



# The Criterion

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June 4, 1999



CNS photo

## Ordinations in Russia answer prayers, says Church official

WASHINGTON (CNS)—The ordinations of three men trained in Russia—the first such public ceremony in more than 80 years—answered decades of prayer by U.S. Catholics, said a U.S. bishops' official.

Meanwhile, a Church official in Moscow said the significance of the event should not be exaggerated, since the Catholic Church in Russia is "only just starting its restoration."

In Washington, Msgr. Dennis M. Schnurr, general secretary of the National Conference of Catholic Bishops, said, "It's important for Catholics in the United States to realize that this celebration was, in many respects, an answer to decades and decades of prayer ... and due in great part to their generosity.

"As a child, I remember always praying for the conversion of Russia, and here it is happening in our day," he said. "The prayers that

were recited in our churches for decades are being answered. ... These ordinations attest to that.

"Up until this time the pastoral needs of Russia were served primarily by priests from outside Russia," he said.

Msgr. Schnurr traveled to St. Petersburg, Russia, with Msgr. R. George Sarauskas, executive director of the U.S. bishops' Office to Aid the Church in Central and Eastern Europe, to attend the ordinations of three men to the priesthood May 23 and four to the diaconate May 22. The ordinations were held in the Assumption of the Blessed Virgin Mary Chapel at Mary Queen of Apostles Seminary.

Msgr. Schnurr said that at the May 23 ordinations, Archbishop Tadeusz Kondrusiewicz, apostolic administrator of European Russia, "said the very chapel in which the ordination was taking place and

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**Archbishop Tadeusz Kondrusiewicz, apostolic administrator of European Russia, ordains Father Ghennadi Rabihanukaiev May 22 at Mary Queen of Apostles Seminary in St. Petersburg, Russia. The ordination of three priests was the first such public ceremony in more than 80 years.**

## Mexican monks prepare for priesthood

### Three Benedictines are completing their studies at Saint Meinrad School of Theology

ST. MEINRAD—Like other priesthood students at Saint Meinrad School of Theology in St. Meinrad, three monks from Mexico are learning what it's like to fit into a different culture, develop new friendships and adjust to the routine of classes.

But for Benedictine Brothers Oscar Cigarroa, Pablo Medina and Domingo Espindola, getting acclimated to Saint Meinrad's quiet, rural environment has been a bit more of a challenge.

The three monks from Tepeyac Abbey near Mexico City came to Saint Meinrad to study to become priests.

Brother Oscar, 23, came to Saint Meinrad in June of 1997. He is a third-year student in the School of Theology. Brother Pablo, 26, also a third-year student, arrived in August of 1997. Brother Domingo, 30, began his studies at Saint Meinrad last August as a second-year

student.

As the Saint Meinrad "veteran" of the trio, the outgoing Brother Oscar finds that his confreres often defer to him when they are asked about the differences between their urban Hispanic culture and that of Saint Meinrad.

"In our suburb, we have 2 million people," he said. The Mexican monks are familiar with the everyday distractions of people, traffic and loud music. Stores and entertainment are easier to get to by walking or using public transportation.

In addition, the main work of Tepeyac Abbey is quite different. The monks there operate a Catholic school for 3,500 children, ranging in age from 19 months to 19 years. The monks are accustomed to the daily influx of thousands of youngsters.

The size of the Benedictine communities and the organization required to operate each community also differ, the monks said. Tepeyac, founded in 1946 by

St. John's Abbey in Collegeville, Minn., has 43 monks, including postulants and novices. About 135 monks belong to the Saint Meinrad community.

With fewer monks at Tepeyac, Brothers Oscar, Pablo and Domingo are used to interacting with every monk every day.

"We see everyone in the morning at breakfast and at Compline at the end of

See **MONKS**, page 2



Photo courtesy of Saint Meinrad

Saint Meinrad Archabbey



# MONKS

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the day," Brother Oscar said. This is significant in the Hispanic culture, he explained, as relationships are the core around which everything revolves.

The smaller community also allows for more informality and requires less structure, according to the monks.

At Saint Meinrad, the reverse is true. There are designated times when business is conducted. As examples, Saint Meinrad sets specific hours that the vestry is open for monks to pick up supplies, and a car must be reserved in advance of a trip. The smaller community at Tepeyac has no need for such a formal structure.

The Mexican monks also find that the styles of learning and teaching differ between cultures. They are accustomed to teachers who lecture every day, with no discussion or questions encouraged. In addition, the students and teachers rely on only old books, Brother Oscar said.

In Mexico, students are expected to agree with the professor, he explained. "If not, that's your problem."

"It certainly is different," agreed Brother Domingo. At Saint Meinrad, students have the opportunity to discuss a variety of topics and viewpoints in

class, he said, and faculty members use up-to-date textbooks and refer students to recently published journal articles for research on particular subjects.

Brother Oscar said classes at Saint Meinrad also tend to complement each other. Last year, he took classes in the Psalms, Church history, the Old Testament and the sacraments. As a result, he said, "I had a very broad view of things."

One valuable skill the monks are mastering is how to summarize what they have learned. After reading the material and listening to lectures and other viewpoints on an issue, they said, it's important to be able to distill the information into a concise summary.

"This will be helpful in our ministry," said Brother Oscar, because people often want the "short answer" to theological questions.

"That's a very positive side of Saint Meinrad School of Theology," he said.

The monks face some unique challenges, though. While they speak and understand English, they think in Spanish. Often, they must translate a concept into their native language and back again, they said. Sometimes, for an idea to make sense, they must search for an example that is more representative of their culture.

The three monks agree that this constant mental exercise made the first months of their studies here somewhat exhausting.

Because they are monks, the Mexican students live in the monastery during their stay.

"The community here has been very welcoming," said Brother Oscar. They have made friends and answered many questions about their culture.

"This is a great experience," agreed Brother Domingo, "to see unity in the

*'We have learned to love our community in a stronger way.'*



Photo courtesy of Saint Meinrad

Three Benedictine monks from Tepeyac Abbey in Mexico are studying for the priesthood at Saint Meinrad School of Theology. They are Benedictine Brothers Domingo Espindola, Oscar Cigarroa and Pablo Medina.

Benedictine order."

And while the differences and similarities between Benedictine communities are interesting to compare, the Tepeyac monks said their stay has broadened their experience as well as bound them closer

to their home community.

"We have learned to love our community in a stronger way," Brother Oscar said. "It has also helped me form an identity" as well as see the uniqueness of the Tepeyac community. †

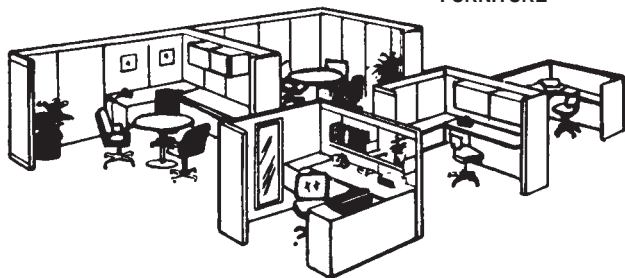
## Correction

The homilist for Father Darwin Winters's First Mass on June 6 at St. Therese of the Child Jesus (Little Flower) Church in Indianapolis will be Benedictine Father Gueric De Bona, English professor at Saint Meinrad School of Theology.



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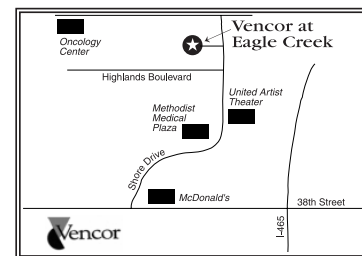
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# Marian College names new president

Marian College's board of trustees has named Dr. Robert M. Abene, a vice president of Cardinal Stritch University in



Dr. Robert M. Abene

in Milwaukee, Wis., as the Franciscan college's seventh president. His appointment is effective in August.

Abene [pronounced "a benny"] succeeds Dr. Daniel M. Fellicetti, who has served the Indianapolis college as president for 10 years and led Marian through a major capital campaign that redesigned the appearance of the campus on Cold Spring Road.

At Cardinal Stritch, Abene has been chief administrator for the division of stu-

dent development. He has been a teacher and senior level academic administrator for nearly 25 years.

The Marian board's recent vote followed a national search process carried out by a committee of trustees, faculty and staff members as well as a student representative.

Jack R. Snyder, chair of the board of trustees, described Abene as "a creative, energetic leader who brings strong Franciscan, Catholic values and a student-centered focus to Marian."

Abene said he is "very excited and honored to have been selected as president of Marian College. Joining with this wonderful community of faculty, staff and students, we will continue to develop opportunities for those seeking a college education that combines academic excellence with the values-centered tradition of the Oldenburg Sisters of St. Francis."

Abene's career in higher education began at Triton College in River Grove, Ill., where he served as coordinator of

special needs and as a psychology instructor. He progressed through teaching and administrative positions at National-Louis University, McHenry County College and Barat College before being appointed as vice president and chief administrator for Cardinal Stritch's division of student development.

He also served as a member of the president's administrative board at Cardinal Stritch and as the chair of the board of trustees for the Wisconsin School of Professional Psychology.

Abene said his career has been student-focused. He has overseen both traditional and non-traditional student programs, international and multicultural initiatives, student life and sports, counseling and health services, and campus ministry in addition to teaching at the college level.

He has authored a number of articles and presented talks for numerous professional organizations on the topics of student assessment and what he terms the "new traditional student"—nontraditional learners.

Abene received a Bachelor of Science degree in psychology from Loyola University and a Master of Arts in communication disorders from DePaul University, both in Chicago. He also earned a Master of Science degree in psychology from the University of St. Francis in Fort Wayne, Ind., and a doctorate in education from Loyola University. He has taken additional courses at Michigan State University, the University of Wisconsin and the Indiana University Fund Raising School.

Marian College was founded in 1851 by the Sisters of St. Francis of Oldenburg and is guided by its sponsorship values: peace and justice, dignity of the individual, responsible stewardship and reconciliation.

Under Fellicetti's leadership, Marian became known as "the college that mentors."

More than 1,300 students are currently enrolled at Marian, which offers a values-based liberal arts education with degree programs in the arts, sciences and professions. †

## RUSSIA

continued from page 1

the very seminary in which the chapel was located in all likelihood would not be in their hands, and certainly would not be in the state of repair where they could actually use the facility, were it not for the generosity of Catholics in the United States."

The majority of U.S. dioceses contribute to a special collection for the Catholic Church in Central and Eastern Europe administered by the bishops' office, which was established nine years ago. The collection is taken up in parishes, usually early in Lent.

The three new priests made up the first

graduating class of the six-year program at Mary Queen of Apostles Seminary, which was reopened in 1993 with funding from the U.S. bishops' office.

Msgr. Schnurr said he and Msgr. Sarskas "on behalf of Catholics in the United States gave each of the new priests a portable Mass kit, because the number of miles that they have to cover in order to meet the needs of the parishes to which they will be assigned is phenomenal."

The ordination concluded with veneration of the Blessed Sacrament, a Corpus Christi procession and Benediction, noted Msgr. Schnurr.

"We did go around the block. And the attention this gathered from the bystanders

was interesting in itself. They ran and got their cameras and camcorders just to record all of this," he said.

In Moscow, a Church leader welcomed the ordinations, but cautioned that the Church still had a "long way to go" to set up a pastoral program.

"This was a major historic event for us," Father Vadim Shajkievich, chancellor of the Apostolic Administration of European Russia, told Catholic News Service. "As the first ordination since 1918, a year after the revolution, it's clearly an important sign for our Church's continuing revival."

However, he stressed that the ordinations would not affect the currently "very weak" state of Russia's Catholic Church,

which was still "only just starting its restoration."

"Although it's essential to have real Russian priests, it's also vital to have real Catholic priests, so we shouldn't exaggerate this event's impact," the 29-year-old Polish-trained chancellor continued.

"At present, we are not evangelizing, but trying to reassemble our people and work out a pastoral plan. We are still only just beginning to normalize Church structure," he said.

"Since foreign priests face visa and registration problems, it's very important to have more Russian citizens among our clergy," added Father Shajkievich, who trained for the priesthood in Poland after studying at Moscow University. †

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## Editorial

# Barak must halt expansion of settlements

The people of Israel gave a clear signal when they elected Ehud Barak prime minister on May 17 that they are tired of the delays in the peace process they experienced during Benjamin Netanyahu's term. Polls have indicated for years that the Israelis are not afraid of having a Palestinian state next to them because Israel is so strong militarily, thanks to the help they have received from the United States.

Barak campaigned on reviving the peace process, which will eventually result in a Palestinian state, probably yet this year. He should be in a good position to finalize agreements with the Palestinians and to live up to those already made, especially the Oslo Accords of 1993 and the Wye River agreement last November.

Once Barak has formed his new government, the first thing he must do is to stop the expansion of Israeli settlements on the West Bank. This will be a clear sign of his good faith in carrying out his campaign pledges. There is nothing that the Palestinians resent more than the building of those settlements on land that should be a part of the state of Palestine. It was the confiscation of Palestinian land near Bethlehem and the start of the Har Homa settlement in 1997 that sidetracked the peace process.

During Netanyahu's term, the Israelis encouraged the expansion of settlements so that they would be an accomplished fact during negotiations for disputed territory. About 180,000 Israelis are now living in the West Bank. Most of these "settlements" are not temporary housing, as many people believe. Many of them are large ultra-modern condominium structures, sometimes with green grass and swimming pools that use some of the water that's so scarce in the Middle East. Some have shopping malls, theaters and restaurants.

The largest of these settlements, with a population of about 20,000, is

Ma'aleh Adumim, east of Jerusalem on the way to Jericho. Just five days before the election, outgoing Defense Minister Moshe Arens gave approval for enlarging this settlement by 3,000 acres.

Back in 1997, 30 Palestinian families had their homes bulldozed by the Israelis so that Ma'aleh Adumim could be expanded. Those families had lived there since 1950 and after their homes were destroyed, they were forced to live in tents or large shipping containers on rocky ground near Jerusalem's garbage dump.

A halt to the expansion of settlements is a personal issue with the Palestinians and that is why it must be at the top of a list of priorities for Barak. Of course, when agreements are finalized concerning the status of those settlements in the state of Palestine, provisions will have to be made for the protection of the Jewish settlers. This will be particularly important for the settlements in West Bank cities such as Hebron and Nablus, which are not near the Israeli border.

With Barak's election, some problems that long seemed to be insurmountable now seem to have solutions. Chief among them is the status of Jerusalem. Some of the same people from Barak's Labor Party who achieved the Oslo Accords have been secretly negotiating with Palestinians and apparently have found a compromise. The Palestinians will establish their capital in Abu Dis, just outside the municipal boundary of Jerusalem and only two miles from the Old City, but the Palestinians who live in East Jerusalem will become citizens of Palestine. If both sides can accept that compromise it will go a long way toward securing peace.

But the first step should be a stop to the expansion of those settlements, especially Ma'aleh Adumim, and an end to the bulldozing of Palestinian homes. †

— John F. Fink

## Seeking the Face of the Lord

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



# Birthday greetings to the archbishop from our young Church

It is time to share some of the 1999 birthday greetings and questions from St. Jude School here in Indianapolis. They are as delightful as ever!

First, the greetings. "Happy Birthday! I hope you like the cards we made for you. ... I also hope you like the nots [*sic*] we rote [*sic*] for you, because we were thinking about them for a day or two."

"Our teacher didn't know how old you are, but you can't be that old!"

Another classmate wasn't so sure. "I bet you wish you were 5 years younger [*sic*]. Birthdays come real fast when you get older."

"When the Archbishop has a birthday the cake has to be pretty big, so I have one question. ... Who gets the milk?"

"I hope you like the card I made. I'm sorry about the cake. ... The bakers didn't follow my directions."

"How have you been doing? I've been doing great with stuff like homework, but I'm getting tired of going to school, five days a week, eight hours a day. I could figure out how many minutes that is, but I don't want to do the math!"

"And the good Lord said, Happy Birthday! I really like the way you go from place to place telling people about God. You do what you think is right."

How about this for straightforward generosity? "Even though I don't know you, I don't know what you look like, and I don't know what your favorite food is, I still will wish you a Happy Birthday!"

I appreciate this one: "I hope you have a happy birthday. I will pray that you make good decisions."

Another wrote, "May the Lord be with you on your special day as you grow in faith with the Lord your God."

I don't know if the Colts and the Pacers want to read this: "I'm a fourth grader at St. Jude School. I like football, it's probably my favorite sport. My favorite team is the Dallas Cowboys. I also enjoy basketball. My favorite teams are the Bulls and the Lakers."

Who says vocations don't begin early? "I go to St. Jude School. I might want to be a priest when I grow up. I like to learn about Jesus. I'm in 3rd grade. I hope you have a great birthday."

"Hi! My friend wants to be a priest."

"I have a great uncle who is a priest in South Dakota. He lives in a monastery called Blue Cloud. I love

going there for Mass."

"Do you remember having two servers where one stepped on your cloak and the other one spilled the bread trying to pick it up? Those two were my father and uncle."

"I think you know my Uncle John. He talks about you a lot."

And there is poignancy. "I am a fourth grader at St. Jude's, a Blue Ribbon School of Excellence. ... I have a mom and a 13-year-old brother. My dad died when I was 10 months old in a car accident."

Another touched my heart: "I love what you do for the homeless people. I live far from any homeless people. My Dad died on December 18, 1997. I was wondering if you could say a prayer for him, if it would not take up your time. Well let's get back to the subject. Happy birthday day. My classmates and I are all doing this because we care."

I am never too busy to offer prayers that are asked of me. And I truly believe this young fellow cares.

There were lots of questions: "Do you go see people in nersing [*sic*] homes?"

Yes I do, whenever I can. My dad was in a nursing home for six years.

"Do you have a brother or sister?"

I have one brother who is three years older than me.

"Where is the funnest [*sic*] place you've ever been?"

Either Rome for the sights or Florida for vacation.

"What is your favorite sport?"

I love to swim. I enjoy watching football and basketball.

"Do you have any pets?"

I like dogs, but I wouldn't have time to take care of one.

"Do you want to become a Cardinal?"

I love being Archbishop of Indianapolis and this is where the pope wants me to be.

"Why do you always carry around that stick?"

It's like a shepherd's staff because a bishop is to be like a shepherd taking care of the people.

"I was wondering who makes all your hats. Do you buy them at a store?"

Not at Lazarus or Ayres. Religious goods companies make them and sell them to bishops.

"Is it fun to be Archbishop?"

Yes, most of the time; especially when I get cards like yours. Belated greetings to Michael who has the same birthday! †



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### Archbishop Buechlein's intention for vocations for June

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



## Buscando la Cara del Señor

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



# Deseos de cumpleaños al arzobispo de los niños de nuestra Iglesia

Es tiempo de compartir algunos de los saludos de cumpleaños para el 1999 de la escuela Saint Jude aquí en Indianápolis. ¡Estos son inspiradores como siempre!

Primero de todo—¡Feliz Cumpleaños! Deseo que las tarjetas que hicimos le hayan gustado.... Espero también que las notitas que le escribimos le hayan gustado, porque pensamos en ellas por uno o dos días”.

“Nuestra maestra no sabía cuántos años tiene Ud., ¡pero no puede ser sean tantos años!”

Otro compañero de clase no estaba tan seguro. “A que es 5 años más joven. Los cumpleaños llegan muy rápidamente cuando avanzan los años”.

“Cuando el Arzobispo tiene un cumpleaños, la torta tiene que ser muy grande, pues tengo pregunta. ... ¿Quién obtiene la leche?”

“Espero que le guste la tarjeta que hice. Me preocupa por la torta... Los panaderos no siguieron mis instrucciones”.

“¿Cómo le va? Me ha ido muy bien en mis responsabilidades como tarea escolar, pero me canso de asistir a la escuela, cinco días a la semana, ocho horas al día. ¡Yo podría calcular cuántos minutos, pero no quiero hacer matemáticas!”

“Y el buen Señor dijo—¡Feliz Cumpleaños! Realmente me gusta como viaja Ud. de lugar a lugar diciendo a la gente sobre Dios. Hace lo que piensa es correcto”.

¡Que acerca de su franca generosidad! “¡A pesar de no conocerlo, no conozco su apariencia, y no conozco su comida preferida, le deseo un Feliz Cumpleaños!”

Me agrada esto: “Espero que tenga un feliz cumpleaños. Oraré para que tome buenas decisiones”.

Otro estudiante escribió, “¡Que el Señor esté consigo en su especial día mientras crece en la fe con el Señor su Dios”.

No sé si los equipos Colts y Pacers quieren leer esto: “Estoy en el cuarto grado en la escuela Saint Jude. Me gusta el fútbol, posiblemente sea mi deporte favorito. Mi equipo favorito es Dallas Cowboys. También me gusta el baloncesto. Mis equipos favoritos son los Bulls y los Lakers”.

¿Quién dice que las vocaciones no comienzan temprano? “Asisto a la escuela Saint Jude. Posiblemente quiera ser sacerdote cuando crezca. Me gusta aprender de Jesús. Estoy en tercer grado. Espero que tenga un inolvidable cumpleaños”.

“¡Hola! Mi amigo quiere ser sacerdote. Tengo un tío abuelo quien es sacerdote en South Dakota. Vive en un monasterio llamado Blue Cloud. Me gusta ir allí para celebrar la Misa”.

“¿Recuerda cuando hubo dos servidores y uno de ellos pisó su manto y el otro vertió el pan? Ellos fueron mi padre y tío”.

“Creo que conoce a mi tío John. Él habla de Ud. mucho”.

Son conmovedores también. “Estoy en el cuarto grado en Saint Jude, una Escuela de Excelencia premiada con Anta Azul. ... Tengo mamá y hermano mayor de trece años. Mi papá murió en un accidente automovilístico cuando tenía diez meses”.

Otro estudiante me conmovió: “Me gusta lo que hace para los sin hogar. Vivo lejos de las personas sin hogar. Mi papá se murió el 18 de diciembre de 1997. Me preguntaba si Ud. podría rezar por él, si tiene el tiempo. Vamos a volver al tema. Feliz cumpleaños. Mis compañeros de clase y yo estamos haciendo todo esto porque nos es importante”.

Nunca estoy demasiado ocupado para ofrecer oraciones las cuales se me piden. Verdaderamente creo que este muchacho se preocupa.

Hubo muchas preguntas: “¿Visita Ud. a las personas en las casas de ancianos?”

Sí, las visito cuando pueda. Mi papá estuvo en un asilo de ancianos por seis años.

“¿Tiene un hermano o hermana?” Tengo un hermano mayor con tres años.

“¿Dónde está el lugar más divertido que ha visitado?”

Me gusta Roma por sus monumentos y la Florida para pasar mis vacaciones.

“¿Cuál es su deporte favorito?”

Me gusta nadar. Me gusta mirar el fútbol y el baloncesto.

“¿Tiene algunas mascotas?”

Me gustan los perros, pero no tengo tiempo para cuidarlos.

“¿Quiere hacerse Cardenal?”

Me gusta ser Arzobispo de Indianápolis y aquí es donde el papa quiere que yo esté.

“¿Por qué siempre lleva aquel palito?”

El báculo es como el bastón de un pastor porque un arzobispo tiene que ser como pastor quien cuida a la gente.

“¿Quisiera saber quien hace todos sus sombreros. ¿Los compra en una tienda?”

No los compro en Lazarus o Ayres. Compañías de bienes religiosas se los fabrican y venden a los arzobispos.

“¿Es divertido ser Arzobispo?”

Sí, la mayoría del tiempo; especialmente cuando recibo tarjetas como estas. ¡Le doy deseos atrasados a Michael quien comparte el mismo día de cumpleaños! †

Traducido por: Language Training Center, Indianapolis

## Letters to the Editor

### Message to RNC

Gentlemen [of the Republican National Committee]:

If you change your platform and accept abortion or any killing or oppression of innocents for any reason, and lack a firm pro-life platform item and candidates, I shall not vote for anyone, having been given no choice.

Letters should tell any party, well in advance of the convention and the election, that they have trouble. We cannot let Planned Parenthood or other organizations control the life or death of our babies.

They do it for money and get very rich and support candidates. In the name of compassion and fairness they have killed close to 35 million babies and few know the horrors caused to the women who have aborted. Roe in the [Roe vs. Wade] lawsuit is now a Catholic convert and pro-life activist.

Such abstention will relieve me of voting for evil. There is no lesser of two evils. I hope that this letter will help you understand that changing to a pro-choice platform so that you can win an election is evil. I have to vote for the candidates who hold sacred what God has created. America needs a character adjustment. We need to stand tall. Better that we become un-American than un-Godly.

Dan Logan  
Via e-mail  
Indianapolis

### No to bombing

I am both saddened and angry that my government, which I dearly love, is once again using military power under the pretext of caring about the rights of Muslim people in Yugoslavia, while their policy of sanctions kills 300 mostly Muslim Iraqis every day—half of them under 5 years old.

This bombing is killing people of all nationalities in Yugoslavia, as well as poisoning their land with radioactive depleted weapons. The use of depleted uranium bombs threatens to make a nuclear waste-

land of Kosovo.

Could it be that Yugoslavia, like Iraq, is a regional power in a strategic area that the Pentagon and Wall Street seek to dominate?

Yugoslavia is a sovereign state. The demands made on Yugoslavia by the United States in February at the peace talks in France were gross violations of their sovereignty and the independence of their country. The Yugoslavia government rejected the demand to allow a foreign occupying army.

United States militarism is out of hand. It strikes where and when it chooses.

Yugoslavia is the fourth country, along with Iraq, Afghanistan and the Sudan, to be bombed by the U.S. in the last eight months. The U.S. concern about removal of people from their homeland is very selective. I am reminded that U.S. policy has supported, with arms and money, the removal of Kurdish people in Turkey and of Palestinians, Guatemalan indigenous people, etc. The list goes on.

We are all aware of the escalating violence on our streets and in our schools. Is it surprising? The guns on our streets are in direct proportion to the guns of the Pentagon.

Violence breeds more violence. Would that our president and the Pentagon officials take heed of the recent actions of Jesse Jackson. It is never too late to negotiate.

Joe Zelenka  
Indianapolis

### Letter Policies

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 (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

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

### The Good Steward/Dan Conway

## Saying 'farewell' to a good steward

Seven years ago, when the bishops of the United States published their pastoral letter, *Stewardship: A Disciple's Response*, they formally introduced the concept of stewardship into the language of the Church. But when you read this pastoral letter, you quickly discover that the bishops do not offer a straightforward definition of this relatively new term in our Catholic vocabulary. Instead of defining *stewardship* (an abstract concept), the bishops prefer to be very concrete and specific. They prefer to describe the characteristics of “a Christian steward.”

Who is a Christian steward?

In their pastoral letter, the bishops respond: “One who receives God’s gifts gratefully, cherishes and tends them in a responsible and accountable manner, shares them in justice and love with others, and returns them with increase to the Lord.” Christian stewardship does not exist in the abstract, but in the particular circumstances of a good steward’s daily life.

Who is a Christian steward?

No one better fit the description given to us by the bishops than the late James W. Magee. As a husband and father, as a business leader and friend, as a philanthropist and a deeply spiritual person, Jim Magee was grateful, responsible, generous and always willing to “give back with interest” from the many gifts he had received, including (in recent years) the gift of suffering.

Jim Magee was a man whose life made a difference. Those who knew him, worked with him and loved him were touched by his faith and his generosity. And many more people who did not know him personally were touched by his commitment to education and to the ministry of charity. As Archbishop Buechlein said last week, “There is little doubt why, in 1998, Pope John Paul II recognized Jim’s contributions to the Church with the *Pro Ecclesia et Pontifice* Award.”

The Lord called home this good and faithful steward on May 22. By our reckoning, it was much too soon. But Jim was ready. He was not afraid to say yes to the Lord’s final invitation to “give without counting the cost.” He was used to giving generously (his time, his talent, and his money). He *wanted* to do whatever was asked of him.

In their pastoral letter, the bishops describe “the steward’s reward.” They say that “to be a Christian disciple is a rewarding way of life, a way of companionship with Jesus, and the practice of stewardship as a part of it is itself a source of deep joy. Those who live this way are happy people who have found the meaning and purpose of living.”

Jim Magee found the meaning and purpose of living. He found it by planting it, nurturing it, and giving it away—over and over again. As Archbishop Buechlein said last week, “We will all miss Jim very much.” †

(Dan Conway is the former secretary for stewardship and communications for the Archdiocese of 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.

## Check It Out . . .

The **annual all-night vigil for priests and vocations**, sponsored by the Blue Army of Our Lady of Fatima and Holy Spirit Parish, 7243 E. 10th St., in Indianapolis, will be June 11-12. Rosary will be prayed at the beginning of each holy hour. For the schedule of hourly intentions and other information, call 317-356-5407.

The **22nd annual men's serenity retreat** will be held June 4-6 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The weekend offers fun, food, fellowship and spiritual growth for men whose lives have been affected by alcohol. The registration fee of \$120 includes program, meals and overnight accommodations. For more information, call 317-545-7681.

**Brebeuf Jesuit Preparatory School in Indianapolis in June and July will hold summer sports camps for boys and girls** entering grades 4-9. Basketball, football, baseball and volleyball camps will be offered. The camps provide individual attention, team and position fundamentals, instruction in personal health and fitness and adolescent life skills. Each camp will be staffed with Brebeuf Jesuit's varsity

coaches. For more information, call the Brebeuf Jesuit athletic director at 317-876-4734.

"All God's Children," a **camping retreat**, will be held June 18-20 at Mount St. Francis Retreat Center in southern Indiana. The weekend, presented by Conventual Franciscan Father Kent Biergans and team, features camping by the lake (camping gear not provided). The retreat is open to families, singles and young adults. For more information, call 812-923-8817.

Fatima Retreat House, 5353 E. 56th, in Indianapolis, will offer a **week-long retreat for women religious** June 20-25. This retreat invites women religious to experience "Being the Beloved." The daily schedule includes liturgy, informative talks and free time. The registration fee of \$230 includes program, book, meals and overnight accommodations. For more information, call 317-545-7681.

**Father Jim Farrell**, pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis, will present a day of reflection June 8 at Fatima Retreat House, 5353 E. 56th St., in

Indianapolis. The day begins with registration at 9 a.m. Mass will be celebrated at 11 a.m. followed by lunch and an afternoon program. The day concludes by 2 p.m. The registration fee of \$20 includes program and lunch. For more information, call 317-545-7681.

Editor emeritus of *The Criterion*, **John F. Fink** will speak about "Married Saints" and sign copies of his book by that name at 10 a.m. on June 13 at St. Luke Parish in Indianapolis.

Little Red Door cancer agency and St. Francis Hospital and Health Centers will sponsor a **free prostate cancer screening** from 8 a.m. to noon on June 19. Males, 40 years of age or older, are invited. African-American men have the highest incidence of prostate cancer in the world. The free prostate cancer screening will be held at St. Francis Neighborhood Clinic, 234 E. Southern Ave., in Indianapolis. Appointments to attend are requested by calling 317-925-5595.

The **fifth-annual Our Lady of Lourdes Kickball Classic** will be held on June 26-27. Women 21 years or older are eligible to participate. The double-

elimination classic will be held at Our Lady of Lourdes Parish, 5313 E. Washington St., in Indianapolis. The classic is limited to 16 teams. The cost to play per person is \$18. The games begin at 8 a.m. The event provides fun and food for everyone. Those interested in entering a team should call Joanne Deery at 317-357-6559.

Dan and Judy Hoyt of Immaculate Heart of Mary Parish in Indianapolis are seeking to **form a group of people whose close relatives are members of religious orders or congregations or are lay missionaries**. They envision the group gathering a couple times each year to pray for each other and the religious in their families, to tell stories, to celebrate and to support each other. Those interested should call Dan Hoyt at 317-263-4832 or contact the archdiocesan Office of Priestly and Religious Vocations at 317-236-1490 or 800-382-9836, ext. 1490.

The **North American Conference of Separated and Divorced Catholics** will be held June 22-27 at the University of Notre Dame in South Bend. For more information, call 219-631-6691 or e-mail: [nacsdc@pdx.oneworld.com](mailto:nacsdc@pdx.oneworld.com). †

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## VIPs . . .

**Geraldine Miller** was honored by the assembly at SS. Peter and Paul Cathedral as she retired as leader of the choir. She first directed the archdiocesan choir for the 1984 sesquicentennial celebration. In 1987, she began directing the choir for major archdiocesan liturgies. She also taught cantor and choir classes for the archdiocesan Office of Worship. The pastor, Father Richard Ginther, presented a plaque and roses to Miller at the 10:30 a.m. Mass on May 23. A reception followed the liturgy. †

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# Bedford parish builds up the kingdom of God

## Bloomington Deanery

### St. Vincent de Paul Bedford

By Susan M. Bierman

BEDFORD—They are building up the kingdom of God at St. Vincent de Paul Parish in Bedford.

Father Bernard Cox, said it's programs like Christ Renews His Parish that have been "far more positive than anything in helping build up our faith."

Christ Renews His Parish is a two-day spiritual renewal program facilitated by parishioners who have previously attended the renewal. Men and women have separate retreats, which feature witness talks, table discussion pertaining to witness talks, Scripture sharing, small group projects, group sharing and meditation.

Christ Renews His Parish is in its fourth year at St. Vincent de Paul, a 676-household parish in the Bloomington Deanery. Franciscan Sister Joan Luerman, pastoral associate there, said a lot of parishioners have taken on leadership roles in the parish since the renewal began.

"It's very powerful. They've become more enthusiastic," she said.

Eventually it is hoped that Christ Renews His Parish will touch everyone in the parish.

"In one way or another it already has," Sister Joan said.

Father Cox recalls five years ago when a group of men there first proposed starting Christ Renews His Parish at St. Vincent de Paul.

"I said, 'You don't have to sell that to me,'" Father Cox said.

He had participated in the program at St. Joan of Arc

Parish in Indianapolis in 1984 and 1985.

Father Cox went on to tell the men that if it hadn't been for his own participation in Christ Renews His Parish, "I wouldn't be here as your priest."

"For them it was a very powerful witness. They didn't have to talk to me about the power of that retreat," he said.

The renewal is held once a year at the parish. The program is shared with St. Mary Parish in Mitchell, where Father Cox is also the pastor.

To extend the arm of the renewal further, two other Bloomington Deanery parishes also are invited to participate—Our Lady of the Springs Parish in French Lick, and Our Lord Jesus Christ the King Parish in Paoli.

Father Cox said through inviting the surrounding parishes to participate as a larger group "we're bonding and reinforcing our Catholic identity in southern Indiana."

*'We're bonding and reinforcing our Catholic identity in southern Indiana.'*

#### The St. Vincent de Paul Society

Parishioners at the Bedford parish follow the footsteps of their patron—St. Vincent de Paul.

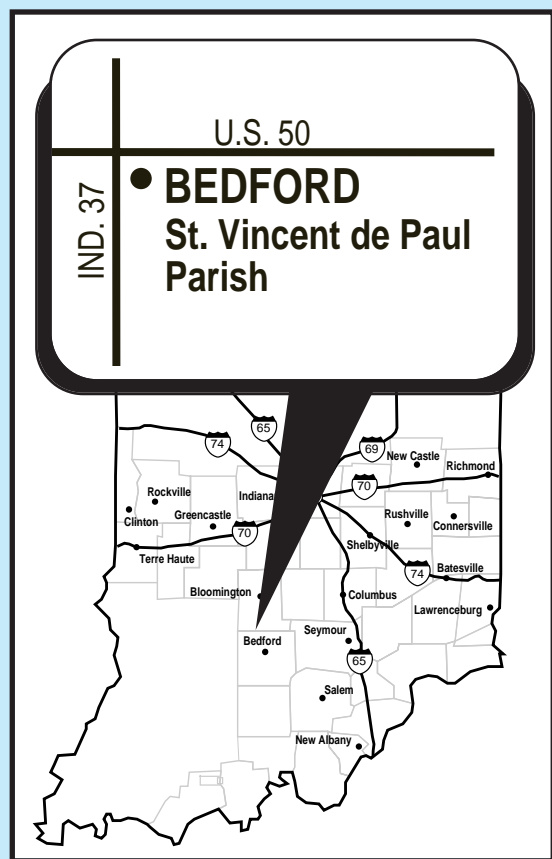
"He took care of the needs of everyone," Father Cox said.

Because of this, St. Vincent de Paul parishioners feel that they have a special mission to help the needy.

"Whatever it is we do, we must do our best because it is the will of God. We must do the best to care for the least among us," Father Cox said, quoting St. Vincent de Paul.

#### Fast Fact:

Marge Powers has been the organist at St. Vincent de Paul Parish in Bedford for 75 years. She is an alumna of the parish school.



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Sister Joan describes the St. Vincent de Paul Society conference at the parish as "an active one."

The conference has operated a thrift shop now for some 13 years. The shop is open for about four hours a day. Clothes can be purchased for as little as 25 cents. The money goes toward helping those in need in the Bedford community with items like rent, utility bills, pharmacy bills and food. Those who are just "passing through" are not overlooked either.

A second collection is taken up at the parish for the society in the months with a fifth Sunday.

**Helping their own**

While the St. Vincent de Paul Society conference helps those in need outside the parish—another group helps those within the parish.

CARE-inG—Care in the name of God—takes care of very special extraordinary needs of the parishioners of St. Vincent de Paul Parish, Sister Joan said.

Some of these needs, she explained, include building ramps, doing lawn and yard work, and fixing leaking roofs. The committee also offers rides to doctor appointments and to the grocery store. A special collection is taken at Christmas to buy gifts for the children of needy families within the parish.

"CARE-inG helps people within the parish, where St. Vincent helps everyone else. Nobody is falling through the cracks," Father Cox said.

Mary Ann Sullivan, director of religious education, said the youth in the parish also get involved with helping others. She said members of the youth ministry program work with the caring committee on several projects—including raking leaves for the elderly.

The Knights of Columbus Council #1166 at St. Vincent de Paul also plays a key role in meeting needs within the parish.

The Knights of Columbus hosts a weekly bingo with proceeds going to the parish. Presently, they have contributed \$12,000 a year to the operation of the parish. In addition, the group recently gave \$5,000 in memory of its members for church-window restoration.

**The school**

St. Vincent de Paul Parish is not only known in the Bedford community for its willingness to help the needy but it is also known for its school.

One hundred ninety-seven children are enrolled at St. Vincent de Paul School in preschool through eighth-grade.

Although the school serves primarily parishioners, enrollment of non-Catholic students continues to grow.

Katherine Sleva, principal at the school, said several ministers in town send their children to St. Vincent de Paul School.

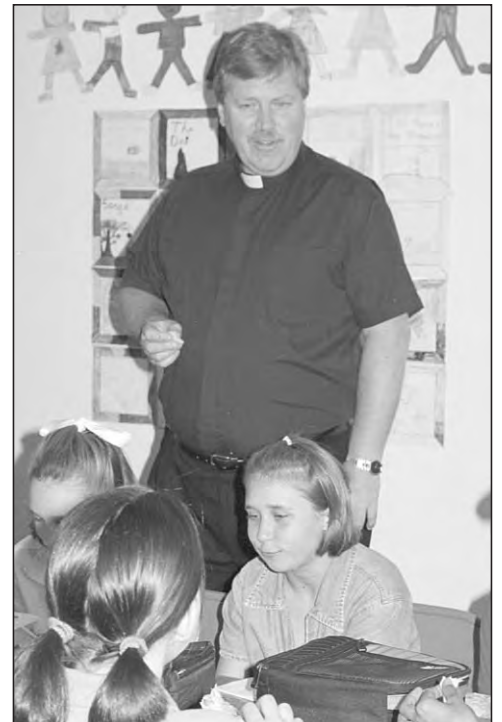
"They're looking for the faith, the values and the overall caring atmosphere that we have in our school," Sleva said.

The school serves as an evangelization



Father Bernard Cox, pastor of St. Vincent de Paul Parish in Bedford, visits with fourth-graders Rachel Hurley (center) and Ashley Jordan during lunch in the school cafeteria.

Father Bernard Cox, pastor of St. Vincent de Paul Parish in Bedford, talks with fifth-graders Christen Finn (first row from left), Ashley Craig and Elisa Endris (second row from left) during a recent visit to the school cafeteria.



tool as well. Several school families each year have participated in the Rite of Christian Initiation of Adults (RCIA). Three non-Catholic school families entered the Church this year.

"We do serve as a good witness of our faith that has fostered so much through the school community. We are proud of our school," Father Cox said.

Next fall the school will add a second kindergarten class. Father Cox believes this will have a "rippling effect on the whole school." †

**St. Vincent de Paul (1864)**

Address: 1711 "I" St., Bedford, IN 47421  
Phone: 812-275-6539 Fax: 812-275-3493

Church Capacity: 375 &  
Number of Households: 676

Pastor: Rev. Bernard Cox  
Pastoral Associate: Sr. Joan Luerman, OSF  
Music Director: Lora J. Burris  
Parish Secretary: Kathy Reising  
Director of Religious Education: Mary Ann Sullivan  
Youth Minister: Diana Matthews

Principal: Katherine Sleva  
School: 903 18th St., 812-279-2540 (P-8)  
Number of Students: 197

Convent: 906 18th St., 812-275-2779  
Masses: Saturday Anticipation — 6:30 p.m.  
Sunday — 10:30 a.m.  
Weekdays — Tues., Thurs. 5:30 p.m.;  
Weds., Fri. 8:30 a.m.

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Psalm 21:5-6

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**Day 3: Friday, Lisieux/Paris**  
• Les Buissonnets, the family home where Therese spent the early years of her life  
• Travel to Paris and visit the top of Montmartre hill to glimpse the Basilica of Sacre Coeur.  
**Day 4: Saturday, Paris**  
• Shrine of the Miraculous Medal, this is where Our Lady appeared to St. Catherine Laboure in 1830. There you will see the incorrupt body of St. Catherine and the waxed body of St. Louise de Marillac who, with the help of St. Vincent de Paul, established the Daughters of Charity.  
• Church of St. Vincent de Paul  
**Day 5: Sunday, Paris/Nevers**  
• Nevers where St. Bernadette spent the last 13 years of her life.  
• Visit St. Cyril and St. Judith Cathedral  
**Day 6: Monday, Nevers/Paray le Monial/Lyon**  
• Paray le Monial, the site of the apparitions of our Lord to St. Margaret Mary Alacoque in 1673. It is here that she received the 12 promises to increase devotion of the Sacred Heart of Jesus.

**Day 7: Tuesday, Lyon/Ars/Lyon**  
• See the incorrupt body of a humble saint, St. John Vianney, patron of parish priests. We will also have an opportunity to receive the Sacrament of Reconciliation in the confessional where he spent 17 hours a day for over 30 years.

**Day 8: Wednesday, Lyon/Avignon**  
• Avignon, we visit the magnificent Palace of the Popes. From the year 1309 to 1377, seven successive popes ruled the Church from this territory in southern France.

**Day 9: Thursday, Avignon/Lourdes**  
• Lourdes, a small town in the Pyrenees Mountains. Here in 1858, the Virgin Mary appeared to Bernadette and identified herself as "The Immaculate Conception."

**Day 10: Friday, Lourdes**  
• Visit the Basilica of Lourdes, and the Cachot, the place where Bernadette lived at the time of the apparitions. We will attend the Blessing of the Sick and have an opportunity to bathe in the miraculous waters of Massabielle.

**Day 11: Saturday, Lourdes/Paris/USA**  
• This morning we travel to Toulouse where we board our flight to Paris. Upon arrival in Paris, we connect with our flight to the US with memories and inspiration to last a lifetime.

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# Disciples, Catholics discuss conscience formation

St. MEINRAD—The Disciples of Christ–Roman Catholic International Commission for Dialogue held its annual meeting at Saint Meinrad Archabbey from May 19–24. The commission, co-chaired by Archbishop Daniel M. Buechlein and Dr. Paul A. Crow, Jr., Disciples of Christ ecumenicist, discussed the theme, “Conscience and Community: Formation and Practice.”

Discussion at the meeting related to the common understandings and the differences between the Disciples and Roman Catholic traditions around the concepts of freedom of conscience, the role of the Church and the role of the family in shaping conscience, binding authority, and private judgment.

In an “Agreed Account” of the dialogue among the 16-member commission, several important common understandings were identified, including the role of the Church and the family in forming a Christian conscience in its members.

Both Disciples and Roman Catholics recognize that the Christian way of life is a continuous process of receiving the teaching of the Church and making choices shaped by that teaching and by life in communion with other believers.

The commission agreed that conscience

formation takes place differently in the two traditions. In the Disciples of Christ, this formation occurs through a regular pattern of worship, including their weekly celebration of the Lord’s Supper, preaching, and instructions in Sunday school, in classes preparing candidates for baptism, and in other groupings within the Church.

In the Roman Catholic Church, conscience formation is based on the catechism, regular celebration of the sacraments of penance and reconciliation and the Eucharist, living the liturgical year, following the example of Mary and the saints, catechetical instruction, and in preparation for baptism, marriage, and death.

While the responsibility of conscience formation is shared by all the baptized, it is exercised in a special way in the Catholic Church by the bishops, priests and deacons, assisted by catechists and teachers.

Members of both Churches acknowledge the necessity of the teaching office of the Church. In the Roman Catholic Church, this is exercised by the bishops in communion with the pope, with Scripture, the creeds, decisions of Church councils, papal documents, and statements of episcopal conferences playing a great part in the ordinary teaching of the Church.

For Disciples, the whole community is encouraged to read and study the Scriptures and teaching is in the hands of local ministers, who interpret Scripture in the light of scholarship and the tradition of the Church and draw upon teaching documents of the Church.

For both Churches, the authority of the Church’s teaching derives from a combination of the truths of revelation, the argumentation adduced to apply those underlying principles, the position and experience of those responsible for teaching, and reception of the teaching by the entire Church. Each of these elements, however, received differing emphases in the two Churches, with the teaching of the bishops holding a more central position in the Roman Catholic Church, where, at times, it is binding on the conscience.

Members of the commission raised the question as to whether these different emphases could be held together within a unified Church.

Both Churches agreed on the importance of the role of parents and the quality of family life in the development of the Christian conscience.

And both Churches recognized the fact that conversion to Christ and conscience formation are lifelong processes and that

many obstacles stand in the way, including sinful cultural values, individual sinfulness, and psychological scars.

In the “Agreed Account,” the Churches concluded that “the activity of the Church in forming a truly Christian conscience serves the Church’s mission to the world. A Christian conscience is a prerequisite for a faithful Christian life. Those outside the Church need, not only to hear the Gospel, but also to see it embodied in lives which manifest the Kingdom. Hence the credibility of the Church is at stake if the messengers appear divided or do not live the message. The Church forms and informs the conscience of its members, so that they may become more faithful witnesses to the Gospel.”

The commission was formed in 1977 by the Council of Christian Unity of the Christian Church (Disciples of Christ) and the U.S. bishops’ Committee for Ecumenical and Interreligious Affairs. It is one of eight such international bilateral groups that meet periodically to discuss theological issues and other related problems of Christian unity and to explore the responsibilities of the Churches for greater unity of witness and effort in areas of human need. Archbishop Buechlein has served as co-chair since June 1995. †

## Around the archdiocese

INDIANAPOLIS—Immaculate Heart of Mary School students received helpful tips on accident prevention on May 19 as well as personal tours of St. Vincent Hospital’s newest pediatric emergency vehicle, called a transporter.

Educational activities included role-playing, a question and answer discussion and an accident prevention presentation by St. Vincent Hospital representatives.

Tours of the transporter were initiated to help dispel any perceived fear youth might have of emergency vehicles, and to demonstrate how children are medically treated in emergency situations.

Designed for the severest of medical cases, this emergency vehicle is committed to the transport of children from outlying hospitals, and occasionally helipads, to St. Vincent Hospital’s pediatric unit for acute care. Unlike any other ambulance in the area, the transporter carries an on-board team of St. Vincent caregivers on every run: a board-certified neonatologist or pediatric intensivist, a registered nurse and a registered respiratory therapist.

The \$350,000 customized pediatric ambulance took 13 months to build and was placed in service on March 25. It has made 28 runs to date. Currently, the unit transports from Danville, Greenfield, Greencastle, Logansport, Noblesville and Shelbyville.

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# Bishop calls attention to 'holocaust' in Sudan

SAN FRANCISCO (CNS)— Describing events unfolding in his diocese as "ethnic annihilation" and "a hidden holocaust," Sudanese Bishop Macram Max Gassis appealed to a San Francisco audience May 19 to become "ambassadors for justice and peace in the Sudan."

Head of the El Obeid Diocese in central Sudan since 1983, Bishop Gassis painted in stark terms what he said have been ongoing acts of death and repression by the African nation's fundamentalist Islamic government since it seized power in 1989. He described:

- Aerial bombardment of areas said to be under "rebel control," the targets often being livestock and those tending them, airstrips used for relief supply flights, crops and villages.
- "Politically induced famine" in which relief supplies are denied starving tribes people unless they agree to convert to Islam.
- Abduction and forced slavery of women and children.
- Restrictive laws that effectively turn anyone who is not a fundamentalist Muslim into a "second-class citizen."

Bishop Gassis has lived in exile since coming to the United States for cancer surgery in 1990. He was warned by sympathizers not to return and today admits "it would be death" if he were to be discovered in Sudan in the wake of his international campaign to shed light on policies and events there.

However, he has slipped surreptitiously back into his diocese on risky flights carrying relief materials—everything from food and medicines to ox-driven plows.

"Only the Church will not abide by the restrictions" imposed on nongovern-

mental relief organizations by the United Nations and the Sudanese government, the bishop said. The U.N.-backed operation known as Operation Lifeline Sudan sends relief materials into the country, but the relief is subject to government direction.

Bishop Gassis has spoken before U.N. human rights groups, before the European Parliament in Brussels, before a committee of the U.S. Congress, and to various leaders of the world's Catholic bishops' conferences. In mid-May he had private sessions with San Francisco Archbishop William J. Levada and Los Angeles Cardinal Roger M. Mahony.

He was introduced at the May 19 gathering at St. Mary Cathedral Conference Center by Gabriel Meyer, an award-winning journalist from Los Angeles who has written about the bishop and now for the past three years has worked with him.

Calling the 61-year-old prelate "one of the greatest Christian leaders of the world," Meyer said his experiences "with the Church of martyrs" in the Sudan and with the bishop had "changed my priorities" in life.

"I am not a great man, but only a shepherd," Bishop Gassis said, "a shepherd in love, in love with my people and in love with my country."

While reliable numbers are hard to come by, it seems clear that the largely Catholic people of the Nuba Mountains in the El Obeid Diocese have been decimated during more than a decade of internal turmoil.

According to the Nuba Relief, Rehabilitation and Development Society in Nairobi, Kenya, "out of a prewar population of more than 2 million, not more than 500,000 Nuba, at most, still cling to



CNS photo

Bishop Macram Max Gassis of El Obeid, Sudan, and members of his flock of Nuba Catholics gather during Holy Week 1999.

a precarious life" in the mountains, Meyer said.

Bishop Gassis said the Khartoum government persecutes not only Christians, but moderate Muslims and persons of traditional African religions. "I have many friends who are Muslims, and many of them have put themselves in danger for me," he said.

"Ninety-five percent of the Muslims are not fundamentalists," he added. "The government is run by a minority of gangsters and killers."

"It is not religion that the government is promoting," he underscored, "but a political and economic ideology being charaded as a religion and as a lever to kill. We are being governed by the barrel of a gun."

"There will be no solution," Bishop Gassis said, "unless the international community puts pressure" on the regime in Khartoum, Sudan's capital.

His message to the cathedral audience and to U.S. and international leaders is to convince the Sudan government to allow a "land corridor" as well as an "air exclusion zone" into his diocese which, unlike the other 10 dioceses in the large nation, does not border another country.

No international relief organizations have been officially allowed into the Nuba Mountains which are located within his diocese. His diocese alone "is two and one-half times the size of Italy," he noted.

His peoples' needs are immediate and basic, he said: safe and abundant water, access to aid and support in education. †

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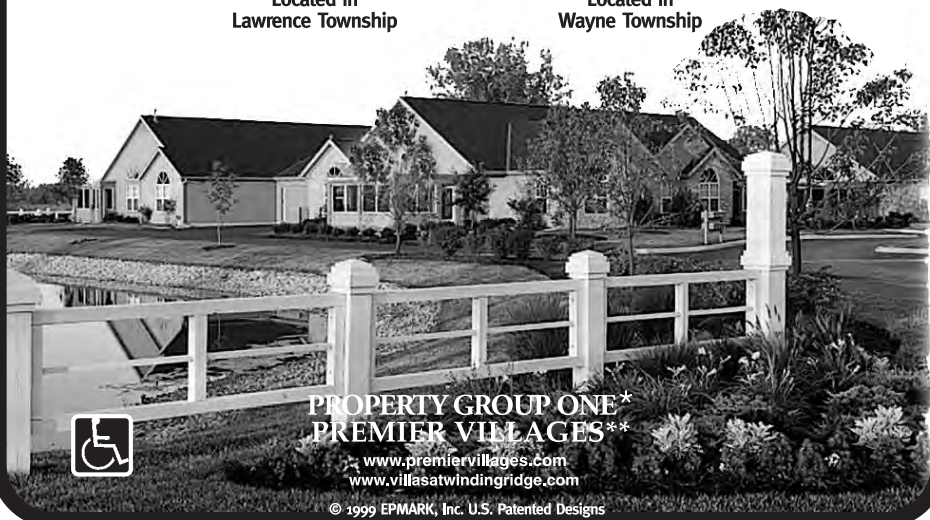
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# Experts complete restoration of 'Last Supper'

*Leonardo da Vinci finished mural in 1500 at Santa Maria delle Grazie Convent in Milan*

ROME (CNS)—Leonardo da Vinci's "The Last Supper" never looked so good—or at least not in about five centuries.

The restored masterpiece, probably the best-known depiction of the institution of the Eucharist, was unveiled at a May 27 ceremony at Milan. The famous mural was made available to the public for viewing the next day.

"Until now, people have been able to see the painting in its former state or only in part—while the restoration was going on," Cristiana Tugnoli, spokeswoman for the project, told Catholic

News Service. "Now they will see it as it was always meant to be seen."

Da Vinci received the commission for the mural in Milan's Convent of Santa Maria delle Grazie in 1496. The painting was declared finished four years later and began to flake in 1517, two years before the artist's death.

Experts later determined that da Vinci had experimented in preparing the surface, and that as humidity affected the wall, bits of the painting were destined to drop off.

Additional factors, including repeated

restoration attempts that at times were improperly done, contributed to its deterioration.

The work was further damaged during World War II in the Allied bombing of Milan in 1943. A nearby portion of the convent was bombed, but the area with the mural of the "The Last Supper" was spared.

However, when the protective sandbags were removed, technicians noted that the painting was darker than before.

Later, layers of smog obscured it even more.

Studies for the recent restoration started in 1977. The Italian business giant Olivetti began footing the bill in 1982. The cost to date is about \$3.9 million.

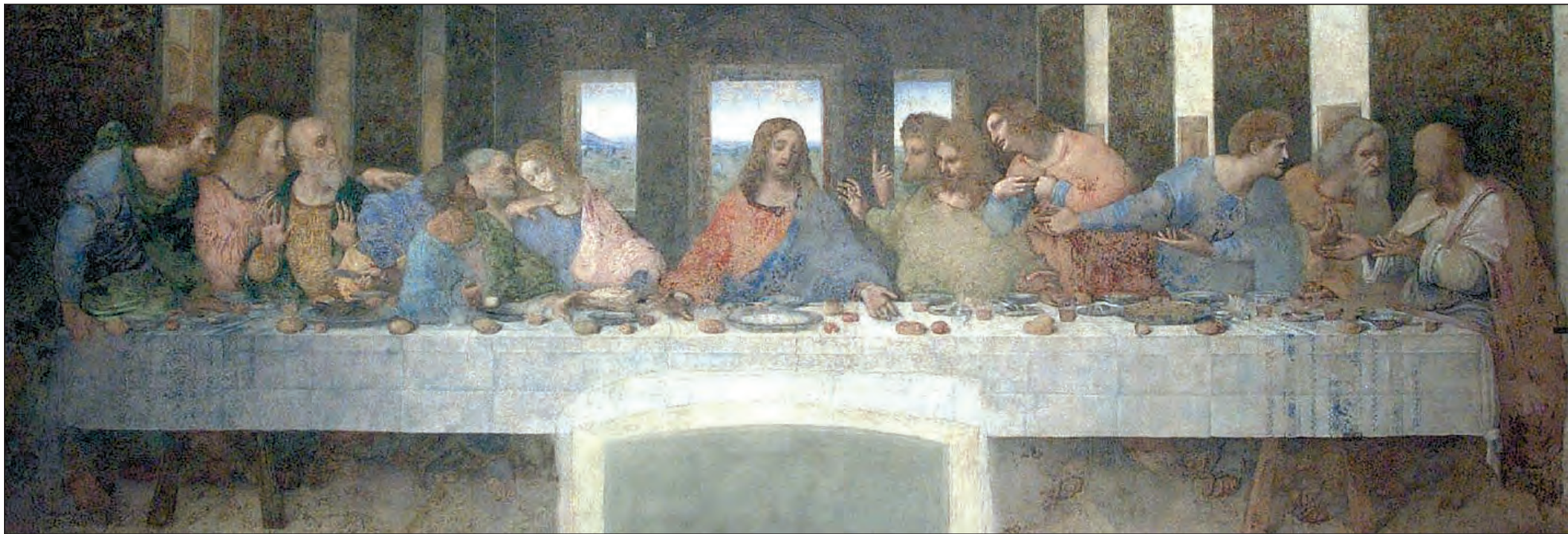
The work took more than two decades

to complete because "every piece of the painting had a particular characteristic," Tugnoli explained. "Every scrap had to be analyzed and documented, and the workers took many breaks in the interest of being attentive to detail."

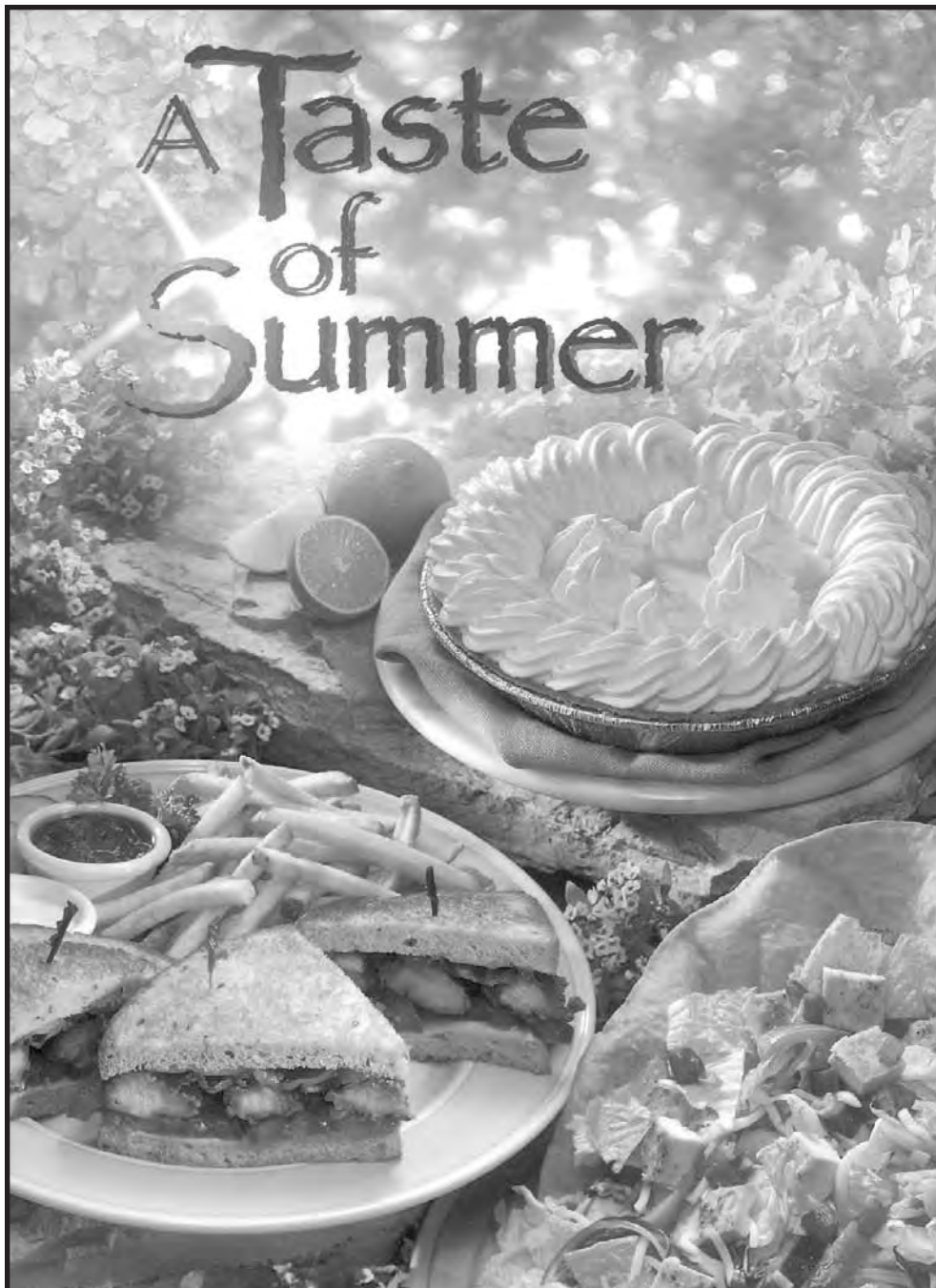
The presence of the public also slowed the project, Tugnoli said. "Visitors were often bumping the scaffolding or increasing the humidity or otherwise creating disturbances."

Architects, historians, chemists and other experts were involved, in addition to those who actually scraped away the "gook" of nearly 500 years.

"It has been a great responsibility," Tugnoli said, "and many people can take pride in it. And many more will benefit from it now." †



Traces of the original bright colors of "The Last Supper" emerged from centuries of dirt, decay and retouchings May 27 when the Leonardo da Vinci masterpiece went back on display in Milan, Italy, after a 22-year restoration.



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# Brebeuf Jesuit names interim president

## Ann King succeeds Father Deye as board begins search for permanent replacement

Brebeuf Jesuit Preparatory School board of trustee member Ann W. King of Indianapolis has been named interim



Ann W. King

president of the private Catholic college preparatory school in Indianapolis.

King succeeds Jesuit Father Walter C. Deye, who has served Brebeuf Jesuit as president since 1994. Father Deye has been assigned to the Jesuit

Curia in Rome, the worldwide headquarters for the Catholic order of the Society of Jesus.

King's appointment was announced recently by Fred Glass, chair of Brebeuf's board of trustees, on behalf of the board and its presidential search committee.

"With the appointment of Mrs. King, we are confident that the future of Brebeuf Jesuit is in good hands," Glass said. "Ann is extremely qualified and brings tremendous administrative experience, personal enthusiasm, integrity and commitment to this job. We know that she will continue the positive growth and momentum we have enjoyed under Father Deye's stewardship."

King will begin her term as interim

president on July 1. She has served on Brebeuf Jesuit's board of trustees and chaired its development committee for three years. She also is a member of the board's executive and Jesuit identity committees.

Glass said Brebeuf Jesuit's board will continue its search for a permanent president following Father Deye's departure.

"Under Ann King's guidance as interim president," Glass said, "the board will pursue searching for a qualified candidate to lead Brebeuf Jesuit into the next century and beyond."

King and her husband, J.B., are the parents of three children, Brian, Dan and Debbie Andre. Brian and Dan are Brebeuf Jesuit graduates.

She is a graduate of Ball State University, where she received a bachelor's degree in business administration and was a member of the Pi Beta Phi social sorority.

King worked for former Indiana Gov. Otis Bowen and a Marion County prosecutor. She also assisted with Indianapolis Mayor Stephen Goldsmith's campaign.

Her civic commitments include service on the board of directors of the Marion County Commission on Youth, the Children's Bureau of Indianapolis and the Family Support Center.

She received the Mayor's Volunteer Partnership Award, the Kate Milner Rabb Award for outstanding volunteerism from the Woman's Press Club of Indiana, the Outstanding Service Award from the Family Support Center, and the Service to Mankind Award presented by the Eagle Creek Sertoma Club. †

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To be published in the July 30, 1999, issue of *The Criterion*

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### Pictures

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

### Deadline

All announcements with photos must be received by Wednesday, July 7, 1999, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Susan Bierman, 1400 North Meridian, Indianapolis, IN 46202  
Deadline with photos: Wednesday, July 7, 1999, 10 a.m.

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## Conversion allows God to work through us

By Fr. Herb Weber

“If you are not part of the solution, you are part of the problem.”

I think I first read that on a 1960s era poster. Like all posters, its statement was a bit simplistic. Nonetheless, its message was a reminder that no one can stand apart from a social ill. Everyone is associated in some way.

That is especially true when people look at the social evils of the past and present. Even people not born until after the Holocaust or those who have never personally treated a person of a different race badly have to lay claim to some share of the pain and suffering.

In a spirit of human solidarity, we could say that all humans suffer when any individual or group suffers.

Only with that understanding can a reader make sense of Pope John Paul’s call for repentance for behaviors from our historical past. It would be easy to say that since none of us was alive at the time of the Galileo controversy, it is not our problem. Or since the Inquisition existed centuries ago, we have nothing to confess.

Yet these stories are our stories.

When people admit past wrongs, even those they were not directly involved with, there is an opportunity for rebuilding and renewal. We confess, then we ask for forgiveness. We also come to see how the past affects our present behavior.

This came home to me last year when I was in London and saw a powerful play called *Martin Guerre*. Set in 16th-century France, it is a story of deception taking place against a backdrop of religious persecution as Catholics fought and killed Protestants for control of the land. As the story unfolded, I was saddened by the way people of religion treated each other. My sorrow for the errors and cruelties of history meant becoming a better person today.

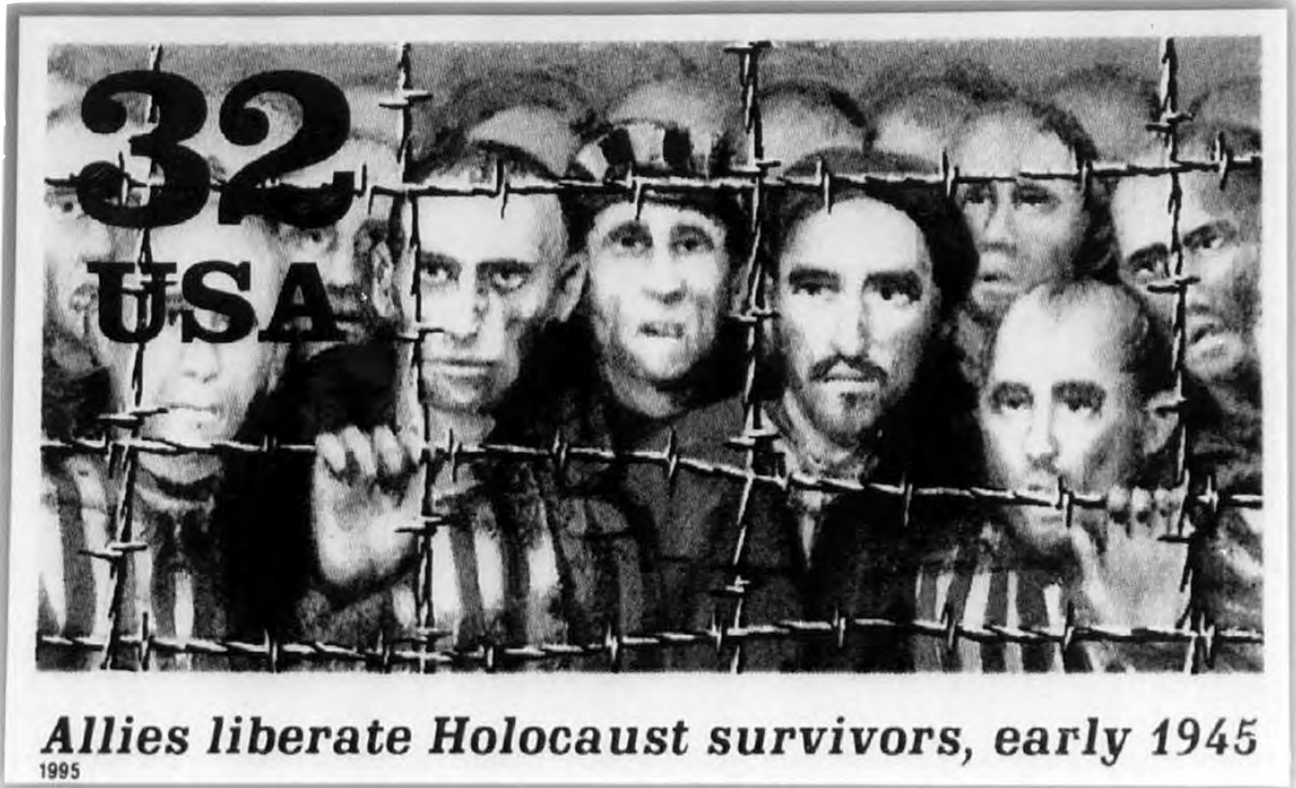
No doubt there are those who feel that admitting any past wrongdoing by the “children of the Church,” to borrow the pope’s words, would lessen the Church’s credibility today. Instead, an admission is a necessary step for progress toward the future.

Pope John Paul’s carefully chosen words in his 1994 letter on the third millennium (*Tertio Millennio Adveniente*) included a call for the Church’s people to purify themselves “of past errors and instances of infidelity, inconsistency and slowness to act.” The last phrase, “slowness to act,” may be a reference to any time that we as the people of the Church failed by omission.

A man once told me he hesitated to join a Church that he felt could have been more responsive to the needs of the Jews during World War II. He knew there were many explanations for why people of the Church did not, or could not, do more. He also knew there were wonderful examples of Catholics who opposed the genocide of the Jews and gave up their own lives in the process. Nonetheless, he felt troubled.

The truth is that we are both sinful and holy. Confessing our failures—including those of history—and seeking forgiveness is what the call to holiness means. It is our desire to let God work through us ever more fully. †

(Father Herb Weber is pastor of St. Peter Parish in Mansfield, Ohio.)



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## Conversion is an ongoing process that will lead us closer to Christ

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

Conversion is a major turnabout, not just a minor revision of faith. A personal conversion makes Christ central every day and causes us to change our priorities.

If we are committed to Christ, we schedule our time accordingly. We put our prayer time in the best time of the day. We don’t just wedge it in after everything else.

There are similarities between our personal need for repentance and conversion, and the needs of the Church.

In Pope John Paul’s letter on the third millennium, he reviews many good things which have happened in the Church’s history, such as the spread of the faith throughout the world and the development of the Church’s social teaching. Yet he is quite realistic in acknowledging the ongoing need for repentance.

We members of the Church are sinners and need to repent. The pope says, “Although she is holy because of her incorporation into Christ, the Church does not tire of doing penance.”

The pope realistically acknowledges past history. The millennium has been one of divisions within Christendom. The ruptures with the Orthodox and with the Protestant churches are two examples that spring immediately to mind. As Vatican Council II acknowl-

edged, at times people on both sides were responsible for such ruptures.

The pope notes, “Ecclesial communion has been painfully wounded.”

The divisions are real, yet institutions’ willingness to work together, to communicate effectively and to renew our ecumenical collaboration—with attention to the guidance of the Holy Spirit—is a hopeful sign for the new millennium.

Realistic acknowledgment of the past can set the stage for healing and future growth.

We must acknowledge the weaknesses and sinfulness of our predecessors in the faith. Original sin and intolerance of others is still present. We need ongoing conversion.

As Vatican II said, “The truth cannot impose itself except by virtue of its own truth, as it wins over the mind by both gentleness and power.”

Thus there is no room for coercion or persecution. We must engage in a common search for truth. We believe that this search will lead us to Christ. We as individuals and as a community must repent and be converted. †

(Oblate Father John Crossin is executive director of The Washington Theological Consortium.)

### Discussion Point

## Pray for an end to injustice

### This Week’s Question

How can ordinary people—individuals or groups—express repentance for injustice in the world?

“My first thought would be prayer, communal prayer, to come together as a community to realize the social sin that exists in our society and to pray about it. My second response would be to take some proactive stand that could redeem society in some way—for example, by teaching and working with youth for peace and justice.” (Marie Gallo-Lethcoe, Daytona Beach, Fla.)

“I think by being kind to one another. I think that’s a way of saying you care and a way of expressing sorrow and repentance for all the bad things that happen

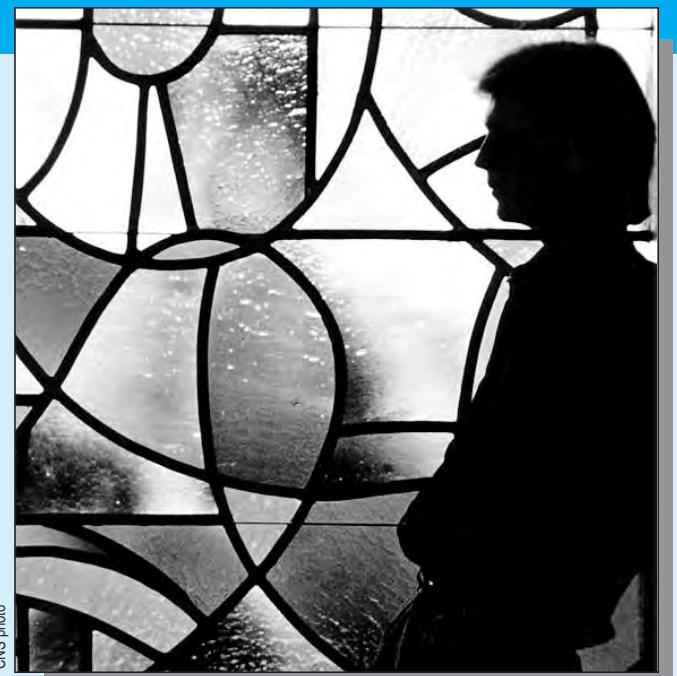
in the world that we have no control over.” (Peg Whalen, Rockaway, N.J.)

“One thing ... is to go to the source of injustice and ask for justice. This can be done by letter, by e-mail, ... by supporting groups that fight against a particular injustice. You have to stand up and say something ... before [the injustice] can be changed for the better.” (Florence Ellen Meise, Montgomery, N.Y.)

### Lend Us Your Voice

An upcoming edition asks: Briefly tell a story of parish life—a true story of how a parish made a special impact on you or someone else.

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



CNS photo



## Perspectives

From the Editor Emeritus/John F. Fink

## The First Council of Nicaea

This is the first column in a series about the Church's ecumenical councils.



The early Christians had a tough time trying to understand who Jesus was. The Church taught that he was both God and man, something unique in religions. Jews believed in one God but they had no idea that God was more than one person. Pagans believed in many gods, but each was one person. Only Christianity taught that there is only one God but that he is three persons—Father, Son and Holy Spirit—and that one of those persons, the Son, became human and lived among us.

Trying to understand that was difficult. Numerous earnest and very religious people ended up being condemned as heretics when they proposed ways to understand the Incarnation. Among the early beliefs eventually considered heretical were Gnosticism, Marcionism, Montanism, Manichaeism and Sabellianism. But by far the most difficult heresy for early Christianity was Arianism.

Arianism is named after Arius, a priest in Alexandria, Egypt. He denied the divinity of Christ by proclaiming that the Word was not eternal with the Father but was a creature of the Father. Arianism quickly spread and was threatening to destroy the Church.

In 324 Constantine became sole ruler of the Roman Empire. He promptly declared religious freedom, releasing Christianity from persecution by the Romans. Besides bringing Christianity out of the catacombs and building churches in

Rome and in the Holy Land, he considered himself divinely commissioned to secure the Church's unity. Although he wasn't the pope (Sylvester I was), or a bishop, or even a baptized Christian yet, he called what is regarded as the First Ecumenical Council of Nicaea in 324. It was held in a lakeside town near Constantine's palace in Constantinople (present-day Istanbul, Turkey).

Between 200 and 300 bishops from many countries attended the council (one was Bishop Nicholas of Myra, who was destined to go down in history as Santa Claus). Constantine invited Pope Sylvester to attend, but he declined and sent two priests to represent him.

After much debate, the council condemned Arianism and accepted an official creed. Modified by later councils, this became the Nicene Creed that Catholics recite at Mass on Sundays. The council anathematized anyone who said there was a time when the Son of God did not exist or that he was in any way different in substance from the Father.

This first ecumenical council also accomplished a few other things: It decreed that Easter should be celebrated on the Sunday following the first full moon after the spring equinox. It decided that bishops should be appointed by other bishops of a particular province and approved by the metropolitan bishop. It decreed that celibate clergy (not all were celibate until the 11th century) should live only with women who were relatives or "beyond suspicion." It forbade merchants to charge interest of more than 12 percent a year. And it decided that people were to stand during the Eucharist rather than kneel. †

Journey of Faith/Fr. John Buckel

## Grace: the presence of God

When we were children, grace was explained to us in terms of a milk container.



The soul is like a milk bottle, and grace is like milk. This divine milk was poured by God into our bottle-like souls.

The late Belgian theologian Peter Fransen defined grace in a much more personable way. Grace is

the living, loving presence of God in our hearts, the Church and the world. Where God is present, so, too, his divine gifts, peace, joy and compassionate love.

The experience of sharing our lives and our selves with our closest friends, sheds light on the mystery of grace. Friends share so much of themselves with one another that "they become a part of one another."

When separated from a loved one for an extended period of time, one often hears the expression, "It's as if a part of me were missing."

God freely communicates himself to us. We experience his presence within us as grace. In the same manner that two friends become a "part of one another," God becomes a "part of us" and we become "a part of God."

As good friends bring out the best in one another, so, too, does God bring out the best in us through grace. This divine presence enables us to become more loving, understanding, compassionate and forgiving.

Whenever the bright light of grace shines upon us, we become more aware of our sinfulness. Our complete dependence on the mercy of God is readily seen.

Father Peter Fransen told a parable about the wonder of grace. There was a young girl who grew up in a rough neighborhood. Her foster parents treated her harshly and made

her feel unwanted. She had never been loved.

The hardships she encountered hardened her heart. She looked out for herself and ignored everyone else.

Now there also lived in the same city a young man, handsome and strong. He grew up surrounded by love and happiness. He was a good man.

One morning the young man met the girl by chance. He saw through her outward appearance and his heart went out to her. When he spoke to her with kindness, she laughed at him.

Undaunted, the young man persisted, and slowly but surely, a friendship developed. For the first time in her life, the young woman felt important. She experienced inner peace.

She began to take care of her appearance. The young woman even smiled. The two had become enwrapped in each other. She learned to have faith in someone besides herself. A transformation had taken place.

Grace is first and foremost a gift. As a gift, grace can never be earned. It can only be accepted. By receiving the gift of love, the young woman learned to love.

If we are open to this special gift from God, a transformation will occur. The divine presence will empower us to become more loving human beings. Grace is ultimately a mystery. Like the wind, it is easier to explain what it does than what it actually is.

If we want to have a better understanding of the effects of grace, we need only turn our attention to Mary, the mother of Jesus. She is described by the third evangelist as "full of grace." †

(Father John Buckel, a priest of the Archdiocese of Indianapolis, is associate professor of Scripture at Saint Meinrad School of Theology.)

Cornucopia/Cynthia Dewes

## It's 'We the people' around here

Memorial Day is a good time to remember. Pretty obvious, huh? But maybe some of us don't know what we're memorializing. Maybe we're too young or too old or too unreflective to think about what our country means to us as individuals and as a community.



Recently we were talking about World War II with our daughter, her husband and our grandson. I was remarking on how downright scared all of us felt after we declared war on Japan and Germany. None of us, including political leaders or radio commentators, seemed certain our side would win. Or even could.

Not only that, we felt personally involved, since every family was affected in some way or another. Four of my uncles enlisted in the Navy before they could be drafted, and we prayed constantly for their safety.

We saved tinfoil and newspaper, planted victory gardens, and went every Friday night to see patriotic movies and newsreels about the war action. We were issued ration books for foods and gasoline, and it seemed that everything we needed or enjoyed was in short supply or unobtainable.

In my opinion, most of the current objections to using the atomic bomb in Japan are based upon innocent ignorance or a revisionist reading of history. At that time, several years into a terrible war, the prospect of invading the mainland of Japan was so devastating that the bomb seemed necessary. Not to mention that during the early '40s, technology was almost always perceived as good.

After I'd said all this, our son-in-law

(who is German) asked, "Why do you say 'we'? When the government in Bonn issues some edict, I certainly don't feel I had anything to do with it."

This really took me by surprise. I told him that we felt that way, and still do, because in our country it's "we the people." My husband and I agreed that we've always believed that, as citizens of the U.S.A., we have a say in what we do as a country. Not only that, we expect our country's actions to reflect the social and moral beliefs of the majority of its citizens.

Unfortunately from what we read and see on TV, many Americans think that the kind of national idealism we take for granted is a thing of the past, if it ever existed. We've become a cynical bunch, most of whom seem to believe that the private behavior of elected leaders has no bearing on their official conduct, and the respect paid to authority figures is not related to their personal respectability. We seem to value the images of wisdom, goodness and piety more than the substance of them.

Instead of a religious moral base, the foundations of our social and political opinions today seem to be whatever the most recent focus group or polling trend reports. Even if we can find balanced sources of information, which is hard to do, we tend not to read about current events in depth. And we are so busy we rarely have time to reflect on what we've read or heard, meager as it usually is.

For 200 years, our country has been dedicated to the idea that all people are equal under God, whose will should be reflected in their personal and national lives. Memorial Day is a good time to remember that. †

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

Be Our Guest/Shirley Vogler Meister

## Why are we here? Check the bottom line

Although other books entitled *The Meaning of Life* had already been produced, Editor David Friend and his *Life* magazine staff created something unique by adding a subtitle: *Reflections in Words and Pictures on Why We Are Here*.



Published seven years ago by Little, Brown, and Company, this book captivates me. Again and again, I read the text by 173 writers from all walks of life, and I studied the images from 127 top photographers. They inspired admiration and meditation—and a complete gamut of emotions.

When I posed the "Why are you here?" question to a non-Catholic friend, she said, "Beats me!"—which would've been a great addition to the varied responses in the book. Like my friend, I also would've answered succinctly, but differently. Before explaining how, I'll share a few other examples, all with positive angles, starting with oral historian and author Studs Terkel, who simply said: "To Make a dent."

Jason Gates, a cancer victim, wrote in his 12-year-old way: "When my friend Kim died from her cancer, I asked my Mom if God was going to make Kim die when she was only 6, why did he make her born at all. But my Mom said even though she was only 6 she changed people's lives. What that means is like her brother or sister could be the scientist that discovers the cure for cancer and they decided to do that because of Kim."

The book is full of scholarly writings, too; but Jason's piece reminds us we're

all here for a purpose, no matter what our circumstances.

Author Maya Angelou wrote: "I believe the force that created life is betting that human beings will do something quite wonderful—like live up to their potential"; and novelist-essayist Joyce Carol Oates said, "We're here to feel the joy of life pulsing in us—now."

Vegetarian author-storyteller Isaac Bashevis Singer said, "If man could only realize that God created men and animals to enjoy life, not to destroy it, then man most probably would be a lot happier, and the question of why we are here—which is ultimately unanswerable—would not trouble our minds so mightily."

Conversely, Carmen Pucci, a butcher, wrote, "The meaning of life is listening to Pavarotti, feeling the sun on your face ... a safe society, a happy family, good health ... work that you like ... coming home with the fish and not another fish story."

Author Madeleine L'Engle exclaimed: "Tell the meaning of life in 250 words or less? I burst into laughter at the prospect." Then meeting the word limit, she ended with "We are here, each one of us, to write our own story—and what fascinating stories we make!"

Humanistic, humorous, simple, and complex thoughts were shared, many of the best being from the leaders and theologians of various faiths. However, I was surprised not to read at least one response that all Catholic children knew from the catechism when I was a girl. It's still my answer to the question, "Why are we here?" *We are here to know, love, and serve God* †

(Shirley Vogler Meister, a freelance writer and poet, is a member of Christ the King Parish in Indianapolis.)



Feast of Corpus Christi/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, June 6, 1999

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

The Book of Deuteronomy is the source of the first reading for this feast of Corpus Christi, of the Body and Blood of Christ or of the Blessed Sacrament.



Deuteronomy is from the Pentateuch, the first five books of the Hebrew Scriptures. Actually it is the fifth in sequence.

These first five books provide us with considerable information of how the unity and identity of God's people, the Hebrews, initially formed. It was a development solely within their concept of God and of their obligations to God.

Vital to any understanding of how God's people formed is a knowledge of the events that preceded their arrival in the Promised Land.

For generations, the pharaohs of Egypt enslaved them. At the time, Egypt was one of the most powerful and developed civilizations on earth. By contrast, the Hebrews were small in number, utterly without resources of their own, and helpless. Their days as slaves were long and hard.

At long last, Moses came to them as God's representative. Moses confronted the pharaoh, who scholars believe was Rameses II. After an arduous effort to

secure emancipation for his abused kin, Moses succeeded in leading them away.

The path to freedom was neither straight nor short. It lay across the Sinai Peninsula. The escapees suffered much. Many lost confidence in Moses and faith in God. They murmured. They rebelled. They even turned to idolatry, for Hebrews that most despicable of sins.

Reacting to this rebellion and disgust, Moses reminded his people that God mercifully and magnificently had spared them. God freed them. God led them. God would see them through this passing difficulty.

St. Paul's First Epistle to the Corinthians is the source of the second reading. It is the brilliant but simple account of an early Christian Eucharist. The presence of this story, so similar to the narrative of the Last Supper itself, reveals the connection seen by the first Christians between the Lord's Passover with the apostles and the Eucharist celebrated by the faithful.

For the Gospel reading, this feast day's liturgy presents the eloquent and deeply expressive discourse of Jesus from St. John.

Here, in the most marvelous of language, Jesus declares that, "I am the bread of life." Always the Lord used symbols that were very clear to first century A.D. Palestinian audiences.

This statement, however, is more than symbolic. It is an absolute announcement of identity and of identification.

The reason for the Bread of Life is also clearly revealed. Jesus is our nourishment. If we consume the Bread of Life, we share the great reward of eternal

## Daily Readings

Monday, June 7  
2 Corinthians 1:1-7  
Psalm 34:2-9  
Matthew 5:1-12

Tuesday, June 8  
2 Corinthians 1:18-22  
Psalm 119:129-133, 135  
Mark 5:13-16

Wednesday, June 9  
Ephrem of Syria, deacon and doctor  
2 Corinthians 3:4-11  
Psalm 99:5-9  
Matthew 5:17-19

Thursday, June 10  
2 Corinthians 3:15-4:1, 3-6  
Psalm 85:9ab-14  
Matthew 5:20-26

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

Saturday, June 12  
The Immaculate Heart of Mary  
2 Corinthians 5:14-21  
Psalm 103:1-4, 8-9, 11-12  
Luke 2:41-51

Sunday, June 13  
Eleventh Sunday in Ordinary Time  
Exodus 19:2-6a  
Psalm 100:2-3, 5  
Romans 5:6-11  
Matthew 9:36-10:8

peace, joy and life.

The impact of this message was great 2,000 years ago. No one knew about osmosis. It was assumed that food consumed literally entered the body and became at once part of the body.

### Reflection

This weekend the Church celebrates Corpus Christi, a feast calling to mind the greatest of the Church's treasures, the greatest of the gifts the apostles left us from their mission after Jesus, the Holy Eucharist.

As St. John's Gospel so masterfully

reveals, the Bread of Life vivifies us and strengthens us. As Second Corinthians tells, this Bread of Life, Jesus the Lord, is the Holy Eucharist that Christians celebrate in praise, wonder and hope.

Thus, the Church instructs us about the Eucharist itself.

The Church in these readings also provides the true and perfect setting. The Bread of Life, Jesus in the Holy Eucharist, is God's gift to us. The Eucharist, and indeed the very person and redemption of Christ, come to us as sublime manifestations of God's unending, perfect love for each of us. †

Question Corner/Fr. John Dietzen

## Consult Scriptures, Church teachings for research

Several weeks ago, you quoted the *Catechism of the Catholic Church*



as indicating that purgatory is a process (purification), therefore not necessarily a place or location.

As evidence that purgatory is a definite place, note our Blessed Mother's words at Fatima in apparitions approved

by the Church: Lucia (one of those who saw the visions) asked Mary about a friend who had died. Our Blessed Mother said, "She is in purgatory (a place), and she will be there until the end of the world (a duration)."

You raised the question, "Could that purification take place in the process of death itself or in an instant after death as our sinfulness confronts the infinite holiness of God?"

If that were true, what happens when we pray for our beloved dead? Then all

our Masses and prayers would be only for those who are dying at that particular instant. Obviously, what you said is possible about purgatory cannot be true. (New Jersey)

Since I receive many letters like yours, appealing to private revelations of one kind or another to establish a position, I think a few points need to be cleared up.

My purpose in this column each week, when dealing with matters of faith, is to explain as clearly, concisely and accurately as possible the traditions and official teachings of the Catholic faith. For this reason, I rarely if ever advert to private visions and revelations, simply because they never add to or subtract from what we already need to believe from Church teachings or the sacred Scriptures.

This does not mean such revelations cannot be spiritually helpful for some people. It simply means that, even for those apparitions and messages which

are "approved" by the Church (such as Lourdes and Fatima, for example), it is not necessary for Catholics to believe anything new that was said, or even that the apparitions actually happened.

This is not cynical or lack of belief that such events can happen. I personally am convinced that the two I mentioned, and some others, are authentic appearances to some individuals. We simply need to keep all this in perspective.

The one essential fact here is that we have all we need for salvation in the Scriptures, the sacraments and in the official teachings of the Church through the centuries. Their conformity, or lack of it, to those bases of faith is the first criterion of credibility for any heavenly communications to private persons.

As Pope John Paul II noted during his 1983 visit to Fatima, when the Church accepts or approves a message such as Fatima, "it is above all because the message contains a truth and a call whose basic content is the truth and the call of the Gospel itself."

In other words, the Church accepts Mary's call to prayer and penance precisely because that call already resounds in the Gospels.

As for specifics, about the nature of purgatory for example, these revelations shed no doctrinally essential light.

Franciscan Father Benedict Groeschel points out in his excellent book, which I have highly recommended before (*A Still Small Voice: A Practical Guide on Reported Revelations*), that even the most well-known seers, to whom some persons give almost reverential credence, sometimes contradict each other in "facts" they recount from their visions.

Reports, based on their visions, on the time of death of the Blessed Virgin Mary, for example, vary from 21 years after the death of Christ (Mother Mary

of Agreda) to a year and a half (St. Elizabeth of Schoenau) and elsewhere in between.

St. Catherine of Labouré, who originated the "miraculous medal" following one of her visions, when confronted with the error of certain of her predictions, admitted she got some of the facts of the revelation wrong.

"This admission of simply 'getting it wrong' on the part of this simple visionary is something we should never forget," maintains Father Groeschel.

To repeat, nowhere in the past 500 years, including in the Council of Trent, has official Church teaching used language that states purgatory involves time or place in our sense of those words. Just as for the exact nature of most everything else after death, including heaven itself, we just don't know.

About your prayer dilemma, it is really no problem at all. Since all time, past and future, is one present moment to God, all our prayers, whenever they are said, go to a God who is not limited by "when" they happen to be offered. Can you actually imagine God saying: "It's too bad your prayers are late. If you had said them yesterday, or last year, I could have done something about it"?

Thus, our prayers and Masses for the living or the dead "go back" over their entire lives, their final illnesses and their entrance into eternity. That's why, in some of its prayers, the Church can pray as it does, long after a person's death, that he or she die in the state of grace and is saved. And it's why we today can pray that a friend or relative long deceased has a holy life and a holy death. †

(Send questions for this column to Father John Dietzen, Box 325, Peoria, Ill. 61651 or by e-mail at [jjdietzen@aol.com](mailto:jjdietzen@aol.com).)

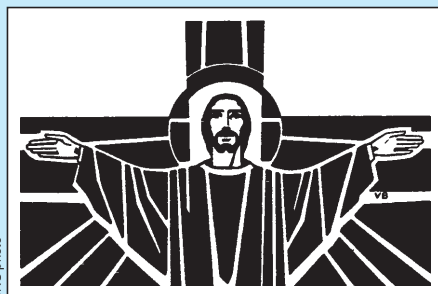
### My Journey to God

## A Plea for Deliverance

From the gossamer wings of angels  
To the demons that stalk our souls  
From the blue of the big sky country  
To the carnage down below—  
From the Ivy Halls of Learning  
Where the wisdom of ages accrue  
To the depths of evil incarnate  
Please, God, deliver us anew!

By Margaret McClelland

(Margaret McClelland is a member of St. Luke Parish in Indianapolis.)



## The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

### June 4

Central Indiana Catholic Charismatic Renewal, St. Vincent De Paul, 4218 E. Michigan Rd., Shelbyville, 7 p.m. healing service; 8 p.m. Mass. Information: 317-927-6900.

St. Joseph Parish, Indianapolis, benefits from purchase of fettuccine, alfredo and spaghetti with sauce at Fazoli, 5202 W. Washington St., 5 p.m.-9 p.m.

Little Flower Parish, 1401 N. Bosart Ave., Indianapolis, festival. Hours: Fri.-Sat., 5 p.m.-11 p.m.; Sun., 11:30 a.m.-5 p.m. Information: 317-357-8352.

### June 5

Presentation Ministries day of reflection, Marian College,

3200 Cold Spring Road, Indianapolis, guest speaker, founder Father Al Lauer, 9:30 a.m.-4 p.m. Information: 317-831-4859.

Fit Frogs Family Run and Walk, sponsored by St. Francis Hospital and Health Centers, Garfield Park, Indianapolis, 4-mile run 8:30 a.m., 4-mile walk 8:40 a.m. Information: 317-782-7992.

### June 6

St. Luke, 7575 Holliday Dr., East, Indianapolis, will host a Corpus Christi celebration and outdoor procession at 2 p.m. Information: 317-259-4373

Celebration of 25th anniversary of ordination of Father Mark Svareczkopf, St. Law-

rence, 4650 N. Shadeland, Lawrence. Mass at noon, family picnic will follow. Information: 317-546-4065.

Celebration honoring Alexa O'Neil as teacher at St. Luke School, St. Luke gymnasium, Indianapolis, 4 p.m.-7 p.m. Information: 317-255-3912, ext. 202.

### June 7

Reservations due for June 12 event to honor Patricia Mayer, St. Roch, Indianapolis, DRE. Bring covered dish; meat and drinks provided. Reservations: 317-784-1763.

The St. Francis STEP parenting classes will meet six Mondays, June 7-July 19, 7 p.m.-9:30 p.m., St. Francis Education Center, 8111 S. Emerson, Indianapolis. No charge. A \$20 refundable book deposit. Information: 317-236-1526.

### June 8

St. Mary Academy 55-year reunion lunch, Hollyhock Hill, 8110 N. College Ave., Indianapolis, 12:30 p.m.

Information: 317-255-9039.

Information evening for annulment petitioners, sponsored by Metropolitan Tribunal and Office for Youth and Family Ministries, 7:30 p.m.-9:30 p.m., Archbishop O'Meara Catholic Center, Indianapolis. Information: 317-236-1586.

### June 9

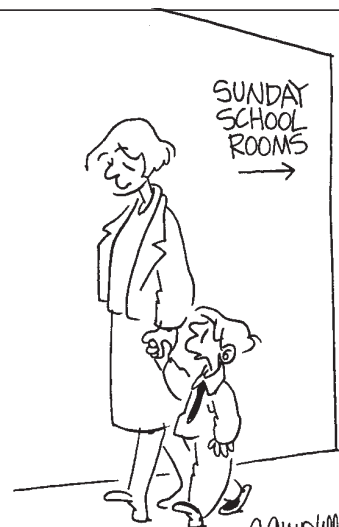
New Albany Deanery Catholic Charities sponsors "Divorce and Beyond," six Wednesday evenings, St. Anthony Parish Center, 316 N. Sherwood Ave., Clarksville, 7 p.m.-9 p.m. No charge. Information: 317-948-0438.

### June 11

Blue Army of Our Lady of Fatima, fifth annual all-night vigil for priests and vocations at Holy Spirit Parish, 7243 E. 10th St., Indianapolis. Information: 317-356-5407.

### June 11, 12 and 13

St. Louis School, 17 St. Louis Place, Batesville, rummage sales 9 a.m.-7 p.m. Information: 812-934-3822.



"I just spent 40 years in the desert with Moses. Can we get a cold drink?"

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### Recurring

#### Daily

Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., perpetual adoration 24 hours a day in the parish center.

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass. Times and other information: 317-636-4478.

### Weekly

#### Sundays

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass, 10 a.m. (formerly held at St. Patrick Church, Indianapolis).

St. Anthony of Padua Church, Clarksville, "Be Not Afraid" holy hour, 6 p.m.

St. Anthony Church, 379 N. Warman, Indianapolis, rosary and Benediction for vocations, 2 p.m.

#### Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., prayer group, 7:30 p.m. in the chapel.

#### Tuesdays

Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood chapel, Greenwood, 335 S. Meridian St., 7 p.m. for rosary and Chaplet of Divine Mercy.

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates, rosary and other prayers following 7 p.m. Mass.

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., adult religious education classes from 7 p.m.-9:30 p.m. with minimal fee. Information: 317-842-5869.

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

#### Wednesdays

Marian Movement of Priests cenacle prayer group from 3 p.m.-4 p.m. at 3354 W. 30th St., Indianapolis (behind St. Michael Church). Information: 317-271-8016.

#### Thursdays

St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, New Albany, Shepherds of Christ Associates, 7 p.m. prayer for lay and religious vocations.

St. Patrick Church, Salem, Shelby St., prayer service, 7 p.m.

St. Malachy Church, Brownsburg, Liturgy of the Hours, evening prayer at 7 p.m.

—See ACTIVE LIST, page 19

**LIVE BANDS NIGHTLY:**  
**Friday: Doug Lawson**  
**Middle of the Road Band**  
**Saturday: Roadhouse**  
**Sunday: Dave & Rae Band**

**MEALS: Jugs Catering**  
**\$6.50 Adults, Children \$4.50**  
**Friday: Fried Fish**  
**Saturday: Fried Chicken**  
**Sunday: Spaghetti & Meatballs**

**FESTIVAL HOURS:**  
**Fri. 6-11 p.m.**  
**Sat. 3-11 p.m.**  
**Sun. 1-7 p.m.**

**VEGAS ROOM**  
**Fri. Sat. & Sun.**  
**7 p.m.- 1 a.m.**

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 Rides one price all day on Sunday.  
 Advance tickets available at the  
 Parish office.



**The Active List, continued from page 18**

Information: 317-852-3195.

**Fridays**

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

St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Benediction and Mass.

A pro-life rosary at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

St. Joseph Church, Sellersburg, 2605 St. Joe Road West, eucharistic adoration for one hour after 8 a.m. Mass.

**Saturdays**

A pro-life rosary at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

**Monthly**

**First Sundays**

St. Paul Church, Sellersburg, prayer group, 7 p.m.-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

**First Mondays**

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

**First Tuesdays**

Divine Mercy Chapel, Indianapolis, 3354 W. 30th St.,

north of St. Michael Church, Benediction of the Blessed Sacrament, 7:30 p.m., confession, 6:45 p.m.

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

**First Fridays**

Holy Guardian Angels Church, Cedar Grove, 405 U.S. 52, eucharistic adoration after 8 a.m. Mass to 5 p.m.

Our Lady of Lourdes Church, Indianapolis, 5333 E. Washington St., adoration and prayer service at 7 p.m.

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, eucharistic adoration after 8 a.m. Mass until noon.

Sacred Heart Church, Indianapolis, 1530 Union St., exposition of the Blessed Sacrament after 8 a.m. Mass, closing with noon communion service.

St. Vincent de Paul Church, Bedford, exposition of the Blessed Sacrament after 8:30 a.m. Mass until 9 p.m. Sacrament of reconciliation, 4 p.m.-6 p.m.

St. Joseph University Church, Terre Haute, eucharistic adoration after 9 a.m. Mass to 5 p.m. Rosary at noon.

**First Saturdays**

St. Nicholas Church, Sunman, 8 a.m. Mass, praise and wor-

ship music followed by the Fatima rosary. Monthly SACRED gathering in the parish school after.

Apostolate of Fatima holy hour at 2 p.m. in Little Flower Chapel, 13th and Bosart, Indianapolis.

Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., first Saturday devotions and sacrament of reconciliation after 8 a.m. Mass.

Holy Angels Church, Indianapolis, 28th St. and Dr. Martin Luther King Jr. St., exposition of the Blessed Sacrament, 11 a.m.-noon.

**Second Thursdays**

Focolare Movement at 7:30 p.m. at Indianapolis home of Millie and Jim Komro. Information: 317-257-1073 or 317-845-8133.

St. Luke Church, Indianapolis, Holy Hour for priestly and religious vocations, 7 p.m.-8 p.m.

**Third Sundays**

Mary Rexville Schoenstatt has holy hour at 2:30 p.m. followed by Mass at 3:30 p.m. (located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles). Information: 812-689-3551.

**Third Mondays**

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

**Third Wednesdays**

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

Holy Family Parish, Oldenburg, support group for widowed persons, 7 p.m. Information: 812-934-2524.

Calvary Chapel/Mausoleum,

Indianapolis, 435 W. Troy Ave., Mass, 2 p.m.

**Third Thursdays**

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

**Third Fridays**

The Catholic Charismatic Renewal of Central Indiana, 7 p.m. Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis.

**Third Saturdays**

The archdiocesan Office of Pro-Life Activities and St. Andrew Church, 3922 E. 38th St., Indianapolis, Mass for Life, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., for rosary; return to St. Andrew for Benediction.

**Bingos**

TUESDAY: K of C Council

437, 1305 N. Delaware, 11 a.m.; St. Michael Parish, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony Parish, 6:30 p.m.; St. Roch Parish at St. Roch School, 3603 S. Meridian, 6 p.m. THURSDAY: K of C Council 437, 1305 N. Delaware, 5:45 p.m.; Holy Family K of C, American Legion Post 500, 1926

Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher Parish, Indianapolis, 6:30 p.m.; Holy Name Parish, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose Parish, Seymour, 4 p.m.; Cardinal Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month.

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 - PARISH -

**Summer Festival**  
**Thur., June 10 - 5 PM-11 PM** **Fri., June 11 - 5 PM-Midnight**  
**Sat., June 12 - 2 PM-Midnight** **Sun., June 13 - 12 Noon-9 PM**

**- FAMILY DINNER EACH EVENING -**

Thurs., June 10 Serving Time 5:00 - 7:30 PM	Fri., June 11 Serving Time 5:00 - 7:30 PM	Sat., June 12 Serving Time 4:00 - 7:30 PM	Sun., June 13 Serving Time Noon - 3:00 PM
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**Italian Dinner Fish Fry Dinner Pork Chop Fried Chicken**  
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## Book Reviews

# Nine books children should read this summer

Reviewed by Irma A. Linton

Children may have a little extra time for reading now that summer vacation is here. The following is a list of books reviewed by Irma A. Linton, a retired librarian. Linton said these are nine books "you don't want your children to miss reading this summer."

**Dan Gutman**—*The Kid Who Ran for President*. Twelve-year-old Judd works hard to collect the signatures needed to be placed on the Wisconsin ballot. He has a brainy friend, Land, for campaign manager. Though his age seems an impossible obstacle, Judd does get on the official path to the Oval Office. He has a running mate and a prospective First Lady, his former baby sitter. Do you think Judd could get enough votes to win? This story helps the reader know how the election process works.

**Vera Williams**—*Scooter*. Scooter and her mother move to an apartment complex in New York City. The 9-year-old was at first reluctant, but gradually joins in many activities. With or without her mother, she got acquainted with the library, participated in Field Day and learned how to grow vegetables. She learned how to row and to ice skate. One adventure was riding the ferry.

**Eric Kimmel**—*Magical Dreidels*. Jacob lost his much-loved dreidel. A goblin replaces it with a magical dreidel that spins very fast. Then a greedy busybody replaces it with an ordinary one. This happens three times. Jacob is sad until the goblin explains about the woman who replaced them. You will enjoy finding out how the busybody is punished.

**Cynthia Rylant**—*Silver Packages*. This is a story of a rich man who wants to repay a debt to the community. He

rides the Santa Train, tossing out packages to the children, who eagerly await their gifts. Young Frankie hopes that the package he gets will be a doctor kit. Every year, he gets practical gifts, but never what he wants most. As an adult, he realizes what a profound effect the gifts had on him. He understands that he, too, must repay his debt. This story is in Rylant's *Children of Christmas* book.

**Gail Carson Levine**—*Ella Enchanted*. Through a fairy's gift of obedience at her birth, Ella was obliged to follow every command. She could be made to betray her kingdom, but Ella is a take-charge heroine. She weaves her own magic spell when she confronts giants, wicked stepsisters and a charming prince. She is not only clever, but determined.

**Judy Sierra**—*Wiley and the Hairy Man*. This is a "conjure tale" from Alabama. In this story, Wiley must outsmart the Hairy Man, not once but three times, so the creature will stay away forever. Not only is Wiley a spunky and resourceful boy, but his mother knows a lot about conjuring magic to help him.

**Allen Say**—*Grandfather's Journey*.

Many immigrants know how Grandpa felt. When he was in California, he was homesick for Japan, yet longed to return to California when at home in Japan. This is not a long story, but the pictures that accompany it are interesting—reminding you of a family album.

**Kathleen Krull**—*Wilma Unlimited*. Doctors warned her, when she was stricken with polio at age 5, that she would never walk again. But a few years after this prediction, Wilma removed her braces to begin the slow process of learning, not just to walk, but to run. How did she become the first woman to win three Olympic gold medals? This is a heart-warming story.

**Emily McCauley**—*An Outlaw Thanksgiving*. Clara and her mother were traveling across the United States to be with her father in California. But there was a long delay in their train trip when snow blocked the tracks in Wyoming, forcing them to celebrate Thanksgiving with the friends of a passenger's cowhands.

(Irma A. Linton is a parishioner at St. Joan of Arc Parish in Indianapolis.) †

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**Fri. June 25**  
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# Rest in peace

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

**BLUME, William J.**, 71, Our Lady of Lourdes, Indianapolis, May 19. Husband of Sarah F. (Dowling) Blume. Father of Laura Daniels and Christopher Blume. Brother of Virginia

Rackers, Clarence and Fred Blume. Grandfather of six.

**BOYLE, James J. Jr.**, 79, Little Flower, Indianapolis, April 27. Father of James J. Boyle III. Brother of Rosemary Maginn, Catherine Quill, Clare Wise and John Boyle. Grandfather of four.

**COLBERT, Bert A.**, 87, St. Simon the Apostle, Indianapolis, May 17. Husband of Marsella I. (Braswell) Colbert. Father of Karla A. Wire. Grandfather of two.

**COREY, Julia A.**, 80, St. Lawrence, Indianapolis,

May 18. Mother of Jacqueline Tracy, Mary Katherine Daly, Therese Cordell and Dr. Nicolas Corey. Sister of Angela, Lorraine, Roger and Father Albert Ajamie. Grandmother of four.

**COLLINS, Marjorie M.**, 77, Holy Spirit, Indianapolis, May 22. Sister of Mary C. Felter. Aunt of several.

**CULVER, Thelma**, 84, Little Flower, Indianapolis, May 15. Sister of Raymond Quinn. Aunt of several nieces and nephews.

**FELTMAN, Herman**, 92, St. Roch, Indianapolis, May 21. Father of Mary Ann Mieth, Lois Dwenger, Doris Clements, Richard and Paul Feltman. Brother of Elizabeth Michaelis. Grandfather of 20. Great-grandfather of 23.

**FLASCH, Jonathan Charles**,

12, St. Jude, Indianapolis, May 22. Son of Charles and Cynthia (Polomsky) Flasch. Brother of Samantha, Mack and Spencer Flasch. Grandson of Charles H. Flasch and Nancy and John Polomsky.

**GUENTER, Clara G.** 101, Holy Spirit, Indianapolis, May 19. Grandmother of eight. Great-grandmother of 18. Great-great grandmother of one.

**GUIEB, Daniel J.**, 59, St. Gabriel, Indianapolis, May 19. Husband of Erlinda (Cabitac) Guieb. Father of Dannalyn Garner, Joanne Guieb. Brother of Frank, Gerald, Fred and Richard Guieb. Grandfather of one.

**HABOUSH, Mary A.**, 92, Little Flower, Indianapolis, May 16. Aunt of several.

**JOSEPH, Rita Mae**, 73, St. Jude, Indianapolis, May 23. Aunt of two.

**KREBS, Marie G.**, 100, Little Flower, Indianapolis, May 12. Aunt of one.

**LOESCH, Edna A. (Christian)**, 97, St. Ann, Indianapolis, May 23. Aunt of several.

**RAFTERY, Eugene "Duke,"** 92, St. Jude, Indianapolis, May 21. Father of Barbara Burch and Kathleen Wiggins. Grandfather of nine. Great-grandfather of 10.

**SANDHAGE, Esther Ann (Imming)**, 92, St. Joseph, North Vernon, May 20. Mother of Donna Scheller, Kenneth and Henry Sandhage. Grandmother of 14. Great-grandmother of 17.

**SMITH, Kenneth**, 68, St. Roch, Indianapolis, May 18. Husband of Amelia Smith. Father of Brian, Steven and Kathie Smith. Stepfather of Beverly Perry, Holly Moble, Carey and D. Mark Howard. Grandfather of eight.

**SMITHES, Jeffrey**, 37, St. Jude, Indianapolis, May 20. Father of Tommy Smithes. Brother of Terrance G. Smithes Jr.

**STAHL, James M. Sr.**, 86, Holy Name, Beech Grove, May 20. Husband of Annabell M. (Alhand) Stahl. Father of Kathleen Atkins, Joan, Charles,

James Jr., Thomas and Dr. Gerald Stahl. Brother of Carl, Joe and Robert Stahl. Grandfather of 17. Great-grandfather of eight.

**STRIBY, Patricia**, 74, Little Flower, Indianapolis, May 1. Wife of Joseph Striby. Mother of Marie Grimshaw, Lisa Hanley, Joseph, James, Francis, Timothy, Gerard and Stephen Striby. Sister of Rosemary Igel, Margaret, Mary, Thomas, James, William and Alfred Carson. Grandmother of 10.

**TEDROW, Edgar Kenneth**, 62, St. Mary, Mitchell, May 20. Father of Barbara, Matthew and Phillip Tedrow. Brother of Eva Mae Thomas, Midge Collins, Marion, Paul and Cletus Tedrow. Grandfather of seven. Step-grandfather of one.

**VOILES, Robert Dale**, 87, St. Anne, New Castle, May 26. Father of Viola and Greg Voiles. Grandfather of six.

**WERNISING, Maude (Padgett)**, 92, Holy Cross, Indianapolis, March 19. Mother of Franciscan Sister Susan Johnson. Grandmother of five. Great-grandmother of five.

**WILLETT, Roy T.**, 82, St. Augustine, Jeffersonville, May 20. Husband of Dorothy M. Willett. Father of Sandy Cutter and Michael Willett. Grandfather of one. Great-grandfather of two. †

## Priests challenged by parish diversity

CHICAGO (CNS)—Working more effectively within the Church means learning more about who's in it and what their concerns are, a sociologist told a Catholic press gathering in Chicago.

For example, the "bulldog" pastors who seem difficult to work with may turn out to be "peaceful shepherd dogs," with a bit of understanding, said Father Eugene Hemrick, a priest of the Joliet Diocese, who is an author and a researcher for several Church institutions.

"I've lived with a lot of pastors," Father Hemrick said during a May 27 plenary session at the Catholic Press Association's annual convention. "I can tell you some of them are angry, some of them are lonely, some of them are even sick, but I have not yet run into one who didn't have a beautiful soul. Sometimes there's just something in their lives that turns them into that bulldog."

After all, he said, everyone has a dark side, a part of them that "just wants people to buzz off."

Father Hemrick walked through an outline of some factors that priests in contemporary American churches have to balance just in the everyday operations and interactions in

their parishes.

There are distinctions of different social status—families, singles, widows, homosexuals, single parents, people in mixed marriages—each of which brings its own complex considerations, and many of which are far removed from the typical parish life of just a few decades ago, he said.

For instance, 20 percent of U.S. Catholic adults have never been married, yet the vast majority of programs at most parishes continue to be oriented toward families, Father Hemrick said.

Racial or ethnic differences and the effects of physical conditions—alcohol or drug abuse, terminal illness, being homebound—also have to be taken into account, he noted.

The average parish pastor has to consider the cultural influences of his congregation, particularly when his parishioners come from communities with different ways of celebrating or with different traditions related to saints, families or people in authority.

And then, within those segments of a parish, are divisions such as pre- or post-Second Vatican Council understandings of the Church, said Father Hemrick. †

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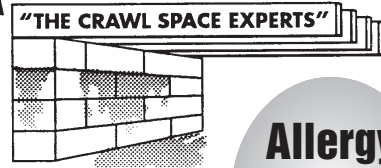
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Glenmary Sisters, a Catholic religious institution, seeks a Catholic lay woman who would be willing to work as a team member in recruitment and administration of Glenmary Sister Lay Missioner Association, as well as develop mission programs for youth and young adults in the rural South and Appalachia. Some travel and weekend meetings/programs involved. Salary and benefits are provided. Accepting résumés through July 1, 1999.

Send résumé to: Glenmary Sisters, Membership Team, P.O. Box 22264, Owensboro, KY 42304-2264.

### Office Assistant (part-time)

Fatima Retreat House is seeking a part-time office assistant to work evenings and weekends. This person would be responsible for extending hospitality to all callers and visitors, providing clerical support for the office, assisting with the registration process as well as performing other duties. Requirements include: a high school diploma or its equivalent; knowledge of office equipment including a computer; excellent organizational, interpersonal, oral and written communication skills; and at least 1-2 years of clerical experience.

We offer competitive compensation. Please send résumé and salary history, in confidence, to: Mike Haigerty, Fatima Retreat House, 5353 E. 56th St., Indianapolis, IN 46226 or call 317-545-7681 for more information.

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Coach USA Indianapolis is seeking 2-3 part-time motor coach cleaning personnel. Position may become full time. Semi-retired men and women in good health strongly urged to apply. Applicant must have very flexible schedule and be honest, trustworthy, dependable and take pride in their work. We offer competitive compensation. Call Tom in charter bus division at 317-247-6233 for details and interview.

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### Bulletin Editor

Responsible for producing the weekly bulletin and transmitting to St. Louis. Could be a volunteer opportunity for individual who enjoys word processing at home or from the parish office. Position begins July 1, 1999. Please submit résumé to Marcha Bennett, St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis, IN 46208.

## Novena

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# News briefs

## World

### Vatican, Lutheran World Federation to sign document on justification

VATICAN CITY (CNS)—Almost a year after the Vatican and the Lutheran World Federation first announced they had come to an agreement on the doctrine of justification, a formal signing of the document appears near. Cardinal Edward I. Cassidy, president of the Pontifical Council for Promoting Christian Unity, and the Rev. Dr. Ismael Noko, general secretary of the Lutheran World Federation, are scheduled to announce acceptance of the document at a June 11 press conference in Geneva. In a brief May 27 advisory about the June press conference, the Vatican said Cardinal Cassidy and Rev. Noko would announce "the positive conclusion of the process of examination" of the "Joint Declaration on the Doctrine of Justification." †

## People

### Queen honors Cardinal Hume

LONDON (CNS)—Queen Elizabeth II will present the Order of Merit to Cardinal George Basil Hume of Westminster. The honor is a special distinction limited to 24 British citizens and awarded to people of eminence on the personal decision of the queen. Cardinal Hume, 76, has been diagnosed with inoperable abdominal cancer. "I am deeply touched that Her Majesty the Queen should have so graciously conferred upon me the Order of Merit," Cardinal Hume said May 25. †

## U.S.

### Kentucky Catholic Conference opposes state's expanding gambling

LOUISVILLE, Ky. (CNS)—The Catholic Conference of Kentucky and other Church groups are mobilizing to oppose

expansion of legalized gambling in Kentucky, including a proposal by Gov. Paul Patton to establish casinos. Years ago, lawmakers amended the state constitution to allow a state-operated lottery.

Since 1992, charitable gaming such as bingo and other games of chance operated by charitable organizations

has been legal, and the state also allows pari-mutuel betting on horse racing. But Gov. Patton has proposed the state establish 12 to 14 casinos at "convention-type hotels." These would be traditional land-based casinos as opposed to riverboat casinos some states have allowed. †

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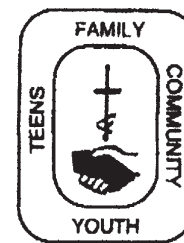
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