



The

Criterion

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Bishops deal with media, catechetics, formation, liturgy

MILWAUKEE (CNS)—Media, catechetics and ongoing formation of the ordained were among major concerns the U.S. Catholic bishops faced as they met in Milwaukee June 15-17.

The bishops also discussed pastoral challenges the Church faces with fewer priests, problems in the U.S. criminal justice system and proposed changes in the structure of the International Commission on English in the Liturgy.

They adopted new bylaws and a new Committee Handbook, two of the final steps in their eight-year project of

restructuring their twin national bodies, the National Conference of Catholic Bishops and U.S. Catholic Conference, into a single U.S. Conference of Catholic Bishops.

The bishops voted on four media-related documents dealt with three catechetical items and approved three separate formation documents, for deacons, priests and bishops.

Two hundred of the nation's 283 active bishops attended the three-day meeting at Milwaukee's Midwest Express Center.

On the media, the bishops:

- Approved a statement, "Your Family in Cyberspace," offering parents advice on how to encourage their children to use the Internet responsibly and fruitfully, with tips on dangers to watch for.
- Issued a statement, "Civility in the Media," urging journalists to "respect the human dignity of those about whom you report" and not turn legitimate debate into personality attacks.
- Launched a five-year campaign to get Catholics to pledge specific actions to

promote greater attention to moral values in the media.

- Established a voluntary protocol under which media can seek approval from a bishop to label themselves or some of their products as Catholic.

In the field of faith formation, the bishops:

- Approved a project to develop a national adult catechism.
- Agreed to a timeline for the National Directory for Catechetics

See BISHOPS, page 16

Development of adult catechism approved

MILWAUKEE (CNS)—Improving U.S. Catholic faith formation was a big item on the U.S. bishops' agenda as they met in Milwaukee June 15-17.

They approved the development of a U.S. national adult catechism, adopted a statement of praise and encouragement for catechists, and gave the go-ahead for plans to produce a new National Directory for Catechesis within the next few years.

The adult catechism "would be designed to complement and refer back to the *Catechism of the Catholic Church*, not replace it," said Archbishop Daniel M. Buechlein of Indianapolis, chairman of the bishops' Ad Hoc Committee to Oversee the Use of the Catechism.

Bishop Donald W. Wuerl of Pittsburgh, chairman of the bishops' Committee on Education, presented the statement on catechetical ministry and the plans for the new directory.

He described the planned National Directory for Catechesis as a document that will approach the catechetical task with a focus on "evangelization, specifically the new evangeliza-

See FORMATION, page 16



New bishops (standing center) are presented to the National Conference of Catholic Bishops at the start of their spring meeting in Milwaukee June 15.

Bishops talk about impact of fewer priests

MILWAUKEE (CNS)—The U.S. Catholic bishops discussed a wide range of strategies June 15 to meet the challenge of serving more Catholics with fewer priests—but with more deacons and lay ministers.

The discussion took up nearly three hours of the first day of their June 15-17 meeting at the Midwest Express Center in Milwaukee.

"We're not here to publish any document, endorse any statement, debate any position," said Bishop Richard C. Hanifen of Colorado Springs, Colo., chairman of the bishops' Committee on Priestly Life and Ministry. Their purpose, he said, was to explore the challenges posed by the current situation and their possible responses as pastors.

Auxiliary Bishop Gerald F. Kicanas of Chicago, chairman of the Committee on the Diaconate, presented results of a series of national studies, conducted over the past two years, outlining changes in U.S. Catholic demographics over the past century and trends in the priests, deacons and lay ministers serving them.

He noted that between 1950 and 2000 the total U.S. Catholic population more than doubled but the total of priests increased by only 6 percent. The average size of a Catholic parish rose by 67 percent in that time, from 1,843

See PRIESTS, page 19

Missionaries of Charity to minister in Indianapolis

By Margaret Nelson

The Missionaries of Charity—the order founded by Mother Teresa—are here to establish a house in the Archdiocese of Indianapolis.

"Pray that we can bring people close to the heart of Jesus," said Sister Rochelle, regional superior.

St. Philip Neri Parish on the near east side of Indianapolis will welcome the sisters on June 25, the feast of Corpus Christi, at the 11:30 a.m. Mass.

The four sisters who will serve here will be joined for the celebration by Missionaries of Charity sisters from some of the nearby communities—Chicago, Peoria and St. Louis.

After presiding at the Mass, Archbishop Daniel M. Buechlein will carry the Blessed Sacrament to the chapel in the sisters' new residence, which is about three blocks away—within walking distance of the church.

Parishioners will follow in procession, much as they have done in their six-year tradition of following the Neighborhood Cross to a parishioner's home after Mass each Sunday during Lent.

After the Corpus Christi procession, the people of the neighborhood and archdiocese are invited to greet the Missionaries of Charity during a reception in the Community Room at St. Philip.

See CHARITY, page 2



Sister Nirmala, superior general of the Missionaries of Charity, remembered Archbishop Daniel M. Buechlein's request to Mother Teresa that a house be established here.



Celebrating the jubilee in the Archdiocese of Indianapolis

Celebration in the Spirit of Hope: The Great Jubilee

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

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

Jubilee Masses for senior citizens and young adults

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

Young Adult Masses (Ages 18-39)

Aug. 15 Our Lady of Perpetual Help Church, New Albany, 7 p.m.

Nov. 1 St. Paul Catholic Center, Bloomington, 7 p.m.

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

Senior Citizen Masses

Aug. 13 St. Ann Church, Terre Haute, 2 p.m.

Oct. 22 St. Charles Borromeo Church, Bloomington, 3 p.m.

Nov. 19 Sisters of St. Francis Motherhouse Chapel, Oldenburg, 2 p.m.

Archdiocesan indulgence churches

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

The designated indulgence churches are:

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

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

Symphony to present special program

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

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

music.

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

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

Make a weekend of it!

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

CHARITY

continued from page 1

Sister Rochelle (Missionaries of Charity use only their religious first name) said that the sisters will begin their ministry by visiting the homes of people who live in the area.

In this way, they will get to know their critical needs, she said. Ministries such as a shelter, a soup kitchen, after-school care, maternity assistance, care of the elderly, clothing or home visitations are possibilities that have been mentioned by those involved.

Sister Rochelle said that the archbishop chose the St. Philip neighborhood as the "one of greatest need."

(Last Thursday, Indianapolis Mayor Bart Peterson announced that the U.S. Department of Housing and Urban Development has given the city a \$250,000 grant to fight crime and drugs in this neighborhood.)

Sister Rochelle said that the four sisters will welcome volunteers to help them with whatever ministries they select.

The local superior will be Sister Marilyn. She is one of the three nuns from Calcutta. The fourth is a newly professed sister from Minnesota.

St. Philip's pastor, Father Carlton Beever, said, "I'm excited about it. No matter what they do, they will be good, positive witnesses for the neighborhood."

Father Beever said that when he walked around the neighborhood with the sisters as they searched for a house, they were greeted with enthusiasm.

"Just their presence says something good for the parish and for the diocese," he said. "We are honored that our parish

was chosen. I think it is a good thing."

The sisters will also assist the parish in ministry roles such as religious education or sacramental preparation.

The Missionaries of Charity are here at the request of Archbishop Buechlein. The order began serving in Memphis—at his request—while he was bishop there from 1987-1992.

Shortly after he arrived here, he wrote to Mother Teresa, asking if she would be able to send some of the sisters to the archdiocese. She responded that, as soon as enough sisters were available, they would be here. Mother Teresa's successor, Superior General Sister Nirmala, later indicated that the sisters had not forgotten his request.

Members of the congregation take the vows of poverty, chastity and obedience when they enter the religious community. Their fourth vow pledges service to the poor, whom Mother Teresa described as the embodiment of Christ.

At the chapel in every house, the sisters spend an hour in adoration before the Blessed Sacrament each day.

Sister Rochelle said that the Missionaries of Charity have six sisters from Indiana. Three are from the archdiocese: Sister Christa (Knarr), who grew up in Holy Cross Parish in Indianapolis; Sister Zita (Monfreda), a native of St. Ann Parish in Indianapolis; and Sister Sefapano (Reideman), from St. Mary Parish in Greensburg.

The Missionaries of Charity are opening five other houses around the world this year. Among regional locations are: Atlanta, Ga.; Chicago and Peoria, Ill.; Gary, Ind.; Jenkins, Ky.; Baton Rouge and Lafayette, La.; Detroit, Mich.; St. Louis, Mo.; and Memphis, Tenn. †

St. Matthew teacher named top in state by I-STAR

Joy Lynn George, health and physical education teacher for grades six to eight at St. Matthew School in Indianapolis,



Joy Lynn George

was named Indiana Teacher of the Year by I-STAR (Indiana Students Taught Awareness and Resistance), a drug education skills program.

The I-STAR alliance includes many Catholic and public schools across the state. The group makes students aware of current issues that affect them. They are taught to "say no" to harmful substances, to assert themselves and to manage anger and stress.

At St. Matthew, George's health educa-

tion class students looked at newspaper articles about the tobacco settlement money the state of Indiana was to receive.

"They found out that Indiana had not spent the money," she said. The students planned a rally and prayer service at St. Matthew, inviting students from St. Andrew, St. Lawrence and St. Pius X, as well.

The students wrote letters to the state legislators. St. Matthew student council members delivered them on "lobby day."

"As it turns out, Indiana is one of six states that is spending the money on health-related programs," said George.

Two students at St. Matthew won the I-STAR Alliance essay contest. Seventh-grader Elizabeth Wheatley won first prize and received \$1,000, and eighth-grader Shauna Pauszek won \$400 for her essay. Sixth-grader Antwaun Rencher from Holy Angels School won \$500.

George said that the St. Matthew students decided "it's important to do everything through prayer." †

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Grief teaches us about faith, author says

By Mary Ann Wyand

Grief can be so painful that it seems unbearable, author and psychotherapist Paula D'Arcy explained with a bitter-sweet smile, but this pain can teach necessary lessons about life and faith.

"You have to attend to it, you have to allow it to teach, and there will be a blessing, a lesson, even in the heartache," D'Arcy said during a break from her retreat presentation on June 10 at Fatima Retreat House in Indianapolis.

D'Arcy's husband, Roy, and 22-month-old daughter, Sarah, died of injuries suffered in an August 1975 automobile accident caused by a drunk driver. She was pregnant with their second child, and injured in the crash.

"God, do you ever weep with me?"

D'Arcy later wrote in her diary, which was excerpted and published as *Song for Sarah—A Young Mother's Journey Through Grief and Beyond* in 1979 and revised in 1995. "Don't you see the goodness that was thwarted because one man drank too much and hit us with his speeding car?"

Nearly 25 years after that devastating accident, D'Arcy is a nationally known author, retreat presenter and grief ministry counselor who now lives in Texas.

Her newest book, *Gift of the Red Bird—A Spiritual Encounter*, describes her experiences of "the love and faithfulness of God" that resulted when a cardinal befriended her while she hiked alone in the wilderness for three days. That encounter inspired the theme for

her June 9-11 presentation at Fatima, which examined "The Gift in Everything."

Reflecting on her life story, D'Arcy said the birth of her second daughter, Beth, in March 1976 helped her accept the reality that life goes on even after a tragedy.

In *Song for Sarah*, D'Arcy came to the realization that God "changes neither the acts of nature nor of man. We remain free. He created us free, and with that terrible freedom we live. But the moment we prefer the Light, he transforms ... he transforms not the circumstances, which we create—he transforms us. He transforms how we see what has been there all along. It never changes. We do."

People generally don't give themselves permission to grieve, she said, and often tend to isolate themselves rather than share their grief with others.

"When I went through the depths of my grief," D'Arcy said, "I often thought that if it could have been seen and represented, I would have been in a full body cast, and then everybody would have understood that I felt completely splintered and broken. But nothing shows, so it can become very lonely. I think the world finds it very difficult to address people who are in an enormous amount of pain, and so the thrust is to be better, to be well."

Grief experiences force people to focus on the present moment, she said. "I think most people who grieve will

Don't you see the goodness that was thwarted because one man drank too much and hit us with his speeding car?



Photo by Mary Ann Wyand

Author and psychotherapist Paula D'Arcy of Texas brings her life story of tragedy and spiritual healing to her grief ministry work and retreat presentations.

say that some days they live minute by minute—that they can only find the strength from within to bear the minute at hand, and if they think about tomorrow, or the holidays, or next year, it's overwhelming."

The pain of grief is a constant reminder that life is replete with risk, D'Arcy said, but the "thread of the

Spirit of God is moving through everything. To be able to see that thread, to see the work of God, gives incredible hope."

People need to give themselves the time and the space to grieve and focus on God, she said. "I think God is always pursuing us, but we have to be quiet and listen." †

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Editorial

Covenant

This weekend, the Church celebrates the Solemnity of the Body and Blood of Christ. It is a time for us to reflect upon the "immeasurable gift" (as Pope John Paul II calls it) of the Eucharist.

In the reading from the Gospel of Mark, which will be proclaimed this weekend, Jesus himself speaks of the chalice of his blood as "the blood of the covenant" (Mk 14:24).

A key word here is *covenant*, because it speaks of a relationship between persons so profound that there exists a sense of the sacred within it. The word also figures prominently in the Old Testament.

What is a covenant? What does that word mean?

First of all, let's look at a related word: *contract*, which is related, but not identical.

A contract is a relationship between ourselves and a lender. It is a relationship conditioned by mutual responsibilities. For example, a person who has taken a loan for an automobile sends the bank or loan company a payment every month and the bank or loan company lets him or her drive the car; both sides are happy. But failure to send in the payment puts the contractual relationship in jeopardy. If payment gets too many weeks in arrears, the bank or loan company will soon be asking for the keys to the car.

A covenant is a like a contract in as much as it does involve mutual responsibilities. But unlike most contracts, a covenant is made with the spoken word, which is stronger than the written word, because once spoken, the word of the covenant can never be taken back.

Those who are married have entered into a covenant relationship. They enter into marriage not only by signing a written document, but by publicly saying "I do." Their words, spoken in love, don't last for a fixed time but "until death do we part"—a length of time known only to God—which says a lot about the sacred nature of the marriage covenant.

And so when God Almighty chose the People of Israel to be his own and to "guard them as the apple of his eye," God uses the language of covenant to speak of that relationship—one of

mutual responsibility. It is a covenant not meant to come to an end, nor can it be broken. It can be violated; the Old Testament is full of stories of people individually and collectively being unfaithful to the covenant.

The infidelity of the Chosen People prompted God to make a promise: the promise of a new covenant, written upon the hearts of the People of God, a covenant that would forgive the sins of the past and that would open the way to a deeper, more profound relationship with God.

That new covenant foretold by the prophets was inaugurated by Christ Jesus, who ratified it not in ink, but by his very blood shed on the cross.

The death and resurrection of Jesus marks the beginning of a New Dispensation, a New Testament, a New Covenant. Blood has been shed that we might be saved. This is the New Covenant of which the Scriptures and the liturgy speak.

This prompts the question, "What does God have to gain by the blood of Jesus shed upon the cross?" The answer is humbling: God has nothing to gain. His inviting us to share in his life is not the result of our merits, but is a gift freely extended to us. The language of his love far surpasses our logic and our ability to comprehend. This New Covenant, ratified in the blood of Jesus, is the gift of unspeakable value.

Is there any doubt about the esteem for the holy name Jesus that we ought to hold and pass on to our children?

Is there any doubt that we can do no better than to keep faithfully the command Jesus has given to "Do this in memory of me"?

Is there any doubt that we owe it to God to do our very best to put into practice in our daily living of the Word and Sacrament shared at Mass? Is there any doubt? †

— Rev. Daniel J. Mahan

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

Seeking the Face of the Lord

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



Church in Indiana to reflect on death penalty July 8, 9

Pope John Paul II has designated Sunday, July 9, as the day on which the Church observes the Jubilee 2000 in prisons around the world. Among other truths of our faith, this prison jubilee observance signals the fact that Jesus Christ suffered, died and was raised up in victory over sin and death for every human person—and that includes those of our society who have done bad things. We recall that all of us are sinners and that the jubilee celebrates the gift of redemption available for all of us. Because of a previous conflict in my schedule for July 9, I have made arrangements to celebrate a Jubilee Mass in the federal penitentiary in Terre Haute on Saturday, July 8.

The bishops of Indiana have also chosen the weekend of July 8-9 as a teaching moment for the local Church in the dioceses of Indiana. We are taking the opportunity of the jubilee observance for prisoners to offer information to help us to pursue a consideration and discussion about the morality of capital punishment in our times.

A thoughtful video has been prepared to show in our parishes to help us take a look at the issues involved. It is carefully prepared by Golden Dome Productions at Notre Dame. The quality and content are fine, and I hasten to add that the video is not an "in your face," hard-edged approach to the sensitive topic. Yet it clearly presents the Church's view of the issues. The video is accompanied by a reader-friendly tri-fold brochure to be made available to everyone. The brochure presents the facts and helpful considerations on the topic of capital punishment.

Needless to say, we bishops are aware that this is a sensitive and controversial issue for many people, including Catholics in our dioceses. Yet, as teachers of faith and morals, we are convinced that if we are to be consistent in our respect for human life, capital punishment needs our attention and prayerful reflection. With the other Indiana bishops I ask you to consider the message of the video entitled *Talking about the Death Penalty* and to read and discuss the Indiana Catholic Conference brochure of the same name. A copy will be inserted in next week's issue of *The Criterion*.

It will be helpful to keep some facts in mind. For example, most nations in the world do not impose the death penalty. Our country is the only highly developed country in the world that does. In fact, the number

of executions in the United States is matched only by countries such as China and Iran. And, I'm sorry to say, despite capital punishment, ours is among the most violent countries in the world.

Not all states have the death penalty. Indiana is one of the 38 states that does. In our state, an individual may be sentenced to death for a crime committed when the individual was a minor (16 or 17), even though this is prohibited by numerous international human rights treaties.

Surveys indicate that the support for the death penalty is mixed. While a majority of Americans generally support it, more people prefer the option of life imprisonment without parole. Our state adopted this alternative in 1993. In fact, a survey conducted in 1993 by two Indiana University professors found that 62 percent of Hoosiers would prefer the option of life imprisonment without parole, with the added requirement of prison work and money going to the victims' families. With this option, only 26 percent still favored the death penalty. Most people are surprised to learn that the death penalty is more expensive to the state than life imprisonment.

But our major concern speaks to the ethic of life. Has the Church's moral teaching changed on this issue in recent years? No. The principle still holds, namely that the state has the responsibility to protect its citizens from harm by criminals. It is based on the principle of the right to self-defense.

What has changed in the mind of the Church on this issue is the state's ability in our day to fulfill that responsibility without killing people. The *Catechism of the Catholic Church* states, "Today, in fact, as a consequence of the possibilities which the state has for effectively preventing crime, by rendering one who has committed an offense incapable of doing harm—without definitively taking away from him the possibility of redeeming himself—the cases in which the execution of the offender is an absolute necessity are very rare, if not practically nonexistent" (#2267).

Of course we share deep concern for the victims' families. Yet we keep in mind that capital punishment does not free one from the painful loss; and the "satisfaction" of revenge, in fact, adds to the burden. The cycle of violence needs to be broken somewhere. Hence our talking about the death penalty. †

Archbishop Buechlein's intention for vocations for June

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



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Buscando la Cara del Señor

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



Iglesia en Indiana a reflexionar en la pena de muerte el 8 y 9 de julio

El papa Juan Pablo II nombró el domingo, 9 de julio, el día en el cual la Iglesia observará el Jubileo 2000 en las prisiones por todo el mundo. Entre las otras verdades de nuestra fe, esta observancia del jubileo en las prisiones es una señal que Jesucristo sufrió, murió y resucitó en victoria sobre el pecado y la muerte por cada ser humano, incluyendo aquellos en nuestra sociedad que han hecho mal. Reconocemos que todos somos pecadores y que el jubileo celebra el regalo de la redención disponible a todos nosotros. Debido a un conflicto anterior en mi horario el 9 de julio, he hecho planes para celebrar una Misa del Jubileo en la penitenciaría federal de Terre Haute el sábado, 8 de julio.

Los obispos de Indiana también escogieron el fin de la semana del 8-9 de julio como un momento de instrucción para la Iglesia local en las diócesis de Indiana. Estamos aprovechando la oportunidad de la observancia del Jubileo por prisioneros para ofrecer información que nos ayudará a seguir una consideración y discusión acerca de la moralidad de la pena de muerte en nuestros tiempos.

Se ha hecho un vídeo que hace pensar que se presentará en nuestras parroquias para ayudarnos a echar una mirada a los temas involucrados. Es preparado cuidadosamente por Golden Dome Productions en Notre Dame. La calidad y contenido son buenos, y me apresuro a añadir que el vídeo no es chocante ni aborda el tema sensible de manera dura. Sin embargo, presenta los puntos de vista de la Iglesia acerca de este asunto. El vídeo viene acompañado con un folleto que es fácil de leer y estará disponible para todos. El folleto presenta los hechos y las consideraciones útiles en el tema de la pena de muerte.

Cabe decir que nosotros los obispos somos conscientes de que éste es un tema sensible y polémico para muchas personas, incluso los católicos en nuestras diócesis. No obstante, siendo maestros de la fe y la moralidad, estamos convencidos de que para ser consistentes en nuestro respeto por la vida humana, la pena de muerte requiere nuestra atención y reflexión piadosa. Junto con los otros obispos, le pido a usted que considere el mensaje del vídeo titulado "Talking about the Death Penalty" (Hablando sobre la pena de muerte) lea y discuta el folleto de la Conferencia Católica de Indiana que lleva el mismo nombre. Se repartirá una copia en la próxima edición de *The Criterion*.

Sería útil recordar algunos hechos. Por ejemplo, la mayoría de las naciones en el mundo no imponen la pena de muerte. Nuestro país es el único país altamente desarrollado del mundo que la utiliza. De hecho, sólo China y Irán tienen cifras parecidas en lo que se refiere al número de ejecuciones en los

Estados Unidos. Además, lamentablemente, a pesar de la pena de muerte, nuestro país figura entre los más violentos del mundo.

Todos los estados no tienen la pena de muerte. Indiana es uno de los 38 estados que la tiene. En nuestro estado, una persona puede ser condenada a muerte por un crimen que dicha persona cometió cuando era menor (16 ó 17), aunque esto es prohibido por numerosos tratados de derechos humanos internacionales.

Las encuestas indican que el apoyo por la pena de muerte varía. Aunque una mayoría de los estadounidenses lo apoya por lo general, más personas prefieren la opción de reclusión perpetua sin libertad provisional. Nuestro estado adoptó esta alternativa en 1993. De hecho, un estudio dirigido por dos profesores de Indiana University en 1993 encontró que el 62 por ciento de los residentes de Indiana prefieren la opción de reclusión perpetua sin libertad provisional, con el requisito adicional de trabajar en la prisión y el dinero a ser enviado a las familias de las víctimas. Con esta opción, sólo el 26 por ciento favorecieron todavía la pena de muerte. La mayoría de las personas están sorprendidas de aprender que la pena de muerte le cuesta más al estado que la reclusión perpetua.

Pero nuestra preocupación mayor trata de la ética de la vida. ¿Ha cambiado la enseñanza moral de la Iglesia en este asunto en los años recientes? No. El principio todavía es igual, a saber que el estado tiene la responsabilidad de proteger a sus ciudadanos contra el daño causado por los delincuentes. Se basa en el principio del derecho de defenderse.

Lo que ha cambiado en la mente de la Iglesia en este asunto es la habilidad del estado hoy en día de cumplir esa responsabilidad sin matar a la gente. El Catecismo de la Iglesia Católica declara, "Hoy en día, de hecho, como consecuencia de las posibilidades con que cuenta el estado para prevenir eficazmente el crimen, haciendo imposible que la persona que ha cometido una ofensa vuelva a hacer daño—sin quitarle definitivamente a él la posibilidad de salvarse—son muy raros los casos en los cuales la ejecución del ofensor sea una necesidad absoluta, si no prácticamente inexistente" (#2267).

Por supuesto compartimos la preocupación profunda de las familias de las víctimas. Todavía tenemos presente que la pena de muerte no libra a uno de la pérdida dolorosa; y "la satisfacción" de venganza, de hecho, se agrega a la carga. El ciclo de violencia necesita romperse en alguna parte. Es por eso que estamos hablando sobre la pena de muerte. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para junio.

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

Letters to the Editor

Declining attendance

In recent weeks, there have been two excellent letters to the editor in *The Criterion* concerning declining attendance at Mass among Catholics.

This is not a disease afflicting only Catholics. Sometime back, there was an article on the editorial page of *The Indianapolis Star* written by a member of the Jewish faith bemoaning the same thing in his faith.

In the years between 1967 and 1997, the American Baptist churches showed a decline in membership of 25 percent. The Episcopal Church showed a decline of 32 percent, and the United Church of Christ, a decline of 30 percent. Other denominations showed lesser declines, but still significant numbers.

I do not know the figures for the Catholic Church, but we are all aware of large numbers of fallen-away Catholics, non-practicing Catholics, and Catholics whose church attendance is hit and miss. Few families have not been touched by this phenomenon.

It seems to me, since this is happening in alarming numbers, the hierarchy of these various denominations should be looking for the causes of this loss of

members. For every action, there is a cause, and, if the cause can be found, then the action can be reversed.

If this were a business, and suddenly customers quit patronizing the business, I'm sure that management would start looking for the causes. They would start trouble-shooting to see what changed to cause this drop in business. Every facet of the business would be scrutinized until the cause was discovered.

Aren't souls more important than dollars? It seems to me that the hierarchy of these denominations should be looking for anything that changed when this great loss of members began. Questions should be asked. Was there a change in the material used for teaching? Were the teachers properly trained?

Statistics should be checked to see if there is a specific time in history when this great exodus began. Then, when this is determined, a close look at materials used for teaching, such as texts in our schools in the case of church-run schools, and catechisms or other instructional books used in teaching a particular faith to the young people, a comparison, the old versus the new, could be made.

I think it equally important to look at

See LETTERS, page 17

Research for the Church/James D. Davidson

Catholic Church not just another denomination

When colleagues and I recently did focus groups with young adult Catholics,



several participants referred to the Church as "just another denomination." Such comments suggest that the concept of "denomination" is a heuristic term that can be applied to all Christian bodies, including the Catholic Church. However, "denomination" is not a heuristic term; it refers to a specific type of religious group that falls in between a "sect" and a "church."

Sect ⇒ Denomination ⇒ Church

A sect is a schismatic group that splits off from a denomination or church. Sect members want to return to what they consider essential Christian principles, which they feel denominations and churches have abandoned.

For example, Nazarenes are an offshoot of Methodism, which is an offshoot of the Anglican Church. People usually join a sect through adult conversion. People are born into a church, as the sons and daughters of existing members.

Membership in a sect is limited to those who comply with rather strict standards of faith and morals; unworthy members are excluded. Membership in a church is more inclusive; there is greater tolerance of diverse beliefs and practices.

Sects stress the literal interpretation of Scripture, which they see as sole basis of faith. Churches stress the continuing revelation of religious truth through history and tradition.

Sect members think of themselves as "saved" and tend to judge others as "unsaved." Church members are more likely to see themselves as sinners needing redemption and, as a result, have a more tolerant attitude toward people who do not share their beliefs.

Membership in a sect is the center of one's whole life and, thus, involves near total commitment. Membership in a church is less intense because it is only

one of many commitments its members make.

Sects stress the priesthood of all believers and generate high levels of lay participation. Churches stress the importance of a professionally trained clergy and produce lower levels of member involvement.

Sects have strict ethical codes that members are expected to live by if they expect to gain eternal life. Church members think of salvation as a God-given gift that is administered by the Church through sacraments.

Sects stress the importance of local decision-making, including local ownership of the congregation. Churches stress the importance of hierarchical decision-making, and the diocese owns the local parish—not the local parishioners.

Sects tend to have a hostile attitude toward the prevailing culture. Churches tend to affirm, or at least compromise with, the culture.

Sects tend to have informal worship services that allow for considerable spontaneity. Churches usually have formal liturgies that are much more predictable.

Members of sects tend to come from the lower or working classes. Churches tend to have middle and upper class members.

No religious group is a pure sect, or a pure church. Most groups have a combination of traits. However, sociologists call Protestant groups such as the Assemblies of God and the Southern Baptist Convention "sects" because they have far more sect-like qualities than church-like qualities.

Researchers also agree that the Catholic Church and the Episcopal Church are churches because they have more church-like than sect-like traits.

Finally, sociologists reserve the term *denomination* for Protestant groups such as Presbyterians and United Methodists because they have a greater mixture of sect-like and church-like qualities. They are the midpoint on the sect to church continuum. Sociological theory and research clearly show that the Catholic Church is neither a sect nor a denomination. It is a church.

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

Check It Out . . .

Corpus Christi Marian Field Mass at 2:30 p.m. June 25 at Mary's Rexville Schoenstatt, with Fathers Elmer Burwinkel and Larry Borders and Msgr. John Minta concelebrating. Blessing of Calvary Gethsemane Garden and Landry Schoenstatt Shelter. Picnic will follow the Mass, with beverages and desserts provided. Bring chairs. Rexville is .8 mile east of 421S on 925S, 12 miles south of Versailles.

St. Mary Parish in New Albany will celebrate the **Feast of the Sacred Heart and the Immaculate Heart** with eucharistic adoration starting at 9 p.m. and Mass at midnight on June 30. For more information, call Julie Withers or Ellen Bowe at 812-944-0777.

The New Albany Deanery will sponsor a **Corpus Christi Procession** on June 25 at 3 p.m. at Mount St. Francis in southern Indiana. For more information, call Father John Beitans at 812-923-5785.

Matthew Kelly, a 26-year old charismatic speaker, will offer a talk at 7 p.m., June 30 at Our Lady of the Greenwood Parish in Greenwood. Admission is free. For more information, call 317-888-2861.

Jubilee 2000 Schoenstatt Pilgrimage with Father Elmer J. Burwinkel is scheduled for July 28-31. Pilgrimage stops are Schoenstatt International Center in Waukesha, Wisc.; Milwaukee Exile Shrine and Movement House; Holy Hill Carmelite National Shrine at Hubertus, and Schoenstatt Rosary Campaign Headquarters and Shrine at Madison Wisc. To make reservations, e-mail eburwink@seidata.com or call 812-689-3551.

The former St. Agnes Academy in Indianapolis will celebrate its 50th reunion in August and are seeking information on several classmates. They include Margaret Barbee Ford (William), Madonna Brooks, Mary Kay Conrad

Dailey (Richard C.), Rose Ann Ferree Murphy (Thomas), Shirley Hildebrandt Gueda (Harald), Patricia Humphrey, Martha Lou Murphy, Kate Noone Julian (Kirby) and Luella Weaver. To offer information on these former classmates, e-mail jarodadamson@aol.com or call, Rosie Adamson at 317-846-5424.

Sacred Heart Parish in Indianapolis will host a Vacation Bible School for children ages 4-10 from June 26-29. The program will be held each night from 6:45-8:15 p.m. in the Sacred Heart Parish Hall located at 1125 S. Meridian St. in Indianapolis. For more information, call Jeri Warner at 317-638-5551. †

VIPs . . .

The monastic community of Saint Meinrad Archabbey celebrated the 50-year priesthood jubilees of **Benedictine Fathers Prosper Lindauer and Camillus Ellspermann**; the 60-year jubilee of **Benedictine Father Conrad Louis**; and the 25-year jubilee of **Benedictine Father Jeremy King**.

Marcia Casey, president of St. Vincent Hospitals and Health Services has been recognized with honors by two Indiana education institutions from which she graduated. She received an honorary doctor of science degree at Ball State University's commencement on May 6 and was also inducted into the North Central High School Alumni Hall of Fame on June 6 during the Indianapolis school's baccalaureate program.

Several students from Indianapolis Catholic high schools were awarded Target All-Around Scholarships. Each recipient received \$1,000. The following is the recipient's name and high school: Emily

Able, Roncalli; Stephen Baase, Roncalli; Sharon Alexy, Cathedral; Sara Best, Scecina Memorial; Kathleen Hall, Brebeuf Jesuit Preparatory; Brittany Hizer, Cathedral; Meredith Smith, Bishop Chatard; Brigid Slinger, Brebeuf Jesuit Preparatory.

Alexander Mallery, a junior at Brebeuf Jesuit Preparatory School in Indianapolis, was awarded a Ray Oyler scholarship. Selected as one of two monetary scholarship winners by The Ray Oyler Scholarship Foundation, the \$60,000 award will be used toward Mallery's college education.

Three Brebeuf Jesuit Preparatory School in Indianapolis teachers were honored recently for their accomplishments in the field of education. **Claire Baker** was awarded the Presidential Award for Excellence in Secondary Science Teaching. **Bill Hicks** received Purdue University's Distinguished Alumni Award. **Chris Torke** was named the 2000 Teacher of the Year by the Wal-Mart/Sam's Club Foundation. †

Grants/Awards . . .

Marsha and Fred Souders of Holland/Huntingburg and Fort Meyers, Fla., recently made a **\$30,000 gift to Saint Meinrad School of Theology in St. Meinrad** to establish the Marsha and Fred Souders Endowment. The endowment was created to assist seminarians and other full-time students of Saint Meinrad School of Theology who wish to take advantage of learning opportunities

in other parts of the country and the world.

Dr. Mark Ginter, a faculty member of **Saint Meinrad School of Theology in St. Meinrad, has received \$9,346 in grants to publish a textbook and CD-ROM** that will introduce graduate students to the critical and historically conscious study of Catholic social teaching. †

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Parents share faith by praying with children

By Mary Jo Pedersen

Grandma's kitchen counter was lined with statues and framed pictures of Jesus, Mary and Joseph. In front of each was a small vigil candle.

One cold Nebraska fall, she lit the candles daily. She prayed that God would provide coats for her four children, who were coatless. The family was short on funds after a train accident in which Grandpa was injured and left without a job.

Not wanting to bring just one child a coat, she visited the local department store weekly, hoping for a sale that would allow her to clothe all four at once.

She would blaze up the candles, pray for help and go to town. The day of a big sale, she inquired in her broken English about the cost of the coats. They came to \$28, but she didn't have that much.

The clerk knew her by now, and after consulting with a co-worker and giving Grandma a piece of paper to sign, the clerk informed her she could take all four coats home today without paying a cent.

Grandma went home, and her candles blazed for weeks in thanksgiving!

A month later, Grandma received a letter in the mail from the department store informing her that she had opened a charge account the day of the sale and \$3.50 was due on the coats. She had \$3.50 and paid it, never doubting that God took care of her in providing the coats.

Such faith!

I heard that story from my mother while she was undergoing chemotherapy treatment for ovarian cancer 19 years ago.

I was worrying myself to death about her condition, and she told me this story

and explained to me that my worry was wasted because she had the best doctor, she was doing everything he prescribed, she was praying and God was taking care of her.

I regard myself as truly blessed to have had a mother who was willing to share her own faith and her family's stories of faith.

That is not a common occurrence, despite the fact that research shows parents have the greatest influence in their children's faith development.

In a national study of 8,000 youth in 11 different Protestant and Catholic denominations (*Passing on the Faith*, by Merton Strommen, Ph.D., and Richard A Hardel Dmin, St. Mary's Press, Christian Brothers Publications, Winona, Minn., 2000), only 10 percent of Church families discussed faith at home with any degree of regularity.

When asked about sharing faith at home, parents confess that they often feel awkward or unsure about the facts of their faith and are not comfortable talking to their children. Yet, when asked, parents are clearly sure about what they want to pass on to their children.

Here are some practical approaches to communicating faith in simple conversations at home.

1. Timing is everything! A beautiful sunset is a perfect time to express your gratitude to God for the earth's goodness and beauty.

2. Praying with your children teaches them that you value prayer. An important soccer tournament might be a good occasion to sit with your child for a moment and pray for help in the big game.

3. Share your own and others' stories of faith. Birthdays, anniversaries and funerals are all occasions to share your



CNS photo

Timing is everything when talking about faith with children. When children succeed, mention God's goodness and generosity, and remind them that their talents are gifts given to them by God.

own stories of how God is our constant companion.

At a 25th-anniversary party, one set of parents witnessed to both happy and difficult times in their marriage when God was there for them.

4. Look back at events with eyes of faith, and tell your children what you see.

After four months of unemployment, a father confided in his son that he felt hopeless when he lost his job, but he had prayed with faith for a new opportunity. When the new job came through, the father told his son that God was at work in the whole thing because his new job was really a better situation for him in the long run.

5. Pay attention to what is going on in your child's life.

6. Talk about God's forgiveness and mercy when children get in trouble. Say a word about God's goodness and generosity when children succeed, and remind them that their talents are given to them by God. Mention the power of the Holy Spirit when children face exam

week at school.

7. Communicate about faith with the written word as well as when speaking.

One single parent placed notes in her daughter's room to reassure her of Jesus' love for her when she had been abandoned by friends.

The mother of a college student includes faith talks in her e-mail notes along with news about family and friends.

When children enter adolescence, they interpret almost everything as preaching! That's why short, written messages work well with them, according to the authors of *Passing on the Faith*.

8. Finally, ask your child this question: "Do you see where God had a hand in this situation?" Children may not have an answer, but they may learn something important from the question.

(Mary Jo Pedersen is coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.) †

Pope affirms youth role in Church

By David Gibson

One of Pope John Paul II's insights about young people is that they have a potential to enrich the Church and to help keep it young.

The pope wrote about the Church's approach to youth in a major 1989 document on the laity titled "*Christifideles Laici*."

"The Church has so much to talk about with youth, and youth have so much to share with the Church," the pope said, and

this "mutual dialogue" should take place "with great cordiality, clarity and courage."

The pope noted that "young people are and ought to be active on behalf of the Church as leading characters in evangelization and participants" in society's renewal.

The Church, Pope John Paul II wrote, must "seek to rekindle the very special love displayed by Christ toward the young man in the Gospel" (Mk 10:21).

(David Gibson edits Faith Alive!) †

Discussion Point

Sacraments illuminate faith

This Week's Question

Tell of a time when the meaning of a sacrament, of God, of commitment or of justice was illuminated for you.

"The day I made my first Communion was the most important time for me. I was a convert then—an adult—and my first Communion was very special." (Carolyn Fowler, Valley Station, Ky.)

"I'd been away from the Church for a long time. [Wanting to receive] Communion is what brought me back. I missed the sense of communion with God and with the community. I felt like I'd finally come home again." (Peggy Story, Greenville, Miss.)

"A young person who was baptized 25 years ago and who had not been to church since came back to the same Church looking to reconnect with it. To me, that was the working of the Holy Spirit." (Deacon Walter Corrigan, Seward, Alaska)

Lend Us Your Voice

An upcoming edition asks: What key message of the Old Testament prophets or of a psalmist is greatly needed by the world today?

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



CNS photo

From the Editor Emeritus/John F. Fink

Multiplication of loaves and the Eucharist

This coming Sunday is the feast of Corpus Christi, when we celebrate the body and blood of Christ in the Eucharist. It is one of the Church's major holy days, originally observed on the Thursday after Trinity Sunday, but moved to Sunday in the United States. The feast prompted these thoughts.

I'll start, though, with something that might not seem to be pertinent but which will become so as I continue. I have heard Catholic teachers, both lay and cleric, downplay Jesus' multiplication of loaves and fish in order to feed hungry crowds. "Who knows what really happened?" they ask. "Perhaps Jesus just encouraged the crowds to share the food they brought with them. That would be miracle enough."

But it's not enough. This is the only miracle story reported in all four Gospels

because the evangelists, and the early Christians, considered it so important. It occurs twice in Matthew and Mark, once reporting that Jesus fed 5,000 in Galilee and the second time 4,000 in the pagan district of Decapolis. But more important, those teachers don't seem to realize the connection between Jesus' multiplication of food and the Eucharist.

John's Gospel makes that connection clear by placing the multiplication of loaves and fish at the beginning of Chapter 6, the chapter in which he delivers his discourse on the bread of life. Jesus himself made it clear when the crowd came to him the next day. He accused them of looking for him "because you ate the loaves and were filled."

Some people in the crowd then reminded him that Moses had given their ancestors manna to eat and asked Jesus what sign he could perform to make them believe in him. Jesus replied that it wasn't Moses who gave them the manna, but "my Father gives you the true bread from heaven."

When they pressed him to give them

that bread, Jesus told them, "I am the bread of life." After some more back-and-forth, he emphasized again, "I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world."

He even got more graphic to stress the reality of his body and blood: "Whoever gnaws on my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink."

That's when many of his disciples no longer followed him, saying, "This saying is hard; who can accept it?" Despite this, Jesus didn't back off a bit. He didn't say, "Oh, I just meant that figuratively, not literally." No, he meant it literally then and he meant it literally at the Last Supper when he took bread and wine and said, "This is my body" and "This is my blood."

Those of us who eat Jesus' body and drink his blood have his assurance that we will live with him forever. †

Cornucopia/Cynthia Dewes

When failure is not an option

Recently I was privileged to attend a Home and Family Conference at Purdue



University. Among many interesting events there, including a funny luncheon address by fellow columnist Lori Bergman, there was a motivational speech by "an Emmy Award-winning news anchor" from Ohio. Her topic

was "Failure is not an option."

This woman announced herself as being age 51, but instead of that fact endearing her to her sensibly shod audience of middle-aged and then-some ladies, it rather annoyed us. She was, after all, a cute size-8 (if that) dynamo, clad in tight black pants and blouse, high heels and minimal (if expensive) gold jewelry. Talk about failure.

But, she soon won us over. She was perky and always on the move, whipping about the stage or leaning on the podium just for an instant while a punch line sank in. She would hop into the audience and twinkle-toe up the aisle, favoring her startled listeners with clever asides as she passed by. Before five minutes had passed, we were enthralled by the sheer

energy of her delivery.

She let us know early on that we were an audience with whom she could share her deep faith in God, assured that we felt the same. She confided in a stage whisper to the several hundred of us, "You know, there are some groups I couldn't do that with." Everyone looked happy to be among the favored believers.

After about 25 minutes of prancing, kidding self-depreciation and miscellaneous quips, she got down to business. She told us the sad tale of her bad first marriage and subsequent divorce. She said she hadn't known her husband was alcoholic until, about the age of 40, he morphed into an abusive loser who quit work to live off her after she became a successful celebrity.

She finally had to leave him, but she prayed that God would send a rich woman to take care of him and get him off her financial back. And lo, the heavens produced such a woman who married the ex, declaring, "I don't care about his faults. I have enough money for both of us."

Thus fortified by divine favor, our heroine then prayed for a new man with whom she could resume a marriage, as she'd always intended, "until death us do part." She added that, although it wasn't necessary, it wouldn't hurt if he were

good-looking.

Again, God provided. One day she sat down in church—in church!—and found that the man next to her was not only gorgeous (her word), but also wore no wedding ring and had no female of any age sitting with him. Well, as you can imagine, the rest was history or, rather, her-story.

Not only that, our speaker said smugly, the new husband looks like Tom Cruise and is younger than she. While we were digesting this information she went on to tell us, in the considerable time remaining, about her new (and only) book. It's titled (you guessed it), *Failure is Not an Option*. She said her husband would be out front with her later if we wanted to buy a copy.

Well, you can bet the minute we were let out of that auditorium we all made a beeline for the book sale. We may have been wearing sensible shoes, but we weren't about to miss a chance to see a Tom Cruise clone in the flesh.

You see, the motivational speech had done its job. We'd learned that failure is not an option.

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

Faithful Lines/Shirley Vogler Meister

Imagine what's ahead as children do

Legacy of Hope posters by Christ the King School children in my Indianapolis parish church lobby are interesting, amusing, challenging, cute, and well done. The art reflects how they believe the under-construction parish community center will be used. Imaginations worked overtime.

One poster shows a fund-raiser for the Little Sisters of the Poor, with a sign reading, "One million dollars in 24 hours." Another suggests a glass-domed roof fitting for such a sky-high but praiseworthy ambition.

Sports, especially basketball, abound, with one poster having an NBA game at the site. The children expect checkers, volleyball, hockey on roller blades, jump rope, cheerleading, Scouting, dancing, celebrations, and food, of course. One poster has a girl standing by a sign with an arrow pointing the way to a party, and

I suspect the name on the sign is that of the artist herself.

No matter what the themes, the posters capture fun and satisfaction, including a lemonade stand and the bingo associated with Catholics. There's also a Bible study in action and a birthday party for Jesus.

As I smiled at each, I realized how blessed teachers are to be exposed to such charming creativity on an ongoing basis; and I recalled some of the art projects my own daughters produced in the eight years they attended Christ the King School.

Children don't hold back. They visualize the best. After looking at the exhibit several times, I wondered: Have children ever been asked to show how they think heaven will be? If a community center inspires such happy scenes, just think what children could do with such a project. For that matter, how would adults show heaven's qualities? What do we know about it?

In 1 Corinthians 2:9 (a free citation of Isaiah 64:3), St. Paul says: "Eye has not seen or ear heard, nor has it entered into

the heart of man what things God has prepared for those who love him." We can only imagine.

I'm not suggesting we compare a parish center with heaven. However, if adults could anticipate our physical and spiritual lives with the joyful imagination of children, perhaps our love for God and each other would grow into fulfillment.

At the June 4 groundbreaking for the Christ the King community center, the pastor, Msgr. Francis Tuohy, noticing an extra shovel, spontaneously invited Ethan Bremer to participate with the adults. Bremer, who'll be an eighth grader at the parish school in fall, had written the pastor three years previously, explaining why this center was needed and sharing ideas on how money could be raised.

Parishioners have waited decades for such a structure. It is becoming a reality through Legacy of Hope funding.

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

The Bottom Line/Antoinette Bosco

Unmasking the death penalty

Sue Porter and Mary Boite, members of a group in upstate New York calling itself



the Judicial Process Commission, wrote to me last fall. They invited me to participate in a statewide anti-death penalty conference in April organized by New Yorkers Against the Death Penalty.

I was invited as a member of Murder Victims Families for Reconciliation (MVFR), an organization of murder victims' families opposed to the death penalty. I would be joining Bud Welch, also an MVFR member, whose daughter Julie was one of the people killed in the infamous Oklahoma City bombing in 1995.

I accepted the invitation, and for the entire weekend found God was very close.

"This gathering is about developing a vision of transformation from revenge to healing justice based on reconciliation, forgiveness and the desire to change the lives of everyone touched by violence, including us as citizens," the conference organizers said in their statement of purpose.

Everyone who came to the conference was in accord, believing the death penalty is a violent and ineffective response to the violence within society. Furthermore, the death penalty's application is skewed by income and by race; the victims of legally sanctioned gasings, electrocutions, hangings, lethal injections or firing-squad bullets are overwhelmingly the poor, blacks, Hispanics and other minorities.

The chilling statistics show that we also put children and mentally handicapped people to death. More than 65 juveniles are on death row, and 26 states have allowed the execution of mentally retarded defendants.

One had to be moved hearing Lawrence Hayes and Sunny Jacobs talk. They are survivors of death row. Not statistics, but real persons who would have been killed had it not been for a fluke of evidence that proved their innocence. It is sobering to think about the fact that 87 people have been freed from death row since 1973, some cleared with new trials, some having their convictions overturned on appeal, some having DNA proof of their innocence.

"From the Pulpit to the Pews to the Pavement" was a panel presentation by faith leaders who offered strategies for creating congregations that are well-informed and able to serve as passionate voices against legal killings. Bishop Thomas Costello of Syracuse spoke of actions being taken in his diocese, specifically in St. Andrew Parish, which he called a model for what parishes could do to educate about the need to end the death penalty.

Although major religious groups have condemned executions, unfortunately this has not filtered down very well to the person in the pew. Nor are the approximately 50 percent of Catholics who favor the death penalty listening to the pope, who has called the death penalty "both cruel and unnecessary."

The American Bar Association is calling for a moratorium on executions. The members of the Judicial Process Commission, as advocates of reconciliation, urged all of us to work for a moratorium in each state.

As Catholics we should be first in line, following our pope, who tells us, unwaveringly, "The antidote to violence is love, not more violence."

(Antoinette Bosco is a regular columnist with Catholic News Service.) †

Feast of the Body and Blood of Christ/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 25, 2000

- Exodus 24:3-8
- Hebrews 2:11-15
- Mark 14:12-16, 22-26

This weekend the Church celebrates the feast of the Body and Blood of Christ, or to use the more ancient title, that in Latin, the feast of Corpus Christi.

Supplying the first reading is the Book of Exodus. The first reading recalls a ritual performed by Moses with the Hebrew people as they wandered toward the Promised Land. Considering the customs of our times, it is not an appealing picture.

Young bulls are sacrificed, and in the process they are ceremonially slaughtered. Then their blood is collected into bowls. Some of the blood is sprinkled on the people.

Our sensitivities aside, understanding the meaning of this event comes in realizing what sacrifices meant to the ancient Hebrews, and how they saw blood—of animals and of humans.

Sacrifice represented an acknowledgment of the deity. It was not unique to the Hebrew religion. However, the Hebrews, unlike many other societies of the time, never sacrificed humans. Instead, they offered animals of genuine worth to them. Such were these young bulls. The bulls were strong. They could be used in a variety of ways, and could be slaughtered for food.

To give them in sacrifice was to offer to God something very valuable.

When Moses sprinkled the blood of these bulls on the people, he connected the people with the sacrificial gifts themselves.

Blood had its own mystique, be it the blood of animals or of humans. The ancients had a very imperfect knowledge of the life sciences, but they knew the importance of blood and that blood represented life. When blood stopped circulating in the body, death followed. If blood escaped from the body, such as through a wound, weakness and even death followed. Not surprisingly, blood represented life to the Hebrews.

The second reading for this feast is from the Epistle to the Hebrews.

A great theme of Hebrews is that of Jesus as the victim and the priest. Hebrews very much was written with the religious legacy of the Jews in mind, so it reflected an awareness of the rituals of sacrifices.

Christians offer as their sacrifice not the blood of animals, however valuable, but that of the Lord. He is the perfect victim. His sacrifice perfectly accomplishes the reconciliation of humanity with God.

St. Mark's Gospel provides the last reading. It is the story of the Last Supper.

Important in this reading is the fact that this supper occurred as a Passover meal. In itself, without the great significance brought by Jesus, it was a ritual. Passover recalled the rescue of God's people from slavery in Egypt, not by their own designs but by God's mercy and power.

Other elements are important. First, bread had more status in the ancient Jewish diet than in Western menus today. Food did not exist in such variety as it does today. Bread was a staple.

Wine was the beverage of choice. A certain mysterious quality surrounded wine. It did not spoil. After consuming wine, spirits seemed to be lifted.

And then there was the term "body." The Greeks spoke of "body" and "spirit." Christian theology, borrowing from the Greeks, speaks of "body" and "soul." Vaguely we carry this terminology forward in casual conversation, such as "I cut my hand!" rather than "I cut me!"

The Jews had no such sense of the term. The person and the body were one. To give one's body, as did Jesus during this event, was to give self, to give everything.

Finally, at the time of Jesus, blood still had the mystique it possessed in times of old. A personal element was added. In a person's blood was the person's own life.

Reflection

This weekend the Church celebrates Corpus Christi, the feast of the Body and Blood of the Lord. It is the feast of the Eucharist. As with all cases, it occurs to draw attention to, and to concentrate upon, the Eucharist, the Blessed Sacrament, the Mass.

Understanding the Eucharist depends to some extent upon understanding the images that the ancient Jews associated with sacrifice—blood, body, bread and wine.

By sinful conduct, humans have separated themselves from God. They also have upset the order of life. Conflict, hurt and struggle are not in God's plan. Sacrifice is the gesture by which humans renounce their sins and turn again to God. It is personally authentic to the extent that each person associates himself or herself with the sacrifice.

As Hebrews instructs us, Jesus is for Christians the priest and the victim. In this fact is the perfection of the Christian sacrifice, which is the Mass renewing again and again the supreme offering of Jesus by Jesus on the cross of Calvary.

Moses sprinkled the blood of the sacrificed animals on the people to link the people with the sacrifice. In the Christian sacrifice, Christians literally consume the very person and life of the victim, who is Christ.

It is not symbolic, since the body and blood of the Lord are those components of Jesus who lives, who will never die again. Furthermore, and most importantly, Jesus is God. His life is the divine life with all its power, eternity and sublimity. †

Daily Readings

Monday, June 26
2 Kings 17:5-8, 13-15a, 18
Psalm 60:3-5, 12-13
Matthew 7:1-5

Tuesday, June 27
Cyril of Alexander, bishop and doctor
2 Kings 19:9b-11, 14-21, 31-35a, 36
Psalm 48:2-4, 10-11
Matthew 7:6, 12-14

Wednesday, June 28
Irenaeus, bishop and martyr
2 Kings 22:8-13; 23:1-3
Psalm 119:33-37, 40
Matthew 7:15-20
Vigil Mass for Peter and Paul, apostles
Acts 3:1-10
Psalm 19:2-5
Galatians 1:11-20
John 21:15-19

Thursday, June 29
Peter and Paul, apostles

Acts 12:1-11
Psalm 34:2-9
2 Timothy 4:6-8, 17-18
Matthew 16:13-19

Friday, June 30
The Most Sacred Heart of Jesus
Hosea 11:1, 3-4, 8c-9
(Response) Isaiah 12:2-6
Ephesians 3:8-12, 14-19
John 19:31-37

Saturday, July 1
The Immaculate Heart of Mary
Lamentations 2:2, 10-14, 18-19
Psalm 74:1-7, 20-21
Luke 2:41-51

Sunday, July 2
Thirteenth Sunday in Ordinary Time
Wisdom 1:13-15; 2:23-24
Psalm 30:2, 4-6, 11-13
2 Corinthians 8:7, 9, 13-15
Mark 5:21-43
or Mark 5:21-24, 35b-43

Question Corner/Fr. John Dietzen

Column on celiac disease prompts many responses

It was good to read in a recent column your discussion of celiac disease, a problem we faced years ago in a vacuum. It was good also to know we came to similar conclusions.

In the late '60s, our youngest son was diagnosed as probably having celiac/sprue disease, a malabsorption syndrome in which the small intestine cannot absorb food nutrients in the presence of gluten. This means they cannot tolerate wheat and several other grains.

As for receiving wine, in correspondence with some industry people in Canada, I learned that only wine fermented by wild yeast is safe, since "domestic" yeast is grown with the forbidden grains.

I was advised to use foreign wines, because wine makers in Europe generally used wild yeast, at least at that time. Thank you for your help. (Minnesota)

I am grateful to this mother and the dozens of other readers who responded with their experiences, diet suggestions, frustrations and some disagreements with parts of my column.

From all this correspondence I learned at least three lessons.

First, there are far more people suffering from this complicated and often very dangerous disease than I imagined. Nearly 100,000 men, women and children are known to have it. It is thought the sickness remains unrecognized for many thousands of others. The complex of symptoms seems often not easy for physicians to identify and diagnose.

Second, celiacs report amazingly diverse, sometimes contradictory, experiences of what they can and cannot bear. For example, a number easily tolerate part (some even all) of a Communion host; for others even a tiny piece excites the allergy.

Some people can tolerate no wine,

especially if it contains sulfates. Others say they can take only American, or only European, wine. And so on.

Obviously, each person's regimen needs to be worked out in consultation with a personal physician.

One thing all the writers agree on is that there should be some way they, and their children who have the disease, could receive the Eucharist without endangering their health, if not their lives.

Third, on a different plane, it is astonishing to me that some Catholics' eucharistic theology on this subject is, to put it at its kindest, so greatly confused.

Several people wrote reminding me quite firmly that after the consecration at Mass, bread is no longer present. It has become the body of Christ. Therefore, to speak of someone being affected by wheat in the bread is effectively to deny the Catholic faith.

The same argument is raised when I bring up the point that recovering alcoholics usually do not receive Communion from the cup. This group insists that the wine (alcohol) which was in the chalice is no longer there. It is now the blood of Christ and thus could have no alcoholic effect on a believer.

Most Catholics are aware, of course, that this notion contradicts Catholic teaching, that in the Eucharist the substance of the bread and wine is changed but the "accidents," the physical characteristics of bread and wine, remain.

Apart from this, however, it tends to lay an unjust guilt trip on celiac sufferers, implying that their problem is in fact nothing but a lack of faith.

Fortunately, good resources are available for celiac patients and their families, particularly from the Celiac Sprue Association, Omaha, Neb. 68131-0700. The association's Web site at www.csaceliacs.org offers helpful background and practical information.

(Questions for this column may be sent to Father John Dietzen in care of P.O. Box 325, Peoria, IL 61651 or by e-mail at jjdietzen@aol.com.) †



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St. Mark's Gospel provides the last reading. It is the story of the Last Supper.

My Journey to God

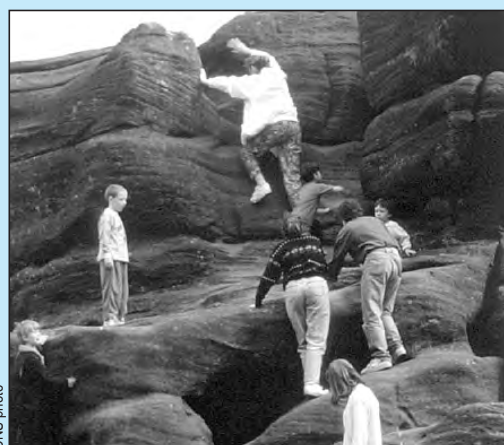
I Am

I am your strength
I am your center
I am the rock
You can build your faith upon.

I am your light
I am your comfort
I am who am
And I will lead you home.

By Karen Krider

(Karen Krider is a member of Our Lady of Perpetual Help Parish in New Albany.)



CNS photo

REDUCED PRICE, REVISED ITINERARY, ONE EXTRA DAY IN ITALY

Great Jubilee Pilgrimage to Italy

(Rome, Florence, Assisi, Monte Cassino and Milan)

October 8-17, 2000

Led by
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Jubilee Indulgence
Holy Doors of Rome
Daily Mass

Cost

\$2,499 per person based on double occupancy from Indianapolis plus tips, taxes and insurance. Single rooms available.



October 8

Leave Indianapolis for Rome.

October 9

Arrive in Rome. See the Coliseum, Roman and Imperial forums, Circus Maximus, Palatine and Capitoline hills. Mass at North American College.

October 10

Pass through Holy Doors into St. Peter's Basilica. Celebrate Mass. Visit Vatican Museum and Gallery, Raphael's rooms and Sistine Chapel. Walking tour of Rome.

October 11

Attend Mass and attend papal audience in St. Peter's Square if Pope John Paul II is available. Afternoon free for personal sightseeing.

October 12

Travel to Monte Cassino Abbey founded by St. Benedict in 529. The remains of St. Benedict and his sister, St. Scolastica, rest beneath the monastery high altar. Celebrate Mass.

October 13

Pass through Holy Doors of Rome's basilicas. Mass at Basilica of St. Mary Major. Visit basilicas of St. John Lateran, which contain the relics of SS. Peter and Paul. See the catacombs of St. Calixus.

October 14

Travel to Assisi to see where St. Francis lived and prayed. Visit the basilicas of St. Mary of the Angels, St. Francis and St. Clare. Mass at Basilica of St. Clare.

October 15

Travel to Florence. Tour the Duomo (Cathedral of Santa Maria del Fiore), Uffizi Galleries and the Church of Santa Croce, which contains the tombs of Fermi, Galileo and Dante.

October 16

Travel to Milan. Visit magnificent Duomo with its 345-foot spire. Visit Santa Maria dell Grazie and view Teatro della Scala.

October 17

Return to Indianapolis.



For further information, please contact:

Carolyn Noone

317-236-1428 or 800-382-9836, ext. 1428



800-713-9800

From the Archives

Catholic educators

This group of educators developed the *Elementary School Administration Handbook* in the early 1960s.

They are (from the left): Providence Sister Thomas Carson, Benedictine Sister M. Callista Tenbarge, Oldenburg Franciscan Sister Virgil Schneider, Msgr. James P. Galvin, then superintendent of schools for the archdiocese, Benedictine Sister Mary Benedict Livers, Oldenburg Franciscan Sister M. Dorine Tebbe, and Providence Sister Regis O'Kane. †

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



Christ in Eucharist unites believers, cardinal says

ROME (CNS)—While it may seem “too good to be true,” Christ is really present in the Eucharist, entering into the lives of believers and bringing them together in the bond of love, said Cardinal Francis E. George of Chicago.

Giving the opening catechesis June 20 at the International Eucharistic Congress, Cardinal George said it should not be surprising that modern people have a hard time talking about the real presence of Christ in the Eucharist.

Jesus’ disciples had the same problem, the cardinal told several thousand people gathered at the Basilica of St. John Lateran.

“The tension became unbearable when Jesus began to use realistic language about eating his flesh and drinking his blood,” Cardinal George said.

While some of his followers drifted away in confusion, Jesus continued to use explicit language, a language later adopted by the early Christian community, he said. Cardinal George said that, at least in the United States, it seems eucharistic teaching and preaching have been neglected, eucharistic adoration has been discouraged outside of the Mass and even the Mass sometimes lacks the prayerful attitude it deserves.

“Whatever the reason, there is a growing desire among the Catholic people for more clarity and insight into our eucharistic faith and practice,” he said. †

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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).

June 23-24

Sacred Heart of Jesus Parish, 2322 North 13½ St., **Terre Haute**. Summer Fling Family Festival, raffle, rides, Fri. 4-10 p.m., fish dinner; Sat. noon-10 p.m., spaghetti dinner. Information: 812-466-1231.

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

June 23-25

Saint Meinrad Archabbey, **Saint Meinrad**, three-day retreat, "What Does the Life of Jesus Have to Say to Women Today?" Father John Buckel. Information: 812-357-6585 or 800-581-6905.

June 24

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

St. Michael Parish, Marian Center, 3354 W. 30th St., **Indianapolis**. Mass to commemorate 19th anniversary of Medjugorje, confession and rosary, 9:15 a.m.; Mass, 9:45 a.m. Information: 317-924-3982.

Ramada Inn, 700 Riverside Dr., **Jeffersonville**. Summer dance, Catholic Single Adult Club of Louisville and Southern Indiana. Information: 502-245-1479.

June 24-25

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

Sacred Heart of Jesus Parish, 1840 E. 8th St., **Jeffersonville**.

Parish Festival, games, food buffet; Sat. 4-11 p.m.; Sun. 11 a.m.-6 p.m. Information: 812-288-7917; 812-283-5061.

June 25

Mary's Schoenstatt, **Rexville** (12 m. south of Versailles). Corpus Christi Marian Field Mass, Father Elmer Burwinkel, Father Larry Borders, Msgr. John Minta, 2:30 p.m. Blessing of Calvary Gethsemane Garden and Landry Schoenstatt Shelter. Picnic, with beverages, desserts furnished. Bring chairs.

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

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

St. Luke Church, 7575 Holliday Drive East, **Indianapolis**, Corpus Christi Celebration, 2 p.m. Information: 317-259-4373.

Butler University Holcomb Gardens, 4600 Sunset Ave., **Indianapolis**. Carillon and brown bag dinner, 4:30 p.m. Information: 317-784-4207.

Mount St. Francis Retreat Center, near **New Albany**. Corpus Christi procession, 3 p.m. Information: 812-923-5785.

June 25-July 1

Benedict Inn Retreat and Conference Center, 1402 Southern Avenue, **Beech Grove**. Silent retreat, "Living Reconciliation in Community," by Benedictine Archabbot Lambert Reilly. Reservations: 317-788-7581.

June 26-29

Sacred Heart Parish, 1530 Union Street, **Indianapolis**. vacation Bible school, preschool-grade 6, 6:30-8 p.m. Registration: 317-638-5551.

June 30

Pebble Brook Golf Club, 3110 Westfield Rd., **Noblesville**. Little Sisters of the Poor, St. Augustine Home, second annual Swing for Seniors golf tournament, 11:30 a.m., registration \$100. Information: 317-770-9896 (daytime); 317-844-5290 (evenings).

St. Mary Parish, 415 E. Eighth St., **New Albany**. Celebration of feast of Sacred Heart and the Immaculate Heart, eucharistic adoration 9 p.m., Mass midnight. Information: 812-944-0777.



"I ran out of sugar."

© 2000 CNS Graphics

June 30-July 1

Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Blue Army of Our Lady of Fatima all-night vigil for priests and vocations, Fri. 5:30 p.m. Mass, Sat. 8:30 a.m. Mass. Information: 317-356-5407.

July 2

Little Flower Parish, 4720 E. 13th St., **Indianapolis**. Foxhoven family singers concert, 2 p.m., rosary at 1:30 p.m. Information: 317-357-8352.

Recurring

Daily

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

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

Weekly

Sundays

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

St. Rita Church, **Indianapolis**. Mass in Vietnamese, 2:30 p.m.

St. Anthony of Padua Church, **Clarksville**. "Be Not Afraid" holy hour, 6 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. Anthony Church, 379 N. Warman, **Indianapolis**. Rosary and Benediction for vocations, 2 p.m.

St. Gabriel Church, **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

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

Tuesdays

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

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

St. Anne Parish, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.

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.

—See ACTIVE LIST, page 15

ST. MAURICE, INDIANA Decatur County

Annual Picnic Sunday, July 2

Mass Time: 10:00 AM

Chicken or Roast Beef Dinners
Mock Turtle Soup

Serving from 10:30 AM to 3:00 PM (EST)
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The Active List, continued from page 14

◆◆◆
Our Lady of the Greenwood 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.

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

◆◆◆
St. Mary Church, **New Albany**. Shepherds of Christ prayers for lay, religious vocations, 7 p.m.

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

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

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

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

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

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

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

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

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

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

Monthly

First Sundays
St. Paul Church, **Sellersburg**.

Prayer group, 7-8:15 p.m. Information: 812-246-4555.

◆◆◆
Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

First Mondays
Archbishop O'Meara Catholic Center, **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 Rd. W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

First Fridays
Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

◆◆◆
Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

◆◆◆
Our Lady of Lourdes Church,

5333 E. Washington St., **Indianapolis**. Exposition of Blessed Sacrament, prayer service, 7:30 p.m.

◆◆◆
Sacred Heart Church, 1530 Union St., **Indianapolis**. Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.

Third Fridays
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

◆◆◆
St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays
St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., rosary; return to church for Benediction. †

Be a part of our second bridal issue for 2000!

Announcements of Weddings



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

If you are planning your wedding between July 1 and Feb. 1, 2001, 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. Black & white picture preferred; we cannot guarantee the reproduction quality of a color photo. Please put name(s) on the back. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline

All announcements with photos must be received by Wednesday, July 5, 2000, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

St. Nicholas Church Picnic
Sunday, June 25, 2000

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— Use this form to furnish information —

Clip and mail to: BRIDES, The Criterion, ATTN: Susan Bierman, 1400 North Meridian, Indianapolis, IN 46202
Deadline with photos: Wednesday, July 5, 2000, 10 a.m.

Please print or type:

BRIDE First Middle Last Daytime Phone

Mailing Address City State Zip Code

Bride's Parents

City State

BRIDEGROOM First Middle Last

Bridegroom's Parents

City State

Wedding Date Church City State

Photo Enclosed
 No Picture

Signature of person furnishing information Relationship Daytime Phone

BISHOPS

continued from page 1

which they had previously decided to develop.

- Issued a brief statement of affirmation and encouragement for the estimated half-million U.S. Catholics who are involved in catechetical ministry.

Meanwhile, the three formation documents for the ordained were distinct in origin and type, but by coincidence all three came to a vote at the same meeting. The bishops approved:

- A first-ever "National Directory for the Formation, Ministry and Life of Permanent Deacons in the United States," a 220-page directory with binding norms, based on Vatican documents and U.S. needs, for the life,

ministry and formation of U.S. deacons.

- A 138-page "National Plan for the Ongoing Formation of Priests," the first comprehensive set of U.S. guidelines for lifelong formation after ordination. It highlights different formation needs at different stages in a priest's life as well as common needs at all phases to promote integral human, spiritual, intellectual and pastoral development.

- A set of guidelines, developed at the Vatican's request, for bishops who wish to take a sabbatical as a means of more in-depth involvement in their own ongoing formation.

With their adoption of a new handbook and bylaws, the bishops are just one step from taking on a new national identity as the USCCB. Archbishop Daniel E. Pilarczyk of Cincinnati, who

has headed the restructuring process, told the bishops that his committee is working on minor editorial revisions requested by the Vatican on the statutes they approved last year. He said they could expect to vote on the final revision this November, completing a process they began in 1992.

Despite the heavy agenda of items to debate and vote on, the bishops also devoted time to discussion of a number of issues.

They devoted almost three hours June 15 to discussing the challenges the U.S. Church faces in coming years as the number of active priests diminishes but the number of permanent deacons and ecclesial lay ministers climbs.

Many of the bishops highlighted more intense vocation recruitment as a top priority in response to the situation of fewer priests, but they also discussed the

importance of changing parish structures, new leadership initiatives, education and a variety of other ways of maintaining and improving pastoral services.

At a Mass June 15 before the meeting opened, Bishop Joseph A. Fiorenza of Galveston-Houston, NCCB-USCC president, cited reconciliation as a common theme running through many of the issues the bishops had before them.

During the meeting, Bishop Fiorenza announced that Archbishop Pilarczyk will head a committee of five bishops to establish procedures for bishops to grant or revoke the *mandatum*, or mandate from an ecclesiastical authority for a Catholic theologian to teach.

He said the committee will consult with representatives of Catholic college administrators, scholarly societies and religious orders sponsoring Catholic colleges, in developing the procedures. †

FORMATION

continued from page 1

tion" called for by Pope John Paul II. A directory establishes norms and principles against which catechetical programs and practices can be measured.

Archbishop Buechlein told the bishops that a task force of bishops convened to assess whether a national adult

catechism is feasible and advisable became convinced that such a text "could make an important contribution in the area of adult religious education."

He said one suggested approach was to frame Catholic teaching "within the context of a thematic approach based on the rights mentioned in the Declaration of Independence: life, liberty and the pursuit of happiness."

Another approach might involve "borrowing the lights and shadows theme from *Gaudium et Spes* (the Second Vatican Council's Pastoral Constitution on the Church in the Modern World) and using it to look at Catholic doctrine and Church teaching in light of the many blessings we enjoy

in this country as well as the challenges we face," he said.

Such approaches, he said, would be examples of the inculturation called for by the *Catechism of the Catholic Church* and other Church documents.

The bishops approved the development of a national adult catechism June 15 by a voice vote without audible opposition.

By a second voice vote they entrusted

Archbishop Buechlein's committee with overseeing the development of the text, with an understanding that the committee "will act in regular consultation with all the bishops."

The next day the bishops adopted the statement, "In Support of

Catechetical Ministry," by a voice vote with no audible opposition.

Intended to mark the 65th annual Catechetical Sunday in the United States this Sept. 17, the statement celebrates "the gifts we have been given in this ministry and the many people who make catechesis a reality."

According to the education committee, about a half-million U.S. Catholics are involved in the Church's catecheti-

The adult catechism "would be designed to complement and refer back to the Catechism of the Catholic Church, not replace it."

cal mission.

The statement calls catechesis "an awesome task, one that deserves complete dedication, catechists who are well formed in the faith, financial resources and the finest materials."

Praising the dedication and commitment of the nation's catechists, it says: "Through their personal efforts at evangelization, they plant the seeds of faith in people of all ages throughout the United States." †



Archbishop Daniel M. Buechlein (right) talks with Bishop David E. Fellhauer (left) of Victoria, Texas, at the U.S. Catholic bishops meeting in Milwaukee June 15-17.

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Rest in peace

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

BARTLING, Francis H., 87, S. Anthony, Morris, June 15. Husband of Magdalen "Maggie" (Ferkenhoff) Bartling. Father of Denee "Dee" Andres, Venita Dotson, Karla Henderson, Bart and Lisa Bartling. Brother of Sylvester "Bess" Bartling. Grandfather of nine. Great-grandfather of eight.

BAUMANN, William P., 81, St. Joseph Hill, Sellersburg, June 9. Father of Evelyn Byrd, Fred, William P. Jr. and Mark Baumann. Brother of Mildred Barmore, Ruth Davis, Pat and Rita Haub, Alvin and Melvin Baumann.

BAYT, Rudy "Rudy" G., Sr., 72, St. Christopher, Indianapolis, June 8. Husband of Norma J. Bayt. Father of Jane, Rudy Jr. and Stephen Bayt. Brother of Theresa Lambert, Bill, Chet, Henry and Tony Bayt. Grandfather of five.

BOWEN, A. Jane, 86, Holy Spirit, Indianapolis, June 2. Mother of Susan Beasley, Theresa Smith, Mary Ann Wells, J. Steven and William F. Bowen. Grandmother of 13. Great-grandmother of 12.

EGAN, Lillian W., 83, St. Mark, Indianapolis, June 6. Mother of Mary Ann Cieply, Katherine Lyons, Nicholas and Thomas Egan. Sister of Bonnie Johnson, Ruth Kirkpatrick, Doris Lepper, Joan Puntarelli, Mary Rabensteine, Bill and Bob Pierle. Grandmother of 12. Great-grandmother of nine.

FAHLEN, William, 73, St. Mary, Richmond, June 10.

Providence Sister Mary Teresita Lettelleir was teacher

Providence Sister Mary Teresita Lettelleir died on June 11 in Karcher Hall. She was 87.

A funeral Mass was celebrated in the Church of the Immaculate Conception at Saint Mary-of-the-Woods on June 14.

Born in Bloomington, the former Joanna Louise Lettelleir entered the congregation of the Sisters of Providence in 1930, professed first vows in 1933 and final vows in 1939.

She taught at St. Ann and St. Patrick schools in Terre Haute, as well as schools in the Evansville Diocese, the District of Columbia, Illinois, Maryland and Missouri.

Sister Mary Teresita is survived by a brother, Robert Lettelleir. †

Husband of Janice Fahlen. Father of Krista Elston, Andrea Simpson and Ernest Fahlen. Brother of Mary Lou Mitchell, Anora Turner, Charles and Robert Fahlen. Grandfather of four.

FEENEY, Mary Ann Engle, 60, Little Flower, Indianapolis, June 8. Mother of Ann Bagwell, Donna Casey and Thomas Feeney. Sister of Elizabeth Dyer. Grandmother of three.

FEISTEL, Truth Jerger, 76, St. Anthony, Indianapolis, June 1. Wife of Edmund B. Feistel. Mother of Edmund J. Feistel. Sister of Doris Rose. Grandmother of three.

GONZALES, Andres Joseph, 53, Holy Spirit, Indianapolis, June 12. Husband of Debbie Kucinsky Gonzales. Father of Kimberly and Luis Gonzales. Son of Ramona Gonzales. Brother of Linda Agosto, Maria Flores, Maria Luisa Mundoza, Amelia Sanchez, Edward and Gilbert Gonzales. Grandfather of two. Great-grandfather of one.

KARP, Janina (Szykulski), 77, St. Anne, New Castle, June 12. Wife of Joseph Karp. Mother of Barbara Derebery, Edward, John, and Joseph Karp. Sister of Wysia Szykulski. Grandmother of six.

ROBERTS, Nelly M., 84, Holy Family, New Albany, June 10. Mother of Glenn Peyton Jr. Sister of June Harbison, Margaret Stockdale, Charles and Marvin Slattery.

ROBERTSON, Mary Rita (Sieg), 75, St. Bernard, Frenchtown, June 3. Mother of

Providence Sister Jane Elizabeth Buche was musician

Providence Sister Jane Elizabeth Buche died on June 14 in Karcher Hall at Saint Mary-of-the-Woods. She was 87.

A funeral Mass was celebrated in the Church of the Immaculate Conception on June 16.

Born in Richmond, Jane Elizabeth Buche entered the congregation in 1930, professed first vows in 1933 and final vows in 1938.

She taught music in schools in the archdiocese: St. Agnes in Indianapolis, St. Charles in Bloomington, Holy Trinity in New Albany, St. Mary in Richmond, St. Paul in Sellersburg and Holy Trinity and Sacred Heart in Terre Haute, as well as in the Evansville Diocese and California, District of Columbia, Illinois and North Carolina. She also ministered at Methodist Hospital in Indianapolis for seven years and to the elderly in Florida for 10 years.

Sister Jane Elizabeth is survived by two sisters, Virginia Lawler and Catherine Gennett, as well as a cousin, Providence Sister Marie Kevin Tighe. †

Rita Cason, Mary McCarty, Patricia Timberlake, Charles, James, Larry, Paul and Philip Robertson. Sister of Joan Seipel, Donald, Eugene, Wilford Sr. and Mark Sieg. Grandmother of 25. Great-grandmother of six.

ROMANSKI, Bruno, 93, St. Agnes, Nashville, June 9. Father of Ray Romanski. Brother of Steve Romanski.

ROSS, Robert R., 75, St. Anthony of Padua, Clarksville, June 1. Husband of E. Louise Ross. Father of John and Thomas Ross. Brother of Evelyn Robison. Grandfather of five.

SKOTZKE, Betty, 79, St. Mary, Greensburg, June 14. Mother of Patricia Janes, Judith Schneider, Robert and Thomas Skotzke. Grandmother of 10. Great-grandmother of 11.

TATE, Juanita J., 81, St. Gabriel, Connerville, June 7. Mother of Juanita Grizzell, Curtis, Orlia Jr. and Ladonna Tate. Grandmother of nine. Great-grandmother of 18.

WHITSETT, Sandra Lee, 62, Little Flower, Indianapolis, June 6. Wife of Kenneth M. "Mike" Whitsett. Mother of Maureen Potter, Gregory, Jeffrey and Kathleen Whitsett. Sister of Mary Lou Roberts, James and Michael Sanders. Grandmother of 11.

WINKLE, Elizabeth, 79, St. Gabriel, Indianapolis, May 29. Mother of Karen Thompson, Charlie, John and Michael Winkle. Sister of John Lindeman Jr.

LETTERS

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the method used in teaching prior to the determined point in history and the present methods. This might be found to be as important as the materials used.

The last point that I would like to offer for consideration is this. Have our pastors, priests, and rabbis become fearful of telling people what they need to hear, and only say what they think the people want to hear? Have they come to consider their job to be to keep people coming to church instead of leading them to salvation, as is really what their ultimate goal should be? As a result, perhaps people are left with an empty feeling, causing them to search for something that is missing in their spiritual life.

Winferd E. Moody, Indianapolis

Say one Hail Mary

For 40 years I waited, wondering what was in the third secret of Fatima. Now I know.

The Catholic Church is important to me today as it was to me as a kid. I did stop my Catholic education when leaving high school. I went to Mass, and I thought it

was enough. I started to study in earnest two years ago, as I wanted to know what did the Church teach, not what everyone else seemed to say it taught.

I was very surprised to find out, the Catholic Church created the Bible; it took about 100 years to put it together and finished about A.D. 400. The Bible did not create the Church. Jesus said, on this rock I build my Church, not on this Bible I build my Church. Tradition for 400 years, and then the Bible. I do not understand all the Bible teachings, that is where my faith is, and I continue to study the word plus history and tradition.

Years ago I found small stickers in a Catholic book store that said "Say one Hail Mary" and I put them on my envelopes that I sent out and was able to say "one Hail Mary" now and again. I never seemed to have the time to say a full rosary.

Saying one Hail Mary means a lot to me. I heard a man say once at a retreat. "If it is worth doing, it is worth doing poorly." I tried to do too many things perfectly and failed, so gave up trying. I became full of apathy, and now I watched my life go by. It is not my job to change the Church, my job is to have the Church change me. I have to be open and willing to change. before anything can happen.

Say one Hail Mary. I continue to do so. Bill Knaus, St. Albans, Vt.

Notre Dame gets Lilly grant

NOTRE DAME, Ind. (CNS)—The University of Notre Dame has received a \$260,000 grant from the Lilly Endowment to fund an ecumenical meeting of pastors and lay leaders from Catholic and Protestant congregations and parishes.

The three-day pastoral summit will be convened in New Orleans next May by Notre Dame's Institute for Church Life.

"We won't be talking about doctrinal differences or ideologies that may some-

times be in conflict, but simply about pastoral excellence and local church excellence," said Paul Wilkes, former visiting Welch professor of American studies at Notre Dame and one of the summit's organizers.

Dominican Father Paul Philbert, director of the Institute for Church Life, said he expects about 1,000 clergy and lay leaders from a broad range of Christian denominations to attend the meeting. †

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PRIESTS

continued from page 1

Catholics to 3,086, he said. Since 1970, the total number of priests has declined, while the Catholic population has continued to grow.

He cited increases in permanent deacons—from none before 1968 to about 13,000 today—and in parish-employed lay ecclesial ministers—about 30,000 today—as two key indicators of the changes since the Second Vatican Council in the way ministry is conducted in U.S. parishes.

Sustained strategies for new vocations emerged as one of the top priorities of bishops in their discussion of the issues they face. “If you marshal your resources, it’s amazing what will happen,” said Archbishop Elden F. Curtiss of Omaha, Neb.

Auxiliary Bishop Robert F. Morneau of Green Bay, Wis., questioned the apparently growing practice of U.S. bishops recruiting vocations from overseas. Alluding to data showing that North America has still the highest ratio of priests-to-Catholics of any region, he asked if foreign recruitment practices were in accord with Vatican policy seeking a more equitable distribution of priests around the world.

Several bishops said the growth in other ministries means priests must receive more training in collaborative leadership and management skills.

Some noted that cultural factors are important. Cardinal William H. Keeler of Baltimore said an obscured sense of transcendence and inability to make faith commitments have made it difficult for other Churches to recruit enough ministers as well.

Bishop Sean P. O’Malley of Fall River, Mass., said lack of cultural support for permanent commitments shows up in marriage and divorce statistics as well as vocations figures.

Bishops adopt national plan for ongoing priestly formation

MILWAUKEE (CNS)—The U.S. bishops unanimously adopted a “National Plan for the Ongoing Formation of Priests” during their June 15-17 meeting in Milwaukee.

The plan, approved by a vote of 190-0, spells out specific formation needs at different stages of a priest’s life as well as ongoing formation concerns that should be addressed at all stages, regardless of his age or office.

“Continuing formation is an act of care, concern and love by bishops for their priests,” said Bishop Richard C. Hanifen of Colorado Springs, Colo., chairman of the bishops’ Committee on Priestly Life and Ministry.

In the floor debate on the document, Archbishop William J. Levada of San Francisco obtained a change in language describing one of the practical contexts facing priests today as an “incomplete shift in sacramental consciousness.”

Archbishop Levada said the passage implied more of a shift in actual Church teaching about the sacraments than was warranted and could be misinterpreted. The bishops approved his substitute language, stating the context as greater awareness of the need for ongoing formation after ordination.

Bishop Carl F. Mengeling of Lansing, Mich., said the program of formation described in the 138-page document was daunting for smaller dioceses like his, which do not have the personnel or other resources to develop such comprehensive programs on their own.

Bishop Joseph A. Fiorenza of Galveston-Houston, president of the National Conference of Catholic Bishops, suggested that bishops at provincial or regional meetings should discuss ways to collaborate in meeting priests’ ongoing formation needs.

About half the ongoing priestly formation text is devoted to key stages in priestly life, the specific issues accompanying each, and programmatic responses of formation to help the priest meet new challenges he faces and grow with them.

The five stages it identifies are:

- The first years of priesthood.
- Transition, when a priest receives a change of assignment.
- The first pastorate.
- Midlife, a period of re-examining one’s identity, values and direction.
- The “third age” or senior years, when advancing age and retirement bring a realignment of activity and responsibility.

Before the national plan, the U.S. bishops had addressed various aspects of continuing education of clergy but had not developed a comprehensive program at the national level.

The framework of the plan relies heavily on principles spelled out by Pope John Paul II in his 1992 apostolic exhortation on priestly formation, *Pastores Dabo Vobis* (I Will Give You Shepherds). That document focused especially on seminary formation but also highlighted the need for ongoing formation after ordination.

Three bishops raised the issue of married priests as part of the question, although none pronounced himself in favor of ordaining married men.

Archbishop Francis T. Hurley of Anchorage, Alaska, posed the question of ordaining “simple priests”—priests with a lesser level of theological training who would meet people’s need for Eucharist by celebrating Mass but would not have faculties to hear confessions and possibly not to preach.

Several bishops discussed the possible wider use of current provisions in Church law for parishes administered by deacons, religious or lay people, and for linking parishes under ministerial teams.

Bishop Kicanas reported that the current average age of diocesan priests is 57 and the average age of priests in religious orders is 63. He said that even if there is a significant upturn in ordinations in the next few years, in the short run the total numbers available for parish ministry will decline because of the large numbers of older priests likely to retire or die within the next decade.

That situation was highlighted by Archbishop Theodore E. McCarrick of Newark, N.J., who over the past decade or so has led the U.S. bishops in new ordinations.

If current rates of loss through death, retirement or departure remain the same in the Newark Archdiocese and he ordains 12 new priests a year over the next 10 years, he said, “10 years from now, instead of [the current] 540 priests, we’ll have 192.”

At the conclusion of the discussion, Bishop Kicanas commented that the bishops had conveyed “a sense of hopefulness and confidence” about meeting pastoral needs with fewer priests.

He said vocations was “clearly a continuing priority.”

Other themes he saw emerging, he said, included more attention to new parish strategies, pastoral planning, seminary formation concerns, foreign priests and how to integrate them more effectively, and the retention, affirmation and ongoing formation of priests. †

Following the lead of the papal document, the national plan says that a comprehensive program of formation should help a priest at every stage to grow in his “human, intellectual, pastoral and spiritual” dimensions.

Part of the plan is a discussion of what it calls “10 significant contexts” underlying formation needs of U.S. priests at the start of the 21st century. It summarizes these as:

- The “realization of the need for ongoing priestly development” after ordination.
- “Divisions in presbyterates,” with differences in age, background, theological perspective and formation requiring priests to work consciously for common ground and unity.
- “Diminishing numbers of priests.”
- The “dramatic contrast” between priestly commitments and “current cultural sexual mores, values.”
- “International priests and multiculturalism in the United States.”
- “Social shifts and realignment of Church resources,” making new demands on priestly ministry with communities in transition.
- “Social engagement of the Church in matters of justice, life and reconciliation” at a time when Americans tend “to privatize religion and to separate it, at least implicitly, from public life.”
- “The new evangelization,” challenging priests to re-evangelize Catholics who are only “weakly or loosely connected with faith and Church.”
- “Fluidity and polarization in the post-Vatican (II) Church,” in which renewal is not only an ongoing task but a source of division and contrasting interpretations.
- “Sharing many ministries,” as the growth of lay ministry makes new demands on priestly leadership and challenges priests to a deeper understanding of their own identity. †



Priests from the archdiocese process into SS. Peter and Paul Cathedral on June 3 for the Mass of Ordination. The U.S. bishops unanimously adopted a “National Plan for the Ongoing Formation of Priests” during their June 15-17 meeting in Milwaukee.



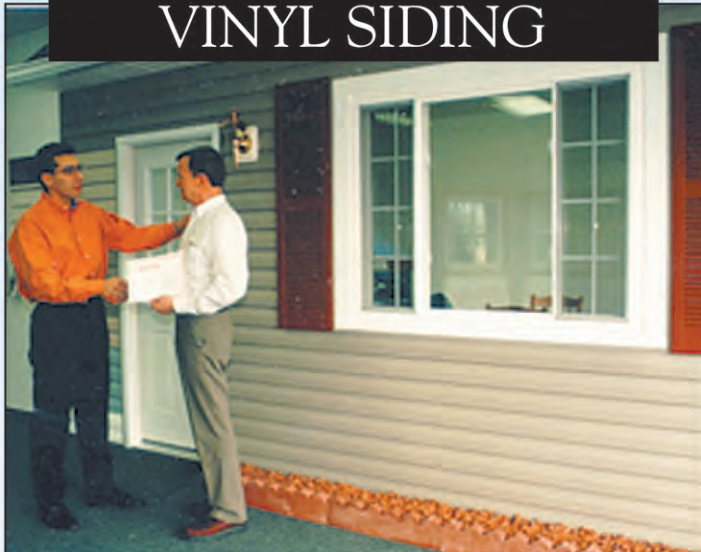
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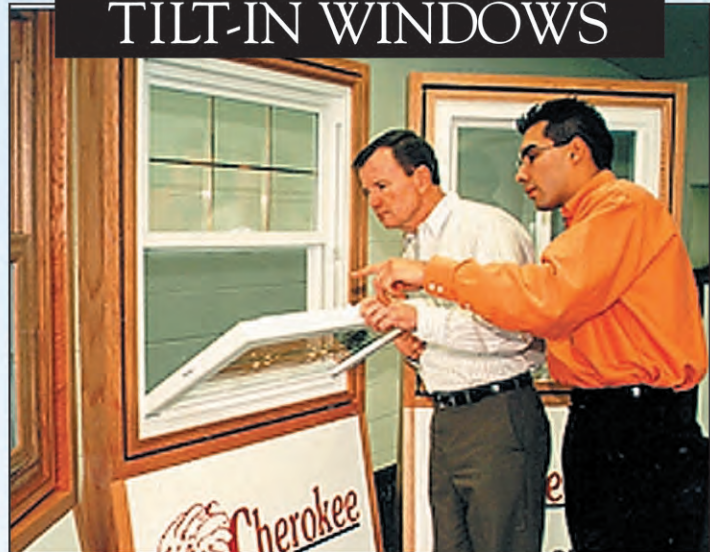
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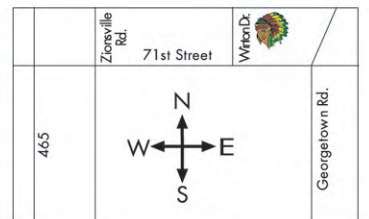


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