



The

Criterion

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Inside

Archbishop Buechlein 4, 5
Editorial 4
Question Corner 15
Sunday & Daily Readings 15

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World Youth Day

Pope urges youths to follow Christ

TORONTO (CNS)—Capping a week of prayer and celebration by more than 500,000 Catholic youths, Pope John Paul II urged the Church's younger generations to follow Christ and transform a world torn by hatred and terrorism.

He also asked them to keep loving the Church and its ministers, despite the harm done to the young by a small minority of priests.

The pope's words and his presence highlighted World Youth Day ceremonies on July 23-28 in Toronto, where an army of young people in T-shirts and backpacks spent the week praying, listening to homilies and making friends among their peers from more than 170 countries.

"The aspiration that humanity nurtures, amid countless injustices and sufferings, is the hope of a new civilization marked by freedom and peace. But for such an undertaking, a new generation of builders is needed," the pope said at an evening vigil in a Toronto park on July 27.

"You must be those builders," he said. "The future is in your hearts and in your hands."

At a closing Mass at the rain-dampened site the next day, the pope addressed the sex abuse issue, saying the harm done to the young and vulnerable by some priests and religious "fills us all with a deep sense of sadness and shame."

But the vast majority of ministers only want to serve and do good, and the young people should love and support them, he said to cheers from a crowd estimated at 800,000 people.

See POPE, page 10



Pope John Paul II greets cheering pilgrims at World Youth Day in Toronto on July 25. The pontiff was clearly energized by the enthusiasm of the crowd during his first meeting with the youths.

Archdiocesan youth inspired by pope's call to be leaders

By Jennifer Del Vecchio

TORONTO—Devon Love of Mooresville thinks the pope trusts him a lot.

That's why he's decided to accept Pope John Paul II's invitation to be a part of the collective voice of young people in the world.

Speaking to 800,000 youth on July 28, the pope said the world needs young people to bring the Gospel and the Church into the third millennium.

"The world is in desperate need of a new meaning of brotherhood and human solidarity," the pope said. "The world needs to be touched and healed by the beauty and richness of God's love. It needs witnesses to that very love. You

are the ones the world needs. It needs you to be the salt of the earth and the light of the world."

The pope's message resonated with Devon, a member of St. Thomas More Parish in Mooresville, who traveled with almost 200 youth from the Archdiocese of Indianapolis to the 17th World Youth Day festivities held in Toronto.

"He wants us to help lead the world and to be role models," Devon said. "He wants us to show the way to the rest of the world. It seems like he has a lot of trust in us, that we are good Catholic people who can show the way for the rest of the world."

Devon wasn't the only one impressed by the pope's ability to speak to the

See YOUTH, page 11



Phil Milroy of St. Bartholomew Parish in Columbus looks over his pilgrim guidebook during World Youth Day in Toronto.

Eight appointments made to U.S. sex abuse review board

WASHINGTON (CNS)—Eight new members of the National Review Board that will assist and monitor the U.S. bishops' efforts to protect children and end clergy sexual abuse of minors nationwide have been named by Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops.

The July 24 announcement said one additional appointment was pending, awaiting confirmation of the person's acceptance. The full board is to consist of 13 people.

Four previous appointees, including review board chairman Gov. Frank Keating of Oklahoma, were named in June. Three were announced during and one shortly after the meeting in Dallas at which the U.S. bishops adopted a nationally binding "Charter for the Protection of Children and Young People."

Among the new members are former White House chief of staff Leon E. Panetta, who now heads his own public policy institute in Monterey Bay, Calif.; University of San Diego President Alice Bourke Hayes; and Dr. Paul R. McHugh, chairman of the department of psychiatry and behavioral sciences at the Johns Hopkins University School of Medicine.

Also named were William R. Burleigh, board chairman and former president of E.W. Scripps Co. in Union, Ky.; Nicholas P. Cafardi, dean of the Duquesne University Law School in Pittsburgh; Jane J. Chiles, former director of the Catholic Conference of Kentucky; Pamela D. Hayes of New York, an attorney specializing in criminal defense and federal civil rights litigation; and Ray H. Siegfried II of Tulsa, Okla., chairman of the board of the NORDAM Group, an international aviation and manufacturing company.

Under the bishops' charter, priests or other Church workers found to have sexually abused a minor are to be permanently barred from any further ministry or Church work.

Article 8 of the charter provides for the establishment of an Office for Child and Youth Protection at the bishops' national headquarters in Washington. It is to work directly with individual dioceses and Church provinces and regions to help them implement the charter and to monitor their compliance with its standards,

See BOARD, page 7

Missionaries in Uganda learn about communication

Editor's note: "Stewards Abroad" is an occasional series that will look at the missionary efforts of Catholics from the Archdiocese of Indianapolis throughout the world.

By Fr. James M. Farrell

Second in a series

ARUA, Uganda—Have you ever hired new employees only to discover they lacked certain skills? Or found yourself in

a situation where nothing in your past or in your education had prepared you for what you were about to experience?

A phrase used here by missionaries and others when discussing how to overcome these problems is "capacity building."

Capacity building is the mission of teachers, trainers, educators and all who are involved in working with

local people in any kind of training environment.

One of the challenges that has long been present in communicating with the local people, despite the use of English as the national language or even if one is fluent in one of the tribal languages, is the ability to make yourself understood.

Sometimes the words are there but the concept that is being communicated fails to register because it does not relate to the

See UGANDA, page 2



UGANDA

continued from page 1

listener's experience. There is no point of reference, nothing in the library of the mind that connects with what the speaker is detailing eloquently in a language all too familiar to the speaker.



Fr. James M. Farrell

I liken this to my own experience years ago as a student in Italy. I could understand the word that was spoken, but it simply wasn't in my vocabulary. Dutifully, I nodded with a smile, trying to pass off the fact that I did not understand. I lacked the capacity to comprehend what was said to me.

I am sure that capacity building is not something needed only in Africa. On the contrary, we probably all have been a part of a frustrating experience or two where we failed to successfully conclude a project or a conversation because the person who was involved with us in the project or conversation lacked the ability to understand the objective we were pursuing.

So here in Uganda the focus is on building a firm foundation for the future. Many people are coming to realize that this major stumbling block diminishes the possibilities for the future. Thus, a concerted effort is being made to address this issue that is at the heart of development of a people and a nation.

One of the ways Uganda is addressing this need is the institution of Universal Primary Education. This law mandated free primary education for four children in every family. Many children were not attending school because the families could not afford school fees. This impaired the country's ability to move forward.

But in a real sense, the very step taken



Official Appointment

Effective July 3, 2002

Rev. Msgr. Harold Knueven appointed dean of the Indianapolis South Deanery while continuing as pastor of Our Lady of the Greenwood Parish, Greenwood.

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



Three women walk along the main road in Arua, carrying grass for roofing and firewood back to their homes.

to address the building up of the capacity of their citizens to meet the challenges of life has been confronted with another kind of capacity limitation.

The infrastructure of the public school system is inadequate to meet the demand created by the new law.

Hundreds of thousands of children showed up for school to find inadequate facilities and resources and not enough teachers. Classrooms are packed beyond our wildest imagination—over 100 children in a classroom is normal and in the lower grades the numbers get higher.

Another dimension of this issue in Africa is the lack of coordination between educators and the curriculum that is developed for schools of all levels and the reality of the lives that most children will grow up to live.

Uganda, particularly in the north, is primarily an agrarian society. Yet little is taught in primary and secondary schools about farming methods, especially irrigation, crop rotation, etc. The average farmer has very little land to cultivate to begin with and is putting a huge effort into his/her work to achieve a very modest harvest.

Sometimes what is missing is the ability to see the natural result of certain actions or reactions. The lack of availability of clean water touches everyone's life. Missionaries and ex-patriates spend a fair amount of time boiling and filtering their water or hiring someone to do it.

The native people cannot afford the time or the firewood to boil and filter their water each day. So they don't, and consequently many of them are

susceptible to disease because of the poor water they rely on for drinking and cooking, etc.

What is missed is how the placement of pit latrines, or the use of streams and rivers for bathing, washing clothes or even bringing the occasional car or motorbike for washing, has a tremendous effect on the water supply.

Another concern is that sometimes a woman, whose husband fails to provide for her due to his addiction to drinking, will make some home brew and sell it from her house to make ends meet, without realizing how she is contributing to the problem of alcoholism in the culture. Even in the Church, there is room for

capacity building. It might be the inability to see the contradiction of holding on to a superstitious practice from a former belief in African traditional religion and embracing the Catholic faith. Or perhaps it is visible everywhere in not seeing the connection between what I profess to believe and how I live my life.

Capacity building—it's not just for Africa anymore!

(Father James M. Farrell is pastor of St. Barnabas Parish in Indianapolis. He traveled to Uganda last month with a group of pilgrims from the Archdiocese of Indianapolis to work with lay missionary Sherry Meyer of Indianapolis.) †

Corrections

Wedding Announcements



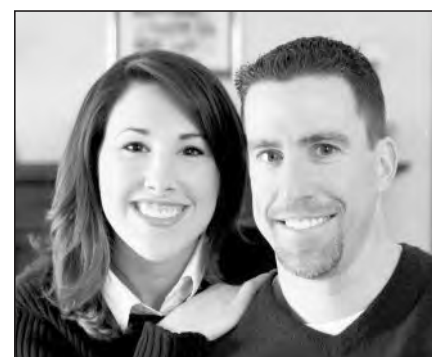
Blackburn-Richardson

Jennifer Claire Blackburn and Casey Joseph Richardson will be married on Oct. 12 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of John and Anne Blackburn. The groom is the son of Don Richardson and Rita Richardson.



Antolik-Cravens

Cristine Antolik and Matthew R. Cravens will be married on Oct. 26 at Holy Cross-Immaculata Church in Cincinnati, Ohio. The bride is the daughter of George and Janice Antolik. The groom is the son of Steve and Betty Cravens.



Kelly-O'Brien

Shawna L. Kelly and Patrick D. O'Brien will be married on Sept. 7 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Tim and Terry Kelly. The groom is the son of J.J. and Jan O'Brien.

The Criterion

8/2/02

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16th annual Elizabella Ball benefits St. Elizabeth's

By Mary Ann Wyand

St. Elizabeth's 16th annual Circle of Life Celebration on Aug. 23 will benefit the archdiocesan agency's pregnancy and adoption services.

Proceeds from this year's Elizabella Ball will help fund the teen residential maternity and parenting program and the home and community-based outreach program at the Indianapolis agency.

"Every day at St. Elizabeth's, we are presented with incredible opportunities to help young mothers and their families make important parenting decisions," said David J. Siler, executive director. "The Elizabella Ball is a special evening where we come together as staff, volunteers and benefactors of St. Elizabeth's to honor the courageous young women we have served and the dedicated community volunteers who have greatly impacted the ministry of St. Elizabeth's."

The formal dinner and dance begins at 7 p.m. with a reception at the Indiana Roof Ballroom, 140 W. Washington St., in Indianapolis. Dinner is at 8 p.m. and the awards presentation, which will recognize four Indianapolis-area people, starts at 9 p.m. Dancing to the music of the Flip Miller Band begins at 9:30 p.m. and continues until midnight.

This year's Circle of Life honorees are Cynthia L. Kelley, service line director of women and children's services at St. Francis Hospital and Health Centers in Beech Grove and Indianapolis, and St. Elizabeth's program services recipients Jamie Sziber Hunter, Jenni Prunier and John Coli.

Kelley currently serves St. Elizabeth's as president of the advisory council. She has served as a volunteer council member since 1998, and also served as volunteer interim executive director from July until October in 1999.

"Cynthia has a deep desire to help those who are less fortunate," Siler said, "and has accomplished this through strengthening the infrastructure of St. Elizabeth's and providing guidance and encouragement to St. Elizabeth's advisory council members, management team and staff."

"She has stated that her relationship with St. Elizabeth's has impacted her greatly," Siler said, "and given her a sense that she is working with God every day and that she feels she has done something in her work with St. Elizabeth's that God directed her to do."

During the ball, St. Elizabeth's also will honor Jamie Hunter for her courageous life decision made at age 15 to parent her daughter. Although Jamie thought about abortion, she contacted St. Elizabeth's after her mother suggested that she consider choosing life for her unborn child.

She said her contact with St. Elizabeth's helped her begin a positive journey toward motherhood, and God helped her to know he had something special planned for her and that she needed to stay focused on his love for her. Now married and the mother of a 9-year-old daughter, Natalie, and an infant son, Jordan, Hunter said trusting God was the most wonderful choice she could have made.

She earned an undergraduate degree at Saint Mary-of-the-Woods College near Terre Haute and now works as an assistant manager of retail services at a Bank One location in Indianapolis.

St. Elizabeth's also will honor Jenni Prunier and John Coli, high school students who became parents last year. Jenni, who had been pregnant for five months before she came to St. Elizabeth's for help, said abortion was never a consideration.

With help from a St. Elizabeth's counselor, they sorted through their emotions and made the courageous parenting decision to place their daughter for adoption.

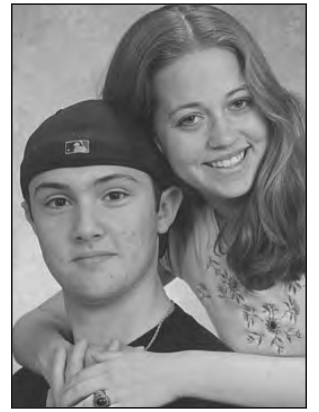
Jenni said being pregnant while in high school was difficult and she quickly found out who her "real friends" were at school. John and Jenni were attending high schools in



Cynthia Kelley



Jamie Hunter



John Coli and Jenni Prunier

different states and were not able to experience her pregnancy together.

Jenni said she is a "lot more mature now" and realizes that she can "go through anything," and that the experience of choosing life for her child has helped her understand the truly important things in life.

St. Elizabeth's helped John and Jenni find a couple that could raise their daughter and give her the things they knew they could not provide for her as teen-agers.

Jenni said St. Elizabeth's helped her to see God's plan for their daughter and that has helped them with their decision to place her for adoption.

Adoption was "the hardest decision we will ever make," John and Jenni said. "It was a decision made out of love for our daughter."

Honorary co-chairs of the Elizabella Ball are Larry and Ann O'Connor of Indianapolis. He is the chairman and chief executive officer of Bank One, which is the corporate sponsor for the ball. State Sen. J. Murray Clark of Indianapolis is the master of ceremonies for this year's Circle of Life Celebration. He serves on St. Elizabeth's advisory council.

American United Life Insurance Co. is the corporate sponsor for the reception.

St. Elizabeth's Pregnancy and Adoption Services is

See ST. ELIZABETH'S, page 17

Paul Lockard is new president at Cardinal Ritter

By Jennifer Del Vecchio

A former school principal has been named president of Cardinal Ritter Jr./Sr. High School in Indianapolis.

Paul Lockard, formerly the principal of Bishop Chatard High School in Indianapolis, began his new role at the West Deanery interparochial high school this week.

Lockard was the principal at Bishop Chatard for six years. Prior to his tenure at Chatard, he was a teacher and coach at Our Lady of Providence Jr./Sr. High School in Clarksville.

"He's had good high school experience, and experience in the president-principal model, and that's a critical piece," said G. Joseph Peters, associate executive director of Catholic education for the Archdiocese of Indianapolis.

"He also has a long tenure in Catholic education as a teacher and as an administrator," Peters said, "and he has a sincere dedication to it."

While at Bishop Chatard, Lockard worked closely with the school president, Holy Cross Brother Joseph Umile, to put into place a board of regents, improve the curriculum and facilities, and increase enrollment, said Msgr. Joseph F. Schaedel, vicar general of the archdiocese.

A school president acts as the external officer or the chief executive officer by concentrating on external roles, including fundraising, business matters and strategic planning for the future direction of the school.

A principal is the chief educational officer and is responsible for academic affairs, student and athletic affairs, and the majority of issues dealing with staff and student life.

Both administrators work together and discuss all school issues, Peters said.

Lockard said he is excited about working with the principal, E. Jo Hoy.

"I'm sure that we're going to do some pretty good things here," he said.

Lockard also spoke of furthering the mission of Cardinal Ritter Jr./Sr. High School with the help of faculty, staff, students and parents.

"What I hope to do is work in collaboration with the community," he said. "I've heard wonderful things about the Cardinal Ritter community."

He described the community as committed to the school.

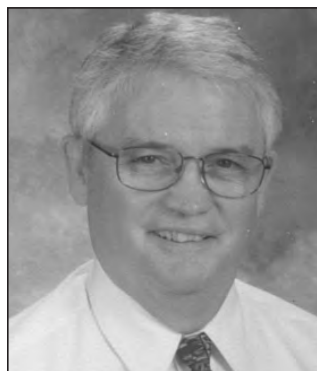
Lockard earned an undergraduate degree at the University of Louisville in Kentucky and a master's degree at Indiana University Southeast in New Albany. He has done graduate work at various universities, including studies in Catholic school leadership at Xavier University in Cincinnati, Ohio, and Catholic school development at the University of Notre Dame near South Bend, Ind.

Lockard and his wife, Linda, are members of St. Pius X Parish in Indianapolis.

As president, Lockard replaces Barbara Shuey, who left Cardinal Ritter to accept the position of coordinator for the Center for Excellence in Catholic Education with Project EXCEED.

Project EXCEED is the result of a \$10 million challenge grant from Lilly Endowment Inc. to develop numerous educational programs at Catholic schools in the archdiocese.

The project focuses on developing, rewarding and retaining the best teachers with the Teacher Advancement Project, along with programs to assess and report on student progress, technology improvements, and enhancing the educational performance and opportunities for urban, Hispanic and special-needs student populations. †



Paul Lockard

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Editorial

Will the Vatican approve the bishops' charter?

We're sure that Catholics are getting tired of reading and hearing about the sex-abuse scandal, but the story isn't going to go away. It's quite likely that the next big story will be the Vatican's refusal to approve the policy mandated by the U.S. bishops unless some changes are made.

It's not a foregone conclusion that the Vatican will refuse to approve the "Charter for the Protection of Children and Young People" without modifications. The president of the U.S. bishops' conference, Bishop Wilton Gregory, and the conference's general secretary, Msgr. William Fay, flew to Rome to start a campaign to secure approval—presumably by emphasizing how devastating it will be to American Catholics if the "zero-tolerance" policy is not approved. Some Catholics believe that the charter is too weak.

But the fact is that parts of the charter violate canon law. For one thing, the new bishops' charter says nothing about a statute of limitations, and Church law does. It specifies a maximum of 10 years from the victim's 18th birthday for penalizing a priest who sexually abuses a minor. The cases that have been making the news are decades old, and the Church's statute of limitations would apply.

There is also a matter of jurisdiction. Under current Church rules, if a bishop decides to take action against a priest, he is to submit the case to the Vatican's Congregation for the Doctrine of the Faith. It could either handle the case itself or turn it over to a diocesan tribunal. The bishops' charter says that "the processes provided for in canon law must be observed," but we don't know what position the congregation is going to take.

It's also probable that the Vatican will find the bishops' definition of sex abuse too strict. It says that sex abuse occurs anytime that a minor is used as an object of sexual gratification whether or not there has been genital or physical contact. It has been noted that this would include a case of a priest enjoying some amount of sexual gratification from watching an attractive 16-year-old

girl walk by, even if that is all that happened. For that, should he be punished by never again being allowed to function as a priest?

It has also been reported that, during the meeting of the U.S. cardinals and Pope John Paul II prior to the bishops' meeting, there was talk of a two-track policy. Priests guilty of "serial, predatory sexual abuse of minors" would be dismissed from the priesthood, but those who had one moral lapse years ago and had been model priests ever since would not be punished so severely.

The pope said, "We cannot forget the power of Christian conversion, that radical decision to turn away from sin and back to God, which reaches to the depths of a person's soul and can work extraordinary change." That was apparently the basis for recommending a two-track policy.

Some bishops have admitted that they felt media pressure to abandon the two-track policy. They did, but that doesn't mean that the Vatican will.

Cardinal Avery Dulles tried to warn the bishops that their policy went too far. He told them that they were putting an adversarial relationship between the bishop and the priest and that a priest could no longer go to his bishop in confidence about a personal problem because the bishop could "throw him out of the ministry for his entire life."

Cardinal Dulles also wrote in an op-ed piece for *The New York Times* before the bishops' meeting that he hoped the Vatican would correct mistakes the bishops might make in their "panic." Undoubtedly, so do some of the bishops.

If so, the media will have another field day. Here will be another controversy, involving sex, with the U.S. bishops pitted against Rome. How could the media resist?

We are not predicting that the Vatican will demand modifications in the bishops' charter, but we must be prepared for that possibility. If it does happen, we believe the modifications will only improve the charter. The Vatican isn't under any deadline pressure as the bishops were.

— John F. Fink

Seeking the Face of the Lord

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



Broadening our view of the world

It is almost second-nature to be parochial in our vision of the world and the Church in the world.

National patriotism is a virtue, but it is also important to keep in mind that we are part of a large international universe. It is easy to overlook the international scene and its challenges. Yet we should be concerned not just because we are part of a Church that is international, but simply because the human family is one.

Earlier in the year, Pope John Paul II addressed 172 ambassadors of nations that maintain diplomatic relations with the Vatican. These countries want to have embassies at the smallest territorial state in the world because the Vatican is a major and reliable source of international communication.

From that perspective, the pope is viewed as a formidable world leader. In fact, Pope John Paul is arguably the most highly respected moral and spiritual leader in the world. When he speaks, world leaders pay attention.

It should not surprise us that in his most recent address to the ambassadors the Holy Father evaluated the world from a Gospel perspective. The Rome-based news agency, Zenit, reported that the main issues of his address were terrorism, violence in the Holy Land and social difficulties in Latin America.

In the wake of the Sept. 11 terrorist attacks, the pope addressed the questions of the "legitimate fight against terrorism" which "has once again let the sound of arms be heard."

He said one must keep in mind "not only the question of legitimate defense but also issues such as the most effective means of eradicating terrorism." He mentioned the need to "search for the factors underlying such acts, and the measures to be taken to bring about a process of 'healing' in order to overcome fear and to avoid evil being added to evil, violence to violence."

When he spoke about Latin America, the pope warned that "the persistence of social inequalities, drug trafficking, corruption and armed violence can endanger the foundations of democracy and discredit the political class."

The Holy Father referred to the principles he has outlined concerning the violence in the Holy Land throughout the 23 years he has been pope. "No one can remain indifferent to the injustice of which the Palestinian people have been victims for more than 50 years," he said. "No one can contest the right of the Israeli people to live in security.... One against the other, neither Israelis nor

Palestinians can win the war, but together they can win peace. Nor is the logic of the law of retaliation capable any longer of leading to paths of peace."

The pope also mentioned concern for Africa, with its health emergencies and 17 major conflicts "which are decimating its peoples."

More generically, the Holy Father listed the eight most important challenges that he believes our world must face at this time. They are:

1. The defense of the sacredness of human life in all circumstances, especially in relation to the challenges posed by genetic manipulation.
2. The promotion of the family, the basic unit of society.
3. The elimination of poverty, through efforts to promote development, the reduction of debt and the opening of international trade.
4. Respect for human rights in all situations, with special concern for the most vulnerable—children, women and refugees.
5. Disarmament, the reduction of arms sales to poor countries, and the consolidation of peace after the end of conflicts.
6. The fight against the major diseases and access by the poor to basic care and medicines.
7. The protection of the environment and the prevention of natural disasters.
8. The rigorous application of international law and conventions.

I doubt that any world leader views the world situation with the objectivity and political disinterest with which the pope can do so. Nor are other leaders particularly equipped to make the moral and ethical assessments that are sorely needed in the world. Nor would many leaders have the courage of John Paul II to address cultural concerns that are highly unpopular, for example, the sacredness of human life in all circumstances.

We pray for the Holy Father especially because of the awesome responsibility he bears for the leadership of our Church. We need also to keep in mind his need for prayer in his responsibility as a major leader in the international community.

This is also an opportunity to remind ourselves to pray for those who assist the pope as staff members at the Vatican. They do not carry an easy burden. The Church in our archdiocese and the larger Church in the United States are not independent islands, either as Church or as civil entities. The universal human family claims a place in our prayer and concern. †

Archbishop Buechlein's intention for vocations for August

Parish Awareness: that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.



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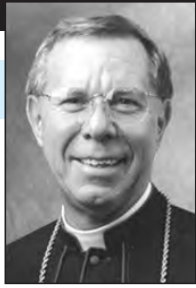
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Ampliando nuestra visión del mundo

Es casi como nuestra segunda naturaleza ser parroquiales en nuestra forma de ver al mundo y a la Iglesia en el mundo.

El patriotismo nacional es una virtud, pero también es importante tener en mente que somos parte de un universo internacional mayor. Es fácil ver por encima de la escena internacional y de sus retos. Pues bien, debemos preocuparnos no sólo porque somos parte de una Iglesia que es internacional, sino simplemente porque la familia humana es una sola.

A principios del año el Papa Juan Pablo II, se dirigió a 172 embajadores de las naciones que mantienen relaciones diplomáticas con el Vaticano. Estos países quieren tener embajadas en el estado territorial más pequeño en el mundo, porque el Vaticano es una de las fuentes de comunicación internacional más importantes y confiables.

Desde ese punto de vista, el papa es visto como un formidable líder mundial. De hecho, el Papa Juan Pablo es sin duda el líder moral y espiritual más altamente respetado en el mundo. Cuando él habla, los líderes mundiales ponen atención.

No nos debiera sorprender que en su más reciente discurso a los embajadores el Santo Padre evaluara al mundo desde el punto de vista del Evangelio. La agencia de noticias Zenit.org, con oficinas en Roma, reportó que los temas principales en su alocución fueron el terrorismo, la violencia en la Tierra Santa y las dificultades sociales en América Latina.

A raíz de los ataques terroristas del 11 de septiembre, el papa se refirió a las preguntas de “la lucha legítima en contra del terrorismo” la cual “ha permitido que nuevamente se escuche el sonido de las armas”.

Él dijo que uno debe tener en mente “no sólo la pregunta de la legítima defensa, sino los puntos tales como la forma más efectiva de erradicar el terrorismo”. Él mencionó la necesidad de “buscar los factores que están por debajo de tales actos, y las medidas que deben ser tomadas para lograr el proceso de la ‘curación’ para poder sobreponerse al miedo y evitar que se añada mal al mal, violencia a la violencia”.

Cuando él habló sobre América Latina, el papa advirtió que “la persistencia de las desigualdades sociales, el tráfico de drogas, la corrupción y la violencia armada pueden poner en peligro las bases de la democracia y el descrédito de la clase política”.

El Santo Padre hizo referencia a los principios que él ha resaltado con relación a la violencia en la Tierra Santa a través de los veintitrés años en que él ha sido papa. “Nadie puede permanecer indiferente ante la injusticia de la cual han sido víctimas los palestinos por más de cincuenta años” dijo. “Nadie puede contestar al derecho que tienen los israelitas de vivir con seguridad... Los unos contra los otros, ni los israelitas ni los palestinos pueden

ganar la guerra, pero juntos pueden ganar la paz. Ni la lógica de la ley de la venganza es capaz de guiar los caminos de la paz”.

El papa también mencionó su preocupación por África, con sus emergencias de salud y los veintisiete conflictos principales “los cuales están diseminando a su pueblo”.

Más enérgicamente el Santo Padre listó los ocho retos más importantes que él cree que nuestro mundo debe encarar en este momento. Ellos son:

1. La defensa de lo sagrado de la vida humana en todas las circunstancias, especialmente con relación a los retos surgidos por la manipulación genética.
2. La promoción de la familia como única base de la sociedad.
3. La eliminación de la pobreza, a través de los esfuerzos para promover el desarrollo, la reducción de la deuda, y la apertura del mercado internacional.
4. El respeto por los derechos humanos en todas las situaciones, especialmente preocupándonos por los más vulnerables, los niños, las mujeres y los refugiados.
5. El desarme, la reducción de las ventas de armas a los países pobres, y la consolidación de la paz al final de los conflictos.
6. La lucha en contra de las enfermedades más fuertes y el acceso a los cuidados básicos y a las medicinas para los pobres.
7. La protección del ambiente y la prevención de los desastres naturales.
8. La aplicación rigurosa de las leyes y convenciones internacionales.

Yo dudo que cualquier otro líder mundial vea la situación del mundo con la objetividad y el desinterés político del papa. Ni están los otros líderes particularmente equipados para hacer las aseveraciones morales y éticas tan necesarias en el mundo. Ni muchos líderes con el valor de Juan Pablo II para tratar las preocupaciones culturales que son tan impopulares, por ejemplo lo sagrado de la vida humana en todas las circunstancias.

Rezamos especialmente por el Santo Padre por su inmensa responsabilidad que lleva con el liderazgo de nuestra Iglesia. También debemos tener en mente su necesidad de oración por su responsabilidad como uno de los más importantes líderes de la comunidad internacional.

Esta es también una oportunidad para recordarnos que recemos por aquellos quienes ayudan al papa como miembros del personal del Vaticano. Su tarea no es fácil. La Iglesia en nuestra arquidiócesis y la gran Iglesia en los Estados Unidos no son islas independientes ni como iglesias ni como entidades civiles. La familia universal desea un lugar en nuestras oraciones e inquietudes. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Diluting the faith

I was born in 1936 and grew up in the Diocese of Owensboro, Ky., at Sacred Heart Parish in Russellville, which was run then by the Home Missioners of America, now known as the Glenmary Fathers. In that atmosphere, there were few shades of gray and I was taught that going to a movie classified as “B” (objectionable in part) by the Catholic Legion of Decency was a mortal sin. I was quite surprised, when I started at Notre Dame in 1954, that my Catholic friends from everywhere else thought nothing of attending a “B” movie. I was further surprised to buy the “C” (condemned) movie, *The Outlaw*, around 1991 and find it to be cleaner than many TV programs today.

Eating of meat on Friday was still considered a mortal sin, constituting an absolute rejection of God. My sister was forbidden to be a bridesmaid in a Protestant wedding. Changes were certainly needed.

Then came Vatican II and some good things happened. Protestants were no longer called “heretics,” but were considered “separated brethren.” Friday abstinence was done away with along with many Lenten restrictions, and the Mass was finally celebrated in native languages instead of Latin. Many good changes resulted from Vatican II and Pope John XXIII was on target. But something else happened, and I doubt that John XXIII could have foreseen it.

In the United States, at least, much of the fundamental moral base of the Church was diluted. While the concept of “mortal” and “venial” sin is valid, it was simply pressed too hard on our consciences in the past and that needed to be changed. But, instead, the distinction between mortal and venial sin was severely muddled to the point that you now hear nothing about them anymore.

Another example is, in the past, the only way that a marriage could be annulled was to “prove” that it was never consummated. Nowadays, a marriage can be annulled after 20 years of marriage and several children.

Why all the scandals today, and why is the American Catholic Church imploding? There are several factors involved, in my opinion, and the first one is the forgotten concept of mortal sin.

I was taught at Notre Dame in the decade of the 1950s that an act may be “objectively” objectionable to God and is, therefore, “objectively” a sin in His eyes. But due to circumstances in a given situation, the act may be “subjectively” not a sin. The circumstances affecting the sin could be insanity, ignorance, coercion, etc. But “political correctness” has taken over much of our Church in America and, it seems to me, the concept of a deed being “objectively” offensive to God has been lost in the many excuses being made for deviant behavior.

I was taught that sex outside marriage, including homosexual behavior and indecent touching of one’s self or others, is all wrong. This is where the concept of “objective” sin must be stressed, but it seems that this concept has been lost to political correctness.

In today’s atmosphere, even priests can start rationalizing and pretending that God understands it if they sexually abuse young boys and girls because they might have been abused themselves as children, or whatever.

But what is lost in all this confusion is the concept of free will. I could be neurotic and traumatized and be inclined to inflict violence on others, but I still have the will to refuse to do so.

The pedophile priests have free will and can refuse to give in to their inclinations. Homosexuals may not be able to change their inclinations, but do have the God-given free will to refuse to give in to these inclinations. Chastity is a valid

choice for homosexuals as well as single heterosexuals, and I was told that priests in the Roman rite have to take vows of chastity.

If mankind does not have free will, then how could God justify kicking our first parents out of the Garden of Eden? It’s time the Church get back to some basics!

Charles E. Wood, Depauw

St. Maria Goretti

I am troubled by a recent article in *The Criterion* (7/12/02) which holds up St. Maria Goretti as a model of chastity for young people. What the article did not say was that Maria’s murderer, Alessandro Serenelli, had made many sexual advances prior to the crime. But she did not say anything to anybody! It is important that our young women understand the importance of going to responsible adults when they feel threatened.

I also have difficulty with the idea that the rape victim has foregone her chastity. Rape has nothing to do with sexuality; it is a statement of power and control.

Let us pray for all rape victims. Let us not perpetuate the idea that death is preferable. Let us be a loving community that holds young women close in a healthy embrace.

Pat Conard, Nashville

Same sex marriages

This letter is in response to that of Darryl Barthe in the July 12 issue of *The Criterion*.

I want to make my position clear from the outset. I am a heterosexual man, 49 years old, married to the one and only woman with whom I have ever had intercourse for the past 27 years, and father of two teen-age children. I am fiercely opposed to the Church’s official position regarding homosexuality and eagerly pray for the day when sacramental marriage will be offered to same-sex unions.

I believe those unions should have available to them indiscriminately all the rights and privileges of heterosexual marriage, including adoption, rights of survivorship and all other legal advantages.

After being raised in a Protestant home, I converted to Catholicism at age 30 after years of proclaiming myself an atheist; it was largely the embracing sense of the Catholic community that moved my hardened heart. But it was similarly the notion—one I only slowly came to appreciate—that the Catholic Church has built within it a mechanism for redressing evils, superstitions and inequities contaminating it from earlier, less rational and loving ages.

It sometimes takes centuries—and often properly so—for these matters to be resolved, and it is always the case that men and women of good faith will disagree, sometimes vehemently, with exactly what the proper resolution of any given issue is to be; nevertheless, our faith has demonstrated time and again that it is capable of admitting its faults, prejudices and outright crimes against those within its embrace and without.

The Auto de Fe is no longer considered appropriate in dealing with heresy; we no longer endorse genocide as a legitimate tool for propagating the faith, as in the case of the indigenous peoples of South America; we no longer believe it is proper to the natural order of things for white people to enslave those of color. Anyone who wishes to claim that each of these circumstances were not at one time officially endorsed by hierarchy within our Church is simply turning a blind eye to an admittedly painful history.

It’s the triumph of our faith that we have been able to recognize after centuries of abusing the Gospel of Christ in

See LETTERS, page 19

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

Check It Out . . .

St. Thomas the Apostle Parish, 523 S. Merrill St., in Fortville, is having its **parish festival** from 11 a.m. to 10 p.m. on Aug. 3. There will be games, food, entertainment, an auction and a chicken and noodles dinner. For more information, call 317-485-5102.

St. Boniface Parish, 15519 N. State Road 545, in Fulda, is having its **parish picnic** from 11 a.m. to 7 p.m. on Aug. 4. There will be quilts for sale. For more information, call 812-357-5533.

St. John the Baptist Parish, 331 S. Buckeye St., in Osgood, is having its **summer festival** from 11 a.m. to 4 p.m. on Aug. 4. There will be chicken dinners and games for children and adults. For more information, call 812-689-4244.

St. Vincent Orphanage is having a reunion on Aug. 17 at St. Vincent de Paul Church, R.R. 4, in Vincennes, Ind., in the Diocese of Evansville. For more information, call Don Frick at 317-241-9715 or John Childers at 317-638-7837.

The third annual Saint Mary-of-the-Woods Scholarship Scramble, hosted by the Terre Haute Alumnae Club of

Saint Mary-of-the-Woods College, will be held on Sept. 7 at the Geneva Hills Golf Club in Clinton. The golf tournament is open to men and women. Registration and lunch begin at 11:30 a.m. A shotgun start is scheduled at 12:30 p.m. The entry fee is \$55 per person and includes lunch, green fees, cart fees and range balls. Proceeds from the event will fund scholarships to support Wabash Valley women pursuing degrees at Saint Mary-of-the-Woods College. The entry deadline is Sept. 1. For more information, call 812-235-0460, 812-466-4682 or 812-232-6961 or e-mail smwcgolf@aol.com.

The Mom's Club of SS. Francis and Clare Parish, 5901 W. Olive Branch Road, in Greenwood, is teaming up with St. Francis Hospital to present **Parenting P.L.U.S. Classes**. The focus will be on values, encouragement, feelings, communication, behavior and discipline. The classes will be held from 6:30 p.m. to 8:30 p.m. on Sept. 3, 10 and 17 and Oct. 1 at the church. The fee of \$17 covers the cost of workbooks. For more information or to register, call the St. Francis Hospital Education Center at 317-865-5554.

Noah's Ark Children's Village,

101 Noah's Lane, in Jeffersonville, is looking for **donations of cars**. Noah's Ark is a not-for-profit foster care community that depends on people in the community to partner with them to support the children who live there. If you have an old car that runs, even if it needs some work, you can donate it to Noah's Ark and get the full, Blue Book value off your taxes. For more information, call Joan Smith at 812-288-6800.

The archdiocesan **Birthline ministry**, coordinated by the Office of Pro-Life Activities, has a special need for donations of layettes, disposable diapers and newborn items for boys. Donations of maternity clothing, all types of baby clothing and accessories, cribs, strollers, car seats, playpens and infant formula are always needed. The Birthline ministry helps pregnant women in crisis and young mothers who have recently given birth and need assistance. Donations that are in good condition should be delivered to the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan pro-life office, at 317-236-1521 or 800-382-9836, ext. 1521. †

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

Austin Powers in Goldmember (New Line)
Rated **A-III (Adults)** because of much sexual innuendo, some vulgar toilet humor and comically intended violence, fleeting rear nudity and brief crass language with an instance of profanity.
Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

The Country Bears (Disney)
Rated **A-II (Adults and Adolescents)** because of some mild menace.
Rated **G (General Audiences)** by the MPAA. †

Sisters of Providence honor silver jubilarians

Four Sisters of Providence of Saint Mary-of-the-Woods are celebrating their silver jubilee this year. They were honored during a eucharistic liturgy on July 20 at the Church of the Immaculate Conception at the motherhouse.

They are Providence Sisters Nancy Bartasavich, Judith Birgen, Maureen Fallon and Cynthia Lyng. Three of the sisters formerly ministered in the Archdiocese of Indianapolis.

Sister Nancy Bartasavich is a native of Hawthorne, Calif. She currently ministers as a counselor for the South Central Los Angeles Ministry Project.

Sister Nancy entered the congregation on Aug. 24, 1977, from St. Joseph Parish in Hawthorne. She professed perpetual vows on Aug. 25, 1985.

She graduated from California State University-Long Beach with a bachelor's degree in English. She received a master's degree in counseling from California State University-Fullerton.

Sister Nancy taught at Holy Cross Central School in Indianapolis from 1979-81. She served as a youth minister for St. Angela Merici Parish in Brea, Calif.; as a provincial counselor for St. Michael Province, residing in California; and as pastoral minister for St. Margaret Mary Parish in Lomita, Calif.

She also served as a counselor for Maternity BVM Community Center in Chicago and as a counselor for Good Shepherd Shelter for Battered Women

with Children in Los Angeles. She also ministered as a chaplain for St. Camillus Catholic Center in Los Angeles.

Sister Maureen Fallon is a native of Chicago. She currently ministers as assistant principal at St. Benedict High School in Chicago.

Sister Maureen entered the congregation on Aug. 24, 1977, from St. Eugene Parish in Chicago. She professed perpetual vows on Aug. 15, 1987.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in chemistry. She received a master's degree in chemistry from Purdue University in West Lafayette, Ind., and a master's degree in educational leadership from DePaul University in Chicago.

Sister Maureen taught at Cardinal Ritter High School in Indianapolis from 1986-93. She taught at Reitz Memorial High School in Evansville from 1980-84 and at other schools in Illinois.

Sister Cynthia Lyng is a native of Bridgeport, Conn. She currently ministers as activity director for Windsor House Adult Day Health Care in Cambridge, Mass.

Sister Cynthia entered the congregation on Aug. 24, 1977, from St. Thomas Parish in Fairfield, Conn. She professed perpetual vows on Sept. 21, 1985.

She graduated from St. Francis College in Fort Wayne, Ind., with a bachelor's degree in elementary education.

Sister Cynthia taught at St. Simon the

Apostle School in Indianapolis from 1982-86. She ministered as activities assistant for Providence Retirement Home in New Albany from 1986-87, and as director of special programs there from 1987-91.

She served as activities coordinator for Harbor Inn Nursing Home in South Boston, as a certified home health aide for the Visiting Nurse Association of Greater Lynn in Lynn, Mass., and as a home health aide field evaluator and aide for All Care Visiting Nurse Association in Lynn. She also ministered as a program assistant at Windsor House Adult Day Health Care in Cambridge, Mass.

Sister Judith Birgen is a native of Torrance, Calif. She currently ministers as an assistant professor at Chicago State University.

Sister Judith entered the congregation on Aug. 24, 1977, from Our Lady of Guadalupe Parish in LaHabra, Calif. She professed perpetual vows on Aug. 15, 1987.

She graduated from Pepperdine University in Malibu, Calif., with a bachelor's degree in sociology. She received a master's degree in social work, a master's degree in sociology and a doctorate in sociology at the University of Chicago.

Sister Judith served as a social worker, social work supervisor and program director for Catholic Charities in Chicago. She also served as director of community relations for the Interfaith Center for the Homeless in Chicago.



Sr. Nancy Bartasavich, SP



Sr. Judith Birgen, SP



Sr. Maureen Fallon, SP



Sr. Cynthia Lyng, SP

The Sisters of Providence, a congregation of more than 530 women religious, have their motherhouse at Saint Mary-of-the-Woods, located northwest of Terre Haute, Ind. Blessed Mother Theodore Guerin founded the Sisters of Providence at Saint Mary-of-the-Woods in 1840.

Sisters of Providence currently minister in 20 states, the District of Columbia, Taiwan, China and the Philippines. †

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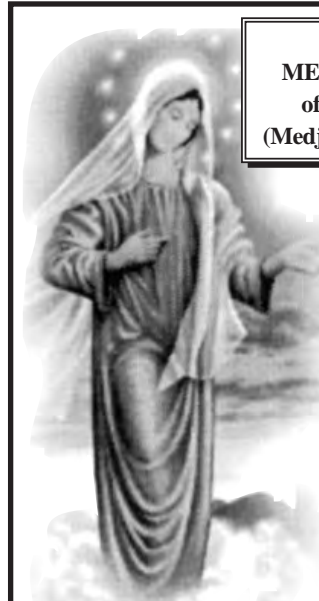
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Thank you for having responded to my call."

For additional information, please contact:
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654 Washington St. • Braintree, MA 02184
781-356-5000
or locally, call Becky Oaldon,
317-924-9032



BOARD

continued from page 1

reporting annually on their progress and naming dioceses not in compliance.

Article 9 provides for the USCCB president to appoint a National Review Board, reporting directly to him, that will assist and monitor the national office in its work and review and approve its annual report before it is published.

The board is also charged with:

- Approving any recommendations that emerge from the annual review.
- Commissioning a comprehensive study of the factors behind the U.S. clergy

sexual abuse crisis to help Church leaders understand the issues more fully and respond more effectively to any future problems.

- Commissioning a descriptive study of the nature and scope of the problem, including the development of national data and statistics on perpetrators and victims.

One of the board's first tasks will be to participate in the search for the director of the national child protection office, who is to be appointed by the USCCB general secretary, Msgr. William P. Fay.

Shortly after the bishops adopted the charter on June 14, Bishop Gregory announced that he had chosen Keating, a former prosecutor with a reputation for

being tough on crime, to head the board.

At that time, he also named two other members: Justice Anne M. Burke of the First District of the Illinois Appellate Court, and attorney Robert S. Bennett, head of civil litigation of the Washington office of Skadden, Arps, Slate, Meagher and Flom.

At its first meeting on June 20-21 in Oklahoma City, a fourth member was added to the original core group: Michael J. Bland, clinical-pastoral coordinator of the Chicago archdiocesan Office of Assistance Ministry, himself a survivor of sexual abuse by a priest when he was a minor.

The USCCB posted brief biographical sketches of all review board members on

its Web site at www.usccb.org.

Two days before the new members were named, the Survivors Network of those Abused by Priests, a national support and advocacy group for clergy sex abuse victims, criticized the decision not to include a SNAP member on the review board.

In a press release on July 22, SNAP said that, when Keating met briefly with two SNAP leaders in Dallas during the bishops' June meeting, he professed an interest in having a SNAP member on the board. But on the MSNBC "Donahue" program on July 19, Keating said no SNAP member would be included because he did not want board members with their own agenda. †



CNS photo from Reuters

Ukraine crash site

Eastern-rite Catholic priests pray during a memorial service at an airfield near Lviv, Ukraine, on July 29. Hundreds of Ukrainians circled the charred grass and tarmac to pray for 83 people who were killed when a fighter jet cartwheeled into a crowd of air show spectators on July 27.

Knights of Columbus report new highs in charitable giving and volunteerism in 2001

NEW HAVEN, Conn. (CNS)—Members of the Knights of Columbus raised and contributed to charity more than \$125.6 million and volunteered more than 58.9 million hours of service during 2001, according to figures released at the organization's international headquarters in New Haven.

In 2000, the Knights raised and donated \$116 million and 55.3 million volunteer hours. Twenty years ago, the Knights reported raising and donating to charity \$52 million and volunteering 13.4 million hours of service.

Carl A. Anderson, supreme knight, said the figures show the 1.6-million-member organization is "a powerhouse of volunteer service."

"Day in and day out, we respond to the need around us in our community," he said. "And sometimes, as in the

aftermath of Sept. 11, we find new ways to serve the nation."

Between Sept. 12 and Nov. 1, the Knights of Columbus raised and distributed more than \$1 million through its Heroes Fund to more than 400 widows and surviving family members of New York fire, police and emergency rescue personnel killed in the terrorist attacks.

Of the \$125.6 million total in 2001, \$36 million went to Church support, such as assistance to Catholic parishes, schools, religious education projects, seminarians and seminaries, and vocations programs, while \$52.8 million went to support community groups such as Special Olympics, programs for the elderly or persons with mental retardation, disaster relief efforts, and hospitals or health-related programs. Another \$14.6 million went to fund youth activities. †

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Pope appeals for justice for poor in Latin America

GUATEMALA CITY (CNS)—Appealing for justice and dignity on behalf of Latin America's poor, Pope John Paul II arrived in Guatemala to canonize a 17th-century missionary who ministered to the country's downtrodden and destitute.

At a welcoming ceremony in Guatemala City on July 29, the pope said that in declaring Blessed Pedro de San Jose Betancur a saint he wanted to offer the impoverished country an occasion for "grace and renewal."

"I fervently hope that the noble Guatemalan people, who thirst for God and for spiritual values, who are anxious for peace, solidarity and justice, may live and enjoy the dignity which is theirs," he said.

He offered a special blessing for "the poor, the indigenous people and the *campesinos*, the sick, all the marginalized" and those suffering in body or spirit.

The pope was on the second leg of an 11-day trip that had already taken him to Toronto for several days of World Youth Day events. He was to preside over additional canonization and beatification ceremonies in Mexico before returning to Rome on Aug. 2.

Flying over the United States in a chartered jet on his way to Guatemala, the pope greeted President George W. Bush in a telegram and offered a prayer for world peace.

He asked that the United States "draw ever greater strength and courage from its spiritual heritage as it works to ensure true justice, peace and well-being, both within its own borders and throughout the world."

Unlike Toronto, where the 82-year-old pontiff surprised his hosts by walking down the airplane stairs, in Guatemala City he rode a lift to the tarmac and ascended another mini-lift to the small platform where the arrival ceremony was held. He delivered his short speech in Spanish as he sat next to Guatemalan President Alfonso Portillo.

Two days before the pope's arrival, Portillo announced that he would halt state executions during his tenure as president and ask Guatemala's legislature to ban the death penalty in the predominantly Catholic country. According to Guatemalan newspaper reports, he said he made the decision in response to a written papal appeal.

Guatemala has some 30 detainees awaiting the death penalty. It is one of the few Latin American countries where capital punishment is legal, but a state execution has not been carried out since 2000.

Portillo, in remarks to the pope, said Guatemala was "today planting new seeds of hope and at the same time walking over the ashes of the past."

In June, Guatemala's bishops issued a pastoral letter expressing their disappointment over the pace of progress of social reforms, saying the Church "cannot be silent when confronted by injustice and the abuse of the innocent."

The bishops have directed much of their pastoral attention to indigenous Mayan people, who make up about 43 percent of the Guatemalan population.

Blessed Betancur—known as the "St. Francis of the Americas" but more popularly as "Hermano Pedro"—did

CNS photo by Edgar Romero



Catholics in Antigua, Guatemala, participate in a procession on July 28 marking the canonization of Blessed Pedro de San Jose Betancur. Pope John Paul II was to canonize the missionary affectionately called "Hermano Pedro" in Guatemala City on July 30.

much of his work among the indigenous. He walked the wealthy neighborhoods of Guatemala City in the 1600s, ringing a bell and begging support for the poor.

In his speech, the pope said Hermano Pedro "embodied God's love for his people" and epitomized the Church's missionary spirit. The pope was to canonize him during an outdoor Mass in the capital on July 30.

Born in the Canary Islands in 1619, Hermano Pedro left his life as a poor shepherd and set out to become a priest in the New World. Rejected for the priesthood because of his intellectual shortcomings, he instead joined the Franciscan third order as a layman.

Before his death in 1667, he established a hospital, schools and shelters for the city's impoverished populations, working especially among the sick, the imprisoned and slaves. The Bethlehemite religious order of brothers and

sisters he founded is still active among the poor.

In the Guatemalan mountain city of Antigua, where Hermano Pedro is buried, tens of thousands of people streamed past his tomb in the days before the canonization. Many came seeking divine help with health and other problems; in a tradition that goes back centuries, they tapped three times on his grave as they prayed.

Immediately after his arrival, the pope went to his residence to rest. On his way, he rode through the capital in a glass-walled popemobile, cheered by an excited crowd of well-wishers who crammed the streets of the city.

In years past, the 3 p.m. arrival would have given the pope time for several afternoon and evening events. But trip planners have been careful to schedule significant chunks of "down time" during his stays in Toronto, Guatemala City and Mexico City. †

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*The Spirit of Caring*SM

POPE

continued from page 1

Describing himself as “old,” the 82-year-old pontiff looked and sounded remarkably good throughout the week and proved once again that his chemistry with young people was something special. Unlike his last few trips, he pronounced his speeches in their entirety in a strong voice.

He spent most of his first four days in Ontario resting and relaxing at a wooded island retreat on Lake Simcoe, 70 miles north of Toronto, where he invited 15 young people for lunch and conversation on July 26. They dined on pasta and chocolate cake, then sang pop songs and hymns.

The pope asked one of his luncheon guests, 19-year-old Robin Cammarota of New York, about how she experienced the Sept. 11 terrorist attacks on her city. He said he was still praying for those affected by the “terrible” events that day.

The Sept. 11 attacks and their effect on young people was clearly on the pope’s mind from the time he landed in Toronto on July 23.

After walking down a set of stairs to the tarmac—an unplanned gesture from the frail pope, who was supposed to ride down in a lift—the pontiff praised the “gifts of intelligence and heart” that make young people the future of humanity.

But he warned that they also were affected by conflict and injustice in the contemporary world.

“Too many lives begin and end without joy, without hope. That is one of the principal reasons for World Youth Day. Young people are coming together to commit

themselves, in the strength of their faith in Jesus Christ, to the great cause of peace and human solidarity,” he said.

At an official arrival ceremony on July 25 at a Toronto fairgrounds near the shores of Lake Ontario, the pope told a cheering throng of young people that real happiness is found in the Gospel, not in worldly success or the “fleeting pleasures of the senses.”

He said Christ’s advice to be pure of heart, to love the poor and to build peace has special resonance in a world torn by violence and terrorism.

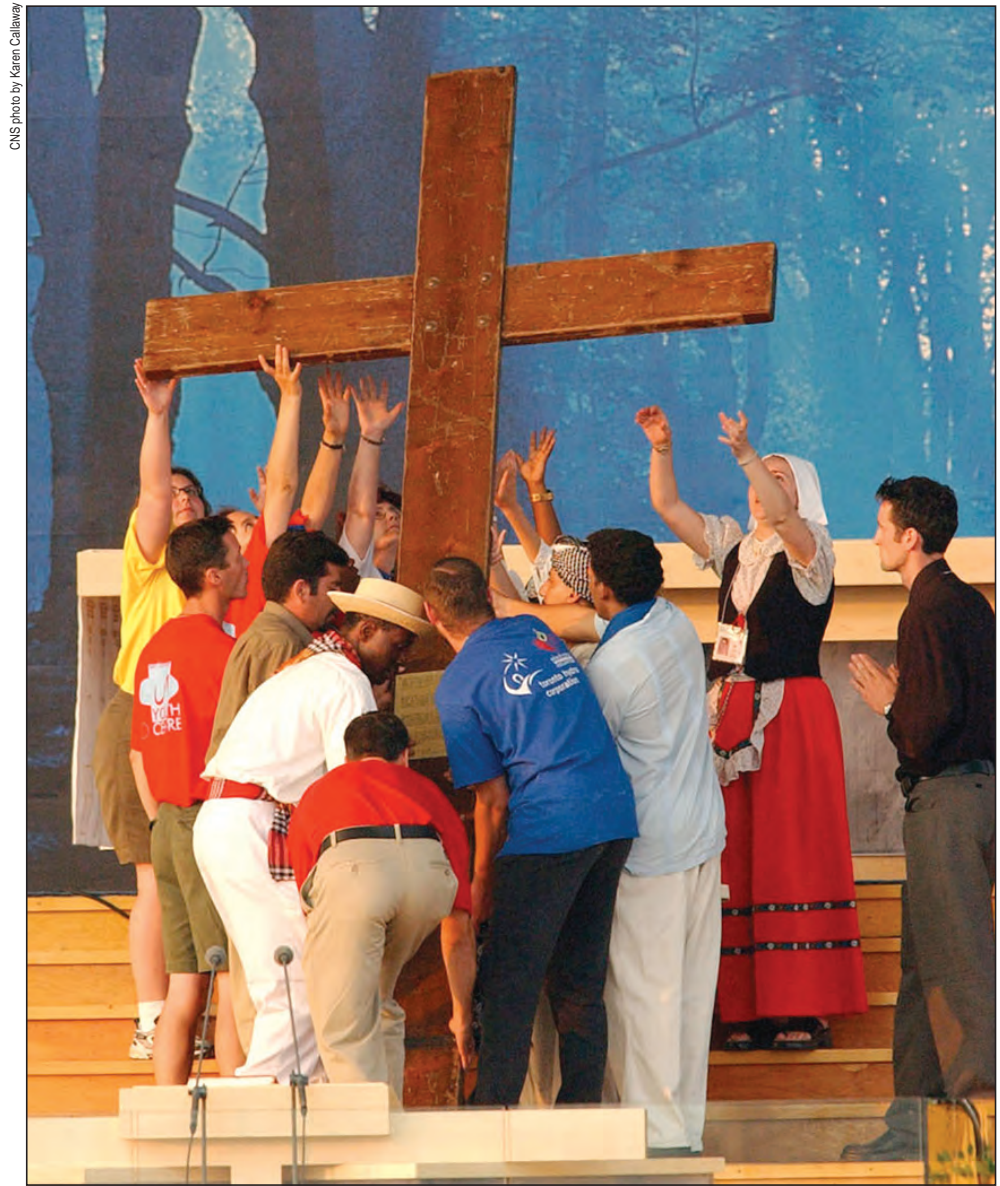
“Last year, we saw with dramatic clarity the tragic face of human malice. We saw what happens when hatred, sin and death take command,” the pope said, referring to the Sept. 11 attacks.

“But today, Jesus’ voice resounds in the midst of our gathering. His is a voice of life, of hope, of forgiveness, a voice of justice and of peace. Let us listen to this voice,” he said.

For many of the youths, the joyous ceremony offered the first glimpse of the pope. Some cried, some snapped pictures and some climbed on friends’ shoulders for a better view. When he greeted the crowd with the words, “The pope, who loves you dearly,” the young people interrupted his talk with a five-minute ovation.

At their next major encounter, a prayer and song vigil in Downsview Park on July 27, the pope challenged young people to lead the world away from hostility and toward a “civilization of love.”

Speaking from a stage overlooking a sea of flag-waving youths, he again evoked the terrorism of Sept. 11 as an emblem of a world gone wrong and said the remedy depends on faith in Christ, the “faithful friend who never lets us down.” †



A group of international youth raises the World Youth Day cross at an evening prayer vigil in Downsview Park in Toronto on July 27. Pope John Paul II, presiding over the event, called the youths “a new generation of builders.”

Text of pope’s homily at World Youth Day closing Mass

TORONTO (CNS)—Here is the Vatican translation of Pope John Paul II’s English- and French-language homily at the closing Mass on July 28 at World Youth Day in Toronto.

“You are the salt of the earth. ... You are the light of the world.” (Mt 5:13-14)

Dear young people of the 17th World Youth Day,

Dear brothers and sisters,

1. On a hillside near the lake of Galilee, Jesus’ disciples listened to his gentle and urgent voice; as gentle as the landscape of Galilee itself, as urgent as a call to choose between life and death, between truth and falsehood. The Lord spoke words of life that would echo forever in the hearts of his followers. Today he is speaking the same words to you, the young people of Toronto and Ontario, of the whole of Canada, of the United States, of the Caribbean, of Spanish-speaking America and Portuguese-speaking America, of Europe, Africa, Asia and Oceania. Listen to the voice of Jesus in the depths of your hearts! His words tell you who you are as Christians. They tell you what you must do to remain in his love.

2. But Jesus offers one thing, and the “spirit of the world” offers another. In today’s reading from the Letter to the Ephesians, St. Paul tells us that Jesus leads us from darkness into light (cf. Eph 5:8). Perhaps the great apostle is thinking of the light that blinded him, the persecutor of Christians, on the road to Damascus. When later he recovered his sight, nothing was as before. He had been born anew and nothing would ever take his new-found joy away from him. You, too, are called to be transformed. “Awake, O sleeper, arise from the dead, and Christ will give you light” (Eph 5:14), says St. Paul.

The “spirit of the world” offers many false illusions and parodies of happiness. There is perhaps no darkness deeper than the darkness that enters young people’s souls when false prophets extinguish in them the light of faith and hope and love. The greatest deception, and the deepest



Pope John Paul II makes his way through cheering crowds at the beginning of his first meeting with World Youth Day delegates in Toronto on July 25.

source of unhappiness, is the illusion of finding life by excluding God, of finding freedom by excluding moral truths and personal responsibility.

3. The Lord is calling you to choose between these two voices competing for your souls. That decision is the substance and challenge of World Youth Day. Why have you come together from all parts of the world? To say in your hearts: “Lord, to whom shall we go? You have the words of eternal life” (Jn 6:68). Jesus—the intimate friend of every young person—has the words of life. The world you are inheriting is a world which desperately needs a new sense of brotherhood and human solidarity. It is a world which needs to be touched and healed by the beauty and richness of God’s love. It needs witnesses to that love. It needs you—to be the salt of the earth and the light of the world.

4. Salt is used to preserve and keep. As apostles for the third millennium, your task is to preserve and keep alive the awareness of the presence of our savior Jesus Christ, especially in the celebration of the Eucharist, the memorial of his saving death and glorious resurrection. You

must keep alive the memory of the words of life which he spoke, the marvelous works of mercy and goodness which he performed. You must constantly remind the world of the “power of the Gospel to save” (Rom 1:16)!

Salt seasons and improves the flavor of food. Following Jesus, you have to change and improve the “taste” of human history. With your faith, hope and love, with your intelligence, courage and perseverance, you have to humanize the world we live in, in the way that today’s reading from Isaiah indicates: “Loose the bonds of injustice ... share your bread with the hungry ... remove the pointing of the finger, the speaking of evil. ... Then your light shall rise in the darkness” (Is 58:6-10).

5. Even a tiny flame lifts the heavy lid of night. How much more light will you make, all together, if you bond as one in the communion of the Church! If you love Jesus, love the Church! Do not be discouraged by the sins and failings of some of her members. The harm done by some priests and religious to the young and vulnerable fills us all with a deep sense of sadness and shame. But think of the vast majority of dedicated and generous priests and

religious whose only wish is to serve and do good! There are many priests, seminarians and consecrated persons here today; be close to them and support them! And if, in the depths of your hearts, you feel the same call to the priesthood or consecrated life, do not be afraid to follow Christ on the royal road of the cross! At difficult moments in the church’s life, the pursuit of holiness becomes even more urgent. And holiness is not a question of age; it is a matter of living in the Holy Spirit, just as Kateri Tekakwitha and so many other young people have done.

You are young, and the pope is old and a bit tired. But he still fully identifies with your hopes and aspirations. Although I have lived through much darkness, under harsh totalitarian regimes, I have seen enough evidence to be unshakably convinced that no difficulty, no fear is so great that it can completely suffocate the hope that springs eternal in the hearts of the young.

Do not let that hope die! Stake your lives on it! We are not the sum of our weaknesses and failures; we are the sum of the Father’s love for us and our real capacity to become the image of his Son.

6. O Lord Jesus Christ, keep these young people in your love.

Let them hear your voice and believe what you say, for you alone have the words of life.

Teach them how to profess their faith, bestow their love, and impart their hope to others.

Make them convincing witnesses to your Gospel in a world so much in need of your saving grace.

Make them the new people of the beatitudes, that they may be the salt of the earth and the light of the world at the beginning of the third Christian millennium!

Mary, Mother of the Church, protect and guide these young men and women of the 21st century.

Keep us all close to your maternal heart. Amen. †

YOUTH

continued from page 1

hearts of the young and he called them, "my dear young people" numerous times. The youth responded with continual chants of "John Paul II, we love you."

Traveling almost 600 miles from Indianapolis to Toronto, the road-weary pilgrims camped in a field to hear the Holy Father, hoping for a glimpse of him as he traveled down selected roads throughout the park in his popemobile.

Enduring a rainstorm, heavy winds and camping with only a sleeping bag on the ground, the youth said it was worth any hardships to be in the Holy Father's presence.

"He's the pope," said Stacy Miller, 16, of St. Vincent de Paul Parish in Bedford. "He's been the pope since I was born. He cares about youth."

They know it's true because the pope told them.

Despite his struggle with a Parkinson's-like disease, the 82-year-old pontiff spoke strongly and clearly, and closed the generational gap with his sense of humor and heartfelt words to the youth as he told them they are the ones he is counting on.

"You are young and the pope is old," he said during his Sunday Mass homily.

Immediately, the chant "the pope is young" resounded through the crowd as youth from across the world waved their arms and their country's flags in the air from where they stood in the fields crowded with sleeping bags and makeshift shanties made of tarps or cardboard.

"Eighty-two is not the same as when I was 22 or 23," the pope replied. "But I still fully identify with your hopes and aspirations."

Urging them to "be not afraid," the mantra of his papacy from the beginning, the pope gave the youth words of wisdom to take home.

"My dear young people, you are called to be transformed," he said. "Awake you who are asleep, arise from the dead and Christ will give you life."

"The spirit of the world offers many false illusions and parodies of happiness. No darkness is deeper than the darkness that enters young people's souls when false prophets extinguish the light of faith, hope and love."

He told them the "greatest deception and the greatest source of unhappiness is the illusion of finding life through the exclusion of God and finding freedom by excluding moral truths and personal responsibility."

Preparing for college this fall, Lucy Coffman of Franklin is taking the pope's words to heart.

"What struck me is that you do not have to be afraid to be evangelists because we are the ones leading the next generation," said Coffman, 18, of St. Rose of Lima Parish in Franklin.

"We can speak strong and hold our ground and have faith," Lucy said. "There

are no barriers because we are witnesses to love and rejoicing."

Seeing thousands of youth from across the world made one of the largest impacts on the pilgrims from the archdiocese, who said being surrounded by so many people sharing the same faith strengthened their beliefs.

World Youth Day is the product of John Paul II's papacy. He initiated it in 1984.

Continually, he has told the youth during his 23-year pontificate, "You are our hope." The pope asked the young people to tell the "world of the happiness you have found in God," and he gave them a personal invitation to the Mass he would celebrate Sunday, calling the Eucharist the high point of all the festivities they would share during their World Youth Day week.

He asked the youth to accept Christ's call to choose between life and death, truth and falsehood by "listening to the voice of Jesus in the depths of your heart."

"His words tell you who you are as Christians and tell you what you must do to remain in his love," the pope said.

Throughout the event, the Holy Father laid out his plan for the youth of the Church and how they can live Christ's words in their daily lives.

"As apostles of the third millennium, your task is to preserve and keep alive this memorial of [Jesus'] saving death and glorious death and resurrection ... you must keep alive his marvelous works of mercy and goodness which he performed and must constantly remind the world of the power of the Gospel to save."

Answering the pope's call did not intimidate the youth as they thought of ways they would live out the pope's message on their return home.

"We need to quit thinking of only ourselves and help others," said Valerie Young, 15, of St. Thomas More Parish in Mooresville.

Others said they wanted to help people more and become stronger in their faith.

The pope did not avoid the current priest sex abuse scandal in the United States, which has effected the youth he constantly affirms.

After the rain stopped during his Mass, the pope said "we have the sun," connecting it with the light of Christ.

"How much more light can we make together if we love Jesus and love the Church," he said.

"Do not be discouraged by the sins of some of her members," he said.

Acknowledging the harm done to the youth by some of the Church's priests, the pope said it fills us all with a "deep sense of sadness and shame."

However, he said the vast majority of priests and the Church leaders had only one wish, "to serve and to do good."

He was interrupted by thunderous applause from the youth.

Continuing, he pointed out how the youth should respond to the scandal.

"There are many priests, seminarians

Photos by Jennifer Dell Vecchio



Pilgrims from the Archdiocese of Indianapolis make their way to Downsview Park to see the Holy Father during World Youth Day in Toronto. The youth prayed with the Holy Father during Vespers on July 27 and attended his Mass on July 28.

and consecrated persons here today. Be close to them and support them. And if in the depths of your hearts, you feel the same call to the priesthood or consecrated life, do not be afraid to follow Christ on the royal road of the cross," he said.

Listening to the Holy Father helped David Shoemaker, 15, of St. Thomas More Parish no longer be afraid of "those who attack the Church because of the scandal."

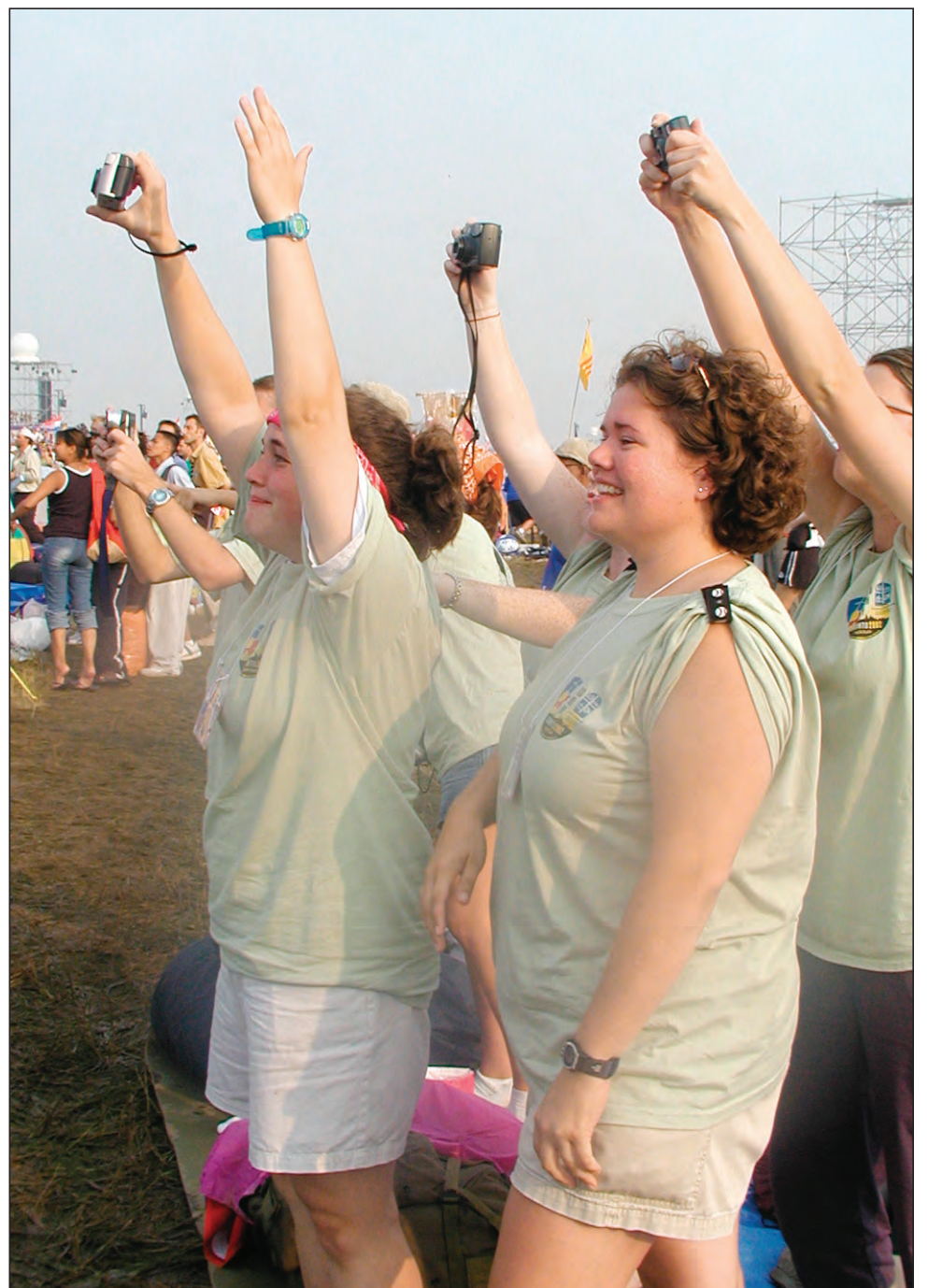
"Now, I'm going to tell them that it's a

few of our priests who did this. It doesn't mean that a few bad apples have ruined [the Church]," David said.

Blessing the people, the pope left the youth with one final prayer.

"Our Lord Jesus Christ, keep these young people in your love. Let them hear your voice and believe what you say."

"Make them a new people of the Beatitudes that they may be the salt of the earth and light of the world and be the beginning of the third Christian millennium." †



Tonya Grant (left) an intern with the Office for Youth and Family Ministries in the Archdiocese of Indianapolis, and Renee Hanson, youth ministry coordinator for St. Malachy Parish in Brownsburg, yell their greetings to the Holy Father as he came down the road in his popemobile at World Youth Day in Toronto.



Parishioners from St. Thomas More Parish in Mooresville try to stay dry during a thunderstorm at World Youth Day. The rain began to fall as the Holy Father made his way to the stage.

Reconciliation is theme for final day of catechesis at World Youth Day

TORONTO (CNS)—In order to experience forgiveness in the sacrament of reconciliation, Catholics must first be reconciled with those around them, bishops said on the third day of World Youth Day catechetical sessions held throughout the Toronto area on July 26.

Nigerian Cardinal Francis Arinze, president of the Pontifical Council for Interreligious Dialogue at the Vatican, called on young people to take full responsibility for their sins and not to blame them on “the weather, my mother or my companions.”

Archbishop Charles J. Chaput of Denver said the Church insists that “we need to change the human heart before we can truly change the world, and in preaching that, she’s been systemically despised and rejected for what her critics call a ‘lack of realism.’”

Cardinal Anthony J. Bevilacqua of Philadelphia reminded the World Youth Day participants that “Jesus calls us to love and forgive and show mercy to everyone—everyone—even our family members, even our close friends, even our neighbors and classmates, even our co-workers, even those who speak differently than we, even those who look differently than we, even those we’ve never met, even those we find it difficult to like.”

The three were among more than 500 bishops, archbishops and cardinals who gave catechesis lessons to World Youth Day pilgrims at 129 churches around Ontario and seven exhibition halls in Toronto on July 24-26, with a different theme each day.

The theme for July 26 was “Be reconciled to God,” from Chapter 5, verse 20 of the Second Letter to the Corinthians.

Cardinal Roger M. Mahony of Los Angeles called on young Catholics to be healers and reconcilers of conflict.

“The more generous you and I are in extending forgiveness to one another, the more peace and joy you’ll have,” he said at St. Anne Church in Brampton, Ontario, a suburb of Toronto.

One of the great graces of World Youth Day, said Cardinal Mahony, is when young people return home to their families, churches, schools and friends and take steps to be reconciled with people with whom they’ve been struggling.

“Find that one person with whom you need to be reconciled and make it happen,” he said.

Cardinal Arinze said it is not enough to regret sins; Catholics also need to resolve not to commit them again.

To illustrate his point, he said that if someone stole his bicycle, they could say they were sorry in any language, but “if you are serious, you return the bicycle!”

The cardinal said a true relationship with God “must lead to and include love of neighbor,” adding that “my neighbor is my way to God.”

He urged the youths not to solve their differences with fighting, just as on a



A priest hears a youth's confession at Coronation Park in Toronto during World Youth Day. The park, across the street from where the main activities took place, offered pilgrims a place to step away from the crowds and pray.

broader scale he said that “violence and terrorism are not the way to resolve differences.”

Bishop J. Faber MacDonald of St. John, New Brunswick, linked the reconciliation theme to “the new phenomena of bullying, and youth killing youth.”

“Youth have always been considered a barometer of the deeper issues affecting society as a whole,” he added. “They are more vulnerable because they have not had time to develop the protective skills most adults possess.”

Calling on each of the young people to “recognize our own sins and ask Christ for forgiveness through the Church,” Bishop MacDonald said, “To forgive everyone, both friends and enemies, is a characteristic of Christianity, and it should be seen in attitudes and actions that favor reconciliation, unity and peace.”

“Only a reconciled and reconciling Church can contribute to building peace, which is very much needed in today’s world,” he added.

Archbishop Chaput noted that forgiveness goes beyond merely understanding the other person.

“If someone punches you in the nose and then explains to you that he has a muscular disorder that prevents him from controlling his movements, you may not

seek revenge, not because you forgive, but because you understand,” he said.

“Forgiveness is different,” the Denver archbishop said. “Forgiveness renounces revenge and responds with love even when we know the other person really wanted to do us evil.”

Archbishop Chaput said he is often surprised “by the fact that so many people take Communion at Mass that we need extraordinary ministers to handle the crowds” but there is no such need for extraordinary ministers of reconciliation “and our confessionals are often quite empty.”

“Either Catholics today are all saints, or they’ve lost their sense of the critical importance of this sacrament,” he said.

Cardinal Bevilacqua called the sacrament of reconciliation “the greatest vehicle by which we are given the great gifts of God’s mercy and love and forgiveness and are given the motivation to share these gifts with others.”

“We don’t necessarily need reminders of what the sins are for which the world and we as individuals need to be reconciled,” he said. “We need to be reminded of our constant need for God’s love and mercy and forgiveness, gifts which God so strongly wants us to have and to share with our sisters and brothers.”

Archbishop Alfred C. Hughes of New Orleans referred in his talk to the clergy sex abuse scandal and criticized as “modern-day Judases” those who had “worked havoc in the lives of some children.”

“Satan is now trying to capitalize on this through a media frenzy which seeks to destroy the credibility of the Catholic Church,” he added.

But the archbishop said the process which leads an individual to reconciliation can also help the Church work through the sex abuse scandal.

“In these days of such great sorrow and shame in the Church in the face of the scandal of clergy sexual abuse, it has been important for the Church to enter into these same steps,” he said. “We have examined our records of how past offenses have been handled. We have publicly confessed our failings. We have apologized to the victims. We have tried to take responsibility for our failings and to offer healing to victims and their families. We have set a new course for the future.”

Cardinal Cormac Murphy-O’Connor of Westminster, England, assured the young people that although God may not always seem to be in the forefront these days, he is always near.

To illustrate the love and mercy of God, Cardinal Murphy-O’Connor spoke of a custom in East European monasteries where, at the end of the day, the abbot kisses each monk on the top of the head to symbolize God’s willingness to forgive as well as his eternal love for us.

“God is on our side, is near us,” he said. “Our God is a God of forgiveness and mercy.” †



Pope John Paul II listens to Shirley Tso from Hong Kong and Daniel Sadera Kuntai from Kenya at a lunch on Strawberry Island in Ontario on July 26. Tso gave the pontiff a signed message from Chinese Catholics telling him they loved him.



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From the Editor Emeritus/John F. Fink

The Crusades: St. Louis led two Crusades

Eighth in a series

King Louis IX of France led the final two major Crusades to the Holy Land.



Louis was an exceptionally devout Catholic who was canonized a saint in 1297. (He's included in my book *Married Saints*.)

In 1244, Louis, when he was 30, responded to Pope Innocent IV's appeal for a new Crusade after the Muslims recaptured Jerusalem that year. Although he announced his first Crusade in 1244, he didn't actually leave until June 12, 1248. Elaborate preparations had to be made, including raising money to support the Crusade.

The first objective of the Crusade was to defeat the Sultan of Egypt, Melek Selah, who controlled Palestine. Louis, accompanied by his wife and three brothers, led his troops to Damietta, at the mouth of one of the branches of the Nile River. The city was taken easily,

and Louis and his queen made a solemn but humble entry into the defeated city, walking barefoot and singing the "Te Deum."

The conquest of Damietta, though, was Louis' only victory. The rising of the Nile and the summer heat made it impossible to follow up his success. Queen Margaret was sent back to Paris. Finally, in the fall of 1249, six months after the conquest of Damietta, Louis' troops advanced across the river and started a long battle against the Muslims.

The ranks of the crusaders were thinned by disease as well as by combat. In April of 1250, Louis himself, weakened by dysentery, was taken prisoner. Most of his army was slaughtered.

In the course of negotiations for his release, the Mamluk emirs overthrew and murdered the sultan. Louis and his fellow prisoners were released, although the sick and wounded crusaders still in Damietta were killed.

Louis and what was left of his army sailed for Palestine, where he stayed until 1254, fortifying the cities of Acre, Jaffa, Caesarea and Tyre, all along the

Mediterranean coast. He returned to France, when his mother, who had been regent in his absence, died. He had been gone for six years and he vowed to lead another Crusade someday.

In 1267, Louis announced that he was going to fulfill his vow. His people objected, fearing that they would lose the king they revered, but Pope Clement IV supported the Crusade and granted Louis one-tenth of all Church revenues to meet the expenses.

The troops left on July 1, 1270, headed for Tunisia. Louis had been told that the emir in Tunis was ready to be converted and join the Crusade. The information was false, as Louis learned to his dismay when he landed at Carthage. Since he didn't have the support he expected, he decided to wait in Carthage until the King of Sicily could send troops. Dysentery again broke out and among the victims were both Louis and his second son, John, who had been born at Damietta during the earlier crusade.

Louis died on Aug. 24, 55 days after he left France. Charles of Anjou led the troops back home. †

Cornucopia/Cynthia Dewes

Going on pilgrimage/safari in Indiana

As summer winds down, we scramble to make the best use of the warm, sunny days and vacation time remaining before school begins. Maybe it's an opportunity for us to go on safari.



Historic Landmarks Foundation of Indiana used to hold an annual "safari," inviting Hoosiers to travel around Indiana seeking answers to prepared safari questions. The idea was for participants to discover historic places, events and people they might not have known about before.

There were questions such as, "What sits atop the historic marker in so-and-so county near the edge of town X?" Or, "What is the dedication date of the Carnegie Library building in X?"

The interesting and informative information people gained on such a trip, plus the pleasure of sightseeing on the way to the places involved, made it a great event for families or individuals.

Others have taken up this idea. Soon, the Putnam County Library will offer a similar safari, using questions about historic sites in each of the county's townships. I'm told that preparing the

questions for such a venture is at least as much fun as participating in it.

As far as I know, no one has come up with a "Hoosier Catholic Safari," but why not? Why don't we plan one last summer trip to explore some of the important religious sites in our state? We could even call it a "pilgrimage," taking time to pray at each stop.

Perhaps one of the most dramatic Catholic sites in Indiana should be our first destination. Saint Meinrad Archabbey, grandly reminiscent of European cathedrals, sits atop a hill in Perry County, commanding a view across southern Indiana toward the Ohio River. Participating in liturgies here with the Benedictine monks offers an inspiring religious experience.

The little shrine of Monte Cassino sits nearby on a wooded hill, where a hermit monk once tended the vines used to provide altar wine for the abbey. The tiny chapel is used for private prayer and for public Marian devotions in May and October.

Up the road in Ferdinand is Monastery Immaculate Conception, established by Benedictine sisters. Its huge church is another startling masterpiece of architecture, rising unexpectedly as it does above the bucolic countryside.

The Sisters of Providence of Saint Mary-of-the-Woods near West Terre Haute,

and the Sisters of St. Francis at Oldenburg also are located in lovely rural settings. Their campuses include fine historic buildings and a glimpse of dedicated religious life.

Vincennes is the site of the Church's beginnings in Indiana. The Old Cathedral and its associated library of rare ecclesiastical volumes are well worth a visit and prayers of thanks for the brave people who established the first Catholic presence here.

The Cathedral of SS. Peter and Paul and the Catholic Center across the street in Indianapolis are the headquarters of the Archdiocese of Indianapolis. Visit them for important liturgies and a look at our Church's outreach.

The University of Notre Dame just north of South Bend is probably the most famous Catholic establishment in our state. The grotto and other parts of the beautiful campus are required sights for everyone, not just football fans.

The population of Indiana is largely non-Catholic. So, it's especially rewarding to find so many inspiring Catholic sites in the state, only a few of which are included here. Happy safari!

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

Faithful Lines/Shirley Vogler Meister

Sharing ideas about affordable housing

Driving in a downtown Indianapolis neighborhood with my husband last August,



I was startled to see a small, thin barefoot girl in a raggedy dress intently sweeping the low front porch of a dilapidated house. She used a broom as badly worn as the rest of the weathered frame structure. Even the windows were boarded.

"Surely no one lives in that place," I said to my husband, Paul, as we continued in traffic. "Let's go back to check."

We didn't, so only the disturbing image remains. Why was the girl there? The rest of the run-down area didn't look any more livable than the house where she diligently swept the porch.

Was her family secretly living—or hiding—there? Were they trying to clean the shabby rooms, too? The "who, what, when, where, why and how" of a reporter challenged me. Yet, I did not follow through,

and I now can't even remember the street Paul and I were on at the time.

That very same week, I received a letter from *Criterion* reader Mary Schott. She shared ideas about developing communal housing from unused Catholic-owned buildings, including empty rectories and convents.

She wrote, "This could bring in revenue for parishes and make independent living affordable and safe for those who need to leave home and cannot afford an expensive apartment—and for the elderly who like to live in community. A mixture of the ages would be a good thing."

I responded quickly, not only agreeing but admitting how I, too, often wonder why empty or abandoned places—even vacant storefronts or entire empty strip malls—are not developed into housing. I added that her unique idea seemed a viable solution that could be implemented by Catholics. Even businesses might be inspired to support such projects.

As Mary suggested, communal living arrangements could eliminate loneliness and

even lead to vocations.

In my response to Mary Schott, who has personal ties to Franciscans, I told her about the little girl sweeping the paint-starved porch. As I wrote, I again thought about the lonely family that might have been there, struggling for survival and dignity. How much better it would be if they had found a clean Christian community instead.

Incidentally, the convent at Sacred Heart Parish in Indianapolis, in which Mary Schott grew up, is now the Holy Family Shelter, which is operated by Catholic Social Services.

When I was a high school student, Notre Dame School Sister Mary Francis de Sales asked my English class to write about our goals upon becoming adults. One of mine was to promote affordable housing. Why has it taken me so long to do so in the Catholic press?

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

Faith and Family/Sean Gallagher

Summer is the time to make Ordinary Time extraordinary

The summer is almost over. There are just a few more weeks until school starts again. Many of you might be planning a last-minute getaway with your families to give everyone a restful break before the busyness of fall starts to fill our calendars with all kinds of events.



Those calendars will remain packed with one commitment after another until the end of the spring. Then summer will come once again so that we can all relax and take it easy.

This cycle of busy schedules from the fall through the spring and relaxation in the summer has a parallel in our own parish calendars.

They start to get full in the fall when schools and religious education programs start back up. Then comes the busy and beautiful seasons of Advent and Christmas. More hectic and holy days follow in the solemn and joyful seasons of Lent and Easter.

It all ends with the great feast of Pentecost Sunday, which usually falls on or around the end of the spring semester of our schools and religious education programs, just in time for a period of much deserved relaxation.

In our secular world, this is called summer vacation. On our liturgical calendar, it is called Ordinary Time. Some families take a break from their normal workaday routines during the summer. They go on vacations to visit faraway relatives or just to get away, spend some time together and relax.

But during this time many families also take a vacation from their spiritual life as well. When they arrive at their vacation destinations, going to Mass is sometimes not a part of the itinerary.

Finding a parish and its Mass times in faraway places can sometimes seem challenging. But there is an easy solution to this problem. To find a parish and its Mass times for any location in the United States, just go to this Web site at: www.masstimes.org. You can also call 800-MASS-TIMES (800-627-7846).

Ordinary Time was not intended by the Church to be like our summer doldrums. In fact, it is a time when we are invited to give special attention to how each of us manifests the paschal mystery of Christ in our day-to-day lives.

Over the course of the previous six or seven months, we focused on how Jesus revealed to us that mystery in his own life, passion, death and resurrection. During the five or six months to come, we are invited to see how we can reveal it to each other.

We cannot do this simply through our own willpower. It only happens through our cooperation with the grace poured into our hearts by the Holy Spirit. And it is the gift of that Holy Spirit that we celebrate on Pentecost when we wrap up Easter and kick off Ordinary Time.

Summertime is actually a perfect time for us to focus on this task. Unlike the fall, winter and spring, during the summer we can give ourselves and our families a good amount of free time, where we can focus solely on ourselves. During the summer, our calendars have fewer scribbles of dates and times than the rest of the year.

So enjoy this time and make the best of it for your spirit and the life of faith of your family. Give time to prayer and discernment, asking our heavenly Father to help you how best you can to proclaim Jesus' Gospel in the day-to-day events of your life.

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

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

The Sunday Readings

Sunday, August 4, 2002

- Isaiah 55:1-3
- Romans 8:35, 37-39
- Matthew 14:13-21

The Book of Isaiah provides the first biblical reading for this weekend's liturgies. This reading is from the very last chapter of the second section of Isaiah. When it was written, the long, dreary exile of the Jews in Babylon seems to be ending. Four generations of Jews had endured the ignominy and hardship

of the Exile, or the Babylonian Captivity, as this ordeal later came to be known among the pious.

Understandably, spirits were high when the Exile ended. The prophet would not allow this turn of events to be perceived simply as luck or political good fortune. Rather, Isaiah insisted, God's mercy and power prevailed to help the Jews.

Evil people—such as the Babylonians who overtook the Holy Land, laid waste to much of the land, slaughtered many Jews, and took many survivors back with them to Babylon—had their day.

But, in the end, God triumphed. God's faithfulness to the Covenant triumphed. He brought relief to the suffering. He brought an end to the miserable times. He saved the people.

With God as protector, the loyal people of Israel could rejoice in their redemption. The thirsty would drink. The hungry would eat. All would be well.

St. Paul's Epistle to the Romans furnishes the second reading.

No one kept records of the ancient Christian community in Rome, or at least no records have been located so far, so the size of this community remains a matter of speculation. However, historians believe that the number of Christians in Rome in the first century A.D. was considerable. It would only stand to reason because Rome was a massive city, home to an estimated 1 million people.

Furthermore, Rome was the capital of Western civilization. The government was headquartered in Rome. The city was the site of major financial interests. It was the cultural center of the empire. In more ways than one, as the saying goes, "all roads lead to Rome."

Following these roads were persons of every background. The population of Rome was therefore quite sophisticated.

Christian missionaries probably came early to Rome to preach the Gospel to the people. Many people listened to these missionaries and accepted the Gospel for themselves.

To these Christians, Paul wrote this

epistle. He admonished his readers. He encouraged them. He warned them. He even criticized them.

Always, Paul centered his words upon Jesus. Only in Jesus is there everlasting life. Only through Jesus are the sinful forgiven. Only in Jesus is there hope. If anyone truly accepts Jesus as Lord and Savior, nothing can drive the Lord away.

It must have been reassuring for the people to hear Paul's advice in this regard because the political power was turning against Christians.

In time, Christians would be pursued, arrested, tried and put to death in an anti-Christian campaign that was championed by none other than the emperor himself.

Aside from this threat, the Roman culture stood squarely against Christianity.

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

The story is easy to visualize. John the Baptist has suffered death at the hands of the despicable Herod.

Actually, the death of the great forerunner and cousin of Jesus came not even as the result of a process of law, but almost as a sport, achieved by an evil king with lust in his heart.

No wonder the Gospel implies Jesus was grieved. It was an awful situation in every respect.

The situation sets the stage, not simply the Lord's mood. The circumstances of life were very bad. Into this situation came the Lord with God's abundant love. This is the meaning of the multiplication of the loaves and fish.

God loves us. God is almighty. When we have no other source for life and survival, God fills the vacuum with lavish generosity.

Reflection

Throughout the summer, the Church, through its Liturgies of the Word, has called us all to discipleship.

Earlier, in the great lessons of Holy Week and the Easter season, the Church placed before us the image of the perfect, and perfectly loving, Jesus. He is the Lord. He triumphed over sin. He survived the intrigue and viciousness of sinful people. He lives forever!

Jesus is our model. He is the Redeemer. Discipleship may appear to be quite daunting because no one can match the Lord's perfection and majesty.

So, in these readings, the Church reassures us. Whatever our deficiencies, if we truly love God, if we humbly accept the Lord, if we pledge ourselves to follow Jesus, then the very strength of God is at our disposal.

It is strength given in abundance. It is the only nourishment able to fortify us against death. It is the key to life. This great strength awaits all people who truly and freely turn to God in Jesus. †

Daily Readings

Monday, Aug. 5
Dedication of the Basilica of St. Mary in Rome
Jeremiah 28:1-17
Psalm 119:29, 43, 79-80, 95, 102
Matthew 24:22-36

Tuesday, Aug. 6
The Transfiguration of the Lord
Daniel 7:9-10, 13-14
Psalm 97:1-2, 5-6, 9
2 Peter 1:16-19
Matthew 17:1-9

Wednesday, Aug. 7
Sixtus II, pope and martyr and his companions, martyrs
Cajetan, priest
Jeremiah 31:1-7
(Response) Jeremiah 31:10-13
Matthew 15:21-28

Thursday, Aug. 8
Dominic, priest
Jeremiah 31:31-34
Psalm 51:12-15, 18-19
Matthew 16:13-23

Friday, Aug. 9
Nahum 2:1, 3; 3:1-3, 6-7
(Response) Deuteronomy 32:35-36, 39-41
Matthew 16:24-28

Saturday, Aug. 10
Lawrence, deacon and martyr
2 Corinthians 9:6-10
Psalm 112:1-2, 5-9
John 12:24-26

Sunday, Aug. 11
Nineteenth Sunday in Ordinary Time
1 Kings 19:9a, 11-13a
Psalm 85:9-14
Romans 9:1-5
Matthew 14:22-33

Question Corner/Fr. John Dietzen

Canon law requires church wedding, not outdoor rite

QA friend of mine is angry at her pastor for the way he treated her daughter and her daughter's fiancé, who is a Protestant. They told the priest they would like to be married in a local park, which is a popular place for marriages in our city, and were told they cannot do this.

They were also unhappy over the pre-marriage meetings they were expected to attend and questions they were asked about their intentions when they get married, which they considered too personal.

My friend said it's no wonder young people are leaving the Church when they are treated this way. Why couldn't the rules be relaxed for couples like this? Are these actually Church rules or just the pastor's rules? (Ohio)

A From the information you give, what the pastor told the couple is not his personal set of rules. General Church law requires that marriages between two Catholics, or a Catholic and another baptized person, must be celebrated in a parish church unless the bishop gives permission for the ceremony elsewhere (Canon #1118).

Each diocese, yours included, provides some form of marriage preparation program, which is obligatory for all couples. Usually, these include lecture-discussion sessions and a professional "inventory" to help the couple identify and understand their views and expectations about life together, finances, sexuality, in-laws, spiritual commitments, and other elements critical for a healthy and strong marriage relationship.

Further questionnaires are filled out sometime before the wedding concerning their intentions for permanence, fidelity and children in their married life, as well as their freedom to marry and other elements that could affect the validity of their marriage, usually not only in Church law but in civil law as well.

In my pastoral experience, I haven't seen couples leave the Church over things like this. Most couples not only cooperate with these requirements, they appreciate

them and are grateful that the Church wants to help them deal with the awesome forces in society that threaten to undermine their hopes and ideals.

These regulations reflect the fact that our buildings of prayer and worship are holy places where the most sacred events—and the celebration of the sacrament of marriage is one—should take place, and that the Church is obliged to support couples in every way possible to prepare for, and live in, a good and faithful Christian marriage.

Church law (Canon #1063) binds pastors to assist all the faithful of that faith community in preserving and increasing the holiness of Christian marriage. One way they are to do this is to provide instructions for brides and grooms before their marriage concerning the holiness and meaning of marriage, and to be sure these truths are reflected in the wedding liturgy.

Recently, I happened to note in your own diocesan newspaper a letter to the editor responding to a previous letter similar to yours. The woman's comments are worth repeating.

"Maybe if more young people saw marriage as the sacrament it is rather than a rite of passage that entitles them to a priest and a church whenever they desire them, they wouldn't feel 'pushed' from the Catholic Church," she wrote. "I won't deny that sometimes things don't go as well as planned between the priest and the engaged couple due to personality conflicts and previously conceived notions. But I do not feel the majority of priests nor the Church deserve the bad rap they get because things didn't go the way the couple or their family specify. The Church is performing a sacrament, not a show. And like every other sacrament, there are procedures that need to be followed so the sanctity of the sacrament will be honored and preserved."

That is well said. I hope the couple (and her mother) reconsidered their feelings, and with a little faith came to see that maybe the Church was asking something very good and valuable for them and their marriage.

(Send questions for this column to Father John Dietzen, Box 325, Peoria, IL 61651 or by e-mail at jdietzen@aol.com.) †

My Journey to God

Grant Us Your Justice, Lord

Dear Lord, in tender whimsy smile at us,
The beings You made capable of sin
But also granted hearts of childlike trust,
Who know that love and mercy are akin.

In steps of shining virtue saints have trod,
But cannot equal angels, nor can we:
Though far from perfect in the sight of God
Our goal must be a possibility.

(Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish in Franklin.)

The over-zealous swear that God demands
Perfection from our less than perfect lives.
Untrue! He sends us from His holy hands,
And marks the goal toward which each pilgrim strives.

Our Lord will not unjustly, we believe,
Set standards past our utmost to achieve.

By Anna-Margaret O'Sullivan

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

July 31-August 3

St. Elizabeth Ann Seton Church, 10655 Haverstick Road, **Carmel** (Lafayette Diocese). Setonfest 2002, rides, games, food, music, Wed.-Fri. 6-11 p.m., Sat. noon-5 p.m., Kidsfest, 3-11 p.m. rides, food, music, 9 p.m. fireworks. Information: 317-846-3850.

August 2

St. Luke Church, 7575 Holliday Dr., E., **Indianapolis**. Catholic Charismatic Renewal, praise, worship, teaching followed by Mass and healing service, 7 p.m. Information: 317-927-6900.

August 2-3

Northside Knights of Columbus, 2100 E. 71st St., **Indianapolis**. Eighth annual Brickyard Festival, food, entertainment, children's games, 5 p.m.-midnight. Information: 317-257-3013.

August 3

St. Thomas the Apostle Parish, 523 S. Merrill St., **Fortville**. Parish festival, 11 a.m.-10 p.m., games, food, entertainment, auction, chicken and noodles dinner. Information: 317-485-5102.

St. Susanna Parish, 1210 E. Main St., **Plainfield**. Parish festival, 4-11 p.m. Information: 317-839-3333.

St. Mary Parish, 777 S. 11th St., **Mitchell**. Pig roast and silent auction, noon, meals served beginning at 3 p.m. Information: 812-849-3570.

August 4

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles. "Helping Mary's Plan for Worldwide Moral and Spiritual Renewal," 2:30 p.m., Mass 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

St. Boniface Parish, 15519 N. State Road 545, **Fulda**. Parish picnic, 11 a.m.-7 p.m., quilts. Information: 812-357-5533.

St. John the Baptist Parish, 331 S. Buckeye St., **Osgood**. Summer festival, 11 a.m.-4 p.m., chicken dinners, adult and children's games. Information: 812-689-4244.

St. Bernard Parish, 7600 Hwy. 337 N.W., **Frenchtown**. Parish picnic, family-style chicken dinner, quilts, booths, 10 a.m.-5 p.m. Information: 812-347-2558.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Pre-Cana Conference, \$30 per couple. Information: 317-236-1596 or 800-382-9836, ext. 1596.

August 4-9

Saint Mary-of-the-Woods College, **St. Mary-of-the-Woods**. Contemplative retreat, Benedictine Father Bruno Barnhart, presenter, \$400. Information: 812-535-3791.

August 5

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Spirituality in the Summer, Mass, 5:30 p.m., religious video, "St. John of the Cross," 6:15 p.m. Information: 317-236-1521.

August 8

Holy Name Parish, Hartman Hall, 21 N. 17th Ave., **Beech Grove**. Altar Society, annual summer rummage sale, 8 a.m.-3 p.m. Information: 317-784-5454.

August 9-11

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Retreat for women and men, "Prayer Made Simple and Joyful," Father John Catoir, presenter, \$165 individual, \$300 couple. Information: 317-545-7681.

August 11

St. Mary Parish, 2500 St. Mary's Dr., **Lanesville**. Parish picnic, 10:30 a.m. (EDT), country-style chicken or ham dinners, quilts. Information: 812-952-2853.

St. Paul Parish, 9798 N. Dearborn Road, **Guilford/New Alsace**. Parish picnic and festival, 11 a.m.-6 p.m. (EDT), all-you-can-eat chicken dinner. Information: 812-487-2096.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. St. Agnes Academy Alumnae Reunion, Mass, 10:30 a.m., brunch, Riviera Club, 5640 N. Illinois St., \$16. RSVP: 317-257-8886 (evenings).

August 13

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild meeting, 12:30 p.m.

August 15

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave. (corner of 46th and Illinois streets), **Indianapolis**. Annual Homecoming Celebration, 6 p.m., Mass, ice cream social, bring a picnic supper. Information: 317-253-1461.

August 16

Knights of Columbus Council 437, 1305 N. Delaware St., **Indianapolis**. Spaghetti dinner, 6 p.m., benefits Gibault School for Boys, \$6 adults, \$3 children.

August 18

St. Pius Parish, **Ripley County**. Parish picnic and festival, 10:30 a.m.-6 p.m. (EST), chicken dinner, games, food, entertainment, quilts. Information: 812-934-6218.

Daily

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

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

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

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

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

Weekly

Sundays

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

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

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

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

Mondays

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian

St., **Greenwood**. Prayer group, 7:30 p.m.

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

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

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

Tuesdays

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

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

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

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

Wednesdays

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

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

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

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

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

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

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

Thursdays

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

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

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

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



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

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

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

Fridays

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

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

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

Saturdays

Clinic for Women (abortion clinic), 3606 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

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

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

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

Monthly

First Sundays

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

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

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

First Mondays

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

First Tuesdays

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

the Blessed Sacrament, 7:30 p.m.

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

First Fridays

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

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

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

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

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

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

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

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

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

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

—See ACTIVE LIST, page 17

Country Style Chicken Dinner

St. Paul's Church
New Alsace, Indiana
9736 North Dearborn Road - Guilford, Indiana

Sunday, August 11, 2002
Mass at 9:00 A.M. EDST

Dinners 11:00 a.m.-4:00 p.m. EDST - Continuous serving

Lunch Stand - Country Store - Quilts
Prizes - Games - Beer Garden
Rain or Shine - Under Cover

INDIANA LICENSE #98358

The Active List, continued from page 16

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

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

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

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

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

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

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

Second Mondays

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

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

St. Pius X Parish, Room 1, 7200 Sarto Dr., **Indianapolis**. The Caregivers Support Group, 11 a.m. or 7:30 p.m. Information: 317-255-4534.

Third Sundays

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

Third Mondays

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

Third Wednesdays

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

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

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

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

Third Thursdays

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

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

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

Third Fridays

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

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6:30 p.m. †

ST. ELIZABETH'S

continued from page 3

an archdiocesan agency rooted in Catholic tradition that promotes the worth and sanctity of life. The agency serves pregnant women and families facing decisions regarding adoption and parenting by offering support, compassion and professional guidance.

During 2001, St. Elizabeth's served 123 women and children, including 38 residents in the teen residential maternity and parenting program. Last year, the archdiocesan agency provided 3,900 days of residential care and 500 hours of counseling services.

Program services include free pregnancy testing and 24-hour toll-free crisis line support. St. Elizabeth's teen residential maternity and parenting program is the sole program offering residential services to teen-age girls in central Indiana. The agency also provides home and community-based outreach programming that serves pregnant women of all ages as well as domestic and international adoption services.

(*Elizabella Ball tickets are \$125 per person. For tickets or more information, contact Donna Belding, director of marketing and development for St. Elizabeth's, at 317-787-3412 or by e-mail at dbelding@stelizabeths.org before the Aug. 19 reservation deadline.*) †



Changing of the Guard

Indian-born Swiss Guard Dhani Bachmann, 21, stands at attention during a changing of the guard at the Vatican on July 5. Bachmann, who was adopted at age 5 and became a naturalized Swiss citizen, is the first nonwhite member of the elite Swiss Guard.

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Since its earliest beginnings, St. Francis Hospital & Health Centers has been committed to its community. To meet the needs of those it serves, St. Francis offers a full range of services including cardiac care, bone marrow transplants, OB and women's services and orthopedic surgery, for which it was recently rated "Best in the Nation." Call (317) 782-7997 for more information.

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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.

ADERS, John "Joe," 67, St. Isidore, Bristow, July 15. Husband of Linda Aders. Father of Beth Ann Melicher, Beverly Traphagen, Bill and Brad Aders. Brother of Judy Dial, Ida Kelley, Eleanor Lasher, Joyce Murphy, Ruth Werne, Bernard, Gerald, Kenny and Maurice Aders. Grandfather of nine.

BAUMANN, Patricia A. (Chadwick), 62, Sacred Heart, Indianapolis, July 21. Wife of Paul W. "Bill" Baumann. Mother of Paulette Pettigrew, Billy Joe, Dennis, James, John, Robert and Thomas Baumann. Sister of Peggy Day, Kathy Fitzgerald, Barbara Miller, Shirley Peterson, Sharon and James Chadwick. Grandmother of 17.

CARPENTER, Harriet C. (King), 86, St. Roch, Indianapolis, July 14. Wife of Charles Carpenter. Mother of Carol Akers, Cecilia Reuter Lesner and Phillip Carpenter. Grandmother of seven. Great-grandmother of three.

DEAN, Larry Lavon, 63, St. Mary, New Albany, July 22. Father of Suzanne Hadler, Larry Jr. and Richard Dean. Brother of Sue Ellen White and Patty Wright. Grandfather of seven.

EGAN, Jane M., 65, St. Christopher, Indianapolis, July 20. Daughter of Mary Egan. Sister of Eileen Moore, Sheila Ptacin and Patrick Egan.

ENGLEMAN, Kenneth, 47, St. Mary-of-the-Knobs, Floyds Knobs, July 16. Father of Brittany and Jason Engleman. Son of Dolores Engleman. Brother of Cynthia Craig, Lisa Payton and Theresa Welch.

HARMEYER, Clara A., 98, St. Louis, Batesville, July 21. Mother of Ruth Kunkel, Ralph and Ron Harmeyer. Sister of Joseph Ziegler. Grandmother of 12. Great-grandmother of 20.

FLODDER, Drewzella Lou, 75, St. Louis, Batesville, July 21. Mother of Vickie Fallis, Sherry Yorn, Connie and Daniel Flodder. Sister of Betty

Schultz. Grandmother of six.
HOUGHTON, Anne M., 87, St. Mary, New Albany, July 19. Mother of Mary Anne Housel, George and Robert Houghton. Grandmother of two.

KEITH, Patricia Ann "Patty," 44, St. Louis, Batesville, July 21. Wife of Bobby Keith. Mother of Michelle Cullen, Andy and Josh Keith. Daught of Ralph Werner. Sister of Pam Swinford, Ray and Ralph Werner.

KLOSE, Nancy, 71, Holy Family, Richmond, July 17. Wife of Gilbert Klose. Mother of Megan, Christopher and Kevin Klose. Sister of John Rooney. Grandmother of four.

LAUGHLIN, James "Jim" David, 38, St. Luke, Indianapolis, July 19. Husband of Raginae (Gray) Laughlin. Father of Chloe Laughlin. Son of John T. and Eileen (Smith) Laughlin. Brother of Mary Kathryn "Katie" Powell and John T. Laughlin.

MCATEE, William J., 65, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 16. Father of Jennifer Bromm, Cathy Cullen and Greg McAtee. Son of Elizabeth McAtee. Brother of Joan Johnson. Grandfather of seven.

MEISTER, Jacqueline, 65, St. Monica, Indianapolis, July 20. Wife of Gary Meister. Mother of Scott Dermond. Sister of John Walker. Grandmother of four.

NAVILLE, Harry, 96, St. Mary-of-the-Knobs, Floyds Knobs, July 17. Husband of Grace Naville. Brother of Virginia Sperzel.

NOBBE, Leo J., 87, St. Louis, Batesville, July 16. Husband of Jean (Kalb) Nobbe. Father of James and Stephen Nobbe. Brother of Rosemary Denning, Bernadine Van Geisen, Elmer and Ralph Nobbe. Grandfather of three. Great-grandfather of three.

NORTHERNER, William M. "Bill," 78, St. Paul, Tell City, July 14. Husband of Mary (Kessans) Northerner. Father of Rosemary Lasher, Christine Lahee, Cathy Powers, Anna Northerner, Arvin, Doyle, Paul, Richard and Robert Northerner. Brother of James Northerner. Grandfather of 17. Great-grandfather of six.

PARKER, Rosemary, 77, Holy Family, Richmond, July 20. Mother of Patricia Morgan, Christopher, Michael and Richard Parker. Sister of

Jacqueline Thomas. Grandmother of seven.

PFEFFER, Gladys R., 98, St. Vincent de Paul, Bedford, July 19. Grandmother of two. Great-grandmother of four.

SCHMID, Henry A., 84, St. Gabriel, Connersville, July 24. Father of Joe Schmid. Brother of Anthony and Fred Schmid. Grandfather of four. Great-grandfather of several.

SCHMIDT, Robert A., 70, St. Michael, Greenfield, July 7. Husband of Lorice Schmidt. Father of Stephanie Clancy, Jan Williams and Robert "Tony" Schmidt. Grandfather of four. Great-grandfather of one.

SELIG, Rita Marie (Gannon), 61, Holy Family, New Albany, July 16. Wife of Edward Selig. Mother of Melissa Bottorf, David and Michael Selig. Daughter of Rosie Meunier and Francis Gannon. Grandmother of three.

SMITH, Betty, 80, St. Andrew, Richmond, July 14. Aunt of several.

STANFIELD, Frank J. (Inca), 84, Holy Trinity, Indianapolis, July 12. Husband of Sylvia Stanfield. Father of Carol, Frank and Randolph Stanfield. Brother of Carl Stanfield.

STEMLER, Mary Lou (Balmer), 54, St. Anthony, Clarksville, July 12. Mother of Gidget Guill and Doug Stemler. Daughter of Velma Balmer. Sister of Cindy Bryant. Grandmother of three.

TRAVIS, Patricia E., 74, Annunciation, Brazil, July 22. Mother of Charles "Chuck" Travis. Step-grandmother of one.

VANCE, Geneva M., 63, St. Anthony, Clarksville, July 10. Wife of Charles Vance. Mother of Jan Attwood, Tami and Samuel Plue, Glenn and Michael Vance. Grandmother of seven.

WALTER, Albert Joseph, 77, St. John, Osgood, June 25. Husband of Thecla (Kaufhold) Walter. Father of Lorie Pelphrey, Donna Stewart, Sue Tonnis, Debbie, Lisa, Joe, Kenny, Larry and Rick Walter. Stepfather of Josette Sanford, Greg, Mike and Vince Dougoud. Brother of Ruth Dudley, Rita, Bill, Bob, Ed and Otto Walter. Grandfather of 18. Great-grandfather of four.

WATTS, Ruth Naomi (Stith), 86, Holy Angels, Indianapolis, July 4. Mother of Theresa Lasley, Ruth Ann Petrie, Carol, Red and Robert Sheridan. Stepmother of Carl, Larry, Michael, Robert and William Watts. Grandmother of 19. Great-grandmother of 28.

WEBB, Joseph, 72, St. Joan of Arc, Indianapolis, June 30. Husband of Colette (Heuer) Webb. Father of Mary Ellen Bibeau, Maureen Cox, Kellee Johnson, Nancy, Christopher, Michael, Patrick and Timothy Webb. Grandfather of nine.

WHITE, John J., 68, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 27. Husband of Barbara Ross (Mullis) White. Stepfather of Deborah Burks, Marla Marks-Watson, Danielle and Ross Mullis. Brother of Mary Alice Epperly, Elizabeth, David and Paul White. Grandfather of nine. Great-grandfather of seven.

WINZENREAD, Margaret Ann (Alerding), 87, Our Lady of the Greenwood, Greenwood, July 21. Mother of Melissa Brown, Mary Louise Dale, Madonna Kasting, Marleen Norton, Marcia Sauer, Marjorie Thomas, Mark and Melvin Winzenread. Grandmother of 29. Great-grandmother of 57.

WRYE, Donald Bernard, 67, St. Paul, Tell City, July 18. Husband of Susan (Sprinkle) Wrye. Father of Laurie Alvey, Karyn, Jeff and Michael Wrye. Son of Mary Helen (Wells) Wrye. Brother of Carol Fann and Marjorie Wrye. Grandfather of seven.

WYLD, Jack, 81, St. Malachy, Brownsburg, July 3. Husband of Eileen (Dyas) Wyld. Father of Jackie Folmar, Christopher, Mark, Roger and Roni Wyld. Grandfather of 21. Great-grandfather of 13.

YOKLEY, Rita (Snyder), 79, Holy Trinity, Indianapolis, July 1. Mother of Jeanette Hagerup, Rose Selwa, David and Dennis Snyder. Sister of Delores Freson. Grandmother of 11. Great-grandmother of five.

ZIMNY, Agnes G. "Mickey," 83, St. Joseph, Shelbyville, July 13. Wife of Robert Zimny. Mother of Dan and Rick Zimny. Sister of Peggy Fowler, Patsy Owens, Nancy Shields and Joyce Zimny. Grandmother of four. †

Msgr. Jerome M. Neufelder taught at Saint Meinrad

Msgr. Jerome M. Neufelder, 73, a former chancellor of the Diocese of Evansville and a teacher at Saint Meinrad Seminary, was killed on July 24 in a car accident in Arkansas.

Msgr. Neufelder was on vacation at the time of his death. According to authorities, he was alone in his car when it was hit head-on by a pick-up truck that crossed the median of Interstate 40 near West Memphis, Ark.

Relatives said Msgr. Neufelder left on vacation on July 8 and had visited friends and family in Georgia, New Mexico and Arizona prior to the accident.

The Mass of the Resurrection was celebrated on July 30 at SS. Peter and Paul Church in Haubstadt. Evansville Bishop Gerald A. Gettelfinger was the principal celebrant and Archabbot Lambert Reilly of Saint Meinrad was the homilist. Burial followed at the parish cemetery.

Born on March 14, 1929, in Haubstadt, Msgr. Neufelder studied at Saint Meinrad Seminary and at the University of Innsbruck in Austria.

He was ordained to the priesthood by Bishop Henry J. Grimmelmsman on June 4, 1955, at Assumption Cathedral in Evansville.

His first assignment was as assistant pastor at St. Mary Parish in Washington, Ind., in 1955. He was assistant pastor of St. Joseph Parish in Jasper, Ind., from 1956-61, when he was named founding director of the new Sarto Retreat House in Evansville.

In 1969, with the approval of Bishop Paul F. Leibold, Father Neufelder accepted a full-time teaching position at Saint Meinrad School of Theology, where he also served as director of in-service ministry and as a spiritual director.

Two years later, with the approval of Bishop Francis R. Shea, Father Neufelder was appointed vice rector and spiritual director of the Saint Meinrad School of Theology. The rector then was Benedictine Father Daniel M. Buechlein, now Archbishop of Indianapolis.

In 1976, Bishop Shea appointed Father Neufelder as chancellor and director of diocesan operations for the Diocese of Evansville. He was made a domestic prelate on Oct. 21, 1980.

After eight years in his diocesan leadership position, he took a sabbatical year then returned to Saint Meinrad. From 1985 until the present, he served as assistant professor of spirituality, teaching courses on spirituality and serving as a spiritual director for Saint Meinrad students.

Msgr. Neufelder was a founding member of the Midwest Association of Seminary Spiritual Directors and the National Federation of Spiritual Directors.

He was a member of the Saint Meinrad School of Theology board of overseers from 1977-83, and a member of Saint Meinrad's alumni board from 1970-72.

Saint Meinrad is planning a memorial service after the students return to campus this fall.

His publications include a booklet, "An Aid to Spiritual Direction of Priests," a collection of the writings of Bishop Grimmelmsman, and an anthology, *Writings on Spiritual Direction by Great Christian Masters*, published in 1982.

Surviving are four brothers, six sisters, and numerous nieces and nephews.

Memorial contributions may be made to Saint Meinrad Archabbey and Seminary in St. Meinrad or to SS. Peter and Paul Parish in Haubstadt. †

Benedictine Sister Ernestine Brenner was a founding member of Our Lady of Grace Monastery

Benedictine Sister Ernestine Brenner, a founding member of Our Lady of Grace Monastery in Beech Grove, died on July 28 at the monastery. She was 88.

The Mass of Christian Burial was celebrated on July 31 at the monastery. Burial followed in the sisters' cemetery.

The former Leona Susanna

Brenner was born on Dec. 17, 1913, at Dale, Ind.

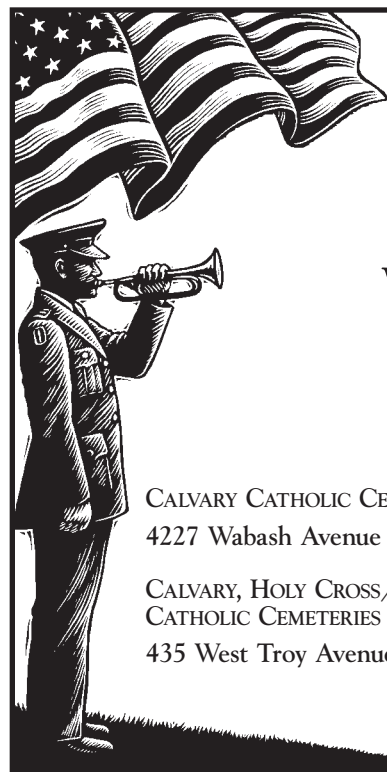
She entered Monastery Immaculate Conception at Ferdinand, Ind., on Oct. 25, 1931. She professed first vows on May 18, 1933, and made her perpetual monastic profession on Aug. 10, 1936.

She worked as an educator and a librarian at Catholic schools in the Archdiocese of

Indianapolis, the Evansville Diocese and at Whitesville, Ky. She retired to the motherhouse in 1985.

Surviving are several nieces and nephews.

Memorial contributions may be made to the Sisters Retirement Fund in care of Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, IN 46107. †



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LETTERS

continued from page 5

these matters that *we were wrong*; and our Church leadership, particularly following the example of John Paul II, has been willing to accept responsibility, apologize and extend the hand of reconciliation.

It is my firm belief that we are presently in the early throes of such a reconciliation with the millions of homo-

sexual sisters and brothers we have so grievously wounded with our prejudice, despite its being predicated on the pronouncement of Scripture authors who were simply ignorant. (Remember Galileo?)

The *Catechism of the Catholic Church* states, "Everyone, man and woman, should acknowledge and accept his sexual identity" (#2333). I look forward, with the optimism that I am called to by the Gospel, to that time in the not-so-distant future when our Church comes to

understand that sexual identity is not exclusively genitally dictated.

And I know it will come, because the liberating act that Christ suffered on the cross was suffered for the emancipation of *everyone*. In the meantime, the present crisis in our Church may afford us the inevitably excruciating opportunity to look into our hearts and hear how God is calling us forward, if we are honest, loving and trusting enough to believe it.

Jeffrey A. Purvis, Indianapolis

Letters Policy

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

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

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High School Principal

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The anticipated staff and 800-member student body will look for strong leadership in a Principal who enjoys the challenges and rewards of launching a new school. The candidate is to have the ability to plan for the future, and skills that will facilitate the development of strong traditions and policies.

The candidate is to:

- be an active, participating Catholic involved in his/her community
- have a master's degree in Educational Administration
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- have a minimum of three years' experience as a secondary administrator
- have excellent communication, collaboration, and interpersonal skills
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Interested candidates are asked to send a cover letter and résumé before August 15 to:

Mr. Mike Bursaw, Chairman
Blessed Theodore Guérin High School Search Committee
Post Office Box 3172
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e-mail: **mbursaw@crowpointgraphics.com**

Director of Religious Education/ Pastoral Associate

St. Simon The Apostle Parish, a large parish with school in northern Marion County is seeking a full-time director of religious education and pastoral associate to oversee the parish faith formation programs.

Applicant should have a love for the Catholic faith, and must have, or be working toward a Master's Degree in Theology or Education. Candidate should possess good communication skills, be organized and able to delegate.

Candidate should have the ability to work together with catechists, youth minister, RCIA team, school personnel and pastoral staff. Experience in parish formation programs required.

Direct inquiries/résumés to:

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