





# MISSIONARY

continued from page 1

recently coordinated a more accurate translation of the Sunday Lectionary in the Logbara language.

"They had a Sunday Lectionary [in the diocese]," she said, "but the translation was very poor and it was out of print. The revision was a three- or four-year project. That's another example of why I love the work I do in Arua. I think it's easy to see the results. It's so tangible for me.

"When I first arrived in Uganda in 1991, I was convinced that there was nothing I was going to be able to do there because of the language and cultural barriers," Meyer said. "Their experiences were so different from mine, and I thought none of my skills would be applicable."

Her uncertainty was complicated by the negative reaction of some diocesan priests to her ministry position.

"Bishop Frederick Drandua received criticism from some of the diocesan priests who were not accustomed to women with theology degrees and pastoral experience," she said, "but the majority of people have been very kind to me. Yet even now, after 10 years, I'm still not completely past that attitude. My pastoral experience and background can seem threatening to some people. I think it is part of the tension between laity and clergy that can sometimes occur in ministry, but I think it is important to the people involved in lay ministry to see my witness.

"I think I'll be more accepted in my new role with the social communications department than I was in pastoral ministry," she said. "I don't see myself as less pastoral in my work with the new diocesan radio station, but I think it will be easier for some of the priests to accept me in that role."

Attitudes about women and their role in society are deeply engrained in all cultures, she said. "In Uganda, women are very sub-



Photo by Mary Ann Wyand  
Lay missionary Sherry Meyer of Indianapolis receives financial help from the Archdiocese of Chicago and the Archdiocese of Indianapolis for her Church ministries with the Arua Diocese in Uganda. She is staying with her parents, Henry and Theresa Meyer of St. Roch Parish in Indianapolis, until September.

missive to men. When I read the story in the *National Catholic Reporter* about the sexual scandal involving African priests and nuns, my reaction was, 'Yes, this can happen.' But I personally have not experienced such situations in the Arua Diocese. Poverty affects the quality of the formation of priests and religious in Uganda. Furthermore, the culture among the people I know in the Arua Diocese has always valued producing children. Children are their lifeblood. They are essential to their future."

The formation of priests and sisters needs more attention, she said. "The regional conference of bishops made this a topic of discussion and study a few years ago. I don't want to judge my brothers and sisters who are priests and sisters in Uganda. I don't know what their life circumstances are or how they make their choices. But I do know that the situation is ripe for such a thing to happen there."

Meyer said she believes the Church needs to look at the issues affecting Church life in Africa and "listen to voices from all corners of the world."

The subsmissiveness of women and the promiscuity of men have contributed to the AIDS crisis in Africa, she said, and the pandemic also affects Ugandans.

World health statistics released last year indicate that 34 million people in Africa are infected by the HIV virus that causes AIDS, and 22 million of those infected with the virus live in sub-Saharan Africa.

"AIDS has touched the Arua Diocese," Meyer said. "We're losing trained catechists and other leaders in the parishes. AIDS touches people in our office. People who have worked with us are gone now. We have lost some priests and religious. AIDS is very much talked about. In the towns, there are billboards promoting awareness about the disease. It is so sad that we lose so many people to AIDS."

Meyer said she tries to provide a positive role model for Ugandan women through her work as a lay missionary.

"I feel like I am making a difference," she said. "I love the people of Arua Diocese, even though I fought God's call at first. Ten years ago, I was sure that God



Submitted photo  
A Ugandan woman cleans fish as she prepares a meal in the parish kitchen at Obongi.



Submitted photo  
Ugandans fill the Sultana of Africa Minor Basilica in Lodonga, in the Arua Diocese, for a eucharistic liturgy.

was wrong, that lay ministry in Africa wasn't for me, because I was totally happy working in the chancery in the Archdiocese of Chicago. After I finished my theology degree, I decided to apply for a position as a parish life coordinator in the Archdiocese of Indianapolis, and I was accepted. That was my idea of what I was going to do, but God had different ideas for me.

"As a woman of faith, I felt called to try missionary work in Africa," Meyer said, "and I've been blessed in many ways. I've lived in good health and safety in Uganda for 10 years. I'm sure it's part of God's

plan for me, and I have faith that, no matter what happens, God will continue to be with me."

(Sherry Meyer will discuss her lay missionary work in Uganda during two programs in July. On July 11, Meyer and Father James Farrell will present an "Evening of Storytelling from Uganda" at 7 p.m. at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. On July 12, they will repeat the program at 7 p.m. at Sacred Heart Parish, 1840 E. Eighth St., in Jeffersonville. All programs are open to the public.) †




## Official Appointment

Effective July 1, 2001

**Sister Mildred Wannemuehler, O.S.B.**, reappointed parish life coordinator of St. Agnes Parish, Nashville, for a term of six years.

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



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# Researchers dissect the impact of religion on Indianapolis

By Brandon A. Evans

When scholars and clergy around the world want to study the impact of religion on a community, they will likely turn to Indianapolis.

For the past six years, The Polis Center—a research center based at Indiana University Purdue University Indianapolis—has been studying religion in Indianapolis. The center held a conference in Indianapolis last week to unveil the major findings of the project.

“Because of what Polis has done over the last decade, there is absolutely no doubt that more is known about religion in Indianapolis than in any other city in the country,” said Craig Dykstra, vice president of religion at the Lilly Endowment, which

funded a great deal of this research.

Dykstra, who spoke at the Madame Walker Theatre on June 18, mentioned all the various ways in which Polis’ Project on Religious and Urban Culture sought to understand religion in the area, which included “the history of religion in Indianapolis, the vital statistics, our religious population, the programs in hundreds of churches, the religious congregations of other faiths in our community, the roles of other kinds of religious institutions in our community, and the attitudes and opinions of the members of our community about religion.”

The scope of the research project was phenomenally large. It began in 1995 and included the work of more than 90 college and graduate students who came here from

more than 20 colleges and universities in seven states. A total of 18 representative neighborhoods were studied in detail—entailing hundreds of interviews.

Some of the findings of the project were given by several speakers and panels on June 18-19 at the conference titled “Sacred Circles, Public Squares: Religion’s Role in a Changing Urban Culture.”

Arthur Farnsley, a research associate for Polis, called the event “a celebration of public inquiry.”

“We never intended to run a traditional academic research project,” Farnsley said, “but to do research as part of a larger public endeavor. We were determined not to leave a scorched earth behind us, as researchers who came in, got the information we wanted, and then left just as quickly to draw

our own conclusions. We intended to be partners in a conversation about religion’s role in the city—we really wanted to be a public resource.”

To begin to fulfill that role of being a public resource, The Polis Center, over the next two years, will be giving about 75 presentations concerning their research to congregations, students and others.

“Part of my hope for this project has always been to generate mutual understanding and enhance cooperation among the many diverse parts of our community and especially it’s religious leadership and institutions,” Dykstra said.

To be able to have that kind of understanding and cooperation grow forth, it was necessary to have a project that spanned so

See STUDY, page 7

# Indianapolis organist to mark 75th birthday with free concert

By Jennifer Del Vecchio

It was in church while sitting on his grandfather’s lap that John Gates first became impressed by music.

Those first impressions eventually led Gates, a member of St. Joseph Parish in Indianapolis, to Carnegie Hall in New York, where famous composers such as Peter Illyich Tchaikovsky have also graced the stage.

Gates’ love of music was always with him, he said.

At age 6, Gates watched the keys on the player piano from his grandfather’s knee and later was able to duplicate some of the tunes.

Growing up in the former St. Catherine Parish in Indianapolis, Gates remembers being impressed by the music at Mass, and later being asked to substitute for the organist during Benediction when he was

only 11 years old.

For Gates, music is the voice of prayer. “I remember on top of the hymn card at Catholic grade school it was written that if you sing, you pray twice,” Gates said.

Those words of St. Augustine led Gates to play his best because he knew “that music can uplift people.”

In honor of his 75th birthday, Gates plans on giving a gift to others.

He will play two concertos by Serge Lancel at 7 p.m. on July 2 at Martin University in Indianapolis.

Nationally, Gates is known for his performances and his knowledge of classical and scriptural music. He studied with some of music’s best-known artists, such as Nadia Boulanger, the first woman before World War II to conduct the New York Philharmonic, the Royal Philharmonic of London and the Boston Symphony Orchestra. He also studied

with Ernst von Dohnanyi and Dame Myra Hess, who was known for using her music as a spiritual experience.

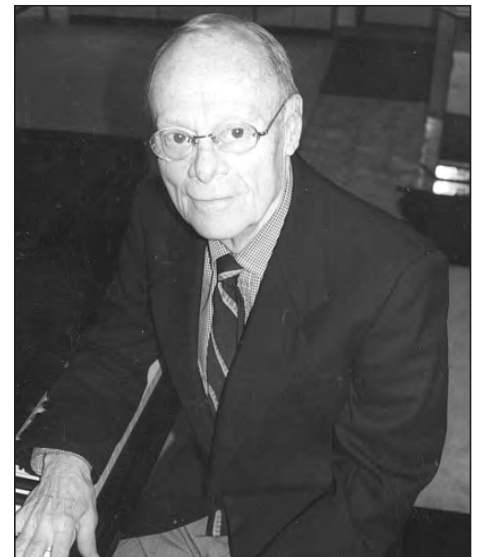
Gates was given the chance to study with Hess when he agreed to be her page-turner at concerts across the nation, he said.

Charles Gardner, director of spiritual life and worship for the Archdiocese of Indianapolis, called Gates an “encyclopedia of knowledge.”

Locally, Gates is known for being the organist for more than 50 years at St. Mary, Immaculate Heart of Mary, St. John the Evangelist and Sacred Heart parishes in Indianapolis since the 1950s and 1960s. He also chaired the fine arts department at Martin University in Indianapolis until 1999.

Geraldine Miller, the former choir director for SS. Peter and Paul Cathedral in

See ORGANIST, page 7



Organist John Gates is known for his performances and his knowledge of classical and scriptural music



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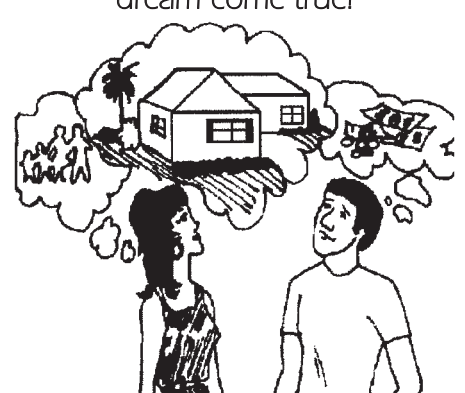
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## Editorial

# Sharing the surplus

President George W. Bush recently signed into law “the most sweeping tax cut in two decades.” Most taxpayers will receive an immediate rebate of \$300 to \$600, followed by a reduction in tax rates and other benefits spread over the next eight years. The federal government hopes that these short-term rebates will stimulate spending and, thereby, provide a boost to our sluggish economy. Long-term implications are less clear because of the uncertain economy and the shifting political scene in Washington.

We hope that this tax cut will be good for our economy. If they are equitable, and if they help to create jobs, stimulate new business development and reduce unemployment, tax cuts are good for America. But we also hope that this new tax cut will stimulate generosity and responsible stewardship among individuals, families and communities. That would also be good for the economy—and even better for the moral and spiritual life of our nation! Having a few more dollars to spend on “wants” rather than “needs” would be nice, but a genuine sharing of the surplus through good stewardship would be truly wonderful.

In his apostolic exhortation *Ecclesia in America*, Pope John Paul II reminds us of the uncomfortable truth that in the Gospels, “attachment to wealth is an obstacle to accepting Christ’s call to follow Him fully and without reserve.”

Each of us has a choice, the pope

says. We can take the path of Zacchaeus (Lk 19:1-10) and adopt “an attitude of detachment from material goods and of charity towards the needy,” or we can follow the rich young man (Mt 19:16-22) who went away sad because he had many possessions.

Attachment to wealth (or “the love of money”) is something that all Americans need to resist regardless of our economic or social status. We live in an affluent, consumer-oriented culture that too often encourages us to focus on our own needs and desires rather than on the needs of others. As Pope John Paul reminds us, Christian discipleship compels us to be good stewards: to express our gratitude to God, to be accountable for our use of all God’s gifts, to share these gifts generously, and to develop our gifts and return them to the Lord with increase.

Stewardship is all about sharing the surplus of God’s love and generosity. The invitation to be good stewards applies to all aspects of life: how we spend our time, how we use the skills and talents we have been given, and, yes, how we use our money (including the upcoming tax rebates).

— Daniel Conway

(Daniel Conway 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.



# Transubstantiation at heart of eucharistic mystery

(Third in a series)

**W**hen the bread and wine become the body and blood of Christ, why do they still look and taste like bread and wine? It’s the third question in our bishops’ teaching on the Real Presence of the Eucharist.

This question leads us into the heart of the eucharistic mystery, and it is indeed difficult to fathom. Admittedly, this week’s commentary requires a lot of reflection and prayer. It is an important consideration in order that we might realize that what happens at Mass is not simply “playing at a symbolic meal.” I will do my best to help!

To say the least, Christ becomes present at Mass under the appearances of bread and wine in an entirely unique way. Our document says he becomes present “in a way that is uniquely suited to the Eucharist and that is found only in the Mass.” In order to grasp this phenomenon, we refer to the language developed by the great theologian of the Eucharist, St. Thomas Aquinas.

St. Thomas taught that in the act of consecration at Mass the substance of the bread and wine is changed by the power of the Holy Spirit into the substance of the body and blood of Jesus Christ, though the appearances (he called these “accidents”) of bread and wine remain. Our document puts it this way: “What this means is that what appears to be bread and wine in every way (at the level of ‘accidents’ or physical attributes) in fact is now the body and blood of Christ (at the level of substance or deepest reality).”

This change at the level of deepest reality is called *transubstantiation*. According to our Catholic faith, we speak of the Real Presence of Christ in the Eucharist because this transubstantiation has occurred.

At this point, it is important to remember we are talking about a great mystery of our faith. Ultimately by definition we cannot fathom mystery. And if we could, we would not be talking about faith, we would be talking about certain knowledge. In our scientific, technological and materialistic culture, this is not easily accepted. If something cannot be known by empirical evidence, if it cannot be seen or touched or physically analyzed, it is generally considered not to be real. Let’s keep in mind that, ultimately, faith means we genuflect, humbly, before the awesome mystery of God for whom all things

are possible.

In an effort to help us grasp a bit of the meaning of the mystery of transubstantiation, our teaching document provides the following explanation that I will quote in full because I cannot improve on it. We say: “Every other change that occurs in the world involves a change in accidents or characteristics. Sometimes the accidents change while the substance remains the same. For example, when a child reaches adulthood, the characteristics of the person change in many ways, but the adult remains the same person, the same substance. At other times, the substance and the accidents both change. For example, when a person eats a piece of bread, that bread is incorporated into the body of the person—is changed into the body of that person. When this change of substance occurs, however, the accidents or characteristics of bread do not remain. As the bread is changed into the body of the person, it takes on all the accidents or characteristics of the body of that person. Christ’s presence in the Eucharist is unique in that, even though the consecrated bread and wine truly are in substance the body and blood of Christ, they have none of the accidents or characteristics of a human body, but only those of bread and wine.”

**Does the bread cease to be bread and the wine cease to be wine?** The fourth basic question about the Real Presence flows from the third. If you think about it, granted that the whole Christ is present in the Eucharist, the bread and wine cannot remain, but they “must give way so that the material aspect of Jesus as a man, his body and blood, may be present.”

In the Eucharist, the bread and wine are no longer bread and wine in substance. Because of this, the whole Christ is present in his resurrected glory—body, blood, soul, and divinity. As St. Thomas Aquinas wrote: “Christ is not quoted as saying, ‘This bread is my body,’ but ‘This is my body’ (*Summa Theologiae*, III q.78, a.5).”

The complexity of the mystery of the Eucharist baffles the mind, yet our faith is strengthened because we grasp enough of the meaning of transubstantiation to know that we are not attending some symbolic drama where nothing truly substantial happens.

Thank God for the gift of our faith and the Eucharist! †

### Archbishop Buechlein’s intention for vocations for July

**Men Religious:** that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.



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## Buscando la Cara del Señor

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



# Transubstanciación de corazón del misterio eucarístico

(Tercero de la serie)

**C**uando el pan y el vino se convierten en el cuerpo y la sangre de Cristo, ¿Por qué se siguen viendo y sabiendo como pan y vino? Esta es la tercera pregunta de las enseñanzas de nuestros obispos en la Presencia Real de la Eucaristía.

Esta pregunta nos lleva al corazón del misterio de la eucaristía, y es bastante difícil de comprender. Es cierto que los comentarios de esta semana requieren de mucha reflexión y oración. Es una consideración importante ya que nos podremos dar cuenta de que lo que sucede en la Misa no es simplemente “recrear una comida simbólica”. ¡Haré lo mejor posible para ayudar!

Lo de menos es que Cristo se hace presente en la Misa en la apariencia del pan y del vino de una manera completamente única. Nuestro documento dice que él se hace presente “de una manera que encaja únicamente con la Eucaristía y que se encuentra solamente en la Misa”. Para captar este fenómeno, nos referimos al lenguaje desarrollado por el gran teólogo Santo Tomás de Aquino.

Santo Tomás enseñó que durante el acto de la consagración en la Misa, la sustancia del pan y del vino es cambiada por el poder del Espíritu Santo en la sustancia del cuerpo y la sangre de Jesucristo, aunque la apariencia del pan y del vino permanecía (él lo llamó “accidentes”). Nuestro documento lo describe así: “Lo que significa es que lo que parece ser pan y vino en todas las formas (al nivel de ‘accidentes’ o atributos físicos) de hecho es ahora el cuerpo y la sangre de Cristo (al nivel de la sustancia o profundidad realidad)”.

Este cambio al nivel de la más profunda realidad es llamado *transubstanciación*. De acuerdo con nuestra fe Católica, hablamos de la Presencia Real de Cristo en la Eucaristía porque ha ocurrido esta transubstanciación.

En este punto, es importante recordar que estamos hablando del gran misterio de nuestra fe. En el fondo, por definición no podemos comprender el misterio. Y si pudiésemos, no estaríamos hablando de la fe, estaríamos hablando sobre conocimientos ciertos. En nuestra cultura científica, tecnológica y materialista no es aceptado fácilmente. Si algo no puede ser conocido por la evidencia empírica, no puede ser visto o tocado, o analizado físicamente generalmente no se considera verdadero. Mantengamos en mente que, en el fondo la fe significa que nosotros nos arrodillamos humildemente ante el asombroso misterio de Dios por quien todas las cosas son posibles.

Es un esfuerzo para ayudarnos a

captar un poco de significado del misterio de la transubstanciación, nuestro documento de enseñanza provee la siguiente explicación que yo citaré por completo porque no puedo mejorarla. Nosotros decimos: “Cada cambio que ocurre en el mundo involucra un cambio en accidentes o características. Algunas veces los accidentes cambian mientras la sustancia permanece igual. Por ejemplo, cuando un niño alcanza su estado adulto, las características de la persona cambian en muchas maneras, pero el adulto permanece siendo la misma persona, la misma sustancia. En otros momentos, la sustancia y los accidentes ambos cambian. Por ejemplo, cuando una persona se come un pedazo de pan, el pan se incorpora al cuerpo de la persona — es cambiado al cuerpo de esa persona. Cuando este cambio de sustancia ocurre, como sea, los accidentes o características del pan no permanecen igual. A medida que el pan es cambiado al cuerpo de la persona, se lleva todos los accidentes o características al cuerpo de esa persona. La presencia de Cristo en la Eucaristía es única porque el pan y el vino consagrado son verdaderamente en sustancia el cuerpo y la sangre de Cristo, ellos no tienen los accidentes o características del cuerpo humano, pero sólo aquellas del pan y el vino”.

**¿Deja el pan de ser pan y el vino de ser vino?** La cuarta pregunta básica sobre la Presencia Real fluye de la tercera. Si usted lo piensa, dado que todo Cristo está presente en la Eucaristía, el pan y el vino no pueden permanecer en sustancia, pero ellos “deben ceder para que el aspecto material de Jesús como hombre, su cuerpo y su sangre, estén presentes”.

En la Eucaristía, el pan y el vino no son más el pan y el vino en sustancia. Debido a esto, todo Cristo está presente en su gloria resucitada: cuerpo, sangre, alma y divinidad”. Como escribió Santo Tomás de Aquino: “Cristo no es citado diciendo ‘Este pan es mi cuerpo’, sino ‘Este es mi cuerpo’ (Summa Theologiae, III q.78,a.5)”.

La complejidad del misterio de la Eucaristía desconcierta la mente, sin embargo, nuestra fe es fortalecida porque captamos lo suficiente del significado de la transubstanciación para saber que no estamos atendiendo a algún drama simbólico donde nada verdaderamente substancial está sucediendo. Como dicen los sacerdotes después de la consagración, “¡Proclamemos el misterio de nuestra fe!” †

Traducido por: Language Training Center, Indianapolis

## Letters to the Editor

### Last rites for McVeigh ‘unbelievable’

In regard to the McVeigh execution, I find it unbelievable that he was given the last rites. He himself proclaimed to be agnostic and unrepentant. How in the name of all that’s holy can the Catholic Church allow and perform a ritual that is for the penitent? You are definitely proclaiming this person to be deserving of forgiveness—when he did not repent. The bad example of allowing this puts all Catholics in a questioning position. And the families of the victims, I’m sure, are not very happy with such a disgraceful action by the Church.

Is it any wonder that some Catholics question the actions of our clergy?

Joyce Graves, Indianapolis

### Response:

The Catholic Church teaches that all persons are deserving of forgiveness and that God—who is all that’s holy—reaches out even to the worst of sinners and calls them to himself.

How would any other human being but his priest know if Timothy McVeigh was repentant or unrepentant? And no priest is going to discuss that information with anyone.

Why would anyone assume anything about this question based on reports in the news media? God alone knows the state of Timothy McVeigh’s heart and soul. —WRB

### ‘Touched By An Angel’

It has been said that where there is great evil, there is also great good. With too few exceptions, the “Touched By An Angel” television series, which airs Sundays at 8 p.m. EST on CBS, must be the great good amid the great and evil gamut of television. The series’ recurring theme is that believing and trusting in God is not only better than not believing and trusting in God, it’s an accurate point of view. More significantly, however, the series has taken the stance that belief in God also means moral absolutes.

Although the series may have started out several years ago as nothing more than melodrama featuring do-good angels, this year’s “Touched By An Angel” has been delightfully substantive, pertinent and representative of Catholic moral teaching. In the wake of Timothy McVeigh’s execution, a recent episode revealed how easily a jury can railroad an innocent man to Death Row. Through creative scripts and complex characters, other episodes have courageously dramatized the errors inherent in abortion, cloning and adultery. Regarding tarot card reading, Tess, the angel in charge, lectures that Satan exists—an outmoded notion by today’s media standards.

While the angels sometimes reveal traits that may be more human than angelic, such as crying in stressful circumstances, this fictional treatment allows viewers to identify with and learn from these angels—learning how to act as God’s instruments on Earth.

Esmeralda St. Clair, Carmel, Ind.

### Research for the Church/James D. Davidson

## The elusive spirituality of Gen X Catholics

Older, pre-Vatican II Catholics think of “spirituality” and “religiosity” as one and the same thing. They use the two terms interchangeably. They assume that you cultivate your personal relationship with God by participating in the Church; that you talk to God when you participate in Mass and go to Communion; and that the more you participate in the Church, the more likely God is to answer your prayers.

Young, post-Vatican II Catholics don’t think that way. They make a rather clear distinction between being spiritual and being religious. Being spiritual means having a personal relationship with God. Being religious has more to do with participation in the Church. Being spiritual means talking to God and knowing that he will listen. Being religious means going to Mass and receiving Holy Communion. Being spiritual means knowing that God will answer your prayers. Being religious means abiding by Church rules, such as getting married in the Church. Being spiritual means knowing that God is with you all the time. Being religious means agreeing with what the Church teaches.

Young people acknowledge that spirituality and religiosity are not mutually exclusive; being spiritual doesn’t prevent you from being religious, and being religious doesn’t mean you can’t be spiritual. However, they insist that you can be one without being the other. They believe that many older Catholics are religious without being spiritual. By this they mean that many older Catholics go to Church, participate in the sacraments and live according to Church rules, but don’t necessarily have a personal relationship with God or love their neighbor the way God wants them to. Likewise, young Catholics think they can

be spiritual without being religious. They believe they can have a personal relationship with God and love their neighbor without being active in the Church.

Research consistently shows that young Catholics are less religious than older Catholics, in the sense of being less actively involved in the Church. But are they any less spiritual, in the sense of having a personal relationship with God?

My 1995 national survey showed that a clear majority of young adults believe that God is in their lives. Almost as many young adults (78 percent) as older Catholics (82 percent) said that God has forgiven their sins “many times.” Almost as many young people (60 percent vs. 68 percent of older Catholics) said God has answered their prayers many times. Almost as many young adults (66 percent vs. 74 percent) said that God has taken care of them when they’ve really needed help. Almost as many young people (36 percent vs. 40 percent) said that they have sensed God’s presence in a special way many times.

However, when we asked young adults how they nurture their spirituality, most were unable to specify particular actions. And, when we asked them how often they participate in a variety of spiritual practices, a majority said they “talk to God” regularly, but fewer than one in five said they read the Bible, pray the rosary, participate in prayer groups or practice devotions to special saints. In short, young adults’ spirituality is elusive. They seem to think of it as something that is given to them by God, not as something they intentionally pursue. They seem to think of it as something that happens to them, not as something they bring about through spiritual practices.

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

### La intención de vocaciones del Arzobispo Buechlein para julio

**Hombres Religiosos:** Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.



**Check It Out . . .**

The public is invited to participate in the **10th anniversary Oldenburg Academy Pro/Am Golf Classic** on July 9 at Hillcrest Golf and Country Club in Batesville. Many autographed items will be offered at the live auction held during the dinner, including framed prints, clubs, hats and bats autographed by athletes Tiger Woods, Arnold Palmer, Tom Kite, Sam Snead, Jalen Rose and Sean Casey. The cost to play golf and all other amenities of the day is \$225 per person. For \$45, one can attend the reception, dinner, live auction and awarding of prizes. For information or reservations, call 812-933-0737 or 812-934-4440, ext. 240.

St. Mark Parish, 551 E. Edgewood Ave., in Indianapolis will have its **"Fun Fest"** July 13-14. For more information, call 317-784-7777.

St. Benedict Parish, 111 S. Ninth St., in Terre Haute will have its **"Community Fun Fest and Street Festival"** July 13-14. For more information, call 812-232-7279.

A free information session on **parish nursing** will be held from 9:30 a.m. to 11 a.m. July 14 at St. Francis Hall on the Marian College Campus, 3200 Cold Spring Road, in Indianapolis. For more information, call 317-955-6132.

Volunteers are still needed for **Youth 2000, a Eucharistic Prayer Festival** for ages 13-30. Youth 2000 is a response to

the challenge of Pope John Paul II's call of evangelization. The event is July 20-22 at Bishop Chatard High School in Indianapolis. Volunteers are needed as greeters, musicians, and for other program needs. For more information or to volunteer, call 317-842-6583 or 317-541-8602.

**Conversion"** will be held Aug. 3-5 at Waycross Retreat and Conference Center in Morgantown. The HIV/AIDS Ministry of the Archdiocese of Indianapolis sponsors the retreat. The cost is \$30 per person for housing, meals, snacks and program fee. Payment must accompany registrations. For more information, call Father Carlton Beever at 317-631-4006 or 1-877-420-7515. †

An **"HIV: A Reposition Weekend, Creating the Entire Person Through**

**Holy Spirit Parish**, 7243 E. 10th St., in Indianapolis will have its parish festival July 12-14. For more information, call 317-861-0809.

**VIPs . . .**



**Robert and Patricia Neylon** of St. Patrick Parish in Indianapolis will celebrate their 50th wedding anniversary June 30 with a Mass at their parish. They were married on that date in 1951 in St. Patrick Church. They have seven children: Lisa Nelson, Cheryl Davis, James, Thomas, Kenneth, Daniel and Michael Neylon. They also have 11 grandchildren.



**Charles and Imogene Uhl** of St. Margaret Mary Parish in Terre Haute celebrated their 50th wedding anniversary May 19. They were married on that date in 1951 at St. Michael Church in Bradford. They are the parents of three children: Jane Minderman, Steve and Mark Uhl. They also have four grandchildren and two step-granddaughters. †



**Pro-life memorial**

Archbishop Daniel M. Buechlein blesses a monument dedicated to the "unborn child" May 13 at St. Michael Parish in Greenfield. The Greenfield Knights of Columbus raised money for the monument.

**Be a part of our second bridal issue for 2001!**

**Announcements of Weddings**  
To be published in the July 27, 2001, issue of *The Criterion*



If you are planning your wedding between July 1 and February 1, 2002, 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 11, 2001, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Mary Ann Klein, P.O. Box 1717, Indianapolis, IN 46206  
Deadline with photos: Wednesday, July 11, 2001, 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

**The Children's Museum of Indianapolis**



**Bones: An Exhibit Inside You**

Now Open

Have you ever wondered what keeps your body upright? It's bones! Stroll through a covered bridge and transport yourself to a bare-bones town. Explore our new exhibit to discover the exhibit inside you!



This project was supported, in part by the National Science Foundation and NIH, National Center for Research Resources.

Do you think you could take on this fierce flesh-eating dinosaur? Find out when you come face-to-face with

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# STUDY

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much time and effort.

"Any quick assessment is only a way to start a debate, not to end one," said Jay Demerath, professor of sociology at the University of Massachusetts at Amherst and an adviser to the project.

But those in the area of religion would not be the only ones interested in this research—it seems as though everyone has a share in wanting to know all that Polis found out.

"With regard to the civic sector, I hope the Polis project will enable them to get a broad picture of religion in Indianapolis, and at least a good strong case of its tremendous variety," Dykstra said. "Only then will religion, as a significant force in our life together, come into view and be taken seriously as a potential partner for good for all of us together."

Seeing the benefits for so many groups, The Polis Center has already published several books and a few different periodicals, the content of which is aimed at various groups ranging from academics to clergy.

What are some of the things that the researchers at Polis found out?

There are about 1,200 congregations in Marion County, with an additional 800 in the rest of the metropolitan area.

While no single faith tradition holds a clear majority, Roman Catholics make up the largest percentage at 13 percent. Following closely behind are Black Baptists and Methodists at 12 percent.

The city's diversity of religion, that is, how the denominations of Christianity are spread out as well as the plentitude of other religious traditions, made it perfect to study.

"Show me any variety of American or indeed world religion that does not exist in Indianapolis and I'll show you a very rare form indeed," Demerath said.

The size of the city lent support as well.

"[Indianapolis] is a big enough city to be a real city, to have a real metropolitan area with all of the complexity and diversity that goes along with being a real city," Dykstra said. "And yet, it is not so large that it is utterly unknowable, on one hand, or totally unmanageable on the other hand."

While there are more congregations in Indianapolis than ever before, the membership numbers in each one are smaller. About 50 percent of people go to church each week.

Still, numbers like these were but the beginning for the researchers, who sought to find deeper themes that could resonate into something more than just a tidbit for the history books.

Something that was discussed often was the voice that religion should have in the public realm, and in a related way, how faith-based initiatives play a role in that.

A panel discussion on the second day of the conference dealt with the concern that some religious groups feel as to losing their "prophetic voice" in order to take government money.

Whether or not such a thing would happen is one of the many questions with faith-based initiatives that are still unanswered.

Thomas Gaybrick, secretary for Catholic Charities and Family Ministries for the Archdiocese of Indianapolis, commented on the reluctance of religious organizations to take federal funds, saying that many in the government were surprised at the strong opposition that came from the right.

"Proposals to fund faith-based initiatives are in a kind of limbo right now," said Lynn Neary, a correspondent with the cultural desk at National Public Radio, "and it's religious people themselves that seem the most concerned and uneasy about the relationship between government and religion that's represented by these proposals."

Catholic Charities has received funding from the government for years, and the Church can informally trace it back to the 1700s. Yet instances of conflict have arisen.

"There have been occasions when we have been asked to take down crucifixes," Gaybrick said, but added that it was usually the attitude of a local government agent that led to such incidents—and most of the time a blind eye was turned to the religious side of Catholic Charities, especially recently.

"That has eased somewhat in recent years, and it has not been problematic" he said.

Charles Lake, the pastor of the Community Church of Greenwood, said that Indianapolis is a good example of how government and religion can interact in the area of funding. He has noticed that the city government supports religious groups without restricting any propagation of their faith. This is similar to the blind eye that Gaybrick said is often turned to Catholic Charities.

Lake thinks that this attitude should be adopted on the state and federal levels if faith-based initiatives are going to be successful.

"We support the Faith-Based and Community Initiatives proposal and will work with Congress to refine, improve and pass H.R. 7, the Community Solutions Act of 2001," said Cardinal Roger M. Mahony of Los Angeles in a June 11 letter to two United States Senators. Cardinal Mahony is the chairman of the bishops' Committee on Domestic Policy. The U.S. bishops restated their support of President Bush's plan at their spring meeting in Atlanta on June 14-16.

Gaybrick said there are still many questions that surround these issues that will have to be answered before full support is given by the members of varying faith traditions.

Another topic of discussion was how people are choosing their Churches.

Demerath said one trend in religion seems to be that of people choosing their congregation based on more secular reasons than those of the past. That is, that people might choose a Church within, or even without, their particular denomination based not so much on theology or parish boundaries as where their friends are going or where they feel welcome.

"I would suspect that most Catholics here today are increasingly likely to choose their congregation based on personal preferences," Farnsley said during a presentation at

the conference.

"First of all, wherever people start, that's where they are," said Father Donald Schmidlin, pastor of St. Matthew Parish in Indianapolis. "So that means that a person may happen to come to a church because they like the way it's painted or they feel welcome or whatever."

Beyond this he said, what keeps them should be the deeper love of Jesus Christ that they experience there, as well as the love of the people.

"We do tend to go where we feel welcome, and people are simply far more mobile than they used to be," he said, adding that going to a church because you feel more welcome there is not as "secular" of a reason as some might contend.

Yet, this seeming rise in mobility makes it harder for a pastor to see where his flock is. "It's very difficult to have a parish nowadays rather than just a congregation," Father Schmidlin said.

Over the day and a half conference, many other issues were discussed, ranging from Neary's comments about the incompatibility of politics and religion to Demerath's remarks concerning the waning power of religious authority, or from the racial makeup of parishes to the churches that have closed down or moved and why they did so.

Each one of these statements, each revelation, each theory, provokes a hundred more like it, and the dissemination of all those ideas is what Polis will focus on during the next two years. †

# ORGANIST

continued from page 3

Indianapolis, said Gates is one of the best and is a musician who doesn't boast.

"Every time I had a question or an idea, he would be the one to ask," Miller said.

Gates won his first prize for piano composition while in high school. After graduating, he entered the U.S. Air Force following World War II. Afterward, he received his artist's diploma from Fontainebleau Conservatory in France, his Bachelor of Music degree from Butler University and his doctorate in music from Florida State.

He has performed with the Indianapolis Symphony Orchestra, the Indianapolis Philharmonic Orchestra, the Butler University Symphony Orchestra, and in Germany and France. His three performances at Carnegie Hall were in 1966, 1974 and 1976.

Gates also has taught at Butler University, the University of Indianapolis and the former Catholic Theological Seminary at St. Maur Monastery in Indianapolis.

As for his musical career, Gates said he plans to continue playing, whether it's at weddings, funerals or concert appearances.

Living a life of music and being successful at it has meant a life of perseverance, Gates said.

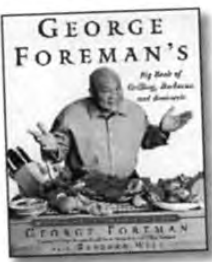
"You truly have to love what you are doing," he said. "You have to stick with it."

(For more information on Gates' free performance, call 317-923-5926 or 317-767-5259.) †

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# APPEAL

continued from page 1

nity to experience the joy of ministering both close to home and throughout central and southern Indiana.”

Of the \$4.9 million collected through the United Catholic Appeal, 71 percent will go to fund a number of shared ministries and 29 percent will be used to help home missions.

Home missions are parishes and

elementary schools, mostly in rural areas and center-city Indianapolis, that would be unable to continue without the support of the entire archdiocese.

Shared ministries are the ministries that don't have a specific parish, but require the support of all parishes. Examples of shared ministries include the social service programs operated by Catholic Charities, educational support for the archdiocese's seminarians, care for retired clergy, evangelization programs and Catholic education, which includes

support for the six archdiocesan inter-parochial high schools, special religious education programs, Catholic Youth Organization programs and Newman Centers in the archdiocese.

Jack Whelan, who along with his wife Katie served as chairpersons for the 2000 Called to Serve Campaign, said the terms “shared ministries” and “home missions” may still be abstract for many people, but the benefits that result from the generosity of the people who took part in the campaign are concrete.

“We have a lot going on in the archdiocese and we need to keep communicating clearly and continuously to everyone about home missions and shared ministries,” Whelan said. “When we tell people the story of how their money is being put to use at St. Elizabeth's or Catholic Charities, they become energized and want to help.”

St. Elizabeth's is an Indianapolis and New Albany-based agency that provides support to women experiencing crisis

See APPEAL, page 9

## Parish Stewardship and United Catholic Appeal Parish Pledge

PARISH NAME	CITY	1999 PLEDGED	2000 PLEDGED
SS. Peter and Paul Cathedral	Indianapolis	\$ 34,348	\$ 29,905
Holy Angels	Indianapolis	23,905	22,337
Holy Cross	Indianapolis	11,166	9,770
Holy Name	Beech Grove	64,422	60,876
Holy Rosary	Indianapolis	14,400	19,210
Holy Spirit	Indianapolis	108,389	116,654
Holy Trinity	Indianapolis	10,639	16,610
Immaculate Heart of Mary	Indianapolis	89,641	110,114
Nativity of Our Lord Jesus Christ	Indianapolis	55,514	51,115
Our Lady of Lourdes	Indianapolis	24,970	27,093
Christ the King	Indianapolis	90,425	86,653
Sacred Heart of Jesus	Indianapolis	10,138	11,893
St. Andrew the Apostle	Indianapolis	20,880	19,120
St. Ann	Indianapolis	14,991	11,440
St. Anthony	Indianapolis	39,625	37,576
St. Barnabas	Indianapolis	133,573	155,803
St. Bernadette	Indianapolis	5,785	5,865
Good Shepherd	Indianapolis	25,677	29,837
St. Christopher	Indianapolis	108,441	127,567
SS. Francis and Clare	Greenwood	47,792	55,655
St. Gabriel	Indianapolis	48,970	53,092
St. Joan of Arc	Indianapolis	47,976	46,785
St. John the Evangelist	Indianapolis	16,395	24,459
St. Joseph	Indianapolis	18,245	18,265
St. Jude	Indianapolis	86,871	95,615
St. Lawrence	Indianapolis	164,674	140,034
St. Luke	Indianapolis	255,565	208,922
St. Mark	Indianapolis	63,300	58,435
St. Mary	Indianapolis	14,812	9,579
St. Matthew	Indianapolis	116,945	104,774
St. Michael the Archangel	Indianapolis	86,919	93,623
St. Monica	Indianapolis	148,168	156,737
St. Patrick	Indianapolis	7,794	11,068
St. Philip Neri	Indianapolis	16,620	19,132
St. Pius X	Indianapolis	238,363	222,906
St. Rita	Indianapolis	9,575	4,137
St. Roch	Indianapolis	23,235	25,412
St. Simon the Apostle	Indianapolis	69,940	168,790
St. Therese of the Infant Jesus	Indianapolis	42,555	55,766
St. Thomas Aquinas	Indianapolis	42,388	44,638
St. Mary of the Immaculate Conception	Aurora	22,780	20,432
St. Louis	Batesville	82,469	73,131
St. Vincent de Paul	Bedford	29,700	27,317
St. Charles Borromeo	Bloomington	36,821	34,481
St. John the Apostle	Bloomington	16,120	18,014
St. Paul Catholic Center	Bloomington	32,048	40,188
St. Michael	Bradford	22,235	25,382
Annunciation	Brazil	11,145	7,075
St. Michael	Brookville	25,470	24,270
St. Malachy	Brownsburg	99,607	124,764
Our Lady of Providence	Brownstown	765	1,375
St. Elizabeth	Cambridge City	14,035	16,300
St. Michael	Cannelton	4,605	5,577
Holy Guardian Angels	Cedar Grove	5,870	7,640
St. Michael	Charlestown	10,289	11,347
St. Anthony of Padua	Clarksville	43,186	46,607
Sacred Heart	Clinton	5,525	5,525
St. Bartholomew	Columbus	159,954	145,584
St. Gabriel	Connersville	30,506	33,732
St. Joseph	Corydon	10,987	11,554
Mary, Queen of Peace	Danville	24,274	20,892
St. John the Baptist	Dover	5,485	7,360
Holy Trinity	Edinburgh	9,590	9,610
St. John the Evangelist	Enochsburg	5,945	7,785
St. Thomas	Fortville	18,900	23,737
St. Rose of Lima	Franklin	26,215	24,404
Our Lady of the Springs	French Lick	3,265	3,325
St. Bernard	Frenchtown	4,325	4,660
St. Boniface	Fulda	5,783	5,787
St. Paul the Apostle	Greencastle	27,130	25,957
St. Michael	Greenfield	41,983	51,367
St. Mary	Greensburg	52,837	49,348
Our Lady of the Greenwood	Greenwood	108,874	123,267
St. Anne	Hamburg	4,160	3,115
St. Francis Xavier	Henryville	6,495	5,435
Sacred Heart	Jeffersonville	39,079	39,161
St. Augustine	Jeffersonville	24,797	26,104

PARISH NAME	CITY	1999 PLEDGED	2000 PLEDGED
St. Rose	Knightstown	\$ 3,812	\$ 4,160
St. Mary	Lanesville	28,305	26,065
St. Lawrence	Lawrenceburg	41,847	30,567
St. Augustine	Leopold	4,370	4,769
St. Bridget	Liberty	3,835	3,160
Prince of Peace	Madison	43,019	45,307
St. Martin of Tours	Martinsville	14,365	19,741
St. Charles Borromeo	Milan	3,190	2,451
Immaculate Conception	Millhousen	10,936	12,416
St. Mary	Mitchell	5,957	5,982
Immaculate Conception	Montezuma	1,615	1,060
St. Thomas More	Mooreville	24,085	21,526
St. Anthony of Padua	Morris	7,518	7,700
St. Maurice	Napoleon	6,735	8,320
St. Agnes	Nashville	19,525	21,028
St. Mary	Navilleton	27,750	21,134
Holy Family	New Albany	46,198	63,116
Our Lady of Perpetual Help	New Albany	51,839	56,240
St. Mary	New Albany	33,462	53,943
St. Paul	New Alsace	4,692	3,405
St. Anne	New Castle	10,148	11,747
St. Magdalen	New Marion	2,310	3,150
Most Precious Blood	New Middletown	2,657	2,325
St. Mary (Nativity of the Virgin Mary)	North Vernon	25,950	24,541
St. Cecilia of Rome	Oak Forest	620	240
Holy Family	Oldenburg	20,550	22,595
St. John	Osgood	18,191	17,358
Our Lord Jesus Christ the King	Paoli	3,505	8,245
St. Susanna	Plainfield	40,829	43,390
Richmond Catholic Community	Richmond	78,104	72,051
St. Joseph	Rockville	7,635	8,256
Immaculate Conception (St. Mary)	Rushville	13,951	12,920
St. Anne	Jennings Co	3,595	4,535
Holy Cross	St. Croix	2,640	3,819
St. Denis	Jennings County	3,350	3,065
St. Isidore the Farmer	Perry County	2,799	2,830
St. Joseph	Crawford County	960	1,455
St. Joseph Hill	Clark County	23,547	22,534
St. Joseph	Jennings Co	7,470	7,750
St. Joseph	St. Leon	8,495	13,569
St. Mark	Perry County	6,449	5,090
St. Mary-of-the-Knobs	Floyds Knobs	66,041	59,637
St. Mary-of-the-Rock	Franklin County	2,639	1,852
St. Mary-of-the-Woods	St. Mary of Woods	3,100	6,125
St. Maurice	Decatur County	3,910	4,878
St. Meinrad	St. Meinrad	10,804	11,161
St. Nicholas	Ripley County	10,954	12,052
St. Peter	Franklin County	5,380	5,245
St. Peter	Harrison County	2,010	1,932
St. Pius	Ripley County	490	330
St. Vincent de Paul	Shelby County	16,425	30,135
St. Patrick	Salem	6,985	9,433
Church of the American Martyrs	Scottsburg	7,795	8,480
Holy Rosary	Seeleyville	1,062	855
St. Paul	Sellersburg	14,149	21,257
St. Ambrose	Seymour	77,142	32,280
St. Joseph	Shelbyville	42,487	46,344
St. Martin of Tours	Siberia	4,342	4,375
St. Jude the Apostle	Spencer	5,675	6,755
St. John the Baptist	Starlight	8,735	11,535
St. Paul	Tell City	45,536	33,812
Sacred Heart of Jesus	Terre Haute	24,442	24,718
St. Ann	Terre Haute	8,710	8,447
St. Benedict	Terre Haute	13,342	19,525
St. Joseph	Terre Haute	34,463	28,725
St. Margaret Mary	Terre Haute	30,165	7,815
St. Patrick	Terre Haute	73,634	75,740
St. Pius	Troy	4,380	4,800
St. Joseph	Universal	1,955	1,815
Most Sorrowful Mother of God	Vevay	1,435	1,175
St. Leonard of Port Maurice	West Terre Haute	2,709	2,395
St. Martin	Yorkville	3,020	3,731
St. Teresa Benedicta of the Cross	Lawrenceburg	17,823	26,640
Undesignated		54,149	27,840
Designated		1,050	14,165
<b>Total</b>		<b>\$4,801,031</b>	<b>\$4,938,430</b>



# APPEAL

continued from page 8

pregnancies. St. Elizabeth's is one of 30 social service programs of Catholic Charities, which served more than 190,000 people last year.

Joseph Therber, secretary for stewardship and development, said more than 34,000 parishioners made a commitment to support the work of the Church this

year.

"To witness the generosity of 34,000 Catholic households is a unique experience, and one that we hope continues to grow for the joy of the people we serve and the parishioners who make our ministries possible," Therber said. "While our parishes, shared ministries and home missions have annual needs, we all share in the need to give—the desire to make a meaningful difference in the lives of those around us."

Therber said those who have contributed to the United Catholic Appeal in recent years will see a great result of their contributions next year when the archdiocese expects to ordain eight seminarians to the priesthood. Money raised through the appeal helps pay for the education of seminarians. The average annual cost of educating one seminarian, including tuition, room and board, stipend and insurance, is \$20,000.

"Supporting our seminarians, as well

as our retired clergy, benefits each one of us in the archdiocese," Whelan said. "This is an obligation we all should share."

Therber said parish leadership teams will be meeting next month to begin developing plans for kicking off the 2001 Called to Serve: Parish Stewardship and United Catholic Appeal campaign later this year.

Archbishop Buechlein has named Patrick and Dianne McKeever, of St. Anthony Parish in Indianapolis, as co-chairs for the 2001 campaign. †

# POPE

continued from page 1

trying to steal believers and that Catholics had used violence to take over thousands of church buildings in Western Ukraine.

Ukrainian Catholic and Vatican officials have said the charges are not true.

Cardinal Walter Kasper, president of the Pontifical Council for Promoting Christian Unity, said, "We want the Orthodox to remain Orthodox, to become better Orthodox. We want to help them, we don't want to convert them—not at all."

In his arrival speech, Pope John Paul told the Orthodox, "The most fervent wish that rises from my heart is that the errors of times past will not be repeated in the future. May their memory not be a hindrance on the way to mutual knowledge, the source of brotherhood and cooperation."

Only small groups of people lined the routes of the papal motorcades in Kiev, but the crowd of 50,000 people at the pope's June 24 Mass at Chayka airport enthusiastically rushed toward his pope-mobile, waving banners and chanting, "Ukraine greets the pope; Ukraine greets Peter."

Liudmyla Shuliak, who described herself as an Orthodox who attends a Catholic parish, said she hoped the papal visit "will help unite all Christians. There

should not be Catholics and Orthodox, just Christians."

The crowd at the Mass also included 11 busloads of people from Minsk, Belarus. One of their banners read, "Holy Father, Belarus greets you and awaits you."

Genrikh Golub, 27, was holding the sign. He said: "It is a big event in any country when the pope comes. It is a sign of blessing."

Presiding over a Divine Liturgy June 25 at Chayka airport, the pope praised the dynamism of Ukrainian faith and the amazing speed with which the nation's Eastern Catholics were able to rebuild their Church after more than four decades of being forced to live their faith underground.

The pope sat to the right of the altar near a huge icon of Christ, as Cardinal Lubomyr Husar of Lviv, head of the Eastern-rite Ukrainian Catholic Church, led the liturgical celebration.

Pope John Paul said the liturgy, so different from the Latin-rite Mass he celebrated the day before, is just one sign of the diversity found within the Catholic Church.

The peace and cooperation of the two rites, he said, "should become a model of a unity that exists within a legitimate pluralism and has its guarantee in the bishop of Rome, the successor of Peter."

He said Catholics' prayer for Christian unity "rises from hearts that are humble and ready to feel, think and work gener-

ously" so that Christ's desire for the unity of his disciples would be fulfilled.

Meeting religious leaders June 24 in Kiev, the pope did not dwell on tensions, but on the importance of the leaders working together to restore the traditional place of faith in Ukrainian culture and society.

"The religious element is an essential part of the personal identity of everyone, no matter the race, people or culture to which they belong," he said.

"Religion, when practiced with a humble and sincere heart, makes a specific and irreplaceable contribution to the promotion of a just and fraternal society," the pope said.

In addition to honoring Christians who suffered for their faith under the Nazis and the communists, Pope John Paul also paid homage to Ukrainian Jews and Muslims who were persecuted, murdered or exiled under the totalitarian regimes.

Speaking of the Nazi shooting of tens of thousands of Jews at Babi Yar, near Kiev, in the early days of World War II, the pope said, "May the memory of this episode of murderous frenzy be a salutary warning to all."

"What atrocities is man capable of when he fools himself into thinking that he can do without God" or that he does not have to answer to God for his actions, the pope told the religious leaders.

The pope visited Babi Yar June 25; the

previous evening he had prayed at Bukovnya, a forest on the edge of Kiev where the bodies of 120,000 victims of Joseph Stalin's 1937-41 purges were dumped.

On several occasions, Pope John Paul said the horrors of the past offer important lessons on the values that must provide the foundations of Ukraine's future democracy.

Respect for human dignity and religious freedom, tolerance, solidarity with the poor and a commitment to the common good are the pillars of a healthy and prosperous society, Pope John Paul told politicians, business and cultural leaders June 23.

Meeting the nation's Catholic bishops June 24, the pope said the changes in Ukraine's political and economic life have placed many families in a precarious situation that requires the attention of the Church.

"In Ukraine, as elsewhere, the family has been passing through a severe crisis, as we see in the large number of divorces and the widespread practice of abortion," the pope said.

He urged the bishops to help Catholic couples discover God's plan for marriage and family life "so that renewing the spiritual fabric of their life together, they can help improve the quality of society as a whole." †

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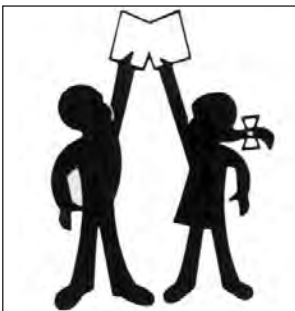
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Prayer in the catechism/Fr. John E. Pollard

# What is Christian prayer?

First in a series

The draft of the *Catechism of the Catholic Church* that was circulated to the bishops of the world for comment prior to its publication contained three parts and an appendix. Following the precedent of the *Roman Catechism* of the Council



Fr. John E. Pollard

of Trent, the creed, the commandments and the sacraments were each treated in a single part. Prayer was treated in an appendix. The bishops objected to the relegation of prayer to an appendix and recommended that it be elevated to a fourth part, equal to the others.

In fact, "Christian Prayer" in the *Catechism of the Catholic Church* serves as a principle of integration for the whole enterprise. The first three parts of the catechism and the dimensions of the Christian life that they explain harmonize into a coherent synthesis of the Christian faith that is expressed in Christian prayer.

"Great is the mystery of faith! The Church professes this mystery in the Apostles' Creed (Part One) and

celebrates it in the sacramental liturgy (Part Two), so that the life of the faithful may be conformed to Christ in the Holy Spirit to the glory of God the Father (Part Three). This mystery, then, requires that the faithful believe in it, that they celebrate it, and that they live from it in a vital and personal relationship with the living and true God. This relationship is prayer" (#2558).

Thus Christian prayer is not simply the expression of a vital and personal relationship with the living and true God. Christian prayer is the vital and personal relationship with the living and true God. This is quite a remarkable assertion.

A relationship and the expression of that relationship are distinct realities. The relationship of human love between spouses is distinct from the expression of that relationship. The relationship precedes expression of it. The mutual love of husband and wife anticipates affection, tenderness and endearment between them. But their love is not identical to their expressions of it. Their love causes expressions of affection, tenderness and endearment.

If Christian prayer is the vital and personal relationship with the living and true God, then all the elements that comprise the relationship between the community of the Trinity and the believer constitute Christian prayer. The profession of faith in the mystery of the Triune God, the celebration of that mystery in sacramental liturgy and the willingness to live in conformity with that mystery constitute Christian prayer.

The origin of Christian prayer, then, is God: Father, Son and Holy Spirit. Just as the mystery of faith is the gift of the Trinity, Christian prayer is also such a gift. It too rises from the depths of God's desire for us. God created us in his own divine image and made us his adopted children, brothers and sisters to Christ and Temples of the Holy Spirit. So great is our dignity as sharers in God's own life, that he has called us to live in communion with him in the mystery of the Trinity. God first loved us and he never ceases to draw us to himself. He calls us into communion with him. Only in God will we find the truth and happiness we seek. God longs for us and he has made us to long for him.

Whether we realize it or not, the desire for God is written on our hearts. It's part of who we are as human beings.



A woman prays in St. Stephen's Cathedral in Vienna, Austria.



The origin of Christian prayer is God—Father, Son and Holy Spirit. Just as the mystery of faith is the gift of the Trinity, Christian prayer is also such a gift.

God's initiative of love awakens a prayerful response in the human heart. The heart is the space within where we withdraw. It is the point of our deepest personal encounter with our Creator; it is the place where the Holy Spirit finds us and knows us; it is where we are united with the Sacred Heart of Jesus.

Christian prayer springs from the human heart at the invitation of the Holy Spirit to affirm the living relationship of God's children within the Body of Christ to their Father. Christian prayer is that relationship, and so by its very nature, Christian prayer is a communion,

an intimate exchange, a synergy between the believer and the Triune God which at once recognizes and enhances the relationship. God keeps our hearts close to him and we keep our hearts close to God through prayer. As St. Augustine reminds us, "Our hearts are restless until they rest in Thee."

(Father John E. Pollard, a priest of the Archdiocese of Chicago, is the former executive director for the U.S. bishops' catechism office. He is currently helping the U.S. bishops prepare the new National Directory for Catechesis.) †

## Holy Spirit will continue to transform the Church, speaker says

RALEIGH, N.C. (CNS)—The Holy Spirit will continue to transform the Church and bring about a "Christosphere," or an environment "totally permeated by Christ," said a keynote speaker at the National Council for Catholic Evangelization conference.

"Look at how the Church has been affected by, and continues to be affected by, the Holy Spirit. As a historian I marvel at (how) the Holy Spirit has led this Church," said Father Giles Conwill, a priest of the Diocese of San Diego and professor of history at Morehouse College in Atlanta.

Father Conwill, who gave a keynote address during the June evangelization conference in Raleigh, said that the Holy Spirit has been present since the dawn of time, and works continuously to circum-

vent the Church's obstacles and challenges.

He said that people only need to look at more than 2,000 years of the history of the Catholic Church to see the divine influence of the Holy Spirit.

For example, he said, while the Church today is blessed with "a marvelously saintly man, a strong man" as pope, the papacy has been stained in history by corrupt pontiffs.

And the very fact that the Church has remained, he added, shows that it is indeed of divine origin and that the Holy Spirit is at work.

"We may be certain that the Holy Spirit will be impelling and assisting this Church as it encounters whatever obstacles and challenges it might experience in its own growth and development," he said.

Father Conwill said racism is one of the

major current challenges for the Church.

He said that blacks and other ethnic groups have a difficult time seeing themselves reflected in the theology, aesthetics, art, catechetical resources, music, vestments and hierarchy of the Catholic Church.

He also said that he has frequently been stopped by the police just because he is African-American, but he has not heard Church officials "saying anything about racial profiling."

"If we don't see the Church taking up those types of causes," Father Conwill asked, "how do you think that black folk will be attracted to a Church that seems so out of touch with their everyday needs?"

Another challenge for the Church today, he said, is the "worldwide membership exodus" from organized religion and the

"rapid process of de-Christianization" occurring all over the world.

In France, he said, only 14 percent of people still go to church; in Ireland, only 34 percent of Catholics attend Mass regularly; and in the United States, only 40 percent of the people go to church.

A final challenge is that the "Church has a masculine structure, but a feminine soul," Father Conwill said. "Christianity is the only major world religion that has a higher proportion of women than men in its membership."

He said that through these challenges the Holy Spirit and Christ are always present.

"No matter what walk of life you have, no matter what profession you are in," he said, "there is only one vocation. And that one vocation is to be Christ." †



## Inactive Catholics need personal invitation

By Sheila Garcia

While more than 62 million Americans identify themselves as Catholic, an estimated 17 million—more than 25 percent—no longer practice their faith.

In some Western European countries, the percentage of inactive Catholics is even higher.

Catholics cite various reasons for becoming inactive. A painful childhood memory, an insensitive remark or action by a Church minister, a failed marriage or simple laziness can lead people out the door.

If we understand a person's reason for leaving, we can more effectively extend an invitation to rejoin the faith community.

Divorce is a major reason that Catholics become inactive. Some people incorrectly believe that a divorced person is excommunicated—that is, no longer a Church member.

In 1977, Pope Paul VI abolished the directive of excommunication for divorce. Pope John Paul II has encouraged pastors to reach out to divorced people and to facilitate their participation in parish life.

Still, many divorced people feel uncomfortable or unwelcome in their parishes. They may struggle to find their niche, especially if they have been known as part of a couple. They wonder if anyone understands their pain and loneliness.

Some divorced Catholics find that the annulment process brings closure and healing and keeps them connected to the Church.

Divorced Catholics who remarry with-

out an annulment are considered by the Church to be in an irregular marriage. Although the Church says that they may not receive Communion, they are encouraged to attend Mass and participate in the parish.

Second, some Catholics become inactive because they are poorly formed in the faith. Young adults in particular are often ignorant of basic Church teaching. Catholic college students, for example, speak of having their faith challenged by secular philosophies. Television programs, music and movies present powerful messages that contradict Christian values. Nonreligious young adults may question or even ridicule the beliefs of their Catholic friends.

In the face of such pressure, young Catholics without a solid grounding in faith may gradually abandon it. In the past, we have assumed that such young adults would return to active religious practice with marriage or the birth of their first child. Today this return is no longer certain.

Third, some feel they have been hurt by other Catholics—clergy, religious or laity—and have not been reconciled. Some hurts run deep. Others are more superficial.

One woman said she resents the Church because no Catholic minister visited her during a week-long confinement in a Catholic hospital.

And people are especially vulnerable at emotional times such as weddings and funerals. They remember words and actions of Church ministers long after the event has passed.

## Evangelization is based on love, desire to share good news of Christ

By Theresa Sanders

Evangelization doesn't have to involve public pronouncements of faith. In its most basic sense, to evangelize is simply to bring good news to someone. That's what "gospel" means: good news.

To evangelize is to offer people the good news that they're not alone in the world; that their lives have meaning and importance; that no matter how much suffering or loneliness is in their lives, love can still find them.

It's no accident that "evangelism" comes from the same Greek root that also gives us our English word "angel." In the biblical tradition, an angel brings a message from God.

How can we be "angels" to each

other? How can we evangelize or bring the good news of the Gospel to people?

The first requirement for evangelization is love, which has a way of drawing people to itself.

It might involve simply being open to talking about our faith when the moment seems right. It might ask us to share our life stories as a way of explaining how we have become who we are.

The one thing it absolutely demands is that we be living examples of good news.

In the words of an old hymn, "They will know we are Christians by our love."

(Theresa Sanders is an assistant professor of theology at Georgetown University in Washington, D.C.) †



Many Catholics drop away from the Church with the hope that someone in their parish will notice their absence. With large congregations in many parishes, often no one misses them. It's important to seek out fallen-away Catholics and welcome them back to the Church.

On the other hand, when one cohabiting couple anxiously approached the parish priest for marriage preparation, he invited them to examine and explore the reasons why they had decided to live together and what they had learned from the experience. Perhaps as a result of the way he worked with the couple, these potentially inactive Catholics later became parish leaders.

Paulist Father John Hurley, director of the U.S. bishops' evangelization office, has said that many Catholics "drop away with the hope that someone will notice, and with large congregations in many parishes, often no one does. Would you want to join a Church that doesn't care when you fall away?"

A fourth reason some people leave is because they disagree with Church teaching, especially about morality. Church teaching about such issues as abortion, homosexuality and premarital sex can be found hard by some people, especially if they do not feel it is presented with clarity and sensitivity to their situation.

For example, Church teaching on homosexuality has challenged gay and lesbian Catholics and their families, who often feel marginalized in the Church.

Recognizing the difficulty, a committee of the U.S. Catholic bishops' conference developed a message, "Always Our Children," addressed to the parents of homosexual sons and daughters. Many

have welcomed the statement as a reason for remaining in the Church despite the difficulty of the teaching for them.

Fifth, some people stop practicing their faith because of guilt and remorse over past behavior. Instead of approaching the sacrament of reconciliation, or seeking out a Church minister's guidance, they leave the Church and carry their burden alone.

This is often true of those who have had an abortion or helped others obtain one. Resources such as Project Rachel for women who have had an abortion can help them to accept that God's love and mercy are greater than any sin.

Finally, some people stop attending Church because of laziness or the press of other activities. If we don't make faith a priority, it will fade from our "to do" list. Sleeping late or reading the newspaper can soon replace Sunday Mass.

One Sunday, I stopped at a department store on my way home from 10 a.m. Mass. The church had been fairly full, but the mall parking lot was packed!

People leave the Church for both profound and petty reasons. But each story is unique, and each person deserves someone who will listen and understand.

(Sheila Garcia is assistant director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth in Washington, D.C.) †

### Discussion Point

## Inviting is key to evangelizing

### This Week's Question

What have you done, or what might you do, to help an inactive Catholic feel welcome in your parish?

"I'd invite him to our small group Scripture study, and I have done that. The feedback I received is that the small group discussion helped to revive his faith life." (Bill Hilden, Sherwood, Ore.)

"Your approach must be friendly, not intimidating. Stay positive. Hold no grudges. Just extend a welcoming hand and say, 'C'mon in! We're the Catholic Church.'" (Bob Leuci, Nashua, N.H.)

"A personal invitation to attend church never hurts. I feel that living one's faith is the best example; actions speak louder than words." (Dolores Ossowski, Kodiak, Alaska)

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From the Editor Emeritus/John F. Fink

# Doctors of the Church: John of the Cross

(Twenty-fourth in a series)

St. John of the Cross is considered the greatest mystical theologian in the history of the Church, known as the Doctor of Mystical Theology. His manuscripts, all published after his death, were given the titles *The Ascent of Mount Carmel*, *The Dark Night of the Soul*, *The Living Flame of Love*, and *The Spiritual*



*Canticle*. In them, John presented the stages of mystical contemplation.

Pope John Paul II has a particular devotion to St. John of the Cross. He studied Spanish so he could read John's writings in the original and John was the subject of

the pope's doctoral dissertation. He quotes him frequently.

John was born Juan de Yepes y Alvarez in Fontiveros, Castile, Spain, on June 24, 1542. When he was 21, he entered the Carmelite monastery at Medina, taking the name John of St. Matthias. He was ordained a priest in 1567.

It was around this time that St. Teresa was busy reforming the Carmelite nuns. She asked John to join her in founding two reformed houses for Carmelite men and he agreed to do so. The first monastery was nothing more than a hut, barely habitable. It was at this time that he assumed the name John of the Cross. He also became spiritual adviser to Teresa's sisters.

Soon tensions arose between the Calced and the Discalced (shoeless) Carmelites. The old friars looked on Teresa's and John's reformation as a rebellion against

their order. On Dec. 3, 1577, friars kidnapped John and took him to Toledo, where they tried to force him to abandon the reform. They threw him into a cell that measured 10 feet by 6 feet. They beat and scourged him. However, rather than be crushed spiritually, John perfected his contemplation and became the mystic-poet for which he is known. He wrote his first spiritual poems while in prison.

He escaped after nine months of imprisonment. Once free, he walked about 100 miles to Ávila, where he was hidden by Teresa's nuns and then taken to the monastery of El Calvario in Andalusia.

In 1579, John became rector of the college at Baeza and in 1581, he was chosen prior of Los Martires, near Granada. After Teresa's death in 1582, squabbling arose among the Discalced Carmelites. Father Nicola Doria was elected superior. He had

long suspected that John was in league with his opponents, and he sent him to a remote friary where the superior was a man John had once corrected.

John's health was now suffering and he underwent several operations. The superior forbade anyone to see him and even changed the infirmarian because he had treated John with tenderness. After suffering acutely for nearly three months, John died on Dec. 14, 1591, at age 49.

Miracles performed through his intercession led to his beatification by Pope Clement X in 1675 and his canonization by Pope Benedict XIII in 1726. Pope Pius XI declared him a doctor of the Church in 1926. His feast is Dec. 14.

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

Cornucopia/Cynthia Dewes

## God bless America the beautiful, the various, the fun

The Fourth of July is not only the birthday of our country but also the birthday of one of our granddaughters and of an "old" friend. Of course, by the time you're my age, every day has several events worthy of celebration encrusted upon it.



Still, the Fourth rates high in my estimation. The ideals, and just plain luck, which made our country come together as it did, are awesome. Philosophers and political scientists are forever trying to define its uniqueness.

Sometimes we need to travel to appreciate the U.S. of A. In Germany, we were struck by the homogeneity of its people. Almost all were white German-speakers, similar physically to everyone there. The only exceptions were tourists (you could

tell by the clothes), or dark-skinned Turks whom the Germans imported as laborers at the time.

It was so boring. We missed the sight of faces varying from pale to ebony, turbans and saris worn with Nikes or Donald Duck T-shirts, the handsome hats displayed by black ladies on their way to church. We were used to the hills being alive with the sounds of zydeco and bluegrass, not just the Trapp family and Alpine horns.

In a homogeneous society, folks can take pride in their seemingly constant nation. But in America we take pride in the very fact that ours is so changeable. What used to be a country of White Anglo Saxon Protestant English-speakers, for instance, is fast becoming a nation of Spanish-speaking Hispanics.

Still, whatever ethnic group is in the majority, most are here because of the ideals that attracted others before them. It

amazes me when Americans protest an influx of Mexicans or Vietnamese or Haitians, since these people come for exactly the same reasons as did the protesters' Irish, Italian, Jewish, Polish or Swedish ancestors.

Lest we forget, we are still a country in which freedom of speech, freedom of religion, and the unalienable right to life, liberty and the pursuit of happiness exist for all. These are the promises that continue to bring new Americans to our shores.

Now, it's true that a few people sometimes go nuts and try to impose freedom from religion on everybody, or carry freedom of speech to preposterous limits, or interpret "pursuit of happiness" as "me, now." No matter. America is still based on the idea that God gave us certain human rights, and the state can do no less.

There's more. For some reason, this freedom thing has inspired our country(wo)men to crazy heights of

invention and creativity. We may be a large country, but we're never boring. Think about "Carhenge," the junked autos placed nose-down in a circle out West somewhere, the American answer to Stonehenge.

Or consider things like taco pizzas and pet cemeteries and covered bridge societies. Remember the Hardy boys outlining the American dream for us, along with Cecil B. DeMille and Superman, Edward R. Murrow and Thurgood Marshall.

Something is right even when we're wrong. We know it when we see our flag flying grandly over the U.S. Capitol, or when it's flapping in front of a rural trailer whose yard is a memorial to junked autos. Long may she wave!

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

Faithful Lines/Shirley Vogler Meister

## A hope for the Fourth of July: To remove walls

On June 26, 1963, in West Berlin City Hall, Germany, the 35th president of the United States, John F. Kennedy, said, "All free men, wherever they may live, are citizens of Berlin. And therefore, as a free man, I take pride in the words *Ich bin ein Berliner*." Translation: "I am a Berliner."



President Kennedy didn't realize that a German jelly doughnut is called a *Berliner*, short for *Pfannkuchen Berliner* (See accompanying recipe). Kennedy's line could be compared to being in Hamburg, Germany, and saying "I am a Hamburger." The difference is: *Ich bin ein Berliner* is now historically synonymous with "I am a free man."

The press gave the error such wide circulation that world attention was also brought to Kennedy's serious message, which reflected the evil of the 29-mile Berlin Wall. It was built in 1961, dividing Communist East Berlin and the non-Communist West. In November of 1989, the East German government ended this restriction. Demolition of the Wall symbolized the collapse of Communism in Eastern Europe.

John F. Kennedy—our only Catholic president—didn't live to see this. He was assassinated on Nov. 22, 1963, only months after declaring "I am a Berliner." I am a German-American. When I was

young, my maternal grandfather said we also had "a little Swiss in us." In recent years, however, genealogical research revealed we have instead "a lot of Swiss in our blood."

Somehow that's comforting, since the Swiss are generally considered a peaceful, neutral nation, whereas World War II history points accusing fingers at so many Germans with regard to the Holocaust. Yet, millions of German and other European Jews, plus other "unwanted" persons, including Catholics, died horribly then, as did countless German-Americans and citizens of other nations in anti-Hitler military and nonmilitary action. They died for the same freedom that President Kennedy emphasized when he later declared, "*Ich bin ein Berliner*."

In Kennedy's message, we also find the same desires that spurred early American patriots to fight for their rights—and write and sign the Declaration of Independence.

I'll think of Kennedy's words as we celebrate the Fourth of July; but I'll also ask God's protection against the real and metaphorical walls that blight countries worldwide, especially the walls that crush freedom of religion. I'll hold our old family prayer books, some in English and some in German, and pray for peace and freedom between nations and within individual hearts.

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

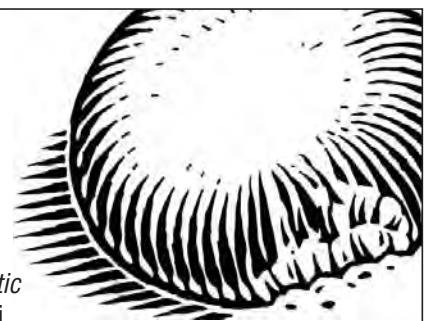
### Berliners

(Jelly doughnut recipe from *Authentic German Home Style Recipes* by Gini Youngkrantz. Information available through 800-872-6411 or [www.germancookbooks.com](http://www.germancookbooks.com).)

1 package active dry yeast  
1 teaspoon sugar  
1 cup plus 3 tablespoons warm milk  
½ cup sugar

5 tablespoons butter or margarine  
dash of salt  
3 1/3 cups flour  
2 eggs  
jelly

In a small bowl, mix yeast with one teaspoon sugar and three tablespoons warm milk. Set aside and allow to rise. Scald one cup milk and stir in ½ cup sugar, butter or margarine, and a dash of salt. Allow to cool to lukewarm. Blend in flour, eggs, and yeast and beat until soft. Turn on lightly floured surface and knead until smooth, adding additional flour if needed. Place dough in a floured bowl, cover, and let rise in a warm place until the dough doubles in size. Punch down and roll out on a floured surface until 1-½-inch thick. Take a glass with approximately three-inch diameter and cut dough into rounds. Drop one teaspoon of jelly in the center of half of the pieces. Cover each round with the remaining pieces. Take another glass just slightly smaller in diameter than the first glass and cut through both pieces of dough. Let the dough rise again and fry a few of the doughnuts at a time in hot deep fat at 375 degrees until lightly brown on both sides. Drain and roll in sugar. Makes approximately 20 doughnuts depending on the size of the glass.





Thirteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, July 1, 2001

- 1 Kings 19:16b, 19-21
- Galatians 5:1, 13-18
- Luke 9:51-62

The First Book of Kings is the source of this weekend's first reading.



In modern translations, there are two Books of Kings. Originally, there was only one. At some point in history, this book was divided.

As the name implies, the books recall the lives of several kings of Israel,

chiefly Solomon and his immediate successors. These two books form part of what Scripture scholars call the Historical Literature.

However, the purpose behind the writing of this book, or these books, was not to tell the history of the kings in any political or profane sense, but rather to review their reigns in terms of the Covenant.

The Covenant, the holy contract between God and the people of Israel, was for the pious the most important aspect of life. God specially provided kings so that the people could fulfill their obligations under the Covenant.

As a result of this emphasis, the Books of Kings often say as much about prophets as they do about monarchs.

Such is the case in this reading. The principal figures are the prophets Elisha and Elijah.

In the reading, God orders Elijah to anoint Elisha as a prophet.

Anointing was an ancient gesture employed to mark a person for a particular work. The sacrament endures today in the anointing of priests and bishops when they are ordained, in the anointing of those who are being baptized, in the anointing of the sick, and in the anointing of Christian kings, although obviously this last occasion rarely occurs as now there are so few Christian kings or queens.

No prophet seized the role. God conferred it. To seize the role, or to presume the role, would render the person a fraud.

Prophets were God's gifts. They brought to the people the word and direction of the Almighty, a benefit otherwise not always available.

The second reading this weekend is from the Epistle to the Galatians.

Paul, the author of this epistle, saw Christian faith and practice as the most

important elements of life. He could be quite insistent with his followers, such as the Christians of Galatia, a region in modern central Turkey, when he called them to behave as if indeed their Christianity was the most important consideration in their lives.

In this reading, the apostle warns the Galatian Christians that under no circumstances should they quarrel with each other. Such disagreements stall the work of the Gospel and are unworthy of true disciples.

He also bluntly declares that the flesh itself, human desire, is an enemy of genuine piety.

St. Luke's Gospel furnishes the last reading.

The Lord's public ministry is drawing to its conclusion. Jesus is nearing Jerusalem.

Luke places Jesus as an adult in Jerusalem only once. It is the time there shortly before and during the time of the Crucifixion, the Resurrection and the Ascension.

For the evangelist, Jerusalem is much more than a place. It is the most sublime of destinations. In Jerusalem, Jesus will complete the great, divine task of Redemption.

Even the closest companions of Jesus fail to understand the significance of this relentless march toward Jerusalem. They still have dreams of earthly grandeur. Jesus calls them to reality. His mission is not of this world. Nothing can interrupt or divert it.

## Reflection

The Church has completed its joyful celebrations of the Resurrection, Ascension and Pentecost. It has rejoiced with us in the great gift of God we possess in the revelation of the Trinity. It has celebrated the mystery of the Eucharist, in which the living Lord is with us still.

Last weekend, it gave us the image of John the Baptist, born with a special purpose, a purpose ordained by God, to enable us better to find and to know Jesus.

This week, its message becomes solemn and frank. We have been given knowledge of God, and indeed we have been given God, in Christ Jesus. In this knowledge, and in this communion with the Almighty, we have everything.

We can never allow anything to detour or reverse our course. Our path will be across raging waters and sharp stones, but we must tread it. God is the only truly safe haven for humans. He alone gives eternal life.

For morning, noon and night,  
All things in between,  
With many great sights,  
Some hardships thrown in,  
With fun times too,  
And I know in my heart  
They all come from you.  
Whatever days bring,  
I accept from you  
And thank you beforehand  
For the good they do.  
For all things given  
From you, small and great,  
I thank you in prayer,  
But sometimes it's late!

By Linda L. Ricke

## My Journey to God

# Better Late Than Never

I woke up this morning—  
That was a surprise  
As the sun came shining  
In my eyes!  
I never know  
When I go to sleep  
If he will grant me  
Tomorrow to keep.  
And so, out of bed,  
To start the day,  
To thank God early,  
So I need to pray.  
Bless me and keep me  
In your care,  
To get through the day,  
My talents to share.  
Thank you, Lord,

(Linda Ricke is a member of St. Mary Parish in Greensburg.)

## Daily Readings

Monday, July 2  
Genesis 18:16-33  
Psalm 103:1-4, 8-11  
Matthew 8:18-22

Tuesday, July 3  
Thomas, apostle  
Ephesians 2:19-22  
Psalm 117:1-2  
John 20:24-29

Wednesday, July 4  
Elizabeth of Portugal, religious  
Genesis 21:5, 8-20  
Psalm 34:7-8, 10-13  
Matthew 8:28-34

Thursday, July 5  
Anthony Mary Zaccaria, priest  
Genesis 22:1-19  
Psalm 115:1-6, 8-9  
Matthew 9:1-8

Friday, July 6  
Maria Goretti, virgin and martyr  
Genesis 23:1-4, 19; 24:1-8, 62-67  
Psalm 106:1-5  
Matthew 9:9-13

Saturday, July 7  
Genesis 27:1-5, 15-29  
Palm 136:1-6  
Matthew 9:14-17

Sunday, July 8  
Fourteenth Sunday in Ordinary Time  
Isaiah 66:10-14c  
Psalm 66:1-7, 16, 20  
Galatians 6:14-18  
Luke 10:1-12, 17-20  
or Luke 10:1-9

We do not walk alone. God sends us guidance, as once God sent the prophets as guides. Most of all, God gives us the guidance of Jesus.

Jesus alone understands all and sees

all. His knowledge infinitely surpasses the knowledge belonging to us humans. But the Lord's knowledge, power and love are with us. In the footsteps of Jesus is the only path to life and joy. †

Question Corner/Fr. John Dietzen

# After abortion, penance lifts excommunication

**Q**An article in our paper discussing the "morning-after" pill said a woman could be excommunicated for taking it. How can that happen? No one would know whether she was actually pregnant.

**A**Is the intention to have an abortion enough for excommunication? Is every person who has an abortion excommunicated? It seems harsh to shut out a sinner just when they need help the most. (Wisconsin)

**A**Let's take your questions one at a time. It is true that a Catholic who procures a "completed abortion" incurs an automatic excommunication. This includes, incidentally, not only the mother herself, but families, doctors, nurses and so on if their assistance or other actions made them necessary accomplices in the abortion.

As you say, it is uncertain whether an abortion actually takes place following the morning-after pill. An abortive intent may be present but, while that intention is objectively seriously sinful, it does not in itself incur excommunication.

Furthermore, it is important to know that even in more common surgical abortions, not every person who has an abortion is excommunicated. Several important conditions must be met for that to happen.

First of all, a person must be at least 18 years old and be aware that an excommunication will take place if the act is carried through. Many people know abortion is seriously immoral but know nothing about any other penalty, in which case there is no excommunication.

Also, if emotional circumstances surrounding the pregnancy are so violent as to cause grave fear and confusion in the mother—if she is, for example, under intense pressure from family or close friends to "end the pregnancy" (and I can assure you from my own experiences that this kind of tragic situation is not rare)—

again there would be no excommunication.

Some other conditions are also required; but you get the point. More is involved here than a simple statement that people who have abortions are excommunicated.

Finally, if there is an excommunication, we do not shut people out. In addition to countless other ways we offer every possible support to mothers who have had an abortion, the excommunication, if there was one, can be taken away when the individual goes to confession.

In most, if not all, parts of the United States, priests can lift the excommunication immediately and finally in the sacrament of penance. If you are presently in touch with someone in this predicament, please encourage her to return to the sacraments of penance and the Eucharist as quickly as possible. She needs all the grace and spiritual support she can get.

For those interested in checking references, the sections of canon law most relevant here are Canons 1398, 97, 1323 and 1324.

**Q**I am Greek Orthodox, but have many connections with Roman Catholics in the New York area. Can a Roman Catholic meet the Sunday Mass obligation by going to an Orthodox Church when a Roman Catholic Church is not available? (New York)

**A**Yes. In the understanding of the Catholic Church, these Churches possess true sacraments and priesthood. In that situation, therefore, when there's a need or some genuine spiritual advantage, Catholics may receive the sacraments of penance, Eucharist and anointing of the sick from a priest of an Eastern Church.

Sharing the eucharistic liturgy with these Churches is, in fact, encouraged in proper circumstances and with approval of Church authorities. Eastern Churches, however, are often more restrictive in this matter than we are, particularly for receiving Communion. Catholics who desire to participate in their liturgy should know and respect those rules. (See 1993 *Catholic Ecumenical Directory*, Nos. 122-124). †



## 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).

### July 1

St. Maurice Parish, Decatur County, **St. Maurice** exit off I-74, north 4 miles. Parish picnic, chicken and roast beef dinners, country store, games, 10:30 a.m.-3 p.m. Information: 812-663-3757.

### July 6

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m. Information: 317-927-6900 days or 817-846-2245 evenings.

### July 7-8

St. Lawrence Parish, 542 Walnut St., **Lawrenceburg**. Parish festival, Sat. 5-11:30 p.m. (Eastern Standard Time), German dinner and German band, Sun. 11 a.m.-11 p.m. (Eastern Standard Time), chicken dinner. Information: 812-637-6966.

### July 8

St. Joseph Parish, 312 E. High St., Corydon. Parish picnic, Harrison County Fairgrounds, **Corydon**, sponsored by St. Joseph and St. Peter, Most Precious Blood parishes, 10 a.m.-4 p.m., chicken dinner, homemade quilts. Information: 812-968-3242 or 812-738-2742.

### July 9

Hillcrest Golf and Country Club, **Batesville**. 10th anniversary Oldenburg Academy Pro/Am Golf Classic, \$225 per person, \$850 per foursome. Information: 812-933-0737.

### July 9-13

Sacred Heart of Jesus Church, 2322 N. 13½ St., **Terre Haute**. Vacation Bible School, 6-8 p.m. Information: 812-466-1231.

### July 10

Marian Center, 3356 W. 30th St., **Indianapolis**. "Journey

Through the Old Testament" series, Servants of the Gospel of Life Sister Diane Carollo, 6-8:30 p.m. Information: 317-236-1521.

### July 11

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Evening of Storytelling from Uganda," 7 p.m., presented by lay missionary Sherry Meyer and Father James Farrell, pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis. Free-will offering. Information: 317-545-7681.

### July 12

Sacred Heart Parish, 1840 E. Eighth St., **Jeffersonville**. "Evening of Storytelling from Uganda," 7 p.m., presented by lay missionary Sherry Meyer and Father James Farrell, pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis. Free-will offering. Information: 812-282-0423.

### July 12-14

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Parish festival, Thurs.-Fri. 6-11 p.m., Sat. 6 p.m.-midnight, rides, food. Information: 317-861-0809.

### July 13-14

St. Mark Parish, 551 E. Edgewood Ave., **Indianapolis**. Funfest, Fri.-Sat. 5 p.m.-midnight, grilled foods, dinners, games, bands. Information: 317-784-7777.

St. Benedict Parish, 111 S. Ninth St., **Terre Haute**. Community funfest and street festival, Fri.-Sat. 4 p.m.-midnight, food, music, games. Information: 812-232-7279.

### July 15

St. Mary Parish, 7500 Navilleton Rd., **Floyds Knobs**. Parish festival, 9 a.m.-5 p.m., family-

style chicken and ham dinners. Information: 812-923-7811.

St. John the Baptist Parish, 25743 State Road 1, **Dover**. Summer festival, 11 a.m.-6 p.m., chicken dinner, games. Information: 812-576-4112.

St. John the Baptist Parish, U.S. Highway 421, **Osgood**. Parish festival and chicken dinner, serving 11 a.m.-4:30 p.m. Information: 812-689-4244.

### July 19

The Legends Golf Course, **Franklin**. St. Francis Hospital Golf Outing, registration/lunch, 11 a.m., shotgun start, 12:30 p.m., \$150 per person, \$600 per foursome. Information: 317-783-8949.

### Recurring

#### Daily

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

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

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

#### Weekly

#### Sundays

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

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

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

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

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

### Mondays

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

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

### Tuesdays

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

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

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

### Wednesdays

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

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

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

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

### Thursdays

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

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

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

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

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



"Let's get back to the great indoors."

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

### Fridays

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

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

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

### Saturdays

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

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

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

### Monthly

#### First Sundays

St. Paul Church, 218 Scheller Ave., **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.

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery,

5 p.m. Information: 317-637-2620.

### First Mondays

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

### First Tuesdays

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

St. Joseph Church, 2605 St. Joe 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.

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

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass, Benediction 4:45 p.m., Mass

—See ACTIVE LIST, page 15

## — ST. JOSEPH'S — ANNUAL PICNIC & FAMOUS CHICKEN DINNER

SUNDAY, JULY 8th **RAIN OR SHINE**  
Harrison County Fairgrounds  
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The Active List, continued from page 14

5:15 p.m. ◆◆◆  
St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

◆◆◆  
Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

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

**First Saturdays**  
St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

◆◆◆  
Little Flower Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

◆◆◆  
Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and

sacrament of reconciliation, after 8 a.m. Mass.

◆◆◆  
Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

◆◆◆  
St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

**Second Mondays**  
Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

**Second Tuesdays**  
St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

**Second Thursdays**  
Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

◆◆◆  
St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and reli-

gious vocations, 7 p.m.

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

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

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

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

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

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

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

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

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

**Third Fridays**  
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **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: Mike

Fox, 317-259-6000.

◆◆◆  
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 (abortion clinic), 2951

E. 38th St., rosary; return to church for Benediction.

**Fourth Saturdays**  
Our Lady of Guadalupe Convent Chapel, 8300 Roy Road, **Indianapolis**. Eucharistic Holy Hour for Life, 10:30-11:30 a.m., faith sharing and Scripture reflection, 11:30 a.m.-12:30 p.m. Information: Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, 317-236-1521 or 800-382-9836, ext. 1521. †

Pope urges guaranteed medical care for HIV/AIDS

VATICAN CITY (CNS)—Criticizing "exorbitant" prices for HIV/AIDS medicines, Pope John Paul II called on wealthy nations to guarantee medical care for people infected with the deadly disease in poor countries.

In a message to a special U.N. General Assembly in New York dedicated to HIV and AIDS, the pope praised a recently announced global U.N. fund to fight the disease as a "cause of hope for all."

The message, addressed to U.N. Secretary-General Kofi Annan, was released at the Vatican June 26.

The pope said the international community's battle against the AIDS pandemic "must be inspired by a constructive vision of human dignity" that encourages young people to develop greater sexual responsibility. Over the years, the Vatican has condemned recourse to condom campaigns to stop the disease's spread.

The pope said he was particularly concerned about the lack of access in poor countries, especially in Africa, to HIV drugs commonly used in developed nations.

Some of these drugs help slow the disease's devastating effects, and others prevent mothers with HIV from passing the infection to their newborns.

"We know that the costs of these medicines are excessive, sometimes even exorbitant, with regard to the means of citizens of the poorest countries," he said.

"I ask wealthy countries to respond to the needs of AIDS sufferers in poor countries with all means available, so that these men and women, tried in body and spirit, can have access to the medicines they need for treatment," the pope said. †

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# Oldenburg sisters adopt statement opposing capital punishment

By Mary Ann Wyand

In the spirit of their founder, the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg has adopted a corporate stance against the death penalty.

On June 25, the Oldenburg Franciscans approved a public statement opposing capital punishment.

The statement notes that the sisters "strongly oppose the death penalty as contrary to the Gospel and to our particular Franciscan call to peacemaking and justice for the poor.

"We affirm that all lives, both innocent and guilty, are sacred and worthy of protection," the statement reads. "We know that the state's use of capital punishment adds to the violence within our society."

The statement also notes that use of the death penalty "falls disproportionately on the poor, the uneducated and the mentally disabled, and is marked by the racism and prejudice which pervades our society."

The sisters' statement also is a formal pledge to "commit ourselves to prayer and to action for the abolition of the death penalty wherever it exists."

The Oldenburg Franciscans also promised to "promote effective and humane alternatives to the death penalty" and to offer "prayer, support and appropriate action for those whose loved ones have been victims of violent crimes, for those who commit such crimes and for their families."

Franciscan Sister Marge Wissman, peace and justice and integrity of creation director for the Oldenburg sisters, said the sisters studied resource materials, discussed this

pro-life issue within the community, reviewed the first draft of their corporate statement and prayed over their decision.

In May, each sister was given the revised corporate stance and asked to vote, Sister Marge said. Fifty percent of the sisters in the community were required to vote on the statement, and two-thirds of those voting on the proposal had to support the stance.

"God gives us life and God should be the only one to take life," Sister Marge said. "We have no right to take anyone's life. That's inhumane and immoral. As a Franciscan sister and as a follower of St. Francis, I am called to respect all life. Francis respected every piece of creation. I think people need to work together on alternatives to the death penalty and end this violence." †

# Vatican renews appeal for worldwide ban on death penalty

VATICAN CITY (CNS)—The Vatican renewed an appeal for a worldwide moratorium on the death penalty, calling it an "integral part of the defense of human life at every stage of its development."

"It is surely more necessary than ever that the inalienable dignity of human life be universally respected and recognized for its immeasurable value," Msgr. Paul Gallagher, a Vatican diplomat, told a June 21-23 world congress against the death penalty.

Gathered in Strasbourg, France, speakers of parliaments from four continents signed a formal declaration calling for a global ban on capital punishment and

criticized the United States and China for their recourse to executions.

The speech given by Msgr. Gallagher, the pope's delegate to the 43-member Council of Europe that organized the congress, was released June 23 at the Vatican.

Pope John Paul II, who regularly appeals for sentence commutations for Death Row inmates, had "earnestly hoped and prayed" for a global moratorium during the Jubilee Year 2000, Msgr. Gallagher said.

Though that desire was unfulfilled, the pope took encouragement from a growing popular awareness that "it is time to abolish the death penalty," said the Vatican

diplomat.

He said the Vatican opposed the death penalty because lesser punishments "may offer time and incentive for the reform of the guilty, hope to the innocent and [may] safeguard the well-being of civil society itself.

"The universal abolition of the death penalty would be a courageous affirmation of the belief that humankind can be successful in dealing with criminality and of our refusal to succumb before such forces," he said.

"As such, it would regenerate new hope in our very humanity," Msgr. Gallagher said. †

# Iraq's rate of executions is highest per capita in the world

ROME, June 20, 2001 (Zenit.org)—Iraq had the highest rate of executions per capita in the world last year, said an anti-death penalty group.

The Mideast country had one execution for every 50,000 people, compared with China's one execution for every 1.2 million inhabitants, according to the Touch Not Cain group.

Worldwide, almost 2,000 people were executed last year, and more than half of these were in China, the group said.

Seventy-two countries continue to use the death penalty; 123 countries have either abolished executions or almost abolished them.

Last year, there were 1,100 executions in China. Then came Iraq, with around 400, according to Baghdad authorities. The Iraqi opposition says there were 2,000 executions.

It is followed by Iran, with at least 153 executions; Saudi Arabia, with 121, all public decapitations; the United States (85), Afghanistan (at least 30), the

Democratic Republic of the Congo (20), Pakistan (17), Liberia (14), Jordan (8) and Cuba (6).

There were also death sentences in the Bahamas, Byelorussia, Burundi, Egypt, the Philippines, Japan, Guatemala, Kazakhstan, Kuwait, Libya, Malaysia, Qatar, Singapore, Somalia, Thailand, Taiwan and Yemen. †

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## Peru earthquake

A Peruvian woman and her child in the town of Moquegua look over the remains of their home, which was destroyed in a major earthquake that hit southern Peru June 23. The 7.9 magnitude quake killed at least 70 people and ruined villages.

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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.

**BISHOP, Leona A. (Speer)**, 69, St. Philip Neri, Indianapolis, June 10. Mother of Rebecca Bishop, Buffy Johnson, Brenda Kyle, Barbie McLaughlin, Anthony, Jeffrey, Joseph, Michael and Robert Bishop. Sister of Donna Arianoutsos, Barbara Bowers, Julia Kane, Lula Seger and Leo Speer. Grandmother of 13. Great-grandmother of three.

**BUCKHAVE, Kari Lyn**, 29, St. Paul, New Alsace, June 15. Wife of Phillip Buckhave. Mother of Courteny Buckhave. Daughter of Betty and Robert Godshalck. Sister of Don and Tom Jackson.

**CANATSEY, Margaret**, 80, Holy Spirit, Indianapolis, June 5. Sister of Kenny Murdock Sr. Grandmother of four. Great-grandmother of two.

**COOK, Leona**, 85, St. Monica, Indianapolis, June 9. Mother of Jimmy and Tim Cook. Grandmother of 14. Great-grandmother of 15. Great-great-grandmother of 10.

**COOLEY, Vincent F.**, 35, Our Lady of Perpetual Help, New Albany, June 17. Son of Janice and Jack Cooley. Brother of Joan Norton and Dr. Daniel

Cooley. Uncle of several.

**DYER, Elizabeth Ann**, 82, St. Anne, New Castle, June 21. Mother of Janis Dyer Troxell, Mary Lou Dyer Oxley, Anthony and Stephen Dyer. Grandmother of six. Step-grandmother of two.

**FLIEHMAN, Helen E.**, 86, Holy Guardian Angels, Cedar Grove, June 22. Wife of William Fliehman. Mother of Patty Fohl, Carol Lauck, Janet Mullins, Betty and Joan Verkley. Sister of Mildred Losekamp, Alice Sacksteder and Alvis "Bud" Meier. Grandmother of 20. Great-grandmother of 13.

**FRAPPIER, Marie Anna**, 92, St. Roch, Indianapolis, June 11. Wife of Robert E. Frappier. Mother of Joseph Frappier.

**GILLIAM, Patricia M. (Kennedy)**, 77, St. Andrew the Apostle, Indianapolis, June 14. Mother of Karen Dahl, Karla Painter, Gary, Marc and Michael Gilliam. Grandmother of eight.

**KELSCH, Louis W.**, 87, Holy Spirit, Indianapolis, June 5. Father of Nancy Roll and Diane Umbaugh. Grandfather of four. Great-grandfather of three.

**KORTZENDORF, Jane E. (Lynch)**, 68, Holy Name, Beech Grove, May 24. Mother of Janice Capezzuto, Susan Tieken and Steven Kortzen-dorf. Sister of Diane Bennett, Jack and Richard Lynch. Grandmother of six.

**McDERMOTT, John P.**, 66, St. Jude, Indianapolis, June 14. Brother of Betty Moffitt, Mary Lou McDermott, James and Patrick McDermott.

**O'CONNOR, Patricia**, 89, St. Joan of Arc, Indianapolis, June 18. Sister of Elizabeth O'Connor. Aunt of 60.

**REIDY, Joseph T.**, 81, St. Lawrence, Indianapolis, June 10. Husband of Marie Reidy. Father of Barbara Maitland, Daniel and Patrick Reidy. Brother of Marian Hanlon and Jack Reidy. Grandfather of seven. Great-grandfather of two.

**RIDLEN, Dwight J.**, 67, Holy Spirit, Indianapolis, June 6.

**ROWLETT, Hortense (Byrd)**, 97, St. Rita, Indianapolis, June 18.

**SAMPLER, Donna W.**, 81, Little Flower, Indianapolis, June 11. Mother of Nicoli

Grove, Randall and Robert Samper. Grandmother of four. Great-grandmother of one.

**SANDERS, Martha (Gohmann)**, 88, St. Mary, New Albany, June 18. Mother of Karen Clear and Jack Sanders. Sister of Eva Stein, David and Joseph Gohmann. Grandmother of one.

**THAYER, William A.**, 86, St. Matthew, Indianapolis, June 6. Husband of Marian (Leary) Thayer. Uncle of several.

**WHITAKER, Anthony J. "Tony,"** 18, Holy Name,

Beech Grove, June 18. Son of Pamela Parson Thompson. Stepson of David Thompson. Brother of Robert Bowman. Stepbrother of Betty Jo Sirk, Amy and David Thompson. Step-grandson of Mary Jo and Johnnie Parsons.

**WILSON, James**, 68, Holy Spirit, Indianapolis, June 9. Husband of Patricia Wilson. Father of Charles, Joe, Mark, Pat and Tony Wilson. Son of Gertrude Bennet. Grandfather of 14. †

## Providence Sister Therese Fegan was principal at St. Charles Borromeo

Providence Sister Therese Eileen Fegan, 90, died on June 16 in Karcher Hall at Saint Mary-of-the-Woods. She was 90.

The funeral Mass was celebrated on June 20 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the motherhouse cemetery.

The former Verdena Fegan was born on March 5, 1911, in Loogootee. She entered the congregation on Aug. 21, 1932, professed first vows on Jan. 23, 1935, and professed final vows on Aug. 15, 1940. Sister Therese Eileen

taught in schools staffed by the Sisters of Providence in Indiana and Illinois.

In the archdiocese, she taught at Immaculate Heart of Mary School in Indianapolis for five years and at St. Charles Borromeo School in Bloomington. During 20 years of ministry there, she also served as principal.

Survivors include two sisters, Helen Jaeger of Laguna Hills, Calif., and Juanita Byers of Zionsville; a brother, Joseph Fegan of Loogootee; several nieces and nephews; and several great-nieces and great-nephews. †

## Father John Hotchkin, leading ecumenical figure, dies

WASHINGTON (CNS)—Father John F. Hotchkin, one of the world's leading Catholic ecumenists, died June 24 of a severe bronchial infection. He was 66.

For more than 30 years, he was executive director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs.

"Pastoral and scholarly, Father Hotchkin was a gifted ecumenist and a warm and kindly priest" who left an "extraordinary legacy" of ecumenical accomplishments, said Bishop Joseph A. Fiorenza of Galveston-Houston, president of the National Conference of Catholic Bishops.

Msgr. William P. Fay, NCCB general secretary, said, "Father Hotchkin has justly been described as the leading Catholic ecumenist in the United States and was certainly one of the leading Catholic ecumenists in the world as well."

"The quest for Christian unity and interreligious understanding has lost a great champion," said Cardinal William H. Keeler of Baltimore, episcopal moderator of U.S. Catholic-Jewish relations.

"He has been the dean of ecumenists in the United States," said the Rev. John H. Thomas, general minister and president of the United Church of Christ. "He honored fully the Roman Catholic tradition but also cared deeply for us, with a deep respect for other traditions."

Cardinal Francis E.

George of Chicago said the Chicago priest "shaped and enriched the implementation of the ecumenical mandate of the Second Vatican Council not only in the United States but throughout the world."

"It's sad news. He was such a vibrant part of the ecumenical movement for so many years," said the National Council of Churches general secretary, the Rev. Robert W. Edgar.

He said Father Hotchkin was working closely with the NCC on its initiative to try to create a new, more inclusive national ecumenical organization. Father Hotchkin addressed the NCC Executive Committee on that topic at its recent meeting in Washington.

Expressing the condolences of the Holy See's Pontifical Council for Promoting Christian Unity, Msgr. John A. Radano said, "Father Hotchkin exercised crucial leadership for the Church in the U.S. and international Catholic-Lutheran dialogues that produced the documents which served as the key resources showing consensus on justification."

He added, "These documents laid the groundwork for the historic Joint Declaration on [the Doctrine of] Justification" signed by top Catholic and Lutheran officials in 1999.

A memorial Mass was held June 25 in the chapel of the National Conference of Catholic Bishops headquarters, where Father Hotchkin worked for the

past 34 years.

An ecumenical service was being planned for later in the week in Washington with the funeral and burial to follow in his home Archdiocese of Chicago.

He had been with the Secretariat for Ecumenical and Interreligious Affairs since 1967, serving since 1971 as its executive director.

In that post he was chief coordinator of Catholic ecumenical and interfaith relations in the United States, a nation widely regarded as unequaled worldwide in those fields.

At one time or another over the years, he was personally involved in virtually every U.S. Catholic bilateral dialogue. He was often a Catholic observer at national meetings of other Churches and an observer or consultant at a number of non-Catholic multilateral ecumenical endeavors.

He frequently addressed ecumenical and theological gatherings and contributed to numerous books, periodicals, encyclopedias and other reference works.

Born in Chicago Feb. 3, 1935, John Francis Hotchkin was ordained a priest of the Chicago Archdiocese in 1959 after completing studies at St. Mary of the Lake Seminary in Mundelein, Ill., and the North American College in Rome.


Father Hotchkin is survived by his mother, Sarah, and three sisters, all in the Chicago area, and by numerous nieces and nephews. †



Photo by Phyllis Burkholder

## Corpus Christi procession

Father Clifford Vogelsang, pastor of St. Augustine Parish in Jeffersonville and dean of the New Albany Deanery, led a *Corpus Christi* procession June 17 at Mount Saint Francis in Floyd County on the feast of the Body and Blood of Christ.



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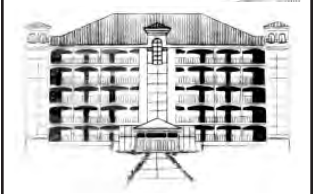
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The Roman Catholic Archdiocese of Indianapolis is seeking a full-time executive assistant to provide financial and accounting related assistance to the Chief Financial Officer. Responsibilities include processing mail and correspondence, maintaining calendar and date files, making travel arrangements, and providing administrative support for various groups, such as Finance Council and its subcommittees. Other duties include assisting with the preparation, distribution, and compilation of budget materials, overseeing the registration process for the fiscal management conference, and performing financial analysis, as requested.  
The position requires previous administrative or clerical experience, accounting or bookkeeping skills, proficiency with Word and Excel, and the ability to maintain confidential information. The ideal candidate would be a self-starter who enjoys working on projects and is comfortable with math and accounting.  
We offer a 35-hour workweek, generous benefits, and a team-oriented atmosphere. Please send resume and salary history, in confidence, to:  
Ed Isakson, Director, Human Resources  
Archdiocese of Indianapolis  
P.O. Box 1410  
Indianapolis, IN 46206  
fax: (317)261-3389  
e-mail: [eisakson@archindy.org](mailto:eisakson@archindy.org)  
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## Positions Available

**Motherhouse Administrator**  
The Ursuline Sisters of Mount Saint Joseph  
Maple Mount, Kentucky

The Ursuline Sisters of Mount Saint Joseph seek to hire a full-time **Motherhouse Administrator**. Applicants must be practicing Christians who seek ministry, in accordance the the Ursuline Sisters' mission and values, to serve the needs of the Motherhouse community. Maple Mount is located 20 minutes southwest of Owensboro in western Kentucky.

**Responsibilities** include overall management of services and operations at the Motherhouse—home for 100 sisters and workplace for over 90 other persons—with particular focus on hospitality services and human resources. In a general way, the Motherhouse Administrator oversees the work of the Plant Administrator and Health Care Administrator.

**Qualifications** include a bachelor's degree in human resources, business administration, or related field, or equivalent combination of education and experience, plus 3-5 years of successful administrative or human resource experience. Also required: strong organizational, administrative, and interpersonal skills; basic computer skills; and a professional orientation toward goal setting, problem solving, confidentiality, and compliance with applicable laws. Accountability is to the Ursuline Sisters Leadership Team through its designated liaison. Salary range: \$45,000-\$55,000, depending on qualifications.

**Applications** must be in writing (no phone calls please), with cover letter and résumé, including 3-5 references with addresses and daytime phone numbers. Mailed applications are due **Saturday, July 14, 2001**, to:

Search Committee  
c/o Sister Ann Patrice Cecil, OSU  
8001 Cummings Road  
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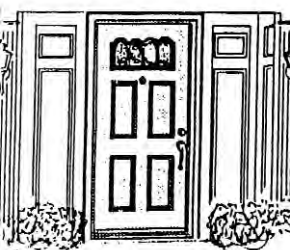
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