Archdiocese's Year of the Eucharist celebration is June 12

By Sean Gallagher

Thousands of Catholics are expected to take part in “The Year of the Eucharist” from 3-5 p.m. on June 12 at Victory Field in Indianapolis. Pope John Paul II announced last June that a year of special emphasis on the Eucharist would be held in the Church from October 2004 to October of this year.

After processing through the streets of downtown Indianapolis from St. John the Evangelist Church, Archbishop Daniel M. Buechlein, carrying a monstrance holding the Blessed Sacrament and leading a designated group of archdiocesan priests and Disciples in Mission parish coordinators, will enter the minor league baseball stadium at 3 p.m.

Joining the procession at the stadium will be hundreds of boys and girls who have celebrated their first Communion this year, members of several Catholic fraternal organizations and banner bearers representing parishes from across the archdiocese.

During the course of the procession, there will be Scripture readings, the singing of the sequence for the Solemnity of the Most Body and Blood of Christ and other sung responses, a sermon by Archbishop Buechlein and a commissioning of those involved in Disciples in Mission to continue their ministry of evangelization. The procession will conclude with Benediction, the Church’s solemn blessing.

Father Jonathan Meyer, associate director of the Office of Youth and Young Adult Ministry for the archdiocese and a member of the committee helping to plan and coordinate the event, spoke recently about its focus on the Eucharist.

“We constantly go to the RCA Dome or Victory Field or Conseco Fieldhouse to go and see these big names, to go and see basketball players, football players, rock stars, country music stars,” he said. “And we have the opportunity to show them the real presence of Christ in the Eucharist, the sacrament of his love.”

The May 29 Mass, celebrated under a hot sun on the seashore, marked the conclusion of the weeklong Italian eucharistic congress.

Pope Benedict, who spoke of the importance of celebrating the Eucharist as a community united in faith, used the Mass as an opportunity to affirm his commitment to promoting Christian unity.

The Gospel was chanted in Greek by an Eastern-rite Catholic deacon, underlining Bari’s identity as a place where Christians from the East and West meet around the tomb of St. Nicholas, a saint both venerated.

“The Christ we encounter in the Eucharist is the same here in Bari as in Rome, in Europe as in America, Asia and Oceania,” Pope Benedict said.

“It is the one Christ who is present in the eucharistic bread everywhere on earth.”

The fact that all who eat Christ’s body and drink his blood are incorporated
faith in a way that they can truly understand—and when they understand why we do what we do and why the Church teaches what she teaches, they are more receptive. I hope that I can enliven the faith within the teenagers, and they can understand and appreciate their faith as a gift from God and that the Church is a gift. I will encourage them to be involved in the “church and to stay active in the Church.”

Dolorès Williams said she is thrilled that the youngest of her six children has been called to the priesthood by God. “Always prayed that with five boys one of them would become a priest,” she said. “When they would talk about voca- tions at Mass, I always used to nudge Bill when he was a little kid. I used to say: ‘You’d make a good priest.’ I thought, ‘Now God has sent me all these sons, and one of them has to become a priest.’ But I wasn’t pushy about it, just prayerful. … I just knew that he had a calling, and now he is going to be ordained.”

John Williams said he is looking forward to his son’s ordination. “I think it’s an honor for him and it’s an honor for us,” he said. “With four other sons and a daughter, we had to wait a little bit for a priest in the family. This is another marriage in a way—to the Church. We’re looking forward to it!”

Msgr. Harold Knezevich, administrator of St. Mary Parish in Greensboro and former pastor of Our Lady of the Greenwood Parish, said in a May 26 telephone inter- view that he believes Deacon Williams will be a good priest. “I think Bill is going to be a good priest,” Msgr. Knezevich said. “He had a good background, comes from a really good family and has the right intentions. He is very capable, very talented and will be a good minister wherever he goes. He has good insight and had some practical knowledge before he went to the seminary. He worked in different places and even sold cars so he knows how to do things. He will be very loyal to the Church and very supportive of whoever he works with, and will do wonders for the Church.”

After studying at the University of Southern Indiana from 1993-95, Deacon Williams completed part of his seminary training at the former St Meinrad College in southern Indiana in 1996-97, St. John Vianney Seminary at the University of St. Thomas at St. Paul, Minn., in 1997-99 and the North American College in Rome in 1999.

He took a break from seminary studies to further discern his call to the priesthood in 1999 then completed his priestly forma- tion at the Theological College at The Catholic University of America in Washington, D.C., from 2001-05.

During those years, he participated in a Biking for Jesus vocations awareness ride from St. Paul to Evansville, Ind., in 1999 as well as World Youth Day in Toronto in 2002 with youth from St. Thomas More Parish in Mooresville and several March for Life rallies in Washington, D.C.

While studying at Catholic University, he also worked as a paid intern for the Office of Catechesis of the United States Conference of Catholic Bishops Department of Ecclesial Formation for two years.

“In seminary, I enjoyed the courses in Scripture, Church history and canon law,” he said. “The Scripture courses helped me to understand the word of God and also learning about our tradition in the Church. Hopefully, I’ll be able to bring that into my preaching, which is what I’ve really enjoyed since being ordained a deacon.”

He is a “huge Pope Benedict XVI fan” and is thrilled that he was able to meet Cardinal Ratzinger after one of Pope John Paul II’s papal audiences and enjoyed talking with the German cardinal.

The new pope is a good man, a holy man,” Deacon Williams said. “Pope John Paul II had just processed down the aisle after Mass. … The crowd flocked toward him, and I thought, ‘I’m not going to be able to see him or shake his hand or any- thing.’ And all of a sudden, through the crowd came this little cardinal wearing his cassock and carrying an old black briefcase. I looked at him and … it was Cardinal Ratzinger. I went up to him and said, ‘Your Eminence, hello.’ “Now I shook his hand, kissed his ring and introduced myself,” Deacon Williams said. “I talked to him for about 10 minutes in the back of St. Peter’s, and he was so nice and polite. Everyone says that when you would see Pope John Paul II you could sense his aura of holiness. It was the same way with Cardinal Ratzinger. His English was excellent. … It was a great honor to be able to talk to him and for him to take the time to speak to me. The last thing he said to me was ‘Be a holy priest.’ Then he shook my hand and left.”

Deacon Williams said his brief conver- sation inspired him to focus on his life vocation in preparation for his ordination and to remember that a priest must always put prayer first in order to better serve the people of God.

“All priests and all people need to put Christ first in their lives,” he said. “I put the Lord first, and because he is first and foremost in my life then I will be able to take care of the people. That’s why we call our priests ‘Father.’”

He was ordained a deacon on May 29, 1999, at St. Paul-Minneapolis.

He said his devotion to Mary and her medals and icons is the ultimate model to me in such a public way is truly inspiring to teenagers and adults who are active in the Church. “When he installs a pastor, the arch- bishop always says, ‘You are not an island unto yourself.…””

We have to take care of the people. That’s why we call our priests ‘Father.’”

Jim Seziongton, asso- ciate pastor of Our Lady of the Greenwood Parish in Greensboro, said, “We are part of the universal Church in the United States and throughout the world. I had the great fortune of being able to see the universality of the Church in Rome for a short time and also the U.S. Church in Washington, D.C. It’s important that we respect the diversity in the Church, but also to continue to build unity in the Church so that we have as the mystical body of Christ.”

Deacon Williams said he has been amazed to see the spiritual vitality of teenagers and adults who are active in their faith. “I see 14- and 15-year-old high school kids who love the Church, respect what the Church teaches, hold to the truths of our faith and bear witness to that in such a public way is truly inspiring to me,” he said. “It’s inspiring, I think, to seminarians and priests to see laypeople evangelizing and bringing the truth—the message of Christ—to others at school, at work and on the street.”

During a retreat in May to prepare for ordination, Deacon Williams said he read a book written by the late Archbishop Fulton Sheen, which inspired him to always remember that “priests need laypeople and laypeople need priests” for their prayers and support. “That lay support encourages me in my priesthood,” he said, “to be even stronger and more zealous in promoting the Gospels.”

Southern Indiana DREs have a long history of giving support

By Sean Gallagher

In the late 1970s, paid, professional, parish-based catechetical ministers were just starting to emerge in the archdiocese. But even then there was recognition among some of them that they needed to meet together on a regular basis for mutual support and to plan interparochial catechetical events, such as days of reflection for those participating in the Rite of Christian Initiation of Adults.

Bob Leonard, who until last year had been the director of the Aquinas Center in Jeffersonville since its establishment as a catechetical resource center for the New Albany Deanery, recalled that 27 years ago the only three directors of religious education in the deanery at the time began to meet informally. He became involved in it soon after.

This group would eventually grow to its present size of 27 members and become known as Southern Indiana Directors of Religious Education (SIDRE). It still meets on a monthly basis today.

Since SIDRE began just as directors of religious education were starting to appear in parishes, it has served in an important way to give special support to newcomers to the position.

Anne Robertson began her ministry as a pastor of religious education at St. Bernard Parish in Jeffersonville. She has served in that position since 1985 and SIDRE has played an important role in her ministry.

Like Robertson, the organization was a guide for her in her first confusing days in her ministry. She can even remember attending the first meeting of the group. “When I left that first meeting, I knew that there were folks that I could turn to when I didn’t know the answers and couldn’t get an answer here at the parish,” Northam said.

But as she has gained years of experience as an administrator, she has been able to pass on her wisdom to the SIDRE meetings to newcomers to the ministry.

By Sean Gallagher

Dolores Snyder receives 2005 Excellence in Catechesis Award

Dolores Snyder, director of religious education and pastoral associate of St. Paul Parish in Sellersburg, is the 2005 recipient of the Exellence in Catechesis Award.

The award was presented to Snyder on May 3 at the spring business meeting for parish administrators of religious education sponsored by the Office of Catholic Education and held at St. Agnes Parish in Nashville.

This year was the 10th anniversary of the award, which is presented annually to one administrator to recognize and support the significant role of the professional catechetical administrator in the Archdiocese of Indianapolis.

Snyder has served as the director of religious education at St. Paul Parish for almost 17 years. Before that, she was a religion teacher at the parish’s school. Overall, she has ministered at the parish for nearly 30 years. She is also a member of the Southern Indiana Directors of Religious Education.

Snyder said that when she learned that she was the recipient of this year’s award she was “flabbergasted.”

“So many of us are on the same level of trying to do ministry in so many areas and I’ve seen people out there who have the same years of experience, if not more, who’ve done some things that could be as any of us,” she said. “We’re all outstanding in ministry because we work so doggone hard to run our programs and meet our people on our level.”

Father Paul Richard, pastor of St. Paul Parish, who nominated Snyder for the award, spoke in appreciation of her desire to serve the specific needs of the parishioners.

“Her’s interested in finding out what the needs are of people and she tries to construct and organize programs to fit those needs,” he said. “That’s always appreciated by me and by the parish.”

Snyder spoke about her own experience of growing in the faith when she explained her own love for it now and her desire to pass it on to others.

Raised by a Jewish father and a Catholic mother, Snyder was not baptized until she was 17. She credits the faith of her mother, her mother’s family, and the women religious who taught her in a Catholic school she started attending when she was in the sixth grade for laying the foundation for her present catechetical leadership.

“The nuns were so kind to us and so nurturing and went so out of their way to make us feel loved and cared about,” she said. “It was the nurturing of that seed that my parents had planted that just grew into a faith to this day that I hold most dear.”

It’s one of the most precious things in my whole life. It’s carried me through good times and bad, sorrows and losses. It’s made me want to evangelize.”

Snyder acknowledged that she has looked to Ann Northam, director of religious education for St. Augustine Parish in nearby Jeffersonville, as a model for her ministry as an administrator of religious education. Northam was the 2000 recipient of the Excellence in Catechesis Award.

Northam was “excited” and said “it was a wonderful thing” when she learned that Snyder was the recipient of this year’s award.

“She really has a beautiful spirit present in her,” Northam said. “She almost always has a smile on her face and she is always willing to help and get involved and be a part of the leadership of different tasks we have [in the New Albany Deanery]. She just has a radiant faith.”

Our Lady of Fatima Retreat House

Fill in your fall calendar! Opportunities for a Day of Reflection

September 15 Fr. Larry Crawford
October 17 Fr. Jeff Godecker
November 14 Fr. William Munshower
December 15 Fr. Larry Crawford
December 20 Msgr. Paul Koetter

Programs begin with check-in and continental breakfast at 8:30 am and conclude at 3:00 pm. Cost is $30.00 per person and includes continental breakfast, program, mass and buffet lunch.

For more information call 545-7681

Our Lady of Fatima Retreat House

5553 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681
fatima@archindy.org

The Criterion Friday, June 3, 2005

Page 3
The spirituality of letting go

“We cannot hold or grasp. Only clinging to God, the eternal present, who tries in every way to enter the human heart.” (Basilian Father M. Owen Lee in A Book of Hours: Music, Literature and Life)

“Letting go” may be the most counter-cultural principle of Christian spirituality. Every day, our obsessive media culture tells us in thousands of words, images and music that the only things that matter in life are youth, wealth and at least 15 minutes of fame. The values of the world urge us to consume and acquire constantly in order to be young, to be rich and to be famous (at least vicariously). But the Gospel of Jesus Christ challenges us to let go and do something radically different.

Christian’s invitation to those who would be his disciples is: “Go, sell what you have—and everything they have—and every share of life that they have—and everything they can care for.” We cannot hold or grasp, but we can make letting go a powerful, positive expression of what it means to follow in Christian spirituality: to imitate Christ. This is the first principle of Christian spirituality for today.

We are told to grab all the gusto and hang on for dear life. But the truth is that we cannot hold or grasp forever. We must eventually let go of everything and place ourselves in the hands of the loving God—Father, Son and Holy Spirit—who clings to us even as we are grasping at everything but him.

Letting go is what Jesus did when he became man. When he was born into poverty and meekness. When he lived quietly among the people of Nazareth and learned a trade. When he was baptized by John and began the life of an itinerant preacher and healer. When he chose 12 very ordinary men to lead his Church. When he accepted the Father’s will and agreed to suffer and die for our sins. When he “let go of death” and opened to all the gates of eternal life. When he sent the Holy Spirit to inspire us and to give us the courage to let go whenever we are stuck in our sins.

Letting go is what disciples of Jesus Christ are called to do when they are challenged to acknowledge that everything they have—and everything they are—they received as a free gift from God. We cannot hold or grasp the things that belong to God. We can only care for them as grateful and responsible stewards who share them generously with others and, ultimately, give them back again to God with increase. Christian disciples cling to God by letting go of all the stuff that separates them from God’s grace. They open their hearts to God by being good and faithful stewards of all God’s gifts.

We cannot hold or grasp, but we can make letting go a powerful, positive expression of what it means to follow in the footsteps of the Lord. “who, though he was in the form of God, did not regard equality with God something to be grasped.”

When we let go, as he did, we become kinder, simpler, gentler and much less self-centered. We become like Christ. This is the first principle of Christian spirituality: to imitate Christ by emptying ourselves, by living as he did and by clinging to him alone.

— Daniel Conway

Church Facts

Study shows more than half of Americans oppose federal funding of embryonic stem-cell research

Do you support or oppose using federal tax dollars for experiments involving the destruction of human embryos?

Oppose 52%  Support 36%  Don’t Know/Refused 12%

Questions were part of a national survey conducted by International Communications Research, which polled over 1,000 American adults by telephone May 6-11.

Survey results rounded.

Source: USCBB

Our secular culture tells us we should constantly consume and acquire things. But the Gospel of Jesus Christ challenges us to be and do something radically different—to let go.

The Lord challenges us to give up our dependence on people, places and things, and He wants us to empty ourselves, as he did, and to cling to him alone.

We are told to grab all the gusto and hang on for dear life. But the truth is that we cannot hold or grasp forever. We must eventually let go of everything and place ourselves in the hands of the loving God—Father, Son and Holy Spirit—who clings to us even as we are grasping at everything but him.

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— Daniel Conway

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

Spirituality for Today

Fr. John Catoir

Christian view of human rights focuses on charity and love

“Human rights” means different things to different people. For the average Christian, human rights are based on each individual person’s dignity. For the average secularist, they refer mainly to the supremacy of the individual over subjective moral norms. There is a vast chasm between the 19th-century German philosopher Friedrich Nietzsche’s view of life and the Christian view. Nietzsche believed that God is dead, and therefore we are no longer accountable to any god or objective moral order. Christians believe that God is alive, and he will judge us one day on the way we show love for one another (Mt 25:36).

Having already rejected the idea of an objective moral order, secularists speak of human rights as a kind of license to do as they please, even if it involves injury to self or to others. Life is consequential. Violating the supreme law of love is against God’s will.

To understand the relationship between human rights and freedom, you must first ask yourself, “What is the purpose of true freedom?” Secularists say that freedom is for the individual to enjoy, that it is basically the right to do whatever you want without any interference from religion.

The late Pope John Paul II expressed his absolute disagreement with this view on Aug. 15, 1993, at the World Youth Day in Denver: “So many young people are throwing away their lives in a flight into irresponsibility and falsehood: drugs, alcohol, pornography, sexual disorder and violence. These are grave social problems requiring solutions from the whole of society.” He urged young people not to follow the deadly path of the secularists.

Those foolish enough to believe that there is no objective moral order should try robbing a bank. They soon will find out that the divine commandment against stealing is supported strongly by an active criminal justice system. Law enforcement agencies exist to keep the greed of individuals in check.

Nietzsche’s followers claim that it is a human right to adopt an innocent, viable baby into the womb. Though this action shows contempt for the divine commandment not to kill, they point to the U.S. Supreme Court for their license to kill.

True enough, this court has allowed the destruction of millions of human beings every year, but justices were morally wrong in their decision, just as they were morally wrong when they approved slavery as the law of the land.

Errors of this magnitude cannot stand the test of time. Secularists see moral issues as nothing more than personal opinions. They ignore the human person’s objective dignity and thereby put themselves in grave spiritual jeopardy. They are part of what Pope John Paul II referred to as “the culture of death,” which dishonors the real meaning of human rights.

In his book Christian Faith and Modern Democracy, Robert Kearvak suggests many reasons why Christianity should be resistant to the liberal, secularist ideology of human rights. He rightly points out that charity and sacrificial love are higher goods than the potentially selfish assertions of individual rights. Duties to God and neighbor should therefore come before one’s own selfish desires.

This noble view stands in sharp contrast to Nietzsche’s idea of the survival of the fittest, which Hitler adopted to justify his lust for world domination. He murdered untold millions in World War II and proved for all to see that the secularist view is morally bankrupt.

(Father John Catoir is a regular columnist for Catholic News Service)
One of the secrets of holiness that Catholicism in Indiana can be found in the life and ministry of our first bishop. Simon Bruté. He was intellectually gifted, one of the first significant theologians to guide the leadership of the Church in the United States. He had been a restless soul through the years of his vocational discernment and continued to struggle during his years of teaching in the United States. He wrestled with a desire to become a missionary in the Far East. The case can be made that he found peace of soul after he became the founding missionary bishop of the territory that encompassed Indiana and eastern Illinois.

For the 2005 summer series of my columns, I plan to focus on the life and ministry of our first bishop, who was born on March 20, 1779, and died on June 26, 1839. Elements of his life and ministry can serve as a framework for reflections on the meaning of his virtues for us Catholics some 160 years later. I truly believe he is a blessing and a grace for our local Church.

I hope to frame my reflections around the stages of our founding bishop's life. Tentatively, I see the articles for the series unfolding as follows:

1. Vocation to the priesthood and missionary aspirations—Only later did Gabriel Simon Bruté discern a vocation to priesthood—in spite of his mother's strong and vociferous objections.
2. Missionary to the United States: Friendly ministry in Maryland—Father Bruté wrestled with the desire to be a missionary to the Far East like St. Francis Xavier but as a Sulpician priest he was sent to the United States instead. The focus of his ministry was that of theologian and teacher.
3. Vocation to the priesthood and missionary aspirations—Only later did Gabriel Simon Bruté discern a vocation to priesthood—in spite of his mother's strong and vociferous objections.
4. Missionary to the United States: Friendly ministry in Maryland—Father Bruté wrestled with the desire to be a missionary to the Far East like St. Francis Xavier but as a Sulpician priest he was sent to the United States instead. The focus of his ministry was that of theologian and teacher.
5. Ministry at Emmitsburg, Md.—During his sojourn at Mount St. Mary's in Emmitsburg, he encountered the spiritual holiness of Father Bruté caught the attention of Elizabeth Ann Seton, who was later canonized as the first native-born saint. Father Bruté had become her spiritual director.
6. A Pastor at heart—While he was highly respected as a theologian by the first bishops of the United States, Father Bruté was sought out for his sacramental ministry, pastoral wisdom and spiritual direction.
7. Status of the Church in Indiana in 1834—Of the roughly 1 million people living in Indiana and Illinois, an estimated 25,000 Catholics were spread over the large territory. Chicago had the largest number. Conditions were primitive. The Ohio and Wabash rivers were main arteries for travel. The first missionaries traversed most of the territory on horseback.
8. Bishop of Vincennes, 1834—Against his protestations and efforts to refuse his appointment as bishop of Vincennes because of what he considered severe pastoral, spiritual and physical limitations, Simon Bruté was named bishop of Vincennes in 1834. He had only two priests and one on loan to help found the diocese.
9. Five years of effective ministry—As we will see, our first missionary bishop found peace of soul and accomplished extraordinary results in ministry in a short five years.
10. The poverty and holiness of Bishop Bruté—A friend, Benedict Flaget of Bardstown, said: “An American missionary had to be able to live on nothing and cook it himself.”
11. The illness and death of a simple bishop—Bishop Bruté was buried in borrowed clothes. His last words were those of Jesus on the Cross: “Sitis? (I thirst).”

Next week: Simon Bruté’s childhood and the French Revolution.

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.
## Events Calendar

<table>
<thead>
<tr>
<th>Date</th>
<th>Event Description</th>
<th>Location</th>
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<tbody>
<tr>
<td>June 2</td>
<td>The students of Holy Angels School in Indianapolis work to transplant indoor plants into an outdoor</td>
<td>Garden party</td>
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<td>garden during a Garden Party on May 9. The celebration marked the culmination of two months of</td>
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<td>hard work by students, faculty, staff, and garden experts. The students, with the help of</td>
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<td>Brother Jim Farrell, presented.</td>
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<td>$30 per person. Information: 317-545-7681.</td>
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<td>June 19</td>
<td>Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. Talbot McCormick.</td>
<td>Parish festival</td>
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<td>Preparation Weekend: Information: 317-545-7681.</td>
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<td>June 21</td>
<td>Hoedl Retreat Center, 841 E. 14th St., Ferdinand, Ind. Diocese of Evansville.</td>
<td>Retreat Center</td>
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<td>“Directed Retreat” Information: 800-367-3677 or e-mail <a href="mailto:kford@thedomed.com">kford@thedomed.com</a></td>
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<td>June 26</td>
<td>Bishop婴退修会和Conference Center, 1402 Southaven St., Beech Grove. “Monsignor Silent Guided/Preached retreat.</td>
<td>Retreat, families and singles, presented.</td>
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<td></td>
<td>Information: 317-788-7551 or e-mail <a href="mailto:bishop@vatican.com">bishop@vatican.com</a></td>
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<td>June 24</td>
<td>Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. The Sacraments: Signs</td>
<td>Parish festival</td>
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<td>of God’s Love,” a retreat for women religious. Sister Maureen Mangen and Father Heskay, presenters.</td>
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<td>June 20-24</td>
<td>Bishop妃退修会, 2214 Mass St., Oldenburg. “Young Artists Gathering,” Sister Anna Vander Meulen,</td>
<td>Indianapolis</td>
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<td></td>
<td>9:30 a.m. - 11 a.m., $20 per person includes lunch. Information: 800-933-6437 or e-mail</td>
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<td><a href="mailto:center@oldenburg.edu">center@oldenburg.edu</a></td>
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<td>June 24-26</td>
<td>Bishop妃退修会 and Center, 1402 Southaven St., Beech Grove. “Monsignor Silent Guided/Preached retreat.</td>
<td>Retreat, families and singles, presented.</td>
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<td>March 5</td>
<td>Information: 812-923-8817 or e-mail <a href="mailto:mmike@francis.edu">mmike@francis.edu</a></td>
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<td>March 10</td>
<td>Bishop妃退修会, 101 St. Anthony Dr., Mount St. Francis. “Camping Retreat,” families, $20 per</td>
<td>Retreat, families and singles, presented.</td>
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<td>person. Information: 812-923-8817 or e-mail <a href="mailto:mmike@francis.edu">mmike@francis.edu</a></td>
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<td>June 27</td>
<td>Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. Senior Mass and Social</td>
<td>Parish festival</td>
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<td>Services, fourth annual celebration. “Summer Breezes,” 6-11 p.m., $50 per person. Information: 317-228-9276.</td>
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<td>June 11</td>
<td>Marian, Inc., 101 E. St. Clair St., Indianapolis. Catholic Social Services, Adult Day Services,</td>
<td>Parish festival</td>
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<td>fourth annual celebration, “Summer Breezes,” 6-11 p.m., $50 per person. Information: 317-228-9276.</td>
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<tr>
<td>June 12</td>
<td>St. Rita Parish, 1733 Dr. Andrew Brown Ave., Indianapolis. Strawberry Festival, noon-6 p.m.,</td>
<td>Parish festival</td>
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<td>strawberry shortcake, ice cream, cake, ice cream, sherbet. Information: 317-632-9149.</td>
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<td>June 3</td>
<td>St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. Summer-</td>
<td>Parish festival</td>
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<td>fest 2005. Fri-Sat. 5-11 p.m., Sun. 12-11 p.m., $5 per person includes game ticket and reservations.</td>
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<tr>
<td>March 28</td>
<td>Bishop妃退修会, 5640 N. Illinois St., Indianapolis. Catholic Social Services, Adult Day Services,</td>
<td>Parish festival</td>
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<td>fourth annual celebration, “Summer Breezes,” 6-11 p.m., $50 per person. Information: 317-228-9276.</td>
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<tr>
<td>June 3-5</td>
<td>St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. “St. John’s Night in the</td>
<td>Parish festival</td>
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<td>Indianapolis,” cookout, St. John’s Rectory Garden, 5-6:30 p.m., baseball game, victory Field, 7</td>
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<td>June 6</td>
<td>June 20-24 Bishop妃退修会, 2214 Mass St., Oldenburg. “Young Artists Gathering,” Sister Anna</td>
<td>Parish festival</td>
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<td>Vander Meulen, instructor, 9:30 a.m. - 11 a.m., $20 per person includes lunch. Information: 800-933-6437 or e-mail <a href="mailto:center@oldenburg.edu">center@oldenburg.edu</a></td>
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### Check It Out . . .

<table>
<thead>
<tr>
<th>Date</th>
<th>Event Description</th>
<th>Location</th>
<th>Contact Information</th>
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<tbody>
<tr>
<td>June 5</td>
<td>Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. Pre-Cana Conference</td>
<td>Parish festival</td>
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<tr>
<td></td>
<td>St. Rita Parish, 56th St., Indianapolis. “Balance and Recreation in St. Benilde’s Rule,” Benedictine</td>
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<td>Brother Gabriel Hodges, presenter. Information: <a href="http://www.saintmeinr.edu">www.saintmeinr.edu</a> or <a href="mailto:mel@benedettine.edu">mel@benedettine.edu</a></td>
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<td>June 11-18</td>
<td>Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. Diocese of Evansville. “Introspective</td>
<td>Parish festival</td>
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<td>Centering Prayer Retreat,” Information: 800-367-3677 or e-mail <a href="mailto:kford@thedomed.com">kford@thedomed.com</a></td>
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<td>June 16</td>
<td>Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. “Introspective Centering Prayer</td>
<td>Parish festival</td>
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<td>Retreat,” Information: 800-367-3677 or e-mail <a href="mailto:kford@thedomed.com">kford@thedomed.com</a></td>
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<td>June 10-11</td>
<td>Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. Positive Aging “Saying ‘Yes’ to</td>
<td>Parish festival</td>
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### Events Calendar

Events Calendar submissions should include a date, location, name of the event, sponsor/sponsorship, phone number for more information. All information must be received by 5 p.m. on Thursday one week in advance of our Friday publication.

Submissions will not be taken over the phone.

To submit an event, mail to: The Criterion, Events Calendar, P.O. Box 1717, Indianapolis, IN 46206.

You may hand-deliver the notice to the Archdiocese of O’Meara Catholic Church, 1400 N. Meridian St., Indianapolis.

Events may be faxed to 317-236-1593 or e-mailed to mklein@archindy.com for more information about our Events Calendar Policy, log on to www.CriterionOnline.com, click on the Events link on the link on our events policy.
Miter Society recognizes generosity of United Catholic Appeal donors

By Brandon A. Evans

Just as the archdiocesan Church offers special appreciation to those who give generously of their time and service, so too does it honor those who, blessed with financial success, have stayed true to a life of stewardship.

The Miter Society is a program for those families who donate at least $1,500 to the archdiocese’s annual United Catholic Appeal (UCA).

There are different giving levels in the society, and for those different levels, there are different opportunities, such as touring a home mission site, taking part in a day of prayer at Our Lady of Fatima Retreat House or attending a special dinner at the residence of Archbishop Daniel M. Buechlein.

One such event that all Miter Society members were invited to was a Mass celebrated by the archbishop on May 25 at SS. Peter and Paul Cathedral in Indianapolis. About 115 individuals attended.

During the Mass, Archbishop Buechlein tied together Christian worship to service.

“By virtue of our baptism into Christ … we are called to serve and not to be served,” he said. “There’s no doubt that being good stewards for God and for our neighbor is a genuine Christian service, and there is a definite spiritual connection.”

The sacraments, he said, are open to all Catholics and freely given without regard to money or status. Quoting from St. Paul, the archbishop noted that he who does not share his daily bread with those less fortunate does not deserve to share in the eucharistic banquet.

“Your generous stewardship mirrors the teaching of St. Paul,” he told those gathered. “In fact, your stewardship is a service that finds its roots in a very ancient Christian tradition.

“Your generosity gives glory to God, and it helps the poor.”

He also thanked those gathered for their gifts, and offered thanksgiving to God for all good things.

Ron Greulich, director of major gifts for the archdiocese, said that the Miter Society is “an excellent way to show our appreciation” for peoples’ generosity.

Still, he said, “we appreciate everyone’s gifts—from the smallest to the largest.”

Without the contributions of whatever each person can afford, the archdiocesan UCA would never meet its goal. Nevertheless, the members of the Miter Society can serve as good examples to everyone.

“We are extremely grateful for the model of good stewardship exhibited by the members of the Miter Society,” said Kent Goffinet, the new director of stewardship and development for the archdiocese.

The society comprises more than 700 families who contribute about 30 percent of all the money received in each year’s UCA—and this past year that added up to nearly $1.7 million.

And those funds, combined with the donations of thousands of others, is what enables the archdiocese to continue its spiritual and material outreach—from the education of seminarians to feeding and housing thousands of needy people each year to educating children in the home mission schools of the archdiocese.

Locally, they will also often carpool to attend archdiocesan events sponsored by the Office of Catholic Education. In turn, according to Leonard, the members encourage each other to form their catechetical programs according to archdiocesan standards.

“The regular gathering challenges each of the members to be up to date … and to be in touch with the things that need to be done and to be in touch with the diocese,” he said. “They challenge each other to keep up. I don’t know that they would all admit they do that, but they do.”

Karen Oddi, the Office of Catholic Education’s associate director for religious education, sacramental, adult and family catechesis, echoed Leonard’s comments, saying that the strong bond among SIDRE’s members helps her in her archdiocesan-wide ministry.

“Because there’s such good participation, every one of them knows what’s going on,” she said. “So you can call anybody down there. They’re so cohesive. They’re just a group you can count on.”

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NEW YORK (CNS)—Douglas Roche, a Canadian adviser to the Vatican on disarmament and security issues, said during a panel discussion on May 27 that the religions of the world “need to speak much more strongly” about nuclear disarmament.

Calling nuclear weaponry “the paramount moral issue of our time,” he said, “nuclear weapons and human security cannot coexist.”

Roche said, however, that the world’s religions alone cannot exert sufficient influence to move the nuclear powers to disarm and would have to work in influence to move the nuclear powers to disarmament.

On the final day of the conference, Roche participated in a panel discussion at the Church Center for the United Nations, across the avenue from U.N. headquarters. The event was sponsored by the Fellowship of Reconciliation, Pax Christi USA and the interreligious agency Temple of Understanding.

Roche reported that in a statement to the review conference Archbishop Celestino Migliore, the Vatican’s U.N. nuncio, took a “strong” stand that “has been noticed.”

During the Cold War, Roche said, the Vatican expressed a limited acceptance of nuclear deterrence, but only as a step toward total nuclear disarmament.

After the Cold War, however, the nuclear powers indicated they planned to make their nuclear weapons permanent, and the Vatican has now “withdrawn any acceptance of nuclear deterrence,” he said.

Arguing that religious leaders do not recognize the gravity of the nuclear issue, Roche said they needed to help their people understand the “doublespeak” that governments were using to justify the possession of such weapons.

Even a low-yield nuclear weapon would endanger life on earth, he said.

He said, however, that encouragement came from the great increase since the 1995 review conference in the number of nongovernmental organizations that brought a civil perspective to the conference.

“While archdiocesan resources remain limited, I want you to know that at the archdiocesan level it is our intention to assist the parish in every way we can,” the archbishop wrote.

The parish also will apply for a grant from the Saint Francis Xavier Home Mission Fund, which serves to give financial aid to parishes and schools in the archdiocese that find themselves in situations of need.

“The leadership of Sacred Heart Parish is extremely grateful to Archbishop Buechlein for his most generous financial package that enables us to continue to offer our elementary program to the Terre Haute Deanery,” Sister Constance said.

The archbishop also personally addressed parishioners in a letter in which he reiterated the recommendations of the parish leadership.

“The archdiocesan resources remain limited,” the letter said, “but I want you to know that at the archdiocesan level it is our intention to assist the parish in every way we can.”
as one into his body means that “we cannot communicate with the Lord if we do not communicate among ourselves,” he said.

“If we want to present ourselves to him, we also must go out to meet each other,” Pope Benedict said.

“The Eucharist is the sacrament of unity,” he said, “but unfortunately Christians are divided, precisely in the sacrament of unity.”

Pope Benedict said that receiving the Eucharist must make Christians feel more strongly the need to work and pray “with all our strength for that full unity for which Christ ardently prayed."

“I want to restate my desire to take on, as a fundamental commitment, working with all my energy for the reconstitution of the full and visible unity of all the followers of Christ,” he said to great applause.

Pope Benedict also used his homily to stress the Catholic Church’s faith that Christ is truly present in the Eucharist, that the consecrated host becomes his body in a mysterious, but real way, not just symbolically.

The Gospel of John recounts that when Jesus told his followers that by eating his body they would have eternal life many of them asked, “But how can he give us his flesh to eat?” the pope said.

“In reality,” Pope Benedict said, “that attitude has been repeated many times in the course of history.”

The pope told the Bari crowd that Jesus could have said: “Friends, do not worry. I spoke of flesh, but it is only a symbol.”

However, he said, Jesus stood firm in his statement and Christians rejoice at having him so close to them.

“We need this bread,” the pope said.

“It is not easy to live as Christians,” he said. “From a spiritual point of view, the world in which we find ourselves—often marked by unbridled consumerism, religious indifference and secularism closed to the transcendent—can appear as a desert.”

Jesus does not leave Christians alone, the pope said. He feeds them, guides them and helps them to fulfill all the moral precepts required of true believers.

For most of the celebration, Pope Benedict was seated in the shade, but the altar was in the sun. A papal aide held a large white umbrella over his head during the eucharistic prayer.

Among the estimated 200,000 people attending the Mass were tens of thousands of young people, many of whom had spent the night at the Mass site.

Patrizia Tano, 22, and her friends from the Italian Missionary Youth Movement came from Cosenza for the Mass.

So far, Tano said, they like Pope Benedict.

“He is a good person. We were so used to Pope John Paul II that it will take some getting used to. He seems shy, but he smiles and waves,” Tano said before the Mass.

Singing nearby were 50 members of a Cursillo group from San Vita, Italy.

Pino Greco, the group leader, said they came not only to see the new pope, but to demonstrate the importance of the Eucharist in their lives.

“For us, the Eucharist is the center of our lives,” he said. “Our experience begins with meeting Christ in the tabernacle. When we recognize that gift, our hearts beat more quickly and we have to share this experience with others.”

The Mass also marked the first time since Italy and the Vatican signed a treaty in 1929 recognizing each other’s territorial rights that Swiss Guards, dressed in their ceremonial uniforms and carrying their halberds, stood watch at a papal Mass in Italy outside Vatican territory.

Passionist Father Ciro Benedettini, a Vatican spokesman, said he did not know the details of the agreement between the Vatican and Italy that led to the guards’ presence, but he said Swiss Guards would continue to accompany the pope on Italian trips.
now we have people who are going to Victory Field to be with one person. It isn’t even so much what we do. We’re not going there to celebrate Mass.

“We’re going there to spend time with a person. It’s the second person of the Blessed Trinity. And he’s going to speak to us through his Word. And we’re going to watch him. And he’s going to give us his blessing. And we’re going to sing. And we’re going to praise. And we’re going to worship. And that in itself is beautiful.”

Father Joseph Riedman, pastor of Holy Trinity in Danville, said that the desire to make it a public event was a motivation to host the eucharistic procession at Victory Field.

“Victory Field’s gates will open to the public at 2 p.m. From then until the eucharistic procession enters the stadium, the archbishop and his banners and through a big procession with music and through numbers and through banners and through a big procession with all those little children and all the priests and the archbishop.

“We could have done this at Roncalli High School,” he said. “That’s one of the sites that we considered. They have a big stadium there. But the fact that Victory Field is centrally located, it’s a very public place...

“...The Year of the Eucharist: Celebrating the Body of Christ” is open to the general public.

In addition to the ministry fair, other events occurring after the conclusion of the eucharistic procession will include games and face painting for children in the picnic area behind center field and more music provided by Grace on Demand.

Father Joseph Riedman, pastor of Holy Spirit Parish in Indianapolis, said that a large group of his parishioners will be coming to the event, including approximately 50 boys and girls who recently celebrated their first Communion.

He said he thinks that his parish’s involvement in the event is a way for it to share its love of the Eucharist with Catholics from throughout the archdiocese.

“...We think that the Holy Spirit is a symbol of Christ’s presence in the world because of its permanence here on the east side [of Indianapolis],” Father Riedman said. “In a lot of ways, I think of this parish as a devout eucharistic parish. We always have good attendance at our Masses, even during the work. I think we are consistent in the way that we exercise our love for our Lord in the Eucharist.”

Beneficer Mary Cecile Deken, pastoral associate and administrator of religious education at St. Lawrence Parish in Lawrenceburg, said that she is looking forward to the members of her parish coming together around the Eucharist with so many Catholics from other parts of the archdiocese.

She also noted that several of the faith community’s first communicants will be making the trip for the event and that the rest of the parishioners have been invited as well.

“We’ve had announcements about what is going on hanging up on our doors,” she said. “We’ve had it in our bulletin. So we’re encouraging people to come.”

Sister Mary Cecile said she thinks the event will be a feast for the senses centered around what is at the heart of the Church.

“I think the Eucharist is the center of our faith,” she said. “There will be something just about the celebration itself that will do something to deepen your faith. This will be a big expression through music and through numbers and through banners and through a big procession with all those little children and all the priests and the archbishop.

“There is something visually there that will bring them to think that there’s something to this, even if their faith has been a little bit weak.”

Catholics from across the archdiocese will gather at 3 p.m. on June 12 at Victory Field in Indianapolis to participate in “The Year of the Eucharist: Celebrating the Body of Christ.” The centerpiece of the event will be a eucharistic procession led by Archbishop Daniel M. Buechlein. Others participating in the procession will include hundreds of boys and girls who have celebrated their first Communion this year.
Reserved parking for volunteers

Directions

From the north
Follow I-65 South to exit 114 (Martin Luther King Jr./West St.) and go south to Victory Field.

From the east
Via I-70: Follow I-70 West to I-65 North. Exit left at exit 114 (Martin Luther King Jr./West St.) and go south to Victory Field.
Via I-74: Follow I-74 West to I-465 West. Exit onto I-65 North, follow to I-70 West, then exit at 79A (West St.) and go north to Victory Field.

From the south
Follow I-65 North to I-70 West. Take exit 79A (West St.) and go north to Victory Field.

From the west
Via I-70: Follow I-70 East to exit 79A (West St.) and go north to Victory Field.
Via I-74: Follow I-74 East to I-465 South. Take exit 13A (Rockville Rd.) and go east. Turn left on Washington St. and go east to Victory Field. †

Schedule of Events

2 p.m. Victory Field gates open

2-3 p.m. Prelude music will be provided on a stage behind home plate by Grace on Demand. Witnesses on the Eucharist will be offered by St. Thomas Aquinas parishioner Sharon Mason of Indianapolis, a staff chaplain at St. Vincent Hospital and Roncalli High School 2005 valedictorian Matt Pfarr of Our Lady of the Greenwood Parish in Greenwood. A ministry fair involving at least 18 archdiocesan offices and agencies and other Catholic organizations will occur in the stadium’s concourse.

3 p.m. The eucharistic procession enters Victory Field, led by Archbishop Daniel M. Buechlein, holding a monstrance containing the Blessed Sacrament. Others participating in the procession will be priests of the archdiocese, members of several Catholic fraternal organizations, boys and girls who have received their first Communion this year, Disciples in Mission parish coordinators and parish banner bearers.

4-5 p.m. Following the conclusion of the eucharistic procession, the ministry fair will resume in the stadium’s concourse. Games for children and face painting will occur in the picnic area behind center field. Grace on Demand will provide music on the main stage behind home plate. †

In case of rain
On the evening of June 11, Msgr. Joseph F. Schaedel, vicar general of the archdiocese, will determine whether or not “The Year of the Eucharist: Celebrating the Body of Christ” at Victory Field will be cancelled due to inclement weather and a smaller service held in its place elsewhere.

Information regarding such contingency plans can be found on the evening of June 11 by calling the following telephone numbers: 317-236-1431 or 317-236-1432. It can also be found on the homepage of The Criterion at www.CriterionOnline.com. †

The point is, that we need to bring God back to life in us, then keep Him alive, and therefore overflow Him onto others, like bursts of Life that revive the dead. - Chiara Lubich

AANNTTIQQUUEESS

COOLLEECCTTIIBBLLEESS

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Priest and pit crewmember
Father Glenn O’Connor, pastor of St. Joseph and St. Ann parishes in Indianapolis and the Catholic chaplain for Indianapolis International Airport, works as a pit crewmember for Roth Racing/PDM Racing during Bump Day on May 22 at the Indianapolis Motor Speedway. Father O’Connor has assisted several racing teams as a pit crewmember at the speedway for 30 years and celebrated Masses for the Indy Racing League Ministry on a part-time basis at a few racetracks. He has worked for drivers Marty Roth, Sam Hornish Jr., Jimmy Kite, Johnny Rutherford, Pancho Carter and others during the past three decades.

Mini-500 celebration
Little Sister of the Poor Celestine Mary Meade drives an Indianapolis 500 Chevrolet SSR pace car as Little Sister Geraldine Harvie, superior, left, enjoys a parade lap with residents and staff members before the annual Mini-500 competition held on May 25 at the St. Augustine Home for the Aged in Indianapolis. Residents ride in wheelchairs or use walkers on wheels to compete in a race around the circular drive in front of the home for the elderly poor at 2345 W. 86th St.

To treat the most severe of illnesses, it takes more than just our specialists in intensive care and the expertise we have in childhood cancer. It takes a routine practice of turning to the family as some of the best experts of all. After all, a mom can hurt, too, even if it’s her child who is sick.
Time is sacred and is one of God’s greatest gifts

By Fr. Richard Rice, S.J.

Time has become the new millenium’s currency. Most of us would rather part with our wallets or purses than with 12 hours of our time.

We seem to have so much to do every day.

The other evening, I watched a feature on television about the typical day of a family of four people. I was exhausted after watching them race through their collective activities.

I grew up loving a baseball game’s timeless afternoon. Now I do not have time to sit through nine innings. I want the time-boundary experience of football or basketball.

What happened to time? Somehow we convinced ourselves that time is an endangered species—that we almost have to hoard it and prevent others from stealing it from us.

In Judeo-Christian tradition, all time is sacred—one of God’s greatest gifts.

In Ecclesiastes, the Bible reminds us that, “There is a time for every occupation under heaven” (Eccel 3:1).

God bestows time on us lavishly, no matter what we have made of our past.

Day by day, God lades out 24 hours to us with the obvious hope that we stay in relationship with the Giver throughout the events of the day.

It is hard to live within our sacred tradition when our secular culture is so contrary. Yet we must find ways to do so and to encourage other in this Christian task.

By focusing on our day demand so much of our attention.

For John Paul II, the grotto where an ancient tradition locates Jesus’ birth. Often, John Paul II did his praying in everyday places like his private chapel in Vatican City. Those who lived with him in the small papal household saw just how many hours he spent in prayer.

Millions of Catholics and other Christians around the world witnessed his deep devotion when he celebrated Mass or led them in other forms of worship.

Only someone who’s life was bathed in personal prayer could lead others with such a reverent sense of God’s nearness.

We can often feel how little time we have for praying with others, reading Scripture and spending a few minutes of our day with God. The things that fill up our day demand so much of our attention.

Yet all of us have experienced the quiet peace and real strength that can flood into us from time spent in prayer. If this doesn’t motivate us to prioritize our time to pray more, perhaps a constant look at John Paul II’s life will help us to do that.

One very public fruit of John Paul II’s life of prayer came in his encyclical letters and other documents. He tended to end them with heartfelt petitions expressing in prayer the heart of the particular teaching he had just developed. These profound prayers could only come from someone who constantly gave hours of time to the presence of the Lord.

(Jesus Father Gerald O’Collins is a theologian at the Gregorian University in Rome.)

Discussion Point

Focus on what is important

This Week’s Question

Did you ever feel you simply had to regain control of your time? How did you do it?

“I sit back and determine my priorities and try to remember what’s most important—family, work, religion—and decide what time I can give each.” (Irene Guts, Montpelier, Vt.)

“I’m retired. . . . I use my time as I see fit. I love life and let it dictate to me. I believe you accept what you can and do what you can. I guess it’s faith, but God is a major part of my life, and I don’t know if my faith is responsible for my attitude or my attitude is responsible for my faith.” (Russ Mackymanski, Butler, Ala.)

“I had nine children, all grown now, and I felt many times that I couldn’t keep up with anything. I’d find a quiet time and reorient myself, and decide what was important and what was not so important.” (Virginia Vatterott, Creve Coeur, Mo.)

“In consultation with my wife, we set our priorities for our family and our two small businesses for the short- and long-term. We must spend time with our children and be there to share our spirituality with them.” (Kenton Keller, Bismarck, N.D.)

Lend Us Your Voice

An upcoming edition asks: What do good stewards of God’s creation do?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St., N.E., Washington, D.C. 20017-1100, or send an e-mail to cgreenf@catholicnews.com.
Jesus in the Gospels: Rejection at Nazareth

Jesus stood up and read from a scroll of Scripture. He chose the Book of Isaiah because he knew that the prophet spoke of one whom the Lord anointed, the Messiah. Jesus then claimed that the prophesy was fulfilled in him, which he was fulfilling the Old Testament hopes and expectations. Those people couldn’t buy that. They thought they knew him too well. Jesus understood their reaction, for he said, “A prophet is not without honor except in his native place and in his own house.”

That was too much for the Nazarenes. Luke’s Gospel says they turned murder­ous and tried to throw him off a cliff, which seems a bit drastic. Matthew’s and Mark’s Gospels only lament the Nazare­nes’ lack of faith and say that he worked few miracles in Nazareth because of that lack of faith. But that lack of faith extended even to his own house. Jesus’ family consists of those who hear and accept the message. This is the view from the outside looking in is seldom, if ever, accurate. It’s easy to assume that a family is doing fine and happy because they seem so. It’s easy because it has no problems. But that’s not a rejection of Mary. For Jesus to say “Who are my mother and brothers? Whoever does the will of God is my brother and sister and mother.”

Jesus simply used his relatives’ arrival to make a point. Just as he always did while he was doing those things now? So they showed any brilliance before; how could we think otherwise? One of those who left Jesus in Capernaum, about 20 miles away, the reaction of those who were fearful of gangs in their neigh­borhoods. They helped homeless women “to create large banners with slogans challenging stereotypes about homelessness,” and produced milk cartons that carried the message, “When you argue at home, does it always get out of hand?” Peggy enlisted maximum-security prisoners to help her design “problem­solving” products to put in confined spaces.” One of these is a microwave oven made from aluminum foil, wire and a light bulb. “I’m a deep believer that everyone is an expert at something…”

Peggy’s activist efforts is stamping cur­rency that passes through their hands with slogans stressing why we need to be paid for everything, and what is so satis­fying about buying things. She’s hoping to raise public consciousness about materialism.

This article sure raised my conscious­ment. What can a family take? Perhaps the most far-reaching of Peggy’s activist efforts is stamping cur­rency that passes through their hands with slogans stressing why we need to be paid for everything, and what is so satis­fying about buying things. She’s hoping to raise public consciousness about materialism.

Faithful Lines/Shirley Vogler Meister

The most enduring thing is how Bob (as we know him) primarily dedicates his books to Peggy, identifying her as “my foremost love.” Bob was the wife’s caregiver in Indianapolis, where they reside near five of their eight living children.

Most interesting is how Bob’s fiction incorporates echoes from his own past. As a former co-worker once told him: In art we weave what he learned about good rela­tionships and communication into the tapestry of his fiction. Because of this and because his strong Catholic faith shines through, his books are appropriate for young people. Bob’s wife has received complimentary validation from both.
The prophecy of Hosea is the source of this weekend’s first reading. Hosea is not regarded as one of the greater prophets. His work is shorter, for instance, than the expansive works of Isaiah, Ezekiel and Jeremiah.

Some details of the life and circumstances of Hosea are recorded. He was the son of Beeri, but nothing else is known about his ancestry. His wife was Gomer, who was unfaithful. He had three children, two sons and a daughter. He was a contemporary of the prophet Amos. He was active as a prophet about 750 years before Christ.

Understanding Gomer’s infidelity was deeply troubling for Hosea, who used this experience to describe what was happening with the entire nation. He saw the Hebrew experience to describe what was happening before Christ.


tax collectors and sinners. In the ancient Hebrew mind, natural descendants gave people ongoing reward. Inasmuch as Jews, the epistle leans strongly upon Jewish symbols and personalities. In addition, as Jews, the epistle leans strongly upon Jewish symbols and personalities.

Reflection
If your own culture has rejected any notion traditional in Christianity, it has completely rejected sin. Definitions of sin can be very tight, as if the institutional Church set down certain arbitrary rules, almost as arbitrary as a rule not to go “up the down staircase,” to recall the title of an old movie, and woe betide any infraction. Sin, of course, manifests itself in acts or in omissions, but grave sin bespeaks a true conviction to serve self rather than God. It is the ultimate selfishness and, of course, it is the ultimate folly.

As Jesus reached out to all, the Church through the readings in the liturgy reaches out to any and all of us. All are sinners. Some may feel very guilty, humiliated and angry with themselves or even with God.

The Church is reassuring. God awaits us all. His mercy is everlasting.

Pope John II was first pontiff to choose name

We are told that for centuries popes have changed their names on becoming bishop of Rome, as our new pope took the name Benedict instead of keeping Joseph, his baptismal name. Do we know who was the first pope to take another name? (Florida)

The first pope we know of who chose another name was Pope John II, who was elected in 333. He was a Roman priest named Mercurius (Mercury), who felt that it would not be appropriate for the leader of the Catholic Church to have the name of a pagan god.

Pope Sergius IV, who was pope from 1009-12, often is mistakenly identified as the first pontiff to assume a new name. His given name was Peter, but after his election he chose another, out of deference to St. Peter the Apostle, but he was not the first pope to do so.

Since the death of Pope John Paul II, I have heard several times on television and in the newspapers about the prophecy of St. Malachy, an Irish bishop.

The reports say he foretold much of the Church’s history. Unfortunately, the website seems to give far more credit and credibility to the prophecies than they deserve.

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.
New Program of Priestly Formation raises bar on seminary admission

WASHINGTON (CNS) — A revised Program of Priestly Formation that the U.S. bishops will be asked to adopt in June is much more explicit than the current program on criteria for admission to a seminary.

The program, which must be adopted by a two-thirds vote of the bishops and approved by the Vatican before it takes effect, sets national norms and principles that must be applied in all U.S. seminaries.

Like the fourth edition in 1992, the fifth edition of the program speaks of four dimensions of formation that seminarians must develop and integrate in their years of preparation for priesthood: intellectual, pastoral, spiritual and human. Those dimensions were spelled out by Pope John Paul II in Pastores Dabo Vobis ("I Will Give You Shepherds"), a 1992 document on priestly formation issued only months before the fourth edition was adopted.

One of the major insights in the papal document was its emphasis on "human formation"—the social, psychological, psychosexual, emotional and relational maturation of the seminarian—as an integrating factor for the spiritual, intellectual and pastoral formation that occurs during the entire formation process.

The Vatican has been developing the program incorporating that dimension for the past 10 years. Those insights in the papal document are reflected in each of the drafts and approved by the U.S. bishops in 1999 on the program, each successive edition has more explicit references to the specific types of formation in seminaries.

The 1992 edition placed the admission norm calling for seminary applicants to take a physical examination, the new version is no exception. The 1992 edition placed its treatment of celibacy under the heading of spiritual formation and focused on the theology of celibacy. The proposed new version makes explicit reference to the requirement for the admission norm calling for seminary applicants to take a physical examination, the new version is no exception.

The admission norm is reinforced with a formation norm that says, "Any credible evidence in the candidate's sexual attraction to children necessitates an immediate dismissal from the seminary.

The 1992 program makes no specific mention of homosexuality, but the new one says, "With regard to the admission of candidates with same-sex experiences and/or inclinations, the guidelines provided by the Holy See must be followed."

The Vatican has been working for some time on developing such guidelines. To the long-standing norm calling for seminary applicants to take a physical examination, the new program adds, "This exam should include HIV and drug testing." Since 1971, when the first edition of the Program of Priestly Formation was adopted with three paragraphs on celibacy, each successive edition has expanded its treatment of that topic. The proposed new edition is no exception.

The 1992 edition placed its treatment of celibacy under the heading of spiritual formation and focused on the theology of celibacy. The proposed new version gives its main treatment of celibacy under human formation and focuses more on the concrete skills, attitudes, behaviors and supports needed to build an effective, mature commitment to a chaste, celibate life.

The section on community life is more expansive and detailed in the new version than in the older one. The new version’s section on admission is more explicit about the seminary’s obligations under canon law to determine an applicant’s freedom from certain legal barriers to ordination. It includes references to the laws of the Eastern Catholic Churches as well as the Latin Church.

For the first time, it makes explicit reference to married applicants. In the Latin Church, this is the case of accounts in which the Vatican has allowed some married former non-Catholic ministers who become Catholic to be ordained to the Catholic priesthood.

It also recognizes a partial relaxation of the former strict ban on married priests in Eastern Catholic Churches in areas where the Latin Church is the dominant one.

If an Eastern Catholic candidate is married, a certificate of marriage is required along with the written consent of his wife and the approval of the Apostolic See,” the proposed new edition says.

The Program of Priestly Formation also includes norms for the governance, administration and faculty of the seminary, the role of the bishop, and the relationship of seminary formation to the ongoing formation of priests after ordination.

The new version incorporates, as an addendum, norms adopted by the U.S. bishops in 1999 on evaluating an application for seminary admission from someone who previously left or was dismissed from a seminary or a formation program for religious life.

The rules require the prospective seminarian to obtain a full report from the applicant’s previous seminary or program. They set strict conditions that must be met before such an applicant can be readmitted as a candidate for priesthood.

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Catholic schools said to play 'vital role' in Church's mission

WASHINGTON (CNS)—Catholic schools play a vital role in the evangelizing mission of the Church, "says a statement that the U.S. Conference of Catholic Bishops will be asked to adopt in June. The nation's bishops are to meet in Chicago on June 16-18.

The proposed statement on Catholic education is titled "Renewing Our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium."

"Our young people are the Church of today and tomorrow," it says. "It is imperative that we provide them with schools ready to address their spiritual, moral and academic needs."

"We are convinced that Catholic schools continue to be the most effective means available to the Church for the education of children of the young. We must continue to give all parents the choice of an education which no other school can supply—excellent academics rooted in sound Catholic values," the statement says.

It says Catholic schools form 30 percent of the nation's schools in the country and have some 2.4 million students, which accounts for 48 percent of all students in private schools.

Paralleling a similar supportive statement the bishops issued in 1990, the proposed new statement assesses the current strengths and weaknesses of U.S. Catholic elementary and secondary schools, which form the largest private education system in the country.

On the plus side, it notes that according to government, Catholic and independent research:

- Catholic schools make a major impact in closing the achievement gap for poor and minority students in inner-city environments.
- The Catholic school dropout rate is lower than that of other private schools and far below that of public schools.
- A Harvard study in 2000 "reported that Catholic school students performed better than other students on the three basic objectives of civic education"—civic engagement, political knowledge and political tolerance.
- Catholic students continue to score well standardized tests in science, math, social studies and science, often surpassing government standards.

On the negative side, the statement notes that:

- More Catholic schools have closed than have opened in the past 15 years. The current figure of 7,799 elementary and secondary schools represents a 10 percent drop since 1990.
- Enrollment, which rose slightly in the 1990s, has dropped since 2000 for a net loss of 170,000 students since 1990.
- Average tuition costs in Catholic schools have more than doubled since 1990 and the proportion of tuition that parents must pay has risen by nearly 13 percent in 1990 statement, the bishops committed themselves to establishing diocesan educational development offices or similar initiatives to strengthen Catholic schools financially through such things as student scholarships and endowments.

They also committed themselves to promoting the formation of diocesan, state and national organizations of Catholic parents to advocate for public funding that permits more parents to exercise educational choice for their children.

Mary Powell, associate secretary for Catholic school parental rights advocacy in the U.S. Conference of Catholic Bishops, said that since then Catholic parent advocacy groups have been established at the state level in 18 states and at the diocesan level in three California dioceses. She said that in four other states—Kentucky, Louisiana, Michigan and Virginia—Catholic parents have joined with parents of other private school students to form nonpublic advocacy coalitions.

The proposed new statement expresses the bishops’ thanks to those who “have joined us on the federal and state levels and from the private sector to assist parents in financing their children’s education through public and private funding. Such assistance “makes it possible for children of the poor and lower middle class to attend Catholic schools,” it says.

Church and state separation doesn’t keep God out of U.S. politics

WASHINGTON (CNS)—“Catholic schools said to play ‘vital role’ in Church’s mission”

Church and state separation doesn’t keep God out of U.S. politics

"We're talking about domestic issues and foreign policy in religious terms, often tinted with the morality of protecting the “good” from the “evil.”"

In U.S. politics, we do God,” said Luis Lugo, director of the Washington-based Pew Forum on Religion and Public Life.

“Try to imagine a candidate running for high office as an avowed atheist, he said. "If he begins as an atheist, he would find it hard ... as a candidate,” Lugo added.

Historically, mixing religiosity with politics is a formula that generally works with U.S. voters. The formula has involved using Christian and biblical terminology which steers clear of supporting God over the state, it says.

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Carmelite Sister Joanne Dewald was a pious and revered prioress of the Carmelite Monastery of Our Lady of the Woods in Indianapolis. She graduated from the former St. Vincent School of Nursing in Indianapolis in 1952 then entered the Daughters of Charity on Nov. 21, 1952. She also served her order as a hospital administrator.

Sister Joanne received a bachelor’s degree in nursing and a master’s degree in administration at St. Louis University. She completed postgraduate work in hospital administration at the University of California at Berkeley, Calif. From 1965-77, Sister Joanne served as the president of O’Connor Hospital in San Jose, Calif.

On June 20, 1972, she transferred to the Carmelite order in Santa Clara, Calif., then later returned to her hometown and served the Carmelites with the Indianapolis Carmel. Sister Joanne served as the prioress of the Carmel in Santa Clara and the community in Indianapolis from 1997 until 2003. She also was active in helping the order begin an Internet prayer ministry.

Memorial donations may be sent to the Carmelite Monastery of the Resurrection, 2500 Cold Spring Road, Indianapolis, IN 46222.


Providence Sister Claudia Lewis taught at schools in five states

Feb. 26, 1934. She entered the congregation of the Sisters of Providence on Nov. 21, 1925, professed first vows on Feb. 24, 1929, and professed final vows on

Providence Sister Claudia Lewis died on May 23 at Mother of the Holy Family, 2500 Cold Spring Road, Indianapolis, IN 46222. †

Indianapolis Death Row inmate issues final statement before execution

By Mary Ann Wyand

Indianapolis Death Row inmate Gregory Scott Johnson issued a brief written statement before his execution May 25 at the Indiana State Prison in Michigan City, Ind.

Johnson had hoped to donate part of his liver to his sister, but was denied by the Indiana Department of Corrections.

When they were denied, they did their thing, whatever that is, but when we returned we were on earth,” Deacon Lunsford said.

If “all anyone is ever truly looking for is to be better served by accepting a procedure with the advice of medical experts, including Debra Johnson said "make it easy for us. But our family. Our family.”

Johnson was executed by lethal injection at 12:28 a.m. on May 20 in the Indiana State Prison in Michigan City, Indiana.

After his own independent study and review, had no grounds for second-guess years of court rulings or to Johnson “made it easy for us. But our family.”

Johnson "made it easy for us. But our family. Our family. We Johnson "made it easy for us. But our family. Our family.)

Carmelite Sister Joanne Dewald was a prioress of two Carmelis

Carmelite Sister Joanne Dewald, a member of one of the oldest and most revered Carmelite monasteries in the United States, died on May 25 after undergoing major heart surgery. She was 83.

The Mass of Christian Burial was celebrated May 31 at the monastery chapel. Burial followed at the sisters’ cemetery.

Born on Sept. 25, 1928, in Indianapolis, she was the daughter of Joseph and Marian (Therese of the Infant Jesus (Little Flower) School and the former Bessie Jordan in Indianapolis, Indiana.

She graduated from the former St. Vincent School of Nursing in Indianapolis in 1952 then entered the Daughters of Charity on Nov. 21, 1952. She also served her order as a hospital administrator.

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Cardinal says helping HIV-positive mothers, kids promotes culture of life

ROME (CNS)—Working to ensure that babies of HIV-positive women are born healthy and stay healthy and that their mothers survive to raise them is an important part of promoting a culture of life, said Cardinal Renato Martino.

The cardinal, president of the Pontifical Council for Justice and Peace, spoke on May 27 at an international conference on preventing AIDS among children in Africa. The conference was sponsored by the Rome-based lay Community of Sant’Egidio.

The conference was attended by health ministers from 19 African countries as well as European and North American government officials and representatives of pharmaceutical companies, donor agencies and HIV-positive African women with their healthy babies and toddlers.

Cardinal Martino told the conference, “It is a moral obligation to give a future of hope to Africa, which in turn will give hope to the world.”

The Community of Sant’Egidio has been providing HIV testing, counseling and free drug therapy to people with AIDS in Mozambique since 2002. The program, DREAM—Drug Enhancement against AIDS and Malnutrition—also has begun in Tanzania, Malawi, Guinea-Bissau, Guinea and Kenya.

More than 30,000 people in the six countries have turned to DREAM for testing; more than 1,100 of them are HIV-positive and almost 5,000 of them are following the full “triple-cocktail” drug and treatment regime for AIDS.

Two Sant’Egidio physicians told the conference that in their program “more than 1,100 babies have been born healthy to HIV-positive mothers, and the transmission rate is less than 2 percent.”

Without treatment, the mother-to-child transmission rate is about 35 percent, but the mother’s life expectancy—and therefore that of her newborn and her other children—is drastically reduced. Josefa Graciosa Jardim Madeira, a 37-year-old woman from Mozambique, is one of the mothers treated by DREAM. She said that when she was pregnant in 2003 a nun convinced her to go to Sant’Egidio and be tested for HIV.

“I will never forget; it was the morning of June 10. For me, it was a terrible day, but a lucky day at the same time,” she said.

Madeira tested positive for HIV so Sant’Egidio put her on antiretroviral therapy in the 25th week of her pregnancy, supplemented her family’s food and helped her keep to the therapy protocol.

Unlike many programs to prevent mother-to-child HIV transmission in Africa that rely on drug treatment only around the time of the baby’s birth, the DREAM program provides complete, long-term drug therapy for the women, who will continue taking the antiretroviral drugs for the rest of their lives or until a cure for AIDS is found.

Madeira had a baby girl, who appeared healthy, grew well and developed normally. “At 18 months, I had her tested” for HIV, she said. “The result was negative. For me, it was a great joy, an immense joy. I, a seropositive mother, gave birth to a seronegative daughter.”

Dr. Maria Cristina Marazzi, one of the DREAM leaders, told the conference that Sant’Egidio and the Italian Institute of Health are about to publish a study on mother-to-child HIV transmission among women enrolled in DREAM.

The study, she said, “offers precious indications on the safety of the maternal milk of women treated with the antiretroviral drugs, dissolving our last reservations and indicating the women can go back to breast-feeding their babies.”

Katherine Marshall, an adviser to the World Bank, told the conference the world was facing “a moral imperative” to focus more time, energy and resources on children and AIDS, including preventing transmission, treating HIV-positive children and caring for AIDS orphans.

She said faith-based institutions are taking the lead, but more can and should be done to forge links between non-governmental organizations and major public and international institutions.

Marshall also said the majority of HIV-positive people in the world are women, and no one is doing enough to listen to their experiences, tailor treatment programs to their needs to help them with their children, and correct the social situations that place them at risk.

“Human nature, sexuality, relationships between men and women, condoms, prostitution, infidelity—we must dialogue about these difficult issues,” she said.

Marshall said the poor, the sick and children do not benefit from religious organizations and international organizations ignoring differences or accusing each other of being part of the problem.