



**The**

# Criterion

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## Archbishop Buechlein ordains five men to the priesthood



Archbishop Daniel M. Buechlein poses with Fathers Robert Hankee (from left), Joseph Feltz, Eric Johnson, Todd Goodson and John McCaslin following their ordination on June 1 at SS. Peter and Paul Cathedral in Indianapolis. Deacons Harold Rightor, Christiaan Kappes and Justin Martin will be ordained to the priesthood by Archbishop Buechlein on June 29 at the cathedral.

By Brandon A. Evans

For nearly 2,000 years, the gift of the priestly office of Jesus Christ has been bestowed upon an unbroken line of bishops in the laying on of hands.

On the first day of June at SS. Peter and Paul Cathedral in Indianapolis, Archbishop Daniel M. Buechlein invoked the Holy Spirit and placed his hands on the heads of five men, configuring them eternally to Christ and making them intercessors for the people of God.

These five men—Fathers Joseph Feltz, Todd Goodson, Robert Hankee, Eric Johnson and John McCaslin—are now priests of the Archdiocese of Indianapolis. They are part of the largest ordination class in the archdiocese in almost 30 years. Three more deacons will be ordained to the priest-

hood at the end of the month.

“This is a joyful occasion for our Church,” the archbishop said at the start of the ordination Mass after nearly 100 priests had processed into the cathedral to the fanfare of a trumpet and an organ.

The ordinands walked in with their families and parents, who held the vestments that the five men would later wear after being ordained. It is to the parents that the archbishop gave a special recognition.

“We thank you for the gift of your sons,” he said, causing a flurry of applause from the congregation.

After the Liturgy of the Word, the archbishop sat in front of the altar as he addressed his homily to the nearly 1,000 people gathered in the cathedral and to the five men who sat before him.

“As new priests,” he said, “they become intercessors in mystery: intercessors in prayer, intercessors in blessing,

intercessors of the Word of God, intercessors of the sacred and intercessors of love and mercy.”

The archbishop gave his homily after Father Joseph Moriarty, vocations director, testified to the worthiness of the five candidates.

“A priest mediates divine mystery as an intercessor in prayer,” the archbishop said. “Dear ordinands, today, by ordination, in the name of the people of God, you are invested with the office of lifting up praise to God for his goodness and beauty and for the gift of salvation.

“Often, you will intercede for the community at common prayer; often, you will pray for and in the name of the community in private.”

He said people will often ask the new priests to pray for them, and that this reflects a “serious commitment”

See PRIESTS, page 12

## Bishops release details of policy on clergy sex abuse of minors

WASHINGTON (CNS)—The national sex abuse policy the U.S. bishops will be asked to approve in Dallas on June 13-15 calls for laicizing any priest or deacon who commits even one act of abuse of a minor in the future.

It also calls for laicizing anyone who has committed more than one abusive act in the past or who is diagnosed as a pedophile.

For a one-time past offender who has been treated, it calls for stringent review by a predominantly lay diocesan review board to determine whether he can be returned to any kind of ministry. Such a review would include hearing from the victim. If the former abuser should receive any new assignment, it would be under restrictive conditions and with full disclosure “to those with whom he will live and serve.”

Whenever an accusation is made in the future, if the victim is still a minor the proposal would require the diocese to report it to civil authorities, even in states where this is not required by law. It calls on dioceses to cooperate with authorities on reporting if the alleged victim is no longer a minor and to encourage victims themselves to contact civil authorities in all cases.

The proposal would establish a national Office for Child and Youth Protection in the U.S. Conference of Catholic Bishops, to be assisted and monitored by a national review board appointed by Bishop Wilton D. Gregory of Belleville, Ill., USCCB president.

It calls for a commission to research how the U.S. Church has responded to the problem.

Confidentiality agreements—once standard procedure in settling such cases, but much criticized in the crisis of recent months—would be strongly discouraged.

“In the past, secrecy has created an atmosphere that has inhibited the healing process and, in some cases, enabled sexually abusive behavior to be repeated,” the draft document says. “Dioceses will not enter into confidentiality agreements except for grave and substantial reasons

See BISHOPS, page 19

## Diverse interests can't keep deacon from priesthood

Editor's note: Next week, The Criterion will conclude an eight-week series on the seminarians ordained to the priesthood in June.

By Mary Ann Wyand

Mystery, magic and music interest Deacon Justin Martin.

The mysteries of the Catholic faith are of special interest to the 25-year-old seminarian whose hobbies include playing the piano and performing magic tricks. He thought about becoming a physician, musician or actor before answering God's call to study for the priesthood.

A member of St. Charles Borromeo Parish in Bloomington, Martin will be

ordained to the priesthood by Archbishop Daniel M. Buechlein on June 29 at SS. Peter and Paul Cathedral in Indianapolis. Deacons Harold Rightor and Christiaan Kappes also will be ordained that day.

Martin will be the youngest priest in the archdiocese when he begins his first ministry assignment as associate pastor of

St. Luke Parish in Indianapolis. He will celebrate his first Mass at noon on June 30 at St. Charles Borromeo Church.



Justin Martin

“My goal is to be the best parish priest I can be,” he said. “I know that, with God's never-ending help, this is possible. Another one of my goals is to be a witness of the Gospel to all I meet.

“I have great hope in today's youth, mainly because I am one of them,” Martin said. “I want to be an example to them of what it means to serve Christ and his Church.”

Martin said he is looking forward to talking with young people about vocations to the priesthood and religious life.

He has three relatives who are priests. Msgr. Frederick Easton is his uncle and his “greatest example” of the priestly life. Father Robert Mazzola and Benedictine Father Gavin Barnes are

See ORDINAND, page 2

# ORDINAND

continued from page 1

cousins.

"I think that being a role model for the youth today is a great calling," Martin said. "I believe that one of the reasons God has called me to the priesthood is to be a good example to the youth and lead them as I, hopefully, lead everyone I meet to greater holiness and closeness to God through the sacraments and by being an example for them. To act *"In persona Christi"*—"In the person of Christ"—is a tall order, and I am ready with the help of God to do exactly that."

Msgr. Easton, vicar judicial for the archdiocese's Metropolitan Tribunal, is understandably proud of his nephew.

"He is a young man who, unlike his uncle, is very extroverted and hardly knows a stranger," Msgr. Easton said. "He has no difficulty talking with very high ecclesiastics, including Cardinal Joseph Ratzinger [prefect of the Congregation for the Doctrine of the Faith], who he met at the Vatican in Rome.

"Justin is a very sincere young man who always wants to do the right thing," Msgr. Easton said. "He studies issues carefully and researches them thoroughly. He has even called me from Rome a few times to get an answer to a question. He has already had telephone conversations with Father Stephen Giannini, the new pastor at St. Luke Parish."

During his childhood and teen-age years, Martin lived in six states because his father, David, worked in the field of search and rescue for the U.S. Air Force. His mother, Beth, worked in civilian jobs with the military.

"I was born at the now closed Mather Air Force Base in Sacramento, Calif., and grew up all over the United States," he said. "I have lived in California, Hawaii, Illinois, New York, Virginia and Indiana. Our family roots are in Indiana, and I spent many summers at my grandparents' houses in Bloomington and Crane, Ind. After 24 years of active duty, my father retired from the military and

my parents started new careers in Bloomington."

His sister, Sheila, and brother-in-law, Joseph, live in Virginia with their teenage son, Michael.

Martin was educated "all over the United States" because of his father's military assignments, and he even studied acting at Clinton Junior High School, the middle school version of the New York School of Performing Arts.

He often assisted military chaplains as an altar server during Masses at Air Force bases, and first felt called to the priesthood during his junior year in high school.

"God never pushes," Martin said. "He gave me little hints along the way to suggest to me that he was calling me to his service and to the service of his Church. He was very patient with me and with my ideas of what I thought my life was going to be. I have always loved going to Mass. It was like I was home. I was in God's house and he had a place for me there."

Martin graduated from high school in Newport News, Va., in 1994 then earned a bachelor's degree in classical studies at the former Saint Meinrad College in southern Indiana.

After affiliating with the archdiocese in 1995, he began studying for the priesthood and completed a bachelor's degree in sacred theology at the Pontifical North American College in Rome last spring. He is currently studying for a canon law degree at St. Thomas University—The Angelicum in Rome.

"My studies in Rome have been a true blessing for me," Martin said. "I have learned what it means to say that we are a universal Church. I have gone to a university in Rome with people from a lot of different countries. I have friends now in England, Scotland, Ireland, Lebanon, Sri Lanka and various countries in Africa. I even have a friend who is a priest in Fiji. It really helps me realize just how big the Church is and just how big the world is, all at the same time.

"To live at the heart of Christendom has been intriguing at times and very challenging as well," he said. "To be the pope's 'next-door neighbor,' so to speak,



File photo by Mary Ann Wyzard

Deacon Justin Martin uses a computer concordance to research Scripture passages during a break from a seminarians' retreat at Mount Saint Francis Retreat Center in southern Indiana. Martin completed his studies for the priesthood at the Pontifical North American College in Rome, and will be ordained with Deacons Harold Rightor and Christiaan Kappes on June 29 at SS. Peter and Paul Cathedral in Indianapolis.

is truly amazing. I have met him twice and been in his presence on countless occasions, and each time I am in awe of just how great that man really is.

"One cannot live at the North American College and not speak about the tremendous opportunities there are to travel," Martin said. "I had the great opportunity to spend two weeks in the Holy Land during Easter of 2001, before all the recent fighting broke out, and was amazed at the land and its people. To walk in the 'footsteps of Jesus' was a miraculous thing that I will never forget even if I never get to return there."

He also enjoys visiting Assisi, made famous by the life and ministry of St. Francis of Assisi, and Orvieto, a town in northern Italy.

"The history and the culture, with its art and architecture, have been a true education for me," he said, "and have helped to solidify my fantastic four years of living in Europe."

In his leisure time, Martin enjoys listening to country and jazz music, watching movies, reading "good novels" and learning new computer skills.

"I have been an amateur magician for the past 10 years and have performed professionally," he said. "I have designed a lot of magic effects as well. Another one of my favorite pastimes is writing. I enjoy

writing poetry and short stories, and have been writing a novel for the past four years."

Martin's namesake, St. Justin Martyr, is one of his favorite saints "because of his strong witness to the faith in the face of heresy in the first century."

Other favorite saints include St. Thomas Aquinas, St. Ignatius and St. John of the Cross, he said. "The rosary continues to have a profound effect in my life."

Martin is pleased to be a member of a large ordination class with seven other deacons.

"In college, we had the biggest freshman class that Saint Meinrad [School of Theology] has seen in a while," he said. "In Rome, they told us we were part of the biggest class since Vatican II. It is fantastic to be part of a big ordination class because it shows others the potentiality of the priests being ordained today—good, holy, wholesome priests who are well-trained and are ready and eager to serve the Church."

Martin hopes other men who have "the slightest inkling that they are being called to the priesthood or religious life" will follow God's call without hesitation.

"Follow God's call and he will lead you to an amazing life full of excitement and wonder," Martin said. "That is what I feel—excitement and wonder at the thought of being a servant of God and his people, a priest of Jesus Christ. The North American College motto says it best: 'My heart is firm [steadfast]. I feel so blessed to be called [to the priesthood] that sometimes I am overcome with emotion. I hope and pray that I can share this zeal I have with everyone I serve."

"St. Augustine once said something in one of his great sermons that I have adapted to myself and my relationship with the people I will serve," Martin said. "'God has called me to the priesthood, my priesthood is his, and it is for you that I am a priest.' My prayer is, 'May God always help his priests to serve his people in the best way possible.'" †

## Official Appointments

Effective May 24, 2002

**Rev. John J. Buckel**, a member of the faculty of Saint Meinrad School of Theology, has resigned his teaching post and has been granted a leave of absence from priestly ministry.

Effective July 1, 2002

**Rev. John Turnbull, O.F.M.**, pastor of St. Francis Assisi Parish, Centerville, Ohio, appointed pastor of Holy Family Parish, Oldenburg.

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



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# Students find plenty to learn about from garden

By Jennifer Del Vecchio

NEW ALBANY—Kneeling in the dirt, one fourth-grade girl said, "I love to get dirty," and happily kept planting marigolds.

A few minutes later, some second-graders came out to release the butterflies they had raised from cocoons.

Some first-graders had a frog they watched grow from a tadpole to release into a pond.

For Holy Family School in New Albany, it's just another day in the life of a special garden that serves as an outdoor classroom and spiritual refuge.

A group of parents came up with the idea for the garden five years ago.

Through fund-raising, monetary donations, business support the \$75,000 project is almost complete

"We thought this would be a nice idea," said parent Marcia Koetter, who has helped with the project since the beginning. "We wanted an outdoor classroom for students and a facility to make a bridge to parishioners as a spiritual garden, too."

The garden includes steppingstones that correspond to rosary decades and metal trellises containing stained glass representations of the mysteries. The steppingstones were made by students.

First-grade teacher Judy Koehler said the garden allows for "hands-on" learning.

"We aren't just talking about it," she said. "We are growing it and seeing changes."

The garden project has brought the entire faith community together with businesses donating materials and parents donating time to get the garden ready.

One student also built a garden shed as part of his Eagle Scout project. Students have used the garden in various classroom activities from growing flowers to writing stories about the garden or performing skits in the garden.

"This is nature and they can see God's creation," said parent Kim Harbison.

The project doesn't stop once school is out for the summer. Parents have a maintenance schedule where a family volunteers for one week to look after the garden by watering or harvesting the tomato and potato plants.

Coming back in the fall, students will find a buckwheat field, which will be used in religion classes to illustrate the Bible passage of how a grain of wheat must die to bring life.

"What I'm really excited about is that this began with the parents' idea and has grown into a community project," said Principal Gerald Ernstberger.



Students at Holy Family School in New Albany plant flowers in the school's new learning garden. Parents raised \$75,000 for the construction of the garden, which includes a pond.

It's also helped connect the spiritual side of education by using the school theme of "Growing in God's Garden."

Students have used the garden for everything from geometry lessons, to design the garden, to art class, to use the

harvested pumpkins to create jack-o'-lanterns.

"This garden reinforces what they are learning in school," Ernstberger said. "It does it beautifully and artistically and practically." †

## Monthly pro-life Mass and rosary changes location in Indianapolis

An abortion provider relocated to the west side of Indianapolis, prompting the archdiocesan Helpers of God's Precious Infants ministry to move its monthly prayer service.

The abortion clinic that was on 38th Street, near St. Andrew the Apostle Parish, has relocated to 3607 W. 16th St.

Due to the relocation, Helpers of God's Precious Infants will now meet at St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis on the third Saturday of each month. Mass will begin at 8:30 a.m. as before.

Instead of walking to the abortion provider's building, called the Clinic for

Women, participants will drive from St. Michael Church, said Servants of the Gospel of Life Sister Diane Carollo, director of the Office of Pro-Life Activities for the Archdiocese of Indianapolis.

Those wanting to pray outside the abortion clinic are to park at St. Nicholas Serbian Orthodox Church, 3626 W. 16th St.

After praying the rosary, the participants will drive back to St. Michael Church for Benediction.

The Clinic for Women is one of four abortion providers in the city. It is privately owned and provides about 20-25 abortions per week. About 8,000 abortions are done each year in Indianapolis. †

### MARRIAGE SUPPLEMENT

# Marriage ANNOUNCEMENTS

Be a part of our Marriage Supplement  
July 26, 2002, issue of *The Criterion*

If you are planning your wedding between July 1, 2002, and February 1, 2003, we invite you to submit the information for an announcement on the form below.

#### Pictures

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

#### Deadline

All announcements and photos must be received by Wednesday, July 10, 2002, 10 a.m. (No announcements or photos will be accepted after this date). All announcements without photos must be received by the same date.

#### — Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, P.O. Box 1717, Indianapolis, IN 46206  
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## Editorial

# Sex, scandal and stewardship of the gift of life

Human sexuality is the most talked about, and least understood, dimension of human existence. Sex influences all aspects of our lives—our minds, our bodies, our emotions and even our spirituality. Without human sexuality, there would be no life and no love. Without the deeply human emotions that are an integral part of our sexuality, our lives would be much less complicated, but they also would be sterile and empty (not worth living).

Sex cannot be understood, or fully experienced, apart from the mystery of life, which is God's greatest gift to us. As children of God, human persons are called to nurture lovingly and share generously all God's gifts—but especially the gift of life. Human sexuality is the means God has given us to share with others the gifts of life and love.

We are called to be stewards of our sexuality. Sex is a powerful, creative force that is capable of wondrous things. Sex can unite two people in love and, through them, bring new life into the world. Sex can inspire beauty, generosity, tenderness, self-giving and the most abundant creativity.

Unless we take our stewardship responsibility seriously, the marvelous gift of human sexuality can become a curse. Sex is good—a gift from God intended to bring about unity and creativity in individuals, families and communities. But when its power is abused, sex can also corrupt and destroy the very things it is intended to unify and perfect. Desire can become obsession. Passion can become perversion. Self-giving can become narcissism.

Adultery and infidelity are betrayals

of the relationship of trust that is supposed to exist between people who have been united as one through the sacrament of marriage.

Harassment, rape and sex abuse are perversions of human sexuality. They have nothing to do with life or love. They are twisted, violent acts that seek power over other persons for the purposes of self-gratification or release from the terrible burdens of unhealthy anger, loneliness or fear.

When an innocent or vulnerable person is sexually abused, a great sin is committed against the dignity and inviolability of human life.

Whenever an abuse of human sexuality becomes public knowledge, some form of scandal results. Scandals always involve a betrayal of trust, and sex scandals always involve a violation of what is most sacred, and most human, in the mystery of sexuality: the desire for true intimacy and communion among persons called to union with God and one another.

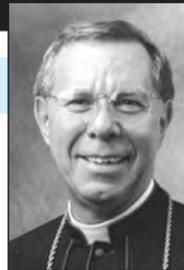
We are all responsible for the good stewardship of human sexuality—first and foremost in the way we live our own lives, but also in the religious and moral values we hand on to future generations. As Catholics who have been greatly saddened and embarrassed by the sex scandals of 2002, let's recommit ourselves to the virtue of chastity and, thus, to good stewardship of the mystery of life.

— 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.



# How the Church works

Fifth in a series

“Pope orders cardinals to Rome.”  
“Cardinals accomplish little in Rome.”

These are two headlines I recall concerning the April meeting in Rome of the U.S. cardinals with Pope John Paul II.

“Who is our cardinal?” someone asked. “Do you report to Cardinal George in Chicago?” another asked.

This week, I will try to clarify how leadership in our Catholic Church works as applied to the current need for action to serve and protect our children.

True, ours is a hierarchical system. Christ called and empowered the Twelve Apostles with Peter as their head. In historical succession, the Apostles have been succeeded by the bishops of the Church with the pope as head, in the place of Peter. One often hears that the “college” of the Twelve is succeeded by the “college” of bishops: the bishops as a group succeed the Twelve Apostles as a group. That is to say, an individual bishop does not succeed a specific apostle as such.

The successor to Peter, the pope, is elected by the cardinals of the Church. The title of cardinal is an honorary title bestowed by the pope on heads of the largest archdioceses in the world and on senior members of the pope's staff in the Vatican Curia (the Church's central administrative offices) and, occasionally, on an outstanding theologian.

Even though the cardinals elect the pope, they do not form a layer of authority between other bishops and the pope. For example, the archbishop of Indianapolis does not report to the cardinal archbishop of Chicago.

An individual bishop is appointed by the pope after a complex process of nomination and scrutiny has been conducted. A bishop, by ordination, is made a member of the universal college of bishops and reports directly to the pope. Archbishop is a title given to a bishop, usually in a larger diocese of a geographical area, for example, the Archdiocese of Indianapolis.

The archbishop does not become “the boss” of the other bishops of that area, although he is responsible for coordinating some activities of area dioceses, which together with the archdiocese form a province.

Every bishop and every diocese is autonomous and reports directly to the Holy Father, not to the local archbishop. The Holy Father has a representative in the United States, called the papal nuncio, who facilitates the “business” of bishops with the Holy See and acts as the Vatican diplomatic representative, or ambassador to the federal government. The papal nuncio has no jurisdiction over the bishops.

As representatives of the larger

dioceses of the United States, the U.S. cardinals were invited by the pope to Rome to help inform his Vatican Curia of the sexual abuse situation and to see how they could be of assistance to the hierarchy in the U.S. This meeting was also requested on our part for the same reasons but also specifically to discuss with Vatican officials the complications that canon law presents when dealing with the problem of sexual misconduct among the clergy. Though our Church is hierarchical in nature, no one ordered anyone to do anything at that meeting.

As for the headline “Cardinals accomplish little in Rome,” because of this misunderstanding the news media's expectations were doomed from the beginning.

Why? Because bishops are autonomous and the cardinals are not a legislative body with authority over them. As archbishops of major dioceses in our country, the cardinals reviewed the situation of the current problem here in the U.S. with those cardinals responsible for overseeing the canon law and the Church's legal procedures.

They also briefed the Holy See on the nature and extent of the problem in the U.S. And they considered possible ways to address the situation more effectively for the sake of protecting our children and minors. I was amazed at the concreteness of some significant approaches to our problem that they managed to outline in just a day and a half. They came away with an agenda they could propose to the U.S. bishops at our annual spring meeting this month in Dallas.

Another organizational structure requires explanation. Since the Second Vatican Council, for purposes of promoting unity about important Church concerns in a given region, national conferences of bishops were established.

The conference structure facilitates common consideration by the bishops on matters of importance in the life of the Church, for example, liturgical texts. But the United States Conference of Catholic Bishops does not have jurisdiction that overrides the authority of individual diocesan bishops. The bishops' conference does not function like a congress that has legislative power. Any cooperative action taken by the conference only has legislative force if confirmed as law by the Holy See.

If consensus on action at our June meeting affects Church law or needs to have the force of law, it will be sent on to the Vatican for confirmation. When confirmed, it is then binding on the bishops.

Patient expectation is needed to keep this process in mind. †

### Archbishop Buechlein's intention for vocations for June

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



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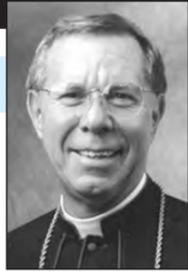
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## Buscando la Cara del Señor

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



# Como trabaja la Iglesia

Quinto en la serie

“El Papa ordena a los cardenales ir a Roma”  
“Los cardenales logran poco en Roma”

Estos son los dos titulares que recuerdo con motivo de la conferencia efectuada el mes de abril en Roma entre los cardenales de Estados Unidos y el Papa Juan Pablo II.

“¿Quién es nuestro Cardenal?” preguntó uno. “¿Reporta usted al Cardenal George en Chicago?” preguntó otro.

Esta semana yo trataré de clarificar como trabaja el liderazgo de nuestra Iglesia Católica para responder a la necesidad actual de acción para servir y proteger a nuestros niños.

Cierto, nuestra Iglesia es un sistema jerárquico. Cristo llamó y dio poder a los Doce Apóstoles con Pedro a la cabeza. Históricamente, las funciones de los apóstoles han sido heredadas por los obispos de la Iglesia con el Papa a la cabeza, quien está en el lugar de Pedro. Frecuentemente uno escucha que “el colegio” de los Doce es seguido por “el colegio” de los obispos: los obispos como grupo son los sucesores de los apóstoles como grupo. Esto significa que, un Obispo por sí solo no es, como tal, sucesor de un apóstol específico.

El sucesor de Pedro, el Papa, es electo por los cardenales de la Iglesia. El título de cardenal es un título honorario concedido por el Papa, en calidad de líder de la mayor arquidiócesis del mundo, y por los miembros de mayor rango del personal de la Curia del Vaticano (la oficina administrativa central de la Iglesia) y ocasionalmente, por un sobresaliente teólogo.

Aún y cuando los cardenales eligen al Papa, ellos no representan un canal de autoridad entre otros obispos y el Papa. Por ejemplo, el Arzobispo de Indianápolis no reporta al Cardenal Arzobispo de Chicago.

Un Obispo es designado por el Papa después de que un complejo proceso de nominación y escrutinio haya sido realizado. Un Obispo, a través de la ordenación, es convertido en miembro del colegio universal de obispos y reporta directamente al Papa. Arzobispo es un título otorgado a un Obispo, usualmente en una diócesis grande de una determinada área geográfica, como por ejemplo, la Arquidiócesis de Indianápolis.

El Arzobispo no es “el jefe” de otros obispos del área a pesar que él es responsable por coordinar algunas actividades del área de la diócesis, que junto con la arquidiócesis forman una provincia. Cada Obispo y cada diócesis son autónomos y reportan directamente al Santo Padre, no al Arzobispo local.

El Santo Padre tiene un representante en los Estados Unidos, llamado el nuncio papal, quien facilita los “negocios” de los obispos con la Santa Sede y actúa como el representante diplomático del Vaticano, o embajador del gobierno federal. El nuncio papal no tiene jurisdicción sobre los obispos.

Como representantes de las diócesis más grandes de los Estados Unidos, los cardenales fueron invitados por el Papa a Roma para que ayudaran a su Curia del

Vaticano a conocer de la situación de abuso sexual y ver como ellos podrían asistir a los de su jerarquía en los Estados Unidos. Esta conferencia fue también solicitada de nuestra parte por la misma razón y además para plantear específicamente, a los oficiales del vaticano, lo referente a las complicaciones que puede presentar los cánones de la ley cuando trata con el problema de la conducta sexual entre clérigos. Por lo tanto, por ser nuestra Iglesia jerárquica en naturaleza, nadie ordenó a otro hacer nada en dicha conferencia.

Como titular, “Los cardenales lograron poco en Roma”, debido al mal entendido, las expectativas en los medios de comunicación fueron condenadas desde el principio.

¿Por qué? Porque los obispos son autónomos y los cardenales no son un cuerpo legislativo con autoridad sobre éstos. Como arzobispos de las diócesis principales de nuestro país, los cardenales revisaron la situación de los problemas que actualmente están afectando a los Estados Unidos con respecto a aquellos cardenales responsables de hacer seguimiento a los cánones de la ley y a los procedimientos legales de la Iglesia. Ellos además instruyeron a los de la Santa Sede sobre la naturaleza y alcance del problema en los Estados Unidos. Y ellos consideraron posibles vías para declarar la situación en forma más efectiva por el bien de nuestros niños y menores. Me sentí asombrado con lo concreto del significativo acercamiento a nuestro problema que ellos lograron resaltar en solo un día y medio. Ellos lograron una agenda que podrían proponer a los arzobispos de los Estados Unidos en nuestra conferencia anual de primavera este mes en la ciudad de Dallas.

Otra estructura organizacional requiere explicación. Desde el Concilio Vaticano Segundo, a los fines de promocionar la unidad sobre las preocupaciones importantes de la Iglesia en alguna región determinada, se establecieron conferencias episcopales nacionales.

La estructura de conferencias facilita la consideración común de los asuntos de importancia de los obispos, en la vida de la Iglesia, por ejemplo, textos litúrgicos. Pero la Conferencia Episcopal Católica de los Estados Unidos no tiene jurisdicción que pueda sobreseer la autoridad individual de los obispos diocesanos. La conferencia episcopal no funciona como un congreso que tiene poder legislativo. Cualquier acción cooperativa de la conferencia sólo tiene fuerza legislativa si la ley es confirmada por la Santa Sede.

Si existe consenso en una acción en nuestra reunión de junio, que afecte a la ley de la Iglesia o que necesita tener la fuerza de una ley, será enviada al Vaticano para su confirmación. Una vez confirmada, es obligatoria para los obispos.

Una paciente expectativa es necesaria para tener en mente este proceso. †

Traducido por: Language Training Center, Indianapolis

## Letters to the Editor

### Kneeling during Mass

Thank God that the new regulations regarding proper body positions during Mass do not require us to kneel as we recite the Nicene or Apostle's Creed. I would hate to be accused of not standing up for what I believe.

George Zwickl, Indianapolis

### Preaching at Mass

“Preaching at Mass” (*The Criterion*, April 19). After doing so, what I read is fear. The bishops are afraid of losing their credibility and power. Why else would they mandate this at a time when the Church is losing its moral authority and credibility?

To deny the laity as well as religious the opportunity to preach at the appointed time in the liturgy is to further distance the clerical state from the people of God.

At a time when the world is at war, when more and more people are living in poverty, when gun violence is rampant on our streets, when millions of children are without health insurance, when many dioceses are on the brink of bankruptcy due to the sexual abuse of minors by priests and bishops, what do the bishops focus on—issues of power and control. I wish that they would take a moral stand on and condemn the war against Afghanistan, condemn military spending because it robs the poor of basic needs, condemn the injustice of our economic systems which give privilege to the wealthy while further dehumanizing the poor.

There are many injustices, both within the Church as well as in all the world, but the bishops choose to focus on whether or not the faithful should stand or kneel during Eucharist, who can and who cannot pour the wine into vessels, and now mandating that only the ordained male can preach at the appointed time.

The ship is sinking and they are worried about washing the breakfast dishes. It does not matter how gifted an individual is or that they feel called by the Spirit to a ministry of preaching. The bottom line is do not let the laity, especially women, preach and open the Word of God. How sad! How sad!

The bishops are stifling the works of the Spirit. If you let the Spirit loose, they may lose control. I think they forget that the Spirit speaks to and through all of God's people and not just the ordained male cleric.

The archbishop states, “... it is about the charisma in service of ... God's Word conferred by the sacrament of Orders.” Maybe the Spirit ran out of charisms after she gave them to the male clerics. There weren't any left for ordinary folk.

How sad! How sad!

Joe Zelenka, Indianapolis

### We need moral teachings of the Church

Day after day, the media is telling us the Catholic Church is losing her moral authority. The fact is for decades this country has refused to listen to the moral teachings of the Roman Catholic Church. Partially due to the same media outlets that are now trying to deliver this fatal blow, the media, however, have had a lot of help in their unfair biased attacks on the Church—largely from unfaithful and extremely liberal Catholics.

These dissenters defend abortion by calling it a woman's right. They want women priests and say homosexuality is a perfectly moral alternative lifestyle. The Catholic Church has always taught the truth, the only way to truly love. Homosexuals, adulterers, sinners of every kind deserve the truth; our salvation depends on it. A former pope said the smoke of Satan would enter the vestibule of the Church. He was obviously prophetic.

Sex offenders are found in nearly all walks of life, especially in the United States where the most horrendous forms of pornography are so easily accessible, and the least of these are found in the celibate priesthood where 98 percent of our priests are faithful and self-sacrificing.

I am a 50-year-old mother of six children—my youngest is an 11-year-old boy who is an altar server. I have met and personally know many priests. I have never had a bad experience except for a few who thought their opinion was as authoritative as the teachings of the Magisterium of the Church.

I am sorry that many of these priests and nuns, however well meaning, have bought into the false compassion that is rampant in our society today—the same false compassion that has created a culture of death. Get an abortion, because you can't disrupt college. Use contraceptives to prevent an unwanted pregnancy. Euthanize the sick, the old and the handicapped, how cruel to make them suffer. This thinking is destroying America and has divided the Church.

I know the Roman Catholic Church will survive. Jesus said the gates of hell will not prevail against my Church, but I am not so sure about America. America is still the greatest country on Earth because we are free to do what we ought to do. Being free to do whatever we want to do is creating a depraved society in America.

Wake up America! Wake up Catholics! We need the moral authority of the Catholic Church more than ever. We need the celibate priesthood more than ever. As for those who would suggest ending celibacy in the priesthood would somehow prevent the abuse of children is the most absurd thing I have ever heard. The last thing a child molester needs is a wife. She might provide him with children. As for the rare occurrence when a member of the clergy has succumb to the gravest of evil, as Pope John Paul II put it, I pray that these tormented souls will somehow find peace and receive God's mercy. My heart aches when I think of the victims. I pray that through God's grace, their shattered lives will be restored.

Contrary to the current media blitz, it is not the pope, the hierarchy or the celibate priesthood that has caused people to act in unspeakable ways, but the refusal of society to listen to the pope, the hierarchy and our wonderful celibate priests. I sincerely believe celibacy and cloistered nuns who pray for us 24 hours a day are the main thing keeping America afloat.

So please, all you priests out there, wear your priestly garb and be more outspoken than ever before. We Catholics need your moral authority. America needs your moral authority. Now is not the time to get timid or hide as the Apostles did in the upper room. Now is the time to speak up and proclaim and defend the beautiful teachings of Christ's Church.

I pray that many people will respond with similar praise for the unselfish and dedicated men that God has personally called to his priesthood. We need our priests desperately. And right now they need us.

Jeannie Grote, Crawfordsville

### Letters Policy

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

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

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

#### La intención 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 . . .

Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood, is having its **parish festival** from 5 p.m. to 11 p.m. on June 6, 5 p.m. to midnight on June 7, 2 p.m. to midnight on June 8 and noon to 9 p.m. on June 9. There will be amusement rides, food and crafts. For more information, call 317-888-2861, ext. 15.

Holy Rosary Parish, 520 Stevens St., in Indianapolis, is having its **19th annual Italian Street Festival** from 5 p.m. to 11 p.m. on June 7-8. There will be a selection of Italian foods. For more information, call 317-636-4478.

St. Simon the Apostle Parish, 8155 Oaklandon Road, in Indianapolis, is having its **parish festival** from 5 p.m. to midnight on June 7, 3 p.m. to midnight on June 8 and noon to 7 p.m. on June 9. There will be rides, games, food and music. For more information, call 317-826-6000, ext. 3.

St. Paul Parish, 814 Jefferson St., in Tell City, is having its **parish picnic and festival** from 11 a.m. to 6 p.m. on June 9. There will be chicken or beef dinners, quilts and games. For more information, call 812-547-9901.

St. Bernadette Parish, 4838 E. Fletcher Ave., in Indianapolis, is having its **parish festival** from 5 p.m. to 10 p.m. on June 13, 5 p.m. to midnight on June 14, 3 p.m. to midnight on June 15 and noon to 5 p.m. on June 16. There will be rides, a barbecue and an auction. For more information, call 317-356-5867.

St. Gabriel Parish, 6000 W. 34th St., in Indianapolis, needs help **compiling materials for its 40th anniversary celebration**. A brief history of the parish is being written,

taken mostly from church bulletins over the years. Unfortunately, the bulletins from June 1963 to 1974 are missing. If anyone has saved any bulletins from this period, either because they have been saved for a collection or because they mentioned a family member, the parish would be grateful for a copy or loan of the bulletins. Memories of St. Gabriel's are also appreciated. For more information or to help, call Margaret Kennedy at the parish office at 317-291-7014.

**An all-night vigil to pray for priests and vocations to the priesthood and religious life** will start with Mass at 5:30 p.m. on June 7, the Feast of the Sacred Heart of Jesus, at Holy Spirit Church, 7423 E. 10th St., in Indianapolis. The vigil will conclude with Mass at 8:30 a.m. on June 8, the feast of the Immaculate Heart of Mary. This is the eighth annual prayer vigil sponsored by the Blue Army of Fatima in response to the pope's letter asking for an annual day of prayer for the sanctification of priests. For more information, call 317-356-5407.

**Three programs in Church history** will be offered by Saint Meinrad School of Theology's "Exploring Our Catholic Faith Workshops" in Indianapolis during the Summer Institute on June 17-26 on the campus of Marian College, 3200 Cold Spring Road, in Indianapolis. Franciscan Sister Barbara Leonhard will present "Messages from the Mystics" from 7 p.m. to 9:30 p.m. on June 17-19. "The Modern Papacy" will be presented by Benedictine Father Peter Yock from 7 p.m. to 9:30 p.m. on June 20-21. Benedictine Father Godfrey Mullen will present "The Eastern and Western Rites of the Catholic Church" from 7 p.m. to 9:30 p.m. on June 24-26. For more information or

to register, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451.

Those who are interested in what it is like to live in a convent can spend a **weekend with the Servants of the Gospel of Life** from July 12-14 at Our Lady of Guadalupe Convent, 8300 Roy Road, in Indianapolis. The weekend is open to all women high school aged and older who would like an experience of religious life. For more information or to register, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan office of pro-life activities, at 317-236-1521 or 800-382-9836, ext. 1521.

The Congregation of the Sisters of the Third Order of St. Francis of Oldenburg and the Michaela Farm staff invite the public to their summer benefit, **"Survival: Reconnecting with the Land,"** from 5 p.m. to 10 p.m. on June 8 at Michaela Farm near the motherhouse in Oldenburg. The evening includes music, square dancing, an auction, food and drinks. The cost is \$25. There also will be a pie and cobbler baking contest. Entries are due by noon on June 8 and judging begins at 3 p.m. For more information, call 812-933-0661. †

## VIPs . . .

The Indianapolis Professional Association (IPA), in partnership with IUPUI, honored five Brebeuf Jesuit Preparatory School seniors as African-American Merit and Achievement Scholars. The seniors are **Christian Coleman, Tori Gordon, William Hughes, Dorianne Mason and Vanessa Polk**. Each honoree received a monetary book award.

**Barbara Shuey**, a member of St. Pius X Parish in Indianapolis, has been appointed by the Office of Catholic Education as associate director of schools and coordinator of the Center for Excellence in Catholic Education for the Archdiocese of Indianapolis. Shuey has been an administrator in Catholic education in the archdiocese since 1981, including her service as principal of Our Lady of the Greenwood School in Greenwood and most recently as president of Cardinal Ritter High School in Indianapolis. †

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

*The Sum of All Fears* (Paramount)  
 Rated **A-IV (Adults with Reservations)** because of some catastrophic and recurring violence, the issue of vigilante justice, an implied affair, intermittent profanity and an instance of rough language.  
 Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

*Undercover Brother* (Universal)  
 Rated **A-III (Adults)** because of much comically intended violence, implied drug abuse, sexual references and an instance of rough language.  
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## Faith and morals influence end-of-life care

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

At least once a month, a friend or parishioner wants to discuss an "end-of-life" issue with me.

How much treatment should be given to Aunt Minnie, who is now in her 90s?

These are never easy decisions. Wisely, we ask advice on such decisions.

For each one of us, such decisions bring to bear all our accumulated decision-making habits. They test a lifetime's moral formation. They challenge our assimilation of the basic moral principles of our faith, which promote respect for life.

We learned our duties when we were young. They are still with us, protecting the essence of our humanity. "Thou shalt not kill" is an irrevocable command. It provides the "boundary" for moral decisions about life and death.

We know that we should not directly kill Aunt Minnie, but what does that tell us about how much care to provide for her?

We always provide "comfort care" for those in need. But what specific treatments should we embrace here and now, given the situation, the hospital's capabilities, the specifics of the injuries from her fall, and Church teachings about respect for life?

The boundary is clear, but we must still make decisions on the playing field.

If we are honest, we must admit that we bring a host of emotions to any decisions we make. Often, these emotional responses were formed long ago. They arise even though they may or may not pertain to the situation at hand.

In particular, feelings related to Aunt Minnie come to the surface: "When we were young, she would take us for a fun-filled walk in the park on Saturdays."

We naturally feel affection for her.

We also may feel a little guilty over not keeping in touch with her so much in recent years.

Or perhaps we feel badly about the little fight we had with her which never was completely reconciled.

But now we want to do what is right for her.

"If God is calling her, she will go right to heaven," we tell ourselves. "She has made her peace with God."

This is what we think. But what should we decide? Should we affirm the doctors' suggestion to put in a feeding tube? Would this affirm the central Catholic teaching of respect for the sanctity and

dignity of life in all its stages "before birth or while homeless or in life's final stages" or not?

Is Aunt Minnie's refusal to eat a sign that the natural dying process has begun or is it a momentary episode? Perhaps it is a sign that she is a little depressed. Sorting out the facts can be difficult, especially if the hospital professionals do not know the answers themselves.

What will our decision say to her other family members and to her community? Example counts. Would I want this decision held up as a model in the community? Would I want my children to follow my pattern of choosing and maybe even make a similar choice for me someday?

On these gray playing fields—within the Ten Commandments, drenched with emotion, given ambiguous signs—we decide prudently, that is, with wisdom.

We know that Aunt Minnie gave us some indications over the years about how she wanted to be treated in her senior years.

"None of that stuff for me," she would say. But as she got older, she seemed to be changing her views on how much of that "stuff" should be done for her. And she never envisioned this exact situation with all its ambiguities.

We would like more certainty in fulfilling her wishes and our responsibilities. Would that there was a formula we could just apply, especially in such an important decision. Or if someone would just tell us what to do, someone with a bit more understanding, that would be fine.

But we must apply what we know to the welter of facts unique to Aunt Minnie's situation as best we can. We must make the decision.

We don't come with a blank slate to the gray areas of the virtue of prudence. We have formed our character in a lifetime of decisions. We want to be sensitive to the good for others.

Yet we know we also have our blind spots and weak areas. We need the good advice of others. This includes the professional opinions of doctors and nurses and the personal wisdom of family and friends and the community of faith.

*(Oblate Father John W. Crossin is executive director of the Washington Theological Consortium. His most recent book is Walking in Virtue, published by Paulist Press. He can be reached at crossinwtc@aol.com.) †*



CNS photo at Austrian hospice by Julie Deneasa

Is Aunt Minnie's refusal to eat a sign that the natural dying process has begun or is it a momentary episode? Perhaps it is a sign that she is a little depressed. Sorting out the facts can be difficult for family members when questions arise about end-of-life care for loved ones, but guidance about respect for life issues is available from the Ten Commandments, other Scripture passages, and Church teachings about the sanctity and dignity of life from conception until natural death.

## Advice about Church teachings helps people make big decisions

By Carole Norris Greene

It's not unusual for people to turn to a priest when faced with a tough decision.

"They come to me with all kinds of concerns from whether or not to get their tubes tied, take a parent off life support, put somebody in a nursing home or challenge their union on some ruling that conflicts with their faith, to whether or not they should allow their daughter to stay overnight in the house of her boyfriend," said Father Peter Daly, the pastor of a large parish in Prince Frederick, Md.

Father Daly said he prefers to handle these issues by first taking a moment to pray together, which calms some people.

"They've usually been thinking about

it a long time before they come to me," he said. "We talk about what they think the considerations are. Sometimes we'll consult the Bible or the *Catechism of the Catholic Church*. We apply the general moral principles: Is it consistent with the teaching of Christ, the Beatitudes and the Ten Commandments? Is it a reasonable thing to do? What effects could it have?"

Sometimes people struggle with a problem that is out of their control, he said, but they still anguish about it.

"They want to know what I think, what my opinion is, the opinion of the Church," he said. "Then they go away and make the decision."

*(Carole Norris Greene is associate editor of Faith Alive!) †*

### Discussion Point

## Morals aid decision-making

### This Week's Question

What difficult decision have you made that had important moral overtones?

"I was working in a part-time job once beyond my regular teaching job. I decided to quit the part-time position in order to spend more time with my family. Despite the extra income the job presented, I decided that my time was better spent at home." (Charlotte Verhey, Rapid City, S.D.)

"A young woman I know went through a divorce recently. It was very painful for her. I spent time with her, and we prayed about it. Now she's going on with her life, and she and her children have grown closer through the experience. I got involved because I saw a

need, and I'm very happy I could help." (LaGretta Walker, Memphis, Tenn.)

"Even though I don't have a daughter, I was asked to speak at our parish's mother-daughter program. My assigned topic was 'God's Own Plan,' addressing God's plan for young women going through puberty. I decided to accept the invitation, and the experience proved to be a very rewarding one for me." (Beth Seipel, Macomb, Ill.)

### Lend Us Your Voice

An upcoming edition asks: What Scripture reading heard during Mass struck home for you? Why?

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



CNS photo by Nancy Wrethec

From the Editor Emeritus/John F. Fink

## Christians continue to leave Jerusalem

Last in a series

Christians, as well as Jews and Muslims, consider Jerusalem to be a holy city. There are more Christian shrines there than there are of any others.



When the state of Israel was established in 1948, the 32,000 Christians in Jerusalem made up about 19 percent of the population. Today that figure has fallen to 12,000, which

is only 2 percent.

Furthermore, the Christians are divided among at least 10 communities: Greek Orthodox, Melchite Catholics, Latin Catholics, Armenian Orthodox, Syrian Orthodox, Coptic Orthodox, Ethiopian Orthodox, Maronite Catholics, Anglicans and Lutherans.

Almost all of the Christians are Arabs. Since most Arabs are Muslims and Arabs are a minority in Jerusalem, that makes Christian Arabs a minority within a minority. They suffer the same discrimination as other non-Jewish tax-paying citizens, and they suffer ridicule and

ostracism from Muslim Arabs.

Since Christians are such a minority in Jerusalem, they frequently marry non-Christians. When a Christian marries a Jew, they usually raise their children Jewish (contrary to what usually happens in the United States when a Christian and a Jew marry). More frequently, Christian Arabs marry Muslims and, when they do, they almost always convert to Islam. (A prominent exception is Yasser Arafat's wife, who has remained a Christian married to a Muslim.)

The No. 1 crisis for the Christian churches is the emigration of the youth because of the lack of good economic opportunities in Jerusalem. In that regard, Bethlehem University, founded by the Vatican, has not been successful in one of its principal objectives—to educate Palestinians so they won't have to leave Palestine to get a good job. Israelis are not hiring educated Palestinians and graduates of Bethlehem University continue to leave in order to get jobs or fellowships somewhere else.

There has been unfortunate bickering (and worse) among Christians through the centuries. Lately, though, there has been a growing ecumenical spirit spurred by prayer

services in the various Christian Churches during the Prayer for Christian Unity Octave on Jan. 18-25. This spirit enabled Church leaders to agree on a renovation of the area of the Church of the Holy Sepulcher where the tomb of Christ is located.

It also resulted in a common statement on the future of Jerusalem by 10 leaders of the Christian Churches, including the three patriarchs who live in Jerusalem (Greek and Armenian Orthodox, and Latin). They joined the Vatican to propose a special statute for free access to the Old City to be guaranteed by the international community. They wrote that the Old City "is too precious to be dependent solely on the municipal or national political authorities, whoever they may be."

There's a new book titled *Divided Jerusalem: The Struggle for the Holy City*. In it, Bernard Wasserstein, professor of history at the University of Glasgow, gives a comprehensive background of the problems that exist in Jerusalem. His conclusion: "The struggle for Jerusalem can be resolved only when there dawns some recognition of the reality and legitimacy of its plural character, spiritually, demographically, and—all claims notwithstanding—politically." †

Cornucopia/Cynthia Dewes

## Finding a connection to our past

One of the most common activities of retired people is the study of genealogy.



Young folks appear not to care as much as oldsters do about their ancestors or their countries of origin or even their extended families, for that matter.

Maybe it's because older people have come to a point where they wonder, "Who's to blame (or credit) for this?" or "What else might I have to look forward to?" Meanwhile, their kids are probably still in denial that life will ever end and that life ultimately must have meaning.

Members of The Church of Jesus Christ of Latter-day Saints want to know all about their family history because they believe they need to baptize their family members all the way back to Adam and Eve. Because of this, they have extensive genealogical records.

The Internet has become the best resource yet for those who research their backgrounds. Immigration lists, old church records and government archives are available at the touch of a laptop key.

And yes, the extensive genealogical records of the Mormons are available in an instant. The possibilities are endless.

Still, as Alex Haley found out when preparing to write *Roots*, it's hard for some folks to find information about their pasts. The births, deaths and "marriages" of black people who arrived in this country as slaves were simply never recorded. Also, immigrants from cultures where oral history was the standard may find it difficult to trace their lineage.

Once we start to dig into the past, though, it becomes kind of addictive. We wonder, why did this ancestor suddenly show up in the family, apparently from nowhere? What made this branch die out? Which city did this grandfather come from, the German or the Polish city, depending upon its government at the time?

The facts are interesting, but even better are the stories that come to light. We find a great-grandfather whose patent model for a wagon wheel bearing is still owned by the family. But, sadly, we learn his company closed when the automobile eclipsed the wagon business early in the last century.

We learn about a German woodcarving grandpa whose intricate church pulpits, picture frames and other articles are

exhibited in museums now, not to mention the items still owned by family members. We read his obituary online, written in the formal language of earlier times, but clearly showing the respect and admiration of his community.

Sometimes we're surprised to find that the old country we came from way back is not the one we expected it to be. Surnames can be deceiving in their linguistic origins, especially if a rascally forebear felt a need to take on an alias or change the spelling.

Sometimes names were changed because the original name was so common that a person might be lost in the shuffle of newcomers.

It seems to me the Mormons may be on the right track, but not necessarily because we need to make covenants with all of our ancestors. In the end, genealogy is a study in connection to all the other members of Christ's body.

There's something very human and very holy about tracing our people all the way back to Adam and Eve. And humbling, too.

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

Faithful Lines/Shirley Vogler Meister

## Looking at American and Vatican flags

What causes a lump to form in our throats or tears to come to our eyes when



we respectfully watch the U.S. flag being raised or going by?

Most of us feel emotion because the flag represents our freedom, those who've died defending that freedom, and the many struggles we've faced and will continue to

face in keeping our country free. Flying or displaying the American flag is a privilege.

June 14 is Flag Day. We have nearly a week to get our own flags ready. If we don't have one (or no way to show it) that day, we can be especially aware of the flags we view while we're out and about—and thank God we are Americans.

While we're at it, let's also watch for the beautiful Indiana state flag. My husband and I might be natives of Illinois, but we consider ourselves Hoosiers. Our

daughters are native Hoosiers. We appreciate Indiana.

Also, while mentioning flags, I want to point out one to which I'd given very little thought until this year. If it weren't for Dorothy Jackson, a member of a discussion group at St. Augustine Home in Indianapolis, I'd still be in the dark. Her question a few months ago was: Why is it that some Catholic churches display the Vatican flag and some do not?"

As volunteer facilitator of the group, I researched the question, then posed it to Blessed Sacrament Father John Thomas Lane (Congregation of the Blessed Sacrament—[www.blessedsacrament.com](http://www.blessedsacrament.com)) after finding Internet sites and links that featured educational information on the Vatican flag and its meaning.

However, I added another question for Father John: Is the flag displayed at the discretion of the bishop or archbishop for the diocese/archdiocese, or is there a general protocol for the use of the Vatican flag?

Father John wrote in an e-mail: "This is

quite confusing to me, too. There is nothing in the liturgical rites or instructions to include a flag at all—nothing from the pope either! And since it is a national symbol—the symbol of a nation—there is no place for this within a church ... we are not 'embassies' of the Vatican either."

Views and information about the Vatican flag found on the following Web sites provided lively discussions at St. Augustine Home:

[www.flags.net/VACY.htm](http://www.flags.net/VACY.htm) and [www.fotw.net/flags/va.html](http://www.fotw.net/flags/va.html)

As for displaying the American flag in church itself, that varies, too. But there's general agreement that unless it's a patriotic holiday, a military funeral, a day of visitation from a U.S. dignitary, or similar situations, the flag should be placed in the vestibule, to the far side of an altar—or flown outdoors.

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

Coming of Age/Christopher Carstens

## How do you judge a good movie?

I've seen two of the new movie hits, *Spider-Man* and *Star Wars*. Both are lavishly produced action adventures with amazing special effects. I found myself wondering why I found one so much more satisfying than the other.



After the explosions and the fight scenes, the technical magic and the computer-generated bad guys, what makes a good movie? How can a film touch you so it leaves you thinking after the thrill ride is over?

Good movies tell good stories. Here is a set of questions to help you judge the quality of the story.

First, what is the main character's inner conflict? In any well-told story, at least one central character faces an inner choice, a moral decision. Find that character, and figure out what the decision is. Then you'll hold the key to understanding the movie.

In *Spider-Man*, this is the moral question, the main character's inner trial: Can you take what you want if your gain places others at risk? "With great power," he is told, "comes great responsibility."

In *Star Wars*, the central character chooses between self-sacrifice for the good of society, and the pursuit of individual success and satisfaction.

The second question is about the situation's consistency. Does the writer or filmmaker create a stable imaginary world to test the character's decisions? Is the spider web as strong as steel in one scene and weak and brittle in the next? Can the bad guys land a rocket on a dime one moment and then miss the good guys over and over at point blank range in the next scene?

Third, do the characters act like real people? Do they actually seem to deal with the struggle or the moral conflict, or are they cardboard cutouts? We only care about the characters' choices if we can identify with them as human beings.

In a really good movie, all three come together. The main character faces a moral decision. The viewers feel involved in the inner struggle and care about the outcome. When the character makes decisions, we accept the way things work out. "Yes," we tell ourselves, "that is how it would have happened."

When a movie is excellent, we end up asking ourselves questions about our own decision making. What would I have done in that situation? Would I have had the courage to make the best choice?

After seeing these two movies, you might think about if and when you've chosen your own success, your own desires, at a cost to others. You might wonder if there were times you turned your back on loyal friends to go after what you wanted for yourself.

Which movie did I like better? *Spider-Man*, and it wasn't even close. I believed his struggle to deal with a situation he had never chosen. Though he was a cartoon guy who shot webs out of his wrists, I could accept that Peter Parker was a real person as I watched the film.

I never thought anybody in *Star Wars* meant anything he or she said. They were action figures come to life, simply actors stiffly changing their lines. Who cared what they did?

Still, it's encouraging that two such big moneymakers in film in one month were both deeply moral films. There aren't many months you could say that. Here's hoping this is a trend.

(Christopher Carstens is a regular columnist for Catholic News Service.) †

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

# The Sunday Readings

Sunday, June 9, 2002

- Hosea 6:3-6
- Romans 4:18-25
- Matthew 9:9-13

The Book of Hosea is the source of this weekend's first reading. This book is classified among the Minor Prophets. The designation is not a judgment of how useful the book is in understanding God's revelation, or useless, but rather that it is brief. The Major Prophets, Isaiah, Jeremiah and Ezekiel,



are much longer.

Hosea wrote at a time of great danger for God's people. The Assyrians were poised on their threshold. The Hebrews were small, fragmented and disorganized. In any situation, they would have been no match for the much larger, highly resourced Assyrians.

However, in addition to this imbalance, the Assyrians were fierce and cruel warriors. They overwhelmed conquered peoples, and few survived. Massacre, destruction and horror were simply the Assyrian tactics for success. Understandably, those around Hosea trembled at the thought of Assyrian conquest and domination over them.

As did the other prophets, Hosea saw the root of much of his people's difficulties in their unfaithfulness to God. They created the danger before them by refusing to obey God.

Obedying God meant more than the motions of ritual. It meant true devotion to God. Thus, through Hosea, God asked the people for "love," not empty sacrifice or the ceremonies of the temple.

St. Paul's Epistle to the Romans provides the second reading. It begins with a reference to Abraham. Paul recalls that Abraham and Sarah, his wife, were in old age when Sarah conceived a son. This, of course, was the result of divine power overcoming the normal patterns of nature.

Paul, of course, had been reared in a very devout Jewish family. Moreover, his family had the resources to send him to Jerusalem to be educated. There he studied under the most learned and renowned rabbis of his day. He was thoroughly familiar with the stories of Abraham, the founder of the Hebrew nation.

Abraham's great virtue had been his unwavering faith in God. Paul called for equally strong faith in Jesus. This faith, he said, produces eternal life. It is the bond with God, the source of life.

The last reading is from St. Matthew's Gospel. It tells the story of Matthew, whom Jesus called to be an apostle.

Matthew would have been a recognized name in early Christianity. He apparently authored the oldest Gospel. This Gospel no longer exists, but the Synoptic Gospels of Matthew, Mark and Luke heavily rely on it.

At the time of Jesus, Jews would have looked upon few with the contempt in which they held tax collectors. The Jews had two reasons for this strong feeling.

Tax collectors were part of the Roman apparatus of occupation. They were turncoats and traitors to the Jewish identity. They worked for the Romans. They helped to make the occupation worthwhile for the Romans, thus prolonging it. Tax collectors made their own people the victims of Roman oppression and greed.

Secondly, the Roman system of taxation was, in reality, legalized extortion. The Romans had given standards for taxation, just as our own system has. If an American has a net income of a given amount, then a stated percentage is owed as tax to the government.

Jews, of course, would have resented paying anything to Rome. However, the crime in the system was that tax collectors could demand whatever they chose. The hapless people simply had to try to meet the demands. The difference between what the tax collector demanded and what Rome demanded went into the tax collector's pocket.

Not surprisingly, the rigorous Pharisees were outraged that anyone presenting himself as a spokesman for God and for justice would even speak to tax collectors.

Jesus used the occasion to say that God calls even the wayward to holiness.

## Reflection

The first reading from Hosea sets the stage for this weekend's lesson. As did the other prophets, Hosea saw the people's infidelity as the cause of their individual, and collective, problems.

Before dismissing this assumption as naïve, it might help to ask if modern social and individual woes could find some relief in observing God's law. Of course, they could.

Truly following God's law is more than going through motions, even the motions of religious practice. It is in genuine personal commitment to God.

Paul, in the Epistle to the Romans, offers the example of Abraham. At times, conditions in life can seem to be quite overwhelming. However, if a person actually turns to God, and keeps a union with God as the final objective, then anything is possible.

Certainly, if God's justice were allowed to prevail, if greedy and domineering humans subscribed to God's law, then gone would be the ugly products of abuse and extortion. The Roman system of taxation is a good example.

No one is hopelessly trapped in sin. Anyone can turn to God. Even the worst sinners can hope for eternal life. The power of God awaits but, even more marvelously, God extends mercy, healing and strength to us through Jesus.

The call of Matthew was more than the Lord's call to apostleship. It was a call to overcome sin and find salvation. And Jesus reached out to Matthew. Of course, Matthew freely responded. †

## Daily Readings

Monday, June 10

1 Kings 17:1-6

Psalms 121:1-8

Matthew 5:1-12

Tuesday, June 11

Barnabas, apostle

Acts 11:21b-26; 13:1-3

Psalms 98:1-6

Matthew 5:13-16

Wednesday, June 12

1 Kings 18:20-39

Psalms 16:1-2, 4-5, 8, 11

Matthew 5:17-19

Thursday, June 13

Anthony of Padua, priest and doctor of the Church

1 Kings 18:41-46

Psalms 65:10-13

Matthew 5:20-26

Friday, June 14

1 Kings 19:9a, 11-16

Psalms 27:7-9, 13-14

Matthew 5:27-32

Saturday, June 15

1 Kings 19:19-21

Psalms 16:1-2, 5, 7-10

Matthew 5:33-37

Sunday, June 16

Eleventh Sunday in

Ordinary Time

Exodus 19:2-6a

Psalms 100:2-3, 5

Romans 5:6-11

Matthew 9:36-10:8

Question Corner/Fr. John Dietzen

## Priest can officiate at funeral for non-Catholic

**Q**I am Catholic, but my husband is not. However, he has always supported me and our children in the Catholic faith.

**A**We're getting older now and need to know if he may be buried from the Catholic Church. Is there a ceremony for a non-Catholic that can take the place of Mass? I suppose many other Catholics wonder about this. (California)



**A**There are several possibilities you can consider. First, if your husband is baptized, a Mass at his funeral may not be out of the question.

In June 1976, the Vatican Congregation for the Doctrine of the Faith liberalized the law on this matter, following requests from priests in several countries to celebrate Mass for deceased people who were baptized in another Christian denomination.

This happens particularly, it noted, when the deceased person showed particular respect for the Catholic religion or held public office in the service of the whole community.

Such Masses, private or public (announced in the parish bulletin, for example), not only are permitted, they can be unreservedly encouraged, said the decree, for reasons of patriotism, friendship and gratitude, if the family and friends request it, and if in the judgment of the bishop there is no danger of scandal. (See also the 1993 Vatican Directory for Ecumenical Matters, No. 120.)

Under certain circumstances, funeral services in a Catholic church are also possible for others who are not Catholic or not baptized. Priests often officiate at funerals of those not of our faith, especially when the family requests it or when the individual has an otherwise close relationship to the Church or a parish.

Usually these ceremonies are conducted in a funeral home, but nothing forbids holding them in church. They could include Scripture readings, prayers, a homily and other elements usually included, for example, in the Liturgy of the Word at Mass.

**Q**We at the Transplant Resource Center of Maryland appreciate references in your column to Pope John

Paul II's strong support for giving an organ of one's body to another.

As you point out, many states now make it easier for people to let their wishes be known through drivers license check-off programs.

We use the words "organ and tissue" donations together because people often think only of organs—heart, lung, kidney, etc. People need to know that tissue donation—bone, skin, heart valves, veins—may be as life saving as organs and is far more commonplace.

There are 500,000 tissue transplant operations performed in the United States every year to help people walk, see, move and alleviate pain. We thank you for keeping this need in the public discourse. (John O'Donnell, Maryland)

**A**I am grateful to John O'Donnell and others working at transplant centers for their reminders of the serious need for tissue and organ donors.

As I have pointed out often in this column, willingness to give part of one's body to another, before or after death, with the proper medical and moral safeguards, of course, is a generous act of love, sharing what God has given us with someone in need.

Further information is available from transplant centers in most states or from The Living Bank, Box 6725, Houston, Texas 77265. The Web site address is [www.livingbank.org](http://www.livingbank.org) and the telephone number is 800-528-2971.

**Q**Our parish bulletin had a note recently that canon law forbids accepting more than one stipend for each Mass, thus ruling out multiple intentions. Some parishes have Masses said for two or three families, but we are told no. (Michigan)

**A**I have a suspicion there is a misunderstanding. Canon law (948) requires that a separate Mass be applied for each individual offering (stipend) accepted, however small. The reason is obvious. It is to avoid an abuse in which a priest might accept numerous stipends for one Mass.

This does not prohibit one offering made for a group of people, even for several families. Mass intentions commonly are listed for the family of Joe and Mary Gray, the Girl Scouts, married couples of the parish, those killed in the Sept. 11, 2001, terrorist attacks and so on. †

## My Journey to God

### Holy Ground

The sun came up  
and I awoke  
to something long forgotten,  
lost  
among the bitter winds  
of life.  
God's grace alive  
renewed the fragile  
spark

within my heart,  
and I could hear  
again  
the whispered words  
of everlasting  
Love.

By Helen F. Welter

(Helen Welter is a member of St. Barnabas Parish in Indianapolis.)



# CATHEDRAL HIGH SCHOOL



## Congratulations to the Class of 2002!

Ninety-nine percent of the Class of 2002 will be attending 73 different colleges and universities next fall.

**VALEDICTORIAN:** Jamison Lupo

**SALUTATORIAN:** Jennifer Gress

**JOE DEZELAN AWARD WINNERS:** Sara Kaminski, John O'Hara

**ATHLETE OF THE YEAR AWARD WINNERS:** Laura Farley, Brian Kelley

**BOARD OF TRUSTEES AWARD WINNER:** Jamison Lupo

**SHAMRAUCTION AWARD WINNER:** John Hasbrook

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 + Bridget Elizabeth Akard \*\*  
 Kaylie Diane Alexander \*  
 Shannon Kathleen Alford  
 Leila Kristine Allen \*  
 Michael Kramer Allen  
 Michael Ross Arbuckle II \*  
 Jonathon Paul Arrivo  
 Shannon Lotus Ashley \*  
 Ian Douglas Baas  
 Ryan Collins Baker  
 Christiana J. Ball  
 Alison Michelle Banks  
 + Jonathon Ross Bannister \*\*  
 + Megan Elizabeth Barkley \*\*  
 Meka Shanta Battle  
 Cameron Carl Beatty \*  
 Brian Joseph Beago  
 Margaret Ann Beltrame  
 Lauren Michelle Berg  
 Robert James Bethuram

McKenzie Brooke Cartwright  
 Patrick Daniel Cavanagh  
 Bradley Thomas Cebulko \*  
 Claire Elizabeth Chappell \*  
 + Ryan Joseph Bowen \*\*  
 Sean Michael Bowen  
 + Erin Maureen Bower \*\*  
 + Sarah Elizabeth Boyle \*\*  
 + Kelly Anne Brake \*\*  
 Allison Lynn Brammer \*  
 Mary Margaret Branson  
 Katherine Elizabeth Breiner \*  
 + Ashley Brooke Broady \*\*  
 Maurice Tillman Brookins  
 Joshua Cole Brown  
 Margaret Bayne Broyles \*  
 Nathaniel Joseph Buechler \*  
 Lauren Michelle Burgess \*  
 Emily Anne Burns \*  
 + Elizabeth Kira Byler \*\*  
 Brian Thomas Carberry

+ Eric Michael Dresbach \*\*  
 Erin Kathleen Drew \*  
 + Diane Christine Eikenberry \*\*  
 Emily Catherine Eoff \*  
 Laura Katherine Farley \*  
 Maureen Mackenzie Flynn \*  
 + Ryan Westfall Flynn \*\*  
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 Kristin Elise Friedmeyer  
 + Emily Paige Fuson \*\*  
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 Michael August Gatto  
 Holly Michelle Gibson  
 + Dale Thomas Gill \*\*  
 Tia Janee Goodloe  
 + Matthew Lee Goodwin \*\*  
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 Nichole Krystal Guidry \*  
 Demitri Alexander Gula  
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 Cory Robert Herdrich  
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 Philip Aaron Kirkpatrick  
 + Nicholas Steven Klein \*\*  
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 William D. Knoth  
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 Kathleen Ann McCrory \*  
 Derek Scott McFarland \*  
 Colleen Nicole McGinley  
 Thomas Joseph McGinley  
 + Kathleen Rose McGlone \*\*  
 Robert Timothy McGrath  
 Aaron Michael McLane \*  
 Ashley-Lauren McLean  
 + Joseph W. McSoley \*\*  
 Nancy Lynn Meyer \*  
 Mark Milam \*  
 + Kasey Lynn Miller \*\*  
 + Kyle Loren Miller \*\*  
 Daniel Evan Misbach  
 Christopher Alan Montgomery \*  
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 Thomas James Short \*  
 Jason Evan Smith  
 + Jared Michael Snyder \*\*  
 + Ashlie Nicole Stallion \*\*  
 + Courtney Renee Stanback \*\*  
 + Elizabeth Anne Stephens \*\*  
 Samuel Timothy Story  
 Sarah Foley Straub  
 + Bryan Steven Strawbridge \*\*  
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 + Lauren Elizabeth Sylvester \*\*  
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 Whitney Kathleen-Marie Townsend  
 Matthew John Trainor \*\*  
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 + Nicolas Rabasa Villarruel \*\*  
 + Richard Jason Von Der Haar \*\*  
 Patrick Joseph Wade \*  
 Richard Scott Wagner  
 Agatha Ann Wagoner  
 Jacquelyn Reniger Ward \*  
 + Benjamin Ware Waters \*\*  
 Sharika A. Webb \*  
 Andrew Patrick White  
 Stephanie L. Wiegand \*  
 Alexandria Florence Wilson \*  
 W. Michael Woods \*  
 Jessica Elizabeth Wright  
 Joanna Kathleen Wright  
 Omari Tiberius Wright \*

+ Member of the National Honor Society  
 \*\* With Highest Honors  
 \* With Honors

## Senior Scholarships – Over 7.5 Million Dollars

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

Benjamin Abratigue .....	Loyola University of Chicago	Patrick Cavanagh .....	International Thespian Society, Troupe 2074	Jennifer Gress .....	Hoosier Scholar	Jamison Lupo .....	Air Force ROTC Scholarship	Anna Obergfell .....	Denison University	Eric Sechrist .....	Guilford College
.....	University of Dayton	Claire Chappell .....	University of Dayton	.....	Indiana University	.....	DePauw University	.....	DePauw University	Mark Seiler .....	DePauw University
.....	Wabash College	Frank Chaten .....	Denison University	.....	Purdue University	.....	Indiana Univ. Valedictorian Scholarship	.....	Italian Heritage Society of Indiana	.....	Indiana University
Bridget Akard .....	Marquette University	.....	Lake Forest College	.....	Washington University	.....	Miami University	.....	Marquette University	.....	Loyola University of Chicago
Kaylie Alexander .....	Indiana University	.....	Wittenberg University	.....	Butler University	.....	National Merit Commended Scholar	.....	Purdue University	.....	St. Louis University
.....	Thomas Carr Howe Alumni Scholarship	.....	University of Dayton	.....	Millikin University	.....	United States Naval Academy	.....	University of Michigan	.....	Wabash College
.....	Christian Leadership Scholarship	.....	Tri-State University	.....	Seton Hall University	.....	Ball State University	.....	University of Evansville	.....	21 <sup>st</sup> Century Scholar
.....	Georgetown College	.....	Loyola University of Chicago	.....	University of Evansville	.....	Hampton University	.....	Webster University	.....	University of Dayton
.....	Loyola University of Chicago	.....	Miami University	.....	University of Dayton	.....	Papa John's Scholarship	.....	Alfred University	.....	Ohio State University
.....	DePauw University	.....	University of Dayton	.....	University of Dayton	.....	Bellarmine University	.....	Allegheny College	.....	Wright State University
.....	USA Funds Leadership Scholarship	.....	University of Dayton	.....	University of Dayton	.....	Valparaiso University	.....	Indiana University	.....	Dillard University
.....	Xavier University	.....	University of Dayton	.....	University of Dayton	.....	Indianapolis Foundation Community	.....	Acadia University	.....	Regis University
.....	University of Findlay	.....	University of Dayton	.....	University of Dayton	.....	Scholarship	.....	Elizabethtown College	.....	St. Mary's College at Notre Dame
.....	Purdue University	.....	University of Dayton	.....	University of Dayton	.....	Loyola University New Orleans	.....	Loyola University New Orleans	.....	University of Dayton
.....	USA Funds Scholastic Merit Scholarship	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	International Thespian Society, Troupe 2074	.....	USA Funds Leadership Scholarship
.....	Miami University	.....	University of Dayton	.....	University of Dayton	.....	St. Norbert College	.....	Loyola University New Orleans	.....	Bradley University
.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Susquehanna University	.....	Manhattanville College	.....	Center for Leadership Development
.....	St. Mary's College at Notre Dame	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Indianapolis Professional Assn.
.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	McDonald's Black History Makers
.....	21 <sup>st</sup> Century Scholar	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	of Tomorrow
.....	Cathedral Alumni Assn./Coca-Cola	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Target All-Around Scholarship
.....	Scholarship	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	St. Joseph's University
.....	Indiana Univ. Alumni Club Scholarship	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	University of Hartford
.....	Indiana Univ. Minority Achievement Program	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	University of Dayton
.....	Indiana State University	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	21 <sup>st</sup> Century Scholar
.....	University of Memphis	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	International Thespian Society, Troupe 2074
.....	Manchester College	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Ryan Thedwall .....
.....	Indiana University	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	International Thespian Society, Troupe 2074
.....	Indpls. Foundation Community Scholarship	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Ohio State University
.....	Int. Thespian Society, Troupe 2074	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	Manchester College	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	Ohio Northern University	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	St. Joseph's College	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	Valparaiso University	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	Purdue University	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	DePauw University	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	Marquette University	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	University of San Diego	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	Wabash College	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	Xavier University	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	Florida A & M University	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	Indianapolis Professional Assn.	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	National Achievement Semi-finalist	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	Purdue University	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	Kiwanis Abe Lincoln Scholarship	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	Miami University	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	St. Mary's College at Notre Dame	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	Drexel University	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	Syracuse University	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	21 <sup>st</sup> Century Scholar	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	100 Black Men of Indianapolis/	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	Jack and Jill of America Beautifolion	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	Scholarship	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	Anne Ford Scholarship	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	DePauw University	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	Christ Church Cathedral Grebe	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	Memorial Scholarship	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	Bellarmine University	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University
.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	University of Dayton	.....	Manhattanville College	.....	Walparaiso University

# PRIESTS

continued from page 1

on their part.

But the men are ready—particularly after their diaconate ordination last fall—to carry this burden.

Father Todd Goodson said that he was excited after the ordination because, after all of his training, he was finally “able to serve God’s people.”

Many of the ordinands were already praying for family members and friends during the Mass.

Father Robert Hankee was praying in particular for his grandparents and special friends from local parishes.

“I was thinking about my dad, who passed away,” Father John McCaslin said. “During the litany [of saints] I was asking him, along with the saints, to keep me in their prayers.”

The archbishop said that the priests must never forget to pray for themselves and to remember the need to maintain a healthy spiritual life.

“If we are to show Christ to the people and to each other, we must first contemplate the face of Jesus in the Gospels,” he said. “To serve in the person of Christ, we must know Christ personally, and that happens in prayer.”

Father McCaslin said that he was “praying for the Lord to be in my heart and mold me to be the kind of priest he wants me to be.”

The archbishop also called the men “intercessors of blessing” because they will be asked to give the blessing of God to many people and to make holy the sacramental articles of faith, such as rosaries.

This was evidenced by the numerous people approaching the new priests after the Mass and asking for one of their first blessings. The five also helped the archbishop in blessing the assembly at the end of the Mass.

“Dear brothers,” the archbishop continued in his homily, “by your ordination you are invested with the charism of proclaiming God’s Word. You are authorized as stewards of the Word of God.” He said that this was the way in which they were intercessors of God’s Word.

“You are called to be intercessors of the Sacred Mysteries wherever you are called to serve,” he said. “You are to be a guide, a consolation, a minister of salvation and an agent of sacramental grace at the side of countless sisters and brothers.”

Only an hour later the five men, beginning their new liturgical life, helped the archbishop concelebrate Mass—the central mystery of the Catholic faith—and distribute the sacred Body and Blood of the Lord at communion.

Previously, he had presented to each of them a paten of bread and a chalice of wine, instructing them to “accept from the holy people of God the gifts to be offered to him. Know what you are doing, and imitate the mystery you celebrate: Model your life on the mystery of the Lord’s cross.”

Lastly, the archbishop told the men that “by your ordination you become intercessors of God’s love and mercy, the awesome gift won for us through Jesus Christ.”

The men, now working as living extensions of the archbishop, will be assigned around the archdiocese to let that mercy flow, especially in the sacrament of reconciliation.

They were empowered to do all these things—to be all these things—by the grace of their ordination as the archbishop laid his hands upon their heads.

In those moments, marked by powerful silence, the men, who remained what they were, became what they were not.

It was an overwhelming moment for the men as their prayers, their educations and their lives surged into a single moment.

This was followed by a laying on of hands by all of the priests present.

The ordinands were then invested with the chasuble and stole—the liturgical



Nearly 100 priests from the archdiocese take turns laying hands on each of the new priests at the ordination Mass on June 1 at SS. Peter and Paul Cathedral in Indianapolis. Their silent prayers reflect the manner in which Archbishop Daniel M. Buechlein ordained the men by laying his hands on their heads and invoking the Holy Spirit.

vestments that reflect the love of Christ and the power of the priesthood, respectively.

Their hands were anointed with the oil of chrism as the archbishop prayed that “Jesus preserve you to sanctify the Christian people and to offer sacrifice to God.”

During this, Deacon Harold Rightor held the oil, looking down on the ordinands and seeing his own future.

Rightor, along with Deacons Christiaan Kappes and Justin Martin, will be ordained on June 29 at the cathedral.

The new brotherhood that these five men became forever a part of was most poignant at the sign of peace, in which the priests greeted their new brothers.

“It was pretty powerful,” Father Joseph Feltz said, calling it “a very emotional time.”

The others had similar feelings.

“I was probably told about 50 or 60 times, ‘Welcome aboard,’” Father Eric Johnson said. “It was good. We have a great presbyterate. It’s good to be a part of that group.”

Father Goodson said that it is sort of like having another family—one that is always ready to support you and already has.

The archbishop recognized the difficulty of the life they were choosing: a life of obedience to him and celibacy. He urged the congregation not to be passive witnesses but to support the men.

He further explained the need for and place of the celibate lifestyle.

“Need I say that what our Church needs more than anything else from us priests is integrity and holiness,” he asked. “In a pornographic culture, there is a crying need for intercessors for the lonely and the poor.”

“In the midst of so many lonely people, like Jesus, we choose to offer a chaste love, a pastoral love, and to be celibate so we can love the many. We priests give ourselves as completely as possible to be in solidarity with the lonely, who have no choice but to live alone, and to be in solidarity with those who are lonesome in marriage, and to be in solidarity with those who live on the margin and find themselves in the shadows. With these and for these, as pastoral agents of God’s mysterious and loving presence, we intercede.”

As the new priests gathered with family members, friends and well-wishers at a reception in their honor at the Archbishop O’Meara Catholic Center, they stood at the beginning of a journey

Continued on next page



The five ordinands lay prostrate in humility as the archbishop kneels in front of them during the recitation of the Litany of the Saints.

of intercession.

They stood, as the archbishop said, as fine men living at the very heart of human and divine reality.

And, as the archbishop carefully chose to call them, they stood as living tools ready to "help countless numbers of people understand more fully the beauty of God and the beauty of our Christian life."

The archbishop looked at the men with whom he now shares a special bond, and ended his homily with words of great hope.

"Finally, dear brothers, by ourselves alone we could never live the simple life as Jesus did," he said. "But by the unique grace of holy orders we can. God's grace is enough in good times and in bad. If we stay close to God in prayer, everything will be OK. Please God, may it be so." †

Photos by John Starkey



### New priests receive their parish assignments

**Rev. Joseph Feltz** appointed associate pastor, Richmond Catholic Community parishes of Holy Family, St. Andrew and St. Mary.

**Rev. Todd Goodson** appointed associate pastor, St. Bartholomew, Columbus.

**Rev. Robert Hankee** appointed associate pastor, St. Malachy, Brownsburg.

**Rev. Eric Johnson** appointed associate pastor, St. Pius X, Indianapolis, and chaplain for Bishop Chatard High School, Indianapolis.

**Rev. John McCaslin** appointed associate pastor, St. Barnabas, Indianapolis. †

Above, newly ordained Father Todd Goodson has his hands anointed with the oil of chrism by Archbishop Daniel M. Buechlein during the ordination Mass on June 1 at SS. Peter and Paul Cathedral in Indianapolis. Deacon Harold Rightor, standing to the left of the archbishop and holding the oil, will be ordained with two other deacons on June 29.

Left, Father John McCaslin excitedly greets family members and friends after his ordination Mass. After the liturgy, a reception for the five new priests was held at the Archbishop O'Meara Catholic Center. About 1,000 people attended the Mass.

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## 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 6-9**  
St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. International Festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 1 p.m.-midnight, Sun. 1-9 p.m., food, games, rides. Information: 317-291-7014.

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

**June 7**  
St. John the Evangelist Parish, 126 W. Georgia St., **Indianapolis**. "St. John's Night with the Indians," 5-6:30 p.m. cookout,

St. John's Rectory Garden, 7 p.m. baseball game, Victory Field, \$10 per person includes game ticket. Information and reservations: 317-635-2021 by May 31.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Natural Family Planning classes, 7 p.m. Information: 317-228-9276.

**June 7-8**  
Holy Rosary Parish, 520 Stevens St., **Indianapolis**. 19th annual Italian Street Festival, Fri.-Sat., 5-11 p.m., Italian foods. Information: 317-636-4478.

**June 7-9**  
St. Simon the Apostle Parish, 8155 Oaklandon Road, **Indianapolis**. Parish festival, Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight,

Sun. noon-7 p.m., rides, games, music, food. Information: 317-826-6000, ext. 3.

St. Louis School, 17 St. Louis Place, **Batesville**. Rummage sale, Fri. 9 a.m.-7 p.m., Sat. 9 a.m.-4 p.m., Sun. 8:30 a.m.-noon. Information: 812-934-3661.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Women's Retreat, Paula D'Arcy, presenter, registration fee \$165. Information: 317-545-7681.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Program on mysticism. Information: 317-788-7581.

**June 8**  
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. "Catholic and Proud of It" Conference, sponsored by CYAN (Catholic Young Adult Network), Patrick Madrid, founder and publisher of *Envoy* magazine and author of *Surprised by Truth*, presenter, \$30. Registration: 317-592-1747.

**June 9**  
St. Paul Parish, 814 Jefferson St., **Tell City**. Parish picnic and festival, 11 a.m.-6 p.m., chicken or beef dinners, quilts, games. Information: 812-547-9901.

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

**June 9-14**  
Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Women's Retreat for Women Religious, "Is the Fire in My Heart Still Burning?" Jesuit Father Thomas Widner, presenter, registration fee \$90. Information: 317-545-7681.

**June 11**  
St. Francis Home Health and

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

**June 13-16**  
Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Extended Silent Retreat, Information: 812-923-8817.

**June 13-16**  
St. Bernadette Parish, 4838 E. Fletcher Ave., **Indianapolis**. Parish Festival, Thurs. 5-10 p.m., Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, Sun. noon-5 p.m., rides, barbecue pit, auction. Information: 317-356-5867.

**June 14-15**  
St. Mary Parish, 415 E. Eighth St., **New Albany**. Parish Festival, Fri. 5:30-11:30 p.m., Sat. 6 p.m.-1 a.m., street dance, \$7.50 cover charge. Information: 812-944-0417.

**June 15**  
Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Father-Son Day of Prayer," 9 a.m.-12:30 p.m., free-will offering. Information: 812-923-8817.

**June 17**  
St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Natural Family Planning classes, 7 p.m. Information: 317-228-9276.

Marian College, 3200 Cold Spring Road, **Indianapolis**. St. Meinrad School of Theology, Exploring Our Catholic Faith workshop, "Messages from the Mystics," 7-9:30 p.m., \$50, less for seniors. Information: 317-955-6451.

**June 19**  
The Legends of Indiana, **Franklin**. St. Francis Healthcare Foundation, golf outing, scramble open to all players, 12:30 p.m., \$150 per person, includes lunch and dinner. Information: 317-783-8950.

**June 20-21**  
Marian College, 3200 Cold Spring Road, **Indianapolis**. St. Meinrad School of Theology, Exploring Our Catholic Faith workshop, "The Modern Papacy," 7-9:30 p.m., \$35, less for seniors. Information: 317-955-6451.

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

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

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

St. Therese of the Infant Jesus (Little Flower), 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

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

### Weekly

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

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

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

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

### Monthly

**Second Mondays**  
Church at **Mount St. Francis**.

Holy hour for vocations to priesthood and religious life, 7 p.m.

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

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

St. Pius X Church, Room 1, 7200 Sarto Dr., **Indianapolis**. The Caregivers Support Group, 11 a.m. or 7:30 p.m. Information: 317-255-4534.

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

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

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

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

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

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

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

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

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

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

**Third Saturdays**  
St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**, for rosary, return to church for Benediction.

**Fourth Wednesdays**  
St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6:30 p.m. †

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# Festivals/Events

*Editor's note: The following parish festivals and events were inadvertently omitted from The Criterion's annual Vacation/Travel Supplement.*

**June 6-9**  
Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Parish Festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, Sun. noon-9 p.m., rides, food, crafts. Information: 317-888-2861, ext. 15.

**August 4**  
St. John the Baptist Parish, 331 S. Buckeye St., **Osgood**. Summer Festival, 11 a.m.-4 p.m., chicken dinners, adult and children's games. Information: 812-689-4244.

**August 11**  
St. Mary Parish, 2500 St. Mary's Drive, **Lanesville**. Parish Picnic, 10:30 a.m. (EDT), country style chicken or ham dinners, quilts. Information: 812-952-2853.

**August 15**  
St. Thomas Aquinas Parish, 4625 N. Kenwood Ave. (corner of 46th and Illinois streets), **Indianapolis**. Annual Homecoming, 6 p.m., Mass, bring a picnic supper, ice cream social. Information: 317-253-1461.

**September 2**  
St. Peter Parish, 1207 East Road, **Brookville**. Labor Day Festival, 10 a.m.-7 p.m., festival, 10:15 a.m.-2:45 p.m., dinner served, quilts, booths. Information:

812-623-3670.

**September 8**  
St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**. Harvest chicken dinner, 11 a.m.-3 p.m., "Skip's" famous fried chicken and homemade noodles, adults \$7, children 10 and under \$4, children

5 and under free. Information: 812-282-2677.

**September 20-21**  
St. Malachy Parish, 326 N. Green St., **Brownsburg**. "Country Fair," 4-11 p.m., hog roast, carnival. Information: 317-852-3195. †

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Saturday, June 8 — 1:00 p.m. - 12:00 m idnight

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# News briefs

## U.S.

### Secrecy on sex abuse problem 'has killed us,' bishop tells CPA

MINNEAPOLIS (CNS)—The issue of secrecy within the Church hierarchy "has killed us," said Dallas Coadjutor Bishop Joseph Galante, warning that the U.S. bishops must come away from their discussions on sexual abuse in Dallas with restored trust from the laity. Bishop Galante, a member of the Pontifical Council for Social Communications, candidly discussed what he said was a crisis of confidence in Church leadership at the Catholic Press Association's national convention on May 31. Bishop Galante called for Church leaders to be "more open and honest with the public. We echo the Holy Father, who said that there is no place in the priesthood or religious life for anyone who harms children. The Church must be transparent and open in dealing with this," he said. "The question of secrecy has killed us and some still see that as a principle to be upheld."

### Patriarch says Holy Land must build peace, not fight terrorism

BROOKLYN, N.Y. (CNS)—Melkite Patriarch Gregoire III Laham of Antioch said on a visit to New York that it was better to "build peace" than to "fight against terror-

ism." He said, "That is especially the case when you see how things are going in the Holy Land. Nothing is progressing." The patriarch said he opposed all suicide, but that the best answer to terrorist suicide bombings was not just to condemn the violence but to overcome its causes. He said no Melkites had carried out suicide attacks, but those involved were expressing an "internal explosion" and a "feeling of losing everything." Acknowledging that Israel had a legitimate concern about security, he said its invasion of Palestinian territories was an overreaction that expressed "a will to destroy." The patriarch made the comments in an interview June 1 while he was in Brooklyn to visit the Melkite Church of the Virgin Mary and rededicate it after a renovation.

### Polish National Catholic, Roman Catholic dialogue held

WASHINGTON (CNS)—U.S. Polish National Catholic and Roman Catholic representatives continued their 18-year dialogue with their 34th meeting May 15-16 in Nashville, Tenn. Among topics discussed were preparations for publication of a second edition of "Journeying Together in Christ," highlighting progress between the two Churches since the first volume was published in 1990. The participants reviewed recent events in their Churches that are of mutual interest, including the ecumenical implications of a recent Vatican instruction on liturgical translations, the public exchange last year between two top Vatican officials on the nature of the Church, and a speech last November on the current state of ecumenical relations by Cardinal Walter Kasper, head of the Pontifical Council for Promoting Christian Unity.

### NCCW sharply criticizes federal court Internet porn ruling

WASHINGTON (CNS)—The president of the National Council of Catholic Women reacted sharply to the May 31 federal court decision that threw out part of a law aimed at keeping children away from pornography on the Internet. "It is bad enough that pornographic and obscene sites on the Internet make untold dollars of profit through the exploitation of women," said a May 31 statement from NCCW president Barbara Garavalia. "But for a federal ... court to invalidate a moderate law to restrict access when federal Internet subsidies to libraries is involved is especially offensive," Garavalia added. A Philadelphia-based federal appeals court threw out the Children's Internet Protection Act, which forced public libraries to use Internet filters designed to block pornography. The three-judge panel said the law went too far because the filters can also block access to sites that contain protected speech.

### Interfaith cable group launches program on Hallmark Channel

WASHINGTON (CNS)—The National Interfaith Cable Coalition has launched "New Morning," a faith-centered morning magazine program, on cable's Hallmark Channel. The series, which debuted June 3, runs from 7-7:30 a.m. Eastern time Mondays-Fridays. "New Morning" seeks to explore timeless topics from a faith perspective. The cable coalition is allotted nine hours of programming each week on the Hallmark Channel. †

### Catholic high school in Madison graduates 25 students

Father Michael Shave Jr./Sr. High School in Madison graduated 25 students on June 2.

Katherine Hoying was selected as class valedictorian. She is the daughter of Judge Fred and Martha Hoying and is a member of Prince of Peace Parish in Madison.

Kathlyne Gray, the daughter of Larry and Barb Gray, was named the class salutatorian. She is a member of Prince of Peace Parish.

Archbishop Daniel M. Buechlein attended the graduation ceremonies as the archdiocesan representative. †



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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.

**AJAMIE, Joanne F. (Fischer)**, 76, Our Lady of Lourdes, Indianapolis, May 23. Wife of Sam Ajamie. Mother of Anne Hall, Mary, Rose, David, James, John, Stephen and William Ajamie. Grandmother of 14.

**BARNES, Mary M. Toomey**, 91, St. Michael the Archangel, Indianapolis, May 13. Mother of Julia Evard and Jo Ann Oliver. Sister of Julia Lauber. Grandmother of seven. Great-grandmother of 10.

**BARNHART, Joseph Scott**, infant, Sacred Heart of Jesus, Terre Haute, May 12. Son of Robert and Amanda Barnhart. Brother of Trentin Barnhart. Grandson of Brad and Sheila Barnhart and Pete and Opal Briseno. Great-grandson of Freida Barnhart and Catherine Pusich.

**BROTHERS, Max L.**, 87, St. Gabriel, Connersville, May 29. Father of Linda Jane "Janie" Bennett, Sally Ann Loman, Gerald and William Brothers. Stepfather of Joanie Benko, Kay Huffman, Robert Kamp, Charles and James Williams. Grandfather of 13. Great-grandfather of

seven.

**BULACH, Bertha P.**, 87, St. Joseph, St. Leon, May 18. Mother of Linda Borgman, Shirley Werner, Arlene Wilgenbusch, Cletus, Jerry, Sylvester and Virgil Bulach. Sister of Rose Hogan and Frances Schneider. Grandmother of 22. Great-grandmother of 25.

**BURST, Angela E.**, 101, Holy Family, Oldenburg, May 29. Mother of Margo Heil. Grandmother of two. Great-grandmother of two.

**CINAMON, Elsie E. (Moore)**, 85, St. Lawrence, Indianapolis, May 9. Mother of Clifton and Roy Cinamon. Sister of Vina Sears. Grandmother of 12. Great-grandmother of 13.

**DUPONT, Lawrence**, 83, St. Paul, Tell City, May 17. Brother of Edward, John and Raphael Dupont.

**DWENGER, Stanley**, 93, St. Louis, Batesville, May 25. Father of Marilyn, Donald and Wilbur Dwenger. Brother of Clarissa Mollaun. Grandfather of six. Great-grandfather of 10. Great-great-grandfather of one.

**ECK, Laura C. (Grant)**, 41, St. Simon the Apostle, Indianapolis, May 14. Wife of Steven Eck. Mother of Morgan Jeanne Eck and David Carson. Daughter of Jean Grant Atherton and David Grant. Sister of Judy Albrecht and Ginney-Ann Doyle.

**FINAN, Mary C. (Mae)**, 73, Our Lady of the Greenwood, Greenwood, May 8. Wife of James Finan. Mother of Mary

Ann Beard, Patricia Gulze, Nancy and James Finan. Sister of Rose Groff, Catherine Hardlman, Bernard and Patrick Flynn. Grandmother of six. Great-grandmother of two.

**HAMILTON, Carol L.**, 72, St. Ambrose, Seymour, May 21. Wife of Richard Hamilton. Mother of Bethany Heavin and Cynthia Schepman. Grandmother of six. Step-grandmother of eight. Step-great-grandmother of six.

**HEMMELGARN, Sue C.**, 59, St. Bartholomew, Columbus, May 22. Wife of Jim Hemmelgarn. Mother of Ruth Holcomb, Susan and Joseph Hemmelgarn. Stepdaughter of Beulah Mae White. Sister of Shirley Hutton, Darlene Parrott, Danny, Rickey and Roger White. Grandmother of three.

**HENDERSON, Richard Logan**, 73, St. Thomas Aquinas, Indianapolis, May 22. Husband of Judy (Welch) Henderson. Father of Anne Gautier, Jeanne Englert, Mary McClain, Constance, Alex, Michael and Thomas Henderson. Brother of L. Mark Henderson. Grandfather of eight.

**HOPE, Louise**, 88, St. Paul, Tell City, May 18. Sister of Ruth Faulkenberg and Billie Rissler.

**LANCIONI, Rose Mary**, 82, St. Mary, Greensburg, May 16. Mother of Dennis and Ron Lancioni. Grandmother of three. Great-grandmother of two.

**LAWRENCE, Erma M.**, 75,

Holy Spirit, Indianapolis, May 12. Wife of Robert A. Lawrence. Mother of Linda and John Michael Lawrence. Sister of Donald Welch. Grandmother of two.

**LEAVY, Edward M.**, 62, St. Ambrose, Seymour, May 17. Father of Julie Roberts, Tina Wright, Kate Lynn, Jacob, Shawn and Timothy Leavy. Brother of Margaret and Russell Leavy. Grandfather of seven. Great-grandfather of one.

**LEKSE, Sophia (Konechnik)**, 85, St. Michael, Indianapolis, May 15. Mother of Diana Pella, David, James and Michael Lekse. Sister of Margaret Ford, Ann Lekse, Pauline Loviscek, Sylvia Stevens, Mary Zupancic, Anthony and Louis Konechnik. Grandmother of 12. Great-grandmother of seven.

**MEGRAW, John III**, 75, St. Anthony of Padua, Clarksville, May 18. Husband of Melva L. Megraw. Father of Karen Elzy, Keith and Mark Megraw. Brother of Babs Carney. Grandfather of eight.

**MILLER, Lucille**, 75, St. Boniface, Fulda, May 23. Mother of Karen Caldemeyer, Becky Schipp, Albert "Junie" Charles and Richard Miller. Grandmother of nine.

**PIERLE, Carol J. (Plumley)**, 68, St. Jude, Indianapolis, May 25. Mother of Laurie Foster, Anna, Jeanne, Theresa, James, Lee, Paul, Robert Jr. and Thomas Pierle. Sister of James

and Patrick Plumley. Grandmother of 14.

**RAINBOLT, Clifford W.**, 87, St. Mary, New Albany, May 24. Husband of Catherine Larue Rainbolt. Father of Barbara Gunther. Brother of Violet Bryant, Evaline Couie and James Rainbolt. Grandfather of two. Great-grandfather of one.

**RAY, Joseph C., Sr.**, 94, St. Rita, Indianapolis, May 17. Husband of Mary C. (Hodgens) Ray. Father of Mary Agnes Brown, Rosemarie Covington, Sarah, Charles, Francis, James, John and Peter Ray. Brother of Sarah Mattie Spaulding. Grandfather of 31. Great-grandfather of 42. Great-great-grandfather of seven.

**ROBERTS, Margaret**, 47, St. Michael, Greenfield, May 13. Wife of Donald J. Roberts. Mother of Kristin and Melissa Roberts. Sister of Mary Ellen Brown and Herlen Lowe Jr.

**ROSE, Joseph A.**, 72, Sacred Heart of Jesus, Terre Haute, May 20. Father of April Lavendar, Amy Tallent, Roberta and Sidney Rose. Brother of Marion Douglas, Mary Stephens and Janet Thornburg. Grandfather of 18. Great-grandfather of six.

**ROSEMAN, Joseph P.**, 73, St. Michael, Greenfield, May 15. Husband of Martha Ann (Lowe) Roseman. Father of Marcia Milner, Elyse Rumely and Thomas Roseman. Brother of John, Richard, Stephen, Thomas and William Roseman.

Grandfather of four.

**ROACH, John**, 94, Christ the King, Indianapolis, May 23. Father of Marilyn Killila, Kathleen McGee, Carolyn Mueller and Margaret Otte. Grandfather of 10. Great-grandfather of 10.

**SCHAFHAUSER, Herman J.**, 88, St. Lawrence, Indianapolis, May 20. Husband of Hildred Schafhauser. Father of JoAnn Maddox and Wayne Schafhauser. Grandfather of four. Great-grandfather of one.

**SCHEURER, Hazel C.**, 90, St. Paul Hermitage, Beech Grove, May 27. Sister of Lucille Gassin.

**SCHUELER, John J.**, 81, Holy Family, New Albany, May 23. Husband of Helen L. (Staley) Schueler. Father of Debra Barksdale, Pamela Beerbower and Gayle Schmelz. Brother of Robert Schueler. Grandfather of five. Great-grandfather of two.

**STIEL, Michael M.**, 39, St. Lawrence, Indianapolis, May 18. Son of Adam and Christine (Hanussek) Stiel. Brother of Sylvia Zinola.

**VanWINKLE, Ervin "Crack,"** 65, St. Pius, Troy, May 17. Husband of Frances R. VanWinkle. Father of Carol Goffinet, Sheila Tempel and Aaron VanWinkle. Grandfather of eight.

**ZELLER, Andris "Andy" P.**, 82, Our Lady of Perpetual Help, New Albany, May 19. Father of David Zeller. Brother of Herman and Leonard Zeller. †

## Franciscan Sister Rose Marie Butler was teacher, principal, administrator

A Mass of Christian Burial for Franciscan Sister Rose Marie Butler, formerly Sister Joan, was celebrated on May 29 at the Motherhouse Chapel of the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg. She was 68.

A native of Indianapolis, she entered the Oldenburg Franciscan community in 1951 and professed final vows in 1957.

Sister Rose Marie taught at Sacred Heart School in Clinton, the former St. Mary School in Lanesville, St. Mary School in Greensburg, St. Gabriel School in Indianapolis and the former St. Francis de Sales School in Indianapolis. She also served as a teacher and principal at St. Gabriel School in Connersville.

Outside the archdiocese, she

taught at Catholic schools in Ohio and New Mexico, and served as a teacher and principal at schools in Illinois and Missouri.

In 1977, Sister Rose Marie began working in the business and financial aid offices at Marian College in Indianapolis.

After serving at Marian for nine years, she worked as the financial aid director at the Indiana Business College for eight years.

Sister Rose Marie then moved to the congregation's motherhouse in Oldenburg and served as secretary of the membership team until 1998.

At that time, she began her final ministry as chauffeur for infirm sister-residents of the St. Clare Health Care Facility.

Surviving are several cousins. †

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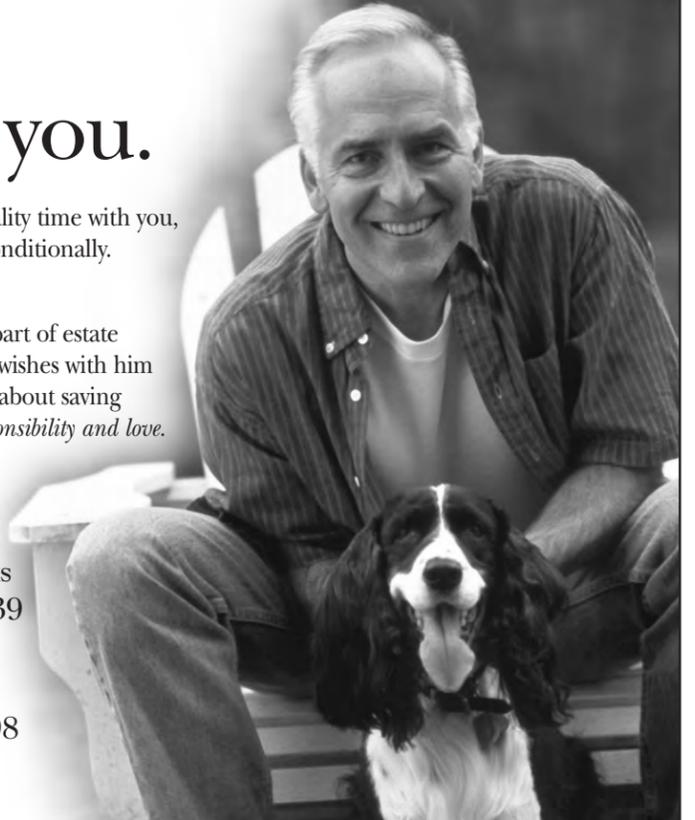
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# BISHOPS

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brought forward by the victim.”

The 3,000-word proposal is titled “Charter for the Protection of Children and Young People.” The nation’s bishops are to debate and vote on it when they meet in Dallas. To give adequate attention to the issue, they have removed almost everything else from the meeting’s agenda.

The bishops are to vote separately on a shorter legal document expressing the policy canonically in binding legislation, which also must be approved by the Holy See.

Indianapolis Archbishop Daniel M. Buechlein said he was reviewing the proposed national policy to “see if it embodies our own four priorities in the Archdiocese of Indianapolis. The first concern of any charter or policy would be to serve and protect children and minors. Second, it should call us to reach out with pastoral sensitivity to victims. Third, it would also outline how we can offer clear information and support for our extended Catholic community. Finally, a good policy would be supportive of our many dedicated priests who serve faithfully in ministry.”

Archbishop Buechlein said, “My initial reaction is that the draft charter prepared for the Dallas meeting meets these four important points. It is comprehensive, and it outlines a process that is clear, strict and fair. It’s intent is quite close to our own archdiocesan policies and procedures that have been in place for many years now. And we believe that our policies are flexible enough to easily accommodate any changes that the charter would require.”

In an unusual decision at a special Vatican summit in April with top U.S. Church leaders, the USCCB got clearance to develop a single binding national policy for all dioceses. Until now, the bishops have had national guidelines, principles and models for diocesan policies, but implementation and interpretation at the local level has been uneven.

The proposed charter was developed by the bishops’ Ad Hoc Committee on Sexual Abuse, chaired by Archbishop Harry J. Flynn of St. Paul-Minneapolis. He presented it at a media briefing June 4 at USCCB headquarters in Washington.

The draft charter opens with a preamble calling the sex abuse crisis in the Church “without precedent in our times.”

The bishops express “great sorrow and profound regret for what the Catholic people have had to endure.”

“The sexual abuse of children and young people by some priests and bishops, and the ways in which these crimes and sins were too often dealt with by bishops, have caused enormous pain, anger and confusion,” the preamble says.

In it, the bishops acknowledge the “devastating and long-lasting” effects of sexual abuse, apologize to the victims and offer assistance.

They quote Jesus’ “grave warning about those who would lead the little ones astray, saying that it would be better for such a person ‘to have a great millstone hung



Archbishop Harry J. Flynn addresses the media about the U.S. bishops’ draft “Charter for the Protection of Children and Young People” at the bishops’ headquarters in Washington on June 4. The document calling for the protection of victims of clergy sexual abuse will go before the entire body of U.S. bishops at their June 13-15 meeting in Dallas. Archbishop Flynn heads the committee that drafted the charter.

around his neck and to be drowned in the depths of the sea.’ ”

The policy norms are divided into 18 articles set out under four headings: promoting healing and reconciliation with victims, guaranteeing an effective response to allegations, assuring accountability, and protecting children and youth in the future.

The three-article section on healing and reconciliation, which ends with the rule against secrecy, opens with a basic commitment to “reach out to victim/survivors and their families and communicate sincere commitment to their spiritual and emotional well-being.”

It calls for every diocese to develop outreach to all sexual abuse victims of Church personnel, present or past, including “counseling, support groups and other services chosen by the victim.” It says that through that outreach “the diocesan bishop will offer to meet with [victims and their families], to listen to their concerns.”

Article 2 calls for every diocese to “have in place the mechanisms to respond promptly to any allegation,” including a trained assistance coordinator and a “review board, the majority of whom will be lay persons not in the employ of the diocese” to assess allegations, monitor policy and procedures, and advise the bishop.

The first two articles on guaranteeing an effective response to allegations deal with the civil reporting norms and the removal of priests who abuse. The latter cites Pope John Paul II’s declaration that “there is no place in the priesthood or religious life for those who would harm the young” as grounds henceforth for laicizing anyone who abuses even once.

A key article in the response section expands beyond abuse of minors to address the need for clear standards of ministerial behavior in areas such as sexual harassment or sexual misconduct “involving young women and men who have recently attained legal adulthood.”

Another article addresses the need for “a communications policy that reflects a commitment to transparency and openness.”

Articles 8-12 address accountability.

The first covers establishment of the USCCB child protection office and its duties, which include assisting dioceses and assessing their policies and providing an annual public progress report.

The national review board proposed in Article 9 would include parents and would oversee the implementation of the charter in every diocese. It would assist and monitor the national office and have to approve its yearly report

before it is published.

Article 10 calls for reconstituting the Ad Hoc Committee on Sexual Abuse so that it includes a representative from each USCCB region. There are currently 13 regions, but a proposal also before the June meeting would raise that to 14 by dividing one region into two.

Article 11 would have Bishop Gregory form a national research commission to study the Church’s response to the problem, and Article 12 would mandate that he report to the Holy See on the charter and how it would be implemented.

The last six articles, devoted to future prevention of sex abuse, address:

- “Safe environment” programs of education and training against sex abuse in all dioceses.
- Evaluation and screening for all Church personnel who have contact with children.
- Rules for background reporting from the sending bishop or religious superior concerning any cleric proposed for assignment, transfer or residence in a different diocese.
- Regular meetings of bishops and religious superiors concerning their respective roles when an allegation is made against a member of a religious order.
- Cooperation with other churches and social institutions to combat sexual abuse of minors throughout society.
- Support for a new apostolic visitation of all U.S. seminaries, as proposed by the Vatican summit in April.

The charter concludes with a review of the crisis currently facing the Church and a series of commitments by the bishops, including a pledge to devote “the resources and personnel necessary” to achieve the goal of protecting children.

An appendix on past clerical sex offenders who have successfully undergone treatment sets out in detail various considerations to be taken into account in determining whether he is suitable for any form of public ministry or not, and the issues to be addressed in either of those cases.

Since the current national crisis erupted in January, many priests across the country who had received treatment following an allegation and had been allowed to return to some form of ministry have now been permanently barred from all Church ministry. Many but not all of those cases involved priests who were accused by more than one victim.

(Information for this story also was gathered by The Criterion.) †

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U.S. cardinals listen as Pope John Paul II addresses the special summit during the first day of meetings at the Vatican on April 23. The pope told U.S. Catholic leaders, “There is no place in the priesthood and religious life for those who would harm the young.”



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