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Two men to be ordained to the priesthood

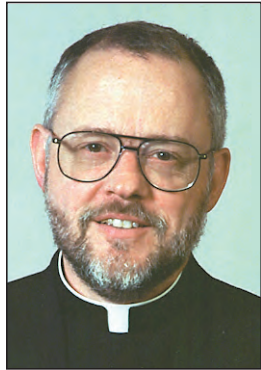
By Margaret Nelson

Archbishop Daniel M. Buechlein will ordain two men to the priesthood for the Archdiocese of Indianapolis at 11 a.m. on June 3 at SS. Peter and Paul Cathedral in Indianapolis.

They are Larry Borders of St. Magdalen Parish in New Marion—who spent two decades overseas teaching languages—and Russell Zint of St. Monica Parish in Indianapolis—who studied engineering at Purdue University.

Because he recently celebrated his 50th birthday, Borders called his life a “long story.” He was a teacher for 20 years. Starting in 1975, he taught Spanish and English at the university level.

His first serious study of religion was Islam, when he began to teach in Saudi Arabia. A history professor there, “a wise man from Iraq” who spoke fluent English, talked with him about his own faith.



Rev. Mr. Larry Borders

“He knew more about Christianity than I knew about my own tradition,” said Borders.

He came back to the U.S. from the Middle East in March

of 1979—four months into the Iran civil war.

“I approached the nearest Catholic Church—St. Joan of Arc in Indianapolis.” He asked Father Donald Schmidlin for instructions. Since that was before the Rite of Christian Initiation of Adults process was so widespread, he met with the priest and two other men every week or so.

The week before Christmas in 1979, Borders was confirmed into the Catholic Church.

“I was raised close to the Church,” he said. Both of his sisters married “devout” Catholic men. Though he was baptized in a Protestant Church, he began going to Mass at St. John Church in Osgood with

his sister and her husband when he was 6 years old.



Rev. Mr. Russell Zint

At his confirmation in 1979, Borders didn’t think of the priesthood. He had been negotiating a teaching job in Japan to begin a 15-year contract.

Around 1989, he first began to seriously think he would like to teach about his

See **ORDINATION**, page 7

Pope reflects on priesthood as he turns 80

VATICAN CITY (CNS)—Pope John Paul II blended celebrations of his 80th birthday with the Vatican’s Jubilee for Priests, emphasizing the primacy of his priestly vocation in his life.

Though showered with greetings from political leaders and cultural icons from around the world, treated to a special London Philharmonic musical performance and feted with a sumptuous lunch, the pope seemed most pleased concelebrating a birthday Mass May 18 with some 8,000 priests.

Father William F. Stineman represented the Archdiocese of Indianapolis at the jubilee.

During the liturgy in St. Peter’s Square, which Vatican officials called the largest concelebrated Mass in history, the pope said that God “desired to link my existence to the grace of the priestly ministry, as bishop and successor of Peter, to be a witness of God’s love for all humanity in these, our times, which are so fascinating.”

He returned to his reflections on the priesthood at a birthday lunch with cardinals after the Mass, saying, “I am particularly happy to remember my birthday in this priestly dimension, which is the fundamental one of my life.”

In his Mass homily, the pope praised God for the gift of priesthood, which he called a gift of love for all mankind. But he also acknowledged the struggles and weaknesses of ordinary priests and the growing threat of a priest shortage.

He asked for prayers for priests who have left the ministry and encouraged fallen-away priests to seek laicization, a Vatican dispensation officially releasing them from priestly duties.

“I think also of those priests who, for different circumstances, no longer exercise the sacred ministry, though they continue to hold in themselves a special configuration to Christ through the indelible character of holy orders,” the pope said.

Interrupted by applause, he said, “I also pray a great deal for them, and I invite everyone to remember them in prayer,

See **PRIEST**, page 8



Pope John Paul II is silhouetted against a sunny background in St. Peter’s Square as he arrives for Mass on his 80th birthday May 18.

Speakers call for a new balanced Christian feminism

ROME (CNS)—A new Christian feminism is needed for the new millennium, a feminism that promotes cooperation between women and men and acknowledges the importance of the family, said speakers at a conference in Rome.

The chief failure of feminism in the past was that it focused only on politics and society, “as if the feminine condition had nothing to do with the family,” said Cardinal Alfonso Lopez Trujillo, president of the Pontifical Council for the Family.

The cardinal was among the speakers at a May 19-20 conference on “A new Feminism for a New Millennium,” sponsored by the Legionaries of Christ.

Cardinal Lopez Trujillo said the 21st century brings hope that a balanced feminism will continue to reduce violence and discrimination against women while recognizing the important role of women in the family.

“To ignore that the vocation of the woman includes family and society—reducing the sphere of women’s self-realization to just the work, political or cultural aspects—brings a profound disregard for the aspirations of the human heart,” the cardinal said.

“Not only is it false that virginity and motherhood are ‘obstacles’ to a woman’s self-realization: It is precisely the con-

See **FEMINISM**, page 8

Pope canonizes 27 Mexican saints, including first Mexican woman

VATICAN CITY (CNS)—In a ceremony that alternated between solemnity and soccer-stadium enthusiasm, Pope John Paul II canonized 27 Mexican saints, including the first Mexican woman.

“With pleasure I proclaim today the sanctity of various witnesses of the Gospel in the 20th century, all belonging to the beloved and noble nation of Mexico,” the pope said at the beginning of the Mass May 21.

“They are the saints of the Great Jubilee of the Year 2000,” he said, as more than 50,000 pilgrims cheered and waved sombreros and green, white and red Mexican flags in an overcast St. Peter’s Square.

The new saints teach Christians the importance of being fully united to Christ and of striving for sanctity, the pope said.

“We are living the Great Jubilee of the Year 2000. Among its purposes is to stir in each believer the authentic desire for holiness,” he said.

“May the example of these new saints, gift of the Mexican Church to the universal Church, move all the faithful to search with courage and determination for sanctity, with all means in their reach and above all with the assistance of God’s grace,” he said.

To be permanently united to Christ means “to carry out our baptismal

See **MEXICAN**, page 8



A tapestry depicts Sister Maria de Jesus Sacramentado Venegas. She is Mexico’s first female saint.



Celebrating the jubilee in the Archdiocese of Indianapolis

Celebration in the Spirit of Hope: The Great Jubilee

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

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

Jubilee Masses for senior citizens and young adults

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

Young Adult Masses (Ages 18-39)

- Aug. 15** Our Lady of Perpetual Help Church, New Albany, 7 p.m.
- Nov. 1** St. Paul Catholic Center,

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

Senior Citizen Masses

- May 31** St. Andrew Church, Richmond, 2 p.m.
- Aug. 13** St. Ann Church, Terre Haute, 2 p.m.
- Oct. 22** St. Charles Borromeo Church, Bloomington, 3 p.m.
- Nov. 19** St. Joseph Church, St. Leon, 2 p.m.

Archdiocesan indulgence churches

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

The designated indulgence churches are:

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

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

Symphony to present special program

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

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

music.

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

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

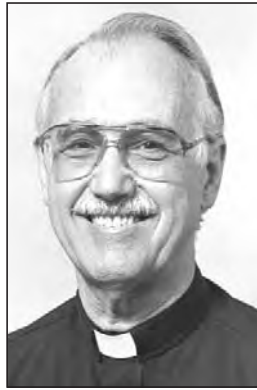
Make a weekend of it!

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

Father Hilary Ottensmeyer served archdiocesan priests

Benedictine Father Hilary Ottensmeyer died May 17 after a long illness.

The funeral Mass was celebrated at 10 a.m. on May 20 in Saint Meinrad Archabbey church. Visitation was Thursday evening through Friday and Saturday morning. The Office of the Dead was prayed in the church at 7 p.m. Friday. Burial was in the archabbey cemetery.



Fr. Hilary Ottensmeyer, O.S.B.

A monk and priest of Saint Meinrad Archabbey, Father Hilary would have celebrated his golden jubilee as a priest on May 30.

Baptized George Deem Ottensmeyer to Edward and Irene (Deem) Ottensmeyer in Vincennes in 1923, he enrolled at Saint Meinrad Seminary in 1939.

In 1944, he was invested as a novice; he professed his simple vows as a Benedictine in 1945.

After his ordination in 1950, he studied in Quebec and in Paris, receiving a doctorate in French from the University of Paris (Sorbonne) in 1956.

That year, Father Hilary began a 20-year career of teaching in the seminary. When Saint Meinrad began a distinct high school seminary, college seminary and school of theology in 1960, he was named first president-rector of Saint Meinrad College—a position he held until 1975.

After serving for two years as director of continuing education for the School of Theology, he moved to Indianapolis to serve the archdiocese as director of priestly formation and director of ministry to priests. For the past 17 years, he also served as resident chaplain for the Benedictine sisters at Our Lady of Grace Monastery in Beech

Grove.

Sister Rachel Best, prioress of the Beech Grove Benedictines, said, "He came as our chaplain and left as our friend.

"In the 18 years that ensued, we grew to know and love Father Hilary," she said. "And, as he said so often, he grew to love us. By his own admission, he wasn't accustomed to working with women before he arrived at Our Lady of Grace, but we took to each other. Perhaps it was because we are Benedictines and we sought and revered the same things.

"Hilary was a learned, well-traveled man who shared, through his thoughtfully prepared homilies, his love of God and his delight in beautiful things," said Sister Rachel. "He spent his monastic life in preparation for this final journey. We wish him bon voyage."

Priest friends remarked that Father Hilary always had time to listen to their concerns and challenges.

Jim and Doris Sorg, 25-year friends from Holy Spirit Parish of Indianapolis, who traveled with Father Hilary, were amazed at his talent for making friends all over the world.

"From the Jewish ladies on a bus headed for Monte Casino in southern Italy, priests throughout Europe who were favored with knowing him as a retreat master, Mother Teresa of Calcutta, who asked him to say Mass for her Missionaries of Charity, to the Muslim guide, "Oz," who took us throughout Turkey, he made friends of all," said Jim Sorg.

Father Hilary has served as retreat director for priests and religious all over the world. Known as a homilist, he wrote an article on preaching published in the May 2000 issue of *The Priest* magazine. He helped organize human rights conferences for NATO member nations for two years.

He returned to Saint Meinrad in late April and stayed in the infirmary there.

Father Hilary is survived by a brother, Edward Ottensmeyer Jr., who lives in Vincennes. †

Corrections

A photograph caption accompanying the story of the 50th anniversary of Fatima Retreat House in Indianapolis, in the May 19 issue of *The Criterion*, incorrectly identified the nuns in an historical picture. The nuns are Sisters of the Cross, popularly known as the "Magdalenes." They constitute a sepa-

rate but affiliated cloistered order that lives with the Sisters of the Good Shepherd.

In the May 19 issue of *The Criterion*, Dr. James Divita and Mary Fran Divita were misidentified in a photo on page 23. †

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St. Jude the Apostle, Spencer, dedicates new church

By Cynthia Dewes

St. Jude the Apostle Parish in Spencer dedicated a new church building on May 14. Archbishop Daniel Buechlein celebrated the afternoon Dedication Mass with the pastor, Father Paul Dede and several fellow priests were assisted by cantor Eric Vagedes and lectors Bill Gallogly and Charlotte Sweet. A reception followed in the St. Jude Parish Hall.

The church's new Stations of the Cross were created by Indiana University art professor Rudy Pozzatti, who donated the artwork in honor of his mother.

Archbishop Buechlein said he was pleased to concelebrate with Father Dede and Fathers Clarence Waldon and William Ernst, all of whom were seminary classmates.

The Mass began with a procession and songs of praise and thanksgiving led by organist Mary Jane Lawhead and vocalists Emilia Adams and Erin Vagedes. After a welcoming message by Father Dede, Scripture readings and the chanting of the Liturgy of the Saints, Archbishop Buechlein delivered a homily in which he praised the vision and hard work of the parishioners who had produced this "beautiful ambience."

He said this was an historic occasion because the event testified to the vitality

of this parish community. St. Jude the Apostle Parish, founded in 1951, is the only Catholic church in Owen County and numbers only a few more than 100 families, yet it's members came together in faith under Father Dede's leadership to produce this building, he said.

"God doesn't need a sacred dwelling as we do," Archbishop Buechlein said. "The beauty of this church is completed only when the church is as full as it is now. We are the dwelling place of God; if he is not in our hearts, this building is nothing."

The archbishop anointed the altar and walls of the church and censed them. Women of the parish, including Freda Jelase, Ellen Kimmel, Rebecca Mobley and Mildred Moresco, then cleaned the altar and dressed it with fresh linens in preparation for the Eucharist.

Following Communion, Archbishop Buechlein inaugurated the new Blessed Sacrament Chapel to the left of the main altar, and the congregation sang "Salve Regina" before going next door for a reception.

Several servers, including Mary and Stephanie Clouser, Dave Davies, Julie Gillaspay, Joe Ross and Lizzie and Robert Slough, assisted at Mass, while St. Jude's first Communion class presented the gifts. Parish liturgy director Viki Moore helped plan the event.

What is now St. Jude Hall is a large



Archbishop Daniel M. Buechlein anoints the new altar at St. Jude the Apostle Church. (Left to right) Father Richard Ginther, server Joe Ross and St. Jude pastor Father Paul Dede assist the archbishop.

house in which the church was formerly located. In addition to erecting the new church building directly south of the hall, the parish bought a smaller house to the west of the new church for use as

a rectory.

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

Oldenburg Franciscans elect new leadership

By Sr. Judith Werner, O.S.F.

The Sisters of St. Francis of Oldenburg have elected a five-member leadership team to assume office July 2. It includes Franciscan Sisters Jean Marie Cleveland (congregational minister), Mary Ann Stoffregen (first counselor), Margaretta Black, Alacoque Burger and Olga Wittekind.

The General Chapter—last convened six years ago—opened in June 1999, to begin its task of setting direction and prayer for the community and electing a congregational minister and four counselors.

The Feb. 18-22, 2000, Session of Affairs culminated in a directional statement which read: "We call one another

to vibrant Franciscan living of the Gospel, with special concern for peace-making and justice for the poor, so that our very lives speak a word of hope."

The second gathering, the Session of Elections, was held April 25-30. Through a communal discernment process, the congregation designated, by ballot, five sisters to serve as the leadership team for the next six years.

Sister Jean Marie Cleveland is now parish life coordinator for St. Patrick Parish in Indianapolis, having ministered as such in three center-city parishes for the past seven years. She previously served as elementary teacher, principal in secondary education—at the Academy of the Immaculate Conception

in Oldenburg from 1979-1987—and as parish director of religious education and as pastoral associate. She will live in Oldenburg when she assumes her duties as congregational minister.

Sister Mary Ann Stoffregen is currently director of Prayer Lodge, a house of discernment for Native American women in Montana, as she serves as pastoral minister for a nearby parish. She ministered many years in elementary and secondary education before becoming director of vocations for the community from 1980-84.

Sister Margaretta Black is a faculty member of Marian College in Indianapolis, serving as professor of French and chair for the department of foreign languages and literature. During

her 34 years of ministry at Marian, she served as dean of academic affairs from 1974-87. She previously worked in elementary and secondary education.

Sister Alacoque Burger serves on the membership team for the Oldenburg community. Her previous ministries were as teacher, nurse, pastoral minister, spiritual director and as advocacy representative for Cooke's Manor of Catholic Charities in Chicago.

Sister Olga Wittekind serves as professor of psychology and counselor at Marian College. After spending several years in elementary education, she was director of scholastics for the Oldenburg community from 1978-85. Her sabbatical studies were completed at the Jungian Institute in Zurich, Switzerland. †

St. Vincent de Paul needs volunteers for food pantry, distribution center

The Society of St. Vincent de Paul needs a few good men—and women.

The Indianapolis council "witnesses Christ to the poor" in the area, according to Don Striegel, SVdP council president.

The 50,000-square-foot Distribution Center at 1201 E. Maryland St. provides bedding, clothing, furniture and appli-

ances, valued at over \$1 million, at no cost to more than 8,000 needy families each year.

The Distribution Center, entirely staffed by volunteers, is open for pickups and serving clients on Saturdays and for sorting and stocking on Wednesdays. Because people take vacations and travel

during the spring and summer months, the SVdP comes up short of the 60 people needed on Saturdays and the 15 volunteers they need on restocking days.

Since last June, the SVdP council has operated a Client Choice Food Pantry. The facility has become the largest single food pantry in the Midwest, serving more than

1,000 families per week. Food is purchased at nominal cost through Gleaners Food Bank. Clients from 14 parish neighborhoods can choose new food, home and personal care items they need.

The food pantry needs at least 30 people each day to serve clients on Tuesdays,

See VOLUNTEERS, page 12

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Editorial

What Catholic vote?

Is there such a thing as “the Catholic vote”?

Politicians seem to think there is because both Democrats and Republicans keep taking steps to court Catholics. Several examples were in the news recently:

The Democrats tried to make it seem that the Republicans had an anti-Catholic bias because the leadership of the House of Representatives rejected a Catholic priest as House chaplain. Eventually, the Methodist minister favored by the leadership turned down the office so the Speaker could appoint a different Catholic priest. All of this was obviously political, on both sides, since few if any Democrats really believe that the Republican leaders are anti-Catholic. On the other hand, the Republican leaders were concerned enough about “the Catholic vote” to appoint a Catholic priest to this post.

Another example among the Democrats is Vice President Al Gore’s support for allowing the Vatican to continue to have a “permanent observer” status at the United Nations. There was an effort by pro-abortion activists to expel the Vatican. The Republicans jumped on that issue, too, with a bill condemning the attempt to oust the Vatican.

The anti-Catholic issue surfaced among Republicans early, when Sen. John McCain’s supporters called Catholic voters in Michigan, prior to that state’s primary election, to make sure they knew that George W. Bush had given a speech at Bob Jones University, where there has always been an anti-Catholic bias. This obviously political move put Bush on the defensive for a while. He wrote a letter to the late Cardinal John O’Connor apologizing for the “needless offense” caused by his appearance at the university. (*See editorial by Daniel Conway, The Criterion, March 10.*) Bush also stressed that both his brother and sister-in-law are Catholics.

The Republicans are so concerned about winning “the Catholic vote” that the Republican National Committee has formed a “Catholic Task Force” headed by Thomas Melady and Frank Shakespeare, both of whom are former

U.S. ambassadors to the Holy See. But is there a “Catholic vote”?

It is true that no presidential candidate has won the White House in at least the last 25 years without winning the votes of the majority of voting Catholics. What this indicates to us, though, is that Catholics vote like other Americans. They certainly don’t vote as a block.

The only presidential election in which Catholics voted for the winning candidate in a greater percentage than other Americans did was in 1960 when they overwhelmingly supported John F. Kennedy. There was a “Catholic vote” in that election. Since then, though, Catholics have helped elect both Republican and Democratic candidates by voting in roughly the same percentages as those who were not Catholics.

In the past two elections, for example, more Catholics supported Bill Clinton than George Bush or Bob Dole (35 percent of Catholics voted both for Bush in 1992 and Dole in 1996) despite Clinton’s pro-abortion record and his moral character—things that would seem to be liabilities if people accepted the teachings of the Church and took them into consideration when voting. And that’s the point: most Catholics don’t seem to take the teachings of the Church into consideration when voting.

We are not, of course, saying that that is a good thing. On the contrary, we believe that everyone should keep in mind the teachings of their Church when voting. We are saying that Catholics have historically not done so. In fact, they seem to have strenuously resisted all attempts to follow the lead of the American bishops when the bishops state their stand on various issues. Catholics seem to think that the bishops are meddling in political affairs when they actually are trying to fulfill their role as religious teachers by spelling out the moral issues involved. Nevertheless, U.S. Catholics seem to resent anything that appears to be an attempt to tell them how to vote.

We might wish that there is such a thing as “the Catholic vote” in the United States, but evidence does not seem to indicate that there is. †

— John F. Fink

Seeking the Face of the Lord

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



What were John XXIII’s intentions for Vatican II?

Not long ago I saw a sign that read “John XXIII wants to know who slammed the window shut.” The reference is to Pope John’s comment that he convoked the Second Vatican Council in order to “open the window” to let fresh air into the Church.

For many of us living in the late ’50s, his words in themselves were “fresh air.” Our expectations were high even if a bit uncertain about their full meaning. Some 30 years later we know that “the full meaning” is still unfolding, apparently not exactly as some had hoped, e.g., the bearer of the sign quoted above.

Pope John convoked the council under the motto of *aggiornamento*, an Italian word which means “bringing up to date.” Since the pope’s death in 1963 and the conclusion of the Second Vatican Council in 1965, there have been wide-ranging efforts to interpret Pope John’s intentions. Some interpret his hopes as being revolutionary, wanting to forge an abrupt break with the past. Others interpret his intention as “updating” and “fresh air,” but in continuity with the past.

An indication of the visionary pope’s intention can be detected from the nature of the council that he convened: rather than a *doctrinal* council, in fact, he convoked a *pastoral* council. The updating he sought was to reset the stage for the Church to teach more effectively in modern times the perennial truth contained in Scripture and Tradition. Clearly his intention was pastoral. Vatican Council II called for changes in pastoral practice, liturgy, ecumenical relations and participation in the ministry of the Church. A careful study of the council documents indicates no change of basic Church doctrine in faith and morals.

As I study controversies concerning the intent and “spirit” of Vatican II, I think there appears to be confusion between theology and political ideology. Often we hear the expression that he or she or they “have different ecclesiologies.” I believe what is intended is that there are differences of approach to understanding the theology of the Church. Yet sometimes it sounds as if he or she or they “have different opinions about how the Church should be governed.” For example, the council’s concept of the Church as the “People of God” is interpreted to speak of the laity with their implicit (or explicit) democratic rights in mind over and against (rather than in communion with) the

authority of the hierarchy. In fact, the People of God, the Church, is always inclusive of all of us, laity, religious and clergy, all united by our common baptism.

Recently as part of the jubilee observance, an international congress of theologians was held in Rome to review the teaching of the Second Vatican Council. At the conference, the point was made that the council’s descriptions of the Church were not explanations about how power should be exercised but about how the Church is to be holy. Cardinal Josef Ratzinger, who had been an influential theologian at the Vatican Council, addressed the conference: “The Church exists so that it becomes the dwelling place of God in the world.” Holiness, not a preoccupation with “our rights of precedence,” he asserted, must be the concern when considering the structure of the Church. The Second Vatican Council “was not solely an ecclesiological council. First and foremost, it spoke of God. Members of the council were careful to frame what they had to say about the Church within what they had to say about God, but the reception of the council has up to now overlooked this qualifying characteristic,” he said. Questions of order and authority are important, “but such questions cannot distract from the true and proper task of the Church: The Church must not speak primarily of itself but of God.”

The cardinal said something else that has been on my mind. Liturgical concerns at the council had the same focus. “Adoration, and therefore God, is the beginning.” Yet in post-conciliar history, the constitution on the liturgy certainly has not been understood starting from the basic primacy of adoration, but mainly a kind of how-to book for what we can do with liturgy. Rather than liturgy “being done” for God, it becomes a preoccupation of involving more people. I agree with the thought that when there is too much emphasis on what we do for ourselves, we lose what is essential.

Pope John Paul II, a principal author of the “Pastoral Constitution on the Church in the Modern World,” closed the jubilee conference. Calling it a gift of the Holy Spirit, he said the Council helped the Church map out its response to modern needs and questions while remaining faithful to Church teaching and tradition. The Spirit’s gift will continue to help us grasp its fuller meaning into the future. †

Archbishop Buechlein’s intention for vocations for June

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



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Buscando la Cara del Señor

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



¿Cuáles fueron las intenciones de Juan XXIII para el Vaticano II?

Hace poco vi una señal que decía "Juan XXIII quiere saber quién cerró la ventana". La referencia es por el comentario del Papa Juan que convocó el Segundo Consejo Vaticano a fin de "abrir la ventana" para que entrara aire fresco en la Iglesia.

Para muchos de nosotros que vivíamos en la última parte de los años 50, sus palabras en sí fueron "aire fresco". Aunque no entendimos completamente el significado de las palabras, tuvimos altas expectativas. Unos 30 años más tarde sabemos que "el significado completo" aún se está revelando, al parecer no exactamente como algunos esperaban, por ej., el poseedor de la señal mencionada arriba.

El Papa Juan convocó al consejo bajo el lema de *aggiornamento*, una palabra italiana que significa "actualizar". Desde la muerte del papá en el año 1963 y la conclusión del Segundo Consejo Vaticano en el año de 1965, se habían realizado esfuerzos de gran alcance para interpretar las intenciones del Papa Juan. Algunos interpretan sus esperanzas como revolucionarios, queriendo cortar con el pasado. Otros interpretan su intención como "actualización" y "aire fresco", pero en continuidad con el pasado.

Un indicio de la intensión visionaria del papa puede percibirse de la índole del consejo que convocó: en lugar de un consejo *doctrinal*, de hecho, él convocó un consejo *pastoral*. La actualización que buscaba era para disponer de nuevo el escenario para que la Iglesia enseñara más eficazmente en nuestros tiempos la perpetua verdad en la Escritura y Tradición. Desde luego su intención fue pastoral. El Consejo Vaticano II pidió cambios en la práctica pastoral, liturgia, relaciones ecuménicas y participación en el ministerio de la Iglesia. Un estudio cuidadoso de los documentos del consejo indica ningún cambio de la doctrina de la Iglesia en la fe y en la moralidad.

Cuando estudio las controversias concernientes a la intención y al "espíritu" del Vaticano II, creo que hay confusión entre la teología y la ideología política. Frecuentemente escuchamos la expresión que tal o cual persona "tiene eclesiologías diferentes". Creo que la intención es que hay diferencias de aproximación a la comprensión de la teología de la Iglesia. No obstante, suena a veces como si tal o cual persona "tiene diferentes opiniones sobre la manera de gobernar la Iglesia". Por ejemplo, el concepto de la Iglesia por parte del consejo como "Pueblo de Dios" se entiende de hablar de los legos con sus implícitos, o explícitos, derechos democráticos en mente sobre y en contra de la autoridad de la jerarquía, en vez de conjuntamente con la misma. De hecho, el Pueblo de Dios, la Iglesia, incluye siempre todos

nosotros, legos, religiosos y cleros, todos unidos por nuestro bautismo común.

Recientemente, como parte de la observancia del jubileo, se celebró un congreso internacional de teólogos en Roma para revisar las enseñanzas del Segundo Consejo Vaticano. En la conferencia, se estableció el punto que las descripciones de la Iglesia por parte del consejo no fueron explicaciones sobre la manera de ejercer poder, sino sobre la manera en que la Iglesia debe hacerse santa. El Cardenal Josef Ratzinger, quién era un teólogo influyente en el Consejo Vaticano, se dirigió a la conferencia: "La Iglesia existe para convertirse en la morada de Dios en el mundo". La santidad, no una preocupación con "nuestros derechos de precedencia," debe ser el asunto al considerar la estructura de la Iglesia, afirmó. El Segundo Consejo Vaticano "no fue únicamente un consejo eclesiológico. Ante todo, el mismo habló de Dios. Los miembros del consejo se aseguraron cuidadosamente de que expresaron lo que tuvieron que decir acerca de la Iglesia dentro de lo que tuvieron que decir acerca de Dios, pero la recepción del consejo hasta ahora ha pasado por alto esta característica calificadora," dijo. Las cuestiones de orden y autoridad son importantes, "pero tales cuestiones no pueden distraernos de la verdadera y correcta tarea de la Iglesia: La Iglesia no debe hablar principalmente sobre sí misma, sino sobre Dios".

El cardenal dijo algo más que ha estado en mi cabeza. Las preocupaciones litúrgicas en el consejo tenían el mismo enfoque. "Adoración, y por consiguiente Dios, es el principio". Sin embargo en la historia posconciliar, la constitución en la liturgia ciertamente no ha sido entendida a partir de la primacía básica de adoración, sino principalmente un tipo de libro de aprendizaje para lo que podemos hacer con la liturgia. En vez de que la liturgia "se hace" para Dios, se convierte en una preocupación por involucrar más gente. Estoy de acuerdo con el pensamiento de que cuando hay demasiado énfasis en lo que se hace para sí mismo, se pierde lo esencial.

El Papa Juan Pablo II, un autor principal de la "Constitución Pastoral sobre la Iglesia en el Mundo Moderno," clausuró la conferencia del jubileo. Llamándolo un don del Espíritu Santo, dijo que el Consejo ayudó a la Iglesia a preparar su contestación a las necesidades modernas y a las preguntas, mientras el mismo siguió fiel a la enseñanza y a la tradición de la Iglesia. El don del Espíritu continuará a ayudarnos a entender su significado más completo en el futuro. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para junio.

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

Letters to the Editor

Critical comments hit home

Jay William's letter to the editor in the April 21 edition of *The Criterion* presented us Catholics with some tough critical comments from his non-Catholic perspective. I felt they certainly hit home, and I hope parish liturgists took note. His letter was in response to an article depicting the results of a study on Mass attendance and reception of the Blessed Sacrament. I believe he is quite accurate in his observation that the drop-off in Mass attendance and the lack of belief in the true presence in the Eucharist are due to years of banal liturgies and reluctance to teach the Catholic faith.

I am a recent convert to Catholicism. It was Catholic friends who were passionate about their faith, inspired writings of saints and popes, and prayers, particularly the rosary, which convinced me to join the Church. It wasn't the many watered-down homilies and RCIA programs.

Unfortunately, many parish liturgies and religious education programs do a great disservice to the faithful. They fail to affirm what is necessary to be truly part of the Catholic Church ... that what the Catholic Church says about herself is true. Failure to teach that the Catholic Church is the one true Church founded by Christ, is entrusted with the authority to speak in his name, and is guided by the

Holy Spirit through Christ's vicar, the successor of Peter, leads to confusion and disbelief. And as Mr. Williams states, "No one commits himself to a confusion."

But I do believe Mr. Williams is incorrect in his generalization that Catholics have no religious identity. There are many faithful Catholics who truly love and respect the Catholic Church and its teaching authority. Archbishop Buechlein's weekly *Criterion* column gives us a great example of what it means to be Catholic. Groups such as Familia (Family Life in America), young adult networks, perpetual eucharistic adoration, apologetics organizations and others are growing across the country. They teach the eternal importance of our faith and the priority we should place upon it. Although vocations have dropped significantly over the years, some dioceses are experiencing vocation booms (our own diocese's seminary is experiencing growing classes of faithful young men answering God's call)! Dioceses in such places as Nebraska, Denver and Maryland are building new seminaries to handle the influx. What is the common thread among these dioceses? Enthusiastic and orthodox teaching of Church doctrine at all levels and consistent parish prayers for vocations; thus, confusion is lessened and commitments are made!

Tim Johnson, Indianapolis

Research for the Church/James D. Davidson

The effect of group size on interfaith marriage rates

Sociologist Peter Blau has shown that group size affects the relationships between groups. Consider the relationship between



racial and ethnic groups. If whites comprise 80 percent of the population in a given area and African-Americans are only 20 percent, African-Americans will have more contact with whites than whites will have with African-

Americans. The converse is also true.

The same principle applies to relationships between religious groups. In areas where Catholics are the majority and Protestants are the minority, Protestants will have lots of contact with Catholics, but Catholics will not have as much contact with Protestants and vice versa. The effect of group size has important implications for the chances that Catholics in any given diocese will marry Catholics or people who are not Catholic. Catholics are most likely to marry Catholics in dioceses where Catholics are a majority of the population. They are most likely to marry non-Catholics in dioceses where Catholics are a small percentage of the population.

Priest-sociologist Father John Thomas first documented this fact in the 1940s and '50s. Thomas reported that in dioceses such as Raleigh, Charleston, Savannah, Atlanta, Nashville and Little Rock—where Catholics were less than 2 percent of the population—more than three-quarters of all marriages recognized by the Church involved a Catholic marrying a non-Catholic. On the other hand, Thomas reported, in dioceses such as El Paso; Corpus Christi; Lafayette, La; Providence; and Santa Fe—where Catholics were in the majority—intermarriages accounted for less than 10 percent of all the marriages sanctioned by the Church.

In a recent analysis of interfaith marriage rates since the 1940s and '50s, Tracy Widman and I have shown that the effect of group size on interfaith marriage rates holds up over time. The very strong connection Thomas found between group size and intermarriage in 1945 and 1955 also occurs in 1960, '65, '70, '75, '80, '85, '90

and '95. Thus, the impact of group size is not limited to pre-Vatican II Catholicism. It persists to this day.

It also holds up when regional influences are taken into account. Living in a diocese with a small percentage of Catholics increases the chances of marrying a non-Catholic. Intermarriage rates are lower in dioceses with the largest Catholic populations.

For the first time, Widman and I also have been able to demonstrate that changes in the size of the Catholic population produce changes in intermarriage rates over time.

We identified three dioceses whose geographic boundaries had remained the same between 1960 and 1995 and where the size of the Catholic population had increased by 10 percentage points or more. These included the Archdiocese of New York and the dioceses of Rockville Centre, N.Y., and Reno. As we expected, the interfaith marriage rate decreased in two of these three locations: Reno, where it declined by 16 percentage points, and Rockville Centre, where it dropped by 8 points. The only exception was the Archdiocese of New York, where it remained unchanged.

We also located five dioceses whose geographic boundaries had remained stable and where the Catholic population had declined by 10 percentage points or more. These dioceses were Helena, Marquette, St. Louis, Honolulu and Springfield, Mass.

Again, as expected, the intermarriage rate went up in four of the five dioceses, with an average increase of 6 percentage points. The only exception was Honolulu, where it declined by less than 1 percentage point. Group size certainly is not the only factor affecting intermarriage rates, but it probably is the most important influence. Thus, Church leaders in dioceses where Catholics are only a small percentage of the total population should not blame themselves when they find that large numbers of Catholics are entering into interfaith marriages. Under such sociological circumstances, high intermarriage rates are very predictable.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind.) †

Check It Out . . .

The Mass schedule at St. Gabriel Parish, 6000 W. 34th St., in Indianapolis will be changed to accommodate race fans the weekend of May 27-28. Mass times on May 27 are 4, 5:30 and 7 p.m. The weekly Spanish Mass will be on May 28 at noon.

Prayer is the topic of a reflection day

Awards/Grants

The Christel DeHaan Family Foundation awarded **St. Rita Parish in Indianapolis** \$2,500 for the Summer at St. Rita Camp.

St. Francis Healthcare Foundation will receive \$120,000 from the Peter C. Reilly and Dr. Jeannette P. Reilly Foundation to initiate an endowment fund for Spiritual Care Services at St. Francis Hospital and Health Centers.

Saint Meinrad School of Theology in St. Meinrad has been awarded a \$295,203 grant from Lilly Endowment Inc. for a stewardship development story.

A \$328,000 bequest from the estate of the late Herbert Thyen of Jasper will help underwrite the course and workshop offerings at **Saint Meinrad School of Theology's newly established Center for Effective Parish Leadership** in southern Indiana. The bequest funds the Herbert and Maxine Thyen Endowment. The proceeds from this endowment will provide operating support for the center and the programming it will offer in professional skills development to ministers in training at Saint Meinrad and to priests and lay ministers already at work in parishes around the region and the country. †

on June 8 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The day begins at 9:30 a.m. and concludes at 2 p.m. Father James Ferrell, pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis, is the presenter. The day includes two presentations, Mass and lunch. Childcare is available with advance registration. For more information, call 317-545-7681.

Father John Catoir formerly of The Christophers will lead a **vacation retreat for seniors** Aug. 11-13 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. For more information, call 317-545-7681.

Saint Meinrad Archabbey Library in St. Meinrad will feature an **exhibit of historical maps and atlases of Indiana and the Midwest** through June 20. For more information, call 317-357-6501.

The ASPIRE Program for Adult Students will sponsor a **free seminar for adults considering college**. The seminar will be held on June 6 from 7-8:30 p.m. in Stokely Mansion at Marian College, 3200 Cold Spring Road, in Indianapolis. For more information, call 317-955-6125.

Swing For Seniors, the second annual golf outing to benefit St. Augustine

Home for the Aged in Indianapolis, will be held on June 30 at Pebblebrook Golf Club, 3110 Westfield Road, in Noblesville. Registration is \$100. For more information, call Linda Strahan at 317-770-9836 (days) or Bill Vieth at 317-844-5290 (evenings).

The St. Francis Early Childhood Systematic Training for Effective Parenting (STEP) parenting classes will meet six Mondays, June 5-July 17, from 7-9:30 p.m. at the Saint Francis Education Center, 8111 S. Emerson, South Campus, in Indianapolis. For more information, call Diana Dass at 317-236-1526. †

VIPs . . .



Benedictine Sister Ann Patrice Papesh, daughter of Mary Jo Papesh and the late Stephen Papesh of Good Shepherd Parish in Indianapolis, will make perpetual vows of religious profession on June 11 at Our

Lady of Grace Monastery in Beech Grove. Sister Ann Patrice is a 1978 graduate of Our Lady of Grace Academy. She is currently fulfilling requirements for double degrees in pastoral leadership and theology from arian College in Indianapolis. Prior to entering the religious community, she worked for 14 years at the Catholic Youth Organization. She ended her employment there as coordinator of youth retreats for the archdio-

cese. Sister Ann Patrice served the Benedictines as administrative assistant in the development office from 1993-97. She is now the director of development and youth services at Central Catholic School in Indianapolis.



Dan and Louise Sullivan of Indianapolis will celebrate their 50th anniversary on June 4 with a reception

for family and friends at Valli Vista Country Club. The couple has six children: Patty Brown, Nancy Sue Sedam, Beth Pangallo, Mark, Steve and the late Danny Sullivan. The Sullivans also have 10 grandchildren.



George Edward and Joan Marguerite Fey of Indianapolis will celebrate their 50th anniversary on May 20. The couple has five children: Janet Anderson, Joe, Keith, Tim and

Steve Fey. They also have 14 grandchildren and one great-grandchild. The Feys are members of Nativity Parish in Indianapolis. †



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ORDINATION

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Catholic faith tradition.

That year, his mother became seriously ill, so he took a leave to come home. While he was on the plane, his mother died. He decided to take a one-year leave of absence.

During that time, Borders decided to check out some religious orders and to approach the archdiocese about the possibility of studying for the priesthood. Father Schmidlin suggested he try a retreat for discernment. Borders chose the Jesuit-run Milford Spiritual Center near Cincinnati.

After that, he thought, "I'm ready to do it [study for the priesthood]." But he also thought it made sense when a religious sister suggested that he refrain from making this decision so soon after his mother's death. So he finished his contract in Japan from 1991-1995.

"During those five years, I really began to consider very strongly the idea of the call" to the priesthood. "People began to see me as Catholic."

In 1994 he decided, "This is it" and began to look for a school.

"I enrolled in the lay ministry program at Saint Meinrad," Borders said. He took the same classes as pre-theology students and considered it a discernment year. Then he approached the archdiocese about becoming a priest.

"Since then, it's felt very good, especially during summer assignments working in the parishes," said Borders. "The more exposure I get, the more I feel it's right."

Borders grew up on a farm near Madison, halfway between Osgood and New Marion, within the boundaries of St. Magdalen Parish. He attended rural public high schools.

In 1968, he got his bachelor's degree in Spanish and then his master's in applied linguistics from Indiana University.

In 1975, he began two years of teaching college-bound students from overseas in a language program affiliated with Marian College in Indianapolis.

Borders went to Saudi Arabia in 1977, but was trapped there in February 1979—with no way out until President Jimmy Carter sent evacuation planes.

Having studied in Spain for one year, he said, "I can speak Spanish pretty well—I can understand." He explained that the language as used by people from Central America and Mexico is different, "but I'm getting used to it."

He has given homilies in Spanish at St. Mary Church in Indianapolis and at St. Mary Church in Huntingburg (in the Evansville Diocese).

Borders spent his first seminary summer assignment at Holy Family Parish in New Albany under Father Wilfred Day's pastorate. The second was in clinical pastoral experience at St. Vincent Hospital in Indianapolis—while staying at Christ the King Parish with Msgr. Francis Tuohy. Last summer, he was at Holy Spirit Parish in Indianapolis, with Father Joseph Riedman.

His father, Willard Borders, still has the

farm near New Marion. The future priest's oldest sister is deceased. His brother is Sherrill Borders, who lives in Versailles. His sister, Gayla Kiefer, also lives near New Marion.

What does his family think about his becoming a priest? He thinks his dad is just happy that he's back in the U.S. Borders said that he was in other countries for nearly 20 years—so long that some people in the area didn't realize Willard Borders had another son.

Larry Borders said his family members "recognize I like the work. But they may not really understand the role and function of a priest.

"My father calls me a preacher," he said. "The family has been supportive and respectful."

"I enjoyed pastoral work," Borders said. "I especially love going to hospitals and prisons. I like to see people building homes."

Borders said he keeps up with what is going on in the Islamic world and keeps close contact with Islamic friends—and the Islamic Center in Plainfield.

Father Larry Borders will celebrate his First Mass at St. Magdalen Church in New Marion at 1 p.m. on June 4.

Father Borders has been appointed associated pastor of St. Bartholomew Parish in Columbus.

Russell Zint looks at his 26 years of life and observes, "It's real people who get ordained."

Born in Evansville, he experienced the divorce of his parents when he was 8 years old and his brother, Randy, was 3.

When Zint's mother remarried two years later, she and her husband brought the boys to Indianapolis, where Russell attended St. Monica School from grades four through eight.

While at North Central High School, he became involved in the youth ministry program at St. Monica, particularly the preparation for confirmation. Zint liked the St. Monica youth activities because he found it easier to make friends in the smaller parish community. In fact, he came back to serve as a peer leader during his junior year of high school.

"Becoming part of youth ministry and parish life really began to show me who Jesus was," he said. "I learned about a relationship with Jesus and what that meant and how the sacraments, particularly confirmation, played an important part in my life."

While he was at Purdue University, Zint was active in the Newman Center and involved with its high school catechesis program. And he "fell in love with the liturgy" at St. Thomas Aquinas Parish there, which had "contemporary liturgies and excellent homilies."

He soon realized that the 9 p.m. Sunday liturgy "was the highlight of my week. I had admiration for priests who—without notes—could speak from the heart."

He said, "One day, it struck me that I could do that."

In the meantime, he was in dialogue with Father Clem Davis, then pastor of

St. Monica, who had become an important part of his life since he came to the parish. He also developed a friendship with Father Joseph Moriarty, then a seminarian who was assigned to his home parish.

Zint began to think about the priesthood.

"What I enjoyed most was involvement in the parishes," Zint said. "What I enjoyed least was thinking about a career in engineering—although I was doing well."

He can remember when he firmly decided to pursue the priesthood—during Father Moriarty's ordination day in 1993. Zint had just finished his sophomore year in college. He felt comfortable talking to now-Msgr. Joseph F. Schaedel, who was assisting at St. Monica and serving as vocations director for the archdiocese.

"It was amazing how quickly it happened," said Zint. "All of a sudden Father Clem was driving me to Saint Meinrad."

He soon realized "I didn't have to be a priest the day I arrived. First, I needed to grow as a mature Christian person." He transferred to Saint Meinrad College and received his bachelor's degree in natural science in 1995. He continued in the graduate School of Theology from 1995-2000.

Zint calls his seminary experience a "grace-filled time" when he grew from relationships with faculty, staff and students.

He also had the opportunity to travel and study in the Holy Land, Egypt, Europe and Turkey. And he spent time in Mexico developing his skills speaking Spanish.

"This experience of Church and different cultures have opened my eyes to what it means to be Catholic and part of the universal Church," he said. "It brings me back here with a wider vantage point."

He had a pastoral internship at St. Luke Parish in Indianapolis during the 1997-98 school year.

"So I very much feel ready and happy to be a priest for the Archdiocese of Indianapolis—I really anticipate a future full of hope," said Zint.

He is encouraged by the other priests and by all who have work with him. "I'm very excited to begin priestly ministry."

When he first told family members he wanted to become a priest, they were a little bewildered, he said. They had been a little "off again, on again" about investing time in the practice of their faith.

The family suggested that he take more time to decide, rather than change his life "on a whim." But they had always supported what would make him happy, he said.

Zint saw a change in his family's attitude after a Parents' Day at Saint Meinrad, when his parents played cards with Benedictine Father Noah Casey, then spiritual director at Saint Meinrad College (now archdiocesan director of the ministry to priests).

"They began to realize I was surround-

ing myself with very good and caring people," said Zint.

Since he began his priestly formation, his blended family members have given themselves to their parish. His half brother is in the seventh grade at St. Monica School. His mother worked there for a year-and-a-half and has volunteered with the RCIA team three years. His stepfather sings in the choir.

"Before, people would greet my mom as Russ's mom. Now I am Terri's son," he said.

As "certainly a person of energy," he knows that he'll need to temper that quality with patience. "I enjoy being with people. I look at myself as a companion to the parish community."

Zint knows that his ideas of being "servant to the people" may change over the years.

"I want to be present to them where they are, open to listening," he said. "I know that being a minister in the Church is a humbling experience."

"People invite you to be part of their lives at their most difficult and challenging times—both joyful and sorrowful," said Zint.

He believes firmly in the spiritual renewal of the Church and sees the role of priests as spiritual directors to their communities.

"I particularly believe the preaching ministry is significant," said Zint. "It is an opportunity to make the Word of God truly part of people's lives. I want to pay particular attention to my role as presider and my role as preacher in the parish."

His past involvement with the Young Life ecumenical program for youth emphasizes to him the advice of its founder: "It's a sin to bore kids with the Gospel."

Inspired by different priests, the ordinand said a homily "needs to be done in ways people can understand, to meet them where they are."

Zint believes in a Church where collaborative ministry is absolutely essential—where people are allowed to use their gifts.

"I see this as freeing myself to be what people need me to be, which is as a preacher, sacramental presider, and companion in times of joy and sorrow," he said.

All are welcome to attend Father Zint's First Mass at 2:30 p.m. on June 4 at St. Monica Church in Indianapolis. Father Clem Davis will be the homilist. A reception will be held in St. Augustine Hall there after the liturgy.

Father Zint will also preside and preach at Masses of Thanksgiving at each parish where he did pastoral work: St. Paul Catholic Center in Bloomington, June 10, 5:30 p.m.; St. Luke in Indianapolis, June 11, 11 a.m.; and Little Flower in Indianapolis, June 11, 6 p.m.

Father Zint has been appointed associate pastor of St. Malachy Parish in Brownsburg. †

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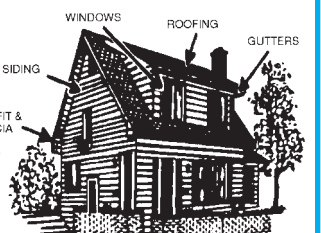


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PRIEST

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so that, thanks also to a procedurally obtained dispensation," they remain committed Christians in communion with the Church.

The pope said that priests must guide the Church "not with force but with cheerfulness, not with the attitude of masters but by offering an exemplary witness."

Greeting priests during an evening prayer service May 17 in St. Peter's Square, the pope said the Church in the 20th century was rich with the witness of saintly priests, some of whom even shed their blood exercising their ministry.

"Let us follow their footsteps, because the efficacy of our ministry depends on [saintliness]," he said.

During the May 14-18 Jubilee for Priests, two female saints were proposed as inspirations for priests seeking to faithfully live their vocations amid the challenges of the modern world.

In two different turbulent eras in the Church, Sts. Catherine of Siena and Thérèse of Lisieux "knew how to speak to priests to stimulate them to live their vocations to the highest," said Cardinal Lucas Moreira Neves, prefect of the Congregation for Bishops, at a Mass May 17 in St. Peter's Basilica.

The liturgy was followed by a two-hour meditation on the saints' interaction with priests.

Maria Antonietta Falchi Pellegrini, a professor at the University of Genoa, said St. Catherine's numerous letters to popes, cardinals, monks and priests manifest a deep love and reverence for the dignity of the sacrament administered by priests, "matched only by the strength of her reprimands for those who disfigured the face of the Church."

She said St. Catherine's examples teach that "God always requires respect and reverence for priests, his 'christs,' whatever their human weakness might be, because any offense against them is an offense against God himself."

Discalced Carmelite Father Antonio Sicari said St. Thérèse became a Carmelite nun specifically to pray for the holiness of priests.

The saint lamented primarily "the fact that they might forget the exclusive love promised in their consecration, and that their purity not be that owed to the Eucharist which they hold between their hands."

The pope, ordaining 26 priests for the Diocese of Rome May 15, said the Eucharist was the mystery of divine love.

"Incessantly draw upon this mystery, above all in the celebration of the Mass, the spiritual energy to faithfully fulfill your mission," he told the new priests.

Priests offering testimonies May 16 during the jubilee underscored the importance of prayer, as well as spiritual closeness to Mary and service to the needy, in sustaining a priestly vocation. †

FEMINISM

continued from page 1

trary," he said.

Cardinal Lopez Trujillo said that what is needed is "a feminism that defends and promotes the dignity of women, a renewed and renewing feminism which enlivens society and inspires a culture of life."

The new feminism must "integrate the essential aspects of the feminine condition, which include virginity and maternity as the realization of the vocation to love and to give of oneself," he said.

Mary Ann Glendon, a professor at Harvard Law School, said, "Large majorities of women now refuse to call themselves feminists" because the feminism has been "indifferent to their deepest concerns."

"They are alienated by its negative attitude toward marriage and family life, its antagonistic attitude toward men, its intolerance for dissent from its official positions and by its inattention to the

problems of balancing work and family life," she said.

Glendon said the forgers of a new feminism must be committed to "a cultural transformation," not only in promoting women's equality, but in changing the world of work and protecting the gift of human life.

"The dignity of all forms of legitimate work, paid or unpaid," must be acknowledged, she said. The socially important role of women dedicating their time to their families must be recognized, she added.

Nicole Garnett, a new mother and professor of law at the University of Notre Dame, Ind., said women of her generation have rejected "the myths of the old feminism," which include the assertion "that raising a family was pure drudgery," that a woman who chose to stay at home "was barely above contempt," and that a woman could "have it all" without making sacrifices.

Younger women's "acceptance of the biological and emotional reality that our children need us and that we need them

is a sign that we are more confident in our identities as women than the generation of women who came before us," she said.

Garnett said, however, that young professional women must never forget that they have options many other women do not, women who cannot work part-time and still support their families.

David Blankenhorn, president of the American Institute for Values, said the new feminism also must have, as one of its goals, strengthening marriage and family life, particularly the role of fathers.

"Motherhood as a social role can and increasingly today does exist on its own, separate from fathers," he said. "But fatherhood usually cannot exist on its own"—there must be the intention and consent of the woman to include the father of her child in the life of the

family.

"It would seem that large numbers of young women today definitely want a child, but do not necessarily want or believe that they need a father on the premises, just as large numbers of young men today are willing to have sex with their girlfriends and impregnate them with little or no intention of marrying the mother or helping her to raise the child," Blankenhorn said.

While mothers can raise their children without fathers, he said, it should be obvious to everyone that that is not what is best for the children, nor for most women.

As women work to develop a new feminism, he said, "I can think of few challenges more important than restoring this broken circle, this badly damaged bond of love between men and women, mothers and fathers." †

MEXICAN

continued from page 1

promises, to live in his love, to be inspired by his Word, to be nourished by the Eucharist, to receive his forgiveness and, when necessary, to carry the cross with him," said the pope.

"Separation from God is the greatest tragedy a human can live," he said.

Among the new saints were 25 martyrs of Mexico's anti-Catholic persecutions at the beginning of the 20th century. All but three were priests.

"They did not abandon the courageous exercise of their ministry when the religious persecution grew stronger in the beloved Mexican land and hatred of the Catholic religion ran wild," Pope John Paul said.

"They all freely and serenely accepted martyrdom as a witness of their faith, explicitly forgiving their persecutors."

The pope prayed that their example would lead Mexicans, today able to freely practice their religion, to renew their faithfulness to God and to "transform Mexican society so that justice, fra-

ternity and harmony among all prevail."

The pope also canonized two founders of Mexican religious orders.

Father Jose Maria de Yermo Parres, 1851-1904, founded the Servants of the Sacred Heart of Jesus and the Poor, an order of religious women devoted especially to care of the poor.

"In Christ's heart he found the guide of his spirituality, and considering [Christ's] infinite love for humans, he wanted to imitate [Christ], making charity the rule of his life," said the pope.

Mexico's first female saint, Sister Maria de Jesus Sacramentado Venegas, 1868-1959, founded the Daughters of the Sacred Heart, dedicated to the poor and ill.

"Her spirituality was characterized by a singular eucharistic piety, since clearly an excellent path for union with the Lord is searching for him, adoring him, [and] loving him in the most holy mystery of his real presence in the sacrament of the altar," he said.

Including the May 21 liturgy, Pope John Paul has canonized 324 people in 40 separate ceremonies during his 22-year pontificate. †



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Church celebrates one faith and many peoples

By Fr. Lawrence E. Mick

There are four Catholic churches within a few blocks of one another in the city where I live: one is the Polish parish, one Lithuanian, one Hungarian and one German.

The establishment of such national parishes was the response to a multicultural situation during a great period of immigration in the 19th century. These parishes allowed immigrant Catholics to feel at home in their new country and to continue to worship in their own language and with familiar customs.

Today another approach is taken in some multicultural parishes. Rather than having separate parishes for each group, one parish schedules Masses in the various languages each weekend. Each ethnic group comes to its own Mass. There are several ethnic communities but officially one parish.

A third approach has been developing in recent years in other parishes. These parishes, recognizing the gifts that each culture offers to the whole Church, try to develop a truly multicultural liturgy. This is a liturgy that involves various cultural and language groups in one celebration.

This is, of course, more difficult than having separate liturgies. It requires each group of parishioners to open themselves to the gifts that the other groups bring to worship.

Figuring out how to create a multicultural liturgy is not easy, however. For example, if you proclaim each reading of

the Mass in a different language, how do you enable those who do not speak that language to hear the word of God?

One solution is to print the readings in programs written in the various languages of the participants. Each group can listen to one reading in its own language and then read along during the others.

A similar challenge is how we can sing together in different languages. Can we learn to sing songs that are not in our native language?

One helpful trend among composers today is the creation of liturgical music that uses more than one language in the same song. Another possibility is using chants in traditional Latin.

Beyond the readings and songs, there are other ritual moments that can express the unity among various groups. Prayers of intercessions might be proclaimed in various languages or the intentions in the prayers of the faithful might be proclaimed in one language while the assembly's response incorporates several languages.

The Communion procession naturally will include various nationalities, but such inclusiveness is also possible in the opening procession of the Mass and the offertory procession. Those carrying out other liturgical ministries, such as hospitality and Communion ministers, can also reflect the parish community's varied composition.

The primary goal in planning such a liturgy is the same as for any liturgy: the full, conscious, active participation of all



CNS photo

Worshipping with people from different cultural backgrounds demands a bit more of every person in order to enter into the common act of worship, but it also offers spiritual benefits and a deeper sense of being part of this Church called "Catholic," which means "universal."

in the act of worship.

Worshipping with people from different cultural backgrounds demands a bit more of everyone in order to enter into the common act of worship, but it also offers spiritual benefits and a deeper sense of being part of this Church called "Catholic," which means "universal."

Some parishes might seek such an inclusive liturgy every week, while others might worship more often in separate lan-

guage Masses, uniting the various ethnic groups periodically for a multicultural liturgy—for example, on major feast days.

Learning to function as one Church in the midst of cultural diversity is a matter of learning how we can be one community sharing a multitude of gifts.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †

Cultural diversity turns differences into treasures

By Andrew Lyke

When our second child was born, Terri and I moved to Matteson, a south suburban Chicago community known for its racial diversity. We wouldn't have to be pioneers.

When we visited nearby St. Lawrence O'Toole Parish, however, the people had difficulty looking us in the eye, so we continued driving to St. Sabina Parish in Chicago.

After a year or so, we met the newly assigned pastor of St. Lawrence O'Toole Parish at a social gathering. Father James P. Finno couldn't hide his puzzlement upon discovering that we lived in the geographic boundaries of his parish but traveled into the city for Sunday worship.

Our impression of him was so favorable that we decided to give the parish another try. On our second visit, we experienced the same ambivalence as before, but one woman welcomed us to the parish. Her gesture sug-

gested that there might be some people who would welcome us.

It was that possibility that opened our minds and hearts to looking for something that perhaps wasn't evident at first glance. Soon we met many other parishioners and felt genuine hospitality and welcoming.

When we began to reach out, others reached back. After 12 years at this parish, we see clearly in hindsight that what we experienced as unwelcoming was really uncomfortable. There's a difference. Unwelcoming says, "We don't want you." Uncomfortableness says, perhaps, "We don't know how to relate to you."

Today St. Lawrence O'Toole Parish is a multiracial, multiethnic family of faith and fellowship that embraces the challenges of diversity. We celebrate our diversity in our summer festivals, where a variety of foods are prepared and served by different cultural groups. We celebrate

Kwanzaa, Simbang Gabi, Our Lady of Guadalupe and St. Patrick's Day as parish events.

Racism is a major obstacle to our Christian community. The U.S. bishops issued a statement in 1979, "Brothers and Sisters to Us," that unequivocally denounced racism as a sin. Recently, the bishops of Illinois issued a pastoral letter titled "Moving Beyond Racism: Learning to See With the Eyes of Christ," in which they expressed their "desire to proclaim the Gospel of Jesus Christ by speaking to a grave personal and social evil: the sin of racism."

Racism is very complex and illogical. Overcoming it requires time and patience, for it involves forming relationships—one at a time—that reshape the culture of parish life. Then our differences become our treasures.

(Andrew Lyke is the coordinator of marriage ministry for the Archdiocese of Chicago.) †

Discussion Point

Mass is the same in any language

This Week's Question

In how many languages is the liturgy celebrated in your diocese? What are they?

"Three: English, Spanish and Vietnamese." (Jim Bond, director of the Office of Worship, Diocese of Des Moines, Iowa)

"Our liturgies are celebrated in many languages: Chinese [both Mandarin and Cantonese], Creole, Croatian, Czech-Slovak, French, German, Indian, Indonesian, Italian, Korean, Lithuanian, Nigerian, Pakistani, Filipino [Tagalog], Polish, Portuguese, Romanian, Spanish, Ukrainian, Vietnamese and English." (Frank DeRosa, director of public information, Diocese of Brooklyn, N.Y.)

"Liturgies are celebrated regularly in three languages:

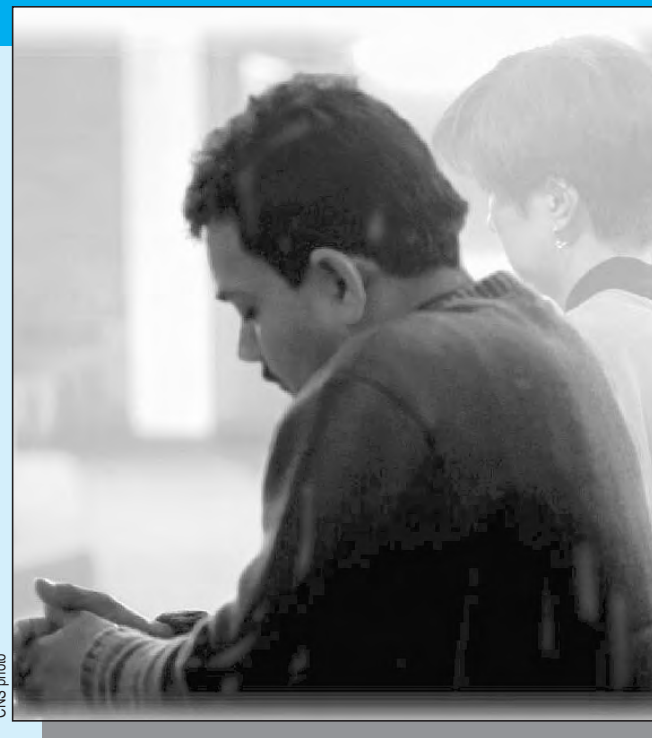
English, Spanish and Latin. We also have a few special-occasion liturgies throughout the year which are celebrated in French, Polish and German." (David Spotanski, vice-chancellor, Diocese of Belleville, Ill.)

"English and Spanish are spoken regularly, and liturgies are occasionally celebrated in Creole, Polish, Vietnamese and Korean as well." (Carol Brinati, Diocese of Orlando, Fla.)

Lend Us Your Voice

An upcoming edition asks: Tell of a diocesan program or activity that you participated in or from which you benefited.

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



CNS photo

From the Editor Emeritus/John F. Fink

Catholic stories preserved in one volume

This week I'd like to recommend a book for parents and grandparents. It's called *Treasury of Catholic Stories*, a 400-page book published by Our Sunday Visitor Books. You can get it at your bookstore or by calling 800-348-2440. The price is \$24.95.



There are 126 stories in this book. Most of them were familiar to previous generations of Catholics but evidence indicates that they will be new to most younger people. We are indebted to Gerald M. Costello for compiling and editing them, and thus preserving them in one volume.

The stories are all short, many less than one page but most two or three pages.

The stories aren't there just to be telling stories. They are divided into four sections, arranged to illustrate some basic teachings of the Catholic Church: the cardinal virtues, the gifts of the Holy Spirit, the corporal works of mercy and

the spiritual works of mercy.

Costello, whom I've known since we were at Notre Dame together (he was a year ahead of me), retired in 1991 as editor-in-chief of *Catholic New York*, the newspaper for the Archdiocese of New York. He not only compiled and edited the book, he also has written excellent introductions for each section as well as for each of the stories.

Even those who are familiar with most of the stories and legends will learn something. For example, in retelling the story of St. Martin of Tours giving away half of his cloak to a shivering beggar, Costello reveals a sidelight. He tells us that St. Martin's cloak was kept as a sacred relic in a small private church. Since the cloak was known by its Latin name, *capella*, that became the name of the little church. In time, the name was applied to any small church. In English, *capella* is chapel.

Further, Costello writes, those who were responsible for guarding the relic in the *capella* were known as chaplains. And finally, since the typical *capella* was too small for an organ, unaccompanied

music "from the chapel" was known as a *capella*.

Occasionally Costello felt it important to include more than one story about particular people. He has four short stories for St. Francis and two for St. Patrick.

Costello leads off with eight stories from the Gospel of Luke, whom he describes as "the New Testament's most gifted storyteller." He does this by way of illustrating that each of the 126 stories in the book "springs from the same story—not a story, but *the* story, the greatest story ever told, the story of Jesus Christ."

The saints have, all through the centuries, been the subjects of Catholic stories, so it's not surprising that most of the stories in this book are about saints. But 20th-century stories are also here, including some about Cardinal Joseph Bernardin, St. Maximilian Kolbe, Cardinal Terence Cooke, Capuchin Father Solanus Casey, Padre Pio and Archbishop Fulton Sheen.

When parents and grandparents are asked, "Tell me a story," here's a treasury of Catholic stories indeed. †

The Good Steward/Dan Conway

Stewardship in the family, parish

Christians experience God's blessings first and foremost in the family (the domestic Church). The gift of life, which is entrusted to a man and a woman in the sacrament of marriage, is nurtured and sustained in our families. Here minds and hearts are formed, skills and talents are developed and faith is translated into action.



Christian families are called to be responsible stewards through:

- Family prayer
- Time spent together (sharing meals, doing household chores and enjoying leisure activities)
- Work that respects the dignity and worth of individuals and that builds and sustains the family and the community
- Generous sharing with friends, neighbors and all those in need.

The experience of Christian family life extends outward—to the parish community. As Catholics, we recognize that the profound call to personal conversion that individuals and families receive from Christ is "heard" in and through the community of faith. Our parish is not simply a place to "stop by" once a week to fulfill an obligation. It is (or should be) an ongoing source of spiritual strength and a center for learning, teaching and sharing our faith. Above all, our parish should be a place where what is experienced in the Eucharist (communion with Christ and with his Church) transforms our daily lives—at home, in the workplace, and in society.

Christian stewards accept their baptismal responsibility to carry out the mission of the Church by contributing to their parish communities through:

Stewardship of time: At the very least, making the most of their observance of the Lord's day (not arriving late or leaving early). Even more, by sharing precious time with fellow parishioners—in prayer, study or ministry. Time that is generously shared with the parish has a way of replenishing itself. It comes back to us in unexpected ways and fills us with many more opportunities to give and to serve than we ever thought we had time for.

Stewardship of talent: Our parish communities invite us to develop and share with others the distinctive gifts and talents we have received from the Holy Spirit. This sharing of gifts may be formal or informal. It may be public (serving on the parish council or as a eucharistic minister), or it may be "behind the scenes" (quietly helping a family in need or just stuffing envelopes). The same God gives talent to everyone—and invites us to freely share our gifts with others.

Stewardship of Treasure: When it comes to spirituality (things of the heart), money matters. How we use it, what we think of it, whether we are willing to share it—all make a difference in the way we live our lives, because as Jesus said, "where your treasure is, there your heart will be also." Catholics are invited, and challenged, to make gifts to the parish that are planned, proportionate, and sacrificial—not simply because "our parish needs the money," but because each of us has a need to give, as God has given generously to us.

Christians are called to give witness to stewardship. Of course, this means contributing to the support of the parish. But stewardship means much more than Church support. It means accepting all the spiritual and material blessings we receive from God as gifts to be cherished and shared—not for their own sake but for the good of others, especially our families, our parish communities, and those whose needs are greater than our own.

(Dan Conway is a writer, teacher and consultant who specializes in the integration of stewardship principles with the practice of professional fund raising.) †

Cornucopia/Cynthia Dewes

It sure ain't easy being U.S.

The natives are restless here in the good old U. S. of A. But then, aren't they always?



It seems to me that one of the best things about our country is the restlessness that fires our enthusiasm. It's what caused the expansion of Western "civilization" from coast to coast in the first place, and the

constant pursuit of the "American Dream" ever since.

It's restlessness that energizes our economy, our politics and our intellectual life, such as it is. And it's restlessness that continues to bring immigrants, legal or not, to our doors.

We do, and did, many things wrong in this country, but the fact remains that the United States of America remains an attractive place for many on the outside. Even our closest neighbors, from

Canada and Mexico, like to drop over for an extended stay now and then.

The problems come mainly when we get elitist, thus effectively denying some of the most important principles we say we stand for. We love to think we're open to "your tired, your poor, your huddled masses," but then we impose

restrictions on an isolated "mass" here or there, seemingly because of their color or religion or some other human condition.

Personally, I thought the human condition was what this country is supposed to be about. Consider those pesky "self-truths" and "inalienable rights" we love to quote; don't they prove that humanity, any humanity, is inherently respectable? We've raised tolerance to the level of

'We love to think we're open to "your tired, your poor, your huddled masses," but then we impose restrictions ...'

prime virtue, but at the same time we often behave in a way, or promote policies, that are intolerant to the max. We'll let Elián in, but not the little Haitian orphan. We'll fight genocide in Kosovo, but ignore it in Rwanda. Isn't there something wrong with this picture?

Perhaps our current national restlessness comes from ignorance of the moral center that drove the Founding Fathers. Perhaps on Memorial Day we should remember what "life, liberty and the pursuit of happiness" really meant to them, and should mean to us now. Perhaps we should put God back into public parlance as more than just a word on our currency.

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

Faithful Lines/Shirley Vogler Meister

Book about monks for men only? No!

"If you want your car fixed, go to an auto mechanic. If you want to learn about the mystical aspects of a life with God, listen to those who have devoted their entire lives to the quest."



David D. Perata wrote this at the end of the introduction in his 201-page book

(with references, index and bibliography—*The Orchards of Perseverance: Conversations with Trappist Monks About God, Their Lives, and the World.*)

When I first received an advance notice about his work from St. Therese's Press in Iowa, I thought, "OK, this is interesting, but what's the connection with Indiana?"

That's the question I sent back. I next heard from Perata, who recommended Saint Meinrad Archabbey in southern Indiana and Benedict Inn Retreat and Conference Center in Beech Grove for a local understanding of monastic-community life.

But, of course, I know them well. However, I didn't know Saint Meinrad is mentioned in the book in an interview with an abbot.

I received Perata's informative and revealing book near the start of the new year: perfect timing. I've gone back to certain passages repeatedly, with my main impression being how happy these monks are—truly, truly happy!

Even one who left the monastery and then married is happier because of his time at the Abbey of Our Lady of New Clairvaux in northern California. An abundance of photos proves this, too.

Since happiness—even with spiritual struggles added—is what God wants for us, it makes sense to learn how to achieve that from the way these men live and think. It's a pleasure to do so through Perata's interviews and interactions with them. The author's experiences began when he was in grade school in the '60s.

Says one of the priests: "I'm just an ordinary guy but God has blessed me with this vocation... I feel more effective now in my old age than ever!" That's the point: God uses ordinary men—and women, of course—to be effective exam-

ples of extraordinary happiness, even into elder years.

Anyone—men or women—with even a spark of religious vocation in them should have this book.

If you want to be a much happier Christian, too, then read it yourself, especially during Lent. (*Orchards of Perseverance* by David D. Perata also provides an enlightening history of the Order of the Cistercians of the Strict Observance, known as Trappists, including what led to the founding of Gethsemane Abbey in Kentucky—another place with which I'm very familiar.

More information about the \$17.95 book can be obtained by e-mailing stherese@netins.net or calling 712/859-3557.)

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

Sixth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 28, 2000

- Acts of the Apostles 10:25-26, 34-35, 44-48
- 1 John 4:7-10
- John 15:9-17

As has so often been the case in the liturgies of the Easter season, the Church this weekend presents a reading from the Acts of the Apostles.



Again, as often has been the case, Peter appears in the reading as the representative of the apostles. He acts in the name of Jesus. He interprets the ancient law of

Moses, and in a sense amends the law of Moses. In this, he acts in the power of God.

Important to the meaning of this reading is Cornelius. First of all, Cornelius is a pagan. He is not a Jew. Therefore, his house is ritually unclean.

Secondly, Cornelius is a Roman. It is more than the fact that he is not Jewish. He also is part of, and a participant in, the Roman conquest and domination of the Holy Land. He represents the power of tyranny and also defiance against God.

Thirdly, Cornelius is a man of faith. He recognizes his own inadequacies and human limitations. He understands his need for God.

Reacting to the situation, Peter states that God responds to all who are earnest and true in their search for the divine. Ethnicity, earthly connections and so on mean little or nothing.

Proving that Peter himself stood in the place of the Lord, and for the truth, the Holy Spirit fills the event. As a result of this holy presence, believers understood the meaning of all that was happening. Their doubts and confusion were overcome.

The story ends with Peter's decision to bring all into the fold of the believers. They are to be baptized, receiving access to the Lord and to eternal life as much as

those of Jewish origins.

For its second reading this Easter weekend, the Church offers a selection from the First Epistle of John.

The epistles of John are remarkably eloquent and clear. They go to the heart of salvation in Jesus, of the person of Jesus, and of Christian discipleship. God is love, and life truly in God is life filled with love for God and for those whom God loves, in fact, for all of humanity.

Jesus was in the world as the perfect, incarnate gift to humankind as God's own presence. He was the gift of God's love.

St. John's Gospel is the source of the last reading this weekend.

This reading continues the marvelous theme of divine love—unlimited divine love for all people. Jesus was divine love in flesh. The reading is deeply and profoundly revelatory. Jesus tells the disciples that they must live in the divine love. He loves them as the Father loves the Son. In other words, it is with a sublime love that salvation comes.

It is a love that is without end, without compromise, without reservation. No greater love exists. It is the love that led Jesus to endure even the cross. Nothing negates the Father's great love for humanity.

The Lord speaks of none as slaves, but as friends. He has revealed the most intimate details of God, of the Incarnation, and of redemption.

Reflection

The season of Easter is drawing to a close. For weeks, the Church has been celebrating the event of Easter, the reality of the Lord's triumph over sin and death.

Soon, the Church will note the Ascension, and then it will rejoice in the feast of Pentecost. These feasts will proclaim that the Lord lives with us and among us even now. He is with us in a very visible sense. He is the link between God and us.

These readings anticipate the close of this season and the reality expressed in Pentecost. Jesus is the perfect expression

Daily Readings

Monday, May 29
Acts 16:11-15
Psalm 149:1-6a, 9b
John 15:26-16:4a

Tuesday, May 30
Acts 16:22-34
Psalm 138:1-3, 7c-8
John 16:5-11

Wednesday, May 31
The Visitation of the Virgin Mary
Zephaniah 3:14-18
or Romans 12:9-16b
(Response) Isaiah 12:2-3, 4bcd, 5-6
Luke 1:39-56

Thursday, June 1
The Ascension of the Lord
Acts 1:1-11
Psalm 47:2-3, 6-9

Ephesians 1:17-23
or Ephesians 4:1-13
or Ephesians 4:1-7, 11-13
Mark 16:15-20

Friday, June 2
Marcellinus and Peter, martyrs
Acts 18:9-18
Psalm 47:2-7
John 16:20-23a

Saturday, June 3
Charles Lwanga and his companions, martyrs
Acts 18:23-28
Psalm 47:2-3, 8-10
John 16:23b-28

Sunday, June 4
Seventh Sunday of Easter
Acts 1:15-17, 20a, 20c-26
Psalm 103:1-2, 11-12, 19-20
1 John 4:11-16
John 17:11b-19

of God. He is God. He is love. He is the gift of divine love to all those, like Cornelius, who need God.

The Lord lives! Easter was not a passing moment. It is eternal. Even 20 centuries after the Resurrection, people encounter the living Lord. His life still renews them. They meet the Lord in and

through the Church, filled with the Holy Spirit, living in time and space with the Lord's own faith, love and service. It is the community of Peter.

Faith bonds each believing human with the Lord, and through the Lord with God. Faith is the response in love to God's own love for all. †

Question Corner/Fr. John Dietzen

Eucharistic minister may 'finish' consecrated wine

QI have two questions about extraordinary eucharistic ministers.



First, when the people do not consume all the blood of Christ, the lay ministers often consume what remains. Shouldn't this always be done by an ordained minister?

Second, to my knowledge, the ordained ministers are the ordinary ministers of Communion and should always do so except when this is not possible. When there are enough ordained priests or deacons available, the lay ministers should return to their seats. Why isn't this followed? (New York)

AIt really makes no difference whether the priest or extraordinary eucharistic minister finishes the consecrated wine left after Communion. There is no law or theological basis for saying otherwise.

It seems from the tone of your letter that you are among those who still have some resentment about lay people ministering the Eucharist, even though it is an ancient practice in the Church.

Many parishes still have a few people who go to any extreme to avoid receiving the Eucharist from anyone but the priest. Even so, I have no idea why this should upset you, since these ministers and the rest of the people are already receiving Communion from the cup.

It is true that clergy should distribute Communion if they are present for the Mass. There are, however, at least a couple of common sense, pastoral concerns that arise.

Sometimes a priest cannot, or does not wish to, distribute Communion for one reason or another. This has happened occasionally to me when one or more of the priests present is physically or otherwise incapacitated and is unable to minis-

ter the Eucharist or does not feel comfortable doing so.

Also, extraordinary ministers nearly always take their responsibility seriously, sometimes even rearranging an entire weekend so they can honor their assignment for a Sunday Mass. If another priest shows up unexpectedly, I believe it is unfair and grossly inconsiderate to tell a lay minister at the last minute that he or she is not needed.

They are good people and would probably take it patiently, but consideration and thoughtfulness go in both directions. To dismiss them this way is not treating people with respect, and I (as most other pastors I know) would never do that.

Again, in my experience, visiting priests have always understood and agreed. Since we're obviously not dealing here with a liturgical action that can be fulfilled only by ordained clergy, and since there is clearly no misuse or irreverence toward the sacramental body and blood of our Lord, Church regulatory policies such as this should be respected, but they never take precedence at the cost of basic Christian charity.

In any case, the situation does not arise that often in the ordinary parish.

I realize that, by far, most Catholics readily accept and understand all this. It is a reminder, however, that in our life of faith we need to preserve some sense of proportion about what we allow to get us all excited, and some sensitivity to the feelings and good will of others—both priests and lay people.

(A free brochure outlining basic Catholic prayers, beliefs and moral precepts is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Recognizing You

It's true, since the resurrection, we've had trouble recognizing you, Lord.

Even those who walked with you in Galilee didn't see in your risen body the one who used to be.

And so we, a generation that has never seen your face, must learn the lessons of that time of grace, when your friends came to know you again.

Magdalen was sure you were the same Jesus when you spoke her name. So, it must be, that in all who call to me in love or need, I see you. Like those disciples you met along the road, let me see in every breaking of the holy bread, your face in the others who are fed.

And when I turn the pages of a book or listen to another's



words and feel my heart burn with the sudden discovery of what is true, let me know, again, Lord, that I'm meeting you.

It's true, we have trouble recognizing you in your glorious disguise, until we depend upon our faith and not our eyes.

By Sandra Marek Behringer

(Sandra Behringer is a member of St. Luke Parish in Indianapolis.)

So. Indiana youth honored for Church and community work

JEFFERSONVILLE—More than 40 teen-agers from Harrison, Clark and Floyd counties were recognized for their Church and community involvement during the New Albany Deanery Catholic Youth Ministries' annual awards celebration on May 11 at the St. Augustine Parish Hall in Jeffersonville.

The event brought together more than 230 youth and adults to celebrate another year of Catholic youth ministry in southern Indiana and to affirm the efforts of youth and adults who give so much of their time in service and leadership.

"Today's teens have really picked up on the value of serving others, and I believe their generation will be a moving force in community service for decades to come," said Ray Lucas, deanery director of youth ministry. "These young people are truly exceptional leaders who have made significant contributions in our parishes, schools and communities.

"The 41 youth recognized are positive examples of

teen-agers putting their beliefs into action and making a real difference in our world," Lucas said. "The awards celebration is a chance for our Catholic community to affirm these young leaders."

During the event, representatives from the Archdiocese of Indianapolis were on hand to present awards to youth and adult volunteers from the Catholic parishes of Harrison, Clark and Floyd counties.

Representing the archdiocese were Marlene Stammerman, associate director of youth ministry for the Office for Youth and Family Ministries, and Edward J. Tinder, executive director of the Catholic Youth Organization.

"I think as a society we don't often take or make the

time to thank folks for being who they are and for sharing their gifts with others," Stammerman said. "The awards dinner celebrates the people involved in the ministry of

their deanery and their parishes. It is a celebration of stewardship in the real sense of acknowledging and thanking people for sharing their time and talents."

One of the highlights of the evening was the awards program, which honored teen-agers for their leadership and Christian lifestyle.

This year, 14 New Albany Deanery youth received the prestigious Outstanding Service Award.

The deanery's top honors went to Jessica Barber and Andy Keeney from St. Augustine Parish in Jeffersonville; Matt Block, Adam Green and Sarah Gahagen from St. Anthony of Padua Parish in Clarksville; Nikki Cronin, Mark Tegart and Brian Owens from Our Lady of Perpetual Help Parish in New Albany; Crecentia Gatsos and Stacey Hollen from Holy Family Parish in New Albany; Michelle Gelback from St. Joseph Hill Parish in Clark County; Rose Keenan and Bethany Naville from St. Mary Parish in Navilleton; and Jennifer Shoemaker from St. Mary Parish in Lanesville.

Two youth received scholarships for their outstanding service to their Church and community during their high school years. St. Mary parishioner Bethany Naville of Navilleton received the deanery's Dean Kramer Memorial Scholarship, and St. Anthony of Padua parishioner Sarah Gahagen of Clarksville received the Father Tom Stumph Memorial Scholarship for their continuing education.

In addition to these awards, 27 other teen-agers earned certificates for leadership, service and faithful involvement.

Also honored were Justin Alexander, Aaron Bibb, Gary Book, Tiffany Caufield, Aimee Dearing, Anna Dorgay, Sara Hayden, Tyler Houglan, Alex Kraft, Tony Mayfield, Danny Mefford, Josh Missi, Erin Singleton, Jessica Thomas, Aaron Tyler, Greg Uhl, Bri Williams, Eric Hublar, Sara Kraft, Jim Nolan, Rick Skees, Jason Spellman, Vivian Smallwood, Valerie Uhl, Katy Buerger, Angi Day and Ryan Filiponne. They are members of various parishes in Harrison, Clark and Floyd counties.

Youth award recipient Adam Green, a member of St. Anthony of Padua Parish in Clarksville, summed up the importance of the evening.

"The awards celebration is the culmination of all the youth ministry activities that I and other seniors have participated in over the past four years in our parishes and our deanery," Adam said. "It's a nice pat on the back, and a reminder of how special our experiences with youth ministry have been." †

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VOLUNTEERS

continued from page 3

Thursdays and Saturdays and at least 15 for restocking food on Mondays, Wednesdays and Fridays.

In addition to food distribution, the pantry facility supports the medical care program of Gennesaret Free Clinic, job placement services, parenting classes, Alcoholics Anonymous and soon will have General Equivalency Diploma (GED) classes.

In an urgent appeal for new volunteers, Striegel and pantry chairman Pat Jerrell said, "We have a small corps of dedicated volunteers for both facilities, but they are overburdened with the client volume and we're at serious risk of losing them. ... Without adequate numbers, we can't continue our ministry to the poor."

The men suggest that each parish try to find five or six new volunteers for the two facilities.

Striegel wrote, "We're confident in your agreement that to be Catholic is to follow the teaching and example of Jesus Christ. To be his followers is to be of service to the least of our brethren who are in need."

(Those wishing to volunteer at the food pantry may call Hank Cooper or Vera Thompson at 317-972-9877. Distribution Center volunteers may call 317-684-1995.) †

Make a resolution to help those less fortunate than yourself!

The Crisis Office of Catholic Social Services is always in need of the following items:

- ✓ Food
- ✓ Used clothing
- ✓ Paper grocery bags

Chicago

Discovering the city's museums

By Susan M. Bierman

CHICAGO—Relive the last hours of the Titanic's maiden voyage, journey to the Amazon, stare into the eyes of the man-eating African lions of Tsavo and behold some of the earliest surviving copies of the books of the Old Testament.

You don't need a time capsule and a fistful of plane tickets to experience these things. A road trip to Chicago will do.

Chicago—a three-hour drive north of Indianapolis and 5 hours from Louisville, Ky.—offers an abundance of summer vacation opportunities for the whole family.

Chicago boasts an extraordinary number of museums and tourist attractions. The purchase of a Chicago CityPass will save you half the cost of getting into six of the city's most popular landmarks.

The CityPass is \$30.50 for adults, \$25 for seniors (age 65 and above), and \$22.75 for youth (ages 3-11). Passes are good for nine days from the date of first use and include helpful information such as hours of operation, public transportation information and a special "insider's tip."

The museums and attractions included in the CityPass deal are the Art Institute of Chicago, The Field Museum, Museum of Science and Industry, Adler Planetarium, John G. Shedd Aquarium and Sears Tower Skydeck.

The Field Museum, 1400 S. Lake Shore Dr., features exhibits on Asia, Tibet and Africa as well as animals and birds from all over the world.

"Look at it as if you could see all the world under one roof," said Carolyn Byrne, public relations coordinator for The Field Museum.

Byrne said people in central and southern Indiana can come to a "place that's sort of in your own backyard and visit a lot of other places."

The Field Museum unveiled its new permanent

exhibit, the skeleton of a gigantic Tyrannosaurus rex, on May 17.

They've named this giant dinosaur Sue. Her species is believed to have roamed the earth 67 million years ago. What makes Sue so remarkable is that she is the most complete and best-preserved T.rex fossil.

The man-eaters of Tsavo are among The Field Museum's other permanent exhibits. These two large male lions killed and ate nearly 140 railway workers in East Africa in 1898.

The story of these lions is unique because it was unusual for lions such as these to kill humans. The two animals were shot and killed in 1898. A

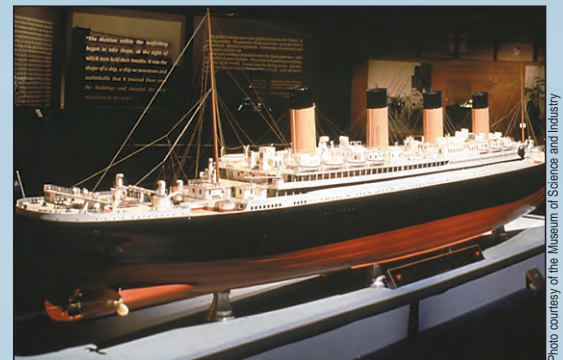
Continued on page 16



The T. rex named Sue was unveiled on May 17 at The Field Museum in Chicago.



This dolphin is just one sea creature in the oceanarium at the John G. Shedd Aquarium in Chicago.



This model of the ship is featured in Titanic: The Exhibition now open at the Museum of Science and Industry through Sept. 4.



Inside

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White River State Park is a fun vacation spot

By Mary Ann Wyand

There's something for everyone at the White River State Park on West Washington Street in downtown Indianapolis.

History buffs, animal lovers, sports fans, artists, movie enthusiasts and gardeners can find lots of entertaining recreational and educational attractions in the beautifully landscaped urban park that was authorized by the Indiana General Assembly in 1979 and has been evolving ever since.

Last year, more than 2 million visitors toured Indiana's first urban state park, which keeps growing and growing and growing as new entertainment venues are added to the sprawling greenway that frames a scenic portion of White River.

White River Gardens opened last summer, the NCAA Hall of Champions welcomed its first visitors on March 30, and the new Indiana State Museum, under construction nearby, is scheduled for completion in 2002.

There's no need to worry about where to park at this state park. A huge parking lot at the Indianapolis Zoo and adjacent White River Gardens accommodates 1,800 cars, and there are 829 underground parking spaces next to the IMAX Theater.

Hoosiers who haven't visited Indiana's newest state park may not know that it includes the Indianapolis Zoo, which is home to more than 3,500 animals, representing 350 species, and 1,900 varieties of plants. The recent birth of Amali, the first African elephant in the world to be conceived by artificial insemination, has generated international interest.

The park also encompasses the new White River Gardens, where more than 1,000 butterflies currently greet visitors in

a 65-foot-tall glass enclosed conservatory.

The NCAA Hall of Champions, which features multimedia sports exhibits valued at \$6 million, attracted 7,000 visitors on opening day. (See story on page 22.)

Victory Field, a minor league baseball park completed in 1996, is home to the Indianapolis Indians and also is part of White River State Park.

Indiana's only IMAX theater, another popular park venue, features a six-story tall screen and presents a variety of 2-D and 3-D movies.

The Eiteljorg Museum of American Indians and Western Art, which opened in 1989, continues to expand its nationally acclaimed collection from Indianapolis philanthropist Harrison Eiteljorg and will complete a building addition in 2002.

Walkers and joggers enjoy the multi-tiered greenway along the river, which includes the national Congressional Medal of Honor Memorial honoring 3,410 of America's greatest military heroes.

The Civil War-era Military Park, restored Pumphouse Visitors Center, River Promenade, Central Canal, Celebration Plaza, historic Old Washington Street Bridge, Waterfront Project and Sculpture in the Park exhibit are other popular tourist attractions.

With its urban skyline, sprawling riverfront greenway and unique recreational and educational venues, White River State Park offers visitors a variety of memorable vacation or leisure time experiences. And it's just a few blocks from the Indiana Statehouse, where 21 years ago legislators had the foresight to envision this remarkable asset to the city and the state.

(For information about White River State Park attractions, check the Web site at inwhiteriver.com or call 800-665-9056.) †



Photo by Rich Clark courtesy of the Indianapolis Zoo

Kubwa and her daughter, Amali, have generated international acclaim for the Indianapolis Zoo. Born on March 6, Amali is the first African elephant in the world to be conceived by artificial insemination. Other new zoo babies include Zuri, a zebra, and Squirt, a miniature Sicilian donkey.

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Photo courtesy of White River Gardens

Butterflies, exotic flowers and classical music entertain visitors at the White River Gardens conservatory.



Film segment courtesy of IMAX Theater

The IMAX Theater in Indianapolis uses large-format film to project 2-D and 3-D movies on a six-story tall screen.



Photo by Rob Benayote courtesy of White River State Park

White River State Park in Indianapolis, Indiana's only urban state park, includes a variety of entertainment venues for sports fans, animal lovers, history buffs, artists, movie enthusiasts and gardeners.



Photo courtesy of Eiteljorg Museum

"Boda Bacalar," a diorama-style acrylic painting on wood by artist Anita Rodriguez, is included in the "New Art of the West" collection at the Eiteljorg Museum of American Indians and Western Art. The title means "hidden wedding" and refers to the Hispanic Day of the Dead celebration.

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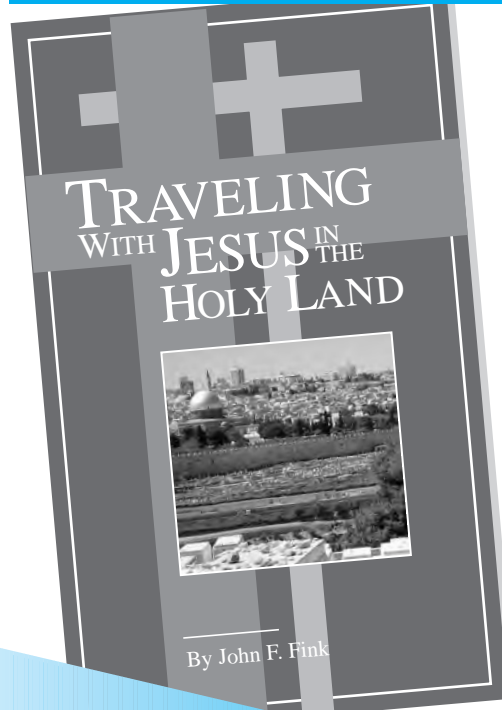
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John F. Fink is editor emeritus of *The Criterion*, newspaper of the Archdiocese of Indianapolis and the largest weekly newspaper in Indiana. Fink is a journalist who has spent a lifetime working in the Catholic press on the local, national and international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

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SUMMERTIME Festivals

May 28
Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. 500 Festival, 5-10 p.m. Information: Father Kenneth Taylor, 317-631-2939.

June 2-4
St. Therese/Little Flower Parish, 4720 E. 13th St., Indianapolis. Parish Festival, Fri.-Sat., 5-10 p.m.; Sun., 11:30 a.m.-5 p.m. Food, music, games for kids and carnival. Information: Jim Burks, 317-353-1192.

June 3
St. Paul Parish, 218 Scheller Ave., Sellersburg. Parish picnic 1 p.m.-? Chicken dinners and game booths. Information: Dave Duggins, 812-246-4473.

June 8-10
St. Anthony Parish, 379 N. Warman Ave., Indianapolis. Parish Festival, 5-10:30 p.m. Food, fun and games. Information: 317-636-4828.

June 8-11
Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. Parish Festival Thurs.-Fri., 5-11 p.m.; Sat., 2 p.m.-midnight; Sun., noon-9 p.m. Poor Jack Amusement Rides. Information: Sandy McGill, 317-888-2861, ext. 15.

June 9-10
Holy Rosary Parish, 520 Stevens St., Indianapolis. 17th annual Italian

Festival, 5-11 p.m.; 25 varieties of Italian foods. Information: Bernie Greene, 317-636-4478.

June 9-11
Holy Angels Parish, 28th and Dr. Martin Luther King Jr. streets, Indianapolis. Soul Food Festival, Fri., 6-10 p.m.; Sat.-Sun., noon-10 p.m. Information: Mary Kathleen Young, 317-926-3324.

June 10
St. Louis Parish, 13 St. Louis Pl., Batesville. Rummage sale, Fri. 9 a.m.-7 p.m.; Sat. 9 a.m.-4 p.m.; Sun. 8:30 a.m.-noon. Information: 812-934-3822.

June 10
St. Paul Parish, Jefferson and Main streets, Tell City. Parish picnic/Festival, 2-9 p.m.; dinner, 3-7 p.m.; auction wood crafts, quilt raffle. Information: 812-547-7994.

June 11
Butler University Clowes Hall, 4600 Sunset Ave., Indianapolis. Russian Festival, arts 5 p.m., concert 8 p.m. Adults \$20; students/seniors \$10; group of 10 or more, \$6 each. Information: 317-876-1938.

June 15-17
Holy Name Parish, 89 N. 17th Ave., Beech Grove. Summerfest 2000, games, Thurs. 6-11 p.m.; Fri., Sat. 5-11 p.m. Information: 317-357-1149; 317-784-9239.

St. Bernadette Parish, 4838 E. Fletcher Ave., Indianapolis. Parish Festival, food, rides, children's games, 1 p.m.-midnight. Information: 317-357-7329.

June 16-17
St. Mary School, 420 E. Eighth St., New Albany. Festival and Street Dance featuring The Marlins and The Monarchs, Fri. 5:30-10:30 p.m., pre-teen, teen tent \$3; Sat. 6 p.m.-1 a.m., 21 and over only \$7.50. Information: 812-944-0888.

June 18
St. Patrick Parish, 950 Prospect St., Indianapolis. Father's Day Brunch, made-to-order omelets, 9:30 a.m.-noon, \$5. Information: 317-631-5824.

June 22-24
Sacred Heart of Jesus Parish, 2322 North 13½ St., Terre Haute. Summer Fling Family Festival, raffle, rides, Thurs. 4-10 p.m.; Fri. 4-10 p.m., fish dinner; Sat. noon-10 p.m., spaghetti dinner. Information: 317-238-2526.

June 24
St. Jude Parish, 5353 McFarland Rd., Indianapolis. Summer Festival, dinners, rides, games, raffles, Thurs., Fri., 5 p.m.-midnight; Sat., 3 p.m.-midnight. Information: 317-786-4371.

June 24
St. Patrick Parish, 950 Prospect St., Indianapolis. Flea Market, 7 a.m.-noon. Information: 317-631-5824.

June 24-25
St. Michael Parish, 354 High St., Brookville. June Fest 2000, Sat. 4-10 p.m. Pork chop dinner, 4-8 p.m.; Sun. 10 a.m.-9 p.m. Chicken dinner, 10 a.m.-2 p.m.; roast beef dinner, after 5 p.m. (Indiana time). Information: 765-647-4353; 765-647-5600.

Sacred Heart of Jesus Parish, 1840 E. 8th St., Jeffersonville. Parish Festival, games, food buffet; Sat. 4-11 p.m.; Sun. 11 a.m.-6 p.m. Information: 812-288-7917; 812-283-5061.

June 25
Sacred Heart Parish, 1530 S. Union St., Indianapolis. Street Fair, music, games, food, church tours, 4-7 p.m. Information: 317-638-5551.

June 25
St. Nicholas Parish, 6461 E. St. Nicholas Dr., Sunman. Parish Festival, food, games, turtle soup, chicken dinners, 10:30 a.m.-6 p.m. (Indiana time). Information: 812-623-2894.

July 8-9
St. Lawrence Parish, 542 Walnut St., Lawrenceburg. Parish Festival, Sat. 5-11:30 p.m. German dinner and German band "Channel Cats" (8 p.m.-midnight); Sun. 11:30 a.m.-11 p.m., chicken dinners. Information: 812-537-3992.


July 9
St. Joseph School, Harrison County Fairgrounds, Corydon. St. Joseph (St. Peter, Most Precious Blood) Parish Picnic, 10 a.m.-4 p.m., chicken dinner, quilt, games. Information: 812-968-3242; 812-738-2742.

July 13-15
Holy Spirit Parish, 7243 E. 10th St., Indianapolis. Festival, Thurs., Fri. 6-11 p.m.; Sat. 6 p.m.-midnight. Information: 317-353-0474.

July 16
St. John Parish, S.R. 1, Dover. Parish summer festival and chicken dinner, 11 a.m.-7 p.m., (carryout to 6 p.m.), concessions, games, country store, games. Information: 812-576-4159.

See FESTIVAL, page 19

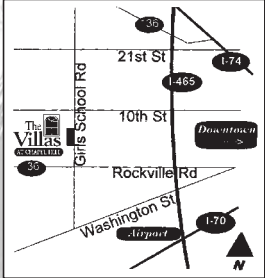
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St. Mary Parish, 7500 Navilleton Rd.,
Floyds Knobs. Annual picnic and buffet
style chicken dinner, 10 a.m.-5 p.m.
Information: 812-923-7811.

July 22
St. Monica Parish, 6131 N. Michigan
Rd., Indianapolis. Parish festival, multi-
cultural food and games, 4 p.m.-mid-
night. Information: 317-253-2193.

July 28-29
St. Anthony of Padua Parish, 316 N.
Sherwood Ave., Clarksville. Annual pic-
nic, chicken dinner, games, Fri. 5 p.m.-
midnight, Sat. 2 p.m.-midnight.
Information: 812-282-2290.

◆ ◆ ◆
St. Mark Parish, 535 E. Edgewood
Ave., Indianapolis. Parish festival, Fri.-
Sat., 5-11 p.m. Information: 317-786-
4167.

July 29-30
St. Martin Parish, 8044 Yorkridge
Rd., Yorkville. Picnic, chicken dinner,
prime rib dinner on Saturday with
reservations. Festival hours, Sat.
5-11:30 p.m.; Sun. 11:30 a.m.-5 p.m.
dinner, 11:30 a.m.-7 p.m. picnic.
Reservations for prime rib dinner, 812-
623-2591. Information: 812-537-3817.

July 30
St. Augustine Parish, 18020 Lafayette
St., Leopold. Picnic, chicken dinners,
quilts, 10 a.m.-6 p.m. Information: 812-
843-5143.

August 5
St. Thomas the Apostle Parish, 523 S.
Merrill St., Fortville. Festival, games,
chicken and noodle dinner, auction,
door prizes, 11 a.m.-10 p.m.
Information: 317-326-3722.

August 6
St. Boniface Parish, Main and Jefferson
streets, Fulda. Picnic, quilts, 11 a.m.-
7 p.m. Information: 812-357-5533.

August 13
St. Paul Parish, 9798 N. Dearborn Rd.,
Guilford. Picnic, chicken dinner,
11 a.m.-4 p.m. Information: 812-623-
2270.

August 20
St. Pius Parish, Ripley Co. Parish pic-
nic, chicken dinners, games, entertain-
ment, quilts, 10:30 a.m.-6 p.m.
Information: 812-934-6218.

August 25-26
St. Ann Parish, 2862 S. Holt Rd.,

Indianapolis. Festival, food, games,
5-11 p.m. Information: 317-865-7971.

August 26
Mount St. Francis, southern Indiana.
Picnic, 11 a.m.-11 p.m.

September 1-4
Sacred Heart Parish, 558 Nebecker St.,
Clinton. Little Italy Festival, Italian
food, entertainment. Festival to be held
on Water Street in downtown Clinton.
Festival hours: Fri., 7-11 p.m.; Sat., 11
a.m.-11 p.m.; Sun., 11 a.m.-11 p.m.;
Mon., 11 a.m.-closing. Information:
765-832-8468.

September 4
St. Anthony of Padua Parish, 4774 E.
Morris Church St., Morris. Labor Day
Picnic, chicken and roast beef dinners,
turtle soup, lunch stand, games, 10:30
a.m.-8 p.m. Information: 812-934-6218.

◆ ◆ ◆
St. Peter Parish, 1207 East Road,
Brookville. Annual Labor Day Picnic,
family-style chicken dinners. Festival
time, 10 a.m.-7 p.m.; Dinners served
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September 10
St. Augustine Parish, 316 E. Maple St.,

Jeffersonville. Harvest Chicken Dinner
featuring "Skip's" famous fried chicken
and homemade noodles, 11:30 a.m.-
3:30 p.m. Information: 812-282-2677.

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St. Mary Parish, 512 N. Perkins St.,
Rushville. Fall Festival, chicken and
pork dinners, crafts, games, 11 a.m.-
4 p.m. Information: 765-932-5261.

September 24
St. Teresa Benedicta of the Cross
Catholic Community, 23676 Salt Fork
Rd., Bright. Fall Festival, pig roast and
apfelkuctien, 11 a.m.-8 p.m.
Information: 812-637-1354.

October 1
Holy Family Parish, 3027 Pearl St.,
Oldenburg. Parish festival, chicken and
roast beef dinners, 9 a.m.-7 p.m.
Information: 812-934-3013.

October 14
Sacred Heart Parish, 1530 Union St.,
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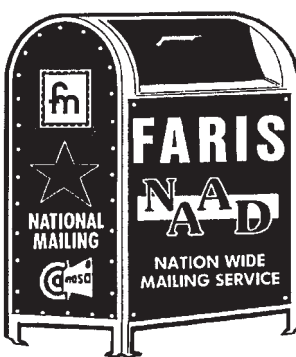
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The elephant exhibit inside The Field Museum.

CHICAGO

continued from page 17

Center Omnimax Theater.

This summer *Michael Jordan to the Max* will be shown on the museum's five-story wraparound Omnimax screen, the largest in Chicago.

Petroleum Planet is a new exhibit at the museum that "transforms" guests into hydrocarbon molecules for a close-up look at the refinement process, transportation and everyday uses of petroleum.

Titanic: The Exhibition is a temporary exhibit at the Museum of Science and Industry through Sept. 4. The

exhibit lets participants view, touch, feel, understand and learn. It features more than 200 Titanic artifacts recovered from the ocean floor.

An additional fee of \$10 for adults and \$8 for children is charged for this exhibit.

The famous Sears Tower Skydeck, 233 S. Wacker Dr., is the final destination offered under the CityPass umbrella. The newly renovated Skydeck offers a view of Chicago from the city's highest vantagepoint.

For more information about Chicago CityPass, visit the Web site at www.citypass.net or call 888-330-5008.

Passes can be purchased on-line or from any of the six attractions listed above. Purchase the pass at the main entrance of your first destination. †



Photo courtesy of Holy Name Cathedral

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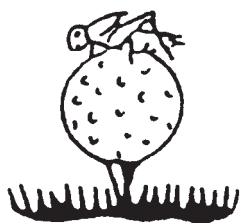
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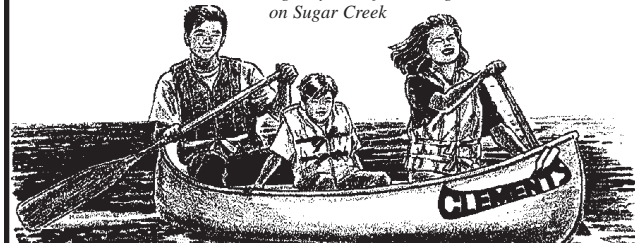
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Historical Society celebrates Hoosier history

Indiana history will "come to life" on July 22 during the Indiana Historical Society's Hoosier History Festival in downtown Indianapolis.

A variety of historical reenactments, encampments, musical performances and children's events are among the festival activities scheduled from 10 a.m. to 6 p.m. at the historical society's headquarters at 450 W. Ohio St. An evening concert will conclude the history fest. All festival activities and performances are free.

The festival and concert are part of the society's Hoosier History Festival weekend, which includes a Living Legends Gala on July 21 and a concert featuring George and Ira Gershwin's music on July 23.

(For more festival information, call the Indiana Historical Society at 317-232-1882 or 800-447-1830.) †



Photos by Mary Ann Wyand

The Indiana Historical Society Museum's Stardust Terrace exhibit pays tribute to Hoosier composer Hoagy Carmichael. His legendary song, "Stardust," has been recorded more than 1,000 times.



President Abraham Lincoln has Indiana roots. His family moved from Kentucky to Spencer County when he was 8 years old. This painting is part of an exhibit at the Indiana Historical Society Museum, which opened last July at 450 W. Ohio St. in Indianapolis.

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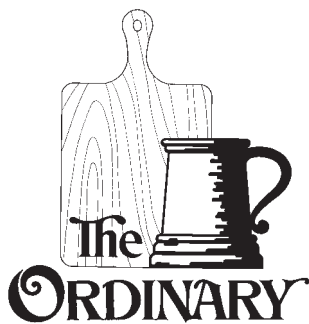
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Hall of Champions honors student athletes

By Mary Ann Wyand

"For when the One Great Scorer comes to write against your name, He writes, not that you won or lost, but how you played the game." (Anonymous)

That message, although not actually part of an exhibit, expresses the essence of the National Collegiate Athletic Association's new multimedia Hall of Champions museum in White River State Park in downtown Indianapolis.

Dedicated to the "student athlete," with an emphasis on "student," the NCAA Hall of Champions pays tribute to the dedicated young men and women who play 22 different Division I, II and III intercollegiate sports. It also celebrates academics, fitness, determination, hard work and good sportsmanship in a variety of interactive exhibits.

The \$10 million sports museum opened on March 30—during the NCAA Final Four men's basketball tournament in Indianapolis—after relocating with the association's national office from former headquarters in Kansas City.

Just inside the museum entrance, visitors walk underneath a large suspended video screen that offers what Hall of Champions director James W. Shaffer of

Indianapolis calls "a mole's-eye view" of athletes competing in 17 sports that were videotaped under plexiglass. It's interesting to look up and watch footage of football players tackling each other or soccer players scrambling for a loose ball.

A 12-minute video presentation in the Champions Theater profiles "A Day in the Life of a Student Athlete" and honors all athletes—not just the champions—who must train rigorously every day to compete in collegiate sports.

The video explains that "335,000 student athletes participate in NCAA-sponsored sports each year. Of these, approximately 25,000 participate in NCAA championship tournaments, 8,300 participate in final championship events and 650 win championships."

Discipline, motivation and other positive character traits learned through participation in sports prepares students for the challenges of life and teaches them leadership skills, Hall of Champions sales and marketing manager Todd Greenwood of Plainfield explained. "Student athletes pursue excellence [in their chosen sports], and don't have to be a medal winner or trophy winner to be a champion."

One museum exhibit in particular is



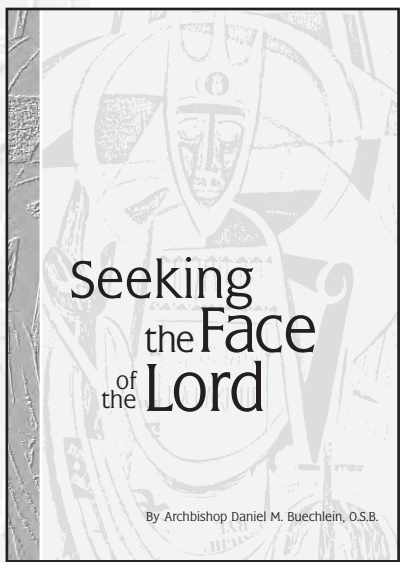
Photos by Mary Ann Wyand

"The Flying Wedge" sculpture (above) and college banners (right) decorate the entrance of the NCAA Hall of Champions at White River State Park.



guaranteed to make visitors smile—especially those who are Hoosiers. On the second floor is a replica of a school gymnasium, complete with bleachers, where visitors of all ages can walk on the glossy hardwood floor, pick up a basketball and try to sink a basket.

(Admission to the NCAA Hall of Champions is \$7 for adults, \$6 for senior citizens and \$4 for students with school or college ID. There is no fee for children age 5 and under. Museum hours are 10 a.m. to 5 p.m. Monday through Saturday and noon until 5 p.m. on Sunday. The Hall of Champions is open every day except Thanksgiving, Christmas and New Year's Day.) †



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Zoo babies, butterflies are new at state park

By Mary Ann Wyand

What's new this spring at White River State Park in Indianapolis?

Amali, the first African elephant in the world to be conceived by artificial insemination, was born on March 6 at the Indianapolis Zoo and now weighs more than 300 pounds. Her historic birth has prompted international accolades for Indianapolis zookeepers and lots of visitors at the zoo.

Zuri, a baby zebra born at the zoo in April, was up and running soon after her birth, which is a necessary survival trait for prey animals. Fortunately, this little gal doesn't have to worry about predators.

Baby llama, born May 16, looks like mama and is all legs.

Squirt, a miniature Sicilian donkey born in May, is growing fast and has a playful personality.

Lions and tigers and bears—polar bears, that is—and dolphins continue to be favorites every year, but zoo babies of all species are popular crowd-pleasers, too.

The zoo's newest permanent exhibit, titled "Drop Dead Gorgeous ... Snakes," opens on June 3 with interactive displays, educational materials and lots of snakes, of course.

Next door, at the year-old White River Gardens, more than 1,000 butterflies are free to flutter from one exotic flower to another in the 5,000-square-foot glass-enclosed conservatory. Combined with classical music and beautiful floral groupings, the butterfly exhibit creates a serene, one-of-a-kind experience for visitors.

There are movies, and then there are MOVIES! Large-format films shown at Indiana's only IMAX theater, located at White River State Park, are 2-D or 3-D sensory experiences because the screen is six stories tall and the digital sound system and imagery make viewers feel like they are literally "in" the movie.

Michael Jordan to the Max, a 45-minute film about the basketball superstar's life and his career with the Chicago Bulls, runs through Oct. 31 and includes footage of an Indiana Pacers game.

Other current movies range from *Africa's Elephant Kingdom*, filmed in Amboseli National Park in Kenya, to *Super Speedway*, offering an Indy-car windshield view at speeds in excess of 230 mph, to *Siegfried & Roy: The Magic Box*, complete with a face-to-face look at the magicians' famous white tigers.

Elsewhere in White River State Park, the Eiteljorg Museum of American Indians and Western Art recently collaborated with the nearby Children's Museum of Indianapolis to present an exhibition of Native American children's treasures that have not been on public display for two decades.

"From One Hand to Another: Native American Treasures from The Children's Museum" offers a whimsical look at toys and child-related objects from various Native American tribes.

Also on display at the Eiteljorg is "New Art of the West," a biennial exhibition featuring 20 contemporary artists, which brings vivid scenes of the American West to the Midwest. †

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Announcements of Weddings



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

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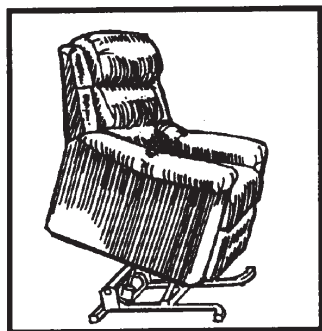
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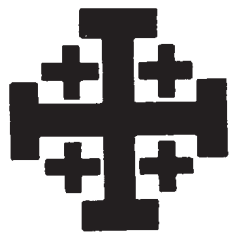
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From the Archives



(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)

From France to the missions

Father Auguste François Bessonies was vicar general of the Diocese of Vincennes (now the Archdiocese of Indianapolis) from 1872-1877 under Bishop Jacques M. Maurice de Saint-Palais and again from 1878-1901 under Bishop Francis Silas Marean Chatard.

Bessonies was 21 and studying in a seminary in France in 1836 when Bishop Simon Bruté, first Bishop of the Diocese of Vincennes, was recruiting missionaries for his pioneer diocese.

Bessonies volunteered to accompany Bishop Bruté back to America immediately as his coachman, but the bishop urged him to remain in France to finish his studies (since there was no seminary in Indiana or Illinois at that time).

"I will send my vicar general for you and others in three years' time," Bishop Bruté told him.

So it was in 1839 that Bessonies, now 24 and a deacon (a petition to Rome for early ordination had been refused), accompanied to America Father Auguste Martin; Father Louis Ducoudray; Hippolyte Du Pontavice, also a deacon; Roman Weinzopfel, a subdeacon; John Guéguen, Francis Fischer, and Joseph Hamion, who were in minor orders; Martin Stahl; Ernst Audran, 16, the nephew of (then coadjutor) Bishop Célestin de la Hailandière; and Alphonsus Munschina, who would enter seminary in America.

Bessonies was ordained to the priesthood in 1840 in St. Francis Xavier Cathedral in Vincennes. That day the rain poured into the cathedral's sanctuary through a dilapidated overhead.

He was assigned to "The Chapel" near Rome in Perry County, succeeding the pioneer missionary priest Julien Benoit, who was assigned to Fort Wayne. The parish is now known as St. Augustine Parish in Leopold, a town Father Bessonies himself founded and

named. He served as the town's first postmaster and he remained there until 1852, when he took a leave of absence to visit Europe. He returned to America and in 1853 was sent to again succeed Father Benoit—this time at St. Augustine Parish in Fort Wayne.

He then served as pastor at Jeffersonville and St. Mary-of-the-Knobs and in 1857 was appointed pastor of St. John the Evangelist Parish (originally called Holy Cross) in Indianapolis, the oldest parish in the city, having been founded in 1837 by Father Vincent Bacquelin. When Father Bessonies arrived to assume his pastorate in 1857, he was the only Catholic priest in the city.

He set about securing the services of the Sisters of Providence of Saint Mary-of-the-Woods and establishing St. John's Academy, the first Catholic school in the city. It opened its doors in September 1859.

In 1862, Father Bessonies purchased 18 acres of land on the city's south side to be used as a Catholic cemetery. Originally called the "Cemetery of St. John's," it was renamed Holy Cross Cemetery in 1891.

Upon the death of Bishop de Saint-Palais in 1877, Father Bessonies was appointed administrator of the diocese, and in 1884, he was named a Roman prelate with the title of Right Reverend Monsignor.

In 1890, at the age of 75, being 50 years a priest, he returned to his native France for a visit. He returned to Indianapolis the following year. He remained as pastor at St. John until 1892.

Msgr. Bessonies died in 1901 and is buried in St. John's Sacred Heart Chapel crypt. †

Fiorenza: Campaign against Vatican's U.N. status anti-Catholic

WASHINGTON (CNS)—The campaign by Catholics for a Free Choice to end the Vatican's permanent observer status at the United Nations is reminiscent of "other episodes of anti-Catholic bigotry," said the head of the U.S. bishops.

Bishop Joseph A. Fiorenza of Galveston-Houston said May 10 that Catholics for a Free Choice, which supports legal abortion, claims to be an authentic Catholic voice. He said, "That claim is false."

The bishop, president of the National Conference of Catholic Bishops, criticized the group for "its rejection and distortion of Catholic teaching about the respect and protection due to defenseless unborn human life."

Frances Kissling, president of Catholics for a Free Choice, announced last year that her organization was launching a "See Change" campaign calling on the United Nations to end the Vatican's permanent observer status and put it on the same level as a nongovernmental organization—or NGO—such as the World Council of Churches.

In its current status, the Vatican does not have a vote at the United Nations but, after securing permission, it makes statements on issues the world body deals with, and uses other opportunities to influence delegates.

Kissling's group has a consultative status at the United Nations as an NGO and she has been an active lobbyist at U.N. meetings.

In mid-March, a spokeswoman for the United Nations told Catholic News Service that the U.N. Secretary-General Kofi Annan cannot conduct the review of the Vatican's U.N. observer status called for by Catholics for a Free Choice.

Myriam Dessables, a staff member in the office of the spokesman for the secretary-general, said such a review could be conducted only if it was formally requested by the General Assembly and that, so far, no government has taken or proposed any action that could lead to a vote on such a request.

Bishop Fiorenza in his May 10 statement called the Catholics for a Free Choice campaign an effort to "silence the moral voice of the Holy See at the United Nations." He pointed out that the NCCB has stated publicly a number of times that Catholics for Free Choice "is not a Catholic organization, does not speak for the Catholic Church, and in fact promotes positions contrary to the teaching of the Church."

He said the group is primarily "an arm of the abortion lobby in the United States and throughout the world" funded by a number of powerful and wealthy private foundations to "promote abortion as a method of population control."

"The use of the name Catholic as a platform for promoting the taking of innocent human life and ridiculing the Church is offensive not only to Catholics," he said, "but to all who expect honesty and forthrightness in public discourse."

Rep. Chris Smith, R-N.J., who has introduced legislation in the House to protect the Vatican's U.N. observer status, agreed in a separate statement with Bishop Fiorenza's remarks regarding Catholics for a Free Choice.

Smith said the group's current attempt to remove the Vatican from its position in the United Nations is a "flagrant anti-Catholic attempt by radical fringe groups to clear the way for their pro-abortion, anti-family agenda at the United Nations." †

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Archbishop says scientific jury still out on shroud

VATICAN CITY (CNS)—The scientific jury is still out on the authenticity of the Shroud of Turin, believed by many to be the burial cloth of Christ, said Archbishop Severino Poletto of Turin.

"The last word has not yet been pronounced on the dating of the shroud. We need further research and study," Archbishop Poletto said at a Vatican press conference May 22.

As a special event during the jubilee year, the shroud will go on display Aug. 12-Oct. 22 in the northern Italian city of Turin. The 17-foot-long cloth bears the faint imprint of a man and the apparent signs of wound marks that correspond to the crucifixion.

Archbishop Poletto said that after carbon-14 testing in 1988 dated the cloth to the Middle Ages, suggesting that it was a forgery, new evidence has come to light throwing doubt on those test results. At a closed-door scientific congress sponsored by the archdiocese in March, two experts spoke in favor of the medieval dating while two others took the opposite view.

"For me, that was enough to say that the question is still open," Archbishop Poletto said. He noted that the Church considers the shroud not an article of faith, but a help for Christians in understanding Christ's passion.

"We know it must be science and not the faith which pronounces the final word on the origin of this mysterious image," he said. He added that in recent years, there have been no major scientific discoveries about the shroud—despite occasional "sensational" reports in the mass media.

The experts at the recent Turin conference who cast doubt on the 1988 carbon-dating said that not enough preliminary examinations were conducted on the test sample to make the dating valid. They also pointed out that the test sample came from the edge of the cloth, which was subject to more handling and contamination than other areas.

The pope visited Turin in northern Italy to pray before the shroud in 1998 and has been invited this year, too, but so far Vatican officials are saying there's little chance the pontiff will make the trip.

The shroud's display was moved up to mid-August to accommodate young people who will be coming to Rome for World Youth Day activities. Organizers expect more than 1 million visitors and, as in 1998, viewing will be on a reservation-only basis.

This year, reservations can be made from the United States by telephone (Tel. 011-39-11-511-8900) or at one of two Internet sites: www.giubileo.piemonte.it or www.sindone.org. Once reservations are made, visi-

tors can pick up the free tickets for viewing after they arrive in Turin.

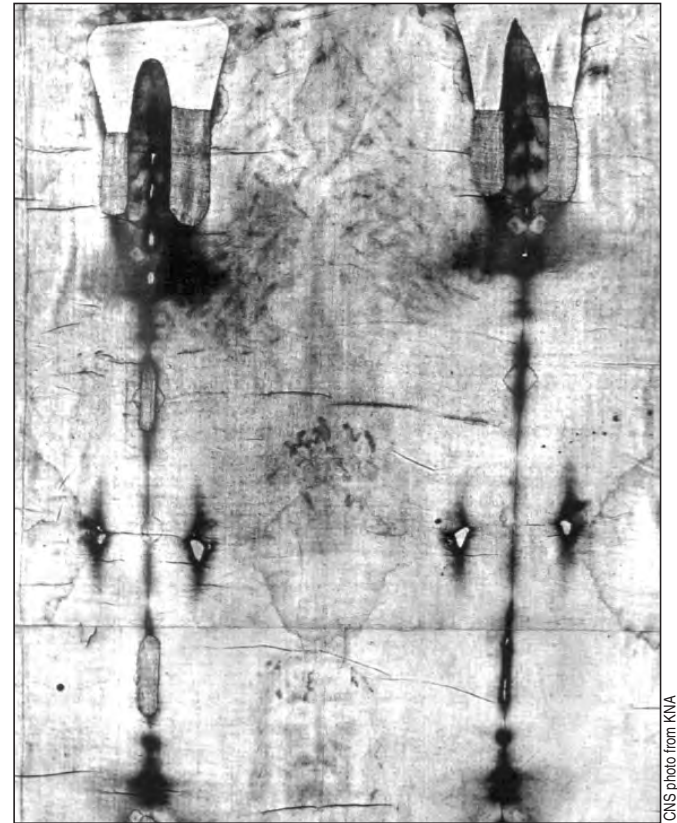
In 1998 the archdiocese

created a spiritual itinerary so that visitors are better prepared to view the shroud, and the same will be done

this year. Special accommodations will be made for sick people to see the shroud. †



CNS photo from Reuters



CNS photo from KNA

Left, Pope John Paul II prays at the Shroud of Turin at the Turin cathedral in May of 1998. Above, a mid-section detail of the Shroud of Turin shows what appears to be the imprint of a man's face.

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Catholic Youth Organization honors adults and teens

By Mary Ann Wyand

"God works through other people to draw us into unselfish service, leadership and lots of simple old plain hard work," Msgr. Joseph F. Schaedel told Catholic Youth Organization supporters during a May 9 awards ceremony at SS. Peter and Paul Cathedral in Indianapolis.

Just as the Catholic faith is handed down from generation to generation, he said, the Catholic Youth Organization has thrived in the archdiocese from generation to generation because of the commitment of dedicated volunteers.

The archdiocesan youth service organization was founded 65 years ago to provide sports programs and other educational activities for young people.

"Example leads the way to service," Msgr. Schaedel said. "Volunteers make the difference. And why do they volun-

teer? Chances are that for most of them, or even all of them, it was through an invitation by someone else or by the example of someone else. They led by example; they inspire us to serve the needs of youth through the Catholic Youth Organization."

During the awards presentation, CYO officials honored eight volunteers with the prestigious St. John Bosco Medal for distinguished service to youth, 13 volunteers with the Msgr. Albert Busald Award for dedicated service to youth, and nine teen-agers with the Spirit of Youth Award for exemplary service to their Church and community.

St. John Bosco Medal recipients from Indianapolis are Nativity parishioner Roberta Green, Our Lady of Lourdes parishioner Paula Bittelmeyer, St. Barnabas parishioner Paula Rossman, St. Roch parishioner Jim Kiefer, St. Pius X parishioner Joseph Dezelan and St.

Thomas Aquinas parishioner Stephen Wolkoff. St. Malachy parishioners Bob Bader and Craig Walton of Brownsburg also are recipients of CYO's highest volunteer award.

Msgr. Albert Busald Award recipients from Indianapolis include John Flynn and Scott Wood from Immaculate Heart of Mary Parish, Laura Cook and Bruce Cook from Nativity Parish, Jerry Deery and Lori Malander from Our Lady of Lourdes Parish, Richard Kidwell from St. Barnabas Parish and Jeff Taylor from St. Jude Parish.

Other recipients of the Busald Award from Indianapolis are St. Luke parishioner Clay White, St. Mark parishioners Tim Horthy and Chris Newett, St. Matthew parishioners Jim Dossman and Trudy Gumbel, St. Monica parishioners Denise Ardery and Jim Ardery, St. Pius X parishioners Steve Pluckebaum, Jim Rea and Brian Treece, St. Roch parishioners James

Cook, Jason Greene and Angela Hawkins and St. Simon parishioner Colleen Laughlin. St. Susanna parishioner Bill Verhonik of Plainfield also is a Busald Award recipient.

Spirit of Youth Award recipients from Indianapolis include Ben Konz and David Shreve from Good Shepherd Parish, Crystal Tackett from Holy Cross Parish, Maureen Hurrell and Casey Slattery from Immaculate Heart of Mary Parish, Jennifer Maddox and Janine Robinson from Little Flower Parish and David Hasty and Shawn McNally from Nativity Parish.

Other Spirit of Youth Award recipients from Indianapolis are St. Jude parishioners Breanna Goss and Derek Povinelli, St. Mark parishioners Abby Colich and Christine Weisenbach, St. Monica parishioners Carla Gunn and Ryan Lents and St. Pius X parishioner Patrick Blackwell. †

Cardinal Ratzinger says third Fatima secret 'not essential'

ROME (CNS)—The Vatican's top doctrinal official, Cardinal Joseph Ratzinger, said the third secret of Fatima contains no dogma of faith and, like other private revelations, is "not essential" for Christians.

While praising Pope John Paul II's courage in announcing the secret May 13 and ordering its publication, Cardinal Ratzinger said Fatima needs to be kept

in perspective in order to avoid "sensationalism."

The cardinal made the remarks in an interview published May 19 by the Rome newspaper *La Repubblica*. He said his doctrinal congregation, which was working on a commentary on the Fatima messages, expected to publish that and the full text of the third secret by mid-

June.

The young Fatima visionaries said three messages were revealed by Mary when she appeared to them in 1917. The first two were made public decades ago, but the third, long rumored to contain an apocalyptic prediction, has been kept secret until now.

During the pope's recent trip to Fatima, Cardinal Angelo Sodano, Vatican secretary of state, announced that the third secret involved a vision of a long war waged by atheistic regimes against the Church. It included a figure of a "bishop in white" who falls in a hail of gunfire, which was presumed to be a reference to the assassination attempt against Pope John Paul in 1981.

Cardinal Ratzinger said he thought the connection between the attack on the pope and the third secret was self-evident. But he cautioned against making too much of the text of the secret and said it held no "new surprises."

"In fact, I think in the end the secret will

be placed in the right perspective, because one should not expect so much from these private revelations. Although they represent—for someone who desires it—a help for prayer and Christian life, they are certainly not essential for a Christian," he said.

Asked if it were legitimate for a Christian to not believe in the reported apparitions at Fatima or other places, Cardinal Ratzinger said, "Certainly, it is possible for someone to not believe in the apparitions; I repeat, we are not dealing with dogmas of faith."

The Church's teaching on private revelations, expressed in the *Catechism of the Catholic Church*, is that while private revelations have occurred throughout history—some of them recognized by the authority of the Church—they "do not, however, belong to the deposit of faith."

The Church teaches that God's revelation was fulfilled in Jesus Christ, and that the faith cannot accept private revelations that claim to surpass or correct that expressed in Christ's life and death. †

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Pope John Paul II is helped by aides after being shot in St. Peter's Square May 13, 1981. Following the beatification of two of the Fatima visionaries May 13, a Vatican official revealed the so-called third secret of Fatima. Cardinal Angelo Sodano said the pope believes it refers to the attempt on his life and the Church's struggle against communism.



Personally Directed Retreats
June 23-30; July 16-23

The Milford Spiritual Center, a Jesuit retreat house near Cincinnati, will be hosting Personally Directed Retreats June 23-30 and July 16-23. The Personally Directed Retreats offer retreatants a quiet time spent in the tradition of the Spiritual Exercises of St. Ignatius, a time to pay close attention to their own experiences and to God's presence within those experiences. Although these silent retreats last seven days, accommodation can be made for shorter stays. A typical day will consist of two daily anchors – Mass and a 45-minute meeting with a carefully selected spiritual director. During the rest of the day, retreatants can spend time in contemplative and solitary activities, including prayer, journaling, reading, walking on the grounds, art, music and massage.

For the June retreat, spiritual directors will be Ephrem Thomas, SJ; Micki Martin, CDP; Judy Hipskind; Laurie Cassidy; and Dick Anderson, SJ. For the July retreat, directors will be Antoinette Purcell, OSB; Tara Luers; Bill Creed, SJ; Pat Brockman, OSU; Al Bischoff, SJ; and Dick Anderson, SJ. The fee for the full 7-day retreat is \$325, which includes room and board.

For more information, or to register, call (513) 248-3500. Or you can visit us on our web page at www.milfordspiritualcenter.org

Rest in peace

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

BELL, Katherine Anne, 11, St. Christopher, Indianapolis, May 7. Daughter of Jeanne Trauner and Norman Bell. Sister of Grace, Mary Elizabeth and John Bell. Granddaughter of Linda Miles, Clara and Bernard Trauner.

BENEDETTO, Agnes, 86, St. Christopher, Indianapolis, May 2. Mother of Mary Ellen Phillips and Fred Benedetto.

BRUNS, Edna R., 83, St. Michael, Brookville, May 11. Wife of Ambrose "Tim" Bruns. Mother of Jane Selm, Alice Stang, Linda Worm, Cecil, Ivan, Lester and Ronald Bruns. Sister of Victor Meyer. Grandmother of 22. Great-grandmother of 30. Step-great-grandmother of three. Step-great-great-grandmother of two.

CAPEK, Catherine, 87, St. Rose of Lima, Franklin, May 7. Mother of Carol Kalstrup. Sister of Julia Pukak and Elizabeth Whitaker. Grandmother of three. Great-grandmother of four.

COX, Mary Beth (McCoy), 31, Our Lady of Lourdes, Indianapolis, May 11. Wife of Tim Cox. Mother of Abigail and Kent Cox. Stepmother of Jeff and Shane Cox. Daughter of Kathy and Michael McCoy. Sister of Christina Crawford, Joanne Gibson, Laura Ham and Peggy McCoy.

DAWSON, Susan L., 53, St. Mary, Greensburg, May 15. Mother of Ann Baker and Erin Dawson. Daughter of Ernest Clemons. Sister of Jeff Clemons and Marty Ogden. Grandmother of two.

DOWD, Thomas Fletcher, 81, St. Mary, North Vernon, May 7. Husband of Minnie (Gosman) Dowd. Father of Patricia Pitts,

Betsy and Mary Jane Dowd. Grandfather of five. Great-grandfather of seven.

DRAGA, Robert G. II, 40, St. Lawrence, Indianapolis, May 7. Father of Robert Draga III. Son of Patricia (Helt) Barnes and Robert Draga. Brother of Stephen, Timothy and William Draga.

FLESCH, Louis P., 85, St. Christopher, Indianapolis, May 3. Father of Mary Bellersen and Georgia Lekse. Brother of Inez Marsili. Grandfather of five. Great-grandfather of six.

HAGER, Mary Pearl, 70, St. Bernadette, Indianapolis, May 1. Mother of Martha Bratcher, Norma Jean Campbell, Mary Keplinger, Theresa Mullins, Bruce, Matthew, Michael, Norman and Timothy Hager. Sister of Leona and Menta Foy, Burch, Delbert and Ernie Pike. Grandmother of 13. Great-grandmother of 13.

HENTHORN, Robert F., 72, Our Lady of the Greenwood, Greenwood, April 19. Husband of Emma Lee Henthorn. Father of Rhonda Frazzell, Sheila Overton, Bradley and Kristopher Henthorn. Brother of Maxine Ohlfest, Mary Schmidt, Vivian Stuckey and Jack Henthorn. Grandfather of six. Great-grandfather of two.

HOFF, M. Leola (Snyder), St. Luke, Indianapolis, May 3. Mother of Beverly Craney and Karla Mahaffey. Sister of Mary Snyder. Grandmother of six. Great-grandmother of four.

ISOM, Ralph, 60, Our Lady of the Greenwood, Greenwood, April 17. Husband of Jean Isom. Father of Derek and Kirk Isom. Son of Mildred Gretzer. Brother of Terry and Tracy Isom. Grandfather of two.

JONISKAN, Albert, 71, St. Pius X, Indianapolis, May 14. Father of Laura and Ed Joniskan. Brother of Vera Paunins and Gena Saveljiva.

KEHOE, Rose Marie, 87, St. Joseph, Shelbyville, May 15. Mother of John and Patrick Kehoe. Sister of Clara McCabe, Dorothy Pritchard, Mary Stadtmiller and Frank Rehme. Grandmother of five. Great-

grandmother of seven.

MARTIN, Thomas John, 83, St. Anthony, Morris, May 1. Father of Gerald, Richard and Thomas Martin. Brother of Catherine Eckstein, Charlotte Moorman and Patrick Martin. Grandfather of 11. Great-grandfather of eight.

PARADISE, William E., 76, Our Lady of the Greenwood, Greenwood, May 8. Father of Margaret Harper, Janet Rosselle, William Jr. and James and William. Brother of Francis and James Paradise.

ROGINSKI, Raymond, 89, St. Christopher, Indianapolis, April 29. Uncle of one.

RYBAK, Eugene J., 71, Holy Spirit, Indianapolis, May 7. Father of Margo Lasley and Medard Rybak. Brother of Dorothy Sroka and Medard Rybak.

SCHMIDT, Clare L. (Keeven), 74, Holy Spirit, Indianapolis, May 6. Wife of Carl Schmidt. Mother of Jacqueline Myers, Jean Schmidt and Pat Thomas. Sister of Sister Theophila Keeven, Rita Wingerter, Toni Korba, Ferd, Frank, Joe, John and Nay Keeven. Grandmother of eight. Great-grandmother of one.

SPEARING, Rosanna, 89, Good Shepherd, Indianapolis, May 14. Mother of Julie Brinkman, Jane Duselis, Mary Warholak and Margaret Wright. Stepmother of Agnus Smith and Thomas Spearing. Grandmother of 27. Great-grandmother of

Providence Sister Anne Clementine Lee was 97

Providence Sister Anne Clementine Lee, who taught at Holy Spirit School in Indianapolis after 32 years as a first-grade teacher at St. Joseph School in Jasper, died in Karcher Hall at Saint Mary-of-the-Woods on April 27. She was 97.

A funeral Mass was celebrated at the Church of the Immaculate Conception there on May 2.

The former Edith Cecilia Lee was born in Indianapolis. She entered the congregation of the Sisters of Providence in 1921, professed first vows in 1924 and final vows in 1929.

Before teaching at the Jasper and Indianapolis schools, Sister Anne Clementine began her teaching career at St. Leonard School in West Terre Haute. She also taught in Chicago and in the Fort Wayne-South Bend Diocese.

She is survived by several nieces and nephews. †

several.

SPEER, Mildred E., 77, St. Mary, North Vernon, May 13. Mother of Carol Anthony, Mary Gholson, Janice Perry, Kathy Rose, Linda Schwein, Gerald and James Speer. Grandmother of 20. Great-grandmother of 32. Great-great-grandmother of one.

TOENSING, Clifford, 90, St. Mary, North Vernon, May 8. Father of Catherine Henderson, Patricia Sharp, Craig and Trent Toensing. Grandfather of 12. Great-grandfather of six.

WALLS, Wanda F., 52, St. Michael, Bradford, May 11. Wife of David R. Walls. Mother of Davida Jo Harden and Dave Walls. Sister of Betty House, Bobbie Lou and Pete Coomes. Grandmother of four.

WEINGART, Agnes, 97, Our Lady of the Greenwood, Greenwood, April 30. Mother of Alice Richards, Florena Ringenberger, Harry and Willie Weingart. Sister of Jean Houk. Grandmother of 26. Great-grandmother of 32. Great-great-grandmother of three.

WILLIAM, Arnold, 82, St. Michael, Brookville, May 13. Husband of Marjorie (Kelley) William. Stepfather of Connie Luttmann, Bruce and Donald Kelley. Brother of Catherine Ryan and Father Noel William. Grandfather of eight. Great-grandfather of two.

Providence Sister Gertrude Mary Smith was 102

The senior sister at Saint-Mary-of-the-Woods, Sister Gertrude Mary Smith, died May 13 at the age of 102.

A funeral Mass was celebrated on May 16 in the Church of the Immaculate Conception. Burial was in the cemetery of the Sisters of Providence.

Born in Monroeville on Dec. 30, 1897, the former Esther Theresa Smith entered the congregation of the Sisters of Providence in 1918, professed first vows in 1921 and final vows in 1926.

Sister Gertrude Mary taught at five schools in the archdiocese: Cathedral Elementary, Holy Cross and St. Patrick in Indianapolis, and Holy Cross and St. Benedict in Terre Haute. She also taught in schools in the Lafayette Diocese and in California, the District of Columbia, Illinois and Massachusetts.

Sister Gertrude Mary is survived by two sisters, Charlotte Grand and Noella Wise. †

Providence documentary earns Emmy nomination

SAINT MARY-OF-THE-WOODS—A 29-minute video that documents the life of Blessed Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, has been nominated for a regional Emmy Award.



Blessed Mother Theodore

Blessed Mother Theodore Guérin: Her Journey of Faith and Courage is one of four nominees in the special programs category in the annual regional Emmy competition sponsored by the Cleveland chapter of the National Academy of Television Arts and Sciences (NATAS).

The awards ceremony is June 10 in Cleveland. The NATAS-Cleveland chapter competition includes television programming

that has been broadcast in Ohio, Indiana and western Pennsylvania. The Mother Theodore video is eligible because it has been broadcast on several PBS stations in Indiana.

The video was created in 1998 by the Sisters of Providence of Saint Mary-of-the-Woods in honor of Blessed Mother Theodore's beatification ceremony by Pope John Paul II in Rome.

The Holy Father proclaimed her "blessed" on Oct. 25, 1998, during a ceremony in St. Peter's Square. She is only the sixth person from North America to be so honored.

Produced by Nineteenth Star L.L.C. of Indianapolis, the documentary utilizes excerpts from Blessed Mother Theodore's travel journals and letters as well as rare historical images, photographs and recreations. It details the challenges she met in her ministry, the contributions she made and her ongoing influence as a holy woman.

Blessed Mother Theodore was born on Oct. 2, 1798, in the wake of the French Revolution. The documentary profiles her devotion to God and her spirited determination, as well as the overwhelming challenges she faced—such as discrimination against Catholics and women, poverty, ill health and the barriers of language and culture—when she traveled to America to found a women's religious order in 1840 as well as a school that is now Saint Mary-of-the-Woods College.

Dave Cox, media relations manager for the Sisters of Providence of Saint Mary-of-the-Woods, said Blessed Mother Theodore became a pioneer in Catholic education in Indiana as well as a promoter of justice and equality without sacrificing her deep spirituality.

"The world now recognizes Blessed Mother Theodore as a holy person and a woman of uncommon valor," Cox said. "Blessed Mother Theodore's story is an important part of women's history, Indiana history and North American Catholic Church history. Her legacy of love, mercy and justice continues to be carried out by the Sisters of Providence around the world today."

Providence sisters from Saint Mary-of-the-Woods minister in 22 states, the District of Columbia, Taiwan and China. †

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**Our Lady of Grace
9900 E. 191st St.
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Application deadline June 18, 2000

Accounting Technician

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time accounting technician. Responsibilities include budgeting, G/L maintenance, invoice preparation, and general support to accounting staff. Candidate must have previous accounting/bookkeeping experience. College coursework in accounting is preferred. This position requires proficiency with Windows 95/Microsoft Office 97, excellent communication and organizational skills, and the ability to prioritize responsibilities.

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Parish Secretary

Our Lady of Mt. Carmel, Carmel, Indiana is seeking a Parish Secretary. The qualifications for this position are: confidentiality, familiarity with Microsoft Word and Excel, being a practicing Catholic and having receptionist/secretarial experience. The ability to work with others and a welcoming personality are also essential. Hours are M-F 8 a.m.-5 p.m. Benefits are included. If interested in applying please send résumé to:

Glen Ritchey, Financial Controller
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News briefs

U.S.

Bishops to vote on deacon formation, life, ministry norms

WASHINGTON (CNS)—The U.S. Catholic bishops in June will be asked to approve a "National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States." The proposed directory, a 220-page document, would establish comprehensive U.S. norms for the formation, life and ministry of deacons for the first time. It is to replace current national guidelines, approved in 1984, which did not have the force of norms. The directory must receive approval by two-thirds of all active U.S. bishops and confirmation by the Holy See before it takes effect.

Diocesan youth ministry directors surveyed

WASHINGTON (CNS)—A new national study has found that the typical Catholic diocesan director of youth ministry is a 42-year-old married male with children. He most likely has a master's degree, has been in professional youth ministry for more than 12 years and earns a little over \$34,000 a year. At the parish level, the study found that slightly over half of the youth ministry coordinators are volunteers. Among paid coordinators in parishes, two-fifths are part-time.

SOA foes organize new efforts to fight plan to reorganize school

WASHINGTON (CNS)—After a narrow House vote to close the U.S. Army School of the Americas failed May 18, organizers planned new demonstrations and rallies over a Pentagon plan to rename and reorganize the training program for Latin American militaries. Maryknoll Father Roy Bourgeois, who began the campaign to close the school a decade ago, said even if Congress approves the reorganization plan, SOA Watch would continue to go after the new program because he said the change is only a cosmetic one. "It's not going to be a new school in anything but the name," he told Catholic News Service.

U.S. foreign aid level 'shameful,' Annan tells Notre Dame grads

NOTRE DAME, Ind. (CNS)—Addressing graduates of the University of Notre Dame May 21, U.N. Secretary-General Kofi Annan criticized the United States' "shameful" failure to share more of its wealth with the world's poor. Annan urged the audience to "use your privileged position, as citizens of a great democracy, to advocate" for changes in U.S. policy on trade issues, debt relief and development aid. "It is particularly shameful that the United States, the most prosperous and successful country in the history of the world, should be one of the least generous in terms of the share of its gross national product it devotes to helping the world's poor," the U.N. official said.

Workers' treatment affects hospitals' integrity, nun says

NEW YORK (CNS)—The integrity of Catholic health care is at stake in the way hospital employees are treated, administrators of Catholic health care institutions were told. St. Joseph Sister Jean DeBlois

of the Aquinas Institute of Theology in St. Louis said religious congregations and others who sponsor hospitals must take more responsibility for policy decisions. A Catholic hospital has to consider not only church positions on medical procedures but the social teaching of the church in its handling of "downsizing and layoffs" and in setting levels of compensation, she said.

California teacher tax exemption plan won't cover private schools

SACRAMENTO, Calif. (CNS)—Catholic educators are giving an "incomplete" to Gov. Gray Davis' proposal to eliminate the state's income tax for all credentialed public school teachers because his plan excludes teachers in parochial and private schools. "If the governor would like to honor teachers, then honor all teachers," said Thomas Butler, Sacramento diocesan superintendent of schools, who has also been a teacher, principal and associate superintendent of Catholic schools in other states.

This year's new priests more racially, ethnically diverse, study finds

WASHINGTON (CNS)—A national study has found that nearly one-fourth of this year's new priests were born abroad and more than one-fourth come from racial or ethnic minorities. The study, a survey of the ordination class of 2000, says that the median age of this year's ordinands is 36.1. Forty-nine percent are in the 30-39 age bracket; 25 percent are under 30; 18 percent are 40-49; and 9 percent are over 50. The survey was conducted in February and March by contacting all U.S. dioceses and religious communities.

Encuentro 2000 to reflect Asian influence on U.S. Church

WASHINGTON (CNS)—The growing influence of Asian Catholics on the U.S. Church will be reflected at the Church's chief jubilee year celebration, Encuentro 2000: Many Faces in God's House. Among key speakers for the July 6-9 event at the Convention Center in Los Angeles will be Vietnamese Archbishop Francois X. Nguyen Van Thuan, president of the Vatican's Pontifical Council for Justice and Peace. Members of the U.S. Asian and Pacific Island community—including people from Vietnam, the Philippines, Korea, China, Japan, Tonga, Samoa and India—now comprise 2.6 percent of Catholics and 9 percent of men being ordained priests in 2000.

WORLD

Eritrean bishops appeal for help to end conflict with Ethiopia

VATICAN CITY (CNS)—Bishops of Eritrea have appealed to the international community to take urgent steps to halt the Eritrea-Ethiopia conflict, warning that the lives of innocent people were at stake. "A single day of delay could mean the extermination of an entire population and the devastation of its territory," the bishops said in a statement made public at the Vatican May 20. The escalation of the conflict came when Ethiopia launched a major offensive against Eritrea May 12, following two years of border skirmishes. †

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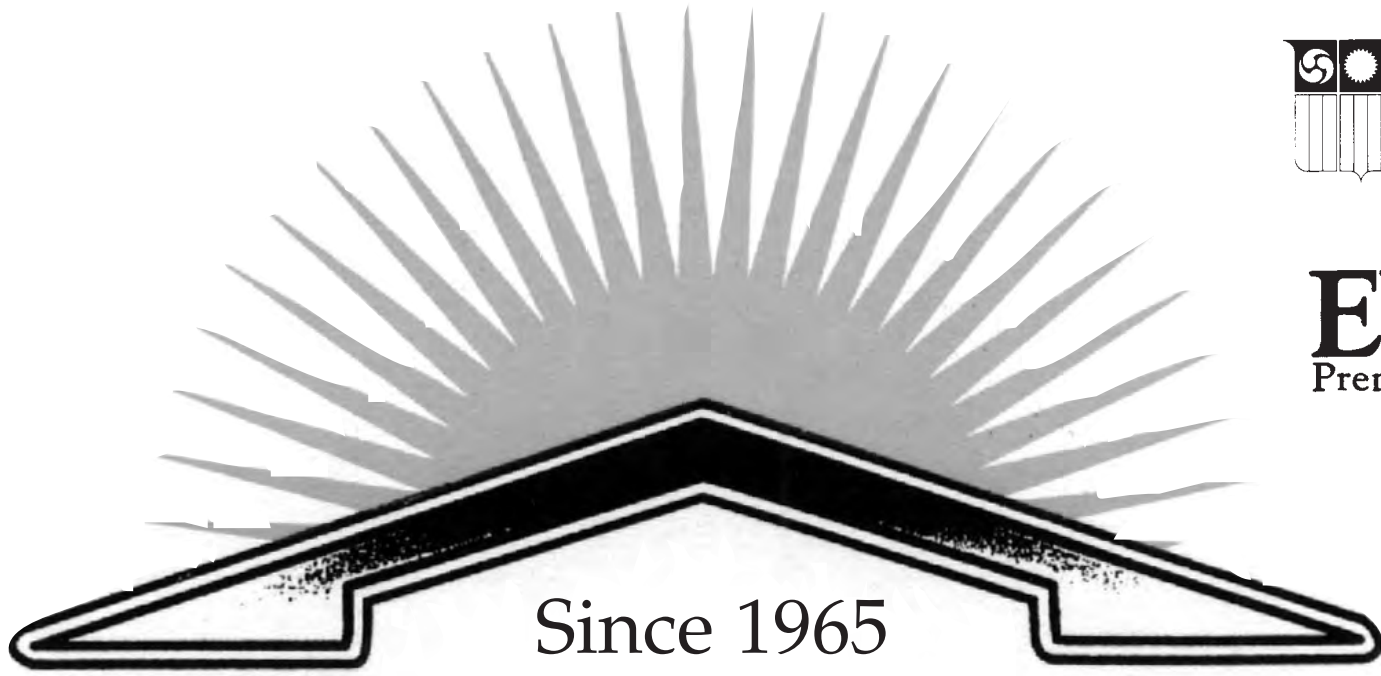
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May Crowning

First communicants Laurie Rutkowski and Joe Krilich of St. John the Evangelist Parish in St. John, Ind., place a crown of flowers on a large statue of the Virgin Mary at the Marian Shrine in St. John May 21. The landmark, visible along U.S. Route 41 in northwest Indiana, was recently refurbished with the help of local businesses and the parish.

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