Pope shares physical weakness of pilgrims while praying at Lourdes

LOURDES, France (CNS)—Sharing the physical weakness of thousands of his fellow pilgrims at the shrine of Our Lady of Lourdes, Pope John Paul II prayed for comfort for those who suffer, for the protection of every human life and for peace in the world.

Although he was fine for most of the Aug. 14-15 pilgrimage, his initial visit of the weekend to the Massabielle grotto, where the Blessed Virgin Mary appeared to St. Bernadette Soubirous, was emotional and difficult.

Pushed in his wheeled throne to the grotto and helped to his knees, the pope was able to stay erect for less than a minute. He began to slump over, and his private secretaries came to his assistance, lifting him back into his chair.

Although the person needing assistance was special, the scene was repeated thousands of times over the weekend as teen and young adult volunteers known as “hospitaliers” pushed wheelchairs, lifted the sick with gentle care and used blue “chariots”—similar to rickshaws—to transport those unable to walk up and down the town’s streets.

The text the pope had prepared to read at the grotto was read instead by retired French Cardinal Roger Etchegaray, a longtime Vatican official.

Father Raymond Zambelli, rector of the shrine, offered the pope water from the grotto’s spring, holding the glass up to the pope’s lips.

He told reporters later that the pope was visibly moved, but also quite tired, which is why Cardinal Etchegaray was asked to read his text.

Choirs sing a song of Intercession, which he watched from the terrace of the Basilica of the Rosary during the traditional nighttime procession at the Marian shrine in Lourdes, France, on Aug. 14. Pope John Paul II turned out for the procession, which he watched from the terrace of the Notre Dame guesthouse.

Left, Pope John Paul II holds up a rosary as he travels in his popemobile during a procession at the Marian shrine in Lourdes, France, on Aug. 14. The pope prayed for those who suffer, for the protection of human life and for peace in the world during his pilgrimage.

Archdiocese expands programs for protecting children

By Mary Ann Wyand

The Archdiocese of Indianapolis is enhancing its safe environment training for the protection of children and teenagers.

In addition to its own ongoing policies and procedures, called “To Be Safe and Secure,” the archdiocese is also offering “Protecting God’s Children,” the National Catholic Risk Retention Group’s Virtus training program, which explains facts and dispels myths about child abuse.

Suzanne Yakimchick, archdiocesan chancellor and victim assistance coordinator, said the archdiocese decided to expand its existing safe environment training for the protection of children to provide additional educational resources for agency, parish and school staff members as well as Church volunteers.

“Up until August of 2004, the Archdiocese of Indianapolis had provided safe environment training through its own resources to as many of our staff and volunteers as we could. Yakimchick said.

““The archdiocese has also provided safe environment training to children through the curriculum in Catholic schools and religious education programs.”

She said the archdiocese’s safe environment awareness training for children and teenagers is age-appropriate and integrated into the health, science and religious education curriculum for students enrolled in kindergarten through the 12th grade.

Yakimchick said the “Protecting God’s Children” educational materials focus on basic awareness training about the risk of child abuse.

The training materials include...
first-ever editorial.

“And when it comes to the key battles and judicial appointments over the next four years, only President Bush can be trusted to advance the cause of life,” Ertelt added in the Aug. 3 editorial.

The National Right to Life Committee, which tracks the voting records of members of Congress on key pro-life legislation, said Kerry is a 2 percent pro-life voting record since 1984, saying he voted 92 out of 94 times against the position taken by the pro-life organization.

Kerry’s running mate, Sen. John Edwards of North Carolina, joined the Senate in 1998 and has voted 11 out of 11 times against the National Right to Life Committee’s position on abortion-related legislation.

Kerry and Edwards both get 100 percent, however, from organizations that support keeping abortion legal, including NARAL Pro-Choice America and the Planned Parenthood Action Fund.

“In Faithful Citizenship,” their quadrennial statement issued every presidential election year since 1976, the U.S. bishops call abortion “the deliberate killing of a human being before birth” and say it is “never morally acceptable.”

“We support constitutional protection for unborn human life, as well as legislative efforts to end abortion and eutha- nasia,” they said. “We oppose the passage of laws and programs that promote child- birth and adoption over abortion and assist pregnant women and children.”

More recently, in their June 18 statement on “Catholics in Political Life,” the bishops said, “Fatherhood requires that we protect the lives of innocent and defenseless members of the human race is to sin against justice.

“The people who formulate law therefore have an obligation to conscience in working toward correcting morally defective laws, lest they be guilty of cooperating in evil and in sinning against the common good,” they added.

Christopher M. Duncan, chairman of the political science department at the Maranunun University of Dayton in Ohio, said it is difficult to assess what role the abortion issue will play in the decisions of individual voters—even Catholic voters—in the 2004 presidential election.

“There is the hard-core group that I would call single-issue voters, and for them [the pro-life issue] is everything,” he said in a telephone interview with Catholic News Service.

But he said most polls show that “Catholics mirror the general population in their opinions on abortion,” with about 55 percent favoring keeping abortion legal in some circumstances—most notably, to save the life of the mother and in cases of rape and incest—and fewer than 10 percent supporting the criminalization of abortion in all circumstances. Catholics who identify themselves as weekly churchgoers are more likely to oppose abortion than those who say they go to church less frequently, Duncan added.

Because Kerry is Catholic, the abortion issue “has become more of an issue than it would have been” for another Democratic candidate, the political scientist said. “If he’d been a pro-choice Baptist or a pro-choice Methodist, he would not have had nearly the same kinds of questions coming his way.”

But abortion’s biggest role in this campaign may be as a “leveraging tool to suggest that John Kerry doesn’t know what he believes in,” Duncan said.

Kerry himself has contributed to that impression with his shifting positions on abortion—often confusing—statements about when he believes life begins and how that belief affects his stand on the issue.

In early July, the Democratic candidate startled many of his followers—and raised the hackles of his supporters who are working to keep abortion legal—when he told the Dubuque (Iowa) Telegraph Herald, “I appreciate the concern but I don’t like abortion. I believe life does begin at conception.”

But a president’s most long-standing effect on abortion might be in his appoint- ments to the U.S. Supreme Court, the ulti- mate arbiter of the question.

Court observers say four justices—Associate Justices Sandra Day O’Connor, John Paul Stevens and Ruth Bader Ginsburg and Chief Justice William Rehnquist—are likely to retire in the next four years. Kerry has said he would not appoint a Supreme Court justice who would vote to overturn the 1973 Roe vs. Wade decision on abortion.

The Criterion’s Ertelt, in an Aug. 10 follow-up column to his editorial, said that likely turnover means that “the next president will have the power to deter- mine whether abortion will remain legal for the next 30 years.”

By Brandon A. Evans

St. Joseph Parish in Indianapolis celebrates 50 years

The parish community of St. Joseph in Indianapolis is celebrating its 50th anniversary this weekend.

There will be an outdoor Mass celebrated by Archbishop Daniel M. Buechlein at 11:30 a.m. on Aug. 29 next to the church building at 1375 S. Mackey Ave.

The concelebrants will include Father Glenn O’Connor, current pastor of St. Joseph Parish and St. Ann Parish in Indianapolis, and Father Harold Richrath, associate pastor of Holy Spirit Parish in Indianapolis.

The Mass will be followed by a catered lunch and games for children.

“It’s a great community—they are really good people that work together,” Father O’Connor said.

The event next weekend will mark the day that the parish was dedicated at its current location in 1954—but the history of St. Joseph Parish actually goes back further than that.

There has been a St. Joseph Parish in Indianapolis since 1873—it was founded further than that.

Lanctot said that the younger people are stepping up to fill in the gaps,” she said. “They are always happy to meet them and about the parish community. “Everybody knows each other and they care about each other.”

“It’s down-to-earth,” she said. “We welcome anybody to our church, and we’re always happy to meet them and greet them, and if they want to come back, that’s even more wonderful.”

Plummer said that as the parish continues into the future, she hopes that more young people step up into the different men’s and women’s groups in the parish to help give the older members a reprieve.

“We’re wearing out, which you could expect,” she said. Plummer has been a member of the parish since 1959, and Lanctot since 1945.

Still, Lanctot sees that the younger parishioners are starting to help out more—and becoming like the older members, whom she said are always ready to do whatever the parish needs.

“They would never want to lose any of that, by any means,” he said. †

St. Therese of the Infant Jesus (Little Flower) School in Indianapolis has a new group of more than 20 students who are learning what it takes to be a leader.

The students are members of the second-year of the Little Flower Leadership Program.

HeLEN Dalton, a fifth-grade teacher at the school, said that the young people—

St. Joseph Parish unique, Joe Rosner said that “everybody says it’s the camaraderie, the willingness to help out one another—just the friendliness of the parish, really.

It is also a parish that has a very hardworking St. Vincent de Paul Society, Father O’Connor said, and a good religious education program.

Lanctot said that there is an active men’s group and women’s group, and it’s just a very warm community.

“It’s probably our biggest outreach program,” he said. It houses 10 women at a time for anywhere between six months and a year.

The pastor said that St. Joseph is a “great parish to be at, and I’ve enjoyed it very much.”

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Three years later, the bishop died and the new bishop—Joseph Chartrand—asked the parish to move so that its building could be used for a hospital.

Bishop Jacques Maurice de St. Puis erected the diocesan seminary on the grounds.

By 1880, the new, larger St. Joseph Church was dedicated at 623 E. North St. But as more parishes were founded nearby, and as the neighborhood became more industrial and dangerous, the parish struggled.

The pastor said that St. Joseph Parish at 6041 W. Morris St. on the westside of Indianapolis.

The parish grows, built a rectory and completed a brand new school. But things took one last turn when the state informed the parish that it needed the grounds to complete work on the new Interstate 465.

That led the parish to dedicate its new home 50 years ago, and it has remained there since, even though the school closed in 1970.

Rosner said that he remembers hard financial times, but that the parish pulled itself up and has gone on to make improvements to its buildings.

“We’ve grown in the ability to take care of things,” he said.

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In seventh and eighth grade—participated in a special one-day camp at Camp Rancho Framasa in Brown County. Dalton said that the camp experiences helped the program, and she was pleased with what she saw happening as the second-year of the team began.

In the past, the students in the program had used “I” in their descriptions of their experiences on the team, but after the camp the students—some of them returning to the program for a second year—began using “we” in their descriptions.

Dalton said that it was good to see the young people supporting each other. She created the program after sensing a need in the school.

Incoming seventh- and eighth-graders now apply for the program, specifying which of four areas they wish to work in:

Little Flower School teaches students leadership skills

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Are American Catholics becoming Protestants?

Faithful readers of our editorials have seen the name Samuel Huntington before. In our editorial about immigration in the April 23 issue, we noted that he has been a leader of those who fear that Latin immigrants will destroy what he considers the “Anglo-Protestant values that built the American dream.” Huntington, a professor at Harvard University, is in the news again with his new book titled *Who Are We? The Challenges to America’s National Identity.* Once again, he emphasizes that what has made America great, in his opinion, is its Anglo-Protestant culture. However, we’re not going to revisit that controversy today. What we want to discuss in this editorial is some observations he makes about the Catholic Church in the United States.

He says, “Americans are still a Christian people, as they have been throughout their history. But it doesn’t seem that they don’t expect that to change. America’s Christianity, though, has always been predominantly Protestant in culture, so it’s another group of people who are honored by the name of Christian, but do not profess the faith in its entirety or have not preserved unity or communion under the successor of Peter” (1932). That does not mean, though, that the Catholic Church is just another denomination. Huntington is not the first to make that observation. Indeed, Cardinal Francis George has characterized American Catholics as “Catholic in culture.” We have become Protestants in culture. “We have Americanized American Catholics as “Catholic in culture.” We have Protestant in culture.” We have turned the Catholic Church into an American Catholic Church.” The Catholic Church’s stand on abortion is well known to the faithful. I think it is true that, as Lumen Gentium also said, the Catholic Church “is joined in many ways to the baptized who are honored by the name of Christian, but do not profess the Catholic faith in its entirety or have not preserved unity or communion under the successor of Peter” (1932). That does not mean, though, that the Catholic Church is just another Christian denomination. It also seems to be true that, as part of the Protestantization of the Catholic Church in America, too often Catholics’ beliefs are no different from those of any other Christians. American Catholics are often no more knowledgeable about Catholic teachings than most American Protestants have historically been about the specific teachings of their particular denominations.

Huntington says that becoming Protestant is the price that American Catholics must pay—“for assimilation into American society. Unfortunately, much of what he says is true, and it’s up to our Church’s leaders to figure out what to do about it. —John F. Finn

Letters to the Editor

What happened to separation of Church and state?

Having lived 80 years on this planet as a baptized Catholic, I am well aware of how diligently this premise of separation of Church and state has been guarded. It was never allowed to be forgotten. I don’t know how the subject of abortion got into the political arena but the why is obvious—a possible election tool. It is most certainly out of place.

The Catholic Church’s stand on abortion is well known to the faithful. I think it is true that, as Lumen Gentium also said, the Catholic Church “is joined in many ways to the baptized who are honored by the name of Christian, but do not profess the Catholic faith in its entirety or have not preserved unity or communion under the successor of Peter” (1932). That does not mean, though, that the Catholic Church is just another Christian denomination. It also seems to be true that, as part of the Protestantization of the Catholic Church in America, too often Catholics’ beliefs are no different from those of any other Christians. American Catholics are often no more knowledgeable about Catholic teachings than most American Protestants have historically been about the specific teachings of their particular denominations.

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Church, but to deny Communion to those who do not comply with the suggested choice in an upcoming election is the proverbial “last straw.”

Catherine E. Helmer, Indianapolis

Removing Saddam Hussein has saved Iraqi lives

I am writing in response to the letter from Daniel Hellmann of Terre Haute. He is more concerned about the estimated 11,000 Iraqi children who do not have access to clean water and medical care. The estimated number of Iraqi people who would have died in the past year and a half if Saddam Hussein and his two evil sons had still been in power?

Irene Pippenger, Indianapolis

Be Our Guest/Daniel J. Elsener

Multiple options for higher education

Several recent articles and editorials in The Indianapolis Star have addressed the rising cost of college education. Individuals in our community and organizations—like the Lumen Foundation—have forwarded suggestions about how state government, parents and families can solve the problem. At Marian College in Indianapolis, we know these solutions are not the only ones and that there are four important dimensions to the problem that must be addressed simultaneously.

First, Indiana colleges and universities must find ways to control expenses. Marian College is engaged in an institutional-wide effort to improve efficiency and reduce operating costs, improve the overall financial health of the college, and increase the quality of our programs. It is quite clear that we have effectively addressed the issue of cost-control and quality improvement inside our organization.

Centralized purchasing, use of technology, and reducing overhead and bureaucracy are only the beginning; future operations will also depend upon the availability of academic institutions to partner with each other and existing community and business organizations to provide an excellent education to our students while meeting community needs. Controlling the spiraling cost of higher education is putting an end to the higher education “arms race” that causes over-built facilities and high-priced educational programs.

Second, parents and families need a better understanding, early in their role as parents, that higher education is an essential and a significant investment, but the returns far exceed the cost and sacrifice required. People possessing college degrees make on average $1 million more over a lifetime than those without. Moreover, college graduates are prepared to change with the economic times, which will most certainly occur throughout their work life, to meet the needs of employers and customers. There is no better place to invest family income than a college education, when one considers the magnanimous return of capital and the community—from this investment.

Third, the state and federal government leaders must help our taxpayers better understand that tax dollars invested in helping students attain a college education, especially the low-income and middle-class students, come back quite hand-somely to the state in tax revenues, especially in the long-term economic prosperity and in the innovation necessary to improve the quality of life for all of us. In addition to direct aid to students, our political leaders should help promote and reward saving for college, and provide incentives that stimulate donations for scholarships and financial aid to needy students.

Fourth, people of good will should consider donations to higher education a philanthropic priority—particularly those gifts that go directly to financially needy students in the form of scholarships or need-based aid. While there are many ways to spend money, there is no better way to practice good stewardship of one’s resource than to invest in the advancement of another human being. Such gifts will ensure that they are forever capable of earning a living, raising a family, serving the community, participating in our democracy and making the world a better place.

The solution to controlling the high cost of a college education is not coming from a unified effort to put higher education at the top of our priority list—as important as it is to parents, as taxpayers and legislators, and as generous donors. Let’s make funding our students first a rallying point for the State of Indiana.

(Daniel J. Elsener is president of Marian College in Indianapolis, a former teacher, principal and superintendent in several Catholic school systems, and former executive director of stewardship and development for the Archdiocese of Indianapolis. He has directed a major local foundation in Indianapolis committed to improving education. He is the father of nine children, three of whom graduated from college and two are currently attending college.†)
**Fray, ask Jesus for vocation guidance**

(Last of a series)

T his week, I continue with ques-
tions that Roncalli High School students asked concerning the priesthood and related matters.

“What would you tell young people who are thinking about joining the priest-
hood or sisterhood?”

Ask Jesus to help you in deciding what he wants you to do. In other words, pray about your vocation. And, by all means, talk to a priest or a sister and also talk to friends who think like you do.

“Have you ever had times when you couldn’t handle the pressure or it just got to be too much?”

One time, my spiritual director-confes-
sor advised me to make a double act of faith each morning. Believe that God has called you to be a priest and a bishop, and believe that God gives you the grace, the help, to do what he calls you to do. Sure, as in all walks of life, there is pressure. And, at times, there are challenges in a world that is not always friendly to God and to religion (and to archbishops). But Christ does not ask us to do more than he gives us the strength to bear.

“Was it your goal or wish to become a bishop after you were ordained?” How and what made you decide you wanted to be an archbishop?

First, I have to say it doesn’t work that way. The call to be a bishop in our Church is not up to the desires or deci-
sions of an individual priest. Through a complex consultative and confidential process, a bishop is chosen, ultimately, by the pope.

I didn’t have the slightest idea of becoming a bishop when I became a Benedictine monk in 1959 and when I was ordained a priest at Saint Meinrad in 1964. At least in those days, Benedictine monks rarely became bishops. Pope John Paul II has changed that a bit. Why do we have bishops in the first place?

It is our Catholic belief that a bishop joins in the line of successors to the origi-
nal 12 Apostles on whom Jesus founded the Church. Apostolic succession with Peter as the vicar of Christ provides the means through which the integrity of the Catholic faith is secured by the Holy Spirit through the ages until the end of time.

When ordained a bishop, one receives the fullness of the sacrament of Holy Orders and, among other things, receives the sacramental power to ordain deacons, priests and other bishops. That is an awe-
some and humbling gift. Sure, it is apparent that this gift is for service and not honor in the Church.

“What are your favorite and least favorite things about being the archbishop?”

As I have mentioned before, presiding at Mass is my favorite. I also love confer-
ring the sacrament of confirmation. Ordaining deacons and priests is aw-
esome. I enjoy celebrating the silver and golden anniversaries of married folks. If you have never been to the Chrism Mass during Holy Week, I encourage you to come. The Rite of Election of new mem-
bers for our Church is full of hope. So are my visits to our schools.

My least favorite but necessary tasks have to do with planning and providing the personal and financial resources so that we can carry out Christ’s mission in our archdiocese. Our Church lives in the real world and so I have to worry about economic and staffing realities. It goes with the office of being an archbishop. I am challenged not to allow worries about keeping everything going to overshadow my role as spiritual parent.

That is why, just as I emphasize the absolute importance of prayer for every-
one else, it is for me. Only in prayer can a priest, pastor and an archbishop keep the proper perspective and balance of being a spiritual leader in a compli-
cated, real and secularized world.

“If you ever had the chance to start over and do something else, would you?”

Just as when your parents married they committed themselves in love to each other for life, so, in love, I have commit-
ted myself to Christ and the Church for life. Starting over is not an option I con-
sider. But, to answer your question hypo-
thetically, no, I would not want to do any-
thing else. I considered other options when I was discerning my vocation dur-
ing the early seminary years. The point is, I love the priesthood. And, though I find it mind-boggling, I am privileged to serve as a successor to the Apostles. I confess my unworthiness to serve Christ and the Church in this way, yet for reasons known only to him, this is my calling. It might be yours.

Remember, the life of the Church and the ministry of priests is possible only by God’s grace. As Blessed Mother Teresa used to say, “Pray that I don’t spoil God’s work.”

**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 priesthood and religious life.

**Oren, piédanle a Jesús orientación vocacional**

E sta semana continuaré con las preguntas que me plantearon los estudiantes de Roncalli High School con respecto al sacerdocio y otros asuntos.

“¿Qué le diría a los jóvenes que están considerando dedicarse al sacerdocio o ingresar a un convento?”

Pídame a Jesús que le ayude a decidir qué quiere Él que hagan ustedes. Es decir, oren por su vocación. Y por supuesto, hablen con un sacerdote o una hermana y también con amigos que piensen como ustedes.

“¿Alguna vez ha estado en una situación en la que no pudo soportar la presión o ésta fue excesiva?”

En una ocasión me dirigí espiritualmente y confesóme que comenzaba a pensar en que no merecía ser obispo y dejaría la vida eclesiástica. Me dijo que no quería hacer nada más. Yo le ayudé a pensar en qué es lo que quiere Él, y no en qué él no puede hacer. Claro que sí, como en todos los momentos de la vida, existe presión. Y en algunos momentos existen desafíos en un mundo que no siempre está de parte de Dios y la Iglesia (y de los arzobispos). Pero Cristo no nos ha dejado el camino que podemos soportar con la fortaleza que nos ha dado.

“¿Era su meta o su deseo convertirse en obispo después de su ordenación?”

“¿Cómo y qué le hizo decidir que quería ser obispo?”

Primero, tengo que admitir que no sucedió de esa manera. El llamado a ser obispo en nuestra Iglesia no está a merced de los deseos o decisiones de un sacerdote. Siguiendo un proceso de consulta completa y confidencial, el obispo es elegido, finalmente, por el Papa.

No tenía la menor intención de convertirme en obispo cuando me hice monje benedictino en 1959, ni cuando me ordené como sacerdote en Saint Meinrad en 1964. Al menos en esa época, era muy extraño que un monje benedictino se convirtiera en obispo. Con el Papa Juan Pablo II esto ha cambiado un poco.

Para empezar, ¿por qué tenemos obispos?

En nuestra creencia católica que los obispos pasan a formar parte de la línea de sucesores de los 12 apóstoles de Jesús que fundó la Iglesia. La sucesión apostólica de Pedro, como vaticano de Cristo, representa el medio por el cual preserva la integridad de la Fe católica a través del Espíritu Santo, durante siglos hasta el final de los tiempos.

Cuando uno se ordena como obispo, recibe la plenitud del Sacramento del Orden y, entre otras cosas, recibe el poder del sacerdocio para ordenar diáconos, sacerdotes y otros obispos. Constituye una gracia increíble y sobrecogedora. Ciertamente resulta evidente que esta gracia es para servicio y no para honor dentro de la Iglesia.

“¿Cuáles son las cosas que más le gustan y las que menos le gustan de ser arzobispo?”

Como dije anteriormente, decir la Misa es mi función favorita. También me encanta conferir el sacramento de la confirmación. Ordenar diáconos y sacerdotes es increíble. Disfruto celebrar las bodas de plata y oro de nuestros compañeros casados. Si nunca has asistido a la Misa de Crisma, durante la Semana Santa, te invito a que vengas. El rito de elección de nuevos miembros para nuestra Iglesia está lleno de esperanza. Al igual que mis visitas a las escuelas. La tarea que menos me gusta, pero que es igualmente necesaria, tiene que ver con la planificación y la disponibilidad de recursos humanos y financieros de modo que podamos llevar a cabo la misión de Cristo en nuestra arquidiócesis. Nuestra Iglesia vive en el mundo real y por lo tanto, tengo que preocuparme por las necesidades económicas y personales. Va ligado al oficio de ser arzobispo. Es un reto no permitir que las preocupaciones de mantener todo en funcionamiento opaquen mi papel como pastor espiritual.

Es por esta razón que, así como hago énfasis en la importancia del servicio y oración para todo el mundo, aplico este principio a mi mismo. Sólo a través de la oración un sacerdote, pastor y obispo puede mantener la perspectiva y el equilibrio adecuado para ser un líder espiritual en un mundo complicado, real y laico.

“Si tuviera la oportunidad de empezar todo de nuevo, ¿de hacer otra cosa, ¿lo haría?”

Al igual que cuando sus padres se casaron y se comprometieron a amarse mutuamente para toda la vida, así mismo, por amor, me he dedicado de por vida a Cristo y a la Iglesia. Empezar otra vez no es una opción a tomar en cuenta. Pero, para responder hipotéticamente a tu pregunta, no, no querría hacer nada más. Consideré otras opciones mientras discutía mi vocación durante los primeros años en el seminario. El punto es que me encanta el sacerdocio. Y a pesar de que me parece increíble, me siento privilegiado de poder servir como sucesor de los apóstoles. Confieso que soy indigno de servir a Cristo y a la Iglesia de este modo; sin embargo, por razones que sólo Él conoce, este es mi llamado. Tal vez sea el tuyo también.

Recuerda, la vida de la Iglesia y el ministerio de los sacerdotes es única-
mente posible por la gracia de Dios. Como solía decir la santa Madre Teresa: “Oren para que yo no arruine la obra de Dios.”

**Traducido por**: Language Training Center, Indianapolis

**La intención del Arzobispo Buechlein para vocaciones en agosto**

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

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St. Mary-of-the-Rock Parish, 17440 St. Mary’s Road, in Batavia, Ill., will host a workshop from 10 a.m. to noon on Aug. 22. For more information, call 812-934-4165.

The Indy Slovene Fest will take place in Indianapolis on Sept. 3-5. The event will start with an all-reunion for graduates of the former Holy Trinity School from 6 p.m. to 7 p.m. on Sept. 3 in Bockhold Hall of Holy Trinity Parish, 2616 W. St. Clair St. Following that, there will be a polka jam from 7 p.m. to 10 p.m. at the Slovenian National Home, 2717 W. College St. There will be a bean supper and Little Polka Boy will play from 5:30 p.m. to 8:30 p.m. The fourth annual Indy Slovene Fest Picnic will be held from 11 a.m. to 1 p.m. on Sept. 5, on the grounds of the Archabbey, or by logging on to www.meinrad.edu/shop. The picnic will feature music, children’s games, auction items, a petting zoo and food. For more information, log on to www.indyslovenefest.com.

“The Live-in Experience” vocational retreats are being offered by the Brothers of Holy Cross in Notre Dame, Ind.; the Poor Clare Nuns in Kokomo, Ind.; Gethsemani Abbey (for men) in Trappist, Ky.; Mary Immaculate and St. Joseph (for women) in Indianapolis, Ky.; the St. Francis Friars in Liberville, Ill.; and St. Propocius Abbey (for men) near Chicago. Participants in the retreats will have the chance to pray and work alongside the monks and nuns as well as hear vocation talks. Some available retreat dates are Sept. 3-5, Sept. 10-12, Oct. 13-15 or Oct. 27-29. There is no cost, but space is limited. For more information, call 800-221-1807.

An Ecclesial Lay Ministry program workshop will be held from 9:30 a.m. to noon on Oct. 7, 13 and 20 at St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis. The workshop will focus on Eastern Christian spirituality and Benedictine Father Matthias Neumann, adjunct professor of systematic theology at Saint Meinrad School of Theology and spirituality. Benedictine Father Matthias Neumann, adjunct professor of systematic theology at Saint Meinrad School of Theology, will present the classes. The topics are: viewing Pope John Paul II from the inside, his early life and priesthood, his life as a bishop through his papacy, promoting a Christian humanism, an evangelizing pope, confronting communism, challenging democracies and leading the Church into the third millennium. Outlines and excerpts from the Holy Father’s writings and speeches will be provided. The cost is $5 per session. Participants may come to one, several or all sessions. For more information, call Servants of the Gospel of Life Sister Diane Carollo at 317-236-1521 or 800-382-9836, ext. 1521.

Benedictine Father Simeon Daly of Saint Meinrad Archabbey in St. Meinrad has recorded a three-CD set of personal stories titled Finding Grace in the Moment: Stories and Other Musings of an Aged Monk. The stories, written and read by Father Simeon, are a collection of personal stories, homilies and reflections on life in the monastery that range from trivial to heartbreaking to whimsical. Father Simeon has been a monk of the Archabbey for 60 years and a priest for 56 years. He has spent much of that time working in the Archabbey Library, which he was in charge of for 49 years. He currently works in Saint Meinrad’s Development Office. The CD set can be purchased at The Shopper or the Abbey Press Gift Shop, both on the grounds of the Archabbey, or by logging on to www.saint- meinrad.edu/shop. The cost is $15.95 plus shipping and handling.

Paul and Nancy Tuttle, members of St. Theresa of the Infant Jesus (Little Flower) Parish in Indianapolis, will celebrate their 50th wedding anniversary on an open house given by their children on Aug. 21 at the New Palestine Lyons Club, 5242 W. U.S. Hwy 22 in New Palestine. The couple was married on that date in 1954 at St. Philip Ner Church in Indianapolis. They have six children: Donna Ernest, Peggy Lawyer, Nancy Wethington, Joseph, Robert Jr. and William. They have 19 grandchildren and one great-grandchild.

Divine Word Father Charles Smith, in residence at St. Rita Parish in Indianapolis, was re-elected to another term on the board of directors of the National Black Catholic Clergy Cursus during their recent annual meeting in Houston.†

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

The Princeton Diaries 2: Royal Engagement (Disney) Rated A (General Patronage) because of some thematic elements and a few brief kissing scenes. Rated G (General Audiences) by the Motion Picture Association of America (MPAA).

Yu-Gi-Oh! The Movie (Warner Bros.) Rated G (General Audiences) because of animated violence and some scary images. Rated PG (Parental Guidance Suggested) by the MPAA.

Private instruction in piano, voice and flute.

- Group Lessons (Adult Piano)  Students (10+)
- Almost 10 years Experience
- Teaching Private Lessons
- 11+ years in Music
- Adults Wel come
student government, student Web site, service group on spirit team.

Each section has its own teacher moderator.

"I know that our school has gotten so much better just because of these programs that we’ve been adapting to," Amanda said.

She is a returning member to the program and served on the spirit team last year. Her team helped organize monthly school rallies—in which classes would compete for a school “spirit stick”—and also put together a game day, in which every class did something informative but fun.

"We wanted kids to be excited about school and not dreading it," Amanda said. "We don’t want school to be all boring."

"We work diligently to instill spirit in all corners of the school," said Anne Elsener, a middle school reading teacher and the moderator of the spirit team. "This work includes decorating the teachers lounge, making signs for special events and creatively encouraging students for the monthly writing contest."

This year, Amanda was elected to outreach as secretary of the student council. The purpose of the student council is to take the plans of the other three groups, then approve them (or not) and set up a date and time for the events.

In addition, Dalton said, the council gets involved in several other ways, such as hosting a luncheon for a senior citizen group.

The service group specializes in outreach projects. In the past year, some of those projects have included a trip to a nursing home or hosting a book drive.

David is entering his second year in the program and is again working on the student Web site. The site, which can be accessed from the Little Flower School homepage, includes homework tips, birthdays, sports statistics, an ongoing fiction story and Web links, to name a few things.

"I think it’s nice because kids can go somewhere that they know is a safe Web site," he said.

The Russian Orthodox Church said Turkey’s suitability for membership should be determined according to its adherence to European Union standards, especially concerning religious freedom.

In a statement released in English on its Web site on July 5, the Moscow Patriarchate of the Russian Orthodox Church said, “Some processes in the Russian Orthodox Church, such as the suppression of the traditional religious and ethnic minorities, particularly concerning restrictions on the Orthodox Church of Constantinople, the Syrian Christian community and the Kurdish minority.

While the statement said there were “confrontations between Turkey and neighboring European states,” it added that reconciliation and cooperation necessitated a “mutual recognition of wounds and offenses inflicted.” The statement did not mention directly atrocities carried out by Christian Crusaders in the 11th to 13th centuries as well as those by Muslims in their attempt to control Jerusalem and other major cities throughout the Middle East and Europe.

By overcoming their divisions, “the close vicinity of the Muslim and Christian worlds... can help develop a model of peaceful coexistence between these two civilizations,” it said.

The example of Russian and Central Asian republics, where Christians and Muslims have lived in peace, side by side for centuries, proves that it is possible to ensure compatibility of civilizations within the same political entity," the statement said.

Dalton said the program should be accomplishing setting goals for the students to challenge them to be more than just average examples."

"It puts a lot of pressure on you to do better," David said. "And doing better is just what Dalton said the program should be accomplishing..."

Dalton said the program should be accomplishing setting goals for the students to challenge them to be more than just average middle school students.

Both Amanda and David said that they are excited about the new school year.

Also, as she enters the eighthgrade, Amanda said that the program is helping her to prepare for high school and beyond.

LEADER

Vatican official: Adding Turkey to European Union would hurt culture

PARIS (CNS)—Bringing Turkey into the European Union would put European culture at risk, said a top Vatican official.

Europe is a cultural and not a geographically continent, said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

"They always represented another continent throughout history, in permanent contrast with Europe," so to equate the two continents “would be a mistake," he told the magazine of the French newspaper Le Figaro in an interview published on Aug. 13.

Turkey has been an official candidate for European Union membership since 1999, but officials delayed negotiations to discuss its accession until more progress had been made in economic, political and human rights reforms.

Whether Turkey, a mostly Muslim nation, can join accession talks is set to be decided by the 25-state European Union later this year.

Cardinal Ratzinger, a German, said Europe is united by its “culture, which gives it a common identity. The roots which formed... this continent are those of Christianity.”

Letting Turkey join the European community would represent “a loss of richness, the disappearance of the cultural for the profit of the economy,” he said.

Cardinal Ratzinger suggested that as a lay, Muslim state, Turkey “could try to set up a cultural continent with nearby Arab countries.”

This arrangement would still allow for “associations and close and friendly cooperation with Europe,” he said.

The Russian Orthodox Church said Turkey’s suitability for membership should be determined according to its adherence to European Union standards, especially concerning religious freedom.

In a statement released in English on its Web site on July 5, the Moscow Patriarchate of the Russian Orthodox Church said, “Some processes in the Turkish society point to an absence of an open and fair attitude to the traditional religious and ethnic minorities, particularly concerning restrictions on the Orthodox Church of Constantinople, the Syrian Christian community and the Kurdish minority.

While the statement said there were “confrontations between Turkey and neighboring European states,” it added that reconciliation and cooperation necessitated a “mutual recognition of wounds and offenses inflicted.” The statement did not mention directly atrocities carried out by Christian Crusaders in the 11th to 13th centuries as well as those by Muslims in their attempt to control Jerusalem and other major cities throughout the Middle East and Europe.

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The cardinal told reporters that in the pope’s recent autobiography, Get Up, Let Us Go, he said initially had been very uncomfortable around sick people, never knowing what to say or what he could offer.

The pope not only got over his unease, but discovered how to offer comfort to the sick, “and now the pope himself needs this comfort from the maternal hand of Mary,” Cardinal Barbarini said.

Welcoming the pope to his diocese for the Aug. 15 Mass on the feast of Mary’s Assumption into heaven, Bishop Jacques Perrier of Tarbes and Lourdes thanked him for being a friend of “the elderly and the disabled, among whom you place yourself.”

“We have never heard words of despair or resignation coming from you,” the bishop told the pope. “Your courage comes, perhaps, from your people. But your hope comes from God.”

“May every weapon be laid down and the shrines closed mightily through his long homily, even gasping “help me!” in Polish at one point and muttering, “I must finish.”

Every time the pope seemed to run out of breath, the crowd applauded their encouragement, and at one point an aide brought him a cup of water.

The pope drank from the plastic cup and continued his homily.

In his homily, Pope John Paul asked others—especially women—for signs of faith and courage.

“Appearing here, Mary entrusted her message to a young girl, as if to emphasize the special mission of women in our own time, tempted as it is by materialism and secularism: to be in today’s society a witness of those essential values which are seen only with the eyes of the heart,” he said.

“To you, women, falls the task of being sentinels of the invisible,” the pope said.

“I appeal urgently to all of you, brothers and sisters, to do everything in your power to ensure that life—each and every life—will be respected from conception to its natural end,” he said.

“Life,” Pope John Paul told the crowd estimated at 250,000 people, “is a sacred gift, and no one can presume to be its master.”

Although he cut a couple of lines from the homily, he emphatically repeated the phrase calling on people “to ensure that life—each and every life—be respected.”

The crowd responded with a roaring ovation.

Pope John Paul, like most people who make a pilgrimage to Lourdes, also turned up for the customary 9 p.m. procession in the town in the French Pyrenees.

Sitting on the terrace of the Notre Dame guesthouse overlooking the Gave and the shrine on Aug. 14, Pope John Paul had difficulty reading his greeting to the procession participants as darkness fell; but once an aide brought a flashlight and shined it over the pope’s shoulder onto the text, the pope continued with relative ease.

The pope said the procession is a reminder that in participating with Mary in a “dialogue between heaven and earth,” words are not enough.

Believers, he said, are called to “journey at her side along the pilgrim way of faith, hope and love.”

As the pilgrims processed behind Belgian Cardinal Godfried Danneels of Mechelen-Brussels, Pope John Paul asked them to “join me in imploring the Virgin Mary to obtain for our world the longed-for gift of peace.”

“May forgiveness and brotherly love take root in human hearts,” he prayed. “May every weapon be laid down and all hatred and violence be put aside.”

Earlier in the day, the pope had returned to the grotto to open another procession, this one featuring the recitation of the rosary using the “mysteries of light,” which he offered the Church in 2002.

Jean Vanier, founder of the L’Arche communities for the disabled, offered the meditations on each mystery. Vanier walked ahead of the pope and the procession made its way from the grotto, to the baths where the sick seek strength and healing, past the Church of St. Bernadette and to the Basilica of Our Lady of the Rosary.

After reciting a long prayer to Mary at the basilica, the pope did not get back into the popemobile, but rather was pushed on his wheeled throne across the Gave River and to the guesthouse where he was staying.

Pope John Paul returned to the grotto for a third time on Aug. 15, stopping for what the Vatican had said would be a “private” prayer before returning to Rome.

The faithful crowded around and were delighted that the pope arrived and left not in the popemobile, but simply being pushed on the wheeled throne.

As the pope moved down the path, over the river to the grotto and back, a dozen parents passed their infants and toddlers to members of the pope’s security detail.

The agents in turn held the children up for the pope to kiss and bless, then gave them back to their parents.

Pope John Paul II gives communion during an open-air Mass in Lourdes, France, on Aug. 14. The pope greeted and continued his homily as if to emphasize the special mission of women in our own time, tempted as it is by materialism and secularism: to be in today’s society a witness of those essential values which are seen only with the eyes of the heart.

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Black Catholic women ‘claim treasures,’ share gifts at gathering

HOUSTON (CNS)–Memorable songs of praise and worship, messages of perseverance and moving testi-
monies left lasting impressions on attendees during the second National Gathering of Black Catholic Women, held in Galveston-Houston, Aug. 6-8.

But for Genevieve Rousseau, it was simply the bonding shared during the experience that she will ultimately cherish most.

“It was just so wonderful to talk to women with the same ideas I have,” said Rousseau, a member of the Sisters in the Spirit. The group, based in the Diocese of Galveston-Houston, hosted the conference.

The spirit of this makes me feel good about everything,” she told The Texas Catholic Herald, the diocesan newspaper. “Listening to all of these wonderful women give sermons, hearing friends sing—all of the camaraderie has made me feel uplifted.

“So many of us have become such good friends because we got to talk and love each other. We all have a kindred spirit,” she added.

The event, held at the J.W. Marriott Hotel on Aug. 6-8 and sponsored by the National Black Catholic Women’s Conference, brought together more than 800 women of faith from all corners of the United States in celebration of their heritage, traditions and—most importantly—their spirituality.

“This has been a great way to share and reaffirm each other as black Catholics,” said Rita Russell of Omaha, Neb. “You just have that kind of bond when you talk about the same things.”

Russell attended with five other women from her home parish in Nebraska. She said the parish is one of the only predominantly black Catholic church in Nebraska.

“This experience allows us to go back to our own parishes with the identification of black Catholic spirituality and the other gifts we have to give,” said Dolores Goode, who was among those who made the trip with Russell.

“The conference was about the acknowledgment and empowerment that we have as women in the Catholic Church,” said Odessa Stanford, a Sisters in the Spirit member.

“If you love God fiercely enough as an individual, it will open up your treasures to your community,” she explained. “But it has to happen within. If everybody can work together, we can help them improve their ministries.”

Yakimich said the Virtus program staff will train archdiocesan facilitators from a list of people nominated by parishes and dioceses, with the goal of empowering parish staff members to provide safe environment training for Church staff members and volunteers.

“It takes a whole archdiocese to protect children,” Yakimich said. “It’s not just the teacher in the classroom or the youth minister who needs to be trained. We all need to have this awareness training because we have to work together to protect our children. We have to know that child abuse is a reality that may require us to take appropriate action.”

She said the archdiocese had “met all the requirements of the United States Conference of Catholic Bishops’ Charter for the Protection of Children and Young People when the auditors were here last summer.”

Yakimich said: “We decided to enhance it by using this program that was recommended by other dioceses.”

The archdiocese’s safe environment program, titled “To Be Safe and Secure—Policies, Procedures and Protocols for the Protection of Minors and Others from Sexual Misconduct by Persons Working or Ministering on Behalf of the Archdiocese of Indianapolis,” has been in place for many years and consists of ongoing safeguards under the section called “To Protect the Faithful in the Future.”

The safeguards listed as archdiocesan policy in the document include:

• Education and counseling opportunities shall continue to be made available to Church personnel as part of the archdiocese’s ongoing training and education of Church personnel.

• Safe environment programs will continue to be offered to children, youth, parents, ministers, educators and others about ways to make and maintain a safe environment for minors.

• Criminal background checks shall be required of all clerics, religious, employees and volunteers who have regular contact with minors.

• Adequate selection and evaluative techniques will be employed in deciding the fitness of candidates for ordination.

• A letter from religious superiors shall continue to be required before a religious is accepted for ministry in or on behalf of the archdiocese and, in the case of a cleric, before he is given faculties (authorization to perform priestly or deaconal functions).

Barbara Shuey, associate director of schools for the archdiocesan Office of Catholic Education, said parish and school administrators—including faith formation and youth ministry staff members—in the archdiocese completed the “Protecting God’s Children” safe environment training on Aug. 2 and 3 in Frisco, Texas.

She said archdiocesan agency staff members participated in the same training on Aug. 4 at the Archbishop O’Meara Catholic Center in Indianapolis.

“The training program will eventually be offered to every staff member and volunteer at the parish level who has contact with kids,” Shuey said. “It’s a continuation of our awareness training that we’ve had in the schools and faith-formation programs on a continual basis in recent years. It’s been a part of our curriculum and ministry.”

Safe environment training must be widespread in order to be most effective, she said. “The alarming numbers indicate that most abuse happens to children by people they know in their families. Child abusers mimic other people’s good work so it’s hard to tell who they are.”

Shuey said the “Protecting God’s Children” curriculum is helpful to parents and should be shared with others to enhance safety, healing and educational awareness about sexual abuse of children.

A Web site that can be accessed by program partici-
pants features monthly updates that are required reading for archdiocesan employees and volunteers.

“This is not just a one-time training,” she said. “Program participants will be asked to log on to the Web site and read monthly educational updates in order to sustain their training.”

Shuey said the archdiocese has scheduled an instruc-
tional session for facilitators of the parish-based safe envi-
ronment training on Oct. 14-15 in Columbus.

The Archdiocese of Indianapolis continues to provide pastoral care and counseling to the victims of sexual abuse.

“The archdiocese continues to urge people to come for-
toward to report sexual misconduct so that it can reach out to the victims,” she said.

Those who believe that he or she has been a vic-
im— or who knows of anyone who has been a victim—of such misconduct should contact the archdiocesan victim assistance coordinator, Suzanne L. Yakimich, chancel-
or, by mail at the Archdiocese of Indianapolis, P.O. Box 141, Indianapolis, IN 46206-1410, or by telephone at 317-236-7225 or 800-382-9836, ext. 7225.

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The Criterion, Friday, August 20, 2004
Father William Corby was a Civil War hero

Father William Corby was a Civil War hero.

Faithful Lines/
Cynthia Dewes

Father William Corby was a Civil War hero. From the Editor Emeritus/
Holy Cross priests from Notre Dame, and called “Fair Catch Corby.” Actually, he thought he is not signaling for a fair catch.

In my column in the June 4 issue, I said...the presence of kudzu.

I became acutely aware of kudzu
situation, perhaps there is an analogy
squelch it with greed and selfishness. So,
sonal responsibility for everything that
making Johnson the power
together. Knowing we were on the same wavelength.

But, there comes a point when we no

The Preamble to the U.S. Constitution begins with the mighty words, “We, the people.” Yet we, the people, often ignore our responsibility to fully participate and influence the decisions that affect our lives.

When it comes to serious issues like war, men and women must be hear—loud and clear—the voices of the people.

I find...we are forever trying to scratch this mystery

For example, there are situations where it cannot be fulfilled by the usual, or even unusual, human efforts. Whether we admit it or not, kudzu is an enemy which we can’t control or stop.

One of the great importances of taking personal

The administration sought congressional approval. And Congress—including

Then and now

The war in Iraq is an example of how wars can start.

The administration had solicited congressional approval. And Congress—including

Then and now

As our current culture illustrates, people are forever trying to stretch this mystical itch by pursuing money, indiscriminate,

We do our best and God takes it from there. In the end, faith is a gift of freedom to be human.

God is a gift that finally satisfies our secret longing. We may pray for it or try to reach it in our way. We can read books and discuss philosophy and think deep thoughts until we’re blue, but in the end it is still a gift that God chooses to present to each of us.

Not only does faith allow us to know and appreciate the work of our Creator, it also relieves us of superhuman responsibil-

Faith is a gift that finally satisfies our secret longing. We may pray for it or try to reach it in our way. We can read books and discuss philosophy and think deep thoughts until we’re blue, but in the end it is still a gift that God chooses to present to each of us.

Sheep, of course, have many Biblical roots, starting with Abel’s shepherding in “Genesis” to the many sheep sacrifices in the Old Testament. Abel is still gorging, and the proved successful, “devouring an acre of kudzu a day.” Now 1,200 sheep are chomping away in vine-infested regions. Bottom line: sheep are efficient and environ-

Not always! Once my family lived on the corner of a neighborhood across from a pea moss bog known as Bacon’s Swamp. Weeds grew profusely, so the landowner introduced sheep to forage. The sheep thrived and to head to the large store of

I think if carefully we look at the kudzu situation, perhaps there is an analogy between the invasive

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

The editors of Reader’s Digest tell how a Tallahassee, Fla., parks superintendent, Larry Schenk, came up with a solution: sheep. “They have an instant affinity for kudzu,” he said. So city officials leased a flock of 300 sheep from Bellweather Solutions—a California-based firm that specializes in grazing invasives. In the New Testament that his Apostles Feed my lambs. Feed my sheep. Not only does faith allow us to know and appreciate the work of our Creator, it also relieves us of superhuman responsibil-

The Preamble to the U.S. Constitution begins with the mighty words, “We, the people.” Yet we, the people, often ignore our responsibility to fully participate and influence the decisions that affect our lives.

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When it comes to serious issues like war, men and women must be hear—loud and clear—the voices of the people.

I find...we are forever trying to scratch this mystery
The third part of the Book of Isaiah is the source of this weekend's first reading. It adds an important dimension to the record of God's people and their salvation. While the children of Abraham indeed were chosen by God to be the special people, they were not the only people. They were never the only possible possession of God. The chosen people, therefore, were required much of their sons, and if their sons failed to meet their expectations then the truly loving fathers applied punishments to strengthen the son and focus the son's mind upon what was right. St. Luke's Gospel furnishes the last reading.

Over the centuries, an attitude developed among many Jews, and certainly it prevailed widely among Jews of the time of Jesus, that all descendants of Abraham and his entrance to adulthood. They drew this attitude right from the mere fact of their descent from the great patriarch. By contrast, the Pharisees held to a tradition that only a small segment of truly devout Jews would achieve salvation. It is said that the Lord disciplines the beloved. God "scourges" every son. This must have been the case in this culture, fathers joined in the task of parenting boys only after the youth reached adolescence. The commonly held view of parenting boys only after the youth reached adolescence. The commonly held view of parenting boys only after the youth reached adolescence. The commonly held view of parenting boys only after the youth reached adolescence. The commonly held view of parenting boys only after the youth reached adolescence. 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The commonly held view of nursing sun shining Through stained glass.

How beautiful the light Of nourishing sun shining Through stained glass.

Tinted patterns shifting as The light moves across The sublime pane.

It seems the changing glow of brightness and shadow Is a metaphor of my life As the colors come and go.

When clouds cover the sun The beauty is dulled. The hue of the window still brightens. You, my Lord. Just out of reach.

Yet, your beauty is dazzling Even through a smoky haze My soul is fed by your love As bright as your grace.

Shining through stained glass.

By Trudy Bledsoe

(Trudy Bledsoe is a member of Christ the King Parish in Indianapolis. She also is a member of the Order of Discalced Carmelites at the Monastery of the Resurrection in Indianapolis. This poem was inspired by 1 Cor 13:12, which reads, “At present we see indistinctly, as in a mirror, but then face to face. At present I know partially, then I shall know fully, as I am known.” This stained-glass window image of the resurrected Christ is located at St. Michael Church in Brookville.)

Sacramental presence of Christ remains briefly after Communion

Your article several weeks ago concerning how long Christ is present with us after Communion was somewhat similar to what a priest told me last year.

After Communion, he said, Christ continues to be present with us for 15 or 20 minutes. This must have been personal conjecture on his part.

I had always assumed that our Lord remains with us until we lost sanctifying grace by mortal sin.

Is there a Church teaching on this? (Louisiana)

A Your priest was talking about how the sacramental presence of Jesus remains after Communion, not how long grace endures.

Catholic doctrine is that when bread and wine become the body and blood of Christ in the celebration of the Eucharist, our Lord's eucharistic presence remains as long as the species (appearance) of bread and wine remain.

This means that whenever, for whatever reason, the consecrated bread and wine no longer look or taste like bread and wine then Christ is no longer present as a sacrament.

Obviously, once we receive the consecrated wine and bread in Communion, our digestive processes affect them just as other food, until they are no longer identifiable as the bread and wine we consumed. When that happens, after maybe 15 or 20 minutes, Christ is no longer present as a sacrament.

However, our relationship with the life and person of Christ, which we call grace, is greatly enhanced by our celebration and reception of the Eucharist.

The Eucharist is a major way that God invites and unites us to an even greater friendship with him.

This intimate presence of Jesus, which grows also through reception of the other sacraments, prayer, charitable works and a good life, does not cease when the sacramental presence of our Lord ceases. It continues to develop unless it is diminished or lost by sin, which is a deliberate turning away and rejection of that relationship.
Make a resolution to help those less fortunate than yourself!

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-Betty Dixon

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Visit Crestwood Village today, and see what everyone is talking about!
Cardinal says Vatican ready to help mediate end to Iraqi standoff

VATICAN CITY (CNS)—The Vatican said it was ready to help mediate a solution to a standoff between U.S. troops and Shiite militants in the Iraqi holy city of Najaf.

“If it is asked of us, the pope will very willingly agree to [support] a mediation,” whose “aim is for all sides to come round the table to talk,” said the Vatican’s secretary of state, Cardinal Angelo Sodano.

The Vatican “is always available. The pope would certainly never back away” from helping to resolve the dispute, he said.

Iraqi government forces in Najaf have been locked in intense fighting with militants supporting Shiite cleric Muqtada al-Sadr.

Much of the fighting has centered on the Shiite Imam Ali Shrine, where many of the militants have been hiding; al-Sadr is also believed to be inside the shrine.

The Shiite Muslim cleric called for followers to rise up and fight against what he has called the U.S. occupation of Iraq.

The Associated Press reported at least eight U.S. troops and 20 Iraqi officers have been killed in Najaf since fighting began. The U.S. military said it believes hundreds of insurgents have been killed in battle, but the militants dispute that figure.

Commenting while accompanying Pope John Paul II on his Aug. 14-15 pilgrimage to Lourdes, France, Cardinal Sodano lamented the ongoing violence in Iraq.

“The repeated killings dishonor Islam and all the noble Iraqi people. We ask that the sacred character of the city be respected as we condemn every form of violence,” he told Italian radio.

The Imam Ali Shrine represents one of the holiest places for Shiite Muslims, who consider Ali the true successor of the prophet Mohammed. For centuries, Shiites have flocked to Najaf and Ali’s tomb to pay their respects.

Meanwhile, the U.N.’s special envoy to Iraq also said the United Nations is willing to help negotiate a solution to the fighting in Najaf if all sides agree.

Iraqi delegates at the National Conference in Baghdad voted on Aug. 16 to send representatives to Najaf to ask al-Sadr to end the uprising and join the political process. The conference is a gathering of religious, political and tribal leaders from across Iraq.

Leading the call for an end to the uprising was al-Sadr’s relative, Hussein al-Sadr, a Shiite cleric.

He told conference delegates that they “must work together to convince Muqtada al-Sadr and the clear brothers in the Mehdi Army to transform into a political party whatever its leaning,” international media reported on Aug. 16.

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Bishop says ‘no question’ violence in Darfur is ethnic cleansing

WASHINGTON (CNS)—The chairman of the U.S. bishops’ international policy committee said there was “no question” that the killings in the Darfur region of Sudan represented ethnic cleansing.

Bishop John H. Ricard of Pensacola-Tallahassee, Fla., told Catholic News Service that the Sudanese government is engaged in a policy to Arabize and Islamize the population.

“This clearly is an example of ethnic cleansing, no question,” he said.

Bishop Ricard, who met with displaced persons in Darfur during an Aug. 1-5 visit to Sudan, said a small contingent of African Union troops that arrived in Darfur in mid-August will do little to protect civilians from further violence.

“The issue of persecution of these people is very real. They are still under attack by the Janjaweed militia or the government forces themselves,” the bishop said.

“It’s still very unsafe for them to return home,” he said.

The bishop told CNS in a telephone interview on Aug. 16 that refugees have been engaged in a policy to Arabize and Islamize the population. They are forced to flee again.

“Many of these people will surely die—children, old people—because they have nothing to go to, they have no protection,” he said.

Since the outbreak of militia attacks more than a year ago, about 200,000 people have fled Darfur to refugee camps in neighboring Chad. About 1.2 million are displaced within the Darfur region.

Rebel groups in Darfur rose up against the government last year, accusing the government of oppressing black Africans in favor of Arabs. Local disputes over scarce grazing lands also have fueled the conflict.

While both groups are Muslim, black Africans are primarily farmers, while the Arabs are nomadic herdsmen, which has brought the two groups into conflict over access to land and water resources.

An estimated 30,000 to 50,000 people have died in militia attacks or from starvation or other causes related to their displacement. According to a recent estimate by the U.S. Agency for International Development, another 350,000 are likely to die by the end of the year unless they receive immediate assistance.

Bishop Ricard told CNS that Sudanese officials told him the violence was caused by the rebel groups, who are fighting the government of oppressing black Africans in favor of Arabs. Local disputes over scarce grazing lands also have fueled the conflict.

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Space station

Mike Boyea, an amateur ham radio operator, and Jennifer Copeland, science teacher at St. Paul the Apostle School in Tullahoma, Tenn., help Kennedy Davis, a first-grader at Good Shepherd School in Winchester, ask a question for an astronaut aboard the International Space Station on Aug. 10. Students from St. Paul and Good Shepherd schools were able to speak with American astronaut Mike Fincke.

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August 20
Malian Collage, St. Francis Hall Chapel, 3:00 Cold Spring Road, Indianapolis. Catholic Charities of Marion County. Toast, praise and worship. 7:30-8:30 p.m. Information: 317-763-3287.

August 20-22

August 21-22
St. Monica Parish, 6131 N. 17th Ave., Indianapolis. Men’s Retreat. 4:00 p.m. Information: 317-859-4673.

August 22
St. Anthony Parish, 5947 E. Base Road, Mooresville, Indiana 47148. Information: 317-784-5454.

August 22
St. Joseph Church, 1375 S. Meridian St., Indianapolis. Adoration of the Blessed Sacrament, 5:30 p.m. Information: 317-236-1596 or 800-382-8382, ext. 1596.

August 22
St. Vincent de Paul Church, 1723 N. Warman Ave., Indianapolis. Rosary, 6:15 p.m. Information: 317-783-1445.

August 23
St. Mary-of-the-Woods College, St. Francis Hall Chapel, 4200 W. 51st St., Bloomington, Indiana 47401. Information: 812-357-3546.

August 24

August 27-28

Prince of Peace Church, 201 W. State St., Madison. Community Festival. Fri.-Sun. 5 p.m.-midnight.

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. Such announcements will be published in the Criterion. Notice must be in our office by 5:00 p.m. Thursday one week in advance of (Friday) publication: The Criterion, The active List, 1400 N. Meridian St. (hand delivery), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

August 20
Malian Collage, St. Francis Hall Chapel, 3:00 Cold Spring Road, Indianapolis. Catholic Charities of Marion County. Toast, praise and worship. 7:30-8:30 p.m. Information: 317-763-3287.

August 20
Holy Rosary Church, 520 Stevens St., Indianapolis. Teatino Requiem Mass. 9:00-M., Fri., Sat., Sun., Mon., 4:15 p.m. Information: 317-636-4478.

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August 20
Cardinal tells pro-life directors that culture of life is starting to prevail in society

By Mary Ann Wyand

ST. LOUIS—Working together to change minds, hearts and laws to end the culture of death in society, more than 100 diocesan pro-life directors, state Catholic Conference directors and other pro-life ministry directors met on Aug. 5-7 at a hotel near the St. Louis Arch for educational presentations on a variety of pro-life issues.

The conference was sponsored by the U.S. Conference of Catholic Bishops’ Secretariat for Pro-Life Activities. In his keynote address, Cardinal William H. Keeler, archbishop of Baltimore and the chairman of the U.S. Conference of Catholic Bishops’ Committee for Pro-Life Activities since November 2003, emphasized the importance of transforming the culture of death into a culture of life that values every person from conception until natural death.

“We proclaim publicly, we proclaim in church, that each and every human life made in God’s image is sacred,” Cardinal Keeler said. “But then we are hurt when others respond in anger, some to ridicule our beliefs. Some of them see human life as disposable because in a way they see it as less than perfect because it can be used to further medical sciences. They insist that their world-view is one that all reasonable people share, and that it is the inevitable wave of the future. Our business is to make sure that that view does not prevail.”

Roe vs. Wade, the 1973 Supreme Court decision legalizing abortion during all nine months of pregnancy, set in motion a chain of events that caused many people to disregard the dignity of every human life, he said, and to show contempt for its sacredness.

“Today, for example, we’re in the midst of a strong and heavily funded campaign to create human lives solely to destroy them for their stem cells,” the cardinal said. “Report after report attests to the promise of adult stem cells to cure disease, but lobbyists and many politicians are clamoring for the funding of embryonic stem cell research, and it even happened at a political convention very recently.”

The Catholic Church and its pro-life ministries are under attack, he said, by people and organizations working to expand the culture of death in society. “Abortion advocates are trying mightily to force Catholic employers that provide prescription drug coverage to employees to include coverage for contraceptives despite our moral opposition,” Cardinal Keeler said.

“National coalitions have been formed to reverse even the conscience clauses that protect our [Catholic] healthcare institutions from being pressured to perform abortions,” he continued. “Socially acceptable reasons for creating and destroying human life seem to evolve rapidly, the cardinal said, citing Planned Parenthood’s new T-shirts that proclaim “I had an abortion.”

Pope John Paul II spoke recently about “our responsibility to care for and to feed our brothers and sisters who are in a vegetative state,” Cardinal Keeler said. “He reminded us that their lives are no less sacred than anyone else’s, and they need our help to survive. But, meanwhile, our world is clamoring for the withdrawal of food and water from patients such as these on the grounds that our world is clamoring for the withdrawal of food and water from patients such as these on the grounds that they do not have meaningful lives and that providing nutrition and hydration expends resources on patients who cannot respond to our love and to our concern.”

The good news, he said, is that “because of your witness and hard work, young people are flocking to the pro-life movement. They see the truth about human life and they want to be involved in protecting life.”

In January, he said, the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., was filled to overflowing for the National Prayer Vigil for Life and many of the participants were teenagers.

The following day, he said, the annual March for Life: 20,000 young people attended a Mass and pro-life rally at the Convention Center in Washington.

“It was exciting,” Cardinal Keeler said. “It was one of the most hopeful, upbeat moments that I have seen in the life of the Church in recent years. Everybody wanted to be in the front line to help win the battle for hearts and minds in the culture of life and over, they took their youthful energy to the march, and it was as heartwarming as it was impressive.”

The cardinal also praised seminarians who are eager to preach the Gospel of Life as priests.

“Our young seminarians are on fire to preach the message of the Gospel of Life,” he said. “That’s true across the board at seminaries. It is such a joy to talk with the seminarians and see how full of energy for life they are.”

The almost decade-old public debate aboutpartial-birth abortion has educated people about this horrific practice, he said, and “brought to everyone’s attention what a pregnant woman carries and nurtures in her womb is a human being.”

Post-abortion reconciliation ministries like the Church’s Project Rachel also have made a difference in the battle to end abortion, he said. “Women increasingly speak out to say that they had an abortion and have suffered greatly because of it.”

Roe will be overturned, he said. “But not right away. It’s going to take some work.”

Someday, the nation will turn away from killing as punishment for capital crimes, he said, provide love, care and compassion for those who are dying, and reject euthanasia and assisted suicide.

“The road is steep,” the cardinal said. “The issues are many. But we will persevere. We who labor in the pro-life vineyard are witnesses to the truth. We witness every day to the sacredness and the dignity of each and every human being in every circumstance and every condition.”

“Pro-life supporters witness to the reality that ‘unborn children, those who are handicapped or aged or dying, and those who live in the margins of society are made in God’s image,’” Cardinal Keeler said, “and they deserve respect, care and love precisely because they are vulnerable.”

It takes courage and patience to work for the sanctity and dignity of all human life, he said. “The day will come when the culture of death that surrounds us will be transformed by the grace of God, … into a culture that respects and values life.”

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She thinks she can do anything. We think she’s right.
Franciscan sister Benedict Esquivel of Oldenburg was 99 and taught in Catholic schools for 50 years

Franciscan Sister Benedict Esquivel, of the Order of Saint Francis, died on Aug. 10 at St. Clare Hall, the health care facility for the Congregation of the Sisters of the Third Order of St. Francis, at the motherhouse in Oldenburg. She was 99.

The Mass of Christian Burial was celebrated on Aug. 13 in the motherhouse chapel at Oldenburg. Burial followed in the sisters' cemetery.

The former Marist Ascenion Whalen was born in 1905 in Morris Run, Pa., to Michael Moran, a coal miner, and Sarah Radkowsky. Her parents were Michael Moran, a coal miner, and Sarah Radkowsky. She was the eldest of three. Great-grandmother of one.

Whalen, Fen, 87, of St. Paul, Minnesota, Aug. 24. Husband of Pearl (Mullen) Whalen. Father of Norma Deel. Memorial contributions may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100.

Franciscan Brother Leonard Kireski serve(d) Holy Family Parish

Franciscan Brother Leonard Kireski, who at 97 was the oldest Franciscan friar in the Cincinnati-based Province of St. John the Baptist, died on Aug. 17 at Holy Family Church in Oldenburg. Burial followed on Aug. 18 at Holy Family Cemetery in Oldenburg.

Leonard Kireski was born in 1907 in Morris Run, Pa., to German immigrants Jo and Michalene Kirejewski, who later shortened their surname to Kireski.

He became interested in religious life as a young man, but postponed his entrance into the Franciscan order until his 47th birthday in 1955, when he was old enough to assume the care of their aging parents.

After being invested in the order as a “friar” or “tertian” brother in 1955, he spent four years serving the Indian Navajo missions in Lukachukai, Ariz., and St. Michael’s, Ariz., doing any work that needed to be done, including repairing roofs, maintaining electrical and water systems, cooking, acting as porter, serving the car and tending to the care of the house.

He entered the Franciscan novitiate at St. Anthony Shrine in Cincinnati in 1939. He professed his simple vows in a friar house in Oldenburg in 1943 and his solemn vows in 1946.

His first assignment to Holy Family Parish in Oldenburg was from 1946-56, after which he returned to maintenance work at St. Anthony’s Shrine until 1967. He left that year for what would become his final and longest assignment, minis- tering to Holy Family Parish in Oldenburg for nearly four decades.

He retired to Mercy Franciscan Terra-a couple of months ago.

Leonard Brother apparently died of heart failure, although one of his joys was making paper grocery bags to give to the poor. He was a quiet, gentle soul with a remarkable sense of humor.

He left that year for what would become his final and longest assignment, ministering to Holy Family Parish in Oldenburg for nearly four decades.

One of his joys was making paper grocery bags, a hobby he was forced to give up after his sight began to fail.
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