



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

Inside

Archbishop Buechlein	5
Editorial	4
Question Corner	13
Sunday and Daily Readings	13

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U.S. bishops revise documents dealing with sexual abuse

CHICAGO (CNS)—As they have been at every U.S. Catholic bishops' meeting since June 2002, clergy sexual abuse of minors and the protection of children from such abuse were a significant part of the June 16-18 meeting in Chicago of the U.S. Conference of Catholic Bishops.

Major items on this June's agenda were approval of revisions of the 2002 "Charter for the Protection of Children and Young People" and the related "Essential Norms" implementing the charter legislatively.

The bishops adopted those documents by respective votes of 229-3 and 228-4.

As a legislative text, the norms still need Vatican approval. But Vatican rejection seemed quite unlikely since the final version approved by the bishops had only four minor variations from the draft jointly developed by U.S. and Vatican

officials: a correction of a typographical error, the addition of a missing canon law reference and two minor editorial changes intended to clarify the meaning of the text.

The revised charter and norms are to take effect for five years.

While several other abuse-related items were also on the bishops' agenda, they also took time to approve other documents and projects, vote on financial matters, discuss the growing phenomenon of lay ecclesial ministry and celebrate the 100th anniversary of the Catholic Church Extension Society.

As the bishops met inside Chicago's Fairmont Hotel or gathered on June 15 for a pre-meeting Mass at Holy Name Cathedral, on the streets outside various demonstrators picketed and held press conferences. Among them were leaders of

clergy sex abuse victim groups, abortion opponents, gay rights advocates who oppose Church teaching on homosexuality, women's ordination advocates, and members of Voice of the Faithful and other groups who have been calling for greater openness and accountability by Church officials.

Documents the bishops approved during the meeting included a new Program of Priestly Formation, a statement in support of Catholic schools, a statement on missions and a statement committing themselves to mutual support and correction in implementing the child protection charter. All were adopted by overwhelming margins.

The new Program of Priestly Formation will replace the 1992 edition of that program if the Vatican approves it. It sets

norms for seminary admissions and seminary formation.

Reflecting the increased awareness of the horror of child sexual abuse, the new program for the first time explicitly orders the rejection of any seminary applicant and expulsion of any seminarian who has molested a child or shows inclinations to do so.

It also devotes extra attention to ensuring that seminarians are well-rounded human beings as an integral part of achieving their mature commitment to chaste celibacy before ordination. For the first time, it explicitly addresses questions of sexual orientation, saying that when the Vatican publishes its expected norms on the admission of homosexually oriented men to the seminary or priesthood,

See BISHOPS, page 7

Cause for canonization of Blessed Mother Theodore Guérin moves forward

Second miracle passes scrutiny of medical commission

By Brandon A. Evans

The cause for the canonization of Blessed Mother Theodore Guérin may have just passed its most difficult phase.

Andrea Ambrosi, the postulator for the cause, recently reported to the archdiocese and the Sisters of Providence of Saint Mary-of-the-Woods that the second miracle attributed to Blessed Mother Theodore Guérin has been unanimously recognized by a five-person medical commission as a cure unexplainable by medical science.

Only a simple, three-person majority was needed to move the cause along.

The investigation into the miracle, which began in early 2003, is a necessary step in canonizing the 19th century foundress of the Sisters of Providence—necessary because it provides evidence that she is in heaven interceding for us.

It was after a thorough investigation of her life and the validation of one miracle that Mother Theodore was beatified in 1998.

Now that the miracle has been approved, the cause will be put before a seven-member theological commission then before a 15-member commission made up of cardinals and archbishops.

Then, assuming that all goes forward, all that will be left will be for the Holy Father to proclaim Blessed Mother Theodore Guérin a saint in heaven—something that will be the fruit of work dating back to 1909, when the cause began.

Her canonization would mean that public and formal devotion to the religious sister could take place all over the world—and her name could be used in the formal eucharistic prayers.

Such a way of spreading the story of Blessed Mother Theodore's life is part of the reason why her cause has been worked on for so long, said Providence



Artist Teresa Clark of Fort Wayne, Ind., works on a two-foot-tall sculpture of Blessed Mother Theodore Guérin at Saint Mary-of-the-Woods. Clark will also create a six-foot-tall replica of this sculpture of Mother Theodore for the Marian Garden at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.

Sister Mary Ann Phelan, associate promoter under Providence Sister Marie Kevin Tighe, who is currently recovering from surgery.

Notice that the second miracle had been approved came to the motherhouse at Saint Mary-of-the-Woods via e-mail, and Providence Sister Ann Margaret O'Hara, general superior, announced the good news during the daily Mass.

The reaction was "great joy," said Sister Mary Ann. "We all breathed a sigh of relief."

Sister Ann Margaret said that part of the relief came from knowing for the past two and a half years that if the medical commission could find a medical explanation for the miracle, that the cause would stall until another miracle was found.

Though details of the miracle have not been released, Sister Mary Ann said that it was one of the employees of the Sisters of Providence.

"The person is not Catholic, and that seemed to carry some weight with the people on the commission," she said. It speaks volumes that "a non-Catholic had enough faith to pray for this miracle and then also to report it."

Sister Ann Margaret said that many people have felt touched by Blessed Mother Theodore, and noted that "the person who experienced this particular healing said that he first experienced a sense of peace."

Mother Theodore "really is a woman for our time," Sister Ann Margaret said. Her priority was not only the education of women, but also the improvement of the role of women in all parts of society.

"She was a woman who, through her trust in God, was able to do many things for the Church in general and for the Church in Indiana in particular,"

See SAINT, page 2

Youth learn that leadership flows from being obedient to Christ

By Brandon A. Evans

One of the focal points of the Catholic Leadership Conference, held from June 13-17 at Marian College in Indianapolis, was to teach youth how to be followers of Christ.

About 30 high school youth turned out for the annual conference, which seeks to help them learn how to be leaders not only among their peers but also in parish life in general.

In explaining leadership in Church life, Father Robert Robeson, director of the archdiocesan Office of Youth and Young Adult Ministry, said that the leadership of those in the parish flows from the leadership of a pastor or parish life coordinator, whose leadership flows from the archbishop.

The authority of the archbishop, as successor to the Apostles, flows from Christ—and the authority of the chief of the Apostles, the pope, successor to Peter, also flows from Christ.

It is in obedience to Christ through the See YOUTH, page 2

SAINT

continued from page 1

Sister Mary Ann said. "For this diocese, we feel that it's very important that they know about Mother Theodore."

The desire on the part of the sisters to spread the message of the life of Mother Theodore took a big step forward in the past two weeks, and it was a step that came unexpectedly, said Sister Ann Margaret—unexpected because the timeline for this cause has been unknown.

With so many causes currently before the Congregation of the Causes of Saints, many can wait in line for an undetermined amount of time, said Msgr. Frederick Easton, vicar judicial for the archdiocese.

After all the oaths were taken and forms were signed regarding this particular miracle, the documents had to be

wrapped in brown paper, tied with a red ribbon, sealed with wax and topped with a special Latin document.

At the time, Msgr. Easton drove the package to Washington, D.C., to the office of the papal nuncio, so that it could be delivered to the Vatican in an official diplomatic pouch.

From there, he said, there was a painstaking process of verifying the documents in Rome before the merits of the miracle were even examined.

Now, he said, with the commission finding no scientific explanation for the cure of the man in question, the theological commission will examine the case this fall.

Msgr. Easton said it likely will be sooner than five years when the cardinals will examine the cause.

Ambrosi said that he is pleased with the timeline.

"Actually, it didn't take so long because

when you are in line to be examined for canonization there are less causes," he said.

"I think it is a great honor for Indiana to have a saint," Ambrosi said, "because there are not many saints in the U.S.A. My hope is that after the canonization there will be a big celebration in the diocese which will bring interest among other faiths."

Sister Ann Margaret and Msgr. Easton both asked that Catholics in the archdiocese continue to pray for the success of this cause.

"Yes, they have to pray," Ambrosi said, "because soon they will be praying to a saint."

(For more information on Blessed Mother Theodore Guérin, including a brief biography and news coverage from the time of her beatification, log on to www.CriterionOnline.com) †



Model of statue of Blessed Mother Theodore Guérin

YOUTH

continued from page 1

Church and its structures of leadership that true success is found, Father Robeson said.

To illustrate his point, he showed the young people a clip from the movie *Remember the Titans*.

The clip featured actor Denzel Washington, playing the part of a football coach for a high school team, confronting a star player who had his own plans for the team.

The coach, who is loading the players onto a bus leaving for training camp, tells the player that if he gets on the bus, it is going to be under the coach's authority as a father figure.

"Who's your daddy?" Washington asks him. In the end, the young man abandons his rebelliousness and becomes a better player for it.

"It's much the same way in the Church," Father Robeson said. "If we are to become the people that God made us to be, we have to submit."

"The Church is our coach, in a sense, and the Church teaches us, and we have to conform our lives to what the Church teaches."

And what the Church teaches, he said, is Jesus Christ, who is the chief teacher.

"If we get on that bus, as Catholics," he said, "if we get on that bus to heaven, we live according to what our teacher says."

Good leaders, he said, also listen to those under their authority, as pastors should do.

Catholics bring their own gifts to the table through the various commissions and councils of a parish, he said.

"Lay people are important in running a parish," he said. "A good pastor listens to the commissions. A good pastor listens to the wisdom of the people in the parish."

To help the youth learn about real parish situations, he divided them into four groups, each of which were given a specific scenario. Each person in the group was given a specific role to play.

For example, one group was given a situation in which an imaginary parish

Photo by Brandon A. Evans



A young woman joins other participants of the Catholic Leadership Conference in prayer on June 16 at Marian College in Indianapolis. The annual program for high school youth took place during the week of June 13-17.

school desired to expand its program for teaching the Catholic faith.

The youth had to play the parts of a youth minister, a vice principal, a priest chaplain, a teacher and varying grades of students. They then had to work together to come up with a plan of action to recommend to the principal.

Together, they discussed the possibility of an apologetics course, teachings on chastity, a class on world religions, a yearly class retreat and other ideas.

The weeklong conference was also host to many other activities, such as youth-planned liturgies, shared meals, "break-out" sessions on Catholic topics and recreational time.

Tina Schnarr, a member of Our Lady of the Greenwood Parish in Greenwood, is on the leadership team at her parish and helps plan youth events.

She heard about the conference and "figured it would be a great chance to expand my faith and come closer to God."

Tina said that she particularly liked the in-depth discussions led by Father Robeson and others who planned the conference. Not only were they engaging sessions, she said, but she felt like she was being talked with, not being talked at or lectured to.

Eric Connor, a member of St. Monica Parish in Indianapolis, was recently confirmed and is trying to be more involved in his parish. Next year, he hopes to be a peer leader for others being confirmed.

He said that he enjoyed the small-group sessions and felt that his group was able to have fun and be lighthearted.

Sarah Selby, also a member of St. Monica Parish, was a returning participant.

After attending the conference last year, she became more involved in youth ministry and joined the teen council at her parish.

"I learned how to get out of my comfort zone and meet other people," Sarah said.

The event also had spiritual benefits. "Before, I didn't really like Mass all that much," she said. "But I really like it now—I love it."

One thing that Sarah said she particularly likes about the conference is that those youth who come are not forced to do so, but rather are there on their own accord.

She said that last year she met "a ton of people" and made some friends that she's still in contact with.

"It was definitely the best week of my year," she said. †

The Criterion

6/24/05

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Archdiocesan committee releases parish staffing recommendations

Study proposes that St. Bernadette Church in Indianapolis become a chapel by 2012

By Greg Otolski

An archdiocesan strategic planning committee has recommended that St. Bernadette Church in the Indianapolis East Deanery become a chapel as part of an effort by the archdiocese to respond to a declining number of priests over the next seven years.

Several other parishes could see a reduction in the number of priests assigned to them during the same period.

The strategic planning committee discussed the recommendations on June 22-23 with priests, parish life coordinators and parish lay leaders in the Indianapolis East, Bloomington, Indianapolis South, Tell City, Batesville and Connersville deaneries who took part in a two-year study of future staffing of parishes.

The committee discussed staffing recommendations with leaders in the Terre Haute, Indianapolis North, Indianapolis West, New Albany and Seymour deaneries on June 15-16.

Those recommendations included changing the status of three parish churches in the Terre Haute Deanery—Holy Rosary in Seelyville, St. Joseph in Universal and St. Leonard of Port Maurice in West Terre Haute—to chapels. (Details of recommendations from the June 15-16 meetings were reported in the June 17 *Criterion* and can be found online at www.CriterionOnline.com.)

The main challenge the archdiocese faces in the immediate future is determining how a declining number of priests in active ministry can best minister to a growing Catholic population in central and southern Indiana.

About 700 pastors, parish life coordinators and parish lay leaders took part in 33 meetings—three meetings in each of the 11 deaneries—from October 2002 to October 2004 to discuss the best way for the archdiocese's 150 parishes to share a declining number of priests in the immediate future.

There are currently 124 diocesan and religious order priests staffing parishes, but that number is projected to decline to 97 priests by 2012. During this same period, the number of Catholics in the archdiocese is projected to increase nearly 14 percent to 267,000 people from 234,574.

With fewer priests in the future, several parishes likely will have to form clusters to share a pastor and other resources.



Changing the status of a parish church to a chapel means that no regular weekend or weekday Masses would be celebrated at the church. The church would still be maintained and used for special sacramental celebrations, such as baptisms, weddings and funerals.

In determining how many priests would be needed to serve each deanery, the staffing committee looked at the projected number of Catholics per deanery and established what percentage they would be of the total archdiocesan population in 2012. Each deanery was then allotted an equivalent percentage of the projected number of priests available in 2012. The goal was to have one priest for every

See STAFFING, page 10

MARRIAGE SUPPLEMENT

Marriage

ANNOUNCEMENTS

Be a part of our Marriage Supplement

July 22, 2005, issue of *The Criterion*

If you are planning your wedding between July 1, 2005, and February 1, 2006, we invite you to submit the information for an announcement on the form below.

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

Deadline
All announcements and photos must be received by Thursday, June 30, 2005, 10 a.m. (No announcements or photos will be accepted after this date). All announcements without photos must be received by the same date.

— Use this form to furnish information —

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Spirit-Driven Renewal



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Editorial



Photo by Brandon A. Evans
Priests of the archdiocese lay hands on Deacons Shaun Whittington, left, and Bill Williams shortly before they were ordained to the priesthood on June 4 at SS. Peter and Paul Cathedral in Indianapolis. A new archdiocesan parish staffing report gives recommendations for dealing with a declining number of priests in the immediate future while the Catholic population in the archdiocese continues to increase each year.

Staffing our parishes— always a challenge

For the past three weeks, *The Criterion* has been reporting on future parish staffing recommendations that, over the next seven years, are likely to affect every Catholic in the archdiocese in one way or another.

The recommendations are the result of a meticulous process carried out over a two-year period from October 2002 to October 2004, calling on the input of 700 pastors, parish life coordinators and other parish leaders who were led by a nine-person committee of the Archdiocesan Strategic Planning Task Force. In all, 33 meetings—three in each deanery—were held to generate the recommendations. We commend the committee and the participants in the study for a difficult job very well done.

The basic thrust of the recommendations calls for the clustering of various parishes. Clustering allows the parishes involved to maintain their separate identities, but to share a pastor and other resources. In many ways, this is nothing new for this Church in central and southern Indiana. Clusters or other forms of shared ministries (and there have been numerous variations from time to time) have existed since the beginning of our archdiocese in 1834. Our first bishop, Simon Bruté, had only three priests when he was named bishop—and one of those was on loan from the Diocese of St. Louis. Our pioneer Church could teach us a lot about sharing priests!

The recommendations also call for the possible conversion of four parishes into chapels, where the church building will be maintained and used for special sacramental celebrations, such as baptisms, weddings and funerals.

We imagine that these four recommendations were particularly difficult to make, but, again, this has happened before—most recently in the cases of St. Cecilia of Rome Parish in Oak Forest and Assumption Parish in Indianapolis. Interestingly, in both cases, these parishes have taken on new life. St. Cecilia is now the site of monthly Latin Tridentine Masses and Assumption's church is now the home of St. Athanasius the Great Parish, of the Byzantine Catholic (Ruthenian) Rite.

For those who regard the conversion of a parish church to a chapel as a closing, we can again say that parish closings are nothing new to Catholics in central and southern Indiana. Records show that as early as 1850—just 16 years after the establishment of our diocese—a St. James Parish in Jennings County was closed.

The point here is that we've "been there and done that." The Church always responds to present circumstances in order to continue to carry out its mission and ministries.

The more important fact in all this—the reality of the circumstances that have caused this series of recommendations to be formulated—is the projected growth of our Church (nearly 14 percent by 2012, which is good news) and the continuing decline in the number of priests available to serve the Church (22 percent fewer priests by 2012, which is a cause for great concern). This fact demands our attention and our prayer.

While the number of our seminarians continues to increase (we will have 29 in formation in September), projections indicate that this number of seminarians is not large enough to keep pace with the growth in the Catholic population.

So until enough young men hear God's call to a life of self-sacrifice and service to others as priests, we will make the adjustments necessary to continue the Church's mission and ministries.

Those adjustments may mean a more generous sharing of our priests on each of our parts. It may mean fewer but larger church buildings. It may mean driving a few more miles down the road to a "new" parish. It will certainly mean more ministry carried out by members of the laity and by deacons.

But the Church will survive. The face of Jesus will continue to be revealed to those who hunger to see him. The Good News will continue to be shared. And the poor will continue to be served.

And that, perhaps, helps put much of our near-term inconveniences into proper perspective. †

—William R. Bruns

Faith and Society/Douglas W. Kmiec

Of trials and acquittals

We live in an age of damning public trial and the often unexpected acquittal of infamous defendants: O. J. Simpson, sports superstar; Michael Jackson, pop music star; and now Arthur Andersen, certified public accountant.

Arthur Andersen? Accounting, according to any office dictionary, involves the "organizing, maintaining and auditing" of a business firm's books, and it builds upon the adjective "accountable"—that is, "being subject to the obligation to report."

Three years ago, the Arthur Andersen accounting firm was criminally convicted of shredding thousands of pages of documents as the Securities and Exchange Commission was investigating the collapse of Enron, the now defunct Texas energy company. Three weeks ago, the U.S. Supreme Court unanimously reversed Andersen's conviction.

As a matter of ethics—indeed, of public accountability—the court was unanimously wrong.

In late summer 2001, Enron was failing badly. The principle reason for this was Andersen's decision to let Enron reflect accumulated profits from related corporate entities while hiding losses. Eventually, the market caught on, and Enron's stock plummeted, taking with it thousands of jobs and years of retirement savings.

As one of America's "big five" accounting firms, Andersen was paid handsomely—some \$58 million a year—to regularly audit Enron. Naturally, the hundred or so Andersen accountants put to the task also generated plenty of documents, many of which would have been very helpful today in lawsuits as shareholders and families seek to recover even a small fraction of their Enron investment.

The papers aren't available. Within a month or so of the time the SEC launched an informal investigation, Andersen supervisors reminded their accountants to follow the firm's "document retention policy," which everyone there knew was simply a

smug, cynical instruction to destroy.

As recounted in the Supreme Court opinion, Andersen's supervisors bluntly explained: "If it's destroyed in the course of [the] normal policy and litigation is filed the next day, that's great. ... [W]e've followed our own policy, and whatever there was that might have been of interest to somebody is gone and irretrievable." For months, Andersen shred and shred, and didn't stop until it got a formal subpoena.

As a matter of parsimonious legal reasoning, the court's opinion may be defensible, but it is embarrassing nonetheless. Andersen had been convicted of "corruptly persuading another person with the intent of withholding documents from an official proceeding." The good justices said the jury may not have fully understood "the requisite consciousness of wrongdoing" for conviction. Since even a child's partly formed conscience would have understood the right and the wrong of the situation, it's hard to know what the court was thinking.

The court was certainly not being guided by the instruction in the *Catechism of the Catholic Church* that says "economic life is not meant solely to increase profit or power." The economic life of accounting or the supply of energy or any other product must necessarily be ordered first "to the service of persons, of the whole man."

Pope John Paul II, in the encyclical *Centesimus Annus*, observed: "It is possible for the financial accounts to be in order, and yet for the people—who make up the firm's most valuable asset—to be humiliated and their dignity offended." How much worse is this indignity and humiliation when no one even bothers to keep the financial house in order or, indeed, undertakes consciously contrary actions.

A *Wall Street Journal* columnist opined that "the Supreme Court ruled that it was excessive prosecutorial zeal ... that destroyed Arthur Andersen, not the merits."

Don't believe it. That the law may be too unclearly written to punish a knowable wrong should not mislead Catholics or anyone else into excusing it.

(Douglas W. Kmiec is a columnist for *Catholic News Service*.) †

Letters to the Editor

The courts protect our religious rights

In answer to Sandra Dudley's letter, I say thank God for those liberal and moderate judges and justices. The courts have protected our rights to practice our religious beliefs in the light of attempts to subdue Catholicism in the United States.

Remember that absolute power corrupts absolutely, and the conservative movement here in the United States would take away all individual rights at a drop of the hat.

Walter Aldoriso, Greenwood

Church should distance itself from 'conservative versus liberal' politics

I want to offer a different opinion than the one presented by Sandra Dudley in her letter in the June 17 *Criterion* concerning appointments to the federal courts. Jesus' message is not one of conservative versus liberal; his message is one of love, compassion, healing and faith in him.

The battle over conservative versus liberal ways of thinking only separates us from the message of Jesus. There are many issues in the Church that the Church needs to be more aggressive in handling, such as poverty, education, the AIDS crisis, the ever-growing priest

shortage, etc.

The Church should not be focused on trying to support federal judge candidates just because they are "conservative." A judge's job is to interpret the Constitution to make the lives of its citizens fair and safe. A judge is not a religious representative, and should not be influenced by religion but what is best for the society at hand. If a group is being discriminated against, the court should protect that group (as it did with African-Americans so it should do with those who are gay).

The Church should distance itself from the conservative versus liberal debate because it only separates us and prevents us from hearing the true message of Jesus.

Patrick Kelly, Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

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Readers with access to e-mail may send letters to critterion@archindy.org.

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Despite many obstacles, Simon Bruté is ordained a priest

When the future bishop of Vincennes, Dr. Simon Bruté, decided he was being called by God to become a priest, his mother vehemently opposed the idea. So did some of his friends. After all, he was a distinguished member of the medical profession in France.

His mother, for practical reasons as well, wanted him to assist in financing the medical studies of his brother, Augustine. Eventually, he was able to convince his mother that he needed to respond to a different calling, and he went back to Paris at the same time that Augustine entered the college of medicine. In November 1803, Simon began private seminary studies.

For 10 years during the French Revolution, houses of religious formation and seminaries had been closed. The shortage of faithful clergy was severe, and young candidates for the priesthood were responding to the need for ministry of those who had remained faithful. Diocesan seminaries were reopened by bishops and, in October 1804, Simon entered the Seminary of St. Sulpice in Paris. At this time, he came into contact with the superior general of the Society of St. Sulpice, Father Jacques-André Emery, one of the stalwart religious leaders throughout the Revolution, even while imprisoned and under threat of the guillotine.

Simon's connection to Father Emery would chart the course of his future. The superior general had already communicated to the first bishop of the United States, John Carroll of Baltimore, that he was willing to send priests to America to start a seminary.

The future seminary professor began his own seminary studies unaware of the commitment to Bishop John Carroll of Baltimore. With a scholar's penchant, Simon Bruté began studying philosophy and theology. Natural scholar though he was, a nephew would quote him as saying, "I did not come to the seminary to be a scholar but to be a saint."

At 25 years of age, the new seminarian was older than his peers. In fact, most seminarians were being ordained at his age. Bruté also differed from other candidates for the priesthood in that he was a physician. The tie to Napoleon Bonaparte reappeared at this time. About to be crowned emperor, Bonaparte appointed Bruté master of ceremonies for the Cardinal Archbishop of Paris. While Simon did not seek advancement, the appointment provided a stipend that he could contribute to the payment of his brother's medical education.

During his seminary career, Simon Bruté began building a library for which he would become noted in his future ministry in the United States. The collection of books would be the only thing he really ever owned.

Madame Bruté's opposition to her son's vocation to the priesthood resurfaced during

his seminary years. Several times during this period, she tried to intercede with Father Emery to intervene with her son. She could not be deflected from her conviction that he would be an excellent physician and that was his destiny.

The Sulpician general superior agreed that Simon would make an excellent physician, but he reminded her that in no walk of life could he be of more service than in the priesthood. She conceded the point, but continued to hope that perhaps he could find an appointment that would allow his medical talent to flourish.

Meanwhile, Simon Bruté was wrestling with vocational concerns of a different sort. He became preoccupied with the desire to become a foreign missionary to India. As such, his medical credentials could be a valuable asset. He also struggled with the possibility of becoming a Sulpician priest.

Finally, on June 10, 1808, he was ordained a priest. He joined the Sulpicians after ordination, and he was loaned to the Diocese of Rennes to teach in the seminary there.

Just after his ordination, Napoleon offered Father Bruté an appointment in the imperial chapel. Simon refused the

appointment, and once more his mother's ambition for her priest son was thwarted.

Simon's Sulpician superior, Father Emery, was concerned with the new priest's zeal that apparently appeared excessive at times. He counseled Father Bruté to be prudent in his early ministry. Not surprisingly, the desire to be a missionary continued to weigh on Father Bruté.

Two facts from this period of our first bishop's life are familiar in our day as well. It is not uncommon for parents to discourage a son from pursuing a vocation to the priesthood and for reasons that are similar to those of Madame Bruté. Yet, there is no greater opportunity to touch the deepest meaning of people's lives than through ministry in the priesthood.

Secondly, the zeal of new priests is refreshing and keeps our Church young in our day, too. Yet the wisdom of the older Sulpician superior helps on the path to holiness as well.

Next Week: Father Simon Bruté's dream of becoming a missionary is fulfilled, but with an unexpected twist. †

Archbishop Buechlein's intention for vocations for June

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

A pesar de muchos obstáculos, Simon Bruté se ordena como sacerdote

Cuando el futuro obispo de Vincennes, el Dr. Simon Bruté, decidió que Dios lo había llamado a convertirse en sacerdote, su madre se opuso vehementemente a la idea. Lo mismo hicieron algunos de sus amigos. Después de todo, era un miembro distinguido de la profesión médica en Francia.

Su madre, por razones prácticas también, quería que ayudara a financiar los estudios de medicina de su hermano, Augustine. Finalmente pudo convencer a su madre de que debía responder a un llamado diferente y se devolvió a París justo cuando Augustine ingresaba al colegio de medicina. En noviembre de 1803, Simon comenzó sus estudios particulares como seminarista.

Las casas de formación religiosa y los seminarios estuvieron cerrados por 10 años, durante la Revolución Francesa. La escasez de una clerecía leal, era severa, y los jóvenes candidatos al sacerdocio respondían a la necesidad de ministerio de aquellos que habían permanecido leales. Los obispos reabrieron los seminarios diocesanos y en octubre de 1804, Simon ingresó al seminario de San Sulpicio, en París. En ese entonces se puso en contacto con el superior general de la Sociedad de San Sulpicio, Jacques-André Emery, uno de los líderes religiosos más enérgicos durante toda la Revolución, aun en prisión y bajo la amenaza de la guillotina.

La conexión de Simon con el padre Emery marcará el curso de su futuro. El

superior general ya le había comunicado al primer obispo de Estados Unidos, John Carroll de Baltimore, que estaba dispuesto a enviar sacerdotes a Estados Unidos para fundar un seminario.

El futuro profesor del seminario comenzó sus propios estudios desconociendo el compromiso con el obispo John Carroll de Baltimore. Con su tendencia a ser un intelectual, Simon Bruté comenzó estudiando filosofía y teología. Sin embargo, pese a que era un intelectual natural, un sobrino le cita diciendo: "No vine al seminario para ser un intelectual, sino un santo."

A los 25 años, el nuevo seminarista era el mayor de sus compañeros. De hecho, la mayoría de los seminaristas se ordenaban a su edad. Bruté también se diferenciaba de los demás candidatos al sacerdocio ya que era médico. Durante esta época reaparece el vínculo con Napoleón Bonaparte. Bonaparte, quien estaba a punto de ser coronado emperador, nombró a Bruté maestro de ceremonias del arzobispo cardenal de París. Si bien Simon no procuraba un ascenso, el nombramiento le proporcionó una remuneración que podía aportar para los gastos de la educación médica de su hermano.

Durante su carrera como seminarista Simon Bruté comenzó a construir una biblioteca por la cual se haría célebre en su futuro ministerio en Estados Unidos. La colección de libros sería lo único que realmente poseería.

La oposición de la señora Bruté a la vocación al sacerdocio de su hijo salió a flote nuevamente durante sus años de

seminarista. Muchas veces durante este período trató de abogar para que el padre Emery intercediera por su hijo. La señora Bruté no podía renunciar a su convicción de que él sería un excelente médico y que ese era su destino.

El general superior sulpiciano convino en que Simon sería un excelente médico, pero le recordó que en ningún otro camino sería él tan útil como en el sacerdocio. Ella le dio la razón en ese aspecto, pero continuó con la esperanza de que quizás conseguiría un nombramiento que le permitiría que su talento médico floreciera.

Entretanto, Simon Bruté se debatía con preocupaciones vocacionales de diferente naturaleza. Estaba absorto en el deseo de convertirse en un misionero extranjero en India. Como tal, sus credenciales médicas constituirían un aporte muy valioso. También batalló con la posibilidad de convertirse en un sacerdote sulpiciano.

Finalmente, el 10 de junio de 1808 se ordenó como sacerdote. Se unió a los sulpicianos después de la ordenación y fue cedido a la diócesis de Rennes para enseñar en el seminario.

Justo después de su ordenación, Napoleón le ofreció al padre Bruté un nombramiento en la capilla imperial. Simon rechazó el nombramiento y una vez más se vieron frustradas las ambiciones de su madre para con su hijo sacerdote.

El superior sulpiciano de Simon, el padre Emery, estaba preocupado por el fervor del nuevo sacerdote, que evidentemente parecía excesivo en ciertas ocasiones. Le aconsejó al padre Bruté que fuera prudente al comienzo de su ministerio. No es de sorprender que el deseo de ser misionero continuara ejerciendo influencia sobre el padre Bruté.

Dos hechos de este período de la vida de nuestro primer obispo nos resultan también familiares hoy en día. No es poco frecuente que los padres desalienten a un hijo a dedicarse a su vocación al sacerdocio, y por razones que son similares a las de la señora Bruté. Sin embargo, no existe una oportunidad más estupenda para tocar la esencia más profunda de la vida de las personas que a través del ministerio en el sacerdocio.

Segundo, el fervor de los nuevos sacerdotes es refrescante y también mantiene joven a la Iglesia en nuestros días. No obstante, la sabiduría del viejo superior sulpiciano ayuda también en el camino a la santidad.

La próxima semana: Se realizan los sueños del padre Simon Bruté de convertirse en misionero, pero con un giro inesperado. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para junio

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

Events Calendar

June 23-25

St. Jude Parish, 5353 McFarland Road, Indianapolis. **Parish festival**, Fri. 5 p.m.-close, Sat. 5 p.m.-close, Sun. 4 p.m.-close, food, rides, games, crafts. Information: 317-786-4371.

June 24

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. Little Sisters of the Poor, **Medjugorje 24th Anniversary Mass**, rosary, confession, candlelight procession, rosary, 6:30 p.m., Mass following rosary. Information: 317-924-3982.

June 24-25

Christ the King Parish, 1827 E.

Kessler Blvd., Indianapolis. **Summer Social**, Fri.-Sat. 5 p.m.-midnight, music, games, food, entertainment, Fri.-Sat. morning, rummage sale, 7 a.m. Information: 317-255-3666.

June 25

Marian College, EcoLab, 3200 Cold Spring Road, Indianapolis. Two simultaneous programs, **"Avian Nests and Eggs," "Animal Home Hunt,"** 10-11:30 a.m. Information: 317-955-6028.

Hamilton County 4-H Exhibition Center, main hall, 2003 Pleasant St., Noblesville Ind., (Diocese of Lafayette). **"Get the Faith Catholic 2005" Home**

Educators, 8:30 a.m.-4 p.m., Mass, 4:30 p.m. Information: 765-482-6277.

June 26

Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"A Year with the Saints and Apologetics from A-Z,"** sessions for children 4 years and older, sessions for adults, 11:15-11:55 a.m. Information: 317-636-4478.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Catholic Widows/Widowers Organization**, Mass, 11 a.m., Flap Jacks Restaurant, 4904 S. Madison

Ave., Indianapolis, brunch.

St. Christopher Parish, 5301 W. 16th St., Indianapolis. Euchre party, 1:45 p.m., \$3 per person.

St. Maurice Parish, 1963 N. St. John St., Greensburg. **Parish picnic**, 10 a.m.-6 p.m., games, quilts, country store. Information: 812-663-4754.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 3:30 p.m., Schoenstatt holy hour, 2:30 p.m., with

Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt website at www.seidata.com/~frburwink.

June 27-30

Seccina Memorial High School, 5000 Nowland Ave., Indianapolis. **Girls' basketball camp**, grades 3-5, 9-11 a.m., grades 6-8 p.m., \$40 first child, \$20 each additional child, \$80 family of three or more. Information: 317-356-6377.

Seccina Memorial High School, 5000 Nowland Ave., Indianapolis. **Baseball camp**, grades 3-8, 1-3 p.m., \$40 first child,

\$20 each additional child, \$80 family of three or more. Information: 317-356-6377.

June 28

Purgatory Golf Club, 12160 E. 216th St., Noblesville, Ind. (Diocese of Lafayette). Cardinal Ritter High School **golf outing**. Information: 317-927-7825 or e-mail advancement@cardingritter.org.

July 4

St. Mary Parish, 317 N. New Jersey St., Indianapolis. Watch city's **Fourth of July fireworks**, bring a chair, 6-9 p.m. Information: 317-637-3983. †

Check It Out . . .

Monthly Events

First Sundays

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **People of Peace Secular Franciscan Order**, noon-2 p.m. Information: 317-955-6775.

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

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

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Holy hour** of adoration, prayer and praise for vocations, 9:15 a.m. Information: 317-831-4142.

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 for vocations**, 7:30 p.m.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Women: No Longer Second Class,"** program. 7-8:30 p.m. Information: 317-788-7581.

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. **Holy hour for religious vocations**, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., Indianapolis. **Indiana Autism and Sertoma Club meeting**, 7-9 p.m., child care provided. Information: 317-885-7295.

First Fridays

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.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Adoration of the Blessed Sacrament** after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Exposition of the Blessed Sacrament**, prayer service, 7:30 p.m. Information: 317-356-7291.

St. Anthony Church, 379 N. Warman Ave., Indianapolis. **Exposition of the Blessed Sacrament** after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament. Information: 317-636-4828.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Adoration of the Blessed Sacrament**, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Sacred Heart devotion**, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

St. Charles Borromeo Church, chapel, 2222 E. Third St., Bloomington. **Adoration of the Blessed Sacrament**, noon-6 p.m.

St. Vincent de Paul Church, 1723 "I" St., Bedford. **Exposition of the Blessed Sacrament** after 8:30 a.m. Mass-9 a.m. Sat., 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., Beech Grove. Mass, 8:15 a.m., **eucharistic adoration** following Mass until 5 p.m. Benediction. Information: 317-784-5454.

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

Holy Guardian Angels Church, 405 U.S. 52, Cedar Grove. **Eucharistic adoration** after 8 a.m. Mass-5 p.m. Information: 765-647-6981.

St. Michael Church, 519 Jefferson Blvd., Greenfield. Mass, 8:15 a.m. **Exposition of the Blessed Sacrament** after Mass until Benediction, 5 p.m. Information: 317-462-4240.

SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. Mass, 8 a.m., **Adoration**, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

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

St. Mary Church, 212 Washington St., North Vernon. **Adoration of the Blessed Sacrament**, 9 a.m.-5 p.m. Information: 812-346-3604.

St. Joseph Church, 113 S. 5th St., Terre Haute. **Eucharistic adoration**, 9 a.m.-5 p.m. Rosary, noon, holy hour for vocations and Benediction, 4-5 p.m., Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

Holy Angels Church, 740 W. 28th St., Indianapolis. **Exposition of the Blessed Sacrament**, 11 a.m.-noon. Information: 317-926-3324.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., Indianapolis. **Apostolate of Fatima holy hour**, 2 p.m. Information: 317-357-8352.

St. Anthony Church, 379 N. Warman Ave., Indianapolis. **Reconciliation**, 7:45 a.m., **Mass**, 8:15 a.m. followed by rosary. Information: 317-636-4828.

St. Michael Church, 519 Jefferson Blvd., Greenfield. **Communion service**, 9 a.m., rosary, meditation on the mysteries. Information: 317-462-4240.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Devotions, Mass**, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass. Information: 317-888-2861.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Mass**, 8:35 a.m. Information: 317-831-4142.

St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman. **Mass**, praise and worship, 8 a.m., then SACRED gathering in the school. Information: 812-623-2964.

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.

Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Marian Center of Indianapolis, 3356 W. 30th St., Indianapolis. **"12-Step Spirituality"** tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., Indianapolis. **Holy hour** for priestly and religious vocations, 7 p.m. Information: 317-259-4373.

Second Saturdays

St. Agnes Parish, Brown County Public Library, Nashville. Brown County Widowed **Support Group**, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

Third Sundays

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.

Knights of Columbus Mater Dei Council #437, 1305 N. Delaware St., Indianapolis. **Breakfast buffet**, 10 a.m.-1 p.m., adults \$5, children under 12 \$2.50. Information: 317-631-4373.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, St. Mary-of-the-Woods. **Mass**, 11 a.m., sign-interpreted. Information: 812-535-3131, ext. 434.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., Indianapolis. **Young Widowed Group**, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, Beech Grove. **Chronic pain support group**, 7-8 p.m. Information: 317-831-1177.

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., Beech Grove. **Holy hour** and rosary, 6 p.m. Information: 317-784-5454.

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

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

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

Third Thursdays

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

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

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Adoration** of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Vincent de Paul Church, 1723 I St., Bedford. **Catholic Women in Faith meeting**, 7-9 p.m., open to women 18 years and older. Information: 812-275-6539.

Third Saturdays

St. Michael the Archangel Church, 3354 W.

30th St., Indianapolis. Helpers of God's Precious Infants monthly pro-life ministry, **Mass for Life** by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

Fourth Tuesdays

Marian Center of Indianapolis, 3356 W. 30th St., Indianapolis. **"12-Step Spirituality"** tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Mass and anointing of the sick**, 6 p.m. Information: 317-831-4142.

VIPs...

Stephen and Dorothy (Raver) Scheidler, members of St. Barnabas Parish in Indianapolis,



Ann and Andrew Scheidler. They have six grandchildren.

Paul and Catherine (Fitzgerald) Shanahan, members of Holy Name Parish in Beech



Sally Edington, Maureen Okerson, Kathy Robertson, Terry Schonhoff and John Shanahan. They also had two sons, Joseph and Michael, who died as infants. They have 15 grandchildren. †

Events Calendar submissions should include the date, location, name of the event, sponsor, cost, time and a phone number for more information. All information must be received by 5 p.m. on Thursday one week in advance of our Friday publication.

Submissions will not be taken over the phone.

To submit an event, mail to: *The Criterion*, Events Calendar, P.O. Box 1717, Indianapolis, IN 46206.

You may hand-deliver the notice to the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

Events may be faxed to 317-236-1593 or e-mailed to mklein@archindy.org.

For more information about our Events Calendar policy, log on to www.CriterionOnline.com, click on the "Events" link, then on the link to our events policy. †

BISHOPS

continued from page 1

U.S. seminaries will follow those policies.

The statement on Catholic schools urges more efforts to make Catholic schools available to all Catholic children and, especially in poor rural and inner-city areas, to non-Catholics whose parents seek the quality of education and values that Catholic schools can offer.

The mission statement reminds Catholics that everyone is called by baptism to participate in the mission of spreading the Gospel to all nations. It especially urges those engaged in teaching and formation of Catholics to expand the missionary awareness and involvement of Catholic men, women and children in U.S. Catholic parishes and schools.

The "Statement of Episcopal Commitment," adopted by a 223-4 vote, deals with the difficulty that by Church law, bishops, who are ultimately accountable only to the Holy See and not the bishops' conference on virtually all Church matters, could not be subjected to the child protection charter and norms in the same way priests and deacons are. It commits the bishops to report to the papal nuncio any allegation of sexual abuse of a minor by a bishop and to work and reflect with one another to promote full implementation of the charter in every diocese.

In another follow-up action in their ongoing work to respond to the sexual abuse problem, the bishops elevated their Ad Hoc Committee on Sexual Abuse to a standing committee and renamed it the Committee for the Protection of Children and Young People.

Its chairman will be elected by the bishops and will be an automatic member of the USCCB Administrative Committee, but unlike any other committee of that kind, its membership is to include one bishop from each of the 14 USCCB regions—at least double the size of other standing conference committees.

Also on the clergy sexual abuse issue, the bishops committed themselves to spending up to \$1 million from a reserve fund to help pay for a study of the causes and context of that abuse over the past half-century. The study is expected to cost between \$2 million and \$5 million, and the bishops' financial commitment is expected to help generate additional funds from foundations and philanthropists to pay for the entire study.

On another financial matter, the bishops who head dioceses rejected a request by their Committee on Budget and Finance to increase their diocesan assessment by 4 percent next year to cover one-fourth of an expected 2006 conference budget deficit of more than \$2 million.

Revisions said not to weaken charter and norms for child protection

CHICAGO (CNS)—When the U.S. bishops overwhelmingly approved revisions in the charter and norms to protect children and deal with clergy sex abuse on June 17, they did not weaken either document, Archbishop Harry J. Flynn of St. Paul-Minneapolis told reporters at the final press conference of the bishops' spring meeting in Chicago.

The archbishop, who has headed the bishops' Ad Hoc Committee on Sexual Abuse for the past three years, said the bishops continue to have a "zero tolerance" policy on such abuse. He said their policy follows the principle enunciated by the late Pope John Paul II that there is no room in the priesthood for those who would abuse children.

The bishops approved revisions in their "Charter for the Protection of Children and Young People" by a 228-4 vote and changes in the "Essential Norms" implementing the charter legislatively, 229-3.

In other actions related to dealing with child sexual abuse by clergy and the prevention of such abuse, the bishops:

- Committed themselves to providing up to \$1 million from their own reserve funds to help finance a planned study on the causes and context of such abuse; the study is expected to cost between \$2 million and \$5 million.

- Adopted by a vote of 223-4 a "Statement of Episcopal Commitment" outlining how they will deal with one another in seeking to assure full implementation of the charter and norms in all dioceses.

- Elevated the Ad Hoc Committee on Sexual Abuse to the level of a permanent committee of the U.S. Conference of Catholic Bishops.

The restructured committee has been renamed the Committee for the Protection of Children and Young People, and Archbishop Flynn was appointed its chairman until the bishops can conduct a regular election for a new chairman this November.

Continuing action to deal with clergy sexual abuse of minors and its prevention, especially through the revision of the charter and norms, was the biggest issue facing the U.S. bishops at their June 16-18 meeting in Chicago.

Those two key documents were originally adopted in 2002 with a projected two-year life span before review. That life span was extended when the bishops were not able to make the revisions at their November 2004 meeting because a consultation with the Vatican over revision of the norms was not yet completed.

The revisions in the "Essential Norms" were few and limited in scope. Since they have the force of law, Vatican

Only the 193 bishops who head dioceses can vote on assessments. While 86 bishops present and voting approved the proposed increase, the 80 who voted against it defeated it, since passage required at least two-thirds approval—possible only with 64 or fewer negative votes.

With a new translation due soon for the English version of the latest official Roman Missal in Latin, the Committee on Liturgy asked the bishops to approve a series of current U.S. adaptations in the Mass, in use for more than 30 years, in order to obtain the necessary prior Vatican permission for their continued use before the new English translation of the main Latin text is submitted for approval.

Despite the Vatican requirement that such adaptations get prior clearance, the bishops voted to defer action on the adaptations until they can study the new English translation, which is expected to be ready within the next few months.

In special elections the bishops:

- Elected Bishop Dennis M. Schnurr of Duluth, Minn., as conference treasurer until November, filling the vacancy left earlier this year when Archbishop James P. Keleher of Kansas City, Kan., retired. Bishop Schnurr was already treasurer-elect, due to start a three-year term as treasurer at the end of the bishops' November meeting.

- Elected Bishop Arthur J. Serratelli of Paterson, N.J., as chairman of the Committee on Doctrine until November 2006. He will serve the remainder of the term opened up by the resignation of Archbishop William J. Levada of San Francisco, who was recently appointed prefect of the Vatican Congregation for the Doctrine of the Faith by Pope Benedict XVI.

Following up on a request to a group of U.S. bishops last year by the late Pope John Paul II, the bishops decided that each diocese in the country should establish an annual day of prayer specifically for priestly vocations.

In preparation for a probable debate and vote this fall on a document on lay ecclesial ministry, the bishops devoted about half an hour on June 16 to hearing presentations by three bishops on various aspects of that issue.

With more than 30,000 lay people now employed full-time or part-time in U.S. Catholic parishes as lay ecclesial ministers, working in the name of the Church under the authority of its ordained ministers, questions about the role of such lay ministers and their relation to the ordained have come increasingly to the fore in recent years.

The proposed document is intended to address such issues as the theology of lay ecclesial ministry, the call to such ministry, formation and discernment, authorization

approval is required before the revisions can take effect.

The bishops approved the revised charter, norms and episcopal commitment statement for five years, intending to review all three at the end of that time.

Cardinal Francis E. George of Chicago, U.S. leader of the mixed commission of Vatican and U.S. Church officials that drafted revisions of the norms, said the biggest change was adopting the definition of sexual abuse of minors found in the Code of Canon Law as the definition to be used in the norms.

and certification, collaboration with Church authorities and workplace conditions.

In another look toward their fall meeting in Washington, the bishops approved a proposal that their Committee on Domestic Policy, in collaboration with other committees, will develop an updated statement on growing Church opposition to use of the death penalty, which the bishops will be asked to debate and vote on in November.

On June 15, the eve of the national meeting, nearly 200 bishops gathered at Holy Name Cathedral for a special Mass celebrating the 100th anniversary of the founding of the Chicago-based Catholic Church Extension Society. Two nights later, about 150 bishops and other Extension supporters held a centenary banquet celebrating the society's long record of contributions to the building of the U.S. Church.

Extension, formed in 1905 to support home missions, has contributed more than \$400 million dollars over the past century to build Catholic churches, provide religious services and support missionary efforts, religious education and a wide variety of other parish and diocesan programs in parts of the United States where the church is poor and still struggling to become established and self-sufficient.

During their meeting, the bishops also heard a brief report from Archbishop Edwin F. O'Brien of the U.S. Archdiocese of Military Services, chairman of the Committee on the North American College Rome, on the capital campaign for the college, the U.S. national seminary in Rome.

Archbishop O'Brien told the bishops that although it is still in its early stages, the campaign has already raised one-fourth of its \$25 million goal. He said funds raised will be divided between a scholarship endowment and "critically needed capital improvements" for the seminary and its graduate house for priests.

Although the bishops met for three morning and two afternoon sessions, only the first two morning sessions were open to journalists and invited observers. And the second of those was closed to all news photographers after one bishop complained that he thought a pool photographer who was to be admitted to both sessions had been intrusive and disruptive during the morning session on June 16.

Bishop Gerald F. Kicanas of Tucson, Ariz., chairman of the bishops' Committee on Communications, told a press conference that the ban on news photographers was temporary and the committee hoped to establish photographer guidelines that would avoid such problems before the bishops hold their next general meeting in November. †



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CHARTER

continued from page 7

reflected more precision in legal terminology, such as inserting "canonical" before "due process" at one point and, at another point, inserting a note that an accused cleric "enjoys the presumption of innocence" during the investigation of the allegation.

The section on the applicability of the norms to clerics in religious orders was rewritten, with appropriate canon law references added, to state more clearly the autonomy of religious orders over the internal life of their community, while affirming the bishop's authority to prohibit a religious who has abused a minor from engaging in any public ministry in his diocese.

The charter has been rewritten extensively to reflect the fact that its provisions have now been in place since June 2002. The main work of dioceses now is continuing implementation—not establishing new policies, programs, offices and other structures to meet charter requirements initially, as many dioceses had to do when it was first adopted.

In the revised charter, the relationship of the bishops' conference and its officers with the National Review Board and USCCB Office of Child and Youth Protection is spelled out more clearly. Conference officials emphasized that changes in that area did not weaken the authority of the board, which monitors implementation of the charter in every diocese.

The original charter contained 17 articles spelling out specific projects, policies, programs and structures that the bishops would set up nationally and in their dioceses. These included:

- Removing from ministry any priests and deacons who have sexually abused minors.
- Reaching out to victims and their families pastorally and in other ways.
- Notifying civil authorities when Church personnel are accused of

molesting minors.

- Establishing sexual abuse awareness and safe environment programs and policies throughout dioceses, parishes and schools, including background checks on priests, other Church personnel and volunteers who work with children.

- Forming diocesan review boards to review cases independently and hire victim outreach coordinators.

- Creating a National Review Board and an Office of Child and Youth Protection, with responsibility for monitoring dioceses for compliance with the charter and reporting the findings annually.

- Conducting two major national studies on clergy sexual abuse of minors, one on its nature and scope and the other on its causes and context.

The revised version retains all 17 articles, although portions of Article 5 that repeated legal provisions of the "Essential Norms" were deleted as unnecessary and redundant.

Throughout the revision the future tense verbs of the original charter are changed to the present tense because the charter is already operational.

For example, "will be" has been changed to "are to be," and references to creation of the review board and national office have been changed to reflect the fact that they have been established.

The revised preamble to the charter reflects what the bishops have done since 2002 to implement its policies and procedures.

On one of the most debated substantive issues, the revision remains firm: "For even a single act of sexual abuse of a minor ... the offending priest or deacon is to be permanently removed from ministry and, if warranted, dismissed from the clerical state."

When a reporter asked Archbishop Flynn about complaints from leaders of victims' groups that the bishops' response to sexual abuse is still insufficient, the archbishop said, "Look about you. See what has happened in the past three years and see what is going to happen in the



Patricia O'Donnell Ewers, chairman of the National Review Board, visits with Passionist Father Michael Higgins, vice president of the Conference of Major Superiors of Men, during a break at the opening of the U.S. Conference of Catholic Bishops midyear meeting in Chicago on June 16. Topics on the two-day public agenda included priestly formation, a pastoral letter on world mission, a statement on Catholic schools, clergy sexual abuse and U.S. adaptations of the Roman Missal.

next three."

He said some victims' groups have assisted the bishops in that work, but "there are others that, no matter what we did or said, it would not be satisfactory."

The commitment of the bishops to protect children and root out sexual abuse "is evident in every vote and decision we have made," he said.

The "Statement of Episcopal Commitment" is a slight revision of one adopted in 2002. It notes that since bishops "are directly accountable to the Holy See," the charter and special U.S. norms cannot be applied to bishops in the same

way as it applies to priests and deacons.

"In cases of an allegation of sexual abuse of minors by bishops, we will apply the requirements of the charter also to ourselves, respecting always Church law as it applies to bishops," it says. "In such cases we will inform the apostolic nuncio," the papal representative to the United States.

The statement pledges the bishops to procedures and practices of moral responsibility to one another and mutual support and correction in helping one another interpret and implement the charter correctly. †

Program of Priestly Formation raises bar on preparation for theology

CHICAGO (CNS)—After some debate over tougher seminary academic and formation standards, the U.S. bishops on June 17 adopted a revised Program of Priestly Formation by an overwhelming margin, 231-3.

If approved by the Vatican, it will replace the fourth edition of the program, which has set the norms for U.S. seminary programs and seminary admission policies since 1992.

Most of the debate centered on language in the new document calling for a minimum of two years of pre-theology studies for new seminarians who got their college degree outside the seminary system.

The discussion also drew new attention to a long-expected Vatican document on the admission of homosexually oriented men to

seminaries, raising speculation among journalists at the meeting about when that document may appear and what it will say. The discussion arose out of a statement in the new program that U.S. seminaries will follow Vatican guidelines in that area.

Bishop John C. Nienstedt of New Ulm, Minn., chairman of the bishops' Committee on Priestly Formation and of the subcommittee that drafted the fifth edition of the Program of Priestly Formation, introduced the proposed new document to the bishops on June 16 and guided the debate before the vote the following day.

Like earlier editions, the program will set national norms and principles that must be applied in all U.S. seminaries once it is approved by the Vatican's Congregation for Catholic Education, which oversees

Catholic colleges, universities and seminaries around the world.

Bishop Nienstedt said at the Vatican's request the bishops would seek to make the new document effective for a five-year period, anticipating that revisions will be in order following an approaching Vatican-supervised visitation of all U.S. seminaries to assess how well they form future priests in celibacy and related areas.

Like the fourth edition in 1992, the fifth edition of the program speaks of four dimensions of formation that seminarians must develop and integrate in their years of preparation for priesthood: intellectual, pastoral, spiritual and human. Those dimensions were spelled out by Pope John Paul II in *Pastores Dabo Vobis (I Will Give You Shepherds)*, a 1992 document on priestly

formation issued only months before the fourth edition was adopted.

One of the major insights in the papal document was its emphasis on "human formation"—the social, psychological, psychosexual, emotional and relational maturation of the seminarian—as an integrating factor for the spiritual, intellectual and pastoral formation on which seminary programs traditionally focused.

Human formation gets stronger, more detailed treatment in the new document than it got in 1992. The main section on formation for celibacy, for example, came under the heading of spiritual formation in 1992, but it is treated mainly under the human formation heading in the new edition.

See **FORMATION**, page 16



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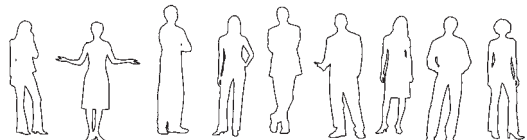
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Celebration highlights African Catholic community in archdiocese

By Margaret Nelson

Smiles and clapping erupted from the 170 people who gathered at Holy Angels Parish Center in Indianapolis on June 5 to celebrate the African Catholic Church.

A procession of 17 members of the African Catholic Ministry in the archdiocese began the 4 p.m. prayer service, "A Celebration of the African Family Tree." Natives of Cameroon, Liberia, Nigeria, Togo, Uganda and the United States carried a crucifix, a Bible, statues of Mary and Jesus, a photo of the Ugandan martyrs and the images of other African saints as the song "Ebintu Byoona Obiheebwa Ruhanga" (meaning "everything is given to you by God and you ought to thank him") was played.

Immaculate Heart of Mary Reparatrix (IHMR) Sister Christine Nantaba led the prayers for "our people living in the four corners of the earth" with members of the assembly turning to the east, south, west and north. IHMR Sister Faustina Nansubuga of Uganda poured a libation and Florence Tchuisse of Cameroon held a bowl while Sally Stovall of Nigeria read prayers commemorating the gifts of previous generations and those who still struggle for justice. The assembly answered A-she meaning "so be it." The "Praise God Alleluia" was sung in languages used in Nigeria, Uganda and Togo. The worship aid contained translations of all the prayers and songs.

In his homily, Father Kenneth Taylor, director of the archdiocesan Office of Multicultural Ministry and pastor of St. Michael the Archangel Parish in Indianapolis, said that the lost sheep message of Matthew 18 is one that "repeats itself throughout Scripture and Christian history—that God is for all people and

that not even one is to be lost." He called this "an ongoing mission for us."

"It strikes me that many people around the world and many people throughout history have thought of Africa as a lost continent," said Father Taylor.

He told of the 2002 statement of the U.S. Bishops in solidarity with Africa, calling the U.S. Church to reach out to contribute and do whatever it can to make sure the love of God becomes a reality in that continent. In their commitment to peace, justice and development, the bishops called on the U.S. government to address present challenges and encourage future growth.

Father Taylor remembered that the late Pope John Paul II said, "Africa is not destined for death but for life."

Since the time of the Apostles, Father Taylor said, the growing influence of the people of the Catholic Church in Africa has been felt throughout the world. Today, there are 210 million Catholics of African descent in the world, 130 million of them on the continent of Africa itself. In Latin America, there are 60 million Catholics of African descent. There are three million African-American Catholics in the U.S., 250 of them serving as priests. Six hundred native African priests serve here, he said.

Father Taylor explained that work in the archdiocese includes refugee resettlement of people seeking to escape the violence and devastation of their native African countries, such as Sudan and Somalia.

Father Taylor said the archdiocese is trying to "make real Jesus' message of no one being lost." And he said that it is important that we have solidarity on an individual level.

"Jesus came to bring salvation to all

Photos by Charles Schiela



Sally Stovall from Nigeria offers a crucifix to Father Kenneth Taylor during the prayer service procession of "A Celebration of the African Family Tree" on June 5 at Holy Angels Parish Center in Indianapolis. Father Clarence Waldon (from left), Amanda Strong and Doris Parker wait to receive other gifts from members of the African Catholic Ministry.

people," Father Taylor said.

Intercessory prayers for the success of the 2006 African National Eucharistic Congress, for all families and for an end to war, disease, hunger and poverty in Africa and around the world were offered in languages spoken in Nigeria, Uganda and Togo.

"I Have Decided to Follow Jesus" was the closing song.

Eleven barefoot members of the archdiocesan African Catholic Ministry presented typical African dances, later inviting the audience to join them.

Father Clarence Waldon, pastor of Holy Angels Parish, led the prayers before the ethnic dinner, which included lamb, fish and chicken served with spinach, rice and yams.

Fifteen members of the ministry

presented a style show, explaining how and where African natives wear the garments shown. The men and women models represented the Indianapolis parishes of Holy Angels, Holy Spirit, St. Andrew, St. Gabriel, St. Michael and SS. Peter and Paul Cathedral.

Sister Christine, chair of the African Catholic Ministry, said that one of the reasons for the ministry is to help native Africans feel welcomed and treasured and to make that population more a part of the Church of Indianapolis.

"We settled here under a variety of circumstances, but all share the common faith," said Sister Christine.

(Margaret Nelson is a member of St. Andrew the Apostle Parish in Indianapolis.) †



Children who attended "A Celebration of the African Family Tree" prayer service on June 5 at Holy Angels Parish Center in Indianapolis enjoyed dancing with adults who demonstrated traditional dances from several African countries.



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continued from page 3

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The future parish staffing committee's report is regarded by the archdiocese as a resource guide for making staffing decisions in the future. It suggests what the Archdiocese of Indianapolis might do between now and 2012. In no way do the report and its recommendations constitute a "master plan" that can't be changed.

Following are the parish staffing recommendations:

Bloomington Deanery

Current (2004): nine priests are serving the deanery

By 2012: seven priests serving the deanery

- From two priests to one priest serving St. John the Apostle Parish, Bloomington, and St. Jude the Apostle Parish, Spencer

- From two priests to one priest serving St. Charles Borromeo Parish, Bloomington

(Note: St. Paul Catholic Center on the campus of Indiana University in Bloomington will be staffed by Dominican friars beginning on July 1, 2005.)

Indianapolis South Deanery

Current (2004): 17 priests are serving the deanery

By 2012: 17 priests serving the deanery (with a further reduction to 14 priests, if priests are needed elsewhere)

- From three priests to two priests at Our Lady of the Greenwood Parish, Greenwood (already implemented)

- From two priests to one priest at Our Lady of the Greenwood Parish (already implemented)

- From two priests to one priest at St. Barnabas Parish

Tell City Deanery

Current (2004): five priests are serving the deanery

By 2012: two priests serving the deanery

With the exception of St. Joseph Parish, Crawford

County, all parishes in this deanery are served by Benedictine monks of Saint Meinrad Archabbey. Recommendations for future staffing are deferred to the discretion of, and collaboration with, the archabbot.

Batesville Deanery

Current (2004): 15 priests are serving the deanery

By 2012: 10 priests serving the deanery

- From two priests to one priest serving St. Louis Parish, Batesville (being implemented)

- From two priests to one priest and one parish life coordinator serving St. Joseph Parish, Shelbyville and St. Vincent de Paul Parish, Shelby County

- From two priests to one priest and one parish life coordinator serving St. Lawrence Parish, Lawrenceburg, and St. Mary of the Immaculate Conception Parish, Aurora.

- From two priests to one priest serving St. John the Baptist Parish, Osgood; St. Magdalen Parish, New

Marion; St. Maurice Parish, Napoleon; Immaculate Conception Parish, Millhousen; and St. Denis Parish, Jennings County

- From two priests to one priest serving Holy Family Parish, Oldenburg, and St. Peter Parish, Franklin County

Connersville Deanery

Current (2004): seven priests are serving the deanery

By 2012: five priests serving the deanery

- From two priests to one priest serving St. Gabriel Parish, Connersville, and St. Bridget Parish, Liberty

- From two priests to one priest and one deacon serving the Richmond Catholic Community (Holy Family, St. Andrew, and St. Mary parishes) with a reduction in the number of Masses

Indianapolis East Deanery

Current (2004): 14 priests are serving the deanery

By 2012: 10 priests serving the deanery

- From three priests to two

priests serving St. Simon the Apostle Parish and St. Thomas the Apostle Parish, Fortville

- Cluster St. Philip Neri and Holy Cross parishes (two priests to one priest)

- Cluster SS. Peter and Paul Cathedral and St. Mary parishes (two priests to one priest)

- Cluster St. Therese of the Infant Jesus (Little Flower) and Our Lady of

Lourdes parishes (two priests to one priest)

- St. Bernadette Parish to become a chapel

The strategic planning committee report continues the work begun in 1989 when a Future Parish Staffing Committee of the Priests' Personnel Board was appointed by the late Indianapolis Archbishop Edward T. O'Meara. †

Spanish bishops join thousands in protest against legalization of gay marriage

MADRID, Spain (CNS)—Senior Spanish clergy joined hundreds of thousands of protesters in central Madrid, calling on the government to withdraw a bill that will allow homosexual couples to marry and adopt children.

Under the slogan "The Family Matters," printed on a massive banner held aloft by helium-filled balloons, the demonstrators filed slowly through searing heat

to a rally at the city's central plaza of Puerta del Sol on June 18.

About 500,000 people participated in the demonstration, organizers told Madrid's public television station.

Praising the "remarkable size" of the protest, Cardinal Antonio Rouco Varela of Madrid, who marched at the head of the demonstration flanked by his three auxiliary bishops, later suggested the government take note of the show of discontent.

The gay marriage and adoption bill comes before Spain's upper house at the end of June.

The bill "would be better off withdrawn," Cardinal Rouco told reporters after the march.

The government of Spanish Prime Minister Jose Luis Rodriguez Zapatero has said it will not formally respond to the protesters, although it has criticized the participation of senior members of the opposition Popular Party.

The march was organized by the Spanish Forum for the Family, a nondenominational umbrella group that is made up of sizeable Spanish Catholic organizations. The forum spent months coordinating the travel of tens of thousands of people from across the country.

Homemade posters were scattered among thousands of balloons bearing the rally's slogan. "Zapatero, I am a child not an experiment," read one banner that was pasted onto a child's buggy. Others noted the Church's role in the opposition to the government's social policies: "Be courageous, bishops, you are not alone."

The Spanish bishops' conference had formally thrown its weight behind the demonstration some days before. This marked the latest move in the war of words between the Church and the government over a wide range of social policy proposals, which also include the relaxation of Spain's abortion laws.

Together with Cardinal Rouco, 19 bishops from across Spain joined the protesters, including the bishops' conference vice president, Archbishop Antonio Canizares Llovera of Toledo.

Heralding the high turnout of the march as a "huge success," the Spanish Forum for the Family hailed the tens of thousands of families who participated. †

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Creation and humanity exist to give praise and glory to God

By Fr. John W. Crossin, O.S.F.S.

Appointments fill my calendar. Meetings with specialists fill my days. I rely on these specialists. I “put my faith” in their expertise.

I have little understanding of how the nervous system or cell phone works. When I have a problem, I look to my telephone or e-mail directory for the right name and address.

In affluent societies or groups, it is possible to live each day as if God does not exist. We rely on specialists to solve our problems. The government provides for social well-being. Technology provides rapid communication.

The media rarely mention God.

Sunday mornings can be occupied with a gigantic newspaper or brunch. Conversations dwell on politics or personalities or the TV show “Survivor.” Social events can focus on the quality of the wine or preparation and presentation of food.

This is not new. For centuries, people have put their trust in “other gods.” This is not to say that, when surveyed, people would say they don’t believe in God. Rather, it is that we can function on a day-to-day basis as if God does not exist.

We can, perhaps unconsciously, embrace a functional secularity in daily life, living 99 percent of the time as if God does not exist or is far away.

Filling our days this way does not get at the deeper issues of human living. War and peace, good and evil, life and death stay at some distance from the gods of expertise, security and comfort. Yet, as we live our lives, deeper questions inevitably arise in our minds.

God’s inner call, the impulse of the Holy Spirit, can be obscured for some time, but God can be persistent—calling us to see the “bigger picture” and thus to grow spiritually.

One avenue of God’s grace can be through healing. Jesus healed people of their physical and spiritual ailments.

Today, we need inner healing beyond the scope of medicine. Most people carry within them hurts from their past life that become the scars of living. These can be an occasion for deeper reflection or turning to the Lord.

Usually, divine grace appears to work its way into our lives gradually.

St. Paul encountered Christ on the road to Damascus, and St. Augustine experienced the voice telling him to “take and read” in the garden.

But these well-known cases are the exceptions, not the rule. God more often speaks in the “gentle breeze” of interior grace. Often, or so it seems to me, God is slow. Inner healing occurs over time. One aspect of our lives and then another is called into question and transformed.

Often, an experience of human limitation or death is the catalyst for reconsideration of our life’s direction. These can bring our vague disquiets into focus. Some experiences are beyond the ministrations of specialists. They require the deeper direction of the Holy Spirit.

The guidance of the Spirit is not the “God of the Gaps” spoken of these days in the dialogue of science and religion. It is not God filling in where we have no scientific data.

But to accept the Spirit’s guidance is ultimately to adopt a total view of reality: God is sustaining all things. All of our expanding universe is in God.

Likewise God creates—and sustains all living things. The Son of God, Jesus Christ, offers a message of salvation from sin. He offers a most profound healing of our deepest alienation. He sends his Spirit to guide us and bring us peace.

In this context, other people are seen as gifts from God. We value the expertise of doctors and information technology professionals. Their intelligence and knowledge are gifts to use and value.

Each person has gifts. Our community is strongest when, in using these gifts, we contribute to the common good, give thanks to God for the gifts of others and seek to discern our own gifts, develop them and share them with the community.

We also thank God for social well-being and material prosperity. We try to live simply and extend prosperity to others on our planet who are not so fortunate.

Jesus Christ is our ultimate framework. Within this framework, we understand and value all people and all things. Each expertise, each good, each gift can be seen in proper perspective and with proper value. We see all in light of eternity, in light of our commitment to follow Christ.

All creation and all humanity exist to give praise and glory to God.

(Oblate Father John Crossin is executive director of the Washington Theological Consortium in Washington, D.C.) †



Choir members of Holy Comforter St. Cyprian Catholic Parish in Washington, D.C., sing during Mass. Christians are called to discern their God-given gifts, develop them and share them with the community.

Christians respect God’s gift of life

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

Our lives are limited, not only in length but also in terms of power.

Jesus addressed this struggle between the forces of life and death. He made clear to his disciples that how they responded to the struggle between life and death would shape their self-understanding in a fundamental way.

While Jesus combated forces of disintegration by curing physical and emotional illnesses, he also resolutely accepted his destiny of crucifixion.

The belief that life is a gift sustained even in the midst of death has set the followers of Jesus apart through the centuries. Jesus’ followers fear the Lord, while those who invest only in this life fear the death-dealing forces that shorten earthly life. Often, the dangerous forces that we fear are wielded by people.

St. Paul feared the Lord so he explained how all the troubles that afflicted him were not reasons for despair, but rather signs that he was sharing in Christ’s suffering and death.

“We have this treasure in clay jars,” St. Paul said, “so that it may be made clear that this extraordinary power

belongs to God and does not come from us” (2 Cor 4:7).

St. Paul teaches that the power bringing us life will be a power we cannot control. This teaching was challenging for early Christians, and seems even more difficult for Christians who live in today’s technologically advanced society.

The extraordinary power that St. Paul speaks of is still active in our time, but access to it is covered over by the remarkable displays of lesser powers under human control, such as advances in medicine and information technology.

At the time of Jesus and Paul, the Roman imperial system was an invasive power in the Jewish people’s lives. Early Christians would have revered the mysterious forces of nature.

Christians are called to take seriously the maxim, “The beginning of wisdom is the fear of the Lord” (Ps 111:10). If we have our priorities in order, our afflictions will be meaningful as a participation in Christ’s sufferings.

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

Discussion Point

Helping others leads to progress

This Week’s Question

How do you define “human progress”? What is a contemporary sign of it?

“If people become more and more aware of other people, nationalities and races, and are concerned about helping, that’s real progress.” (Father Thomas Donnelly, M.M., Kamuela, Hawaii)

“With each step ahead, there’s a step sideways or back. For example, the Internet shows great progress, but it can be abused and misused. We must use all our gifts for the better. ... We must choose the better thing, which is not always the easiest thing.” (Sandy Hawekotte, Overland Park, Kan.)

“We’ve been able to reach people throughout the

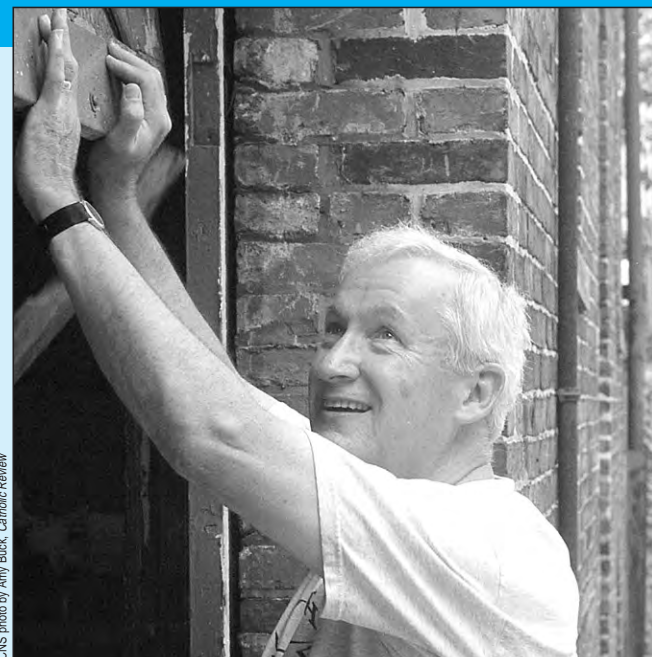
world in a way we couldn’t have without the progress of technology and science. For example, more food can be produced faster so it can be provided to those in less prosperous nations.” (Caroline Weltzer, Florence, Ky.)

“The way I measure progress is if we, as a community, are becoming more Christ-like in the exercise of our free will.” (Curry Hagerty, Washington, D.C.)

Lend Us Your Voice

An upcoming edition asks: Why do you think freedom of religion is an important right today?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo by Amy Beck, Catholic Review

From the Editor Emeritus/John F. Fink

Jesus in the Gospels: He fed the multitudes

See Matthew 14:13-21, 15:32-39, 16:9-10,
Mark 6:34-44, 8:1-9, Luke 9:10-17, John 6:1-15

Even those who aren't familiar with the Bible know the story of Jesus feeding the multitudes with only a few loaves of bread and a few fish. This incident is the only miracle of Jesus recounted in all four Gospels, indicating its importance to the early Christians.

Some people try to explain away this miracle by saying that perhaps the people had actually brought food along with them and Jesus just encouraged them to share it. In the first place, if they believe that Jesus was God, why try to explain away a miracle? Don't they believe that Jesus could perform miracles? Secondly, do they also not believe in the Eucharist, which this miracle anticipated?

The Gospels used eucharistic language—Jesus "said the blessing, broke the loaves, and gave them." John's word for



what he did was "eucharisted"—"gave thanks."

The story in the Gospels also looks backward to the feeding of the Israelites in the desert with manna and Elisha's feeding a hundred men with small provisions, as narrated in the Second Book of Kings (4:42-44).

Although most people know this story, many don't realize that Jesus did this twice. According to Matthew and Mark, the first time he fed 5,000 Jews (plus, as Matthew chauvinistically says, women and children) at present-day Tabgha, about two miles from Capernaum. The second time he fed 4,000 Gentiles on the other side of the Sea of Galilee.

He performed the first miracle out of kindness and compassion. The people were close enough to villages that they could have gotten food. The second miracle was a real emergency, performed after the people had been with Jesus for three days, were out of food, and they were far from inhabited places.

Jesus alluded to both feedings later in Matthew's Gospel: "Do you not remember the five loaves for the 5,000, and how

many wicker baskets you took up? Or the seven loaves for the 4,000, and how many wicker baskets you took up?"

Well, how many were there? The first time, when Jesus fed Jews, the fragments were collected in 12 wicker baskets, one for each of the 12 tribes of Israel. The second time, when Jesus fed Gentiles, the fragments were collected in seven baskets, one for each of the Gentile nations that occupied Palestine when Joshua led the Israelites across the Jordan River—the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites and Jebusites (see Deut 7:1).

But back to that first miracle, at Tabgha: John's Gospel tells us that Jesus knew that the people were so impressed by it that they were going to carry him off and make him king. So, as Mark's Gospel says, he made his disciples get into their boat and head for Bethsaida while he withdrew to the mountain alone. The last thing he wanted at this point was to attract too much attention from Herod, who undoubtedly had spies in the crowd. Tiberius, where Herod lived, was within sight of Tabgha. †

Cornucopia/Cynthia Dewes

Whatever happened to the good old summertime?

When we think of summertime, we often imagine all the clichés gained from books and movies, stuff like wearing a raggedy straw hat and fishing with a bamboo pole in the Mississippi River with Tom Sawyer. All the lazy, hazy days of summer nostalgia hits us and we think, whatever happened to that kind of summer?



Well, to tell the truth, I don't think it ever existed, at least not since Tom Sawyer was alive. Probably, not even then.

The way I remember summer back in prehistoric times when I was young, it was always hot and sunny. There were grasshoppers forever jumping out of the long grass and noisy insects making the only sounds except for an occasional airplane going overhead.

Since I lived on a farm, the smell outside was not always related to flowers and shrubs. However, when Dad mowed the field there was a heavenly odor of mown grass and even better, alfalfa or clover. Overhead, the skies were always that

bright Minnesota blue, with occasional chubby white clouds.

Summer meant wearing shorts, riding my bike into town to go swimming in Lake Minnetonka, and sleeping in a tent in the back yard with my girlfriend. I also spent a week every July with my grandparents in Wisconsin. They had a serious farm, which included a bull, a very big deal indeed.

Our kids didn't live on a farm, but they also had the bike riding and camping out, plus lots of softball and football in the lot next door. Vacations were always part of their summer, at first to visit grandparents and family and later, when Dad had more time off, to travel the country.

Ah yes, vacations. The way this went was, Dad made an itinerary for a certain area we hadn't visited before. He'd figure mileage, available campgrounds and, most important, whatever historic sites were on the way coming and going. No matter how obscure.

Funds were limited, so we'd figure costs down to the last dollar, with a certain amount of money allotted for each day. If we had to pay an unexpected entrance fee one day, we'd make up for it with peanut butter sandwiches the next.

There was a certain amount of grum-

bling among the troops, including me, but nostalgia has made these marathons into wonderful memories. Our family sits around now marveling at the fun we had, the many places we saw, the history we absorbed (or knew we should have).

If we were honest and nostalgia had not colored our opinions, we might not put summers in this pleasant light. For instance, I'd remember the ubiquitous poison ivy, which made me miserable for at least one month every summer.

Our kids would probably only remember the long car rides, with squirming little brothers plastered hotly next to them, and droning guides telling them all kinds of things they didn't care to know about Fort Ticonderoga or Sutter's Mill.

Even Mark Twain, in writing "Tom Sawyer," was probably seeing his Missouri childhood through a rosy lens. His summers seemed always relaxed and free, the great river ran majestically and the fishing was good.

Summers are just one more wonderful gift from our God. And, so are the reconstructed memories we take from them.

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

Faithful Lines/Shirley Vogler Meister

Faith of our fathers is evident in presidency

In my two decades of writing for *The Criterion*, I have never blatantly recommended a television program. However, I do now. I suggest that readers tune their TV sets to PAX-TV on June 28 at 9 p.m. (EDT), 8 p.m. (CDT). I learned about this program through e-mail from Grizzly Adams Productions (GAP), Inc., which for ten years has made family-friendly films. GAP's message offered a preview DVD about "faith in the White House."



When I found the actual DVD's full title to be "George W. Bush: Faith in the White House," my fear was this might be political propaganda; but it is not about politics. It is about faith, not only in the White House currently but with an historical overview about the faith of past presidents.

Also, I learned this: Every American president has mentioned God in his inaugural speech. (Of course, I then won-

dered why the name of God in prayer is tolerated in such a public setting but frowned upon when used in legislative sessions or public schools. But that's another story.)

The DVD taught me more than I ever knew about President Bush and his background. It also gives previously unknown insight into the spiritual life of America's leader in the Oval Office, as well as that of his family and associates. Special, too, are the interviews with people of varied ages and religions who have witnessed Bush's faith-in-action. One is a poignant but happy segment about a faith-filled seriously ill boy getting his wish to meet the president.

BBC correspondent Justin Webb sums up some of the program well: "Nobody spends more time on his knees than George W. Bush. The Bush administration hums to the sound of prayer. Prayer meetings take place day and night. It's not uncommon to see White House functionaries hurrying down corridors carrying Bibles."

However, this revealing behind-the-

scenes documentary is not all roses. It also frankly reveals the president's not so exemplary past life, including the reason he made a personal decision to change at age 40.

I encourage readers to see this June 28 PAX-TV program no matter what political views are held. As I said before, this is not about politics. It is about faith.

Readers wanting a DVD or additional information can do so through Grizzly Adams Productions, Inc: www.grizzlyadams.tv or 800-811-0548.

Faith in the White House reminded me of writer Frederick William Faber's well-known words for the hymn, "Faith of our Fathers." The original third stanza reflected Faber's Catholic roots: "Faith of our fathers, Mary's prayers/Shall win our country back to thee ..." That reminds us to also place our nation's future into the loving care of Christ's Blessed Mother.

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

Faith and Family/Sean Gallagher

Celebrating our interdependence on July 4th

Coming up to the end of June, many of us might already be making plans for



Independence Day. I know that various retailers as well as my neighbors have done so.

I've seen signs pointing to stores that seem to pop up overnight like bottle rockets, selling all kinds of fireworks.

And I've already heard a number of the low-level explosives shot off in nearby backyards.

The independence of our nation that we celebrate on the Fourth of July is a good thing. That freedom from the king of England for which our ancestors fought bravely over 200 years ago points to a fundamental independence of each human person.

Created in the image and likeness of God, each person has an inalienable dignity, which arguably the ideals of our nation's founders call us to defend in our own day.

But being made in the image of God means that there is something in our humanity that is mysterious. We are not simply independent persons with a profound dignity written into our uniqueness. We are also interdependent creatures whose fulfillment is inextricably tied to being in relationship with others.

Just as Jesus' life here on earth was made complete when he poured himself out fully out of love for us in his death on the cross, so each one of us who were baptized into Christ will discover the ultimate meaning of our lives only when we give of ourselves in service to others.

And so as July 4 approaches and we prepare to celebrate our independence, it is important for us to honor our interdependence as well.

Healthy family life is defined by interdependence. No one member of a family is any less or more important than any other. Each, from the youngest baby to the oldest parent, contributes to the flourishing of all.

This may seem obviously clear to us when parents provide for all of the material needs of their children. But children play an invaluable role in the sanctification of their parents.

The *Catechism of the Catholic Church* teaches that "children...contribute to the growth in holiness of their parents" (2227). It goes on to say that this happens in the grittiness of everyday life. The blessed entrance of children into a home spurs parents to be more generous and to forgive constantly.

"Mutual affection suggests this," the *Catechism* says. "The charity of Christ demands it" (2227).

But as vital as interdependence within a family is to the salvation of each of its members, this connectedness extends beyond the bounds of the home to other families as well.

From time to time, parents and children can find it especially difficult to give of themselves to each other. Demands at work might be more intense. Or a particular developmental stage in a child's life might make life in the home more tedious.

God can bless such families with his grace to overcome these troubles through the example and support given to them by other families who have weathered such problems in the past.

In any case, no matter how much help one family might need from another, every family has something to contribute to the good of another, even those who on the surface appear to be doing well.

Independence Day is often a time when families gather together to enjoy each other's company. Perhaps this July 4 they could give thanks for the interdependence that each has with the other. †

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

The Sunday Readings

Sunday, June 26, 2005

- 2 Kings 4:8-11, 14-16a
- Romans 6:3-4, 8-11
- Matthew 10:37-42

Second Kings provides the first reading for this weekend's liturgy.



Originally, First and Second Kings were one volume. As renditions and translations of the Scriptures occurred, this one volume was divided into two books.

The title of these books implies that they concentrate,

maybe even exclusively, upon the three kings—Saul, David and Solomon—who successively governed the united kingdom of Israel. In fact, prophets are the central figures as much as kings are in these books.

An example of this is the reading for this weekend. Elisha is the principal figure. To understand Elisha's appearance in this reading, it helps to have a good understanding of the culture and thinking of his time.

First, then as throughout Hebrew and Jewish history, the coming of children into the lives of parents was regarded as an extraordinarily blessed gift from God. Even in their very unsophisticated knowledge of biology, the ancients knew how babies came to be and also realized that some people could not physically parent children.

If no children came, people did not suspect a medical problem, as people would today, but presumed that for some reason God was not blessing them.

This is the background of the worry of the couple in this reading. They wanted a son. None seemed to be forthcoming, and they were aging.

They recognized Elisha and trusted God. Speaking with the assurance of God, Elisha promised that soon they would be the parents of a son.

St. Paul's Epistle to the Romans is the source of the second reading.

It is a marvelous testimony to the fundamental Christian belief that the Lord Jesus, the Son of God, the Savior of all, is the one and indispensable mediator and reconciler between God and humanity.

He is the Redeemer.

An added consideration is that in and through baptism Christians actually bond with Jesus in a miraculous and powerful way.

For its last reading, the Church presents us with a selection from St. Matthew's Gospel.

As was the case last weekend, the Lord is blunt and direct. He again is mentioned as speaking to the Apostles, those most special students commissioned by Jesus to continue the work of redemption.

Jesus insists that to be truly faithful, any disciple must be prepared to leave mother or father, son or daughter, even husband or wife, if a relationship threatens Christian steadfastness.

Also as noted last weekend, the Gospels, including Matthew, were written generations after Jesus. Risks awaited those persons who turned to Christ. Christianity required hard decisions, very hard decisions indeed, but turning to the Lord is the only truly wise choice.

Reflection

The stories of conversion to Christianity or of devotion in living the Christian life have their mention of sharp divisions within households and families.

It probably was a problem in the first century A.D. One old legend, true or not, has it that the Roman authorities were able to find and arrest Peter, the leader of Rome's Christian community, because an insider in this community led the police to the Apostle.

Perhaps now such stark occasions of treachery and doom are rare, at least in this American society. However, it is not rare that Christians find conflict between the Gospel and the secular culture in which they live each day. Certainly, in so many instances, conventional wisdom belittles Christianity.

In the Gospel, Jesus warned that conflicts would occur for Christians.

Whatever the conflicts, whatever the costs, true discipleship means, as St. Paul wrote in the second reading, that Christians literally are part of Jesus and Jesus is part of them.

He is the Son of God, and God can overcome every obstacle to protect and bless the righteous, as the couple who hosted Elisha were surprised to discover. †

Daily Readings

Monday, June 27

Cyril of Alexandria, bishop and doctor

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

Tuesday, June 28

Irenaeus, bishop and martyr

Genesis 19:15-29
Psalm 26:2-3, 9-12
Matthew 8:23-27
Vigil Mass for Peter and Paul, Apostles

Acts 3:1-10
Psalm 19:2-5
Galatians 1:11-20
John 21:15-19

Wednesday, June 29

Peter and Paul, Apostles

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

Thursday, June 30

The First Holy Martyrs of the Holy Roman Church

Genesis 22:1b-19
Psalm 115:1-6, 8-9
Matthew 9:1-8

Friday, July 1

Blessed Junipero Serra, priest

Genesis 23:1-4, 19; 24:1-8, 62-67
Psalm 106:1-5
Matthew 9:9-13

Saturday, July 2

Genesis 27:1-5, 15-29

Psalm 135:1-6
Matthew 9:14-17

Sunday, July 3

Fourteenth Sunday in

Ordinary Time
Zechariah 9:9-10
Psalm 145:1-2, 8-11, 13-14
Romans 8:9, 11-13
Matthew 11:25-30

Question Corner/Fr. John Dietzen

Mass offerings acknowledge God's graciousness, wisdom

QI am a priest, 76 years old, and would like your comments on what I see as a decline in giving offerings for Masses for the dead.



The one funeral Mass, of course, has eternal and infinite value, but my personal opinion is that souls can give merits of additional Masses to whomever he or she wishes. Is that bad theology?

Some Catholics, instead of requesting Masses, just give a few bucks to their favorite charity.

Certainly missionaries could use the Mass stipends for deceased family members and friends.

Or is that idea outdated? How can we encourage continued prayers and Masses for the dead? (Maryland)

AI've heard other priests make similar comments, but I have to say that hasn't been my usual pastoral experience.

In the past, some people have held what are, in my opinion, rather dubious attitudes about this.

One man asked me years ago how to bequeath \$5,000 for Masses for himself after he died. I suggested that he might leave part of that for education of a priest, who would remember him at Mass for years, but the man obviously didn't buy the idea.

I have seen a more balanced Catholic approach to leaving or giving money for Masses, recognizing that other corporal and spiritual works of mercy are also important and valid, and perhaps less self-centered forms of prayer for the living and dead. Maybe that explains in part the "favorite charity" idea you mentioned.

A valuable insight for us Catholics is the centuries-old practice of the Church, which prays constantly and in many ways for those who have died. The eucharistic prayer in every Mass is a good example.

At least two excellent reasons exist for this Christian tradition, which relate to your concerns.

First, prayers for the dead, as all our prayers, go to a God who has no

beginning or end; for God there is no past or future. All—from the beginning of time to the end of the world—is one eternally present moment for him.

Whenever we pray, therefore, recognizing the eternal and universal reach of God's Providence, our prayers are not limited by time; they extend back to the beginning of an individual's life, through to the end and into eternity.

This is not speculation. It follows from what we believe about God. Prayers we offer years after a person's death can be "applied" by God to when that person was still alive. This understanding, clumsy as human words always are when dealing with things of God, is reflected often in the Church's liturgies and prayers for the deceased.

Second, and more important, our prayers for loved ones who have died are also, in fact primarily, prayers of thanks, praising God for his unfailing goodness, particularly to that person and to all others who were blessed by his or her life.

It is a wonderful and reverent way of acknowledging God's graciousness and wisdom, shown in our care and service of one another.

For both these reasons, and there are more, our continued prayers for and with those who have gone before us make excellent psychological and spiritual common sense.

In my experience, people of faith easily pick up on them if we help them understand what they are doing. †

My Journey to God

Flowers Blooming in the Desert

I am searing and arid
fragile and parched
says the desert

unending sun beats down on me
unending wind blows my sand

thorny shrubs and cactus
grow within my realm
scorpions and snakes
lay in wait

I am a world of silence and shadow
colored by sun and moon

then an unexpected rain begins
the rain
water to open my soul
rain

as blessings falling from heaven
feeding my fragility

through no effort of my own
flowers blossom and soft animals

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Order of Secular Discalced Carmelites at the Monastery of the Resurrection in Indianapolis.)



CNS photo by Nancy Wiehenc

make me their home

I am overcome by the living
loving touch of the Creator

By Trudy Bledsoe

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Rest in peace

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

ALBERT, Richard E., 79, Sacred Heart of Jesus, Indianapolis, June 12. Father of Mary Gangstad, Janice Ros, Gretchen Stewart and Mark Albert. Brother of Dorothy Breitegger. Grandfather of 11. Great-grandfather of three.

ALDRIDGE, Robert L., 78, St. Joseph, Shelbyville, June 16. Husband of Mildred (Stroup) Aldridge. Father of Rick and Stephen Aldridge.

CHRISTIANSON, Tina M., 23, St. Mary, Greensburg, June 13. Daughter of Terry Christianson and Barb (Powers) Christianson. Sister of Chris, Eric and Terry Christianson Jr. Granddaughter of Alma Powers.

EKIS, Marland John, 69, Holy Name, Beech Grove, May 25. Husband of Jesse M. (Torre) Ekis. Father of Marcella Roessler, Jocelyn Stevenson, John, Ronald and Samuel Ekis. Brother of Leodra Fitzgerald, Doris Mortimer and Robert Ekis. Grandfather of 13. Great-grandfather of one.

ERHART, Kim M. (Kseniak), 47, St. Pius X, Indianapolis, June 6. Wife of Dennis Erhart. Mother of Nicholas Erhart. Daughter of Edward and Dorothy Kseniak. Sister of Patricia Parsons, Maryanne Stanley and Michael Kseniak.

HAFENBRITTE, Frank Michael, 79, St. Lawrence, Lawrenceburg, June 6. Husband of Mary Hafenbrite. Brother of Ruth Gross.

HOUGHTON, Harry Thomas, 89, St. Mary, New Albany, June 11. Father of James and William Houghton. Grandfather of six. Great-grandfather of eight.

JONES, Bertha M., 81, Holy Spirit, Indianapolis, June 10. Sister of Myrtle Darnell, Evelyn Hughes and Dorothy Schackelford. Aunt of several.

KELLENBERGER, Edith A., 94, Annunciation, Brazil, June 5. Aunt of several. Great-aunt of several.

KNUEVEN, Madeleine H., 77, St. Mary, Greensburg, June 19. Wife of Joseph C. Knueven. Mother of Shirley Beetz and Daniel Knueven. Sister of Mary Pressler. Grandmother of five.

NEELY, Alice J. (Parker), 66, Holy Name, Beech Grove, May 29. Wife of Billy Neely. Stepmother of Shanna Tsimerakis. Sister of Lucy Baker and Billy Parker. Step-grandmother of one.

PFEFFER, Robert L., 89, St. Mary, New Albany, June 10. Husband of Esther (Maraman) Pfeffer. Father of Barbara Rainbolt. Stepfather of Susie Nicholson, Lisa Ramsey, Brian and James Zurschmiede. Grandfather of 16. Great-grandfather of 12.

POPP, Elmer J., 74, St. Joseph, Sellersburg, June 10. Husband of Marcella (Rake) Popp. Father of Kathleen Popp and Rosemary Sanders. Brother of Alfred and Carl Popp. Grandfather of three.

SCHNELLENBERGER, Gerald P., 70, St. Anthony of Padua, Clarksville, June 6. Husband of Alma Jean Schnellenberger. Father of Julie Hook and Janetta Kephart. Brother of Allen, Charles, Nathan and Raymond Schnellenberger. Grandfather of three.

SIRACUSA, Corinne I. (Sansone), 86, St. Roch, Indianapolis, June 11. Wife of Gerlando P. Siracusa. Sister of Margaret Cossell. Aunt of several.

SQUIBB, Mary Catherine, 90, St. Lawrence, Lawrenceburg, June 5. Mother of Judith Plaatje and Pete Squibb. Grandmother of four. Great-grandmother of five.

SULLIVAN, Michael J., 57, Holy Spirit, Indianapolis, June 6. Husband of Thoai (Nguyen) Sullivan. Father of Annamarie and Jennifer Sullivan. Brother of Theresa Falco, James and Timothy Sullivan. Uncle of several.

WETTERING, Carl A., 78, St. Louis, Batesville, June 9. Father of Connie Darringer, Lynn Schene, Lisa Struewing, Gary and William Wettering. Brother of Rose Kamp, Sally Miller, Leo and Robert Wettering. Grandfather of 11. Great-grandfather of five.

WILSON, Charles T. Sr., 74, Prince of Peace, Madison, June 12. Father of Mary Jenkins and Charles T. Wilson Jr. Grandfather of five. †

Circuit court grants stay of execution for Indiana Death Row inmate Michael Lambert

By Mary Ann Wyand

Indiana Death Row inmate Michael Allen Lambert, who was convicted of killing a Muncie police officer in December 1990, was granted a stay of execution on June 17 by the 7th U.S. Circuit Court of Appeals to allow time to review legal discrepancies in his trial and questions about his sentencing hearing.

The 34-year-old Lambert was scheduled to be executed by chemical injection at 12:01 a.m. on June 22 at the Indiana State Prison in Michigan City, Ind.

His fate remained uncertain until early afternoon on June 21 due to the pending status of his attorneys' legal appeal seeking to grant him at least a temporary stay of execution.

Lambert was convicted of shooting Muncie Police Officer Gregg Winters five times in the back of his head on Dec. 28, 1990, while he was handcuffed in the back of a police car.

Winters had arrested Lambert for public intoxication following a traffic accident and was transporting him to the jail at the time of the shooting. He died 11 days later.

Lambert said during his trial that he was drunk at the time of the shooting and did not realize what he had done until his mother told him about it the next day.

His capital sentence was decided by a judge rather than a jury, and a newer state law may affect the legality of his sentencing procedure.

At the time of the federal circuit court's ruling last Friday, Indiana Parole Board members were hearing testimony from the public about Lambert's capital case and appeal in an assembly room at the Indiana Government Center in Indianapolis.

During a break in the parole board hearing, Molly Winters told *The Criterion* that she has forgiven Lambert for killing her husband, but still believes that justice should be served and he should be executed for his crime.

"It's a very overwhelming process," Winters said of the death of her husband and the subsequent trial. She raised their now teenage sons, Kyle and Brock, as a single parent.

"That anger and that pain is a part of your life," Winters said. "When I went to meet with Michael Lambert [at the Indiana State Prison], I went in there still with every ounce of hatred inside of me that I had from day one.

"In the process of talking to him though," she said, "and

Providence Sister Virginia Petty taught middle school classes for 50 years

Providence Sister Virginia Petty, also known as Sister Mary Virginia, died on June 8 at St. Elizabeth Hospital in Edgewood, Ky. She was 91.

The Mass of Christian Burial was celebrated on June 14 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery at the motherhouse.

The former Virginia Ruth Petty was born on Dec. 15, 1913, in Central City, Ky.

She entered the congregation of the Sisters of Providence of Saint Mary-of-the-Woods on Sept. 24, 1935, professed first vows on Aug. 15, 1938, and professed final vows on Aug. 15, 1944.

Sister Virginia taught middle

school classes at Catholic schools staffed by the Sisters of Providence in California, Illinois, Indiana and the District of Columbia for 50 of her 69 years as a Sister of Providence.

She ministered in California for 35 years and taught at schools in Illinois for 10 years. In the archdiocese, she taught seventh-grade classes at the former Cathedral Grade School in Indianapolis from 1956-59.

In 1990, Sister Virginia retired to the motherhouse and was active in the senior sisters' prayer ministry.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †



Molly Winters, right, the widow of Muncie police officer Gregg Winters, talks with Indiana State Police Sgt. Niki Crawford during a break in the Indiana Parole Board's public hearing on June 17 at the Indiana Government Center in Indianapolis regarding the pending execution of Indiana Death Row inmate Michael Allen Lambert. Winters said she has forgiven Lambert for killing her husband on Dec. 28, 1990, but believes justice should be served and he should be executed by the state.

finding out answers to questions I needed, and having him tell me what he needed to say to me, there was just a calming effect that came over me. It very much was the grace of God being with me."

Winters said she asked Lambert, "Where are you with God because you don't need my forgiveness? When you die, you don't stand in front of me for judgment, you stand in front of God, and where are you with God?"

She said Lambert "told me he was good. He believed in God. He accepted God. He knew his punishment was going to be death, and he was ready to accept that.

"We talked for a while longer," Winters said, "... and there was this calming effect that came over me, and something inside just made me look him in the eye and tell him, 'I forgive you for what you've done to me and my family. I'll never forget, but I do forgive you. But I do still expect you to pay for your punishment, and that punishment being you will pay with your life.'"

Winters said she wishes her sons could have celebrated Father's Day and other holidays with their father during their childhood years.

Seventeen-year-old Kyle Winters will be a senior at Greenfield Central High School in Greenfield and plans to major in forensic accounting at Indiana University in Bloomington so he can help law enforcement personnel solve crimes.

"Lambert owned up to his crime," Kyle said after the Indiana Parole Board hearing on June 17, "which I thought was good because many people don't do that. He said he did it, ... that he was willing to give his life, and also that he was ready to die and that he knew that his time was coming."

The Catholic Church teaches that life in prison without parole is an appropriate punishment in capital cases. In March, the United States Conference of Catholic Bishops announced a new educational campaign to end the use of the death penalty. †

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FORMATION

continued from page 8

While the 1992 edition focused more on the theology of celibacy, the new document places more emphasis on the concrete skills, attitudes, behaviors and supports needed to build an effective, mature commitment to a chaste, celibate life.

Besides giving fuller treatment to the different types of formation in seminaries, the fifth edition significantly expands its discussion of admission requirements.

One new element is the statement, "Any evidence of criminal sexual activity with a minor or an inclination toward such activity disqualifies the applicant from admission."

The admission norm is reinforced with a formation norm that says, "Any credible evidence in the candidate of a sexual attraction to children necessitates an immediate dismissal from the seminary."

The 1992 program made no specific mention of homosexuality, but the new one says, "With regard to the admission of candidates with same-sex experiences and/or inclinations, the guidelines provided by the Holy See must be followed." The Vatican has been working for some time on developing such

guidelines.

Bishop Nienstedt told the bishops that in earlier drafts the writers of the new document tried to spell out cautions and guidelines on the admission of homosexuals, but the Catholic education congregation suggested it would be better simply to link the U.S. standards to the forthcoming Vatican policy, which should be applied around the world.

To the long-standing norm calling for seminary applicants to take a physical examination, the new program adds, "This exam should include HIV and drug testing."

The section on community life is more expansive and detailed in the new version than in the older one.

The new version's section on admission is more explicit about the seminary's obligations under canon law to determine an applicant's freedom from legal barriers to ordination. It includes references to the laws of the Eastern Catholic Churches as well as the Latin Church.

In the floor discussion, several bishops raised questions about the two-year, pre-theology requirement for seminarians who enter the seminary after college elsewhere.

Bishop Nienstedt said the Vatican is concerned that minimum academic prerequisites for entering a graduate theology program, including at least 30 credits in philosophy studies,

should not be watered down.

He said seminary rectors, who played a major role in drafting the program, were also concerned about the "lack of a Catholic culture" among most applicants and felt that two years are needed as part of their formation in Catholic culture as well as in necessary academics.

He assured the bishops that the document allows for bishops to make exceptions in some cases, but the discussion ended only after Bishop Nicholas A. DiMarzio of Brooklyn, N.Y., moved to amend the document at the point where it says "pre-theology programs must be at least two years in length."

The bishops voted 175-42 in favor of Bishop DiMarzio's call to change "must" in that sentence to "should."

One late addition to the final document was a far more explicit demand that substantive Latin studies be added to the curriculum of college seminaries and pre-theology programs, reflecting the reality that Latin is the primary language of most of the intellectual and cultural heritage of the Church in the West.

The eighth draft of the document, sent to the bishops about two months before the meeting, said twice—under the college seminary and the pre-theology headings—that "a knowledge of Latin and the biblical languages is foundational and should be given the emphasis that the Church accords it."

In a ninth draft distributed at the start of the June meeting, reflecting observations mailed in by bishops after they got the previous version, the writing subcommittee added in both places: "Particular attention must be given to ensure that before entering the theologate all seminarians can demonstrate that they have acquired that 'command of Latin which will enable them to understand and use the source material of so many sciences and the documents of the Church as well,' according to the insistence of the Fathers of the Second Vatican Council."

The Program of Priestly Formation also includes norms for the governance, administration and faculty of the seminary, the role of the bishop, and the relationship of seminary formation to the ongoing formation of priests after ordination.

The new version incorporates, as an addendum, norms adopted by the U.S. bishops in 1999 on evaluating an application for seminary admission from someone who previously left or was dismissed from a seminary or a formation program for religious life. The rules require the prospective seminary to obtain a full report from the applicant's previous seminary or program. They set strict conditions that must be met before such an applicant can be readmitted as a candidate for priesthood. †

Catholic schools play 'vital role' in Church's mission

CHICAGO (CNS)—"Catholic schools play a vital role in the evangelizing mission of the Church," the U.S. bishops said on June 17.

On the second day of their June 16-18 meeting in Chicago as the U.S. Conference of Catholic Bishops, the nation's Catholic leaders issued a 17-page statement, "Renewing Our Commitment to Catholic Elementary and Secondary Schools in the Third Millennium."

Adopted by a vote of 224-10, the statement says, "Our young people are the Church of today and tomorrow. It is imperative that we provide them with schools ready to address their spiritual, moral and academic needs."

"We are convinced that Catholic schools continue to be the most effective means available to the Church for the education of children and young people. ... We must work with all parents so they have the choice of an education which no other school can supply—excellent academics imparted in the context of Catholic teaching and practice," the statement says.

It urges clergy and laity to "market and support Catholic elementary and secondary schools as one of our Church's primary missions."

"Our vision is clear: Our Catholic schools are a vital part of the teaching mission of the Church," it says. "The challenges ahead are many, but our spirit and will to succeed are strong."

The statement points out that Catholic schools form 30 percent of the private schools in the country and have 2.4 million students, accounting for 48 percent of all students in private schools.

"In cities and rural areas, Catholic schools are often the only opportunity for economically disadvantaged young people to receive an education of quality that speaks to the development of the whole person," it says.

The statement notes that according to government, Catholic and independent research, "Catholic schools make a major impact in closing the achievement gap for poor and minority students in inner-city environments."

"Wherever possible," it says, "Catholic schools should remain available and accessible in all areas of a diocese for children who are from poor and middle-class families who face major economic challenges. In addition, Catholic schools should be available to students who are not Catholic and who wish to attend them." †

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