Adoration chapel brings life to parish

By Brandon A. Evans

MOORESVILLE—Last year on the feast of the Most Holy Body and Blood of Christ, the parish of St. Thomas More Parish in Mooresville started something that continues to enliven their parish and the surrounding area.

They opened the newest perpetual adoration chapel in the Archdiocese of Indianapolis—and the pastor and parishioners testify to the graces that have come from God’s mercy in the past year.

“We’re just growing,” said Father Richard Eldred, pastor of St. Thomas More Parish. “There are people here on campus from eight in the morning until nine at night—plus around the clock. Our youth ministry is booming. Our sports activities are booming. Every aspect of the parish is alive, and I attribute that to the presence of the Eucharist.”

Last year, the parish brought a dozen young people to a vocations dinner with Archbishop Daniel M. Buechlein. This year, they are sending nearly 50 people to World Youth Day in Toronto in July. That is more than a fourth of all the young people going from the archdiocese.

Three more students will attend a weeklong conference on vocations at the University of Notre Dame, and 10 other young people will travel to Appalachia to minister there.

In her letter, director of music and liturgy and the Rite of Christian Initiation of Adults coordinator, said that the grace from the chapel is spreading.

Last year, five people were in the RCIA program, and this year that number jumped suddenly to 16. Shea attributes it to the prayers of those who go to adore the Lord.

“We had one family that just relocated here from the Chicago area,” Father Eldred said, “and they decided to be our parishioners because we do have [the adoration chapel].”

The stories of inspiration are numerous from Rose Warthen and Vi Jerin, the coordinators of the chapel, who said that nearly 200 people are signed up for time slots. Ten people can fit comfortably in the chapel at any time, and at least one person must be present with the exposed Blessed Sacrament at all times.

Church’s teaching on the Eucharist misunderstood

By Brandon A. Evans

Roman Catholic teaching on the Eucharist is one of the most complex themes to understand. In truth, it is one of the things commonly misunderstood.

The Eucharist is called the “source and summit of the Christian life” by the Vatican II document “Sacrosanctum Concilium.”

The Catechism of the Catholic Church calls it “the Most Blessed Sacrament” because “the other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it (1324).”

How Catholics understand the Eucharist is tied up with how Christ comes to us in the primary act of Christian worship the Mass.

Deacon says father and grandfather were role models

By Mary Ann Wyand

As Archbishop Daniel M. Buechlein ordained five men to the priesthood on June 1 at SS. Peter and Paul Cathedral in Indianapolis, Deacon Christiaan Kappes offered prayers—long distance from Italy—for his seminarian friends.

Indianapolis, Deacon Christiaan Kappes offered prayers—long distance from Italy—for his seminarian friends.

As Archbishop Daniel M. Buechlein ordained five men to the priesthood on June 1 at SS. Peter and Paul Cathedral in Indianapolis, Deacon Christiaan Kappes offered prayers—long distance from Italy—for his seminarian friends.
Young adults finding new way to tap into their faith

By Jennifer Del Vechio

These young adults are going to be learning about their faith in a bar.

The concept called Theology on Tap takes presentations about the Church and what Catholics believe into the places where young adults are hanging out.

The next session is “Four Things that Make People Happy,” on June 26 at Moe and Johnny’s, 5380 N. College Ave., in Broad Ripple. Father Richard Doerr, associate pastor of Our Lady of Mount Carmel Parish in Carmel, Ind., is the presenter.

The format includes a 20-30 minute presentation about a topic pertaining to the Catholic Church followed by questions and group sharing.

The original program was started by a member of the laity, religious and priests—and their experience so many different faithful—“so I thought, why not change it based on availability. †

The format provides a non-threatening environment to get answers.

Some speakers may be subject to change based on availability. †

For more information, call the Office of Young Adult Ministries at 317-259-4373 ext. 256. Some speakers may be subject to change based on availability. †

Julie Curry Photography

“CAPTURING THE ESSENCE” OF A MOMENT

FAMILY PORTRAITS
BABY PICTURES
BIRTHDAYS
BAR MITZVAHS
WEDDINGS
GRADUATIONS
SPECIAL EVENTS
THEATRICAL HEADSHOTS
PET PICTURES

317-328-8476
Immaculate Heart Parish celebrates on feast day

By Mary Ann Wyand

Immaculate Heart of Mary Church in Indianapolis has an updated yet still traditional look and a new chapel following renovations to the sanctuary made possible by parishioners’ support of the archdiocesan Legacy of Hope from Generation to Generation capital and endowment campaign.

The renovation also included the addition of a handicap-accessible ramp at the front entrance of the stone church.

Archbishop Daniel M. Buechlein was the principal celebrant for a Mass on June 8—the feast of the Immaculate Heart of Mary—celebrating the renovation of the 56-year-old church located at 5691 N. Central Ave.

“I want to congratulate you for a splendid renovation of this charming church,” Archbishop Buechlein told the parishioners and guests. “It’s beautiful. We understand that God doesn’t need beautiful churches like this. We do. We need beautiful churches, where we gather as the people of God, so that we, too, will become and remain a dwelling place of God.

“The beauty of this church, this sanctuary, is truly complete when it is filled with people of faith and love,” the archbishop said. “It’s truly beautiful when we, the community of faith, are truly who we say we are—Christians who love one another. It doesn’t mean much if we have a beautiful dwelling place of the Lord if we haven’t made a home for Jesus in our own hearts. We have to fulfill the wish of St. Paul, when he wrote to the Ephesians, ‘May Christ find a dwelling place of faith in your hearts.’

Special guests included Father David Lawler, a former pastor, and Benedictine Father Severin Messick, pastor of St. Michael Parish in Greenfield.

Father Jeffrey Godecker, pastor, said the renovated church “is a wonderful place for prayer, a contemplative place to worship.

“I think the main sanctuary has a little bit of a monastic feel to it.” Father Godecker said. “It’s a wonderful space to celebrate liturgies. Adding the peninsula makes a much better contact between the congregation and the altar.

“One of the things that I’m most proud of is the art created by local artists,” he said. “Parishioner Ryan Lane designed the two altars, two pulpits and the presbytery’s chairs for the main sanctuary and the chapel. Some of the stained glass windows were created by Fox Studios, whose music composer, wrote two songs for the Mass celebrating the renovation.

“One song is called ‘Living Stones,’ ” he said. “I also wrote a piece called ‘We Say Yes to You, Oh Lord,’ and that piece is an attempt to describe our community in terms of saying yes to the Lord and being a prayerful people, a welcoming community, a community that serves others.”

Longtime parishioner Mary Martha Hertz of Indianapolis said she “cried happy tears all the way through the Mass. It was just beautiful, everything about it.”

Hertz and her late husband were charter members of Immaculate Heart of Mary Parish in 1946, and she taught third- and fourth-grade classes at Immaculate Heart of Mary School from 1959 to 1979.

“We lived about a block away and walked to church for 42 years,” Hertz said. “I’m just so glad that Father Jeff is here as our pastor. He’s just done wonders. There’s so much life going on here. I see so many new parishioners, so many young people moving into the neighborhood.”

Left, a new ramp beside the front entrance makes Immaculate Heart of Mary Church accessible to people with disabilities. On April Fool’s Day in 1981, strong winds toppled the church steeple right after the 11 a.m. Mass. The steeple was replaced in early March of 1982, but it fell again on St. Patrick’s Day. However, “the third time was a charm” because the restored steeple has remained in place ever since.

The beauty of this church, this sanctuary, is truly complete when it is filled with people of faith and love.” †
n the wake of the terrible clerical sexual abuse scandal in the Church, the gift of celibacy is being called into question by media pundits,∙ few clergy and even average Catholics. Everyone is trying to find the cause to this very evil that has laid hold of the Church. But, to quote Archbishop Daniel M. Buechlein, O.S.B., “Celibacy is not the issue.” The call to celibacy is indeed a gift of God that enables a priest to live a life of total dedication to single-hearted service.

Even though a number of very solid articles have been published recently by both Catholic and non-Catholic writers dispelling the notion that celibacy is the cause of the problems in the headlines these days, we still hear an ongoing stream of vitriol: “It is only a matter of time before priestly celibacy will be optional if not nonexistent.”

“After all, celibacy is a medieval relic. It has only been Church law for the last 900 years.”

“There are married priests in the Eastern rites.”

“The only reason a priest doesn’t marry is that he wouldn’t have time for both his family and his parish. A better system of time management could solve that problem.”

So far, so good. Let’s look at the facts.

Priestly celibacy goes back to our Lord himself, who never married. And although some of the Apostles may have been married (remember that Simon Peter’s mother-in-law is mentioned in the Gospels), it is indisputable that Jesus called them to a single-hearted service.

“I give you my word,” Jesus says, “there is no one who has given up home, brothers or sisters, mothers or fathers, children or property for me and for the Gospel who will not receive in the present age a hundred times as many homes, brothers and sisters, children and property—and persecution besides—and in the age to come, everlasting life” (Mk. 10:28-30).

St. Paul prays the men of faith who live a celibate life and who consecrate themselves with undivided heart to the Lord and to the affairs of the Lord (cf. 1Cor. 7:32).

And while it is true that the Church has ordained; and, in fact, does ordain married men as priests, it has never permitted a priest to marry. There has always been and always will be a conscientiousness in the Church of the importance of priestly celibacy.

Why is this the case?

First, because of celibacy, priests are configured to Jesus Christ in a profound way allowing them to live single-hearted in service of the Lord and his Church. It is deeper than a “time management” issue. Although living the celibate life, a priest’s single-heartedness allows him to be at the service of not only one but every family.

Second, through their commitment to celibacy, priests offer a living witness to the power of faith. A priest who embraces celibacy and lives it faithfully says to the Church and the world: “Even though celibacy may seem to be absurd in your eyes, I put my trust in the Lord who will be my joy and my peace for all eternity. If there are fewer men entering seminaries these days, it isn’t because marriage and family have somehow become more appealing than ever before. Some evidence suggests that numbers are down because of a crisis of faith in the family itself. The great seedbed for vocations to the priesthood has always been the family.

Finally, the Church will always be conscious of the importance of priestly celibacy because of our lived experience of the power of a priest’s life to be generative and paternal in its own way. We call priests “Father” for a reason. Celibacy enables priests to be spiritual fathers of so many people in ways that are known only to the Lord.

Being a priest has its difficult moments, but probably not more than are found in other walks of life. Celibacy sometimes brings with it the cross of loneliness, but more often it brings the satisfaction of knowing that something of great importance is being accomplished—the building up of the kingdom of God.

Priests must place their trust in a God who is absolutely reliable. Priests must trust that God will give them the graces needed to live out their vocation in a chaste and celibate way.

Priests rely on their prayers. Through God’s grace, the vocation of a celibate priest will never stop being the life-giving and the exceptionally fulfilling life that it is.

— Rev. Daniel J. Mahan

(Rev. Daniel J. Mahan, pastor of St. Luke Parish in Indianapolis, is a member of the editorial board of the board of directors of Criterion Press, Inc.)

If the unrelenting coverage of clergy sex abuse is intended to protect our children, we commend that intent. Yet, fair is fair. Caricature, exaggeration and distortion by generalization are not defensible, no matter how just and significant the cause.

Our Church, indeed our society, needs the ministry of priests. To describe the whole of the Catholic clergy because of the sins of the few is unjust and harmful to society at large. And it is misleading, if not deceptive by intent.

To present cases of past abuse as if they occurred yesterday is unfair to the public. To leave the impres- sion that all Catholic bishops have done nothing to prevent abuse, care for past victims or address seminary screening is misleading. There is a public history of action by the Church dating back to the early 1980s.

More needs to be said. No human person is perfect, and being keenly aware of this imperfection, priests are reluctant to speak out in their own defense. In a certain sense, they are captive to the guilt associated with the current climate of sexual abuse, though not, in fact, guilty. They are also aware that there have been and continue to be false accusations of sexual abuse and, in the current climate, in the media one is presumed guilty until or unless proven innocent. For good reason, yet another generation of Catholic priests are reluctant and powerless in the current climate of investigative journalism.

As I mentioned before, the perpetrators of the clergy sex abuse scandal are not the Church (including the priesthood) is an institution graced by God but always needing reform and purification. If this recent ordeal leads all of us to purification and spiritual renewal, it is a welcome grace.

I am confident that those of us who have been privileged to be called by God and the Church to serve him, our Church and society, we will be better because of our being called to greater accountability.

There is nothing wrong with the priesthood or the charism of celibacy. They are gifts for the Church. When there is a problem, it is because of individuals who violate their priestly promises and the virtues of charity and chastity. The marvel is that God calls the weak to do his work— that’s all God has to do his work on this earth. There are no perfect people. The greater marvel is that God provides the grace to assist us to strive for greater and greater holiness.
Buscando la Cara del Señor

Dios. Y aún así, son ampliamente generosamente para servir al pueblo de ocho por ciento de sus hermanos sacerdotes también saben que el noventa hogar familiar. Ellos saben que los emocional es un gran problema en el cobertura de los medios de comunicación, Los sacerdotes se sienten sobrecargados y deshonrado el compromiso sacerdotal. sienten traicionados por aquellos quienes sacerdocio y nuestros sacerdotes se apenan actividad criminal de hermanos en el dolor, humillación y pérdida. en una cara. Y en la otra un profundo de humillación y profanación. Una sonrisa barberos realizan todos los días en un acto cuando vemos esa escena, nos damos la intención de proteger a nuestros niños, elegimos ese intento. Pero, lo que es justo es justo. La caricatura, la exageración y la distorsión generalizada en la Tierra. No existen personas perfectas. La caridad y de la castidad. Los medios de comunicación se presume culpables. embargo, y de hecho, no se sienten defensa propia. En cierto modo, se sienten

Research for the Church

James D. Davidson

More Americans say they have no religious preference

When pollsters ask Americans about their religion, they tend to ask: “What is your religious preference? Is it Protestant, Catholic, Jewish, or some other religion or no religion?” People who say “no religion” are called “nones.” Between 1972 and 1997 about 7 percent of Americans were nones. Since 1992, the percent of nones has jumped to 7 percent to 14 percent. For people raised in Protestant Churches, the percentage claiming no religious preference has jumped from 5 percent to 11 percent. For Catholics, it has increased from 8 percent to 1 percent.

Why has the percentage of people claiming no religious increase so dramatically? What does it tell us about American society in general and religious belief in particular? In the April 2002 issue of the American Sociological Review, sociologo Michael Hout and Claude Fischer at the University of California at Berkeley explored three possible interpretations. Here are three of their possibilities:

One possibility is that the increased percentage of nones signals a marked increase in the secularization of our society (or, stated differently, a sudden decrease in religious belief and practice). However, after examining data on a number of beliefs and practices, Hout and Fischer conclude that there has been no sudden loss of faith among Americans. What about people with no religious preference? Two-thirds believe in God or a higher power, 59 percent say they “believe that God watches over them” and 32 percent “believe in a God that concerns himself with each human being personally.” Also, “over half believe in life after death and a heaven and hell.”

Nones seldom attend worship services, but they are not religious “skeptics” and sometimes are religiously engaged. They pray every day. About 40 percent are “at least moderately spiritual.” In Hout and Fischer’s words, nones “are believers of some sort, and many are quite conventional. Relatively few are actually religiously skeptical, more likely they doubt the claims of organized religions.” Their most distinguishing feature is their avoidance of churches.

For more information on the poll or on Natural Family Planning, contact the National Library of Congress. Visit the Web Site at www.ccl.org, Michael and Ann Green, CCL of Indianapolis

Letter to the Editor

The use of the pill for medical reasons

I believe Father John Diezten’s column in the May 31 Criterion is off at best “less than” in his answer to the woman concerned about the morality of taking the birth control pill when it has been prescribed for “medical reasons.” As a teacher of Natural Family Planning for the Catholic Couple League (CCL), we study all forms of contraception to edu- cate couples taking our course on both the medical and moral contradictions to using the birth control pill or “the pill.”

First, the medical contradictions of the pill are many. It is unsafe and a woman has the duty to educate herself on alterna- tives. Though there are several different forms of the pill on the market, they generally fall into two types: “the low-dose pills” which consist of progesterin and estrogen and the “mini-pill” which is progesterin only. These are strong bodily changes designed to make a woman’s body believe she is pregnant month after month. Some of the side effects from the pill are blood clots, high blood pressure and various forms of cancer (especially breast cancer).

When Father Diezten correctly stated that the lower dosage pills or progestin-only pills reduce the chance of these side effects, they do not avoid them. Tragically, using numbers from the Alan Guttmacher Institute, CCL calculates there are approximately 1000 “pill-related deaths” in the United States each year.

The pill was designed and approved by the Food and Drug Administration for use “in the prevention of pregnancy in women only.” It is often prescribed to regulate a woman’s cycles or for mild forms of endometriosis. These are “unap- proved” or “experimental” uses of the pill. CCL offers non-pill alternatives in the form of diet and nutrition to treat both of these conditions.

Secondly, I would like to state more clearly the medical contradictions of the pill. Both forms of the pill, the combina- tion pill and the mini-pill, attempt to impede pregnancy in one of these meth- ods: They suppress ovulation by interf- ering with hormones released by the pituitary gland during the woman’s monthly cycle, cause changes in the cervical mucus to impede the migration of sperm, and irri- tate the lining of the uterus so that if the first two actions fail and the woman does conceive, the new life will be unable to attach and will die.

If the pregnancy is interrupted by the action of the third method, it is because the pill did not suppress the necessary ovulation. Research has shown that ovula- tions occur in 2 percent to 10 percent of the pill cycles of women taking this pill. It is called “breakthrough ovulation.” The progesterin-only mini-pill has a much smaller effect on ovulation and high ovu- lation even more frequent. Let us be clear, this is a chemical abortion. “The killing of an innocent human being, is always gravely immoral” (The Gospel of Life, 57).

In my opinion, all of the pill’s medical reasons, you have a moral obliga- tion to abstain from sexual relations during the

La Iglesia va a sociedades necesitar sacerdotes

Señor de una serie

demás de estar preocupados por las víctimas del abuso sexual, también están muy preocupados por nuestros sacerdotes. El intenso enfoque en el abuso sexual perpetrado por unos pocos pesa mucho en la mayoría. Una caricatura que no fue publicada recientemente en el Indianapolis Star fue dolorosa. Pensé en el difunto Cardenal de Chicago Joseph Bernardin, quien en una oportunidad describió una fotografía de un libro sobre el Holocausto que le habían entregado. “Dos hombres, cara a cara. Uno es un soldado nazi. El otro un judío civil... la boquilla del soldado tiene en su mano derecha unas tijeras, no un arma. El le está cortando la barba y las parrillas del cabello. La leyenda debajo de la fotografía decía, ‘Uno de los pasatiempos favoritos en la época de la ocupación de Polonia era el corte de las parrillas y las barbas de los judíos.”

Cardenal Bernardin resaltó que cuando vemos esa escena, nos damos cuenta que somos capaces de este tipo de fidelicidades sin dudarlo, nuestro mezquindad, nuestro egoísmo. Una persona puede transformar un acto simple que los barbaros realizan a diario en una obra de arte en humillación y profanación. Una sonrisa en una cara. Y en la otra un profundo dolor, humillación y pérdida.

No existe una justificación para la actividad criminal de humanos en el sacerdocio y nuestros sacerdotes se apan en las acciones de unos pocos tanto como las demás. De hecho, como cualquier otro, los sacerdotes están asombrados y se sienten traicionados por aquellos quienes deshonrar el compromiso sacerdotal. Los sacerdotes se sienten sobrecreados y frustrados por la situación actual, y por la cobertura de los medios de comunicación, ya que ellos conoce el resto de la historia, toda la historia.

Debido a su ministerio, los sacerdotes, en su calidad de consejeros, saben que el problema del abuso físico, sexual y emocional es un gran problema en el hogar familiar. Ellos saben que los abusadores en su gran mayoría son conocidos o vecinos de las víctimas. Los sacerdotes también saben que el noventa ocho por ciento de sus hermanos sacerdotes están trabajando fielmente y generosamente dedicados a liberar el mundo de Dios. Y aún así, son ampliamente caricaturizados como ineptos y no dignos de confianza.

Si la intolerable cobertura del abuso sexual por parte del clero es con la oficio por Dios y carisma religioso sean aprecia- dones, y alentamos por todas partes de América. La intención de vocaciones del Arzobispo Buechlein para junio

Mujeres Religiosas: Que su amor por Dios y carisma religioso sean aprecia- dones y alentados por todas partes. ¿Tu felicidad? En la medida en que el hombre capricho de Dios tiene la gracia para ayudarnos a buscar la maravilla más grande es que Dios nos tierra. No existen personas perfectas. La caridad y de la castidad. Los medios de comunicación se presume culpables. embargo, y de hecho, no se sienten defensa propia. En cierto modo, se sienten

Nota del autor

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In my opinion, all of the pill’s medical reasons, you have a moral obliga- tion to abstain from sexual relations during the
June 20-21 and from 3 p.m. to midnight on June 22. There is having its street dance for adults 21 and over. There will be a cover June 14 and from 6 p.m. to 1 a.m. on June 15. Friday having its

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering two retreats this August. The first retreat, “Prayer Made Simple and Joyful,” will be held from Aug. 9-11. It will be led by Father John Catoir, former chairman of The Christophers and a Catholic News Service columnist. He will present a retreat that will focus on prayer as a means to obtain the joyful spirit that Christ came to bring us. The second retreat is titled “Penneys from Heaven” and will take place Aug. 16-18. The retreat will be led by Bishop Robert F. Monear, auxiliary bishop of the Diocese of Green Bay, Wis. He will discuss how to find the pennies of God’s grace that he plants in our lives, how to be grateful for them and how to share them with others. Each retreat costs $165 per person, or $300 per couple. For more information on either retreat, call Fatima at 317-545-7681.

Father Thomas Secinna Memorial High School, 5000 Nowland Ave., in Indianapolis, is having a reunion for the class of 1967 in August. If you are an alumni and have not received information or if you know an alumni who has not been contacted, please contact Sheila

Two Criterion staff members received Catholic Press Association awards on May 31 during the organization’s annual conference in Minneapolis-St. Paul. Mann, Jane Lee, director of production and graphics for the archdiocese and The Criterion, earned a second-place award for “Best Illustration” in the national competition for her design of “Stations of the Cross” published in the April 6, 2001, issue. William R. Bruns, associate publisher, wrote the text for the Lenten reflection and Mary Ann Wyand, assistant editor, took the photographs of the Stations of the Cross at St. Christopher Parish in Indianapolis. Artist Suzanne M. Young of Oakland Township, Mich., created the original clay sculptures for the stations, which were made possible by a gift to the parish from an anonymous donor. The judges described Lee’s two-page illustration as a “dramatic presentation” and “well-balanced overall design” that “would make a nice poster.” Wyand earned an honorable mention award in the “Best News Writing—Local/Regional” category for “Letting Go of the Hate,” a March 23, 2001, story about two fathers whose daughters were murdered and who oppose the death penalty. The men were featured speakers at a program sponsored by Saint Mary-of-the-Woods College west of Terre Haute.

Mary Ann

The annual Roncalli High School Alumni Association Golf Outing will be held June 30 at Sarah Shank Golf Course in Indianapolis. The cost is $280 for a foursome or $70 per player. The foursome includes green fees, cart rental, dinner and a door prize bag for each player. The registration deadline is June 1. If you would like to sponsor a hole, the cost is $150. The registration deadline is June 21. To register or for more information, call Roncalli 731-787-8227, ext. 241.

Nowland Ave., in Indianapolis, is celebrating her golden jubilee as a religious sister. She entered the Daughters of Charity in 1952, and served the community as a nursing supervisor, director of nursing, and community as a nursing supervisor, director of nursing, and...
SAINT MARY-OF-THE-WOODS—Dialogue on the inhumanity of the death penalty continued on June 7 during a public forum sponsored by the Sisters of Providence to mark the one-year anniversary of two federal executions in Terre Haute.

Providence Sister Nancy Reynolds, a general councilor for the congregation, said during their general chapter meeting in July 2001 the sisters passed a resolution to oppose capital punishment and be pro-active against the death penalty.

“We’re not just going to be passive in this movement,” Sister Nancy said. “This forum is the beginning of taking some positive action to oppose capital punishment.”

Federal Death Row inmate Timothy McVeigh and Juan Raul Garza were executed last June at the U.S. Penitentiary in Terre Haute. McVeigh was convicted of bombing the Alfred P. Murrah Federal Building in Oklahoma City on April 19, 1995, which killed 168 people and at the time was the worst terrorist act committed in America. Garza was executed for murders connected to a drug-trafficking ring in Brownsville, Texas.

The public forum last Friday featured a keynote address by Bishop Gabino Zavala, auxiliary bishop of Los Angeles, Calif., who discussed Church teachings opposing capital punishment.

Bishop Zavala said the Church opposes the death penalty for capital crimes and favors life in prison without parole for offenders.

“As bishops, we are called to promote the teachings of the Church, no matter how difficult it is and whether or not people are going to listen. So it is a challenge.”

People of faith also “are called to speak the truth, no matter how difficult it is,” Bishop Zavala said. “We are called to do what is right and good, no matter how difficult it is.”

Women religious, and particularly the Sisters of Providence, are providing a courageous and prophetic voice in their opposition to the death penalty and other critical social justice issues, Bishop Zavala said. “I am very grateful for their prophetic stance. I am very grateful for their courage. I am very grateful for their prophetic spirit and how they are life in the Church in so many different ways.”

Mercy Sister Camille D’Arienzo, president of the leadership team for the Sisters of Mercy’s Brooklyn Regional Community in New York and a founder of the Cherish Life Circle, also spoke during the public forum in the Church of the Immaculate Conception.

“An execution is an act of hatred,” she said, “and it’s important to articulate that truth. God punishes and God forgives, but God never hates. Every choice that we make should be in memory of Jesus.”

Sister Camille also discussed her friendship with federal Death Row inmate David Paul Hamm, who was scheduled to be executed by the U.S. government in 2000 but received two stays of execution.

Hamm is appealing his capital sentence. He was confirmed as a member of the Catholic Church by Archbishop Daniel M. Buechlein on Oct. 27, 2000, during a liturgy at the federal penitentiary.

“David is painting, writing his book and working on a new Christmas card,” Sister Camille said. The sale of Hammer’s Christmas cards, coordinated by the Cherish Life Circle and Sisters of Mercy, raises funds for ministries that help abused children.

During the forum, panelist Doug Sloan of Terre Haute discussed the murder of his son, Chad, on Jan. 22, 1997, and shared his thoughts on forgiveness and reconciliation.

“The death penalty is not closure because closure is not an event,” Sloan said. “Closure is a process of transformation, a long, difficult and even tortuous process.

“Embracing death is never part of the closure process,” he said. “Closure comes from moving away from rage and retribution. The closure journey, with enough time, always reaches the steep hill of forgiveness. But forgiveness is not something you do. Forgiveness is something you become.”

Abolishing the death penalty is not for the guilty,” Sloan said. “It is for the innocent who want to heal. But capital punishment prevents us from being able to reach that goal.”

Other panelists were Suzanne Carter of Terre Haute, co-director of the Terre Haute Abolition Network, who was named Indiana Abolitionist of the Year by Amnesty International in March 2002, and Rev. Franklin Breckenridge of Eckhart, president of the Indiana State Conference of the National Association for the Advancement of Colored People.

Carter and Breckenridge discussed the inhumanity of the death penalty and cited statistics indicating that capital punishment reflects racial and economic bias because the Death Row population in the U.S. is comprised of a disproportionate number of minorities and low-income people.

“It is our task to speak the truth about the sordid practice of the death penalty,” Carter said. “We need a vision of justice in America without the death penalty.”

Sisters of Providence continue work opposing death penalty

By Mary Ann Wyand

World Youth Day cross Catholic young people carry the World Youth Day cross into downtown Toronto on June 9 on the final leg of its journey through Canada. Toronto will host the international gathering of Catholic youth in late July, with Pope John Paul II celebrating the closing vigil and Mass.
ADORATION

continued from page 1

“They’re not just parishioners,” Warthen said. “We have people that come from Plainfield and Martinsville. We’ve got a lady that’s been with us ever since we began—she’s a nurse from Cartersburg and she comes from two to three in the morning on Tuesday morning.

“We all have kind of a camaraderie with one another, where we can see how the Lord is working in our lives, and we share with one another. We’re more united and we’re all experiencing the same thing,” she said.

That experience seems to be one of comfort and peace.

Devin Love, a junior at Mooresville High School, said that he finds it easy to pray in the chapel, which features a monstrance from Fatima, Portugal. He goes every Tuesday morning from 7 a.m. to 8 a.m. His mother and father also signed up for an hour of adoration. Devin said that the chapel has helped him have more self-esteem and interact with people better.

“It’s not so much of a feeling that you get when you’re there,” he said. “It’s just been sort of an overall improvement in the living I’ve had.”

Maureen Shea said that the chapel, which is decorated with religious art and a crucifix backed by royal blue velvet, has brought her strength in hard times and has done the same for everyone.

“I know that a lot of people have found great comfort in there,” she said.

Devin said that the chapel has helped him and has done the same for everyone.

He said that his job as a pastor only will be successful if it is completely founded within the Eucharist.

“The things that I’ve been able to be the vessel of God in doing only come from that,” he said. “And I totally recognize that that is the source, that’s the power, that’s the energy. Without it, I’m nothing.

And when that source was taken away during the Triduum—the period of time from Holy Thursday to the Easter Vigil—the people felt an emptiness that they voiced.

“I just didn’t seem the same here,” Father Eldred said. “Part of our life was gone.”

Adoration chapels are always closed from after the Holy Thursday Mass to after the Easter Vigil so the faithful can reflect on and honor the time of the Lord’s passion and death. Masses are not celebrated on Friday or Saturday, either.

The people’s positive response moved the idea of an adoration chapel onward. About four months after Father Eldred’s arrival, the parish went from weekly adoration to perpetual adoration. “Everybody has taken ownership in it,” Father Eldred said.

“I have not heard one negative thing about it,” Jerin said. “That’s what’s going on here.”

Devin said that the chapel has become so popular that the 10 chairs that line the walls already needed to be reupholstered. “We went out and bought all new chairs in four months the cushions were shot,” Father Eldred said. “We’d worn them out.”

The four kneelers have been reupholstered as well.

“[The chapel] was a beautiful blessing during the tragedy of 9/11,” he said. “It was very much filled.”

Devin said that having a perpetual adoration chapel at a parish is a big responsibility, but that she believes every parish should offer some period of eucharistic adoration if they are not ready to start perpetual adoration.

“I really don’t think a lot of people take advantage of it,” he said.

The chapel at Mooresville is the sixth in the diocese, and part of an upward trend in eucharistic adoration, said Father Richard Gimber, director of liturgy for the archdiocese and pastor of SS. Peter and Paul Cathedral in Indianapolis.

“Our own parishioners ask me for [adoration],” he said. “They want it to be done well; properly. People in [other] parishes also call to ask how to do it well.”

Anchorite Sister Mary Ann Schumann, coordinator of the Divine Mercy Chapel, agreed. She said she sees a lot of hope in people, especially in younger people, who are getting interested in adoration.

The Divine Mercy Chapel features eucharistic adoration and is located at St. Michael the Archangel Parish in Indianapolis.

The other perpetual adoration chapels in the archdiocese are at Our Lady of the Greenwood Parish in Greenwood, St. Luke Parish in Indianapolis, St. Patrick Parish in Terre Haute and St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. There also is an adoration chapel at St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese.

“There are many people within parishes that are looking for support to have adoration of the Blessed Sacrament,” Sister Mary Ann said. “If the priest is really open to this as a devotion, it will really go.”

Priests should make a strong effort to promote Eucharistic adoration, Devin said. “I know that we wouldn’t have done it had [Father Eldred] not been here,” Shea said. “I think his belief in it has definitely been contagious.”

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VI Jerin (left) and Rose Warthen, members of St. Thomas More Parish, share the task of coordinating the parish’s perpetual adoration chapel. It is their job to make sure that someone is always in the chapel with the Blessed Sacrament. They said that many people have been drawn to the chapel and it has been the source of many blessings.
The catechism says that bread and wine at Mass truly become the body and blood of Jesus Christ. Within the Eucharist are contained his very soul and divinity, made wholly and substantially present under the guise of bread and wine.

As I was raised a child in the 1950s and the early 60s,” Father Ginther said, “the only presence we ever talked about was the Real Presence in the Eucharist, period.”

What Vatican II tried to convey, he said, was the deeper understanding that Christ is present in three other ways that feed into the majesty of the Eucharist in the Word of God proclaimed, in the priest presider and in the gathered assembly.

“I see a lack of understanding among all Catholics and almost all Christians of the fourfold presence,” he said. “We’re no-where near bringing that understanding about.”

The issue of the eucharistic species alone is a complicated one and it takes an effort to understand.

I think some people get it intellectually but they don’t get it prayerfully and personally,” Father Ginther said. “And I think some get it prayerfully and personally but they don’t understand its lasting efficacy, its lasting reality. Basically, I think Catholics are all over the board in their understanding of it.”

Msgr. Joseph F. Schaedel, vicar general of the Archdiocese of Indianapolis and pastor of Holy Rosary Parish in Indianapolis, said that he thinks there is a lack of understanding concerning the Eucharist.

He looks to bad catechesis to explain the problem.

“Most poor catechesis in this area and others comes from people who have not really read Vatican II documents,” he said. “These people operate on what they call the spirit of Vatican II rather than what Vatican II actually teaches.”

Msgr. Schaedel said that such a spirit “drives people to think ‘that most things are up for grabs; you can do your own thing; there is room for everybody’s beliefs.’ It was almost as if, 1960-some years of Catholicism and Catholic tradition was now out the windows.”

Some people started from scratch at how they looked at the Mass, scattering in various theological directions. In some cases, certain people may have shifted the emphasis of the Mass unduly on one aspect of the fourfold presence of Christ, such as community.

Msgr. Schaedel said that such a focus on community was more of a problem in the last decade, and is fading away now.

Father Ginther said that he tends to stay away from extremes, from thinking that something as complex and rich as the Mass is either one way or another.

Rather, he said, when the Word of God is proclaimed well and broken open, when the priest is reverent and holy, and when the congregation is a true and selfless community, then the presence of Christ will be known in the Eucharist more fully.

“You have a much better possibility of more people understanding and appreciating the presence in the Eucharist and what a gift it is than if those things were missing,” Father Ginther said.

He thinks that people are confused about the Eucharist for a number of reasons, among them a culture of individualism that he sees in the United States.

“Our culture does not know how to reverence other human beings, let alone a mystery,” he said. “All of us who live in the culture are in the Church, and we bring that to it.”

He said that he has seen people come to Community without ever knowing how to handle the Eucharist once it is given to them, or who take it from his hand, or even those who come up to him chewing gum.

He also said that poor catechesis is to blame, not just by priests and religious education teachers. Parents have a duty to teach their children about the Eucharist as much as priests have a duty to teach those parents.

It is in the youth that Anchorite Sister Mary Ann Schumann, coordinator of the perpetual adoration chapels in the archdiocese, sees a great deal of hope.

“ ‘What I’m excited about is that I’ve seen an increase of the in-depth meaning of Eucharist by our young adults,” she said. “I see a great, great hope—a very vibrant, sacramental Church with real understanding of what the Eucharist means, not only in Mass, where our Lord gives himself to us, but our participation in his life and receiving of Holy Communion, which is the completion, the union, the bonding.”

Sister Mary Ann said that the Mass, reception of Communion and adoration all run together like a circuit, one surging to the next.

In his 1979 encyclical “Redemptor Hominum,” Pope John Paul II said that the sacrament of the Eucharist offers these three avenues of grace—the sacrifice of the Mass, the receiving of Holy Communion, and the adoration of the reserved or exposed Blessed Sacrament.

Father Ginther said that in the wake of Vatican II, which tried to bring the laity into more of a spiritual adulthood, things have gotten confused. In trying to give the people a greater understanding, some lost what they already had.

He said that Catholics need to step up to the table of the Eucharist. Catholic priests, he said, are “the face of the Eucharist.”

“Some are disappointed and even angry that they were not taught this sooner,” Sister Mary Ann gives some of the credit to the pope.

“I think the Holy Father has done a great job in teaching us the importance of Eucharist,” she said. “The Holy Father just has a wonderful effect on the young adults.”

Father Ginther said that he has noted an increase in eucharistic adoration. One indication of that is the growing popularity of perpetual adoration chapels, the latest of which was established at St. Thomas More Parish in Mooresville. The archdiocese now has six such chapels.

“My own parishioners ask me for [adoration],” he said. “They want it to be done well; properly. People in [other] parishes also call to ask how to do it well.”

Sister Mary Ann agreed. “There are many people within parishes that are looking for support to have adoration of the BlessedSacrament,” she said. “If the priest is really open to this as a devotional, it will really go.”

Father Ginther said that true adoration of the Eucharist flows from the Mass, and the laity back to it. Lapses in general are warming up to these types of devotions which find their heart in the Mass, he said.

Sister Mary Ann said that the Mass, reception of Communion and adoration all run together like a circuit, one surging to the next.
BISHOPS

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committee included it in the draft in order to put it on the table for debate.
Cardinal Francis E. George of Chicago said he thinks there is a need to allow room for some limited exceptions.

But he threw out another challenge at a press conference June 10. "There have to be sanctions for a bishop who has been negligent, the same as there are sanctions for a priest," he said. The draft documents sent to the bishops before the meeting included no sanctions for bishops who violate mandated national policy.

Never in the history of the U.S. Conference of Catholic Bishops has so much intense preparation and media attention preceded a bishops' meeting.

With only 285 voting bishops and 717 print, photo and broadcast journalists accredited by the June 1 cutoff date, the media outnumbered the bishops five to two.

Virtually everything else originally on the Dallas agenda was scuttled so the bishops could devote their time, after hearing from child abuse victims and prominent lay observers, to hammering out two key documents—a national "Charter for the Protection of Children and Young People" and legislative norms giving legal teeth to the charter in all U.S. dioceses.

Another element of the response to clerical sexual abuse, addressed in April at the special Vatican summit of cardinals and top USCCB officials, is the development of special canonical procedures to expedite the laicization of notorious serial predators and other clerics who are regarded as an ongoing danger to children. Such procedures were not included in legislative norms designed to enforce the charter.

The topic of canonical procedures to laicize priests was up for discussion by the bishops in Dallas. Because of its complexity, however, an actual set of procedures did not appear likely to be ready for a final vote there. In that case, it would become a major topic for debate and vote at a future bishops' meeting.

Among other policies in the charter to be voted on by the bishops were:

- Establishing a review board in every diocese, with most of its members lay people not employed by the Church.
- No more confidentiality agreements unless a victim seeks one for "grave and substantial reasons."
- All allegations involving someone still a minor must be reported to civil authorities.
- Creating a national USCCB office to assist and monitor diocesan implementation.
- A national research commission to study the Church's response to sexual abuse.
- "Safe environment" education and training programs in every diocese.
- Background checks on all Church workers and tougher screening of seminarians.
- Stricter rules on background information when priests move to a different diocese.

In the week preceding the Dallas meeting, many bishops asked their people to offer special prayers for its success.

Eleven eccumenical partners of the Catholic Church expressed support for what the bishops were trying to do, declaring that "all Christians must work together" to offer healing to victims and restore faith.

Indicative of the high tension surrounding the meeting was the daily-changing status of participation by representatives of the Survivors Network of those Abused by Priests, or SNAP, in early June.

On June 6, SNAP announced that it was invited to meet with three cardinals just before the bishops' meeting. SNAP National Director David Clohessy also was invited to speak at the bishops' meeting itself. The same day, SNAP joined a lawsuit against the USCCB to overturn all past confidentiality agreements between the Church and victims of clergy sex abuse.

The next day, the USCCB announced that the lawsuit "created a barrier" to frank dialogue and precluded SNAP from participating in the bishops' plans to meet with victims. By June 9, SNAP said it would withdraw from the lawsuit, and on June 10 the USCCB said it would again consider the possibility of SNAP participation in Dallas.

The 1,400-member Catholic Theological Society of America, at its annual meeting June 7-9 in New Orleans, discussed a "white paper" on the crisis of clergy sexual abuse of minors. The discussion paper said the crisis calls for not only an immediate response to that issue itself, but also a deeper look at underlying questions: episcopal authority and how it is exercised, the implications of a "closed system" of an exclusively male and celibate clerical culture, and complex issues of "the moral, psychological and spiritual significance of human sexuality and sexual behavior as an integral part of human life." †

Davison

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They also find that nones have "an aversion to the politics of the 1990s—a politics that made religious identity seem like an endorsement of conservative views." Hurt and Fischer conclude: "The disaffiliation of liberals and moderates for the social agenda of the Religious Right led the ones who had weak religious attachments to disavow organized religion."

This study has two implications for Church leaders. First, leaders must be careful not to view the increase in nones as a sign of increased secularization. It is not. Second, they should view these results as a warning. Church leaders who use partisan politics to promote a conservative religious agenda will cause some young adults, especially those who are only tenuously connected to organized religion, to dissociate themselves from the Church.

James D. Davison is professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is American Catholics: Gender, Generation, and Commitment, published by Alta Mira Books, 2001. †
Work can contribute to a growth in holiness

By H. Richard McCord

Given the impact of work on people’s daily lives, it makes sense to ask if working is something to do with developing a relationship with God. Jesus prayed that his followers would be made holy in the world, not taken out of it (Jn 17:15).

Speaking specifically of laymen and laywomen, Vaticnan Council II taught, “They are called by God to contribute to the sanctification of the world from within...by fulfilling their own particular duties” (Constitution on the Church, 31).

Modern Catholic teaching understands work not as punishment or an experience of alienation from God, but as a means of sanctification and an opportunity to cooperate with God. The worker, workplace and work itself have dignity in God’s eyes.

But it’s not always easy for people to maintain this belief. We can let work overwhelm us and thus lose all perspective. We can strictly compartmentalize our work, keeping it off limits from the rest of our lives. We might wonder if Catholic teaching applies to all work situations. Some jobs and work conditions are so demeaning that they seem to call merely for endurance or escape, though some jobs support and even promote transforming a little bit of the world and moving it closer to God’s reign.

I think spirituality and work must converge. In a sense, there’s not really a choice. If we’re going to become holy, it has to happen where we are.

There are three ways to understand how a person’s work can transform the world in Christ and contribute to a growth in holiness.

First, the occasion of work can be an opportunity to change ourselves, to become a better person, often by practicing virtue in the midst of difficult or dehumanizing conditions. In other words, we find God not in the challenges of the job itself, but in how we respond to the job day after day.

Second, there is spirituality in transforming the workplace itself. We might do this through collective action or by small steps taken personally to achieve better working conditions, more just policies or simply by giving Christian witness to colleagues through word and example.

Third, work can be viewed as a means of transforming the larger world beyond. Teachers can see their work as a way to lift people out of poverty and ignorance. Medical researchers might imagine their labors in a worldwide struggle against deadly diseases.

These ways of recognizing the spiritual growth potential in our work are not mutually exclusive. Sometimes all three can be present at once; other times we must settle for one approach. Whatever the case, spiritual growth in and through work does not happen without specific practices or disciplines.

1. Uphold everyone’s dignity, “and oppose injustice in the workplace.”

2. Resolve to counter cynicism.

3. Uphold anyone’s dignity, “must choose to treat others fairly and with respect.”

4. Reflect in prayer about how to integrate work and family obligations in daily life.

Practically speaking, the workplace atmosphere is “poisoned by fear and rumors, or repeated insults and injustices,” he said. The tendency to cynicism among employers is defeated by bringing “a determined attitude of patience, kindness and generosity” to work.

Positive attitude helps make Christ’s presence a reality in life

By David Gibson

Four ways to “make Christ’s presence more of a reality at work” were proposed in a recent pastoral letter by Bishop Michael Saltarelli of Wilmington, Del.

1. “Endeavor to build constructive human relationships” at work.

2. “With many technologies making the workplace less personal,” Bishop Saltarelli said, “it is all the more important to interact civilly and genuinely with co-workers and other people that we encounter in daily work situations.

3. “Resolve to counter cynicism.”

4. “Deepen followers’” once a workplace atmosphere is “poisoned by fear and rumors, or repeated insults and injustices,” he said. The tendency to cynicism among employers is defeated by bringing “a determined attitude of patience, kindness and generosity” to work.

Discussion Point

This Week’s Question

Besides your paycheck, what aspects about your workplace are you thankful for?

“Besides the paycheck, I am most thankful for the number of years I have been blessed with being a member of St. Anthony Central Hospital. I feel very fortunate and proud to be part of an organization that provides a caring service to the community.” — [at St. Mark High School] and to have everyone know what our values are. — (Mark Freund, Wilmington, Del.)

“It’s better than any book I’ve ever read or movie I’ve ever seen when people share their life stories with me in making funeral arrangements for their loved ones. It is very rewarding work.” — (Kathleen Holmes, Tucson, Ariz.)

Lend Us Your Voice


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The Crusades: Why did Christians fight them?

When, back in February, I wrote about Islam and the history of Christian-Muslim conflicts, I devoted only a few paragraphs to the Crusades. That was far too little. Today’s Christians need a better understanding of the Crusades than they have generally since much of what they hear from time to time is not accurate.

After I wrote those columns about Christian-Muslim conflicts, a priest corre- spondent asked for more information. He said he was particularly interested in learning about the “why” of the Crusades, which he knew had been initiated by the West. Thomas Madden is one man who would like to dispute people of that idea. He is the chair of the Department of History at St. Louis University and the author of A Concise History of the Crusades, which was the April issue of Crisis magazine, he wrote, “The Crusades to the East were in every way the most momentous wars of the Middle Ages. There was a direct response to Muslim aggression—an attempt to turn back or defend against Muslim conquests of Christian lands.”

We Americans generally know nothing about the Roman Empire and how extensive it was. We know that Emperor Constantine made Christianity the empire’s religion and that he erected the empress of the ancient seat of Byzantium, which he remained Constantinople. When the Western Empire collapsed in 476, the Byzantine Empire continued, and flourished for a time in the East.

The Byzantine Empire crumbled in 1204. As I said in my series on Islam, by the eighth century, Arabo-Byzantine preaching had advanced westward from Arabia through northern Africa, conquering everything in their path. By 716, they controlled the entire Iberian peninsula. In the East, they conquered Palestine, Syria and Egypt. At the Battle of Manzikert in 1070, the Seljuk Turks conquered Asia Minor (modern Turkey), which the Byzantine Empire had once been the Christian world. By the end of the 11th century, the Byzantine Empire consisted of little more than Greece. That’s when Emperor Alexios I Comnenos of Constantinople sent an urgent appeal to the Christians in the West to come to the aid of the Christians in the East.

The devout Christians were more than ready. They had been inspired by the devastation of the Holy Sepulcher and many other churches in Jerusalem by Caliph al-Hakim in 1009. Pope Gregory VII in 1072, could hardly lead a Crusade shortly after his election in 1075, but he was soon caught up in other problems.

It fell to Pope Urban II to call upon Christians to take up arms. He made his plea at the Council of Clermont in 1095 and the response was tremendous. Next week, we’ll examine the Crusades’ motives and answer the ques- tion, “Why did they do it?”

Faithful Lines/Shirley Vogler Meister

Closing the male-female gender gap

The first words of my column in The Criterion a week before Mother’s Day prompted this question by a reader: “Why did you begin this with, ‘Men, women?’ Good question.”

My initial reason was to stress the need for equality attention—just in case some men tended to dominate some of the topics which recommended Remarkable Women, Remarkable Wisdom: A Decalogue of Reflections on the Daily Mass (St. Joseph) as a gift. (The next week, I learned that the author, Franciscan Sister Mary Francis Gangloff, O.S.F., had invited those present to begin her work in competition sponsored by ForeWord magazine, which honors books from independent or university presses: The book also recently won two awards from the Catholic Press Association.)

So, what other reasons could I have had for addressing only men at the beginning of my column? Was I doing it because I defer to them, or because I feel men need to respect women more? Probably a little of both. My May 10 “Faithful Lines” column covered some of this, stressing how men can be as nurtur- ing as women.

Perhaps part of my reason for “Men, take note” was because I think they should be more influential on others, especially children, when teaching respect for women in all facets of life—and the converse. Men are influential by the way. I myself have been a victim of age or gender discrimination—in every decade of my life.

To credit men, however, here are a few observations made by Remarkable Woman author Mary Francis, O.S.F., herself, after I shared my musings with her. She said as many as women (including priests) compliment her book, with some men reading it along with their wives. One man, not normally an avid reader, finished the book the first week it was out.

Many ask, “When are you going to write your book about men?” She’s considering this. Also, about 10 years ago, she did pro- duce a multicultural daybook featuring men’s sermons in the daily readings. And, as chaplain of the Newman Center at Erie Community College in Buffalo, N.Y., she has talked about the historic- tally astute male and female authors.

This wasn’t the case when I began college—decades ago. Teachers and authors dominated the courses then. Even when I returned to college in the late 1970s, I sometimes asked myself why I ignored the authority of women in their fields. However, I also found more courses specifically for women.

With Father’s Day upon us, let’s plan to do whatever we can to honor men (and women) for good leadership, especially when they help close the gap between male and female roles. And let’s be good examples for children.

Happy Father’s Day, guys!

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

Stories, Good News, Fire/ Fr. Joe Folzelenogen, S.J.

Disciples in Mission

When a group of parishioners from St. Gabriel Parish, Connerville, gathered for their Disciples in Mission meeting Monday evening, June 10, Kathy Rhodes led them through a guided meditative prayer, reading from Acts that described the life of the early Christian community. She invited those present to notice the ways the Holy Spirit was doing similar things in their parish community.

Here is her presentation.

“Let’s think about your family and think about your St. Gabriel family. Think about what a family is. Think about our gifts that we offer others. Think about what more we can do to make family feel part of our family here at St. Gabriel. “The Acts of the Apostles 2:42-47: They devoted themselves to the teach- ing of the apostles and to the commu- nal life, to the breaking of bread to- gether, and to prayer.”

“Think of our Mass, Father’s homilies, our music ministries, our school, our reli- gious instruction, to the community in- tegrity, Community to the sick and shut-ins, our different committees, our outreach to the community, our Bible studies, our novenas, our Expositions of the Blessed Sacrament, our sacraments. How do we learn about these? How do we pray? Do we give him and praise to God? Do others in the commu- nity do this?”

“Awe came upon everyone, and many wonders and signs were done through the apostles. “Think in your heart of something special that someone from our parish has whom we will have in your heart.” Perhaps part of my reason for “Men, women?”

“Many asks, ‘When are you going to write a book about men?’ Why do we do this? How do we help and share with each other? They think of our blood drive, our ac- tivities, our bereavement dinners, our giving to the non-profit organizations in our community, our stewardship of time, tal- ent, treasures.

“Every day they devoted themselves to meeting together in the temple at the named of Jesus. They ate their meals with evaluation and sanctity of heart, prayers, and enjoying favor with all the people.”

“Think again of our Masses. We sing and pray and praise God with exultation, sincerity of heart? Think again of our meals—our bereavement dinners, Chicken Dinner, and our special days. How could we do what we have done and not our music ministries, our church, our school, our religious education? How could we live as a family? How could we be a family? How could we be a family?”

“Counted for their

Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.}
The Book of Exodus provides this weekend’s first biblical reading. This story is one of the many in the first five books of the Bible, or the Pentateuch, in which God communicates with a human. He often communicates with Moses. In itself, this act of communication expresses God’s great love and God’s great power. For God to communicate with a human is to descend absolutely and totally into the reality of finite creation. Speaking to a human being, to Moses, or with others, God spoke, prompted by a love for humanity that knew no boundaries. If the Hebrews refused to serve the Lord, it was not because there was nothing else in the Mediterranean world, it was unique because of this concept of God as totally loving. The general, pre- imaging of divinity was that gods were selfish, bullying and often quite angry, never truly caring for people unless in effect bribed the gods.

The next point to remember from this reading is that God formed the people into one band, and moreover, that the people had a specific purpose. This single, critical action unified them. It gave them their national, and individual, identities. This purpose was to be in union with God. They were “called a kingdom of priests.” All were not involved in ritual. All were called to be reconciled with God personally, as a nation, and to assist in the reconciliation of all humanity with God. St. Paul’s Epistle to the Romans furnishes the second reading.

The reading stresses the theme of reconciliation. In the background is the ancient Jewish belief, with which Paul would have been very familiar, that all grief and distress we experience in the world because sin, or separation from God, so disrupts and distorts life. Jesus effects reconciliation. He is the perfect agent to effect reconciliation. He is the Son of God. For the third reading, the Church presents a reading from St. Matthew’s Gospel. The reading makes several important points.

The first is that the people are in great danger, fundamental need. Furthermore, they can’t help themselves. They are powerless. As the Lord stated, they were sheep without a shepherd.

The second point is that, in Jesus, God had met their need. In Jesus was their guide to life.

The third point is that the salvation given in Jesus was not limited to any particular time or place. He called 12 special followers to be Apostles. The number in itself is expressive. Twelve symbolically meant totality. Twelve were all that was needed to reach the entire world. Last anyone must identify the Apostles, the Gospel gives us their names. They were real persons. But, from the very lips of Jesus, we have the assurance that they possess divine power itself. This power, lavished through them upon all who are in need, especially the sick, dead, leprous and those entrapped by the devil, is God’s gift to us all. It is a gift given in love.

Reflection

The third reading this weekend, from St. Matthew’s Gospel, has vitally important lessons for all of us. As humans, we are as limited as we are imperfect. We all know that we are at the mercy of natural elements, such as fierce storms. We are at the mercy of our own, inner limitations. Most of all, we are at the mercy of our own weakness in leaning toward sin when temptation approaches.

Another powerful, and greatly reassuring, lesson is in the Gospel’s declaration that when looking upon the people mentioning in this story, Jesus was “moved with pity.” God sees us. God loves us. God loves us despite our limitations and, indeed, despite our sins. He does not abandon us to the destruction created by our sins. He redeems us. Jesus is the Redeemer, giving us guidance, strength and hope we cannot create for ourselves.

The great gift of Redemption was not confined to the first century of the Christian era, to the generation of people who actually met Jesus. This is the great message of the call of the Apostles. The Twelve Apostles were gifts to future generations and to persons geographically far beyond the land in which Jesus lived.

God loves us. God provides for us. This is the continuing story of the never-changing God. He redeems us and gives us life.

Daily Readings

June 17, Tuesday

1 Kings 21:17-29
Psalm 51:3-6, 11-16
Matthew 5:43-48

Wednesday, June 19

Romuald, abbot
2 Kings 2:1, 6-14
Psalm 31:20-21, 24
Matthew 6:1-6, 16-18

Thursday, June 20

Sira 48:1-14
Psalm 97:1-7
Matthew 6:17-15

Friday, June 21

Aloysius Gonzaga, religious
2 Kings 11:1-9, 18-20
Psalm 1:5-18

Eleventh Sunday in Ordinary Time/Msgr. Owen E. Campion

The Sunday Readings

Sunday, June 16, 2002

• Exodus 19:2-6a
• Romans 5:1-5
• Matthew 9:36-10:8

The grace to comprehend God’s holy speech.
By Anna-Margaret O’Sullivan

My Journey to God

In inordinate dawn, God walks with me.

How tenderly He tells His child of love:

In honeysuckle wind that scents the lea;

In iridescent dawn, God walks with me.

How tenderly He tells His child of love:

In awesome beauty as His worlds

Soft color spirals, spangles; stars

revolve, abound,

in a recent column, you respond to a question about multiple intentions for the same Mass. You note that Canon 948 requires that a separate Mass be said for each individual stipend offering accepted. There is another explanation for multiple intentions, a practice which some of our parishes in the Archdiocese of Detroit employ. Since the letter writer is from Michigan, perhaps your questioner has our parish in mind.

As you point out, if a stipend is taken for a particular Mass, no other intention may be applied to that Mass. However, what if no stipend is accepted for the Mass?

Some of our parishes are so large they have a backlog of stipend Mass intentions. Most faithful parishioners want to attend, in their own parish church, a Mass for which they have given a stipend intention. What to do to make a Mass intention must wait six months before the Mass is actually offered.

In facing this problem, in our parish decided not to accept stipends for Mass intentions. Anyone can ask for an intention for any particular day or purpose. Since no stipend is taken, the canonical restriction does not apply. This is a creative and helpful practice. Hence, our Mass intention listing in the parish bulletin has many names and purposes attached to each Mass. This makes it possible for people to have a Mass said for their intention in a timely fashion and, at the same time, avoids the canonical requirement regarding Mass stipends.

This may be what your Michigan questioner had in mind (Michigan).

I am grateful to the pastor for this information. It is quite likely the reason for the questions I’ve received on this subject.

The volume of requested Mass intentions is a continuing concern for most large parishes. The common practice of forwarding some intentions to the missions isn’t always a solution. As this pastor notes, usually people understandably wish to attend Masses for which they have requested a stipend intention.

The information will be valuable, I’m sure, for Catholics in some parts of Michigan and in parishes elsewhere which have adopted this creative and thoughtful practice.

(See related column for this issue of the Criterion.)

The Criterion Friday, June 14, 2002
Indianapolis
June 14
mation: 317-356-5867.
Fri. 5 p.m.-midnight, Sat. 3 p.m.-
St. Bernadette Parish, 4838 E.
silent retreat. Information: 812-
June 13-16
Mount St. Francis
-14, $50, less for seniors. Informa-
812-923-8817.
Day of Prayer,” 9 a.m.-
Mount St. Francis
-1 a.m., street dance, $7.50 cover

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Indianapolis, IN 46206 (mail); 317-236-1593 (fax);
Acc. “Active List.” Please be brief—listing date, location, event,

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The Active List, continued from page 14

St. Malachy Church, 326 N. Green St., Brownsburg. Liturgy of the Hours, 7 p.m. Information: 317-852-3395.

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

Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. Eucharist, 7 p.m. Information: 317-638-8416.

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

Cordialfonte House of Prayer, 3650 E. 46th St., Indianapolis. Silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays

St. Susanna Church, 1210 E. Main St., Plainfield. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

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

Affiliated Women’s Services, Inc. (abortion clinic), 2215 Indiana St., Indianapolis. Pro-life rosary, 10 a.m.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3606 W. 16th St., Indianapolis. Pro-life rosary, 9 a.m.

Holy Rosary Church, 520 Stevens St., Indianapolis. Pro-life rosary, 9 a.m.

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

St. Joseph Church, 2609 St. Joe Road W., Sellersburg. “Be Not Afraid” holy hour, 3:30-4:30 p.m. Monthly

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 archdiocesean 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: 317-764-5354.

St. Jude Church, 5355 McFarland Road, Indianapolis. Rosary, 6:15 p.m. Information: 317-238-1443.

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.†

Anniversaries

Archbishop Daniel M. Buechlein congratulates Msgr. Joseph F. Schaeder, vicar general, for 30 years of service to the Church in central and southern Indiana during an employee recognition luncheon on June 6 at the Archbishop O’Meara Catholic Center in Indianapolis. Msgr. Schaeder was a teacher and administrator at Catholic grade schools and a Catholic secondary school, before and after his ordination to the priesthood in 1982 and until his appointment as vicar general in 1994. Archbishop Buechlein celebrates his 10th anniversary of service to the archdiocese in September. The program also honored 17 employees for five years of service, 14 employees for 10 years of service, four employees for 15 years of service, three employees for 20 years of service and one employee for 25 years of service.

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Providence House campus grows with needs

By Brandon A. Evans

GEORGETOWN—Several years ago, the ministry of the Sisters of Providence to disadvantaged children in the New Albany area grew too large for its facility.

So the sisters moved and built multiple facilities with the help of friends.

Now, in the light of a burgeoning need, the sisters are adding more buildings to the Providence House for Children campus in Georgetown.

Cochran House and Providence Place were dedicated on June 7 at a ceremony on the campus.

Providence House is part of the larger Providence Self-Sufficiency Ministries Inc. (PSSM), a sponsored ministry of the Sisters of Providence. Providence House was founded in 1995.

The campus staff ministers to broken families that seek to come together again, paying special attention to the children whose lives have been torn away from them.

“Imagine a child being removed from their natural parents and their natural setting . . . and put in a group on campus in rural Georgetown with total strangers,” said Sam Charbonneau, the administrator of Providence House for children, during the dedication ceremony.

Wilson and Sprigler Houses were dedicated in September 2000. They serve the needs of children who have been taken away from their parents.

Lindsay Randolph, a house parent at Wilson House and member of St. Mary Parish in Lakeview, said that the children are taken from their parents either because of something they or their parents have done—or both.

The girls she serves like a parent can range in age from 6 to 21. There are currently 10 girls in Wilson House and 11 boys in Sprigler House.

The children receive special care and counseling. Each house parent takes eight-hour shifts in the house.

Randolph said that the job was stressful, but said that “[the kids] are great. They’re a lot of fun. We have a good time.”

She was involved with Providence House when it existed on Daisy Lane in New Albany. The needs soon outweighed the capacity of the building, said Providence Sister Barbara Ann Zeller, president and director of Providence Self-Sufficiency Ministries Inc.

Three years ago, the Archdiocese of Indianapolis gave the Sisters of Providence a piece of land in Floyd County that had formally been a dairy farm.

During the construction of Wilson and Sprigler Houses, Sister Barbara saw a need for a duplex to be built to address a problem: that all too often children who were reunited with their families ended up back on the path to separation.

Guerin House served the needs of families who were just coming back together, but needed extra support and counseling to help make it work this time.

The new Cochran House has three large apartments that are designed to serve more families who are going through the reunification process.

“It will be a safe, secure harbor for persons living there,” Sister Barbara said. “It will be a comforting shelter, helping to revive strength in the face of their own insufficiency, a place that will warm their hearts with remembered glimpses of hope while demanding that they accept responsibility for making good life choices and life changes—ensuring that they will be more at home with their true selves.”

The basement will house several young people of the same sex between ages 18 to 21 as they come out of foster homes, finish their educations and move into the world—which can be a daunting task.

“Can you imagine an 18-year-old who’s been discharged out of placement from foster care, who has no support or relationships, and no professional support?” Charbonneau said.

The house is named after St. Rep. William Cochran, who has helped raise about $500,000 for the construction of the various buildings on the Providence House campus.

Sister Barbara said that Cochran has “helped us to breathe life into this initiative in ways that we never dreamed possible.”

But it almost didn’t happen.

Cochran, who called the naming of the house “truly a great honor,” got the money from the Build Indiana Fund, which was frozen four months ago after the discovery of a large budget deficit. He said that the money given to the sisters was appropriated only four days before the fund was frozen, and he attributes it to the hand of God.

“The Lord really had to be smiling on this project,” he said.

The other building that was dedicated was Providence Place. It houses offices for PSSM Inc., which has ministries in five cities.

It is also home to adult literacy classes and family support services.

Sister Barbara sees the work at Providence Place as key to her ministry, which seeks to make the whole family better.

“The cornerstone program of our ministry is education,” she said. “Folks that are living here are very needy, so we try to supply for them the educational foundation as well as the case management and supportive services that they’re needing to become independent and self-sufficient.”

She said that people come in to teach the residents the basics of check balancing, home ownership, good health, meal planning, parenting skills and good hygiene, to name a handful.

Cochran said that more places like Providence House will help teach parents and children a better way to live their lives and how to avoid falling into a life of crime.

“Let’s build more of these and less jails,” he told the crowd enthusiastically.

“It’s so much fun to come to these kind of things rather than see all the jails that we’re building over the State of Indiana.”

Another building also was new: a residence for three Sisters of Providence who will be coming shortly to work there.

Providence House currently employs 35 people and has six members of its corporate staff.

The campus is worth about $2.5 million.

Father Clifford Vogelsang, pastor of St. Augustine Parish in Jeffersonville, offered prayers for the new buildings.

“We pray that their works may be successful,” he said.

But it almost didn’t happen.

Vogelsang also thanked Sister Barbara and all those who have helped her.

“We all recognize the sad need for this institution, and we are grateful to God that it is here,” he said.

Sister Barbara said that in her years in New Albany—nearly 20 now—she has encountered many wonderful people, and attributes the success of the campus to them.

“There are so many needs to be met out there,” she said, “and it’s because of the welcoming spirit of this community that the Sisters of Providence can really do this.”

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May 19. Mother of Geralyn Holy Spirit, Indianapolis, BROWN, Joan Elise, Robert, Tim and Tom Marion, Patricia Rice, Eugene, Father of Mary Box, Pamela 83, seven.

St. Therese of the Infant Jesus, Indianapolis, Little Flower, Indianapolis, St. Therese of the Infant Jesus 83, seven.

May 18. Unless they are natives of the priests and religious sisters to state date of death. Please submit in writing to

Memorial High School in New Haven.

School, Mater Dei High School 62 years.

St. Joseph Sister Francis 60 years of religious profession in 1941. Profession of vows in 1938 and sister of St. Benedict at Ferdinand in 1936 from the Sisters of St. Benedict at

Benedictine Sister Kathleen Finis taught music classes for 62 years

Benedictine Sister Kathleen Finis, 83, of the Monastery Immaculate Conception in Ferdinand, Ind., died June 3 in the monastery infirmary.

The Mass of Christian Burial was celebrated on June 6 in the monastery church. Burial followed in the monastery cemetery.

She was born on Jan. 31, 1919, in Chicago. She entered the Sisters of St. Benedict at Ferdinand in 1936 from St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. She made her first profession of vows in 1938 and her final profession in 1941.

Sister Kathleen celebrated 60 years of religious profession in 1976. She taught music for 62 years.

She began teaching in 1938 at St. Meinrad in Evansville, Ind. She also taught at SS. Peter and Paul School in Hushadt, Ind., and at Nativity School, Mater Diri High School and Memorial High School in Evansville, and the Academy of Immaculate Conception and Marian Heights Academy in Ferdinand.

During her years of ministry in the academy, she also served as organist and choir director at the monastery.

In 1988, Sister Kathleen received the Wooden Chair Diocesan Teacher of the Year Award for excellence in teaching and dedication to her students.

After retiring from full-time teaching in 1995, she continued to teach private music lessons until 2000. She also served in support ministries at the monastery and volunteered her services to the sick and elderly at St. Meinrad’s nursing homes. For the past two years, she helped care for the infirm.

Surviving are a brother, Father John, O.S.B., Grandin, and a sister, Benedictine Sister Johnette Finis of Ferdinand, and nieces and nephews.


GILKEY, Josephine S., Sr., 80, St. Mary, New Albany, mother of Catherine (Bischof) Gilly. Father of Anna Marie Heismon, Barbara Pate, John, Joseph and William Gilly. Brother of Charles Gilly. Grandfather of eight.

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