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September 28, 2001

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Vol. XXXX, No. 50 50¢

In Kazakstan, pope condemns terrorism, begs God to prevent war

ASTANA, Kazakstan (CNS)—From the steppes of Central Asia, a region where the United States and Islamic militants appeared headed for confrontation, Pope John Paul II begged God to prevent war and condemned acts of terrorism carried out in the name of religion.

Visiting the former Soviet republic of Kazakstan Sept. 22-25, the pope reached out to the Muslim majority and asked them to join Christians in building a “civilization of love” that rejects violence and hatred.

With apprehension growing over possible armed conflict in the wake of terrorist attacks in the United States, the pope told his audience in Kazakstan: “I beg God to keep the world in peace.”

“From this place, I invite both Christians and Muslims to raise an intense prayer to the one, almighty God whose children we all are, that the supreme good of peace may reign in the world,” he said, switching from Russian to English at the end of an outdoor Mass Sept. 23 in the Kazak capital, Astana.

Referring to the suicide hijackings that left more than 6,000 dead in the United States, the pope said: “We must not let what has happened lead to a deepening of divisions. Religions must never be used as a reason for conflict.”

On the six-hour plane trip from Rome to Astana Sept. 22, the pope read and re-read a text of U.S. President George W. Bush’s speech to Congress two days

earlier, Vatican spokesman Joaquin Navarro-Valls said.

With Afghanistan just 200 miles south of Kazakstan, the pope’s thoughts were clearly on the military showdown that appeared to be developing in the region. The United States accused Afghanistan of harboring Islamic militants suspected of orchestrating the attacks and was sending troops, ships and planes to the area. The militants were threatening to call a “holy war” if attacked.

Cardinal Angelo Sodano, who as secretary of state usually accompanies the pontiff on foreign trips, remained in Rome at the pope’s request to better monitor the

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CNS photo from Reuters



A large poster showing Pope John Paul II hangs over the crowd during the papal Mass in Astana, the capital of Kazakstan, on Sept. 23.

Searching for Peace



Photo by Jennifer Del Vechio



Above: A Muslim man prays at the Islamic Society of North America in Plainfield on Sept. 21. Muslims in the archdiocese have been threatened after the terrorist attacks, however, there has also been much support in the form of flowers, cards and phone calls to show Christian love.

Left: St. Mark School students (from left) Katelyn Walker, fifth grade; Devan Daeger, seventh grade; Alexis Daniel, second grade and Holly Blankenship, seventh grade, hold the banner they made to show their support for local Muslims. The students attended the Friday prayer day at the mosque in Plainfield.

Indiana’s Muslims seek understanding in wake of terrorist attacks on America

By Jennifer Del Vechio

With their faith thrust into the national spotlight following the worst terrorist attacks on America, Muslims in Indiana said they want people to know that the Islamic faith is based on peace.

Muslims across Indiana and the nation have become the victims of hate crimes following the Sept. 11 terrorist attacks on the World Trade Center and the Pentagon. The attacks have been linked to exiled Saudi Arabian terrorist leader Osama bin Laden, who practices his own extreme form of Islam that U.S. Muslim leaders have said is a perversion of their religion.

The Masjid-Al-Fajr mosque on Cold Spring Road in Indianapolis closed its school for four days following the terrorist attacks due to threats received on its answering machine, said Ismail Abdul-Aleem. Threatening phone calls were also received at the Nur-Allah Islamic Society on East 46th Street in Indianapolis.

At the Islamic Society of North America in Plainfield, someone tried to set the center on fire by throwing a Molotov cocktail at the center. The bomb did not go off and there was no damage or injuries, said Dr. Sayyid M. Syeed, the secretary general.

Despite the negative reactions to their faith, area Muslims said they have

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Religious leaders suggest how to respond to terror

WASHINGTON (CNS)—Catholic and other religious leaders continued to speak out on how the United States and its people should respond in the wake of the Sept. 11 terrorist attacks at the World Trade Center and the Pentagon.

The U.S. response to terrorism “need not arise from a backlash of anger” or retribution but out of “a reasonable obligation of immediate and long-range self-defense,” said Archbishop Edwin F. O’Brien of the U.S. Archdiocese for the Military Services.

He made the comments in a Sept. 19 pastoral letter to chaplains who serve the 1.4 million Catholics in the military worldwide. He asked chaplains to share his letter with their faithful at Mass Sept. 23 and with members of their command.

“Our nation mobilizes for unprecedented action against worldwide terrorism,” the letter began. “It is my hope to reflect on what might lie ahead, especially as it will almost certainly involve military action.”

“We are entering a new battle and it is probable that new moral dilemmas will arise for which there is not a pat solution,” Archbishop O’Brien wrote. “Combining the time-honored principles of just war with reason and a sensitive conscience will help us through.”

Pope John Paul II on Sept. 23 begged God to prevent war and condemned acts of terrorism carried out in the name of religion.

Visiting the former Soviet republic of Kazakstan Sept. 22-25, the pope reached

See RESPOND, page 7

Respect Life Sunday observances are Oct. 7

By Mary Ann Wyand

“Every Human Life Has Its Origin in the Heart of God” is the theme for Respect Life Sunday observances on Oct. 7 in Catholic parishes throughout the United States.

Respect Life Sunday events in Indianapolis begin at 1 p.m. on Oct. 7 with the archdiocesan Respect Life Mass, celebrated by Jesuit Father Joseph Folzenlogen at SS. Peter and Paul Cathedral.

Father Folzenlogen, the archdiocesan coordinator of evangelization, said he plans to address a variety of pro-life

issues in his homily.

“In addition to the pro-life issues that we are very familiar with,” he said, “we are now dealing with a whole other set of respect life issues coming out of the terrorist attacks and some of the aftermath of those, in the way people have been treating people of other nationalities and religions.”

At the conclusion of the Mass, Msgr. Joseph F. Schaedel, vicar general, will present the 2001 Archbishop Edward T. O’Meara Respect Life Award and the new Our Lady of Guadalupe Pro-Life Youth Award. Those award recipients will be

announced next week in *The Criterion*.

The Central Indiana Life Chain, scheduled from 2:30 p.m. until 3:30 p.m. along North Meridian Street in Indianapolis, is expected to attract thousands of pro-life supporters to publicly pray and witness their support for the sanctity and dignity of all human life.

Life Chains also are scheduled in other communities. The theme this year is “Baby—God’s Precious Gift.”

After the Life Chain in Indianapolis, the public is invited to participate in the Life Fair, featuring information booths

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received support from their Christian brothers and sisters. Numerous phone calls, cards and flowers have been sent to mosques.

One woman offered to clean the mosque on Cold Spring Road or do yard work. A Christian church offered their facilities to Muslims for prayer in case they were afraid to use their own facilities.

Even school children are showing support. Children from St. Mark School in Indianapolis extended their personal greetings of peace and prayer at the Islamic Society of North America in Plainfield during the Muslims' Friday prayer service last week.

"God bless you," said sixth-grader Sandra Hudson. "I pray for you every night. If we all pray together, we can all get through this."

Second-grader Sarah Gaither greeted the crowd of about 100 Muslims, mainly men, with the salutation of "dear friends."

"God will protect you," Sarah said. "If I were you, I'd be scared too, but try to think of good things. That's what my mom

says to do. It's OK, you didn't do it."

The Muslims responded with "God is great" to show their approval.

St. Mark School principal Joanne Cauchi arranged for the students to visit the mosque as way to promote peace.

Previously, students attended a prayer service at their school with the theme "Refugees in Exile," where they talked about peace and getting along with others despite different heritages and religions.

The trip to the mosque was the children's way of doing something to make a difference after the tragedy, Cauchi said.

Going to a mosque was a once-in-a-lifetime experience, students said.

"This is very interesting," said eighth-grader Beth Richmond. "I've never seen anything like this before."

Students remarked on the warm welcome they received and said the experience helped them to be better Christians at their own school by seeing how prejudice hurts people.

"This shows we are united and want to support people in this country," said sixth-grader Pete Masengale.

The visit from the St. Mark students and the many other responses in support of Muslims shows what America is about, Syeed said.

Muslims have denounced the terrorist attacks, stating that those Muslims responsible were not following the core tenets of Islam.

"This is an act of evil, no doubt," Syeed said. "These people have destroyed the rules and regulations of Islam. In Islam, if a person kills themselves, we cannot pray for them. Far from being martyrs [those involved in the attacks], they are murderers and don't deserve the religious courtesy."

He also said that according to Islamic law, Muslims at war are not to harm civilians, women, children or natural resources such as crops and water.

Holy wars are called when someone occupies Muslim land and there must be a response of self-defense, Syeed said.

Although Islam preaches peace, many Islamic countries are at war and Christians have been persecuted in countries such as Nigeria and Algeria.

The Koran—the sacred book of Islam—states that in "a society composed of different religions that a shared society



Students from St. Mark School in Indianapolis pray behind a group of Muslim women on Sept. 21 at the mosque in Plainfield. The children wrote letters of peace and support to the Muslims, who have been targets of hate crimes across the nation since the Sept. 11 terrorist attacks.

should be created with full religious freedoms," Syeed said.

Syed said Islamic countries that are known for the holy wars and for persecutions of Christians have had an unpleasant colonial history where politics and religion have become intertwined.

To pursue peace, Syeed said it is important for the Muslims in America to show the world the positive effects of dialogue in a free society.

"That's why in America we can try to help and export our experiences to those countries," he said.

The recent attacks and the identification of the terrorists as Muslims have been painful for U.S. Muslims, said Ismail Abdul-Aleem, a member of the Masjid Al-Fajr mosque in Indianapolis.

"These [attacks] aren't something a Muslim would participate in," Abdul-Aleem said. "Someone, to do something like this and associate it with Islam, I find embarrassing."

American Muslims said calls from hateful people for them to leave the United

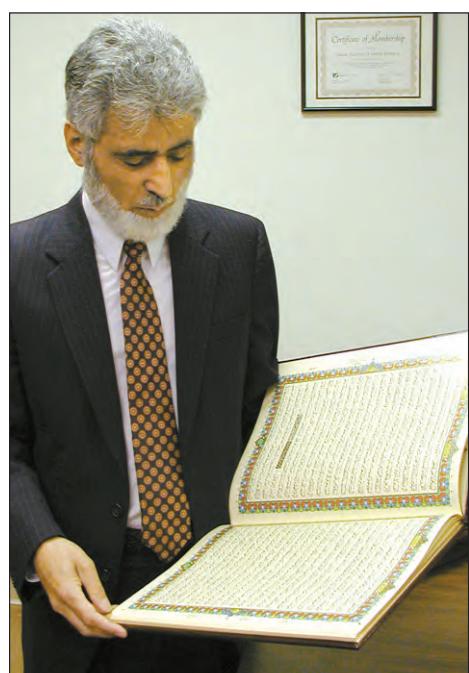
States because of their religion are hurtful.

"I am American," Addul-Allem said. "This is my home. I was born and raised here. I want Indianapolis to be a better community. Those responsible for this can't describe this in religious terms." †

What Muslims believe

- In one God alone, Allah, who is the same God Christians worship.
- The end of the world, in the resurrection of the whole person after death, in the Day of Judgment and in eternal hell and paradise.
- Angels.
- Revelation from God through holy writings.
- Prophets who convey God's guidance.

Source: *Sourcebook of the World's Religions*



Dr. Sayyid M. Syeed, secretary general for the Islamic Society of North America in Plainfield, holds a copy of the Koran, the Muslim holy book.

LIFE

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from a variety of pro-life organizations, from 3:30 p.m. until 5 p.m. in the Assembly Hall of the Archbishop O'Meara Catholic Center at 1400 N. Meridian St.

Official Appointment

Effective Oct. 3, 2001

Rev. Kenneth J. Ciano, appointed pastor of Holy Rosary Parish, Seelyville, and Annunciation Parish, Brazil, for a six-year term.

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

Also during that time, central and southern Indiana teen-agers are invited to participate in a pro-life youth rally in the Assembly Hall. Our Lady of Mount Carmel parishioners Paul Lunsford and Kayser Swidan of Carmel, in the Lafayette Diocese, will present a motivational program featuring Christian music.

The theme of the youth rally is "The Gospel of Life—It's Time to Stand Up and Be Counted."

"It's time to stand up and be counted," Lunsford said. "It's time to immediately defend the sanctity of life. Grace abounds to those who will stand up and be counted, and now is the time, more than ever, to understand and support the Gospel of Life. We're also going to pray for the Holy Spirit to give us strength of character to defend life and to call the kids to action." †



Kendra Monroe of Indianapolis, a postulant with the Servants of the Gospel of Life, displays one of the Life Chain T-shirts, which are being sold for Respect Life Sunday observances on Oct. 7. A number of communities in central and southern Indiana are sponsoring Life Chains. To purchase Life Chain T-shirts, call the archdiocesan Office of Pro-Life Activities at 317-236-1569 or 800-382-9836, ext. 1569. The shirts are \$7 each.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717
 317-236-1570
 800-382-9836 ext. 1570
 criterion@archindy.org

Periodical Postage Paid at Indianapolis, IN.
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POSTMASTER:
 Send address changes to:
 Criterion Press, Inc.
 1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717.

Archdiocese honors couples married 50 years or longer

By Mary Ann Wyand

Every morning for 70 years, Merle and Gladys Cassidy of Indianapolis have prayed the rosary together.

"We say the rosary together every morning," Gladys Cassidy said, "and sometimes more than that. When times were tough, we did a lot of praying. Our prayers got us through everything."

The St. Christopher parishioners and 218 other longtime married couples from parishes in central and southern Indiana were recognized by Archbishop Daniel M. Buechlein during the archdiocese's Golden Wedding Anniversary Celebration on Sept. 23 at SS. Peter and Paul Cathedral in Indianapolis.

Archbishop Buechlein thanked the couples, all married 50 years or more, for being "a powerhouse of prayer" and asked them to continue praying for vocations to the priesthood and religious life.

Praising them for their love and fidelity, the archbishop said, "You are a sign of hope in a time when our hope is tested by tragic terrorism and unimaginable hate. In our troubled world, your witness of love and fidelity—which has withstood the patient test of time—is so very important. Your lives tell us that, with patience and hard work, faithful love can triumph in an imperfect world."

"How beautiful is the real-life love and patience you husbands and wives show each other," Archbishop Buechlein said. "More than we, your children, ever tell you, your lives touch us profoundly. ... In the name of your friends and families, in the name of our archdiocese, today I say thank you for your faithful love in an imperfect world. And because we know it is by God's grace that you have been able to persevere in good times and in bad, today we offer this Mass in thanksgiving to God—with you and for you."

David Bethuram, executive director of

the archdiocesan Office for Youth and Family Ministries, said the 219 couples, married 50 or more years, represent 10,438 years of married life.

"These couples view their marriage as sacred," Bethuram said. "They recognize that marriage is as demanding and challenging as it is rewarding and pleasurable. Their commitment to one another throughout the years has deepened and developed in a love that moves beyond themselves, and gives society a wonderful model of the love and care that God has for all of us."

The Cassidys will celebrate their 70th anniversary in November. They grew up in Tell City and Cannelton, just 15 miles apart, but didn't meet until after they moved to Indianapolis and started working at the former Central State Hospital. They were married on Nov. 10, 1931, at St. Anthony Church in Indianapolis.

"I think it's been mighty nice," Gladys Cassidy said of their seven decades of marriage. "We just did what we were supposed to do—love each other and do what's right. It doesn't seem like it's been 70 years since we were married. I'm just happy that we have our three children and now five grandchildren and eight great-grandchildren."

"We've had a wonderful time," Merle Cassidy said. "We always go to church every week."

The Cassidys were members of St. Malachy Parish in Brownsburg for 25 years before joining St. Christopher Parish about 35 years ago.

Their daughter, St. Malachy parishioner Mary Ann Greeley of Brownsburg, said praying and dancing have kept them together.

"We like to dance the waltzes and do the two-step," Gladys Cassidy said, "and we love to polka."

Greeley said her parents prayed together and with their children every day.

St. Rita parishioners Raynor and Leonora Anderson of Indianapolis accept a gift from Archbishop Daniel M. Buechlein in recognition of their 60th wedding anniversary during the archdiocesan Golden Wedding Anniversary Celebration on Sept. 23 at SS. Peter and Paul Cathedral in Indianapolis.

Photos by Mary Ann Wyand



Archbishop Daniel M. Buechlein congratulates St. Christopher parishioners Merle and Gladys Cassidy of Indianapolis, who will celebrate their 70th wedding anniversary on Nov. 10, during the archdiocesan Golden Wedding Anniversary Celebration on Sept. 23 at SS. Peter and Paul Cathedral in Indianapolis.

"From day one, I can remember them kneeling down, saying the rosary, saying night prayers and going to Mass," Greeley said. "All of us children have always had a pretty strong faith because of their examples."

Charles and Margaret Murphy of Carmel also were recognized for 70 years of married life during the liturgy. The Murphys were married on Oct. 17, 1931, at St. Philip Neri Church in Indianapolis. They also were members of St. Andrew the Apostle Parish in Indianapolis for many years.

Now members of Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese, the Murphys have four children, 18 grandchildren and 37 great-grandchildren.

"It's unusual to be married for 70

years," Margaret Murphy said. "We've been blessed. We're doing well."

Reflecting on seven decades of married life, she said, "I just think it's always good to have God in your minds. There's lots of give and take when you're married for 70 years. You've got to spend time with your children and love them and praise them."

During nearly three-quarters of a century of married life, the Murphys have lived through wars, the Great Depression and other adversities.

"It's very sad right now, very, very sad," she said, in the wake of the terrorist attacks on Sept. 11. "But we'll get out of it. It takes time, but we'll make it back to normal." †

Performers needed for National Catholic Youth Conference

The Archdiocese of Indianapolis is looking for professional and amateur volunteer musicians, actors and dancers to perform at the National Catholic Youth Conference in December.

More than 28,000 Catholic youth from across the country will gather at the RCA Dome and Indiana Convention Center in Indianapolis on Dec. 6-9 for the youth conference.

The conference plans to hire 10 actors over the age of 18 to play the roles of youth between the ages of 16 and 20. Qualified candidates must have strong singing and dancing skills. Additional

skills that would be helpful include drumming, gymnastics and juggling.

Interested candidates should send a headshot photograph, resume and daytime telephone number to: DWP Inc., Attn: NCYC Auditions, 205 Eddystone Ave., Eddystone, PA 19022.

Performers selected for auditions will be contacted by Oct. 5 by telephone.

In addition to the paid performers, the archdiocese also needs to recruit 200 youth for a choir, 75 movement artists and 25 proclaimers of the Word. These are volunteer positions. Volunteers must

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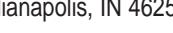
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Official Weekly
Newspaper of the
Archdiocese of Indianapolis
Rev. Msgr. Raymond T. Bosler
1915 - 1994
Founding Editor

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Editorial

Hate crimes further terrorist goals

Seventeen days ago, a group of then-invisible enemies committed acts of terror against our country and its people. Their objective was to destroy symbols of our nation and to instill fear in our hearts. One of the hoped-for results of that fear was to turn us against one another. It is an example of the old saying, "I can only trust me and thee ... and I'm not so sure of thee."

Given the horror we have all experienced and which is now engraved upon our collective memory, it is excruciatingly disturbing to read reports of hate crimes being committed by Americans against Americans.

In downtown Indianapolis on the weekend following the attacks, a young Thai-American man was beaten by five men when he left a popular night spot. His offense? He didn't look like an "American," which in this case meant he had dark features and wasn't of European descent. In other words, he didn't look like his attackers.

In Evansville, a man was arrested Sept. 14 after he rammed his car into the mosque of the Islamic Center next door to St. Benedict Cathedral. No one was injured, but the building was damaged.

On the day of the terrorist attacks, a local imam (a Muslim religious leader) received death threats even as he prepared to participate in an interfaith prayer service with several rabbis, Archbishop Daniel M. Buechlein and

leaders of other Christian traditions at the Episcopal cathedral in Indianapolis.

Sikhs, whose men wear turbans and who are followers of a 500-year-old monotheistic religion that combines elements of Hinduism and Islam, have been harassed because they are mistaken for Muslims. One elderly Sikh was shot in Queens, N.Y.; another Sikh was shot and killed in Mesa, Ariz.

In a country that prides itself in its adherence to the rule of law and where all of us either came from somewhere else or whose ancestors did, it is deplorable for Americans to turn against Americans because we look different or pray in different houses of worship (or don't pray at all). To do so furthers the objectives of those who masterminded and carried out the terrorist attacks against us. And while the prime suspects are, in fact, Muslims, they are following a bizarrely twisted caricature of Islam that they themselves have perverted. No orthodox Muslim—in fact, no true religion—justifies the taking of innocent life.

As Catholics and as Americans, we must extend our hands in friendship and fraternity to all Americans, be they Muslim, Jew, Sikh, Baha'i, Shinto, Buddhist, Christian, agnostic, atheist, black, brown, yellow, red, white, or any of God's wonderful colors in between.

This must be a time of unity for all Americans. We can't let the terrorists win by using fear to turn us against one another. †

— William R. Bruns

The Criterion



Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 2001 Criterion Press, Inc. ISSN 0574-4350.

Phone Numbers:

Main office: 317-236-1570
Advertising 317-236-1572
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1425
Toll free: 1-800-382-9836, ext. 1425

Price:

\$20.00 per year 50 cents per copy

Postmaster:

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

World Wide Web Page:

www.archindy.org

E-mail:

criterion@archindy.org

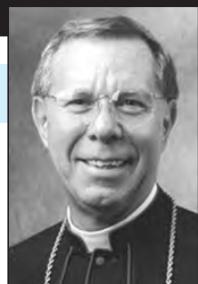
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Seeking the Face of the Lord

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



Maryknoller urges readers to get back to basics

One of the books on my summer reading list was written by a late Maryknoll missionary who hailed from our archdiocese. Father Clarence Witte was born in Richmond in 1910 and baptized at St. Andrew Parish there. If he didn't hold the record as the oldest active missionary in the world at age 91, he was close to doing so! His life spanned almost the entire history of Maryknoll. His book is titled *Quod est Demonstrandum, What It's All About*. The Latin is a borrowed philosophical term that defines what is to be proven in a dialogue or disputation.

Father Witte's story is fascinating for many reasons, not the least of which is that he served the Church's mission in four widely different areas, namely Japan, Guatemala, Bolivia and the United States. He served as pastor, regional superior and as a member of Maryknoll's general council. He died last April.

It was especially interesting that his long priestly journey began in the minor seminary at Saint Meinrad in September 1924. It was there, after hearing a lecture by one of the first Maryknoll missionaries, that he discerned God's call to serve as a missionary priest.

I enjoyed the kind of "salty" edge to Father Witte's writing. A priest who was still active in his 90s, earned the right to express his viewpoint on the developments in Maryknoll and the Church through the years.

At the same time that the number of diocesan seminarians surged dramatically in the 1940s and '50s, Maryknoll experienced a dramatic rise in the numbers of missionaries, particularly after the Second World War. And as for dioceses, Maryknoll too began to experience a dramatic decline in vocations beginning in the late '60s and up to our time. Father Witte had definite opinions about why there has been a decline and about what needs to be done to claim the vocations that he is convinced continue in the Church but are not realized. I think it might be helpful to quote some of his ideas.

Father Witte says we ought not be "talking about throwing out our past." We ought to be "talking about getting back to it ... not necessarily to doing everything the way we did in the past, but getting back to the principles that governed and inspired our [Maryknoll's] glorious beginnings, glorious not in accomplishments but

in the nobility that prompted us to try to do more than was humanly possible, getting back to the charisms of our founders" (p. 85).

Father speaks of the legacy of founder Father Price: "... his principal legacy was a life of prayer—a lived conviction that our life must be an uninterrupted prayer, a life of absolute dependence on God and an uninterrupted communion with Him.

Bishop James Anthony Walsh [another founder] had that also, but he was at the same time a practical man. And he taught us a lot of things ... mostly by example, but also by word and precept. The list runs the gamut of the virtues, but we can emphasize a few of them:

Honesty—admit when you are wrong. Humility—when you get put down stay there. Generosity—do more than anyone expects you to. Patience—accept the short end of the stick with a smile. Poverty of Spirit—give away your last dollar with the assurance that you won't starve to death. Confidence in God—don't allow yourself to be frustrated, or even discombobulated by the Sisyphean character of your work, because for those who love God, all things do, indeed, work together for good. And to sum it all up—don't ever stop laughing at yourself" (p. 86).

Father Witte believed that Bishop Walsh's episcopal motto, "*Primum Regnum Dei*," (The kingdom of God first) summed up what ought to be the focus of the Maryknoll spirit and that of priesthood in general. He would say that sometimes the preoccupations of our day eclipse this simple goal.

"That is what we want to get back to. We preach the gospel much more by word than by example ... We live by all the formulas, but we do not live as though we truly believe them. Many said 'That is a hard saying' and walked no more with Him [Jesus]. Are we with Peter and Andrew, James and John and the rest of them saying 'Boy, that's hard to take, but He knows what He is talking about and I'm sticking with Him.'? Let's get back to that '*Primum Regnum Dei*.' That is what renewal is all about" (pp. 86-87).

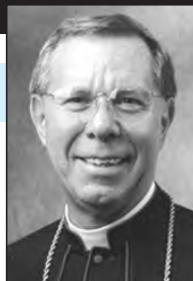
Father Witte's plea is that our personal, individual faith has to be the foundation of all that we do and that is grounded in daily personal prayer. This sage missionary's advice works for all of us. We are proud to claim him as one of ours! †

Archbishop Buechlein's intention for vocations for October

Youth Ministers: that they may always encourage youth to consider service in the Church, especially as priests and religious.

Buscando la Cara del Señor

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



Maryknoller llama a los lectores a volver a lo básico

Un de los libros en mi lista de lectura para el verano fue escrito por un misionero Maryknoll quien precedió de nuestra arquidiócesis y falleció en abril de este año. El Padre Clarence Witte nació en Richmond en 1910 y fue bautizado en la parroquia de St. Andrew. ¡Si el no sostuvo el récord como el misionero activo más viejo en el mundo a la edad de 91 años, está cerca del mismo! Su vida se desarrolló con casi toda la historia de Maryknoll. Su libro titulado *Quod est Demonstrandum, What It's All About* (De qué se trata todo). El término en latín fue tomado prestado del término filosófico que define lo que ha de ser probado en un diálogo o disputa.

La historia del Padre Witte es fascinante por muchas razones, no siendo la menor de ellas el hecho de que el sirvió en las misiones de la iglesia en cuatro áreas ampliamente diferentes, es decir Japón, Guatemala, Bolivia y los Estados Unidos. Él sirvió como Pastor, superior regional y como miembro del Consejo General de Maryknoll.

Era especialmente importante que su larga jornada como sacerdote comenzara en el seminario menor de San Meinrad en Septiembre de 1924. Fue allí donde después de escuchar una lectura realizada por uno de los primeros misioneros de Maryknoll, que él percibió el llamado de Dios a servir como sacerdote misionero.

Disfruté de la escritura un poco "pícara" del Padre Witte. Un sacerdote, quien permaneció activo aún a la edad de más de noventa años quien ganó el derecho a expresar su punto de vista en los desarrollos dentro de Maryknoll y de la Iglesia a lo largo de los años.

Al mismo tiempo con el número de seminarios diocesanos que surgieron dramáticamente en los años 40 y 50, Maryknoll experimentó un aumento dramático en el número de misioneros, especialmente después de la Segunda Guerra Mundial. Y en la diócesis, Maryknoll comenzó a experimentar una dramática declinación en las vocaciones desde el comienzo de los años 60 hasta nuestros tiempos. El Padre Witte tuvo opiniones definitivas sobre el porqué ha habido una declinación y sobre lo que se debe hacer para llamar a las vocaciones, que, él está convencido de que continúan en la Iglesia, pero no se conocen. Yo pienso que sería de gran ayuda citar algunas de sus ideas.

El Padre Witte dice que no debemos "hablar sobre dejar atrás nuestro pasado", Debemos "hablar de volver al mismo... no necesariamente para hacer todo como lo hicimos en el pasado, sino volviendo a los principios que gobernaron e inspiraron nuestros gloriosos comienzos (los de

Maryknoll), gloriosos no por lo logrado sino por la nobleza que nos trajo tratando de hacer más de lo humanamente posible, volviendo al carisma de nuestros fundadores" (Pág. 85).

El Padre habla del legado del fundador, el Padre Price: "... su principal legado fue la vida de oración, una convicción vivida de que nuestra vida debe ser una oración no interrumpida, una vida de dependencia absoluta en Dios y una comunión no interrumpida con él. El obispo James Anthony Walsh (otro de los fundadores) también pensaba así, pero a la vez era un hombre práctico. Y nos enseñó muchas cosas... más que nada a través del ejemplo, pero también a través de la palabra y el precepto. La lista recorre una amplia gama de virtudes, pero podemos enfatizar unas pocas de ellas: Honestidad, admite cuando estás equivocado. Humildad, cuando te dignan, quédate quieto. Generosidad, haz más de lo que cualquiera espera de ti. Paciencia, acepta el lado angosto del embudo con una sonrisa. Pobreza y espíritu, entrega hasta tu último dólar con la seguridad de que no te vas a morir de hambre. Confianza en Dios, no permitas la frustración, ni la desilusión por el carácter sisifiano de tu trabajo, porque para aquellos que aman a Dios, por supuesto que todas las cosas trabajan juntas para el bien. Y para sumarlo todo, nunca pares de reírte de ti mismo" (Pág. 86).

El Padre Witte creó que el lema Episcopal del Obispo Walsh, "*Primum Regnum Dei*," (El Reino de Dios primero) resumió lo que debe ser el enfoque principal del espíritu de Maryknoll y del sacerdocio en general. Él diría que algunas veces nuestras preocupaciones diarias eclipsan este simple hecho.

"A esto es a lo que queremos volver. Nosotros predicamos el evangelio más que con palabras que con el ejemplo... Vivimos por todas las fórmulas, pero no vivimos como si las creyésemos realmente. Muchos dicen 'Esto es un dicho muy duro' y no caminaron más con él (Jesús), ¿Estamos con Pedro, y Andrés, con Jaime y Juan y con el resto de ellos diciendo 'Hijo, eso es difícil de aceptar, pero Él sabe de lo que Él está hablando y yo me quedo con Él?' Volvamos al '*Primum Regnum Dei*'. De eso es de lo que se trata toda la renovación" (pp. 86-87).

La petición del Padre Witte es que nuestra fe personal e individual ha de ser la base de todo lo que hacemos confiados en nuestra oración diaria. El sabio consejo de este misionero funciona para todos nosotros. Estamos orgullosos de proclamarle como uno de los nuestros. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en octubre

Pastores Juveniles: Que ellos siempre puedan animar a los jóvenes a considerar dando servicio a la iglesia, sobre todo como sacerdotes y religiosos.

Editorial

The role of bishops

The Synod of Bishops, comprising representatives of bishops from around the world, will be meeting in the Vatican in October to discuss the roles and functions of bishops in the Church. The theme will be "The Bishop as Servant of the Gospel of Jesus Christ for the Hope of the World."

Delegates elected by the U.S. bishops to represent them are Bishop Joseph Fiorenza, president of the United States Conference of Catholic Bishops (USCCB); Bishop Wilton Gregory, USCCB vice president; Cardinal William Keeler of Baltimore; and Cardinal Francis George of Chicago.

It will be the 12th international meeting of the synod since Pope Paul VI chartered the Synod of Bishops on Sept. 15, 1965, but the first since 1994. Previous topics discussed during synod meetings have included the priesthood, the laity, catechetics, the family and the consecrated life.

This will be the second time a synod has discussed pope-bishop relations. The first time was 1969. That synod stressed the need for greater participation by bishops with the pope in the governance of the Church. A lot has happened since 1969, and the simple fact that Pope John Paul II has asked the bishops to discuss this subject indicates that he is concerned about it.

That 1969 synod wasn't the first time the bishops discussed their role. During the Second Vatican Council, the concept of collegiality between the pope and bishops took up more time than any other topic. When debate over the document *Lumen Gentium* (the Dogmatic Constitution on the Church) was started, 3,600 amendments were submitted on collegiality. The Theological Commission accepted 242 for consideration.

The principal teaching about bishops that came out of Vatican II is that bishops do not act as vicars or representatives of the pope, but as representatives of Christ in their dioceses. It's not like employees reporting to a chief executive officer. Consequently, there should be decentralization in the governance of the Church.

Recently, though, bishops in various parts of the world have complained that the Roman Curia has tried to centralize authority and remove it from local bishops. For example, that's what Bishop

Maurice Taylor of Galloway, Scotland, chairman of the International Commission on English in the Liturgy, said about the recent instruction from Rome that set rules for translating the liturgy from Latin into vernacular languages.

The bishops of Germany and Austria have had publicized disagreements with the Vatican in recent years. One of those bishops, Walter Kasper of Rottenburg-Stuttgart, Germany, published an essay "On the Office of the Bishop" in 1999. Cardinal Joseph Ratzinger disagreed with what Bishop Kasper had to say, so he responded in 2000 with a lecture "On the Ecclesiology of the Second Vatican Council." The cardinal advocated a strong centralized authority.

Bishop Kasper then published what he labeled "a friendly reply" to Cardinal Ratzinger in December 2000, saying that he was speaking for his people who could not understand the reason behind regulations coming from Rome. He wrote, "The bishop must be granted enough vital space to make responsible decisions in the matter of implementing universal laws."

And what did the pope do with this outspoken bishop—not even an archbishop? In February, he made him a cardinal. Then he announced that one of the principal topics he wanted the cardinals to discuss at the Consistory of Cardinals May 21-24 would be Christian unity, and he appointed the new Cardinal Kasper president of the Pontifical Council for Promoting Christian Unity. He is now one of the pope's top advisers.

Dissatisfaction with the Roman Curia and a desire for more input from bishops were both evident in the Consistory of Cardinals. One report said that a recurring point was the need for the Church's central administration to keep in touch with the people and the bishops, and Cardinal Bernard Law of Boston raised the idea of an annual synod of bishops to improve communications.

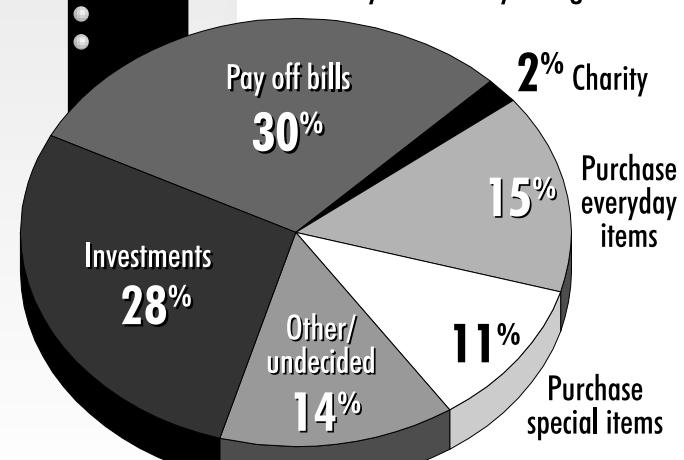
It should be noted that not all the cardinals would welcome more decentralized authority. U.S. Cardinal Avery Dulles, for example, pointed out at the consistory that the lack of central authority has caused doctrinal and disciplinary problems for some non-Catholic Christian communities.

Stay tuned. It should be an interesting synod. †

—John F. Fink

Where Tax Rebates Go

Only 2 percent of Americans who have received a tax rebate check said they will give some or all the money to charity. Percent who say the money will go to...



Source: Gallup, August 2001 poll

© 2001 CNS Graphics



United Way award

David Bethuram (left), executive director of Catholic Social Services (CSS) of Central Indiana, accepts an award from Ellen Annala, president of United Way of Central Indiana, at the monthly meeting of the CSS Agency Council. The award was presented in recognition of Catholic Social Services of Central Indiana's 80-year affiliation as a member agency of United Way. Annala said this nearly dates back to the founding of United Way of Central Indiana in 1918.

Check It Out . . .

Author Matthew Kelly will speak at 7 p.m. on Oct. 18 at St. Paul Catholic Center, 1413 E. 17th St., in Bloomington. Admission is free. For more information, call 812-339-5561.

Yoga classes will be offered Oct. 1 through Nov. 5 at the Benedict Inn, 1402 Southern Ave., in Beech Grove. For more information, call 317-788-7581.

The six-week course "Divorce and Beyond" is scheduled every Tuesday from Oct. 9 to Nov. 13. It will be held from 7 p.m. to 9 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Discussion topics will include the process of divorce, self-image, stress, anger, blame, guilt and loneliness. The cost is \$30 and includes a book. To register or for information, call the Office for Youth and Family Ministries at 317-236-1596 or 1-800-382-9836, ext. 1596.

The ninth annual Indianapolis Leadership Prayer Breakfast will be held at 7:30 a.m. on Oct. 10 at the Indiana Roof Ballroom, 140 W. Washington St., in Indianapolis. The featured speaker will be Devon McDonald, a former linebacker with the Indianapolis Colts. In attendance will be political, safety and business leaders. All members of the public are invited. For tickets or more information, call Priority Associates at 317-705-0159, ext. 228.

Saint Meinrad School of Theology in St. Meinrad will present the **11th annual John S. and Virginia Marten Lecture in Homiletics** on Oct. 2 at 7 p.m. EST. Redemptorist Father Maurice Nutt, pastor of St. Louis Parish in St. Louis MO, will present "Just Like Fire Shut Up in My Bones." He will conduct a workshop the next day from 9 a.m. to 3 p.m. on preaching in the black genre. Both events are in the Church Leadership Center. There is no cost but registration is encouraged. For more information, contact the Continuing Education office at 812-357-6599 or 800-730-9910.

Those who are interested in putting more spirituality in their nursing are encouraged to attend a **free information session on parish nursing** at Marian College, 3200 Cold Spring Road, in Indianapolis. The sessions are Oct. 13 from 9:30 a.m. to 11:30 a.m. or Oct. 17 from 6:30 p.m. to 8:30 p.m. at St. Francis Hall and are open to all. For more information, call 317-955-6132.

The second sampler evening for Saint Meinrad School of Theology's **Exploring Our Catholic Faith Workshops** will take place on Oct. 11 from 7 p.m. to 9 p.m. in the St. Jude School Cafeteria, 5375 McFarland Road, in Indianapolis. Sean Gallagher will present "A Harbor in the Storm: The Church Steps In As the Roman Empire Collapses," and Benedictine Father Matthias Neuman will present "The Second Vatican Council and the People of God." Sampler evenings are meant to give a sense of the quality and substance of the full workshops. The cost is \$10. Faith formation scholarships are available. To register or for more information, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451.

The **Life in the Spirit Seminar** will be held at Craig Willy Hall at St. Louis de Montfort Parish, 11441 Hague Road, in Fishers, in the Diocese of Lafayette, every Tuesday from 7 p.m. to 9 p.m. starting Oct. 2 and ending Dec. 4. The seminar is a mix of presentations, small group discussions, song and prayer geared toward learning more about the Holy Spirit and the gifts of the Holy Spirit. For more information or to register, contact Kathy Stuart at 317-576-3201, Mike McLeish at 317-841-9314 or Kathy Eberle 317-845-3458.

A day of reflection on "An Opportunity for the Laity to Grow in

Holiness" by Dominican Father Giles Dimmock, vice president and dean of the Dominican House of Studies in Washington, D.C., will be held from 9 a.m. to 3:30 p.m. on Oct. 13 at the Marian Center of Indianapolis, 3356 W. 30th St. Father Giles also had a series on EWTN. The cost is \$20. To register or for more information, call the Marian Center at 317-924-3982.

The St. Thomas More Society will have its **annual Red Mass** on Oct. 1 at St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis. A reception and dinner will follow at the Marriott Hotel downtown. The cost is \$40. The Red Mass honors the judiciary, elected officials and other government officials. All are welcome. For more information or to register, call 317-237-1466.

St. Christopher Parish, 5301 W. 16th St., in Indianapolis, will present a forum titled "**The Death Penalty in America**" at 7:30 p.m. on Oct. 11 in the Damascus Room on the lower level of the church. Representatives on all sides of the issue will make presentations. An open discussion will follow. Those on the panel include the Marion County sheriff, two Indiana deputy attorney generals and the director of the Indiana Catholic Conference. For more information, call 317-241-6314.

A program titled "**Marriage Spirituality Compartment**" will be presented at 2:30 p.m. on Sept. 30 at Mary's King's Village Schoenstatt near Rexville, located on 925 South, .8 miles east of 421 South, 12 miles south of Versailles. Father Elmer Burwinkel will celebrate Mass at 3:30 p.m. For more information, call 812-689-3551. †

VIPs . . .



Donald and Marjorie Stoll of St. Lawrence Parish in Lawrenceburg will celebrate their 50th wedding anniversary during a 5:30 p.m. Mass at St. Lawrence Church on Oct. 6 and a celebration following. They were married in that church on Oct. 10, 1951. The couple has six children: Michelle Bowell, Angela Brookbank, Donna Marple, Mary Beth Pratt, Chris and Tony Stoll. They have 23 grandchildren.



Louis and Catherine (Schroeder) Mauer of St. Maurice Parish in St. Maurice celebrated their 50th wedding anniversary during the archdiocese's Golden Wedding Anniversary celebration on Sept. 23 at SS. Peter and Paul Cathedral in Indianapolis. They were married on April 22, 1951, at St. Mary Parish in Greensburg. They have 13 children: Cindy Geis, Jeanne Loechle, Beth McCorkel, Barbara O'Dell, Joan Riedeman, Debbie Schott, Jane Wallpe, Brian, Dave, Jerry, Jim, John and Philip Mauer. They have 28 grandchildren and one great-grandchild. †

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POPE

continued from page 1

rapidly evolving international mobilization against the terror suspects.

Navarro-Valls said Cardinal Sodano would maintain contact with foreign authorities and "keep them informed on the pope's thought regarding the current situation."

Addressing religious and cultural leaders Sept. 24, Pope John Paul said Christians have great respect for "authentic Islam: the Islam that prays, that is concerned for those in need."

"Recalling the errors of the past, including the most recent past, all believers ought to unite their efforts to ensure that God is never made the hostage of human ambitions. Hatred, fanaticism and terrorism profane the name of God and disfigure the true image of man," he said.

In Kazakhstan, whose southern border is frequently crossed by fundamentalist Muslims, security was tight for the papal visit. Police were stationed every few feet along the pope's motorcade route, main roads were closed to traffic and Mass-goers had their bags searched.

The pope told Kazak President Nursultan Nazarbayev that he resisted calls to cancel his trip.

"They told me there was no possibility of this visit because of the tragic events. But you can see that it is possible, thank God," he said in a meeting with the president.

For his part, Nazarbayev thanked the pope for reducing the risk of "Islamophobia" in the world. He also told the pope that Kazakhstan was ready to join a coalition to pursue terrorists, because "no country, no matter how big, can fight

terrorism on its own."

At his Mass in Astana's Mother of the Homeland Square, the pope's call for harmony seemed to resonate with the estimated 50,000 people in attendance, including many Muslims.

"We are very afraid. It seems like a confrontation between the United States and the Muslim world. The war has already begun, even if there is no shooting yet. So it's good the pope has come—he's bringing a message of peace," said Bolatbek Beialov, a 28-year-old Muslim schoolteacher.

Christians and Muslims in Kazakhstan have good relations, and the pope urged them to keep cooperating "day by day, side by side, in the effort to fulfill God's will."

When the pope arrived at the Astana airport, he was welcomed by the president, who described his country's transformation from a land of Soviet oppression to a place of free cultural and religious expression.

The pope, seated on an outdoor platform and wrapped in a red cloak, said Kazakhstan's harmonious ethnic mix was a hopeful model for the region and the rest of the world, and he praised Kazakhstan's decision to denuclearize its territory after the breakup of the Soviet Union.

Despite the late hour of his arrival, the pope paid an immediate visit to a monument honoring victims of totalitarian regimes. He stood and prayed before a memorial wall that commemorates the estimated 2 million people deported to Kazakhstan under Soviet leader Joseph Stalin and the hundreds of thousands who were sent to forced labor camps in the republic.

A small but enthusiastic crowd cheered him as he approached the site in his popemobile.

"This place means everything to us—the memory of the victims of political repression, the memory of our history. So

it is good the pope came here first," said Helen Zevilskaya, an English teacher who stood next to the monument.

The pope called Kazakhstan a land of martyrs, heroes and deportees. Speaking to the region's bishops the next day, he recalled that many Catholics were among those who suffered and died under the Stalinist policies.

"The Lord has heard the cry of these martyrs, whose blood has drenched the soil of your land," he said.

He said the Catholic Church in Kazakhstan was small but "full of hope" and should be ready to proclaim the Gospel with all its energy.

Vatican aides pointed out that while Muslims and Orthodox Christians are nominally more than 90 percent of the country's population, many are non-practicing and have been left virtually faithless by decades of atheistic rule.

At the Mass, the pope reached out to those "who belong to no religion and ... who are searching for truth," explaining that Christianity does not alienate people from society but draws them deeper into it.

The pope celebrated the Mass on an altar platform built in the shape of a yurt, the traditional nomadic hut of the Kazak plains.

After being warmly welcomed at a youth rally at an Astana university Sept. 23, the pope quoted Muslim poets of Kazakhstan to illustrate the universal yearning for God and said this yearning is fully realized only in the encounter with Jesus Christ.

He said he had come the great distance to Kazakhstan to tell young people that God loves them, that the human being is not all-powerful and that everyone needs to work for a united world because "we cannot go on living divided as we are." †

RESPOND

continued from page 1

out to the Muslim majority and asked them to join Christians in building a "civilization of love" that rejects violence and hatred.

Two dozen U.S. religious leaders, including Cardinals Bernard F. Law of Boston and Edward M. Egan of New York, met with President Bush on Sept. 20 to pray and advise him about the U.S. response.

In a statement issued shortly after the White House meeting, the religious leaders said the country has "both a moral right and a grave obligation as a nation to protect the sanctity of life and the common good."

"We should respond not in the spirit of aggression, but as victims of aggression who must act to prevent further atrocities of terrorism," it said.

"The terrorist attacks of Sept. 11 were not simply against the United States," it said. "Such acts impact all humanity."

It said sound moral principles should guide the U.S. response.

"There is a grave obligation to protect innocent human life," the statement said. "Because these terrorist attacks were global in their consequences, the president is correct in seeking a coordinated international response."

Moral restraint is needed along with resolve in the U.S. campaign to end terrorism, said Bishop Joseph A. Fiorenza of Galveston-Houston, president of the U.S. bishops' conference, in a letter to Bush.

The country has a "moral right" and "grave obligation to defend the common good" against terrorist attacks, according to Bishop Fiorenza.

But he said U.S. actions also must be governed by the restraints of law and "sound moral principles, notably the norms of the just-war tradition."

Bishop Fiorenza's Sept. 19 letter said the nation's bishops "pray that you will find just, effective ways to respond with resolve and restraint to the long-term task of ending terrorism."

"The warlike acts [of Sept. 11] were appalling attacks not only against our nation but against all humanity," he wrote. "Our nation, in collaboration with others, has a moral right and a grave obligation to defend the common good against such terrorist attacks."

Ukrainian Cardinal Lubomyr Husar of Lviv, who once lived in the United States, said Sept. 16 in New York that the attacks on the World Trade Center were "a tragedy not only for New York and the United States, but for the world."

Interviewed following his celebration of the Eastern-rite Ukrainian liturgy at St. George's Ukrainian Church, he said he told the congregation in his homily that his concern was not a matter only of compassion for them, but a matter of looking at the "worldwide effect."

"Such things can happen—do happen—when people cease to realize the dignity of their fellow human beings, and that all come from God," the cardinal said.

U.S. Catholic and Muslim leaders condemned the attacks on the United States as "evil and diametrically opposed to true religion."

"We believe that the one God calls us to be peoples of peace," the religious leaders said in a joint statement issued Sept. 14.

The leaders included Bishop Tod D. Brown of Orange, Calif., chairman of the U.S. bishops' Committee for Ecumenical and Interreligious Affairs, and several national Muslim leaders.

"Nothing in our holy Scriptures, nothing in our understanding of God's revelation, nothing that is Christian or Islamic justifies terrorist acts and disruption of millions of lives which we have witnessed this week," they said.

"We join in supporting our government in the pursuit of those who were responsible for Tuesday's terrorist acts, always mindful of the moral imperative to act with restraint and respect for civilian lives," the statement said.

Muslim theologians have vigorously rejected suggestions that terrorist attacks on the United States could be defended under Islamic teaching and insisted that Islam stresses "peaceful coexistence" among religions.

"Islam teaches that the sanctity of human life is para-

mount—that human beings must cherish, protect and thank God for the gift of life," said Imam Abduljalil Sajid, Britain's best-known Muslim theologian.

"To kill not only yourself, but also innocent people going about the normal business of their lives, cannot be justified from any theological viewpoint. No scholar from any Islamic tradition could cite any text to claim such actions are permissible," he said.

In his homily at a Sept. 16 "Mass of Supplication" in New York City, Cardinal Egan reiterated previous appeals to "seek justice" but not to let "desires for revenge" have any part in that effort.

No group should be "accused or abused" because of the actions of individual members, he said.

A statement signed by thousands of religious and civic leaders, some of them Catholic, urged Americans of faith to deny terrorists any claim to victory in the wake of the Sept. 11 terror attacks.

"We can deny them their victory by refusing to submit to a world created in their image. Terrorism inflicts not only death and destruction but also emotional oppression to further its aims," the statement said.

"We must not allow this terror to drive us away from being the people God has called us to be. We assert the vision of community, tolerance, compassion, justice, and the sacredness of human life, which lies at the heart of all our religious traditions," it said. †

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New retreats to be offered at Saint Mary-of-the-Woods

By Brandon A. Evans

A series of retreats meant to further develop a person's spirituality will be offered at Saint Mary-of-the-Woods.

The series are being produced by a joint effort of the Sisters of Providence, the Providence Center and Saint Mary-of-the-Woods College.

"Throughout the Wabash Valley, there is a lack of opportunity for spiritual development," said Christian Brother Barry Donaghue, director of the Providence Center at Saint Mary-of-the-Woods.

"There is a crying need in every country today for spirituality programs that respond to what is within us," he said. "This is a lovely place to spend some quality time in order to get in touch with what is really important."

Between now and the beginning of next August, there will be 10 retreat or workshop opportunities.

They will focus on five main interests: development and practice of prayer, human and spiritual development, arts and spirituality, health and age-related spirituality, and spirituality for young adults.

The first retreat, titled "The Enneagram and Spirituality," will be offered on Oct. 12-14. It will focus on how the Enneagram system can help better understanding of the processes by which people grow in faith—and how to assist that growth.

The second retreat, "Earth Spirituality," will assist participants to realize the rich amounts of spirituality that God has invested in the Earth. This retreat will be presented on Oct. 26-28.

"It is clear that there is some good work

we can do," Brother Barry said.

"Ultimately, the people who come will judge the quality, but we have people who are qualified and experienced in their fields. They are first-rate presenters."

People of all faiths are welcome to attend and find truths they can benefit from as well.

"This is not about converting people to a certain religion," Brother Barry said. "We value the traditions of other people. We have to learn from them."

There will be a retreat day in December as well as five retreats or workshops offered next spring. The other two retreats

are in the summer of 2002.

"Our facilities are peaceful, beautiful and spiritual," Brother Barry said. "We want to establish ourselves as a retreat center, a place for spiritual replenishment."

For more information and a retreat program schedule, contact the Providence Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, IN 47876-1012 or call 812-535-4531, ext. 140.

More information can also be obtained via e-mail at bdonagh@spsmw.org or on by visiting the Web site www.provcenter.org. †

tion from their parish youth leader or can contact Joe Connelly, coordinator of youth ministry at St. Monica Parish in Indianapolis.

Connelly is coordinating the training weekend at Marian College. He can be reached at 317-253-8077 or by e-mail at youth@indyweb.net. †

YOUTH

continued from page 3

be able to attend a training session on Oct. 21 and Oct. 22 at Marian College in Indianapolis.

Interested youth can get more informa-

Volunteers are needed for National Catholic Youth Conference

The Archdiocese of Indianapolis will host the National Catholic Youth Conference in December and needs help to make the event a success.

More than 28,000 Catholic youth from across the country will gather at the RCA Dome and Indiana Convention Center in Indianapolis on Dec. 6-9.

There are many different volunteer opportunities available, such as helping with the Sunday liturgy, being a hospitality aide, greeting people at the St. John the Evangelist Parish spirituality hub and helping with pedestrian traffic flow.

Highlights of the conference include an

interactive theme park, a speech by Miss America 2000, a service project on literacy, workshops, and a speech by WTHR Channel 13 television anchor Anne Ryder of Indianapolis.

To become a volunteer, visit the Web site at www.archindy.org/ncyc and fill out the on-line form or call Bernie Price at the Catholic Youth Organization at 317-632-9311.

For more information about the conference, call Marlene Stammerman or Mary Gault at the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439. †



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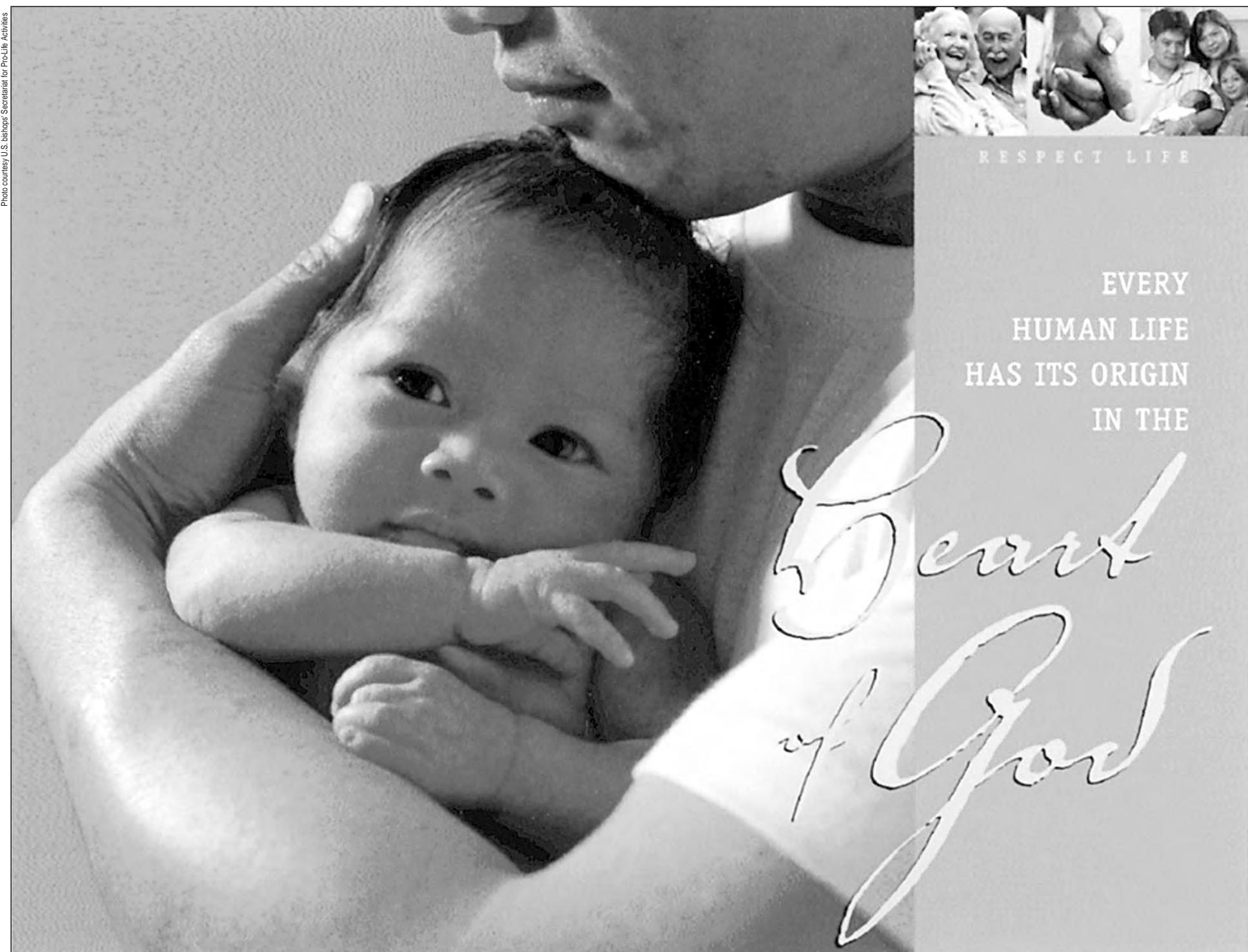


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"Every Human Life Has Its Origin in the Heart of God" is the theme for Respect Life Sunday observances on Oct. 7 in Catholic parishes throughout the United States.

A Tribute

Cardinal O'Connor, Bishop McHugh worked tirelessly to promote sanctity, dignity of life

By the U.S. bishop's Secretariat for Pro-Life Activities

In conjunction with Respect Life Sunday on Oct. 7, the U.S. Conference of Catholic Bishops' Secretariat for Pro-Life Activities is honoring the lives of

Cardinal John Joseph O'Connor of New York (Jan. 15, 1920-May 3, 2000) and Bishop James Thomas McHugh of Rockville Centre, N.Y., (Jan. 3, 1932-Dec. 10, 2000). As chairman of the bishops' Pro-Life Committee, he initiated savvy media efforts to amplify the Church's pro-life voice in the public arena.

For many decades, Cardinal O'Connor and Bishop McHugh shaped and guided the pro-life movement in the United States.

From his pulpit in New York City, Cardinal O'Connor emerged as the public persona of the Church's pro-life witness. He

disarmed even powerful pro-choice political adversaries with his goodness, candor and unflinching commitment to defend life.

He was, in a sense, a beacon of hope and a rallying point in the midst of countless skirmishes and activities that comprise the Church's great campaign for life. His actions as well as his words bespoke his love for the weak and the suffering.

Out of the spotlight, he cared for AIDS patients in a local hospital. Time and again, he delivered on his pledge to provide all needed support to any woman who found herself in a crisis pregnancy.

As chairman of the bishops' Pro-Life Committee, he initiated savvy media efforts to amplify the Church's pro-life voice in the public arena.

Knowing that "unless the Lord builds the house, they labor in vain," Cardinal O'Connor also urged Americans to "pound the heavens with prayer."

His most enduring legacy may prove to be the community of nuns he founded, the Sisters of Life, whose days are divided equally between prayer for the cause of life and serving the least among us.

Bishop McHugh served as a chief architect and engineer of the Church's efforts to build a culture of life.

As the first director of the National Conference of Catholic Bishops' office

charged with pro-life activities, he began the Respect Life Program in 1972.

He developed the Church's Diocesan Development Program for Natural Family Planning and designed the Pastoral Plan for Pro-Life Activities, which has served for a quarter century as the blueprint for the vast network of diocesan and parish pro-life programs of pastoral care, education and public policy.

Bishop McHugh combined a wealth of technical knowledge of the science of reproduction and the sociology of marriage and family with a deep understanding of, and appreciation for, the wisdom of Church teaching.

Whether the subject was abortion law and practice, embryo and fetal research, Natural Family Planning, contraception, reproductive technologies or international population policies, Bishop McHugh was an indispensable member of the bishops' Pro-Life Committee during his entire tenure as bishop and as a distinguished member of the Holy See's delegation at major United Nations' conferences.

The vision and courage of Cardinal O'Connor and Bishop McHugh have inspired and animated thousands of people to actively promote a culture of life.

It is little wonder that they sought each other's counsel and forged a deep and abiding friendship. Surely their bond only grew

stronger as together they battled cancer and prepared to meet Our Lord.

We are richer for having known them and wiser for having learned from them.

It is for us, now, to take up their work and proclaim the message they never tired of sharing: When God gives life, it is forever, and each of us is called to protect and cherish every human life. †



Cardinal John J. O'Connor



Bishop James T. McHugh

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Parents need to teach their children about the culture of life

By Carl A. Anderson

Parents trying to inculcate Catholic moral values in their children in the midst of a popular culture that promotes violence and casual sex may be tempted to throw up their hands.

Our culture entices young people by characterizing moral behavior as Puritanism, unrestrained sexual conduct as normative and violence as fantasy.

The rapidly deteriorating standards of network TV sitcoms and talk shows, the explicit lyrics of heavy metal and rap music, the equally explicit depictions in music videos and feature movies, and the misuse of the Internet are all part of the dulling of the moral conscience that is the prerequisite of the growing culture of death in our society.

In his "Letter to Families," our Holy Father reminds us that "raising children can be considered a genuine apostolate" (#16), an educational process in which parents are the child's primary educator.

Things may be tough, but we must not lose faith that God's grace is sufficient to see us through the present cultural crisis.

The first step in protecting children from the growing anti-life tendencies in the greater society is to foster a Christian family spirituality within the home that is really present to the child as a way of living. Through faith, the Christian family becomes a special communion of persons on a journey that is both moral and personal.

A recent study of young Catholics by Richard Featherstone of Purdue University found three significant characteristics among young Catholics who accepted Church teaching on sexual ethics.

The first finding related to church attendance. Young Catholics who attend church with their mothers on a weekly basis were more likely to follow the teaching of the Church on sexual and procreative matters. Religious activity by the mother was a very important factor in their moral development.

Second, the study found that it was very important for these young people to have their beliefs about sexual morality reinforced by their peer group. Close friends play an important role in the development of a person's religious beliefs and moral values. Young Catholics are no different in this regard.

Finally, the study found that young Catholics with a strong sense of Catholic identity tend to follow Church teaching more closely. They understood that being a "good Catholic" means living a life consistent with the teaching of the Church.

This correlates with the findings of an earlier study by the National Opinion Research Center commissioned by the Knights of Columbus, which found that Catholic schools had a significant impact on what young people read, believe, practice and value in their lives.

These findings point to an effective "strategy" for a child's moral development. Fundamental is family worship—



Parents that foster a Christian family spirituality within the home help protect children from a popular culture that glamorizes promiscuity and violence.

attendance at Mass is an important dimension of the family's life and the mother's role is significant, especially in teaching her children to pray.

Also important is a social environment outside the home in which the child is afforded the opportunity to interact with children from similar families, whether through Catholic schools, scouting or other programs.

Finally, a home environment in which a strong sense of Catholic identity is present—traditionally organizations such as the Knights of Columbus, Holy Name Society and Legion of Mary—have assisted in the formation of such a strong sense of Catholic identity. The home itself should have a religious character to it. There should be crucifixes in the home and especially in the children's rooms as well as art depicting their patron saints, the Blessed Virgin Mary and the Holy Family.

Parents also must be involved in their children's religious education, whether in a parochial school or in a parish religious

education program. Parents also need to get over the notion that once a child has been confirmed, he or she has no more need of instruction and can make up his or her own mind about practicing religion.

Parents must be able to expose fallacies in the popular culture that attempt to obscure a child's moral sense and be willing to teach their children what is right and what is wrong even when the temptation is strong to allow almost any activity so as to avoid confrontation. Otherwise, not wanting to "alienate" their children, family members often end up as "ships passing in the night."

This is not the scenario envisioned by the "Letter to Families" (#36), which says "the family is the first school of those social virtues which every society needs."

(Carl Anderson is the Supreme Knight of the Knights of Columbus, and is a professor and vice president of the Pontifical John Paul II Institute for Studies on Marriage and Family in Washington, D.C.) †



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Embryonic stem cell research destroys life

By Anton-Lewis Usala, M.D.

On Aug. 23, 2000, the National Institutes of Health (NIH) issued final guidelines for federal funding of human embryonic stem cell research. Since then, there has been a steady drumbeat of publicity concerning the supposed benefits of such research, and President Bush has let it be known he is struggling with the ethical dilemmas involved.

Stem cells are cells that have the potential to become many other kinds of cells, depending on the signals they receive. Theoretically, they provide avenues for replacing damaged or non-functioning tissue to treat many kinds of diseases. Stem cells are found from the beginning of embryonic development throughout adult life. Some researchers, but not all, believe that stem cells found in the embryo provide more potential for regenerating tissue than do stem cells taken from older, adult donors.

Many people ask: Since human embryonic stem cells may provide the basis for some medical miracles, shouldn't the federal government fund research utilizing "spare" embryos from in vitro fertilization (IVF) clinics? Wouldn't this be a better use for discarded embryos than destroying or freezing them?

To answer the question, we need to consider the scientific and medical rationale for considering this line of research and its alternative—the secular ethical arguments pro and con as well as the legal and jurisprudential considerations.

Medical science now provides no definitive therapy for many debilitating diseases. In fact, with the exception of antibiotics and other infectious diseases, medical science offers few definitive cures for human disease. Most therapies either control the disease, slow its progression or palliate its effects. The ability to regenerate poorly functioning or damaged tissue might provide definitive therapy for many diseases.

Studies in animals, and some preliminary studies in humans, have shown the ability of adult stem cells to improve various conditions associated with disease. Studies using human embryonic stem cells as a treatment do not yet exist. One misleading claim of those favoring embryonic stem cell research is that it is a "medical breakthrough." It is not. It is an interesting idea favored by

many scientists at NIH and leading universities. Those who favor embryonic stem cell research are free to seek funding from foundations instead of clamoring for government funding.

While embryonic stem cell research may be a popular idea, there are other exciting therapies further along in development that do not require the destruction of embryonic human beings.

To cite a few recent examples:

- Two boys suffering severe immune deficiency ("bubble boy" syndrome) are now leading normal lives.
- Numerous patients legally blind due to corneal damage are now able to see.
- A 22-year-old woman with Crohn's disease, who suffered from bloody, watery diarrhea about 10 times a day for nine years, is now cured.
- A Colorado teen-ager, paralyzed in a car accident, has regained movement in her legs and bladder control following injection of immune cells from her own blood into her spine at the site of the injury.
- Type I ("juvenile") diabetes patients in one study, now being replicated at 10 other hospitals, are living insulin-free following injections of pancreatic islet cells from donors.
- Stem cells from non-embryonic sources also are being used currently for cardiac repair after a heart attack, in treating autoimmune diseases like multiple sclerosis and lupus, and in treating more than a dozen types of cancer.

Those who favor embryonic stem cell research generally agree with Dr. Richard Hynes, professor of biology at the Massachusetts Institute of Technology, who testified before a Senate subcommittee in September 2000.

"[We] believe it would be immoral not to pursue embryonic stem cell research ... because this research has such enormous potential to save human lives and to mitigate human suffering," Dr. Hynes said. "We owe it to all those who are suffering to explore all possible avenues that could lead to the prevention of, and remedies for, disease."

But the premise that because the need is great, all possible avenues should be explored is not ethically valid. If an adult does not give consent to be an organ donor, states do not presume the right to use that person's organs for

Photo courtesy U.S. bishops' Secretariat for Pro-Life Activities



Advocates of embryonic stem cell research say it's OK to destroy "left over" embryos in laboratories at in vitro fertilization clinics because "they'll be discarded anyway." Luke and Mark Borden were born from "frozen embryos" adopted by a childless couple.

transplantation, even if the person is dead. One cannot reasonably demand funding for this research on the basis that it may have potential to one day mitigate disease, without taking into account the destruction of embryonic humans which it entails.

The medical and scientific basis for funding embryonic stem cell research is debatable. The ethical basis hinges on accepting a ranked valuation of humans according to how far they have developed.

The most compelling secular argument against funding lies in its conflict with the Bill of Rights, which states that the individual is the most valued entity in society. This also coincides with the teachings of Christ—that the individual human being can never be seen simply as an object or as raw material to be used for the public good, even so demonstrable a good as another's health or life.

(Dr. Anton-Lewis Usala is a pediatric endocrinologist and is the chief scientific officer and medical director of Encelle Inc.) †

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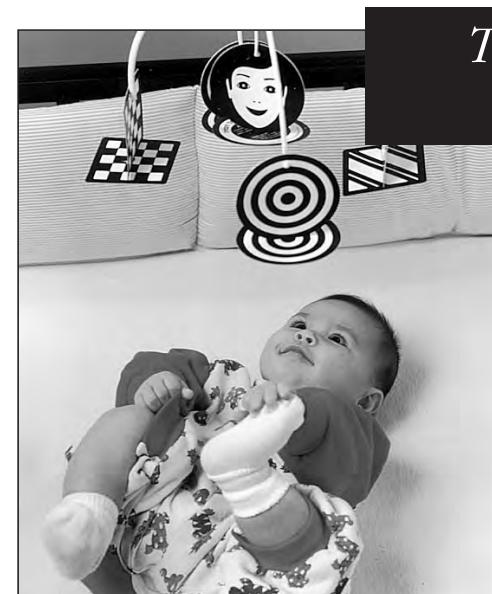
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Faith is Forever

Women not told how emergency contraception destroys life

By Susan E. Wills

Are ECs (emergency contraceptives) really contraceptives—that is, do they prevent conception, as supporters insist? Are they ineffective if a woman is already pregnant, as they also claim? Or do they always or usually cause abortions, as some pro-life groups say? And are they as safe, easy and effective as the advertising suggests?

Planned Parenthood says ECs could "prevent 1.7 million unintended pregnancies and 800,000 abortions each year." It also says that women who have used ECs "report high levels of satisfaction."

But anyone who has looked at the comments on a "morning after pill" online support message board (www.after-abortion.com) knows there are many

women who strongly contradict the depiction of EC use as easy or uncomplicated.

One woman writes: "I'm sick. I'm sore. I'm a complete emotional wreck. I'm scared. I'm now terrified at the prospect of having to have sex again."

Another woman explains: "I feel so many things, all so conflicting, and I have so much fear and self-loathing. I need help. My counselor today said he thinks I may be suffering from PAS (post-abortion syndrome). ... He says I don't have to have had a surgical abortion to feel like I caused that baby to die by my taking those pills. I am so scared and confused."

The idea of "emergency contraceptives" arose decades ago as a high dose of ordinary oral contraceptive pills. The plan was that women could use these to avert a

pregnancy hours or days after "unprotected intercourse" or after their usual contraceptive had failed.

The main mechanisms of ECs are suppressing ovulation, altering cervical mucus which slows sperm transport, slowing transport of egg or embryo through the fallopian tube, and changes to the uterine lining which make it thin and atrophied, inhibiting implantation of the embryo. Whether ECs prevent conception or act as an abortifacient depends on when in the woman's fertility cycle intercourse occurs and ECs are used.

For almost three weeks of the average cycle, ECs will neither prevent conception nor cause an abortion because a woman is infertile. During the remaining week or so, ECs are capable of both contraceptive

and abortifacient actions, the former action predominating in the earlier days of the fertile phase. Unless a woman charts her fertility (quite an easy thing to do with methods developed for Natural Family Planning) she cannot be certain which action has "prevented pregnancy" when the pills "succeed."

Those who promote "emergency contraception" omit facts and publish inaccuracies and half-truths, depriving women of their right to informed consent.

The foremost claim is that ECs do not cause abortion and have "no effect on a pregnancy." To make this claim, they have had to redefine "pregnancy" as beginning after an embryo has implanted in the uterine lining, and redefine "abortion" as terminating a "pregnancy." Terminating a



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human being's life prior to successful implantation is not counted.

Women are also misled about the unpleasant side effects and health risks of ECs. Promoters of ECs trivialize the physical, emotional and psychological impact from using these drugs, assuming perhaps that any amount of such harm to women is preferable to continuing a pregnancy.

But far more troubling is the long list of very serious contraindications and warnings given to doctors. (See, for example, "Prescribing Information" at www.Preven.com.) The risks include developing blood clots in the deep veins of the leg, which is three to six times greater than for non-users, and increased risk of heart attack and stroke. Women are warned not to take combination ECs if they have diabetes with blood vessel involvement, severe headaches including migraine, current or past breast cancer, liver tumors or disease, or a known allergy to any component in ECs. And this is just the tip of the iceberg.

Because it can be difficult to schedule a medical appointment during the 72-hour window in which the initial dose must be

taken, promoters of ECs are lobbying the Food and Drug Administration and state legislatures to authorize over-the-counter availability. Currently, only Washington state allows distribution by pharmacists. But a busy pharmacy is no place for a woman to discuss her relevant medical and sexual history with a pharmacist, which is absolutely essential given the serious contraindications of the drugs.

The availability of "emergency contraception" is not "the nation's best kept secret" as promoters like to claim. The secret best kept from the American public is that these drugs can cause abortions. The time for covering up this unpleasant reality is long past.

Those who believe in the sanctity of human life—and all who oppose giving potentially dangerous drugs to women with inadequate or extremely misleading information—can and should oppose the growing use of emergency contraceptives.

(Susan Wills is the assistant director for program development for the U.S. Conference of Catholic Bishops' Secretariat for Pro-Life Activities.) †

Photo courtesy U.S. Bishops' Secretariat for Pro-Life Activities



Some people insist that obstetricians and gynecologists should hand out prescriptions for emergency contraceptive pills to women during their routine health check-ups. Few women know that these high-dose hormones can cause early abortions.

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America is moving toward a culture of life

By Cathleen A. Cleaver

In the nearly 30 years since *Roe vs. Wade*, the Church has educated people about the sanctity of life and the reality of abortion, provided care for pregnant women and their children, served those shattered by abortion, worked to adopt public policies that support and nurture life, and pounded the heavens with prayer.

It's easy to overlook how much has been accomplished when something like the Supreme Court's *Stenberg vs. Carhart* decision comes along, upholding the killing of a partially-delivered child. But disappointment should not blind us to the very real progress that has been made in overcoming the culture of death.

State legislatures are becoming increasingly pro-life. Forty-three pro-life measures were adopted in 2000, far more than the 27 state laws enacted to protect access to abortion. In the last six years, 262 pro-life measures have been implemented across the country.

Planned Parenthood Federation of America's 127 affiliates "serve" women in 875 clinics nationwide at an average price of more than \$300 per abortion. Despite the financial rewards, an increasing number of doctors will not perform abortions or even train for them, and there has been a steady decline in the number of abortion providers since 1976.

For many years, the number of abortions performed in this country hovered around 1.5 million annually, peaking at 1.6 million in 1990. In 1997, the latest year for which figures are available, the number was 1.328 million, representing a 17.4 percent decrease since 1990. The annual

number of abortions is still appalling, but the fact that 300,000 fewer children will lose their lives each year is something to celebrate.

As recently as 10 years ago, abortion advocates were still claiming that unborn children are not really human beings, or if human then not really yet alive. Although advocates of abortion still refuse to publicly admit that drug-induced abortions end a developing human life, generally speaking there is no longer serious dispute about the humanity of the child or the fatal reality of abortion.

Over the last five years, more people have begun to identify themselves as pro-life. A September 1995 Gallup poll found that 33 percent of people identified themselves as "pro-life" while 56 percent described themselves as "pro-choice." In October 2000, people who identified themselves as "pro-life" had climbed to 45 percent, while those who described themselves as "pro-choice" dropped to 47 percent. This is noteworthy given that none of America's influential institutions have left the "pro-choice" camp—academia and the media being two prominent examples.

And while Americans are now almost evenly split in the way they identify themselves, more than two-thirds give pro-life answers to specific questions about support for a ban on late-term abortion or partial-birth abortion, parental consent laws, informed consent laws with waiting periods, and even mandatory spousal consent (which the Supreme Court has declared unconstitutional). Also, surveys show that more young people are becoming pro-life.

The shift in public affinity for the pro-life cause is so great that pro-choice groups are working hard to stop the defections from their ranks. They are spending large sums of money to win people back to a "pro-choice" position through advertising campaigns about the American "value" of choice. NARAL (National Abortion and Reproductive Rights Action League) alone spent \$7.5 million last year.

The pro-life movement, meanwhile, without the benefit of the glitzy public relations firms and the enormous budgets of the pro-abortion groups, quietly goes about the business of reaching out to serve the needs of disadvantaged pregnant women and their children. More than 3,000 crisis pregnancy centers have been established around the country to provide a range of services to mothers, including clothing, baby supplies, medical care and even a place to stay if necessary.

Through the healing ministry of Project Rachel, about 140 diocesan offices offer one-on-one spiritual and psychological care to those who are suffering from an abortion experience to help them find healing for their deep spiritual wounds, and to live again in the sure hope of God's forgiveness and of reunion one day with their child.

A Project Rachel Outreach Campaign launched by the U.S. bishops' Pro-Life Secretariat last year was so successful that in just three months the number of people referred for Project Rachel counseling in the Archdiocese of Washington alone was 20 times greater than in an equivalent period before the outreach.

When will we see the "culture of life" in America? Not soon enough, but there is evidence that we are moving in the right direction. We must never slacken our efforts, for it is in striving that we become our truest selves.

(Cathleen Cleaver is the director of information and planning for the U.S. Conference of Catholic Bishops' Secretariat for Pro-Life Activities in Washington, D.C.) †

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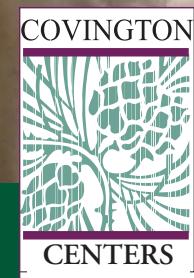
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Hope for the journey helps the terminally ill

By Kathy Kalina, R.N.

I didn't know what to expect when I became a hospice nurse and found myself in the daily company of the terminally ill. At first, I hid behind nursing skill and professional demeanor, but that proved to be a flimsy shield.

The most aggressive medical treatment had failed these patients and professional demeanor doesn't go very far with people whose time is limited.

I stumbled along for months until I noticed that it's hope that makes all the difference. We can foster an environment in which hope can thrive in a number of ways.

It's difficult to have hope for the future when pain and discomfort scream for attention. Hospice and palliative care professionals know how to manage pain and other distressing symptoms and should be called upon to help patients.

We should never wait for terminally ill persons or their family members to request visits from representatives of the Church. They should not carry the burden of staying connected. Occasional telephone calls and regular visits speak volumes, even if the offers of assistance are declined.

The cowboy who wears his boots long after walking is possible, the always well-groomed lady who insists on make-up and manicures, or the football fan who continues to dress in the home team uniform generally have a better quality of life than those who submit to the anonymity of the dreaded patient gown.

Celebrating people's individuality can help them to reclaim their lives. We need to avoid putting on our

"visiting the afflicted" face.

If we are representing the Church, visiting the terminally ill may involve the sacraments of reconciliation and the Eucharist. Then it's good to step out of the ministerial role and spend some time connecting—one person to another. Long ago, I made a rule for myself to stay five minutes after I'm ready to leave. Time and again, those last five minutes of the visit have proven to be the most fruitful.

One of the greatest sources of suffering during a grave illness is the feeling of being burdensome and useless. But every human being is capable of teaching and giving, right up to the end. I've been the recipient of tips for playing the stock market, words to dance hall songs and instruction in the finer points of bull-riding. I may never have need for any of it, but it was a delight to see the hope in their eyes when they felt they were imparting something useful to another person.

Anything that calls suffering persons out of themselves to extend care to others should be encouraged.

I recall a tiny, arthritic woman furiously crocheting a baby blanket for our hospice chaplain.

"That girl's 40 years old, having her first baby," she explained. "She deserves a blanket, at least!"

She groaned from the effort, but I'd never seen such an angelic smile on her face.

Often, the life of the spirit flourishes as the life of the body declines. Consider making prayer requests of the terminally ill, sharing as much detail as you can about the needs of individuals in your community.

A patient who suffered from depression was asked to



The final stage of life can be a time blessed with hope and deep spiritual growth. For persons facing a terminal illness, faith and hope can make a world of difference in their final days. Often, the life of the spirit flourishes as the life of the body declines.

pray for a young mother experiencing a high-risk pregnancy. She took her mission quite seriously, and anxiously awaited the latest news about her charge. Her hope resurrected, and she outlived the doctor's projections by several months as she served as a spiritual midwife for a new human being.

There is nothing so hopeful as laughter. Every person has a sense of humor, and tapping into that can build a connection faster than anything else. Occasionally, my jokes have been poorly received, but each time I just asked the person for forgiveness and permission for a fresh start.

I'm convinced that what makes us embarrassed and anxious to leave the room is not only the presence of the suffering person, but also our own "issues." It helps to revisit the story of our own lives because, if there is unresolved grief from the past, it will surely cast a shadow over the present situation.

Standing by our brothers and sisters who experience intense suffering is the simplest and most difficult thing we can ever do.

Of all the people who loved Jesus, there were few willing to stand at the foot of the cross. But what I've learned from "foot of the cross" experiences is this: It doesn't take strong hearts to do this difficult work; it builds strong hearts. And grace abounds.

(Registered nurse Kathy Kalina is the author of two books on hospice care titled *Midwife for Souls: Spiritual Care for the Dying* and *Living the Final Season*.)

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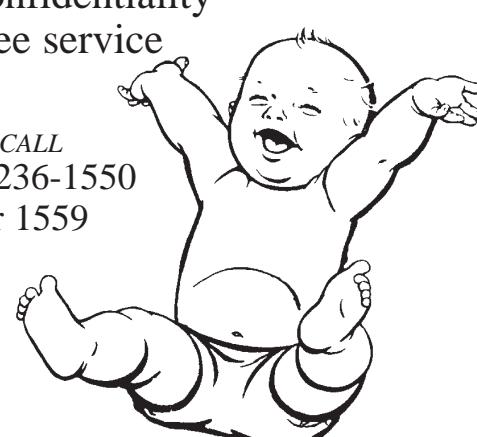
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People of faith must oppose the death penalty

By Joseph Ross

For four years, I was a volunteer chaplain at the Indiana State Prison in Michigan City. My job was to listen, befriend and care for those who were locked up.

Here is the story of one man on Indiana's Death Row.

While all of us have the potential for both goodness and cruelty, it was always hard for me to imagine how the gentle, thoughtful Christian I came to know in Jerry could be the same person who killed a man at a highway rest stop. This happened while he was in the grip of addiction to drugs and alcohol.

Jerry was always clear, though, that he was responsible for his actions.

"No one put me here but me," he said.

But I sensed that a whole web of realities helped land Jerry on Death Row. He spoke often of his sadness at having killed this man. He told me how he prayed for his victim's wife and son each day.

Jerry became a Catholic in prison because his many questions about faith, life and God found resonance in the Catholic tradition and because of his love for Mary, the mother of Jesus.

The prison administrator refused our request to have Jerry baptized and confirmed at the Easter Vigil Mass along with other prisoners. So, on the third Sunday of Easter in 1999, we sat in the Death Row visiting room, where we celebrated the Eucharist, received Jerry and confirmed him.

In his red Death Row jumpsuit, Jerry kept pushing his glasses back toward his eyes, which flowed freely with tears. In the midst of clanging doors and laughing guards, we laid hands on him, anointed him with oil and gave him the confirmation name Dismas, who was the Good Thief in the Gospel stories of the Crucifixion.

One of the great sufferings of Death Row is the day-to-day brutality. Every detail of these men's lives says to them, "You don't deserve to live."

It is a myth that there is no justice or punishment exacted until a person is executed. The brutality of the death penalty begins the minute a person is sentenced and continues until the Death Row inmate is stabbed with a lethal injection.

A Death Row prisoner lives with the knowledge that he or she will be killed in a calculated, planned manner, barring a

miracle. This knowledge begins the process of unraveling a life. To be told, at every turn, in every detail, that one "does not deserve to live" is to be destroyed slowly, bit by bit, day in and day out.

As the time of Jerry's execution approached, I was able to return and spend his last two days with him. We spoke about his family and his sorrows, handled last-minute details about his belongings, and mostly prayed.

We re-read Jesus' promise to Dismas that, "Today you will be with me in Paradise."

I reminded Jerry that God's love for him was that close, that intimate. He would close his eyes and nod. I told him also, as I had many times before, that the crime which brought him to Death Row was not the entirety of his life.

During his final hours, Jerry wrote his last statement, in which he expressed remorse for his crime and asked for forgiveness.

As the evening drew on, we anointed him with sacred chrism. We told Jerry this oil was "strength for the journey." We made a cross of chrism on his forehead and read the "Jesus, remember me" passage again.

When the guards came to the holding cell and told us it was time to leave, I told Jerry that if he needed to see anyone during the execution, he should look at me. I reminded him to keep the words "Jesus, remember me" on his lips. He cried and nodded. Finally, I asked him, "Tell God we did our best." He smiled through tears and said to me, "He knows you did."

Before going through the door, I looked back and saw Jerry re-tracing the cross of oil on his forehead.

I sat with other witnesses in the chapel, including Bishop Dale Melczek of Gary, who had befriended Jerry, until we were called to go into the execution viewing room. Around midnight, a guard came into the chapel to take us back to the death house, through several barred doors, to a room where three rows of chairs sat facing a window covered by blinds.

We sat there for a few minutes, surrounded by several guards, until the blinds were opened. Jerry was lying on the gurney with an I.V. inserted into his left arm, which hung off the gurney's side. His glasses were still on. He looked toward us and smiled.

With his arms strapped to the gurney,

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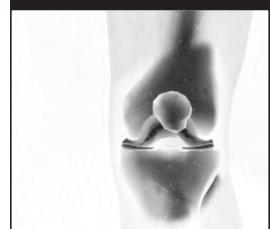


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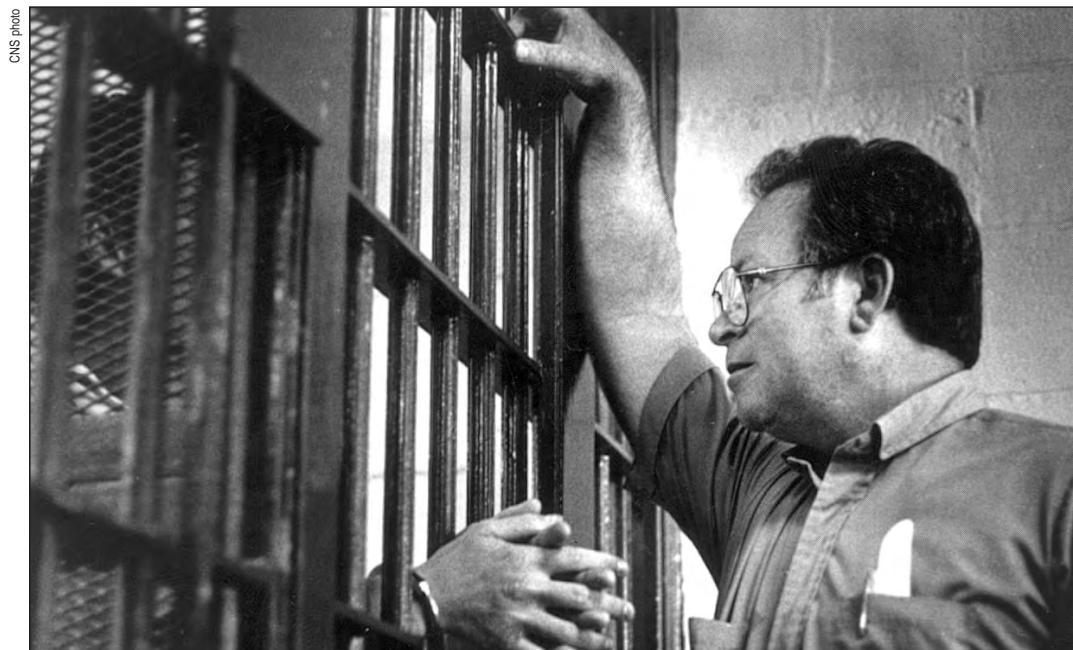
he managed a small wave of his left hand. It was difficult to tell when the injections began, but after a few moments of stillness Jerry coughed hard and seemed to be choking. Some of the witnesses gasped. Jerry convulsed and gagged and strained against the straps. Finally, his convulsions stopped and he was still.

This experience underscored for me the devastation that the death penalty inflicts on all the people who are involved in implementing capital punishment.

Knowing that all life comes from God, as people of faith we must ask ourselves, "How can we presume to cut short another's life before God has given every opportunity for conversion?"

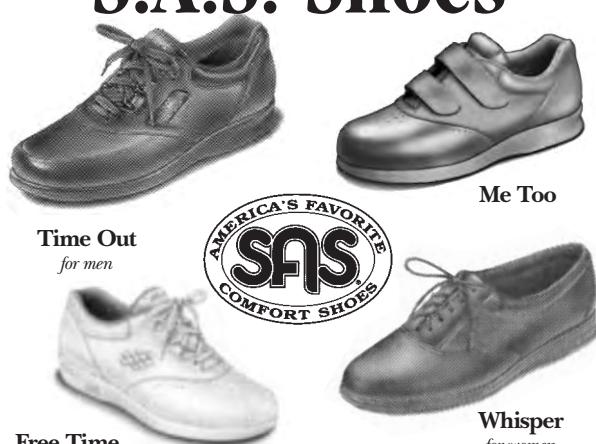
We should put aside fear, put aside thoughts of vengeance and put a stop to the death penalty.

(Joseph Ross lives in Washington, D.C.) †



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THE SPIRIT OF CARING IS A PROMISE KEPT

Luke provides most Gospel readings this year

By Fr. Lawrence E. Mick

This year in the Lectionary can be called the year of Luke, for his account provides most of the Gospel readings throughout the year.

When the new Lectionary (book of readings) was designed after Vatican Council II, its creators sought to fulfill the council's mandate. The council's Constitution on the Sacred Liturgy called for the treasures of the Bible to be "opened up more lavishly so that richer fare may be provided for the faithful at the table of God's word. In this way a more representative portion of the holy Scriptures will be read to the people in the course of a prescribed number of years" (No. 51).

Before the council, the readings were on a one-year cycle, and Sundays and feasts had only two readings rather than the current three. The designers of the Lectionary created a two-year cycle of readings for weekdays and a three-year cycle of readings for Sundays and major feasts. This allowed for the use of a much greater portion of the Bible in Catholic worship.

In arranging the Sunday readings, the creators of the Lectionary chose to focus on one of the synoptic Gospels each year. Thus, in Year A, we read primarily the Gospel of Matthew, in Year B we draw mostly from the Gospel of Mark and in Year C we read most often from the Gospel of Luke.

John's Gospel is used frequently during the Lent and Easter seasons each year as well as for some weeks in Mark's year because Mark's Gospel is relatively brief.

The decision to focus primarily on one Gospel each year allows us to get a sense of each Gospel as a whole. Especially in what is known as "Ordinary Time" in the liturgical year, we read through the Gospel in what is called a semicontinuous pattern. We don't read every verse, but the readings follow one another through the Gospel, chapter by chapter.

Each Gospel gives us a unique portrait of Jesus. The Gospels are not biographies though they contain biographical material. Each evangelist—in light of his interests and concerns—gives us different insights into the person and teaching of Jesus.

By reading from a different Gospel in each year of the three-year cycle, we are invited to spend time with that evangelist

and come to know Jesus through that writer's eyes. Each year, we see Jesus from a somewhat different perspective and thus come to know more fully the mystery of his life and his person.

To benefit fully from these opportunities, it helps if we spend some time with the Scriptures outside of the liturgy. Pope John Paul II has reminded us of the need to read the Scriptures as part of our regular spiritual practice ("Dies Domini," 1998). Otherwise, he said, "it is difficult for the liturgical proclamation of the word of God alone to produce the fruit we might expect."

This, the pope added, "is the value of initiatives in parish communities which bring together during the week those who take part in the Eucharist—priest, ministers and faithful—in order to prepare the Sunday liturgy, reflecting beforehand upon the word of God which will be proclaimed" (No. 40).

Finding time in the course of the week to prepare for Mass by reading over the assigned Scripture passages for the coming Sunday can enable us to feast more richly on the word of God when it is proclaimed in the liturgy. Beyond that kind of weekly preparation, Catholics today are studying the Bible individually or in small study groups or formal courses.

Beginning in Advent, we will start a new liturgical year and switch to the Gospel of Matthew as our primary source.

Studying a Gospel as a whole enables worshipers to understand the context of each Sunday's Gospel passage more fully. Knowing a bit about each evangelist's concerns and interests will make us more alert to particular points made in each Gospel.

Luke, for example, seems to have a special concern for the poor and the oppressed, as well as a special interest in women's contributions to the work of Jesus. More often than the other Gospel writers do, Luke shows Jesus taking time for prayer. And Luke presents Jerusalem as Jesus' destination throughout much of the Gospel.

These and other themes show up regularly in the passages we hear on Sundays. The more we know about any book of the Bible, the more we are likely to understand when that book is read aloud to us during worship.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †



According to ancient Byzantine tradition, St. Luke was a painter of icons. Giovanni Francesco Barbieri's painting, titled "Saint Luke Displaying a Painting of the Virgin," reflects that tradition. The Gospel of Luke provides most of the Gospel readings this year.

Luke was a prophetic teacher

By Fr. Eugene LaVerdiere, S.S.S.

Who was Luke? In the New Testament, there are only three references to someone named Luke—Colossians 4:14, Philemon 24 and 2 Timothy 4:11. From the end of the second century, the early Christian tradition presented the Luke in these letters as the author of the Gospel of Luke.

According to ancient Byzantine tradition, Luke was a painter of icons. He probably did not paint icons upon canvas or wood. Using living words, he painted icons for the Christian imagination.

In the Letter to the Colossians, Paul presents Luke as "the beloved physician."

Throughout his Gospel and the Acts of the Apostles, Luke was very sensitive to the sick, the afflicted, lepers, the crippled and the blind. He was also sensitive to people who were oppressed, poor and helpless. No evangelist is more concerned than Luke with Jesus' healing ministry and with his mercy and compassion.

There is no evidence that Luke was a medical doctor by profession. But like Jesus, it is certain that Luke was a loving and healing presence for many people, including St. Paul. In the Letter to Philemon, Paul refers to Luke as his

companion and co-worker (Phlm 24).

With Mark, Aristarchus and Demas, Luke traveled with Paul from city to city, preaching to the gentiles. Like Paul, Luke was a prophetic teacher (Acts 13:1). In the Acts of the Apostles, often called the "second volume" of his Gospel, Luke devoted 17 chapters to Paul's mission and his communities.

Mark's Gospel—the earliest Gospel—was a principal source for Luke's Gospel. After Paul's martyrdom (circa A.D. 64), Luke read and memorized the Gospel of Mark. Mark, as an itinerant preacher, wrote his Gospel for the second Christian generation, which was in crisis around A.D. 70. Luke, as a prophetic teacher, wrote his Gospel (circa A.D. 85) for the third Christian generation, for the heirs of the Pauline communities.

Luke was not Jewish. He was born and raised as a gentile in the city of Antioch, capital of the Roman province of Syria, and educated in the Hellenistic Greek literature and Old Testament Scriptures. After his conversion, he related the Old Testament to the good news of Jesus and of the early Church.

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.) †

Discussion Point

Scripture enhances prayer

This Week's Question

How do you use the Bible? When do you read it? How do you do so and why?

"I read the Bible every morning at breakfast time so I [become] more familiar with God's words. When I meet him in heaven, I do not want to be embarrassed if Jesus refers to the Old Testament, as he often does. It's like learning to use the computer where the correct terminology is the key to understanding and eventually a comfort zone." (Jackie Paugh, Beavercreek, Ohio)

"I'm currently enrolled in Bible Study Fellowship. We meet weekly for two hours. We just finished [studying] the Gospel of Matthew." (Renee van der Werff, Seattle, Wash.)

"I use 'The Word Among Us.' It's a daily devotional

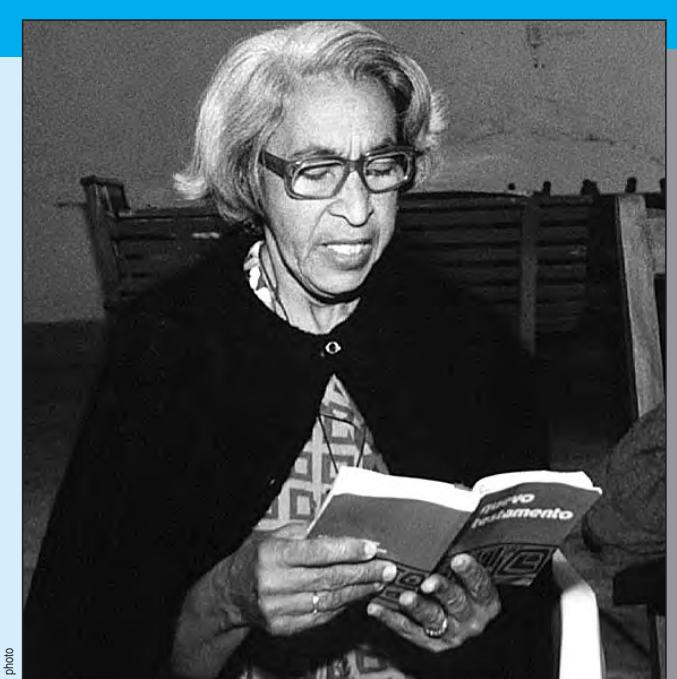
text, which references the readings of the day. I also use the 'little books' from our diocese [Saginaw, Mich.]. They use a daily devotional format for the various liturgical seasons of the year." (Greg Gostomski, Mount Pleasant, Mich.)

"In the morning, reading a chapter as my daily nourishment helps me to meditate and pray. The Bible helped bring me out of anguish and guilt, and to abide in Christ." (Jayne Irlacker, Marshall, Texas)

Lend Us Your Voice

An upcoming edition asks: Do you think of yourself as having a vocation? Why or why not?

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



From the Editor Emeritus/John F. Fink

The evangelist Mark is a fascinating man

Since I wrote about St. Matthew last week, I thought I should follow up with columns about the other three evangelists, even though we're not near the feasts of two of them.

The Gospel according to Mark is second in the New Testament, even though it was the first one written, probably just before 70 A.D., a few years after the martyrdom of Peter and Paul, both of whom were Mark's friends. Mark probably wrote it in Rome, or at least somewhere in Italy.

Mark (also referred to as John Mark) is a fascinating man. A native of Jerusalem, he apparently came from a wealthy Jewish family that was able to educate him enough so he was fluent in Greek. He wrote his Gospel in Greek, and it was the main source for Matthew's and Luke's Gospels. Only four passages in Mark's Gospel are not also in Matthew's and Luke's.

Another indication of wealth is that

Cornucopia/Cynthia Dewes

God bless the America we truly are

What can we say about an event so sweeping in its implications, so devastating in its affects?

What can we say when our beloved country is attacked with such vicious hatred?

We've all tried. The media has tried to the point of being tiresome, and still we seem no closer to comfort or conclusion. But, like other parts of the world before us, we've come to understand that we are human, and therefore vulnerable.

It's true, we were riding pretty high. Even the most conscientious among us harbored a sneaking satisfaction in our country's "superiority." We are the richest, most powerful country in the world, a country based on individual freedom and belief in the value of human life. So, where did we go wrong?

First of all, it seems to me we've forgotten how human we really are. It's human to mistake God's grace for wonders of our own making, and it's also human to confuse hubris with freedom of choice. We've allowed ourselves to bend many of the religious and civic values that

Faithful Lines/Shirley Vogler Meister

Wending our way toward final graduation

During the first part of our lives, we could be considered freshmen; during the second part, sophomores; during the third, juniors; and during the last part, seniors. What comes after that? Graduation, of course.

I've been hearing variations of the above for years, but recently I paused to think more about it after seeing this on a bumper sticker: "The truly educated never graduate."

Which is correct? I wondered.

Both are right in the way each is meant. The first paragraph is based on fact; but to a Christian it can mean more. After we've been through our stages of life, we die and move on to a better life beyond the worldly, with more mature spiritual hopes than those of most high school and college graduates.

The "truly educated" bumper sticker is

Mark's family lived in a large house with servants. After Peter escaped from prison, the Acts of the Apostles (12:12-16) says that he went to Mark's mother's house, where many people were gathered in prayer. The maid, Rhoda, who answered the door, at first didn't allow Peter to come in.

Today Mark's mother's home is the site of St. Mark's Syrian Orthodox Church. While I was studying in Jerusalem in 1997, I attended a service in that church during the Week of Prayer for Christian Unity.

Mark traveled with Paul and Barnabas, his cousin, on their first missionary journey, but Mark did something to displease Paul because Mark left them in Pamphylia and returned alone to Jerusalem (Acts 15:37-38). Paul refused to allow Mark to accompany them on his second missionary journey, so Barnabas took Mark to Cyprus (15:39).

Apparently the problem was solved because later Paul asked Mark to visit him in prison in Rome and says that Mark "is helpful to me in the ministry" (2 Tim 4:11). He is also mentioned in

Paul's letters to the Colossians and to Philemon.

While in Rome, he was also a disciple of Peter, who calls him "my son" at the conclusion of the First Letter of Peter. He served as Peter's interpreter since Peter wasn't fluent in Greek.

Mark got most of the information for his Gospel from Peter, but also from the Church in Jerusalem and from other written and oral sources. Unlike Matthew, who wrote for Jewish-Christians, Mark's audience seems to have been Gentile, unfamiliar with Jewish customs.

According to Eusebius in his *Ecclesiastical History*, Mark later preached in Alexandria, Egypt, second in importance only to Rome in the Roman Empire. He became its first bishop. Alexandria became one of the most prominent Christian sees in the early history of the Church, especially during the conflict over Arianism.

Mark is the patron saint of Venice, Italy, famous for the Piazza San Marco and the large basilica there. His bones and other relics were brought there in 829.

His feast is April 25. †

Spirituality for Today

Fr. John Catoir

Hints on handling anxiety

The little ditty "Don't Worry, Be Happy" became a hit song, probably because it had a ring of truth to it. Didn't Jesus tell us to stop worrying too much? Didn't he ask us to trust him?

Trusting the Lord can make you look silly at times. Those who have no faith scoff at the naive believer. Yet, when you believe in the Gospel message you have a tremendous advantage over others.

Let's take a moment to examine the words of Jesus on this important topic.

"Do not be so worrisome . . . Oh you of little faith. There is no need to add to the troubles each day brings" (Mt 6:31).

We are often beset with worries. What will we do about the future? How will we overcome this or that problem? We feel helpless and spend too much time stewing. This is damaging both to mental and physical health.

Some people believe that once they get

'When you catch yourself out of sync with the peace God wants to give you, calm yourself down. Call on the name of Jesus right away.'

caught up in worry there is no way out. The Lord seems to think differently. He says we can break free of needless worry. We do not have to stay in the same worrisome rut.

"It is the unbelievers who worry about such things." Isn't that an interesting sentence? The Sermon on the Mount is full of similar ideas. "So stop worrying about tomorrow. God will take care of your tomorrow too. Live one day at a time" (all from Chapter 6 of Matthew).

The issue, as far as Jesus is concerned, is one of trust. Are you able to trust him? Can you turn yourself over to the Holy Spirit? Divine life is within you. When you catch yourself out of sync with the peace God wants to give you, calm yourself down. Call on the name of Jesus right away.

You're human, and it's normal to worry. The fact is you never will be entirely free of worry. Some worry is necessary; it keeps you on your toes. But needless worry and sustained anxiety is damaging to your health. You can learn to control your fears.

Don't waste time reproaching yourself for being a worrier. In fact, don't judge yourself at all. Just deal with it. Treat yourself kindly, the way you would comfort an upset child. Be your own best friend.

Turn off the worry spigot and go to a quiet place, sit down and count to 10. Rest in the Lord. He is peace, love and joy. "Let the little children come to me" (Lk 18:16). Become a little child, and cry if you need to. It may do you good.

There is one more thing to consider. Because you believe in divine providence, try to summon up a spirit of optimism. Cancel the first sign of panic. Say "no" to fear and "yes" to Jesus. You are not in danger when you are with him.

Brighten up. Repeat this thought, "I am not in danger, I am safe in the Lord's love, I will succeed." Repeat it many times over.

When you rely on faith, you can deal with your nervous symptoms more easily.

There will be crosses in your life, but you don't have to make them worse than they are by dwelling on them. Laugh at yourself for believing your worst fears in place of trusting the Lord.

Learn to be your own best friend.

(*Father John Catoir is a regular columnist with Catholic News Service.*) †



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Today Mark's mother's home is the site of St. Mark's Syrian Orthodox Church. While I was studying in Jerusalem in 1997, I attended a service in that church during the Week of Prayer for Christian Unity.

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made our people good and our country great into trendy new shapes, which reflect human selfishness rather than the God in whose image we are made.

If we're truthful, we must recognize that our riches have sometimes been created on the backs of the poor, or that our unprecedented luxury has been possible partly through careless destruction of the world's resources. Some of us have lived by the rule of self-aggrandizement rather than the rule of serving God's will, and the result is that we are often hated by suffering people in other countries.

It was ironic during the first week after the terrorist attacks to see how often God's name was invoked, not in cursing or carelessness as is so often the case nowadays, but in supplication. It's been a long, long time since we've seen people of all faiths actually *praying* in public, on radio or TV.

Equally embarrassing has been almost any demonstration of old-fashioned, flag-waving patriotism. To display affection or respect for our country and the ideals on which it is based had fallen into disrepute until Sept. 11.

It seemed that the egalitarian ideal of "tolerance" had eroded our enthusiasm for declaring either our religious faith or our faith in the United States of America.

Even those of us who think we're faithful to either were weenies when it came to publicly expressing those beliefs.

Whether we are Christians, Jews, Muslims or whatever, we must not be afraid to stand up and defend our values when the occasion arises. We should speak out against abortion, capital punishment and the exploitation of other countries for political advantage. We must lobby against unfair trade or labor practices, destruction of our environment or waste of public money.

We should also be heard praising wholesome TV programs and other entertainment, monitoring how our kids use the Internet and participating in community efforts to help the poor. We must think about and try to help solve social problems, keep ourselves healthy and chaste, and make God a tangible member of our family.

Why have we been so afraid to support, and in fact demand, what is right? What's wrong with just being good? It seems to me, those are the very solutions each of us can contribute to help end this crisis and put civilization back on track.

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



based on the premise of continuing education: We should always be open to different ideas and experiences. I want to believe that in some unknown way we'll continue such progress even after death.

My views are simplistic, but I know you understand. Just as I learn something new each time I research and write a column, I trust that readers learn something new from my work, even if it's only a smidgen that can be applied to daily life. Each time someone responds to what I write, I learn something new, too.

We grow together in the spirit of understanding and trust, with the guidance of the Holy Spirit. Sometimes we even find ourselves graduating to a new level of spirituality.

When I returned to college for a new level of knowledge as a nontraditional student, my courses were first held at a shopping center. An acquaintance thought I should be on campus instead, suggesting that the mall environment was demeaning, especially at my age. "Quite the contrary," I said. I felt lucky and grateful to be able

get college credits this way—so close to home that I could walk to classes. I believe we can learn anywhere, even in a cave, if the right students, teachers and material are together.

Indiana University-Purdue University Indianapolis Learn and Shop classes eventually led me to the IUPUI campus—and to graduation. As to the question of "age," one woman said, "Going back to school is better than a mid-life crisis." Some students were already "seniors" in the age spectrum, enjoying their courses and also graduating.

Toward spiritual graduation, we study the Bible. In Proverbs 1:1-7, we learn the importance of wisdom, discretion, discipline, knowledge, intelligence, wise conduct and resourcefulness. According to verse 8, we begin at home with the "father's instruction" and the "mother's teaching."

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

Twenty-sixth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Sept. 30, 2001

- Amos 6:1a, 4-7
- 1 Timothy 6:11-16
- Luke 16:19-31

As was the case last week, the Book of Amos furnishes the first reading this weekend.

Much is known about Amos. This is not always the case when studying the prophets. Amos lived in a small village not far from Jerusalem. His home was in Tekoa.

Amos was a shepherd, as were many others then and now in his homeland. He tended fig trees, another occupation often seen then and now. In many respects, Amos was not a sophisticated man. Yet he was fully aware of the deep tenets of his religion and was wise in human behavior. He even showed a knowledge of international events of his day.

In this reading, Amos sharply criticizes the rich and the advantaged. He saw them as a weakness in the society. Their addiction to ease and comfort crippled them, in the prophet's opinion.

Amos warned that when the deluge came, the wealthy and privileged would be the first to suffer and would suffer most.

The wealthy people's problem was not that they necessarily were rich in material things, but that material things dominated their lives. Their wealth may have been acquired by exploiting the poor and vulnerable. At best, the rich may have ignored the needs and deprivations of the poor.

The second reading this weekend comes from the First Letter to Timothy. This Scripture also provided the second reading last week.

Timothy was one of Paul's most valued disciples and companions. Paul was his mentor. This reading is the encouragement and advice of a mentor. Paul reinforces the basic point of the Christian faith, that Jesus is Lord, that Jesus is Savior.

By insisting upon the primacy of Christ as Lord, the epistle underscores the theme of the other two readings in this Liturgy of the Word. Secondarily, it obliquely underscores the readings from

Amos and from Luke's Gospel in their warnings about the compulsion to grasp for material things and material wealth.

St. Luke's Gospel is the source of this weekend's third reading.

The hero of the story is a beggar named Lazarus. The Gospel describes the bad condition of Lazarus when he lived on earth. Sores covered his body. He was in such a low condition that dogs licked the sores. It is an ugly picture. When he died, Lazarus received a great reward. Not only was he in the presence of Abraham, the father of the Chosen People, he was at Abraham's bosom.

This is unusual imagery. It is better understood when the customs of the first century A.D. in Palestine are realized. At the time, people reclined on coaches when they ate. Therefore, to be at Abraham's bosom was to be next to Abraham. If Abraham was the greatest dignitary present, then the person at his bosom was in the second-highest place of honor.

By contrast, the rich man found himself in hell. He pleaded with Lazarus for relief.

Abraham responded by calling the rich man "child," but he did not rescue the rich man. The rich man has had an opportunity to put himself among those loyal to God, but he did not seize the opportunity.

As the Gospel continues, God has sent Moses, the prophets and finally Jesus to call people to God. Some, typified by the rich man in this story, were confronted by a call from God. However, they ignored the call and will suffer the consequences.

Reflection

The Church is very blunt in teaching its lesson about life and discipleship this weekend. This weekend's message echoes words spoken in weeks past.

The lesson is obvious. Those who make material things, in effect, the priority of their lives separate themselves from God.

The message is not that material achievement is bad, but that God is supreme. We need God. We cannot truly live without God. We cannot live life totally at odds with the Gospel or without God. We must realistically live with God.

Other persons are God's creatures. Moreover, they are God's beloved. We live with God, we acknowledge God, by serving and loving others. †

Lady Liberty Stands Weeping



Lady Liberty stands weeping,
Her lamp held high against the sky.

My Journey to God

Lady Liberty Stands Weeping

Her voice rises to be heard amidst the chaos:

"Bring me your children,
Your parents,
Your husbands and your wives;
Bring me your friends and loved ones,
Your fallen neighbors waiting to be found."

Bring me your firefighters,
Your police officers,
Your rescuers and volunteers;
Bring me your martyrs and heroes,
Your fallen comrades waiting to be found."

Bring these,
The helpless and the brave,
To me.
I lift my eyes to heaven; I can bear no more."

(Christine Prince is a member of St. Christopher Parish in Indianapolis.)

Daily Readings

Monday, Oct. 1

Thérèse of the Child Jesus,
virgin and doctor
Zechariah 8:1-8
Psalm 102:16-23, 29
Luke 9:46-50

Tuesday, Oct. 2

The Guardian Angels
Zechariah 8:20-23
Psalm 87:1-7
Matthew 18:1-5, 10

Wednesday, Oct. 3

Nehemiah 2:1-8
Psalm 137:1-6
Luke 9:57-62

Thursday, Oct. 4

Francis of Assisi, religious
Nehemiah 8:1-4a, 5-6, 7n-12
Psalm 19:8-11
Luke 10:1-12

Friday, Oct. 5

Baruch 1:15-22
Psalm 79:1-5, 8-9
Luke 10:13-16

Saturday, Oct. 6

Bruno, priest
Blessed Marie-Rose Durocher,
virgin
Baruch 4:5-12, 27-29
Psalm 69:33-37
Luke 10:17-24

Sunday, Oct. 7

Twenty-seventh Sunday in
Ordinary Time
Hebrews 1:2-3; 2:2-4
Psalm 95:1-2, 6-9
2 Timothy 1:6-8, 13-14
Luke 17:5-10

Question Corner/Fr. John Dietzen

Church has three rites for sacrament of penance

Q My question is about the general absolution ceremonies that are held in some parishes. Many Catholics who attend these services consider them one of the most important and welcome changes in the Church.



Others call them an abuse. Inasmuch as they disregard the matter and form of the sacrament, people therefore do not validly receive the sacrament of penance.

Both views cannot be correct. What is the Church's teaching about this? (Illinois)

A The Church has three rites for celebrating the sacrament of penance, or reconciliation. First is the one-on-one private ritual similar to the one with which at least older Catholics are most acquainted.

Second is the rite for a number of penitents, with individual confession and absolution. Typically for these liturgies, all present listen to the word of God, examine the conformity of their lives to that word and support one another by prayer together. Individual confession follows for those who wish to receive the sacrament of penance. This form of communal penance is probably most familiar to Catholics today.

Third, the rite to which you refer, is for a number of penitents, all of whom receive general (not individual) absolution from the priest at one time.

Before anything else, it's important to note that, with one possible exception which I'll mention later, all these forms are valid for the sacrament of reconciliation. Contrary to what you say some Catholics believe, rites with general absolution do have the necessary traditional matter (confession of sin, expression of sorrow and desire for forgiveness) and form (priest's words of absolution) that make them true and valid sacraments.

The Church's official Rite of Penance states that, in the third rite, a general confession is made by all in the form of an act of sorrow (for example, the prayer "I confess to almighty God ..."), and penitents show their desire for forgiveness by bowing, kneeling or another

approved sign (#35). The priest then gives absolution.

Canon law lists several conditions that must be fulfilled for licit celebration of general absolution (Canon 961). One circumstance that makes it lawful is imminent danger of death, with no sufficient time for priests to hear confessions individually.

Another is grave necessity, when sufficient confessors are unavailable to allow individual confessions properly within a "suitable" period of time, and penitents would be deprived for a long while of the grace of the sacrament of penance or the Eucharist. (In 1988, the U.S. bishops' conference interpreted this as one month.)

It is the responsibility of the diocesan bishop to judge whether these required conditions for general absolution are present, considering the criteria agreed upon by the national conference of bishops.

Vatican authorities have often expressed concern that too broad a use of general absolution will lead to a lesser importance given to traditional "private" confession, and they insist on strict observance of the limitations that Church law places on this rite of the sacrament.

Nevertheless, canon law continues to approve the third rite of reconciliation when the above requirements are fulfilled.

For a valid reception of absolution given to many penitents at one time, those conscious of serious (mortal) sins must intend to confess those sins in private confession within a suitable period of time (Canon 962).

Apart from this instance, however, even when the required conditions are not fulfilled, the third rite of reconciliation with general absolution is unlawful (illicit) but still valid. All present who have the intentions I indicate above, along with other intentions always necessary for confession, receive the sacrament validly, with all the graces which accompany the sacrament of penance.

(A free brochure answering questions that Catholics ask about receiving the Holy Eucharist is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

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).

September 28

St. Nicholas Parish, 6461 E. St. Nicholas Dr., **Sunman**. Turtle soup supper, fish, roast beef and chicken sandwiches, 5-9 p.m. EST.



Bishop Chartrand Chapel, Marian College, 3200 Cold Spring Road, **Indianapolis**. Catholic Choir of Indianapolis, first of three-concert series, "Hymns and Anthems," 7:30 p.m., \$10 each or \$20/series. Information: 317-634-4356.



St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Brother-to-Brother Conference, prayer service, 6 p.m. Information: 317-632-9349.

September 29

Robert's Park, 30th and Park Road, **Connersville**. St. Gabriel Parish, fall festival, chicken dinner, 11 a.m.-3 p.m., music, games. Information: 765-825-8578.



St. Joseph Parish Center, 8 E. Maple St., **Dale**. "Jesus, the Love of the Father," mini-conference, registration, 8:30 a.m., praise and worship, 3:30 p.m., Mass, 4 p.m., donation, \$10 or \$15 per family. Information: 812-544-2239.



St. Margaret Mary Parish, activities room, 2405 S. 7th St., **Terre Haute**. "Praying with Children in the Church Year," Providence Sister Jane Marie Osterholt, registration, 8:30 a.m., presentation, 9 a.m.-noon. Information/registration: 812-232-8400.



St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Brother-to-Brother Conference, workshops on "The Power of Prayer," "Building God's Kingdom" and "Responsibilities to God and his Church," 8 a.m. Information: 317-632-9349.

September 29-30

Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Community Volunteer Expo, parish, apostolate and local ministries, information, question and answer session. Reservations: 317-237-1466.

October 2

Roncalli High School, 3300 Prague Road, **Indianapolis**. Archdiocesan Special Education Task Force, "Surviving with Special Needs," 6-9 p.m. Information/registration: 317-236-1430.



St. Louis de Montfort Church, 11441 Hague Road, **Fishers**, Lafayette Diocese. Catholic Charismatic Renewal of Central Indiana, "Life in the Spirit" seminar, 7-9 p.m., registration, 6:45 p.m. Information: 317-845-3458.

"The Barren Fig Tree," 9:15 a.m. Information: 317-462-5010.



St. Roch Parish Life Center, 3603 S. Meridian St., **Indianapolis**. Women's Club dessert and card party, 1:30 p.m., \$3.50. Information: 317-787-5602.



Holy Family Parish, 3027 Pearl St., **Oldenburg**. Parish festival, variety of food, 9 a.m.-8 p.m. Information: 812-934-3013.

October 8

St. Joseph Hill Church, 2605 St. Joe Road West, **Sellersburg**. Jerry Morin's Medjugorje story and concert, 7-9 p.m., free-will offering. Information: 812-944-1942.



St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Adult education series, Franciscan Father Michael Barrett, "The Life of St. Francis of Assisi," 7:30 p.m. Information: 317-815-0979.

October 3

St. Barnabas Parish, 8300 Rahke Road, **Indianapolis**. HMO seminar, 9:15-10 a.m. Information: 317-862-9372 or 317-570-9960, ext. 18.

October 4-6

St. Andrew the Apostle Parish, 4052 E. 38th St., **Indianapolis**. Fall rummage sale, Thurs. and Fri., 8 a.m.-6 p.m.; Sat., \$1 bag day, 8 a.m.-noon. Information: 545-8671.

October 4

St. Joseph Church, 125 E. Broadway, **Shelbyville**. 2001 fall speaker series, "What You Don't Remember About the Catholic Church in Shelby County," Dr. James J. Divita, 7 p.m., free-will donation. Information: 317-398-8227.

October 5

St. Joseph Hill Parish, 2605 St. Joe Road, West, **Sellersburg**. Street dance, adults (over 21), featuring "The Rumors," \$5, food available. Information: 812-246-2957.



Our Lady of Grace Monastery, 1402 Southern Ave., **Beech Grove**. Catholic Charismatic Renewal of Central Indiana, Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.



October 6

Sacred Heart of Jesus Parish, 1530 Union St., **Indianapolis**. "Blessing of Pets," 2 p.m. Information: 317-927-6900 days or 317-846-2245 evenings.

Daily

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



October 7

St. Joseph Hill Parish, 2605 St. Joe Rd., West, **Sellersburg**. Turkey shoot and fall festival, chicken dinner, homemade dumplings, booths, quilts, bingo. Handicapped parking available. Information: 812-246-2512.



St. Michael School, lower classroom, 519 Jefferson Blvd., **Greenfield**. Introduction and



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



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



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



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



Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**.

Tridentine Mass, 10 a.m.



St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**.

Prayer line: 317-767-9479.



St. Thomas More Church, 1200 N. Indiana St., **Mooresville**. Prayers after 7 p.m. Mass.



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.



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



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



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, adoration, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet.



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11 a.m. Information: 317-859-HOPE.

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., **Brownsville**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.



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



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



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



Fridays

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



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



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



Saturdays

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



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



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



Monthly

First Sundays

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



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

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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.

ARDIS, Victor, 63, Our Lady of Lourdes, Indianapolis, Sept. 6. Husband of Martha (Gonzales) Ardis. Brother of Harriet McCormick, Lois Sandulo, Gordon and John Ardis.

BREHOB, Coletta A. (Johannes), 94, St. Roch, Indianapolis, Sept. 14. Mother of Charles and Wilfred "Bill" Brelob. Sister of School Sisters of Notre Dame Mary Elizabeth Johannes. Grandmother of six. Great-grandmother of eight.

BRIAN, Catherine M., 91, St. Mary, New Albany, Sept. 13. Sister of Laverne Foree and Freida Klein. Grandmother of one. Great-grandmother of one.

BROWN, Ted M., 70, St. Rose of Lima, Franklin, Sept. 17. Husband of Nola Jenn Brown. Father of Jill Mendoza and

Terry Russell. Brother of David Brown. Grandfather of two.

BURGESS, Jane Ann (Buckner), 54, Sacred Heart of Jesus, Terre Haute, Sept. 11. Mother of Chuck, David, Michael and Timmy Burgess. Sister of Lynn Burgess, Gerri Frakes, Patty Micheli, Bill, David and Jim Buckner. Grandmother of seven.

DERBY, Mary E., 100, St. Gabriel, Connersville, Sept. 17. Mother of Dottie Bean. Grandmother of seven. Great-grandmother of 16. Great-great-grandmother of six.

DOWLING, Ann T., 94, Holy Spirit, Indianapolis, Sept. 11. Mother of Ann Lynch and Edward Dowling.

FINK, Paul E., 77, St. Elizabeth, Cambridge City, Sept. 15. Husband of Mary Jo Fink.

Father of Karen Bentley, Marsha Jacksons and Mike Fink. Brother of Dorothy Hicks, Corena Marshall, Mary Moore, Bill, Larry and Otho Fink. Grandfather of four.

GRIMES, Edith (Forte), 93, Sacred Heart, Clinton, Sept. 12. Sister of Joan Tonetti and Vera Yeager.

HOEING, Marie J., 92, St. Mary, Rushville, Sept. 13. Aunt of several.

ILICH, George Richard, 66, St. Joseph, Indianapolis, Sept. 15. Husband of Beverly Illich. Father of Brian and Greg Illich. Son of Anna Illich. Brother of Maryann Brinkman and Anthony Illich. Grandfather of three.

LAWSON, Frank, 70, St. Agnes, Nashville, Sept. 16. Husband of Wanda Lawson. Father of Chuck and Ron Lawson.

LUKEN, Dennis C., 75, St. Mary, Greensburg, Sept. 16. Brother of Edna Harpring. Uncle of several.

MAURER, Irene T. (Egan), 75, St. Lawrence, Sept. 17. Wife of Charles Maurer. Mother of Ann Carr, Patricia Henderson, Irene Lee, Nancy Pinard, Charles Jr. and Richard Maurer. Sister of Virginia Benedetto and John Eagan.

Grandmother of 10. Great-grandmother of three.

McKAY, Thomas F., 83, Sacred Heart, Clinton, Sept. 11. Husband of Maire Hedges (Baker) McKay. Father of Cathy Faulstich and Tomi Perry. Stepfather of Dr. Charles, Kenneth and Rick Baker.

MEYERS, Donna J., 68, Holy Trinity, Indianapolis, Sept. 13. Mother of Ladonna Brown, Lindy Parish, Rebecca Skaggs, Debbera, James, Jerald and Joseph Meyers. Sister of Betty Moldthan, Pearl Peterson, Donna Wright and Mearl Neumann. Grandmother of 30. Great-grandmother of nine.

MURDOCK, Winifred, "Winnie", 80, St. Jude, Indianapolis, Sept. 19. Mother of Robert Murdock. Grandmother of six. Great-grandmother of 12. Great-great-grandmother of two.

PAPKE, Helen A. (Kuderer), 74, Christ the King, Indianapolis, Sept. 10. Wife of Gordon Papke. Mother of Christine Heck, Karen Scott and Barry Papke. Sister of Louise Deisch, Carol Kuderer and Rosemary Papke. Grandmother of eight. Great-grandmother of two.

PUCHLE, Florence Louise, 88, St. Malachy, Brownsburg, Sept. 7. Mother of Eugene Puchle. Sister of Hazel Gochenour. Grandmother of three.

SPANKE, Theodore A., 77, Holy Spirit, Indianapolis, Aug. 28. Husband of Rose Anne (Lane) Spanke. Father of Mary Ellen Perin, Jane, David and John Spanke. Grandfather of six.

STRANGE, Cleo J., 89, Annunciation, Brazil, Sept. 16. Wife of Norbert Strange. Mother of Patricia Deakins, Bernard, Gerald and Ronald Strange. Grandmother of several.

SULLIVAN, Joseph F., 66, Holy Spirit, Indianapolis, Sept. 1. Husband of Vera M. (Schmidt) Sullivan. Father of Nancy Chumbley, Patsy Reynolds, Kathleen Troutman, Maureen, James, Jeffrey and Joseph Sullivan. Brother of Marie Standerling and Philip Sullivan. Grandfather of 10. Great-grandfather of one. (correction)

SWANSON, Dewey E., 84, Little Flower, Indianapolis, Sept. 12. Husband of Flostella (Collins) Swanson. Father of Dewey Swanson. Grandfather of three.

VITT, Victoria C., 62, St. Mary, Rushville, Sept. 12. Cousin of one.

WELSH, Beatrice E., 87, St. Gabriel, Connersville, Sept. 17. Mother of Ann Valant, Carol Hanagan and Thomas Welsh. Sister of Janet Selm. Grandmother of six. †

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A Call for Peace

Children join a rally calling for peace between Christian and Muslim believers on Sept. 24 in Calcutta, India. The rally was organized by the Calcutta-based United Forum of Christians, which said the standoff between the United States and Afghanistan over the Sept. 11 terrorist attacks should not degenerate into a religious fight.

CNS photo from Reuters

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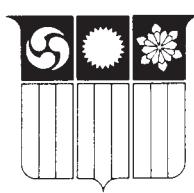
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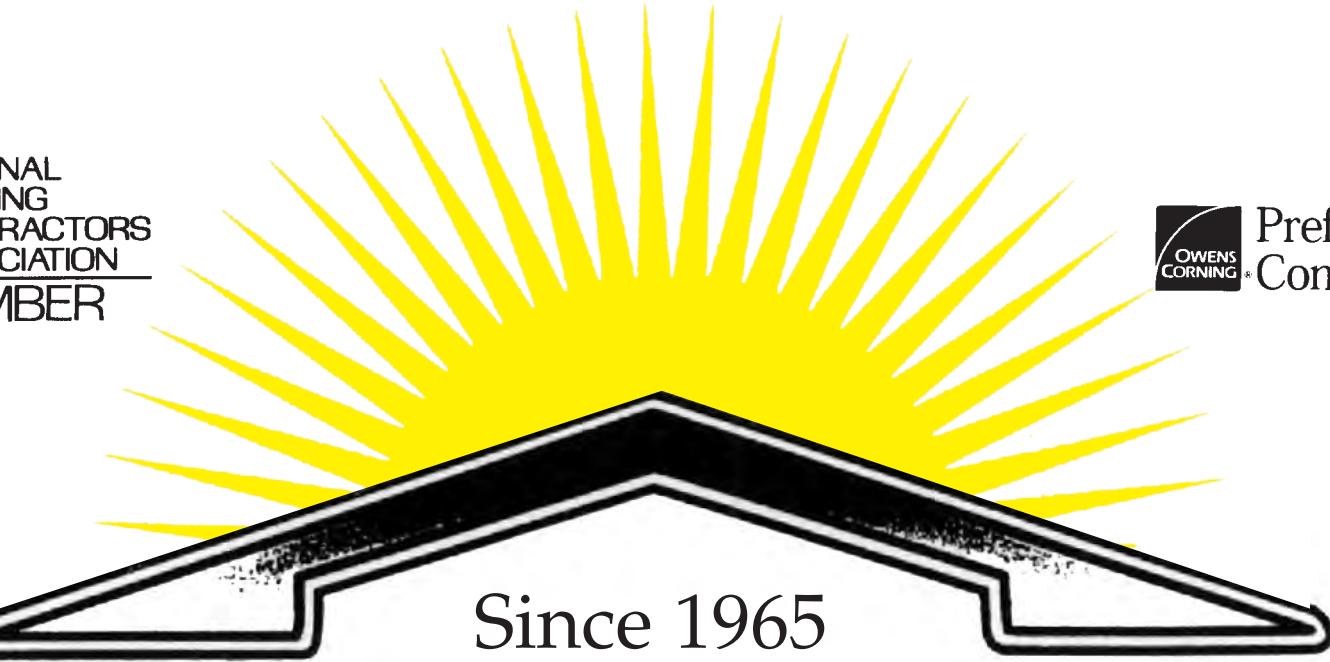


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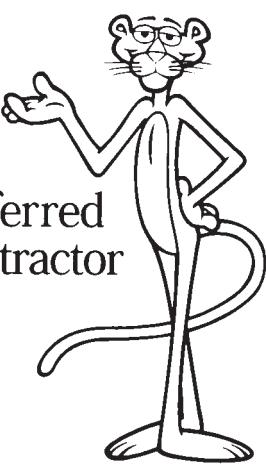
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