



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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Priests receive thousands of letters of support from youth

By Mary Ann Wyand

Diocesan priests got mail—lots of mail—during a special day of prayer and support for clergy arranged by Archbishop Daniel M. Buechlein on May 28 at the St. Paul Catholic Center in Bloomington.

More than 3,500 cards and letters from central and southern Indiana teen-agers and children expressing their love and support surprised the 75 diocesan priests attending the gathering last Tuesday.

The letter-writing campaign was coordinated by the archdiocesan Office for Youth and Family Ministries and was kept secret until Archdiocesan Youth Council members Melissa and Keith Harbeson from

St. Augustine Parish in Jeffersonville and Marlene Stammerman, director of youth ministry for the archdiocese, delivered the letters and a signed banner of support to the priests.

“It’s a very powerful gesture of support for our priests,” said Father William F. Stumpf, director of the archdiocesan Office of Personnel: Priests and Parish Life Coordinators. “In light of the clergy abuse crisis that the Church is going through right now, I know they appreciate it. I was deeply moved by this gesture.”

The cards and letters are “a beautiful tribute” to the diocesan priests, Father Stumpf said, and the gesture demonstrates

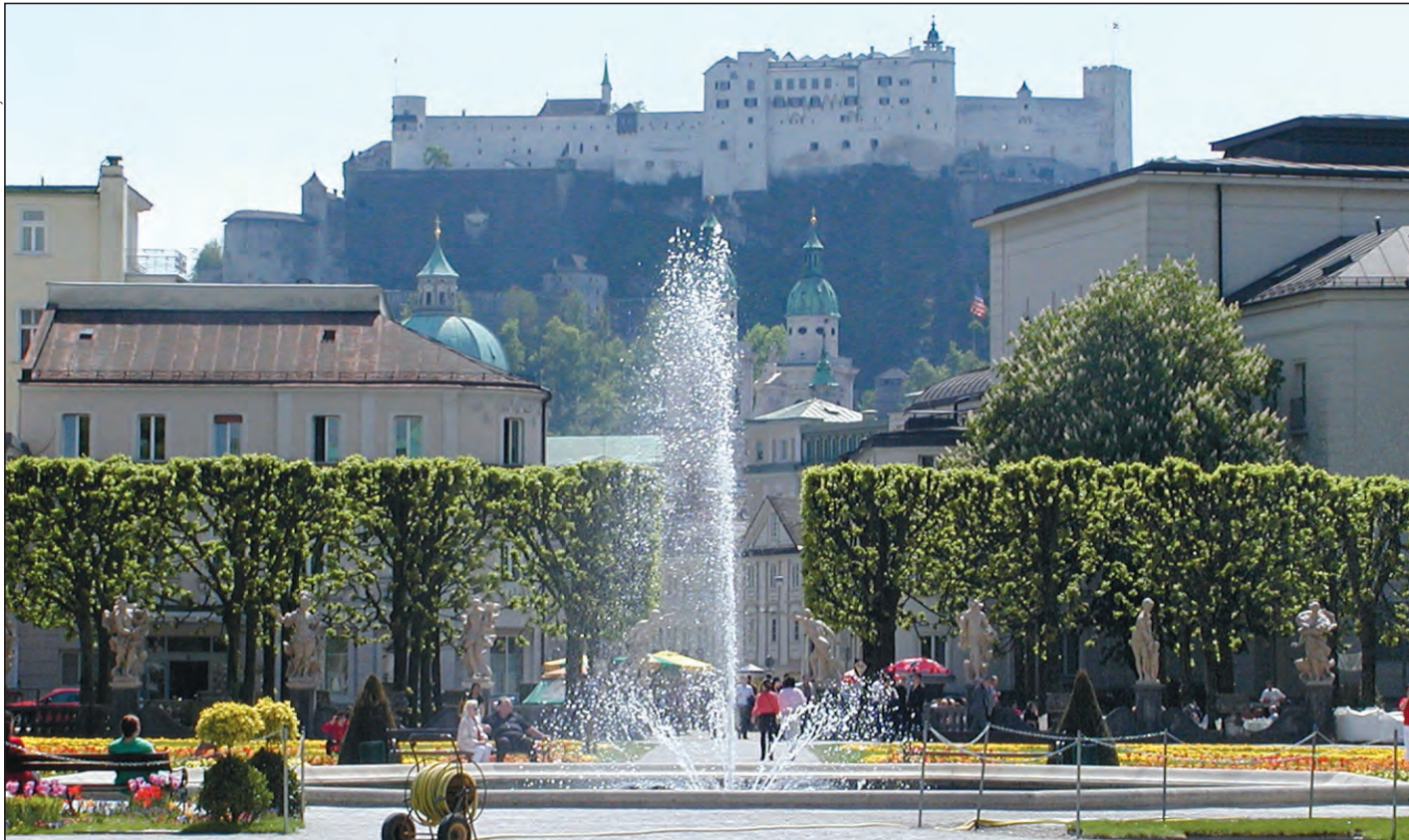
See LETTERS, page 2



Photos by Mary Ann Wyand

These cards are among more than 3,500 letters of support written to diocesan priests by teen-agers and children in central and southern Indiana. The “Support Our Priests” letter-writing campaign was coordinated by the archdiocesan Office for Youth and Family Ministries.

European Pilgrimage



A view from the Mirabell Gardens in Salzburg, Austria, shows the Hohensalzburg Fortress that is the centerpoint of the city’s skyline. Pilgrims from the archdiocese spent two days in the city.

Pilgrims discover hard won faith behind Austria’s romantic sheen

By Jennifer Del Vecchio

Last in a series

SALZBURG, AUSTRIA—The hills of Austria have been alive with more than the “Sound of Music” or the melodies of Salzburg’s famous son, Wolfgang Amadeus Mozart.

Through the centuries, the rumble of

cannons, the thunderous blasts of bombs and voices raised in fierce battle, intertwined with the prayers of the faithful who pleaded with God to spare their lands, have echoed through these historic hills.

It’s not difficult to forget this rich history as tourists browse through shops to find the original hand-dipped chocolate delicacy known as “Mozart Balls” or

busily snap pictures of bubbling fountains in the city and the works of art that adorn St. Peter’s Abbey and the Salzburg Cathedral.

It’s easy to romanticize it all, said Msgr. Joseph F. Schaedel, vicar general of the Archdiocese of Indianapolis, who led 35 pilgrims on a 10-day journey

See PILGRIMAGE, page 10

Despite frailty, pope achieves goals on latest trip

PLOVDIV, Bulgaria (CNS)—Despite his increasing frailty, Pope John Paul II accomplished some key objectives on his ecumenical and interreligious journey to Azerbaijan and Bulgaria.

During the May 22-26 trip, he nudged dialogue with Muslims and Orthodox Christians a few steps further, traveling as a respectful pilgrim to countries where tiny Catholic communities are not seen as a threat.

He has now visited 15 former Soviet republics or satellites since the fall of European communism; on this trip he proclaimed three new martyrs of 20th-century totalitarianism and brought spiritual solace to populations still recovering from the communist experience.

And with his eye on Moscow and a meeting with Russian Orthodox Patriarch Alexei II, the pope clearly identified himself as a friend of the East—quoting its saints, praising its spiritual traditions and reviewing some of the more glorious pages of its history.

Is Moscow any closer for the aging pontiff?

“Moscow is something that should be done and must be done and will be done—we hope in a not very long time,” Vatican spokesman Joaquin Navarro-Valls told reporters on the final day of the papal trip.

But he added that he was expressing a desire, not a certainty.

The biggest obstacles to an eventual trip to Russia appear to be the pope’s own

See POPE, page 9

Dreams of priesthood become reality for deacon

Editor’s note: During the next two weeks, The Criterion will feature the seminarians who will be ordained to the priesthood in June.

By Brandon A. Evans

It was more than decade ago that Deacon Harold Rightor, now a member of Sacred Heart of Jesus Parish in Indianapolis, had a most peculiar conversation with an old friend.

“You know, I had a dream about you,” his friend said.

“You did?” Rightor replied. “Do you want to know what it was?”



Harold Rightor

“Sure.” “In my dream,” he said, “I could see you just as clearly as I’m seeing you right now—you were a priest. You were behind the altar and you had the chalice raised. You were saying Mass. What

do you think about that?”

“That’d be wonderful,” Rightor told him. “But did you tell the Lord that I was a Lutheran?”

The last 10 years have led Rightor on a journey that began with his mother’s death and will reach a new beginning when Archbishop Daniel M. Buechlein ordains him a priest on June 29 at SS. Peter and Paul Cathedral in Indianapolis.

To be true to his story, one has to go back further than his explicit calling to see the roots of a priest.

See ORDINAND, page 2

ORDINAND

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The 59-year-old was born into a Lutheran family as the second child. He has four sisters and a brother. From the start, church was a part of his life.

Outside of attending weekly services, the young Rightor became involved in the parish's youth group and music ministry. In time, he would work on the parish council and direct choirs. He still sings with his family on occasion.

Besides his parents, there was another person in his life who inspired him and stirred his faith in Jesus Christ.

"As a child, the person that I think really influenced me the most as far as spiritually and scripturally was my grandfather," he said. His grandfather—on his mother's side—was a Seventh-day Adventist.

"He just loved the study of the Scripture," Rightor said. "Every evening he would study the Bible. You know, as a kid you have questions and, man, he could answer them."

After high school, Rightor worked for Rex Insurance Co., which later changed its name.

Fast forward to 1990. Shortly after his mother died, Rightor attended an event called "Indianapolis 1990" with 25,000 other people.

It was an evangelical and charismatic event that saw the convening of the North American Congress on the Holy Spirit and World Evangelization.

"A lot of the time the Lord will work in your life when you're the most vulnerable," he said.

He met up with his friend, Joe Head, who is now a priest with the Diocese of Alexandria, Louisiana. It was the same

friend that later had the dream about Rightor.

Head brought his friend to be prayed over by a charismatic nun from New York. Rightor said that she placed one hand on his and the other on his heart. What happened next was something he couldn't really describe.

"It was just a miraculous feeling," he said. "It was just amazing."

After that conference, things began to change in Rightor's life. He said God was calling him, but he wasn't sure where.

He continued to meet with Head, talking and sharing faith stories. Then one day at work, Rightor knew that God wanted him to be Catholic.

From that moment on he never doubted his place in the Church. He said that he knew that he was supposed to convert, and that he never doubted.

"It was really God's call," he said. "It wasn't a case of being unhappy in the Lutheran Church. It was really God speaking to me in my heart. I've always been an open person."

He went to Franciscan Father Michael Fowler, then the pastor of Sacred Heart Parish, and told him that he wanted to join the Church. This was the fall of the same year. By the next Easter, Rightor was Catholic.

"[My parent's] handled it well," he said. "They've always been very supportive. If I'm happy, they're happy."

But God wasn't through calling. Rightor became aware of another way that the Lord wanted him to be a part of the Catholic Church.

In the summer of 1992, he talked to Father Paul Koetter about being a priest. The then-vocations directors advised him to wait a while. The two met every month for a year, at which point Rightor,

undaunted in his desire to serve the people of God, applied to the archdiocese.

"When I was a teen-ager in the Lutheran Church, I had thought for a time that I'd like to be a Lutheran minister," he said. But his family didn't have the money to pay for his education so the dream fell by the wayside.

"Ministry was always sort of in the background," he said, "and then it just seems like the Lord led me along the path he wanted me to, and when I joined the Catholic Church, wow, things just really went from one thing to the other at a pretty decent pace."

He started his studies in January 1994 in Hales Corners, Wis. He studied at Sacred Heart School of Theology and Cardinal Strich University, where he received his bachelor's degree in religious studies.

He moved on to Saint Meinrad School of Theology after a pastoral year and a year off. His studies are now completed and his Master of Divinity degree awarded.

The deacon now awaits the hands of the archbishop and the oil of chrism to seal unto his soul the indelible mark of a priest forever.

He still says that even with the difficulties of seminary—namely being in a classroom for the first time in 30 years—he didn't have one moment where he thought that maybe this wasn't where he belonged. He enjoyed the people and the many opportunities for prayer that Saint Meinrad offered.

Now, a month away from his ordination, Rightor is preparing to be the associate pastor at Holy Spirit Parish in Indianapolis.

"I truly love working with people and helping people," he said, adding that he wants "to help them in any way that I can."

A good priest is "somebody who's approachable, that's there for the people in

good times, in bad times," he said. "When you're very approachable you can really win people over, or they'll come to you and they'll come to the Lord."

A priest should also live the life that he preaches, and he should preach the Gospel, he said.

Father Glenn O'Connor, the pastor of St. Joseph and St. Ann parishes in Indianapolis, said that Rightor will make a great priest.

"He's got a really compassionate heart," Father O'Connor said. "He gets along with people. He chose the Catholic Church and what we believe in and fully embraced it."

There is a friendship between the two that goes back 20 years. At a funeral for the uncle of Rightor's brother-in-law, he sang at Father O'Connor's parish—then St. Simon Parish. Father O'Connor asked him if he would sing other times. Rightor agreed.

Eventually, he found himself singing "Were You There" and "The Old Rugged Cross" at a presentation of the Living Stations of the Cross.

"I have sung those two songs every Good Friday wherever Father Glenn's been for the last 20 years," Rightor said. "We have been really good friends ... and I've enjoyed working with him."

Father O'Connor, who will attend the ordination at the end of June, said that his friend seems to have natural talent and a gentle spirit.

"He's got a lot of life experience behind him," he said.

Rightor may not be able to keep up with his tradition of singing "Were You There" for Father O'Connor. Still, his imminent ordination will ensure that the new priest, particularly during the Sacrifice of the Mass, will be there with his parishioners acting in the person of Christ. †

LETTERS

continued from page 1

how much their Catholic faith means to teen-agers and children throughout the 11 deaneries in central and southern Indiana.

St. Ambrose parishioner Tonja Grant of Seymour, a summer intern for the archdiocesan Office for Youth and Family Ministries and a sophomore at Xavier University in Cincinnati, helped sort the cards and letters addressed to the priests.

"It was just overwhelming to see all of the mail," Grant said. "Some of the cards and letters were open and you could see the pictures drawn by the school children and teens. It was just amazing to see such a great response to the campaign and to know what a positive reinforcement they

were giving to the priests. I would love to have seen their faces when they opened all of the mail."

A former member of the Archdiocesan Youth Council, Grant said the "great response from youth all over the archdiocese" shows how much they appreciate the pastoral ministry provided by diocesan priests.

Stammerman described the "Support Our Priests" letter-writing project as "a huge blessing" that enabled archdiocesan youth to express their appreciation and concern to priests in the midst of the clergy abuse crisis in the Church.

During the surprise presentation, Keith Harbeson told the priests that more than 300 teen-agers signed the banner during the Archdiocesan Youth Rally on May 5 at the Huber Plantation Farm in Starlight. Melissa Harbeson explained that thousands of archdiocesan youth from all the deaneries wanted to send their love and support via cards and letters.

Each priest also received a denim shirt decorated with the National Catholic Youth Conference logo. The Archdiocese of Indianapolis hosted the national youth conference on Dec. 6-9 at the RCA Dome and Indiana Convention Center in Indianapolis, and many diocesan priests helped with the liturgies and reconciliation services.

"As we got those letters in, it was such a



Photos by Mary Ann Wierand

St. Ambrose parishioner Tonja Grant of Seymour, a summer intern in the archdiocesan Office for Youth and Family Ministries, holds one of the thousands of cards and letters of love and support for diocesan priests that were written by teen-agers and children from all 11 deaneries. The "Support Our Priests" letters were presented to the priests during a clergy day of prayer and support on May 28 at the St. Paul Catholic Center in Bloomington.

blessing to see the huge response in just three weeks," Stammerman said. "All of us are feeling the burden of the clergy abuse scandal, but our priests have to feel it in a different way that we can't imagine, and they are hurting."

"I wondered what we as a young Church could do to ease their pain and,

more importantly, to affirm who they are and what they give us," she said. "As I thought about it, I realized that our youth ministry community could seize the moment with this letter-writing project to let our priests know that we appreciate them, we care about them, we thank them and we love them." †

Official Appointment

Effective May 24, 1999

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

This announcement is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.



5/31/02

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Archdiocese honors youth ministers for service

By Mary Ann Wyand

Each year, the archdiocesan Office for Youth and Family Ministries honors two outstanding youth ministry coordinators during the spring gathering in May.

For the 10th annual awards celebration on May 21 in Columbus, the Youth and Family Ministries staff decided to recognize all of the youth ministry coordinators and youth ministry staff members in the archdiocese for their outstanding contributions to the National Catholic Youth Conference (NCYC) held on Dec. 6-9 at the RCA Dome and Indiana Convention Center in Indianapolis.

"They stepped up to help with plans and volunteer needs for the national conference," said Marlene Stammerman, director of youth ministry for the archdiocese, "and also continued their parish youth ministry programs without interruption."

Youth ministry coordinators are responsible for helping with parish religious education instruction and confirmation preparation, Stammerman said, as well as coordinating youth group retreats, socials and service projects.

All that programming adds up to a lot of hours, usually during evenings and weekends, she said, but the youth ministers still found time to help plan and implement NCYC.

"Their flexibility and enthusiasm was wonderful," Stammerman said.

"Everybody played a part in making NCYC a success, and we wanted to acknowledge that. Last year was a very busy time, and it was a blessing to know that I could count on them to help with the conference."

While reviewing nominations submitted by peers for this year's top youth

service awards, she said, the Youth and Family Ministries staff was reminded of the outstanding volunteer contributions made by so many youth ministers.

"As we looked back on this past year," she said, "it became evident that our shining moment was hosting the National Catholic Youth Conference. When we looked at all the youth ministers who played key roles in hosting the conference, we realized that we couldn't single out one or two people because they all continued to do outstanding parish, deanery and diocesan youth ministry programming."

"The entire youth ministry community in the archdiocese made NCYC happen by serving on the steering committee for two years or serving on the subcommittees for a year," Stammerman said. "They all worked very hard in the year leading up to the conference then brought their own parish delegations. Whatever their role was in NCYC, it made for a successful event."

Stammerman said she was "very excited" that youth groups from 68 parishes in the archdiocese participated in the national conference.

"That's the most parishes ever to jump on board for any of our direct services," she said, "and we're hoping to continue that level of participation at future youth conferences."

The theme of the national conference was "Hope at the Crossroads" and the theme for the Archdiocesan Youth Rally on May 5 was "Crossing the Road of Hope."

Stammerman said she thinks both the national and archdiocesan youth conferences showed the city, state and nation how youth can make a difference in bringing hope to the world.

"Celebrate What's Right With the World," the theme for the spring youth ministry gathering on May 21, acknowledged the importance of youth ministry in the Church.

"Our fall youth ministry gathering last year was held on Sept. 11 at Our Lady of the Greenwood Parish in Greenwood," Stammerman said. "The gathering started at 9:30 a.m., so people were hearing about the terrorist attacks on the radio as they were arriving at the parish. We prayed, watched TV and completed part of the meeting agenda that morning. Some of the youth ministers, especially

those whose families don't live in the Indianapolis area, said they couldn't imagine being anywhere other than with our youth ministry community when they heard the terrible news. I think that shows how we support one another as Church and how we respond to the good and the bad in life as a faith community."

In the weeks following the terrorist attacks, she said, youth ministry coordinators helped Youth and Family Ministries staff members enhance safety plans for the national youth conference to provide greater security for the teen-agers.

See **YOUTH MINISTERS**, page 17

Melinda Ernstberger succeeds Cecil Mattingly at Providence

By Jennifer Del Vecchio

A new principal, Melinda Ernstberger, will head Our Lady of Providence Jr./Sr. High School in Clarksville.

Ernstberger is currently the assistant principal at Mercy Academy in Louisville, a Catholic all-girls high school owned by the Sisters of Mercy.

A 1974 graduate of Our Lady of Providence High School, Ernstberger also taught English at

the school and has been a school board member for the past three years. She becomes the first laywoman to head the

interparochial junior and senior high school that serves youth from parishes in the New Albany Deanery.

"The various roles I've been associated with at Providence have given me a well-rounded perspective on the gifts and strengths of the school and the importance of the school in the community," she said.

Ernstberger said she wants to continue serving the needs of students by strengthening the faith dimension of the school.

"While it's something we are meeting, it is a continual challenge to those who lead Catholic schools," she said.

Ernstberger is married to Gerald Ernstberger, who is principal of Holy Family School in New Albany. They have two children, Jonathan and Leah.

Ernstberger replaces Cecil Mattingly, who is retiring as principal after serving the school since 1995. †



Melinda Ernstberger

MARRIAGE SUPPLEMENT

Marriage ANNOUNCEMENTS

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

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

Pictures

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

Deadline

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

Use this form to furnish information

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Deadline with photos: Wednesday, July 10, 2002, 10 a.m.

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Father Thomas Scecina Memorial High School Salutes the Second Annual President's

ACADEMIC EXCELLENCE RECIPIENTS

SETTING THE STANDARD FOR ACADEMIC EXCELLENCE
Congratulations to the following students who have achieved ACADEMIC EXCELLENCE at Father Thomas Scecina Memorial High School. These students have achieved and maintained their academic grade point averages and are in the top 10% of the student body.

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ELIZABETH BARTLOW, Our Lady of Lourdes daughter of John & Martha Bartlow BALL STATE or INDIANA UNIVERSITY major: Pre-Medicine	KATIE BOGAN, Little Flower daughter of Kathy Bogan; Frank & Cindy Bogan BALL STATE major: Music	JOSEPH ARVIN Chris & Andrea Arvin DOUGLAS HALE Sally Hale ELLIOTT HOLDEN Michael & Rita Holden VINCENT KAHL Gary Kahl MEREDITH MCCLARNON Brad & Robin McClarnon BRIAN ROSSWURM Joe & Cindy Rosswurm NICOLE RUNNER Robert & Penny Runner ERIC SCHMOLL Tony & Julie Schmoll EMILY TURNER Larry Turner & Pauline Rea-Turner EMILY WILSON Pat & Julie Wilson
JUSTIN M. CHRISTOPHER, St. Michael son of Tricia Curry DEPAUW UNIVERSITY major: Computer Science	ALEXIA DONAHUE-WOLD, Our Lady of Lourdes daughter of James Wold & Roberta Donahue BALL STATE major: Architecture	JOSEPH ARVIN Chris & Andrea Arvin DOUGLAS HALE Sally Hale ELLIOTT HOLDEN Michael & Rita Holden VINCENT KAHL Gary Kahl MEREDITH MCCLARNON Brad & Robin McClarnon
SARAH HORTON, Little Flower daughter of Edward & Barb Horton UNIVERSITY OF INDIANAPOLIS major: English Education	DANIEL LOCKHART, Our Lady of Lourdes son of John & Patricia Lockhart UNIVERSITY OF NOTRE DAME major: Physics	JOSEPH ARVIN Chris & Andrea Arvin DOUGLAS HALE Sally Hale ELLIOTT HOLDEN Michael & Rita Holden VINCENT KAHL Gary Kahl MEREDITH MCCLARNON Brad & Robin McClarnon
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Editorial

The voice of the laity

In recent weeks, the news media have been reporting about the need for the Catholic laity to have a “voice” in the affairs of its Church. The media link this need to the current sexual misconduct scandal in the Church and imply that had the laity been more involved in the Church, none of these horrible things would have happened.

In the Archdiocese of Indianapolis, the laity have been deeply involved in the Church for many years, especially since the Second Vatican Council.

It would be extremely difficult to estimate the number of times Archbishop Daniel M. Buechlein has said publicly that the Church is not the pope and the bishops, but all Catholics. It has been a frequent theme in his homilies as well as in his writings. In saying this, he has done nothing more than iterate the Church’s teachings.

For example, the Code of Canon Law points out that the laity have the right and duty to give their opinions regarding the good of the Church to their pastors (Canon 212.3). The *Catechism of the Catholic Church* points to seven other canons that provide for lay participation at “particular councils, diocesan synods, pastoral councils, pastoral care of a parish, finance committees, ecclesiastical tribunals, etc.” (#911).

The Second Vatican Council’s Dogmatic Constitution on the Church (*Lumen Gentium*) teaches us that the laity “share the priestly, prophetic and kingly office of Christ, and to the best of their ability carry on the mission of the whole Christian people in the Church and in the world” (#31).

In 1967, Pope Paul VI instituted the Pontifical Council of the Laity and 10 years later made it a permanent part of the Roman Curia. Pope John Paul II, in reorganizing the Curia, ranked this council first in precedence among the pontifical councils. Its members are mostly laity from around the world, but it is headed by a cardinal, currently Cardinal James F. Stafford, former Archbishop of Denver.

The Archdiocese of Indianapolis has long recognized the importance of the laity. In its Chart of Organization, five lay men and two lay women head seven of the nine organizational divisions (secretariats or vicariates) of the central administration of the archdiocese.

Clergy in top administrative positions include only the archbishop, the vicar general, the vicar judicial (chief judge of the Church tribunal), and the vicar for clergy and parish life coordinators. The chancellor of the archdiocese is a lay woman. She has been chancellor since 1991; her predecessor was a woman religious and one of the first

women chancellors in the Church in the United States.

The Archdiocesan Finance Council includes Archbishop Buechlein, Msgr. Joseph F. Schaedel and 10 lay people. Another layman, the chief financial officer of the archdiocese, serves as staff to the council. The board of trustees of the Catholic Community Foundation, one of the primary consultative bodies to the archbishop, is made up of 25 members of the laity and three clergy. The Archdiocesan Pastoral Council, which is the chief planning body for the archdiocese, includes 13 lay people and seven clergy. The entire staff of this newspaper comprises laity; even though the archbishop is the publisher, a layman is the associate publisher.

That, of course, is only the beginning of the service that lay people contribute to the Church in central and southern Indiana. Most, but not all, of the archdiocesan offices and agencies—Catholic Social Services, the Office of Catholic Education, the Office of Stewardship and Development, the Catholic Communications Center, etc.—are staffed entirely by lay people.

Our parishes could not possibly operate without dedicated lay people in responsible positions. A look at your parish bulletin will give an indication of how dependent your parish is on its lay members.

Having said all that, we must still recognize that clericalism exists in the Catholic Church, sometimes among priests but—surprisingly—more often among laity. The *Catholic Dictionary* defines clericalism as “an attitude that seems to imply that clergy are somehow superior to laity.”

The conservative Catholic writer Russell Shaw recently wrote in the national weekly *Our Sunday Visitor* that, despite what Vatican II and canon law say about clericalism, there is still an attitude “that the clergy are the active leaders in the Church while the laity are passive and led.” We wonder whose attitude that is. It is certainly not what the Church teaches, and it certainly does not reflect our experience in this local Church.

A clerical hierarchy is an indispensable component of the Church because ordination confers certain powers on a man that the laity do not possess, but baptism gives us all the right and duty to participate in the mission and governance of the Church.

Clergy, religious and laity all have their roles to play, as spelled out in Vatican II documents. We believe that our archdiocese has followed those documents, perhaps better than other dioceses have. †

— John F. Fink

Seeking the Face of the Lord

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



The Church will survive until the end of time

Fourth in a series

“Can the Catholic Church survive?” Shortly after the flood of media coverage on clergy sex abuse began, *Time* magazine emblazoned the question on one of its covers. The question is understandable if one judges recent disclosures of longstanding clergy abuse by the barrage of media critique and sensational language.

Bold headlines characterize the Church as “rocked” and “rattled.” Will the Church “explode?” Will the Church “implode?” Those who read only headlines or who cope only with media sound bites must endure a lot of anxiety. If one evaluates the Church’s current ordeal only from a sociopolitical perspective, the long-term outcome could seem ominous indeed.

From the earliest times and through the ages, as now, the Church has weathered storms, including those of her own making. The image of the Apostles being tossed about by a sudden tempest in a boat on the Sea of Galilee comes to mind. Jesus came walking on the water to help them. “It is I, do not be afraid. Then they were glad to take him into the boat, and immediately the boat was at the land to which they were going.” (Jn 6: 20-21).

Be not afraid. Because Christ is with us, for people of faith the question of survival isn’t so alarming and the question really doesn’t fit. We recall Christ’s response to Peter’s confession of his divinity. “You are Peter, and on this rock I will build my Church and the gates of Hades will not prevail against it” (Mt 16:18). The *Catechism of the Catholic Church* comments, “Christ the ‘living stone,’ thus assures his Church, built on Peter, of victory over the powers of death” (# 552).

Sadly, the powers of death can include the sins of priests and bishops. Yet, statements of ecumenical councils over the centuries have affirmed the Church’s capacity to survive. The First Vatican Council says the Church possesses “an invincible stability” and that “founded on a rock she will subsist firmly until the end of time” (DZ, #1824).

Knowledge of our history tells us this isn’t the first time the vital question of survival has been raised. Non-believers were asking whether the Church was going to perish in the time of St. Augustine. They were saying the Christians are already finished.

Augustine responded: “Nevertheless, I can see you dying every day and the Church continues to remain

standing, announcing the power of God to succeeding generations” (cf. Fernandez, *In Conversation with God*, Vol. 2, Scepter Press, London, 1993, p. 375).

St. John Chrysostom offered encouragement—and where it is well placed—to the faithful of his day. He reminded them of the first Christians: “They ignored the danger of death ... they forgot how few they were, they never noticed how many were against them, or the power or strength or wisdom of their enemies. Their power was greater than all of that: theirs was the power of him who had died on the Cross and risen again” (*Homilies on St. Matthew*, 4).

His wisdom applies whether the storm comes from within or outside the Church. Christ cannot abandon the bark of the Church because he cannot abandon his own body.

Because of Jesus, our Church will carry on, even if buffeted by the scandalous actions of priests 20, 30 or 50 years ago. We are buffeted by a sensational focus on these sins because we are expected to live by a higher standard. If we weren’t considered important as a moral force in our society, little would be made of this.

Few remaining institutions are willing to engage our society and our culture on critical moral issues such as the dignity of human life from conception until death. If the priesthood were not thought to be significant, such a flood of coverage on the sins of the few would not happen.

Furthermore, the institution of celibacy, with its ideal to dedicate oneself totally to God and the people of God, is not only not understood, but is also considered a counter-cultural reproach by many. What other institution could withstand such scrutiny and ridicule as has the Church and the priesthood in recent months?

However, we better remember why the Church and the priesthood can withstand the current ordeal. It is so only because of the grace of God and the fact that Christ is present in the bark of the Church on the sea of life.

This evokes a response from us. We are called to reparation for our sins and to purification of our intentions to be faithful members of the body of Christ. As our Church is being purified in a public and embarrassing manner, we are challenged to embrace the ordeal as a time of spiritual renewal and moral reform. Surely this is the grace that derives from this experience. It is up to us. †

Archbishop Buechlein’s intention for vocations for June

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

Buscando la Cara del Señor

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



La Iglesia sobrevivirá hasta el fin de los tiempos

Cuarto de la serie

“**P**uede sobrevivir la Iglesia católica?” Poco después de que comenzara el chaparrón de la cobertura de los medios de comunicación sobre el abuso sexual por parte del clero, la revista *Time* engalanó la pregunta en una de sus portadas. La pregunta es comprensible si uno juzga la revelación del abuso por parte del clero desde hace tanto tiempo, por el aluvión de críticas y el lenguaje sensacionalista de los medios de comunicación.

Los resaltantes titulares caracterizan a la Iglesia como “sacudida” y “agitada”. ¿“Explotará” la Iglesia? ¿Hará “implosión” la Iglesia? Aquellos quienes sólo leen los titulares o que sólo se basan en los sonidos de los medios de comunicación, deben enfrentar mucha ansiedad. Si uno evalúa la actual preocupación de la Iglesia sólo desde la perspectiva sociopolítica, el resultado a largo plazo puede parecer ciertamente amenazador.

Desde los primeros tiempos y a través de los siglos, así como ahora, la Iglesia ha enfrentado tormentas, incluyendo aquellas creadas por ella misma. Viene a la mente la imagen de los Apóstoles quedando a la deriva por una repentina tempestad en un bote en el Mar de Galilea. Jesús vino caminando sobre las aguas para ayudarles. “¡Soy yo, no tengan miedo! Ellos querían recibirlo en la barca; y en un momento llegaron a la tierra a donde iban”. (Juan 6:20-21)

No tengan miedo, porque Cristo está con nosotros. Para las personas de fe la pregunta de la supervivencia no es tan alarmante y la pregunta realmente no tiene lugar. Recordamos la respuesta de Cristo a la confesión de Pedro sobre su divinidad: “Yo te digo que tú eres Pedro, y sobre esta piedra voy a construir mi Iglesia; y ni siquiera el poder de la muerte podrá vencerla”. (Mateo 16:18) El *Catecismo de la Iglesia Católica* comenta “Cristo, ‘piedra viva’, asegura a su Iglesia, edificada sobre Pedro, la victoria sobre los poderes de la muerte”. (#552)

Tristemente, los poderes de la muerte pueden incluir los pecados de los sacerdotes y de los obispos. Si bien, las declaraciones de los concilios ecuménicos a través de los siglos han confirmado la capacidad de supervivencia de la Iglesia. El primer concilio Vaticano dice que la Iglesia posee “una estabilidad invencible” y que “fundada sobre una piedra ella subsistirá firmemente hasta el fin de los tiempos”. (DZ, No. 1824)

El conocimiento de nuestra historia nos cuenta que esta no es la primera vez en que la vital pregunta de la supervivencia ha sido hecha. Los no creyentes preguntaban si la Iglesia iba a perecer en los tiempos de San Agustín. Ellos decían que los cristianos estaban acabados.

Agustín respondió: “Sin embargo, yo puedo verte morir todos los días y la Iglesia seguir de pie, anunciando el poder

de Dios a las generaciones que siguen”. (Cf. Fernández, *En conversación con Dios*, Vol. 2, Scepter Press, Londres, 1993, Pág.375)

San Juan Crisóstomo ofreció, en el mejor lugar, ánimo a los fieles de su tiempo. Él les recordó a los primeros cristianos: “Ellos ignoraron el peligro de la muerte... ellos olvidaron que eran pocos, nunca se dieron cuenta de cuántos había en su contra, o del poder o de la fuerza o de la sabiduría de sus enemigos. Su poder era mayor que todo eso: el de ellos era el poder de quien había muerto en la cruz y había resucitado”. (Homilías de San Mateo, 4).

Su sabiduría se basa en si la tormenta viene de adentro o de afuera de la Iglesia. Cristo no abandona la corteza de la Iglesia porque no puede abandonar a su propio cuerpo.

Gracias a Jesús, nuestra Iglesia continuará, aún cuando es abofeteada por los escandalosos actos de algunos sacerdotes hace unos 20, 30 ó 50 años. Estamos siendo abofeteados por el enfoque sensacionalista en estos pecados porque se espera que tengamos estándares de vida más altos. Si no se nos considerase importantes en cuanto a la fuerza moral en nuestra sociedad, no hubiese sido mayor noticia.

Quedan muy pocas instituciones que estén deseando comprometer a nuestra sociedad y a nuestra cultura en los asuntos de críticas a la moral, tales como la dignidad de la vida humana desde la concepción hasta la muerte. Si no se pensara que el sacerdocio es significativo, tal avalancha de cobertura en los pecados de unos pocos no sucedería.

Es más, la institución del celibato con su ideal de totalmente dedicarse uno mismo a Dios y al pueblo de Dios, no sólo no es entendido, sino que es considerado por muchos como un reproche en contra de la cultura. ¿Qué otra institución podría seguir de pie después de ese escrutinio y ridiculización, como lo ha hecho la Iglesia y el sacerdocio en los últimos meses?

Como sea, mejor recordemos por qué la Iglesia y el sacerdocio permanecen de pie a pesar del problema actual. Es solamente por la gracia de Dios y el hecho de que Cristo está presente en la corteza de la Iglesia en el mar de la vida.

Esto evoca una respuesta por parte de nosotros. Estamos llamados a la reparación de nuestros pecados y para la purificación de nuestras intenciones de ser miembros fieles del cuerpo de Cristo. A medida que nuestra Iglesia está siendo purificada de manera pública y vergonzosa, estamos siendo llamados a afrontar los problemas como un tiempo de renovación espiritual y reforma moral. Seguro que esta es la gracia que se deriva de esta experiencia. Queda en nuestras manos. †

Traducido por: Language Training Center, Indianapolis

Research for the Church/James D. Davidson

A racial profile of American Catholics

You might think it is easy to draw a racial profile of American Catholics, but it is not. The main reason is that, when researchers try to estimate the number of Catholics who are white, Hispanic, African American, Asian or Native American, they use different methods and get different results.



Some researchers use a formula that combines census data, findings from national surveys and official Church statistics. They use census data to determine the number of Americans who belong to particular racial groups. Then, because census takers cannot ask questions about religion, these researchers consult national surveys to find out how many people in each racial group think of themselves as Catholic.

Next, they turn to the *Official Catholic Directory* to learn how many Catholics there are in this country. The final step is to divide the number of people in each racial group who think of themselves as Catholic by the total number of Catholics. This procedure indicates that somewhere between 50 to 75 percent of American Catholics are white, 25 to 38 percent are Hispanic and 5 to 8 percent are black, Asian or Native American.

But, this profile is problematic. Census data are about as accurate as one could hope for, but survey estimates of how many people in each racial group identify themselves as Catholic vary widely. For example, estimates of how many Hispanics think of themselves as Catholic vary between 55 and 80 percent. Also, the total number of Catholics reported in the *Official Catholic Directory* reflects the number of registered parishioners and/or people who have used parish services enough to be included on parish records, not the number of people who identify with the Church.

It also is inflated by the fact that it includes more than 3 million people living in territorial sees outside of the U.S. mainland (such as Puerto Rico and Guam). Thus, the numerator (Catholic identity) varies widely and is not comparable to the denominator (total Catholics).

Other researchers use national surveys, which are based on telephone interviews with Catholics in a cross-section of American households. Pollsters ask respondents about a wide range of issues, including their race and religious affiliation. Depending on which survey one reads, 80 to 85 percent of Catholics are white, 10 to 16 percent are Hispanic, 2 to 3 percent are African American, 1 to 2

Catholics by Race	
White	71%
Hispanic	22%
Black	3%
Asian	3%
Native American	1%

(Sampling error plus or minus 3 percent)

percent are Asian and about 1 percent are Native American.

This approach has many advantages, but it also has limitations. For one thing, pollsters are not as likely to reach racial minorities by phone. In urban areas, for example, 96 percent of white and Asian households have telephones, compared to 90 percent of Native Americans and only 86 percent of black and Hispanic households. Racial differences are even greater in rural areas.

Second, because most national surveys are conducted in English, pollsters are unable to interview people who speak other languages. Bilingual surveys report 2 to 4 percent more Hispanics than English-only surveys do.

Finally, although all U.S. households average 2.8 people, household size varies by race. White households average 2.6 people and black households average 2.8. However, American Indian households average 3.2 people and Hispanic and Asian households average 3.5 people. Thus, telephone surveys lead to an undercount of racial minorities.

Is there any way then to draw an accurate racial profile? I believe there is. I would not recommend the method that uses census data, national surveys and official Church statistics. I also would rule out English-only surveys. Instead, I would start with bilingual national surveys of 1,000 or more Catholics.

These studies show that, give or take three percentage points, approximately 78 percent of Catholics are white, 16 percent are Hispanic, 3 percent are black, 2 percent are Asian and 1 percent are Native American. Then, using figures cited above, I would make adjustments for telephone access and household size. With these adjustments, I estimate that plus or minus three points, 71 percent of Catholics are white, 22 percent are Hispanic, 3 percent are black, 3 percent are Asian and 1 percent are Native American (see box).

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His latest book is *American Catholics: Gender, Generation, and Commitment*, published by Alta Mira Books, 2001). †



How Rude!

A U.S. survey on rudeness found that acceptance of expletives varies by region. Those by region who say it's always wrong to use God's name in vain:



Source: Public Agenda, "Aggravating Circumstances: A Status Report on Rudeness in America" © 2002 CNS Graphics

La intención de vocaciones del Arzobispo Buechlein para junio.

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

Check It Out . . .

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., in Indianapolis, is having its **parish festival** May 31-June 2 from 5 p.m. to 11 p.m. on May 31, from 3 p.m. to 11 p.m. on June 1 and from 11:30 a.m. to 5 p.m. on June 2. There will be a fish fry on Friday, an Italian dinner on Saturday, a food court, silent auction, games and carnival rides. For more information, call the parish office at 317-357-8352.

St. Paul Parish, 218 Scheller Ave., in Sellersburg, is having its **parish picnic and festival** from 3 p.m. to 11 p.m. on June 1. There will be a chicken dinner, game booths and refreshments. For more information, call 812-246-3522.

St. Gabriel the Archangel Parish, 6000 W. 34th St., in Indianapolis, is having its **second annual International Festival** June 6-9. The festival begins at 5 p.m. on June 6-7 and at noon on June 8-9. There will be carnival rides, adult games, a silent auction, nightly entertainment, dinners and more. The parish also will be celebrating 40 years of service to the westside community. For more information, call the parish office at 317-291-7014.

St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis, is hosting **"St. John's Night with the Indians"** on June 7. There will be a cookout in the rectory garden from 5 p.m. to 6:30 p.m. followed by a 7 p.m. baseball game at Victory Field. The cost is \$10 per person, which includes a game ticket. Reservations must be in by May 31. For more information, or for reservations, call 317-635-2021.

The **Oldenburg Academy Pro/Am Golf Classic** will be held on July 8 at the Hillcrest Golf and Country Club, 850 N. Walnut St., in Batesville. Tee times will be at 7 a.m. and 1 p.m. The cost will be \$225 per golfer. For more information, call the Oldenburg Academy development office at 812-933-0737.

The Providence Center at Saint Mary-of-the-Woods is offering **"Sacred Days, Quiet Moments—A Providence Retreat"** from July 2-6. All women are invited to come ponder the sacred—that which energizes spirit, nourishes relationships and builds connections to the whole of creation. The spirituality of the Providence sisters will be at the heart of the retreat. The cost is \$350 per person. For more information, call 812-535-4531, ext. 140, or e-mail bdonaghu@spsmw.org.

Registration is underway for the **16th annual St. Francis Golf Outing** on June 19 at The Legends of Indiana in Franklin. The general public is invited to participate in the 12:30 p.m. scramble. The fee is \$150 per person or \$600 for a group of four, and includes lunch and dinner. Several sponsorship levels are also available. Proceeds are used for various programs and services at St. Francis Hospital and Health Centers. This year's funds will support spiritual care services at all three campuses. For more information or to register, call Debbie Evans at the St. Francis Healthcare Foundation at 317-783-8950.

The **perpetual adoration chapel of the East Deanery** is at St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., in Indianapolis. For available times or information, call Barbara "Bobbie" Lawless at 317-357-3546.

Camp Healing Tree, a free, weekend camp for grieving children and teen-agers, needs volunteers for its eighth annual camp Aug. 23-25 at Jameson Camp, 2001 S. Bridgeport Road, in Indianapolis. Camp Healing Tree provides an opportunity for youth ages 7-17 who have lost a loved one to share their feelings with other campers and caring adult volunteers, and learn that these feelings are normal. Although the camp focuses on grief, the environment strives to be upbeat. The deadline to volunteer is June 15. For more information or to register, call Susan Hanscom at 317-859-2879 or register online at www.cascaids.com/camphealingtree.html.

All are invited to **"Summer Breezes,"** a special event benefiting Catholic Social Services Adult Day Services, on June 22 at Marian, Inc., 1011 East St. Clair St., in Indianapolis. A social hour starts at 6:30 p.m., with dinner at 7:30 p.m. and dancing from 9 p.m. to 11 p.m. The cost is \$50 per person or \$400 for a table of eight. Reservations will be taken until June 15. For more information or to make reservations, call Providence Sister Susan Dinnin at St. Ann's Place at 317-261-3378.

Best-selling Catholic author and apologist **Patrick Madrid** will present a daylong seminar titled "Catholic and Proud of It" starting at 9 a.m. on June 8 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. He will speak about the Bible, 10 mistakes Catholics make when sharing the faith, myths and misconceptions concerning the papacy, and the problem of evil in the world. Madrid's seminar is intended to teach Catholics how to better explain, defend and share their faith. The cost is \$30 and includes a hot lunch. All proceeds will benefit Inter Mirifica, a non-profit group working to establish a Catholic radio station in the Indianapolis area. The registration deadline has been extended. For more information, or to register, call the registration hotline at 317-592-1747.

Rachel's Companions is a confidential, Catholic support group for those affected by abortion and in need of healing. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan office of pro-life activities, at 800-382-9836, ext. 1521. †

Marilyn Epping, a member of St. Mary Parish in Mitchell, was recognized with the Golden Rose Award on Mother's Day. The award is given to an outstanding woman in the parish each year. She is the 17th recipient. †

VIPs . . .

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

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

Insomnia (Warner Bros.)
Rated **A-III (Adults)** because of some violence, fleeting corpse nudity, much rough language and brief profanity.
Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

Spirit: Stallion of the Cimarron (Dreamworks)
Rated **A-I (General Patronage)**.
Rated **G (General Audiences)** by the MPAA. †



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Staunton, IL
Ten day tour of the shrines and sites of Poland. We visit the most famous of all Polish shrines, Black Madonna of Czestochova located in the Pauline Monastery since 1382. Mass is offered at the tomb of St. Stanislaus on the Wawel in Krakow. The Tartar Mountains on the Border of the Slovak Republic in beautiful Zakopane will be part of this tour as well as the capital, Warsaw are included in the trip.

October, 2002

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FRANCE

Fr. Barry Harmon
Carrollton, IL
Eleven days by air from St. Louis to Paris, all major sites of Paris including Eiffel Tower, Arch of Triumph, Napoleon's Tomb, Miraculous Medal on Rue de Bac. Also, include Lisieux, Shrine of St. Therese, Little Flower, American Military Cemetery overlooking Omaha Beach, and Lourdes Shrine. Includes sightseeing, meals.

October, 2002

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• FRANCE, 11 DAYS IN OCT.\$1,986
• SWITZERLAND, 9 DAYS IN OCT.\$1,764
• ROME, FLORENCE & ASSISI, 11 DAYS IN NOV. 2002\$2,218

• SICILY, 9 DAYS IN NOV. 2002\$1,772
• EPHEBUS-VENICE MEDITERRANEAN CRUISE, 12 DAYS IN NOV. 2002FROM \$2,632
• BARCELONA TOUR & MEDITERRANEAN CRUISE, 12 DAYS IN NOV. 2002FROM \$2,131
• GREECE, 8 DAYS IN NOV.\$1,688
• AEGEAN SEA CRUISE, 5 DAYS FOLLOWING GREECEFROM \$685
• SPAIN & PORTUGAL, 12 DAYS IN NOV.\$2,020

• ENGLAND, 10 DAYS IN NOV.\$1,688
• VENICE & ROME, 11 DAYS IN NOV.\$2,382
• CANARY ISLANDS & WESTERN MEDITERRANEAN, 15 DAYS IN FEB. 2003\$2,188
• IRELAND, 10 DAYS IN MAY 2003\$1,642

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Serra Club vocations essay

Every person is called to serve God and others

By Madeline Schrock

As a young child, I was scared about starting first grade, but one member in my parish calmed this fear. This Franciscan nun is a living saint.



Franciscan Sister Joanita Koors was not only a loving sister, but also was my first-grade teacher.

Although Sister Joanita had to give up marriage, money and

having children, she still loves what she does, which is serving children.

If being a first-grade teacher was not already a big job, I remember much of her time was spent doing extra work around the parish, such as helping with sacraments and planting flowers.

Sister Joanita's "free time" never involved watching television, but consisted of grading papers, preparing lesson plans and working with her students.

Many people would say, "Who would

want this busy life?"

But from this life, Sister Joanita gained the joy of teaching, the respect of her students and a feeling of accomplishment.

From the church to the classroom, she lived out a great religious example and led many youngsters to live Christian lives.

Although Sister Joanita gave up so much, what she gained was even greater.

Sister Joanita's life is a perfect example of what it means to live the life of a religious.

Sharing time and talents is a big part of this. Patience, helpfulness and humility are also important.

Through sharing these qualities with others, the work of Christ is spread.

Sister Joanita is not the only nun who has had the chance to experience these joys. Many sisters have discovered this life of ministry and shared it with others.

God has called these special people to carry out great tasks and experience this rewarding life.

As our current nuns, brothers and priests grow older, more and more people

are needed to respond to God's call.

God still calls people to lead a life of holiness through the Church. If people do not answer his call, the Church will not have wonderful people like Sister Joanita to serve them.

But if people block out worldly distractions and the worries of life, they will then be able to listen to God's call.

God is calling, but do we listen?

People can listen for God's call through prayer.

The following passage from the vocation prayer of the Sisters of St. Benedict teaches people to be open to God's will:

"My God, I know you have always called people to do special tasks when the time was ready and the need was great. What would you have me do now?"

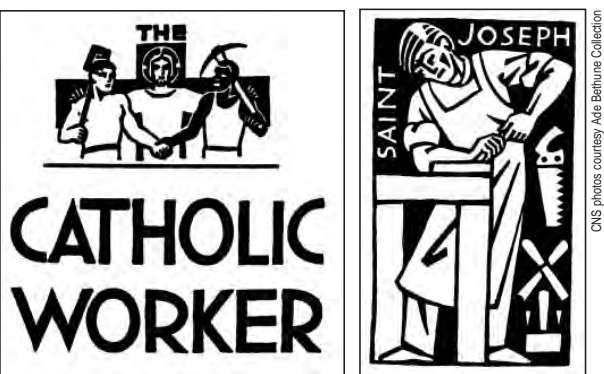
We must answer this call and live out our vocation just like Sister Joanita.

Everyone of us is called to serve, but we must have the courage to answer.

(Madeline Schrock is a seventh-grade student at St. Mary School in New Albany and is a member of St. Mary Parish. Her essay was a winner in the seventh-grade division of the Indianapolis Serra Club's annual vocations essay contest.) †

Devoted artist

Artist Ade Bethune, who created the logo for *The Catholic Worker* (right) and a wood-block print of St. Joseph the Worker (far right) during her 60-year career with the newspaper, died on May 1, the Feast of St. Joseph the Worker. She was 88.



Congratulations to the FTSMHS Class of 2002

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POPE

continued from page 1

fading health and Patriarch Alexei's staunch opposition, which increased recently after the pope created four new Catholic dioceses in the country.

In Bulgaria, where 80 percent of the people count themselves as Orthodox Christians, the pope once again showed that Orthodox opposition to his traveling ministry is not monolithic—especially among Orthodox churches that are tied to Moscow but do not operate under its authority.

The official Orthodox reaction to the pope's presence was mixed. Bulgarian Patriarch Maxim showed up unexpectedly at an opening ceremony, leaving Vatican officials beaming.

But the next day, when the pope arrived at his residence, the patriarch avoided the traditional "fraternal embrace" and simply shook the pope's hand.

The 87-year-old patriarch's gesture—or lack of it—was criticized by younger Orthodox leaders, who said their Church's leadership was too conservative and too tied to the past.

"We need a Second Vatican Council," said Antoni Hubanchev, director of the Orthodox theological faculty at the University of Sofia, who brought two busloads of Orthodox laity to see the pope at the ancient Monastery of St. John of Rila.

Others said many Orthodox faithful recognized that the pope's message embraced wider spiritual themes that are more attuned to the modern world. In today's increasingly globalized society, they said, past territorial or historical squabbles between Churches seem less

and less relevant.

The pope brought concrete signs of good will, leaving with the Orthodox a relic of St. Dasius, a Roman soldier who was martyred in what is now Bulgaria, and designating a church in Rome for worship by the Bulgarian Orthodox community there.

The pope always has believed that not everything has to be perfect for dialogue to occur, and that ecumenism is a work in progress. He registered one small advance in Plovdiv May 26, when he beatified three Assumptionist priests shot to death by the communist regime in 1952.

The pope used the Mass to pay tribute to the joint suffering of Orthodox and Catholics under the harsh repression of the communist regime. Welcoming him from the altar was the local Orthodox bishop, who had fewer qualms than his patriarch about attending a Catholic liturgy.

The pope also had a political message in Bulgaria, where he called on Europe to nurture its "Christian roots" as it consolidates its economic unity.

Bulgaria is trying to get into the European Union, and the pope seemed to hope that this Eastern nation would bring a more religious perspective to the continent's political forum.

In Azerbaijan, a Shi'ite Muslim nation in the volatile Caucasus region, the pope preached religious tolerance and called for an end to fundamentalism and violence in the name of God.

It was an audacious message, considering there are only 120 Catholics in the whole country and that Islamic extremism has taken root elsewhere in the region. But the pope knew that Azerbaijani Muslims are generally respectful of Christians, and he shrewdly supported his



Orthodox clergy stand near Pope John Paul II during his visit to the Orthodox Cathedral of St. Alexander Nevski in Sofia, Bulgaria, on May 24.

call with quotes from one of their favorite traditional poets.

For the 82-year-old pontiff, the visit marked a watershed in his physical decline. No pope has ever put his fading health and mobility on display for such a global audience.

His struggles with the symptoms of his neurological disease—including shaking arms, slurred speech and a lack of mobility—evoked sympathy and respect among

his hosts, but also some concern.

After praising the pope's courage and determination in persisting with his foreign travel, Orthodox Archbishop Simeon said, "I think the people around him, they must tell him he has to stop."

It's advice the pope already may be thinking about. While his July trip to Toronto is definitely on, the Vatican hinted that planned stops in Mexico and Guatemala might be canceled. †

Pope, Bush meet at Vatican to discuss areas of common concern

VATICAN CITY (CNS)—Fresh from a historic summit that joined NATO and Russia as partners, U.S. President George W. Bush met privately with Pope John Paul II at the Vatican.

The pope smiled as he greeted the president on May 28 in his private library and motioned to Bush to have a seat opposite him at his desk.

Bush thanked the pope for receiving him, as photographers flashed pictures. Then a papal secretary pulled a sheaf of papers from a leather folder in front of the pope, and reporters were led out.

Although the pope and president had met less than a year ago, their agenda of common concerns had changed dramatically.

Flaring tensions in the Middle East, the U.S. war on terrorism and the new NATO partnership with Russia were expected to be discussed during the meeting.

Speaking to reporters before the meeting, Bush also said he would convey to the pope his concerns about the Catholic Church in the United States in the wake of the sex abuse scandal.

"I will tell him that I am concerned about the Catholic Church in America, I'm concerned about its standing. I say that because the Catholic Church is an incredibly important institution in our country," Bush said.

"I'm also going to mention the fact that I appreciate the pope's leadership," the president said.

A Bush aide told reporters later that Bush did not raise the issue with reporters to criticize the pope, but to praise him for convoking the U.S. cardinals at the Vatican in April to discuss the crisis and ways to end it.

Rumors also abounded that Bush would invite the pope to visit the site of the World Trade Center in New York in connection with the pope's trip to Toronto in July for World Youth Day.

Vatican spokesman Joaquin Navarro-Valls told reporters, however, that while a stopover at "Ground Zero" had been a frequent rumor, the Vatican had never considered adding it to the papal trip.

Bush arrived at the Vatican shortly before 4 p.m., an unusual time for a papal audience with a political leader, underlining the importance both sides give to their relation-

ship and their roles on the world stage.

As Palestinian suicide bombings in Israel and Israeli military action in Palestinian towns continued, efforts to bring Israel and Palestine back to the negotiating table were high on the common Vatican-U.S. agenda.

Top Vatican officials have supported a proposal that the United Nations, the United States, the European Union and Russia sponsor an international conference with Israeli and Palestinian representatives sometime this summer.

U.S. Secretary of State Colin Powell said the conference would look at security, humanitarian and economic aid, Palestinian leader Yasser Arafat's proposal to reform the Palestinian government and political solutions for the ongoing conflict.

Especially when Bethlehem's Church of the Nativity was under siege by Israeli troops with some 200 Palestinians hiding out inside, Vatican officials repeatedly questioned whether the United States was doing enough to use its influence over the Israeli government to calm the situation.

The Vatican has praised U.S. efforts under Bush to promote religious freedom around the world, especially in China.

Bush reiterated the importance of religious freedom May 26 when he visited a synagogue in St. Petersburg, Russia.

"One of the nonnegotiable demands of individual dignity is freedom of religion, and I'm impressed by what I've heard" about religious tolerance in Russia, Bush said. "It's important for this country that religious freedom flourishes and there be tolerance for all faiths."

But Bush heard another side of the story during his Russia visit from Catholic Archbishop Tadeusz Kondrusiewicz: an Italian priest and later the Poland-born Bishop Jerzy Mazur of the Diocese of St. Joseph in Irkutsk have had their visas withdrawn and are unable to return to their dioceses.

Russian officials have given no explanation for the withdrawal of the visas, but the action came in the wake of new Vatican-Russian Orthodox tensions after the Vatican transformed its apostolic administrations in Russia into dioceses. †

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Outside the Salzburg Cathedral stands a statue of the Blessed Mother. Two angels atop the Cathedral give the impression of placing the crown on the Virgin Mary's head if visitors stand under one of the arches facing the church and peer upward.

Photos by Jennifer Del Vecchio



St. Peter's Cemetery in Salzburg is one of the oldest cemeteries in the world, where the graves are mini-gardens tended for by families of the deceased.

PILGRIMAGE

continued from page 1

through Switzerland, Austria and Germany May 2-11.

As pilgrims celebrated Mass at the Salzburg Cathedral, Msgr. Schaedel said that it has been the blood of martyrs and the faith of the people through the centuries that has kept the Catholic faith alive.

"It's easy to picture Julie Andrews in her wedding dress walking down the aisle in *The Sound of Music* or see the reverend mother singing (*Climb Every Mountain*), he said.

"But the Church was not simply built on dreams. It survived persecutions and there are people who suffered greatly for their faith. Let's be careful not to romanticize it all. The Church was built on blood, sweat and tears, and many gave their life for the faith."

After Mass, Brigette Trummer, from the Tyrol area, greeted pilgrims by telling

them how glad she was to meet fellow Catholics from so far away.

Today, mostly pictures and memories are left of the destruction from various wars.

The Salzburg Cathedral, visited by Pope John Paul II in 1998, still has photographs on display of the bomb that crashed through its dome during World War II.

Salzburg is one of the oldest and most important cultural and spiritual hubs in Austria.

With a population of about 150,000 people, there are around 40 Catholic churches in the city. About 75 percent of Austrians are Catholic and Salzburg's Catholic heritage includes a lineage of saints.

St. Virgil, who was a Bishop of Salzburg, built the original Salzburg Cathedral in 774. It was replaced in 1628 by the present church and renovated in 1959.

The cathedral holds 8,000 people and has five organs.

Outside the cathedral stands a statue of the Blessed Mother with her back to the cathedral. If you stand in the rear of the square under the middle arch facing the church and look up, two angels on the top of church give the impression of holding a crown over her head.

Adding to the cathedral's history is the baptismal font where Mozart received his first sacrament. The tour guide explained that Church records show the famous composer's name as Johannes Chrystostomos Wolfgang Theophil Mozart, but the composer changed Theophil to the Latin form of Amadeus. The flat where Mozart was born can still be visited today.

Churches in Salzburg are works of art. Even the small ones have high ceilings with painted frescoes, golden gilt and statues of Our Lady, Christ and the saints.

The monasteries are no different. In one Benedictine convent, a massive wooden carving of Christ Crucified takes



This 1,000-year-old altar is in the crypt church of St. Peter's Abbey in Salzburg. St. Rupert, a bishop of Salzburg, founded the abbey around 700. Msgr. Joseph F. Schaedel, vicar general of the Archdiocese of Indianapolis, celebrated Mass using the ancient altar as part of a 10-day pilgrimage through Switzerland, Austria and Germany.

Statue of the Scourged Savior draws pilgrims from around the world

By Jennifer Del Vecchio

WEIS, GERMANY—A secluded village in the Ammer Valley became a traveled thoroughfare once villagers discovered a statue of Christ that shed tears.

As chickens peck along the green yard leading to the church, pilgrims stream in to view the statue of the Scourged Savior, which sits in reverence atop the church's altar.

The statue was first used during a Good Friday procession in 1732.

However, it was put away for years because it was thought to be too graphic a representation of Christ's suffering.

In 1738, a farmer's wife in the village asked the priest if she could have the statue in her home for prayer. He agreed and she and her husband began praying in front of it.

According to legend, on June 14, 1738, the statue began to weep tears, and prayers said before the Scourged Savior began to be answered.

A small white chapel was built, but soon a larger church was needed to accommodate pilgrims from Russian, Sweden, Holland, Denmark, France, Spain and numerous German provinces.

Today pilgrims leave prayers and petitions along the naves of the altar of the Scourged Savior where prayer corners have been set up. †



A statue of the Scourged Savior in Weis, Germany, was known to shed tears in the 1700s, leading to the isolated town becoming a pilgrimage site for thousands.

up most of the entry area.

At St. Peter's Abbey, Msgr. Schaedel celebrated Mass using a 1,000-year-old stone altar in the abbey's crypt chapel.

The church, founded around 700 by St. Rupert, another bishop of Salzburg, who was known for evangelizing the Bavaria region, is also home to St. Peter's Cemetery, one of the oldest cemeteries in the world. It's also the place where the Trapp family hid out in *The Sound of Music*. To get there, you pass a giant chessboard painted on the street where townspeople congregate to play a few games. There's also an old bakery near a small waterfall where free samples of bread were handed out to the pilgrims.

In a city that has much to see and offer, Msgr. Schaedel reminded pilgrims that the historic churches they visited were built through sacrifice, determination and a deep faith in Christ and his Church.

"That's what really preserved these beautiful churches," he said. †

Violence attacks people, faith, morals and values

By Fr. Dale Launderville, O.S.B.

We all do well to heed God's ancient admonition to Cain to master the jealousy, hate and vengeful feelings that lie in wait when we feel that we have been wronged.

Life's injustices, imbalances and unfairness tempt us to lash out and try to reshape situations in ways that seem more just to us. But we live after the sin of Adam and Eve, and our perception of what is just is tainted and not fully in accord with God's perception of justice.

We may find ourselves in conflict with God, one another, nature and even ourselves. So God's words to Cain hold an important admonition for us: "If you do not do well, sin is lurking at the door; its desire is for you, but you must master it" (Gn 4:7).

As fallen creatures, we need to be self-critical and aware of our motivations when we make judgments. We need God's help in making honest and just decisions, particularly when we are in conflict with others.

Unfortunately, we have a way of linking divine help to purposes that advance our own goals to the detriment of others. When we are threatened or fearful, we tend to take immediate steps that will keep our own lives and communities together.

Fear for the survival of one's group or nation can generate extreme responses. When ethnic groups or nations promote warlike practices as the divine will, there is a potential for violence to escalate to horrendous proportions, as happened in Bosnia in the 1990s and in the Palestinian-Israeli conflict in 2002.

Pledge promotes nonviolence

Families Creating Circles of Peace, a project of the Families Against Violence Advocacy Network, created this pledge:

To respect self and others—To respect myself, to affirm others and to avoid uncaring criticism, hateful words, physical attacks and self-destructive behavior.

To communicate better—To share my feelings honestly, to look for safe ways to express my anger and to work at solving problems peacefully.

To listen—To listen carefully to others, especially those who disagree with me, and to consider others' feelings and needs rather than insist on having my own way.

To forgive—To apologize and make

Palestinian suicide bombers have been honored by their supporters as martyrs but demonized by their opponents as terrorists. Supporters of the suicide bomber select those parts of Islamic teaching that support extreme actions but ignore other parts that would put a check on them.

In Croatia in the 1990s, Christians—with the conviction that they were carrying out God's will—tore down mosques and uprooted the Muslim population from parts of the land.

In India in the 1990s, Hindu nationalist groups called for mob violence against Muslims by drawing upon specific militant traditions within Hinduism to the neglect of the rest of the Hindu tradition.

The common thread in the strategies of these extremist groups using violence to promote political goals was the selection of a part of a religious tradition that then allowed them to claim that under the exceptional circumstances of their time, they were carrying out the divine will or acting in accord with their spiritual tradition.

If these extremists had paid attention to the whole fabric of the Christian, Islamic or Hindu traditions, they would have needed to qualify and moderate their efforts.

An encounter with the holy often is described as a terrifying and awesome experience, attracting us at the same time that it fills us with dread. This is evidenced in the traditions of Christianity, Islam and Hinduism.

Throughout the history of these traditions, the experience of the holy could bring about ecstasy or madness, provoking both constructive and destructive actions. An infusion of otherworldly

amends when I have hurt another, to forgive others and to keep from holding grudges.

To respect nature—To treat the environment and all living things, including our pets, with respect and care.

To play creatively—To select entertainment and toys that support our family's values and avoid entertainment that makes violence look exciting, funny or acceptable.

To be courageous—To challenge violence in all its forms whenever I encounter it, whether at home, school, work or in the community, and to stand with others who are treated unfairly. †



When ethnic groups or nations promote warlike practices as the divine will, there is a potential for violence. An important force for restraining such violence is rigorous criticism and qualification of the erroneous claim that God supports such violence.

energy could manifest itself as a beneficent divine power or a hostile demonic power.

In the Christian tradition, there is a frequent exhortation to discern spirits. While an encounter with the divine is emotionally charged and speaks to the depths of one's being, a positive way is needed to channel spiritual energy into personal and communal life.

The tradition of a community, unfortunately, can be interpreted in ways that allow spiritual energy to be exercised as violence against an enemy. Frequently, however, members of the same community are divided over whether their tradition justifies such violence.

For example, some Islamic leaders in Lebanon have identified a number of the Palestinian bombings against Israeli civilians as suicide missions and not as missions of Islamic martyrs. These Islamic leaders, who themselves promote violent actions on certain occasions, claim that such missions must fit within a larger plan that promotes common goals of their community.

How people interpret their religious traditions in times of crisis is a key to

whether or not they refrain from vengeance or aggression against adversaries. A key question for religious believers asks how the power of religious convictions can relate in positive, constructive ways to political goals.

Channeling the religious experience of peoples—particularly groups under extreme social and political pressure—is a critical measure.

The holy is not simply a figment of the imagination but is a powerful force welling up in the depths of individuals who live in communities. To ignore the holy, to bracket-out the religious dimension of people's experience from the rest of life in this world, only sets the stage for being surprised by it.

For an oppressed people overwhelmed by suffering, an experience of God's presence may inspire extremely violent efforts to achieve justice. An important force for restraining such violence is rigorous criticism and qualification of the erroneous claim that God supports such violence.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John's University in Collegeville, Minn.) †

Discussion Point

Peacemakers urge understanding

This Week's Question

What can people actually do to be peacemakers?

"Mother Teresa said that she loved people 'one person at a time.' We learn to hate people the same way. Hate is like a bucket of water—we choose to add to the load or lessen it." (Janet Lucy, Bennington, Vt.)

"Try to do good. Try to help people. Try to understand why others are angry. And pray about it." (Carol Vickers, St. Albans, W.Va.)

"Understanding is important in making peacemaking decisions. I need to step back and ask for the gift of understanding. This allows my agenda to disappear, and it puts a different light on any given situation and

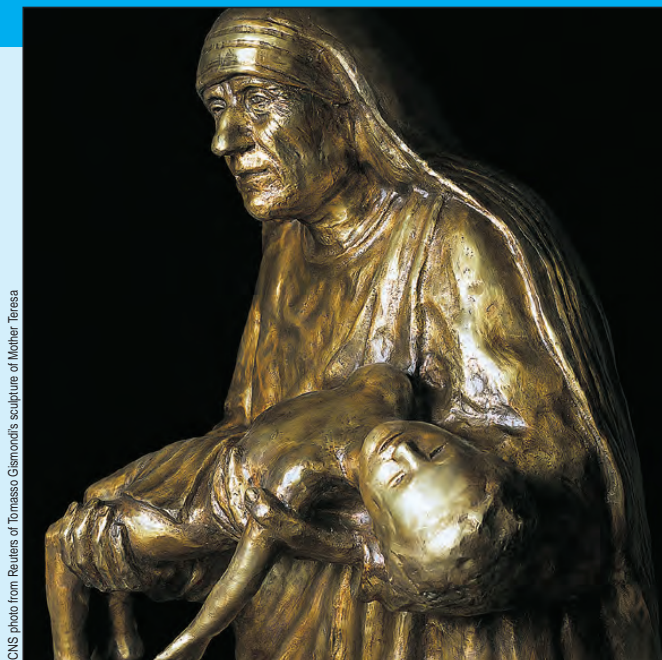
the people involved." (Valerie Kwietniak, Kenai, Alaska)

"The most basic level of peacemaking, of course, is to make peace in one's own family. At the community level, faith-sharing with our neighbors can bring us all closer together, for the more we know and care about each other, the more likely we are to be peaceable with one another." (Lochiel Edwards, Big Sandy, Mont.)

Lend Us Your Voice

An upcoming edition asks: What is your favorite time of day to pray?

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



CNS photo from Reuters of Tommaso Giacomoni's sculpture of Mother Teresa

From the Editor Emeritus/John F. Fink

Israelis want nation like other nations

Fourth in a series

"We are Israelis, not Jews!"

During the three months I was studying in Jerusalem back in 1997, I heard and read that statement frequently, especially from young Israelis. They associate Jews with Judaism and want no part of it. They want a secular state.

This is not a new sentiment. The early Zionists wanted nothing to do with Judaism as they campaigned for "a nation like other nations." Orthodox rabbis in both Europe and Jerusalem opposed Zionism because of their belief that the redemption of Israel would come only when the Messiah chose to come.

The founder of Zionism, Theodor Herzl, proposed Haifa as the capital for a secular state, steering away from Jerusalem because of its religious significance. Tel Aviv was built in 1909 to serve as the capital of a secular Zionism. It remains almost a totally secular city.

Those who practice Judaism in Israel today are a small minority of the population, mainly those who live in Jerusalem and in the settlements in Israeli-occupied territories on the West Bank. It is estimated that religious Jews comprise only 15 to 20 percent of the population. Furthermore, religious Jews are divided between those who agree with those Orthodox rabbis who opposed Zionism (a small minority today) and those who believe that Yahweh gave the Jews all the land that was part of David's kingdom.

Of course, Muslim extremists are just as convinced that Allah has given the entire Middle East to the Muslims as a *waqf*, an Islamic trust. These extremists will never be satisfied with control over only East Jerusalem, including the Old City.

Paulist Father Thomas Stransky, who was rector of the Tantur Ecumenical Institute in Jerusalem when I studied there, noted in the March issue of *First Things* magazine, "In general, both ultra-religious Jews and Muslims judge that pragmatic bargaining over Jerusalem is a blasphemous act against Yahweh/Allah."

During most of history, those who

controlled Jerusalem—especially the Muslims—tried to accommodate its three religions. After Saladin defeated the Crusaders in 1187 and made Jerusalem a Muslim city, he invited the Jews to return. In the 14th century the Muslims permitted the Franciscans to serve in the Church of the Holy Sepulcher, the Cenacle and in Bethlehem.

In that spirit, Israel has granted sovereignty over their sacred places to the three monotheistic religions. However, Israel also is rightly convinced that it must be able to restrict access to the holy places for security reasons. Therefore, restrictions on entering Jerusalem in order to go to the sacred shrines have been in effect for about eight years. These restrictions, though, place a tremendous burden on the Palestinians.

For example, all roads go through Jerusalem and it's nearly impossible to travel from one place to another without going into the city. East Jerusalem, too, is where the Palestinian hospitals are, and it's difficult to get medical care without going into the city. These are only two examples of the way the political and the religious are intertwined. †

Cornucopia/Cynthia Dewes

Finding your spirit in a catalog

Despite evidence to the contrary, Oprah didn't invent "finding your spirit." Really, she didn't.



The "New Age" is still upon us, and what passes for transcendence in that way of thinking seems to involve not only transcending reality, but also embracing obscurity. Even if we don't take up crystals or

tarot cards, we're urged to swallow "la-la" at every turn.

The ubiquitous catalogs we all find in our mail certainly reflect this trend. Recently, I received one which promised "books and tools for reawakening the spirit." To tell you the truth, I didn't know you had to buy such a thing. I thought reawakening the spirit was something you did by way of prayer, reflection and the grace of the sacraments—all free.

But, that's too easy, right? I mean, we need to complicate these things or else we won't take them seriously. That's why we have inspirational doodads and talk shows and gurus and all that. But, even that stuff is old hat compared to the delights in the spirit reawakening catalog.

Here we have smooth rocks and pieces of glass, often heart-shaped, which are supposed to evoke love, among other things, and serve as talismans of our best motives. Sometimes they represent the love or good wishes we receive from others. Yup, rocks and bits of glass.

Creature comforts such as chocolate, wooly socks and eyeshades are advertised as helpful for nurturing good feelings. Here the idea is that if we feel satisfied, warm and snuggly, we'll also act that way, and the world will be a better place.

No one to my knowledge has done statistical studies of criminals' behavior before or after chocolate, or while wearing (or being deprived of) wooly socks, so I can't speak for this theory. It's probably as effective as rocks and glass.

Then we have a self-help book about taking off your glasses and seeing, described as "a mind/body approach to expanding your eyesight and insight." I don't know about expanding my spiritual insight, but if I took off my glasses I wouldn't see much of anything physical, either.

And there's a compact disc which offers "mystical and otherworldly music" to listen to while giving birth. Having birthed a few babies, I can attest to the

mystical and otherworldly aspects of this event, but I'm not sure I'd pay much attention to any CD while experiencing it.

One of my favorite things in this catalog is the attention it pays to "women as goddesses." Now, there's a neat concept, especially when they apply it to older women. The idea is that, having lived longer than others, they're supposed to "decide who we have become and what we can do to enrich our crone, or wisdom years."

To be what they call a "juicy crone," women must be more than wise. They must have "healthy anger," laughter and compassion. Besides losing me on that "juicy crone" business, they don't impress me with their advice on how to be one. Anger, laughter, compassion? Big wup.

St. Paul says, in 1 Cor 2:12, "the Spirit we have received is not the world's Spirit but God's Spirit, helping us to recognize the gifts he has given us."

I figure I don't need that catalog for inspiration. I'll just have to give up becoming a juicy crone or a goddess and stick with my usual prayers and Masses. Tsk.

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

Faithful Lines/Shirley Vogler Meister

Good teens: Blessed mirrors to the future

A friend recently shared this experience with me. His wife heads a foreign language club at the school where she teaches.



Because of a random street shooting, one of her students is paralyzed. The girl, who uses a wheelchair, wanted to go on a field trip with her mid-teens peers. The teacher was fearful, but her students

wouldn't let her say "no."

In my friend's own words, "They grabbed the girl, opened the car door and gently set her down, with the folded wheelchair a moment later. ... These students have a way of helping without it being pity. They do it so naturally that my wife felt inspired. And they do this kind of thing for her every day. With this kind of support, the girl does not have a chance to feel sorry for herself—at least not at school. These are the kinds of things that make the youth today seem

every bit as caring as we ever were—or more probably wish we had been."

My friend also said, "Everyone always complains about the irresponsibility of youth, but my wife experienced something that proves that false."

I told this couple that my own teenage grandson, David, also has shown me the innate goodness of youth today through thoughtful actions and his ability to interact well with anyone. This began during his early years in grade school.

I recall one incident when he rescued a disabled friend being bullied on the playground. Because David used force to protect the boy from further assault rather than reporting this to a teacher, he was reprimanded by the principal. Later, his mother (middle daughter, Diane) reinforced the principal's warning to tell an authority rather than being physical, but she also praised her son's protective instincts. Now 18, David continues to live with thoughtful concern.

Recently, in an article about the Indianapolis United Way's Youth Days of

Caring in *The Indianapolis Star*, Celeste Williams wrote: "When it comes to altruism, American youths are rolling up their sleeves in increasing numbers, proving wrong those adults who grouse about their selfishness." The article also noted that 13 million American teens significantly help in myriad practical ways annually. They are three times more likely to become adult volunteers.

Yes, they not only volunteer, but—through their innate goodness—they also perform random acts of kindness similar to the teens who instinctively helped their paralyzed friend or my grandson who protected a friend.

It is heartening when families, schools, churches and the media reinforce youthful unselfishness, responsibility and the willingness to help make others' lives better. God bless these teens. They mirror the future.

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

Faith and Family/Sean Gallagher

Our children help us grow in holiness

"And you, my child, shall be the prophet of the Most High."

Lk 1:76.

These words were sung by Zechariah when his son, John the Baptist, was a mere eight days old, on the day of his formal naming and circumcision.

Zechariah was a man of high repute among the people, being a priest who had the privilege of offering a sacrifice of incense within the

holy of holies in the Temple. And yet he knew from an earlier revelation from the archangel Gabriel that, in this small newborn, there was one greater than any priest of any of the tribes of Israel.

When you read the story of Zechariah, his wife, Elizabeth, and the birth of their son in the first chapter of Luke, you might conclude that this was an extraordinary miracle brought about at that place and time in order to prepare the way for the arrival of Jesus.

Yet all parents have the same high hopes for their newborns that Zechariah had for his son, John. All parents, as great as their reputation might be in their family, workplace or in their community, hold hands a prophet of the Most High when they embrace their child. And before a prophet, one can only stand humbly and listen attentively to the Word of the Lord being spoken to them.

I myself was given this privilege recently when my wife, Cindy, gave birth on May 1 to our son, Michael Joseph. Although he has spoken no words that I can understand, he, in his very person, is a prophet of the Most High to me and his mother.

His birth and the few short days that I have lived with him have provided me with one revelation after another of the powerful and mysterious presence of God in my midst. When Cindy and I hold him in our arms, something of this presence is announced to us and to the world.

Now such an arrangement might, on the surface, seem to be the opposite of what it should be. After all, parents are rightly called in the *Catechism of the Catholic Church* the "first heralds for their children" of the "mysteries of the faith" (#2225).

In the Rite of Baptism of Children, when after the parents ask for their child to be baptized, the celebrant tells them clearly that they are now responsible for "training them in the practice of the faith."

Nevertheless, the *Catechism* also notes that children themselves "contribute to the growth in holiness of their parents" (#2227). Our children can help us grow in holiness simply by being the beautiful creations of God that they are.

Gabriel had told Zechariah that his son, John, would "turn the hearts of parents to their children" (Lk 1:17b). When we turn our hearts to our children—whether they are newborns, toddlers, youngsters or teen-agers—we look at them with the eye of our souls. We begin to see how in their birth and growth we have worked with God to continue his miraculous work of creation.

On the day they were born and every day thereafter, our children became for us prophets of the Most High. They revealed to us how God works wonders with us in our lives. They bring us close to the holiness of God and invite us to share in it.

(Sean Gallagher is director of religious education at St. Joseph Parish in Shelbyville.) †

Feast of the Body and Blood of Christ (Corpus Christi)/

Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 2, 2002

- Deuteronomy 8:2-3, 14b-16a
- 1 Corinthians 10:16-17
- John 6:51-58

This weekend, the Church celebrates the Feast of the Body and Blood of Christ or, as it still is better known by, its Latin title "*Corpus Christi*."



The feast, of course, celebrates the ancient Christian belief that, in the Holy Eucharist, Jesus, the Son of God, the Redeemer, is truly

present under the appearances of bread and wine.

In this feast's Liturgy of the Word, the Book of Deuteronomy provides the first reading. Deuteronomy is within the Pentateuch, the collection of the first five books of the Bible. In Jewish usage, these five books form the Torah, the basic Revelation of God. As such, for Jews, these books were, at the time of Jesus, and still are the fundamental statements of religion.

For the Jews, the benchmark in history occurred when their ancestors—with the help of God and under the leadership of Moses, whom God gave them as a guide—fled slavery in Egypt, crossed the forbidding Sinai desert and eventually reached the Promised Land.

The trip itself was arduous. Even today, in a modern vehicle, a journey across the Sinai desert is no easy undertaking. The Hebrews faced many difficulties, among them hunger. They were nearly starving at one point.

To ease their hunger, manna appeared on the ground. Scholars debate as to what this manna actually was, but some believe it was a sweet secretion of some insects. These insects may have flown from Europe or were blown by winds from Europe. The secretions fell to the ground, and at first were sticky and moist. As touched by the air, they dried.

The substance could then be used much as flour is used in the production of bread.

All this is a very natural explanation, if indeed it is accurate. For people in modern times, such an explanation seems to negate any divine action. When Deuteronomy was presented, just the opposite impression would have been held among the people. God works in nature and through nature. The miracle was not that such a substance suddenly appeared to give the hungry people nourishment. Rather, the miracle was in the fact that this natural substance appeared, and that it appeared precisely when the people were in great need.

St. Paul makes reference to the holy

Eucharist, and this reading from First Corinthians is an important reference. The term "cup of blessing" is very important. It is no ordinary cup. It was the cup used in Jewish meals when blessing was asked upon the meal itself, upon those gathered for the meal and upon all humankind.

In Paul's view, Christ marvelously elevated this "cup of blessing" to be the Eucharistic cup, filled with the Savior's blood, with the Savior's being.

The Gospel of John is the source of the third reading. John is typically eloquent and powerful. This reading is no exception.

Jesus states, "I myself am the living bread come down from heaven." To understand the impact of this statement, it helps to understand the cultural realities of the time. Menus were very limited, at least for the less affluent. For food, people had to depend upon what could be harvested, and possibly upon meat that could quickly be slaughtered and butchered. There was no refrigeration. Food could not be kept very long. Therefore, it rarely could be transported over distances.

As a result, bread was very critical in nourishing most people. Wheat could be kept safely over a period of time. Bread could be kept, at least for a while. Bread could be easily produced. Bread represented life much more than it would in today's Western world.

Jesus also refers to blood. The ancients believed life itself was in blood. After all, when the blood ceased to circulate, or when it flowed out of the body through a wound or in hemorrhage, the person died.

In giving us bread and wine, which has become the Lord's body and blood, Jesus gives us life. It is available nowhere else.

Reflection

On this great feast, still the occasion in many places in the world of such celebration, the Church continues a theme that actually began with the celebration of Easter itself. It is a theme repeated in the liturgies of Pentecost and the feast of the Trinity.

We are, as humans, in great need. We are liable to death. We need strength, and we cannot produce for ourselves what we need.

In God's great love, given in Jesus, we have everything. We have strength. We have nourishment when we spiritually are hungry.

Tangibly, wonderfully and miraculously, God feeds us in the Eucharist. The Eucharist provides relief from earthly hunger and also the nourishment we need to live eternally. To receive the Eucharist is to bring Jesus, "body, blood, soul and divinity," into our very beings. †

Then listen to your heart,
and not your head.

If you go slower,
it will be easier to talk to one another.
Please hear me and listen.
What will you say when,
at the end,
I ask you,
Have you enjoyed the life you led?

By **Teresa Holland**

My Journey to God

Life in the Fast Lane

The Lord looked down on me
and shook his head.
He saw me running to and fro
as I hurriedly tried to finish my chores.

He shook his head again
and then he said,
Slow down child.
Slow down and try to enjoy
the life you've been given.

Trust in me for your daily bread.
Slow down and listen to the wind.

(Teresa Holland is a member of St. Michael Parish in Greenfield.)

Daily Readings

Monday, June 3
Charles Lwanga and his
companions, martyrs
2 Peter 1:2-7
Psalm 91:1-2, 14-16
Mark 12:1-12

Tuesday, June 4
2 Peter 3:12-15a, 17-18
Psalm 90:2-4, 10
Mark 12:13-17

Wednesday, June 5
Boniface, bishop and martyr
2 Timothy 1:1-3, 6-12
Psalm 123:1-2
Mark 12:18-27

Thursday, June 6
Norbert, bishop
2 Timothy 2:8-15
Psalm 25:4-5, 8-10, 14
Mark 12:28b-34

Friday, June 7
The Most Sacred Heart
of Jesus
Deuteronomy 7:6-11
Psalm 103:1-4, 6-8, 10
1 John 4:7-16
Matthew 11:25-30

Saturday, June 8
The Immaculate Heart of Mary
2 Timothy 4:1-8
Psalm 71:8-9, 14-17, 22
Luke 2:41-51

Sunday, June 9
Tenth Sunday in
Ordinary Time
Hosea 6:3-6
Psalm 50:1, 8, 12-13, 14-15
Romans 4:18-25
Matthew 9:9-13

Question Corner/Fr. John Dietzen

Marriage of sterile couple is still valid in the Church

Q Many couples are married in the Church when they are past child-bearing age. Other couples enter valid marriages when one or both partners is sterile for other reasons. Yet, we are told that, according to Catholic belief, marriages must be open to children to be valid. How do we explain that? (New York)



A It is true that a condition of sterility does not itself invalidate a marriage. In consenting to the marriage, the spouses give each other the right to sexual intercourse that is open to having children. Obviously, this does not bestow the right actually to have children.

For many reasons, the couple may not be able to become parents because one or both of them is sterile. Although the procreation and raising of children is one purpose of marriage, there are other purposes as well, which has led the Church to defend the right of sterile couples to marry.

The bishops at Vatican Council II addressed this point directly. Conjugal love and the whole meaning of family, they said, require that the couple be ready "with stout hearts" to cooperate with the Creator to enlarge and enrich his human family.

Marriage is not solely for procreation, but also for mutual love and support. This is why even marriages of sterile couples can be valid.

Q Nine months after the birth of our third child, my doctor prescribed birth control pills to control irregular, heavy menstrual cycles. Is it morally acceptable to use a medication if it causes infertility as a side effect? (Illinois)

A There is no moral objection to using the pill for the purpose your doctor prescribed. Millions of women today are on the pill for a broad range of medical problems other than contraception. So-called birth control pills were introduced on the American scene about 40 years ago, almost exclusively as a contraceptive. In various formulas and products, they contained hormones intended to prevent ovulation or to induce other conditions making it difficult for sperm to unite with the ovum.

At first, scientists and those in the med-

ical professions knew surprisingly little about how exactly these synthetic hormones accomplished their purpose. In order to be certain that the pills would actually prevent conception, manufacturers felt it necessary to load them with extremely large doses of hormones, which placed many women who used them at serious, sometimes even fatal, risk.

In the intervening years, however, contraceptive pills have been among the most intensely studied drugs in the history of medicine. Dosages today are greatly reduced, but generally are effective for the many purposes for which gynecologists prescribe them.

At present, varieties of the pill are employed for a host of other hormone-related physical disorders, such as acne, pre-menopause anomalies, osteoporosis, menstrual cramps and migraine headaches, to mention only a few.

A study by the American College of Obstetricians and Gynecologists two years ago revealed that more than one-third of American women approaching menopause are either taking the pill or know someone who is taking it as a source of estrogen to treat symptoms accompanying menopause.

All these noncontraceptive indications for use of the pill would apply to your question. They may cause infertility as a side effect in pre-menopausal women but, when other medical purposes are directly intended, there is no need for concern about their morality.

A few further concerns need to be mentioned. First, some so-called contraceptive pills have the function of inducing abortions, usually by preventing implantation of the fertilized ovum in the womb. I am not aware of any non-abortive indications for these medications. Should there be any, moral judgment on their use would necessarily weigh all these factors.

While progestational hormones are much safer than before, they are still the subject of much controversy. Side effects, including increased susceptibility to infections, nausea and interaction with other medications, remain a serious concern.

All such hormonal medications must therefore be used under the care of a physician. Even if a particular drug is indicated, determining an effective but safe dosage often requires time and close monitoring.

The moral principles valid for women apply also to men when infertility is a side effect of medical treatment. †

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 31
Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

May 30-June 1
Sacred Heart Parish, 558 Nebeker St., **Clinton**. Summer Vacation Celebration, Thurs.-Fri. 4 p.m.-midnight, Sat. noon-midnight, rides, food, entertainment. Information: 765-832-8468.

May 31-June 2
Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Men's Serenity Retreat. Information: 317-545-7681.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Young Adult Retreat, "A Conversation About Things That Matter." Information: 812-923-8817.

June 1
Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Information session on parish nursing, 9:30-11:30 a.m. Information: 317-955-6132.

Hamilton County 4-H Exhibition

Center, 2003 E. Pleasant St., **Noblesville** (Lafayette Diocese). Indiana Catholic Home Educators' Curriculum Fair and Conference, 8 a.m.-5 p.m. Information: 317-849-9821.

St. Paul Parish, 218 Scheller Ave., **Sellersburg**. Parish Picnic and Festival, 3-11 p.m., chicken dinner, games, booths, refreshments. Information: 812-246-3522.

June 2
St. Mark Parish, 535 E. Edgewood Ave., **Indianapolis**. Reception for retiring principal Joann Cauchi, 10:30 a.m. Information: 317-781-9630.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Corpus Christi Sunday Field Mass, 2:30 p.m., Mass, procession, 4:30 p.m. presentation, followed by a pitch-in dinner, drinks provided. Information: 812-689-3551 or e-mail eburwink@seidata.com.

June 3
Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Day of Reflection, Father James Farrell, presenter, 9 a.m.-2 p.m. Information: 317-545-7681.

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

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

June 7
St. John the Evangelist Parish, 126 W. Georgia St., **Indianapolis**. "St. John's Night with the Indians," 5-6:30 p.m. cookout, St. John's Rectory Garden, 7 p.m. baseball game, Victory Field, \$10 per person includes game ticket. Information and reservations: 317-635-2021 by May 31.

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

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

June 7-9
St. Simon the Apostle Parish, 8155 Oaklandon Road, **Indianapolis**. Parish Festival, Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, Sun. noon-7 p.m., rides, games, music, food. Information: 317-826-6000, ext. 3.

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

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

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

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

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

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

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



"School's out. I'm not reading during the off-season."

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Daily

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

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

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

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

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

Weekly

Sundays

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

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

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

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

Mondays

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

—See ACTIVE LIST, page 15

St. Gabriel the Archangel Parish 6000 W. 34th Street

Second Annual International Festival

- Biergarten
- Asian Food
- American Food
- Hispanic Food
- Games
- Bingo
- Silent Auction
- Carnival
- Raffle for \$10,000 cash
- Wheels
- Monte Carlo
- Crafts
- Entertainment

Thursday, June 6 — 5:00 p.m. — 11:00 p.m.
Friday, June 7 — 5:00 p.m. — 12:00 m idnight
Saturday, June 8 — 1:00 p.m. — 12:00 m idnight
Sunday, June 9 — 12:00 noon — 9:00 p.m.
(Carnival Only)

Advance ride tickets available for sale
Contact Parish Office for details

317-291-7014

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with Shuttle Service to Festival Available

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LIVE MUSIC & DANCING • GAMES

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Beer
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Fettuccine
Tortellini
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Meatball Sandwiches
Bread Sticks
Pizza
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Cannolis
Manicotti
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Wines
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Colorful Italian Religious Procession at 6:45 p.m.,
Followed by 2nd Mass in the church at 7:00 p.m.
The Catholic Choir of Indianapolis will be singing at both Masses.
License #97578

The Active List, continued from page 15

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

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

St. Joseph Church, 2605 St. Joe Road 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.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

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 Parish, Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

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 for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Thomas Aquinas Parish, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

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

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

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays

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

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

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

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

Saturdays

Clinic for Women (abortion clinic), 3606 W. 16th St.,

Indianapolis. Pro-life rosary, 9:30 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.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

Monthly

First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima Knights of Columbus,

1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy

hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 p.m., reconciliation, 4-6 p.m.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:30 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m. †



Our Lady of the Greenwood
335 S. Meridian St., Greenwood, Indiana
(Across from WILGRO CENTER)
—PARISH—

Summer Festival

Thur., June 6 – 5 PM-11 PM Fri., June 7 – 5 PM-Midnight
Sat., June 8 – 2 PM-Midnight Sun., June 9 – 12 Noon-9 PM

— **FAMILY DINNER EACH EVENING** —

Thurs., June 6 Serving Time 5:00 - 7:30 PM	Fri., June 7 Serving Time 5:00 - 7:30 PM	Sat., June 8 Serving Time 4:00 - 7:30 PM	Sun., June 9 Serving Time Noon - 3:00 PM
Italian Dinner	Fish Fry Dinner	Pork Chop	Fried Chicken

— *As always, children under 6 eat free when accompanied by adults* —

FOOD BOOTHS TO SATISFY EVERY TASTE

Rides: Sunday 12-5, \$8.00 Bracelet – lets you ride all rides

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DONATION: \$5.00/Ticket "SHARE THE JACKPOT"


1st Prize: 25% of total Jackpot (\$2500 minimum payout)
2nd Prize: 10% of total Jackpot (\$1000 minimum payout)
3rd Prize: 5% of total Jackpot (\$500 minimum payout)
4th Prize: 2.5% of total Jackpot (\$250 minimum payout)
5th Prize: 2.5% of total Jackpot (\$250 minimum payout)
6th, 7th, 8th, 9th, 10th Prizes: 1% of total Jackpot (\$100 minimum)

ATTRACTIONS

Mocho Mike on Saturday, June 8th
Poor Jack Amusement Rides • Bingo • Nightly Entertainment • Monte Carlo
Silent Auction • Craft Bazaars • Flea Market

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Portugal – Spain – France
Sept. 8-26, 2002
(Optional extension to Rome Sept. 26-30)



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St. Anthony Church

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\$500 given away on Thursday and Friday nights
\$2,500 on Saturday night

- Kids Games •
- Texas Poker • Fruit Baskets •
- Over and Under • Bingo •
- Tips • Break Opens • Cake Booth •

License #97835

Pope accepts resignation of Milwaukee Archbishop Weakland

WASHINGTON (CNS)—Pope John Paul II accepted Milwaukee Archbishop Rembert G. Weakland's resignation May 24, the day after the archbishop was publicly accused of making an unwanted sexual advance on a man more than 20 years ago.

Archbishop Weakland acknowledged a 1998 monetary settlement with the man, but said, "I have never abused anyone." He asked the Vatican on May 23 to "accelerate its acceptance" of his resignation, which he had already submitted on his 75th birthday on April 2.

Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, expressed "deepest sympathy to the people of the archdiocese."

"I am deeply saddened by the news. ... It comes at a time when the Church in our country is suffering greatly from what seems to be an unending series of revela-

tions and accusations," Bishop Gregory said.

The official Vatican announcement made no reference to the scandal surrounding the archbishop, but cited Canon 401.1 of Church law, referring to the fact that the archbishop had reached the retirement age of 75. No successor was named immediately.

Head of the Milwaukee Archdiocese since 1977, Archbishop Weakland was a national leader in ecumenical relations, social justice and liturgical renewal. He headed the U.S. bishops' committee that wrote their widely hailed 1986 pastoral letter, "Economic Justice for All: Catholic Social Teaching and the U.S. Economy."

He was an outspoken advocate for greater lay roles in the Church, especially for the advancement of women. He was the last active archbishop in the country to have received his appointment from Pope Paul VI.

The Vatican acceptance of his retirement was precipitated when Paul Marcoux said on ABC's "Good Morning America" show on May 23 that he received a \$450,000 settlement from the archbishop in 1998 for an incident more than 20 years ago, when he was in his early 30s and a graduate student at Marquette University.

Marcoux (pronounced mar-COO) said that when he visited Archbishop Weakland to discuss studying for the priesthood, the archbishop "started to try and kiss me and continued to force himself on

me, pull down my trousers and attempted to fondle me."

In a one-page statement that opened with the words,

"I have never abused anyone," Archbishop Weakland said, "I have not seen Paul Marcoux for more than 20 years. When I first met him here in Milwaukee, he was a man in his early 30s."

Noting Marcoux's reference to a settlement, he said, "Because I accept the agreement's confidentiality provision, I will make no comment about its contents."

He added that, in 25 years as archbishop of Milwaukee,

"I have handed over to the archdiocese money obtained by my lectures and writings, together with other honoraria. Cumulatively, those monies far exceed any settlement amount."

Pope John Paul was traveling in Bulgaria May 23-26 when the news broke.

Reporters traveling with the pope asked Vatican spokesman Joaquin Navarro-Valls on May 24 what the pope's reaction was.

"He has expressed so clearly his views on this topic that he did not give a specific comment," Navarro-Valls answered.

The Milwaukee Journal Sentinel reported details of Marcoux's story on its Web site on May 23 and posted the texts of the settlement agreement and a 1980 letter from Archbishop Weakland to Marcoux.

It reported that, according to Marcoux, the archbishop "date raped" him after the two went for dinner and had

a lot to drink.

The letter "suggests the two had an intense and emotional relationship," the *Journal Sentinel* reported.

"In it, Weakland expresses his love for Marcoux and his angst over not being able to maintain a relationship with him," it said.

The New York Times said May 24 that various news outlets received copies of the archbishop's handwritten 1980 letter from Peter Isley, a Milwaukee representative of Survivors Network of those Abused by Priests, who has often publicly criticized Archbishop Weakland.

George Weakland was born on April 2, 1927, in Patton, Pa. He joined the Benedictines of St. Vincent Archabbey, Latrobe, Pa., in 1945 and received the religious name Rembert four years later when he made his solemn profession of vows at Solesmes Abbey in France.

He was ordained a priest June 24, 1951, at Subiaco, Italy, birthplace of the Benedictine order.

He earned a bachelor's degree in philosophy from St. Vincent College in Latrobe in 1949 and a bachelor's in music there in 1952. Two years later, he got a master's degree in piano from New York's famed Juilliard School of Music.

He started doctoral studies in music at Columbia University 1953-57, including a fellowship year to study Ambrosian chant in Milan, Italy, where he became friends with then-Archbishop Giovanni Battista Montini, later Pope Paul VI.

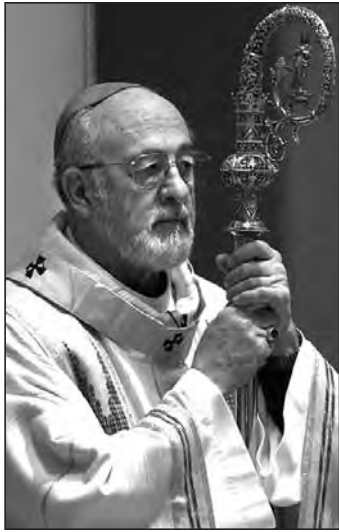
Father Weakland was music instructor and later chairman of the music department at St. Vincent College from 1957-63.

He was elected coadjutor archabbot of St. Vincent Abbey in 1963, at the age of 36, and four years later he was elected abbot primate of the worldwide Benedictine Federation. In that Rome-based position over the next 10 years, he became an internationally known expert in liturgy and sacred music.

Abbot Weakland was elected vice president of the Union of Superiors General and in 1977 spearheaded an ecumenical first, a meeting at the Benedictine motherhouse in Rome of the world heads of a dozen Catholic and non-Catholic religious orders to discuss the meaning of religious life.

On Sept. 20, 1977, two days before his expected election to a third term as abbot primate, Pope Paul VI named him archbishop of Milwaukee.

As head of the bishops' Committee on Liturgy 1978-81, he advocated more inclusive language in the liturgy and worked to promote better understanding of the role of environment and art in the liturgy. One of his last major projects before his retirement was the renovation of the Milwaukee cathedral. He was often a featured speaker at national conferences and symposiums on liturgy and on liturgical music. †



Archbishop Rembert G. Weakland

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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.

BEEVER, Colleen Marie (O'Riley), 78, St. Mark, Indianapolis, May 22. Mother of Joanne Gelarden, Kathleen Hakes, Mary Hood, Colleen Lakin, James, Kevin and Michael Beever. Sister of Mary Ann Lassuy, Daniel, Father Dennis and Father James O'Riley. Grandmother of eight.

FARGO, John, 86, St. Matthew, Indianapolis, April 25. Husband of Elizabeth Fargo. Father of Benjamin Fargo.

HERRON, Milton R., 73, Annunciation, Brazil, May 16. Father of Andrea Clark, Shannon McCoy, Marc and Nick Workman, Chris and Milton Herron II. Grandfather of 16.

HUESING, Alice M. (Boren), 96, Holy Name, Beech Grove, May 11. Mother of Helen Adams, Jeanne Huser, Mary Withem and C. Bernard Huesing. Grandmother of 21. Great-grandmother of 59. Great-great-grandmother of six.

KNABLE, Margie C., 82, St. Mary, New Albany, May 14. Sister of Rosalie Graetz and Marilyn Kempe.

OLSON, Theresa Josephine, 46, St. Augustine, Jeffersonville, May 14. Sister of Dana, David, Joe and Paul Olson.

PLOEGER, Evelyn E., 76, St. John, Enochsburg, May 18. Wife of William "Pump" Ploeger. Sister of Martha Lester, Marcella Schwegman, Alfred and Carl Litmer.

ROTH, Dorothy M., 80, St. Anthony of Padua, Clarksville, May 11. Wife of Robert J. Roth. Mother of David and James Roth. Sister of Mary Jane McIntosh. Grandmother of four. Great-grandmother of 10.

SLATTERY, Martin "Frank," 87, St. Mary, Richmond, May 15. Father of Ann Germano and Jean Root. Grandfather of nine. Great-grandfather of nine.

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

STONE, Mildred, 80, St. Bernadette, Indianapolis, May 16. Mother of Jeannine Blandford, Mary Ann Hacker, Glenda Moore, Patricia Williams, Kevin and Mike Stone. Sister of Mary Bailey, Pat Chance and Cecilia Dieter. Grandmother of 16. Great-grandmother of 21.

TIEMAN, Framcos "Fred," 82, St. Mary, Richmond, May 14. Husband of Florence Tieman. Brother of Florence Rozelle and Joseph Tieman.

WELAGE, Maxine L., 78,

St. Mary, Greensburg, May 13. Wife of Edward Welage. Mother of Donald Welage.

WILLIAMS, Joseph F., 68, St. Matthew, Indianapolis, May 16. Husband of Ann (Truman) Williams. Father of

Theresa Jones, Kathleen Jordan, David and Thomas Williams.

Brother of Barbara Mattox and Thomas Williams. Grandfather of five. Step-grandfather of one. Step-great-grandfather of one. †

Providence Sister Miriam Joseph Cahill was a teacher and an administrator

Providence Sister Miriam Joseph Cahill died on May 17 at Union Hospital in Terre Haute. She was 89.

The Mass of Christian Burial was celebrated on May 21 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sister's cemetery.

The former Mary Cahill was born on March 22, 1913, in New York, N.Y.

She entered the Congregation of the Sisters of Providence on Feb. 11, 1931, professed first vows on Aug. 15, 1933, and professed final vows on Jan. 23, 1939.

Sister Miriam Joseph taught in schools staffed by the Sisters of Providence in Indiana,

Illinois and the District of Columbia.

For 13 years, she served in administration at high schools staffed by the congregation.

In the archdiocese, she taught at the former St. John Academy in Indianapolis, the former Ladywood School in Indianapolis and St. Patrick School in Terre Haute.

Sister Miriam Joseph also served as superior and principal at Our Lady of Providence High School in Clarksville and principal of the former St. Agnes Academy in Indianapolis.

At Saint Mary-of-the-Woods, she served as superior and community representative for the Providence Convent.

Survivors include several nieces and nephews. †

Holy Cross Brother Bernard Mosier taught at Cathedral and Gibault

Holy Cross Brother Bernard Mosier died on May 16 at St. Joseph's Lodge in Spartansburg, Pa. He was 93.

The Mass of Christian Burial was celebrated on May 23 at St. Joseph's Chapel in Holy Cross Village at the University of Notre Dame in Notre Dame, Ind.

The former Frederick Mosier was born on Sept. 14, 1908, in

Kersey, Pa. He professed first vows in the Congregation of Holy Cross on Feb. 2, 1926.

In the archdiocese, Brother Bernard taught at Cathedral High School in Indianapolis from 1929 to 1932 and at the Gibault School for Boys in Terre Haute from 1953 until 1980.

He also served in the East Bengal area of India now known as Bangladesh. †

YOUTH MINISTERS

continued from page 3

"There were additional meetings to look at security efforts to ensure the safety and well-being of participants," Stammerman said. "I received a lot of calls from parents who needed extra reassurance, and I felt very confident that the city, the convention center staff, the national youth ministry office and our conference steering committee could provide an event that ensured the safety of the kids so they could gather to celebrate as our young Church."

By celebrating what's right with the world, she said, "we focus on positive things and that gives us the energy to face and combat the negative aspects of life."

"It wasn't just our nation and our world that has been challenged since Sept. 11," Stammerman said. "In recent months, our Church has been challenged as well, so during the spring gathering we also celebrated what's right in our Church. We have a vibrant faith, clergy that are committed to shepherding us and leading us to Christ, and lay people who are committed to bringing our faith to the world and to our young Church. Even though our Church is in the midst of a [clergy abuse] scandal, as lay ministers we chose to celebrate the good aspects of Catholicism and draw energy from that." †

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Memorial Day service honors fallen soldiers

By Mary Ann Wyand

Courage. Patriotism. Faith. Greenwood native Teresa Maude demonstrated uncommon courage, fervent patriotism and unwavering faith when she spoke on behalf of her late husband, Lt. Gen. Timothy J. Maude, during the Indianapolis 500 Festival's annual Memorial Day ceremony on May 24 on Monument Circle in Indianapolis.

Last year, her husband agreed to present the keynote address for the solemn ceremony honoring enlisted men and women who died while serving the United States in 11 wars. But on Sept. 11, the Indianapolis native and Army deputy chief of staff for personnel was killed when terrorists forced American Airlines Flight 77 to crash into the Pentagon.

"This nation may bend, but it will not break," Teresa Maude told a large crowd of veterans and civilians gathered for the 45th annual memorial service outside the historic Soldiers and Sailors Monument.

"I want to say a special word to those families who have recently suffered the loss of a family member," she said. "I know your pain. I know the journey that you have been on, and I applaud you for your courage, for your devotion, and for your ability and your determination to be here today."

Teresa Maude lives in Washington, D.C., where she has been actively involved in U.S. Army family support programs for more than 30 years. She has received a number of honors, including the Patriotic Civilian Service Award.

"I'd especially like to thank those of you currently serving in uniform, who every single day know what it is like to defend this nation," Maude said. "I also want to thank those of you who support our soldiers, sailors, airmen, Marines, Coast Guardsmen, police, firemen and National Guard personnel, whether active or reserved, in the job that they have of taking care of our nation. As a family member for over 33 years, I can tell you that is not an easy job, and I salute you as well."

Noting that the keynote speech for the Memorial Day service was supposed to be given by her husband and traditionally is given by a person in military uniform, Maude said she has "never worn the uniform, but I can tell you that for over 33 years I had the honor and the privilege of being married to an Army soldier, a native Hoosier. Timothy Joseph Maude, along with eight other heroic Hoosiers, gave his life for our nation on the 11th of September, 2001.

"We are here to honor those who answered the call to defend America and to fight and win our nation's wars," she said. "In 1971, Congress declared Memorial Day a national holiday.

"Hoosiers will continue to be called forward to defend our nation," Maude said. "Our veterans are our heroes. Those serving today are our heroes. In our audience are veterans of many of our nation's wars—World War II, Korea, Vietnam, the Cold War, the Persian Gulf War and our current War on Terrorism in Afghanistan and other sites around the world. Hoosiers have an honored history of distinguished service to our nation, and Indianapolis



Indiana Gov. Frank O'Bannon (second from left) and others applaud Greenwood native Teresa Maude after her keynote address during the Indianapolis 500 Festivals Memorial Day service on May 24 on Monument Circle. Her late husband, Lt. Gen. Timothy J. Maude, was supposed to present the keynote address but was killed in the Sept. 11 terrorist attack on the Pentagon.

has a history of making sure that that honor, that tradition, that history is not forgotten."

Indiana Gov. Frank O'Bannon and Indianapolis Mayor Bart Peterson participated in a symbolic "laying of the wreaths" ceremony in memory of the thousands of American prisoners of war and service members missing in action and still unaccounted for from World War II, the Koren War and the Vietnam War.

Paying tribute to "the men and women who have fought to keep us all free," Gov. O'Bannon said it is important to remember and honor U.S. veterans because "freedom is a privilege that sometimes carries a terrible price.

"We must never allow ourselves to take our freedom for granted or to forget that the price has to be paid," the governor said. "More than 200 years ago, our nation broke away from the tyranny to declare itself and its people free. Since that 'shot heard 'round the world,' our nation has fought in 10 additional wars, each one exacting a terrible toll. And today we are engaged in a battle for freedom that has no geographical borders, a battle that must be won if freedom is ever to exist throughout the whole world.

"Today we honor those who have paid the price of the freedoms we hold dear by serving their country" in past wars, he said. "And in particular, we honor those who are

currently engaged in the fight against terror and ... those who paid the ultimate price at the hands of terrorists who used our freedoms against us when they struck on Sept. 11.

"I stand here today surrounded by men and women of honor who have served and sacrificed to keep America the land of the free," Gov. O'Bannon said. "On behalf of the people of the State of Indiana, I say thank you. Thank you to the veterans who have defended our country, to the active duty soldiers who are defending our country, and to the family members who have endured and will endure as their loved ones serve the greatest nation on the face of the Earth, all in the name of freedom and all with the knowledge of what the price of that freedom can be."

The memorial service also featured a flyover by F-16 fighter jets from the 122nd Fighter Wing "Blacksnakes" of the Indiana Air National Guard based in Fort Wayne. The jets streaked over Monument Circle in the missing man formation while members of the Army's 38th Division Infantry Band played the final notes of "Battle Hymn of the Republic."

The luncheon ceremony concluded with a rifle salute by members of the U.S. Marine Corps, "Echo Taps" performed by the 38th Division Infantry Band and "God Bless America" sung by the Capital City Chorus. †

Classified Directory, continued from page 18

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Responsibilities include the design, development and direction of formation and educational opportunities for parishioners of all ages. Degree or certification preferred.

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DRE Search Committee

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St. Anthony, Indiana 47575-0098

Phone: 812-326-2777

Fax: 812-326-9028

e-mail: ttenbarga@evansville-diocese.org

Forum to address death penalty

The Sisters of Providence of Saint Mary-of-the-Woods will host an open forum on June 7 to continue the dialogue on capital punishment issues.

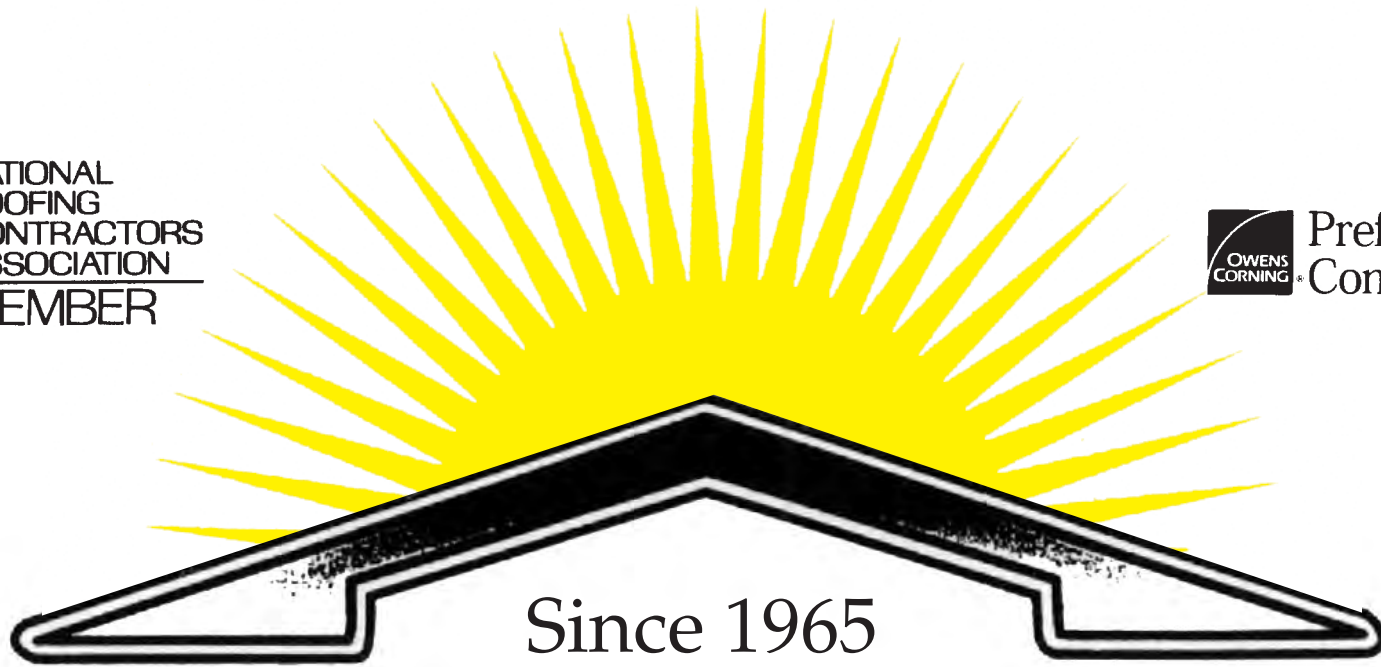
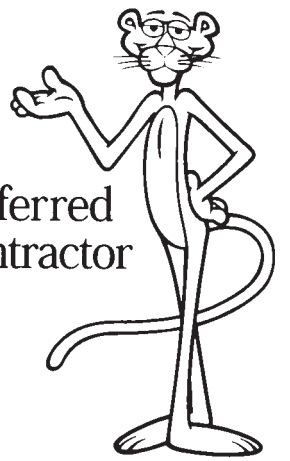
The forum will take place from 1 p.m. to 4 p.m. in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. The discussion will focus on non-denominational issues. It is open to the public without charge.

Bishop Gabino Zavala, auxiliary bishop of the Archdiocese of Los Angeles, will offer the keynote address.

His address will be followed by a presentation from Mercy Sister Camille D'Arienzo of New York, former president of the Leadership Conference of Women Religious and founder of the Cherish Life Circle; the Rev. Jacqueline Means of Indianapolis, director of prison ministries for the Episcopal Church in the United States; Doug Sloan of Terre Haute, an elder of the Central Christian Church and the father of a murder victim; and Suzanne Carter of Terre Haute, co-director of the Terre Haute Abolition Network and Indiana abolitionist of the year.

Following Bishop Zavala's address, each panelist will give an individual presentation. That will be followed by a short discussion and questions from the audience.

June 7 was chosen because it coincides closely with the anniversary of the resumption of federal executions at the U.S. Penitentiary south of Terre Haute, the home of the nation's only federal Death Row. Timothy McVeigh was executed on June 11, 2001, for his role in the Oklahoma City bombing. Juan Raul Garza was executed on June 18, 2001, for his role in murders in Texas and for drug-trafficking. †



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