rosary begins at 6:15 p.m. with Mass at 7 p.m. with Father Darvin Winters. For more information, call 317-924-3982.

"Exploring the Bible through Literature" with Benedictine Father Noel Mueller will be from 1 to 4 p.m. June 27-29 at Marian College in Indianapolis. Cost of the class is \$50 or \$40 for seniors. For more information, call 317-955-6451. †

VIPs . . .

Benedictine Father Denis Quinkert will celebrate his silver anniversary as a priest in the Order of



St. Benedict on June 30. His anniversary Mass will be celebrated at 5:30 p.m. on that date at St. Mary Church, 415 E. Eighth St., in New Albany. Father Denis is currently pastor of St. Lawrence Parish in Milbank, S.D. His prior assignments include ministry at parishes at Fort Totten, N.D., and Marty, S.D., both located on Indian reservations; abbot at Blue

Cloud Abbey in South Dakota; campus minister at Mount Marty College in Marty, S.D.; and chaplain to the Benedictine sisters in Yankton, S.D. Originally from New Albany, Father Denis graduated from Placid Hall High School at Saint Meinrad in 1954 and left for the

Dakotas shortly thereafter to serve the Native American people, first as a deacon, then as a brother, and then as a priest.

James and Theresa Wilson, members of Holy Spirit Parish in Indianapolis, celebrated their 50th wedding



seven grandchildren. †

anniversary on May 26. They were married on that date in 1951 at Holy Cross Church in Indianapolis. The couple celebrated with a trip to Ireland. They have six children: Mary Rojouski, Margaret Mazza, Janice Frazier, Angela Tuohy, Paul and James Wilson. They also have

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YOUTH

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Feeling good about their faith is important, the teen-agers said.

Anna, 16, said there was a time when she thought about not receiving the sacrament of confirmation.

She talked to friends and Father Brown, and "before I gave up on the Catholic Church I researched it more.

"I found out there was

more to it than I thought," Anna said.

Now, she hopes others will give their faith a chance.

A pilgrimage to Italy with other Bishop Chatard students also helped her find more students embracing their faith.

Going on retreats like Youth 2000 helps others feel more comfortable about their faith, Anna said.

"I feel like I want to go to Mass," she said.

Lee, a senior at Bishop Chatard who is a member of

St. Pius X Parish in Indianapolis, said Youth 2000 and similar events help increase his faith and help him deal with society's pressures.

"There are all kinds of pressures for teen-agers to do drugs and alcohol," Lee said. "My faith guides me in the right direction, and it's just kind of in your head. The more you go to these types of things, the more it's in your head to keep going in the right direction."

Unfortunately, both teen-

agers know that some of their peers don't think "faith is cool."

But it doesn't stop them from trying to show others how rewarding and how much fun it can be to live their faith.

Anna thinks there needs to be a leader, whether its at school or on a retreat, that shows "it's OK to embrace your faith."

"You have to make retreats more modern and personal so we can relate," she said. "It can't just be another, here's a retreat and

there's nothing personal about it."

Lee said when he and his friends talk about their faith they get some strange looks.

"But the more people who have a strong faith, and who talk to others, can help them have a strong faith," he said.

Both said it's important to keep an open mind and invite others to events like Youth 2000.

"There was a guy, who I never expected, who began carrying a rosary in his pocket since our trip to

Italy," Anna said.

That showed her that it's important to be "open about your religion," and not afraid to talk about it.

However, it's also important to listen and respect what others are saying, Anna said.

"That way they respect you too," she said.

(For more information on Youth 2000 and to register, call 317-842-6583. Volunteers are also needed to lead workshops and other areas.) †

Oldenburg Academy names new principal and president

By Jennifer Del Vecchio

Oldenburg Academy has named new leaders to guide the academy as it continues its efforts to grow as a co-educational school.

The academy has named a new principal, Connie Deardorff, and created the new role of president, which will be served by Oldenburg Franciscan Sister Therese Gillman.

The 150-year old academy became co-educational

last year, and both women said they want to help the academy grow.

As she begins her new role, Deardorff said there's one thing she always tell students.

"Never be closed to anything because you never know where you may be directed," Deardorff said.

Deardorff said those words reflect her own life, because her path to education wasn't one she thought she'd ever take.

Instead, she was interested in archaeology, but a chance to teach eighth-grade at St. Lawrence School in Lawrenceburg led to a master's degree in education.

Deardorff came to the academy, located in Oldenburg, just minutes away from Batesville, in 1990 after finishing her education degree.

She has taught social studies, history, psychology,

English and economics. She also held the posts of admissions director and mission effectiveness coordinator at the school and was the assistant principal.

Deardorff begins her new role at a time when Oldenburg is moving into new territory.

The changes at the acad-

emy—the closing of the residence halls and switching to a co-educational facility—are about "trusting in the Lord," Deardorff said.

The academy educates 182 students and more are expected this fall.

Deardorff said the staff's dedication makes her job easier.

"Our team is visionary," she said. "We all work together. We just have different jobs.

"I want to enable people and be able to work elbow to elbow to make this the best place for kids today."

Deardorff and her husband, Phil, have two children. They attend St. Joseph

Parish in St. Leon.

The academy's new president, Sister Therese, is a 1969 graduate of the academy.

"I know that the academy is entering into a phase of rapid growth and development, especially since it became co-ed," Sister Therese said.

However, the school will

still maintain a personal learning environment with a special focus on the different needs of the students, she said.

She hopes to see building improvements and an increase in the campus ministry program. Sister Therese said she wants to see more class retreats and spiritual direction for stu-

dents and staff.

She also wants to see more individual class liturgical celebrations, along with the spiritual aspects the school already offers.


Sister Therese has an extensive background. She has experience managing non-profit organizations and has been a principal, teacher and youth director. †



Connie Deardorff



Oldenburg Franciscan Sister Therese Gillman



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BISHOPS

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the United States.

Addressing a gap in their "Ethical and Religious Directives for Catholic Health Care Services," the bishops made several revisions to clarify that Catholic hospitals involved in partnerships or mergers with other health care institutions "are not permitted to engage in immediate material cooperation in actions that are intrinsically immoral, such as abortion, euthanasia, assisted suicide and direct sterilization."

Responding to surveys that indicate many Catholics do not believe Christ is truly present in the bread and wine consecrated at Mass, the bishops adopted a statement, "The Real Presence of Jesus Christ in the Sacrament of the Eucharist: Basic Questions and Answers."

"In the celebration of the Eucharist, bread and wine become the body and blood of Jesus Christ," it says.

It affirms that in the Eucharist "the whole Christ is truly present, body, blood, soul and divinity, under the appearances of bread and wine."

Liturgical matters occupied a good portion of the meeting.

In the opening session, the bishops were told that the Holy See has approved the second volume of the U.S. Lectionary for Mass, carrying readings for weekdays, feasts of saints and Masses for various occasions. They passed a resolution urging that it be published expeditiously "for pressing pastoral reasons."

They also held an extended discussion of concerns raised by a recently published Vatican document on liturgical transla-

tion, *Liturgiam Authenticam* [The Authentic Liturgy].

Some bishops questioned whether the document's detailed translation rules were appropriate. Others asked about its impact on a wide range of matters from biblical and liturgical scholarship to liturgical music and the future of international translation commissions.

Bishop Joseph A. Fiorenza of Galveston-Houston, NCCB president, eventually cut off the discussion with a promise that it would be brought back onto the agenda later in the meeting. It was resumed June 16 during the bishops' executive session, closed to the media.

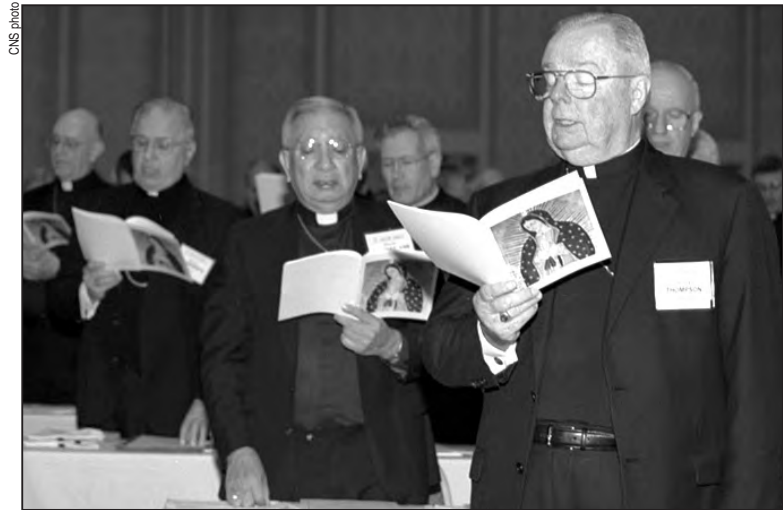
On other liturgical matters, the bishops approved:

- A revised version of "This Holy and Living Sacrifice," a document containing norms for the reception of Communion under both kinds. It encourages Catholics to receive Communion under both kinds when possible as "a fuller sign of the eucharistic banquet."
- A series of changes in U.S. norms for Mass, including a decision affirming that Catholics are to receive Communion standing and are to bow their heads as a sign of reverence before receiving.

The liturgical decisions must receive Vatican approval before they take effect.

Ending years of conference work on the U.S. application of Vatican Catholic higher education norms, the bishops approved a recommended procedure for bishops to grant theologians a *mandatum*, or ecclesiastical mandate to teach.

The bishops broke into regional groups for about an hour the first morning of their meeting to discuss this fall's world Synod of Bishops, on the topic of the role



U.S. bishops pray before the start of their annual spring meeting in Atlanta June 15. At front is retired Bishop David B. Thompson, former head of the Diocese of Charleston, S.C.

of bishops.

Cardinal Jozef Tomko, who recently retired after 16 years as head of the Vatican's Congregation for the Evangelization of Peoples, urged the bishops to work to "create a deeper missionary consciousness in the whole Church of God."

He praised U.S. Catholics for their strong record of lay leadership and support for the missions but urged a "dynamic new evangelization" in the country.

Archbishop Daniel M. Buechlein of Indianapolis, chairman of the Ad Hoc Committee to Oversee the Use of the Catechism, reported that the committee has determined that a national catechetical series for elementary-age children is not needed at this time. He said further study is needed, however, on the question of secondary-level catechetical materials.

Cardinal William H. Keeler of Baltimore reported on an interfaith campaign he is involved in that seeks to get AT&T out of the pornography business.

Coadjutor Bishop Joseph A. Galante of Dallas, chairman of the U.S. bishops' Committee on Communications, led a discussion on the mission and structure of Catholic News Service. He reported that Auxiliary Bishop Thomas J. Curry of Los Angeles, chairman of the communications committee's CNS subcommittee, will serve as a year-round ombudsman through whom bishops can channel any comments about the news agency.

Archbishop Roger L. Schwietz of Anchorage, Alaska, head of the bishops' Committee on Vocations, reported on plans for the third Continental Congress on Vocations next April in Montreal.

He said some attribute the Catholic Church's vocations shortage to its insistence on ordaining only celibate men, but there is a similar lack of clergy vocations in many faith communities in the United States. "This suggests that we are dealing with a problem which may be more cultural than religious," he said. †

Highlights from the Bishops' spring meeting in Atlanta

ATLANTA (CNS)—Here is a brief overview of what the U.S. bishops did at their spring meeting June 14-16 in Atlanta:

- Adopted a statement urging constructive dialogue and action on global warming.
- Urged an end to Israeli-Palestinian violence and renewed peace efforts in the region.
- Called for renewed U.S. leadership in refugee protection.
- Issued a statement on the real presence of Christ in the Eucharist.
- Revised "This Holy and Living Sacrifice," guidelines for Communion under two kinds.

- Adopted several changes in U.S. norms for Mass, including a directive that standing is the posture for receiving Communion.
- Revised their ethical and religious health care directives to deal more effectively with issues of material cooperation in evil.
- Approved guidelines for bishops to use in granting theologians the academic *mandatum*, or ecclesiastical mandate to teach.
- Listened to reports and analysis of the Middle East crisis by Latin Patriarch Michel Sabbah of Jerusalem and a panel of experts.

- Heard a call for "a deeper missionary consciousness in the whole Church" from Cardinal Jozef Tomko, the Vatican's former chief evangelization official.
- Discussed concerns about new Vatican rules on liturgical translations and the respective roles of bishops' conferences, mixed commissions and the Vatican in such translations.
- Heard that the Vatican has approved the U.S. Lectionary for Mass for weekdays and urged that it be published quickly.
- Discussed this fall's world Synod of Bishops, on the topic of the role of bishops.

- Discussed the mission and structure of Catholic News Service and learned that a bishop-ombudsman has been named to handle any complaints they may have.
- Heard a report on next year's Continental Congress on Vocations by Archbishop Roger L. Schwietz of Anchorage, Alaska.
- Heard Cardinal William H. Keeler of Baltimore report on a campaign to get AT&T out of the pornography business.
- Heard Archbishop Daniel M. Buechlein of Indianapolis report on issues of developing a national catechetical series. †



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Bishops explain Christ's real presence in Eucharist

ATLANTA (CNS)—“In the celebration of the Eucharist, bread and wine become the body and blood of Jesus Christ,” the U.S. Catholic bishops said in a statement aimed at improving Catholic understanding of the Eucharist.

By a vote of 205-4 the bishops adopted the statement June 15, the second day of their three-day spring meeting in Atlanta.

The 21-page statement is titled “The Real Presence of Jesus Christ in the Sacrament of the Eucharist: Basic Questions and Answers.”

It affirms that in the Eucharist “the whole Christ is truly present, body, blood, soul and divinity, under the appearances of bread and wine—the glorified Christ who rose from the dead after dying for our sins. This is what the Church means when she speaks of the ‘real presence’ of Christ in the Eucharist.”

In introducing the document for consideration, Bishop Donald W. Trautman of Erie, Pa., chairman of the bishops’ Committee on Doctrine, reported that it was the result of a request by more than 100 bishops concerned about the adequacy of Catholic belief in a “central mystery of our faith.”

That concern was sparked by a survey in which a large percentage of Catholics said the bread and wine at Mass are “symbolic reminders of Christ” when they were asked to choose between that description and “changed into the body and blood of Christ.”

Bishop Trautman said the document, structured in the form of answers to 15 doctrinally or pastorally significant questions about the Eucharist, “does not represent a complete treatise on the Eucharist” and is intended chiefly for pastors and religious educators.

It begins by recounting Christ’s institution of the Eucharist at the Last Supper. It recalls Jesus’ words in the sixth chapter of John’s Gospel: “I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world. ... For my flesh is true food, and my blood is true drink.”

It says Christ “gives himself to us in the

Eucharist as spiritual nourishment because he loves us. ... By eating the body and drinking the blood of Christ in the Eucharist, we become united to the person of Christ through his humanity.”

It explains the Church teaching that the Eucharist is both a meal and a sacrifice and points out that those participating in the eucharistic sacrifice “are not simply spectators.”

Quoting from the *Catechism of the Catholic Church*, it says, “In the Eucharist, the sacrifice of Christ becomes the sacrifice of the members of his body who, united to Christ, form one sacrificial offering.”

The statement discusses why the appearances of bread and wine remain after their substance or underlying reality has become the body and blood of Christ—the teaching classically formulated since the 16th-century Council of Trent as the doctrine of transubstantiation.

It reaffirms Church teaching that “in the Eucharist the bread ceases to be bread in substance and becomes the body of Christ, while the wine ceases to be wine in substance and becomes the blood of Christ. As St. Thomas Aquinas observed, Christ is not quoted as saying, ‘This bread is my body,’ but ‘This is my body.’”

It says the bread and wine that are consecrated “are not symbols in the ordinary sense of the term because they truly are the body and blood of Christ” and not just a sign of it.

At the same time, it says there is symbolism involved in receiving Christ under the appearances of bread and wine because it “discloses the meaning of the Eucharist. For example, just as natural food gives nourishment to the body, so the eucharistic food gives spiritual nourishment.”

The statement reaffirms Church teaching that Christ’s presence in the Eucharist continues after Mass and explains why the Church reserves some consecrated hosts after Mass—both for distribution to the sick and dying and for adoration by the faithful.

It outlines some of the basic ways Catholics are expected to show reverence

toward the Eucharist.

It says a nonbeliever who receives the Eucharist consumes Christ’s body and blood, but “a lack of faith ... does prevent the person from obtaining the spiritual benefit.”

Someone who goes to Communion while conscious of being in mortal sin also receives Christ’s body and blood, it says. But it quotes St. Paul’s warning that those who receive the Eucharist unworthily “will have to answer for the body and blood of the Lord.” It reminds Catholics of their obligation to confess mortal sins before receiving Communion, or at least to make an act of perfect contrition if grave circumstances warrant.

It says that, “if possible, it is especially fitting to receive Christ in both forms during the celebration of the Eucharist,” but this does not detract from the teaching that Christ is fully present under either form.

In addition to the real presence of Christ in the Eucharist itself, the statement says, Christ is present in other ways at Mass—in the priest, in the revealed word proclaimed in the liturgy, and in the assembled people. It notes that Christ is also present in the other sacraments.

The Church speaks of Christ’s “real presence” in the Eucharist not to exclude or deny his presence in those other ways, it says, but “to emphasize the special nature of that presence. ... While the other ways in which Christ is present in the celebration of the Eucharist are certainly not unreal, this way surpasses the others.”



A eucharistic minister presents the host during Communion. At their June meeting, the U.S. bishops approved a statement on the real presence of Christ in the Eucharist, re-educating Catholics on the core belief of faith.

The statement also discusses the use of “body of Christ” not just to describe the Eucharist, but also, by analogy, to describe the Church and all its members, who are “united to Christ through faith and sacraments.”

For the members of the Church, Christ’s “mystical body,” the statement says, the eucharistic celebration should “increase our love for one another and remind us of our responsibilities toward one another.”

As members of Christ’s body “we have a duty to represent Christ and to bring Christ to the world,” it says. “We have responsibility to share the good news of Christ not only by our words but also by how we live our lives.”

The statement says that when the Church calls Christ’s presence in the Eucharist a “mystery,” it does not just mean something that can’t be fully understood. In Scripture, it says, the term has a deeper meaning, referring “to aspects of God’s plan of salvation for humanity, which has already begun but will be completed only with the end of time.” †

Bishops declare standing is the posture for receiving Communion

ATLANTA (CNS)—In new liturgical norms adopted June 15, the U.S. bishops declared that standing is the posture for reception of Communion in the United States.

They prescribed a bow of the head as a sign of reverence before receiving Communion, with a second bow before receiving from the cup if Communion is given under both kinds.

They raised Catholic penance for the violence of abortion and prayer for the restoration of the full legal right to life on Jan. 22 to an annual liturgical observance. They said the Mass for Peace and Justice is to be celebrated that day, or on Jan. 23 whenever Jan. 22 falls on a Sunday.

They asked the Holy See for special permission, called an indult, to continue using the Apostles’ Creed in place of the Nicene Creed at certain Masses.

The bishops took the actions by voting 205-14 to approve a series of revisions in U.S. liturgical norms during their spring meeting in Atlanta June 14-16. Any of the decisions involving changes from current practice require Vatican approval before they take effect.

As part of their work on a thorough revision of the U.S. version of the Roman Missal, the bishops in 1995 had approved a U.S. appendix to the second General Instruction of the Roman Missal, the Vatican norms then in effect for the eucharistic liturgy. The U.S. appendix—which identifies additional U.S. norms or differences between U.S. norms and the general norms—has been awaiting approval in Rome along with the rest of the revised U.S. Sacramentary, or book of prayers used at Mass.

Last year, however, the Vatican issued a new general instruction. To take changes in the general instruction into account, the bishops were asked to make some revisions

in their 1995 appendix.

The new general instruction makes no provision for use of the Apostles’ Creed at Mass.

The bishops approved a norm that says, “Subject to the judgment of the diocesan bishop, the Apostles’ Creed may replace the Nicene Creed at Masses with children and on Sundays of the Easter season as the Church celebrates the mystery of the resurrection of Christ in the sacraments of initiation.”

They added, however, that no other creed may be used and that children also need to become accustomed to the Nicene Creed.

A rule in the new general instruction says the celebrant is to stay in the sanctuary during the exchange of peace.

As an adaptation, the bishops approved a statement in the appendix saying, “For pastoral reasons, the priest celebrant may extend a sign of peace to some members of the liturgical assembly near the sanctuary, for example in the case of a funeral, wedding or when civic leaders are present.”

The new general instruction says, “The faithful may communicate either standing or kneeling, as established by the conference of bishops. However, when they communicate standing, it is recommended that they make an appropriate gesture of reverence, to be laid down in the same norms, before receiving the sacrament.”

In response to the instruction, the bishops established standing as the posture in the United States and a bow of the head as the gesture of reverence.

Another rule in the appendix says people may adopt the *orans* [praying] posture of the priest during the Lord’s Prayer. In an initial discussion of whether this means people cannot join hands with those near them at that time, Archbishop Lipscomb initially said the wording of the norm would seem to discourage it, but no “draconian” measures

need be taken to halt it. He later corrected himself and advised the bishops that the general law is silent on the topic, so holding hands is neither encouraged nor prohibited.

Bishop Gerald A. Gettelfinger of Evansville, Ind., linked the popularity of the practice to the civil rights movement. Bishop John H. Ricard of Pensacola-Tallahassee, Fla., said it is especially common in African-American parishes.

The bishops also ruled that before the Communion, people are to kneel at the *Ecce Agnus Dei* “Behold the Lamb of God” unless their diocesan bishop determines otherwise. People “may kneel or sit following the reception of holy Communion,” they said.

On the vesture of lay ministers, the bishops said, “Altar servers, readers and other lay ministers may wear the alb or other

suitable vesture or other appropriate and dignified clothing as determined by the diocesan bishop.”

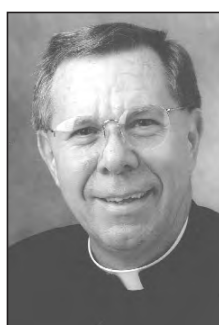
In a series of norms, they spelled out the kinds of options available for song at key points throughout Mass.

One rule of song says, “The texts of musical settings for the Gloria, the Creed, the Lord’s Prayer, the acclamations and responses of the Mass and other rites must conform to the language of the official texts.”

They adopted a rule that will permit but not require churches to cover crosses from the fourth Saturday of Lent until Good Friday and images from the fourth Saturday of Lent until the beginning of the Easter Vigil. Those once-traditional Passiontide practices had been suppressed in 1969 but gradually came back into use in a number of parishes. †

Bishops hear recommendations on national catechetical series

ATLANTA (CNS)—A national catechetical series for elementary-age children is not needed at this time but further study is needed on the question of secondary-



Archbishop Daniel M. Buechlein

level catechetical materials, a committee chairman told the U.S. bishops June 15.

Archbishop Daniel M. Buechlein of Indianapolis, chairman of the bishops’ Ad Hoc Committee to Oversee the Use of the Catechism, reported at the bish-

ops’ spring meeting in Atlanta on a feasibility study regarding the development of a national catechetical series.

He said that since 1996 the committee had “established an effective partnership” with many catechetical publishers “in the production of catechetical materials whose doctrinal content conforms to the *Catechism of the Catholic Church*.”

Because this “cooperative venture” has resulted in several catechetical series used throughout the United States, he said, “a national catechetical series on the elementary level is not advisable at this time.”

The committee recommended, however, “that the practice of conducting reviews on catechetical materials for

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Anchorage archbishop cites hopeful signs for vocations

ATLANTA (CNS)—U.S. society is experiencing “the return of the proverbial pendulum” in terms of today’s young people, and that should be good news for vocations, Archbishop Roger L. Schwietz of Anchorage, Alaska, told his fellow bishops June 14.

Archbishop Schwietz, chairman of the bishops’ Committee on Vocations, gave a report on the third Continental Congress on Vocations, scheduled for April 18-21 in Montreal. He spoke on the first day of the bishops’ spring meeting in Atlanta.

“In the last few decades, the pendulum has swung against young peoples’ aligning themselves with any institution, be it military, government or church,” he said. “Right now, as the pendulum swings back, we see young people who are less distrustful of authority” and more likely to be “involved in service projects and in groups which fight poverty and abortion.”

Quoting Neil Howe and William Strauss, authors of *Millennials Rising*, Archbishop Schwietz said those born in the last 20 years—dubbed the “millennials”—“are beginning to manifest a wide array of positive social habits that older Americans no longer associate with youth, including a new focus on teamwork, achievement, modesty and good conduct.”

“Over the next decade, the millennial generation will entirely recast the image of youth from downbeat and alienated to upbeat and engaged—with potentially seismic consequences for America,” the authors added.

“I hope that we’re also looking at seismic consequences for the Church,” Archbishop Schwietz said. He noted that tens of

thousands of young people have participated in world youth days and that 25,000 are expected at this year’s National Catholic Youth Conference in Indianapolis in December, compared to 7,000 eight years ago.

The Continental Congress on Vocations, which will develop a pastoral plan for vocations in the United States and Canada, “provides an opportunity to get ready for the new millennials,” the archbishop said.

He said he hoped 60 U.S. bishops would attend the congress, which was expected to attract up to 1,200 delegates.

Archbishop Schwietz noted that some blame the decline in vocations to priesthood and the consecrated life on celibacy and the male-only priesthood.

“But the fact is that there is a lack of vocations today in many faith communities, Christian and Jewish, including those which ordain women and have a married clergy,” he said. “This suggests that we are dealing with a problem which may be more cultural than religious.”

“The bad news, of course, is that this makes the problem somewhat more challenging, though not impossible, to address,” he said. “The good news, however, is that the culture is changing, and it bodes well for vocations.”

Among the speakers scheduled to address the congress are Passionist Father Donald Senior, president of the Catholic Theological Union in Chicago; Father Ron Rohlheiser, a member of the General Council of the Oblates of Mary Immaculate; Sister Marie Chin, president of the Sisters of Mercy of the Americas; Sister Mary Johnson, a sociologist from Emmanuel College in Boston and a Sister of Notre Dame de Namur; and Father Gilles Routhier, an

ethicist-theologian from Laval University in Quebec City. The congress on vocations in North America was called by Pope John Paul II. It is the third such regional gathering, following a Latin American congress in Sao Paulo, Brazil, in 1994 and a European congress held in Rome in 1997. †

Cardinal reports on campaign to get AT&T out of porn business

ATLANTA (CNS)—An interreligious group that includes Cardinal William H. Keeler of Baltimore is working to convince AT&T to get out of the business of hard-core pornography and may step up its efforts in coming months.

Cardinal Keeler reported on the efforts June 15 during the U.S. bishops’ spring meeting in Atlanta.

He said the campaign organized by the Cincinnati-based Religious Alliance Against Pornography originated with an Oct. 23, 2000, story in *The New York Times* that detailed how “two of America’s best-known corporations, AT&T and General Motors, were in the hard-core pornography business to the tune of hundreds of millions of dollars annually.”

The GM board of directors has since announced that it will sell the subsidiary that distributes hard-core pornography, while AT&T is “still in the business,” the cardinal said.

AT&T Broadband, a business unit of AT&T, provides cable TV service to some 16 million people in the United States. Steve Lang, a spokesman for AT&T Broadband, said “adult entertainment” is offered in some markets.

A delegation from the Religious Alliance Against Pornography met a few months ago with Michael Armstrong, the chief executive officer of AT&T, said Cardinal Keeler, who was part of the delegation.

The group expressed its concern “that Ma Bell was in a business that causes so much harm to individuals, family life and society.”

Armstrong “pointed out ways in which they tried to limit access to the hard-core material and said that they intended to stay in the business while GM did,” Cardinal Keeler said. “To date, however, there is no sign of any change of policy.”

The cardinal said he planned to call on other members of the bishops’ conference to write individual letters to Armstrong expressing their concern on this issue. He said Jewish, Muslim and other Christian leaders would be doing the same thing.

Bishop Joseph A. Fiorenza of Galveston-Houston, president of the bishops’ conference, said in response to the report that he thought many of his colleagues would be “happy to write letters and say, ‘Shame on Ma Bell.’”

Cardinal Keeler said the AT&T aspect was just “one aspect of what is a huge problem,” noting that “the business of making pornographic films is several times greater in terms of money than the regular film industry.”

After the report, the cardinal told Catholic News Service that many bishops had approached him and offered to join in the anti-porn effort.

“They were ready to turn in their [AT&T] credit cards,” he said, “but we’re not asking for that yet.”

Lang of AT&T Broadband told CNS June 18 that the company provides programming “to a wide, diverse audience with varying interests.”

“In the case of adult programming, we give customers control over whether it comes into their homes and who can order it,” he said. “We trust our customers to make decisions that are right for their households.”

Lang also said AT&T had announced plans last October to spin off AT&T Broadband into a separate company. †

CATECHISM

continued from page 9

conformity to the *Catechism of the Catholic Church* continue indefinitely, with the understanding that the effectiveness of conducting the conformity reviews will be evaluated on a regular basis,” the archbishop said.

But Archbishop Buechlein said the situation with regard to catechetical materials for high-school-age students was “far from satisfactory,” partly because few reviews have been done on such materials.

Of the 45 texts or series listed in the June issue of *Catechism Update* as carrying a declaration of conformity, only seven contain material for the secondary level, he said.

When secondary-level material has been submitted for review and found deficient, publishers have generally ignored the suggested changes and gone ahead with publication without the declaration of conformity, he added.

“While this seems to paint a bleak picture for secondary-level catechetical materials, it is important to note that there are some positive signs,” Archbishop Buechlein said.

One publisher for Catholic high schools, for example, has committed itself to publishing at least one new book each year in cooperation with the catechism committee and has followed through on that commitment, he said.

In addition, there are currently four high school texts under review by the committee and another seven or eight reviews expected to begin before the end of the year, he said.

“Because of these indications, the catechism committee does not want to make a final recommendation now concerning catechetical materials for high-school-age students,” the archbishop said.

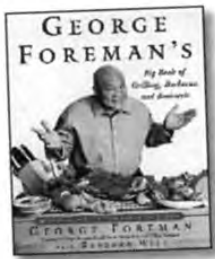
“However, the committee wants to go on record as stating that the possibility exists that at some point in the future it might be advisable for the bishops to undertake the development of a national catechetical series for Catholic high schools and/or religious education programs for older adolescents,” he added.

The committee also recommended the development of national doctrinal curriculum guidelines and refinement of the “Protocol for Assessing the Conformity of Catechetical Materials with the *Catechism of the Catholic Church*,” which was approved in 1997. †

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Bishops approve procedure for giving theologians a *mandatum*

ATLANTA (CNS)—At their spring meeting in Atlanta, the U.S. bishops approved a recommended procedure for granting, withholding or withdrawing a Catholic theologian's academic *mandatum*.

Bishop Joseph A. Fiorenza of Galveston-Houston, president of the bishops' conference, warned against using the *mandatum* to bring "dangerous" and "harmful" accusations against theologians in violation of Christian charity.

The *mandatum* is the ecclesiastical mandate or authorization from a bishop to teach theology in a Catholic college or university. In view of the technical character of the term in Church law, the bishops have been using the original Latin word, which does not mean quite the same thing as *mandate* in English.

Theologians hired by May 3, 2001, are required to obtain the *mandatum* by June 1, 2002. Those hired after that date are to obtain it "within the academic year or within six months of being hired, whichever is longer."

The bishops adopted the procedure by a voice vote without audible dissent June 15, the second day of their three-day meeting.

Archbishop Daniel E. Pilarczyk of Cincinnati, head of the committee that drafted the procedure, emphasized that what the bishops were being asked to approve "is not legislation, it's not teaching."

"It is, rather, a resource for bishops to be of help to them in granting the *mandatum* called for by *Ex Corde Ecclesiae* and the [U.S.] application," he said.

Ex Corde Ecclesiae is the 1990 apostolic constitution by Pope John Paul II establishing worldwide norms for Catholic colleges and universities.

The U.S. application, adopted by the bishops in November 1999 and approved by Rome the following May, spells out particular norms for the United States. The application said a procedure would be

developed separately to help bishops implement the *mandatum* legislation.

Archbishop Pilarczyk also warned against misuse of the *mandatum* as a tool to rate the orthodoxy or catholicity of theologians or Catholic educational institutions.

He addressed the issue June 14 when Archbishop Francis B. Schulte of New Orleans asked him about a Web site listing all Catholic institutions of higher learning and ranking them on the basis of how many of their theology faculty were known to have the *mandatum*.

The Alabama priest who created the site has since removed it, but its existence highlighted the possibility that anyone else with a computer and Web page could create something like it.

Archbishop Pilarczyk said the site in question was "in my opinion very poorly done, and it seems to have been done by somebody who apparently doesn't understand either the *mandatum* or the public to which the *mandatum* is addressed."

"The *mandatum* is between the diocesan bishop and the individual teacher of a theological school," he said. "This is not a public matter in the same way that the appointment of a pastor is."

He suggested that if a bishop is asked who has the *mandatum* and who does not, "it would be prudent for the bishop to send the inquirer to the teachers in question and allow them to tell the inquirer as much as they want."

The next day, after the bishops approved the procedure, Bishop Fiorenza said: "Any member of the Church can raise questions as to whether a particular theological position is orthodox or not; sometimes they may have an obligation to do this."

"But both Christian charity and wisdom demand that such accusations not be made casually. Certainly no one other than the proper ecclesiastical authority has the right or authority to judge the accuracy of such

theological positions."

He said several Web sites have posted lists or speculated on which theologians would or would not get the *mandatum*.

He warned bishops to be alert to "those who would engage in this type of mischievous and harmful activity in an effort to disparage the reputation of universities and certain theologians."

"It would be a very serious misuse of the mandate by any member of the Church if they make it an engine of attack rather than appreciation for building up the community of the Church," he said.

The procedure itself provides for two ways in which a *mandatum* can be conferred:

- The theologian may request it with an attestation that he recognizes his role and responsibility as a Catholic theologian and is committed to "teach authentic

Catholic doctrine" and not to present as Catholic teaching anything contrary to it. The bishop then acknowledges the attestation and confers the *mandatum* in light of it.

- The bishop may offer the *mandatum* to a theologian, spelling out what its acceptance entails and enclosing a form for the theologian to acknowledge that he or she understands and accepts the terms. The *mandatum* takes effect when the bishop receives the signed acknowledgment.

Aside from model form letters for each party for either method, most of the procedure document simply reiterates what was already established in *Ex Corde Ecclesiae* or in the U.S. application concerning the granting, withholding or withdrawing of the *mandatum*. †

Bishops approve revisions to health care directives

ATLANTA (CNS)—Heeding an archbishop's warning to treat the document carefully, the U.S. bishops approved revisions to the "Ethical and Religious Directives for Catholic Health Care Services" on June 15 in Atlanta.

The 209-7 vote at the bishops' spring meeting was well above the two-thirds majority needed.

The revisions—already approved by the Vatican—clarify that Catholic hospitals involved in partnerships or mergers with other health care institutions "are not permitted to engage in immediate material cooperation in actions that are intrinsically immoral, such as abortion, euthanasia, assisted suicide and direct sterilization."

Only two minor changes were made to the document, which Archbishop Daniel E. Pilarczyk of Cincinnati said was at "a very delicate stage."

The revisions, involving only a few paragraphs in the lengthy 1994 directives and the deletion of a four-paragraph appendix, were the result of a yearlong consultation that involved a working group of the bishops' conference, Vatican officials, theologians and leaders in Catholic health care.

A revised introduction to the directives notes that efforts in the original appendix to explain the principles of cooperation "did not sufficiently forestall certain possible misinterpretations and in practice gave rise to problems in concrete applications of the principles."

"Reliable theological experts should be consulted in interpreting and applying the principles governing cooperation, with the proviso that, as a rule, Catholic partners should avoid entering into partnerships that would involve them in cooperation with the wrongdoing of other providers," the revised text says.

Archbishop Pilarczyk, who headed the working group along with Bishop Donald W. Wuerl of Pittsburgh, said the group originally thought its task of revising the directives would be "uncomplicated and of no

great interest to very many people."

"That assumption proved to be wrong," he said.

Following a series of meetings with Catholic health care leaders, "which ran the gamut from extremely tense to downright friendly," and the consultations with the Vatican, the working group came up with a text that was "so widely accepted that we felt we did not want to risk changing anything," the archbishop said.

In discussions on the revisions, several bishops expressed concern that a failure to explicitly explain the principle of cooperation could lead to confusion.

"If we cannot agree on a definition, how can we expect Catholic health care institutions to correctly interpret" the principle, asked Bishop Raymond L. Burke of LaCrosse, Wis. "My fear is that we will continue to see it used to justify providing direct sterilization."

But Archbishop Pilarczyk said the new wording notes that decisions in each case of a possible merger, partnership or shared facility arrangement between health care institutions are up to the local bishop who should seek theological guidance in each circumstance.

"No text can guarantee morality or right decision-making," he said.

Father Michael D. Place, president and chief executive officer of the Catholic Health Association, who was at the bishops' meeting for the discussions, welcomed the revisions, saying they "preserve the pastoral discretion of the local bishop and allow for continued theological and pastoral discussion of other complex issues relating to the principle of cooperation."

"The practical effect of the changes is the requirement of greater distance between the Catholic entity and the morally prohibited procedure," he said. "The revisions make clear that the Catholic organization must maintain appropriate distance or separation from prohibited procedures in the areas of governance, management and financial benefit." †

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SHAMRAUCTION AWARD WINNER: Kyle McGrath

James Frederick Allen
Kara Christine Allen
David Wilson Andersen
Adam Michael Azman
Edwin Matthew Banta
Ashley L. Barber
Elizabeth Rose Barron
Andrew Blaine Bean
Megan Marie Beauchamp
Marc Joseph Becher
Mark David Bego
William E. Birdsong
Allison Nicole Black
Brad Aaron Boellner
Andrew Benjamin Bordenet
Megan Marie Borgo
Padraig Francis Boyle
Hugh Richard Bradshaw II
Matthew James Braun

Melinda Nicole Braun
Elizabeth Marie Brown
Patrick I. Bugbee
Grant Cameron Burgess
Jessica Ann Bussell
Sara Elizabeth Campo
Carissa Jo Carman
Kent A. Carson
Kevin Ryan Casey
Anne Elizabeth Chase
Michael Thomas Coffey
Emily Marie Chaten
Michael Thomas Coffey
Christopher James Colvard
Erika Farrar Conrad
Jill Ann Corbett
Neal Joseph Corbett
Natalie Elizabeth Corey
Peter Joseph Corsaro
Jonathan David Crozier

Teresa Finnerty Day
Charles M. Denys
Evan Paul DiGregory
Lauren McBride Dinwiddie
Jamie Lynn Dowd
Meredith Anne Dreyer
Lindsay Blair Easterday
Kate Elizabeth Eckerd
Julian Richard Estiva
Jennifer Christine Fagan
John Joseph Feeney
Mary Elizabeth Feeney
Nicole Therese Ferguson
Ryan William Finley
Sarah Field Fiorio
Philip Ryan Fitch
Keith Richard Fowler
Cameron Edward Fox
Erin Rose Frazier

Jessica Arlene Freeman
John Shea Gardner
John Timothy George II
Mark Phillip Gill
Shane Givens
Mark William Grannan
Erin Michelle Gray
Christina Geneva Grundy
Eric Miles Guilford
Kathryn Carolyn Gumbel
Christina Marie Haines
Alphonso Preston Harrell III
Bryan M. Harrison
Ronald Hayes Jr.
Lindsey Ann Head
Chelsea Fox Heffernan
Rachel Katherine Hehner
William Ross Hendrickson III
Shane Anthony Hiatt

Decolby Hill
Stephen Michael Hill Jr.
John William Hobbs
Allison Marie Hoeping
Lauren Therese Holbrook
Erica Kristine Hunter
Kate Elizabeth Huffman
Carson Warfield Hunter
David Joseph Huser
Stephanie Marie Isaacs
Charlotte Marie Jones
John D. Jordan
Mary Susan Katerregga
Carolyn Renee Kauffman
Jacqueline Michelle Keene
Brandon Joseph Kelly
Courtney Claire Kelly
Patrick Joseph Kelly
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Mathias Kagimu Kiwanuka
Scott Steven Klein
Louis Anthony Knoble
Kevin Michael Koke
Courtney Anne Kramer
Stephanie Lee Krespach
Claire Allison Kubacki
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Marion Ray Larkins III
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Andrew Spencer LeStourgeon
Isaac William Levy
Megan J. Lima
Michael Marie Linnemeier
Marcus Alexander Livers
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Rachel Michelle Lucas
Sarah Tuohy MacGill
Megan Elizabeth Madia
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Stefanie Joy Marten
Kathleen Egan Martin
Colleen Marie Matthews
Daniel Eugene Mattingly
Nicole Marie Mauser
Andrew Kyle Mayfield

Megan Kathleen McGinnis
Kyle Patrick McGrath
Bradley Patrick McNulty
Merideth Ellen Meador
Jason Michael Miller
Stephanie Anne Miller
Kyle Michael Mitchell
Carlton Lee Morris
Douglas Blake Morris
Kyle Daniel Morrison
Kelly Elizabeth Mortell
Karianne Elizabeth Moss
John M. Murphy
Michael James Murphy
Jonathon Hamilton Nagel
M. Alexander Nagy
Anthony Henri Najem
Justin Paul Newett
Ryan Matthew Newland
Joshua A. Noblet
Jennifer Elaine Norton
Katherine Marie Nurnberger
Kelly Maureen O'Brian
Scott Gregory Sanders
Eric Dwayne Saunders
Jill Suzanne Schaefer
Sarah Kathleen Schaefer
Amanda Leigh Schiff
Jeffrey D. Schmalz

Kevin William Peterson
Leon Petty Jr.
Jacob Andrew Phillippe
Paolo Guerino Pizzi
William Chesterfield Potter III
Jeffrey Douglas Potts
John Thomas Prah
Sarah Jeanne Preuschl
William Richard Quayle
Elizabeth Allyne Rebholz
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Emily Catherine Reid
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Leslie J. Rhodes
Michelle Louise Rhodes
Carl Garfield Rice III
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Lynn Marie Smith
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Justin Philip Spack
John Paul Stadler
Nicholas Anthony Stahl
Kelly Jean Stark
Margaret Elizabeth Stark
Jadda Deneen Steiner
Tiffany Shea Stewart
Sarah Frances Stroude
Jill Erin Suesz
Kyle David Sullivan
Lisa Marie Sullivan
Nicholas David Szymanski
Deborah Ilene Tamulonis
David Carey Taylor
Julia Maureen Taylor
Mary Kathleen Taylor
Laura Jean Taylor
Kathryn Ann Thomas
Charles Autry Thompson
Ashley Rose Thornburg

Kara Allen Kent State University
Adam Azman Ball State University
..... Miami University
..... Our Lady of Grace Men's Club
..... Vanderbilt University
..... Washington University
..... Xavier University
Ashley Barber Int. Thespian Society, Troupe 2074
Elizabeth Barron Franklin College
Andrew Bean Indiana University
..... Int. Thespian Society, Troupe 2074
..... National Elks Lodge Scholarship
..... University of Cincinnati
..... University of Evansville
Megan Beauchamp University of Dayton
William Birdsong 21st Century Scholar
..... St. Joseph's College
Allison Black St. Mary's College at Notre Dame
Brad Boellner Ohio Northern University
..... University of Toledo
Andrew Bordenet Marian College
..... Wabash College
Hugh Bradshaw II University of Dayton
..... Wabash College
Matthew Braun Loyola University of Chicago
..... Xavier University
Grant Burgess Norwich University
Sara Campo Italian Heritage Society Scholarship
Emily Chaten College of William and Mary
..... DePauw University
..... Miami University
..... Xavier University
..... Indiana University
..... Purdue University
Christopher Colvard Denison University
..... DePauw University
..... Indiana University
..... Purdue University
..... Trail's End Scholarship
Jill Corbett Ohio University
..... Valparaiso University
..... Vanderbilt University
Natalie Corey DePauw University
Peter Corsaro University of Dayton
Evan DiGregory Purdue University
..... Rose-Hulman Institute of Technology
..... University of Evansville
Meredith Dreyer Colorado State University
Lindsey Easterday Ball State University
..... Franklin College
..... Kiwanis Abe Lincoln Scholarship
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..... St. Mary-of-the-Woods College
Kate Eckerd Ohio State University
John Feeney Tri-State University
Mary Feeney Ball State University
Ryan Finley Ball State University
..... Int. Thespian Society, Troupe 2074
Erin Frazier Indiana University
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..... St. Mary's College at Notre Dame
..... Xavier University
Kevin George Indy School of Gymnastics Senior
..... Achievement Scholarship
..... Ohio State University

Mark Gill Hoosier Scholar
..... Marquette University
..... University of Illinois
Shane Givens 21st Century Scholar
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..... University of Indianapolis
Christina Grundy Kentucky State University
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..... DePauw University
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..... Xavier University
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Chelsea Heffernan Boston University
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..... Villanova University
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Rachel Hehner DePauw University
..... Hiram College
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Patrick Kelly John Lorenzo Memorial Scholarship
Mathias Kiwanuka Ball State University
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..... Indiana State University
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..... Wofford College

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Marion Larkins III Indiana University
..... Northern Arizona University
..... Ohio State University
..... West Virginia University
Michael Lauck University of Dayton
Leon Petty Jr. Marquette University
Kevin Leicht Miami University
..... St. Louis University
..... Xavier University
Diana Loiselle Bradley University
..... University of Dayton
Rachel Lucas Butler University
..... DePauw University
..... Target Team Member Academic
Scholarship
Sarah MacGill Indiana University
Daniel Mattingly Ball State University
..... DePaul University
..... Loyola University of Chicago
..... National City Bank of Michigan/Illinois
..... O'Brien-Vrba Scholarship
..... University of Dayton
Nicole Mauser IUPUI
Megan McGinnis Ball State University
..... Xavier University
Kyle McGrath Butler University
..... DePauw University
..... Hanover College
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Bradley McNulty St. Joseph's College
Merideth Meador Iowa State University
..... University of Evansville
Carlton Morris Miami University
Douglas Morris Butler University
Kyle Morrison University of Dayton
Kelly Mortell Hamilton Co. Legacy Fund Community
Scholarship
..... Hoosier Scholar
..... Int. Thespian Society, Troupe 2074
..... National Merit Finalist
..... Purdue University
Karianne Moss St. Joseph's College
Michael Murphy Scott Altherr Memorial Scholarship
Jonathon Nagel Gustavus Adolphus College
Alexander Nagy National Merit Finalist
Ryan Newland Regis University
Joshua Noblet Rutgers University
..... Speedway Dollars for Scholars
..... University of LaVerne
Jennifer Norton Alpha Kappa Alpha Sorority
Kyle O'Connor Xavier University
..... Villanova University
Michael O'Connor Norwich University
..... The Citadel

Amanda Ott Bellarmine University
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..... University of Denver
..... Wittenberg University
..... Xavier University
Andrew Perry Denison University
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Paolo Pizzi DePauw University
..... Miami University
William Potter III Butler University
..... DePauw University
..... St. Louis University
Jeffrey Potts St. Joseph's College
..... St. Louis University
..... Wittenberg University
..... Xavier University
Sarah Preuschl DePauw University
..... Executive Women Int. Scholarship
..... Indianapolis Foundation Community
Scholarship
Papa John's Scholarship
..... St. Louis University
William Quayle Ohio Wesleyan University
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..... Penn State University
..... Stanford University
..... University of California-Berkeley
..... University of California-Los Angeles
..... University of Florida
..... University of Michigan
..... St. Louis University
Ellen Rehme Arizona State University
..... Colorado State University
..... Penn State University
..... Purdue University
..... Rice University
..... University of Florida
..... University of Notre Dame
Emily Reid St. Mary's College at Notre Dame
..... University of Dayton
Leah Reid Capital University
..... St. Xavier University
Michelle Rhodes DePauw University
..... Int. Thespian Society, Troupe 2074
Lilly Rice III Lilly Endowment Community
Scholarship
..... DePauw University
..... Purdue University
..... Wabash College
Joshua Richardt Chubb Foundation Scholarship
..... University of Dayton
Rachael Roberts Marian College

Deidrick Roddy University of Indianapolis
Jennifer Ryan DePauw University
Cameron Sakon DePauw University
..... Indiana University
..... Miami University
..... Purdue University
Lauren Sakon Miami University
Eric Saunders St. Louis University
..... Morehouse College
..... 21st Century Scholar
..... 100 Black Men of Indianapolis/Jack
& Jill of America Beautifolion
Scholarship
..... Laidlow Busing Company Scholarship
Jill Schaefer University of Dayton
Sarah Schaefer College of Charleston
..... DePauw University
..... Loyola University of Chicago
..... Northwestern University
..... University of Missouri
Amanda Schiff Bowling Green State University
..... Butler University
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..... University of Texas at Arlington
..... Western Kentucky University
Cara Schmutte University of Dayton
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..... University of Dayton
William Sellery Miami University
Carrisa Sexton DePaul University
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..... University of Evansville
John Shaffner College of the Holy Cross
..... John Carroll University
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Otis Shannon St. Louis University
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..... University of Toledo
..... Western Michigan University
Nichole Solhan Drug Free America Leadership Award
Justin Spack Miami University
..... National Merit Finalist
..... Notre Dame Club of Indianapolis
..... Purdue University
..... Robert M. Hill Memorial Scholarship
John Stadler Ball State University
..... Indiana University
..... Lake Forest College
..... Miami University
..... New York University
..... Regis University
Nicholas Stahl Transylvania University
Kelly Stark Tri-State University
..... University of Dayton

Margaret Stark Butler University
..... Xavier University
Sarah Stroude St. Louis University
..... St. Mary's College at Notre Dame
Lisa Sullivan Loyola University of Chicago
Deborah Tamulonis Butler University
..... Int. Thespian Society, Troupe 2074
..... Optimist Int. Oratorical Scholarship
..... University of Cincinnati
Julia Taylor University of Dayton
Mary Taylor University of Dayton
Kathryn Thomas Ball State University
..... Int. Thespian Society, Troupe 2074
Charles Thompson DePauw University
..... University of Dayton
Ashley Thornburg Ball State University
..... University of Dayton
Edward Timpe Carthage College
Jeremy Trueblood Ball State University
..... Boston College
..... Duke University
..... Florida State University
..... Indiana University
..... Michigan State University
..... Northwestern University
..... United States Air Force Academy
..... University of Akron
..... University of Kentucky
..... University of Michigan
..... University of Notre Dame
Katherine Tryon University of Wisconsin
..... University of Indianapolis
Ball State University
Ryan Vande Bosche DePaul University
..... Marquette University
..... University of Dayton
..... Xavier University
Danielle Washington Gamma Phi Delta Sorority
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..... Indiana University
..... National Merit Finalist
..... Randolph-Macon Woman's College
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Katherine Weber DePauw University
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Christian Wilks Marian College
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Teresa Woller Ball State University
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Kelly Wooton University of Dayton
Joan Wyand Moore College of Art and Design
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Senior Scholarships – Over 10 Million Dollars

Several scholarships were still pending at the time of printing and therefore could not be included on this list.

Nurturing men's spirituality by finding God on the golf course

By Brandon A. Evans

Jesus always meets people where they are—even on the golf course.

This fall, the St. Christopher Men's Spirituality Group will be hosting a day of retreat, fellowship and golf—all in an effort to bring God into the daily lives of men. But it will be only part of a larger effort to nurture men's spirituality in the Indianapolis West Deanery.

God is present in the ordinary details of life, and that includes recreation as well as work and church. This inclusion of God in regular events is the aim of David Burkhard, director of religious education at St. Christopher Parish in Indianapolis.

Benedictine Father Matthias Neuman, professor of systematic theology at Saint Meinrad School of Theology and the chaplain for the Benedictine sisters of Our Lady of Grace Monastery in Beech Grove, will be giving the retreat.

"The morning session will be devoted to the retreat and the spirituality aspect of it," Father Matthias said. The purpose is to have the men make some connections that they can call upon when playing golf in the afternoon.

Father Matthias said that golf, unlike many other sports, makes you look intently at yourself, as that is who you compete against—and it is you who have to call a foul on yourself.

"In some ways the whole idea of being a religious person is connected with how you look at yourself and your place in the world," he said.

"There's a lot of similarities," he said concerning golf and the spiritual life. "You can't think your way through it. There comes a time when you just have to let it fly and trust that it'll come out okay."

In the three times that Father Matthias

has done a similar retreat for Saint Meinrad, he has found success in reaching men. The event, which is open to all men, is Sept. 22.

This golf outing grew out of the Men's Spirituality Group at St. Christopher, which had been around since last October. Knowing that ministry to men in the parish was a need, Burkhard tried to think of a way to attract men to the idea of a spirituality group.

Thus, "Biscuits, Gravy and Men's Spirituality" was advertised. Burkhard banked on the classic route to a man's heart: his stomach. And it worked.

"Sure enough, a whole bunch of guys showed up for a free breakfast," said Noel Gatlin, a member of the group and a parishioner at St. Christopher.

Actually, 28 men showed up, and since then the attendance at the biweekly meetings has only dipped below 20 once.

They don't have food at every meeting, but they do keep with the once-a-month tradition of eating breakfast with one another—after all, dining together is an important part of fellowship.

Over time, the bonds in the group have become stronger, and a deeper level of intimacy has been reached, which is something that many men find difficult to accomplish.

"It's harder for men to get on a personal level," Gatlin said. "[But] we've talked about our backgrounds, how we were raised, our feelings on being fathers. We've gone from 'How about the Colts?' to 'How's your wife doing?'"

Burkhard said that the group usually spends about an hour together every other Saturday, and spends that hour with song, prayer, Bible study, small-group sharing and sometimes food.

From all visible signs, the group is doing all that Burkhard ever could have asked for. "It's almost like I've got a

whole group of friends that I didn't have before," Gatlin said.

But Burkhard isn't stopping at the men's group, or even at the golf outing. Part of his aim is to reach out into the Indianapolis West Deanery to draw more men closer to God.

"Our men need some good, strong spiritual formation," he said. Essentially, his aim is to energize men with Catholic spirituality and to generate enthusiasm for God.

So Burkhard is in the planning stages of a Men's Conference in the West Deanery that will be held early next year. The tentative dates stretch between late January and early February.

He did not do any of this alone, either. For many months, Burkhard has been meeting with Franciscan Brother Bob Baxter, administrator of religious education for St. Michael the Archangel Parish in Indianapolis, and William Danner, faith formation director for St. Gabriel Parish in Indianapolis.

"We meet for lunch once a month, roughly," Brother Bob said. "We want to equip and encourage men to take spiritual leadership in their homes."

Like Burkhard, Brother Bob noted that there was not a lot offered for Catholic

men seeking to grow in their spirituality. He is hopeful that the conference will do a great deal of good.

"The theme is 'How to talk about your faith without dying of embarrassment,'" Brother Bob said.

He added that they hope to take a survey of the men that attend and give the results to their respective parishes—which will help those parishes plan more programs on male spirituality.

In this manner, Burkhard has hopes that such a large conference will foster programs already in place and help plant seeds in parishes where there are no men's spirituality groups.

He also thinks that it will help men to become members of such groups. "Guys are more apt, I think, to come to a large group," he said, adding that they may like what they see in the large group and join a smaller one.

On June 6, Burkhard went to the West Deanery monthly priests' meeting and proposed his idea for a men's conference, and it was met with interest.

So for him it seems as though all signs are go, which means that early next year men will have another opportunity to grow closer to the Lord, even though it may not be on the golf course that time. †

Collection of rare books are on display in Indianapolis

By William R. Bruns

Booklovers and students of history, religion and politics are bound to go bonkers over the rare books now on display at The Colombia Club on the Circle in Indianapolis.

The Remnant Trust Collection will exhibit two collections of books. The first is currently on display through Aug. 24; the second will be exhibited from Aug. 25 through Nov. 15.

Although The Colombia Club is a private club, its leadership wishes to share this outstanding collection with church, school, and other groups.

Books in the current display include a leaf from the Gutenberg Bible of 1452, the third printing of the Declaration of Independence (1776), a 1475 edition of Thomas Aquinas's *Summa Theologiae*, John Calvin's *Institution of Christian Religion* (1611), *My Bondage and My Freedom* by Frederick Douglass (1855), a first edition of Ralph Waldo Emerson's *Essays*, including "Self Reliance" (1841), Martin Luther's *Commentary on St. Paul's Epistle to the Galatians*

(1519), a 1640 edition of Machiavelli's *The Prince*, and on and on.

Books to be displayed beginning Aug. 25 include a first printing of the Intolerable Act (Stamp Act), John Adams's *Defence of the Constitutions of Government of the United States of America* (1787), the Emancipation Proclamation, *The Federalist* (1788), and Benjamin Franklin's *The Constitution of the Pennsylvania Society for Promoting the Abolition of Slavery* (1787), and many more.

The collection is owned by the Remnant Trust, established by Brian Bex, a columnist and television commentator.

Groups interested in viewing the collections should call Patrick Sipes, director of communications for the club, at 317-761-7525, or Shirley Smith, the concierge, at 317-761-7511.

Lunch can be arranged as well as the services of a docent to present the displays to visitors and to answer their questions. There is no charge to view the exhibition. †

Indiana Death Row inmate to be executed June 27

By Mary Ann Wyand

Indiana Death Row inmate James Lowery is scheduled to be executed on June 27 at the Indiana State Penitentiary at Michigan City.

On June 19, the Indiana Parole Board did not recommend clemency.

St. Susanna parishioner Karen Burkhart of Plainfield, Indiana death penalty abolition coordinator for Amnesty International, said after the parole board hearing that Indiana Gov. Frank O'Bannon also is expected to deny Lowery's clemency request.

If the execution proceeds as scheduled, Lowery will be the third Death Row inmate executed by chemical injection in Indiana this month.

Federal Death Row inmate Timothy McVeigh was executed on June 11, and

federal Death Row inmate Juan Raul Garza was executed on June 19, both at the U.S. Penitentiary at Terre Haute.

Lowery was convicted of killing an elderly couple in 1993.

"The parole board did not recommend clemency," Burkhart said, "so that means it's very likely that he will not get clemency from the governor either."

Burkhart said opponents of the death penalty have organized a vigil in front of the governor's residence at 46th and Meridian streets in Indianapolis on June 26 from 10 p.m. until midnight.

Abolitionists also have arranged for a caravan from the Indiana Statehouse to Michigan City on June 26. The caravan will begin at 7 p.m. at the Statehouse.

For more information about either event, call Burkhart at 317-839-1618. †

Be a part of our second bridal issue for 2001!

Announcements of Weddings



To be published in the July 27, 2001, issue of *The Criterion*

If you are planning your wedding between July 1 and February 1, 2002, we invite you to submit the information for an announcement on the form below.

Pictures

You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photograph. The picture must be wallet-size and will be used as space permits. Black & white picture preferred; we cannot guarantee the reproduction quality of a color photo. Please put name(s) on the back. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline

All announcements with photos must be received by Wednesday, July 11, 2001, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, P.O. Box 1717, Indianapolis, IN 46206
Deadline with photos: Wednesday, July 11, 2001, 10 a.m.

Please print or type:

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Mailing Address City State Zip Code

Bride's Parents

City State

BRIDEGROOM First Middle Last

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Missionary work is necessary and urgent

By Fr. Joseph R. Veneroso, M.M.

In the latter part of the 20th century, missionaries did much soul-searching. Charges of “cultural imperialism” caused some to question the motive and necessity of mission.

“Who are we to impose our Eurocentric image of the Church, much less of God, on another people?” became the mantra that stopped many missionaries in their tracks. Rightly acknowledging that God was present to people before we arrived, we wrongly presupposed we had nothing more to say or offer.

Almost overlooked were the countless acts of solidarity by missionaries throughout history, such as Bartolome de las Casas, who boldly defended the rights of Native South Americans in the 16th century, and the four U.S. Churchwomen who were murdered while assisting the poor in El Salvador in the 20th century.

Addressing a major mission congress in Chicago in the fall of 2000, Father Raymond Finch, superior general of the Maryknoll Fathers and Brothers, called for a renewed spirit of evangelization based upon a shift in attitude.

Rather than approaching mission from a position of superiority and power (the rich giving bread to the poor), Father Finch suggested a more humble posture: the attitude of one beggar sharing with other beggars the bread all people need and long for.

This calls for a shift in emphasis. Simply stated, everyone in the world has the right to hear the Gospel. We do not have the right to impose our faith on

others, but neither do we have the right to withhold it.

By respecting people as the subjects of evangelization, we can share the good news with them in a way that does not violate their sensitivities.

But what is it we do? By definition, missionaries convert. This assertion gives rise to heated debate. Yet, absent a direct object, this statement affirms that missionaries themselves are also open to conversion.

What do I mean by “convert”?

The Korean language provides two expressions. “*Kei jong*” means “change religion.” Traditionally, this is what missionaries got other people to do. A more dynamic expression, “*Kei shim*,” translates as “change heart.” This is what all people, including missionaries, are called to do.

Pope John Paul II’s 1990 encyclical, “*Redemptoris Missio*,” inspired missionaries to re-examine what we do and why we do it. His five aspects of evangelization provide a framework for mission in the third millennium.

1. Proclamation and catechesis.

In Jesus Christ, the image of God in which all humans are made, but which had been distorted by sin, has been restored for all people. This truth impels us to cross borders to discover God in unexpected places, especially among the poor and abandoned.

Through word and deed, we reflect back to people the presence of God we find in them. The more we see God in others, the holier we become; the holier we become, the more we see God in others.

By approaching people with rever-



Through word and deed, we reflect back to people the presence of God we find in them. The more we see God in others, the holier we become; the holier we become, the more we see God in others. By approaching people with reverence, we invite them to join us in repentance and conversion.

ence, we invite them to join us in repentance and conversion.

2. Dialogue is the outgrowth of such conversion.

Having turned to God, I cannot keep this joy to myself. As I communicate to others what God means to me, I invite them to share what God means to them. Together we come to a deeper, fuller understanding of the truth.

3. Witness takes us beyond language and puts our faith on the solid ground of action.

The truth of the Gospel is not proven by debating, but by living. By countless acts of charity, justice and mercy, we reveal the Gospel’s underlying power. For people in other lands, the knowledge that missionaries would leave the familiarity and comforts of home to live, work and even die with them is often witness enough.

4. Human liberation and development are Christian witness on a communal or systemic level.

Missioners cannot be content with rescuing individuals from dangerous, degrading and dehumanizing situations; we must work to change the unjust systems that create or allow such situations. For example, it is not enough to save children from sweatshops; child labor must be stopped.

Missionaries work for peace, justice

By David Gibson

Missionaries face a dilemma, Cardinal Theodore E. McCarrick of Washington said recently. The dilemma is found in two goals that, for the missionary, are actually “indivisible,” he said, and are “what make the life of the missionary so challenging and sometimes so full of glorious adventure.”

The cardinal asked, What is the missionary to do—proclaim the good news or feed the poor?

“The answer is both simple and terribly complicated,” he said. “The missionary obviously must do both.”

Cardinal McCarrick explained that

“the missionary must proclaim Jesus Christ as the only Savior. He must do it in the words and the context of the culture to which he or she is sent.

“The missionary also must seek to transform the social structures of any society,” he said, “where structures of sin and injustice make it difficult for the poor or for women or for any class of people to be given their full respect as human persons.”

It is possible for a missionary to undertake just one of these goals, Cardinal McCarrick said, but “it is essential” that the missionary undertake both.

(David Gibson edits Faith Alive!) †

Discussion Point

Christians help transform culture

This Week’s Question

Name a way that contemporary Christians can help transform their own culture.

“By listening with greater trust to their hearts’ yearnings for inner peace, civility in relationships and ultimate purpose in life. If done responsibly, the result will not be empty rhetoric, but rather determined practices of right judgment, social justice and sound Christian morality.” (Debbie DeDonato, Cranston, R.I.)

“That’s easy. By following the teachings of Jesus in the Gospel.” (Brother Pius Kamphefner, F.S.C., Mound Bayou, Miss.)

“If each person followed the example set by Jesus Christ, most of the problems that our world faces today would be gone. Often people say, ‘What difference can I make?’ But the positive influence of just one person can have rippling effects that can change a culture.” (Ginger Moulton, Salt Lake City, Utah)

Lend Us Your Voice

An upcoming edition asks: Recalling Scripture and the saints, who comes to mind for you as a model of faith? Why?

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



From the Editor Emeritus/John F. Fink

Doctors of the Church: St. Teresa of Ávila

(Twenty-third in a series)

St. Teresa was the first woman to be declared a doctor of the Church. She was born March 28, 1515, in Ávila, Spain. Her mother died when she was 14, and her father sent her to a convent where other young women of her class were being educated. While there, she became ill with a malignant type of malaria that was to plague her for the rest of her life.

She joined the Carmelite Convent of the Incarnation just outside Ávila when she was 20. But then she had a recurrence of her illness, more severe than before, and she wasn't able to return to the convent for three years.

Carmelite convents in those days had become lax in their discipline. Teresa began to spend much of her time visiting friends. When she finally stopped what she considered her excessive socializing, she began to



have visions and hear inner voices. Her mystical experiences continued, and she was sometimes lifted from the ground. Later she was to write about her mystical marriage to Christ and the piercing of her heart in her book *Autobiography*.

When Teresa had been a nun for 25 years, she requested and received permission to establish a new and stricter community. Although there was strong opposition from most of the nuns in the Incarnation Convent, Teresa forged ahead and opened the Convent of St. Joseph in 1561.

The nuns were strictly cloistered under a rule of poverty and almost complete silence. They wore habits of coarse serge and sandals instead of shoes, and for this reason were called the "discalced," or shoeless, Carmelites.

Teresa trained her sisters in religious observances. In 1567, she founded a second convent. Before her death, she was to found 17 convents in various parts of Spain and Portugal. This was a remarkable accomplishment considering the difficulties of travel in those days.

In 1568, Teresa established a reformed house for men at Durelo, and in 1569 a

second one at Pastrana, both on a pattern of extreme poverty and austerity. She left to John of the Cross, who at the time was in his 20s, the direction of these and other reformed communities for men.

While she was founding new communities, Teresa also was writing her literary works. She composed *The Way of Perfection* and *Foundations* for the guidance of her nuns, but she seems to have meant *The Interior Castle* for all Catholics. In it, she wrote with authority about the spiritual life. It is one of the masterpieces of mystical theology.

Teresa died while visiting the convent at Alva de Toromez on the evening of Oct. 4, 1582. The next day, as it happened, the new Gregorian calendar came into use. The readjustment made it necessary to drop 10 days, so Oct. 5 was counted as Oct. 15, and this date became Teresa's feast day. Pope Gregory XV canonized her in 1622, and Pope Paul VI named her a doctor of the Church in 1970.

(John F. Fink's two-volume book, *The Doctors of the Church*, is available from Alba House publishers.) †

Cornucopia/Cynthia Dewes

How can I love thee? Let me count the ways ... and ways

In a recent issue of *The Indianapolis Star*, Boston columnist Ellen Goodman discussed the ramifications of Utah polygamist Tom Green's trial for bigamy.

It seems public attention finally forced the authorities to nail him on four counts of bigamy, since polygamy *per se* is not illegal in Utah. The grounds were that he had no valid marriage licenses. Next, they plan to go after him for child rape, since he married one girl when she was only 13.

Goodman could only conclude: "Nevertheless, in the end, the state is on shaky ground when it tries to criminalize sexual relations or the consensual living arrangements of adults. The only solid ground for intervention is that Green wed his quintet while they were teenagers."

She points to our increasingly legalized public acceptance of homosexual "marriage," unwed parenthood, unmarried cohabitation, serial divorce and

remarriage and "old-fashioned adultery," among a rainbow of options. Her main point is that acceptance of polygamy is only logical and probably inevitable, given the public's present levels of tolerance.

But, if these are acceptable, it seems to me we're rushing down a slippery slope with the devil's hoof dangling casually out the car window.

Of course, the problem is that many—maybe most—people no longer believe that marriage is a sacrament, or that sexual relationships belong only in a sacramental union. Even committed Christians often hesitate to criticize the most bizarre modern aberrations, for fear of damning the sinner along with the sin.

We try to give good example, exercise whatever political power we may have in establishing public policy, and pray constantly for an end to related evils such as abortion. What more can we do?

Well, maybe we need to remember the practical implications of God's laws concerning the nitty-gritty of human life, i.e., sexual union, marriage and procreation.

Monogamy may not seem to fit perceived human needs, but it sure fulfills God's plan. He's cleverly (are

we surprised?) arranged things so that young men and women are attracted to each other physically, followed by intellectual and emotional attraction as well.

Ideally, these couples form committed unions in which children are born, raised, nurtured and turned into healthy, functioning adults. Not only that, the married couple grows together in love and the knowledge of God. Is that a deal or what?

Homosexual union, on the other hand, cannot produce children. All unions except two virgins marrying for life are open to venereal disease and death. Promiscuous or selfish or serial arrangements are often emotionally unsatisfying, not to mention time-wasting and sometimes cruel. Polygamy is probably the same, squared.

We hate to threaten our young, who believe they know everything by the age of 19, but maybe we should. Maybe we should talk louder about the sins in order to save the sinners.

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

Faithful Lines/Shirley Vogler Meister

German exclamation expresses pleasure in food

Ach, du lieber Gott!

Even non-Germans might recognize the above expression. It means "Oh, my dear God!" I heard it often as a child, especially when visiting relatives. They enjoyed speaking German, even though they themselves were a generation or two away from life in

Deutschland. German-American immigrants helped shape America's history and accomplishments, including the culinary art.

Although some readers might misconstrue *Ach, du lieber Gott!* as a form of swearing, it certainly wasn't in my family. At least I never heard it used that way. It was a positive expression, especially at times of delight or surprise; but perhaps adults purposely mellowed their language in the presence of children. Adults also spoke German whenever they didn't want us to understand what they were saying, but children then usually

listened more intently.

As a term of endearment, *Ach, du lieber Gott!* sometimes begins my prayers of intense supplication. It also slips out when eating good German food, another way I heard the sentence as a child, i.e., *Ach, du lieber Gott! Gut Wiener Schnitzel* (breaded veal). Many made their own *Wurst* (sausage) to go with homemade *Sauerkraut*. Unfortunately, my generation has lost the knack for making such dishes, so I'm currently reviving my skills to pass on to my daughters.

Fortunately, a few months ago, I came upon a German cookbook via the Internet. Memories flooded back, especially the many family gatherings, happy or otherwise, that focused on sharing good food. I even remember my paternal grandmother approvingly saying *Ach, du lieber Gott!* when acknowledging how well Mom made certain dishes.

Since getting in touch with Gini Youngkrantz, the author of *Authentic German Home Style Recipes*, I'm now capturing the past with German food, starting with a better recipe for *Sauerbraten* than one I used years ago.

My late mother made most meals without recipes, so the cookbook is appreciated.

Gini Bachmann Youngkrantz, who lives with her husband, Bob, in Colorado, successfully simplifies the more complex German recipes by listing ingredients normally kept in the American kitchen. The author was born and reared in Handschuhseim, named after knights who settled in the valley across the river from Heidelberg. Gini and her husband were living there in the '60s when the township celebrated its 1,200-year anniversary. She says the Catholic church there has been located in its original setting since A.D. 779 (Protestants built their first church around 1800.)

More information about *Authentic German Home Style Recipes* can be obtained through www.germancookbooks.com, by calling 1-800-872-6411, or by writing B.G. Youngkrantz Company, PO Box 19548; Colorado City, CO 81019-9548.

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

The Bottom Line/

Antoinette Bosco

Social worker to abess

A joyful event took place in mid-May at the Abbey of Regina Laudis in Bethlehem,



Conn., a Benedictine monastery that has been an oasis to many since its founding nearly 55 years ago.

It was a true celebration for those of us who have been associated with this bucolic retreat that is home for a community of some

40 nuns who still wear the black habit and keep the rule of St. Benedict. Mother David Serna was being blessed by Bishop Daniel A. Cronin of Hartford, Conn., upon her installation as second abbess of the monastery. She follows in the footsteps of Mother Benedict Duss, founder, and now, at 90, abbess emeritus.

As part of the program booklet, Mother David wrote a brief autobiography telling of her family and the journey that led her to the monastery. God must have been the matchmaker for her parents, both of whom were immigrants.

Her father had come from Lima, Peru, and her mother was an immigrant from New Castle, England. Both worked for wealthy American families when they met, and their marriage, blessed with four children, was defined by their Catholic faith.

I had the privilege of interviewing Mother David back in 1990 for a feature I was doing on the abbey for a Connecticut newspaper. Remembering how she impressed me with her down-to-earth presence, permeated with an undeniable spirituality, I applauded the wisdom of the community in choosing her to follow Mother Benedict.

Mother David's concern for others began early. As a student, commuting from her home in Greenwich, Conn., to the College of New Rochelle in New York state, she had helped aid people migrating from Puerto Rico to New York. After graduation, she spent a year in Puerto Rico. While there, she visited a longtime friend and great influence in her college days, the famed priest-advocate of the Latin American people Father Ivan Illich, then rector of the Catholic University in Puerto Rico.

He introduced her to a visitor, Mother Jerome from the Abbey of Regina Laudis in Connecticut. Later they sat in the square in San Juan, in the blazing sun, talking about the contemplative life. It turned out to be a "prophetic moment" for her.

Back in the States, she continued to aid poor families and worked at the New York Foundling Hospital caring for abandoned babies. But all the while she was feeling an internal restlessness.

"I wanted somehow to be able to do something totally, but needed another dimension to do it," she told me. By coincidence, she visited the Abbey of Regina Laudis and knew she belonged here. She entered in 1959.

I'll never forget her words when she spoke of how difficult the passage was to become refashioned, "putting on Christ."

"I almost died a'bornin'," Mother David told me, with a smile. "To enter the contemplative life, you have to go through a deep, narrow, lonely place in your being where you face all your fears and selfish patterns, even when you don't know what these are. I thought I was very grown up, very mature. You don't realize what a child you are until God tests the heart and you go through that deep place all of us have to go through."

Now her wisdom will guide the nuns of the abbey as they continue to work in collaboration with one another, all for the cause of ever underscoring the simple, profound truth that we belong to God, and we live in a holy place, his world.

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

Nativity of St. John the Baptist/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 24, 2001

- Isaiah 49:1-6
- Acts of the Apostles 13:22-26
- Luke 1:57-66, 80

This weekend, the Church celebrates the Feast of the Nativity of St. John the Baptist. The fact that the liturgy for this feast day replaces that of the Sunday in the regular calendar of the year indicates St. John the Baptist's importance in the unfolding of Redemption.

The first reading is from the Book of Isaiah. When this section of Isaiah was written, the long exile of the Hebrews in Babylon was ending. The author of this part of Isaiah reassured the faithful in highly compelling, eloquent terms that God would provide for them. Their days of misery in a foreign and unfriendly land were drawing to a close. Nature itself will serve the holy will of God. The coastlands will welcome the exiles home.

An interesting literary technique occurs as the prophet speaks of the People of God in the first person singular. The

collective image of the people is that of a faithful representative of God on earth, specially designated by the Almighty to stand among humankind and testify to the greatness of God.

Typically for Isaiah, the imagery is magnificent. God promised this faithful servant that he would be the "light of the nations." Through the efforts of this servant, God's salvation will "reach to the ends of the earth."

For the second reading, the Church presents a selection from the Acts of the Apostles.

In this story, the apostle Paul addresses a crowd in Antioch of Pisidia, a first century A.D. city important in the Roman Empire. St. Paul succinctly recalls the divine salvation accomplished by Jesus.

The plan of God was to redeem sinful humanity by sending as Redeemer and Lord the very Son of God, Jesus. Paul refers to the audience as "brothers" and as "children of Abraham." He therefore was speaking to Jews.

Jesus was the fulfillment of the promise of salvation spoken over the years by God to generations of Jews.

St. Luke's Gospel provides the Gospel reading for this feast. It is the story of the birth of John the Baptist, the son of



Elizabeth, Mary's kinswoman and of Zachary, a priest. John's birth was not merely a coincidence. It was part of the divine process of Redemption.

Elizabeth's pregnancy in itself had been miraculous. She was past the normal child-bearing years. Before his birth, the unborn John recognized the meaning of the Incarnation. This realization is told elsewhere in Luke's Gospel when it speaks of the meeting between Mary and Elizabeth.

The divine will for John is re-emphasized in this reading. The reference to John's name is important. In the ancient Jewish mind, a name was more than a title or a term used for identifying a person. It was part of the person. To speak a person's name was to bring the person in a special way into the reality of the moment.

Conferring a name upon a newborn child, therefore, was a momentous event. Only a father possessed the right to name a child. This right followed the fact that the child was the father's offspring.

In the case of John the Baptist, however, God conferred the name, but through Zachary. When Zachary sought to evade God's will by imposing another name, God's power intervened. Zachary could not speak. Only when he surrendered his will to that of God did he recover his speech. God had a special

mission for John, and God would not be thwarted in this mission.

Reflection

Throughout the New Testament, John the Baptist's name appears. He is closely linked with Jesus. There is no question that the early Christians looked upon John with a particular veneration. Subsequent Christian tradition has revered him highly as well.

So, today, the Church celebrates the feast of his birth. As is the case with all the saints, even in the case of Mary, the Mother of God, the glory of John the Baptist was in his personal resemblance to the Lord by personal holiness, and by John's wish to serve God in every case.

This feast celebrates a beloved and respected saint who faithfully obeyed God. The Church, most of all, rejoices in John the Baptist because he so well fulfilled his role of bringing people to the point of knowing and accepting Christ.

Today's feast ultimately celebrates the Redemption given us by God in the person of Christ Jesus. In this Redemption is our hope and our life. We give thanks to God in this liturgy, and we remember John the Baptist, because of his own contribution to the great act of salvation and life we know as Redemption. †

Question Corner/Fr. John Dietzen

State of grace is required to receive Communion

Q We recently had a death in the family, and there was some discussion as to who should receive Holy Communion. Some of the family were baptized and confirmed long ago, but had not been to Mass for the last 10 years or so.

Since it was their parent's funeral, they went to Communion. Someone claimed this was all right, that the Church permitted it in situations such as this. Are there such exceptions to the rules about receiving Communion? (Colorado)

There are no exceptions to the requirement that people should be in the state of grace, not conscious of any unforgiven mortal sins, to receive Communion.

For Catholics to neglect the obligations

of their faith to the point of seldom participating at Mass and not receiving the sacraments is objectively seriously sinful.

By objectively, I mean it is a sin unless they are so ignorant of their faith or so mentally or otherwise handicapped that they do not know what is necessary for a good Communion.

Catholics who are so uneducated in their faith, or are seriously out of touch with the meaning of Communion, would be sinning objectively, but perhaps not subjectively or personally. Catholics who consistently refuse to share in Mass and the sacraments should not receive Communion without confession.

If their Catholic faith and the sacraments are so important, why would they display gross neglect of their relationship to God in these ways at other times? Why is it important only on sad and family occasions, and not at other times?

It's a matter of personal honesty with God. Only God can judge them. †

Daily Readings

Monday, June 25
Genesis 12:1-9
Psalm 33:12-13, 18-20, 22
Matthew 7:1-5

Tuesday, June 26
Genesis 13:2, 5-18
Psalm 15:2-5
Matthew 7:6, 12-14

Wednesday, June 27
Cyril of Alexandria, bishop and doctor
Genesis 15:1-12, 17-18
Psalm 105:1-4, 6-9
Matthew 7:15-20

Thursday, June 28
Irenaeus, bishop and martyr
Genesis 16:1-12, 15-16
or Genesis 16:6b-12, 15-16
Psalm 106:1-5
Matthew 7:21-29
Vigil Mass for Peter and Paul, apostles

Acts 3:1-10
Psalm 19:2-5
Galatians 1:11-20
John 21:15-19

Friday, June 29
Peter and Paul, apostles
Acts 12:1-11
Psalm 34:2-9
2 Timothy 4:6-8, 17-18
Matthew 16:13-19

Saturday, June 30
Genesis 18:1-15
(Response) Luke 1:46-50, 53-55
Matthew 8:5-17

Sunday, July 1
Thirteenth Sunday in Ordinary Time
1 Kings 19:16b, 19-21
Psalm 16:1-2, 5
Galatians 5:1, 13-18
Luke 9:51-62

My Journey to God

April 19, 1995

This tragic day in history has prompted more grief, more debate and more prayer than most other dates during the 20th century. Do you remember where you were and what you were doing when you heard about the Oklahoma City tragedy?

A friend, lay missionary Sherry Meyer of Indianapolis, was flying home from Uganda when she learned about the bombing of the Alfred P. Murrah Federal Building.

During a layover in Europe en route to the United States, Meyer had a chance to watch television for the first time in three years. When she turned on the TV set in her hotel room, she was shocked to see news reports of the terrorist act that killed 168 men, women and children and injured hundreds of others in America's heartland.

"The first thing I saw when I turned on the TV was coverage of the Oklahoma City bombing," Meyer said. "It was frightening for me to think that I was traveling home from a Third World country to a place of supposed security that wasn't secure anymore. I was afraid that the bombing was the beginning of a plot, and that I was coming home to a country at war."

Meyer has served as a pastoral associate and catechist for the Diocese of Arua, Uganda, for 10 years. Arua is within walking distance of the Congo and is a short driving distance from Sudan, countries plagued with wars in recent years that also threatened the safety of people in Uganda.

"It was frightening and paradoxical for me to be coming out of a risky living situation and traveling home to what I thought was security," she said. "Now to be home for a visit again at the time of [Oklahoma City bomber] Timothy McVeigh's execution is kind of eerie."

After a decade in Arua, which is about 8,000 miles from the United States, Meyer said it is difficult for her to accept the fact that the United States still practices capital punishment along with Iran,

Iraq and China.

"It find it quite barbaric," she said. "I think the death penalty is uncivilized. It's an ethical issue. I truly believe that we cannot play God. It is not for us to judge when a person's life should end."

Also on April 19, 1995, some of my relatives were flying home from San Antonio, Texas. Their morning flight to Chicago flew over downtown Oklahoma City at 9:30 a.m., and they could see smoke rising from a building from their vantage point at 27,000 feet.

Looking out the airplane window, my brother-in-law, Raymond Roth from St. Michael Parish in Plymouth, Ind., told my sister that a building must be on fire.

"I told Dawn that the smoke had to be coming from some kind of an accidental fire, and that it was probably a big fire because it was visible from so high," he said. "When we landed at O'Hare Airport, news about the bombing in Oklahoma City was on the TV monitors, and we knew we had caught an aerial glimpse of one of the worst disasters in American history."

Roth, who is a news reporter for a television station in South Bend, has stayed informed about the investigation of the bombing, and the arrest, conviction and execution of Timothy McVeigh.

"Until recently, there was no question in my mind that McVeigh should be executed for his terrible crime," he said. "I am Catholic and pro-life, but at the same time have always been in favor of capital punishment. About a year ago, however, I realized that it is impossible to be pro-life and to be in favor of the death penalty, and I've changed my mind. I also realized that there can be no punishment more harsh than being sentenced to spend the rest of your life in prison."

By Mary Ann Wyand

(Mary Ann Wyand is the assistant editor of The Criterion and is a member of St. Thomas Aquinas Parish in Indianapolis.)



Someone claimed this was all right, that the Church permitted it in situations such as this. Are there such exceptions to the rules about receiving Communion? (Colorado)

There are no exceptions to the requirement that people should be in the state of grace, not conscious of any unforgiven mortal sins, to receive Communion.

For Catholics to neglect the obligations

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 21-22

Marian College, 3200 Cold Spring Rd., **Indianapolis**. Saint Meinrad School of Theology, "The Women in the Gospel of John," Charity Sister Adeline Fehribach, 7-9:30 p.m., cost \$35, less for seniors. Registration: 317-955-6451.

June 21-23

St. Jude Parish, 5353 McFarland Rd., **Indianapolis**. Summer Festival, Thurs.-Sat. 5 p.m.-midnight, rides, crafts, food. Information: 317-882-1798.



Sacred Heart of Jesus Parish, 2322 N. 13½ St., **Terre Haute**. Summer Fling Festival, family fun, Thurs.-Fri. 4-10 p.m., Sat. noon-10 p.m. Information: 812-238-2526.

June 22-23

Christ the King Parish, 5884 N. Crittenden Ave., **Indianapolis**. Parish Festival, Fri.-Sat. 5 p.m.-midnight, games, food, entertainment. Information: 317-255-3666.

June 23

St. Jude the Apostle Parish,

300 W. Hillside Ave., **Spencer**. Trash and Treasure Sale, 8:30 a.m.-? Information: 812-829-3082.

June 23-24

St. Michael Parish, 354 High St., **Brookville**. June Fest 2001, 29th annual Parish Festival, Sat. 4-10 p.m., pork-chop dinner 4-8 p.m., Sun. 10 a.m.-9 p.m., chicken dinner, 10 a.m.-2 p.m., roast beef dinner after 5 p.m. (Central Time). Information: 765-647-4353 or 765-647-5600.

June 24

St. Nicholas Parish, 6461 E. St. Nicholas Dr., **Sunman**. Parish Festival, food, games, turtle soup, chicken dinner, 10:30 a.m.-6 p.m. (Central Time). Information: 812-623-2894.



St. Luke Church, 7575 Holiday Drive E., **Indianapolis**. Couple to Couple League, Natural Family Planning Class, first of four classes, 6 p.m. Information: 317-259-4373.

June 24-30

Benedict Inn Retreat and

Conference Center, 1402 Southern Ave., **Beech Grove**. Silent retreat, Benedictine Sister Justina Franxman. Information: 317-788-7581.

June 25-27

Marian College, 3200 Cold Spring Rd., **Indianapolis**. Saint Meinrad School of Theology, "Women in the Old Testament," Franciscan Sister Barbara Leonhard, 9 a.m.-noon, cost \$50, less for seniors. Registration: 317-955-6451.

June 25-29

Sacred Heart Parish Hall, 1125 S. Meridian St., **Indianapolis**. Vacation Bible School, ages 4-10, no registration required. Information: 317-638-5551.

June 26

Marian Center, 3356 W. 30th St., **Indianapolis**. "Journey Through the Old Testament" series, Servants of the Gospel of Life Sister Diane Carollo, 6-8:30 p.m. Information: 317-236-1521.

June 27-29

Marian College, 3200 Cold Spring Rd., **Indianapolis**. Saint Meinrad School of Theology, "Exploring the Bible through Literature," Benedictine Father Noël Mueller, 7-9:30 p.m., cost \$35, less for seniors. Registration: 317-955-6451.

July 1

St. Maurice Parish, **Decatur County**, St. Maurice exit off I-74, north 4 miles. Church picnic, chicken and roast beef

dinners, country store, games, 10:30 a.m.-3 p.m. Information: 812-663-3757.

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.



St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line, 317-767-9479.

Weekly

Sundays

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



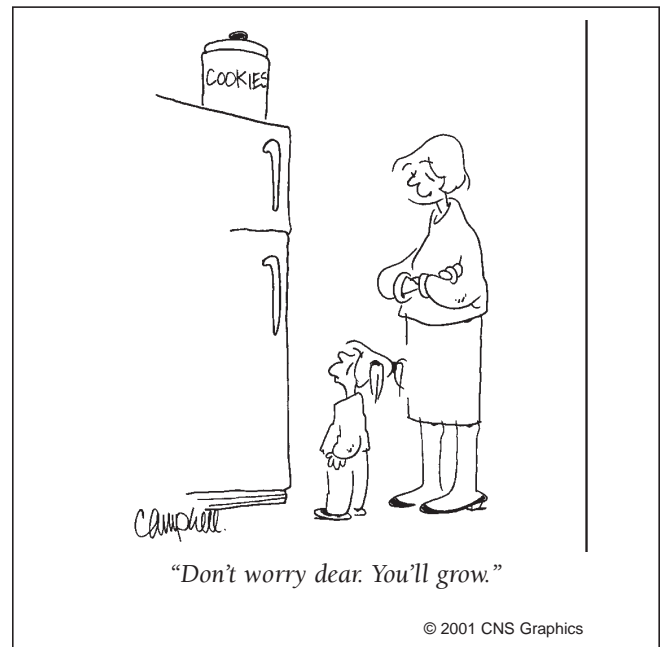
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.



St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 6 p.m., confessions, Benediction.



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



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peace, 8 p.m.



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

Mondays

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



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

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

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.

—See ACTIVE LIST, page 19

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by Ellen Marie

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The Active List, continued from page 18

◆◆◆
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.

◆◆◆
Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

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

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

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

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

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

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

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

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

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

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

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

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

Monthly
First Sundays
St. Paul Church, 218 Scheller Ave., **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.

◆◆◆
Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-

637-2620.
First Mondays
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

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

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

◆◆◆
St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass, Benediction 4:45 p.m., Mass 5:15 p.m.

◆◆◆
St. Mary Church, 415 E. Eighth St., **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.

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

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

◆◆◆
Little Flower Chapel, 4720 E. 13th St., **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, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

◆◆◆
St. Mary Church, 415 E. Eighth St., **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, 7200 Sarto Dr., **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, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

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

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

Third Mondays
St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office 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: 317-783-1445.

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

◆◆◆
Holy Family Parish, Main St., **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.

◆◆◆
St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages


served. Information: 317-849-5840.

Third Fridays
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **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: Mike Fox, 317-259-6000.

◆◆◆
St. Francis Hall Chapel, Marian College, 3200 Long 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 (abortion clinic), 2951 E. 38th St., rosary; return to church for Benediction.

Fourth Saturdays
Our Lady of Guadalupe Convent Chapel, 8300 Roy Road, **Indianapolis**. Eucharistic Holy Hour for Life, 10:30-11:30 a.m., faith sharing and Scripture reflection, 11:30 a.m.-12:30 p.m. Information: Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, 317-236-1521 or 800-382-9836, ext. 1521. †



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EXECUTION

continued from page 1

Garza spent "about a half an hour with his spiritual advisor from about 5:15 a.m. until about 5:45 a.m.," Lappin said. "I was not in the room at that time, but I know that they had a very good visit."

Father Ronald Ashmore, pastor of St. Margaret Mary Parish in Terre Haute and Garza's spiritual advisor, watched the execution in the witness room at Garza's request.

"I was asked by Juan to be with him, and obviously when I consented to that it brings with it a silence about what we talk about," Father Ashmore said on June 18. "I really can't say a lot about it, other than that he asked me to witness his execution, and I will do that prayerfully in the witness room."

Father Ashmore said he planned to arrive at the penitentiary at 4:30 a.m. on June 19 to spend time with Garza in the holding cell before the execution.

"It's an invitation to be present to him in any way that he needs," Father Ashmore said, "and to bring the saving Lord to him as a priest, as a friend, who desires to see him in the kingdom. I'm pleased that I've been asked, but it's very hard. It's what I call painful grace, very painful but truly grace-filled. I consider it a gift of God to be present in that way to him."

"Their parish community has been very supportive of them [in Brownsville, Texas]," he said, "and the Sisters of Providence have been very loving to them here, and have provided them with the necessary privacy [at Saint Mary-of-the-Woods] that they need to be by themselves in their prayer and in their journey to Juan's death and beyond."

Garza's adult daughter, Norma, the second child of his first marriage, said in a June 15 interview at Saint Mary-of-the-Woods that she is very sad but has come to terms with his execution.

"My father is not being murdered by the government," she said. "He is being set free."

She opposes capital punishment, and went with 15 Providence sisters to the U.S. Penitentiary during the early morning hours

Photos by Mary Ann Wyzard



Elizabeth Garza (second from left) poses for a portrait with Elizabeth Ann, her 10-year-old daughter, and Juan Jr., her 12-year-old son, at Saint Mary-of-the-Woods on June 15. Juan Raul Garza's sister, Maria Magdalena Cuellar (right) also made the trip to Indiana to visit her brother before his execution.

of June 11 to pray for Oklahoma City bomber Timothy McVeigh and participate in 168 minutes of silence in memory of the men, women and children who lost their lives in the April 19, 1995, bombing of the Alfred P. Murrah Federal Building.

"I just wanted to be there to show that I am against the death penalty," she said, "and to support Timothy McVeigh. He needed to know that he's not alone."

Participating in the early morning pro-life vigil outside the penitentiary "made it more difficult for me," she said, "but I wanted to be there for Timothy. It gave me a feeling of what I'm going to have to face [with her father's execution]."

"I know that he is guilty," she said of her father. "He admitted to what he has done. He knows it was a mistake and something that he was not supposed to do. He regrets what he did, and I do not hold anything against him because when you're in the drug business that's what it's all about. There is a point when it's either my life or yours."

She said her faith has helped her cope with the grief of losing her father.

"He has been incarcerated for nine years," she said. "I would prefer that he would have life in prison without parole, but I believe that he will be in a better place. I'm just praying for God to make him strong, because the stronger he is, the stronger he makes us feel."

She said, "After the execution, we will get our things ready and go home."

Elizabeth Garza, his second wife, said last week that her husband is trying to be strong for his family. They are the parents of Juan Jr., who is 12, and Elizabeth Ann, who is 10.

"He knows that a lot of people are praying for him," she said. "He's sorry. He's remorseful. I just want people to know that Juan is not a monster. He's a very loving father, a very loving man."

Since his incarceration nine years ago, she said, it has been difficult raising two young children as a single parent.

"We have gone through some tough times," she said. "I know that I wouldn't have been able to raise my kids without the help of God and my parents. My faith has helped. My prayer is 'I can do all

things through Christ, who strengthens me.' The people from my church in Brownsville have always been there for us spiritually and emotionally, and the Sisters of Providence have all been so nice, too. They've gone the extra mile for us, and we really appreciate that. They have a lot of love in their hearts, and we love them dearly."

Garza's attorney, Greg Wiercioch, addressed the news media after the execution.

"Someday this precise savagery will end," he said. "But not today. ... Today, we bear witness to the expanding circle of violence and victims that the death penalty creates. Juan Garza's execution has left four children fatherless. I do not have an answer when I am asked about the families devastated by Juan Garza's crimes. But I do know that justice does not demand death. Today, President Bush had the last word. But he will not have the final say on the death penalty. History will."

Wiercioch also praised the efforts of the U.S. bishops and other religious leaders who continue to speak out against capital punishment.

"When members of religious organizations are aware of their Church's or synagogue's position on the death penalty," he said, "I think it begins to seep in slowly to members of the public who belong to those faiths. I think it's done an enormous amount of good, and I think that it does have and can have an effect on shaping public opinion and helping out in the clemency process."

St. Paul the Apostle parishioner Gretl Plessinger of Greencastle, a reporter for WSDM Radio in Terre Haute, was one of 10 media representatives selected by peers to witness Garza's execution.

"It was almost surreal," Plessinger said. "It was very quick, very painless. He didn't seem to struggle at all. It was very strange. Maybe that's because I tried not to think about what was actually happening, but it didn't seem like he was dying. It was hard to envision that. I was concerned about my emotions and if I would be able to handle it or not, so what I tried to do throughout the whole process—and

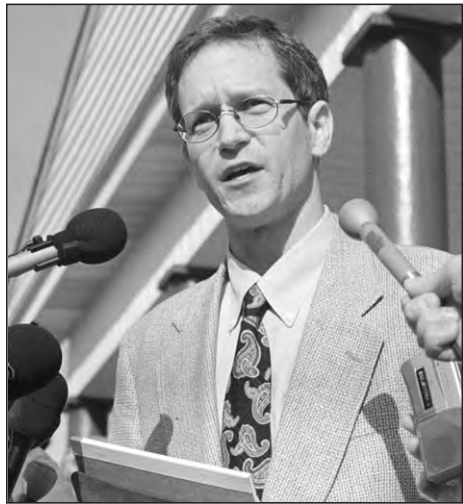


This miniature portrait shows federal Death Row inmate Juan Raul Garza with his wife, Elizabeth, and children, Elizabeth Ann and Juan Jr. Garza was executed by chemical injection on June 19 at the U.S. Penitentiary in Terre Haute.



Norma Garza, Juan Raul Garza's daughter from his first marriage, hugs her 5-year-old son, Alejandro, at Saint Mary-of-the-Woods. The Sisters of Providence hosted the family so they could spend time with Garza before his execution. They are from Brownsville, Texas.

am still trying to do right now—is just keep it together and not actually think about what happened. Right now, I'm just kind of going over the details of what happened in my mind. Later I'll have to reflect on what really happened." †



Juan Raul Garza's attorney, Greg Wiercioch, addressed the news media after the execution.

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

BLANK, Dolores M. "Do," 84, St. Louis, Batesville, June 13. Mother of Mary Lou Blank, Dana Row and Ruth Ann Scheele. Grandmother of six. Great-grandmother of six.

BOUR, William Boyd, 83, St. Anthony, Clarksville, June 6. Husband of Alma C. Bour. Father of Michael Bour. Brother of Marilyn Hill and Clarence Bour.

BRAUNECKER, Joanna, 59, St. Paul, Tell City, May 18. Mother of Lee Ann Mullis, Bobbi Jo Nash, Chad, Darin, Duane and Scott Braunecker. Sister of Rosemary Suters, David and Earl Krieg. Grandmother of six.

BURNS, Muriel R., 83, St. Joseph, Indianapolis, June 5. Sister of Lee Ferguson, Irene Sweeney and Eugene Hintze.

CORRIDEN, John M., Jr., 83, Little Flower, Indianapolis,

June 4. Husband of Lucille Corriden. Father of Sharon Ybarra, Sheila, John III and Kevin Corriden. Grandfather of seven.

CROSS, James, 84, St. Michael, Greenfield, June 6. Husband of Esther Cross. Father of Linda Holmes, Donald, Patrick, Paul and Russell Cross. Grandfather of nine.

DAL SASSO, Anthony, 86, Sacred Heart, Clinton, June 5. Husband of Irene C. (Villa) Dal Sasso. Father of Debra Moran, Garry, James and Larry Dal Sasso. Grandfather of seven. Great-grandfather of 11.

DENNISTON, Dorothy Margaret, 84, St. Anthony, Clarksville, June 10. Mother of Madelyn Keach, Mary Manijak, Ann, Dorothy and Dr. Joseph Denniston. Sister of Madelyn Wallace and Marion Clancy. Grandmother of 13. Great-grandmother of 17.

DOTTERWEICH, Helen M., 59, St. Paul, Tell City, June 9. Wife of David Dotterweich. Mother of Diana Rietman and Duane Dotterweich. Sister of Margie Hagan, Curt and Leonard Mosby.

DUPONT, John A., 79, St. Paul, Tell City, May 31. Father of Charlotte Johnson,

Virginia O'Dell, Barry, Franklin and John Dupont. Grandfather of seven.

EBERLE, Raymond, 73, St. Mary-of-the-Knobs, Floyds Knobs, June 10. Husband of Frances Eberle. Father of John and Robert Eberle. Brother of William Eberle. Grandfather of eight.

EVARD, Louis F., 83, St. Paul, Tell City, June 7. Father of Dawn Kleaving, Diana Luck, Angela Peter, Patricia Rogier, Dale, Gerald, James, Phillip and Samuel Evvard. Brother of Catherine Boehm and John Evvard. Grandfather of 22. Great-grandfather of eight.

FEUCHTER, Aileen M., 82, St. Barnabas, Indianapolis, June 4. Aunt of one.

FRANCHVILLE, Evelyn, 71, St. Paul, Tell City, May 19. Mother of Betty Jean Boyce and Daniel Lee Franchville. Sister of Curtis Jarboe. Grandmother of three. Great-grandmother of two.

GEIS, Paul J., 78, St. John, Enochsburg, June 14. Husband of Margaret (Hodapp) Geis. Father of Mary Bruns and Phillip Geis. Brother of Rita Ambrose, Marian Raver, Albert, Anthony, Francis and Father John Geis. Grandfather of five.

HARPER, Eugene, 75, Christ the King, Indianapolis, June 5. Father of Kathleen Smith, Sandra, David, Dennis, Douglas, Gary, Jeffrey, Louis, Paul and Scott Harper. Grandfather of 24.

Great-grandfather of 11.

HART, Charles R., 74, St. Mary, Richmond, June 2. Husband of Ann (Baker) Hart. Father of Curtis Lockwood, Diane, Joseph and Robert Hart. Brother of James Hart. Grandfather of 10. Great-grandfather of six.

HAVERKOS, Celia R., 95, Holy Family, Oldenburg, June 8. Mother of Gretchen Enzinger, Sheila Myers and Romuald Haverkos. Grandmother of 13. Great-grandmother of 23. Great-great-grandmother of four.

HINTON, James E., 57, St. Paul, Tell City, May 26. Husband of Rosemary (Keown) Hinton. Father of Lisa, Jim (Himi) Jr. and Brian Hinton. Brother of Jerry Hinton. Grandfather of two.

KEITH, Zelam (Kessans), 69, St. Paul, Tell City, May 27. Wife of James Virgil Keith. Mother of Bonnie Caddell, Sarah Gallagher, James Jr. and Joseph Keith. Sister of Mary Northerner. Grandmother of nine. Step-grandmother of four.

KOWALIK, Thomas John, 75, St. Barnabas, Indianapolis, May 26. Husband of Kelly Kowalik. Father of Kerri Kraus, Jeff and Kent Kowalik. Grandfather of three.

KRIEG, Philip, 84, St. Paul, Tell City, May 7. Father of Phyllis Dickman and Carrol Krieg. Grandfather of three. Great-grandfather of four.

MARIEN, Elmer Peter, 87,

St. Barnabas, Indianapolis, June 13. Husband of Dorothy Adolay Marien. Father of Kathy Schmidt, Edward, John and Richard Marien. Grandfather of eight. Great-grandfather of nine.

NURNBERGER, John I., Sr., M.D., 85, St. Luke, Indianapolis, June 11. Father of Connie Littrell, Joanna, David and John Nurnberger Jr., M.D. Foster father of Raul Sarmiento. Brother of Society of Jesus Father Lothar Nurnberger. Grandfather of 10.

REIDY, Joseph T., 81, St. Lawrence, Indianapolis, June 10. Husband of Marie (Johannes) Reidy. Father of Barbara Maitland, Daniel and Patrick Reidy. Brother of Marian Hanlon and Jack Reidy. Grandfather of seven. Great-grandfather of two.

RINALDONI, Joseph J., 77, Christ the King, Indianapolis, June 12. Husband of Wanda Rinaldoni. Brother of Leo Rinaldoni.

ROLPH, Phyllis Ann, 67, St. Bartholomew, Columbus, May 30. Wife of Harold J. (Tim) Rolph Jr. Mother of Lisa Rolph-Rambaud, Gregory and Mark Rolph. Sister of Pat Gambrell, Ken and Ron Kavanagh. Grandmother of one.

RUBIN, Esther, 79, Our Lady of Lourdes, Indianapolis, May 31. Mother of Joseph Bula.

SEMON, Rena J., 40, Our Lady of the Springs, French Lick, May 31. Wife of Tony Semon. Mother of Chris Hischemiller and Joshua Semon. Daughter of Georgia (Burton) and John Dixon. Sister of Stephanie White, Deborah and Scott Dixon. Grandmother of two.

STATON, Marjorie A., 80, St. Augustine, Jeffersonville, May 31. Mother of Susan Gilbert, Lea Ellen Perry, Melanie Roesser, Donald and Robert Staton. Grandmother of eight. Great-grandmother of two.

STERN, Joyce J., 53, St. Gabriel, Connersville, May 31. Wife of Craig C. Stern. Mother of Courtney Lykins and Katie Schemanske. Daughter of Catherine Jacob. Sister of Cathy Haley, Ed, Ted and William "Jake" Jacob. Grandmother of one.

STREIT, Norma Elizabeth, 68, St. Bartholomew, Columbus, June 8. Mother of Sue Hurt, Mary Rose Lee and David Streit. Sister of Evelyn Heckman, Helen Navarra, Benno and Norbert Harpring. Grandmother of three.

THAMANN, Joseph F., 79, Little Flower, Indianapolis, May 21. Husband of Alma (Vollmer) Thamann. Father of

Maureen Brown, Marcia Bruce, Mary McCoy, Madonna and Dr. Thomas Thamann. Grandfather of nine. Great-grandfather of one.

THAYER, William A., 86, St. Matthew, Indianapolis, June 6. Husband of Marian (Leary) Thayer. Uncle of several.

TOTTON, Lorena L. (Shanz), 89, St. Anthony, Indianapolis, May 30. Mother of Sharon Keers, Norma Urbancic and George Totton. Grandmother of 21. Great-grandmother of 38.

TROUY, Charles E., 84, Holy Family, New Albany, June 3. Brother of Esther Rosenberger. Uncle of five. Great-uncle of several. Great-great-uncle of several.

VanWINKLE, Ann Marie, 42, St. Paul, Tell City, May 12. Wife of Aaron VanWinkle. Mother of Amanda, Aaron and Alexander VanWinkle. Daughter of Bonnie and Lloyd Sabelhaus Sr. Sister of Sue Rogers, Brian and Lloyd Sabelhaus Jr.

VAUGHN, Bernard R., 72, St. Anne, New Castle, May 30. Husband of Mary Vaughn. Father of Andrea and Robert Wallace. Brother of James Vaughn. Grandfather of three.

WALSH, James Daniel, 60, St. Jude, Indianapolis, June 6. Husband of Marjorie Ann (Cox) Walsh. Father of Nora, Nicholas and Matthew Walsh. Brother of Mary Gill, Margaret Vannoy and Joseph Walsh.

WARD, Christine Anne "Chris," 42, St. Gabriel, Connersville, May 31. Wife of David Ward. Mother of Hannah, Gabriel and Zachery Ward. Sister of Jane Bombard, Katie, Mark and Matthew Colbert.

WEILER, Virginia K. "Jin," 87, St. Gabriel, Connersville, June 3. Mother of Kathy Bender. Grandmother of three. Great-grandmother of one.

WILLIAMS, Willard, 78, St. Anthony, Clarksville, May 28. Husband of M. LaVerne Williams. Father of Alissa Federspiel and Sharon Hunter. Brother of Juanita McCraw and Lamon Williams. Grandfather of three.

YETTER, Ann Elizabeth (Mudd), 74, St. Roch, June 6. Wife of James E. Yetter. Mother of Peggy Collison, Monica Moore and Michael Yetter. Sister of Mary Hodges, Esther Roberts and William Mudd. Grandmother of eight.

ZOOK, Amanda, 20, St. Michael, Greenfield, May 22. Daughter of Therese and Noel Zook. Sister of Alissa Zook. Half-sister of Danney Zook. Granddaughter of Sharon Schmitter and Joseph Zook. †

Pope celebrates feast of Corpus Christi

Pope John Paul II stares into a monstrance containing the Eucharist at a celebration for the feast of Corpus Christi at the Basilica of St. John Lateran in Rome on June 14. The pope called on the faithful to make Christ's presence visible through the way they live.



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