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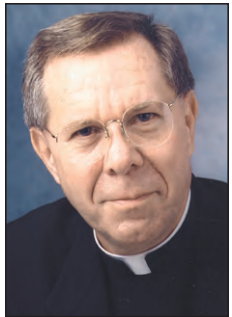
August 16, 2002

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Archbishop appoints board to review sex abuse cases

By Greg Otolski

Archbishop Daniel M. Buechlein has appointed six people to an archdiocesan review board to help him carry out the provisions of the U.S. bishops' "Charter for the Protection of Children and Young People."



Archbishop Daniel M. Buechlein

The members are John M. (Jack) Whelan, Ann M. DeLaney, Father Paul D. Etienne, Cathleen Graham, Richard K. Grana and Michael H. Zunk. They will serve five-year terms, which can be renewed.

The board will be chaired by Whelan, president and chief executive officer of Golden Rule Insurance Co. in Indianapolis. Delaney is executive director of the Julian Center, a shelter for battered women and children in Indianapolis. Father Etienne is pastor of Our Lady of Perpetual Help Parish in New Albany. Graham is executive director of the Indiana Association of Residential Child Care Agencies. Grana is a clinical psychologist in Indianapolis, and Zunk is director of security for the Indianapolis Colts and former Indianapolis chief of police.

"I am pleased that such a distinguished group of competent professionals has stepped forward to put their considerable talents at the service of the Church and the greater community," said Archbishop

Buechlein. "These individuals bring to the table a variety of perspectives. As a group, they possess a high degree of expertise in the area of the sexual abuse of minors.

"I rely on the wisdom and counsel of various groups of advisers in carrying out my ministry in the Church," the archbishop said. "It will be no different with this board. I appreciate their willingness to take on such a challenge, and I look forward to working with them."

The charter, which establishes protocols for dealing with the sexual abuse of minors by Church personnel, was adopted by the U.S. bishops on June 14 at their national meeting in Dallas. The charter mandated that every diocese create a review board, made up mostly of lay people not employed by the Church, to

review all allegations of sexual abuse of minors and to periodically review diocesan policies and procedures for handling such matters.

Archbishop Buechlein said the new board will be charged with familiarizing itself with the bishops' charter; adjusting, where necessary, current archdiocesan policies to bring them in line with the charter; developing internal procedures for the board's operation; and reviewing both past and current cases of sexual abuse.

The review board is expected to begin meeting in September. The meetings will not be open to the public. The board will report its findings and make recommendations to the archbishop.

Under the charter, any priest or deacon **See BOARD, page 2**

Tourists help pay for new church in Nashville

By Mary Ann Wyand

NASHVILLE—Tourists from throughout the United States and three foreign countries are helping St. Agnes parishioners build a new church in Brown County.

Donations to "Prepare the Foundation," the \$1.87 million building fund for the new church at nearby Stillpoint, have come from tourists with homes in Australia, Poland and the Bahamas, and from American visitors who live as far away as San Francisco and Cape Cod, Mass.

Most of the \$45,000 in donations from 258 visitors are from residents of the Midwest, but many other states are represented on a U.S. map displayed in the social hall. A map of Indiana posted nearby shows gifts from people who live in 43 Hoosier cities.

Throughout the year, more than 2 million visitors travel to scenic Brown County to experience the beauty of nature in the wooded hills around Nashville and to shop in the specialty stores there.

Catholic tourists regularly join St. Agnes parishioners at four weekend Masses in the 100-seat chapel and adjacent 170-seat social hall or at the 200-seat grotto behind the church or at nearby Brown County State Park.

The 310-household parish, which was founded on State Road 135 in Nashville in 1940, outgrew the rustic, wooden chapel and newer social hall years ago.

The three-tiered parking lot is always filled to capacity, and it's difficult to enter or exit the parish property on the busy, curved, two-lane highway.

During weekend Masses at the church, people seated in the chapel

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Above, Father William F. Stumpf, priest minister and moderator of St. Agnes Parish in Nashville, and Benedictine Sister Mildred Wannemuehler, parish life coordinator, wait to greet parishioners and visitors to the Brown County parish on a recent Sunday morning.

Left, St. Agnes parishioner Julia Rose of Nashville places flags on a map of the United States to mark the hometowns of visitors to Brown County who have given donations to the St. Agnes Parish building fund. More than 250 tourists have donated about \$45,000 to help fund the construction of a new church.

New school year brings new programs for students, teachers

By Jennifer Del Vecchio

Curriculum changes, better technology and new programs that will help students and teachers are in store for the new school year in the Archdiocese of Indianapolis.

Thanks to a \$10 million challenge grant from Lilly Endowment Inc., the archdiocese has started Project EXCEED. The new program will make it possible to improve the technology resources at several Indianapolis center-city schools, to start new education programs focused on specific student populations, such as the growing number of Hispanic students in the archdiocese who don't speak English, and to increase pay and professional development for teachers.

Parents and teachers will notice the biggest change in technology, said Ron Costello, associate director of schools for the archdiocese.

Parents will be able to check their child's curriculum on line by going to www.archindy.org and clicking on the Office of Catholic Education link, which takes them to a curriculum link.

The new technology-based curriculum also will allow teachers to prepare study guides for various lessons that children can take home for parental help.

Following are specific improvements in each area:

See SCHOOL, page 8

President Bush signs bill protecting infants

PITTSBURGH (CNS)—During an Aug. 5 visit to Pennsylvania to celebrate the lives of nine rescued miners, President Bush, quoting Pope John Paul II, also signed the Born-Alive Infants Protection Act into law, drawing praise from Catholic leaders and guaranteeing basic rights to children born alive during an abortion.

"Today we're here to celebrate life, the value of life and, most importantly, the

spirit of America," the president said at a Pittsburgh firehouse, where he addressed an audience of about 300 people.

The crowd included the nine men rescued on July 28 after they spent more than 77 hours trapped in a flooded, abandoned mine in nearby Somerset County. Members of the rescue team were also in the audience.

Later at the bill-signing ceremony, Bush

said the Born-Alive Infants Protection Act "ensures that every infant born alive—including an infant who survives an abortion procedure—is considered a person under federal law. This reform was passed with the overwhelming support of both political parties, and it is about to become the law of the land."

The measure amended the legal

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BOARD

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who has been found to have sexually abused a minor is to be removed from ministry and will not receive a future assignment.

Archbishop Buechlein also named Suzanne L. Magnant, chancellor of the Archdiocese of Indianapolis, to the position of assistance coordinator. The assistance coordinator, as called for in the charter, will arrange for immediate pastoral care of persons who report that they have been sexually abused by Church personnel.

This position continues the function that Magnant has carried out since the early 1990s, when Archbishop Buechlein appointed her to receive information of sexual abuse by Church personnel and to reach out to victims with the pastoral concern of the Church.

Magnant also will continue to lead the archdiocese's Investigative Resource Team, which investigates allegations of sexual abuse by Church personnel. The Investigative Resource Team now will serve as a resource to the review board.

"I am confident that our new review board will help the Church do a better job in protecting minors," Magnant said. "We are grateful for the wisdom they will bring to this critical area. These six people will give the Church additional expertise to help us continue to evaluate complaints of sexual misconduct in a fair and just manner." †

Archdiocesan review board members

John H. (Jack) Whelan—President and chief executive officer of Golden Rule Insurance Co. Formerly, Whelan served as a management consultant with Peat, Marwick, Mitchell & Co. in Chicago, Ill. He is currently chairman of the Council for Affordable Health Insurance and has served on the board of the Illinois Life Insurance Council. He is a founding member and past president of Legatus of Indiana, an organization of Catholic business executives. He is currently a member of the investment committee of the board of trustees of the Catholic Community Foundation Inc., of which he is a past board president.

Ann M. DeLaney—Executive director of the Julian Center, a shelter for battered women and children in Indianapolis and a counseling center for women in crisis. An attorney who holds a Doctor of Jurisprudence degree from the Indiana University School of Law, DeLaney was executive assistant for legislative affairs to former Indiana Gov. Evan Bayh; magistrate in the Marion (County) Superior Court Criminal Division; and deputy prosecuting attorney and head of the felony sex offense and child abuse unit. She has tried more than 60 cases of murder, rape, and

child molestation and neglect.

Father Paul D. Etienne—Pastor, Our Lady of Perpetual Help Parish, New Albany. Father Etienne was ordained to the Roman Catholic priesthood in 1992 and has served as associate pastor at St. Barnabas Parish in Indianapolis. After completing graduate studies in Rome in 1995, he was named director of the Office of Vocations for the Archdiocese of Indianapolis and sacramental minister for the parishes of St. Anne and St. Joseph in Jennings County. He was appointed pastor of Our Lady of Perpetual Help Parish in 1998.

Cathleen Graham—Executive director of the Indiana Association of Residential Child Care Agencies, a statewide organization with 87 member agencies providing services to abused, neglected and delinquent children and their families. Graham was formerly the deputy director of family protection and preservation for the State of Indiana, during which time she supervised child protective services. She has also served as a child welfare caseworker, a supervisor of child care licensing and a faculty member of Indiana University's School of Social Work. She has a

master's degree in social work and is a licensed clinical social worker.

Richard K. Grana—Full-time private practice counselor of children, adolescents and adults. He holds a doctorate in psychology and is a licensed clinical psychologist. He has counseled abused children, has done family mediation and has been a graduate faculty member at the University of Akron. He is the author of guides for parents dealing with divorce. Grana has been a member of the executive board of Support Inc., a suicide prevention center in Akron, Ohio. He is a member of the American Psychological Association, the American Group Psychotherapy Association and the Anxiety Disorders Association of America.

Michael H. Zunk—Director of security for the Indianapolis Colts. Zunk was appointed chief of the Indianapolis Police Department in January 1997 and served in that capacity until February 2000. He had been a member of the department for 20 years, from 1968-88. Prior to his service as chief, he was director of security for St. Vincent Hospitals and Health Services. He holds a master's degree in public administration.

TOURISTS

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watch the videotaped Mass on a large screen above the original altar while Father William F. Stumpf, the priest minister and moderator, celebrates the eucharistic liturgy in the crowded social hall.

Pews in the chapel face north and folding chairs in the social hall are arranged around an altar on the west side of that room, so people are seated in two directions during liturgies.

St. Agnes parishioners admit that it will be hard to move from the original parish site, but they are looking forward to the construction of a larger church where everyone can be seated together and face the same direction during Mass. Eighty percent of the parishioners have supported the building campaign.

The new parish property on McLary Road just west of Nashville was purchased in 1999 with funds raised in the archdiocesan Legacy of Hope from Generation to Generation capital and endowment campaign.

Benedictine Sister Mildred Wanne-muehler, the parish life coordinator, said between 800 and 900 people attend the four weekend Masses throughout the year.

"The social hall was built in 1981, but it wasn't used as a social hall very long," Sister Mildred said. "We needed more worship space and started having Masses there in 1982. I think we have more liturgical movement during Masses than any other parish in the diocese."

St. Agnes Parish sits on 2.6 acres of hilly, wooded property just north of Nashville. The new parish property, a former horse farm named Stillpoint, is 20.6 acres and is located one mile from the original church.

"We had a parish meeting and talked about all the possible ways to stay here," Father Stumpf said, "but we're locked in and couldn't acquire any of the adjacent property to expand the parish facilities. We've been looking for suitable property in the Nashville area for years.

"We came to the conclusion that, even if we could add on here, what are we really giving to future generations who will need even more worship space?" he said. "We have a lot of young families with children, and if they stay in Brown County—and I hope they do—they will need to have adequate worship space for their own families someday."

St. Agnes parishioner Julia Rose of Nashville joined the Catholic Church five years ago after experiencing "the wonderful hospitality" at St. Agnes Parish.

Rose helps Sister Mildred maintain donor records for the building campaign, which now totals more than \$1 million in donations and pledges.



Father William F. Stumpf, priest minister and moderator, accepts the offertory from a parishioner during a recent Mass in the St. Agnes social hall. People also watch the videotaped Mass on a large screen above the original altar in the 100-seat chapel.

"We have a very faith-filled parish," Rose said. "The people care for one another, and love God and the Church."

Because St. Agnes Parish serves so many visitors, hospitality is part of the parish mission statement.

"We are a very welcoming parish," Father

Stumpf said, "and the fact that we have so many visitors all year makes us unique. I think we're a better parish because of all our guests. We just need more worship space for our parishioners and visitors, and people have been very generous to our building campaign." †

Official Appointment

Effective Aug. 12, 2002

Rev. Daniel J. Mahan, pastor of St. Louis Parish, Batesville, appointed dean of the Batesville Deanery.

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



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Old friends share common ministry in serving the Church

By Brandon A. Evans

It's not often that a chairman of a committee steps down, only to be succeeded by his old college roommate and lifetime friend.

But that's exactly what happened on the Planned Giving Committee of the Catholic Community Foundation (CCF) of the Archdiocese of Indianapolis.

Paul Corsaro, a member of St. Barnabas Parish in Indianapolis, has



been the chairman of the Planned Giving Committee since August 1995. He announced his retirement from the role in January.

He is also a member of the board of trustees of the CCF, a position that he

will cease to hold at the end of this year after serving for more than a decade.

In lieu of the vacancy, Phil McCauley, a member of Sacred Heart Parish in Jeffersonville, was appointed as the new chairman of the Planned Giving Committee. He has been a member of the CCF board of trustees since November 2000.

The two men have been friends since their college years at St. Joseph College in Rensselaer, Ind.

"We belonged to the same residence hall as freshmen in college," McCauley said.

The connection the two had in college, though, continued through their lives.

"We took the CPA exam together," McCauley said. "We've had children at the same time. We've been friends since 1962."

McCauley has four children and seven grandchildren; Corsaro has six children and 10 grandchildren.

Corsaro thinks that his successor will do well.

"He's an excellent choice and will do a great job," he said.

The purpose of the committee, said Corsaro, is to make "policies for the planned giving gifts that we made or are to be made to the Archdiocese [of Indianapolis]. We also analyzed the gifts that were going to be given to the archdiocese."

This is done, for example, to be sure that the archdiocese doesn't inherit a piece of land with environmental problems.

"Planned giving is basically the long-term soliciting of gifts," McCauley said. The committee is dedicated to "the establishment of endowments and raising significant sums ... over extended periods of time."

As the chairman, McCauley will also lead meetings and work closely with Sandra Behringer, the director of gift planning for the archdiocese. Corsaro said the time commitment is about 10 to 15 hours per month.

The main challenge that the new chairman will face is keeping up with the positive progress that the CCF has made. During the fiscal year of 2000-2001, the assets of the foundation grew despite economic problems.

"I think it's going to be harder and harder in the future to obtain gifts," Corsaro said. With a growing number of

charities and hard times economically, people will be less likely to give to the foundation.

"That's going to be the challenge: how to keep up with the tremendous growth that we've had," he said.

McCauley said one thing the committee is working on is promoting the idea of "penny endowments," that is, showing people how to start endowments with little money.

"It helps to encourage those who are young to understand the benefits of long-term contributions," McCauley said.

At the end of June 2001, the CCF had 248 endowments, which contributed to its \$62 million in assets.

McCauley also had words of praise for his predecessor.

"He's just got a good, strong, fundamental belief in Catholicism," he said. "I've been an admirer of Paul for many years."

Corsaro said his Catholic faith has played a big part in his work for the CCF. He is grateful for the Church and all that it has done for the community.

"We all have to help," he said, referring to stewardship and the gifts of time, talent and treasure.

"The priests do so much for us," he said, "but they can only do so much."

Corsaro felt called to help at the CCF, and said that in his role as chairman he has had to rely on Christian morals to

make certain decisions.

McCauley cites his faith as critically important as well.

"It basically influences all of my charitable endeavors," he said. "I have a strong belief in the Church's mission and what it's all about."

McCauley said much of what he does with his life is directly related to the Catholic Church.

He has served on the Our Lady of Providence Jr./Sr. High School board, its development committee and chaired its finance committee. He has served on the deanery board for the New Albany Deanery and on the board at St. Elizabeth's Regional Maternity Center in New Albany.

His involvement with the CCF began when he helped his parish donate a "significant inheritance" that it had received to the foundation.

"I knew several of the members that were on [the board of trustees]," he said. "I understand what they were doing and believed that it was an important part of the Church's operation and felt that I could contribute to that."

Corsaro also has a history of work within the Church.

He has served on the Catholic Cemeteries board, the Catholic Youth Organization (CYO) board of directors and the St. Mary's Child Center board. He has also spent many years coaching football for CYO, and continues to do so.

McCauley's term in office will be about three years. As to how he was selected for the position, he has an idea.

"I think that the past chairman recommended me," he said. †

High school group writes book on spirituality for teen-agers

MADISON, N.J. (CNS)—Attention teens: Have you ever experienced a sense of peace and love while your parents are relentlessly nagging you?

You can find God in this not-so-perfect situation and in other circumstances in your everyday life, according to a new book on teen spirituality written by a group of Catholic high school students. The student-authors call themselves the Holy Bandits, and are enrolled at Bayley-Ellard Catholic High School in Madison, which is in the Paterson Diocese.

Sacred Stones Along the Way: 15 Mysteries of a Teen-ager's Life is the title of the book, recently self-published by the student group and their high school. It is also being considered for publication by New York-based Crossroad Publishing Co.

In the current 71-page edition, the authors have encouraged teens to pray the rosary for faith, strength and peace of mind, and also confront difficult

issues head on, such as back-stabbing friends, sex, the death of a loved one and the Sept. 11 terrorist attacks.

With a down-to-earth writing style, the two-year-old Catholic spirituality group has shown how faith can be a guide through the minefield that is adolescence. They have coupled short Scriptural passages with powerful, faith-sustaining stories and reflections, some funny, others tragic, which they plucked from their own life experiences.

The book is divided into 15 chapters, each devoted to a rosary mystery. The students wrote individual reflections on each mystery, which were then edited into a seamless manuscript.

In one chapter, the authors said that parents have an unenviable job—to worry about their children, just as Mary and Joseph did with Jesus.

In a statement laced with truth and humor, they said, "It's a child's job to worry their parents."

"When parents are concerned that we

are out and busy about too many things, we have two options," the Holy Bandits said in the book. "We can get annoyed, or we can try to explain our actions and reasons to ease their fears.

"Our parents have taught us to handle teen-age life well. We can also try to reassure our parents that we love them by thanking them for all that they have done for us," they added.

In January, Robert Hopcke, a licensed marriage and family therapist who also makes rosaries, learned about the Holy Bandits from a Catholic News Service story about the teens' educational outreach to explain the rosary to youngsters in religious education classes. CNS had picked up the story from *The Beacon*, Paterson's diocesan newspaper.

Hopcke wrote Linda Michalski, a former adviser for the student group and a former Bayley-Ellard religion teacher and guidance counselor. In February, Michalski sent him some of the group's rosary reflections. Impressed, Hopcke

incorporated some of them into his upcoming book, *Living the Mysteries: Stories of the Rosary in the Lives of Contemporary Women and Men*. He also suggested his publisher, Crossroad, consider publishing the students' reflections.

"Their material is some of the best writing I've read on prayer," Hopcke told *The Beacon*. "It's clear, direct and heartfelt."

"There is a youthful aspect to rosary," he added, pointing out that it commemorates Jesus, who died at age 33, and Mary, who was a teen-ager when Jesus was born.

In another part of the book, the students said, "When we get settled into bed every night, we begin to pray [sort of]." Instead of praying, they lie awake, worrying about their loved ones, friends and everyday responsibilities, they said. "So, we usually never get to sleep!"

The group then explained how they have altered their bedtime ritual to include the praying of the rosary, begin-

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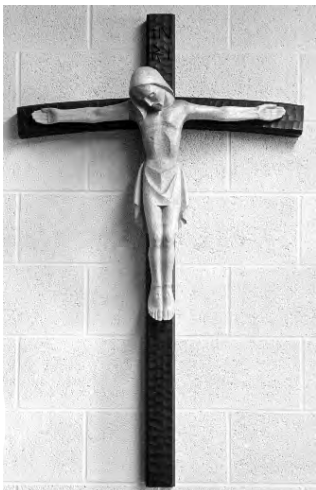
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Editorial

Dreams do come true

At least 30 years ago, Benedictine Father Boniface Hardin, a monk of Saint Meinrad Archabbey, had a dream about bringing educational opportunities to Indianapolis center-city residents, most of whom found themselves trapped in low-income jobs.

A college education seemed out of the question for these potential students who were often older, working one or more jobs, and parents. But Father Boniface kept dreaming. He eventually created a different approach to adult learning that delivered a college education to nontraditional students in nontraditional ways. The concept of "that's never been done before" didn't seem to be part of his reality. And he realized his dream.

Last weekend, Father Boniface and the administration, faculty, graduates, students and supporters of Martin University celebrated the institution's quarter-century of service to the center city's mostly African-American community.

On Aug. 9, 1977, Martin University (then Martin Center College) received authorization from the Indiana Commission for Post-Secondary Education to function as a school. It was named after two of Father Boniface's heroes: Dr. Martin Luther King Jr. and St. Martin de Porres.

In 1981, the school awarded its first bachelor's degree. In 1987, the North Central Association of Colleges and Universities granted it full accreditation.

Through the years, the school expanded from humble beginnings on North College Avenue to a main campus in the Brightwood area of Indianapolis—on the grounds of the former St. Francis de Sales Parish, whose property was given to the school by the Archdiocese of Indianapolis.

A third campus—Lady Elizabeth Campus—opened in 1988 at the Indiana Women's Prison in Indianapolis. To date, more than 30 women inmates have received undergraduate degrees from the school.

In 1990, Martin Center College became Martin University when it received permission to offer graduate degrees—master's degrees in community psychology and urban ministries studies.

Three years ago, a major capital campaign allowed for still more expansion at the main campus, including an 800-seat "Gathertorium," a technology center, classrooms, offices, a peace garden and a performing arts center.

Currently, Martin University claims an enrollment in excess of 1,000 students, with nearly 1,200 graduates. The average age of a student is 38, with the oldest graduate 82 at the time of graduation. It offers 26 undergraduate and two graduate degrees.

Congratulations to Father Boniface, whose dream of providing a sound education to adult, low-income, minority learners is now a solid reality. †

—William R. Bruns

Seeking the Face of the Lord

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



Areas of concern for the Church

The older one gets, the more anniversaries seem to fly by! Forty years ago, on the feast of the Assumption, along with classmates Gregory Chamberlin from St. Andrew Parish in Indianapolis, Micheas Langston from Paducah, Ky., and Joel Melvin from Elwood, Ind., I professed solemn vows as a Benedictine at Saint Meinrad.

Father Gregory is the pastor and rector of the Cathedral of St. Benedict in Evansville. Father Micheas is a chaplain in the Armed Forces. Father Joel is now a Trappist monk in Rancagua, Chile. We shared a solemn and wonderful moment in our young lives. And although God's mysterious plan has led us on seemingly meandering paths, we still share a bond of brotherhood.

We may not see each other often these days, but by God's grace and the intercession of the Blessed Mother we continue to find ways to make a difference in our world, happily so.

I don't need to tell you what a different world it has become! The challenges we face in our Church today differ dramatically from the early 1960s.

Not long ago, I heard Father Benedict Groeschel tell of his vision of the needs of the Church in our day. He speaks from the perspective of reform since he is one of the founders of a branch of Capuchins whose intentional focus is reformation.

Father Benedict outlines his vision, though not necessarily in order of priority:

1. Catholic colleges and universities need to recover their sense of Catholic identity, especially in the teaching of theology and the promotion of the spiritual life.
2. Seminaries need to eliminate a skeptical approach in the teaching of Scripture and theology to future priests.
3. Catholic health care institutions and social agencies of the Church need to safeguard Catholic identity, especially with regard to moral and ethical principles.
4. The recent ordeal concerning clergy misconduct suggests that the Church needs to encourage a spiritual renewal in the life of priests.
5. Religious life in the Church needs to continue authentic renewal, in some cases reform.
6. The Church needs to sustain its promotion of a culture of life, holding steady in addressing countercultural life issues.

As a member of a panel of speakers, Father Benedict was not in a position to develop his thoughts, but I think I caught his meaning.

While I might articulate these points somewhat differently, his

outline struck a chord. Of course, he would be the first to say that these areas of concern take their place within the context of Pope John Paul's call for a new evangelization in this new millennium. In a sense, Father Benedict's list suggests an agenda especially for consideration by the leaders of our Church. Thus he caught my attention.

As I thought about this agenda, it occurred to me that in most respects our Church and the United States Conference of Catholic Bishops have at least begun addressing these issues. For example, the lengthy dialogue and debate concerning *Ex Corde Ecclesiae*, the recent Church document calling attention to the need for promoting Catholic identity and the requirement of a mandate for Catholic theologians, has set the course for Catholic colleges and universities.

The national USCCB Program for Priestly Formation has been addressing our seminary needs. The program is approaching its 10-year review and updating. The recent mandate for an apostolic visitation of our seminaries will be a beneficial and timely "check-up."

Not too long ago, our national conference of bishops reviewed and updated the ethical and religious directives that provide guidance for our many Catholic healthcare institutions. Now there is also a committee of bishops who assist health care officials in the ever-increasing complex challenges they face these days.

The relentless public scrutiny of clergy misconduct during the last six months has awakened not only the bishops, but also the priests of our country to the opportunity and the need for spiritual renewal in our busy and demanding life of ministry in a predominantly secular environment. I have no doubt that we will carefully review the Directory for Priestly Life and Ministry that was published a couple of years ago.

Pro-life activities—both nationally and locally—continue unabated, despite almost daily secular challenges to our commitment to this cause. Superiors and their religious congregations are continuously studying the charisms of their respective founders to address the future of their observance.

While we can appreciate all that is being done to meet wide-ranging needs in the Church, much remains to be addressed. Last May, I wrote about the holiness of the Church as Christ's body, but I also made the point that because of our humanity we will always need to be reforming. This week's feast of Mary's Assumption provides an opportunity to pray about the needs of our Church. †

Archbishop Buechlein's intention for vocations for August

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

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Buscando la Cara del Señor

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



Áreas de interés para la iglesia

Entre más se envejece más rápido pasan los años! Hace cuarenta años, en la fiesta de la Asunción, junto a los compañeros Gregory Chamberlin de San Andrew Parish en Indianápolis, Micheas Langston de Paducah, Ky., y Joel Melvin de Elwood, Indianápolis, yo profesé mis solemnes votos como un monástico Benedictino de San Meinrad.

El Padre Gregory es el pastor y rector de la catedral de San Benedictine en Evansville. El Padre Micheas es un capellán en las Fuerzas Armadas. El Padre Joel es ahora un monje trapense en Rancagua, Chile. Nosotros compartimos un solemne y grandioso momento durante nuestra juventud. Y aunque el misterioso plan de Dios nos ha colocado en un aparente serpenteante camino, nosotros todavía compartimos un vínculo de hermandad.

Nosotros podríamos no vernos frecuentemente durante estos días, pero por la gracia de Dios y la intercepción de la Madre Bendita nosotros, felizmente, continuamos encontrando vías para hacer una diferencia en nuestro mundo.

¡Yo no necesito decirles a ustedes cuan diferente se ha vuelto el mundo! Los desafíos que hoy nosotros enfrentamos en nuestra Iglesia difieren considerablemente de aquellos al comienzo de los años sesenta.

No hace mucho tiempo atrás yo escuché al Padre Benedictino Groeschel hablar de su visión de las necesidades de la Iglesia en nuestros días. Él habló desde la perspectiva de reformar por ser él uno de los fundadores de una rama de capuchinos cuyo objetivo se concentra en las reformas.

El Padre Benedictino enumeró sus visiones, aunque no necesariamente en orden de prioridad.

1. Los colegios y las universidades católicas necesitan recobrar su sentido de identidad católica, especialmente en la enseñanza de teología y de la promoción de la vida espiritual.
2. Los seminarios necesitan eliminar la falta de creencia en la enseñanza de la Sagrada Escritura y la teología a los futuros sacerdotes.
3. Las instituciones católicas para el cuidado de la salud y las agencias sociales de la iglesia necesitan salvaguardar la identidad católica, especialmente en lo que respecta a los principios morales y éticos.
4. La reciente dura prueba sobre la mala conducta de algunos clérigos sugiere que la iglesia necesite luchar por una renovación espiritual en la vida de los sacerdotes.
5. La vida religiosa en la iglesia necesita continuar con una auténtica renovación, y en algunos casos necesita ser reformada.
6. La iglesia necesita sustentar su promoción de una cultura de vida, esperando firmemente poder dirigir dichos asuntos culturales.

Como un miembro de un panel de oradores, el Padre Groeschel no estuvo en una posición de desarrollar sus pensamientos, pero yo pienso que entendí su mensaje.

Aunque yo pudiera articular estos puntos de alguna manera diferente, su descripción todavía impactaría. Por

supuesto, él debería ser el primero en decir que estas áreas de interés toman su lugar dentro del contexto de lo que el Papa Juan Pablo llama una nueva evangelización en este nuevo milenio. En un sentido la lista del Padre Groeschel sugiere una agenda para ser especialmente considerada por los líderes de nuestra iglesia. Así él capturó mi atención.

Pensando sobre esta agenda, se me ocurrió que en muchos casos nuestra iglesia y la conferencia de los obispos católicos de los Estados Unidos de América han al menos comenzado a atender estos asuntos. Por ejemplo, el extenso diálogo y debate acerca de *Ex Corde Ecclesiae*, el documento más reciente de la iglesia llamando la atención sobre la necesidad de promover la identidad católica y el requerimiento de un mandato por los teólogos católicos, ha establecido el curso para colegios y universidades católicas.

El Programa Nacional USCCB (por sus siglas en inglés) para la Formación Sacerdotal ha estado atendiendo nuestras necesidades del seminario. El programa está sujeto a 10 años de revisión y actualización. El mandato reciente de una visita apostólica a nuestros seminarios será de una beneficiosa y oportuna revisión.

No mucho tiempo atrás, nuestra conferencia nacional de obispos revisó y actualizó las directrices religiosas y éticas que servían de guía a muchas de nuestras instituciones católicas de salud. Ahora hay además un comité de obispos que asiste a los oficiales de la salud en los siempre crecientes y complejos desafíos que ellos enfrentan en estos días.

El despiadado y público escrutinio, durante los últimos seis meses, por la mala conducta de algunos clérigos han debilitado no solamente a los obispos, sino también a los sacerdotes de nuestro país en su oportunidad y necesidad de renovación espiritual en nuestra ocupada, y en su demandante vida de ministerio en un ambiente predominantemente secular. Yo no tengo duda que nosotros revisaremos cuidadosamente el Directorio para una Vida Sacerdotal y el Ministerio que fue publicada hace un par de años.

Actividades pro-vida, tanto local como nacionalmente, continúan ocurriendo, a pesar de los diarios desafíos seculares por nuestro compromiso con esta causa.

Los superiores y congregaciones religiosas están continuamente estudiando el carisma de sus respectivos fundadores para atender el futuro de sus observaciones.

Aunque nosotros podemos apreciar todo lo que se ha estado haciendo para atender las amplias necesidades de la iglesia, todavía queda mucho por hacer. En el pasado mes de mayo, yo escribí acerca de la santidad de la iglesia como el Cuerpo de Cristo, pero también yo resalté que debido a nuestra humanidad nosotros siempre necesitaremos ser reformados. Esta semana de fiesta, por la Asunción de María provee una oportunidad para orar por las necesidades de nuestra iglesia. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Editorial discounts sex abuse as a crime

I am writing in response to the editorial in the Aug. 2 edition of *The Criterion*. I found the tone and content of the article to be quite disturbing.

Mr. Fink, in quoting Cardinal Dulles, attempts to give his view support and credibility. I am afraid the cardinal has misplaced his concern when he states that "a priest will not be able to go to his bishop with a problem" because an adversarial relationship has been established by the new no-tolerance policy. The cardinal and Mr. Fink should realize that "the problem" is a crime and an adversarial relationship in this case is not inappropriate.

The editorial also comments that the new policy is in opposition to canon law. Well, maybe canon law is incorrect in this case and needs to be changed. The bishops should be commended for realizing the need for change to restore their credibility and moral authority.

Finally, the editorial gives the impression that the real culprit in this current difficulty is the media. I can assure you that I am no friend of the media and a usual critic, but they are not the culprits this time.

John D. Rees, Madison

Natural Family Planning article is appreciated

Thank you, Monica Siefker, for the wonderful and well-written article on Natural Family Planning in the July 26 issue of *The Criterion*!

My husband and I have used NFP since the beginning of our marriage in 1995, and while we also agree that it is not always easy, it is what God has called us to within our marriage. We have three beautiful children, almost 6 years, 3½ years and 16 months old.

The sad thing is that so many people do feel that the Church is placing stipulations and rules upon us, instead of looking out for and safeguarding our marriages.

Wouldn't it be a wonderful thing to hear the true message of NFP preached from the pulpit, and the true beauty of marriage and human sexuality as it was created and intended by God?

I think we need to hear the love in the message of NFP, not just that this is the rule and don't break it. If people truly understood how much the Church loves us, and wants us to have good and healthy marriages, people wouldn't think twice about NFP.

It is amazing how in our society we are willing to run extra miles to prepare for a marathon or to restrict our food intake to lose weight. However, we sell our marriages short by taking what seems to be the easy road of contraception or sterilization.

Jesus never said that his road to Calvary would be easy or that his cross would be light. He did say that he died because of his passionate love for us. We, too, are called to die to ourselves in order to live for Christ and share in his passionate love within our marriages.

Brian and Marianne Hiles, Indianapolis

Focus on life of St. Maria Goretti

Thank you, Pat Conrad from Nashville, for your letter to the editor in *The Criterion*, on Aug. 2. It contained a rare insight into the negative affect the martyrdom of Maria Goretti could have on rape victims.

I believe the problem does not lie in the life and death of Maria, but in how the Church seems to emphasize her death rather than her living the virtues of purity and chastity.

I have known many young women exemplifying Maria Goretti by giving up more than their lives. They live and suffer daily. They are ostracized from the "in group." Sometimes they are made fun of by their peers. They strive to hold on to precious virtues in a culture that scoffs and ridicules what they prescribe as holy.

In my mind, these women are enduring in life even more than Maria suffered by her death. Chastity and virginity are not the same. There are virgins who are definitely not chaste, and there are many individuals who are chaste but no longer virgins.

I was brought up in the 40s and 50s with Maria Goretti as a model for purity. She was and still is an excellent example for me. But it upsets me when it is insinuated in some writings about her life that her choice to die to preserve her purity was the only choice or the best choice she could have made.

I am a rape victim. It is obvious that I made the choice to live. By that choice though, I live with the horrors of six hours of confinement with a knife against my skin. Nothing can ever erase the memories of the sexual abuse and repeated rapes that occurred at that time, nor the scare of AIDS or enduring 18 months of a trial.

More importantly, I live with a renewed sense and understanding of how beautiful life is and can be. The spiritual growth and love of God I have experienced since I made that choice far exceeds anything I had previously received. God gave me a second chance to live for him, and I thank him daily for that.

Today, when I think of Maria Goretti, I think of how she lived, not so much of how she died.

Nora Cummings, Indianapolis

Are homosexuals screened from seminary?

In the light (or dark?) of the current scandals, my burning question is: Are homosexual candidates for the priesthood screened out of the seminaries?

I heard from a national priest spokesman on TV that since Vatican II they have not been.

It would seem prudent now that they should be dismissed. There are many occasions of sin in the cloistered areas of church and school, and there is evidence that the male homosexual is more aggressive than his heterosexual counterpart.

It follows that a promise to remain celibate exacted from a candidate for the priesthood is insufficient. The promise has not worked in many cases that we know of and perhaps in many that we do know of.

Richard P. Beck, Indianapolis

Letters Policy

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to critterion@archindy.org.

La intención del Arzobispo Buechlein para vocaciones en agosto

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

Check It Out . . .

St. Pius Parish, in Ripley County, is having its **parish picnic and festival** from 10:30 a.m. to 6 p.m. on Aug. 18. There will be a chicken dinner, games, food, entertainment and quilts. For more information, call 812-934-6218.

The former St. Rita and St. Bridget schools will be having a **reunion** from 6 p.m. to 10 p.m. on Aug. 24 at the St. Andrew Parish Social Hall, 4052 E. 38th St., in Indianapolis. There will be refreshments and music. For more information, call Pat at 317-542-8403 or Mary at 317-568-0430.

Holy Rosary Parish, 520 Stevens St., in Indianapolis, is hosting **informational sessions on the Catholic faith** from 6:15 p.m. to 7:30 p.m. on Sept. 9 and Sept. 16. The welcoming sessions are for anyone who has ever wondered about the meaning of their life or had questions about faith, religion or Catholicism. All are invited. The sessions are free. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of religious education at Holy Rosary and director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521 or 800-382-9836, ext. 1521.

Oldenburg Academy, 1 Twister Circle, in Oldenburg, is **celebrating its 150th year with a Mass** at 2 p.m. on Aug. 30 in the school's chapel. Wildlife artist John A. Ruthven will unveil his painting of the Sisters of St. Francis Chapel following the Mass. The original painting will be auctioned off at the school's Feb. 15 fundraiser. The class of 2003 will be the last all girls' class to graduate from the college preparatory school. For more information, call 812-933-0737.

Discounted merchandise from last December's National Catholic Youth Conference in Indianapolis is available for between \$1 and \$2 each. The items include ball caps, long-

and short-sleeve shirts, denim shirts, sweatshirts, flannel pajama pants, photo albums and key chains. They will be on sale as long as supplies last. For more information or to place an order, call the archdiocesan youth ministry office at 317-236-1439 or 800-382-9836, ext. 1439.

There will be a **Retrouvaille Weekend retreat** from Sept. 20-22 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The Retrouvaille program is designed to help married couples that are experiencing difficulties in communicating and loving. The Catholic program, open to all faiths, consists of one weekend and six follow-up sessions over approximately three months. Retrouvaille seeks to focus on key problems, present techniques of communication and provide ways for couples to place and keep their individual, marital and spiritual needs in balance. For more information on the program and the weekend or to register, call 317-738-1448, or e-mail 3046.register@retrouvaille.org.

Holy Spirit Parish, 7243 E. 10th St., in Indianapolis, will host a **weekly bible study** beginning on Sept. 3 from 7 p.m. to 8:30 p.m. Father John Maung will present a study and reflection on the Gospel of St. John. Father Maung is an experienced world traveler and speaker. His many trips to the Holy Land and extensive knowledge of the history of the Jewish people form a historical backdrop that uniquely enriches his understanding of Scripture. Refreshments will be served. For more information, call the Holy Spirit rectory at 317-353-9404.

Mount Saint Francis Retreat Center in Floyd County will offer several retreats this fall that will focus on "Gospel Living in the Spirit of St. Francis of Assisi: Living a Life of Peace in the Modern World." A **Women's Retreat** will be held Sept. 20-22. There will be a **Friends of Francis Retreat** on Oct. 4-6. A **Men's Retreat** will be held on Oct. 25-27. There will also be a **Married Couples Retreat** on Nov. 8-10. For more information on any of these retreats, call the retreat center at 812-923-8817 or e-mail mtstfran@cris.com.

Engaged couples in the Archdiocese of Indianapolis are encouraged to attend one of the monthly **Pre-Cana Programs** from 1:45 p.m. to 6 p.m. on certain Sundays throughout the year at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The afternoon program features presentations on Christian marriage by volunteer couples, priests and other professionals. Upcoming dates are Sept. 15 and Oct. 27. Registrations are limited and reservations are required. The cost is \$30. For more information or to make reservations, call Franciscan Brother Ken Pinc at 800-382-9836, ext. 1596, or 317-236-1596, or Marilyn Hess at 800-382-9836, ext. 1586, or 317-236-1586 in the archdiocesan Office for Youth and Family Ministries.

The 13th annual Italian POW's rosary, Mass and picnic will be held on Aug. 25 at Our Lady's Chapel in the Meadow at Camp Atterbury near Edinburg. Festivities begin at 11 a.m. with the posting of colors, followed by a

rosary and Mass celebrated by Father John Sciarra, the founding pastor of St. Barnabas Parish in Indianapolis, who is retired. A pitch-in picnic begins at 12:45 p.m. There will be singing, music, volleyball and bocce games. All are invited. The occasion commemorates the 59th anniversary of the building of the chapel in 1943 by the Italian prisoners of war incarcerated at Camp Atterbury. For more information, call Salvatore Petrucci at 317-849-9731.

An eight-week **grief support program** for anyone who has experienced the death of a loved one will be held each Thursday from 7 p.m. to 9 p.m. from Aug. 22 to Oct. 10 at the Terre Haute Pastoral Center, 2931 Ohio Blvd., in Terre Haute. There is no cost for this program. Registration is requested by Aug. 16. For more information, call the center at 812-232-8400.

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

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



Books for Belize

Members of St. Martin of Tours Parish in Martinsville load almost 20,000 pounds of books into a shipping container on July 28. The books will be used for 22 grade schools and one high school in the public school system of the Republic of Belize in Central America. The parish has already sent four smaller shipments in the last two years. The books were donated from the Martinsville Public School System.

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

Blood Work (Warner Bros.)
Rated **A-III (Adults)** because of intermittent violence and rough language, a sexual situation and occasional profanity.
Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

XXX (Columbia)
Rated **A-III (Adults)** because of an implied sexual encounter, recurring violent action sequences, brief drug content, fleeting rear nudity and some crass language.
Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA. †

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Indy Slovene Fest Weekend

Friday, August 30

Polka Dance

at the Slovenian National Home

2717 West 10th Street

7:00 p.m.-9 • **Kitchen opens at 5:00 p.m.**

\$3.00 at the door

Early Bird Silent Auction

Bid online www.slovenefest.com



Saturday, August 31

Open House at the Slovenian National Home

BW-3 Buffet at 2:00 p.m.

Bring a side dish • \$2.00 per person

Age 16 and under are free

Silent auction upstairs 2:00 p.m.-8:00 p.m.

Strolling Polkamen

Kroger Slovenian Wine & Cheese Party 6:00 p.m.

\$2.00 per person

Sunday, September 1

2nd Annual Indy Slovene Fest Picnic

at the Slovenian National Home Picnic Grounds

West 10th Street, 1 mile west of Raceway Road
turn north on Yates Lane

Slovenian Sausage-Beer-Wine-Potica

Bring a dessert • Gates open 9:00 p.m.

Balinca/Horseshoe Play begins 11:00 a.m.

Kitchen opens 11:00 a.m.

Slovenian Mass, Fr. Vincent Lampert 12:00 noon

Slovenian Hall of Fame 2:00 p.m.

The Polka Boys 2:15 p.m. (www.polkaboy.com)

Children's Games 3:00 p.m.

Raffle 5:00 p.m. • Disc jockey 7:00 p.m.

Advance tickets \$2.00 per person

Day of event \$3.00 per person

Age 16 and under are free

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THE SPIRIT OF CARINGsm

SCHOOL

continued from page 1

Technology: Updates for Indianapolis center-city schools include building a consistent and working network within buildings. There are two or three computers in each classroom and computer labs. All center-city schools, except St. Philip Neri and Central Catholic, have been updated. St. Philip and Central Catholic are next on the list for updating, Costello said.

Curriculum: What is being taught has been reviewed to make sure it is in line with state standards and that skills are being taught at the appropriate grade level. It is also based on what children need to know at each level and measured by the state's ISTEP assessment test.

In addition, the academic curriculum was updated to overlap with the religious curriculum whenever possible. For example, foreign language students at one high school last year translated Archbishop Daniel M. Buechlein's weekly column in Spanish back to English in their Spanish class.

Also, home study guides will be available for parents so they can keep up with the academic standards their children are expected to meet. For example, in third grade the state mandates that students know how to use commas in the date and year. A software program allows teachers to inform parents of this and give them study guides for it. The new project affects about 20 schools

and 8,000 students.

Religion: Parents can check online what their children need to know about their faith for each grade. Also, a Web page has been created for teachers to share resources, such as what works best when teaching the Apostle's Creed or the sacraments. The religion curriculum also has been reviewed to make sure students learn specific areas of the faith for certain grades. Students' knowledge of it is tested through Faith 2000, an ongoing initiative for the archdiocese.

Teachers: The Teacher Advancement Program or TAP has been implemented in four pilot schools in Indianapolis—St. Barnabas, St. Jude and St. Lawrence grade schools and Father Thomas Scecina Memorial High School.

It affects 100 teachers and 1,500 students by assessing and reporting on student performance and progress, improves the curriculum and rewards teachers by allowing them to earn extra money by applying to be a master or mentor teacher. Those not chosen as a master or mentor teacher can still earn additional compensation based on their professional performance. It also provides professional development opportunities for teachers. The goal is to develop, reward and retain the best teachers in Catholic schools, Costello said.

Special needs populations: Staff has been hired to better address the needs of students with mental or physical disabilities in Catholic schools and to address the



Teachers met at Holy Cross Central School in Indianapolis on Aug. 12 to study new technology and curriculum changes that will greet them at the start of the new school year.

learning needs of special population students, such as the influx of Hispanic students that do not speak English. The initiative includes helping teachers receive the training they need to educate students with special needs, improve technology for such students and oversee programs that should be established to meet the needs.

While the Lilly Endowment grant specified funding should remain in Marion County schools within the archdiocese, the programs implemented will eventually

benefit all schools, Costello said.

Teachers from any school can participate in the training sessions for new programs and initiatives.

"This can involve anyone," Costello said. "The assets are that this writes a curriculum that can be used across the archdiocese."

The archdiocese has 62 elementary schools, 10 high schools and more than 25,000 students in central and southern Indiana. †

BILL

continued from page 1

definitions of "person," "human being," "child" and "individual" to include a live birth that has occurred as part of an abortion procedure so long as he or she displays a heartbeat, respiration and/or voluntary movements after "the complete expulsion or extraction from his or her mother."

It passed the House of Representatives by a voice vote in March, and was approved by unanimous consent in the Senate in July. The legislation was sponsored in the House by Rep. Steve Chabot (R-Ohio) and in the Senate by Sen. Rick Santorum (R-Pa.).

"The issue of abortion divides Americans, no question about it," the president said. "Yet today we stand on common ground. The Born-Alive Infants Protection Act establishes a principle in American law and American conscience: There is no right to destroy a child who has been born alive. A child who is born has intrinsic worth and must have the full protection of our laws."

He called the measure "a step toward the day when every child is welcomed in life and protected in law."

"It is a step toward the day when the promises of the Declaration of Independence will apply to everyone, not just those with the voice and power to defend their rights. This law is a step toward the day when America fully becomes, in the words of Pope John Paul II, 'a hospitable, welcoming culture,'" he added.

Bishop Donald W. Wuerl of Pittsburgh called the new law "a small but important step" in "the long, long struggle between the culture of death and the civilization of love that has engulfed humanity for centuries."

Bishop Wuerl made the comments in a column in the Aug. 9 edition of *The Pittsburgh Catholic*, his diocesan newspaper.

"What President Bush affirmed and what Congress so unanimously proclaimed is the simple but most basic of all human dictums necessary to sustain any level of civilization: 'You shall not kill,'" he said.

Cathleen Cleaver, director of planning and information for the U.S. bishops' Secretariat for Pro-Life Activities, said in a statement that the law "ensures that the lethal mentality" of *Roe vs. Wade* "does not claim new victims—vulnerable human beings struggling for their lives outside the womb."

Father Frank Pavone, co-founder and senior adviser of Priests for Life, said the law makes it clear that the legal status of a child "does not depend on whether anyone happens to want him or her," but rather deserves that status because "he or she is human, period."

"Some newborn infants, especially those who are born alive during abortions, have been treated as nonpersons," said Douglas Johnson, legislative director for the National Right to Life Committee. "This bill says that every infant born alive, even during an abortion and even if premature or handicapped, is a full legal person under federal law." †



U.S. President George W. Bush signs the Born-Alive Infants Protection Act in Pittsburgh on Aug. 5. The legislation makes certain that babies born alive during abortion procedures are protected under federal law. Joining Bush at the signing were the lead sponsors of the bill, Sen. Rick Santorum (R-Pa.), left, and Rep. Steve Chabot, (R-Ohio).




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Rest in peace

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

ALLEN, Orville E., 63, St. Michael, Brookville, July 27. Husband of Jane (Smith) Allen. Father of Daniel and Deron Allen. Brother of Nelva June Curry. Grandfather of three.

ALLIO-REDELMAN, Kay, 56, St. Vincent de Paul, Shelby County, Aug. 4. Wife of Mike Redelman. Mother of Paula Bozeman, Angel Fuller, Kandi Wills, Terri, Joseph and Scott Allio. Stepmother of Marsha Apsley and Mike Redelman. Sister of Kathy Arapi, Karla Coy and Karen Roudebush. Grandmother of five. Great-grandmother of one.

BEST, Rollie H., 80, St. Mary, New Albany, June 24. Father of Maureen Ehringer, Colleen Kennedy, Kay Polk, Kevin, Michael, Patrick and Shane Best. Grandfather of 27. Great-grandfather of three.

BLOOMENSTOCK, Helen, 85, St. Bartholomew, Columbus, July 12. Sister of Earl Bloomenstock.

BUCK, Marilyn A. (Renforth), 55, St. Simon the

Apostle, Indianapolis, Aug. 2. Wife of David E. Buck. Mother of Angela Lisby, Kimberly Rohrman, Chad and David Buck. Sister of Theresa Callahan, Carolyn Evans, Joyce Kriner, Dorothy Myers, Darlene, Harvey and Joe Renforth. Grandmother of three.

DUDLEY, Joseph Edward, 89, St. Mary, New Albany, Aug. 2. Father of Russell Dudley. Grandfather of eight. Great-grandfather of two.

FRECH, James K., 62, St. Lawrence, Indianapolis, Aug. 2. Husband of Janet (Gallagher) Frech. Brother of Kay Wheatley.

HARTMAN, Joyce (Rice), 67, St. Teresa Benedicta of the Cross, Bright, July 14. Wife of John "Jack" Hartman. Mother of Pamela Brown, Donata Hehemann, Susan House, Jocelyn Isham, Alison Kiely, Jennifer Shattuck, Anthony, Jared and Jeffrey Hartman. Sister of Iris Lawson, Deborah Rennekamp, Daniel and Gregory Rice. Grandmother of 16.

HESS, Carl F., 82, St. Mary, New Albany, July 29. Husband of Elizabeth C. (Clark) Hess. Father of Mary Pat Doehrman. Brother of Ruth Deitch, Betty Hutchinson, Mary Loftus, Rita Neafus, Jane Neidiffer, Dot Patton and Lucille Riall. Grandfather of three.

HILL, Mildred M. (Arnold), 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 13. Mother of

Peggy Jones. Grandmother of three. Great-grandmother of five.

HORRIGAN, Gerald R., 75, St. Luke, Indianapolis, July 3. Husband of Margaret Patricia Horrigan. Father of Erin Dando, Kathleen, Kevin and Michael Horrigan. Brother of Grace Callen, John and Matthew Horrigan.

JACKSON, Sunny Rose (Murphy), 52, Sacred Heart, Clinton, Aug. 1. Sister of Linda and Mike Murphy.

McGLOTHLIN, Blanche, 73, St. Mary, New Albany, July 29. Sister of Barbara Humphrey, Charles, Donald and John Schnell.

OSLOS, Stephen, 86, Holy Trinity, Indianapolis, July 28. Husband of Mary (Luzar) Oslos. Father of Karen Koon, Gary, Rich and Steve Oslos. Grandfather of 10. Great-grandfather of two.

PETERSON, Angela "Pat" (Zimmer), 87, St. Matthew, Indianapolis, Aug. 3. Mother of Burdette "Pete" Jr., James and Thomas Peterson. Grandmother of seven. Great-grandmother of six. Step-grandmother of two. Step-great-grandmother of six.

PICKHARDT, Isaac J., 79, Holy Family, New Albany, July 28. Husband of Annabelle Pickhardt. Father of Patricia Goodwin, Cynthia Hertog, Susan Paquette, Kathleen and Kristopher Pickhardt. Brother of William Pickhardt. Stepbrother of Robert Pickhardt. Grandfather of seven. Great-grandfather of three.

SANDS, Mary L. (Oeffinger), 81, Our Lady of Perpetual Help, New Albany, June 18. Sister of Richard Oeffinger.

SELM, John A., 75, St. Michael, Brookville, July 28. Husband of Marie Ritzi Selm. Father of Jane Kerr, Edward, John and Michael Selm. Grandfather of 17. Great-grandfather of seven.

SIMPSON, Faye (Schuck), 72, St. Thomas Aquinas, Indianapolis, July 31. Mother of Shellie Hillman, Faye Johnson, Andrea, Martin and Matthew Simpson. Sister of Juanita Harris, Dorothy McDonald, Elizabeth Hatter and Eugene Schuck. Grandmother of nine. Great-grandmother of six.

STANTON, Bernice, 84, Holy Family, Richmond, July 31. Mother of Mary Cooper,

Patricia Smith and Robert Stanton. Sister of Mary John. Grandmother of nine. Great-grandmother of six.

STENGER, Marie, 89, St. Michael, Brookville, July 31. Mother of Barbara Noble, Marjorie Paffendorf and David Stenger.

SUDHOFF, William, 35, St. Monica, Indianapolis, Aug. 2. Husband of Sue (Wieszczeinski) Sudhoff. Son of Patricia and James Sudhoff. Brother of Cynthia and Daniel Sudhoff. Grandson of Alfrieda Sanning.

TIMKE, Clifford L., 80, St. Louis, Batesville, Aug. 9. Husband of Elvira (Pulskamp) Timke. Father of Joyce Gauck, Patricia Leffingwell, Jean Linkel, Carol Livers, Joan Thompson, Mary Vogelsang, David, James and Mark Timke. Brother of Edna Abbott and Luella Kaiser. Grandfather of 12. Great-grandfather of one.

TRUDEAU, Paul L., 91, St. Mary, New Albany, July 30. Father of Ann Stiller.

TUNNY, Phyllis Ann (Stevens), 67, Holy Spirit, Indianapolis, Aug. 3. Wife of William Tunny Sr. Mother of Debra, Bill Jr. and Bruce Tunny. Sister of Ellen Lee. Grandmother of eight.

TURNER, Arnell B., 80, St. Augustine, Jeffersonville, Aug. 4. Mother of Leonard Turner.

WENTLAND, Samuel Alexander, infant, St. Monica, Indianapolis, Aug. 5. Son of Monica (Joyner) and John Wentland. Grandson of Joyce Joyner and Sharon and James Wentland.

WILLIAMS, Janet (Godfrey), 52, Immaculate Heart of Mary, Indianapolis, Aug. 4. Wife of James F. Williams. Mother of Kimberly Blanchet and Ryan Williams. Daughter of Dr. Robert E. Godfrey. Sister of Kathleen Barron, Dianne Bowman, Karen Choate, Sheila O'Laughlin and Dr. John J. Godfrey. Grandmother of four.

WRIGHTHOUSE, Barbara, 54, St. Bartholomew, Columbus, July 31. Sister of LaDonna Kinsel, Rosemary Norvell and Michael Wrighthouse.

YOCHER, Julian F., 73, St. Augustine, Jeffersonville, Aug. 2. Brother of Patrick and William Yocher. †

BOOK

continued from page 3

ning by taking deep breaths.

"Sooner, then later, we have fallen asleep," they said. "We have found that when we say the rosary, we experience a great sense of peace."

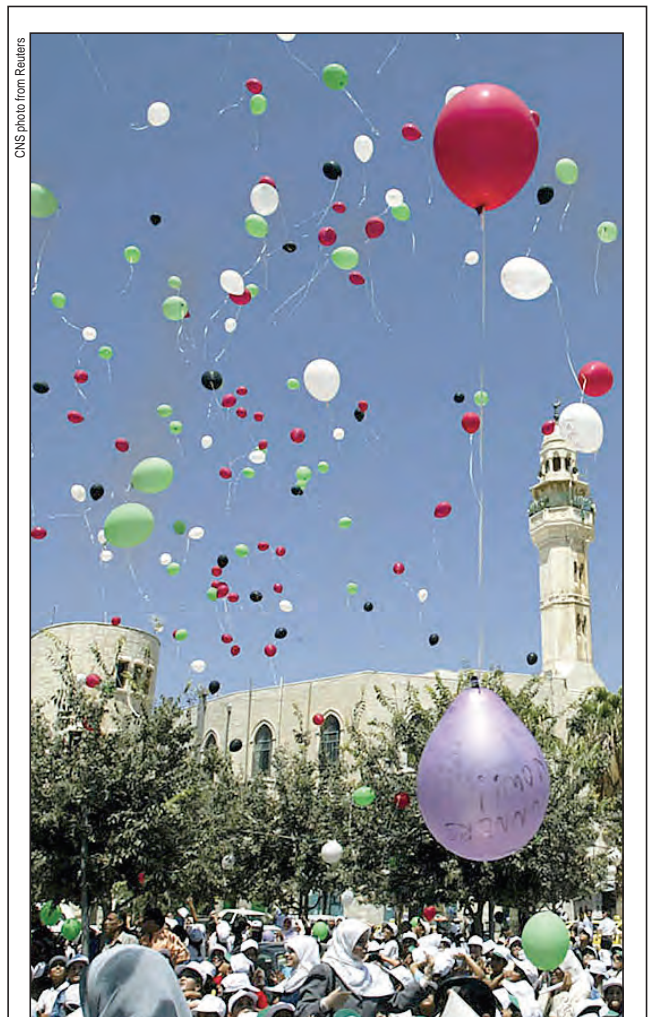
But the rosary is not a mindless repetitive prayer, said the Holy Bandits. It in fact reveals insights and secrets into the mysteries of life.

In the book's prologue, the students said that its title was inspired by a group of monks who once gathered sacred stones to pray the mysteries of the rosary.

"We have gathered 15 sacred stones along the way on our journey from high school to college," they said.

"We have shared our faith in Jesus, our hope in God and our love of Mary, our heavenly Mother," they added. "It has been a true gift to give witness to God's love in the world."

(For more information on how to get the self-published book, call Bayley-Ellard Catholic High School at 973-377-2486, ext. 200.) †



Mideast demonstration

Hundreds of balloons are released over Bethlehem's Nativity Square during a demonstration by the children of arrested Palestinians in the West Bank city on Aug. 13. Pope John Paul II strongly condemned the indiscriminate killing of civilians in continuing Mideast violence.

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From the Editor Emeritus/John F. Fink

Eastern Christianity: Antioch and Alexandria

First in a series

We are much more familiar with the early Christian Church that spread westward to Rome from its start in Jerusalem than with those that went in other directions. What about those other Christian Churches?



Let's begin with the Churches in Antioch and Alexandria.

Antioch, in Syria, is where many Christians fled after the stoning of St. Stephen in Jerusalem. "It was in Antioch that the disciples were first called Christians" (Acts 11:26).

When it became known in Jerusalem that gentiles as well as Jews were joining the Church, Barnabas was sent to investigate. He encouraged this innovation. He also brought Paul to Antioch. Later, Paul and Barnabas were sent from Antioch on their first missionary journey.

Peter is considered the first bishop of Antioch. It was at Antioch, too, that Paul confronted Peter for being hypocritical, eating with gentiles until Jews from

Jerusalem arrived and then stopping that practice. Elements of the Antiochene Church continued to insist that Christians had to observe the Jewish laws—even after the Council of Jerusalem determined otherwise. Paul left the community and from then on had to battle what he called Judaizers from Antioch who seemed to follow him around.

Peter also left Antioch to go to Rome. But the Christian community continued to flourish, especially under St. Ignatius, who was bishop there for 40 years until his martyrdom in 107. Later, Antioch declined as a city and the patriarch moved to Damascus.

Alexandria, Egypt, was, at the time of Christ, second only to Rome in the Roman Empire. St. Mark is credited with founding Christianity there and being its first bishop.

Christianity in Alexandria was well established by the second century. The Catechetical School of Alexandria became famous. St. Clement was the second head of that school, and he was succeeded by Origen Adamantius, one of the most influential, but also controversial, theologians and writers in the early Church.

The Council of Nicaea in 325 named

the Church in Alexandria a patriarchate, ranking it after Rome and ahead of Antioch.

Alexandria's second patriarch after the Council of Nicaea was St. Athanasius, the champion of Christian orthodoxy, who battled Arianism, which denied the divinity of Christ. The Eastern emperor Constantius, an Arian, forced Athanasius into exile five times before his death in 373. Athanasius is both a Father and a Doctor of the Church.

St. Cyril was another leader of the Church in Alexandria. He presided over the Council of Ephesus in 431. This council condemned Nestorianism, which taught that there were two persons in Christ, one human and the other divine. Cyril is also a Doctor of the Church.

Alexandria later declined both as a city and in importance in the Church. In the fifth century, the Church of Alexandria supported the Monophysite heresy, which taught that Christ had only one nature—the divine. It rejected the Council of Chalcedon that condemned that heresy, and went into schism.

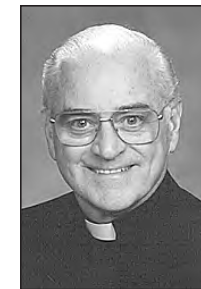
Today the Antiochene and Alexandrian Churches are two of the Catholic Church's five major jurisdictions. †

Spirituality for Today/

Fr. John Catoir

Crosses in life shouldn't take away our joy

In the midst of all the turmoil, confusion and pain of life, Jesus tells us to



cheer up. He knows that in this world we will have many troubles, "but I have overcome the world," he says, "so be of good cheer."

Jesus comes to us from the Father to bring us the Father's joy and love. He says

we always will have crosses, but this should not take away our joy. An interesting concept, isn't it?

According to the founder of our faith, joy is possible even in the midst of sorrow because by baptism we have been made temples of the Holy Spirit. The Holy Spirit is nothing but joy and love. Joy pervades, penetrates and permeates the essence of God.

"Joy is the infallible sign of the Holy Spirit," Cardinal Emmanuel Suhard once said.

Therefore, when God communicates himself to you, his joy and love come along automatically. It follows then that we are always full of divine joy. In spite of feelings to the contrary, there is a well-spring of supernatural joy residing within us just waiting to be tapped.

What is the relationship between divine joy and human joy? Knowing this distinction is the key to understanding both.

Human joys are produced by the senses, like the joy of watching a beautiful sunset or hearing a magnificent symphony. These joys are fleeting.

Supernatural joy, on the other hand, never abandons us. On good days and bad, the Holy Spirit abides in us. The art of tapping into this joy when we feel blue is called contemplation.

Contemplation is wordless prayer. It is a way of knowing, not feeling.

When a mother stays up late at night to care for a sick child, she may suffer sleep deprivation and be filled with anxiety, yet she is happy to be there caring for her beloved child, praying for strength. The Lord is with her. Joy and sorrow mix and mingle all through life.

God is like a mother to us. He comforts us when we are sick, emotionally or physically.

When Jesus said, "I have told you all these things that my joy may be in you and your joy may be full," he was giving us his joy.

This is not the same as human joy.

He gives us the silent presence of God. The lover within is not a feeling, it is a presence which stays with us always. Through thick and thin, we are aware of this joy, though we may not necessarily feel it at any given moment.

G.K. Chesterton said that joy is the gigantic secret of Christianity. He always quoted from the Hebrew Bible, from Nehemiah 8:10, "The joy of the Lord is our strength." For him, it meant that our supernatural joy is not rooted in our feelings, but in the Lord himself.

You may have good feelings about the presence of God within you, but this feeling is not joy itself. There will be a deep emotional resonance resulting from the knowledge of God's love, and at the same time you can have a splitting headache. You may feel rotten and still rejoice in the knowledge that God loves you always and forever.

His joy coexists with and prevails over all feelings. The Father, Son and Holy Spirit always are supplying us with joy and strength. We are never alone.

(Father John Catoir is a columnist for Catholic News Service.) †

Cornucopia/Cynthia Dewes

'Lost in Umbria,' a travel adventure

The cliché is entirely true: Travel is educational. Among other things, I've



learned that dogs in Italy are smarter than most Americans because they speak Italian. At least, they understand it and answer to it, which is more than most of us do.

Interstate highways, called

"autostradas," abound in Italy as they do elsewhere. But the incidence of tunnels to exposed highway is about 5 to 1 in many areas. You turn off the car radio and take off your sunglasses so you don't go nuts and get a migraine headache popping in and out of the arched cement structures dotting the route.

The lighting inside these tunnels is undependable, often luring the driver into a well-lit space, which darkens in direct proportion to the length of the tunnel. The area just before light appears at the end is particularly mysterious.

Traffic is not improved by the frequent presence of a strange little automobile, whimsically called a "Smart" car. This vehicle may be smart, but it has to be the

ugliest machine ever invented. Its tiny body is tipped forward atop its little wheels, creating the effect on the highway of a Chihuahua snapping at the heels of Great Danes. Nearly always, it's driven by a speedy blonde or a person with attitude.

Just to make things more interesting, northern Italy seems to be entirely perpendicular, thus posing a challenge to manual automobile transmissions whose clutches are routinely burned out by unwitting tourists. The grinding of gears and roar of engines which ensue would make the heart of Indy racers—well, race.

Italians do not seem to value road signs, which display the number of the road as well as cities along its route. That is, if they have a number at all. Thus, you drive 10 or 15 kilometers before discovering that you're, indeed, on the road to Cortona, but not on the road you've chosen.

No, now you're on the road that skirts a local river, a picturesque path winding tortuously through the forests and mountains on switchbacks with surprise corners. What's even more ominous, these roads feature signs which are unfamiliar to Americans, with huge exclamation marks set in a red triangle and an admonition you can't find in the "Quick Italian" dictionary.

The Italians have taken a page from the book of Great Britain and are building "roundabouts" everywhere on their highways. At least Italian drivers sit on the left in their cars and drive to the right, so the thrill of entering what amounts to a vortex of four-cylinder engines at high speed is not as scary as it might be, and is, in Great Britain.

Beautiful scenery abounds in Italy, mostly of the kind touted in magazines and travel brochures. There are hedges of rhododendron bushes in blazing bloom along the dividers on the highways. Fields of sunflowers dutifully facing the sunlight line the roads, and red poppies are scattered everywhere.

Medieval walled towns line the ridges of every mountain. Cathedrals, monasteries and ancient hospices dot the landscape, and church bells ring out the *Angelus* and time for Mass. You have the feeling you've been here before, or maybe forever.

In the end, you don't care how Italians drive, or what their roads are like, because our faith seems palpable there.

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

Faithful Lines/Shirley Vogler Meister

Labyrinth: peaceful, prayerful path

Last September, my husband asked me to accompany him to the Farm Progress Show in Lafayette, Ind. Previous commitments prevented this,



but when Paul returned I wished that I'd gone because he brought me a booklet containing an article headlined "A-Maize-ing!" I'd missed an opportunity to walk

part of a five-acre maze created in a cornfield and cut in a pattern depicting Purdue University's "Boilermaker Special" train symbol. (More details can be found at www.agry.purdue.edu/ext/corn/maze.)

Mazes and labyrinths, dating back nearly 4,000 years, have always interested me, yet I've never walked one myself. The closest I came was when Paul and I attended "A Virtual Tour of Labyrinths around the World," part of the "Spirit and Place" series sponsored by The Polis Center in Indianapolis last November.

The essential difference between a labyrinth and a maze is that the former has only one path, so there are no tricks to it and no dead ends, whereas a maze can be confusing and unnerving.

A labyrinth's path is a metaphor for one's own spiritual journey. However, I have often been stalled, stopped or detoured during "My Journey to God" (to borrow *The Criterion's* poetry title), so perhaps a maze metaphor better suits me.

Walking in a calming, prayer-inducing labyrinth is encouraged by churches, prisons, schools, healthcare settings and rehabilitation centers. Labyrinths, often portable, are beneficial for art therapy, spiritual healing, and emotional and physical balance—and they enhance creativity, according to The Labyrinth Society based in Connecticut.

The Indiana Labyrinth Coalition began in 1998. Founder John E. Ridder established a Web site at www.paxworks.com as a vehicle to share the peacefulness he finds in walking the "sacred path," according to an article last year in *Branches* magazine.

Most labyrinths are scale replicas of an ancient one in the stone floor of Chartres Cathedral in France, where early worshippers "walked in the footsteps of Jesus" in lieu of hazardous pilgrimages to Jerusalem, according to paxworks, which also features wooden laptop labyrinths.

A permanent outdoor (grass) labyrinth, plus portable labyrinths, are found at the Benedictine Kordes Retreat Center at Monastery Immaculate Conception in Ferdinand, Ind. Additional information can be obtained by calling 800-880-2777.

Fatima Retreat House in Indianapolis is constructing a 42-foot precise, engraved concrete replica of the Chartres labyrinth for retreat guests that will open later this year.

A portable labyrinth can be used or borrowed with permission at the Franciscans' Cordiafonte House of Prayer in Indianapolis by calling 317-543-0154.

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

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

The Sunday Readings

Sunday, Aug. 18, 2002

- Isaiah 56:1, 6-7
- Romans 11:13-15, 19-32
- Matthew 15:21-28

The first reading this weekend is from the Book of Isaiah.



All the prophets of ancient Israel had one overriding concern. Their task was to bring God into the life of society, in all its aspects, and to turn the people to God.

Often, the label "People of God" had a quite exclusive sense. It meant actual, lineal descendants of Abraham. Indeed, ancient Jewish customs carefully protected this genetic component, as does Jewish custom today.

However, this reading from the third section of Isaiah offers another element. It speaks of foreigners. Probably it spoke of foreigners necessarily, since when it was composed the Holy Land already had come to know—as invaders, as residents and as commercial partners—many people of differing ethnic or national backgrounds.

This Scripture confers great dignity upon these foreigners. It admits them to the favored circle of God's elect. God's invitation contains the pledge "to bring" the foreigners to Jerusalem, the holy mountain city, and to its temple.

God promises, through the words of Isaiah, that the temple will be a house of prayer for all peoples. God will assist them in their path to Jerusalem. However, the reading presumes that they will be faithful to God.

For its second reading, this weekend's Liturgy of the Word presents St. Paul's Epistle to the Romans.

Important in this reading, and in the context of the other readings this weekend, is Paul's identification of himself as "Apostle of the Gentiles."

However, while establishing that he has a mission to bring redemption, in the Lord's name, to those who are not Jews, Paul does not discount the Jews by any means.

The great Apostle then details his mission. It is to proclaim that life is in Jesus. All else is death. Sin has created death. But God is the source of endless compassion and mercy. God forgives sins.

Paul adds a comment that can be confusing. He says that God has imprisoned us all in disobedience so that divine mercy might be seen. It is not confusing. God does not doom anyone to sin. We all sin voluntarily. The justice and perfection of God, however, are absolute and beyond compromise. The inevitable and logical result of sin is estrangement from God. This is death.

To deny sin would be to deny the perfection, justice and absolute nature of God. This is impossible.

But, for sinful humans, the great gift is God's mercy. He forgives all who sin and repent. He, therefore, is life.

St. Matthew's Gospel furnishes the last reading this weekend.

On several occasions in the Gospels, Jesus encounters persons not of Jewish lineage or among those whom the Jews scorned, such as Samaritans. He meets Roman military commanders. He meets Samaritans and even Samaritan women. And, in this reading, the Lord meets a Canaanite woman.

Meetings with women were in themselves revolutionary. We can be certain that bystanders and onlookers talked about the rabbi who spoke with women, who certainly were not his relatives, for years afterward.

These moments are a major reference in saying that Jesus ignored the culture of his time that separated women from society, and that Christianity did not look down upon women.

However, the emphasis in this reading should not principally be upon the fact that the person whom Jesus met in the district of Tyre and Sidon was a woman, but rather that the person was a foreigner.

Occupying an area now part of modern Lebanon, the Canaanites were in no sense descended from the great Jewish ancestors. They were not Jews in any sense. Moreover, they were pagans. God was not a part of their lives. They were not the elect. God had not chosen them, as the Jews had been chosen, to know the truth and to bear witness to the truth in their lives.

In response, Jesus declares that redemption is God's gift to the Jews, promised them from long ago. Jesus is the bearer of this redemption. However, the Lord does not leave the woman in her anguish. He does not leave the woman's daughter in her pain. By divine power, Jesus heals the daughter because of the woman's faith.

Reflection

While serious prejudice and discrimination still exist in our society, people today are much more enlightened. Certainly, fewer people categorize and denounce great numbers of human beings simply because of their racial or ethnic backgrounds.

At the time of Jesus, people usually were not so farsighted or generous. The Jews were well aware of the fact that God had called them to be the special bearers of knowledge about God to the world. They looked upon others as considerably less fortunate, even if the persons whom they discounted were the rulers of the known world, as were the Romans.

However, we cannot dismiss this reading as irrelevant in today's atmosphere of

Daily Readings

Monday, Aug. 19

John Eudes, priest
Ezekiel 24:15-24
(Response) Deuteronomy
32:18-21
Matthew 19:16-22

Tuesday, Aug. 20

Bernard, abbot and doctor of the Church
Ezekiel 28:1-10
(Response) Deuteronomy
32:26-28, 30, 35-36
Matthew 19:23-30

Wednesday, Aug. 21

Piux X, pope
Ezekiel 34:1-11
Psalm 23:1-6
Matthew 20:1-16a

Thursday, Aug. 22

Queenship of the Blessed Virgin Mary

Ezekiel 36:23-28
Psalm 51:12-15, 18-19
Matthew 22:1-14

Friday, Aug. 23

Rose of Lima, virgin
Ezekiel 37:1-14
Psalm 107:2-9
Matthew 22:34-40

Saturday, Aug. 24

Bartholomew, apostle
Revelation 21:9b-14
Psalm 145:10-13ab, 17-18
John 1:45-51

Sunday, Aug. 25

Twenty-first Sunday in Ordinary Time
Isaiah 22:19-23
Psalm 138:1-3, 6-8
Romans 11:33-36
Matthew 16:13-20

greater, although not universal, enlightenment.

More than race and gender separate people from God. In the second reading, St. Paul writes about sin. Sin separates us from God. It is the final barrier. It is a barrier with which humans of every place or age can relate. So racial or gender differences may not put us at a distance from God. But we all sin. We all are selfish.

The marvel in this picture is Jesus. The Lord who mercifully responded to the Canaanite woman's faith, and healed her daughter, awaits us.

We simply must ask for God's healing grace with faith and trust. However, as the first reading assured us, as we seek God, as we awkwardly move through our pride and our doubts, God will be there to guide us. We just must ask for God's help. †

Question Corner/Fr. John Dietzen

Family can't change relative's funeral plans

My brother, who is 85 years of age and lives in a Veterans' Center, was disillusioned by a priest in his parish many years ago. He then attended and was possibly christened in a Baptist Church. He has arranged a funeral service with a funeral director and will be cremated.

This creates a problem for our family, which has always been Catholic. Do I contact the Catholic priest when he dies or call the Baptist Church?

I feel "once a Catholic always a Catholic," and would like to have a Mass for him at the time of his death and have him buried next to our parents.

Does the Catholic Church have a rule about this? I don't think the priest at our parish will allow a Mass for him or allow him to be buried in the family plot. (Delaware)

Your options are limited. You are right that in one way of speaking, once a Catholic always a Catholic. The Catholic Church is always open to receive one of its own back.

On the other hand, the Church does not consider it has a right to impose its views and ceremonies on people who explicitly and consciously reject them. This does not judge how the individual stands before God, but we believe we must respect the clear desires expressed before the person died.

Furthermore, there are probably legal obstacles to your changing what your brother has contracted with the funeral director. He had a right to plan his funeral and burial, and according to your letter he did that thoughtfully. I believe you need to accept that.

However, this does not exclude your having a memorial service for him yourselves, including Mass. Catholic regulations provide that Masses may be offered for the intention of those who are not Catholic, which would include your brother, at least according to his own feelings. Two conditions are required.

First, the request should be made by the family. This is to ensure that, if the family is not Catholic, they will not be offended by something they do not believe in, which of course does not apply in your case.

Second, no scandal should result (ordinarily in the judgment of the bishop) for Catholics or for those of other faiths because of an announced Mass intention or memorial Mass for the person not of our faith ("Decree of the Congregation of the Doctrine of the Faith," 1976; see also the 1993 *Ecumenical Directory*, 120).

For various reasons, such Masses, private or public (announced in the parish bulletin, for example), are not only permitted but are positively encouraged, according to the 1976 decree, if the family and friends request it.

These regulations make no distinctions based on the previous religious history of those who are not Catholic.

As I said, the Catholic Church tries not to violate any individual's conscience or beliefs, even after death. It does, however, do everything possible to celebrate, in the Eucharist and other ways, the love of Jesus for all people, including those who have departed from the sacramental life of the Church.

I feel confident that your priest will be much more willing to provide these opportunities for your family than you expect.

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

My Journey to God

A Prayer of Thanks

Thank you, God, for my small victories,
Thank you for my peace of mind,
Thank you for the deep night's sleeping,
Rest for a worried mind.

In your hands I go, the warrior,
Safe against your breast, ride on—
Wings of care uplift, protect me,
And I know the battle's won.

Thank you, God, for my protection—
Drying all my tears of fear,
Strong with you, my strength, affection—
Your child, safe, while in your care.

By Tess Baker

(Tess Baker is a member of St. Jude Parish in Indianapolis.) †



CNS photo from Reuters

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).

August 16

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m.; breakfast, Indianapolis Athletic Club, 350 N. Meridian St. Information: 317-574-6033 or bdufour@comcast.net.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

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

August 16-18

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Retreat for women and men, "Pennies from Heaven;" Bishop Robert F. Morneau, presenter, \$165 per person, \$300 per couple. Information: 317-545-7681.

August 18

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

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

August 20

St. Pius X Parish, Shalom House, 7200 Sarto Dr., **Indianapolis**. RCIA inquiry session, 7:30 p.m. Information: 317-257-1085.

August 22

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., **Terre Haute**. Grief support program, eight-week series, 7-9 p.m. Information and registration: 812-232-8400.

August 23-24

Prince of Peace Parish, 413 E. Second St., **Madison**. Community Festival, rides, games, live music, dinners, Fri. 5 p.m.-midnight, spaghetti dinner 5-7 p.m., Sat. 3 p.m.-midnight, fried chicken dinners. Information: 812-273-2024.

St. Ann Parish, 2862 S. Holt Road, **Indianapolis**. Family Fun Fest, 5-11 p.m., food, games. Information: 317-244-3750.

August 25

St. Christopher Parish, Activity Center, 5301 W. 16th St., **Indianapolis**. Euchre party, doors open 1 p.m., play begins 1:45 p.m., \$3.

August 30-September 2

Sacred Heart Parish, 558 Nebeker St., **Clinton**. Little Italy Festival, Water Street in downtown Clinton, Fri. 7-11 p.m., Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment. Information: 765-832-8468.

August 31

Mount St. Francis Retreat Center, **Mount St. Francis**. Picnic, 11 a.m.-11 p.m., chicken or ham dinner with dumplings, dinner served 11:30 a.m.-6 p.m., booths and activities.

September 2

St. Anthony of Padua Parish, 4773 E. Morris Church St., **Morris**. Labor Day picnic and parish festival, 10:30 a.m.-8 p.m. (EST), chicken and roast beef dinners, turtle soup, lunch stand, entertainment, quilts. Information: 812-934-6218.

St. Peter Parish, 1207 East Road, **Brookville**. Labor Day festival, 10 a.m.-7 p.m., festival, 10:15 a.m.-2:45 p.m., dinner served, quilts, booths. Information: 812-623-3670.

September 5

Holy Family Parish, Main St., **Oldenburg**. Saint Meinrad School of Theology, Ecclesial Lay Ministry (ELM) course, "What is the Church?" 10 sessions, 6:30-9:30 p.m., \$160. Registration: 317-955-6451.

September 8

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**. Harvest chicken dinner, 11 a.m.-3 p.m., Skip's famous fried chicken and homemade noodles, adults \$7, children 10 and under \$4, 5 and under free. Information: 812-282-2677.

Daily

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

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

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

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

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

Weekly

Sundays

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

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

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

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

Mondays

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

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

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

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

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

Tuesdays

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

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

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

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

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

Wednesdays

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

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services



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program, 6-8 p.m. Information: 317-236-1538.

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

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

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

St. Thomas Aquinas Parish, Chapel, 46th and Illinois streets,

Indianapolis. Prayer service for peace, 6:30-7:15 p.m.

Thursdays

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

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

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

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

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**.

—See ACTIVE LIST, page 13

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The Active List, continued from page 12

polis. Euchre, 7 p.m. Information: 317-638-8416.

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

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

Fridays

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

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

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

Saturdays

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

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

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

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

Monthly

First Fridays

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

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

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

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

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

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

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

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

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis.** Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m.,

Mass, 5:45 p.m. Information: 317-244-9002.

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

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

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

First Saturdays

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

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

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

hour, 2 p.m.

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

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

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

Third Sundays

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

Third Mondays

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

Third Wednesdays

Holy Name Church, 89 N. 17th

Ave., **Beech Grove.** Holy hour and rosary, 6 p.m. Information: 317-784-5454.

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

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

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

Third Thursdays

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

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

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

Third Fridays

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, **Indianapolis.** Catholic

Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis.** Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life

Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis,** for rosary, return to church for Benediction.

Fourth Wednesdays

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

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News briefs

U.S.

Second proposal made for plenary council for U.S. Church

WASHINGTON (CNS)—Barely had one proposal for a new plenary council of the U.S. Church become public when another independent proposal, already in the works, was released. The second was issued by the New York-based National Pastoral Life Center as an editorial in its magazine, *Church*. Reflecting on the issues of bishops' accountability and lay participation raised at the bishops' Dallas meeting on clergy sexual abuse, it said, "The current challenges to the Church in the United States cannot be addressed within ordinary structures. It is time to convene a plenary council provided for in canon law."

Auxiliary Bishop Allen H. Vigneron of Detroit, one of the main initiators of the first proposal, told Catholic News Service on Aug. 8 that more than 50 bishops have supported the idea of holding a plenary council.

Religious order leaders tackle clergy sex abuse charter issues

PHILADELPHIA (CNS)—Heads of men's religious orders meeting in Philadelphia set plans to comply with the U.S. bishops' charter to protect children, but not before their president sharply criticized the "zero tolerance" policy adopted by the bishops as a "war slogan" not suited to Church leadership. At their Aug. 7-10 meeting, members of the Conference of Major Superiors of Men said they will abide by the bishops' policy barring priests who have sexually abused minors from any public ministry. They instructed CMSM leadership to "research and design mechanisms of public accountability," including formation of an independent national review board to assess the responses of religious orders to sexual abuse. They also called for other responses by religious orders paralleling the policies the bishops adopted for dioceses, including improving outreach

to victims, improving educational programs to protect children and prevent sexual abuse, and providing local mechanisms for response to sexual abuse allegations comparable to the diocesan outreach coordinator and diocesan review board.

WORLD

Shroud of Turin undergoes secret restoration work for conservation

TURIN, Italy (CNS)—Promising a press conference and extensive documentation in September, Cardinal Severino Poletto of Turin has confirmed conservation work on the Shroud of Turin. Workers, under the direction of a Swiss textile expert, removed 30 fabric patches that had been sewn onto the shroud in 1534 to repair fire damage. The removal of the patches—and of a fabric backing initially attached to support the shroud—was carried out in almost complete secrecy between late June and late July, a spokesman for the Archdiocese of Turin said. Many people believe the 17-foot-long cloth, which bears the image of a crucified man, is the shroud in which Christ was buried. †

Classified Directory

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Positions Available

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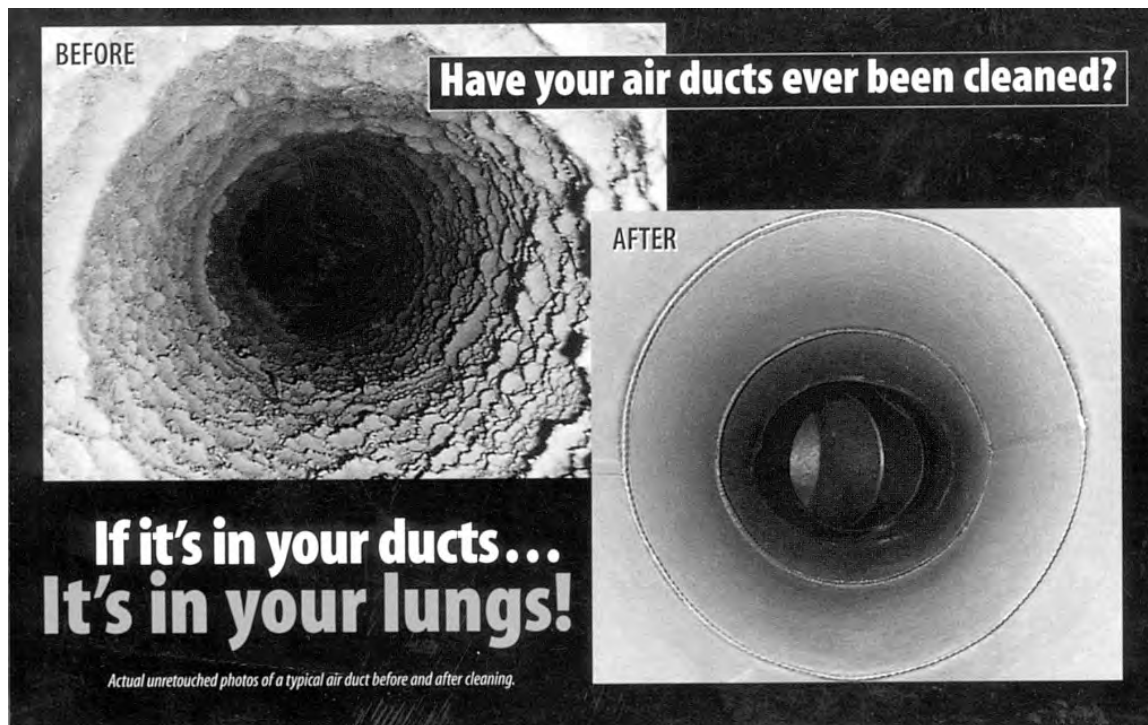
Fatima Retreat House
5353 E. 56th St.
Fatima Retreat House is seeking a part-time dishwasher to work 0-20 hours per week. This position is based on the number of retreatants and number of meals served causing the hours to vary from week to week. No previous experience is necessary. We offer a great work environment and a meal allowance. Retirees and homemakers are welcome to apply. Please stop by and fill out an application or contact Jerry Fredline for more information at **317-545-7681**.

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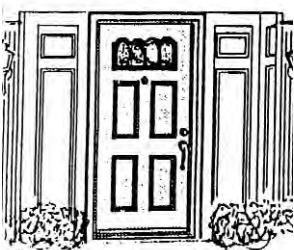
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Not valid with other offers
Exp. 8/31/02

Garage Doors
of Indianapolis, Inc.
Call Us This Morning For Service Today™

We service all other makes, models & types of garage doors and openers



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GARAGE DOOR TUNE-UP

\$59.95

We Will • Check all door parts • Adjust springs & cables
• Lubricate rollers and hinges
• Tighten all hardware, track and hinge
Exp. 9/12/02

Double Wide Garage Doors 16'x7'
Installed **\$499** Reg. \$578
Single Wide Garage Doors 8'x7'
Installed **\$399** Reg. \$449
White Raised Panel Steel Door



Limit One Coupon Per Purchase
Not Valid With Other Offers.
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\$50.00 OFF

Any Completely Installed
Entry Door

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Offer good on entry doors only.
Exp. 9/12/02

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