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Criterion

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August 20, 2004

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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 was why Cardinal Etchegaray was asked to read his text.

Greeting the sick, the pope's text said, "With you I share a time of life marked by physical suffering, yet not for that reason any less fruitful in God's wondrous plan."

In his text, the pope said he always has relied on and benefited from the prayer offerings of those who suffer. He asked the sick to join him "in offering to God, through the intercession of the Virgin Mary, all the intentions of the Church and the world."

Waiting for the pope at the grotto on the shore of the Gave River, French Cardinal Philippe Barbarin of Lyon, head of the French bishops' committee for the pastoral care of the sick, said Pope John Paul's obvious tenderness for those who suffer "is a strong message to new priests and bishops."

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CNS photo from Reuters



Above, candles and torches flicker in a view from the front of the Basilica of the Immaculate Conception and 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.

Bush and Kerry present clear differences on abortion issue

Editor's note: The U.S. bishops' Administrative Committee adopted "Faithful Citizenship: A Catholic Call to Political Responsibility" as a blueprint on how Catholic social teaching should affect political participation by Catholics. Here is one story in an



ongoing Catholic News Service series about how the stands of the Democratic and Republican presidential candidates stack up with "Faithful Citizenship."

WASHINGTON (CNS)—In the Catholic world, at least, few issues have gotten more attention than abortion during the 2004 presidential campaign.

But putting aside the question of Communion for Catholic politicians, no issue shows a clearer distinction between the major party candidates, Republican President George W. Bush and Democratic Sen. John F. Kerry of Massachusetts.

As president, Bush has signed the ban on partial-birth abortions, which his administration has defended against court challenges; signed the Born Alive Infants Protection Act; reinstated the "Mexico City policy" that bars the use of U.S. foreign aid to promote abortions in other countries; denied federal funds to the U.N. Population Fund; and nominated pro-life federal judges.

Kerry voted six times against the partial-birth abortion ban; was a co-sponsor of the Freedom of Choice Act, which would have prohibited states from placing limits on abortion; opposes parental involvement in minors' abortion decisions; and has vowed to reverse the Mexico City policy and to "only appoint Supreme Court justices who will uphold a woman's right to choose."

"President Bush has compiled a record during his first term in office that can only be described as extraordinarily pro-life," said Steven Ertelt, editor and founder of LifeNews.com, in what he said was the Internet-based pro-life news service's

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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 religion 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

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ELECTION

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“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, gives Kerry 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 euthanasia,” they said. “We encourage the passage of laws and programs that promote childbirth 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, “Failing to protect the lives of innocent and defenseless members of the human race is to sin against justice.”

“Those who formulate law therefore have an obligation in conscience to work 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 Marianist-run 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 conflicting—and often confusing—statements about when he believes life begins and how that belief affects his stand on abortion.

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 oppose abortion, personally. I don’t like abortion. I believe life does begin at conception.”

But in follow-up interviews with ABC News and The Associated Press, Kerry said although he believed unborn children were “a form of life,” they were “not the form of life that takes personhood in the terms that we have judged it to be in the past.”

“My personal belief about what happens in the fertilization process is a human being is first formed and created, and that’s when life begins,” Kerry told ABC’s Peter Jennings on July 22. “Within weeks, you look and see the development of it, but that’s not a person yet, and it’s certainly not what somebody, in my judgment, ought to have the government of the United States intervening in.”

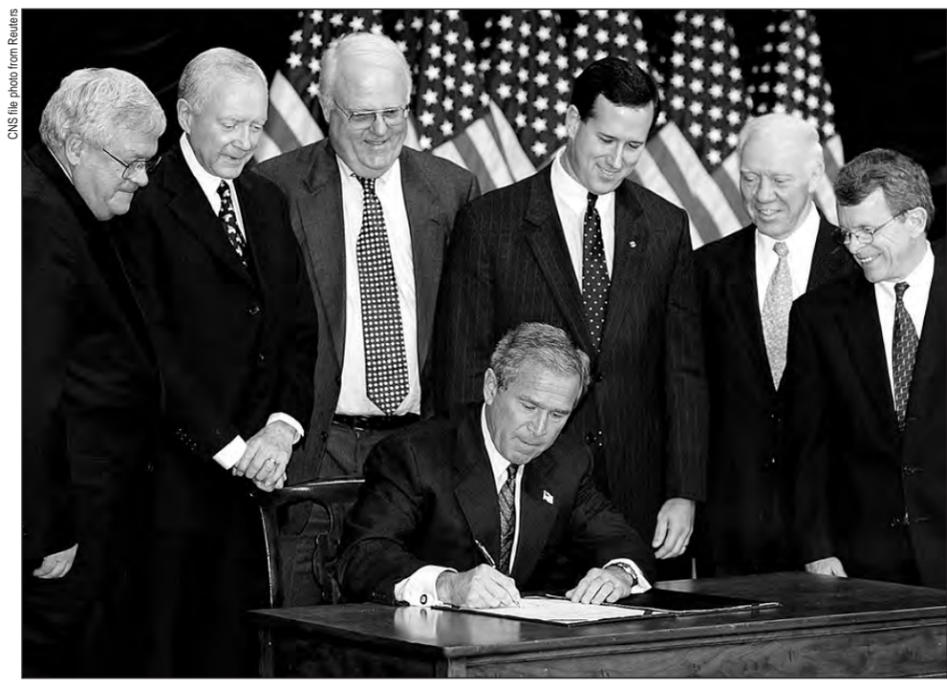
Kerry’s opponents have been able to use such comments to “call his genuineness into question,” Duncan said.

But how much effect does a president really have on abortion policy?

In the U.S. system of checks and balances, where Congress passes legislation and the president simply signs or vetoes it, a president’s influence can nevertheless be substantial.

Both President Bill Clinton and the current President Bush showed their understanding of that when, in their first days in office, they signed executive orders affecting U.S. abortion policy.

In five executive orders on Jan. 22,



U.S. Catholic bishops praised passage of the partial-birth abortion ban, which President George W. Bush is pictured signing into law on Nov. 4 in Washington. Standing behind Bush are, from left: Speaker of the House Dennis Hastert (R-Ill.), Sen. Orin Hatch (R-Utah), Rep. James Sensenbrenner (R-Wis.), Sen. Rick Santorum (R-Pa.), Rep. James Oberstar (D-Minn.) and Sen. Mike DeWine (R-Ohio). The Bush administration has since defended the law against court challenges. Democratic presidential nominee Sen. John Kerry voted six times against the partial-birth abortion ban.

1993, Clinton reversed the ban on abortion counseling in federal family planning clinics; overturned the moratorium on federally funded research involving the use of fetal tissue; ordered a study of the ban on import of the French abortion pill, RU-486, for personal use; revoked the prohibition on abortions in military hospitals overseas; and voided the Mexico City policy which had forbidden U.S. foreign aid funding of agencies promoting abortions.

Eight years later, Bush signed an order reinstating the Mexico City policy, which had been in place from 1984, when it was instituted by President Ronald Reagan, until Clinton’s action.

Clinton also twice vetoed the Partial-Birth Abortion Ban Act, and Congress failed to override the vetoes. Bush signed

the legislation into law last November.

But a president’s most long-standing effect on abortion might be in his appointments to the U.S. Supreme Court, the ultimate 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.

LifeNews.com’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 determine whether abortion will remain legal for the next 30 years.” †

Official Appointments

Rev. Frank Kordek, O.F.M., to pastor of Sacred Heart of Jesus Parish in Indianapolis, from ministry outside the Archdiocese of Indianapolis; effective immediately.

Rev. Arturo Ocampo, O.F.M., to pastor of St. Patrick Parish in Indianapolis, from ministry outside the Archdiocese of Indianapolis; effective Sept. 1, 2004.

Rev. Michael O’Mara to a second six-year term as pastor of St. Mary Parish in Indianapolis; effective Sept. 2, 2004. †

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



Supporters of legal abortion show their commitment to the Democratic party nominees for president and vice president, Sen. John Kerry and Sen. John Edwards, at the Democratic National Convention in Boston in July. The National Right to Life Committee has given Kerry, a Catholic, a 2 percent pro-life voting record since 1984.



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St. Joseph Parish in Indianapolis celebrates 50 years

By Brandon A. Evans

The parish community of St. Joseph in Indianapolis is celebrated its 50th anniversary next 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. Mickley Ave.

The concelebrants will include Father Glenn O'Connor, current pastor of St. Joseph Parish and St. Ann Parish in Indianapolis, and Father Harold Rightor, 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.

He said that because of the proximity of the parish to Indianapolis International Airport, there are always visitors—and, he added, "they always find it to be small, but a very warm community."

The parish has a little more than 400 families—and the parishioners like it that way.

Cindy Lanctot, a member of the parish, said that she's lived in different states and had attended very large parishes.

"They were very huge parishes and we had all the programs and all the bells and whistles," she said. But they lacked something—something that she found at St. Joseph Parish.

"I feel like I could call anybody over there and they'd help me," she said. "And I think that's the biggest thing anyone will tell you about St. Joe's. It's small enough still that you know everybody. New people are spoken to, and it's just a very caring bunch of people."

Lillian Plummer, also a parishioner, agreed. "I like its friendliness," she said 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."

When asked what makes 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 hard-working 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,

Rosner serves as a sacristan, an extraordinary minister of holy Communion, a lector and whatever else is needed. He also lives across the street from the church.

"I'm just the one that looks after things," he said.

Father O'Connor also mentioned another significant way that the parish is active.

"Our old convent is a halfway house for women recovering from drugs and alcohol," he said. It is named Seeds of Hope.

"That'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."

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 at that time by Father Joseph Petit as the fourth Catholic parish in Indianapolis.

The original parish, which consisted of a church, school and rectory, was located on East Vermont Street. The next year, Bishop Jacques Maurice de St. Palais erected the diocesan seminary on the grounds.

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.

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 steeple of the former St. Joseph Parish in Indianapolis is removed by a crane in this undated photograph. The church, which was located at 623 E. North St., was closed in 1949 by Archbishop Paul C. Schulte. Later that year, a new St. Joseph Parish was founded on the westside of Indianapolis, only to move again in 1954 to make way for Interstate 465.

Archbishop Paul C. Schulte officially dissolved the parish and celebrated its final Mass on June 26, 1949.

But it was not the end of St. Joseph Parish.

A few months later, the archbishop announced the founding of a new different St. Joseph Parish at 6041 W. Morris St. on the westside of Indianapolis.

The parish grew, 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.

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 Rosner since 1955.

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.

"The really cool thing about St. Joe's is [that] the younger people are stepping up to fill in the gaps," she said.

When reflecting on the future of the parish, Father O'Connor said that the members of the faith community would never want to leave behind their friendliness and warmth.

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

Little Flower School teaches students leadership skills

By Brandon A. Evans

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—

all in seventh and eighth grade—participated in a special one-day camp at Camp Rancho Framasa in Brown County.

During their time there, the young people rafted, did various projects, climbed walls and learned the importance of working together.

"We learned to work as a team and communicate," said Amanda Tutrow, an eighth-grade student. The wall-climbing challenge in particular took a lot of

teamwork.

David Leszcynski, also in the eighth grade, agreed.

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:

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Editorial



A new book by a Harvard professor says that the Catholic Church in the United States is being transformed into an "American Catholic Church" that is becoming Protestant and Catholics in the United States have come to accept the fact that the Catholic Church is just another denomination.

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 Latino 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 are 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 long history," and he doesn't expect that to change. America's Christianity, though, has always been dominantly Protestant, and Huntington says that our country's history of anti-Catholicism has been caused by the fact that Catholicism is fundamentally un-American.

Now, he says, that is about to change and we will see "the transformation of a Roman Catholic Church into an American Catholic Church." The Catholic Church in America, he says, is becoming Protestant and Catholics in the United States have come to accept the fact that the Catholic Church is just another denomination.

Huntington is not the first to make that observation. Indeed, Chicago's Cardinal Francis George has characterized American Catholics as "Catholic in faith, Protestant in culture." We have long had an exaggerated individualism that reflects a Protestant attitude rather than one that reflects traditional Catholic ecclesiology.

We have ingested a congregationalist mentality, with loyalty to our parishes rather than to the universal Church.

This attitude exists in a significant portion of American Catholics. A poll by *The Boston Globe* in May 2003 found that 39 percent of Catholics in Boston, and 50.9 percent of those between 18 and 39, would support an American Catholic Church independent of the Vatican. Admittedly, this was a poll in Boston at the time of the horrendous

sex-abuse scandal there, but the results are still alarming.

What those Catholics said they would support is an American schism, the formal and deliberate break of a group from ecclesiastical unity. Frankly, we see no danger of such a schism in the United States. In Catholic history, rebellious bishops have led schisms and that isn't likely here in the United States. No Catholic layman is prominent enough to lead a schism.

Nevertheless, just the concept of an American Catholic Church independent of Rome shows an ignorance of what the Catholic Church is. As we say on Sundays when we recite the Nicene Creed at Mass, we believe in one, holy, catholic and apostolic Church. An independent American Catholic Church would not be one, catholic or apostolic.

It is also troubling that so many Catholic Americans have come to think of Catholicism as just another denomination. As the Vatican II document *Lumen Gentium* said, the sole Church of Christ "subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him" (#267).

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" (#322). 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—are paying—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. Fink

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 a college education.



Individuals in our community and organizations—like the Lumina Foundation—have forwarded suggestions about how state government, parents and families can

solve the problem. At Marian College in Indianapolis, we know those 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 has 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 operational strength will also depend upon the ability 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 means putting an end to the higher education "arms race" that causes over-built facilities and high-priced amenities.

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—for the families 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 handsomely to the state in tax revenues, enriched cultural life, 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 insure 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 must come from a unified effort to put higher education at the top of our priority list—as institutions, as 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.) †

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 I can truthfully say that when God created man he gave him a free will to do good or bad as he chose. Good would be rewarded and bad would be punished on the final judgment day. Ultimately, choices would have to be made.

The Church was established as a help and guide toward eternal salvation. It logically would follow that civil legislation was never an option in the plan to assist the faithful while conducting their moral obligations.

The above having been stated, it would seem that the Catholic Church is appealing to "state" to help with what is clearly a "Church" matter. I have been shocked and amazed by the many changes in the

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 13,000 Iraqis who may have died since the war began than he is about the necessity of having a pro-life president. Of course, it is a terrible tragedy that any people are dying, but in 1996 as many as 13,000 abortions were done in Indiana. Both pro- and anti-abortion groups use the figure 4,000 abortions a day in this country.

My main question to Mr. Hellmann, however, is what is 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

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Pray, ask Jesus for vocation guidance

(Last of a series)

This week, I continue with questions that Roncalli High School students asked concerning the priesthood and related matters.

"What would you tell young people who are thinking about joining the priesthood 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 where you couldn't handle the pressure or it just got to be too much?"

One time, my spiritual director-confessor 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 decisions 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 original 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 awesome and humbling gift. Surely 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 conferring the sacrament of confirmation.

Ordaining deacons and priests is awesome. 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 members 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 personnel 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 pastor.

That is why, just as I emphasize the absolute importance of prayer for everyone else, so 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 complicated, 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 committed myself to Christ and the Church for life. Starting over is not an option I consider. But, to answer your question hypothetically, no, I would not want to do anything else. I considered other options when I was discerning my vocation during 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 priestly and religious life.

Oren, pídanle a Jesús orientación vocacional

(Último de la serie)

Esta 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?"

Pídanle a Jesús que les 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 mi director espiritual y confesor me aconsejó que cada mañana realizara un doble acto de fe: Cree firmemente que Dios te ha llamado para ser sacerdote y obispo y cree firmemente que Dios te ha concedido esta gracia, esta dádiva, para hacer lo que Él te ha llamado a hacer. Claro que sí, como en todos los caminos de la vida, existe presión. Y en algunos momentos existen desafíos en un mundo que no siempre está de parte de Dios y la religión (y de los arzobispos). Pero Cristo no nos pide más de lo 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 arzobispo?"

Primero, tengo que admitir que no

sucede 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 complejo 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?"

Es nuestra creencia católica que los obispos pasan a formar parte de la línea de sucesores de los 12 apóstoles originales sobre los cuales Jesús fundó la Iglesia. La sucesión apostólica de Pedro, como vicario de Cristo, representa el medio por el cual se 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 sacramental 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 de 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 realidades económicas y de personal. 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 capital de la oración para todo el mundo, aplico este principio a mí 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, o 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 discernía 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 únicamente 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 todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

Check It Out . . .

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, in Batesville, is having an **auktion** at 10 a.m. 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-class 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, 2618 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. 10th St. There will be another polka jam from 1 p.m. to 9 p.m. on Sept. 4 at Dick's Bodacious Bar-B-Q, 723 Broad Ripple Ave. The Bob Klemens Crossroads Band will play from 1:30 p.m. to 4:30 p.m. 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 10 p.m. on Sept. 5 at the Slovenian National Home Picnic Grounds. The picnic will feature music, children's games, auction items, a petting zoo and food. For more information, log on to www.indyslovenefest.com.

"**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 Louisville, Ky.; the St. Joseph Passionists (for women) in Whitesville, Ky.; the Franciscan Friars in Libertyville, Ill.; and St. Procopius 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. 1-3 and Oct. 8-10. 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 theology and spirituality. Benedictine Father Matthias Neuman, adjunct professor of systematic theology at Saint Meinrad School of Theology, will present the course. The cost is \$60 per person or \$50 per senior citizen. For more information, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451 or e-mail indyprogs@saintmeinrad.edu.

Providence Retirement Home in New Albany will be having its second annual **beer- and wine-tasting fundraiser** from 7 p.m. to 11 p.m. on Sept. 4 at the Amphitheatre on the New Albany Riverfront. The event will feature different wines, beer and food. The cost is \$50 per person, and the proceeds will support the charity care program for residents at Providence Retirement Home. For more information or to purchase tickets, call Shirley Baumann at 812-945-5221.

A **charismatic Mass** will be held on the evening of Sept. 3 at St. Mary Parish, 317 N. New Jersey St., in Indianapolis. There will be a teaching at 7 p.m., then time for praise and worship at 7:30 p.m., followed by a Mass and prayers for healing. Father Michael O'Mara, pastor of St. Mary Parish, will preside at the Mass. For more information, call Len Bielski at 317-927-6565.

Holy Rosary Parish, 520 Stevens St., in Indianapolis, is

offering a series of courses about the **life and ministry of Pope John Paul II** this fall. The courses will take place from 6:30 p.m. to 7:45 p.m. on Sept. 14, 21 and 28, Oct. 5, 12, 19 and 26, and Nov. 2 in the second-floor classroom of the CYO Center adjacent to the church. Sean Gallagher, *Criterion* reporter, 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 papal election, 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 heartfelt 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 Scholar Shop or the Abbey Press Gift Shop, both on the grounds of the Archabbey, or by logging on to www.saintmeinrad.edu/shop. The cost is \$15.95 plus shipping and handling.

Saint Meinrad Abbey Guest House in St. Meinrad is hosting a midweek retreat on Sept. 14-16 titled "**Love Is a Many Splendored Thing**." Benedictine Father Eric Lies will present the retreat, which will look at the many aspects

Sister Regina Gallo professes first vows



Providence Sister Regina Gallo, who entered the Congregation of the Sisters of Providence of Saint Mary-of-the-Woods on Sept. 13, 2001, professed first vows on July 11 in the Church of the Immaculate Conception at the motherhouse.

Sister Regina has experience her postulancy, canonical novice year and mission novice year—the steps required during the initial formation process prior to professing first vows as a Sister of Providence.

She was born and raised in Elmwood Park, Ill., a northwest suburb of Chicago. She graduated from Mother Theodore Guérin High School in River Grove, Ill., and is currently attending Dominican University in the same town. †

of love and discovering ways to practice it. Benedictine Father Aurelius Boberek will lead a weekend retreat titled "**The Mystery of Sacrifice**" on Sept. 17-19. The retreat will offer meditations on the meaning of the eucharistic liturgy. For more information or to register for either retreat, call the guest house at 812-357-6585 or 800-581-6905, or e-mail mzoeller@saintmeinrad.edu, or log on to www.saintmeinrad.edu/abbey.

Rachel's Companions is a confidential, Catholic spiritual support group for those affected by abortion and in need of healing. For more information, call the archdiocesan Office of Pro-Life Activities at 317-236-1521 or 800-382-9836, ext. 1521. †

VIPs . . .

Robert and Peggy (Rafferty) Havlin, members of St. Michael Parish in Greenfield, will celebrate their 50th wedding anniversary with an open house given by their children on Aug. 21 at the New Palestine Lyons Club, 5242 W. U.S. Hwy 52, in New Palestine. The couple was married on that date in 1954 at St. Philip Neri Church in Indianapolis. They have six children: Donna Ernest, Peggy Lawyer, Nancy Wethington, Joseph, Robert Jr. and William Havlin. They have 19 grandchildren and one great-grandchild.



Paul and Nancy Tuttle, members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, will celebrate their 50th wedding anniversary on Sept. 4 with a Mass and renewal of vows at 1:30 p.m. at their parish. A reception will immediately follow in the parish hall. The couple was married on Sept. 6, 1954, at the former St. Catherine Church in Indianapolis. They have four children: Pam Hunter, Vicki Roark, Nick and Paul Tuttle. They have 17 grandchildren and four great grandchildren.

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 Caucus during their recent annual meeting in Houston. †

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

The Princess Diaries 2: Royal Engagement (Disney) Rated **A-I (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 **A-II (Adults and Adolescents)** because of animated violence and some scary images. Rated **PG (Parental Guidance Suggested)** by the MPAA. †

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LEADER

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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 authors 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.

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 geographical continent," said Cardinal Joseph Ratzinger, head of the Vatican Congregation for the Doctrine of the Faith.

"Turkey 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.



Submitter photo

The current members of the Little Flower Leadership Program at St. Therese of the Infant Jesus (Little Flower) School in Indianapolis gather for a photo this past May. The students, all seventh- or eighthgraders, will provide leadership for the school in four different areas: student council, a student Web site, school spirit and service.

"The page was designed to be of interest, to inform and [to] contain pertinent topics for a variety of students," said Karen Wagner, a computer teacher and moderator of the Web site.

David offered his vision of leadership.

"A leader to me is someone that doesn't really look at themselves as a leader," he said. They don't focus on what others think of them, but rather, do what they must.

A leader is someone who is not self-centered, he said, and is "someone who does things not for themselves but for other people."

The students in the program are well-known to the rest of the student body.

"They come to the younger kids' classrooms and they talk to them about their group and what they're doing," Dalton said.

In being a part of the program, Amanda and David said that they have come to realize how much the younger students in the school look up to them.

"If you do something wrong, they're going to notice it," Amanda said. "I think that a leader is someone that you could look up to and someone that sets good

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 sets 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. †

Photo by Brandon A. Evans



Amanda Tutrow, left, and David Leszcynski, eighthgrade students at Little Flower School and members of the school's leadership program, work on a pair of computers. David is working with other students on a Web site and Amanda will serve this year as secretary of the student council.

Our Lady of Fatima Retreat House

Upcoming Events!

- September 3-5 A Journaling Retreat
- September 12 Introductory Labyrinth Workshop
- September 17-19 Tobit Marriage Preparation Weekend
- September 27 Senior Monthly Mass
- October 8-10 Living With Two Hands and Twenty-Four Hours: A Christian Program for Managing Time and Handling Stress
- October 10 Coping With Stress, Suffering, and Care-Giving Through God's Word... A Holistic Catholic Approach.

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LOURDES

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The cardinal told reporters that in the pope's recent autobiography, *Get Up, Let Us Go*, he said he 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 Barbarin 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."

The pope's courage was on display about half an hour later when he strug-

gled 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



Sick people in Lourdes, France, are assisted by caretakers on Aug. 13. The sick come to Lourdes from all over the world seeking a cure from their ailments. Pope John Paul II reached out to the sick and suffering during his Aug. 14-15 visit to Lourdes, telling them, "With you I share a time of life marked by physical suffering, yet not for that reason any less fruitful in God's wondrous plan."

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 popemobile as 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.

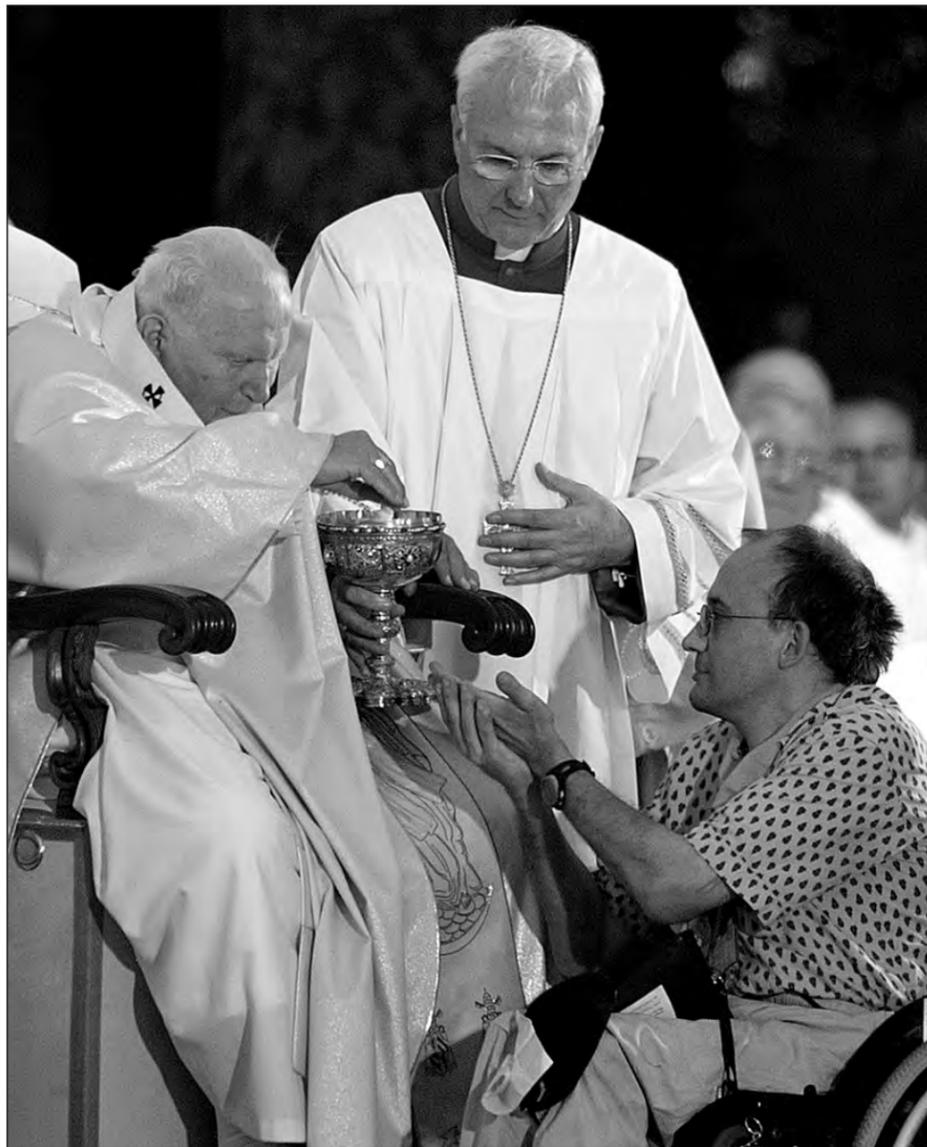
After reciting a long prayer to Mary at the basilica, the pope did not get back into the popemobile, but rather was pushed on his wheeled throne across the Gave River and to the guesthouse where he was staying.

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. 15. The pope, struggling with the effects of Parkinson's disease, greeted the sick at Lourdes, telling them that he has always relied on and benefited from the prayer offerings of those who suffer.



Pope John Paul II prays at the Massabielle grotto in Lourdes, France, on Aug. 14. The pope greeted and prayed with the sick at the site of the Virgin Mary's 1858 appearance to St. Bernadette Soubirous.



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CHILDREN

continued from page 1

information on who molests children, how they seduce children by breaking appropriate rules of behavior, the harmful effects of sexual abuse on children, how parents and others who work with children can protect them from harm, what risk factors to watch out for and be aware of, what to question, and the importance of knowing where your children are and who they are with at all times.

The training materials raise people's awareness about the dangers of child abuse by pointing out common myths, she said, including the mistaken belief that most child abusers are strangers.

"That's not true," Yakimchick said. "Most child abuse is committed by people who are well-known to children. That's how they get the child's trust."

A brochure provided as part of the "Protecting God's Children" training lists the warning signs of an adult's inappropriate relationship with a child.

These warning signs point to adults who want to be alone with children and discourage other adults from participating in or monitoring a program or activity they are conducting with children.

Possible child abusers may give gifts to children and want to touch, tickle or wrestle with them. They also think the rules of appropriate behavior don't apply to them.

Child abusers also may allow children to engage in activities that their parents do not let them do, and they may use bad language, tell dirty jokes and show pornography to children.

The basic awareness training includes advice about locking empty rooms in schools and other parish buildings, only meeting with children in places where other adults are present, supervising all activities, inviting parents to visit during programs, and scheduling an adequate number of staff members or volunteers to ensure proper supervision of all the children participating in activities.

The training material also explains other practical ways to protect children, which include asking children questions, monitoring their behavior and knowing who is spending time with them.

Yakimchick said agency, parish and school staff members as well as anyone who works with children in archdiocesan programs or facilities will be trained using these new educational materials, which also will be made available to parents' groups and others as time permits and as resources allow in coming months.

She said archdiocesan agency, parish and school staff members who completed the first phase of the "Protecting Our Children" awareness training in early August described it as an excellent program that was well-worth their time and will help them improve their ministries.

Yakimchick said the Virtus program staff will train archdiocesan facilitators from a list of people nominated by parish leadership in central and southern Indiana, and these facilitators will be responsible for providing safe environment training for Church staff members and volunteers in all 11 deaneries during the coming months.

"It takes a whole archdiocese to protect children," Yakimchick 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.

"We already had a safe environment program in place for children," Yakimchick 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 stipulates five ongoing safeguards under the section called "To Protect the Faithful in the Future."

The safeguards listed as archdiocesan policy in the document are:

- Education and counseling opportunities shall continue to be made available to Church personnel as part of the archdiocese's continuing education and training 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 screening and evaluative techniques will be employed in deciding the fitness of candidates for ordination.
- A letter from religious supervisors 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 French Lick.

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 information that 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 participants 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 instructional session for facilitators of the parish-based safe environment 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 forward to report sexual misconduct so that it can reach out to the victims.

Anyone who believes that he or she has been a victim—or who knows of anyone who has been a victim—of such misconduct should contact the archdiocesan victim assistance coordinator, Suzanne L. Yakimchick, chancellor, by mail at the Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410, or by telephone at 317-236-7325 or 800-382-9836, ext. 7325. †

Black Catholic women 'claim treasures,' share gifts at gathering

HOUSTON (CNS)—Memorable songs of praise and worship, messages of perseverance and moving testimonies left lasting impressions on attendees during the second National Gathering of Black Catholic Women, held in Houston.

But for Genevieve Rousseve, 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 Rousseve, 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 Sister's Conference, brought together more than 800 women of faith from all corners of the United States in celebration of their heritage, their 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. "For me, [the gathering] has been a wonderful spiritual renewal."

Russell attended with five other women from her home parish, St. Benedict the Moor, which she said is 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 Goodlett, who was among those who made the trip with Russell. "This conference was about the acknowledgment and empowerment that we have as women in the Catholic Church."

Keynote addresses, workshops, prayer experiences and special ceremonies brought home the conference's goal of celebrating and understanding the role of black women in the 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

start there, we are all going to go home and do something to improve our parish."

The theme of the national gathering, "Black Catholic Women ... Claiming Our Treasures," was addressed by Sister Patricia Haley, a Sister of Charity, during her closing keynote speech on "Claiming Our Treasures ... Thank You, Lord."

Sister Patricia is a founding member of the National

Black Sisters' Conference. More than 120 religious from all over the world took part in this year's gathering.

"We are cherished, we are special carriers of the spirit of God," Sister Patricia said. "These are the treasures in our very being. Our being is valuable, our being is beloved, our being is cherished. And any behavior less than that is unbecoming of us. We have been given the freedom of charity, to love as Jesus loved." †



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From the Editor Emeritus/John F. Fink

Father William Corby was a Civil War hero

Notre Dame football fans who have walked the campus on game day have probably seen the statue of Father William Corby. It's outside Corby Hall, the residence hall for many of the Holy Cross priests, located beside Sacred Heart Basilica. Former President Father Theodore Hesburgh lives there, but present President Father Edward Malloy lives in Sorin Hall, a student residence.

The statue of Father Corby shows him with his right hand raised, so years ago, when the statues around the campus were given football nomenclature, this one was called "Fair Catch Corby." Actually, though, he is not signaling for a fair catch.

In my column in the June 4 issue, I said that there were 40 Catholic chaplains serving the North and 28 serving the South during the Civil War. Seven of them were Holy Cross priests from Notre Dame, and Father Corby was the most celebrated.



He joined Gen. Thomas Meagher's New York Irish Brigade, almost all of whom were Catholics. He served in that regiment in the battles of Fair Oaks, Antietam, Fredericksburg, Chancellorsville and Gettysburg. At Antietam, he mounted a horse and dashed along the front lines shouting at the soldiers to be sorry for their sins because he was about to give them general absolution.

The statue at Notre Dame, though, shows him at the battle of Gettysburg. There, he stood upon a large rock and gave general absolution along with a patriotic sermon reminding the soldiers of their duties to God and country. A similar bronze statue of Father Corby giving absolution was dedicated at Gettysburg in 1910.

The Irish Brigade, by the way, began with 3,000 men. By 1863, it was reduced to only 530 active troops, the others being either killed or wounded. At the Battle of Gettysburg, 198 men of the Irish Brigade were killed.

After the Civil War, Father Corby returned to Notre Dame, where he worked closely with the university's founder and president, Father Edward Sorin. In 1865,

Father Sorin was elected worldwide superior general of the Congregation of Holy Cross. He gave up the presidency of the university but not administrative direction.

He first chose Father Patrick Dillon to succeed him, but in 1869 he replaced Father Dillon with Father Corby. Three years later, though, Father Sorin decided to make his nephew, Father Auguste Lemonnier, the president. Father Corby stepped aside. Father Lemonnier, though, died after only two years in office and Father Sorin next appointed Father Patrick J. Colovin as president.

Father Colovin was a disappointment. So two years later, in 1877, Father Sorin again called on Father Corby, who served a second term of five years as Notre Dame president. At that time, too, Father Sorin appointed Father Corby provincial of the Congregation of Holy Cross.

In 1882, the Vatican decided that Father Corby had to give up one of his offices. He remained the provincial and resigned as president.

Next to Father Sorin himself, the Civil War hero made the most contributions during the early years of Notre Dame. †

Making a Difference/Tony Magliano

Alleged aggression, then and now

Forty years ago, on Aug. 4, 1964, President Lyndon B. Johnson announced to the American people that U.S. destroyers Maddox and C. Turner Joy had been attacked in the Gulf of Tonkin, off the coast of North Vietnam. Three days later, Congress approved the "Tonkin Gulf Resolution," giving Johnson the power



to take "all necessary measures" and "to prevent further aggression."

However, the alleged "aggression" was never confirmed. In fact, White House tapes suggest strong doubt that the attacks ever occurred.

Nonetheless, in March of 1965, Johnson sent the first of 543,000 American ground forces to South Vietnam. Ten years later, the war ended; so did the lives of more than 58,000 American troops, 2 million North and South Vietnamese soldiers and countless innocent civilians.

All of this sounds strikingly familiar.

Leading up to the Iraqi war, the Bush administration claimed Iraq had weapons of mass destruction, and that Saddam Hussein had collaborative ties with the terrorist organization al-Qaida. We were warned that our national security was at stake, therefore requiring a U.S. preemptive attack against Iraq.

The administration sought congressional approval. And Congress—including Democratic presidential candidate Sen. John Kerry—in effect gave Bush the very same power to wage war that an earlier Congress gave to Johnson.

And reminiscent of the Gulf of Tonkin episode, Iraq's possession of weapons of mass destruction, as well as its close ties with al-Qaida, were never confirmed. No hard evidence proving these claims exists.

Once again a president and a majority of Congress misled its people.

With no end to the fighting in sight, more than 918 American combat forces have been killed and approximately 6,000 have been wounded, while as many as 13,397 Iraqi civilians have perished (see www.iraqbodycount.org).

Pope John Paul II said, the "conflict in Iraq has shown once more that war does not solve problems. War complicates problems, and leaves the civilian population to bear the tragic results."

War has always been a deadly narcotic to humanity and America is hooked. We can't even begin recovery because we persist in denying that we have an addiction. And just as the drug addict develops an increasing urge for more narcotics, our war habit requires increasingly huge military budgets to satisfy our addiction.

The proposed military budget for fiscal year 2005 is \$420 billion—more than the combined annual military budgets of 20 nations! And, according to the Center for Arms Control and Non-Proliferation, "the administration plans to spend \$2.2 trillion on the military over the next five years."

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 direction of the nation. Millions of citizens—with their silence—allow life-and-death decisions to be made by one president, 535 members of Congress and nine judges.

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

It is long overdue for every follower of the Prince of Peace to "speak truth to power." The truth that "war," in the words of the Holy Father, "is a defeat for humanity! Only in peace and through peace can respect for human dignity and its inalienable rights be guaranteed."

(Tony Magliano is a columnist for Catholic News Service.) †

Cornucopia/Cynthia Dewes

How do you suppose God did that?

Several women and I were touring a commercial flower garden with its owner.



As we came to each lovely plant, she would pick a sample, explain its use in dried bouquet arrangements and pass it around for our inspection.

After admiring one of the blossoms, which was a tiny but

intricately configured, creamy white flower, I passed it along to the next lady. She looked at it and said, "How do you suppose God did that?"

Although I didn't know this woman, I felt an instant connection with her. We smiled at each other, knowing we were on the same wavelength. We both believed that God created this beautiful blossom, and we were grateful for it.

They say that faith is evidence of things unseen, and that makes sense. That's because each of us has a need which can't be fulfilled by the usual, or even unusual, human efforts. Whether we admit it or not, we all harbor a kind of longing for "something," and it doesn't go away with age or circumstance.

Through all of recorded history and undoubtedly long before that, people have tried to solve many of their problems with force. War has always been a popular human response to personal or community needs. Some wars occur to overthrow political or other oppression, while others are fought in order to create some kind of oppression. But, as we all know, such conflicts never satisfy the most mysterious human need.

As our current culture illustrates, people are forever trying to scratch this mystical itch by pursuing money, indiscriminate pleasure, power and a general abandonment of moral imperatives. In this scenario, everything is relative, and what's good for me is good, period. At least, until someone else cries "Foul!" and we find ourselves ostracized, divorced, unemployed or in jail.

The old familiar longing remains, despite the fact that we're trying to squelch it with greed and selfishness. So, maybe we're doing something wrong?

Here's where faith comes in. But, the kind of faith displayed in many daytime talk shows and other venues of what's-happening-now seems to be faith in "Me." Even better regarded people such as tree-huggers and social activists

appear to speak in the rhetoric of personal responsibility for everything that happens.

Now, I'm all for personal responsibility. Certainly, we must do our best to do what's right in the world. We are indeed responsible for our decisions and actions.

But, there comes a point when we no longer can decide or act, a point at which we come to the end of human resources and have to look elsewhere for solutions. That's where the other kind of faith comes into play—faith in the unseen, in God.

Faith is a gift that finally satisfies our secret longing. We may pray for it or try to reason our way into it. We can read books and discuss philosophies and think deep thoughts until we're blue, but in the end faith 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 responsibility. We do our best and God takes it from there. In the end, faith is a gift of freedom to be human.

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

Faithful Lines/Shirley Vogler Meister

Finding a lesson in the presence of kudzu

When I read the July *Reader's Digest*, a small headline caught my eye: "Grass



Roots: A Hardy Herd." The article is about kudzu, a vine introduced in 1876 in a Japanese Garden at the Centennial Exposition in Philadelphia. Subsequently, it was used in the United States for erosion control.

I became acutely aware of kudzu (*Pueraria lobata*) when my husband and I once traveled on Kentucky back roads. It was so strikingly invasive that, upon returning to Indianapolis, I wrote a short fiction piece, with kudzu playing a prominent part. The story is now buried in one of my many stacks of stuff that grow almost as wildly as kudzu.

With nearly a foot a day in growth, kudzu is sometimes called "the vine that ate the South." It chokes powers lines, engulfs cars and buildings, and kills trees and vegetation.

Reader's Digest tells how a Tallahassee, Fla., parks superintendent, Larry Schenk, came up with a solution: sheep. "They have to eat" and "the vines gotta go," he said. So city officials leased a flock of 300 sheep from Bellweather Solutions—a Concord, N.H., grazing company; and the sheep 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 environmentally friendly—and, according to *Reader's Digest*, "people love them."

Not always! Once my family lived on the corner of a neighborhood across from a peat moss bog known as Bacon's Swamp. Weeds grew profusely, so the landowner introduced sheep to forage. The problem was that in hot weather, before air conditioning, we opened our windows, so we were awakened very early each morning by the bleating of sheep and the odor of manure. Because a number of neighbors complained, the sheep were removed. I actually missed them because they brought a country calm to the city.

Sheep, of course, have many Biblical roots, starting with Abel's shepherding in "Genesis" to the many sheep sacrifices in the Old Testament to Christ's directives in the New Testament that his Apostles "Feed my lambs. Feed my sheep."

Metaphorically, we are the sheep, and Jesus is the Good Shepherd, but Christ is also the "Lamb of God" sacrificed for our salvation.

What about kudzu? Ironically, in holistic medicine, extracts and pills made from *Pueraria lobata* are said to relieve muscle spasms, colds, allergies, alcohol withdrawal, thirst and so much more. Perhaps that's what keeps the sheep healthy, too.

If we think carefully about the kudzu situation, perhaps there is an analogy between the invasive vine and whatever it is that chokes out the best in our existence. By recognizing this, we can seek a solution.

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

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

The Sunday Readings

Sunday, Aug. 22, 2004

- Isaiah 66:18-21
- Hebrews 12:5-7, 11-13
- Luke 13:22-30

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 humans to possess dignity and worth.

This reading speaks of the plan of God to reach persons of other races. Speaking through the prophet who wrote this section of Isaiah, God states the intention "to gather nations of every language."

The Chosen People were privileged, of course, already to have heard the revelation of God's existence and indeed the revelation of God's own person, but they were by these facts the instruments on earth to bring God to the world.

For the second reading, the Church offers us this reading from the Epistle to the Hebrews.

In this reading, the author refers to Proverbs. In this quotation is a puzzling remark. It is said that the Lord disciplines the beloved. God "scourges" every son.

These hardly are descriptions that would suggest a merciful, forgiving father. However, in Jewish culture of the first century A.D., they would not have seemed out of place.

In this culture, fathers joined in the task of parenting boys only after the youth reached adolescence. The commonly accepted technique intended to instill discipline and order into young lives was by placing heavy demands on them. If these demands were not met, even in the slightest sense, then literal corporal punishment followed.

Such is not the vogue today. However, it should be remembered that good, attentive fathers 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 were entitled to salvation. 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.

Yet another custom was that sharing a meal represented a bond, virtually a bond as strong as familial relationship.

Replying to questions about which of these views was correct, Jesus told a story. It is about the host at a dinner. The Lord is the host. Those seeking entry into the dining room want a relationship with God.

Jesus expands the idea of who is worthy of salvation, almost giving a universal definition. But anyone who ignores the Lord, and the Lord's word, will be turned away.

Reflection

This summer, the Church teaches us to be good disciples. Discipleship is more than vague good intentions.

Instead, we must hear the Lord. We must meet the Lord at the everyday crossroads of our lives. We must follow the Lord. The Lord leads us on definite paths. He selects the way. It is not our choosing, as simply following "my feelings" would imply.

Hearing Jesus, and coming after Jesus, means seeing God as the supremely good and powerful Father. He is the Creator. He is the judge. We must obey God. This, at times, will require us to overrule our own wishes and indeed our instincts. But we must indeed subordinate our human inadequacies and tendencies to the divinely given vocation of discipleship.

Overruling self means that we must be disciplined. Loving us with a perfect love, God the Father wants us to be holy. He therefore strengthens us as a good Father. †

Daily Readings

Monday, Aug. 23

Rose of Lima, virgin
2 Thessalonians 1:1-5, 11-12
Psalm 96:1-5
Matthew 23:13-22

Tuesday, Aug. 24

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

Wednesday, Aug. 25

Louis of France
Joseph Calasanz, priest
2 Thessalonians 3:6-10, 16-18
Psalm 128:1-2, 4-5
Matthew 23:27-32

Thursday, Aug. 26

1 Corinthians 1:1-9
Psalm 145:2-7
Matthew 24:42-51

Friday, Aug. 27

Monica
1 Corinthians 1:17-25
Psalm 33:1-2, 4-5, 10-11
Matthew 25:1-13

Saturday, Aug. 28

Augustine, bishop and doctor of the Church
1 Corinthians 1:26-31
Psalm 33:12-13, 18-21
Matthew 25:14-30

Sunday, Aug. 29

Twenty-second Sunday in Ordinary Time
Sirach 3:17-18, 20, 28-29
Psalm 68:4-7, 10-11
Hebrews 12:18-19, 22-24a
Luke 14:1, 7-14

Question Corner/Fr. John Dietzen

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 remained in us until we lost sanctifying grace by mortal sin.

Is there a Church teaching on this? (Louisiana)

Along 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.

In your recent column on cremation, you said it is possible for the body to be taken to church for the funeral Mass before cremation.

My husband died not long ago. In order to have the body present for Mass in church, I had to purchase a "disposable" casket at a cost of \$600, which was then also cremated.

The funeral director told us this is state law. I thought you should know of this ramification. (Ohio)

The law, in your state and most others, states that the body being cremated must be in a sturdy container box that is burned during cremation. Simple containers for this purpose, usually cardboard of some sort, cost anywhere from \$50 to \$200.

These containers, however, are normally not appropriate for viewing the body at a visitation or for presence at a funeral liturgy in church.

At least two options are possible in this case.

A more attractive casket, which is burned at the cremation, may be purchased for several hundred dollars. This apparently is what happened in your case.

Or a more traditional coffin, specially designed to hold the simpler box in which the body will be cremated, may be rented for public viewing and funeral services. Afterward, the body and the simpler box are removed for cremation.

State laws generally call for 24 or 48 hours delay after death before cremation can take place.

Those considering cremation for themselves or a loved one should check with a funeral director well in advance. Options, procedures and costs may vary and can get a bit complicated.

In addition, Catholics should check with their parish priest about arrangements for funeral rites, especially for Mass with the body or cremated remains present.

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

My Journey to God

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 there
But less. 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 sun
Shining through stained glass.

By Trudy Bledsoe

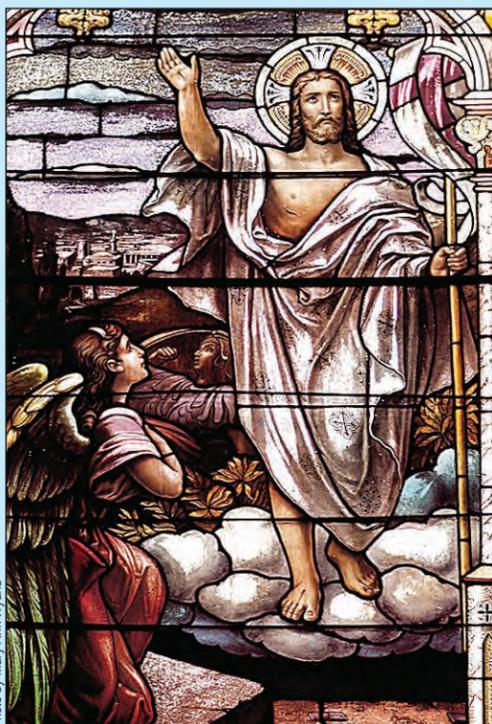
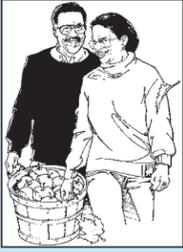


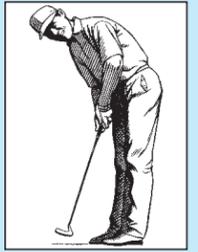
Photo by Mary Ann Wyard

(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 fully known." This stained-glass window image of the resurrected Christ is located at St. Michael Church in Brookville.)



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-Betty Dixon



(Photo taken at the recent Red Hat Society luncheon at Crestwood West)

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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 disputing parties sit down to talks, he told Italian state radio, RAI, on Aug. 15.

Since Aug. 5, U.S. troops backed by

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 RAI 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 dear 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 reported being attacked by government aircraft once they return to their homes, so 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 herders, 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 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



A Sudanese mother hugs her baby on July 2 at a refugee hospital in eastern Chad, near the border of Sudan's Darfur region. Pope John Paul II called for greater protection of the people there and sent a special Vatican envoy to the region.

Khartoum government over Darfur's oil reserves.

"Even if this was true, the government's response was way out of proportion—targeting civilians and removing people from their villages," he said.

"This is another way of eliminating people through displacement," he said.

The bishop also called on U.S. Catholics to actively support a special collection for Sudan being held in parishes throughout the United States on Aug. 22. The collection will be administered by Catholic Relief Services, the U.S. bishops' international relief and development agency, and will support fledgling CRS

operations in Darfur.

The bishop said the Church will continue lobbying for the opening of humanitarian aid corridors in Darfur. The distribution of aid has been hampered by a lack of security in the region.

In late July, the U.S. Congress called the violence in Darfur genocide and urged the Bush administration to do the same. A subsequent report by the European Union said there was no evidence of genocide in Darfur.

Also in late July, the U.S. Holocaust Memorial Museum in Washington issued a "genocide emergency" warning on Darfur. †

Senior Living Advertising Section—Continued

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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.



CNS photo by Theresa Laurens, Tennessee Register

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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 5 p.m. Thursday one week in advance 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 20

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, teaching, praise and worship, 7-8:30 p.m. Information: 317-787-3287.

August 20-22

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Rings and Things," Benedictine Father Noël Mueller, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

August 21-22

St. Monica Parish, 6131 N. Michigan Road, **Indianapolis**. Annual Ministry Fair following all Masses. Information: 317-253-2193.

August 22

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Euchre party, \$3 per person, 1:45 p.m.

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, **Batesville**. Auction, 10 a.m. Information: 812-934-4165.

St. Paul Parish, 9788 N. Dearborn Road, **New Alsace**. Ladies Sodality, hot breakfast bar buffet, 7:30 a.m.-12:30 p.m. (EDT), free-will donation. Information: 812-623-2349.

MKVS and DM Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

August 24

The Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

August 27-28

Holy Guardian Parish, 405 U.S. 52, **Cedar Grove**. Firemen's Festival, 3 p.m.-close. Information: 765-647-6981.

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

refreshments, lunch stand, games, entertainment, quilts. Information: 812-934-6218.

Daily

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Liturgy of the Hours, morning prayer, 7:30 a.m., evening prayer, 5:15 p.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:45 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) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration. Information: 317-831-4142.

Monthly

First Sundays

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

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

First Mondays

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

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament for vocations, 7:30 p.m.

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

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat., reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., eucharistic adoration 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. until 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.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

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 5:45 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.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m. Information: 317-638-5551.

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

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, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.

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

St. Therese of the Infant Jesus



"...and Noah took two aphids, two cutworms and two Japanese beetles. Obviously, not a gardener."

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(Little Flower) Church, 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. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-4142.

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

Second Mondays

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

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, 7:30 p.m. Information: 317-924-3984.

Second Thursdays

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

Second Saturdays

St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

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.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 10 a.m., sign-interpreted.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information:

317-831-1177.

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 and Coleman Pregnancy and Adoption Services, 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.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

Third Fridays

Marian College, St. Francis Hall Chapel, 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 Tuesdays

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, 7:30 p.m. Information: 317-924-3984.

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142. †

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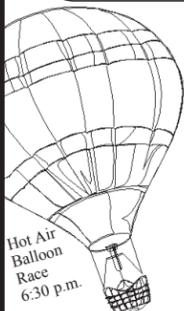
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"COME JOIN US!"

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 worldview 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."

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 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, before 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 to win the battle for hearts and minds. When the rally was 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 about partial-birth abortion has educated people about this horrific practice, he said, and "brought to everyone's attention that abortion involves the purposeful and violent destruction of human life before birth."

We don't know when abortion will end, he said, but the partial-birth abortion debate has had and continues to have an impact in every state because of the "most astonishingly frank testimony of abortion doctors, who explain to the courts what exactly they do when they perform partial-birth abortions. For courts to say that this violent and cruel method of killing is a fundamental constitutional

right makes a mockery of the Constitution of our country."

Cardinal Keeler said the Unborn Victims of Violence Act, recently signed into law, and a decrease in the number of abortions each year are strong indications that the culture of death will be defeated someday.

"It's a fact that the number of abortions in the United States has been declining for over a decade," he said. "In 1973, the U.S. Supreme Court said in *Roe vs. Wade* that it did not know when human life begins. Today, there are few who do not admit—even those who champion abortion—that 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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Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BAUER, Effie Elizabeth, 90, Holy Spirit, Indianapolis, Aug. 1. Aunt of several.

BELL, Jennie K. (Kowalski), 86, Holy Spirit, Indianapolis, July 23. Mother of Clara Denton and Sarah Radkowsky. Grandmother of seven.

BLASIUS, Aileen W., 90, Holy Family, New Albany, Aug. 5. Mother of Joy Hazen and Robert Blasius Jr. Grandmother of three. Great-grandmother of four.

BROCK, Sheila Ann, 68, Holy Family, New Albany, Aug. 8. Wife of Donnie Brock. Mother of Michael Brock. Sister of Jo Jean Glover.

BURKHARDT, Wilma J., 82, Prince of Peace, Madison, Aug. 2. Mother of Sharon Schafer and John Stiver. Stepmother of Winnie Smith. Grandmother of nine. Step-grandmother of seven. Great-grandmother of 13. Step-great-grandmother of 14. Great-great-grandmother of one. Step-great-great-grandmother of four.

DEOM, Thelma Mae, 74, St. Paul, Tell City, Aug. 2. Wife of John L. Deom. Mother of Regina Davis, Martha Sue Fortwendel, Kathy Shireman, Carol Beth Smith, Frederick, Thomas and William Deom. Grandmother of nine. Great-grandmother of one.

ELLISON, Beatrice Estelle, 90, St. Simon the Apostle, Indianapolis, July 31. Mother of Dr. Raymond A. Burris. Grandmother of two. Great-grandmother of seven.

FEHRMAN, Lorine C. (Walke), 86, Holy Family, Oldenburg, Aug. 12. Wife of Allie Walke. Mother of Judy Lambert, Karen Linneman, Shelly Williamson and Samuel Fehrman. Stepmother of Victoria Scheele and Kenneth Walke. Sister of Doris Gritz, Esther Young and George Lamping. Grandmother of

seven. Great-grandmother of five.

FOLZENLOGEL, Ralph, 81, St. Lawrence, Indianapolis, Aug. 8. Father of Cheryl Ann O'Dell. Grandfather of two. Great-grandfather of one.

GILPIN, Vivian, 77, St. Bartholomew, Columbus, Aug. 3. Wife of Clifford Gilpin. Mother of Norma Corum, Mary Fisher, Pamela McClelland, Jim, Kevin, Terry and Tim Gilpin. Sister of Pat Salka and Walter Curtin. Grandmother of 14. Great-grandmother of two.

GREGORY, David E., 53, Holy Spirit, Indianapolis, July 29. Husband of Teresa (Roth) Gregory. Father of Heather Wilcox and Jack Gregory. Brother of Luke, Mark and Matthew Gregory.

KLEIMEYER, Jeanette, 69, Holy Spirit, Indianapolis, Aug. 6. Sister of Lois Schrader and Paul Kleimeyer. Aunt of several.

LEHNERT, Francis N., 80, St. Mary-of-the-Knobs, Floyd's Knobs, Aug. 5. Father of Joyce Caulfield, Rebecca Giles, Linda Keithley and Ruth Kruer. Brother of Marcella Whiteman. Grandfather of six. Great-grandfather of three.

MARZOLLINI, Anthony, 82, St. Andrew, Richmond, Aug. 1. Brother of Nanina Henemyre, Mary Maddox, Pauline and Joe Marzollini.

MATTHEWS, Helen N. (Nagy), 71, Our Lady of the Greenwood, Greenwood, Aug. 7. Wife of Patrick C. Matthews. Mother of Judith Dayan, Anne Knight, Susan McCain, Viola Pierce, Barbara, Carol, Bruce, Bryan and Gregory Matthews. Grandmother of 10. Great-grandmother of 10.

MORAN, Cecelia R., 79, St. Malachy, Brownsburg, July 31. Mother of Michele Donovan, Kathleen McHugh, Deborah Timmings, Mary Moran-Gilreath, Martin and Michael Moran.

MOSEY, Charles J., 61, St. Andrew, Richmond, Aug. 4. Husband of Maxine Mosey. Father of Christopher and Scott Mosey. Brother of Christina Dodds, Suzanne Henley, Carol Svarczkopf, George and Stephen Mosey.

MOYLAN, James R., 66, St. Barnabas, Indianapolis,

Aug. 5. Father of Karen Dezelan, Maureen Eley, James and Michael Moylan. Brother of William Moylan. Grandfather of seven.

RANEY, Madonna M. (Watson), 78, Holy Spirit, Indianapolis, July 4. Mother of Catherine Vargas. Sister of Grace Keller, Joan Miller, Laura Mullis, Marion and Robert Watson.

SCHAUST, Catherine Mary, 50, St. Gabriel, Indianapolis, Aug. 7. Mother of Brian, Gregory and Philip Schaust. Daughter of Jeanette Wilson. Sister of Patricia Goodall, Julie Johnson, Theresa Mason, Bob and Tom Wilson.

SHIELDS, Richard A., 81, St. Mary, Richmond, Aug. 6. Husband of Ida Shields. Father of Richard Shields. Grandfather of two.

TOWNSEND, Miles, 61, Our Lady of Perpetual Help, New Albany, July 28. Husband of Ann (Book) Townsend. Father of Brittany Cornwell, Deborah Fancher, Tiffany Sald and Todd Townsend. Brother of Linda Miller. Grandfather of nine.

VERY, Evelyn R., 87, Our Lady of Perpetual Help, New Albany, July 30. Mother of Charla McKnight, Lana Smith and Sandra Very. Grandmother of six. Great-grandmother of eight.

WHALEN, K. Frank, 85, St. Pius V, Troy, July 29. Husband of Pearl (Mullis) Whalen. Father of Norma Deel, Brenda Gowan, Beth Nix, Arlene Rauscher, David, Frank, John, Michael and Stephen Whalen. Grandfather of 16. Great-grandfather of 14.

ZIMMER, Robert, 87, St. John the Baptist, Dover, July 24. Husband of Thelma Zimmer. Father of Connie Webb, Curt and Marvin Zimmer. Grandfather of six. †

Tomiyo O'Keefe was mother of Benedictine Father O'Keefe

Tomiyo Nakajima O'Keefe, the mother of Benedictine Father Mark O'Keefe of Saint Meinrad, died on July 28.

The Mass of Christian Burial was celebrated on July 31 at St. Ferdinand Church in Ferdinand, Ind., in the Evansville Diocese. Burial followed in the parish cemetery. †



Cave of St. John the Baptist

Archaeologists working west of Jerusalem recently unearthed this cave they believe was used by St. John the Baptist. The entrance, shown in this Aug. 16 photo, leads down 28 steps to an underground cistern. Archaeologists uncovered about 250,000 pottery shards from the cave, which British archaeologist Shimon Gibson, who headed the dig, believes are remnants of small water jugs that may have been used for baptism. Wall carvings of a man with a staff and wearing animal skin also point to John the Baptist.

Franciscan Sister Benedict Esquibel of Oldenburg was 99 and taught in Catholic schools for 50 years

Franciscan Sister Benedict Esquibel 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 Maria Ascension Esquibel was born on May 11, 1905, in Tierra Amarilla, N.M.

She entered the Oldenburg Franciscan community on Dec. 24, 1926, and professed her final vows on July 26, 1934.

Sister Benedict ministered as a teacher at Catholic grade schools for 50 years.

In the archdiocese, Sister Benedict taught at St. Gabriel School in Connersville, St. Michael School in Brookville and St. Mary School in North Vernon.

Sister Benedict also taught at Catholic schools in Ohio, Missouri and Illinois, and spent half of her ministry years teaching at Catholic schools in Park View, Carlsbad and Tierra Amarilla, all in New Mexico.

In 1978, Sister Benedict

retired to the motherhouse and spent her later years at St. Clare Hall.

She is survived by one sister, Franciscan Sister Consuelo Esquibel of Oldenburg, and two brothers, Pete Esquibel of

Tierra Amarilla and Arthur Esquibel of Belen, N.M.

Memorial contributions may be sent to the Sisters of the Third Order of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

Franciscan Brother Leonard Kireski served at 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. 14 at Mercy Franciscan Terrace in Springfield Township in the Cincinnati area.

The Mass of Christian Burial was celebrated 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 Jon and Michalene Kirejewski, who later shortened their name to Kireski.

He became interested in religious life as a young man, but postponed his entrance into the Franciscan order until his younger sister was old enough to assume the care of their aging parents.

After being invested in the order as a "lay" or "tertiary" brother in 1935, he spent four years serving the Indians at 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, servicing 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 as a friar

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, again ministering at Holy Family Parish in Oldenburg for nearly five decades.

He retired to Mercy Franciscan Terrace a couple of months ago.

Brother Leonard apparently died of heart failure.

Known as "Friend Leonard" because he greeted everyone he met with that appellation, he was nearly blind and practically deaf, but had otherwise enjoyed remarkably good health.

Most of his life as a friar was spent in maintenance-related ministries. He was a jack-of-all-trades, keeping things running behind the scenes at Navajo missions in the West as well as at St. Anthony Shrine and St. Francis Seraph friaries in Cincinnati and at Holy Family Friary in Oldenburg, where he ministered for nearly 50 years.

At his 97th birthday party, held in May in Batesville, friars parodied Brother Leonard's penchant for dapper dressing by pinning colorful paper bow ties to their collars. He had a seemingly endless wardrobe of ties, always carefully coordinated with the rest of his attire and always reflecting the proper season or holiday.

Brother Leonard was beloved by the people of Oldenburg and by his fellow friars for his gentle spirit, childlike enthusiasm and unflinching optimism that he displayed during every stage of his life.

His joyful attitude is reflected by the phrase with which he will forever be associated: "I never had it so good."

One of his joys was making clocks, a hobby he was forced to set aside as his eyesight deteriorated in recent years.

He is survived by a sister, Nellie Dunn of Danville, Pa. †

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News briefs

U.S.

Seattle archbishop praises Cursillistas for evangelizing

SEATTLE (CNS)—Archbishop Alex J. Brunett of Seattle welcomed the evangelizing efforts of the Cursillo movement in a special Mass he celebrated during the 14th National Cursillo Encounter. "This is a joy for us to have all of you here today," Archbishop Brunett said in his remarks during the three-day conference held at Seattle University in late July. More than 600 people from around the country participated. "I believe you are a group of Catholics throughout the United States who can make a very big difference in the world and the cultures in which we live. ... You have a wonderful history," the archbishop said. "There's never been anywhere that I have been that the Cursillo movement hasn't had a great influence. I'm very impressed by all that you have done." He talked about the challenges of evangelizing in a secular society—noting that, as in a reading from Jeremiah, people of faith are reminded to profess their beliefs, to speak out in the name of the Lord. Archbishop Brunett also spoke of the "power and centrality" of the Eucharist. "That's why we gather here today in this Cursillo event, because we know that it is in this event that we are nourished by the bread of life," he said.

Millions aided by international group based in Virginia diocese

PURCELLVILLE, Va. (CNS)—A visitor to the Purcellville offices of the International Partnership for Human Development can immediately see just how globally connected the agency is. The space is decorated with posters, needlework wall-hangings, photos, sculptures and statues from places such as Equatorial Guinea, the Central Republic of Africa and Moldova. For more than 20 years, the partnership has been helping those in need around the world. It currently has 150 staff members overseas, according to William Pruzensky, president. It has provided more than \$300 million in aid and donated 400,000 tons of food worldwide. It organizes programs to provide food, water, clothes, shelter, medicine and education for the poor. Pruzensky, a member of Our Lady of Hope Parish in Potomac Falls, was one of the founding members. Created mostly by former employees of Catholic Relief Services, the partnership began in 1983 in response to an invitation from Mexican Catholic bishops to serve the poor in Mexico.

Catholics in Key West pray at grotto for protection from storms

KEY WEST, Fla. (CNS)—As Hurricane Charley approached the Florida Keys on Aug. 13, teacher Joan Roman lit a vigil candle at St. Mary Star of the Sea's grotto. She has seen firsthand the power of prayer at this sacred place. Last year, Roman's kindergarten students visited the grotto every week to pray for Shirley Blazevic, a parishioner who was told she had cancer and was given four to six months to live. A year later, Blazevic is cancer free. Just as Blazevic put her life in God's hands, Key West Catholics do the same during the storm season. Hurricane Charley spared the Keys any major damage, although an estimated 1.4 million people were evacuated in anticipation of the storm. Charley rapidly gained strength in the Gulf of Mexico after crossing Cuba and swinging around the Florida Keys as a more moderate Category 2 storm. On its march north, it intensified to a Category 4 storm. It hit land with winds reaching 145 mph and a surge of sea water of 13 feet to 15 feet, devastating the communities of Punta Gorda and Port Charlotte. As of Aug. 17, officials said the death toll in the state had reached at least 19, with dozens of people still missing. Charley also killed four people in Cuba and one in Jamaica. In Florida, officials estimated the storm caused \$11 billion in damage to insured homes alone. "During the threat of hurricane, you will see people praying at the grotto," Deacon Peter Batty told *The Florida Catholic* newspaper.

Project provides information, support for elderly, caregivers

ST. BONAVENTURE, N.Y. (CNS)—A new program in development at St. Bonaventure University aims to provide information, resources and support to the elderly and those who love and care for them. The GRACE project was funded by a \$1.5 million commitment from Paul and Irene Bogoni. GRACE stands for Gerontology Research, Academic preparation and Community Enrichment. Stephen D. Stahl, dean of the School of Arts and Sciences, said what distinguishes the project "from recent initiatives and movements in America that broach issues related to the elderly and to the dying is that it has been situated institutionally within the distinctive Catholic-Franciscan ethos of St. Bonaventure University." The project is intended to enhance care at the end of life through interdisciplinary scholarship and research, teaching and public outreach. †

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