



The

Criterion

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Cardinal calls for moral revolution against death penalty

WASHINGTON (CNS)—Although public skepticism about the death penalty is growing, it will take a “moral revolution” that supports justice without vengeance to change things, Los Angeles Cardinal Roger M. Mahony told a National Press Club audience.



Cardinal Roger M. Mahony

“Simple solutions rarely address difficult problems,” Cardinal Mahony said at the club’s May 25 newsmaker luncheon. What is needed instead is a moral revolution that shows respect for all human life, “especially the unborn and the poor, the crime victims and even the violent offender,” he said. Cardinal Mahony, who chairs the U.S. bishops’ Domestic Policy Committee, said that, as a priest who has presided at funerals of police officers and who has tried to console families of children killed in drive-by shootings, he has witnessed firsthand “the irreparable pain and sorrow

caused by violence in our communities and in our nation. “I have seen the pain of those whose lives have been forever altered by the loss of a loved one to senseless murder,” he said. “Their own struggles have tested not only their faith but the faith of those who walk with them.” Cardinal Mahony said he believes God expects people to be responsible for their own actions, and that includes making reparations for injuries to others. “But I do not believe that society is made safer, that our communities are made whole, or that our social fabric is

strengthened by killing those who kill others,” he said. “Instead, the death penalty perpetuates an insidious cycle of violence that, in the end, diminishes all of us.” Although Catholics have mirrored the general U.S. public in their majority support for capital punishment, Cardinal Mahony said he believes Pope John Paul II’s visit to St. Louis in 1999 marked a turning point. The pope challenged Catholics to protect all human life and oppose the death penalty, just as they oppose abortion and

See DEATH, page 8

Two Indianapolis high school seniors make their mark with videos

By Doug Finn

A poster taped outside the entrance to Bishop Chatard High School’s main office asks students, faculty and visitors if they need a video made. If so, it says to call Ian Bryant. And, if the video needs an announcer or a narrator, Ryan Moran will probably handle the duties. During their high school careers, Ian and Ryan, both graduating seniors at the Indianapolis North Deanery high school, have made a name for themselves with their videos not only at Chatard, but also throughout the Archdiocese of Indianapolis.

For the past four years, Ryan, a member of St. Luke Parish in Indianapolis, has been an anchor on “The Show,” Chatard’s daily announcement television show, and Ian, who is not Catholic, has been the main technician.

In 1998, Ian helped film and edit a documentary on Cardinal Joseph Elmer Ritter with several students from Cardinal Ritter High School in Indianapolis.

January 1999 saw Ian and Ryan both traveling with WRTV Channel 6 of Indianapolis to cover Pope John Paul II’s visit to St. Louis. Presently, they are completing a film about Fatima Retreat House in Indianapolis.

Additionally, for the past few years Ian has filmed the annual Archdiocesan Youth Conference, an event not surprisingly emceed by Ryan.

Ryan has been the more visible of the two, handling all the work in front of the camera.

“I am the one who makes [Ryan] look good,” Ian joked.



File photo by Rob Banayete, Banayete Photography Inc.

Bishop Chatard High School students Ian Bryant, left, and Ryan Moran, right, filmed the pope’s visit to St. Louis last year. They also helped an Indianapolis television station cover the event.

In fact, Ian makes all the subjects of the videos on which he has worked “look good.” The documentary about the life of Cardinal Ritter was shown on PBS. The Archdiocese of Indianapolis has also used

the video to inform schoolteachers about the history and mission of Catholic schools in the archdiocese. (Cardinal Ritter was born in New

See VIDEO, page 8

Religious faith offers meaning to science, Pope John Paul II says

VATICAN CITY (CNS)—Pope John Paul II urged scientists to be open to the contribution of religious faith to their work, not only in providing ethical principles for research and technology, but also to give it an overall meaning. Faith “is able to integrate and assimilate every research, for all research, through a deeper understanding of created reality in all its specificity, gives man the possibility of discovering the Creator,” he said.

The pope made his remarks May 25 to some 2,500 participants of the Jubilee for Men and Women from the World of Learning, which drew theologians, philosophers and physical and social scientists—predominantly Christians—from around the world.

Far from fearing science, the Church embraces scientific and technical research as a service to humanity and way of knowing God better through his creation, the pope said.

“From Copernicus to Mendel, from Albert the Great to Pascal, from Galileo to Marconi, the history of the Church and the history of science show us clearly that there is a scientific culture rooted in Christianity,” he said.

For their part, scientists should stand in “wonderment and humility” before the created order of the universe, said the pope.

“God loves to make himself heard in

See FAITH, page 9

Anti-Catholicism continues despite progress

BALTIMORE (CNS)—Despite “a tremendous amount of progress” in recent years, the Catholic Church continues to be defamed and disparaged in American society, the president of the Catholic League for Religious and Civil Rights said May 24.

William Donohue, who has headed the New York-based Catholic league for the past seven years, was the speaker at the opening banquet for the Catholic Press Association’s annual convention in Baltimore.

“A lot of people think that the election of JFK in 1960 took care of the anti-

Catholicism problem,” but that is not true, Donohue told an audience of more than 400 staff members in the editorial, advertising or circulation departments of Catholic newspapers or magazines.



William Donohue

He criticized the “lame submissive mentality” among many Catholic

lay people who consider the problem of anti-Catholicism to be something handled by the bishops and not addressed by them. “If it means something to you for your religion to be treated in a fair and just manner,” Donohue said, “then you must step up to the plate” and help the bishops on this issue.

He said the national secular media is dominated by “white males from three states—New York, Pennsylvania and New Jersey” who have “a very, very permissive outlook” and are “hostile to the Church on many issues.”

See CATHOLIC, page 9



Celebrating the jubilee in the Archdiocese of Indianapolis

Celebration in the Spirit of Hope: The Great Jubilee

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

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

Jubilee Masses for senior citizens and young adults

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

Young Adult Masses (Ages 18-39)

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

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

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

Senior Citizen Masses

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

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

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

Archdiocesan indulgence churches

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

The designated indulgence churches are:

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

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

Symphony to present special program

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

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

music.

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

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

Make a weekend of it!

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

The Criterion selects intern



Doug Finn

Doug Finn, a religion major at Wabash College in Crawfordsville, has been selected as a summer intern for *The Criterion*.

Finn, a member of Our Lady of Mount Carmel Parish, in the Lafayette

Diocese, was valedictorian of the Cathedral High School, Indianapolis, Class of 1998. He is scheduled to graduate from Wabash College in May 2002.

Finn will report on a variety of subjects concerning the archdiocese. He also will

spend part of the summer learning about the production of the newspaper as well as the business side of publishing.

Finn's internship is being funded with a grant from the Lilly Indiana Career Development Internship Program. †

Correction

In the May 19 issue of *The Criterion*, Dr. James Divita and Mary Goebes are pictured with Archbishop Daniel M. Buechlein on page 23.

The number to volunteer for the St. Vincent de Paul food pantry is 317-972-9788. An incorrect number was given in the May 26 issue. †

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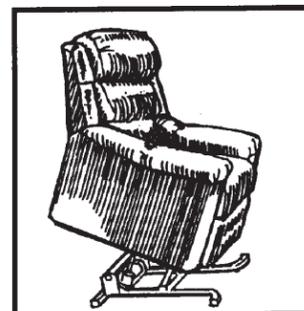
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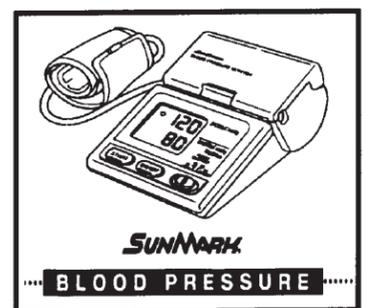
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Youth ministry leaders of the year honored

By Mary Ann Wyand

Youth ministry coordinators Katy Stallings from St. Bartholomew Parish in Columbus and Ray Bessenbach from Our Lady of the Greenwood Parish in



Katy Stallings

Greenwood were honored as Youth Ministry Leaders of the Year by the archdiocesan Office for Youth and Family Ministries during a May 23 awards ceremony in Columbus.

Stallings has been "an integral part of youth ministry in our archdiocese," said Marlene Stammerman, associate director of youth ministry for the archdiocese. "She has continually grown in her faith and in her willingness to share her faith with others."

Elaine Gaither, youth ministry coordinator at Immaculate Heart of Mary Parish in Indianapolis, praised Stallings for her hospitality, enthusi-

asm and commitment to young people.

"Teens are attracted to her energy, ability to have fun, her honesty, her deep faith and insight," Gaither said. "When she speaks of the teens, she is talking about close friends. She knows them, and she cares."

Immaculate Heart of Mary youth group member Megan James of Indianapolis asked Gaither to nominate Stallings for the female Youth Ministry Leader of the Year Award.

Megan met Stallings during the archdiocesan Office of Pro-Life Activities' youth pilgrimage to Washington, D.C., for the national March for Life last January.

Stallings "taught me how wonderful my faith was by allowing me to pray with [the St. Bartholomew Parish youth]," Megan said. "I am a better Christian because of her."

Bessenbach is "a much deserving recipient" of the male Youth Ministry Leader of the Year Award, Stammerman said. "He is a strong leader in youth ministry, serving his parish, his deanery and the archdiocese."

St. Pius X youth ministry coordinator Mary Gault of Indianapolis said Bessenbach has a "deep commitment to young people and to the vision of comprehensive

youth ministry."

Bessenbach "worked to create a service camp and a deanery retreat," Gault said, "taking that opportunity to share his strong faith with young people."



Ray Bessenbach

Tondra "T.C." Crum, youth ministry coordinator at St. Mark Parish in Indianapolis, said Bessenbach is "so giving of his time and his God-given gifts" and is "truly an example that we should all look to for direction and inspiration."

During the program, the archdiocesan Office for Youth and Family Ministries also recognized Janet Roth, youth ministry coordinator at Sacred Heart, St. Ann and St. Benedict parishes in Terre Haute, for 15 years of service to the Church, and Ray Lucas, director of youth ministry for the New Albany Deanery, for 10 years of service to the Church. †

Two men to be ordained Jesuit priests June 10

By Karen Merk Otolski

Two men with connections to the Archdiocese of Indianapolis will be ordained Jesuit priests on June 10 at Loyola University in Chicago.

Benjamin B. Hawley will begin his appointment as the new president of Brebeuf Jesuit Preparatory School in Indianapolis following his ordination.

J. Timothy Hipskind is an Indianapolis native and former member of St. Matthew Parish in Indianapolis. He will return to St. Matthew to celebrate his first Mass on June 18 at 11:30 a.m.

The priesthood was not a vocation that either Hawley or Hipskind felt strongly attracted to early in life.

Hipskind was working as an engineer and was engaged to be married when he realized, after much

searching, that his calling was to the priesthood.

The eldest of six children of Norm and Judy Hipskind, St. Matthew parishioners since 1962, Hipskind graduated from St. Matthew School in Indianapolis in 1974 and Brebeuf Jesuit in 1978.

"One thing that's really present to me is that I'm so aware of how much these relationships with these people have helped make me the priest that I'm going to be," Hipskind said.

He said the teachers at St. Matthew played a role. When he thinks of the school, he has an "image of people who are caring—really, really concerned about others."

The path to priesthood for her son was not a short, straight one, Judy Hipskind said.

After getting his master's degree in engineering at

Purdue University in 1984, Tim asked his girlfriend to marry him. He moved to Hawaii, where his fiancée lived, and worked there as an engineer as they prepared for the wedding, his mother said.

But then "he began to walk a little bit different walk," Judy Hipskind said. It wasn't that he immediately knew he was called to the priesthood, she said, but rather that he was searching for a way to be of service to the Church.

After what his mother described as much soul-searching and a painful breakup, Hipskind returned to Indianapolis in 1988. He got involved in a small faith-sharing group at St. Matthew and did other volunteer work before joining the Society of Jesus.

Hipskind said he felt drawn to the Jesuits because of

See PRIESTS, page 10

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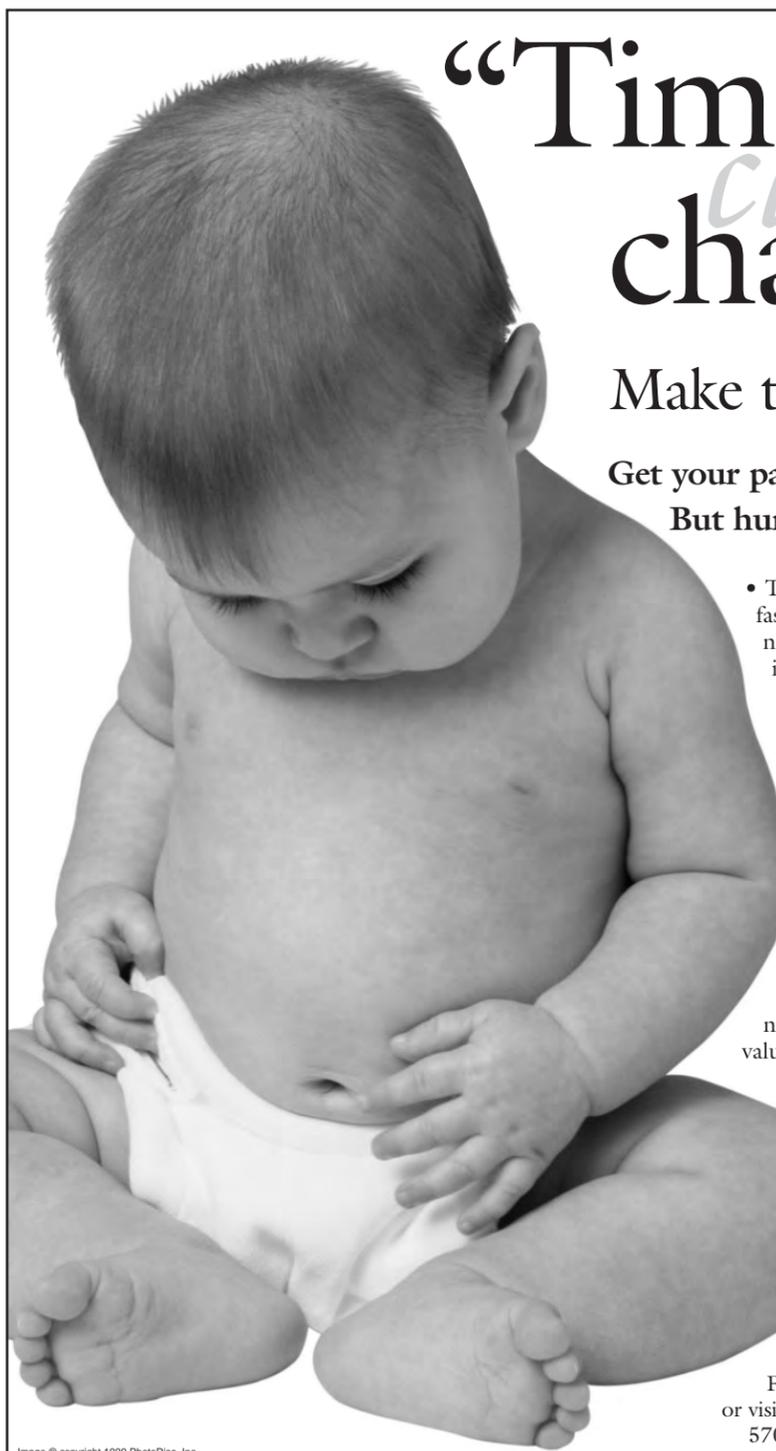
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Editorial

The difference a priest makes

Anyone who wonders whether the Church really needs priests should consider the life and ministry of Benedictine Father Hilary Ottensmeyer, who died last month following a long illness.

Father Hilary was a priest for 50 years. He was a master teacher, a wise and comforting spiritual director, a bold and visionary leader, a gifted speaker, a devoted friend, a man of prayer, a faithful monk of Saint Meinrad Archabbey, and a man of the Church. During his half-century as a priest, Father Hilary touched the minds and hearts of thousands of people. He brought people to Jesus Christ—and he discovered in these same people (his students, the priests whose ministry he shared so intimately, and everyone he encountered day-by-day) the mystery of God.

The Church needs priests like Father Hilary—not simply to carry out the duties and functions of priestly ministry. The Church needs priests to be for others what Jesus was. The Church needs priests who will be prophetic and speak the truth no matter how uncomfortable or unpopular. The Church needs priests who are passionately in love with the Lord and with all God's people. The Church needs priests who will be compassionate and cry with us when we are sad, lonely or in pain. The Church needs priests who will strive for holiness—not as perfectionists or absolutists but as ordinary folks who spend a lifetime (or more) trying to learn, change and grow. The Church needs priests who have encountered Christ in the sacraments, in the prayer of the Church, and in their own most personal and private moments of prayer. The Church needs priests who will give witness to hope even when their own

hearts are struggling against despair. And the Church needs priests who can stand with it—in spite of their individual doubts, disagreements and fears—and proclaim the good news of Jesus Christ to everyone, everywhere, always.

Father Hilary Ottensmeyer was this kind of priest—in spite of his faults and his weaknesses and his fear. He was a human being, of course, and therefore a sinner. But in the main, and in truth, Father Hilary was all of these things. He was a good priest. He was a man for others. He was a disciple of Jesus Christ. He was the kind of priest the Church needs—to carry out its ministry and to be true to its mission.

Where do we find priests like Father Hilary? How can we invite, challenge and encourage others to come forward and take his place? Where do we look? What do we have to do to find priests who can make a difference?

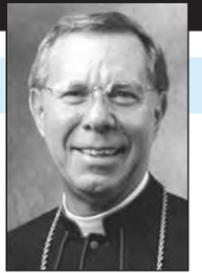
The answers are simple but not easy. To attract good priests, we have to want them. And that means we have to appreciate them, and encourage them, and thank them. To attract good priests, we (the Church) must love and respect and reward our priests. And we must challenge them to join us in reaching out to others (as Jesus did) to issue the call, to cultivate and nurture the vocation and to sustain the priest in his ministry. That's what Father Hilary Ottensmeyer did during his 50 years as a priest, and the difference he made in people's lives was incredible. †

— 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.



Work of tribunal is unsung ministry

There is an unsung aspect of Church ministry. The archdiocesan tribunal is little understood and too little appreciated.

It may help to situate this aspect of the Church's ministry in context. We believe that the Church was divinely instituted by Christ to carry on his teaching and healing mission on the way to salvation in the kingdom. Thus the Church is the custodian of the treasury of sacred Scripture and the sacraments instituted by Christ and other means for receiving the gift of salvation. Implicit in the Church's missionary role is that of safeguarding through all the ages the treasure that it has received from Christ.

While the Church is divinely instituted and guaranteed to have Christ's divine protection to the end of time under the guidance of the Holy Spirit, the members of the Church, in every age, are human. In view of the humanity of Church leaders and members alike, like other human organizations, institutional structures have evolved to ensure that Christ's teaching, healing mission and sacraments remain intact in the Church through the ages.

We believe that the apostolic and hierarchical structure of the Church was given its essential form by Christ precisely as a way to sustain his Mystical Body in its mission to the world. Under the guidance of the Spirit, almost 2,000 years of the Church's experience has shaped this structure.

One institution that has evolved through the centuries is that of a *tribunal*, which oversees the integrity of the Church's mission and sacramental life and is to protect the rights of all members of the Church. This, of course, is largely accomplished under Church law. Most people are at least vaguely aware that there is a Code of Canon Law that governs the pastoral administration of the Church and its juridical procedures. Acting in the name of the bishop, a vicar judicial oversees the tribunal of a local diocese and is assisted by a qualified staff. While the nature of the ministry in a diocesan tribunal is juridical, its purpose is eminently pastoral. The tribunal participates in the mission of the local Church in proclaiming the Good News of Christ and in the pastoral mission of saving souls.

The archdiocesan tribunal is largely known for its handling of procedures related to the sacrament of marriage. More precisely, our tribunal oversees a very careful and complex procedure that adjudicates petitions from people who are seeking a decla-

ration that, for particular reasons of fact, theirs was not a marriage in the first place. In these cases, the first obligation of the tribunal is to safeguard the sanctity of the sacrament of marriage with an objective eye. While doing this, the tribunal ensures that the rights of all parties are safeguarded. After viewing the facts of the case, a declaration is rendered concerning the validity or nullity of marriage.

Invariably, the process of investigation and adjudication about the validity of a previous marriage is painful for all parties involved, particularly the parties petitioning for a declaration. But it is also painful for the advocates, defenders of the bond of matrimony, the judges and other tribunal staff members. Often they are the recipients of people's frustration and anger. Theirs is a most difficult and often thankless apostolate!

Misunderstanding further aggravates an already painful situation. First of all, seeking a decree of annulment is not another name for a complex divorce procedure. In fact the Church doesn't *grant* an annulment (or a divorce); it doesn't *grant* anything in these cases. The Church's procedure (in response to a request by one or the other party of a marriage) is a juridical investigation to determine whether or not in fact there was a marriage. The conclusion of that judicial process results in a decree of nullity or the impossibility of such a decree. Mistakenly, some people believe that if they apply for a declaration of nullity, they have a right to receive it. Or, not realizing the gravity of their request, or the thoroughness that the Church requires as a result, some become upset if they do not receive a declaration in short order.

And there are so many cases these days! Why? Because society trivializes the institution of marriage, its sacredness, responsibilities and challenges. Witness the number of "celebrities" who don't bother to marry. Witness "institutionalized" immaturity, e.g., promiscuity as a way of life. Witness the prevalence of cohabitation before marriage. Witness a society that often tends to consider children to be inconvenient burdens rather than gifts.

At a time when the sacredness of marriage is in jeopardy, the ministry of our archdiocesan tribunal assumes even greater importance. We pray for unfortunate people who enter invalid marriages. Let's also pray, gratefully, for the conscientious ministry of our tribunal personnel. †

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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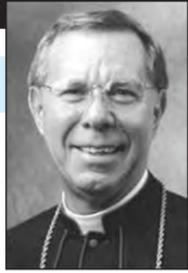
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Buscando la Cara del Señor

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



Obra del tribunal es ministerio no celebrado

Hay un aspecto no celebrado del ministerio de la Iglesia. El tribunal de la archidiócesis es poco entendido y menospreciado demasiado.

Puede ser útil explicar este aspecto del ministerio de la Iglesia en su contexto. Creemos que la Iglesia fue instituida divinamente por Cristo para continuar su misión de enseñar y curar en el camino de salvación para el reino. Así que la Iglesia es el guardián del tesoro de la Sagrada Escritura y de los sacramentos instituidos por Cristo y por otros métodos para recibir el regalo de salvación. Implícito está en el papel misionero de la Iglesia el salvaguardar por los tiempos el tesoro que se ha recibido de Cristo.

Si bien la Iglesia es instituida y garantizada divinamente para tener la protección divina de Cristo hasta el fin del tiempo bajo dirección del Espíritu Santo, los miembros de la Iglesia, en cada época, son seres humanos. En vista de la humanidad de tanto los líderes de la Iglesia como miembros, como otras organizaciones humanas, han evolucionado estructuras institucionales para asegurar que la misión de enseñar y curar y de los sacramentos permanezcan intactos por los tiempos.

Creemos que la estructura apostólica y jerárquica de la Iglesia fue dada su forma esencial por Cristo precisamente como una manera de sostener su Cuerpo Místico en su misión al mundo. Bajo la dirección del Espíritu, casi 2,000 años de la experiencia de la Iglesia ha formado esta estructura.

Una institución que ha evolucionado por los siglos es la del *tribunal*, la que vigila la integridad de la misión de la Iglesia y la vida sacramental y protege los derechos de todos los miembros de la Iglesia. Claro está que esto principalmente se efectúa bajo la ley de la Iglesia. La mayoría de la gente es al menos vagamente consciente de que hay un Código de Derecho Canónico que gobierna la administración pastoral de la Iglesia y sus procedimientos jurídicos. Actuando en nombre del obispo, el judicial vicario vigila el tribunal de una diócesis local y es ayudado por un personal calificado. Aunque la índole del ministro en un tribunal diocesano es también jurídica, y su propósito es sumamente pastoral. El tribunal participa en la misión de la Iglesia local al proclamar las Buena Nueva de Cristo y en la misión pastoral de salvar almas.

El tribunal de la archidiócesis es principalmente conocido por su gestión de procedimientos relacionados con el sacramento del matrimonio. Más precisamente, nuestro tribunal vigila un procedimiento muy cuidadoso y complejo que juzga peticiones de personas que buscan una

declaración de que, para ciertas razones de hecho, su matrimonio no estuvo en primer lugar. En estos casos, la primera obligación del tribunal es de salvaguardar la santidad del sacramento del matrimonio de manera objetiva. Mientras se hace esto, el tribunal asegura que los derechos de todas las partes sean protegidos. Previa revisión de los hechos del caso, se hace una declaración concerniente a la validez o nulidad del matrimonio.

El proceso de investigación y adjudicación acerca de la validez de un matrimonio previo es siempre doloroso para todas las partes involucradas, sobre todo las partes que solicitan la declaración. Pero también es doloroso para los defensores, los que defienden los lazos matrimoniales, y para los jueces y otro personal del tribunal. Frecuentemente dichas personas son los recipientes de la frustración y cólera de ellos. ¡Su apostolado es muy difícil y muchas veces ingrato!

El malentendimiento agrava más una situación ya dolorosa. Ante todo, el buscar un decreto de anulación no es otro nombre para un dificultoso procedimiento de divorcio. De hecho la Iglesia no *otorga* una anulación (o un divorcio); no *otorga* nada en estos casos. El procedimiento de la Iglesia (en respuesta a la solicitud por una parte o la otra del matrimonio) es una investigación jurídica para determinar si es o no un matrimonio de hecho. La conclusión de aquel proceso jurídico resulta en un decreto de nulidad o la imposibilidad de tal decreto. Erróneamente, algunas personas creen que si solicitan una declaración de nulidad, tienen el derecho de recibirla. O, sin entender la gravedad de su solicitud, o el detalle requerido por la Iglesia como resultado, algunos se enojan si no reciben una declaración cuanto antes.

¡Y hay tantos casos hoy en día! ¿Por qué? Porque la sociedad trivializa la institución del matrimonio, su santidad, responsabilidades y desafíos. Mire el número de “celebridades” que ni siguiera se dignan en casarse. Mire la inmadurez “institucionalizada”, por ej., la promiscuidad como estilo de vida. Mire el predominio de cohabitación antes de casarse. Mire una sociedad que a veces tiende a pensar que los niños son cargas inconvenientes, en vez de regalos.

En un momento cuando la santidad del matrimonio está en peligro, el ministerio de nuestro tribunal de la archidiócesis asume aun más importancia. Oramos por la gente que por desgraciada contraen matrimonios inválidos. También oremos con agradecimiento, por el ministerio consciente de nuestro tribunal personal. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Why one reader has negative view of Church

Your editorial [in the May 12 issue of *The Criterion*] talks about the negative view others have of Catholicism. You asked if the 12 percent of Catholics who have a negative view of Catholicism are church-going. Well, I'm 25, and my view of the Church is negative. I'll give you five reasons why:

1. Ever since I can remember, I was not taught by teachers and priests that there are things in this world that are good and others that are evil. When I grew up in the 1980s, the emphasis was on situational ethics, much like the secular society we live in. It was only on my own that I was able to discover our Church's teachings from before the tumult of the 1960s.

2. Priests seem to care more about criminals sentenced to death than about crime victims or the unborn. My parish priest talks about capital punishment twice as often as true pro-life work. And of course, none dare mention that capital punishment is a 100 percent effective specific deterrent; the executed will never commit another crime. Finally, nobody mentions that the Church's stance for centuries was that the state has a right—for the protection of its citizens—to execute criminals.

3. Church architecture seems to be more influenced by Star Trek than by the Divine. I challenge anybody to compare the beauty of St. John's downtown or St. Joan of Arc on Central Avenue to any modern-architecture church. How does a building that looks more like a holodeck help raise one's mind toward God?

4. While social justice issues are important, they seem to dominate Church life. Lost in this movement is the true mission of the Church: to bring souls to God. When one mentions only temporal concerns yet neglects to instruct a parish about personal sin, how is one helping the flock to win a place in Heaven with Our Lord?

5. Finally, I would call my fifth category *real* concern for the poor. From what I've seen, social programs teach the poor not to be self-sufficient, but to be more dependent on government. True compassion and charity is helping the poor fend for themselves. While I see many individual parishioners involved in truly helping the poor, the intelligentsia of Catholicism from various universities seems more concerned with making the poor more dependent.

Carlos F. Lam, Indianapolis

A response

We have an observation and a clarification in regard to your second reason:

- Preaching against capital punishment and working for its abolition is “true pro-life work” and is called for by our bishops and Pope John Paul II.
- The Church continues to teach that the state does, in fact, have the right to execute criminals in order to protect its citizens. (And we have made this point in many editorials and articles concerning the death penalty.) However, Pope John Paul II, in his 1995 encyclical *Evangelium vitae*, says that a person could be executed only “in cases of absolute necessity: in other words, when it would not be possible otherwise to defend society. Today, however, as a result of steady improvements in the organization of the penal system, such cases are very rare, if not practically nonexistent” (#56.2). The *Catechism of the Catholic Church* has been revised to include this language found in *Evangelium vitae*. See #2267. The fact that the right exists does not necessarily mean that the right should be exercised; furthermore, since the purpose of the right (the only way to defend society) no longer exists or is “practically

nonexistent,” then the exercise of the right is immoral.—WRB

The Crusades

I am writing in response to [John Fink's column] in the May 12, 2000, issue titled “Why I'm a Catholic: Church is catholic and apostolic.”

Mr. Fink at one point writes that during the crusades, the Crusaders slaughtered the Muslims and Jews. It is true that many nonbelievers were killed, but it was during a war through which many Christian Crusaders were also killed. During the first nonofficial crusade, many of the Crusaders were killed or captured trying to regain the city of Jerusalem from the nonbelievers. During the first official crusade known as the Knight's Crusade, the city was recaptured after a war. Unfortunately, the city was again taken by the nonbelievers. Finally, through the last crusade, known as the Royal Crusade, King Richard the Lion Hearted was able to make an agreement through which the Christians were able to pass through the Holy Land freely.

Perhaps you should know why the crusades were started. When a group of Muslims gained control of the Holy Land, Christian pilgrims began to suffer. Some were robbed, captured, sold into slavery, and even murdered. Then, Pope Urban II brought this to the attention of many through a sermon in which he described the irreverence of the Muslims. This stirred the attention of many, who from there started the crusades.

I wrote this to get the point across that the Crusaders killed during a war in which they were also killed. They did this to gain control of a place made holy by Christ's passion, so that it might remain holy.

Melissa Horner, Brookville

(The “From the Editor Emeritus” column in the issue for Feb. 18 briefly covered all eight of the crusades. King Richard the Lion Hearted of England was one of the leaders of the Third Crusade. The last crusade was led by King St. Louis IX of France. —JFF)

Firearms save lives

Since you published the number of firearm-related deaths in your newspaper [*The Criterion*, May 19, graphic, p. 5], it is only fair for me to discuss the number of lives saved by firearms. Many Christians have used firearms to defend their lives and the lives of their loved ones. As the catechism states, “Legitimate defense can be not only a right but a grave duty.” (*Catechism of the Catholic Church* #2265).

Criminologists Gary Kleck and Marc Gertz's research found that Americans use guns for self-defense, as often as 2.5 million times a year; that's three to five times more often than they are misused by criminals. As I write this letter, [Indianapolis] radio station WXLW is reporting that last night (5/18/00) 71-year-old George Smith fended off two 21-year-old attackers (Cory Price and Samuel Brown) with his handgun on the 3600 block of Massachusetts Avenue in Indianapolis. Normally, two spry youths would have overpowered this elderly gentleman, but thanks to his right to bear arms he is alive today.

Most important is the fact that firearms deter governmental aggression toward its own citizens. In the 20th century, it was not mass murderers but governments that were responsible for the great majority of deaths of innocent victims. Many lives would have been preserved if the citizens of the Soviet Union, Nazi Germany, Cambodia, and Ukraine had had the means to defend themselves. In fact, Jews for the Preservation of Firearm Ownership (www.jpfo.org) is dedicated to

See LETTERS, page 17

La intención de vocaciones del Arzobispo Buechlein para junio.

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

Check It Out . . .

Seccina Memorial High School Athletics and St. Vincent Sports Medicine will present the **Summer 2000 "Pride of the Eastside" Crusader Sports Camps**. Children entering the third through eighth grades in the fall of 2000 may attend. Summer camps, dates and times are as follows: co-ed track and field, June 12-15, 9 a.m.-noon; boys' basketball, June 26-29, 9-11 a.m. (grades 3-5), noon-2 p.m. (grades 6-8); football, July 17-20, 9-11 a.m. (grades 3-8); co-ed soccer, June 19-22, 9-11 a.m. (grades 3-5), 11:30 a.m.-1:30 p.m. (grades 6-8); girls' basketball, July 10-13, 9-11 a.m. (grades 3-5), noon-2 p.m. (grades 6-8); volleyball, July 17-21,

9-11 a.m. (grades 4-8). Camp fees are \$25 per camp, per child, or \$60 per child for any three combined camps. A family rate of \$15 per additional child is also an option. For more information, call Scot Mellor at 317-356-6377.

St. Vincent's Orphanage Reunion will be held Aug. 5 beginning at 10 a.m. on the grounds at the Hart Street exit in Vincennes. For more information, call Don Frick at 317-241-9715.

"Open the Door to Christ—Let the Walls Come Down" is the theme of a **silent retreat for men and women** to be

held June 15-18 at Mount St. Francis Retreat Center in southern Indiana. The suggested offering for the retreat is \$140 per person. For more information, call 812-923-8817.

"Life in Creation, Family and Christ" is the theme of this year's **camping retreat to be held June 16-18 by the**

lake at Mount St. Francis Retreat Center in southern Indiana. Conventual Franciscan Father Kent Biegans is the presenter. Participants must provide their own camping equipment, food and drinks for the weekend. The cost is \$25 per campsite, up to five people, and \$5 for each additional person. For more information, call 812-923-8817. †

VIPs . . .



William J. and Monica Weberding of Batesville will mark their 60th anniversary on June 8. The couple was married at St. Louis Church in Batesville. They will celebrate with a Mass of Thanksgiving and a reception on June 4. The couple has five children: Mary Ann Struewing, Shirley Hannebaum, William G. Jr. "Buzz," Terry and Tim Weberding. They also have 16 grandchildren and 12 great-grandchildren.



Thomas E. and Mary C. Lenahan of Indianapolis will celebrate their 50th anniversary on June 10 with a Mass of Thanksgiving and reception. The couple was married on June 10, 1950, at Little Flower Church in Indianapolis. They have 11 children: Beth Armour, Jean Pazos, Cathy Barnes, Patty, Tom, Stephen, Danny, Brian, John, Michael and Ted Lenahan. The couple also has 30 grandchildren. The Lenahans are members of Holy Spirit Parish in Indianapolis. †

Awards/Grants

Two seniors from two Indianapolis Catholic high schools have received full, four-year tuition for college. **Crystal Tackett of Seccina Memorial and Gregory Armbruster of Roncalli** were awarded these scholarships after The Indianapolis Foundation recently named them Marion County's Lilly Endowment Community Scholars.

Four students from three Indianapolis Catholic high schools have received \$5,000 each for collegiate studies from The Indianapolis Foundation Community

Scholarships. The students are **Mary Horvath and Everett Jones, Bishop Chatard; Donald Rice, Cardinal Ritter; and Justin Tillis, Cathedral.**

The Indianapolis Foundation Community Scholarship awarded \$2,800 to six students from Indianapolis Catholic high schools. The students are **Brittany Hizer, Cathedral; Thomas Rizzi, Roncalli; Andrew Selby, Cardinal Ritter; Jeremy Sorg, Seccina Memorial; John Van Valer and Paul Watko, Brebeuf Jesuit Preparatory.** †



Book signing

Newbery Award winning children's author **Phyllis Reynolds Naylor** (center) prepares to autograph one of her books for fourth-grader **Elizabeth Giffin** (left), at St. Pius X School in Indianapolis on May 1. St. Pius X School librarian **Rebecca Skeel** assists. Naylor spoke to the students about her writing experiences during her visit.



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From the Archives



Playing at tenpins

These men participated in the early years of St. Andrew's Bowling League at St. Andrew the Apostle Parish in Indianapolis. The time was 1949-1950 and the men are (front row, from left) Chas Homer, John Knue, Chas Knue, Dell Flecker, Joe Duffy, Claude Lindeman, Claude Loesch, Wilfred Eckerle, Bud Dick, Bill Sedam, Frank

Connerman, Ken Meiring, Quinn Cunningham, Johnny Quinn, Art Weldele and Bill Bogeman.

(Second row, kneeling, from left) Robert Schmitt, G. Connor, Bernie Woerdeman, Jerry Woerdeman, Laurence Harkness, Paul Witte, Fred Feeser, F. G. Kellerman, Ed Stupecki, Jim Farrell, Bob Pyritz and Roger Williams.

(Back row, standing, from left) Ralph Firlick, Jim Wilson, Joe Hoyle, Dr. R. J. Weldon, Al Mettam, Johnny Kelliher, Bill Kaiser, Martin Ginther (the father of Father Rick Ginther, pastor of SS. Peter and Paul Cathedral Parish and associate director in the archdiocesan Office of Worship), Ray Schmutte, Clark Barrett, E. Wilk, Father Matt Herold (the found-

ing pastor), Charles Lindner, Mike Sanich, Frank Walsh, Bob Carriger, Don Poinsetta and Al Kurker.

St. Andrew the Apostle Parish was founded in 1946. It now numbers about 800 people in some 300 households. Father Patrick Kelly is priest minister. Providence Sister Marilyn Herber is parish life coordinator. †

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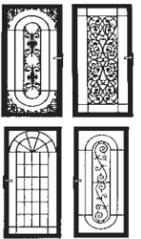
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Sunday, June 11, at 12:15 p.m.—English Sung Mass

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VIDEO

continued from page 1

Albany in 1892. He was appointed bishop of Indianapolis in 1934 and was installed as the first archbishop of Indianapolis in 1944. He was transferred to St. Louis in 1946 and was named a cardinal by Pope John XXIII in 1961. He died in 1967.)

During the eight months it took to make the Cardinal Ritter documentary, Ian said he got a crash course on an important segment of the archdiocese's history. Traveling to St. Louis, New Albany and Clarksville while shooting the film, Ian said he was struck by how influential Cardinal Ritter had been in the archdioceses of Indianapolis and St. Louis.

It was another trip to St. Louis, though, that had the biggest impact on Ian's and Ryan's film work. They were both invited to help WRTV Channel 6 cover the papal visit to St. Louis in January of 1999.



Ryan Moran

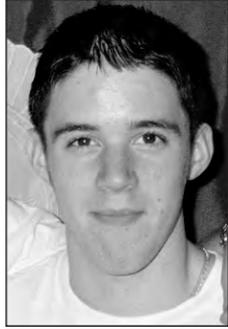
Ryan described the trip as "a once-in-a-lifetime experience," which sold him on broadcast journalism as a career. He said the Channel 6 employees on the trip taught him much about daily television journalism, and they let him do some "live feeds," which were broadcast throughout Indiana.

The trip likewise shaped Ian's perception of camera work. "I got a sense of the hard work a cameraman has to do," he said.

It was not what he was doing, though, but what he was filming that really impressed him. He attended the youth

rally in the Kiel Center and was moved by the sight of so many teen-agers praying with Pope John Paul II.

Those who have worked with Ryan and Ian overflow with praise for them and their work. James Kedra, director of academic affairs at Bishop Chatard High School, said, "They are two students who will leave their mark on Chatard High School in a positive fashion." Moreover, he predicted their future success: "We are going to see their names in the future."



Ian Bryant

Kevin DePrey, director of Fatima Retreat House in Indianapolis, first saw a sample of Ian's work when he viewed the premier screening of the Cardinal Ritter documentary.

Since Fatima is celebrating its 50th anniversary this

year, the thought of a video about the retreat center interested him. DePrey therefore asked Ian and Ryan to make a film about the retreat house. It will be shown at various 50th anniversary celebrations this year.

After graduation, both Ryan and Ian intend to pursue bachelor's degrees. Ryan will study broadcast journalism at the University of Missouri-Columbia next year. Ian plans to study electrical engineering and technologies at Indiana University Purdue University Indianapolis.

In looking forward, however, they were careful not to forget the past. Both expressed gratitude to Chatard and the Archdiocese of Indianapolis for the many opportunities and support offered them.

"The archdiocese has given me so much. I am more than happy to help them out," said Ryan.

Similarly, Ian said that in the future he hopes to continue to be of service to the archdiocese as an audio/visual expert. †

DEATH

continued from page 1

euthanasia, Cardinal Mahony noted. The pope's words brought renewed attention to the Church's teaching, which has evolved to say there is almost no reason for capital punishment in modern society, he said.

For centuries, the Church accepted the right of the state to perform

executions in order to protect society, he explained. But in light of new realities, "Catholic teaching now recognizes that there are nonviolent means to protect society and to hold offenders accountable."

Public support for capital punishment has diminished, according to recent polls Cardinal Mahony cited. ABC-News reported that support for the death penalty has declined from

70 percent of the American public a few years ago to 64 percent. A recent *Time* magazine online poll found that 43 percent of the participants support abolishing capital punishment.

He said the change is even more remarkable considering that the nation's elected leaders support capital punishment and that recent and current presidential candidates have gone out of

their way to show support for the death penalty.

But revelations about wrongful convictions, movies and television shows that have addressed the subject, and persuasive testimony by victims and survivors of violence have changed public understanding, Cardinal Mahony noted.

"Movies such as *Dead Man Walking*, and *The Green Mile*, and TV shows such as 'The Practice' and 'West Wing' have brought the moral complexity of the issue to a much broader audience," he said.

Even some supporters of the death penalty are becoming uncomfortable with the way it is applied in the United States, he pointed out. Illinois Gov. George Ryan suspended executions in his state earlier this year after college journalism students proved that some of the people on death row were innocent.

Cardinal Mahony said the U.S. bishops support legislation introduced in Congress to ensure that defendants have access to potentially exculpatory DNA evidence and requiring states to provide competent defense counsel. Other bills would abolish the death penalty at the federal level.

He also said he was writing to California Gov. Gray Davis, asking him to declare a moratorium on the death penalty until the state's system can be assessed.

And Baltimore Cardinal William H. Keeler has agreed to serve on a new independent, national commission organized by the Constitution Project that will study procedures, innocence and other aspects of the death penalty system.

"All these initiatives, taken together, are signs of growing skepticism about the system," Cardinal Mahony said. But the long-term goal is not simply to make application of the death penalty free from bias, inequity or human error.

"Instead these efforts should be steps toward a public dialogue that ultimately brings a permanent end to state executions," he said. "The time is right for a genuine and reasoned national dialogue." †

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FAITH

continued from page 1

the silence of creation, in which the intellect senses the transcendence of the Lord of creation," he said.

"Everyone who seeks to understand the secrets of creation and the mysteries of man must be ready to open their mind and heart to the deep truth which manifests itself there," he said.

The pope said scientists have a great responsibility to work for the good of individuals and humanity as a whole, "attentive always to the dignity of each human being and to respect for creation."

"Every scientific approach needs ethical support and a wise openness to a culture respectful of the needs of the person," he said.

The scientists' jubilee was aimed at encouraging and supporting "those sincerely looking for the truth; it demonstrates that rigorous researchers in every field of knowledge can be faithful disciples of the Gospel," he said.

During a jubilee Mass earlier that day in St. Peter's Basilica, Cardinal Paul Poupard, president of the Pontifical Council for Culture, said scientists' religious faith does not threaten their professional integrity.

Does Christian faith "mean that the work scientists do is subject to some obscure form of control, which threatens its autonomy and imposes unacceptable limits on human freedom, restricting research to a very narrow frame?" the cardinal asked.

"If this is so, research is useless, impoverished, in fact a waste of time," he said.

"But it is not so!" he said.

"God wants us to express ourselves in 'thoughts wor-

thy of our gifts.' Whatever any scientist says has to be based on what he or she knows—this demands the patience to learn, as well as discipline and responsibility—and scientists should express their thoughts with respect for the gift is given, so that they themselves, by the fruits of their work, may become a gift to their fellow men and women," he said.

The May 23-25 scientists' jubilee was organized by the Vatican's culture council, the Pontifical Academy of Sciences, the Pontifical Academy of Social Sciences, the Pontifical Academy for Life and the Vatican Observatory.

The jubilee's main event was a two-day international congress primarily exploring, using the pope's 1998 encyclical *Fides et Ratio* (Faith and Reason) as a reference point, the challenges that science poses to faith.

A dozen people involved in academics from fields ranging from theology to artificial intelligence delivered talks on the subject, followed by discussion and debate. Some 150 people participated in the congress, though nearly 350 had been expected.

The jubilee's program also included the opportunity to cross the threshold of the Holy Door at St. Peter's Basilica and attend an evening penitential service May 25 at a church near the Vatican.

The service included apologies for the "personal and collective sins specific to the scientific field," as well as a Church recognition that Christians sometimes have developed "deplorable" attitudes towards science based on a failure to "sufficiently perceive the legitimate autonomy of science." †

CATHOLIC

continued from page 1

Looking out at the Catholic press audience, Donohue said he thought there was "greater diversity here than at a convention of the secular media."

Donohue also said he resented the fact that although studies show most secular journalists profess no religion, they felt compelled to voice their criticism of Catholic policies.

"I know there are honest disagreements that we can have on all kinds of issues," he said. "But I don't like people not of my religion telling me what to do."

In a question-and-answer session after his talk, some audience members took issue with what one called Donohue's "strident message" and said it might hurt

rather than help the Catholic Church.

"You don't run a civil rights organization the way you run a soup kitchen," Donohue said in response.

"I will be apologetic to no one about this," he added. "We confront people in the public square."

Asked whether the Catholic League's denunciations of anti-Catholic films or television shows might give free publicity to shows that would otherwise receive little attention, Donohue said that was the question he was most often asked.

But he said he has found that Hollywood does not respond well to gentle reasoning but can be moved by public denunciations and threats of boycotts.

"Those who think dialogue is the god, go ahead and dialogue and see how far it gets you," he said. "Try to sit down with those people without the Catholic League (existing) and see how far it gets you." †

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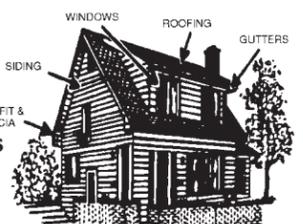
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Announcements of Weddings



To be published in the July 28, 2000, issue of *The Criterion*

If you are planning your wedding between July 1 and Feb. 1, 2001, we invite you to submit the information for an announcement on the form below.

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Saint Meinrad to offer summer courses

By Mary Ann Wyand

Theology courses focusing on the role of the Holy Spirit will make up the Saint Meinrad School of Theology portion of the Summer Institute 2000 co-sponsored by Saint Meinrad and Marian College at Marian's campus on Cold Spring Road in Indianapolis.

Summer Institute offerings include a graduate-level class, two continuing education workshops and an ecclesial lay ministry discernment program. They are intended to provide ongoing faith formation for Catholics, according to Benedictine Father Bede Cisco, director of Indianapolis programs for Saint Meinrad School of Theology.

"The Theology of the Holy Spirit," a graduate course taught by Dr. Mark Ginter from June 19-30, meets weekdays from 6:30 p.m. to 10 p.m. and on Saturday, June 24, from 9 a.m. until noon. Registrations are due by June 5. For graduate-level fee information, contact Saint Meinrad's enrollment office at 800-MEINRAD.

The course curriculum will include the study of the person and mission of the Holy Spirit from a systematic perspective, Father Bede said, based on Scripture, historical writings, magisterial writings, current issues and views of contemporary writers.

"The Holy Spirit and Chant: Inspiration in Church Music," an "Exploring Our Catholic Faith" workshop taught by Benedictine Father Columba Kelly on June 19-20, meets from 9 a.m. to noon both days and costs \$35 per person or \$30 for senior citizens.

Father Columba is an internationally known composer of Gregorian chant in both the Latin and vernacular forms, Father Bede said. "He has composed most of the music that we sing at Saint Meinrad, and his psalm tones and musical settings are used in religious communities across the world."

This workshop will explore ways that the Holy Spirit has led composers of Gregorian chant into deeper meanings of biblical texts they have set to music, Father Bede said. Catholics need not be skilled musicians to benefit from this workshop, although people familiar with Church music will gain a deeper appreciation of the traditions of liturgical music.

A second "Exploring Our Catholic Faith" workshop titled "The Image of God: The Holy Spirit in Christian Art," taught by Benedictine Father Denis Robinson on June 29-30, meets from 9 a.m. until noon and also costs \$35 per person or \$30 for senior citizens.

This workshop will examine how the Holy Spirit inspires the spiritual aspects of art, Father Bede said, with an emphasis on the Holy Spirit's influence on painting, sculpture and architecture.

The Ecclesial Lay Ministry program, titled "Service in the Church: A Call to Give Witness," a workshop presented on June 26-28 by Father Bede and St. Thomas Aquinas parishioner Valerie Dillon of

Indianapolis, will focus on discernment as well as the meanings and dimensions of vocation and service in the Church. It will examine the education, formation and socialization of lay ministers and collaborative models of ministry for ordained and lay ministers, as well as ways to identify gifts for ministry and develop communication skills.

"Parts of the Summer Institute program are intended for the person in the pew," Father Bede said. "This past fall, the U.S. bishops published a pastoral letter titled 'Our Hearts Were Burning Within Us' that talks about nurturing adult faith. That's part of what we are trying to do, especially with the two 'Exploring Our Catholic Faith' workshops on chant and art. Those workshops are intended for people who want to grow in their faith and learn more about it in a couple of artistic areas.

"The overall intention of the Summer Institute is to create a context for lots of different people to come together to study their faith," he said. "There's a graduate course for people who are enrolled in our graduate program or want to study at that level. The workshops are intended to be much more accessible. Then there is the lay ministry workshop, which is a part of the program Saint Meinrad is doing with the archdiocese. That's intended to be a discernment workshop for people thinking about lay ministry and wanting to learn more about it."

St. Christopher parishioner Paul Gabonay of Avon is among archdiocesan Catholics who have gained a deeper understanding of their faith through the Saint Meinrad School of Theology and Marian College coursework.

Earlier this year, Gabonay completed an "Exploring Our Catholic Faith" course titled "To Know Jesus: A Catholic Christology," taught by Benedictine Father Matthias Neuman.

"The workshop was wonderful," Gabonay said. "I thoroughly enjoyed it. It was nice to do in terms of preparation for Lent and Holy Week. It had a practical side, too. I was asked by [Franciscan] Sister Sue [Bradshaw] at St. Christopher to assist with a couple of sessions of the Rite of Christian Initiation of Adults program in September. I studied theology 25 years ago, but thought I should take a refresher course on Jesus.

"The kinds of things that Father Matthias presented certainly reverberated with me," Gabonay said. "I enjoyed the historical side as well as the Scripture-based approach."

Summer Institute programs enable Catholics to learn more about their faith in short courses that fit into busy schedules, Father Bede said. "Our faith is a very rich part of our lives. As we change and mature, we can understand it more deeply and grow in our relationship with God."

(For more information or to register for workshops, contact Father Bede Cisco at 317-955-6451 or by e-mail in care of

PRIESTS

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their outward pastoral focus. He hopes to continue his pastoral work after his ordination, perhaps in a retreat house or in urban ministry.

Hawley, who entered the Society of Jesus in 1990, had a lengthy career working overseas on international development projects.

He served in the Peace Corps in West Africa for three years after graduating from Tufts University in 1969.

From 1977 through 1990, Hawley worked as a foreign service officer with the Agency for International Development (AID), working first in Indonesia as project manager for a \$60 million

local government program.



Benjamin B. Hawley

He later worked for AID in Washington, D.C., coordinating projects involving the Middle East.

Since joining the Jesuits, Hawley has taught undergraduate religion courses and counseled students at the

University of Detroit Mercy.
(Karen Merk Otolski is a member of St. Matthew Parish in Indianapolis.) †

Faith *Alive!*

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Parents should stay involved in child's life

By Mary Jo Pedersen

Mom: "Hi Pete, how was school today?"
Pete: "OK."
Mom: "Did you have that big math test?"
Pete: "Yeah."
Mom: "Well, how'd it go?"
Pete: "OK."
Mom: "Anything else new?"
Pete: "No."
Mom: "What's going on this weekend?"
Pete: "Nothing much."
At this point, Pete dropped his books and jacket on a chair, completed the refrigerator and cupboard pass, and headed for his room.

Sound familiar?
To Mom, this is the familiar daily effort to get to know her teen-age son. To Pete, it's the daily parental interrogation.

Parents are not likely to get to know everything they want to know about their teen-agers. A teen's intense need for privacy and autonomy clashes with the parent's increasing curiosity about what the child actually is doing in his or her room locked up for hours or during time spent with friends away from home.

Teens want to appear grown up, independent and self-sufficient, so they usually aren't willing to reveal their vulnerable side to parents or anyone else.

And teen-agers also are working hard at

trying to figure out who they are.

"Don't go trying to figure me out," said one frustrated daughter to her inquisitive dad. "I'm not even sure who I am or what I'm doing, so go figure!"

Despite these developmental hurdles, parents can take some practical steps toward knowing their teen-age children better.

Here are nine practical ways parents can protect and nurture their children by knowing more about them:

1. Stay involved in their lives. Despite the embarrassment some children feel about having a parent around, be a steadfast presence. Get involved in school activities. Volunteer even if they ask you not to. Get to know the leaders of the youth group at church, the teachers at school, sports coaches and your children's boss at work.

2. Tune into the teen subculture, as unappealing as it may seem to you. Read the school newspaper, and glance at a teen magazine now and then. (You don't have to subscribe to magazines that ridicule your values, but become aware of what is in them.) Familiarize yourself with the TV shows teen-agers watch, their music and the movies they see. Engage them in conversation about the messages that society gives them. Voice your concerns and values, without beating your teens over the head.

3. Be around, be supportive, be at home as often as you can. Sometime after



CNS photo

Parents can take practical steps toward knowing their teen-age children better by tuning into the teen subculture of TV shows, movies and music, and also getting to know their friends and friends' parents.

puberty, teens want to isolate themselves. Don't encourage teens to isolate themselves from the family by allowing telephones, televisions or individual computers in each child's room. Sharing resources is part of life training.

4. Celebrate your child's life around birthdays, holidays, exams, important sports events. Acknowledge "firsts" like first shave, first date, first car use, first paycheck. You can do this with special foods, privileges, affirming words, pictures or whatever suits your teen. This lets them know that you value their lived experiences and are interested in their lives.

5. Pray for your children. Let them know you are praying for them when they take the driver's examination or chemistry test. Ask them to pray for you and your special needs. The more you tell them what is going on in your life, the more likely they will be to share their concerns with you.

6. Have family meetings regularly to create a family calendar, catch up on what is happening with each family member and plan ways to support one another in the coming weeks. You will find simple guidelines for family meetings wherever parenting resources are available.

7. Talk with other parents. Form informal networks with other parents.

8. Be observant. Respect your children's privacy, but know what is going on in their space. Enforce some cleanliness standards that require a degree of parental inspection

of bedrooms and other teen spaces on a regular basis. Start when they are young so that these room checks are not a sudden infringement on privacy. If you find something suspicious and don't know how to approach your child about it, ask a counselor or call a parent-assistance line about how to proceed.

9. Know what is normal adolescent behavior. Many good books or articles on teen-age growth and development are available.

Next to blood-pressure medicine, this information helped me keep my cool when my teen-agers' behaviors were incomprehensible to me!

An essential element in knowing a child has to do with understanding and respecting his or her uniqueness. Like snowflakes and butterflies, each child is a singular creation. Comparing your teen-ager to others gives the impression that you really don't appreciate or know who he or she is.

Knowing and respecting each child's unique gifts and limitations is a life-long task for parents—a task worthy of great effort. Why? Because knowing and loving children that way reflects for them the kind of love their Creator has for them.

No parent does this perfectly, but just being faithful to the effort is sufficient.

(Mary Jo Pedersen is coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.) †

Grace helps create healthy family

By Dan Luby

In the social climate surrounding families, what is expected of children and parents often doesn't match the realities of personality and circumstance.

Parents need to provide clear vision and values, and also need to respect the unique constellation of gifts, interests and experiences of each family member.

Without consistent, focused effort, the ongoing tasks that enrich family life—meaningful conversation, shared work, common meals, play, laughter—may fall by the wayside. Parents and children have to make choices to ensure sufficient time and opportunity for each other.

Helping children to bloom where they're planted provides a crucial stability, but parents also need to nudge them

outside their comfort zones of familiar friends, activities, conversation and ideas, or risk stunting their spiritual and emotional growth.

In families, simple, consistent affirmation sustains healthy children. Love, respect, manners, appropriate inclusion in conversation and decision-making, and an approving notice lay a foundation for lifelong health and growth.

No parents can provide for a child's every need. Smart parents recognize their limitations and draw upon relatives, friends, neighbors, teachers, coaches and youth ministers for help.

And not to be forgotten is the role of grace in creating healthy, vibrant families.

(Dan Luby is director of the Division of Christian Formation for the Diocese of Fort Worth, Texas.) †

Discussion Point

Parents need to listen to children

This Week's Question

What steps can parents take to know their teen-agers more fully?

"I have four teen-agers. You never quit being a parent to them, but you can become a friend to them as well. I believe in communication. Talk to them. Make sure they know you care." (Colleen Shackelford, Idaho Falls, Idaho)

"Ask the Holy Spirit for guidance in every situation. Drive them and their friends places. Car chat can clue you into issues in their lives. And be around so when they want to talk you are there. I spend lots of time

around the house kind of maintaining it for these chats." (Lenore Scaturchio, Mt. Holly, N.J.)

"You listen to them. Find out their interests and become involved with those things as best you can. Also, get to know your children's friends. Finally, get involved with your children's school to know what's really going on." (Christie Yencho, Fayetteville, N.C.)

Lend Us Your Voice

An upcoming edition asks: Describe the ministry of a small parish group in which you participate.

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



CNS photo

From the Editor Emeritus/John F. Fink

A meditation on the Ascension of Jesus

"He ascended into heaven and is seated at the right hand of the Father."



Here is a short meditation for the Feast of the Ascension:

His mission on Earth completed, it was time for Jesus to go back home. It was a joyous occasion since Jesus hadn't

been home for more than 30 Earth years, although, admittedly, it was not even a moment of eternity. Although Jesus had spoken to his Father daily while on Earth, it was still good to be home again.

His Father welcomed him back with open arms and both congratulated him and thanked him for finishing the mission he had given him. It had been a very difficult mission indeed.

But perhaps we should start at the beginning.

When the Father, along with his eternally begotten Son and the Holy Spirit,

created the universe, one of the decisions he made was to make human beings in his own image. They would be able to share in his own life, to know and love their Creator, and would have free will just as their Creator did.

Unfortunately, the first humans used their free will to disobey their Creator and thereby lost the original holiness and justice they had received from God, not only for themselves but also for their descendants.

God was dissatisfied with that state of affairs. Somehow, those humans had to be redeemed. The Trinity formed a plan: The Father would send his Son to Earth to save the human race. His name would be Jesus, Hebrew for "God saves." He would continue to be God but he would also be fully human since it was humans who had to be reconciled to God.

The Son accepted the mission. Although he was God, he took the form of a human—a small baby at first and, later, a man who tried to teach his fellow humans how to serve God and each other.

Then came the hard part: His Father's mission called for him to make a sacrifice of his life in reparation for those humans' sins. He was called on to offer himself on a cross, through the pains of crucifixion. That was the part he dreaded most, and he asked his Father if he could get out of that part of the mission. Nevertheless, he accepted his Father's will, suffered cruelly, and died.

It was also the Father's will, though, that he should rise again from the dead, a glorified body and soul, and finish teaching his followers. Finally that was done, and now he had come home again.

His Father welcomed him home and then seated his incarnated and glorious body in the place of honor at his right hand. As the prophet Daniel had seen in a vision: "To him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed."

Home again. Mission accomplished. †

Cornucopia/Cynthia Dewes

The first day of the rest of my techno-life

June is as good a time as any, I guess. I mean, it's time to finally enter the 21st century and become computer literate. On the other hand, is illiteracy a sin?



Now, I've been using a computer for almost 20 years but when I started, it was just one or two steps up from using a typewriter. I could dance

along, tapping "Enter" or "Caps" and end up more or less where I thought I'd be, i.e., with a decent looking copy that said what I'd intended to say. (Of course, "Wait" was always a downer.)

But now, the chaos theory, or random acts of weirdity or whatever has taken control, and our new computer is yanking me about in all directions. It seems to me that HAL's cousin is lurking within my new Bells & Whistles model, and his cloven hoof is revealed in what appears on screen. And what doesn't.

I'm not complaining. This machine has increased the speed at which I can write, if not think, and it beats using carbon paper. It's just that at my advanced age I am not prepared for the plethora of options with which I'm presented. Surely some kid with synapses popping in all directions has designed this, with its cute little icons and mysterious signs and numbers.

Someone with a powerful imagination has dreamed up every possible need, desire, obligation or whimsy the dedicated computer user might require. Already I've spent hours following what I thought was Format information down labyrinthine paths to footnotes, graphs, checks, and most likely the balance of powers.

I've seen mention of hyperlinks, merges, headers and footers. Grids, borders, bullets and zoom appear before me like the ghost of Hamlet's father. I'm in a wonderland of online collaboration, toolbars and Web pages.

And, speaking of Web pages, just what is that? I'm told I now have the power to produce a Web page, and somehow this creates a deep sense of responsibility within me. What must I do to present to the world a Web page worthy of general access? Will children see it? What would interest the casual surfer besides porn, free legal advice or celebrity gossip?

For some reason, this all brings me to the philosophical implications and ramifications of the computer. Surely, as complex and clever and awesome as it is, it must be from God. All human invention, and surely the most spectacular human invention, is. But, what is the flip side, the human way to misuse it, as we seem always to do?

As a case in point, I give you my grandchildren (not really, but you know what I mean). After cleverly asking per-

mission, they get on the computer to play games for a little while. But, first thing you know, they've been on the thing for two hours and they must be peeled, kicking and screaming, from in front of the screen. Their eyes are glazed, and they appear not to hear, but after a couple of minutes they're restored to reality. Now, is that addictive, or what?

Furthermore, this computer has a built-in telephone and answering machine. Can you imagine hunkering down in front of a dimly lit screen when you feel like talking on the phone or picking up phone messages? Already we can listen to symphonies or view artworks, attend lectures, do research or interact professionally with others on the computer.

Soon we'll be able to conduct our entire social lives online as well, without having to pick up a tab later. We may never have to move from our padded, scientifically-designed contour desk chair next to the carrel holding food, drink or stationery supplies (on the odd chance we might need to actually use a pencil). Unless we visit the bathroom, go to bed for the night or need to go out on an errand, the computer will be our life.

My question is, what about our spiritual life? Can we pray online? How can we access God's chat room?

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

Faithful Lines/Shirley Vogler Meister

Pioneer ideas on marriage and life

"I already had ideas of my own about the husband being the head of the family. I



had taken the precaution to sound him out on *obey* in the marriage pact and found he did not approve of the term. Approval or no approval, that word *obey* would have to be left out . . . I was a woman now and capable of being the other

half of the head of the family. His word and my word would have equal strength. God had endowed me with reason and understanding and a sense of responsibility. I was going west to try out as a wife and homemaker. How well I have succeeded I leave to those who know me best to tell."

This quotation by a woman in the 19th century is from *Pioneer Women: Voices from the Kansas Frontier* by Joanna L. Stratton. In the introduction by Arthur M.

Schlesinger Jr., he describes such women as "dauntless and independent." The same, of course, can be said of the pioneer men with these women, as described in the Touchstone/Simon and Schuster book published nearly 20 years ago. I recently enjoyed it on loan from a friend, a native of Kansas.

How many women—or men—can admit they entered marriage in such an egalitarian way? Is the absence of true partnership the reason for so many current unhappy unions and divorces?

Couples face different trials and tribulations today than in pioneer days, but the same basic needs and fears are there. Many emotional hurdles for young marrieds now are the same as they were then, but usually without the grinding work found in early homesteading.

Like that pioneer woman, some couples delete the word *obey* from their wedding vows; but they often use *respect* instead. I believe couples will thrive through love and

respect—and if they obey God's laws, which is the basis for any successful and happy walk of life.

Statistics prove that newlyweds with strong faith have the best marriages. This is true even when couples practice different religions—as long as they respect those differences and strive to promote each other's happiness.

One Kansan woman wrote, "How is it the pioneers preserved their cheerfulness? You cannot say that they imbibed it from each other; they were too far apart . . . No, there seems to be only one source of their cheerfulness, of the sublime courage, of their indomitable determination to conquer and to surmount all difficulties—and that was their simple faith in God."

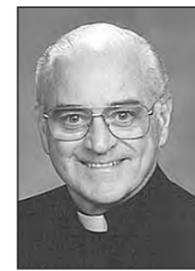
With that same "simple faith" in the 21st century marriage, all will be well.

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

Spirituality for Today/Fr. John Catoir

My 40th anniversary of ordination

I was in Belgium May 28 giving a retreat as I celebrated the 40th anniversary



of my ordination to the priesthood. The following is a little prayer I wrote for myself years ago to help me keep my priorities straight:

If I were to preach like a prophet and impress everyone with my flair for story-

telling, but have no love in my heart for those who hear me, my words would be like spoiled seed buried in good soil.

If I were to administer a huge parish complex with expert skill, but have no real love for those under my care, my talents would be squandered and my people denied.

If I were to visit the sick and bury the dead with meticulous fidelity to the rubrics, but have no compassion for those grieving, I would be nothing but a hired professional, light years removed from the heart of Christ.

If I were elected to offices in the Church, and dignified with honors and titles, but be lacking in humility and love, I would be a vain actor on an empty stage.

If I were loyal to my bishop while others criticized his faults, but have no feelings for him as a human being overwhelmed with responsibilities, I would be a mere functionary, not a true friend.

If I were to remain faithful to my vocation, surmounting all temptations, yet show nothing in the end but a cold and intolerant nature, I would be a living monument to human pride, and my perseverance would count for little.

A loving priest is one who has Christ living in him. Love does not depend on good feelings or kindly treatment, it prevails against all odds.

Love does not see the difference between attractive faces or homely ones; it does not allow the pain of misunderstanding, neglect or apathy to poison its power. Love bears the cross in times of weakness or strength, in moments of fear or confidence. Love endures all things.

On the last day, we will all be judged on love, not on our worldly accomplishments.

The priest either lives in God's love or withers and dies.

In God's love he finds his strength and his joy.

I have not always lived up to my ideals, but I have tried to be a loving priest.

One of the ministries I created to keep me active in my old age is a radio ministry to the sick and lonely. Millions of suffering people, from Maine to California, stay awake at night tormented by doubt and fear. I purchase air-time on the Westwood One Radio Network, and broadcast prerecorded messages of hope, inspiration and love from midnight to 6 a.m.

I have received thousands of letters to date, ranging from casual notes to long letters full of emotional pain. A few listeners even confessed their temptation to commit suicide.

I have answered every letter personally, and phoned the more desperate cases as a follow-up. The results have been amazing because God's grace is amazing. Grace even flows over the airwaves.

If you would like to help me celebrate my 40th anniversary, and need more information about my radio ministry, write to me in care of St. Jude Media Ministry, Box 172, Clifton, N.J. 07055. Your tax-deductible love gift would be a big help to me as I minister to those in need.

Thank you and God bless you.

(Father John Catoir is a regular columnist for Catholic News Service.) †

The Ascension of the Lord/William R. Bruns

The Sunday Readings

Sunday, June 4, 2000

- Acts 1-11
- Psalm 47:2-3, 6-9
- Ephesians 1:17-23
or Ephesians 4:1-13
or Ephesians 4:1-7, 11-13
- Mark 16:15-20

The entire section of the Gospel of Mark (from 16:8-20), part of which will be proclaimed this Sunday, is regarded by virtually all modern Scripture scholars as a late addition, probably dating from the second century. Mark's original Gospel ends abruptly and dishearteningly, with the women disciples finding an empty tomb, a "young man" telling them to tell Peter and the others that Jesus has risen, and a command by the young man to meet Jesus in Galilee. But if the Gospel ends with verse 8, readers are left with the women fleeing the area bewildered and trembling. "And because of their great fear, they said nothing to anyone."

No one knows whether the Gospel actually ended on this note of failed discipleship or whether the original ending was lost. At any rate, in the second century, these verses were added in order to "complete" the Gospel.

This ending seems to use elements found in Matthew (the great commission) and Luke (the universality of the good news): "In his name ... penance for the remission of sins is to be preached to all nations" (Lk 24:47). "Go into the whole world and proclaim the Gospel to every creature ... in my name they will drive out demons," etc. (Mk 16:15-17).

What we see here are the conditions for salvation—faith and baptism—and the signs that will go along with living in the eschatological kingdom—exorcism, speaking in tongues, divine protection, healing.

In the Gospel selections of the last two Sundays, we have heard Jesus exhorting his disciples to bear fruit. We have seen that the Christian life is a life of action. We do not enter into this new life to *be* but to *do*. Here, in Mark, we receive our "marching orders"

just prior to the Lord's leaving us: "Go out ... proclaim good news ... baptize all who believe." And, we also receive assurances of the Lord's continuing presence: "These signs will accompany you ..."

Jesus is then taken up and seated at God's right hand—imagery signifying that Jesus in his humanity was glorified by the Father.

It is interesting to note that Mark seems to indicate in the last verses of this reading that the disciples lost little time being about the Lord's business. And as they carried out their commission, the Lord worked with them and confirmed their work with the signs that he promised.

Reflections

Some scholars maintain that Mark deliberately left his Gospel account "unfinished," because the Gospel could only be truly finished, the final touches could really only be added, by each individual believer and by the Church. They say that it is up to us to determine how the story ends—in failed discipleship or in resurrection victory. How would you like this Gospel to end?

How do the words of Jesus here apply to you? How do you "go into the whole world and proclaim the Gospel to every creature?"

Some Christian denominations take the verses regarding the accompanying signs very literally—even to the extent that they will handle poisonous snakes during church services. The Roman Catholic Church does not interpret the Scriptures in this fundamentalistic sense. As a Catholic, how do you interpret those verses? What do they mean to you? What do you think Mark meant by them?

How do you experience the Lord working with you today? How do you feel that the Lord confirms his word to you?

(William R. Bruns is executive editor of The Criterion and the author of Easter Bread: Reflections on the Gospels of the Easter Season for Neophytes and Their Companions, published by Paulist Press in 1991. This column is an excerpt from that book. Because our archdiocese is now observing Ascension on the Sunday before Pentecost, this column was substituted for Msgr. Owen Campions' "Sunday Readings" column for the Seventh Sunday of Easter.) †



Daily Readings

Monday, June 5
Boniface, bishop and martyr
Acts 19:1-8
Psalm 68:2-5ac, 6-7ab
John 16:29-33

Tuesday, June 6
Norbert, bishop
Acts 20:17-27
Psalm 68:10-11, 20-21
John 17:1-11a

Wednesday, June 7
Acts 20:28-38
Psalm 68:29-30, 33-36c
John 17:11b-19

Thursday, June 8
Acts 22:30; 23:6-11
Psalm 16:1-2a, 5, 7-11
John 17:20-26

Friday, June 9
Ephrem, deacon and doctor
of the Church
Acts 25:13b-21

Psalm 103:1-2, 11-12, 19-20ab
John 21:15-19

Saturday, June 10
Acts 28:16-20, 30-31
Psalm 11:4-5, 7
John 21:20-25
Vigil Mass of Pentecost
Genesis 11:1-9
or Exodus 19:3-8a, 16-20b
or Ezra 37:1-14
or Joel 3:1-5
Psalm 104:1-2a, 24, 27-28,
29bc-30, 35c
Romans 8:22-27
John 7:37-39

Sunday, June 11
Pentecost
Acts 2:1-11
Psalm 104:1ab, 24ac, 29bc-30,
31, 34
1 Corinthians 12:3b-7, 12-13
or Galatians 5:16-25
John 20:19-23
or John 15:26-27; 16:12-15

Question Corner/Fr. John Dietzen

Prayer helps us forgive those who have hurt us

Through the years I have been very badly hurt by several people, especially when I was younger.



I know there is a mandate from God that we are to forgive those who offend us, even those who do grave injustice against us.

This is troubling me because I am finding it so difficult to forgive these people deep in my heart. What can someone like myself do? (New York)

Two very ordinary actions can be signs that, however much we still hurt, we are moving forward in the process of forgiving.

First, we can pray for the other person. When we do that, we are also—even if we don't realize it—praying for our own healing.

Second, we can be willing to treat the other person with civility and charity. We don't need to seek him or her out, and we don't need to be friends. But we should be open to simple Christian decency if the situation presents itself.

I know that many people who say they cannot forgive have already reached this point. If not, it is something doable to aim at, and it is much more sensible than attempting to suppress our memories.

We have become totally confused about holy days of obligation. Which ones apply and which do not?

Now it seems that the observance of Ascension Thursday has been changed to Sunday in our area. What is the story? (Illinois)

Several years ago, the Vatican gave a permission for five provinces (groups of dioceses) in the United States to transfer observance of the feast of the Ascension to the Sunday before Pentecost.

Last year, the National Conference of Catholic Bishops authorized all of the ecclesiastical provinces to do the same.

The purpose is to give more Catholics a greater opportunity to celebrate and reflect on this major feast of the Church.

The bishops of your state are among many bishops in this country that have implemented this change, beginning this year. Catholics in several other countries already follow this practice.

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

My Journey to God

An Unexplored Path

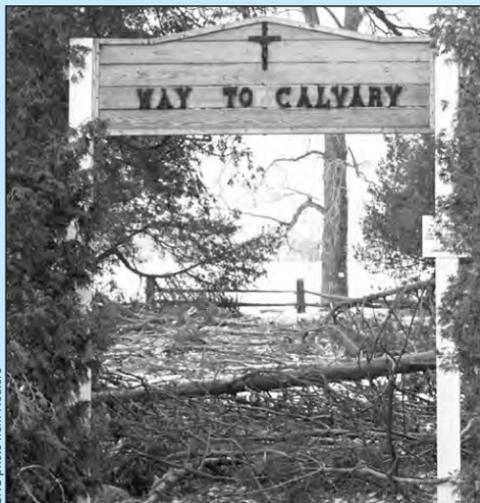
unexplored path
issuing invitation
to follow

walking this
outwardly stretching road
traveling
so long
searching

turning path
leading me to this
quiet place ...
this quiet place
deep, inside myself

hoping the road
here
ends
for the journeying
has been
so ... ever ... slow

but, no ...
the road winds on
and I, ...



CNS photo from Reuters

I must travel further
to other places
new
within myself
to journey

By Beth A. Schoentrup

(Beth Schoentrup is a member of St. Joseph Parish in Shelbyville.)

The Active List

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

- June 2**
St. John Parish parking lot, 126 W. Georgia St., **Indianapolis**. Cookout, 5 p.m., Indianapolis Indians baseball game, 7 p.m. Reserved seating, \$10 per person. Reservations: 317-635-2021.
- June 2-4**
St. Therese of the Little Flower Parish, 4720 E. 13th St., **Indianapolis**. Parish Festival, Fri.-Sat., 5-10 p.m.; Sun., 11:30 a.m.-5 p.m. Food, music, games for kids and carnival. Information: Jim Burks, 317-353-1192.
- June 3**
St. Paul Parish, 218 Scheller Ave., **Sellersburg**. Parish picnic 1 p.m.-?, chicken dinners and game booths. Information: Dave Duggins, 812-246-4473.
- ♦ ♦ ♦
Garfield Park, 2450 Shelby St., **Indianapolis**. St. Francis Hospital Summer Run-walk, benefit Cancer Care Center. Information: 317-782-7981.
- June 4**
Mary's Schoenstatt, **Rexville**. "The Schoenstatt Covenant of Love," 2:30 p.m.; Mass with Father Elmer Burwinkel, 3 p.m. Information: 812-689-3551, seidata.com/~eburwink.
- June 5**
Archbishop O'Meara Catholic Center, 1400 N. Meridian St. **Indianapolis**. Catholic Widowed Organization meeting, 5 p.m. Information: 317-351-6993.
- June 6**
Stokely Mansion, Marian College, 3200 Cold Spring Rd., **Indianapolis**. ASPIRE program for adult students, 7-8:30 p.m. Information: 317-955-6125.
- June 8**
Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Reflection day, Father James Farrell, presenter, 9:30 a.m.-2 p.m., child care available. Information: 317-545-7681.
- ♦ ♦ ♦
St. Roch School cafeteria, 3603 S. Meridian St., **Indianapolis**. Women's Club luncheon, style show, noon, \$5 per person. Reservations: 317-787-7178.
- ♦ ♦ ♦
Marian Center, 3356 W. 30th St., **Indianapolis**. "How to Bring Catholic Identity and Tradition Back to our Homes," Msgr. Joseph Schaedel, 7 p.m. Information: 317-924-3982.
- June 8-10**
St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Parish Festival, 5-10:30 p.m., food, fun, and games. Information: 317-636-4828.
- June 8-11**
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. Poor Jack Amusement Rides. Information: Sandy McGill, 317-888-2861, ext. 15.
- June 9**
Sacred Heart Parish Hall, 1125 S. Meridian St., **Indianapolis**. Garage and bake sale, 8 a.m.-4 p.m. Information: 317-638-5551.
- June 9-10**
Holy Rosary Parish, 520 Stevens St., **Indianapolis**. 17th annual Italian Festival, 5-11 p.m.; 25 varieties of Italian foods. Information: Bernie Greene, 317-636-4478.
- June 9-11**
Holy Angels Parish, 28th and Dr. Martin Luther King Jr. Streets, **Indianapolis**. Soul Food Festival, Fri., 6-10 p.m.; Sat.-Sun., noon-10 p.m. Information: Mary Kathleen Young, 317-926-3324.
- St. Louis Parish, 13 St. Louis Pl., **Batesville**. 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**
Cathedral High School, 5225 E. 56th St., **Indianapolis**. "The Gospel According to John," 7-9 p.m., \$12 adults, \$8 students. Information: 317-823-8229.
- ♦ ♦ ♦
St. Paul Parish, Jefferson and Main Streets, **Tell City**. Parish picnic/Festival, 2-9 p.m.; dinner, 3-7 p.m.; auction of wood crafts, quilt raffle. Information: 812-547-7994.

- Information: 812-547-7994.
♦ ♦ ♦
Sacred Heart Parish Hall, 1125 S. Meridian St. **Indianapolis**. Garage and bake sale, 8 a.m.-1 p.m.
- June 11**
Butler University Clowes Hall, 4600 Sunset Ave., **Indianapolis**. Russian Festival, arts 5 p.m., concert 8 p.m. Adults \$20; students/seniors \$10; group of 10 or more \$6 each. Information: 317-876-1938.
- ♦ ♦ ♦
Mary's Schoenstatt, **Rexville**. "Mary as Educator," 2:30 p.m.; Mass with Father Elmer Burwinkel, 3 p.m. Information: 812-689-3551, seidata.com/~eburwink.

Recurring

- Daily**
Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Perpetual adoration.
- ♦ ♦ ♦
Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.
- Weekly**
Sundays
Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.
- ♦ ♦ ♦
St. Rita Church, **Indianapolis**. Mass in Vietnamese, 2:30 p.m.
- ♦ ♦ ♦
St. Anthony of Padua Church, **Clarksville**. "Be Not Afraid" holy hour, 6 p.m.
- ♦ ♦ ♦
Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m.; rosary for world peace, 8 p.m.
- ♦ ♦ ♦
St. Anthony Church, 379 N. Warman, **Indianapolis**. Rosary and Benediction for vocations, 2 p.m.
- ♦ ♦ ♦
St. Gabriel Church, **Indian-**



- apolis**. Spanish Mass, 5 p.m.
- Mondays**
Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.
- Tuesdays**
St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.
- ♦ ♦ ♦
Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.
- ♦ ♦ ♦
St. Anne Parish, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.
- Wednesdays**
Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.
- ♦ ♦ ♦
Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.
- ♦ ♦ ♦
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.
- Thursdays**
St. Lawrence Chapel, **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.
- ♦ ♦ ♦
St. Mary Church, **New Albany**. Shepherds of Christ prayers for lay, religious vocations, 7 p.m.
- ♦ ♦ ♦
St. Malachy Church, **Brownburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.
- ♦ ♦ ♦
Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.
- ♦ ♦ ♦
Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.
- Fridays**
St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.
- ♦ ♦ ♦
St. Lawrence Chapel, **Indianapolis**. Adoration of the
- See ACTIVE LIST, page 15

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The Active List, continued from page 14

Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

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

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

Saturdays

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

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

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

Monthly

First Sundays

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

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

First Mondays

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

First Tuesdays

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

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

First Fridays

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

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

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of

Blessed Sacrament, prayer service, 7:30 p.m.

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

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

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

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

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

First Saturdays

St. Nicholas Church, **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gather-

ing in the school.

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

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

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

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

Second Mondays

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

Second Tuesdays

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

Second Thursdays

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

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

Third Sundays

Mary's Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South., 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwink. Information: 812-689-3511. E-mail: eburwink@seidata.com.

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

Third Mondays

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

Third Wednesdays

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

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

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Sat., June 10 – 2 PM-Midnight Sun., June 11 – 12 Noon-9 PM

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• Friday June 9th, Dedication of Historic Marker at 6:00 p.m.
• Saturday June 10th, Mass at 4:30 p.m. and Colorful Italian Religious Procession at 6:45 p.m.
Followed by 2nd Mass in the church at 7:00 p.m.
The Catholic Choir of Indianapolis will be singing at both Masses.

License #200000005390

Providence honored as Blue Ribbon school

Our Lady of Providence Jr./Sr. High School in Clarksville has been selected by the U.S. Secretary of Education as a national school of excellence—known as a Blue Ribbon School.

Providence is the only high school and the only Catholic school in the state to earn the award this year.

In a letter to inform Our Lady of Providence President Gerald Wilkinson, U.S. Sen. Evan Bayh wrote, "This prestigious national award recognizes Our

Lady of Providence for its dedication to academic excellence and community leadership. You have met rigorous criteria and demonstrated to [Education] Secretary [Richard W.] Riley the qualities necessary to prepare our children for the challenges of the new century.

"Our Lady of Providence has raised the bar for educating our children," Sen. Bayh said, "for nurturing strong values and for providing a clear example to others as we work to improve the quality of education

in Indiana and across the nation."

Wilkinson said that the criteria for the award involve every aspect of school life from academics to athletics and extra-curricular activities. The school prepared a 40-page document with questions ranging from academics and leadership to all the special programs.

"They look for schools that are moving forward," said Wilkinson. The committee of experts looked at school improvement, especially in terms of tech-

nology and computer labs.

Acknowledging that improvement starts with a strategic plan and execution of it, he said, "The award validates what we are doing—we kind of knew we were doing things well."

He explained that the committee automatically disqualifies a school if it is inadequate in any of the program areas.

The award will be officially presented to school representatives at ceremonies in Washington, D.C. on Sept. 22-23. †

Smith 'children' give high school scholarships

Because the children of the late Archie and Bettie Smith appreciate their Catholic education, they have taken steps to "give back" to help young people studying in Catholic schools today.

Four years ago, the Indianapolis family started to have what they called the Smith Family Gala—an evening of fun and music and friendship. Many friends and family members slipped a little money into the scholarship Wishing Well.

This fund became the Archie and Bettie Smith Educational Fund to recognize their parents, who were honored employees of St. Vincent Hospital.

The fund offers a scholarship to a student graduating from Holy Angels elementary school in Indianapolis, where the youngest four of the Smith siblings received their education. (The others went to the former St. Bridget School.)

The scholarship helps students attend a Catholic high school—so far, the students have chosen Cardinal Ritter.

Before the scholarship fund evolved, family members have supported schools and helped individual students purchase

books and supplies.

The Smith family donated the hand-made oak podium for the auditorium of the new Holy Angels School, dedicated in October 1999.

Last year's recipient—who most closely met the academic and financial needs requirements—was Lauren Finch. Her single mother told the family she appreciates the assistance from the scholarship and said she hopes that Lauren can continue her high academic standing.

Two members of the Smith family have religious vocations: Missionary Sister of Our Lady of Africa Demetria Smith, who is education director of the archdiocesan Mission Office, and Holy Cross Brother Roy Smith, a counselor at Holy Trinity High School in Chicago. One brother, William C. Smith, died in 1956.

The other "children" include: Betty Jean Patton, Carrie Kemp, Bernadette Easton, Doris A. Peck, Joseph Smith and Nellie T. Simpson. All are active in their parishes and have been honored for their leadership roles in the community.

Kemp said, "With the generosity, love and support from the community, the Smith siblings will be able to give a worthy student very good assistance this year."

The fourth event was held on May 13,

netting just under \$3,000.

"A wholehearted thanks is extended to everyone who gave support and encouragement," said Kemp, "and a special thanks to everyone for the financial contributions." †

Benedictine Sister Eileen Price to mark 60 years with community



Sister Eileen Price

Benedictine Sister Eileen Price will celebrate her 60th anniversary of religious profession of vows on June 4 at Our Lady of Grace Monastery in Beech Grove.

The celebration will include Evening

Prayer, followed by dinner with the religious community, family and friends.

Sister Eileen entered the Monastery

Immaculate Conception at Ferdinand in 1938 and pronounced her first vows in 1940. She is a founding member of Our Lady of Grace Monastery.

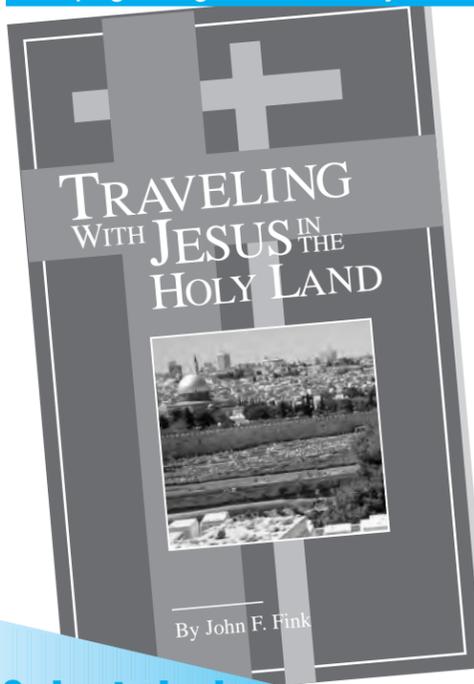
A music teacher and organist, Sister Eileen taught grade school and high school for 50 years in the Indianapolis Archdiocese and the Evansville Diocese.

Since 1990, she has served on the staff of St. Paul Hermitage, a retirement and nursing facility owned and operated by her religious community.

Benedictine sisters make vows of obedience, stability and conversion of life. Jubilees are celebrated on the anniversary of first vows which are made following an intensive period of study and discernment. †

Jubilee Pilgrims!

Here is a guidebook—now in its second printing—for your pilgrimage to the Holy Land during this Jubilee Year.



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John F. Fink

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

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Final Vows

Sister Lenitta Mary, of the Franciscan Sisters of the Immaculate Heart of Mary from India, reads her final vows to Mother Delphine Mary, mother general, during a May 15 Mass at the sisters' chapel at the former Cardinal Ritter High School convent in Indianapolis. Archbishop Daniel M. Buechlein presided, with Msgr. Joseph Schaedel, vicar general, Benedictine Father Bede Cisco and Fathers Tony Volz and Kenneth Taylor concelebrating. Sisters from other local religious communities joined in the celebration.



Photo by Margaret Nelson

Joyful celebration

Msgr. Joseph Schaedel, vicar general of the archdiocese, confirms Nancy Catton of St. Pius X Parish in Indianapolis during a May 20 Mass at her parish. Nancy was one of 12 young adults from the Indianapolis area who was confirmed after receiving sacramental instruction through the archdiocesan SPRED (Special Religious Education) program.



Photo by Margaret Nelson



Photo by Margaret Nelson

Senior Mass

Franciscan Father Elias Koppert, associate pastor at Sacred Heart Parish in Indianapolis, anoints Lorraine Ajamie of St. Matthew Parish during the March 22 Senior Citizen Mass for Jubilee Year 2000 at SS. Peter and Paul Cathedral. The next senior Mass is 2 p.m. on Aug. 13 at St. Ann Church in Terre Haute.

LETTERS

continued from page 5

making sure that God's Chosen People always have the means to defend themselves so that another Holocaust never occurs.

Finally, our Founding Fathers were well aware of the fact that a free society would have to be an armed society. Patrick Henry said, "We can have no security without

it. ... The great object is, that every man be armed. ... Everyone who is able may have a gun." John Adams stated, "Arms in the hands of citizens may be used at individual discretion ... in private self-defense." George Mason said it best when he said, "To disarm the people is the best and most effective way to enslave them. ..." George Washington, a devout Christian, said "[Firearms] deserve a place of honor with all that is good."

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Rest in peace

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

BARLOW, Cecil Wayne, 56, St. Joseph, Shelbyville, May 20. Husband of Louinda "Linda" Barlow. Father of Angela Brannin and Amy Brown. Brother of Patricia Barlow. Grandfather of four.

BAUMER, Helen M., 86, Holy Family, Richmond, May 20. Mother of Jerry Baumer. Sister of Leota "Odie" Baumer and Eileen Holbert. Grandmother of two. Great-grandmother of one.

BROCKLEY, Harold R., 82, St. Gabriel, Connerville, May 19. Husband of Mabel Brockley. Father of Kathleen Bachmann, Mary Beth Jamerson, Jack and Michael Brockley. Stepfather of Jay Yeazel, David, Mark, Michael, Steve and Paul Cooney. Grandfather of 10. Step-grandfather of 14. Great-grandfather of four. Step-great-grandfather of two.

CAIRNS, Harry W., 81, St. Thomas the Apostle, Fortville, May 20. Husband of Estelle A. (Hurley) Cairns. Father of Kathryn Johnson, Rosemary Ritchie, Patrick and Thomas Cairns. Grandfather of six.

COPELAND, Robert H., 77, St. Anne, New Castle, May 13. Husband of Kathryn McCormack. Father of Ed, Robert and William McCormack. Brother of Mary Hunt, Kate Richer and Pat Stevens and Tom McCormack. Grandfather of eight.

DEARDORFF, Charles F., 73, Little Flower, Indianapolis, May 9. Husband of Marty Deardorff. Father of Dottie Outcalt, Rose Stephens, Charles and Flo Deardorff. Brother of Franciscan Sister Alice Ann Deardorff. Grandfather of seven.

DOSS, Ann, 68, St. Gabriel, Indianapolis, May 20. Foster mother of Linda Skaggs. Sister of "Sunny" Montelione and Joseph Doss.

GRIFFO, Charles G., 83, Our Lady of Lourdes, Indianapolis, May 14. Father of Martha and Patricia Bell, Mary Grant, Charles, Gregory, Robert and Vincent Griffo. Brother of Martha Davis. Grandfather of 21. Great-grandfather of several.

HYATT, Ruth M., 89, St. Joan of Arc, Indianapolis, May 19. Aunt of several.

JINES, Freda K., 90, Little Flower, Indianapolis, May 12. Mother of Marylyn Blackwell and Patricia Ruegamer. Grandmother of seven. Great-grandmother of 13.

MADELANS, Genovefa "Gena" (Tumovs), 95, St. Augustine Home, Indian-

apolis, May 17. Mother of Boniface Madelans. Sister of Stase Armanis. Grandmother of seven. Great-grandmother of 12.

MATUSZEWSKI, Frank, 80, St. Vincent de Paul, Bedford, May 16. Husband of Myrtle Cobb. Stepfather of Shirley Coulter, Robert Holt and Carolyn Terry. Brother of Frances Bradford and Mary Wroblewski. Grandfather of 10. Great-grandfather of 17. Great-great-grandfather of four.

McINTYRE, James Francis, 75, Sacred Heart of Jesus, Terre Haute, Feb. 6. Husband of Lucille McIntyre. Father of Colleen Pearson, Kathleen Rose, Phillip and Sean McIntyre. Grandfather of seven.

POUNDS, Dorothy C. (Reinert), 79, St. Gabriel, Indianapolis, April 7. Mother of Mary "Scottie" Crawley, Virginia "Ginger" Beimfohr, Frances Lindley, Dennis, John, Joseph, Mark, Michael and Thomas Pounds. Grandmother of 21. Great-grandmother of nine.

RHEINHARDT, Merle, 66, Holy Family, Richmond, May 13. Husband of Marilyn Rheinhardt. Father of Melanie Heath, Sherry Rankin, David and Steven Rheinhardt. Brother of Lawrence Rheinhardt. Grandfather of 20. Great-grandfather of two.

SANTO, Frank, 74, St. Lawrence, Indianapolis, May 11. Husband of Ruth A. (Hall) Santo. Father of Teresa Adams, Katrina Brown, Keith and Kirk Santo.

STUCKEY, Reed, 79, Holy Name, Beech Grove, May 12. Husband of Mary Katherine (Sevenish) Stuckey. Father of Mary Ann Johnson, Rita

Sparks, Danny, David, Jack, Mark and Patty Stuckey. Brother of Eileen Coughner, Holland and Roy Stuckey. Grandfather of 14. Great-grandfather of three.

VIA, Betty C., 75, St. Monica, Indianapolis, May 19. Mother of Nicholas Via. Sister of Darlene and David Lucas, Joan Sahli, Jim and Pat Via.

WALSH, Mary Helena, 82, Holy Name, Beech Grove, May

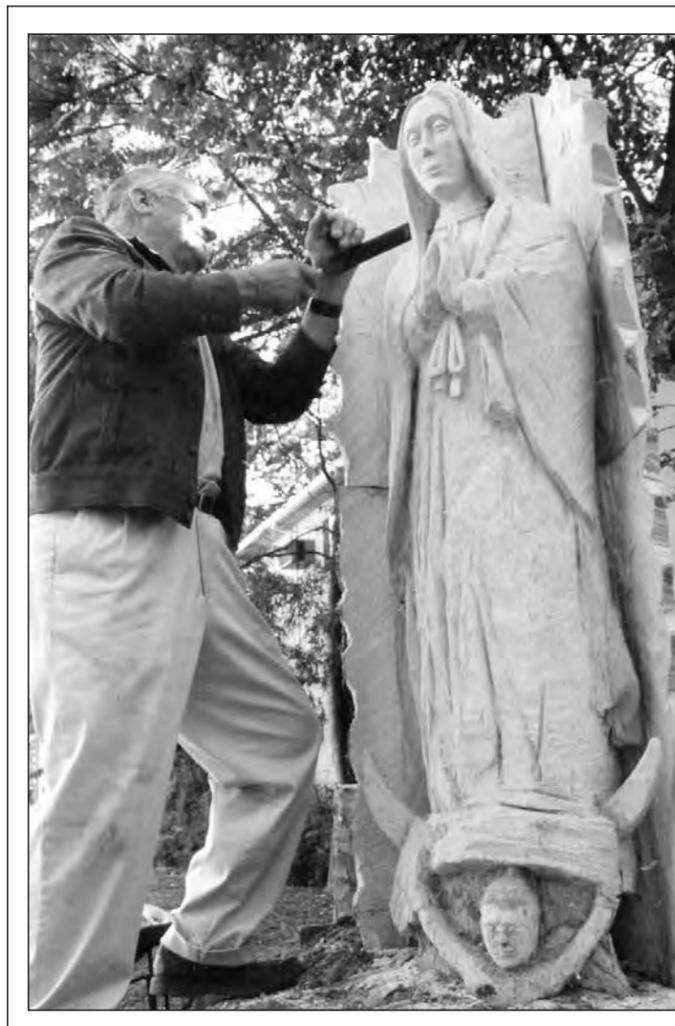
4. Mother of John Walsh. Grandmother of two.

WALTER, Ethel V. (Kist), 86, Holy Family, New Albany, May 19. Wife of Anthony Walter. Mother of Margaret Grace, Linda Jennings and Leo Klein. Sister of Catherine Flickner and Jane Loughmiller. Grandmother of eight. Great-grandmother of 10.

WHITSETT, Esther, 70, St. Mark, Indianapolis, May 16.

Wife of Joseph Whitsett. Mother of Rebecca Armbruster and Anne Barnes. Sister of Deloris Harris. Grandmother of eight. Great-grandmother of two.

WILLIAMS, Mark Christopher, 35, St. Thomas Aquinas, Indianapolis, April 28. Husband of Jennifer (Gray) Williams. Brother of Rosalyn Frazier, Catherine Jones, Marjorie Manning, Terri Wake, Myla Williams, Charles, Herbert, Leonard and Rhoda Ludy.



Guadalupe statue

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THANK YOU Blessed Mother & St. Jude for favor received. P.P.

THANK YOU St. Jude, Blessed Mother & St. Anthony for prayers answered. C.R.

THANK YOU Blessed Mother, St. Jude for prayers answered, for the safe delivery of our granddaughter. B.P.F.

THANK YOU St. Joseph for house sold. J.C.H.

THANK YOU to God, St. Jude, Blessed Mother, St. Anthony, St. Michael, St. Peregrine & St. Ann for blessings received. T.H.

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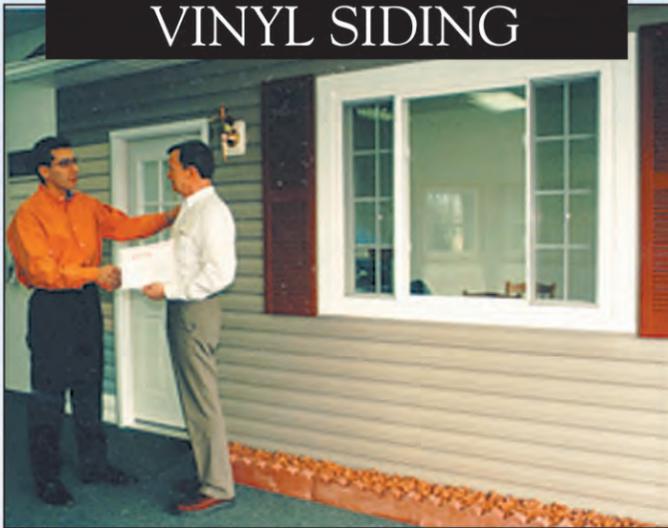
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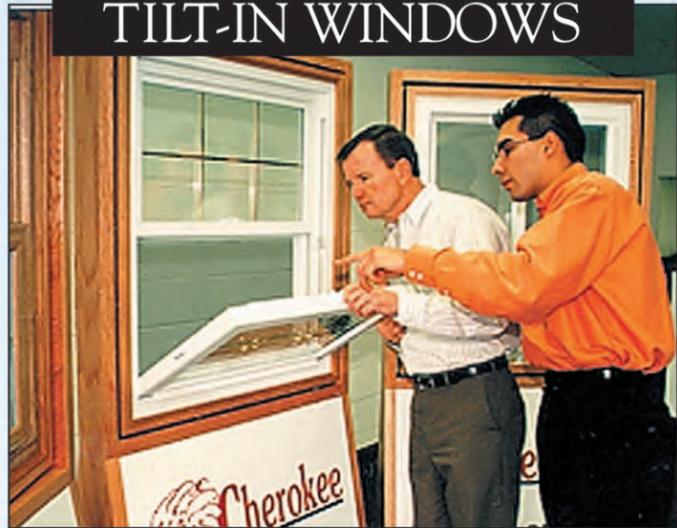
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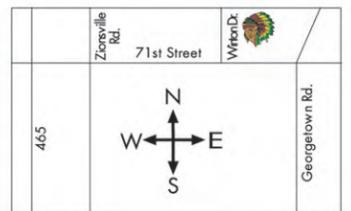


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