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Vatican instruction seeks exact translations of liturgical texts

VATICAN CITY (CNS)—Seeking to close an era of debate on liturgical translation issues that has been especially heated in the English-speaking world, the Vatican issued a new instruction that underlines its insistence on exact translations and its role in the process.

On a particularly contested point, the document rejects the systematic use of inclusive language in translations. Instead, officials said, it adopts a moderate approach taken in the recent revision of the Lectionary, or book of Mass readings, for the United States.

The instruction also foresees several

noticeable changes to phrases used by English-speaking Catholics at Mass, including in the opening of the Creed, in one of the most common Mass acclamations, and in the penitential rite.

The Vatican Congregation for Divine Worship and the Sacraments posted the 32-page instruction, "*Liturgiam Authenticam*" ["The Authentic Liturgy"], in English, French and Latin on the congregation's page of the Vatican Web site May 7.

The instruction describes the rules as setting the stage "for a new era of liturgical renewal."

While addressed to the whole Church, the document treats a number of issues that have been under debate in the English-speaking world, officials said.

"Almost every paragraph of it concerns subjects that I've heard bishops of the United States discussing over the past five, 10 years," said Father James P. Moroney, executive director of the U.S. bishops' Secretariat for Liturgy and a consultant to the worship congregation.

"Certainly the document provides in the name of the Holy See a significant milestone in defining the answers to questions

that have been raised," he said in an interview in Rome.

Bishop Joseph A. Fiorenza of Galveston-Houston, president of the U.S. bishops' conference, said the new instruction reflects long consultations between the Vatican and English-speaking bishops.

"It is now our hope and expectation that there will be a much quicker approval of liturgical texts" by the Vatican, he said in a May 8 statement.

In recent years, citing problems with the translation principles used, the Vatican

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A Lesson In Giving

Indianapolis students learn about poverty, agriculture and stewardship

By Jennifer Del Vecchio

What began as a school project for Lent taught a group of Indianapolis children an important lesson about helping the poor—and a few things about poverty and sustainable agriculture.

St. Joan of Arc students in Indianapolis raised more than \$1,000 to buy farm animals through Heifer Project International. The not-for-profit organization, based in Little Rock, Ark., sends farm animals to needy families in the United States and foreign countries.

"When I first heard about this, I said what's a heifer?" said fourth-grader Samantha Taylor.

Samantha, along with her classmates, learned not only what young female cows are called, but also about the poverty other children their age face.

Heifer Project International helps give poor families the basis for self-sufficiency, said Janet West Schrock, whose father, Dan West, began the organization in 1944.

"Our goal is to work ourselves out of a job," said Schrock, head of church and community relations for the group.

Schrock's father, a member of the Church of the Brethren, got the idea for

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Photo by Tom Peterson of Heifer International

A young boy in Uttar Pradesh, India, and his family were the recipients of a goat from Heifer Project International. The organization gives needy families in the United States and foreign countries animals to help them become self-sufficient. Students at St. Joan of Arc School in Indianapolis participated in the project. People participating in the project can buy different types of animals from bees to water buffalo.

Archbishop Buechlein comments on delay of McVeigh execution

By Mary Ann Wyand

"Any decision not to take a human life is a good decision, even if it represents only a temporary delay," Archbishop Daniel M. Buechlein said May 15 in response to the federal government's

May 11 decision to postpone the execution of Oklahoma City bomber Timothy McVeigh for 30 days.

Archbishop Buechlein testifies before state commission studying the death penalty. See page 8.

The stay of execution will enable McVeigh's attorneys to review more than 3,000 pages of documents compiled by the Federal Bureau of Investigation after the bombing that were not provided to the defense during the trial.

"We fervently hope that the stay of execution will give Timothy McVeigh the time he needs to feel remorse for his heinous crime and ask forgiveness of his Creator," Archbishop Buechlein said on behalf of the Indiana Catholic Conference.

"The cause of this stay of execution is yet another example of the possibility of human error occurring during the legal process," the archbishop said. "While Timothy McVeigh has admitted his guilt in this case, the flaws in the judicial system demonstrate the possibility of error happening in other cases where the suspect may be innocent."

Archbishop Buechlein said he will continue to pray for McVeigh, his 168

See DELAY, page 7

Former archdiocesan education and stewardship head is new president of Marian College

By Jennifer Del Vecchio

The new president of Marian College is known for his work to revitalize



Daniel Elsener

Indianapolis' center-city schools and his leadership roles within the community and the Archdiocese of Indianapolis.

Daniel Elsener, who was named the eighth president of the liberal arts Catholic insti-

tution in Indianapolis on May 15, is considered an "untraditional" president because he has no previous college administrative experience.

However, "untraditional" is what the board of trustees wanted, said Jack Snyder, the board's president.

"This is an exciting development for Marian College," Snyder said. "He's a career educator, and being non-traditional is a benefit to us, particularly to find someone in our market that is tailored to us and has a passion for education."

Snyder said Elsener's education knowledge, relationships with the business community and commitment to education

put him at the top of the list of about 20 applicants for the job.

Snyder also said that Elsener's work with Catholic education at the elementary and secondary levels enables him to know what future college students and guidance counselors are looking for in a college.

Elsener's ties with Catholic education are extensive. In the Archdiocese of Indianapolis, he held the posts of secretary for stewardship and development and secretary for Catholic education and faith formation. In his role with stewardship and development, Elsener was responsible for raising money to support parishes, schools and

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TEXTS

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has slowed or denied final confirmation for several major liturgical texts approved by English-speaking bishops.

The new instruction rejects the looser translation approach, known as "dynamic equivalence," commonly taken by English-language translators in favor of one more closely tied to the original text.

"The original text, insofar as possible, must be translated integrally and in the most exact manner, without omissions or additions in terms of their content and without paraphrases or glosses," the document said.

On the question of inclusive language, Father Moroney said he saw "a high degree of correspondence" between the principles laid out in the new instruction and those used in revising the Lectionary for the United States.

While the instruction forbids translators from using a number of common devices to incorporate inclusive language, Father Moroney said the guidelines still would permit some inclusive translations like "Happy the one ..." instead of "Happy the man ..." where the original text clearly intended to communicate men and women.

The instruction said liturgical translations should be "free of an overly servile adherence to prevailing modes of expression,"

even if that leaves some texts difficult to understand or interpret correctly.

"It is the task of catechists or the homilist to transmit that right interpretation of the texts that excludes any prejudice or unjust discrimination on the basis of persons, gender, social condition, race or other criteria, which has no foundation at all in the texts of the sacred liturgy," it said.

For certain prayers and liturgical expressions deemed particularly important to the Church's heritage, the document requires translations that are "as literal as possible."

For example, the instruction said translations of the opening of the Nicene Creed, recited at Mass, should conform to the first person singular, "Credo," found in the definitive Latin-language missal. The current English rendering, "We believe," is based on the ancient Greek text.

In addition, it said the Mass participants' response to the priest's greeting, "The Lord be with you," should be a literal translation of the Latin, "Et cum spiritu tuo," or "And with your spirit." In current English usage, the congregation responds, "And also with you."

The instruction also requires a literal translation of the Latin words in the penitential rite, "mea culpa, mea culpa, mea maxima culpa," or "through my fault, through my fault, through my most grievous fault," instead of the current simplified English translation, "through my own fault."

The changes would bring the English translations in line with other translations, which nearly all use literal language, said an official at the worship congregation who asked that his name not be used.

The official acknowledged that "it will be a jolt" for English-speaking Catholics to learn the new expressions, but said the existing translations could not be justified.

Many of the new rules are aimed at the behind-the-scenes mechanics of liturgical translations, in large part by setting strict limits on the activity and responsibility of translation commissions employed by bishops' conferences.

While repeatedly emphasizing the primary responsibility of bishops' conferences for preparing and approving translations, it says the Vatican "will be involved more directly" in preparing translations in major languages like English.

Last year, the Vatican called for an overhaul of the International Commission on English in the Liturgy, known as ICEL and based in Washington.

ICEL's 11 members—bishops' conferences in English-speaking countries—have begun revising the body's statutes and reassessing its translation principles.

"I'm sure this instruction will provide even greater clarity to both of these tasks," said Father Moroney.

"It's clear that many people will see this in terms of power," he said, but "I see no

monsters here."

The instruction says the Vatican is responsible for creating such commissions and approving the statutes. It says translators employed by the bishops' conferences must receive prior Vatican clearance, known as a "nihil obstat," and can serve only for limited terms.

It also prohibits the commissions from composing original prayers and texts.

Though the document directly addresses the core issues of the controversy around the English translating commission, the source at the worship congregation said it should not be read as an "attack on ICEL."

He said the new rules emphasized a "better organization of resources" also intended to benefit local Churches, like those in Africa and Eastern Europe, with less means at their disposal.

But Bishop Maurice Taylor of Galloway, Scotland, chairman of ICEL, said the instruction threatens to undermine the values of the Second Vatican Council because it appears to centralize authority and remove it from the local bishops.

He also criticized the way the Vatican prepared the document, saying bishops' conferences were not adequately consulted in advance.

"The way forward must now lie with the episcopal conferences. ICEL is the creation of the bishops' conferences, and they must now take the initiative with Rome," he said. †

HEIFER

continued from page 1

the project in the late 1930s while doing hunger relief work during Spain's civil war.

Schrock said her father was handing out cups of powdered milk to women and children when he thought the idea should be to "give a cow instead of a cup."

The concept has also enabled those people who receive the livestock to give the offspring to other poor families.

"It's a way for people to realize their self-worth and dignity," Schrock said.

Heifer Project International has helped 4 million families in 126 countries.

St. Joan of Arc School began working with Heifer Project International as a way to give alms during Lent and to learn about loving and helping the poor.

"I never realized that people didn't have enough money," said fourth-grader Nolan Anderson. "There are kids out there who have nothing and have to worry about it. All I have to worry about is losing a pair of socks."

To buy the animals, students and teachers came up with creative fund-raising events.

One student gave up her skateboard for a class auction. Other students held a movie day or earned money by working for neighbors and friends.

Fourth-grade teacher Mary Winters was willing to risk having her hair made a different color and even came to class dressed as a clown to motivate the students to raise money.

In the end, students raised enough money to send two heifers, a flock of geese, a share of rabbits and a share of sheep to people they would never meet.

Submitted photos



Mary Winters' fourth-grade class at St. Joan of Arc School in Indianapolis participated in Heifer Project International to raise money to send livestock to needy families in the United States and foreign countries.

"This showed them they could provide for others," said fifth-grade teacher Pam Otto. "We're so privileged in this country that we don't have a concept of what poor is."

Heifer Project International provides people with catalogs that show 23 different types of livestock they can buy.

The gift of a sheep is \$120. A heifer costs \$500. The catalogs also have stories of various people who have been helped.

In Uganda, one family used the gift of a heifer for milk. The cow's manure was used to fertilize banana trees and the family gave the cow's calf to another family that needed help.

Heifer Project International also provides the training for the families to take care of their livestock. It takes about three

to five years for families to establish herds, pass on the offspring and become economically viable, Schrock said.

Many schools use the program to promote Christian values, she said. The organization works with about 10,000 churches worldwide.

In the Catholic faith, the project fits with the *Catechism of the Catholic Church*, which states, "The Church's love for the poor is a part of her constant tradition" (# 2444).

Students said one of the greatest lessons they learned by taking part in the project was realizing they could help



Mary Winters, a fourth-grade teacher at St. Joan of Arc School in Indianapolis, dressed as a clown one day in an effort to motivate students to raise money for the poor.

someone in need.

Eighth-grader Lisa Edwards said the project helped her to "stop focusing on myself and to learn to help others."

"It made me feel that I needed to put myself in their place, and if everything I had was taken away, I'd want someone to help me," Lisa said. †

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More than 1,100 to graduate from Catholic schools in archdiocese

By Jennifer Del Vecchio

Diplomas will be presented to more than 1,100 graduating seniors throughout the Archdiocese of Indianapolis in late May and early June.

Bishop Chatard High School in Indianapolis will host graduation ceremonies for 163 seniors at 7:30 p.m. on June 1 at the Murat Theatre in Indianapolis. Class valedictorian Phillip Funk attends St. Luke Church in Indianapolis. Salutatorian Brian Hurley attends Christ the King Church in Indianapolis.

Bishop Chatard's Baccalaureate Mass is at 5:30 p.m. on May 30 at SS. Peter and Paul Cathedral in Indianapolis. Ron Costello, director of schools for the Office of Catholic Education, will represent the archdiocese at the graduation ceremonies.

Father Thomas Scecina Memorial High School in Indianapolis will graduate 105 students at 7 p.m. on May 25 in the school gymnasium. Valedictorian Courtney Lord attends Holy Spirit Church in Indianapolis. Salutatorian Abigail Zimmerman attends Our Lady of Lourdes Church in Indianapolis. Msgr. Joseph Schaedel, vicar general, will represent the archdiocese.

Scecina's Baccalaureate Mass is at 3 p.m. on May 20 at SS. Peter and Paul Cathedral in Indianapolis, with a dinner following at the Archbishop O'Meara Catholic Center.

Cardinal Ritter High School in Indianapolis will graduate 66 students at 7 p.m. on June 1 in the school gymnasium. Valedictorian Matthew Seidl attends St. Malachy Church in Brownsburg. Salutatorian Laura Rardin attends St. Gabriel Church in Indianapolis. Msgr. Schaedel will represent the

archdiocese.

Cardinal Ritter's Baccalaureate Mass is at 7 p.m. on May 31 at St. Malachy Church in Brownsburg.

Graduation for 29 seniors at Father Michael Shawe Memorial High School in Madison is at 2 p.m. on June 3 in the school gymnasium. The valedictorian and salutatorian will be announced June 1.

Shawe's Baccalaureate Mass is at 6 p.m. on June 1 in the school gymnasium. Rita Parsons, associate director of schools, administrative personnel and professional development for the Office of Catholic Education, will represent the archdiocese at graduation ceremonies.

Brebeuf Jesuit Preparatory School in Indianapolis will graduate 183 seniors at 8 p.m. on May 31 at the Hilbert Circle Theatre in Indianapolis. This year's class speaker is Tim Heck of Zionsville. Mickey Lentz, secretary for Catholic education and faith formation, will represent the archdiocese.

Brebeuf's Baccalaureate Mass will be at 5 p.m. on May 19 in the school gymnasium.

Oldenburg Academy in Oldenburg will have graduation ceremonies for 25 students at 1 p.m. on June 2 in the convent chapel. The ceremonies begin with the Baccalaureate Mass and are followed by graduation. Valedictorian Clare Wukusick is from St. Louis Parish in Batesville. Andre Batta of Sunman is the salutatorian. Lentz is the archdiocesan representative.

Roncalli High School in Indianapolis will graduate 211 seniors at 2 p.m. on June 3 in the school gymnasium. Class valedictorian Stephanie Heath and salutatorian David Beckwith are both members of St. Barnabas Parish in Indianapolis. Chancellor Suzanne Magnant will represent the archdiocese.

Roncalli's Baccalaureate Mass is at 6 p.m. on June 1 at St. Barnabas Church in Indianapolis.

Our Lady of Providence High School

in Clarksville will present diplomas to 138 seniors at 5 p.m. on May 20 in the school gymnasium. Valedictorian Rebecca Hubbard is from St. Joseph Parish in Corydon and salutatorian Jami Day is from Holy Family Parish in New Albany. Magnant will be the archdiocesan representative.

The Baccalaureate Mass is at 2:30 p.m. at Our Lady of Perpetual Help Church in New Albany.

Cathedral High School in Indianapolis has 238 seniors graduating at 10 a.m. on June 2 at the Hilbert Circle Theatre. Msgr. Schaedel is the archdiocesan representative.

Class valedictorian Kelly Mortell is from St. Elizabeth Seton Parish in Carmel. Cathedral's three salutatorians are Mark Gill of Our Lady of Mount Carmel Parish in Carmel, Kate Huffman of Immaculate Heart of Mary Parish in Indianapolis and John Stadler of Our Lady of Mount Carmel Parish in Carmel. †

Legislators honor Oldenburg Franciscans

By Mary Ann Wyand

The Indiana House of Representatives recently approved a resolution honoring the Sisters of the Third Order of St. Francis of Oldenburg on their 150th anniversary of serving the people of Indiana.

Franciscan Sister Norma Rocklage, vice president for mission effectiveness and planning at Marian College in Indianapolis, said "the General Assembly's moving tribute is both an honor and a challenge for all of us Oldenburg Franciscans to continue in the next millennium to speak a word of hope

by our very lives."

Sister Norma said she is "very pleased and grateful that the House of Representatives of Indiana's General Assembly honored the servant leadership of Mother Theresa Hackelmeier and our other four mothers for that charisma which has inspired our congregation to serve in Indiana in so many diverse ways."

The resolution, authored by State Rep. John Day of Indianapolis and co-authored by State Reps. Robert Bischoff of Lawrenceburg, Cleo Duncan of Greensburg and Jeb Bardon of Indianapolis, praises the order's many good works.

"The sisters, in their various ministries, including education, health care, pastoral and charitable work, have remained loyal to the core Franciscan values of peace and justice, the dignity of the individual, responsive stewardship and reconciliation," Day said. "These values have had a positive, life-affirming influence on the thousands of students and others whom the sisters have taught and served for a century and a half."

The Sisters of St. Francis of Oldenburg are celebrating their sesquicentennial year with a variety of events.

The order was founded on Jan. 6,

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Editorial

Changing the papacy?

Throughout the more than 22 years of Pope John Paul II's pontificate, one of his top priorities has been Christian unity. He obviously has not accomplished his goal of uniting Christians, but he has worked tirelessly toward that goal.

His latest attempt will be next week—May 21-24—when the College of Cardinals will meet in an extraordinary consistory. (A consistory is a meeting of the cardinals, convoked by the pope and conducted in his presence.) At the top of the list of topics the cardinals have been asked to discuss is the role of the papacy itself.

The pope has said openly that he recognizes that the papacy "constitutes a difficulty" for other Churches and he has asked the cardinals to help him change the way popes exercise their primacy.

In his encyclical on Christian unity issued in 1995, *Ut Unum Sint (That All May Be One)*, he wrote that he is convinced that he has "a particular responsibility ... in heeding the request made of me to find a way of exercising the primacy which, while in no way renouncing what is essential to its mission, is nonetheless open to a new situation" (#95).

He wrote, "This is an immense task, which we cannot refuse and which I cannot carry out by myself" (#96). Therefore, he has asked for the cardinals' help.

"Primacy" refers to the supreme and universal jurisdiction of the pope. The Council of Florence first defined it as a dogma in 1445. It was elaborated on by the First Vatican Council in 1870 and reaffirmed by the Second Vatican Council in 1964. However, the popes also exercised their primacy throughout the first millennium of Christianity.

Although Pope John Paul hasn't said specifically how he would like to see the papacy changed, he has frequently cited the first millennium as a model. Just this past February, he said that those thousand years were a time when "the main function of the Bishop of Rome was exercised without encountering any resistance in the Church, from either West or East."

It's true that the pope's primacy was recognized during the first thousand years of Christianity. However, there

was also much less centralization in the governance of the Church than there is today. Local churches exercised more autonomy.

Papal primacy was recognized to a lessening degree as the first millennium progressed. It was finally shattered by the schism of 1054 that produced the Orthodox churches in the East, and even more 500 years later with the Protestant Reformation in the West.

Achieving Christian unity at this time in history has to be recognized as a terrifically difficult undertaking, particularly because the Christian communities that split from the Catholic Church have themselves splintered into so many other faith communities. There is not only one Protestant Church or one Orthodox Church, but many. Despite the pope's attempts, it's no wonder that unity has not been restored.

Some Protestant Churches have absolutely no interest in unity. They want nothing to do with the Catholic Church. Relations with most of the Orthodox Churches have also been strained lately, mainly for political reasons.

Others Churches, however, notably the Anglican Church, seem disposed to see what the pope and the cardinals come up with. The Anglican-Roman Catholic International Commission said that it welcomed the pope's initiative.

There's no doubt that the role of the pope is a stumbling block for other Christian faiths. It will be interesting to see what the cardinals recommend, carefully preserving the essential primacy of the pope as a principle of ecclesial unity while perhaps changing the way the primacy is exercised sufficiently to attract other Churches.

We're convinced that many Christians recognize the pope as a moral reference point whom they would accept as a visible sign of unity in Christianity if this could be done while retaining the independence they now have.

Although unspoken as a reason for the consistory, it will also give the cardinals an opportunity to get to know one another better. This is important because, sooner or later, they will have to meet again, in a conclave to elect John Paul II's successor. †

— John F. Fink

Seeking the Face of the Lord

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



Our dialogue with the Disciples of Christ

Archbishop's ministry is not confined to the diocese. I will be in Rome from May 16-25 because six years ago the Holy See appointed me co-moderator of the Disciples of Christ-Roman Catholic International Ecumenical Dialogue. Dr. Paul Crow, president emeritus of the Council on Christian Unity of the Christian Church (Disciples of Christ), is the other co-moderator.

You may be interested in what goes on in this ministry of the Church. As you can tell from the dates of my stay in Rome, the annual bilateral dialogue requires an extended period of time, and coming this time of year represents a major commitment on my part! The dialogue is scheduled in May, just after the conclusion of the university and seminary academic year, because the majority of the experts are professors in theology and related fields. Members of the dialogue hail from Australia, Canada, Great Britain, Jamaica, New Zealand, Vatican City and the United States. The Vatican representative is a native of Kenya.

On the first day of the dialogue in Rome, we will meet with Cardinal Walter Kasper, the newly appointed president of the Holy See's Pontifical Council for Promoting Christian Unity. Cardinal Kasper describes an underlying understanding of (ecumenical) dialogue in a May 2000 lecture for the World Council of Churches: "Dialogue is not only dialogue by words and conversations; it is much more than a theological or academic exercise. Dialogue encompasses all dimensions of our being human; it implies a global, existential dimension and the human subject in his or her entirety... Such dialogue is not only necessary for individuals. Dialogue concerns also nations, cultures, religions, each of which has its own riches and gifts. But it becomes narrow and ideological when it closes itself off and absolutizes itself. Then the other nation, culture and religion becomes 'the enemy'... Today dialogue among cultures, religions and churches is a presupposition for peace in the world."

Of course, the ultimate goal of ecumenical dialogue is the visible unity of the Church. There are intermediate goals that are necessary along the way. We are challenged to overcome misunderstandings, eliminating words, judgments and actions that do not really correspond to what separated believers hold to be true. We are challenged to look for a mutual understanding of what we might indeed hold in common. Above all, we must "do the truth in love."

The international bilateral dialogue between the Disciples of Christ and Roman Catholics had been preceded by dialogue in the United States and Canada in the early years after Vatican Council II. Actually, the first international commission met at Alverna Retreat House here in Indianapolis in September of 1977. This dialogue was given international status in the ecumenical movement because of two unique factors. The first was that the two Churches rely on a basically Catholic concept of the Church, share the conviction that at least weekly Eucharist should be the center of worship, and believe in salvation by faith without insisting that it is "by faith alone."

The second was the fact that the Roman Catholic Church and the Christian Churches (Disciples of Christ) had never gone through anathemas and counter-anathemas during the Reformation period because the Disciples' came into being in the 19th century as an ecumenical movement; nor has there been a formal separation in which each expressed its dogma in opposition to the other. *The search would be for union, not reunion.*

The dialogue has gone through three stages since 1977. During the first stage, considered topics included the nature of the Church and elements of unity; baptism, gift and call in the search for unity; faith and tradition in the life of the Church; and the dynamics of unity and division.

A summary "Report to the Churches" was published under the title *Apostolicity and Catholicity* (cf. *Mid-Stream*, xxi, 4 (1982), pp. 571-7).

The second phase spanned the years 1983-1993 under the title, "The Church as Communion." Different aspects of the notion of the Church as communion in the New Testament and the nature of the Church were studied. Also other related topics such as the notion of communion and the Eucharist, the relationship of ministry and the apostolic tradition, and the continuity of the Church with apostolic tradition were considered.

The general topic of the third phase, in which I have become involved, is titled "Receiving and Handing on the Faith: the Mission and Responsibility of the Church." Areas of consideration include the individual and the Church; the Gospel and the Church; the content and authority of the early Ecumenical Councils; the nature of the Canon of Scriptures; Creeds and Councils; conscience, freedom and evangelization by word and witness.

When you pray for Christian unity, please remember our dialogue. †

Archbishop Buechlein's intention for vocations for May

Seminarians: that they will be faithful to prayer and study, and persevere in their desire to serve God and the Church as priests.



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



Nuestro diálogo con los Discípulos de Cristo

El ministerio de un obispo no se restringe a la diócesis. Estaré en Roma del 16 al 25 de mayo, porque hace seis años la Santa Sede me nombró co-moderador del Diálogo Internacional Ecuménico entre los Discípulos de Cristo y Católicos. El Dr. Paul Crow, presidente emérito del Concilio en la Unidad Cristiana de la Iglesia Cristiana (Discípulos de Cristo), es el otro co-moderador.

Puede ser que usted esté interesado en lo que sucede en este ministerio de la Iglesia. ¡Como ustedes pueden apreciar a partir de las fechas de mis estadías en Roma, el diálogo anual bilateral requiere un período largo de tiempo y dado la época del año, representa un gran compromiso de mi parte! El diálogo es programado para mayo, justo después de la clausura del año académico en la universidad y el seminario, porque la mayoría de los expertos son profesores en teología y campos relacionados. Los miembros del diálogo vienen de Australia, Canadá, Gran Bretaña, Jamaica, Nueva Zelanda, Ciudad Vaticana y los Estados Unidos. El representante del Vaticano es un nativo de Kenya.

El primer día del diálogo en Roma, nos reuniremos con el Cardenal Walter Kasper, el recién nombrado Presidente del Concilio Pontificio de la Santa Sede para la Promoción de la Unidad Cristiana. El Cardenal Kasper describe un entendimiento fundamental del diálogo (ecuménico) en una conferencia en mayo del 2000, para el Concilio Mundial de las Iglesias: "el Diálogo no sólo es diálogo por las palabras y las conversaciones; es mucho más que un ejercicio teológico o académico. El diálogo abarca todas las dimensiones de nuestro ser humano; implica una dimensión global, existencial y el asunto humano en su totalidad.... Tal diálogo no sólo es necesario para los individuos. El diálogo también les interesa a las naciones, culturas y religiones, cada una de las cuales tienen sus propias riquezas y regalos. Pero se vuelve estrecho e ideológico cuando se cierra y se absolutiza a sí mismo. Entonces la otra nación, cultura o religión se vuelve 'el enemigo'. Hoy en día el diálogo entre las culturas, religiones e iglesias es una presuposición para la paz en el mundo".

Por supuesto, la última meta de diálogo ecuménico es la unidad visible de la Iglesia. Existen metas intermedias que son necesarias a lo largo del camino. Somos desafiados para superar las equivocaciones, eliminando las palabras, juicios y acciones que no correspondan a lo que los diferentes creyentes mantengan como la verdad. Somos desafiados para buscar una comprensión mutua de lo que realmente podríamos tener en común. Sobre todo debemos "hacer la verdad en el amor".

El diálogo bilateral internacional entre los Discípulos de Cristo y los Católicos Romanos había sido precedido por diálogo en los de 1977. A este diálogo se le Estados Unidos y Canadá en los primeros años después del Concilio Vaticano II. Realmente, la primera comisión internacional se reunió en la Casa de Retiro Alverna, aquí en Indianápolis en septiembre del estatus internacional dentro del movimiento ecuménico debido a dos únicos factores. El primero era que las dos iglesias se basan en el concepto primordialmente católico de la Iglesia, comparten la convicción de que por lo menos la Eucaristía semanal debe ser el centro de culto y cree en salvación a través de la fe sin insistir que es "sólo a través de la Fe".

El segundo era el hecho que la Iglesia Católica y las Iglesias Cristianas (Discípulos de Cristo) nunca habían pasado por los anatemas y contra-anatemas durante el periodo de la Reforma, porque los Discípulos comenzaron a existir en el siglo 19 como un movimiento ecuménico; ni hubo una separación formal en la que cada una expresó su dogma en oposición al otro. *La búsqueda sería para la unión, no para la reunión.*

El diálogo ha pasado por tres fases desde 1977. Durante la primera fase, se consideraron temas como la naturaleza de la Iglesia y los elementos de la unidad; el bautismo, el regalo y llamado a la búsqueda de la unidad; la fe y tradición en la vida de la Iglesia; y la dinámica de la unidad y la división.

Un resumen del "Informe a las Iglesias" fue publicado bajo el título *Apostolismo y Catolicismo* (Cf. *Mid-Stream*, xxi, 4 (1982), Págs. 571-7.).

La segunda fase se cubrió los años 1983 a 1993 bajo el título, "La Iglesia como la Comunión". Se estudiaron los diferentes aspectos de la noción de la Iglesia como la comunión en el Nuevo Testamento y la naturaleza de la Iglesia. También fueron considerados otros temas relacionados como la noción de la comunión y la Eucaristía, la relación del ministerio y la tradición apostólica, la continuidad de la Iglesia con la tradición apostólica.

El tema general de la tercera fase, en la que yo fui involucrado, se tituló "Recibiendo y pasando la Fe: la Misión y Responsabilidad de la Iglesia". Las áreas consideradas incluyeron el individuo y la Iglesia; el evangelio y la Iglesia; el contenido y la autoridad de los primeros Concilios Ecuménicos; la naturaleza del Canon de Escrituras; los Credos y los Concilios; la Conciencia, la libertad y la evangelización por la palabra y el testimonio.

Cuando usted rece por la Unidad Cristiana, por favor recuerde nuestro diálogo. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para mayo

Seminaristas: ¡Que ellos sean fieles a la oración y estudien, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes!

Editorial

Renewing the mind of the media

Last December, the United States Catholic Conference (USCC) launched a five-year campaign titled "Renewing the Mind of the Media."

It's an effort by the Catholic Church in the U.S. and its bishops to encourage in all forms of communications media "whatever upholds moral values, strengthens families, and promotes a just and peaceful society." The campaign also calls on Catholics "to reject media that produce immoral content and demean the dignity of the human person."

This weekend, May 19-20, in observance of World Communications Day, many dioceses and parishes are asking Catholics to make a pledge to take some sort of action to improve the contents of the communications and entertainment media to which we are constantly exposed.

Elsewhere in this issue of *The Criterion* (see page 9), readers will find a pledge that we are encouraging them to read, discuss as families or households, and act upon by choosing one of the various options for action suggested by the pledge. This pledge also appeared in this newspaper in December of last year.

Dallas Coadjutor Bishop Joseph A. Galante, chairman of the USCC's communications committee, points out that the campaign is more about the bishops and Catholics uniting to influence the behavior of the media than it is about influencing the behavior of Catholics.

The bishops are concerned about escalating and widespread depiction of pornography and the graphic, gratuitous use of violence in the communications

and entertainment media—motion pictures, the Internet, television, video games, radio.

Pornography, they point out, offends against God's plan for the body and for the intimacy of sexual union. Excessive violence, like pornography, reduces persons to objects and shows violation of persons' bodies for the visual or psychological pleasure that some people take in it.

The pledge suggests eight actions Catholics may want to take to influence entertainment producers and communications professionals to use their gifts to bring truth and beauty to people rather than indecency and violence. These actions range from monitoring the amount of time one's family spends on the Internet to contacting media outlets to let them know what you approve and disapprove of.

This approach can work. Recently, the Internet company Yahoo yanked "adult products" off its sites after being flooded with e-mail messages protesting its decision to allow such products to be marketed on its site.

It is our opinion that the most powerful instrument of protest available to people is the off switch on TVs, radios and computers, and, in the case of movies and plays, the simple refusal to lay down your money for trash.

We encourage our readers to participate in this campaign. What we read, see and experience through the media greatly influences how we think, feel and behave. Obscenity and unnecessary violence in the media contribute to the culture of death. As Catholics, we must choose life. †

— William R. Bruns

Letters to the Editor

Thank you, Joe Peters

Members of the School Steering Committee would like to express their sincere gratitude and appreciation to Joseph Peters, associate executive director of Catholic education, for providing assistance to our parish as we prepare to welcome our first kindergarten class to our new St. Mary of the Knobs Catholic School.

His guidance, direction and encouragement have been invaluable tools in our journey as we studied, evaluated and implemented this process. His willingness to help, along with his dedication to our faith and Catholic education, have been a tremendous resource. The many trips to our parish and late-night drives back to Indianapolis are reflections of his dedication and commitment to our archdiocese.

No doubt, the Holy Spirit has blessed our efforts, and we will not hesitate to call on him as we continue our journey. We are so thankful for Joe's gifts of friendship and service.

Father John Geis and 17 members of the St. Mary of the Knobs School Steering Committee, Floyds Knobs

(Father Geis is pastor of St. Mary of the Knobs Parish.)

Keep Muscatatuck open

We are writing this letter in hopes that all good people of the archdiocese might give us some much-needed help.

We are the parents of a 30-year-old, severely retarded daughter who needs 24-hour care. Ten years ago, due to our age, we were lucky enough to place our daughter at Muscatatuck, a state home for the mentally retarded. Her care there is excellent. In fact, everyone there has the best of care. The caretakers take care of the men and women as though they were their own brothers and sisters.

Unfortunately, the governor of Indiana is about to make the biggest mistake of his life. He is going to close Muscatatuck. When caretakers there told some of the higher functioning residents that they were going to be sent away from their home, they cried like the little children they are. Most have a mentality of a five- or six-year-old.

Muscatatuck must not be closed. Right now, in the city of Cincinnati, 250 mentally retarded people are locked up in the county jail, as Ohio has closed all its mental institutions and they have no place else to put them. Do we want this to happen in Indiana?

Please, I beg all you good Catholic people, on behalf of the 260 residents at Muscatatuck, to call and write the governor to do the right thing and keep Muscatatuck open. Please!

Frances M. and Robert W. Egner, Yorkville

(Frances Egner is president of the Muscatatuck Association of Retarded Citizens.)

Check It Out . . .

The **parish festival** for Little Flower Parish, 1401 N. Bosart St., in Indianapolis is June 1-3. There will be live entertainment, food, a fish fry on June 1 and a hog roast on June 2. There will also be a food court, games for all ages and carnival rides. For more information, call the parish at 317-357-8352.

Vocalists are needed to sing with the **Choir of the Archdiocese of Indianapolis** for the ordination liturgy in June. Deacons Ryan McCarthy and Rob Hausladen will be ordained at 10 a.m. June 3 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Rehearsals for the choir are May 22 and May 29. For more information, call the archdiocesan Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483.

"Bread for the Journey," a retreat for women religious with Holy Cross Father William Simmons, will be held June 17-22 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The retreat will offer reflections to obtain a deeper understanding and appreciation of one's faith and of our Eucharistic Lord. The cost of the program is \$250. The registration deadline is June 1. For more information, call 317-545-7681.

There will be a **Eucharistic Holy Hour for Life** from 10:30 a.m. to 11:30 a.m. May 26 at our Lady of Guadalupe Chapel, 8300 Roy Road, in Indianapolis. Scripture sharing follows from 11:30 a.m. to 12:30 p.m. For more information, call 317-899-2376.

Sacred Heart Parish in Indianapolis has opened a building fund to help restore the historic church that was damaged in an electrical fire April 27. The fire caused

more than \$1 million in damages. Donations or letters of support or concern can be sent to Building Fund, Sacred Heart Parish, 1530 Union St., Indianapolis, IN 46225.

A **free information session** about parish nursing will be offered from 6:30 p.m. to 8:30 p.m. June 19 in St. Francis Hall on the Marian College campus in Indianapolis. The college offers a parish nursing course for six Saturdays, starting Sept. 18, at 3200 Cold Spring Road. For more information and to R.S.V.P. for the information session, call 317-955-6132.

Catholic Cemeteries Association will offer a **Memorial Day Mass** at noon May 28. Msgr. Joseph F. Schaedel, vicar general, will offer Mass at Our Lady of Peace Cemetery, 9001 Haverstick Road, in Indianapolis. Msgr. Richard Lawler, dean of the Indianapolis South Deanery, will offer Mass at Calvary Cemetery, 435 W. Troy Ave., in Indianapolis. Flags will be available. For more information, call 317-574-8898 or 317-754-4439.

The Indianapolis Birthing Project's **"Sister Friend"** program is looking for women to volunteer as mentors for pregnant teen-age girls or other women in a one-on-one relationship during the pregnancy and for one year after the birth of the child. If you want to volunteer or if you are pregnant and need emotional support and a mentor, call 317-221-7420.

Providence Retirement Home in New Albany will present its inaugural annual **charity golf scramble** June 12 at the Covered Bridge Golf Course in Sellersburg. Registration is at 12:30 p.m. with tee-off at 1:30 p.m. All proceeds will benefit the Charity Care Program for the elderly at Providence

Retirement Home in New Albany. The fee is \$600 for a team of four. Hole sponsorship is available for \$200. For more information, call 812-945-5221.

The **Mass schedule** at St. Gabriel Parish, 6000 W. 34th St., in Indianapolis has been changed for one weekend due to the Indianapolis 500 race. Masses are scheduled at 4 p.m., 5 p.m. and 7 p.m. May 26. The parish's weekly Spanish Mass will be at noon May 27. For more information, call the parish at 317-291-7014. †



Groundbreaking

Staff members of Nativity Parish in Indianapolis and archdiocesan officials recently broke ground on a building project for four new classrooms at the school. Six more rooms and a conference room are planned for next year. Pictured, left to right, are Father Steven Schwab, pastor; Rosalie Hawthorne, pastoral associate; Debbie Perkins, principal; Annette "Mickey" Lentz, secretary of Catholic education and faith formation; and Msgr. Joseph F. Schaedel, vicar general.

VIPs . . .

Paul and Catherine Frey of Batesville will celebrate their 50th wedding anniversary May 26. They were married on that date in 1951 at Holy Family Church in Oldenburg. They have six children: Michael, James, David, Patrick and Louis Frey and Melanie Garlitch. They also have 17 grandchildren. They are members of St. Louis Parish in Batesville.



The following Indianapolis educators recently completed the **Catholic School Leadership Program**: Missy Helm, St. Matthew School; Peg Dispenzieri, Bishop Chatard High School; Marsha Sander, Roncalli High School; Kevin Gawrys, Little Flower School; and Mike

Rash, Holy Spirit School. The program provides candidates with information about the principal's role in a Catholic school.

Benedictine Sister Betty Jean Coveney will make her monastic profession at Our Lady of Grace Monastery in Beech Grove May 20. Formerly a member of the Dominican Sisters of Amityville, Sister Betty completed a three-year transfer process enabling her to become a full member of the Benedictines in Beech Grove. She entered the Dominican order in 1986, making final vows in 1993. A native of New York, she taught second-through eighth-grade in New York Catholic schools before moving to Indiana. She is currently a massage therapist at St. Vincent Hospital and Health Care Center. †



Play practice

The Indiana Catholic Home School Apostolate will present the musical play "Velveteen Rabbit" at 7:30 p.m. May 18 in the Marian College Auditorium, 3200 Cold Spring Road, in Indianapolis. The play is free and open to the public.



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MARIAN

continued from page 1

shared ministries and home missions as well as promoting Christian stewardship in the archdiocese.

Within the Office of Catholic Education, he was responsible for the leadership of more than 25,000 students in Catholic schools in 30 counties in central and southern Indiana.

Elsener leaves his current role as the executive director of the Christel DeHaan Family Foundation, where he was responsible for the planning, administration and evaluation of overall activity for the foundation. He was also the leading agent for Project E, an education initiative with the DeHaan foundation that is aimed at improving the quality of education in Indiana.

"I bring a set of unique gifts and talents that match Marian College's priorities at this time," Elsener said. "In my professional life, there has been a consistent theme. I'm an

educator, and I love the process."

Archbishop Daniel M. Buechlein said Elsener is a "passionate steward of excellence in education."

The archbishop noted Elsener's seven years with the archdiocese, where he increased enrollment in Catholic schools and managed an "aggressive plan to revive the center-city schools."

The archdiocese kept open and invested millions of dollars to continue educating students at Holy Cross Central and Holy Angels schools in Indianapolis, breaking the national trend of closing center-city schools.

Elsener helped in that work, which resulted in enrollment increases and support from the Indianapolis community, the archbishop said.

Elsener said he put a lot of thought and prayer into deciding to apply for Marian College's presidency.

"I see the opportunities and growth to advance the mission of the college," he said. His goals will focus on increasing

enrollment, intensifying the Catholic identity of the college, completing a search for an academic officer and outlining a strategic plan for Marian's future, he said.

Part of the overall focus of his presidency will be highlighting how the college is worth the investment of time, talent and treasure, and building more community and professional relationships, he said.

"If Marian College didn't exist today, we would create it," Elsener said. "For the past 150 years, Marian College has been on the front line of service to the community and to the Church.

"Marian College graduates are educated well. They are given a sense of service with Franciscan values. My point is that we have [the college] and let's be good stewards of it."

Elsener pointed out that Marian College is a place that is "illuminated by the light of faith."

Elsener said the college, which has its basic tenets in Franciscan values, is not

only concerned with giving students a good education, but also in helping them understand the role of service in their lives and careers.

"What has God called us to do?" Elsener said. "And once we know, what ought I to do with this? How are we being called in our personal lives, and how does this serve the world and how is humanity served?"

He also wants to intensify the college's Catholic identity with an "enthusiastic program of prayer, sacramental and faith-sharing opportunities."

"The best crucible for education is the faith community," he said.

Elsener said he wants "to build on what's there" at Marian from education to service.

"I'm a leader, and I can create a clear vision to unite and organize around Marian's mission," Elsener said.

Elsener succeeds Dr. Robert M. Abene, who decided to seek another job opportunity. †

DELAY

continued from page 1

victims and their families.

"They, as well as all persons who cause or are victims of violence, are being remembered today during our archdiocesan-wide Day of Prayer for Peace and for an End to Violence," he said, "especially at Evening Prayer at 7:30 p.m. in the Cathedral of SS. Peter and Paul in Indianapolis."

As general chairman of the Indiana Catholic Conference and as a member of the Pro-Life Activities Committee of the U.S. Bishops' Conference, Archbishop Buechlein has frequently spoken out against capital punishment.

"All human life is sacred from the moment of conception until natural

death," he said. The death penalty "devalues human life and ignores the sacredness of life."

The death penalty continues the cycle of violence, he said, does not act as a deterrent, is more often about revenge than about justice, and doesn't contribute to the advancement of society.

"It does not honor the victims, nor does it alleviate the anger and grief of the victims' family and loved ones," Archbishop Buechlein said. "Only forgiveness will do that."

The archbishop also pointed out that the death penalty for capital crimes, while a right of the state, is no longer the only way for society to protect itself from criminals.

For this reason and others, he said, Pope John Paul II has called the death penalty "cruel and unnecessary." †



This photo shows the holding cell in the execution facility at the federal prison in Terre Haute. Oklahoma City bomber Timothy McVeigh was scheduled to be the first prisoner to die at the facility, but his May 16 execution date has been delayed.

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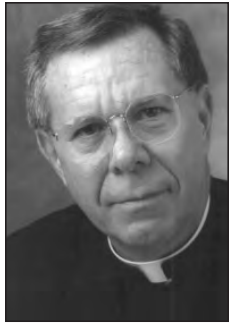
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Archbishop tells state commission death penalty not needed

By Mary Ann Wyand

The majority of prisoners on Death Row in Indiana are from minority races and from the ranks of poverty, Archbishop Daniel M. Buechlein told members of Gov. Frank



Archbishop Daniel M. Buechlein

O'Bannon's Criminal Law Study Commission during a May 10 hearing on the death penalty in Indiana.

Archbishop Buechlein and Evansville Bishop Gerald A. Gettelfinger spoke against the death penalty during the commission hearing

at the Indiana Government Center in Indianapolis.

In addition to the disproportionate number of poor and minority inmates sentenced to death, the archbishop said, there is considerable public expense involved in executing the death penalty.

"But as a religious leader in Indiana, I come before you with a deeper concern about more serious issues related to the death penalty," he said. "I am convinced that the good of society requires that we rise to the challenge of a measured and larger vision on this troubling issue.

"Even as our Church opposes the death penalty, we do not question, in principle, the state's right to impose the death penalty," Archbishop Buechlein said. "Yet we must oppose the death penalty because the circumstances of our day do not warrant it."

The archbishop noted that Pope John Paul II has said "as a result of steady improvements in the organization of the penal system," cases in which the execu-

tion of the offender would be absolutely necessary "are very rare, if not practically non-existent" (*Evangelium Vitae*, #56).

"Our Church's teaching about the state's authority does not change," the archbishop said, "but the state should not exercise its right if the evil effects outweigh the good. In recent times—witness the McVeigh situation—the death penalty does more harm than good because it feeds a frenzy for revenge while there is no demonstrable proof that capital punishment deters violence.

"Revenge neither liberates families of victims nor ennobles the victims of crime," Archbishop Buechlein said. "Only forgiveness liberates. To be sure, as a society, we must never forget the victims of crime and their bereaved loved ones. The truly honorable memorial is to choose life rather than death."

From an historical perspective, he said, religious teaching on the death penalty demonstrates that "the Catholic Church has consistently asserted that the state has the authority to exact capital punishment and, in principle, does so today.

"Crime deserves punishment in this life and not only in the next," he said, "and the state has the authority to administer appropriate punishment to those duly judged guilty of crimes. But what is appropriate punishment? This is the question posed to contemporary society by Pope John Paul II and our Church."

The archbishop said there are four purposes of criminal punishment—rehabilitation, defense of society against the criminal, deterrence and retribution—and punishment should discourage further violence and crime.

"We believe life imprisonment without

parole does so," he said. "There is mounting evidence that capital punishment does not deter" criminal activity.

"Punishment should try to restore the right order violated by the crime," Archbishop Buechlein said. "A criminal should pay a price for the offense committed. If possible, the victims of the crime should be compensated for the wrong suffered. This does not mean revenge."

The Church's objections to capital punishment take into consideration "the possibility that the convict may be innocent," he said, as well as the fact that "capital punishment contributes dramatically to the devaluation of human life in an escalating culture of death."

The death penalty also "fans the flame of revenge and violence," he said, "rather than fostering a genuine sense of justice in society.

"While pardon does not remove the obligation of justice," the archbishop said, "in our view, capital punishment seems incompatible with the teaching of Jesus on forgiveness."

Citing data from the Death Penalty Information Center, Archbishop Buechlein said the death penalty costs taxpayers an average of \$2 million per execution due to the costs of the trial, appeal and other related expenses.

The average cost of incarceration per inmate is roughly \$20,000 to \$21,000 annually and between \$800,000 and \$840,000 for 40 years, he said, based on the center's research.

Costs per individual inmate for lifetime incarceration vary depending on age upon incarceration and total life expectancy, the archbishop said, but assuming 40 years of

incarceration as a benchmark figure, the cost is still much lower than the cost of executing a prisoner.

"The establishment of your study commission came about in part because of a request made to Gov. O'Bannon for a moratorium on the death penalty by the Catholic bishops of Indiana and other members of the board of the Indiana Catholic Conference," the archbishop said. "The governor's charge to this commission is less than we had hoped for, and that concerns us for important reasons."

Bishop Gettelfinger told the commission that he stood in solidarity with Archbishop Buechlein's testimony on the "haunting question" they were considering, and he acknowledged his respect for all aspects of law enforcement and the rights of victims.

"I simply invite you, as you deliberate, to keep as a backdrop the question I think we and our country and state must ask over and over and over again, and to keep the dialogue going loudly," Bishop Gettelfinger said. "Namely, in a country such as ours—with such power, such creativity, such imagination—why is it that we must resort to the simple base act of killing another person so that we might protect ourselves ... from criminals—even the worst criminals—in our country and our world?"

State Sen. William Alexa of Valparaiso, chairman of the Governor's Criminal Law Study Commission, invited Archbishop Buechlein and Bishop Gettelfinger to speak to the commission.

Nine other speakers, who had requested time to share their beliefs, represented Amnesty International, the Religious Society of Friends (Quakers) and certain prisoners on Death Row.

(Correspondent Margaret Nelson contributed information for this story.) †

'In our view, capital punishment seems incompatible with the teaching of Jesus on forgiveness.'

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Pledge: The communications media are a God-given gift able to bring truth and beauty into our lives. We, the Catholic people of the United States, united in our families, parishes and diocese, pledge to work together to encourage all those responsible for the media we use each day to carry out their service responsibly and to eliminate that which diminishes our appreciation of God's image in creation. We pledge to encourage in all forms of media—television, radio, film, video, telephone, cable services, print, advertising and the Internet—whatever upholds moral values, strengthens families and promotes a just and peaceful society. We also pledge to reject media that produce immoral content and demean the dignity of the human person.

To promote responsible, moral and ethical media

I promise to:

- Contact a media outlet to approve or disapprove of a particular program, recording, video, movie, publication or Web site.
- Use media together with my family—watch a TV program, go to a movie, share a Catholic newspaper or magazine article, view a Web site—and discuss its meaning and implication for our lives.
- Trade one hour a week using media for an hour in prayer.
- Seek out and use media that explore faith and spiritual issues.
- Skip a few movies or rental videos and use the money saved to help someone in need.
- Offer an explanation the next time I tell my children not to watch or read something.
- Monitor the amount of time my family spends on the Internet and pay particular attention to the Web sites that my children may explore.
- Use reliable sources for evaluating what movies and television programs to watch, such as the Catholic Bishops' Film and Broadcasting Office's movie review line (1-800-311-4222).

I/We pledge to work together to encourage all those responsible for the media we use each day to carry out their service responsibly and to eliminate that which diminishes our appreciation of God's image in creation.

I/We pledge to encourage in all forms of media whatever upholds moral values, strengthens families and promotes a just and peaceful society.

I/We also pledge to reject a media that produce immoral content and demean the dignity of the human person.

Signature _____

A pilgrimage that may change Church history

VATICAN CITY (Zenit.org)—Historians may one day speak of a "before" and an "after" in the life of the Church, in connection with the pontiff's pilgrimage in the footsteps of St. Paul.

From May 4-9, unexpected horizons opened in the dialogue for unity with the Orthodox world, in relations between Christianity and Islam, and in the commitment to peace in the Middle East.

"A giant step with a walking stick" was the Italian newspaper *Avvenire's* comment on Pope John Paul II's visit to Athens, an opinion shared by the Greek press. "The ice of 12 centuries has cracked," the newspaper *Kathimerini* wrote. "John Paul II Changes History," blared a front-page headline in the Greek periodical *Etnos*.

Suspensions and prejudices of 1,000 years have not been forgotten, of course. Yet, after the pope's historic visit, the psychological and cultural wall that divided Catholics and Orthodox seems to be cracking.

In the case of these two Churches, this barrier is higher than the theological wall (differences in this area have been surmounted, as they were, in fact, excuses for the schism), and the political wall (Orthodoxy recognizes the primacy of the pope, but disagrees with the way his role is exercised).

On the eve of the papal visit, the Greek press was far more conscious than the Western press of the riskiness of the pontiff's bet.

"He will have to overcome the abyss of a millennium," said one Athens periodical. In fact, the pope crossed the threshold of the Orthodox archdiocese slowly, leaning on his walking stick, taking a giant step with a petition for God's forgiveness for the offenses of Catholics against Orthodox.

Luigi Geninazzi wrote in *Avvenire*: "John Paul II has knocked down another wall, as insurmountable as it is invisible, a barrier of mistrust and hostility that has kept the Greek-Orthodox Church and the Roman Church apart for 1,000 years."

He continued: "Whoever thought that after the Great Jubilee, the prayer at the Wailing Wall, and the moving revelation of Fatima, this pontiff had nothing more to say, was, once again, mistaken. At the heart of the most intransigent Orthodoxy, where up until a few hours ago

See POPE, page 10

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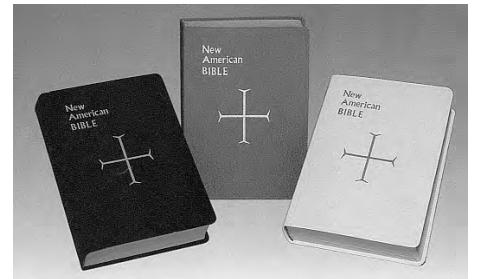


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POPE

continued from page 9

the most blasphemous anti-papal slogans had resounded, the echo of prolonged applause for the pope was heard.

"The scene was incredible: Those applauding were not just Primate Archbishop Christodoulos of Greece, but all the highest leaders of the Synod, 10 bishops and metropolitans seated before the Vatican delegation . . . Suddenly, one had the impression that a great stone was being removed from the road toward unity."

Given that the pontiff always looks for concrete ways to express his objectives, in Syria he proposed the goal, on the road toward unity between Orthodox and Catholics, of a common date for the celebration of Easter.

Orthodox Patriarch Ignatius IV Hazim of Antioch responded positively. Moreover, he said the Orthodox had proposed it earlier. Technical aspects of the problem must still be resolved, however.

In Syria, it also became clear that commitment to Christian unity is not only a matter for the pope, patriarchs, bishops and theologians.

At the meeting with Orthodox and Catholic young people, dressed in jeans and T-shirts, there were cries to the pastors that the division of the Church is a scandal, and that reconciliation is an imperative. At one point, a young woman addressed her contemporaries by microphone and said: "Do you want the unity of the Church?" The participants' yes was deafening. It was an unprecedented event in papal meetings.

The pilgrimage to places where the first Christian communities were established, witnesses of St. Paul's conversion, posed the burning question of Christianity's relation to Islam. The society of ancient Antioch, where Jesus of Nazareth's disciples were first called Christians, today is 90 percent Muslim.

The papal trip highlighted the problem of the "clash of civilizations" that Samuel Huntington referred to in his book *The Clash of Civilizations and the Restructuring of World Order*. This explosive, if at times simplistic, thesis states that, if the 19th century witnessed general conflict among nations, and the 20th century the conflict of ideologies, the 21st century will experience the conflict of civilizations. In this scenario, for demographic reasons alone, Islam is regarded as the greatest danger, in the wake of the fall of Communism.

When the pope entered the Omayyad mosque in Damascus for the first time, 15 years after entering the synagogue in Rome, he sent a message that could be understood by the new global village: A new era of dialogue and cooperation has begun between Muslims and Christians.

Pope John Paul II, who in the first half of his pontificate seemed to link his history to European events, to the fall of walls that separated and continue to separate the Old World, is now drawing a much broader picture for his pontificate, which embraces Asia and Africa, and seeks to break the logic of the "clash of civilizations" and foster an era of dialogue and peace. In this respect, religions have an indispensable contribution to make.

When the pope arrived in Syria, his visit seemed to be vulnerable to the manipulation of the press, especially some English-language news agencies. Following President Bashar Assad's address, in which he accused Jews of betraying Jesus and Mohammed, there were elements of the press that seem to suggest that an alliance existed between the Vatican with the Arab world in the Mideast conflict.

Igor Man, a European expert on this conflict, and an editor of *La Stampa* newspaper in Turin, Italy, explained: "There were those in Israel who could not understand why the pontiff did not reply to the invectives against Israel leveled by the president of Syria, in the pontiff's presence. The pope listens. His task is not to debate. He says what he thinks is right. He does not follow the classic rules of diplomacy. He knows he has a mission to fulfill and he goes forward on his way."

The Holy Father spoke very clearly in Syria, in the presence of Assad himself. Before bidding farewell at Damascus International Airport, he reiterated what he said upon his arrival: The solution of the Mideast conflict lies in dialogue and the implementation of various U.N. resolutions.

The Holy Father appealed "to all peoples involved, and



Pope John Paul II embraces a girl during Mass in Valletta, Malta, May 9. The pope beatified three Maltese Catholics during the service attended by nearly half of the island-nation's population.

to their political leaders, to recognize that confrontation has failed and will always fail."

The trips John Paul II has made to places of salvation—Mount Sinai, the Holy Land and, most recently, Greece, Syria and Malta—have been very different from his previous journeys. In general, his pilgrimages to other nations responded to concrete pastoral needs. However, this most recent pilgrimage had evident prophetic characteristics, as he touched upon universal issues that affect the future of humanity in the global village.

Before climbing the steps of the plane that would take him from Malta back to Rome, John Paul II recapitulated the reason for his Jubilee pilgrimages: "In the places linked to the 2000th anniversary of the Savior's birth, I have hoped and prayed for a great renewal of the faith among Christians."

This is how the Pope is carrying out the "new evangelization." It promises more surprises, such as the consistency of cardinals [May 21-24], and the trip to Ukraine [June 23-27]. †

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Prayer helps people cope with anxiety, stress

By Dr. Frederic Flach

My best friend's son, Lawrence, a 39-year-old entrepreneur, recently experienced six months of anxious days and nights, deeply concerned about the future of his e-commerce business venture.

He had been grossing about \$3 million a year, selling an excellent line of sports and exercise products, and he had built an ever-growing list of customers. But early last fall, orders began to decline. Signs of an economic slowdown were beginning to appear.

Lawrence felt pressured, apprehensive, often irritable, entirely preoccupied with what he felt, at times, to be an insurmountable problem.

But although he had doubts about himself, his faith in God was strong. He prayed. He even slept with a crucifix under his pillow. He never lost confidence that God's will would prevail and that, whatever happened, it would be for the best.

Solutions gradually took form in his imagination. For example, he moved his offices to another part of the city where he could save nearly 70 percent on his rent. He initiated new marketing strategies to bring back old customers by offering them significant discounts on their orders. His e-commerce business is once again flourishing.

Lawrence was driven by his anxiety to do what was necessary for his com-

pany's survival. It took courage. It took flexibility. It took faith.

When I asked him why he thought things worked out so well, he said, "It helps to have an angel at your side."

The truth is that anxiety can serve a worthwhile—in fact, essential—function, stimulating us to make changes that may be urgent and sometimes long overdue.

Our modern concept of anxiety stems from the research of Harvard physiologist Walter B. Cannon, who observed that animals, when experimentally presented with stresses, would either attack or withdraw from the stimulus.

This is called the "fight or flight response," and it is an emotional state with which all of us humans are only too familiar. We much prefer that things remain in balance, a state called "homeostasis." Changes, especially when they are threatening, impact this homeostasis, generating anything from mild apprehension to outright panic.

How you and I actually will experience such reactions varies.

Some people feel their hearts race and the palms of their hands grow sweaty and cold. Others sense their bodies tighten up with tension. Fear, anger, confusion and despondency are but a few of the more common emotional manifestations of anxiety.

If we are faced with real dangers, we should experience such reactions. They are warning signals. They are meant to



If we are faced with real dangers, we should experience emotional reactions such as anxiety. These psychological warning signals are meant to grab our immediate attention so that we can deal with whatever may be threatening us, whether from the world around us or within ourselves.

grab our immediate attention so that we can deal with whatever may be threatening us, whether from the world around us or within ourselves.

But all too often, instead of helping, our reactions immobilize us because we are not able to cope effectively with our feelings or with the risks at hand.

And very often, instead of going away when the danger vanishes or we have dealt successfully with the challenges, anxiety may linger for weeks, and sometimes even for years.

So what can we do about anxiety? How can we prevent it from exerting a destructive effect on our bodies and minds? How can we make it work for us?

The list of recommended antidotes for anxiety is long indeed. It includes exercise, relaxation, biofeedback and meditation, all of which may help you feel calmer and better able to cope.

Do whatever you can to cut in on worry, because again and again, in a vicious cycle, going over disturbing ideas and unfortunate outcomes can only intensify your helplessness, block your creativity and make you feel ever more distraught.

Personally, I like to watch happy old movie musicals to get my mind off both-

ersome thoughts and replenish my spirits. Find something funny to laugh about. Talk things out with friends. Don't hesitate to consult with a professional if none of these strategies proves to be enough.

Doctors now consider chronic anxiety—a long-standing state of physical and emotional symptoms of anxiety—an illness. So is anxiety that appears seemingly without reason, as in the case of phobias such as fear of public speaking, fear of heights, fear of crowds.

There are new psychotherapeutic strategies and even medications, such as some of the so-called antidepressants, which can help a great deal.

But never lose sight of the fact that anxiety may be telling you something you may not yet fully appreciate. Learning what that may be and finding ways to deal with it can be vital for your personal health and well-being.

And, like Lawrence, put yourself firmly in God's kind hands.

(Dr. Frederic Flach is a psychiatrist and Knight of the Holy Sepulchre of Jerusalem. He has authored numerous books, most recently *Faith, Healing and Miracles*, published by Hatherleigh Press in New York.) †

Anxiety is a sign of the times

By Jean Sweeney

Anxiety is worn like a blanket of symptoms—body stresses, phobias, procrastination, perfectionism, obsessive thinking, overreactiveness and compulsive behaviors are among them.

I am a pastoral counselor. Both women and men whom I have seen at my office have found themselves "wearing" anxiety like a familiar old blanket that now is wearing out.

Often, someone else in the family or a friend recognizes that the person needs help and suggests counseling.

What these people have in common is that they attempt creatively to manage some old problem, but the old management system is no longer effective.

If you are a person with anxiety, you could greet it as a gift to you. You have designed a management system once

useful for safety, but now it is in need of redesign to achieve fullness of life.

Some redesign strategies include therapy to work through early traumas, medications, breathing and relaxation exercises, and consciously working to change the way you think about yourself, and how you perceive and act in the world. It helps to sit in silence and focus on your breathing and your surroundings.

In Christ, we have the courage to draw near the silence where fear can surface and be opened to God's healing. Eventually the sanctuary within us, where the Father and Jesus make a home, is found, and it becomes possible to view life's events from a different perspective.

(Jean Sweeney is a pastoral counselor at St. Charles Borromeo Parish in Arlington, Va.) †

Discussion Point

Lack of faith can cause anxiety

This Week's Question

What, in your view, is the root of human anxiety?

"The difference in who we are as human beings and what we are called to become by Christ." (Linda McGannon, Orangeburg, S.C.)

"I'd say it's the lack of tolerance between people of different religions, ethnic groups and races. I think that this—the division of people—is one of the major problems on our planet." (Sister Rebecca Wolf, O.S.F., Trinidad, Colo.)

"The emptiness people feel when they don't have a good relationship with God causes them anxiety

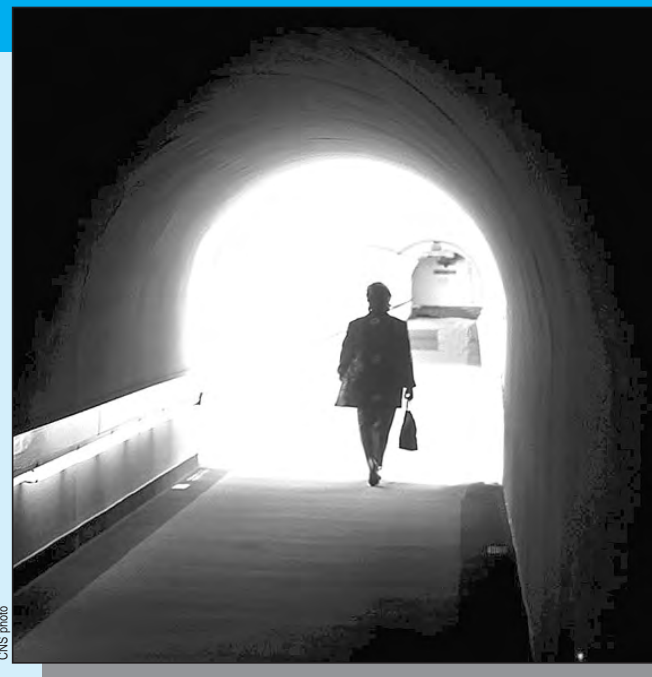
because it creates a loss of order in their lives." (Diana Ryan, Nashville, Tenn.)

"I'd say it is disbelief—or lack of belief. If we really believed that we are loved and cared for by God, it would do away with much of the anxiety in our lives." (Jack Buchner, Cockeysville, Md.)

Lend Us Your Voice

An upcoming edition asks: What have you done—what might you do—to help an inactive Catholic feel welcome in your parish?

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



From the Editor Emeritus/John F. Fink

Doctors of the Church: Anthony of Padua

(Eighteenth in a series)



When you consider that St. Anthony of Padua died when he was only 36, it's amazing that he was able to cram as much into his life as he did, or that such a young man could achieve the acclaim that he did. Since he is so closely connected with the northern Italian city of Padua, it's easy to assume that he was Italian. But he was born in Lisbon, Portugal, in 1195, and was baptized with the name Ferdinand. When he was 15, he joined the Canons Regular of St. Augustine. For 10 years, he devoted himself to study and prayer, acquiring a thorough knowledge of Scripture.

In 1221, feeling a call to be a missionary, Ferdinand joined the Franciscan Order and changed his name to Anthony.

The Franciscans gladly permitted Anthony to embark for Morocco on a mission to preach Christianity to the Moors.

But he no sooner arrived there than he was afflicted with a severe illness, and he had to return. However, the ship in which he sailed for Portugal was blown off course by a storm and landed in Sicily. He recovered his health there.

He was then assigned to the lonely hermitage of San Paolo, near Forli, Italy, where he was given menial tasks such as washing the dishes and cooking pots. On a special occasion there, he delivered such a brilliant and eloquent address that it surprised everyone present. His superiors had no inkling that Anthony had this talent.

They were, though, quick to use his talent. He was sent to preach in the cities of the province, and he was an immediate success. Then, since he was so well-versed in theology, he was appointed reader in theology to the Franciscans, the first person to fill such a position.

Several heretical sects were threatening the Church, especially the Cathars in Italy and the Albigensians in France. Anthony preached against the Cathars in Italy from 1222 to 1224 and against the Albigensians in France from 1224 to 1226, while also

teaching theology in the universities of Bologna, Montpellier and Toulouse. Because of his success in preaching against heresies, he became widely known as the "Hammer of Heretics."

Anthony moved to Padua in 1227 and concentrated on the preaching. Soon his sermons led to a reformation of morals in Padua and the surrounding area. Anthony was called "the Wonder Worker" because of reported miracles. It is said that he sometimes preached to crowds in the rain but his audiences remained dry.

He died on June 13, 1231, and was canonized within a year of his death. Pope Pius XII declared him a doctor of the Church in 1946. His feast is June 13.

St. Anthony is known as the finder of lost articles. Apparently this is based on a story about a novice who ran away from his monastery while carrying a psalter that Anthony had been using. Anthony prayed for its recovery, and the novice brought it back.

(John F. Fink's new two-volume book, *The Doctors of the Church*, is available from Alba House publishers.) †

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

Religious educators explore evangelization perspective

A couple of weeks ago, I traveled to Buffalo, N.Y., for a meeting of an evangelization committee of the U.S. bishops' conference and the annual conference of the National Conference of Catechetical Leadership. This year's theme was "Catechesis Through the Lens of Evangelization." It was an effort to reflect on the call of the *General Directory for Catechesis* to view faith formation under the umbrella of evangelization.



As I think back over the six days and mull over the keynote addresses, the breakout sessions and the many informal conversations, there are three words that keep coming back to me: relationship, transformation and community. For me, they are focal points for organizing the energizing and challenging ideas, images and feelings the meeting and conference generated.

Our faith is rooted in a relationship with a God who takes the initiative. As Father Richard Fragomeni said, God enters into our chaos so we realize we are not alone. God frees us from fear and its aftermath so we become able to enter the chaos of others and become a gift of God for them just as Jesus was for us. Our prayer and worship call us to tell the salvation story in a way that stirs the heart and triggers conversion because we have met the living God who offers a future grounded in the proclamation of Jesus of Nazareth.

Our relationship with God in Christ and through the Holy Spirit also calls us to enter into relationship with our world. Jesuit Father John Coleman investigated the interaction of Gospel and culture. He sketched several possible models and argued that no single one of them offered the perfect form of interaction between faith and culture. So we need to learn to operate with discernment and dialogue. We need to be in conversation with culture to learn how God has already been present and active. We also need the guidance of the Holy Spirit to figure out when to integrate faith and culture, and when to critique and stand against culture.

Our dialogue with culture leads us to a deep respect and concern for our brothers and sisters in the human family. Dr. Greer Gordon of the University of Massachusetts urged us to stir our hearts and to find a passion for justice. We need to let others see our faith by doing what we have always done well—caring for other people's children. Ultimately, they are our children. And we need to keep overcoming the temptation to turn people into strangers.

Paulist Father John Hurley used the Gospel story of the Transfiguration to illustrate a transforming experience in Christ. Surprisingly, Jesus tells them not to talk about it. They did not have to. It was so evident to others that something had happened to them. That is the way evangelization often happens for us. We often show it rather than say it. If our belief is believable because of the way we live it, then we become the credible community that Sister Kate Dooley spoke about.

(Jesuit Father Joseph Folzenlogen is evangelization coordinator for the Archdiocese of Indianapolis.) †

Cornucopia/Cynthia Dewes

Carry me back to old Indiana

After living in Hoosierland for a while, most of us learn the correct answer to the rhetorical question, "Ain't God good to Indiana?" It's a resounding "Yes!"



Newcomers, particularly some from the East and West coasts, often sneer at the friendliness, the down-home accents, the perceived lack of

sophistication they find here. Of course, these are the same people who believe civilization doesn't exist outside the Beltway, or at least between the East Coast and Los Angeles.

One example will suffice. A recent article in *The Wall Street Journal* placed Purdue University high on the list of colleges offering the best business degrees. Next day, there was a snotty letter to the editor stating that if a Purdue business graduate came to the author for employment he absolutely would not hire him above any Eastern school graduate, list or no list!

Some folks who are new to our state often come via Chicago or northern Indiana and that, too, may skew their opinion of it. To most viewers, the flat farmlands and savannahs of the north are proba-

bly not its most interesting natural features, although there are the beautiful Lake Michigan shore and Lake Wawasee area to admire. And many other interesting places to notice, including Culver Academy, Fort Wayne and the Amish settlements.

For me, though, the most interesting things about Indiana seem to increase as you travel south. For one thing, the terrain becomes more varied, although the capital city landscape is pretty flat. Until recently, the best thing Indianapolis seemed to have going for it was its central location.

But, in the last few years, the city has outgrown its blandness and bloomed into a sports mecca and a cultural center of some note. Compared to other large cities, the quality of life is high while the cost of living remains low.

When we head south, we discover the hills o' Brown County, the quaint village of New Harmony and the beautiful area commanded by the presence of Saint Meinrad Archabbey. We have the Ohio River cities and Old Vincennes and the lovely wooded places where Abraham Lincoln grew up.

But, for me, the absolute *crème de la crème* of Indiana has to be in the remote area of Springs Valley in Orange County, where stand two of the most amazing buildings anywhere. Beginning as popular mineral water spas and continuing for

more than a century as resort hotels, a Jesuit seminary and a college, the French Lick and West Baden Springs hotels have offered beauty and relaxation to their fortunate patrons.

French Lick is still an operating hotel business. But the newly renovated West Baden awaits a new owner. When it was built, it was deservedly called "The Eighth Wonder of the World" for its beautiful atrium soaring six stories high and surmounted by a glass dome 200 feet in diameter.

Besides 700 guest rooms, West Baden offered luxurious spas, lounges, dining, music and entertainment. On its grounds were an opera house, a two-story, double-decker bicycle- and horse-racing track, swimming pools, golf courses, tennis courts and horse-riding stables. Our Lady of Lourdes Church was built nearby in 1898, especially to serve Catholic guests. Some of its vestments and decorations are in use today in a parish in the Evansville Diocese.

Ain't God good to Indiana? Yup, and this is a good time of year to be out and about, admiring his handiwork.

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

Faithful Lines/Shirley Vogler Meister

Extending manners to the house of Our Lord

One day, someone called my attention to the lack of manners in society, specifically table manners. So, when dining out, I made a point to watch carefully how others eat and behave. I wasn't pleased with some observations, but what surprised me most was how I found myself breaking rules of etiquette, too. It's



easy to become complacent.

Among the irritants were those who burped in vulgar ways, picked their teeth, loudly "honked" into handkerchiefs (or napkins), or annoyed people nearby with boisterous behavior. More upsetting was watching some complainers rudely belittle the restaurant staff. All this can be done discreetly.

To research what's appropriate or not, I checked a couple books, but found more concise advice informally presented on the Internet: www.soyouwanna.com. Here

are a few of the Web site's pointers, besides the general rule of dressing appropriately for the occasion and place:

"Sit straight in a chair, never leaning backward or forward. Don't let elbows touch the table. Don't lean over food as though eating from 'a pig's trough.' Don't put a dropped utensil back on the table; ask for a replacement. If burping or hiccupping, excuse yourself quietly and put your napkin to your face. Keep your cool if something gets spilled, and don't offer to wipe stains off another diner. Take your time. Don't fill your mouth with too much food. Never talk with your mouth full. Excuse yourself when leaving the table."

However, good manners should be practiced no matter what we do or where we go, especially in church. Are we groomed and dressed as neatly as if we were, let's say, visiting a dignitary? Are we on our best behavior? Do we monitor our children properly without excess disruption of the service? Are we friendly to others?

Sometimes I wonder what priests must think when looking into the congregation, seeing attendees yawning repeatedly, grooming noses or ears, inappropriately chatting, or even dosing.

When it's time to receive the Holy Eucharist, is our demeanor lackadaisical or reverent? Do we pray when returning to the pew, or do we gawk at others? Do we rush off the premises afterwards, or leave calmly fulfilled? After all, we've just spiritually dined in the house of the Lord.

Proper deportment, however, also dictates that we kindly tolerate those who don't meet the standards of etiquette, either because they don't know any better or because they physically or mentally can't. Accepting others for who they are—with their faults included—is the ultimate courtesy. After all, look at what God tolerates in us?

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

Sixth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 20, 2001

- Acts of the Apostles 5:1-2, 22-29
- Revelation 21:10-14, 22-23
- John 14:23-29

As has been the case so often in the Easter season, the Acts of the Apostles furnishes the first scriptural reading this weekend.

Acts is an excellent source from which to gain a glimpse of life in the Church at its beginnings. The other chapters told of a strong sense of cohesiveness in the community. This cohesiveness grew from a shared, and intensely felt, faith that seemingly prevailed among all without qualification of personal exception.

This weekend's reading looks at a community that, at least in terms of time, has matured. Problems have come. Opinions differ. Disagreements occur as the leaders gather.

A certain geographic broadness, even in the Holy Land, seems to exist. In the early chapters, the Church seemed to be centered in Jerusalem. Then, obviously, Christians also lived in Damascus. It was to these Christians in Damascus that Paul went after his conversion.

The reading this weekend refers to Christians in Galilee, yet another place in the general area.

A debate, indeed even an argument, is underway. Some insist that converts to Christianity must become Jews.

Earlier in Acts, the description of Christian life said that daily the faithful, even the apostles, visited the temple. There they prayed. After all, they were Jews. If there were gentiles among them, these gentiles received little mention or notice.

Persons today, and persons outside Judaism, often look upon the Jewish belief as if it were very monolithic. Such was not the case then. It is not the case now. There even still are many points of view beneath the Jewish umbrella, as there are differing points of view under the Christian umbrella.

The Christians in those early days in Jerusalem simply saw themselves as following a new, or different, way of thinking, but within Judaism. More rigid interpreters of Judaism, such as Saul and his colleagues, saw the new religion, namely Christianity, as too novel. In their minds, it could not be merged into Judaism.

Still, many Christians thought otherwise. Certainly those of Jewish association thought otherwise.

Circumcision for many long centuries had been a ritual by which male infants were introduced into the Jewish race. It

was essential. So these Galilean Christians, probably of Jewish backgrounds themselves, insisted that male converts to Christianity be circumcised.

Paul and Barnabas, both of Jewish ancestry and with deep Jewish roots, pleaded to the contrary. In the end, they prevailed.

They prevailed because the apostles and elders agreed with them. Then, the apostles and elders commissioned them to take word of the decision to Antioch in Syria (Antioch in Pisidia, also mentioned in Acts, was another city) and to Cilicia.

The reading makes two points. The Gospel is for all nationalities, for everyone. The authority of the apostles applied even to Christian communities at great distance from Jerusalem.

The Book of Revelation is the source of the second reading.

A dramatic section of each of the Synoptics is the story of the Temptation. In Matthew and Luke, the devil takes Jesus to the summit of a high mountain and presents the kingdoms of the earth. Obviously, they are kingdoms where sin reigns.

In this reading, an angel, not the devil, takes John to the top of a great mountain. Before them lie the new Jerusalem, obviously a place agleam with the life of God. Times have changed.

Even in the earthly sense, times had changed. The old Jerusalem, the center of Judaism, lay in ruins as a consequence of the Jews' rebellion against God. All around was the Roman Empire, the kingdom of sin and paganism. It too would fall.

St. John's Gospel supplies the last reading.

The reading is a blueprint for salvation. Anyone who truly loves God will be saved. Love of God comes with knowledge of God, given through Jesus.

For those who love God, the Paraclete, or Holy Spirit, will come, and with the Paraclete will come the very life and power of God. (*Paraclete* comes from the Greek word meaning an "advocate" with a greater authority summoned for aid.)

Reflection

The Church has led us through these weeks after Easter, bringing us into more intimate contact with Jesus. It has told us of the miracle of the Resurrection and all that the Resurrection means. It has told us about Jesus. We have learned the most profound aspect of the life of Jesus. He is God.

It has reassured us that Jesus lives now with us. He has not left us orphans. And, we are God's children, regardless of the ages we have attained.

Within the week, we will celebrate the feast of the Ascension. The ascending of the Lord to heaven was not an exit from the earth.

To the contrary, Jesus lives in the word

Daily Readings

Monday, May 21
Acts 16:11-15
Psalm 149:1-6a, 9b
John 15:26-16:4a

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

Wednesday, May 23
Acts 17:15, 22-18:1
Psalm 148:1-2, 11-14
John 16:12-15

Thursday, May 24
(The Ascension of the Lord is transferred to Sunday.)
Acts 18:1-8
Psalm 98:1-4
John 16:16-20

Friday, May 25
Bede the Venerable, priest and doctor
Gregory VII, pope
Mary Magdalene de' Pazzi, virgin
Acts 18:9-18
Psalm 47:2-7
John 16:20-23a

Saturday, May 26
Philip Neri, priest
Acts 18:23-28
Psalm 47:2-3, 8-10
John 16:23b-28

Sunday, May 27
The Ascension of the Lord
Acts 1:1-11
Psalm 47:2-3, 6-9
Ephesians 1:17-23
or Hebrews 9:24-28; 10:19-23
Luke 24:46-53



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To the contrary, Jesus lives in the word

of the apostles, and in the structure they created to protect and bind together the community of those who have heard the Gospel. It is the Church.

The apostles look to everyone everywhere. The Gospel is destined for all. It is God's gift to all.

We are children. We are lambs. We are strong, however, when in the Paraclete we

possess the life of God.

These readings call us to love, just as love continues infinitely and eternally in the Trinity. The love we possess is a reflection in us of the divine love, and when this love reigns in our world we too can stand at the top of a serene mountain and gaze upon the lovely New Jerusalem, with its beauty and its peace. †

Question Corner/Fr. John Dietzen

Catholic Bibles differ from Protestant Bibles

Two Scripture readings during Lent really have me confused. On



"Esther C." What and where is Esther C? (Wisconsin)

You're very alert to catch these anomalies, and they are confusing. Both involve parts of the Old Testament that are in Catholic Bibles but are not included in Bibles printed under Protestant auspices.

Protestant tradition refers to these books and parts of books as "apocrypha." They are holy writings but, for reasons we cannot explain again here, are not considered authentic sacred Scripture.

All the Bibles to which you referred were obviously so-called Protestant Bibles. In Catholic Bibles, the book of Daniel contains several famous dramatic episodes not found in Protestant Bibles. And Chapter 3 has many more than 30 verses.

The book of Esther, another hoary, attention-grabbing tale sacred in Jewish tradition, was written originally in Hebrew. A later Greek edition added lots of detail (107 verses) to the original story.

These interspersed additions are also among the apocrypha and are therefore not part of the Protestant Bibles. Catholic editions do contain them, but precede these verses with the letters A through F to distinguish them from the original Hebrew sections, which are numbered. The reading to which you

refer is found under the letter C.

An excellent Catholic Bible to read and have as reference is the *St. Joseph Edition of the New American Bible*. It offers brief and understandable explanations of these sorts of concerns.

I have asked several priests but cannot find out where exactly is the real tomb of the Blessed Virgin Mary. Is it at Ephesus? Or is it at the Church of Dormition in Jerusalem? Or is it somewhere else? (New York)

Maybe one reason you haven't received a direct answer is that no one really knows.

According to the Gospel of John, shortly before his death on the cross Jesus gave the care of his mother to the "disciple whom Jesus loved." Since this beloved disciple was perhaps the apostle John, and John supposedly died at Ephesus (in present Turkey), one tradition is that Mary died and was buried there.

I believe the more commonly accepted opinion today, however, is that she spent her final years in or around Jerusalem and died there.

At least today, there seems to be no claim that the Church of the Dormition (Sleeping) of Mary, near the Cenacle in Jerusalem, is the true location of Our Lady's death or burial.

Before I'm flooded with letters about assorted private revelations certifying that the mother of Jesus was definitely buried in one of these locations or another, let me repeat that such disclosures may be helpful to some people's faith. They add no historic authenticity, however, to what we know about such matters from early Christian witnesses, including the Scriptures.

Wherever she was buried—if in fact she was buried at all—Catholic belief is, of course, that her body was assumed into heaven when her life on earth was completed. †

My Journey to God

Sentinel

I am tired and I am cold and I am hungry because
I am standing here guarding the tomb of a man whom I myself nailed to a cross
To see that he does not rise.

I hate this country.
You notice how they despise us, but when they want the job done right
They get a Roman?

Well, I think one of two things:
If he is dead, my assignment here is a ridiculous waste of time.

(John Kwiatkowski is a member of St. Gabriel Parish in Indianapolis.)



And if he rises, my assignment here is a ridiculous waste of time.

By John Kwiatkowski

The Active List

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

May 18
St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild, rummage sale, 8 a.m.-3 p.m.

May 18-20
Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount Saint Francis**. Women's Retreat, "Prayer," check-in 7-8 p.m. (Louisville time), concludes Sun. 1:30 p.m. suggested offering, \$95 resident, \$70 commuter. Information: 812-923-8817.

May 19
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, pitch-in dinner, 4 p.m. Information: 317-784-4207.

May 20
St. Malachy Church, 326 N. Green St., **Brownsburg**. Special religious education (SPRED) archdiocesan liturgy, 3 p.m.,

reception following. Information: 317-377-0592.

◆◆◆
Mary's King's Village Schoenstaff Center, **Rexville** (12 miles south of Versailles, .8 miles east of 421 South, on 925 South), 2:30 p.m. May Day Celebration with Schoenstaff Holy Hour in the shelter, 3:30 p.m. Mass with Father Elmer Burwinkel. Bring chairs. Information: 812-689-3551 or eburwink@seidata.com.

May 21
St. Michael Parish, 519 Jefferson Blvd., **Greenfield**. Bible study, "The Church is Born" (Acts 105), "Pentecost," Information: 317-462-5010.

◆◆◆
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Yoga classes, six-week sessions, 7-8:30 p.m. Information: 317-788-7581.

◆◆◆
St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Catholics Returning Home, second in a

series, 7:30-9 p.m., babysitting available. Information: 317-293-0463.

May 27
Mary's King's Village Schoenstatt Center (12 miles south of Versailles, .8 miles east of 421 South, on 925 South), Schoenstatt Holy Hour, 2:30 p.m., talk on "Being a Schoenstatter," Mass with Father Elmer Burwinkel, 3:30 p.m. Information: 812-689-3551 or eburwink@seidata.com.

May 22
SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Rehearsals for Choir of the Archdiocese of Indianapolis to sing for ordinations at 10 a.m. on June 3. Information: 317-236-1483 or 800-382-9836, ext. 1483.

◆◆◆
Little Flower Church, 4720 E. 13th St., **Indianapolis**. Familia of Central Indiana, information night, 7:30 p.m., childcare provided. R.S.V.P.: 317-356-2151.

May 23
Holy Name Church, 89 N. 17th St., **Beech Grove**. Familia of Central Indiana, information night, 7 p.m., childcare provided. R.S.V.P.: 317-356-2151.

May 25
Holy Trinity Parish, 2618 W. St. Clair St., **Indianapolis**. Festival,

5 p.m. on. Information: 317-631-2939.

May 28
Calvary Cemetery, 435 W. Troy Ave., **Indianapolis**. Memorial Day Mass, noon. Information: 317-754-4439.

◆◆◆
Our Lady of Peace Cemetery, 9001 Haverstick Rd., **Indianapolis**. Memorial Day Mass, noon. Information: 317-574-8898.

May 31-June 2
Sacred Heart Parish, 619 S. 5th St., **Clinton**. Festival, 4 p.m.-midnight, rides, games, food and music. Information: 765-832-8468.

June 1-3
Little Flower Parish, 1401 N. Bosart St., **Indianapolis**. Festival, Fri.-Sat. 5-11 p.m.; Sun. 11:30 a.m.-5 p.m.; food, games.

June 2
St. Paul Parish, 218 Scheller Ave., **Sellersburg**. Parish picnic, 3 p.m.-? Chicken dinners and game booths. Information: 812-246-4473.

◆◆◆
Broad Ripple Park, Broad Ripple Ave., **Indianapolis**. Familia of Central Indiana, family picnic, noon, \$10 per family. R.S.V.P.: 317-356-2151.



"We better finish this box of cereal before school's out. Mom will never let us eat something called 'energy-packed' during the summer."

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June 3
SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Solemn sung Vespers (Evening Prayer), 5 p.m. Information: 317-634-4519.

Recurring

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

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

◆◆◆
St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line, 317-767-9479.

Weekly

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

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

◆◆◆
St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 6 p.m., confessions, Benediction.

◆◆◆
Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the

Blessed Sacrament, 7:30-9 p.m.; rosary for world peace, 8 p.m.

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

Mondays

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

◆◆◆
St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Tuesdays

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

◆◆◆
Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

◆◆◆
St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

◆◆◆
Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

—See ACTIVE LIST, page 15

Do You Need A Safe, Fun Place For Your Child To Spend Time This Summer?

Our Lady of the Greenwood Summer Eagle's Nest Program

- ❖ children entering grades 1-8
- ❖ program runs June 11th-August 3rd
- ❖ in session from 6:45 a.m.-6:00 p.m.
- ❖ 12th season running
- ❖ field trips, swimming, thematic camps
- ❖ Jump Start Program
- ❖ registration fee \$25 per family
- ❖ daily rate \$25 per first child per day / \$100 per week*
- ❖ \$15 per day each additional child / \$50 per week*

Please contact 317-881-1300 for registration forms or additional details.

* reduction for families who attend a minimum of three weeks

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MayFest

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Friday-Sunday, May 18-20

ENTER DRAWING TO WIN FABULOUS TRIPS!
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2nd Prize: 3 Days, 2 Nites in Las Vegas—Paris Hotel/Casino
w/Airfare for Two on ATA & \$300!

3rd, 4th, 5th Prizes: \$100 Cash

MONTE CARLO—Poker, Blackjack, Texas Poker
DINNERS: Fri.—Fish Platter Sat.—Spagetti Sun.—BBQ Pork Chop

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The Active List, continued from page 14

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

Thursdays

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

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

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

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

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

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.

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

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

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

Saturdays

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

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

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

Monthly

Third Sundays

Mary's Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South., 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. E-mail: eburwink@seidata.com.

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

Third Mondays

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

Third Wednesdays

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

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

Holy Family Parish, Main St., **Oldenburg**. Support group for the widowed, 7 p.m. Information: 812-934-2524.

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

Third Thursdays

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

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

Honor

continued from page 3

1851, when Franciscan Sister Theresa Hackelmeier traveled from Austria to Indiana and began the order with three young women from Oldenburg.

"Since that time," Day said, "their tremendous courage, deep and abiding faith, and commitment to serve God, the Church and the people of Indiana have served as an inspiration to us all."

The Franciscan sisters minister in both urban and rural areas of Indiana, including St. Louis Parish in Batesville, St. Rita School in the center-city of Indianapolis and St. Mary's Medical Center in Evansville.

"The sisters also have made a valuable contribution to secondary and higher education with leadership roles in establishing Marian College in Indianapolis," Day said, as well as beginning the Academy of the

Immaculate Conception in Oldenburg in 1852. The former girls' school, now called Oldenburg Academy, became coeducational last year.

Day also noted that the sisters served on the original faculties of Sccecina Memorial and Cardinal Ritter high schools in Indianapolis and the Oldenburg Academy.

"The service provided by the Sisters of St. Francis has been and continues to be a beacon of hope, a model for others, and has improved the quality of life for the citizens of our state," Day said. "This resolution gives the members of the Indiana House a chance to express our appreciation and gratitude to the sisters for their dedication and service."

Franciscan Sister Margaretta Black, a member of the Leadership Council, said the sisters are pleased that their presence and work have been recognized by the Indiana General Assembly.

"The sisters today value their rich heritage," Sister Margaretta said, "and find hope and renewed commitment to continue service in the Church and for the people in all our mission areas."

Franciscan Sister Olga Wittekind, also a member of the Leadership Council, said "it is exciting and challenging to continue the mission of education and humanitarian services begun by our early sisters." †

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So you must take mine.
And I ask you to remember.
This is my child.



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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.

AULT, Edith M., 102, St. Ambrose, Seymour, April 30. Aunt of several.
BROTZGE, Mark D., Sr., 43, St. Jude, Indianapolis, May 3. Father of Mary Clayre and Mark Brotzge Jr. Son of Mary E. and Paul Brotzge. Brother of Patricia Brotzge.
CARROLL, Marie C., 95, Holy Spirit, Indianapolis, May 5. Sister of Helen Fendley. Aunt of several.
CRAVENS, Francis R., 82, St. Gabriel, Connersville, May 6. Brother of Viona Mudd. Grandfather of two. Great-grandfather of two. Great-great-grandfather of two.
GAUCK, Paul J., 19, St. John, Enochburg, May 12. Son of Mary (Scheidler) and Tim Gauck. Brother of Diana and Stephen Gauck. Grandson of Margaret Gauck, Juanita and Herb Scheidler.

GEIER, Paul, 85, St. Mary, Richmond, May 9. Father of Debra Weiss, Shirley and Ed Geier. Brother of Dorothy Hospes and Mary Witte. Grandfather of three.
HALL, Dianne L. (Welter), 39, St. Gabriel, Indianapolis, April 27. Mother of Caitlin and Meghan Hall. Daughter of Lorraine Welter. Sister of Susan Jones, Mary Roth and Ralph Welter.
HALL, Douglas W., 42, St. Gabriel, Indianapolis, April 27. Father of Caitlin and Meghan Hall. Son of Everetta and William Hall. Brother of Linda, Randall, Richard, Stan and Steven Hall.
HALL, Roberta (Brown), 77, St. Gabriel, Indianapolis, April 21. Mother of Bonita Hauer, Janet Newson, Bettina, Daymond, Jerry, Raymond and Richard Hall. Sister of Mary Adam, Ida Mae Hall, Mary McDonald and Joseph Hall. Grandmother of 13. Great-grandmother of one.
HAUNTZ, William L., 70, St. Mary, Rushville, May 4. Husband of Dorothy Hauntz. Brother of Betty Ann Burkhart and Anthony Hauntz.
HENSCHEN, Arthur E., 83, St. Matthew, Indianapolis, May 3. Husband of Levena "Beany"

(Pferrer) Henschen. Father of Theresa Kellihan, Jane McCammon, Mary Ann Welsh and Max Henschen. Grandfather of four.
HILL, Etta Mae, 89, St. Mary, New Albany, May 2. Mother of Dorris Hammett. Grandmother of two.
KALB, Anna M., 84, St. Augustine, Jeffersonville, May 1. Mother of Suzanne Duncan, Kathleen and Joseph Kalb. Grandmother of two. Great-grandmother of one.
KNECHT, Marcella, 78, St. Peter, Franklin County, April 18. Aunt of several.
KRUPP, Frederick Alfred, 77, St. Augustine, Jeffersonville, May 4. Husband of June Krupp. Father of Veronica Magnuson, Nanette Wolfe and Eric Krupp.
MARTINEZ, Richard, 77, Christ the King, Indianapolis,

May 2. Husband of Edna Martinez. Father of Victoria Anderson, Nicolette Hubert and Richard Martinez. Brother of Ernestina Flores, Alice Nester, Mary Salinas, Abigail Valladares, Charles and Emilio Martinez. Grandfather of three.
MEUNIER, Sharon K., 62, St. Malachy, Brownsburg, May 2. Wife of Bernard Meunier. Mother of Sandra Crenshaw, Brett and Bruce Meunier. Sister of Norman Pike. Grandmother of seven.
NAGLE, Kathleen A., 78, St. Michael, Indianapolis, April 29. Mother of Ellen Guido, Kathleen, Michael and Richard Nagle II. Sister of Mary Urban. Grandmother of two.
QUINN, Lena, 73, St. Michael, Indianapolis, April 29. Wife of Joseph Quinn. Mother of Pat Cirillo, Mary Ann McColli,

Carl, Dan, Quentin and Tom Cirillo. Sister of Betty and Lenara Hobbs. Grandmother of 13. Great-grandmother of two.
RIPPERGER, Frances, 89, St. Peter, Franklin County, April 30. Mother of Janet Fuchs, Marian Ratz, Charles, Francis, Michael and Sylvester Ripperger. Grandmother of 19. Great-grandmother of 37. Great-great grandmother of two.
SCHRODER, Harry, 95, Good Shepherd, Indianapolis, May 5. Husband of Katherine Schroder.
SCHWERING, Henry J., 71, St. Maurice, Napoleon, April 28. Husband of Mary Ann Schwing. Father of Pamela Norwold, Linda Schwanholt and Ed Schwing. Brother of Rose Ann Heath, Sandra Klene and Donald Schwing. Grandfather of four.
SIEBERT, Hilda C., 93, St. Louis, Batesville, May 8. Sister of Claire Heppner.
VOSMEIER, Ruth, 84, Holy Family, Richmond, May 5. Wife of Lawrence Vosmeier. Mother of Janet, James and John Vosmeier. Grandmother of three.
TENNEY, Ernette, 57, St. Malachy, Brownsburg, May 2. Wife of Robert Tenney. Mother of Lisa and Jon-David Tenney. Daughter of Eileen Besso. Sister of Elana Stanley, Dave, Don and Duane Besso. Grandmother of one.
WETHINGTON, Jerome, 85, St. Barnabas, Indianapolis, April 21. Husband of Olga (Matelich) Wethington. Father of Carol Divine and Elaine Wethington. Grandfather of one.

WOLFSCHLAG, Edna M., 91, St. Rose of Lima, Franklin, April 26. Mother of Ruth Ann Bailey and Mary Lou Norton. Grandmother of seven.
WOLSIFFER, Loretta Catherine (Bauman), 91, Little Flower, Indianapolis, April 27. Wife of William Wolsiffer. Mother of David and Stephen Wolsiffer. Sister of Alvina Mannix and Wanda Wallman. Grandmother of four. Great-grandmother of three.
WRIGHT, James J., 65, St. Michael, Indianapolis, April 17. Husband of Janet (Bayer) Wright. Father of Joe, John, Paul and Steven Wright. Brother of JoAnn Williams, Margaret Yiakis, Richard and Thomas Wright. Grandfather of two.
WYCKOFF, Leroy (Lee) K., Jr., 69, St. Christopher, Indianapolis, April 24. Husband of Catherine Wyckoff. Father of Elaine Simpson, Carol Starks and Tim Wyckoff. Son of Marge Wyckoff. Grandfather of seven.
YANKOWY, L.D. "Sis," 74, St. Michael, Bradford, April 26. Wife of Val Yankowy. Mother of Vivianne Alianello, Gloria Goodwin, Denise Hengst, Lisa, Glenn and Stephen Yankowy. Sister of Lowell Dunn Jr. Grandmother of nine. Great-grandmother of two.
ZIMMERMAN, Charles Francis, 58, St. Barnabas, Indianapolis, April 28. Husband of Linda (Stewart) Zimmerman. Father of Dianna Burns, David and James Zimmerman. Son of Pauline (Sweeney) Zimmerman. Brother of Deanna Elder. Grandfather of six. †

More parishes to host missionary image in May

The schedule for the Masses, prayer services and veneration of the missionary image of Our Lady of Guadalupe in late May is as follows:

May 19—St. Andrew the Apostle Church, 4052 E. 38th St., Indianapolis, 8:30 a.m. Mass as part of the monthly pro-life ministry of the archdiocesan Helpers of God's Precious Infants, followed by rosary procession to the nearby Clinic for Women for prayers to end abortion, then rosary procession back to the church for Benediction.
 May 19—Our Lady of Guadalupe Convent, 8300 Roy Rd., Indianapolis, veneration from 11 a.m. until 2 p.m.
 May 19—Holy Rosary Church, 520 Stevens St., Indianapolis, 4:30 p.m. Mass followed by prayer service.
 May 20—Holy Rosary Church, Indianapolis, 10 a.m. Mass in Latin and 12:15 p.m. Mass in English, followed by prayer service.
 May 21—St. Mary Church, 203 Fourth St., Aurora, presentations for St. Mary School students all day.
 May 22—St. Michael Church, 519 Jefferson Blvd., Greenfield, 2 p.m. procession by St. Michael School students with presentation and prayer service, followed by silent prayer and veneration until 7 p.m. Mass.
 May 23—St. Michael Church, Greenfield, 8:15 a.m. Mass, followed by silent prayer and veneration until 2 p.m.
 May 23—St. Mary Church, Aurora, 6 p.m. rosary and veneration.
 May 24—St. Paul Church, New Alsace, 9798 N. Dearborn Rd., Guilford, 7:45 a.m. Mass followed by 9 a.m. presentation, veneration and prayers for St. Paul School students and adults.
 May 24—St. Martin Church, Yorkville, 8044 Yorkridge Rd., Guilford, 7 p.m. presentation, prayers and veneration.
 May 25—St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis, 8:30 a.m. Mass, eucharistic adoration and veneration all day, concluding with 5:30 p.m. Mass.
 May 26—St. Philip Neri Church, 550 N. Rural St., Indianapolis, 4 p.m. Mass, 5:30 p.m. procession, 6:30 p.m. Spanish Mass.
 May 27—St. John the Baptist Church, Dover, 25743 State Road 1, Guilford, 10 a.m. Mass, 11 a.m. presentation followed by veneration until 1 p.m.
 May 28—Holy Family Church, Main St., Oldenburg, 8 a.m. Mass followed by presentation, 9 a.m. rosary and veneration until 11 a.m. †

Benedictine Brother Placid McIver edited the Saint Meinrad newsletter

Benedictine Brother Placid McIver, 75, a monk of Saint Meinrad Archabbey, died April 29 in a Leitchfield, Ky., hospital. He suffered from a chronic heart condition and died suddenly while on vacation with a fellow monk.
 Brother Placid was born in Highland Park, Mich., on Nov. 12, 1925. He was given the name Thomas Murdo McIver at his baptism.
 Following graduation from Immaculate Conception High School in Elmhurst, Ill., he did some college-level work at DePaul University and Loyola University, both in Chicago.
 He was invested as a novice on Feb. 9, 1954, and professed his simple vows on Feb. 10, 1955. He professed perpetual vows on March 21, 1958.
 Prior to entering the monastery, Brother Placid worked as a secretary for the railroad. He was appointed secretary to then newly-elected Archabbot Bonaventure

Knaebel just months after his first profession.
 For more than 25 years, Brother Placid served the Saint Meinrad community as a notary public. He also taught typing at Saint Meinrad High School for several years.
 For many years, he was the editor of *The Community Bulletin*, a weekly newsletter for the monastic community. For 14 years, he served as assistant manager of the Scholar Shop, the student bookstore.
 In 1986, Brother Placid began a 14-year assignment in the archabbey library. When declining health brought an end to his work in the library, he began working part-time in the development office.
 The Office of the Dead was prayed on May 2 in the archabbey church. The funeral was May 3 in the church. Burial followed in the archabbey cemetery.
 Surviving are two nieces and a nephew. †



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Athletes, parents, coaches discuss character in sports

NOTRE DAME, Ind. (CNS)—A conference sponsored by the University of Notre Dame's Mendelson Center for Sport, Character & Culture May 10-12 brought together athletes, psychologists, parenting experts, parents, coaches and youngsters for a win-win event.

"Sports for All, Sports for Character," a free community event for children ages 10 to 14, closed the conference May 12 with help from Notre Dame coaches Mike Brey, Muffet McGraw, Deb Brown, Tim Welsh and representatives from the Notre Dame men's and women's soccer teams.

While two dozen youngsters were running dribble drills and defense stances in the University of Notre Dame's Joyce Center, some of their parents upstairs listened to a lecture on a sportsmanlike approach to youth sports. Other children were involved with volleyball and soccer activities.

"You've got the parents involved a little bit," said Brey, men's basketball coach at Notre Dame, about the closing event. "Not

only do they get to work on skills a little bit, but you're able to emphasize a little more attitude and priority things and some important things other than just coaching."

Darrell Burnett of California, author of the book *It's Just a Game: Youth Sports and Self-Esteem, a Guide for Parents*, told parents that the self-esteem that comes from sports involves accountability, not a fake feel-good affirmation sometimes associated with the movement to promote self-esteem.

"Part of self-esteem is being accountable," he said. "This isn't talked about much in self-esteem."

Youth sports can give children the sense of belonging, worthiness, dignity and control that experts say is the foundation of good self-esteem, Burnett said.

Teams, with their uniforms, nicknames, trophies, group pictures and parties, provide an alternative to gangs where youths might otherwise seek identity. "It's a feeling of instant belonging," he said.

Recreational sports with the policy that

no one gets cut from a team and everyone plays help youths of all abilities feel worthwhile, Burnett said, although he noted that children are happy to have the more skilled teammates at bat in crucial situations.

Parents should be careful not to focus too much on athletics to build their children, he said. "If you put all the self-esteem on that level and an injury happens or they don't do that well, there's a nose dive."

Preserving dignity means that neither parents nor teammates yell or use sarcasm, make fun of or put down children who are playing.

Learning rules and learning how to use equipment correctly can enhance a child's sense of control that builds self-esteem.

"Suddenly the kid starts to develop a sense of control," Burnett said. "The biggest thing we teach them is to control their emotions. You win with dignity. You don't put the other team down."

When you lose, he said, "I expect you

not to be whining and blaming everybody."

Other participants at the conference included Joan Duda, president of the Association for the Advancement of Applied Sports Psychology; Notre Dame graduate Tommy Hawkins, vice president of external affairs for the Los Angeles Dodgers; Indianapolis Colts quarterback Peyton Manning; Holly Metcalf, 1984 Olympic gold medalist in rowing; and Richard Lapchick, founder and director of the Center for the Study of Sport in Society.

Peter Yarrow of Peter, Paul and Mary closed the event with a miniconcert.

Yarrow has founded "Don't Laugh at Me," a project that addresses disrespect, ridicule and bullying, and root causes of emotional and physical violence among children.

The mission of the Mendelson Center for Sport, Character & Culture is to "create a sense of human solidarity and concern for the common good that will bear fruit as learning becomes service to justice." †

LETTERS

continued from page 5

(The following letter is being reprinted. In last week's issue, the writer's name and city were inadvertently omitted. —WRB)

Catholic Church confused about death penalty

It continually puzzles me that the Catholic Church remains confused about the biblical, divine and moral imperatives of capital punishment for capital crimes. There can be no reference point of societal morality without it. Current American secular society has lost its bearings because of abandoning God as its center, and some of the things that happen when that occurs include an inability to understand the reasons for capital punishment, while at the other end of the spectrum, an increasing intolerance for petty misbehavior, such as not wearing seat belts, takes hold. (I think people in a society that is comfortable

with wholesale abortion and immorality need to feel superior to someone about something!)

The Roman church, however, should know better. But then, you have been wrong before ... to the great detriment of Christians, particularly Baptists. So while not *expecting* you to have it right, I can only *hope* that you may yet understand this issue.

In the meantime, you do great harm by your opposition to the death penalty, because millions of spiritually unschooled people think that your church *is* Christianity, and think you speak for all of us who trust in the Lord Jesus Christ. I urge you to remember that order in a nation requires a justice system which takes murder seriously. We have a diminished view of God's holiness, and of the nature of sin, and of the infinite love of Christ's vicarious atonement when we do otherwise. We also have a more confident criminal!

Your proper opposition to abortion on demand is in stark contrast to your devaluation of the lives of murder victims by your opposition to the death penalty. Why, I

wonder, is that?

This may not make the Catholic Church change its position, but perhaps it may make one or some ones of you individually reconsider. "There is one mediator between God and man, the Man Christ Jesus."

Howard Cottengim, Indianapolis

Pray for priestly vocations

In a recent letter to the editor, the shortage of priests was discussed. I believe that Mr. Merkel hit some very relative points, but I would like to add some more observations on the shortage of priests.

First, with the increase of contraception and the decline in family size, there are less young men available to answer the call. Also, in a large family the spirit of generosity is more easily fostered, which is necessary to answer God's call.

As Mr. Merkel stated, we need to pray for vocations, but how many of us actually pray that God will call one of our sons to the priesthood? I encourage every-

one to pray for an increase in vocations but specifically for a vocation, in your family.

Also, we need to encourage young men to give God the first chance with their lives, but this also means that we need to safeguard their purity. In today's society, that is becoming an increasingly difficult task. Also, don't be afraid to ask a young man that you may feel has a vocation if he has considered the priesthood. There are lots of vocation weekends that a young man can attend to find out more about the priesthood. Know when these weekends are and pass them on to young men.

Finally, priests that are happy and enjoy their celibate lifestyle are an enticement to a young man to also consider the priesthood as a vocation. Invite your parish priest or any other priest you may know to dinner. Let your sons see that there is more to being a priest than celebrating Mass (not that celebrating Mass is not a great privilege).

Finally, continue to pray for vocations and for those that have already heard and answered God's call.

Stephanie Luke, Martinsville

Classified Directory, continued from page 18

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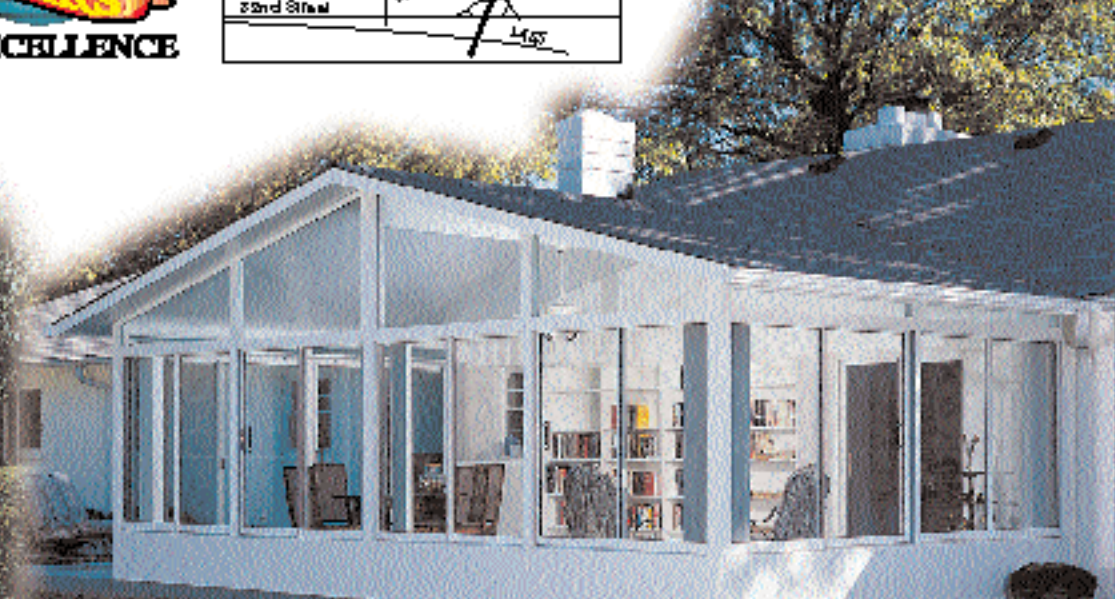


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