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Hausladen, McCarthy to be ordained June 2

By Margaret Nelson

On June 2, two men will answer God's call to the priesthood—a call they both found they could not ignore.

Robert Hausladen and C. Ryan McCarthy will be ordained for the Archdiocese of Indianapolis by Archbishop Daniel M. Buechlein at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis at 10 a.m. the morning before the Church celebrates Pentecost.

Hausladen began study on his master's degree to prepare for a career as an English teacher.

McCarthy had spent a year as part-

owner of a computer service business.

Robert Hausladen

"I went to a Catholic school in Clinton, Iowa," said Hausladen, who is now 32. The nun who was my third-grade teacher sat us down in church. She explained how the Holy Spirit calls us to what God wants us to do—some to religious life, to be a priest or a nun.

"She said that, if you are called to that, you're responsible to be open to that call; you are also responsible to answer," Hausladen said. "I remember getting very nervous. I thought that was just the sort of thing I'd be called to, and I didn't want it. "At that point, family was very impor-



Robert Hausladen

compromise.

"I decided to pray and be open to the Holy Spirit—praying all the harder I wouldn't be called to be a priest," he said. "I started to feel more comfortable that

tant to me and I wanted a family," he said. "I liked and respected priests and nuns, but I knew that priests could not have a family."

Hausladen said he worried about it for quite a while, then decided to



C. Ryan McCarthy

whatever I was being called to be, it wasn't going to be a priest. But it was always in the back of my mind."

Hausladen's family moved to Lafayette, Ind., when he was in the fifth grade. He attended St. Mary, St. Boniface and Lafayette Central Catholic schools.

At St. Joseph College in Rensselaer, where he majored in English, Hausladen

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Oldenburg Franciscans celebrate 150 years

By Brandon A. Evans

OLDENBURG—In celebration of 150 years of community, the Sisters of the Third Order of St. Francis of Oldenburg are sponsoring sesquicentennial activities throughout the coming months.

Included on the list are an open house on June 9, a Franciscan Fun Day on Sept. 15, a celebration of the *Transitus* of St. Francis on Oct. 3, and a ceremony closing the year on Jan. 6.

"We began planning the sesquicentennial four years ago," said Franciscan Sister Helen Eckrich, coordinator of human resources.

The community conducted a poll that asked what the sisters wanted to see during the year, and the response, said Sister Helen, was almost universal.

"We don't want anything showy, we don't want anything splashy, we don't want a lot of money spent," Sister Helen said. "Whatever we do, we want it simple, and so we drew up a calendar of what we thought ought to happen."

The next event is the open house on June 9.

"This is a time where whoever is able can come and celebrate with us our 150 years of presence," said Franciscan Sister Judith Werner, co-director of communications and public relations.

The day is open to the general public; however, special guests include any sister who is or was ever a member of the community as well as alumnae from the former St. Mary's Academy in Indianapolis and the former Our Lady of Angels High

See **OLDENBURG**, page 2



Submitted photo

Above, an aerial view shows the motherhouse of the Sisters of the Third Order of St. Francis of Oldenburg, which was founded in 1851. Oldenburg is known as the "Village of Spires."



Photo by Mary Ann Wyard

At left, this statue of Mary inside the main entrance to the convent is a familiar sight for Oldenburg Franciscans.

New Albany, Bloomington schools honored

By Brandon A. Evans

Two archdiocesan grade schools, Holy Family School in New Albany and St. Charles Borromeo School in Bloomington, were recently named Blue Ribbon Schools of Excellence by the United States Department of Education.

The honor was announced by U.S. Secretary of Education Rod Paige on May 23 and was given to 264 public and private schools across 38 states. Only 41 private schools were recognized. In Indiana, a total of five public and private schools were honored with the national award.

"I am both pleased and proud of our Blue Ribbon winners," said Annette "Mickey" Lentz, secretary of Catholic education and faith formation for the archdiocese. "Both schools are more than deserving of such an honor."

"A school of excellence indicates that the school strives and achieves in every area of performance—Catholic identity, quality staffing, parental and community involvement and, above all, good leadership," Lentz added.

"We are extremely proud of St. Charles and Holy Family schools for achieving Blue Ribbon status," said

See **BLUE RIBBON**, page 2

Consistory addresses holiness, unity, mission efforts

VATICAN CITY (CNS)—New ways of strengthening holiness, unity and missionary energy in the Church were among the topics discussed May 21-24 during the largest gathering of cardinals at the Vatican.

More than 150 cardinals drew up a list of pastoral priorities for the third millennium during the four-day consistory.

Pope John Paul II, who celebrated Mass to close the consistory, called it a "moment of communion" that produced deep analysis and some well-thought-out proposals.

"The Church finds itself today facing enormous challenges, which put to the test the trust and enthusiasm of those who proclaim [the Gospel]," the pope said. He said he planned to make use of the cardinals'

suggestions across a broad range of pastoral topics.

It was the sixth time the pope has called the cardinals together in a special consultative meeting and the first time since 1994. For more than half the 155 participants, it was a new experience.

Cardinal Roger M. Mahony of Los Angeles said the consistory had "shrunk the earth in a good sense" by allowing prelates from all continents to listen to each other.

He and many other cardinals said that, beyond specific issues related to Church structures and policies, an overriding theme was holiness—its central place in the life of every Christian. As one prelate put it, the Church's program should be "the globaliza-

tion of holiness."

Related to that was how the Church can proclaim the Gospel to people in pluralistic societies where religion is no longer automatically passed on from generation to generation.

"You've got to preach the Gospel with authority, but somehow you also have to help people understand that the message of the Gospel is good for them," said Australian Cardinal Edward I. Cassidy, summing up a key challenge for modern evangelization.

The consistory featured introductory speeches by three cardinals, short talks—generally under 10 minutes—by about half

See **CONSISTORY**, page 16



Photo by Mary Ann Wyard

Franciscan Sister Patricia Campbell looks at some of her artwork on display at the motherhouse in Oldenburg. Archbishop Daniel M. Buechlein will install Sister Patricia as parish life coordinator at St. Mary-of-the-Rock Parish in Franklin County on June 3. Three other Oldenburg Franciscans also serve the archdiocese as parish life coordinators.

OLDENBURG

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School in Cincinnati, Ohio.

The day will start with a prayer service at 11 a.m., which will be repeated at 3 p.m.

"The prayer service is going to celebrate a lot of our Franciscan culture," Sister Judith said. In addition, it will incorporate many of the cultural flavors that the sisters have had contact with from their discernment houses and many ministries.

There also will be tours of the motherhouse property, the highlight of which are the many displays that feature the history of the community as well as artwork, writing, crafts and music created by the sisters.

"Then we are also offering tours to our Michaela Farm ... by some of the farm volunteers and staff [who will be] describing some of the work we do on our organic farm," Sister Judith said. "I think it's a wonderful opportunity for our circle of friends to join us ... and see how the journey has led us."

Refreshments will be provided from 1:30 p.m. to 3 p.m., and menus to local restaurants will be available for those who are hungry for more than just a bite.

The open house will end around 5 p.m. that Saturday.

Oldenburg Academy has a reunion of alumni every year at its homecoming, which is Oct. 13.

Marian College in Indianapolis, founded and sponsored by the sisters, is trying to raise awareness of the Oldenburg community, primarily through a professional development day held in Oldenburg for the faculty and staff at the end of the summer and a series of lectures, to which all alumni are invited, that are currently being planned for the 2001-02 school year.

The first event of the sesquicentennial was the opening of the year, which involved a meal and a eucharistic liturgy.

"We were founded in 1851 on Jan. 6, so we opened the sesquicentennial that day," Sister Helen said.

Retreats, which are happening all year, cover Franciscan themes and are part of

the festivities.

During the month of March, a lecture series was held that featured four Franciscan sisters as speakers.

"This year, because it's our sesquicentennial, I chose as the topic to have four of our sisters say something about who we are and what our message is to the 21st century," Sister Helen said.

That identity she speaks of can be summed up in a directional statement that all the sisters agree upon: "We call one another to vibrant, Franciscan living of the Gospel, with special concern for peace-making and justice for the poor so that our very lives speak a word of hope."

On Sept. 15, the sisters will be hosting what they call Franciscan Fun Day. It will be a day of tours, games, hayrides, face painting and dressing up in 1800s garb.

"The sisters invite their families and their friends and all the little children connected with them, and they do all kinds of things with them," Sister Helen said.

They will also be serving beefalo burgers, which come from an animal they raise on Michaela Farm that is a mix between a buffalo and a steer.

"On Oct. 3, there's going to be a wonderful reunion of Franciscans ... for what we call the *Transitus*. It's a marking of the death of St. Francis," Sister Helen said.

As well, each month highlights a special social service activity, ranging from helping build houses for the poor in Haiti to crafting dolls for children in El Salvador.

"Then we're going to close the sesquicentennial with a huge celebration and show a new video that we're making of the community," Sister Helen said. That will be on Jan. 6.

The Indiana House of Representatives recently approved a resolution honoring the Sisters of St. Francis of Oldenburg for all their work in Indiana over the last 150 years. In January, Gov. Frank O'Bannon proclaimed Jan. 6, 2001, as "Sisters of St. Francis Day."

As the year of celebration ends and the Sisters of St. Francis of Oldenburg march into their 151st year, one is reminded of their theme for the sesquicentennial year: "Blessed by our heritage, challenged by the future, we venture on." †

BLUE RIBBON

continued from page 1

G. Joseph Peters, associate executive director of Catholic education. "They become our seventh and eighth schools so honored [in the archdiocese]. We know of the excellence of these two schools and heartily endorse their awards.

"As a former Blue Ribbon School of Excellence site visitor," Peters continued, "I can tell you that being recognized as a School of Excellence is a very significant achievement. A majority of the schools that apply never receive the visit, and those that do can demonstrate multiple indicators of excellence to verify their status."

"We could not be more pleased," said Virginia Suttner, principal of St. Charles Borromeo School. "I think that this is such a wonderful honor for our students and our teachers and our parents. We've come a long way over the last several years."

"We're really excited for our teachers and our students here," said Diane Keucher, development director at St. Charles Borromeo School. "They're really the story. They're what it's all about."

Keucher believes that a large part of the reason why the school was given the Blue Ribbon award is because of their dedication to the individual needs of the students.

Suttner referenced programs that have helped the school go in new directions, like bringing in senior citizens from the community to teach children about games they used to play, old songs and events like World War II.

While the award recognizes such programs and all that the school has already done, Keucher thinks that it only encourages them to become better, especially so they can be an example to other schools.

Gerald Ernstberger, the principal of Holy Family School, was excited about

the award as well, though he said that it was humbling at the same time.

"Receiving the recognition is very rewarding," Ernstberger said. "It really invigorated the community going through [the application process]."

The process included an extensive written application, screening by the Council on American Private Education and then by the U.S. Department of Education, and an on-site visit for those schools that qualify.

"Having been a past recipient of this prestigious award [while principal at St. Mark School in Indianapolis], I know the hard work that went into the process of application," Lentz said.

"It takes a good year to prepare for the Blue Ribbon," Ernstberger said. He believes that regardless of winning—which he sees as a wonderful bonus—that the real reward was the self-knowledge the school acquired through the application process.

"Win, lose or draw, it's a wonderful process to go through," he said.

Three archdiocesan grade schools were previously honored as Blue Ribbon Schools of Excellence.

St. Mark School in Indianapolis earned the honor for excellence during the 1985-86 school year. St. Lawrence School in Indianapolis was recognized in 1993-94. St. Jude School in Indianapolis was honored in 1996-97.

Two archdiocesan interparochial high schools also were honored as Blue Ribbon Schools by the U.S. Department of Education.

Roncalli High School, in the Indianapolis South Deanery, earned the award of excellence twice for the 1992-93 and 1997-98 school years. Our Lady of Providence Jr./Sr. High School, in the New Albany Deanery, was honored during the 1999-2000 school year.

Cathedral High School, a private Catholic college preparatory school in Indianapolis, was recognized as a Blue Ribbon School of Excellence during the 1988-89 school year. †

Brandon A. Evans joins Criterion staff as reporter

Brandon A. Evans, a graduate of the University of Illinois College of



Brandon A. Evans

Communications and a freelance writer for the diocesan newspaper in Peoria, Ill., has joined *The Criterion* staff as a reporter.

Evans earned a Bachelor of Science degree in news and editorial journalism, with a minor in philosophy, in May at the University of Illinois in Urbana/

Champaign.

He wrote for the university newspaper, *The Daily Illini*, and did freelance reporting for *The Catholic Post* in the Diocese of Peoria, *The Observer* in the Diocese of Rockford, and *The St. Charles Republican*, the weekly paper in St. Charles, Ill., which is his hometown.

For the past year and a half, he served as a sacristan at St. John's Catholic Chapel, a part of the Newman Foundation at the University of Illinois.

He will be filling the editorial department vacancy created when Susan Bierman accepted another position last fall. †

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Hollkamp, Eberle honored as youth leaders

By Mary Ann Wyand

Youth ministry coordinators Barbara Hollkamp of St. Augustine Parish in Jeffersonville and Craig Eberle of Our Lady of Perpetual Help Parish in New Albany were honored as Youth Ministry Leaders of the Year on May 22 at Columbus.

Marlene Stammerman, associate director of youth ministry for the archdiocese, presented the awards to Hollkamp and Eberle during the archdiocesan Office of Youth and Family Ministries' awards program last week.

Hollkamp is committed to the values of collaboration, servant leadership, creativity, personal contact with youth and comprehensive youth ministry, Stammerman said.

"She believes in empowering youth and adults to live out their faith."



Barbara Hollkamp

people of many backgrounds into participation in the St. Augustine faith community," Lucas said. "She has emphasized servant

Ray Lucas, director of youth ministry for the New Albany Deanery, said Hollkamp's greatest gift is evangelization.

"She sees goodness in all youth, takes a real and genuine interest in their lives, and as a result is in a unique position to invite young

leadership at St. Augustine, offering mission trips to Mississippi, West Virginia and



Craig Eberle

ministers to, with, by and for."

Known for his relationship skills, Eberle "has truly been a builder of min-

istry in his parish," Lucas said. "He is an exceptionally creative leader and has brought fresh ideas and new, exciting ministry programs to his parish and to the New Albany Deanery."

Two years ago, Eberle created a program called "Summer Daze," which provides service and recreation opportunities for junior high school students. This summer, he will collaborate with more than 10 parishes to present the program for more than 300 youth.

Hollkamp and Eberle are active in the archdiocesan Youth Ministry Association, New Albany Deanery youth ministries board and Archdiocesan Youth Conference planning team. Hollkamp also coordinated the archdiocesan young adult pilgrimage to Rome for World Youth Day last August. †

'Exploring Our Catholic Faith' workshops scheduled in June

By Jennifer Del Vecchio

Helping people explore their Catholic faith through Scripture is the focus of four workshops this summer.

Saint Meinrad School of Theology will host the "Exploring Our Catholic Faith" workshops from June 18-29 at Marian College, 3200 Cold Spring Road, in Indianapolis.

Benedictine Father Bede Cisco, director of Indianapolis programs for Saint Meinrad School of Theology, said the workshops are opportunities for people to deepen their faith and provide topics that "people don't always think about" when they think about Scripture.

One workshop examines the Psalms as poetry, and another looks at Bible stories as a way to inspire people with their own stories.

The workshops at Marian College include:

- "Psalms as Poetry and Prayer"—Presented by Benedictine Father Harry Hagan on June 18-20 from 9 a.m. until noon, the workshop will explore the Psalms as poetry. Students will be invited to try writing poetry. The workshop also will show the strategies and genres of the Psalms, and the themes of covenant and love.
- "The Women in the Gospel of John"—Charity Sister Adeline Fehrbach will present this workshop examining the portrayal of the women in the Gospel of John viewed from the perspective of a first-century reader. A feminist critique will accompany the first-century analysis, and reading will be suggested for the

21st-century reader. Women who will be studied include Mary, the mother of Jesus, and her role at the wedding feast at Cana and at the cross. Mary and Martha of Bethany, the Samaritan woman and Mary Magdalene will also be discussed.

- "Women of the Old Testament"—Franciscan Sister Barbara Leonhard will present this workshop on June 25-27 from 9 a.m. until noon. Many women in the Hebrew Scriptures are unnamed or remain characters without a voice. Others, such as Sarah, Ruth and Esther, play more central roles in the Old Testament. The workshop is designed to explore biblical women's stories and their contemporary significance.
- "Exploring the Bible Through Literature"—Benedictine Father

Noel Mueller will present this workshop on June 27-29 from 1 p.m. until 4 p.m. Several literary texts that retell the stories of the Bible will offer participants the opportunity for contemporary theologizing on traditional Biblical texts. In the process of reading and studying, participants will be encouraged to think about how they might retell a favorite Biblical narrative.

(The cost of each workshop is \$50 per person. There is a \$10 discount for senior citizens. For more information and to register, call 317-955-6451.) †

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Editorial

Cardinal George issues call for missionary work— at home and abroad

Cardinal Francis George of Chicago is the former superior of the Oblates of Mary Immaculate. In this role, he was responsible for his order's worldwide missionary activities. Now, the cardinal is responsible for missionary activities taking place much closer to home—in the two counties of northeastern Illinois that make up the Archdiocese of Chicago.

During a symposium sponsored by the Vatican's Congregation for the Evangelization of Peoples, Cardinal George reflected on the Catholic Church's current thinking about missionary work. Quoting from major encyclicals of Pope Paul VI and Pope John Paul II, the cardinal outlined the Church's response to some questions that have been raised recently about the nature and purpose of the Church's missionary work.

These questions are important for us to consider as we conclude the archdiocese's five-year celebration, Journey of Hope 2001, with its theme of evangelization.

How can Catholics share their faith with others, which is the essence of evangelization, while still respecting every human being's right to religious freedom? Cardinal George acknowledges that it is always wrong to "impose" our faith on others—to violate someone else's sacred space. At the same time, he says, it is not wrong (in fact, it is our duty as disciples) to "propose" the truth of the Gospel to the consciences of those who do not know it. In fact, the cardinal says we must respect the religious liberty of others by "offering them the possibility of the good news" that we have received, not by our own efforts, but as a gift from God.

Catholics are often hesitant to share their faith with others. If it is true that God brings people to salvation by various means (frequently known to God alone), why is it necessary to say that we believe salvation is always and

everywhere the result of Jesus Christ's redemptive activity?

As Cardinal George says, "We have been commanded to bear witness to the revelation of God and his way of salvation in Jesus Christ, and we must consider whether we place our own salvation in jeopardy by failing to preach it to others."

Once again, this is not a matter of "imposing" our beliefs on others. It is (or should be) a genuine, heartfelt sharing of a passionate conviction that faith in the person of Jesus Christ liberates us from all evils and is the source of the most profound joy known to humanity!

According to Cardinal George, a disciple of Jesus Christ is someone who has been emptied of self and filled with divine grace. The disciple's most authentic response is to share Christ's gifts with others. If we do not share these gifts with others, we risk losing them. If we do not proclaim the Good News of Jesus Christ to others—at home and abroad, we fail in our most basic mission as Christian disciples: "to direct the gaze of all toward Christ the redeemer, the center of the universe and of history, in whom God's love and mercy are most fully revealed."

Cardinal George says we are called to embrace missionary activity "out of love for God and neighbor, but also in order to imitate God's own self-giving love by sharing with others the riches of a radically new life."

As Pope John Paul II has taught, this obligation to share our faith with others comes not only from the Lord's mandate but also from the prompting of the Holy Spirit within us to share generously and without fear the gifts we have been given by a good and gracious God.

— Daniel Conway

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

Seeking the Face of the Lord

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



What about all these annulments?

I am often asked, "How is it that the Church can give so many annulments of marriage?"

The number of dissolutions of marriages is a matter of deep concern. What is happening?

First of all, the tribunal (Church court) of a diocese does not make a marriage null; rather, after careful investigation of the facts, it may declare that there is nullity. What does that mean?

It means that while there may have been a wedding, there may not have been a marriage. Especially in our culture, a wedding does not always produce a marriage. When a couple becomes engaged, they face an important question: Are we consenting to a wedding or are we consenting to a lifelong union with all that implies?

Recently our archdiocesan tribunal sponsored a workshop on the matter of marriage annulments for the pastoral leaders of our parishes. The speaker was a renowned professor of canon law, Oblate of Mary Immaculate Father Frank Morrissey. He reminded us that in the encyclical *Humanae Vitae*, Pope Paul VI provided a framework of five steps to be used in evaluating conjugal love and its presence for a true marriage union:

- 1) It must be fully human, thus implying engagement of the mind (intelligence) and the will along with human capacity.
- 2) It must be total, generously sharing everything.
- 3) It must be faithful and exclusive until death.
- 4) It must be fruitful, that is, open and ordered to the raising up of new life.
- 5) It must be moral, taking into account one's duties to God, to oneself, to society and to family.

Psychological problems can affect the validity of a marriage. A valid marriage requires full consent, that is, one must will to be married, and, in order to will marriage (not just a wedding) one must fully understand what lifelong commitment means.

And one must have the psychological capacity to enter into a lifelong commitment. Some who consent to a wedding suffer a serious lack of discretion of judgment on the essential rights and obligations to be mutually given and received by husband and wife. Examples vary. There may be a temporary inability to make a sound judgment because of drug addiction or alcoholism or deep depression. There are ways a person may lack the psychological freedom necessary for full consent to marriage for a lifetime. An example might be a young girl who is pregnant or a person who

leaves home to get out of an impossible situation or a person who marries on the rebound.

Father Morrissey spoke of certain types of immaturity that can have a bearing on the fullness of consent. He gave examples: sexual abuse can be like a delayed "time bomb"; children from a single-parent household (because divorce can "breed" divorce); a husband who discovers after the birth of the first child that he can be a spouse but not a parent. These are examples that can contribute to a decree of nullity; however, they are not automatically invalidating.

The question arises about decrees of nullity of marriages of many years. Father Morrissey used an example of the old Ford car that had the motor in the rear, the Ford Pinto. It was discovered that when the Pinto was rear-ended in an accident, it would explode. If it was never in an accident it didn't explode. He said that some marriages fell apart 40 years ago, but only now blow up because of some trauma or circumstance, something like the Pinto accident. Some marriages that never happened do not come apart if there has not been a disruptive trauma.

Perhaps more significant than anything in our contemporary culture are certain societal "mentalities" that can cause the consent at a wedding to be lacking an essential element. For example, in our "throwaway society" the prevalent divorce mentality creates an atmosphere where in the back of their minds, one or other partner at a wedding may think that "if it doesn't work out, I can get out of this."

Or the current contraceptive mentality can cause a partner to have in his or her mind, "I am not going to allow this marriage to ruin my career, i.e., no children."

A recent question-and-answer session with high school students concerned me. A student said, "My mom says contraceptives are OK if you don't want to get pregnant. Is she right?" Another said, "My mom had her tubes tied. Is that OK?"

Chances are that people who grow up in the kind of atmosphere shaped by our culture may form a personal doctrine on marriage that unwittingly accepts a lack of openness to children or doesn't really believe marriage is for a lifetime. Those are seeds of weddings that may not produce marriages. More and more, Christian marriage is becoming counter-cultural. †

Archbishop Buechlein's intention for vocations for June

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



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Buscando la Cara del Señor

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



¿Qué hay sobre todas estas anulaciones?

Me preguntan con mucha frecuencia, “¿Cómo es que la Iglesia puede conceder tantas anulaciones de matrimonios?”

Es un asunto de mucha preocupación la cantidad de disoluciones de matrimonios. ¿Qué está sucediendo?

Primero que nada, el tribunal (corte de la Iglesia) diocesano no anula un matrimonio, más bien, después de una investigación cuidadosa de los hechos, puede declarar que hay nulidad. ¿Qué es lo que eso significa?

Significa que mientras pudo haber habido una boda, puede que no haya habido un matrimonio. Sobre todo en nuestra cultura, una boda no siempre produce un matrimonio. Cuando una pareja se compromete, ellos enfrentan una pregunta importante: ¿Estamos consintiendo a una boda o estamos consintiendo a una unión de por vida con todo lo que ello implica?

Recientemente nuestro tribunal arquidiocesano patrocinó un taller en materia de anulaciones políticas para los líderes pastorales de nuestras parroquias. El orador fue un renombrado profesor de la ley canónica, Oblato de María Inmaculada, el padre Frank Morrissey. Él nos recordó que en la encíclica *Humanae Vitae*, el Papa Pablo VI proveyó un marco de trabajo de cinco pasos, para ser utilizado en la evaluación del amor conyugal y su presencia para una verdadera unión matrimonial: 1) debe ser totalmente humano y debe implicar compromiso de la mente (inteligencia) y la voluntad juntamente con la capacidad humana; 2) debe ser total y debe compartir todo generosamente; 3) debe ser fiel y exclusivo hasta la muerte; 4) debe ser fructífero, eso es, abierta y ordenada para levantar una nueva vida; 5) debe ser moral, tomando en cuenta los deberes de uno para con Dios, para con uno mismo, para con la sociedad y para con la familia.

Los problemas psicológicos pueden afectar la validez de un matrimonio. Un matrimonio válido requiere consentimiento pleno, es decir, uno debe desear estar casado y en orden para desear el matrimonio (no sólo la boda) uno debe entender lo que es un compromiso de por vida.

Y uno debe tener la capacidad psicológica de entrar a un compromiso de toda una vida. Algunos que consienten en tener una boda sufren una falta seria de discreción de juicio en los derechos esenciales y obligaciones ser dados y recibidos mutuamente como marido y esposa. Los ejemplos varían. Puede haber una incapacidad temporal para hacer un juicio legítimo debido a la adicción de droga o alcoholismo o depresión profunda. Hay maneras en que a una persona le puede faltar la libertad psicológica necesaria para consentir a un matrimonio de por vida. Un ejemplo podría ser una muchacha joven que está embarazada o una persona que

deja su casa para salir de una situación imposible o una persona que se casan por despecho.

El Padre Morrissey habló de ciertos tipos de inmadurez que puede ejercer presión en el pleno consentimiento. Él dio ejemplos: el abuso sexual puede ser como una “bomba de tiempo” a punto de explotar; los hijos de padres solteros (porque el divorcio puede “criar” divorciados); un marido que descubre después del nacimiento del primer hijo que él puede ser un esposo pero no un padre. Éstos son ejemplos que pueden contribuir a un decreto de nulidad; sin embargo, ellos no invalidan el matrimonio automáticamente.

La pregunta surge sobre los decretos de nulidad de los matrimonios de muchos años. El Padre Morrissey utilizó como ejemplo el automóvil Ford viejo que tenía el motor en la parte trasera, el Ford Pinto. Se descubrió que cuando el Pinto era chocado por la parte trasera, podía explotar. Si nunca estuviese en un accidente, no explotaría. Él dijo que algunos matrimonios se hicieron añicos hace 40 años, pero es sólo ahora que explotan debido a algún trauma o circunstancia, algo así como el accidente del Pinto. Algunos matrimonios que nunca sucedieron no se hacen añicos si no hubiese existido un trauma disociado.

Quizá más significativo que cualquier en nuestra cultura contemporánea son ciertas “mentalidades” sociales que pueden ocasionar el consentimiento a una boda estar faltando un elemento esencial. Por ejemplo, en nuestra sociedad que no estima mucho, la mentalidad del divorcio prevalece, crea una atmósfera donde en la parte de atrás de sus mentes, uno o otro compañero a una boda puede pensar que “si esto no funciona, yo puedo salir de esto”.

O la mentalidad anticonceptiva actual puede causar a un compañero tener en su mente, “yo no voy a permitir este matrimonio para estropear mi carrera, por ejemplo, no quiero niños”.

En una reciente sesión de preguntas y respuestas con estudiantes de la escuela secundaria, quedé preocupado. Un estudiante dijo “Mi mamá dice que los anticonceptivos están bien si una no quiere quedar embarazada. ¿Tiene ella la razón?” Otro dijo, “Mi mamá tenía sus tubos atados. ¿Eso está bien?”

Lo más probable es que las personas que crezcan en el tipo de atmósfera influida por nuestra cultura, pueden formar una doctrina personal en un matrimonio que inconscientemente les acepta una falta de franqueza a los niños o realmente no cree que el matrimonio es para toda una vida. Ésas son semillas de bodas que no pueden producir matrimonios. Cada vez más, el matrimonio cristiano está volviéndose contra cultural. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Parents seen as ‘culprits’

Mr. Bruns’s editorial, “Renewing the mind of the media” (*The Criterion*, May 18), calls for action to stop the media from leading us astray. Certain families will sign the pledge and reach toward holiness.

One almost unchallenged culprit are the great number of parents who suppose that by reaching a certain age they are right in their excesses, and they present a double standard to peers and children. Children, because of our media-created culture, desire to be into adult addictions like pornography and sex, the sinful PG, R and X movies, Internet and television, books, magazines, alcohol and drugs, and revenge. Children find ways to get involved by use of the parents’ money, equipment or stealing.

In the beginning, a child’s value system is simpler and altruistic, unlike the relativistic value system of the adult. When presented the truth by adults who live, teach and protect those values, children are likely to live them.

Life is not for using people like much entertainment and literature today espouses. We are of an order which is to return to God. Life is for commitment to God, the family and all mankind in the universal call to holiness, and leaders to those ends are the real adults. The nation should be turning off and writing complaints to all purveyors of sin and program sponsors.

Dan Logan, Indianapolis

Do what Jesus did

What is your reaction when someone asks you for money, supposedly to buy food? Do you turn him away with the excuse that he probably would use the money to buy liquor or narcotics? Or do you give him enough to buy a simple meal?

Perhaps we should look at what Jesus did. When asked to heal someone—the lame, blind, deaf, or whatever the ailment—did he refuse to do so, saying that that person might use the part of the body that was healed for sinful purposes?

And when he fed the multitudes, he no doubt fed many questionable people. But he asked no questions. He fed them all!

He fed and healed them and sent them away with the same free will that those born whole possessed. It is only by the grace of God that most people are born without some infirmity, and with the ability and energy to supply their needs.

Shouldn’t we who have been blessed with sound bodies and minds do as Jesus did? If the recipient of our generosity uses the money to buy liquor or drugs, he will be called to answer for this deceit. If we turn him away, and he is truly hungry, then we must answer for not ministering to one of God’s unfortunate children.

This is not to suggest giving sizable amounts of money to these people, just enough to satisfy the hunger. It would be well to have in mind the address and name of a shelter or food pantry to direct the person to for more lasting help.

Winferd E. (Bud) Moody, Indianapolis

Power of Catholic education

I am a fifth-grade teacher at St. Jude School in Indianapolis. I just wanted to share a personal story with you about the power of a Catholic education.

My father also happens to be a tutor at St. Jude. He actually retired from Detroit Diesel Allison as an engineer about nine years ago and went back to school to get his teaching degree. (I think it was always his dream to be a teacher, but he didn’t think it was possible while trying to raise eight daughters.)

After serving in various positions at Our Lady of Lourdes School, Sccecina [Memorial] High School and [Bishop] Chatard High School, he accepted a part-

time tutoring job at St. Jude. He happens to have his tutoring room directly across the hall from my classroom, among the other fourth- and fifth-grade rooms.

In January of this year, it was determined that Dad needed to have open heart surgery. He had a blocked artery and a damaged mytral valve. The surgery took place in late March, with many prayers being said for Dad from the kids at St. Jude and all of the other schools in which he had served. There were a few complications after the surgery, but Dad was able to come home after about a week. His recovery progressed for a while; however, he soon started feeling bad, his heart was constantly racing, and he just couldn’t get his strength back. Upon his return to the doctor, it was determined that a dangerous amount of fluid had collected around his heart and lungs. He immediately underwent a procedure in the emergency room to get his heart back into rhythm, and the doctors scheduled him for surgery to drain the fluid from around his heart and lungs.

Dad was a bit anxious the night before surgery and asked me to do him a favor. He asked that the fourth- and fifth-graders please say a little prayer for him at noon the next day, as that was the time that his surgery was going to take place.

I took his request back to school with me the next morning, and all of the teachers were more than happy to have their kids do this. I happened to be on playground duty that day, and as it was, the fourth- and fifth-graders were all outside playing at noon. The Angelus bells ring from the church at that time, and the kids took it upon themselves to realize that the bells were their signal to pray.

I have never seen a more precious sight than to witness more than 100 kids stop their games, hold hands, or as was the case with some of the boys, put their arms around each other’s shoulders, and begin to pray together for Dad. The sincerity of their words and prayers was so evident as they prayed for a short time before resuming their games.

I have taught at St. Jude School for 18 years, but I have never been more proud of being a Catholic school teacher than I was that afternoon. How can anyone regard prayer in our schools as a bad thing? The power of a Catholic education is truly remarkable and can be witnessed in the innocent actions of all of our school children.

Julie Ross, Indianapolis

Belief that death penalty not a deterrent is ‘cavalier’

“Once more into the breach!” As the McVeigh execution nears, let us assume that there is no “demonstrable evidence” that capital punishment deters capital crime. It follows then that there is no such evidence that capital punishment does *not* deter capital crime. Lacking evidence, let us give any of us who could be murdered the critical benefit of the doubt. Please! Let us not gamble with our lives with a cavalier attitude that capital punishment does not deter murder.

Richard P. Beck, Indianapolis

Letter Policies

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

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

La intención del Arzobispo Buechlein para vocaciones en enero:

Padres: Que ellos puedan permanecer fieles a su vocación y puedan alentar a sus hijos a considerar la llamada de Dios para servir en la iglesia, especialmente como sacerdotes y gente religiosa

Check It Out . . .

"The Death Penalty and the Common Good," scheduled at 7 p.m. on June 4 at St. Simon the Apostle Parish, 8155 Oaklandon Road, in Indianapolis, will feature presentations by Father Ronald Ashmore, pastor of St. Margaret Mary Parish in Terre Haute, and Providence Sister Rita Clare Gerardot, who ministers to a Death Row inmate at the U.S. Penitentiary at Terre Haute. For more information, call the parish at 317-826-6000.

A Corpus Christi Mass and Field Day will be held on June 17 at Mary's Kings Village Schoenstatt Center Inc., at Rexville. A Schoenstatt Holy Hour and procession with the Knights of Columbus Color Guard begins at 2:30 p.m. in the Landry Shelter, followed by Mass at 3:30 p.m. with Father Elmer Burwinkel and Father C. Ryan McCarthy. After the liturgy, there will be a presentation by Schoenstatt Sister Danielle Peters, Schoenstatt coordinator, then a pitch-in dinner, with drinks and dessert provided.

Awards . . .

St. Matthew School principal **Vince Barnes** of Indianapolis recently was named I-STAR Administrator of the Year. I-STAR, which stands for Indiana Students Taught Awareness and Resistance, is a statewide program that promotes drug-free educational messages to youth.

The Indiana High School Press Association recently named the 2000 *Cathedran* as a Hoosier Star finalist, placing the yearbook for **Cathedral High School** in Indianapolis in the top 10 percent of entries in Division II schools with between 800 and 1,300 students. †

Bring chairs. Mary's Kings Village Schoenstatt Center is located on 925 South, .8 mile east of 421, 12 miles south of Versailles. For more information, call 812-689-3551.

"Bread for the Journey," a retreat for women religious, will be held June 17-22 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis with Holy Cross Father William Simmons. The retreat is aimed at helping people gain a deeper understanding and appreciation of the

Catholic faith. The cost is \$250, which includes the program, meals and overnight accommodations. For more information, call Fatima at 317-545-7681.

The **parish picnic** for St. Paul Parish, 218 Scheller Ave., in Sellersburg will begin at 3 p.m. on June 2. There will be a chicken dinner and game booths. For more information, call 812-246-4473.

Holy Angels parishioners, school friends and people from the community

will say "goodbye" to **Carondelet St. Joseph Sister Gerry O'Laughlin**, who served as principal of Holy Angels School for 15 years, with a Mass of thanksgiving at 11 a.m. on June 3 at Holy Angels Church, 740 W. 28th St., in Indianapolis. Following the Mass, there will be a reception and short program in the multipurpose room of the school. Sister Gerry taught at Holy Angels School for five years before serving as principal. For more information, call the school at 317-926-5211. †

VIPs . . .

Benedictine Sister Geralyn Marie O'Connor of Reddick, Ill., will make



Sr. Geralyn Marie O'Connor

temporary vows of religious profession during a eucharistic liturgy on June 3 at Our Lady of Grace Monastery in Beech Grove. Since entering the religious community in 1997, Sister Geralyn Marie has worked with the community's health care team and

taken classes in preparation for making vows. She is a registered nurse and currently is on the staff of St. Vincent Hospital in Indianapolis. After earning a Bachelor of Science degree in nursing, she completed a master's degree in pastoral studies at Loyola University in Chicago.



St. Lawrence parishioners **Robert and Fran Savage** of Lawrenceburg will celebrate their 50th anniversary during a Mass at 5:30 p.m. on June 2 at St. Lawrence Church, 542 Walnut St., in Lawrenceburg. They were married there on June 2, 1951. They have two daughters, Karol Koelling and Linda Turpin, five grandchildren, three step-grandchildren and one step-great-grandchild.

On June 10, **Benedictine Father Noah Casey** will celebrate the 25th anniversary of his ordination to the priesthood with a Jubilee Mass at 2 p.m. at SS. Peter and

Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The public is invited to attend the Mass and a reception at the Archbishop O'Meara Catholic Center after the liturgy. Father Noah is a native of Indianapolis and currently serves as director of ministry to priests for the archdiocese. He became a monk of Saint Meinrad Archabbey on Aug. 24, 1972. He earned a Bachelor of Arts degree in English from Saint Meinrad College and, after priesthood studies at Saint Meinrad School of Theology, was ordained on May 2, 1976. He served as director of spiritual formation for the college for 14 years and taught courses in theology, spirituality and liturgy. He earned a master's degree in religious studies from Indiana University and a Doctor of Ministry degree in spiritual direction from Weston School of Theology. †

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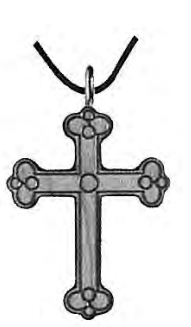
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Marian graduates urged to give away time, talent

By Mary Ann Wyand

"Rather than using [all of] your time and talent for profit, I encourage you to give them away," Dr. James Trippi told 198 Marian College graduates during commencement exercises May 5 at the Franciscan college in Indianapolis.

Trippi, a St. Thomas Aquinas parishioner from Indianapolis, founded the Gennesaret Free Clinic in 1988 to provide



Dr. James Trippi

free medical care and prescription medicine for homeless and indigent people in Marion County.

Marian College officials presented him with an honorary Doctor of Humanities degree.

"As a volunteer with Gennesaret Free Clinic for many years," he said, "I have found that charitable pursuits are often more personally satisfying, helpful to those served and uplifting to the community than work performed for compensation. The rewards volunteers receive often outweigh and outlive the glow of payday."

Trippi's address on the importance of Church and community service echoed Marian College's educational philosophy as "the college that mentors."

"Do not let your possessions possess you," he told the graduates. "An old French proverb teaches, 'When we die, we carry in our clutched hand only that which we gave away.' Choosing fewer financial burdens will allow you the time to work for those intangible treasures of life."

It's hard to find time to volunteer, he acknowledged, and that commitment to service may make your life more complicated, but it also will enrich your life.

"Some [people] object to volunteering in our clinic for the homeless and uninsured because they feel such programs amount to little more than a 'Band-aid' approach to a serious social wound," Trippi said. "This may be a valid criticism. Yet as volunteers, we know, for example, that the woman we diagnose with bronchitis could not afford to purchase her necessary antibiotic prescription. As volunteers, we see first-hand that our efforts—and the free medication—make a difference for her.

"My wife's grandmother, Grandma Freeman, used to say, 'Use your time to build beautiful memories,'" he said. "Through volunteering at Gennesaret Free Clinic, many beautiful memories fill my heart.

"We started the clinic 13 years ago, on a cold February night," Trippi said. "We went to a church that was being used to shelter 80 homeless men, women and children. The people slept on pews at night. A nurse and secretary from my office joined me for that first clinic. All our supplies were crammed in a steamer trunk. We used the church nursery. The only place to examine our patients was on the floor. We did this on our knees."

At first, the people were reluctant to seek medical help, he recalled, but after one man came forward other people quickly got in line.

"Years later, after starting six fully equipped shelter clinics served by hundreds of volunteer physicians, dentists, nurses and clerks, several community agencies helped us purchase a mobile clinic," Trippi said. "We outfitted a recre-

ation vehicle to serve those living on the street."

Last year, he said, the Gennesaret Free Clinic developed transitional housing on the near-north side of Indianapolis for homeless men who need recuperation time following hospitalization.

"The men have private rooms, personal attention and ample time to recover physically, emotionally and spiritually after their illness or surgery," Trippi said. "We have witnessed dramatic personal transformations as 80 percent of the men leave our Health Recovery Program no longer homeless."

Volunteer service helps people expand their horizons, he said, as well as meet new people and experience different lifestyles.

"Volunteering enriches the spirit as well," he said. "As we extend a hand to our brothers and sisters, we spiritually touch the hand of God."

The clinic is named for Gennesaret, on the Sea of Galilee, where Jesus healed people, Trippi said. "Hearing that he was to come by, the locals brought their sick relatives to line the path, having faith that as he passed just the fringe of his robe would touch them and they would be healed. We at Gennesaret Free Clinic believe that in reaching out to the fringe of society we are all made more whole by God."

The health care ministry to the homeless and poor was inspired by Mark 6:56, "And all those who touched him were healed."

"As volunteers, we then work together to improve our community," Trippi said. "I would encourage you to join others in your community to envision a better life for everyone."

Trippi suggested that the graduates volunteer for a cause they will enjoy so they

will want to put forth their best effort.

"Achieve something meaningful," he said. "Choose a task that makes a difference. Don't wait until retirement to volunteer. You will miss too many good times. Try different volunteer activities, then stick with what fits you. Support your cause with your time, talent and financial resources. Non-profits need all the help that you can give."

Trippi also urged the graduates to "take time to reflect on your volunteering. Think about what you do, write down your thoughts, pray for those you serve. Participate in leadership. If you get enthused by volunteering, help others find the same satisfaction."

Become an advocate as well as a volunteer, he said, but don't overdo it. Take time to rest and relax.

"After serving the poor, we are often tired and ready to return to our routine lives," Trippi said. "Yet much charity work brings us close to those who go without the basic necessities of life in this land of wealth. We see close up the effects of injustice. Our volunteer work teaches us that things must be different in society.

"What we have learned as volunteers, we must not keep secret," he said. "We must expose injustice when we find it, inform our community of the needs of the marginalized, and lobby and vote for affordable housing, full employment, a livable wage, access to good health care and a quality education for all. Those you serve and your community will be better for it. You will never be more fulfilled than in giving your life in grateful service."

(For more information about the Gennesaret Free Clinic's health care ministry to the homeless and poor in Indianapolis, call 317-262-5645.) †



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Providence led nun to oppose death penalty

By Mary Ann Wyand

Providence led Medaille St. Joseph Sister Helen Prejean of New Orleans on a path she never expected in life, and that journey started 20 years ago during a conference at Saint Mary-of-the-Woods College.

The author of *Dead Man Walking* and internationally known opponent of capital punishment was the commencement speaker there on May 5 and received an honorary Doctor of Letters degree from the women's college near Terre Haute.

Sister Helen told 144 graduates that 20 years ago she heard a talk by a Providence sister that changed her life and helped her understand the Gospel of Jesus and social justice.

"I'd never gotten it before," Sister Helen said. "I believed in charity. I believed in being kind to people. I believed in saying your prayers and being close to God. But all that social justice stuff and transforming the world? I said, 'Come on!' Jesus said, 'The poor you're always going to have with you,' but you think we're going to change that? Then I heard a line that changed the spiritual axis of my life. We never know when we're going to awake. It's always grace. It's always a gift of God."

Sister Helen said she suddenly realized that it also was up to her to help make sure that "the poor would no longer be poor."

"Jesus didn't just preach a dream of spirituality," she said. "Jesus preached and lived and inaugurated a new concept that everybody would be treated with respect. That's why they killed him in the end. I left Saint Mary-of-the-Woods and began to make my way to soup kitchens, to the

poor people in the St. Thomas Housing Project [in New Orleans], and that was what led me to get involved with the poor and to everything else."

Saint Mary-of-the-Woods students "who are graduating from this great place have learned that about the Gospel of Jesus," she said. "Your work is to be a liberator, to serve the world, to heal the world."

The four-time nominee for the Nobel Peace Prize said it is an honor and a privilege to receive an honorary degree from the college where her life and ministry changed so dramatically.

"I consider myself an alumna of Saint Mary-of-the-Woods College and I'm glad, I'm grateful," Sister Helen said, prompting applause from the graduates.

"God develops our gifts, which, of course, you have been doing these years during your education," she said. "I was an English major. I was an educator. I didn't know where God was going to lead me. We're all just ordinary people, and God works with us, the Spirit of God works for us and continues it."

While serving the poor at the St. Thomas Housing Project in New Orleans, Sister Helen said, she was asked to become a pen pal to a man on Death Row at the Louisiana State Penitentiary.

That friendship led her to begin ministering to Death Row inmates as well as to the families of murder victims, which she described as "both sides of the cross."

Since then, she has accompanied five Death Row inmates as a spiritual advisor on their journey to death by execution.

"I didn't know I was going to write a book," she said. "I was accompanying men to execution, and I was with the murder victims' families. I began to



Providence Sister Joan Slobig (left), a councilor of the Sisters of Providence of Saint Mary-of-the-Woods, poses for a photograph with Medaille St. Joseph Sister Helen Prejean of New Orleans after Sister Helen's commencement address to Saint Mary-of-the-Woods College graduates on May 5. Sister Helen is the author of *Dead Man Walking* and is internationally known as an opponent of capital punishment.

write, and I got a literary agent from New York, and then the next thing you know I'm sitting in the offices of the managing editor of Random House and he's saying, 'Sister, you should write a book.' And I said, 'There already are books about the death penalty. Why should I do a book?' And he said, 'Because you're the one with the personal experiences of helping people on both sides—the people being executed and also the murder victims' families.'"

Dead Man Walking was published in 1993 and now is a best-seller that is read throughout the world and used to promote dialogue on the death penalty.

"One afternoon, the telephone rang and the voice said, 'Hi, I'm Susan Sarandon. I'd love to meet you. I'm reading your book.'" Sister Helen recalled. "More Providence. I'd heard of [actress] Susan Sarandon from Amnesty International. I went out and rented 'Thelma and Louise'

to see what she looked like. I got her mixed up with Geena Davis in scene one."

That telephone call and later meeting with Sister Helen led Sarandon to encourage Tim Robbins to produce the movie version of the book, which reached an even larger audience throughout the world.

Through Providence, Sister Helen said, God's message of calling people from revenge to forgiveness with the book and movie helped publicize the need to end the death penalty.

"In the book and in the movie are these core experiences, these experiences of the journey that we're all on," Sister Helen said. "We all have gifts sitting inside of us, and we all have this call to go and, in some way, to help make the world a better place. And the starting point of this journey for me was in Terre Haute—an awakening and new understanding of the Gospel of Jesus." †

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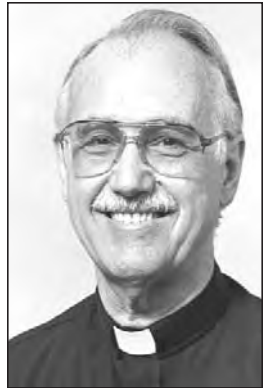
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Benedictines dedicate gate for former chaplain

By Sr. Mary Luke Jones, O.S.B.

On May 17, the first anniversary of the death of their chaplain, the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove dedicated a new cemetery gate in memory of Benedictine Father Hilary Ottensmeyer.



Fr. Hilary Ottensmeyer, O.S.B.

Friends of Father Hilary, whose donations made the gate possible, joined the religious community for Mass, dinner and a blessing ceremony at the entrance to the monastery cemetery.

Father David Lawler, a chaplain at Methodist Hospital in

Indianapolis, preached the homily, recalling the many occasions when he and Father Hilary walked the grounds.

"Father Hilary would tell me that in his 17 years as chaplain he had buried many of the sisters, celebrating their funeral Masses," Father Lawler said. "A cemetery is where we sleep in peace, awaiting the resurrection of our bodies and life everlasting. How appropriate that the new cemetery gate be [named] in memory of Father Hilary."

Following the eucharistic liturgy, the assembly proceeded to the cemetery, singing the Litany of the Saints en route.

Benedictine Sister Rachel Best, prioress, presided at the dedication, which consisted of hymns, psalms and a trumpet solo titled "Hilary's Gate," composed and performed by Dennis Skelton.

Sister Rachel prayed, "Let us ask

God's blessing upon this entranceway into eternal life. May the bodies buried here sleep in God's peace, and may this place be a comfort to the living and a sign of hope. In memory of our good friend, Father Hilary, may this gate be a symbol of eternal joy for everyone who passes through it."

The 44 Benedictine sisters who have died since the foundation of Our Lady of Grace Monastery in 1955 are buried on the monastery property. The Stations of the Cross surround the cemetery.

The gate consists of two masonry pedestals, upon which stand five-foot angels holding pillars of light, and an iron gate, which meets in the middle to form a Benedictine cross.

(Benedictine Sister Mary Luke Jones is director of development for the Sisters of St. Benedict in Beech Grove.) †



Above, Benedictine Sister Rachel Best, prioress, assisted by Benedictine Sister Kathleen Yeadon, blesses the new gate leading to the sisters' cemetery on May 17 at Our Lady of Grace Monastery in Beech Grove. A permanent bronze plaque noting the names of the benefactors will complete the gate. The sisters' cemetery is an often chosen area for walks, private prayer and contemplation. The gate was constructed by L.B.S. & Associates Inc. and Reiss Ornamental & Structural Products Inc.

At left, members of Benedictine Father Hilary Ottensmeyer's priests' support group toast the completion of the new cemetery gate named for Father Hilary. The priests are (from left) Fathers Joseph Dooley, Richard Mueller, Albert Ajamie, Donald Schmidlin, Msgr. Lawrence Moran and Father David Lawler.

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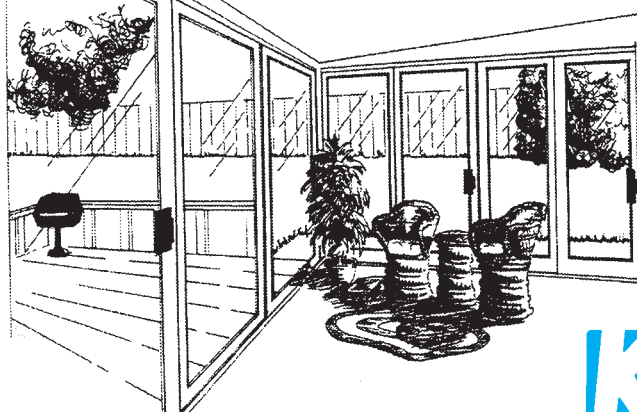


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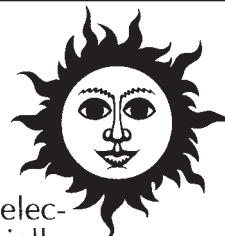
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True freedom of heart is a gift from God

By Fr. Dan Danielson

To quote Lord Acton out of our distant past: True freedom means “not simply doing what we like, but having the right to do what we ought.”

Among Christians, discussions of freedom are frequent. But what do we mean by it? And what keeps one’s exercise of freedom from resulting in new and different forms of slavery?

Teen-agers often speak of wanting to be free from parental constraints, yet they often fall under the tyranny of mass culture’s advertising campaigns, which tell them exactly what kind of sneakers to buy or what kind of pants to wear. Teens often become slaves to what their friends decide is “cool” or “phat.”

True freedom can be described as the ability to think and act without external or internal compulsion.

A genuine freedom certainly involves living without external coercion from governments, economies, landowners, soldiers or churches. That does not mean that a human being lives without pressures in his or her life.

Freedom from coercion does not mean that people can live as libertines, without reference to the consequences of their actions or without reference to anyone else’s freedom.

Freedom, as often is said, is not license to do as I please without reference to anyone or anything. Such license is, in reality, just another kind of slavery—slavery to self-will.

Freedom from internal compulsions is probably the deeper meaning of freedom for the Christian.

It means freedom from those habits of thought and action that hold us in chains.

It involves freedom from our ego-centered activities and ambitions.

It clearly involves freedom from the various forms of self-medication and escape into alcohol, sexual acting out, gambling, eating disorders, work-aholism, etc.

It is freedom from being controlled (enslaved) by hatred, jealousy, envy, sloth, anger and pride.

This is the true freedom of heart that we so long for. But this freedom is not obtainable by human will power.

It is the gift of Christ and his Holy Spirit that truly sets us free.

All the Christian imagery about “being released from the bondage of sin” or Christ’s “opening the gates of heaven” that previously had been shut—all this imagery emphasizes the libera-

tion brought about through Jesus’ death and resurrection, and the gift of his Holy Spirit.

We have been set free if we give up trying to do it all ourselves. It is a sign that we are free if we give the Lord and his Spirit room to move in our hearts, if we turn to God in true faith and trust and abandonment.

Any of the 12-step programs (e.g. Alcoholics Anonymous) that have done so much good in helping people be free from acting out their addictions begins with the first two crucial steps.

Step 1: Admit that we were powerless and our lives had become unmanageable.

Step 2: Come to believe that a power greater than ourselves can restore us to sanity.

We can be free also because we know the answers to life’s great questions: Where did I come from? What am I here for? Where am I going?

There is a great peace that comes from truly knowing where we fit in, what our destiny is, what our purpose in life is.

The fact is, we have been set free “for” something, not just “from” something. But “for” what?

1. We have been set free so that we in turn may help to set others free—free from that which oppresses them externally (our social-justice efforts come into play here) and free from those things which bind them internally (habits of sin, etc.).

2. We have been set free so that we may continue the work of Jesus in our world, and continue to share the good news of our common destiny.

3. We have been set free so that we may rejoice and give thanks for all that the Lord has done for us and continues to do in our hearts. We have been set free for praise.

In a growing, true freedom we can learn to be joyous, gentle of heart, able to listen and care about other people in their struggles. In freedom, we can refuse to give in to worry about our future or the world’s future because we are confident that God has it in his hands.

Ultimately, we are free to be ourselves: weak, forgiven sinners, confident in God’s love, growing in the “harvest of the Spirit,” which is “love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control” (Gal 5:22).

(Father Dan Danielson is pastor of St. Augustine Parish in Pleasanton, Calif.) †



Teen-agers often speak of wanting to be free from parental constraints, yet they often fall under the tyranny of mass culture’s advertising campaigns, which tell them exactly what kind of clothes to buy so they will “fit in” with their peers. Popular culture also can tempt them to make the wrong choices in life.

When we follow Christ, we are most truly free in life

By Fr. John W. Crossin, O.S.F.S.

Many contentious conflicts in our world concern freedom. Americans fought a Civil War over two views of freedom.

The contemporary abortion debate is about two radically different conceptions of human freedom.

For some people, freedom means lack of constraint. It is the ability to “do what I want to do.” It is freedom with few limits.

This view contrasts with a Christian view of freedom. At the deepest level, Christ has set us free. Political freedom is important, but the most important freedom is in Christ—the freedom that will not pass away.

We are free in the grace of the Holy Spirit to become our best selves. We are free to follow Christ, to become like him.

But there are obstacles to this freedom, the “black holes” of sin, absorbing the divine light of the Spirit. We are, after all, part of our culture and it is a part of us.

Before the U.S. Civil War in the 19th century, most Americans accepted slavery

as tolerable or economically necessary, if not good. Even the Church tolerated slavery over the centuries, as did St. Paul.

In modern culture, television and the Internet transmit both the good and the bad. The excessive concern for material goods, success and “looking good,” and the need to have “freedom of choices” are part of our secular culture.

Instead of practicing the compassion of Jesus Christ, we can find that self-centeredness and materialism have captured us. But as we pray and converse with our Christian friends, we can begin to see ourselves more clearly.

With this awareness, we can begin to act more freely. We regain our freedom by recognizing the darkness and replacing it with light, by serving people in need and by promoting acceptance of all people.

In Christ, we are most truly free.

(Oblate Father John Crossin is executive director of the Washington Theological Consortium in Washington, D.C.) †

Discussion Point

Freedom comes from the cross

This Week’s Question

What makes Christian freedom so difficult to grasp?

“It is the paradox of the cross. Our freedom comes from the cross. Being able to deny ourselves and carry the cross is where we find our true freedom.” (Gina Rhodes, Miami, Fla.)

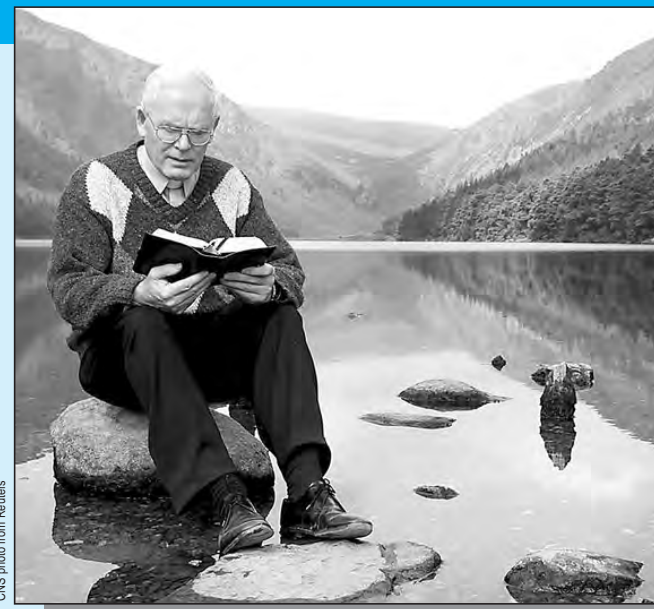
“It’s difficult to grasp because freedom of anything is difficult to grasp. We speak of freedom in wondrous terms, but we realize that its price and meaning are ambiguous, like a coin having two sides. I’m free to do what I want to do, for example, but I can’t say the ‘Our Father’ in school.” (Deacon Herman Bott, Danville, Ill.)

“To do what God wants us to do can mean giving up what we want to do, and this means a life of self-discipline. It’s a hard life to lead because it goes against our human nature. We don’t want to accept a life of self-denial. Self-indulgence is easier.” (Father Harold G. Zink, C.S.C., Austin, Texas)

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An upcoming edition asks: What would you like to understand about Muslims or Buddhists or Hindus? What would you like them to understand about you?

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. Thomas Aquinas

(Twentieth in a series)



St. Thomas Aquinas is the only doctor of the Church whose theology was recognized as the Church's official theology. In 1879, Pope Leo XIII commanded all priests and students of theology to study Thomas's writings. In 1923, Pope Pius XI reemphasized Thomas's preeminent position among scholars.

It was not always thus. Thomas had opposition throughout his life and his theology was challenged long after his death. As St. Augustine had Christianized the teachings of Plato, so Thomas did with the teachings of Aristotle.

He was born at Roccasecca, southern Italy, in 1225. While studying at the University of Naples, he joined the Dominicans in 1243. His mother was furious. Thomas's brothers kidnapped him and carried him back to Roccasecca. He was imprisoned in a castle for almost two years before he escaped and rejoined the Dominicans.

They sent him to the University of Paris. There he had Albert the Great as his master. In 1248, both went to Cologne, where Thomas was an assistant professor. He was ordained a priest and returned to Paris in 1250 to study for a doctorate in theology. He and his friend Bonaventure received their doctorates together on Oct. 23, 1257.

Thomas then lectured to students in the mornings and wrote during much of the rest of the day. Among other things, he began work on one of his most famous works, *Treatise on the Truth of the Catholic Faith Against Unbelievers*, commonly known as *Summa Contra Gentiles*.

In 1259, Thomas was appointed theological adviser to the papal court. He remained in Italy for 10 years, from 1259 to 1269, through the reigns of three popes. Besides teaching and preaching, Thomas set to work in earnest on *Summa Contra Gentiles*, applying Aristotelian logic to Christianity. He also composed prayers and hymns, including *Pange Lingua Gloriosi* with its sequence, the *Tantum Ergo*.

In 1266, Thomas began work on his greatest theological achievement, the *Summa Theologiae* (or *Theologica*)—*Summary of Theology*. Although he never

finished it, it is still considered the most profound theological treatise ever written.

In 1269, he returned to Paris, where he was again involved in controversy. In 1272, he was sent to Naples to open a house of studies there.

Thomas had the temperament of a mystic, spending long hours in prayer and meditation. On Dec. 6, 1273, while he was saying Mass, Thomas experienced a long ecstasy. Afterward, he told Brother Reginald, who was waiting for him to continue work on the *Summa Theologiae*, "I can do no more. Such secrets have been revealed to me that all that I have written now seems like straw." He never wrote again.

Pope Gregory X asked Thomas to attend the Second Council of Lyons. Thomas collapsed on the road and was taken to a Cistercian monastery at Fossanova, Italy. He died there on March 7, 1274, at age 49.

Pope John XXII canonized him in 1323, and Pope Pius V declared him a doctor of the Church in 1567. His feast is Jan. 28.

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

Cornucopia/Cynthia Dewes

Speaking in the words of the Spirit

You have to wonder about the feast of Pentecost. We know it's a lesson about the power of the Holy Spirit and the logical conclusion/beginning to Christ's sacrifice and our redemption. But how it's manifested sometimes goes beyond interesting.



For one thing, one person's inspiration is another's distraction.

There are all kinds of "spirit Churches" that claim direct and sometimes constant connection with the Holy Spirit, as demonstrated by their members' dancing, fainting, crying out, etc. But to me, as an uptight white northern European type, that's too emotional.

People like me are suspicious of such displays of uncontrolled passion. We distrust the unverifiable, even when it's tied to religious mystery.

Scripture tells us that tongues of fire appeared above the apostles' heads and they spoke in the languages of those who heard them, although they'd never been able to speak such languages before. The uptight

northern European thing kicked in, apparently, even though this was the Middle East, because the crowd thought maybe the apostles were drunk.

So, too, we might think some Pentecostals had been imbibing. But the practical Peter pointed out that no one was drunk because it was only nine in the morning! Which brings us to the idea that personal inspiration, while instructive to others, is a very individualized thing.

Now, maybe we aren't an official spirit Church, but we do try. Every Pentecost, parishioners who speak foreign languages will be up at their ambos somewhere reading Scripture in them to show the congregations what Pentecost might have been like. It's even more impressive if they can read Hebrew or Greek or any lesser well-known tongue.

Compared to what transpires in a congregation of Pentecostals, this is probably a feeble attempt, but we get the idea. Still, inspiration comes to us singly, even when we're in a crowd. The best we can do is to pray for an infusion of the Holy Spirit and then place ourselves in situations where we'll be more open to it.

The usual suspects for possible occasions

of inspiration include religious liturgies, reading Scripture, going on retreats or taking days of recollection. But these seem rather formal. Isn't there a more spontaneous place where we might experience tongues of fire?

For me, the most likely place is music. I never fail to be moved by things like Handel's "Messiah" and Mozart piano sonatas, when my soul seems to soar out of body and God is close. All kinds of beauty have this effect on me: paintings, poetry, even the sort of prose that sends a thrill all through me because it's so excruciatingly perfect.

Every day the natural inspiration of God's creation, in sunshine, flowers, soft rain tapping against trees and snow falling silently, fills our hearts. Our spirits are nurtured as well when we see God's image reflected in us, and when we recognize the humanness of our faults. Prayer becomes second nature to human nature.

According to Scripture, when God pours out his Spirit on mankind, "young men shall see visions and old men shall dream dreams." When that happens—and it will, if it hasn't already—we'll be speaking in the words of the Spirit. †

Faithful Lines/Shirley Vogler Meister

Rallying around those who fight cancer

Shortly before my sister's mammogram showed "something," Beverley and I marveled that our family history shows very little cancer and, to our knowledge, no breast cancer at all. For years I even thought it was a waste of time to have what I still facetiously call "mashograms"—even though I have the tests



done regularly.

I've changed my mind: Mammograms are lifesavers!

We were relieved when my sister's lump proved benign, but wondered why neither she nor her gynecologist nor her surgeon could feel it. She even dubbed the lump "Waldo" after the cartoon character in Martin Hanford's children's books, *Where's Waldo?* Yet her lump was the size of the surgeon's thumbnail. What if it had been cancer?

Before and after Bev's situation in 1996, I've supported through prayer and

friendship many women whose biopsies and lumpectomies led to additional surgeries, radiation, chemotherapy, even mastectomies. All are cancer survivors, and I'm no longer flip about mammograms. Even men can develop breast cancer, so they should be vigilant, too.

We're living in a remarkable age of disease prevention and detection, and we have the medical profession and research to thank. It's up to us to get regular check-ups and educate ourselves about cancer, no matter what body parts are involved.

To keep our equilibrium during tough times, a healthy relationship with God, families, friends—and even the saints—helps battle disease. In another column, I will approach the crucial relationship between patient and physician.

St. Agatha

Last year, while a friend suffered a lumpectomy and radiation, I discovered St. Agatha. She, too, lost her breasts, but in a more macabre manner. According to tradition, St. Agatha, a Sicilian virgin of beauty and wealth, rejected the love of a

Roman consul and, as a result, suffered a cruel martyrdom. In artwork, she is usually depicted with her severed breasts on a plate, so I'm sure she wouldn't be daunted by a mere "mashogram." St. Agatha is the patron saint of breast cancer patients.

St. Peregrine

Currently, I'm again asking St. Agatha to embrace additional friends fighting cancer; but I recently learned that St. Peregrine is the patron saint of cancer, in general, plus other diseases. A wealthy Italian, this saint became a priest known for his preaching, penances and counsel in the confessional. He was cured of cancer after he had a vision of Christ healing his impaired limb.

A non-Catholic friend once said, "I need all the help I can get, so why not petition the saints?" Surely, we'll be helpful ourselves—if and when we're saints, too.

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

Coming of Age/Christopher Carstens

Dragging unwilling teens to Mass

One recent Sunday morning, we watched a little family drama one pew in front of us. This wordless battle of wills probably is played out in almost every parish, almost every Sunday.

They were a father and his teen-age daughter—I took her for about 14. From the moment we sat down behind them, everything about her said, "I'm here against my will, and I resent it."

She didn't look at him even once. She read the bulletin and flipped through a little book she found near her seat. She stared out the open door. She braided and unbraided some pieces of string in her purse. She wasn't rude, and she didn't disturb anybody except perhaps her father.

He remained calm and did exactly what he had come to do. He knelt and prayed, and she gazed off into space. When he stood to sing, she stood, shifting from foot to foot in sullen silence.

While he received Communion, she sat in the pew, pushing her cuticles back with a pencil eraser.

As the final words of the Mass were spoken, she heaved a sigh of relief and headed quickly for the door, her father calmly following behind.

One might reasonably ask, "Shouldn't he just leave her at home? If teens want to sleep in on Sunday or hang out at home, does it make any sense for their parents to drag them into Mass?" Absolutely.

It is a Christian parent's responsibility to make sure that their kids participate in the Church's life. Does a parent have the right to make a teen-ager go to church? Absolutely. In fact, it's an obligation.

At baptism, parents make a solemn promise to raise their children in the faith. The baptismal service calls parents the first and best of teachers. You can't teach kids about the faith by leaving them at home on Sunday.

People fear that dragging unwilling teens to Mass will turn them against religion, causing them to stop going as soon as they can. Their argument supposes that somehow, if you let kids drop out when they're 13, some magical force will draw them back when they're 25. Teens who drop out early mostly don't come back.

There are three stages in your life as Church members.

- In Stage 1, kids go because their parents go. The kids don't even think about it.
 - During their early teens, most pass through Stage 2, a period of questioning during which they challenge their parents' thinking on all manner of subjects, including religion. An important part of growing up Christian is working through that period of rebellion and then discovering the value of the Church in a brand new way.
 - The third stage comes when the maturing young person finds that matters of faith and a spiritual life really are important. It emerges through a realization that some of the mind's questions must have religious answers, and some of the heart's empty places can only be filled through a relationship with God.
- However, you can't get to the third stage if you drop out in the middle of Stage 2. If you haven't stayed around long enough to get a sense of what adult life in the Church may be about, you can't possibly know what you're leaving if you decide to bail.
- That's why it's the parent's responsibility to keep you going until you're ready to tackle the really big issues on your own.

(Your comments are welcome. Please address: Dr. Christopher Carstens, c/o Catholic News Service, 3211 Fourth St., N.E., Washington, D.C. 20017.) †

Pentecost/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 3, 2001

- Acts of the Apostles 2:1-11
- 1 Corinthians 12:3b-7
- John 20:19-23

The Acts of the Apostles is the source of the first reading for this great feast of Pentecost.



It is a story of the first Christians of Pentecost, the day when the Holy Spirit came with power and life upon the apostles.

The story is rich with linguistic symbolism. The "brethren" are in one place when a great wind came upon them. God in the Old Testament had appeared as a strong, relentless wind.

Fire was another such symbol. God came as fire in the Old Testament, for example, as at Sinai.

Importantly here, however, the fire did not remain distant and aloof. Instead, it parted and rested upon each of the disciples. It was not as if God's power had been divided, but rather that the disciples had been gathered into God's power.

The brothers spoke in foreign tongues, the exact opposite of the situation at Babel.

All these symbols pointed to one reality in the minds of those who first heard the story. God was present.

From this event, the disciples went into the city. It was a major Jewish feast, and many were in Jerusalem on pilgrimage. These pilgrims came from many places.

When the disciples began to speak, everyone understood them regardless of any personal language.

Acts lists the places from which these pilgrims came. It is a dramatic list. Every nation is cited, as if a writer today would include every nation from Afghanistan to Zimbabwe. All these people heard the word of God.

St. Paul's First Epistle to the Corinthians supplies the second reading.

Paul possessed a superb sense of the profound damage done human nature by sin. As a result of this damage, humans cannot perceive reality perfectly, nor can they act wisely at times. They need God.

God is the source of life and strength. Humans cannot of themselves improve their ability to perceive and to act. God must supply what is wanting. In the coming of the Holy Spirit, this need is filled.

Redemption involves individuals, but there is a strong, basic quality of community. It could be no other way. God created all. All are destined to return to God. All share the one life of God, so the one Holy Spirit is in all, but each has individual opportunities, skills and needs. Individually, all must serve God.

The last reading is from St. John's Gospel.

This is a Resurrection narrative. Despite all that Jesus promised them, the apostles still were fearful and cowardly. They hovered together behind locked doors. Through the doors came the Lord, glorious in victory over death. He brought to them "Peace." It was more than a nice greeting. It meant that in the

Daily Readings

Monday, June 4
Tobit 1:1, 3; 2:1a-8
Psalm 112:1-6
Mark 12:1-12

Tuesday, June 5
Boniface, bishop and martyr
Tobit 2:9-14
Psalm 112:1-2, 7-9
Mark 12:13-17

Wednesday, June 6
Norbert, bishop
Tobit 3:1-11a, 16-17a
Psalm 25:2-9
Mark 12:18-27

Thursday, June 7
Tobit 6:10-11; 7:1, 9-17; 8:4-9a
Psalm 128:1-5
Mark 12:28b-34

Friday, June 8
Tobit 11:5-17
Psalm 146:2, 7-10
Mark 12:35-37

Saturday, June 9
Ephrem of Syria, deacon and
doctor of the Church
Tobit 12:1, 5-15, 20
(Response) Tobit 13:2, 6-8
Mark 12:38-44

Sunday, June 10
The Most Holy Trinity
Proverbs 8:22-31
Psalm 8:4-9
Romans 5:1-5
John 16:12-15

presence of Jesus, all was in order and balanced. Such is God.

He showed them the signs of the crucifixion as an act of identification, but not just in a superficial sense, as if they did not recognize the Lord's features. The signs of the crucifixion were the marks of supreme sacrifice and ultimate triumph.

Then Jesus conferred on the apostles the greatest of all powers, the ability to forgive sins. It gave them a uniquely divine power. Sin offends God. It is colossal in its effect. Only God can forgive it. Now the apostles hold this profound power.

Reflection

The feast of Pentecost originally had its roots in the lifestyle of God's people, which primarily was agricultural. As their society matured and developed, their religious feasts in a sense became more sophisticated. Pentecost came to be the feast to celebrate the people's cohesive-

ness. They all together composed God's people.

On this day for the apostles, this cohesiveness was confirmed and finalized. Believers in Jesus became one in their sharing of the very life of God, given in the Holy Spirit, through the union established by Jesus in the sacrifice of Calvary.

The teachings of this feast are abundant and profound. They also are obvious. As we share the one life of God, we are ourselves one in a great community of life and love. It is a visible community, served by the apostles.

In their service, the apostles possess the very power of God. It is not to allow them to dominate in any earthly sense. Rather, it is to link us with God. Thus, the redemption continues the act of reconciling humanity with God, and it is achieved now through the apostles and through the Church, which they formed, and in which collectively and individually dwells the Spirit of God. †

My Journey to God

Holy Communion

"I'm so glad it is you today. I saw your car coming around the corner and I felt better already," said one of the homebound women from my parish.

As I silently puzzled over why I was special to her, she continued, "You always take time to listen to me."

Patience not being one of my strongest virtues, I was thankful for the Christ within me who took time to listen when it mattered.

When I first accepted the responsibility of bringing Holy Communion to members of my parish, I thought I wasn't cut out for it. It is an awesome privilege that often sends my emotions into overload; I cry even when I visit happy people.

Does Christ cry when he is in communion with us, when we are lonely or in pain?

One 90-year-old man had to stop attending aerobics class when his wife became bedridden, but he was full of energy and life as she showed me his college athletic awards. The tenderness with which he cared for his wife touched me deeply. If his wife had not been ill, I would not have had the opportunity to meet Christ in that very personal way.

Surprisingly, as I gain experience in this ministry of home Communion, I have begun to see my commitment as my call rather than a privilege. When I receive the Eucharist myself, I accept Christ's covenant and the implied responsibility to carry out Jesus' mission in the world. I don't just bring Christ in the Eucharist, I bring Christ in my person and in my desire to help the ill feel cared for by our parish community.

Another time, I arrived at a home immediately after an argument, sensing thick tension between the caregiver and the homebound. After visiting the elderly sick person, I sought out the family member who cared for this person to express appreciation for their devotion and offer my prayers as a means of support.

This tense, exhausted person told me about the financial and emotional burdens that were taking their toll. Fortunately, I was able to control my tears until I got in the car, where I let them flow as I asked God to pour healing grace upon that family. I prayed they experienced Christ and his hope in my humbling encounter with them.

Without our willingness to act, Jesus is an idea without fulfillment. For the price of a couple of hours each month, I'm frequently blessed with a Jesus encounter myself. Who is ministering to whom?

In spite of its significance in my life, each time I'm one of the designated ministers, I still rush from my home to my parish, lamenting the loss of my free time. Yet when I return home, my pace is slower and I am more reflective, awestruck by the thin membrane between heaven and earth.

Once again, the Christ of Holy Communion calls me to the essence of the Eucharist—thanksgiving—as I sincerely say, "Thank you for letting it be me today."

By Colette Shanahan

(Colette Shanahan is associate director of program development at Fatima Retreat House in Indianapolis. Her essay is reprinted, with permission, from Reflections, Fatima's newsletter.)

Question Corner/Fr. John Dietzen

Cremated ashes may be present at funeral Mass

Q My retired husband and I have talked with our parish priest about funeral arrangements, including cremation. We realize that cremation is permitted by the Church now, but what happens at the funeral Mass? Is the urn with the ashes allowed in the church? We seem to be getting mixed answers, even from



priests. (Florida)

A Answers to your question have developed very slowly over the past 20 years or so, as cremation has become more common in the United States. One estimate is that more than 20 percent of funerals in our country now involve cremation. In some states, the figure is much higher. Percentages for Catholics appear to be not much different.

As I have explained several times in this column, cremation formerly was forbidden by the Catholic Church (and some other Christian denominations) because anti-Christian groups, especially in Europe, promoted it as a symbolic rejection of Christian belief in the immortality of the soul and the resurrection.

That argument is no longer raised seriously. For decades now, the Church has no longer prohibited the practice, pro-

vided it is not chosen in disrespect for Christian faith or beliefs.

Because of the large volume of inquiries they were receiving, in 1996 the American bishops requested Vatican permission for the bishop of a diocese to allow the presence of the cremated remains at funeral liturgies in the United States. The Congregation for Divine Worship and the Discipline of the Sacraments granted this request the following year.

Since then, new readings and adaptations of the rites have been prepared and approved for liturgies with the cremated remains of the body present in church.

A number of bishops and archbishops have delegated their parish priests to make the pastoral decision for a funeral to be celebrated in the presence of the ashes.

Thus, while the Catholic Church continues its preference for traditional entombment, it recognizes that a variety of circumstances—geographic, economic, family considerations and so on—can make cremation an understandable choice.

It still urges, however, that even when cremation will follow, having the body of the deceased present for the funeral Mass better expresses our belief in the dignity and sacredness of the human body, as it is honored in the funeral liturgy.

Nevertheless, cremation beforehand, with the ashes in church for the funeral Mass, is still possible. †

The Active List

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

May 31-June 2

Sacred Heart Parish, 619 S. 5th St., **Clinton**. Vacation Celebration, Thurs.-Sat. 4 p.m.-midnight, rides, games, music, food. Information: 765-832-8468.

June 1-3

St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., **Indianapolis**. Parish Festival, Fri.-Sat. 5-11 p.m., Sun. 11:30 a.m.-5 p.m. Food, nightly dinners, games, carnival rides. Information: 317-357-8352.

June 2

Broad Ripple Park, Broad Ripple Ave., **Indianapolis**. Familia of Central Indiana, family picnic, noon, \$10 per family. R.S.V.P.: 317-356-2151.

St. Paul Parish, 218 Scheller Ave., **Sellersburg**. Parish Picnic and Festival, 3 p.m.-? Chicken dinner and game booths. Information: 812-246-4473.

Rathskeller Restaurant, 401 E. Michigan St., **Indianapolis**. Young Widowed Group, dinner, 6 p.m.

June 3

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Solemn sung Vespers (evening prayer), 5 p.m. Information: 317-634-4519.

Mary's King's Village Schoenstatt Center (12 miles south of Versailles, **Rexville**, .8 miles east of 421 South, on 925 South), Schoenstatt Holy Hour, 2:30 p.m., talk on "The Covenant of Love," Mass with Father Elmer Burwinkel, 3:30 p.m. Information: 812-689-3551 or eburwink@seidata.com.

St. Monica Church, 6131 N. Michigan Rd., **Indianapolis**. Charismatic Mass, Father Albert Ajamie, praise/worship 2 p.m., Mass to follow. Information: 317-927-6900 (days) or 817-846-2245 (evenings).

June 4

St. Simon the Apostle Parish, 8155 Oaklondon Rd., **Indianapolis**. Adult Catechetical Team (ACT), "The Death Penalty and Our Catholic Faith," Father Ron Ashmore and Providence Sister Rita Clare Gerardot, 7 p.m. Information: 317-894-5322.

June 7-10

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Parish Festival, Thurs.-Fri. 5-11 p.m., Sat. 2 p.m.-midnight, Sun. noon-9 p.m. Amusement rides, food. Information: 317-888-2861, ext. 15.

June 8

St. John the Evangelist Parish,

126 W. Georgia St., **Indianapolis**. "St. John's Night with the Indians," 5 p.m. cookout, St. John's Garden, 7 p.m., baseball game, Victory Field, \$10 per person includes food and ticket. Information and reservations: 317-635-2021.

June 8-9

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. 18th annual Italian Street Festival, Fri.-Sat. 5-11 p.m., Italian foods. Information: 317-636-4478.

June 8-10

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Poetry and Prayer." St. Joseph Sister Marianne Kappes. Information: 317-788-7581.

June 8-10

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. International Festival, Fri.-Sat. 5 p.m.-midnight, Sun. noon-8 p.m. Food, games, rides, bands, family entertainment. Information: 317-291-7014.

St. Simon the Apostle Parish, 8155 Oaklondon Rd., **Indianapolis**. Parish Festival, Fri. 5-11 p.m., Sat. 3 p.m.-midnight, Sun. noon-7 p.m. Rides, games, food. Information: 317-826-6000, ext. 3.

St. Louis Parish, 13 St. Louis Pl., **Batesville**. St. Louis School Rummage Sale, Fri. 9 a.m.-7 p.m., Sat. 9 a.m.-4 p.m., Sun. 8:30 a.m.-noon. Information: 812-934-3822.

June 10

St. Paul Parish, 814 Jefferson St., **Tell City**. Parish Picnic and Festival, 11 a.m.-6 p.m., famous chicken or beef dinners, auction of woodcrafts, quilts.

Information: 812-547-7994.

June 8-14

Sisters of St. Benedict, 1402 Southern Ave., **Beech Grove**. Women's Monastic Live-in, Benedictine Sister Joan Marie Massura. Information: 317-787-3287.

June 9

Taylor's Pub II, 86th St. and Westfield Blvd., **Indianapolis**. Young Widowed Group, drop-in dinner, 7 p.m.

June 10

St. Luke Parish, 7575 Holliday Dr., **Indianapolis**. Myers-Briggs Workshop, 1:30-5 p.m. Information: 317-251-9664.

Mary's King's Village Schoenstatt Center (12 miles south of Versailles, **Rexville**, .8 miles east of 421 South, on 925 South), Schoenstatt Holy Hour, 2:30 p.m., talk on "The Grace of Home," Mass with Father Elmer Burwinkel, 3:30 p.m. Information: 812-689-3551 or eburwink@seidata.com.

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 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 15

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Thurs., June 7	Fri., June 8	Sat., June 9	Sun., June 10
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ATTRACTIONS

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The Active List, continued from page 14

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.

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

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CONSISTORY

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the participants, and small-group discussions. In the final working session, small-group reports were read aloud, along with a 17-page document that summed up the main points of the meeting.

Other than two cursory briefings, the Vatican did not make information available on the contents of the discussions or the final reports. Some individual cardinals were willing to talk to reporters, however.

They said a main concern of many speeches was improving collegiality, especially through reform of the Synod of Bishops. A number of cardinals criticized the current synod format, which features two weeks of speeches followed by group discussions, as unproductive and unwieldy.

Belgian Cardinal Godfried Danneels of Mechelen-Brussels said the Church needs a forum that allows for sharper debate and fewer "homilies."

Others, like Cardinal Cormac Murphy-O'Connor of Westminster, England, called for raising the profile of the synod, by making its secretariat a permanent Vatican office at the level of other congregations.

Boston Cardinal Bernard F. Law suggested an annual synod with an open agenda as one way to increase communication between the Church's center and the

bishops around the world.

While the pope generally did not comment on the cardinals' proposals, he made two pointed remarks in support of the Synod of Bishops on the final day of the consistory, calling it a "very valid form" of collegiality.

On other issues of collegiality, several of the discussion groups talked about the possibility of more flexibility by local Churches in translating liturgical texts, in light of a recent Vatican document that emphasized universal norms.

One Vatican cardinal said more authority might be shared with local Churches in the selection of bishops and some tribunal cases, and another asked for more cross-consultation when Vatican documents are being prepared.

The papal ministry was also discussed, though not in as much detail as some had foreseen. Cardinals were careful to make clear that strengthening the role of local Churches did not necessarily mean weakening the role of the papacy.

"The solution cannot be to dance on one leg, but to reinforce both roles: papal primacy and collegiality," said Cardinal Danneels.

U.S. Cardinal Avery Dulles, a Jesuit theologian, noted that, while papal primacy often is seen as an ecumenical impediment, non-Catholic churches have sometimes suffered because of the lack of a strong central authority.

Other main topics were:

- Missionary outreach—Formation of Church personnel was a chief concern, and some suggested that a concise version of the *Catechism of the Catholic Church* be prepared for the agents of evangelization.

- Cardinal Mahony proposed that a "Directory on the New Evangelization" be prepared, to serve as a pastoral guideline and help better explain the term "new evangelization" in the context of local Church communities.

- Cardinal William H. Keeler of Baltimore spoke on better use of the mass media as an evangelizing tool and pointed to the advantages the Internet offers as a direct channel to people around the world.

- Marriage and family life—Some cardinals spoke of ethical problems posed by new developments in biology and genetics and the changing viewpoints on sexuality.

In that regard, a Vatican official announced that his agency was at work on a "lexicon" of modern sexuality and marriage terms like "sexual health" and "gender."

Cardinal Anthony J. Bevilacqua of Philadelphia, noting the higher percentages of cohabitating couples and out-of-wedlock births, said the very concept of marriage was under challenge.

Others spoke about the gap between Church teachings and the actual practice of Catholics on these subjects; several cardinals said the answer lies not in changing the teaching but in presenting it clearly.

- Globalization and economic justice—Cardinal Theodore E. McCarrick of Washington said the Church needs to show it cares for the poor by helping to build "globalization with a conscience."

The need for charity as a defining element of the Church's activity was underlined, too.

French Cardinal Roger Etchegaray, president of the Vatican's Jubilee committee, said the Church's call to poverty was the most provocative and urgent question for modern evangelization.

- Ecumenism and dialogue—Several cardinals praised the recent Vatican document "*Dominus Iesus*," which emphasized Christ as the unique savior, and said it should guide the Church as it tries to balance proclamation with dialogue.

Other cardinals called for ecumenical progress. Cardinal Murphy-O'Connor asked that the idea of a pan-Christian meeting, which could not be pulled off in the Jubilee year, be resurrected.

Before ending their meeting, the cardinals issued a short message to all Catholics, asking them to keep their attention focused on Christ through Scripture reading, prayers, participation in the Eucharist and confession.

As they left Rome, some cardinals predicted many of the same issues would resurface in October, when about 250 bishops will meet in a month-long synod to discuss the role of the bishop in the Church. †

Papal trip to Ukraine is a pilgrimage

MOSCOW (CNS)—Archbishop Jean-Louis Tauran, the Vatican's foreign minister, defended the upcoming papal trip to Ukraine as a simple "pilgrimage" that should not alarm Russian Orthodox.

"The [Russian] Orthodox Church has 80 million members and we have 500,000 [in Russia]. We can't be any kind of danger for the Orthodox Church," Archbishop Tauran said at a press conference marking the 10th anniversary of the re-establishment of the Catholic Church in Russia.

In Russia, politicians and Russian Orthodox Church leaders are speaking out with increasing regularity against the pope's visit to neighboring Ukraine June 23-27.

Many opponents suspect that the pope's visit is part of a Vatican plan to expand the Catholic Church's influence on the territory of the former Soviet Union, which the Russian Orthodox Church considers its exclusive canonical territory.

Archbishop Tauran tried to lay these fears to rest, saying, "It is a religious event and a pilgrimage. It is exactly what the pope would like to do in Russia."

A papal visit to Moscow anytime soon seems highly unlikely, because relations between the Vatican and the Russian Orthodox Church appear to be at a post-Soviet low.

The Moscow Patriarchate has said relations with Rome will become even worse if the pope meets with Ukrainian Orthodox leaders, whom the patriarchate considers to be in schism.

Patriarch Alexei II of Moscow said May 27 the pope's visit to Ukraine "will not bring soothing and pacification between religious groups in Ukraine, but will bring further aggravation." †



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ORDINANDS

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enjoyed what his professors were doing. When it came time to graduate, he decided to pursue his master's degree so he could teach English.

"I thought about the priesthood in high school," Hausladen said, "but as soon as it would come up, I dismissed it because I was too interested in girls and having a family at that point."

Throughout college and as he started graduate school, the idea again popped up, but again he ignored it.

During graduate school at Indiana University, he remembers becoming frustrated with academia and the university environment and wondered if this was really what he was called to do.

"I still felt called to teaching," he said. "I remember going to Mass [at St. Paul Catholic Center in Bloomington] one Sunday. The priest, Father Bob Sims, was wearing a neck brace. Just before the end of Mass, he explained that it was precautionary—that he had been in a slight car accident.

"I started to think about what would have happened if we lost Father Bob," Hausladen said, "and how much influence he had in my life and on the whole community."

Hausladen knew he had become more involved with the Church because of the priest. He thought of the difference other priests and religious had made in his life.

"I started to think that they had been doing what I had been looking to do all along—making a difference in people's lives," Hausladen said. "I started to seriously consider that this might be what I was called to after all."

He saw a parish bulletin notice advertising the Come and See Weekend at Saint Meinrad Seminary and thought he would just "sneak down and find out what being a seminarian would be about."

Hausladen remembers getting out of the car thinking, "What in the world am I doing? There is no way!"

Tired and hungry after the two-hour drive, he thought, "Maybe they'll have doughnuts. Worst case, I will spend a weekend and get it out of my system and never have to worry about this again."

That December weekend, he was surprised to learn that the seminary didn't expect him to come in and make a decision—that it would be a five-year discernment process.

"All that was asked was for me to be open," he said, "sort of that third-grade teacher again. I was so excited when I thought this might be it."

He planned to finish the year at I.U. and enter the seminary in the fall to "pursue it enough to finally know what I was going to do with my life."

That spring, he started dating a young woman.

"She became interested in me, and I became interested in her," he said. "I thought, 'Why is God putting this person in my life now?'"

He decided to be open to both options, but "it was like trying to date two people at the same time."

After the relationship ran its course, he was ready to make a full commitment to the idea of priesthood.

He met with then-vocations director Father Paul Etienne again, this time to start the process.

"I think he'd given up on me. But the second time, I was fully committed. I was ready," said Hausladen.

He started school at Saint Meinrad in 1996, and decided to study for the Archdiocese of Indianapolis.

Though his family lived in Lafayette, he was not attached to that diocese. Most of the priests he knew there were Franciscan. In the archdiocese, he felt there would be more opportunities to be affiliated with a school. He also believed there would be a larger variety in ministries and more chances to work with minorities and the poor.

"Wherever I ended up, I knew my par-

ents would show up at Mass," said Hausladen, smiling.

Though his friends were "a little surprised," he said, "they could see I'd make a good priest—it wasn't completely foreign."

In the meantime, he learned that his best friend was becoming a youth minister at his parish in Michigan.

Hausladen spent his first summer as a seminarian at Good Shepherd Parish in Indianapolis.

"It was a really good summer. I loved it," he said. Since he didn't have a parish in the archdiocese, he asked the pastor, Father Thomas Clegg, if he could adopt Good Shepherd as his home parish.

Hausladen has been coming back to Good Shepherd Parish for Christmas, Easter and some weekends ever since.

"The people treat me like family," he said. "They are very supportive—helping get me to where I'm at. They plan to be with me the rest of my priesthood."

He spent his second summer at American Martyrs Parish in Scottsburg, with Father Thomas Schliessmann as pastor. He liked it there and has gone back there to preach some weekends.

During Hausladen's third summer, he completed his clinical pastoral experience at a Bloomington hospital, while staying at St. Paul Catholic Center.

Last summer, he ministered at St. Monica Parish in Indianapolis, where Father Paul Koetter is pastor.

Archbishop Buechlein ordained him a deacon at Saint Meinrad in October of last year. Deacon Hausladen read the Gospel at the Chrism Mass during Holy Week this year.

Phyllis and Thomas Hausladen will be up front at the cathedral for their son's ordination, surrounded by Robert's seven brothers and sisters and their families.

His brothers are Tony and Michael, and his sisters are Theresa, Tammy, Ann Marie, Virginia and Dorothy. Virginia and Dorothy are expecting, and Hausladen hopes to baptize Virginia's baby at his first Mass. By the end of the summer, his parents will have eight grandchildren.

Hausladen's high school teacher, Father Dan Gartland, and another Lafayette friend, Father Dennis Goth, will also participate in that eucharistic liturgy.

Father Hausladen will celebrate his first Mass on Sunday, June 3, at 11 a.m. at Good Shepherd Church in Indianapolis.

C. Ryan McCarthy

Twenty-six-year-old Ryan McCarthy first thought of becoming a priest when he was in grade school and serving in what he calls "the fraternity of altar boys."

His Springfield, Ill., parish had a young associate pastor who—he later realized—was in charge of cultivating vocations.

After his family moved to Indianapolis at the end of his eighth-grade year, McCarthy started attending Cathedral High School and "got involved in other things."

By the time he received his degree from Wabash College in Crawfordsville, he had become more involved in Church activities and began to think about the priesthood again.

"Generally, at the end of college," McCarthy said, "you start to think of what you're going to do with the rest of your life."

He remembers the example of Father Patrick Kelly, the principal who was always visible at Cathedral High School.

Close to McCarthy's age, Father Joseph Moriarty impressed him even before he became the archdiocesan vocations director. And he noticed other young priests at St. Lawrence Parish, his home parish.

After college, McCarthy started a small computer service business with three friends from high school and college.

"At that time, I began attending daily Mass, usually at St. John," he said. The church in downtown Indianapolis had a Mass at lunchtime. He was often nearby, and "that seemed like a more reasonable hour" than the morning liturgies.

McCarthy said he didn't tell anyone he

was thinking about becoming a priest.

"I thought maybe I was supposed to be, but I didn't want to be a priest," he said. "I thought if I never told anyone, it would never happen."

One day, McCarthy answered the telephone at home. It was a priest-friend of his father's.

"He asked me directly, 'Have you ever thought about being a priest?'" McCarthy remembered. "I could avoid the question myself, but a good Catholic boy can't outright lie to a priest."

The Legionaries of Christ priest asked if he'd done anything about it, and McCarthy responded, "Basically, no. I was trying not to do anything."

After McCarthy participated in a discernment retreat sponsored by that priest's order, he realized he wasn't called to be a Legionary of Christ, but "I knew I was called to the priesthood. The strange thing was that, not one time through all of high school and college, had anyone directly asked me about a vocation to the priesthood. No one brought it up."

He thinks that, these days, the vocations office offers more programs for elementary and high school students to introduce the question.

McCarthy had already made up his mind to enter the seminary by the time he talked with then-vocations director Father Paul Etienne in May of 1996. He started the application process, then left for a month-long trip to Australia that he'd planned and saved for more than a year.

"I came back and found I'd been accepted by the archdiocese," McCarthy said. "They wanted to send me to [the Theological College of] The Catholic University [of America in Washington, D.C.], and I said fine. I've been in the seminary ever since."

While McCarthy was studying in Washington, D.C., he ministered at St. Ann Parish there on weekends, helping with preparations for the Rite of Christian Initiation of Adults.

During his first summer break at home in the archdiocese, he served "the very good, dedicated people" at St. John Parish in Osgood and St. Magdalene Parish in New Marion.

"The first summer is important, and Father [Francis] Eckstein was an encouraging example," he said.

During his second summer, at Holy Spirit Parish in Indianapolis, he found Father Joseph Riedman "an incredibly dedicated guy."

McCarthy was there for the festival, which brought Holy Spirit parishioners together for a lot of fun—and hard work.

The next summer, he went to Mexico, where he lived in the priests' quarters of a convent of retired Daughters of the Holy Spirit nuns, who had been elementary and high school teachers.

"It was good for my Spanish education because they were constantly correcting me," he said. "I could speak Spanish that summer. I can read now. I understand a lot more than I can speak. I love Mexico; the people are fantastic."

McCarthy had worked on a farm a couple of weeks every summer for the eight years after he finished seventh grade.

"I still try to go down a week or so every year," he said. "The farm was a nice break. I love the country."

Bishop objects to some new liturgy translation norms

MILWAUKEE (CNS)—Auxiliary Bishop Richard J. Sklba of Milwaukee, a Bible scholar, has expressed concern about the new Vatican instruction for translation of Latin liturgy texts into modern languages.

He said scholars will be troubled by the "degree of literalness" in translation that the new norms call for and by their emphasis on the Latin Neo-Vulgate version of the Bible as normative.

The Vatican Congregation for Divine Worship and the Sacraments issued the new norms May 7 in an instruction titled

On April 8, 2000, Archbishop Buechlein came to the Basilica of the National Shrine of the Immaculate Conception in Washington to ordain Ryan McCarthy as a deacon for the archdiocese.

About one month later, McCarthy witnessed his first wedding—going to Mobile, Ala., to preside at his brother Kevin's marriage.

Last summer, Deacon McCarthy served at St. Luke Parish in Indianapolis, where Father Daniel Mahan is pastor. McCarthy calls it "a great parish."

He was glad St. Luke Parish has a perpetual adoration chapel, because he likes to spend time before the Blessed Sacrament every day.

As a deacon, he preached at half the Masses every other Sunday and at daily liturgies two or three times a week.

"I feel comfortable preaching. I tend to be catechetical, particularly for Sunday homilies," said McCarthy, adding with a smile. "I am young, with many years to improve or get worse."

He presided at baptisms at St. Luke and joined the parish youth group for a trip to the Colorado mountains.

"The summer experience as a deacon was invaluable for me," he said. "It has been a very nice period to get involved in liturgy. It is a nice period of transition, being a visible part of the clergy, but not quite as visible as a priest—and not quite as much in demand as a priest."

He said that St. Luke Parish was supportive of the priesthood, offering Benediction once a month for vocations.

"They pack the daily Mass chapel for that holy hour," he said. "The parish is really focused on encouraging vocations."

Ryan McCarthy served as the deacon for the archdiocese's Great Jubilee Mass last September, when 30,000 archdiocesan Catholics gathered at the RCA Dome in Indianapolis.

Most of McCarthy's friends were fairly surprised when he decided to become a priest, but "a couple of guys" had thought of the possibility.

His parents, Kevin B. and Patrice McCarthy, will be in the front row for his ordination, along with his grandparents. His older brother, Kevin P., and his wife, Stacey, will also be there, as will his sisters, Molly and Bridget, and Bridget's husband, Michael Kaufman, and his youngest sister, Moira, who is a freshman at Cathedral High School in Indianapolis.

One relative whose presence will be notable is McCarthy's great uncle, retired Baltimore Archbishop William Donald Borders from Washington, Ind., who was archbishop of Baltimore from 1974 until 1989.

"He was always a good example," McCarthy said. "He was a priestly figure I knew and was comfortable with."

Father Ryan McCarthy's first Mass will be at St. John Church in downtown Indianapolis on Sunday, June 3, at 11 a.m. He also will celebrate a Mass of Thanksgiving on Saturday, June 9, at 5:30 p.m. at his home parish of St. Lawrence in Indianapolis, which he said has "been very supportive, particularly with constant prayers."

(Margaret Nelson is a correspondent for The Criterion.) †

"*Liturgiam Authenticam*" ("The Authentic Liturgy").

Writing in the May 17 issue of *The Catholic Herald*, the Milwaukee archdiocesan newspaper, Bishop Sklba said, "The media have quickly focused on those sections [of the instruction] that deal with inclusive language, probably because this has been a contentious, often misunderstood and sometimes divisive topic in recent years.

"The deeper issues of the instruction for me, however, and the underlying debate

See LITURGY, page 18

Rest in peace

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

ALEXANDER, Carl E., 79, St. Lawrence, Indianapolis, May 16. Husband of Ann C. (Stahl) Alexander. Father of Judith Miles and William Alexander. Brother of Milton and Robert Alexander. Grandfather of four. Great-grandfather of four.

BAKEIS, Larry A., 66, St. Barnabas, Indianapolis, May 22. Husband of Mary (Krampe) Bakeis. Father of Anne Kiphuth, Teresa, Gregory and Steven Bakeis. Brother of Lana Weisman. Grandfather of five.

DRICS, Zenta A. (Rudzats), 68, St. Michael the Archangel, Indianapolis, April 24. Wife of Joseph Drics. Mother of Beatrice Drics-Bursten and John Drics. Sister of Genevieve Freibergs and Vitalis Rudzats. Grandmother of one.

DWYER, John "Jack," 78, St. Lawrence, Indianapolis,

May 22. Husband of Victoria (Kielbon) Rowark Dwyer. Brother of Katherine Hillgrove, Frances Tullis and Dalton Dwyer. Uncle of several.

HANNS, Dorothy S. "Star," 52, St. Malachy, Brownsburg, May 20. Mother of Mandee, Joey, John and Matthew Osburn. Daughter of Dorothy Osburn. Sister of Mary Grammel, Margaret Miller, Cammy, Chris, Danny, Kevin, Mark, Michael, Pat, Stevie, Timmy and Tony Osburn. Grandmother of one.

HAUNTZ, Dorothy L., 80, St. Mary, Rushville, May 19. Aunt of several.

HILBER, Justin James, 13, St. Bartholomew, May 12. Son of Robin and Gary Hilber. Brother of Stephanie Kautzman, Erin May, Jennifer, Geoff, Jonathan and Jordan Hilber. Grandson of Betty and Lynn Lowery and Robert Hilber.

HOPPER, Jesse B., 78, Prince of Peace, Madison, May 16. Father of Bryan Hopper. Brother of Virginia Cameron, Alice Watson and Steward Hopper. Grandfather of one.

HUBER, Alois J. "Al," 78, St. Lawrence, Indianapolis, May 19. Husband of Adella (Ackerman) Huber. Father of Jean Davis, Mary Houk, Julia

James, Patricia Strachan and Edward Huber. Brother of Helen Giesler and Dorthea Grunter. Grandfather of five. Step-grandfather of eight.

JONES, Ovina (Montoya), 66, St. Gabriel, Indianapolis, May 17. Wife of Robert E. Jones. Mother of Valerie Weir, Robert Jr. and Stanley Jones. Grandmother of nine. Great-grandmother of four.

KAISER, Frances C. (Werner), 83, Holy Family, Oldenburg, May 21. Wife of Carl Kaiser. Mother of Charles E. "Chas" Kaiser.

MAYER, Estelle A., 82, St. John the Evangelist, Indianapolis, April 30. Several cousins.

MOORE, Leslie T., 76, Holy Spirit, Indianapolis, May 12. Husband of Virginia Moore. Father of Danny and David Moore. Sister of Jean McDonald. Grandfather of two. Great-grandfather of one.

MURRAY, Annette M., 42, Holy Name, Beech Grove, May 11. Daughter of Helen M. (Jones) Murray. Sister of David Murray.

O'DONNELL, John "Jack" F., 90, Holy Spirit, Indianapolis, May 19. Husband of Loryane (Lampke) O'Donnell. Father of Kathy Angelicchio, David, Dennis and Jack O'Donnell. Brother of Frances Bourne and Loretta O'Donnell. Grandfather of 11. Great-grandfather of four.

O'MARA, James Leo, 65, St. Mary, Seymour, April 29. Husband of Cynthia (Crist) O'Mara. Father of Susan Brown, Barbara Lockhart, Mary Jane Stuckwisch, Mark and Thomas O'Mara. Son of Juanita Campbell O'Mara Mock.

Stepson of Russell Mock. Brother of Rosemary Shaw, David and Jerry O'Mara. Grandfather of 14. Great-grandfather of two.

PEREZ, Favion, Sr., 73, St. Bartholomew, Columbus, May 14. Husband of Herminia D. (Diaz) Perez. Father of Rachel Gonzalez, Pauline Perez, Joann Villegas, Fabian, Freddie, George, Jesus, Johnny, Rosauro, Thomas and Vidal Perez. Brother of Romana Martinez, Olivia Saldana and Jose Perez. Grandfather of 29. Great-grandfather of 16.

REGULA, Marie P., 86, St. Joseph, Indianapolis, May 20. Aunt of one.

REUTER, Cora G. (Klein), 88, Holy Family, Oldenburg, May 20. Sister of Edna Baker. Grandmother of two. Great-grandmother of one.

STEGER, James L., 73, Holy Spirit, Indianapolis, May 15. Father of Terri Andrews, Peggy Henthorn, Mary Jackson, Cathy Ryan, John and Matthew Steger. Brother of Eileen Donohue and Joyce Shimschock. Grandfather of 14.

STUCKEY, Mary K. (Sevenish), 77, Holy Name, Beech Grove, May 13. Mother of Mary Ann Johnson, Rita Sparks, Patty, Danny, David, Jack, Mark and Tom Stuckey. Sister of Helen Fischer. Grandmother of 14. Great-grandmother of four.

WHITESIDE, Eliner A., 77, St. Mary, Mitchell, May 19. Mother of John, Robert and William Whiteside. Grandmother of seven. Great-grandmother of seven. Step-great-grandmother of one. †

LITURGY

continued from page 17

among scholars, refer, first, to the degree of literalness required for solid translations and, secondly, to the role of St. Jerome's fourth-century Latin translation in measuring those versions of Scripture to be used in liturgy today," he said. "These are questions seldom mentioned in the press reports on this document, but they are the considerations which will be central to any substantial discussion."

On the inclusive language issue, Bishop Sklba said, "I've been very clear about my own conviction that the use of inclusive language translations, both in Scripture and in liturgical books, particularly when resulting in more faithful renditions of the original author's intent, is an obligation for the Church. I do not see this as merely a question of option."

On the Latin Neo-Vulgate, a revised version of St. Jerome's translation published by the Vatican in 1979, Bishop Sklba said, "To insist that Jerome's text must be used ... will cause endless grief for scholars who have dedicated their lives to the establishment of the accurate original readings."

Bishop Sklba, a Scripture professor and seminary rector before he was made a bishop, is chairman of the bishops' Ad Hoc Committee for Review of Scripture Translations.

He said one "extreme example" that highlights his point is the translation of the Hebrew word for kidneys. "Curiously enough, the ancient world presumed that the kidneys were somehow the anatomical location of one's conscience," he said. Bishop Sklba cited three passages in Jeremiah—11:20, 17:10 and 20:12—where the prophet "invoked God as the ultimate judge of his heart—where decisions and plans were made—and kidneys." He also cited two similar passages in the Psalms—7:10 and 26:2. In each passage he cited, both the original Vulgate and the Neo-Vulgate translate the Hebrew word into Latin as *renes*, which means "kidneys."

"To insist on a literal translation of the Hebrew word for 'kidney' in each of these cases, simply because St. Jerome's Latin version does so, makes absolutely no sense to me at all. No one would understand the meaning of that text," Bishop Sklba wrote. The New American Bible, adopted by the U.S. bishops as the English translation to be used in the Lectionary, translates "kidneys" as "soul" in two of the passages he cited and as "mind" in the other three. He said the wisdom of doing so to convey the original intent of the author shows that "the principle of 'conceptual equivalency' stands and may be invoked on a case by case basis." †

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Coordinator of Religious Education

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St. Ann Catholic Church
Attn: Katie Carson
2862 S. Holt Road
Indianapolis, IN 46241

Novena

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IN THANKSGIVING to St. Jude L.H.

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THANK YOU Jesus, Mary and St. Jude for prayers answered M.M.H.

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