



The

# Criterion

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CNS photo by Bob Roller



Mike Goodwin, a tour guide in Germany, awaits the arrival of a group of World Youth Day pilgrims from the United States in front of banners of Pope Benedict XVI and the late Pope John Paul II in Cologne on Aug. 15.

## Pope says he hopes to communicate Christianity's joy at World Youth Day

VATICAN CITY (CNS)—Pope Benedict XVI said his goal for World Youth Day is to communicate the joy of being a Christian and convince young people that the faith is not just a stale set of rules.

The pope expressed the hope that the youth gathering in Germany could help ignite a new wave of belief among Europe's younger generations as an antidote to the continent's "fatigue" and the loss of its Christian roots.

Pope Benedict, who will personally close the youth day celebrations in Cologne on Aug. 21, made the remarks to Vatican Radio in the first interview of his papacy. The radio broadcast the 15-minute interview in German on Aug. 14 and made a transcript available in several languages.

The pope said he was looking forward to the Cologne encounters because, while young people are "full of problems," they are also full of hope and energy.

"Young people contain the dynamic of

the future. An encounter with them leaves people more invigorated, more joyful and open," he said.

"I would like to show them how beautiful it is to be Christian because the widespread idea which continues to exist is that Christianity is composed of laws and bans which one has to keep and, hence, is something toilsome and burdensome," he said.

"I want to make clear that it is not a

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## Archdiocese's World Youth Day pilgrims visit Italy

By Brandon A. Evans

ROME—There is so much to do in the Eternal City that a person could spend weeks here and not see it all.

Nevertheless, the 170 youths and adults from the archdiocese who spent five days in Italy before making their way to Cologne, Germany to celebrate World Youth Day 2005 with Pope Benedict XVI saw more than most people normally would in three days.

They are taking part in a pilgrimage from Aug. 10-22, which will conclude with a Mass celebrated by the pope for hundreds of thousands of young people from all over the world on Aug. 21 in a field outside Cologne.

Their journey started with a chance to see the major sites of Rome, Vatican City and Assisi.

The first day was spent in Rome touring the ruins of the Roman Forum and the Colosseum, but the highlight of the day was when the three groups of pilgrims—each comprised of approximately

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Photo by Brandon A. Evans



Archbishop Daniel M. Buechlein celebrates Mass on Aug. 13 at the altar directly behind the main altar in St. Peter's Basilica in Rome for the 170 youths and adults from the archdiocese who are in Germany this week on pilgrimage for World Youth Day.

## Bishop asks United States to pressure Iraq to guarantee religious freedom

WASHINGTON (CNS)—The United States must encourage Iraqi leaders to constitutionally guarantee religious freedom to minority religions, said the head of the U.S. bishops' Committee on International Policy.

Constitutional guarantees should include the legal right to own property and form institutions for educational and charitable purposes, said Bishop John H. Ricard of Pensacola-Tallahassee, Fla.

He said the leaders should avoid the establishment of Islam as the state religion and as the sole source of legislation.

The bishop made the comments in separate, but identical, letters to Secretary of State Condoleezza Rice and Stephen Hadley, national security adviser to President George W. Bush.

The letters were dated Aug. 8 and subsequently posted on the U.S. Conference of Catholic Bishops' website. They were sent as Iraq's National Assembly was working on a draft constitution scheduled for an Oct. 15 national referendum. The original deadline to finish the draft was Aug. 15, but that day the assembly extended the deadline to Aug. 22.

More than 90 percent of the Iraqi population is Muslim. Catholics form about 1 percent of the 25.3 million population; most of the Catholics belong to the Chaldean or Assyrian rites.

"I urge you to make every diplomatic effort to encourage Iraqi leaders to adopt full religious freedom in their new constitution," said Bishop Ricard.

A new constitution should respect "the fact that Islam is the religion of the majority of Iraqis, while ensuring full religious freedom for all," he said.

Religious freedom must extend to religious bodies and to individual believers, he added.

"If the constitution law grants only group rights, it could open the possibility that the rights of individuals could be suppressed based on their religious beliefs or practices," added the bishop.

Religious freedom cannot be limited to the freedoms to worship and practice

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# After Schiavo struggle, interest has surged in end-of-life care

WASHINGTON (CNS)—The very public family and political battle over Terri Schindler Schiavo's care and her death in March has led to a massive surge of interest from people who want to plan better for their own medical and end-of-life care, according to panelists at a social workers' conference in Washington.

The organization Aging With Dignity saw the number of requests for its materials on living wills and other documents used to define people's wishes for their own treatment grow from the previous 50 a day to 6,000 a day, said Jon Cooper, a staffer for Sen. Bill Nelson, D-Fla., at a panel on end-of-life care on Aug. 5 during the delegate assembly of the National Association of Social Workers.

In the months since Schiavo's death, the Florida-based aging organization now reports regularly receiving about 100 requests a day, said Cooper. Prior to all the attention to the Schiavo case, an estimated 15 percent to 20 percent of Americans had prepared advance medical directives, he added.

"The data is showing millions of people have now had these discussions with their family members," Cooper said.

Political and public interest in legislation intended to encourage people to prepare such documents has also seen fresh interest, he said. Bills include those that would allow Medicare to cover the cost of patient-doctor meetings to discuss end-of-life care and to provide such information through a federal clearinghouse and at

motor vehicle departments.

Kathy Smolinski, a clinical social worker at the Sidney Kimmel Cancer Center at Johns Hopkins University in Baltimore, said interest in the topic has been so strong that the center keeps a table in a public area with material about advance medical directives and related topics.

Schiavo died on March 31, 13 days after her hydration and nutrition tube was removed at a judge's order, after her husband prevailed in a years-long court battle with her parents over her treatment. She had been in what doctors described as a persistent vegetative state since 1990 and her husband said she would not have wished to be kept alive in that condition.

Her parents, Bob and Mary Schindler, fought to obtain legal custody, arguing that they believed she might respond to more aggressive therapy. By the time the final court order was followed, the situation had become the topic of round-the-clock international media attention, with members of Congress trying to intervene legislatively and President George W. Bush returning from a trip to sign a bill allowing Schiavo's parents to present their case to a federal court.

Despite what another panelist described as the "siege" at Schiavo's hospice in Pinellas Park, Fla., Kathy Brandt, of the National Hospice and Palliative Care Organization, said professionals who take care of people in their last days decided to avoid the media limelight, rather than using

it to talk about what they do, or to correct wrong information about hospice and palliative care that was being circulated.

"We were trying not to take a side for fear someone would not get treatment later on" if they found themselves disagreeing with what a hospice representative said in relation to the Schiavo case, Brandt said. She said representatives of the organization did some media interviews, but the segments often were left out of what was aired or written "because what others were saying was more provocative."

Two panelists described their own recent struggles with how to care for dying relatives.

*Newsweek* magazine columnist Eleanor Clift said her husband, Tom Brazaitis, died at home of cancer the day before Schiavo died.

"I could identify with everyone involved [in the Schiavo case] including the parents," Clift said. She said she came to think of the week in which Schiavo, her husband and Pope John Paul II died as "the week that death came out of the closet."

Hugh Delehanty, publications editor-in-chief at AARP, a national advocacy group for people age 50 and over, recently wrote an AARP guide about caring for one's parents, relying on his own experiences with his father. He said he was somewhat surprised to realize that "most books on the topic were about the burden," though his own family experienced "a transfiguration."

Delehanty said because his ailing father would have resisted the idea of someone

trying to help him prepare to die, he brought in a "stealth social worker"—a professional who his father believed was just a friend who enjoyed sitting and talking with him. That social worker proved to be invaluable in both finding out Delehanty's father's wishes for his care and in helping him prepare emotionally for his death.

Moderator Elizabeth Clark, executive director of the social workers' association and a specialist in the needs of cancer patients, said the group would take no position on the morality of possible end-of-life decisions, but explained that, "however we felt personally," the attention to Schiavo "made many of us more hopeful that our clients would begin talking about and planning for the end of life."

She said those who work with people who are dying come to see it as sharing the "privilege of being with people at a transcendent moment."

Clift said she felt fortunate that her husband was clear about his wishes for treatment and that his care never came down to a question of whether it was right to withdraw a nutrition tube. She cautioned that the nation will continue to "go through this" on other issues related to dying, beginning with a case on the Supreme Court docket this fall about whether Oregon's right-to-die law is constitutional.

"In the end, the judiciary is making the decisions," Clift said. "These kinds of issues are really going to test our judiciary." †

# Kentucky bishops issue pastoral letter on economic justice

LOUISVILLE, Ky. (CNS)—The four Catholic bishops of Kentucky have issued a pastoral letter on economic justice calling for a "new commitment" to the state's "poor and vulnerable."

The pastoral—titled "Economic Justice in 21st Century Kentucky: Holding Ourselves Accountable"—focuses on seven principles or themes of Catholic social teaching. It applies these principles to a range of specific issues in the state.

This pastoral, like others issued by a bishop or a group of bishops, is about Catholic teaching and practice. What makes this one different, though, is the format: a series of eight brochures with illustrations rather than the usual document style.

A brochure is devoted to each of the seven principles of social teaching: human dignity; option for the poor; call to family, community and participation; rights and responsibilities; the dignity of work and the rights of workers; solidarity; and care

of God's creation.

Each brochure has information about the particular principle, its foundation in Scripture and Catholic thought, facts about related issues in Kentucky, one major state issue to be addressed, and questions for reflection and discussion.

Another brochure, called a "resource," includes a letter from the bishops of Kentucky's four dioceses; a summary of six basic moral principles that govern economic life; and suggestions for using the document in parishes, schools, business leader meetings, public policy leader deliberations and other forums.

"We are called to examine the 'signs of the times' and to apply the good news of Jesus in responding to them," the bishops write in their letter. Kentuckians are aware that the state's "economy is changing rapidly and deeply," and they "recognize that economic factors drive many aspects of their personal and social lives," the bishops say.

Citing other Church documents—including the U.S. bishops' 1986 pastoral on the economy and the Kentucky bishops' 1986 pastoral, "Faces of Poverty"—the state bishops call for their new pastoral "to continue the dialogue about the Gospel and economics."

The economic justice pastoral has been published by the Catholic Conference of Kentucky, public policy arm of the state's bishops. Packets with the eight brochures are being sent to all parishes, schools and other organizations in Kentucky. Color and black-and-white versions of the eight brochures also are available on the conference website, [www.ccky.org](http://www.ccky.org).

"Nearly 20 years have passed since 'Faces of Poverty' was released, and Kentucky still struggles to ensure the basic human needs of its people, especially the working poor, many of whose children suffer because of the lack of medical insurance and adequate housing," Archbishop Thomas C. Kelly of Louisville, chairman

of the Catholic conference board, said in an Aug. 3 news announcement on the pastoral. "We bishops continue to invite a Gospel response to our sisters and brothers in need."

The other Kentucky bishops who signed the pastoral are Bishops John J. McRaith of Owensboro, Roger J. Foy of Covington and Ronald W. Gainer of Lexington.

In an interview with *The Record*, newspaper of the Louisville Archdiocese, Ed Monahan, the conference's executive director, and Father Patrick Delahanty, associate director, discussed the purposes of the pastoral and what they hope it accomplishes.

"It's an invitation to Catholics by the bishops to consider the needs of the poor," Monahan said of the pastoral. These needs, he added, are of "special concern to the bishops, Catholics and people of good will, and of special concern to Jesus because he brought the good news to people, especially to people who are poor." †

## IRAQ

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religious rites, he said, adding that it also includes:

- Buying and holding property.
- Educating children in their faith.
- Establishing schools, hospitals and charitable agencies.

"Religious freedom also entails related freedoms, such as freedom of speech and freedom of association," said Bishop Ricard.

Guaranteeing religious freedom "would contribute to stability and help avoid sectarian conflict," he said.

"Without guarantees of religious freedom, the ability of minority religious bodies to bridge sectarian divisions and contribute

to the rebirth of a democratic and prosperous Iraq could be undermined," he said.

Bishop Ricard referred to news stories saying that Islam may become the sole source of legislation and that the draft constitution would prohibit any law that contradicts the tenets of Islam.

"If Islam is the official religion of the state, however, or if Islam is the sole source for secular laws, the religious

freedom of minorities could be seriously circumscribed," he said.

Drafting a constitution has been a contentious issue in the National Assembly. Besides religious freedom, other issues being debated include women's rights, the degree of local autonomy from the national government and the possibility of secession from Iraq by the Kurds, a powerful ethnic group in the north. †



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# Father Clarence Waldon was Holy Angels' pastor for 35 years

By Mary Ann Wyand

Father Clarence R. Waldon, pastor of Holy Angels Parish in Indianapolis since May 1970, died on Aug. 14 at the St. Vincent Hospice in Indianapolis. He was 66.

He also served as the first director of the archdiocesan Office of Evangelization from April 1, 1981, until July 1, 1994, and was a founding member of the board of directors, treasurer and state representative of the National Council for Catholic Evangelization (NCCE).



Fr. Clarence R. Waldon

Father Waldon celebrated the 40th anniversary of his ordination last year, and was nationally known for preaching at

revivals and evangelization work.

He was the sixth diocesan priest to die in 2005.

Archbishop Daniel M. Buechlein was the principal celebrant for the Mass of Christian Burial at 11 a.m. on Aug. 18 at SS. Peter and Paul Cathedral in Indianapolis.

Father Kenneth Taylor, pastor of St. Michael the Archangel Parish in Indianapolis and director of the archdiocesan Office of Multicultural Ministry, was the homilist.

Burial followed in the Priests' Circle of Calvary Cemetery in Indianapolis.

Calling was held on Aug. 17 at Holy Angels Church from 2 p.m. until a prayer service at 7 p.m.

Father Taylor remembered his longtime friend and mentor as a pioneer in priestly ministry, evangelization and Catholic education.

"Father Waldon was the first African-American priest for the Archdiocese of Indianapolis," Father Taylor said. "That made him a pioneer, which has been one of

the hallmarks of his ministry. He was a pioneer in evangelization, he was one of the pioneers of the National Black Catholic Clergy Caucus, and he was a pioneer in education when he developed the model school concept for Holy Angels School" in 1972.

The new school, made possible by a Church, community and corporate partnership, opened in September 1999.

"Father Waldon always kept sight of the importance of the larger Church," Father Taylor said. "By connecting the efforts of the local Church of Indianapolis and what was happening on the national and international level, he felt that the Church would be better able to help people in ways that would be true to the Gospel message."

Providence Sister Mary Quinn, pastoral associate of Holy Angels Parish, was praying at Father Waldon's bedside at the hospice when he died at 2:40 a.m. last Sunday.

Sister Mary said "Father's response when he was told about his cancer [in June] was 'Whatever is God's will.'"

She said Father Waldon was very involved in the community and always found time to help others.

On the 40th anniversary of his ordination last year, Sister Mary said, "A good part of our 101 years [at Holy Angels Parish] has been blessed with the leadership of our pastor, Father Waldon, who was appointed pastor in May 1970, being at the time the youngest pastor and the first black pastor of the archdiocese.

"By example, Father has led us to be involved in the community and the larger Church," she said. "Over the past 34 years, Father has served as president of UNWA [United Northwest Area Inc.], a member of the Archdiocesan Education Board, evangelization director for the archdiocese, [and] a member of Big Brothers, Faith and Families, 10-Point Coalition and executive committee of the Church Federation [of Greater Indianapolis]."

Sister Mary said Father Waldon "provided our congregation and visitors spiritual uplift with his sermons and inspired many congregations throughout the

country with his preaching during revivals."

During more than three decades as pastor of Holy Angels Parish, she said, Father Waldon encouraged lay leadership in a variety of ministries and promoted ecumenical projects with people of other faith traditions.

"The abilities for leadership of our Parish Council members and parishioners have seen remarkable development over the years with Father's encouragement and guidance," Sister Mary said. "In January 1992, Father received the [Dr. Mozell Sanders] Drum Major for Justice Award from the Interdenominational Ministers Alliance. We can say that Father also deserves the 'Drum Major for Parish Leaders Award' for his efforts to encourage responsible lay leadership among our parishioners over the past 34 years of his pastorate."

In 1992, he also was honored with the NAACP's Civil Rights Contribution Award.

Karen Oddi, former archdiocesan evangelization coordinator, remembered Father Waldon as "a friend and a fine gentleman ... who was the inspiration for my involvement in Catholic evangelization."

Oddi said Father Waldon was a great help to her beginning in 1982 when she attended one of the first national evangelization conferences at St. Louis.

"We could not have asked for a warmer welcome than the one we received from Father Waldon," she said. "He made us feel very much a valued part of the delegation from Indianapolis with much to contribute.

"Over the years, I have learned much more about evangelization in both practical and more studious ways," Oddi said, "but I will always be grateful to Father Waldon for showing me the face of evangelization in action some 23 years ago. I felt honored to continue his work in my own small way over the past three years."

Clarence Richard Waldon was born on Sept. 3, 1938, in Terre Haute to Thomas G. and Flora (Morpin) Waldon Sr., who were members of St. Ann Parish there.

He attended the former St. Ann School

in Terre Haute, where he felt called to the priesthood as a third-grader, and the former Saint Meinrad High School in southern Indiana.

He continued his education at the former Saint Meinrad College and Saint Meinrad Seminary in southern Indiana and also earned a master's degree in guidance and counseling at Indiana State University in Terre Haute.

He was ordained to the priesthood on May 3, 1964, by then-Archbishop Paul C. Schulte at Saint Meinrad Archabbey Church, and was a classmate of Archbishop Buechlein, then a Benedictine monk who was ordained a priest on the same day.

Father Waldon celebrated his first Mass on May 10, 1964, at St. Ann Church.

His first assignments were as assistant pastor of St. Michael the Archangel Parish in Indianapolis as well as guidance director and a religion teacher at Cardinal Ritter High School in Indianapolis, effective on May 20, 1964.

Father Waldon was named assistant pastor of St. Andrew the Apostle Parish in Indianapolis on May 23, 1967, while continuing as a full-time instructor at Cardinal Ritter High School.

He was appointed pastor of Holy Angels Parish on June 24, 1970, then reappointed pastor in 1981 and 1995.

Father Waldon also served on the archdiocesan Catholic Campaign for Human Development committee as well as the United Negro College Fund's church campaign steering committee and Urban Educational Ministry committee. He also was the chairman of the Urban Ministry Study and a member of the National Black Catholic Clergy Caucus (NBCCC) and Archdiocesan Black Catholics Concerned.

Surviving are four nieces, two nephews, several great-nieces and great-nephews, and several great-great-nieces and great-great-nephews.

Memorial gifts may be sent to Holy Angels Catholic Outreach Ministries, Holy Angels Parish, 740 W. 28th St., Indianapolis, IN 46208. †

# Catholics from India celebrate Marian feast day and Independence Day

By Mary Ann Wyand

St. Thomas the Apostle brought the Catholic faith to India in 52 A.D.

Today, about 16.5 million Catholics comprise about 1.57 percent of India's population of 1 billion people.

The central Asian country was liberated from British rule 58 years ago and now is the world's largest democracy.

Asian Indian Catholics who live in central Indiana filled the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis on Aug. 15 to celebrate the solemnity of the Assumption of the Blessed Virgin Mary as well as India's

Independence Day.

Traditional Asian Indian religious customs and costumes added to the joyful celebration of the eucharistic liturgy. Father George Nangachiveetil, a priest from India who has ministered as a chaplain at Methodist Hospital in Indianapolis for a year and a half, was the principal celebrant.

Father Patrick Beidelman, rector of the cathedral and director of the archdiocesan Office of Worship, concelebrated the liturgy and Father Kenneth Taylor, pastor of St. Michael the Archangel Parish in Indianapolis and director of the archdiocesan Office of Multicultural Ministry, greeted the Indian families after the Mass.

"There are about 150 dioceses in India," Father Nangachiveetil explained in his homily. "The Catholic faith is thriving in India."

After the liturgy, he said the Church in India still faces some persecution.

"In spite of our challenges, we are very active there," Father Nangachiveetil said. "We can influence the government and our

bishops are respected. The only challenges that we are facing are from the Hindu fundamentalists who are attacking some of our convents, our churches and our priests."

There are about 100 Catholic families from India living in central Indiana, he said, and they are grateful to the archdiocese and the Multicultural Ministry

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## Editorial



Photo by Mary Ann Wyand

Students from All Saints School in Indianapolis sing during a prayer service during the last school year. Studies show that Catholic schools achieve their religious and educational objectives better than the alternatives and that a Catholic school education is the best way for students to break the cycle of poverty.

## The bishops' commitment to Catholic schools

One of the actions taken by the U.S. bishops at their June meeting was to approve a "statement of commitment to Catholic schools." At first, this might seem odd. Isn't it obvious that the bishops support Catholic schools? Why is it necessary to issue a formal statement? And yet, the bishops' action is a welcome and timely confirmation of the Church's commitment to our schools.

The case for Catholic schools is unsailable. All appropriate indicators show that our schools achieve their religious and educational objectives better than the alternatives. Studies also show that a Catholic school education is the best way for students to break the cycle of poverty and become productive members of society. With all this overwhelming evidence of success, can there be any doubt that the communities they serve wholeheartedly support Catholic schools?

Unfortunately, yes. This is one of the great paradoxes of modern life. In spite of our schools' clear success, since 1990 there has been a net decline of 850 Catholic schools in the United States—almost all in areas that arguably need them most—urban and rural communities. In the past five years, enrollment has declined by 170,000 students nationwide in spite of the fact that more than 2,500 Catholic schools throughout the country (most in suburban areas) have waiting lists.

What are the challenges facing Catholic schools today? The simple answer can be given in two words: enrollment and finance. Two-thirds of our schools do not have waiting lists. They need more students. The vast majority of our schools do not have the funding they need to match excellent teaching and catechesis with excellence in teachers' salaries, facilities, tuition assistance and other endowment funds. A few Catholic elementary and secondary schools do an outstanding job of fund development. Most struggle to get by on tuition, fundraisers and subsidies from parishes, dioceses and religious communities.

The U.S. bishops' statement of commitment calls attention to several additional "challenges of the future." These include:

- The face of our Church—Catholic parishes and schools face the challenge of addressing the spiritual, educational, social and cultural needs of a new wave of immigrants as well as the needs of a growing number of Catholics who are financially successful and have moved to areas of the United States where in

the past Catholic schools were a rarity. This means that we must maintain our schools in inner city, urban and rural areas (where immigrants trend to settle) while building new schools in suburban and exurban areas (where large numbers of Catholics are moving).

- Personnel—In marked contrast to previous eras, 95 percent of Catholic school administrators are lay professionals and not members of religious communities or clergy. Ongoing faith formation and professional development programs must be a priority so that administrators and teachers in Catholic schools can continue to grow in their ministry of education.
- Finances—The bishops call on the entire Catholic community (clergy, religious and laity) to assist in addressing the critical financial questions that continue to face our Catholic schools. "The future of Catholic school education," the bishops say, "depends on the entire Catholic community embracing wholeheartedly the concept of stewardship of time, talent and treasure, and translating stewardship into concrete action."
- Advocacy—The entire Catholic community is asked to advocate for parental choice and personal and corporate tax credits which will help parents to fulfill their responsibility in educating their children. Legislative actions which ban or severely limit assistance to private and/or religious schools are identified as part of "an anti-religious and, more specifically, anti-Catholic legacy in our nation's history." The bishops urge everyone "to advocate for the repeal of these relics of unfortunate bigotry."

The Church in central and southern Indiana has wonderful Catholic schools in inner-city, urban, suburban and rural areas. We have worked hard over the past nearly four decades to strengthen and support our schools, and we have made significant progress in each of the challenge areas outlined by the bishops in their "Statement of Commitment to Catholic Schools."

Like parish staffing, the work of sustaining and growing our Catholic schools is an ongoing challenge. May the Lord continue to bless our students, their parents and teachers, and all who sacrifice so much to strengthen and sustain this vital ministry!

—Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

## The Human Side/Fr. Eugene Hemrick

# Accepting our new immigrant brothers and sisters

Bishop William Houck, president of the Catholic Church Extension Society, which serves mission dioceses, wrote in the July edition of *Extension Magazine*:



"Do you ever wonder why Jesus did not tell his disciples to go and make disciples of some nations rather than go and make disciples of all nations?"

Do you think we sometimes have the mentality or even act as though Jesus said, 'Go and take care of your own group of folks'? ... We are challenged in our time with the unprecedented influx of newcomers from various Hispanic countries. Some of us still find it difficult to accept these new cultures genuinely into our lives."

As I read this, I wondered how many of us ever ponder the profound meaning of the word "accept." The word's Latin root means "to take to yourself," which creates the image of drawing a person into your arms as in an embrace.

Along this same line of thinking, accepting a person creates a solidarity with that person, which the late Pope John Paul II described as being one with another because we share the same humanity. To be human is to feel the humanity of another as our own.

To understand the ramifications of the pope's idea of "solidarity," allow me to use a personal example.

Some years ago, I was driving through Rock Creek Park in Washington when I suddenly got behind a very slow driver.

Being in a hurry, I sounded my horn then quickly passed the car. As I did I saw an elderly man who had become frightened by my horn. At the same moment, I also "saw" in that man my own elderly father and felt my heart crushed with pity.

"Acceptance" and "solidarity" imply having a heart that can easily be crushed upon seeing something inhuman happen to another person.

If, as Bishop Houck suggests, we are to accept the new influx of Hispanics to the United States, the first place to start is with our heart.

Many of our grandparents and great-grandparents came from other countries and sacrificed their lives for us. Most of those grandparents were laborers, much like the many Hispanic laborers we see today. "Acceptance" means seeing these Hispanic laborers as our own sacrificing grandparents, who were responsible for the quality of life and moral principles we enjoy today.

In the same *Extension Magazine*, Msgr. Virgil Elizondo, a noted writer on social justice, gave yet another profound insight into "acceptance." He wrote: "There's a beauty in seeing differences not as divisive, but as enriching and life-giving. ... If we do that, I think we can give an example to the world."

To paraphrase Msgr. Elizondo, Hispanic immigrants possess rich gifts of humanity that add to our own humanity. The more we embrace and accept these people, the more we become a newer and fuller humanity.

(Father Eugene Hemrick is a columnist for Catholic News Service.) †

## Church Facts

### 36 Million Immigrants

Less than a third of those born in other countries are in the U.S. illegally.



Pew Hispanic Center demographic estimates based on 2004 Current Population Survey.

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## Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

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

The editors reserve the right to select the letters that will be published and to edit letters

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

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Simplicity and prayer were hallmarks of Bishop Bruté's life

**B**ishop Benedict Joseph Flaget of Bardstown said: "An American missionary had to be able to live on nothing and cook it himself."

When Father Simon Bruté first came to America as a seminary teacher and missionary at Mount St. Mary's in Emmitsburg, Md., he was entitled to a salary of \$50 a year, which he rarely collected because of his desire to live a simple life. At times, he gave some of what little clothes he owned to the poor. Once, he gave his coat to a beggar. He borrowed ill-fitting clothes from the seminarians. The small sums of money received from his mother or his brother were not kept for himself. To save money, he would walk to Baltimore rather than take the stagecoach. In 1839, when he died as the bishop of Vincennes, he was buried in borrowed clothes.

Because of his simplicity, Bishop Simon Bruté, although a highly educated priest from France, was called "the Silent Power" of the Church in its infancy in the United States. He was praised in those words because of his missionary vision and love for the larger Church; he was respected for his prudence and admired for his holiness.

With the eyes of faith, he was a man of hope. Bear in mind that when he began as the bishop of Indiana and half of Illinois, including Chicago, he had three priests to assist him in truly trying

circumstances. Yet he could write to a bishop friend: "Generally my troubles are more on the surface and there is peace in the depth of my heart where dwells a pure and simple abandonment to God alone."

The restless longing for the missions in India faded with his arrival in Indiana.

Bishop Bruté's spirit of hope in the wilderness and his ability to abandon himself to God's will were rooted in the spiritual depth of prayer. He had been the spiritual director for St. Elizabeth Ann Seton for many years. Once, he wrote to her: "Pray, pray, pray continually for the Church especially in America, and for this diocese."

When he was named bishop of Vincennes, he wrote to Mother Rose White, the superior who succeeded Mother Seton, "Pray, pray for Simon." His exhortation to pray echoes down the years.

No pastoral ministry was too difficult. One bitter winter night, Bishop Bruté was called to attend to a dying man who lived several miles from Vincennes. After walking a short distance through deep snow, his guide began to complain and then refused to go any farther because his feet were freezing. Bishop Bruté, who was saying his rosary, said to the man, "Walk in my footsteps." So the man did—and all was well.

"Follow the footsteps of Bishop Bruté" is still a cogent invitation in those times

when we might be called to trudge through deep snow in what may seem to be a dark night.

Before becoming our first bishop, Father Bruté was best known as a seminary professor at the Seminary of St. Sulpice in Paris and at Mount St. Mary's in Emmitsburg, Md., and as president of St. Mary's College in Baltimore. History records his deep concern for the effective teaching and the integrity of the Catholic faith in a pioneer milieu in which the Church was finding her way. His concern and his theological expertise were appreciated by the first bishops of the Church in America. He was their pre-eminent theologian. Concern for the purity of doctrine of our faith is a worthy heritage from our founding bishop.

Bishop Bruté went on foot in deep snow to bring God's love and mercy to a dying man. Throughout his life, he was sought as a spiritual director and confessor. His witness—even as he himself was being consumed by tuberculosis—inspires us to hunger for the sacraments and for holiness, whether convenient or inconvenient.

When Bishop Bruté died, one of his priests wrote: "Bishop Bruté set the example of the most brotherly affection. When he was with us we did not feel our weariness; nothing was hard to us and we scarcely knew we were poor although deprived of almost every necessity of life." It is of the essence of being members of the Body of Christ that, like Bishop Bruté, we can be with each other "so that nothing seems hard—and the feeling of weariness is lifted."

Bishop Bruté was humbled whenever he presided and preached at Mass. Despite his brilliance and education, he was unable to master the English language. It was difficult to understand him, and he was embarrassed because, in the primitive circumstances of his time, he had lost all his teeth. Yet, we can look at his priestly life and see what God can do. Our founding bishop carried on with faith and hope. How grateful we are as beneficiaries of the rest of the story.

*(Next week: The Catholic Church in Indiana grows rapidly under Bishop Simon Bruté's guidance.) †*

#### 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.

## La simplicidad y la oración fueron el sello característico de la vida del obispo Bruté

**E**l obispo Benedict Joseph Flaget de Bardstown dijo: "Un misionero americano deberá ser capaz de vivir sin nada y cocinarse para sí mismo."

Cuando el padre Simon Bruté llegó a América como profesor de seminario y misionero a Mount St. Mary en Emmitsburg, MD, tenía derecho a un sueldo de \$50 por año, que raramente cobró ya que deseaba vivir una vida simple. En ocasiones, entregaba la poca ropa que poseía a los pobres. Una vez le entregó su abrigo a un mendigo. Tomaba prestada de los seminaristas ropa que no le servía. Las pequeñas cantidades de dinero que recibía de su madre o su hermano no se las quedaba para sí. Para ahorrar dinero caminaba a Baltimore en lugar de tomar un carruaje. En 1839 cuando murió como obispo de Vincennes, se le enterró con ropa prestada.

Debido a su sencillez y a pesar de ser un sacerdote francés muy educado, al obispo Simon Bruté se le llamaba "el poder silente" de la Iglesia en sus inicios en Estados Unidos. Se le honraba con esas palabras debido a su visión misionaria y el amor por la Iglesia; se le respetaba por su prudencia y se le admiraba por su santidad.

Con los ojos de la fe, era un hombre de esperanza. Tengamos en cuenta que cuando comenzó como obispo en Indiana y parte de Illinois, incluyendo Chicago, tenía tres sacerdotes para que le ayudaran en circunstancias verdaderamente difíciles. Sin embargo, le escribió a un obispo amigo: "Por lo general mis problemas se encuen-

tran más en la superficie y hay paz en las profundidades de mi corazón donde habita un abandono puro y simple, únicamente para Dios." El deseo inquieto por las misiones en India desapareció con su llegada a Indiana.

El espíritu de esperanza del obispo Bruté en el bosque y su capacidad para entregarse a la voluntad de Dios tenían sus raíces en la profundidad espiritual de la oración. Había sido la guía espiritual de Santa Elizabeth Ann Seton por muchos años. Una vez le escribió: "Reza, reza, reza constantemente por la Iglesia, especialmente en América y por esta diócesis."

Cuando se le nombró obispo de Vincennes, le escribió a la Madre Rose White, la superiora que sucedió a la Madre Seton: "Reza, reza por Simon." Su exhortación a la oración reverbera por años.

Ningún ministerio pastoral era demasiado difícil. Una amarga noche de invierno, llamaron al obispo Bruté para que asistiera a un hombre moribundo que vivía a varias millas de Vincennes. Después de caminar una distancia corta por las nieves profundas, su guía comenzó a quejarse y luego se resistió a proseguir porque sus pies estaban helados. El obispo Bruté, quien iba rezando el Rosario, le dijo al hombre: "Camina sobre mis pasos". Y eso hizo el hombre y todo salió bien.

"Sigue los pasos del obispo Bruté" continúa siendo una invitación convincente en esos momentos en los que se nos llama a andar con dificultad por las nieves profundas en lo que parece ser una noche oscura.

Antes de convertirse en nuestro primer obispo, el padre Bruté era conocido como profesor de seminario en Mount St. Mary en Emmitsburg, MD, y como rector de la Universidad de St. Mary en Baltimore. La historia registra su tremenda preocupación por brindar una enseñanza efectiva y por la integridad de la fe católica en un ambiente incipiente en el cual la Iglesia estaba hallando su camino. Los primeros obispos de la iglesia en América apreciaron su preocupación y su experiencia teológica. Él era su teólogo preeminente. La preocupación por conservar la pureza de la doctrina de nuestra fe es una herencia valiosa de nuestro obispo fundador.

El obispo Bruté se desplazó a pie en las nieves profundas para llevar el amor y la misericordia de Dios a un hombre moribundo. Durante toda su vida era solicitado como guía espiritual y confesor. Su testimonio, a pesar de que la tuberculosis lo estaba consumiendo, nos inspira a anhelar los sacramentos y la santidad, sea ésta cómoda o no.

Cuando el obispo Bruté murió, uno de sus sacerdotes escribió: "El obispo Bruté nos dio el mayor ejemplo de afecto de hermano. Cuando estaba con nosotros no nos sentíamos cansados; nada nos resultaba

difícil y casi no nos dábamos cuenta de que éramos pobres, a pesar de que estábamos privados de casi todo lo indispensable en la vida."

Es gracias a la esencia de ser miembros del Cuerpo de Cristo que, como el obispo Bruté, podemos estar juntos "de modo tal que nada parezca difícil y la sensación de cansancio se desvanezca."

El obispo Bruté se sentía humilde cada vez que presidía la misa. A pesar de su brillantez y educación, fue incapaz de dominar el idioma inglés. Era difícil entenderle y se sentía avergonzado debido a que en las circunstancias primitivas de su época, había perdido todos los dientes. Sin embargo, podemos observar su vida sacerdotal y ver la obra de Dios. Nuestro obispo fundador siguió adelante con fe y esperanza. Qué agradecemos estamos como beneficiarios del resto de la historia.

*(La próxima semana: La iglesia católica en Indiana crece rápidamente bajo la guía del obispo Simon Bruté.) †*

*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.

# Events Calendar

## August 19

Knights of Columbus Hall, 2100 E. 71st St., **Indianapolis**. Catholic Business Exchange, Mass, 6:30 a.m., buffet breakfast, \$10 per person. Information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal, **praise, worship and healing prayers**, 7 p.m. Information: 317-797-2460.

## August 20

St. Luke Parish, 7575 Holliday Dr. East, Indianapolis. **Natural Family Planning class**, 7-9 p.m. Information: 317-465-0126.

St. Gabriel Parish, loft, 5505 Bardstown Road, Louisville, Ky. **Catholic Single Adults Club, party**, 8 p.m. Information: 812-284-4349.

## August 20-21

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

## August 21

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

Information: 812-934-6218.

St. Mary-of-the-Knobs, 3033 Martin Road, Floyds Knobs. Dave Ramsey's "**Financial Peace University**," 13-week course in getting out of debt and staying out of debt. Information: 812-923-3011.

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., Covenant Sunday, holy hour, 2:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log on to Schoenstatt website at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

## August 24

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Eucharistic adoration for children**, 7-8 p.m. Information: 317-888-2861.

## August 26

Indiana Roof Ballroom, 140 W. Washington St., Indianapolis. 19th annual **Elizabella Ball**. Information: 317-787-3412.

## August 26-27

Prince of Peace Parish, 413 E. Second St., Madison. **Community Festival**, Father Michael Shawe Memorial Jr./Sr. High

School, 201 W. State St., Madison. Fri. 5-11 p.m., Sat. 3-11 p.m., food, carnival rides, games. Information: 812-265-4166.

## August 27

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. "**Summer Island**" festival, 6-10 p.m., food, entertainment, \$30 per person. Information: 317-632-9349.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. **Picnic**, food, 11 a.m.-11 p.m. Information: 812-923-8817.

## August 28

Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, "**A Year with the Saints**" and "**Apologetics from A-Z**," sessions for children 42 years and older, sessions for adults, 11:15-11:55 a.m. Information: 317-636-4478.

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **St. Pius X Parish Homecoming**, 50th anniversary reunion of past teachers, students, coaches, pastors, etc., 4 p.m. Reservations required. Information: 317-255-4534.

St. Luke Church, 7575 Holliday

Dr., E., Indianapolis. **Catholic Choir of Indianapolis, concert**. Information: 317-849-7684.

St. Paul Parish, 9788 N. Dearborn Road, Guilford. Ladies Sodality, **hot breakfast bar buffet**, 7:30 a.m.-noon, free-will donation. Information: 812-623-2349.

## September 4

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Dr., Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, **Indianapolis**. People of Peace Secular Franciscan Order, noon-2 p.m. Information: 317-955-6775.

## September 6

St. Francis Hospital, Community Relations, 3145 E. Thompson Road, Indianapolis. "**Freedom from Smoking**," seven-week class, 1-2:30 p.m., \$50 per person. Information: 317-782-7999.

## September 9

Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast in Priori Hall, \$15 members, \$20 guests.

Information: 317-919-5316.

## September 10

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. Sacred Heart High School, **Class of 1965, 40th Anniversary Reunion**, 6 p.m., Mass, 5 p.m., Sacred Heart Church, 1530 Union St., Indianapolis. Information: 317-783-0376.

Holy Trinity Church, 2618 W. St. Clair St., Indianapolis. **Class of 1955, 50th Anniversary Reunion**, Mass, 5:30 p.m., dinner, Brickyard Crossing Restaurant, 4400 W. 16th St., Indianapolis. Information: 317-631-2939.

Geneva Hills Golf Club, Clinton. **Saint Mary-of-the-Woods College Scholarship Scramble**, registration and lunch, 11 a.m., shotgun start, noon, \$60 per person. Information: 812-235-0460.

## September 11

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **John Michael Talbot concert**, 6 p.m. (EDT), advance ticket sales. Information: 812-945-2374.

## September 12

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis.

**John Michael Talbot concert**, 7 p.m., \$15 per person, advance ticket sales. Information: 317-546-2559.

## Weekdays

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. Information: 317-635-2021.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:05 a.m., evening prayer 5:30 p.m. Information: 317-638-5551.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Barnabas Church, 8300 Rahke Road, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m., evening prayer, 6:30 p.m. Information: 317-882-0724.

St. Thomas Aquinas Church, Msgr. Raymond Bosler Chapel, 4625 N. Kenwood Ave., Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m. Information: 317-253-1461. †

## Check It Out . . .

### Retreats and Programs

#### August 19-21

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. Weekend retreat, "**Lord, Teach Us to Pray**," Benedictine Father Cyprian Davis, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu) or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

#### August 22

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. "**Catholics Returning Home**" program, six sessions, 7:30-9 p.m. Information: 812-944-1184.

#### August 23-25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Non-directed silent retreat**. Information: 317-545-7681.

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. Mid-week retreat, "**The Church after Vatican II: Discover the Buried Treasure**," Benedictine Fathers Jeremy King and Benet Amato, presenters. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu) or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

#### August 25

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **God in the Ordinary, book study**, Thursdays. Information: 317-788-7581 or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com)

#### August 29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Senior Mass and Social**. Information: 317-545-7681.

#### September 2-4

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. Weekend retreat, "**Lectio Divina: Praying with Scripture**," Benedictine Father Brendan Moss, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu) or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

#### September 8

St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. Saint Meinrad School of Theology, **Ecclesial Lay Ministry (ELM) Program**, "Who Is God?" 10 sessions, 9 a.m.-noon, \$210 per person. Information: 317-955-6451 or e-mail [indyprogs@saintmeinrad.edu](mailto:indyprogs@saintmeinrad.edu).

#### September 9-16

Kordes Retreat Center, 841 E. 14th St.,

Ferdinand, Ind., (Diocese of Evansville). **Directed retreat**. Information: 800-880-367-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

#### September 16-18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**. Information: 317-545-7681.

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. Weekend retreat, "**Experiences of Prayer in the Bible**," Benedictine Father Eugene Hensell, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu) or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. "**Faith and Witness—The Challenge for Today's Christian**," Information: 812-923-8817 or e-mail [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

#### September 17-23

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. "**School of Lectio Divina**." Information: 317-788-7581 or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com).

#### September 18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference**, 1:45-6 p.m., \$30 per couple. Information: 317-236-1596 or 800-382-9836, ext. 1596.

#### September 24

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. "**Spa Day for Women**," 8 a.m.-4 p.m., \$100. Information: 317-788-7581 or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com).

#### September 30-October 2

Holiday Inn South Airport, 2715 Fern Valley Road, Louisville, Ky. **Catholic Charismatic Renewal conference**, "Walk In The Spirit." Information: 502-968-0004.

#### October 3-4

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. "**Discovering the Nine Personalities of Your Co-Workers**," Enneagram retreat. Information: 317-788-7581 or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com).

#### October 7-9

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. "**The Image Within**." Information: 317-788-7581 or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com).

Mount Saint Francis Retreat Center, Floyd County. "**Friends of Francis Retreat**." Information: 812-923-8817 or e-mail [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org).

#### October 14-16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. "**No Teacher Left Behind: A Teacher's Retreat**," Loughlan

Scofield, presenter. Information: 317-236-1596 or 800-382-9836, ext. 1596.

#### October 15

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind., (Diocese of Evansville). "**Praying Without Words: An Introduction to Centering Prayer**." Information: 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. "**Seasons of Life and Transformation**." Information: 317-788-7581 or e-mail [benedictinn@yahoo.com](mailto:benedictinn@yahoo.com).

#### October 17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Reflection**, "Touching Our Spirit: Art, Symbols and Metaphors," Father Jeffrey Godecker, presenter. Information: 317-236-1596 or 800-382-9836, ext. 1596.

#### October 21-23

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. Weekend retreat, "**Spirituality for Day-to-Day Living in the Rule of St. Benedict**," Benedictine Father Harry Hagan, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu) or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu). †

## VIPs...

**Clifford and Martha Jane (Luerman) Dickman**, members of Holy Family Parish in



Richmond, will celebrate their 50th wedding anniversary on Aug. 20 with a special Mass for family members followed by an anniversary dinner. A family cruise is planned for a later date. The couple was married on Aug. 20, 1955, at

St. Andrew Church in Richmond. They have eight children: Debbie Hanneman, Linda Major, Cindy Mendenhall, Carolyn Stephens, Bob, Dan, Phil and Ted Dickman. They also have 26 grandchildren and one great-grandchild.

Dr. William E. and Mary Lois (Willenbrink) Scully, members of St. Patrick Parish in Terre Haute, will celebrate their 50th wedding anniversary on Aug. 20 with a 6 p.m. Mass at St. Patrick Church followed by a family dinner. The couple was married on Aug. 20, 1955, at St. Cecelia Church in Cincinnati. They have eight children, Katie Cuniffe, Becky Foxworthy, Patty Garvin, Martha Marshall, Peggy Storey, Bill, Dan and Kevin Scully. They also have 14 grandchildren. †



## Convent chapel inaugurated

Sister Jennifer Otuonye, left, and Sister Loretto Emenogu, members of the Nigerian-based Daughters of Mary, Mother of Mercy, stand in the chapel of their convent at St. Bernadette Parish in Indianapolis. The sisters, who minister to refugees being resettled in Indianapolis through Catholic Charities, have lived in their present convent for several months. Their chapel was recently inaugurated at a Mass celebrated by Msgr. Joseph F. Schaedel, vicar general of the archdiocese.

Photo by Sean Callagher

# POPE

continued from page 1

burden ... but it is like having wings," he said.

"As Christians we are never alone—in the sense that God is always with us, but also in the sense that we are always standing together in a large community," he said.

Asked how an "aged pope" could communicate the Church's traditional wisdom to young people, the pontiff laughed and said he would need God's help. He said he was aware that young people want to learn about life directly for themselves and "don't want someone to regurgitate it for them."

But he said he would emphasize that the Church's belief is not like old food "which we have had for 2,000 years and which is reheated again and again." Instead, he said, the Church is a rejuvenating power that draws its strength from "the fresh font of God."

Pope Benedict said there were strong forces working against the evangelization of younger generations.

"It is evident that many heavy burdens exist in our modern Western society, driving us away from Christianity. Faith and God appear to be far away. Life itself is full of possibilities and tasks. First, one wants to grasp life on one's own, to live it as fully as possible," he said.

But he said he thought young people



Benedictine Sister Johanna Weize waves to a friend in front of the cathedral in Cologne, Germany, after arriving for World Youth Day on Aug. 15.

recognize that there is more to life than the widely promoted culture of leisure, diversion and self-fulfillment. In spite of everything they can do, buy and sell, he said, young people say to themselves: "This cannot be everything, there must be something more about it."

The Church should seize this opening and try to lead youths to the "undiscovered dimensions" of Christianity and its ability to respond to their deeper questions, he said.

The pope said he was discouraged about Europe and its apparent drift away from Christian values. He said he hoped World

Youth Day would give the "old" continent a new impulse of faith.

Ideally, he said, World Youth Day could end up sparking "a wave of new faith among young people, especially the youth in Germany and Europe."

He said his native Germany still has many Christian institutions, but the Church there seems so concerned with structural questions that the joy of the faith is missing.

"If this zest, this joy, to know Christ would come alive again and give the Church in Germany and Europe a new dynamic, then I think the aim of World Youth Day would be achieved," he said.

The interview was conducted at the pope's summer villa outside Rome by Father Eberhard von Gemmingen, the long-time head of Vatican Radio's German-language section.

The pope also spoke about World Youth Day to pilgrims attending his noon blessing at the villa on Aug. 14, asking young people to remember the saints of the modern age who gave their lives for the faith.

He recalled in particular Father Maximilian Kolbe and Edith Stein, both of whom were killed at the Nazi concentration camp in Auschwitz during World War II. The pope noted that St. Teresa Benedicta of the Cross (Edith Stein) had spent several years at a Carmelite convent in Cologne.

In remarks to English visitors, the pontiff asked their prayers for the success of the upcoming World Youth Day events. †

# YOUTH

continued from page 1

50 people—who flew on separate flights out of the United States—came together for the first time at the final resting place of St. Paul—the Basilica of St. Paul Outside the Walls.

Archbishop Daniel M. Buechlein, who is leading the pilgrimage, celebrated Mass near the tomb of the Apostle. The reading from the New Testament was about the conversion of Paul.

Father Eric Johnson, vocations director for the archdiocese, delivered the homily, in which he exhorted the youths to remember, amidst the beautiful basilica and hurried events, to remember why they are taking part in the pilgrimage.

"The reason that we're here—the reason that we're all here—is to encounter God, is to encounter Jesus, and to come away from that encounter forever changed," Father Johnson said.

The next morning, the pilgrims boarded buses for a three-hour trip to Assisi—the hometown of both St. Francis and St. Clare. The pilgrims started the day there by celebrating Mass in the Basilica of St. Francis.

Father Robert Robeson, director of the archdiocesan Office of Youth and Young Adult Ministry, gave the homily, in which he held up St. Francis as a model.

"Many would say that St. Francis is the closest thing to Jesus Christ that humanity ever produced," Father Robeson said. "He was a man who loved everything as God's own creation."

This pilgrimage, he said, ought to be a statement about our love for Christ. He urged the youths to make the most of being in such a holy place.

Though the quick visit to Assisi was interrupted by a torrential rain, even the briefest time there tends to leave a lasting mark on people.

Photo by Brandon A. Evans



Pilgrims walk to the Basilica of St. Francis in Assisi on Aug. 12 to go to Mass with Archbishop Daniel M. Buechlein on the archdiocese's World Youth Day pilgrimage.

For Laura Knueven, a junior at Purdue University in West Lafayette, Ind., and a member of St. Malachy Parish in Brownsburg, the city reminded her of everything that she thinks of when she thinks of Italy.

See PILGRIMAGE, page 12

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From the Editor Emeritus/John F. Fink

## Jesus in the Gospels: Instructing the Apostles

See Matthew 17:24-18:35, Mark 9:33-50,  
Luke 9:46-50 & 15:1-7

In my past four columns, I've written about Jesus' journeys through Gentile territory as he tried to instruct his Apostles. Now, in the passages cited above, he returns to his home base in Capernaum. Deeply engrossed in thought, Jesus had walked ahead of the Apostles, but he was aware that they had



been arguing.

He asked what they had been arguing about, but they kept silent because they had argued about which of them was the greatest. Jesus must have been near despair at this point. Hadn't these men understood anything? Obviously, he had some more instructing to do.

He emphasized that leadership in his Church meant service: "If anyone wishes to be first, he shall be the last of all and

the servant of all." A half millennium later, Pope Gregory the Great summarized this teaching, calling himself "the servant of the servants of God."

This is what Jesus had in mind for the leaders of his Church. To drive the point across, Jesus placed a child in their midst and said, "Whoever receives one child such as this in my name, receives me."

Children were the symbol he used for the poor and the lowly in the Christian community that was to come.

But who was to provide service to the lowly? He had earlier told Peter that he would build his Church on him, and now he seems to underline his selection. The collectors of the temple tax asked Peter if Jesus paid the tax and Peter said yes, but then Jesus discussed the matter with Peter.

According to the Law of Moses (Ex 30:13-15), every male over 19 was obliged to make a contribution of a half-shekel for the building of the Tabernacle for the Ark of the Covenant, which had become a payment for the upkeep of the temple. But Jesus reminded Peter that kings didn't take tax money from their

subjects (boy, they sure do today!), but from foreigners. Since Jesus was the Son of God, why should he pay tribute to his own Father?

Of course, the tax collectors didn't know about Jesus' unique relationship so he told Peter to go catch a fish and in its mouth would be a coin worth twice the temple tax—so he could pay for both of them.

Jesus still had some other instructions for the Apostles. With the parable of the Good Shepherd, he taught them that every soul matters and they must go after those who stray. He told them that they must counsel a brother who sins, and forgive him if he repents as many as 70 times 7 times—that is, an unlimited number of times.

The parable of the unforgiving servant stresses what we pray in the Lord's Prayer: "Forgive us our trespasses as we forgive those who trespass against us."

Jesus really meant that we will be forgiven only as we forgive others.

With these instructions, Jesus was finished with his mission in Galilee. †

Cornucopia/Cynthia Dewes

## Is eccentricity a sign of divinity?

Beautiful women attract masculine attention. Charming people attract everyone. The wealthy and powerful attract wannabees, sycophants and hangers-on. And I attract eccentrics.



This came to my attention in a big way once when I was accompanying my husband to Shrewsbury, England, on a business trip.

The drill was that I would spend the day with his British business associate's wife at her home while the men were at the plant. Fine.

Never having met this woman before, I was prepared for a day of pleasant small talk, getting-to-know-you stuff, how many kids we had, etc., etc. At first, everything was as I expected. But, as the day progressed, this lady's eccentricity, if that is the word, became more and more apparent.

Without warning, she launched into a lengthy and excruciatingly detailed account of her husband's infidelities over a long stretch of their marriage, with a hint that they might still be going on. Especially galling to her was the respect

this man received from his superiors and peers at work, his children, and even quasi-strangers like my husband and me.

I felt embarrassed because the man she was describing didn't seem anything like the man we knew. Our guy was an older gentleman, sweet and courtly. The thought of him as a womanizer seemed preposterous.

Even the Queen must have thought he was OK because she awarded him the O.B.E. (Order of the British Empire) in a public ceremony in her garden a few years back. Surely, an adulterous rascal couldn't have managed that. By the time our husbands arrived that evening, getting-to-know-you had become what-an-imagination!

My affinity for eccentrics began early on. There was a boy in my class who chewed lead pencils down to the eraser. His mouth was always black from graphite. However, he was also a wonderful artist who spent class time doodling funny cartoons and caricatures. I'm sure he went far—not well-educated, but far.

Then there was my high school biology teacher. He'd been associated earlier with the Manhattan Project, which developed the atomic bomb, in Los Alamos, N.M. So it probably was a big letdown

to be teaching lowly high school science in Minnesota. At least it appeared that way because between dissections and chlorophyll he talked constantly about his work at Los Alamos, all lost on us. Poor guy.

Perhaps my liking for eccentrics is in the genes. One of my great-grandfathers was a much-beloved, but genuine odd-ball. He and his only son spent their days hunting and fishing while great-grandma and 10 daughters worked the farm.

Great-grandpa carved elaborate wooden church pulpits and a large picture frame for railroad tycoon James J. Hill, and even built a bridge over Minnehaha Falls, which later was swept away in a flood. He sometimes lived in a cabin in Wisconsin, where he carved scenes all over the walls and made wooden furniture, then carved decorations, all over them.

The thing about eccentrics is, they're usually interesting, funny, unconcerned about status or power, creators of beauty and totally surprising. Maybe I like them so much because they reflect a God who is all those and more.

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

Faithful Lines/Shirley Vogler Meister

## Costs and benefits in minor and major matters

In a recent hardware store advertising supplement, I read an item that compared



the high cost of gasoline per gallon to other liquid products—if those other products were sold by the gallon. Without sharing the well-known brand names or the costs-to-the-penny, here are a few per-gallon examples:

- Cranberry juice: \$10
- Mouthwash: \$80
- Cough syrup: \$170
- Bottled water: \$20
- Stomach antacid: \$120

Although these products cost less in the small amounts we normally buy them in, they are more expensive than gas. Reading about this gave me an appreciation for how fortunate—even pampered—we are to have such products at our fingertips. Do the costs outweigh the benefits? Could we save a little by using off-brands? Then what do we do

with the savings?

Most of the time, don't we take such items for granted? Most of us in city areas have almost anything available almost anytime. In some outlying areas, products like those above perhaps are not as easy to get; but in many countries, they are non-existent to the majority.

Extending the cost-benefit idea to another area of our lives: Parents work hard to give their children a good education, but how often do we tally the expense versus the results? In the case of Catholic schools—at least in my family's experience—the benefits far outweigh the costs. In fact, I credit Catholic education as being at the core of whatever is good in us.

With the shortage of priests and others with religious vocations, we also must consider how can we best use our monetary tithing and other donations? What are the costs and what are the benefits? Some parishes in Indiana (and elsewhere) have closed, and many are sharing priests. If we treasure Catholic traditions and want them preserved for new

generations then (as the old sayings go) perhaps we need to "put our money where our mouths are" and "tighten our belts and give more." How else can we "cut corners"? (Tithing includes giving time and energy toward parish-related projects whenever possible.)

The prices shared at the beginning of this column should tell us we're putting good money into some nonvaluable products, i.e., water with "a name" or too-expensive antacid. Such savings could also be put to better use while financing and fostering vocations.

Many parishes in our archdiocese are providing special times for their communities to come together and pray that God will inspire young men and women toward religious vocations. Unfortunately, some parishes must eliminate certain services or activities for lack of help. Let us consider how we can better save, tithe, and serve our Lord and our community.

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

The Bottom Line/Antoinette Bosco

## Poets say God walks in gardens

There's a poem titled "God's Garden," written by Dorothy Frances Gurney, that says, "One is nearer God's heart in a garden than anywhere else on earth."

I repeat those words so often because, for me, they are a prayer. My father loved gardens, and I think he passed that passion on to me.

Since I was a child, the one place I most loved to be was in a garden—of trees, flowers, fruit and vegetables.

As I got older and interested in the Bible, I felt that Genesis affirmed my love of gardens. For, after all, the Bible begins with God making a garden, the one we call the Garden of Paradise.

Just before summer, I was invited to work for a few days with a group in Cleveland that calls itself the Jesus Caritas ministry, and works helping inner-city people and many others, including prisoners. The ministry is guided by Father James O'Donnell, a priest of the order of Charles de Foucauld. I learned about one of the ways that he, and many others concerned with the problems of city dwellers, have reached out to bring both nourishment and beauty to city people all too often ignored. They began a city gardening program about 12 years ago, and now these "patches of Eden," as some call the gardens, can be found in many cities.

Father O'Donnell talks lovingly of what can be achieved by "inner-city gardeners." He explains:

"The corner where we have that park called Oasis of Peace was filled with rocks and glass and junk. Somehow it reflected the neighborhood, and it reflected how people felt. In my own heart, I'm thinking, let's turn that corner into a garden of love. Let's put flowers and plants and trees in there so that people see one pocket, one little place that says it's beautiful and everything isn't junk down here, and we're not all junk—we're not all to be thrown away."

One of the people devoted to urban gardening is Catherine Sneed, who is considered a national leader in this cause. Her many programs were documented in 1997 by the U.S. Department of Agriculture in a widely distributed booklet called "The Garden Project."

Sneed notes that the American Community Gardening Association was founded in 1979 specifically "to promote the growth of community gardening and greening in urban, suburban and rural America."

The association has estimated there are between 250 and 500 citywide gardening programs nationwide, Sneed notes. Stories of the work that has been carried out, inspired by people like Sneed and Father O'Donnell, have been told in an illustrated book edited by David Hassler and Lynn Gregor titled *A Place to Grow, Voices and Images of Urban Gardeners* (The Pilgrim Press, Cleveland).

The authors say simply: "Gardens start in neighborhoods when people come together and want to start a garden. Many gardens are connected to street clubs or Churches, and nearly every gardener shares his or her produce with neighbors or hunger centers."

That brings me back to my father, who decades ago proudly gave his tomatoes, cucumbers, squash, string beans and so much more to his friends and neighbors every year, all grown from his gardens on property owned by the city of Albany, N.Y. I am a proud descendant of an urban farmer and a great admirer of people who today carry on this very important human ministry.

(Antoinette Bosco is a columnist for Catholic News Service.) †

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

# The Sunday Readings

Sunday, Aug. 21, 2005

- Isaiah 22:19-23
- Romans 11:33-36
- Matthew 16:13-20

The first section of the Book of Isaiah provides this weekend with its first reading.



The author of this section of Isaiah lived when the southern Hebrew kingdom, or the kingdom of Judah, still existed. Only later was this kingdom, and the other Hebrew kingdom, the kingdom of Israel,

overwhelmed by outside invaders.

As has been and is so often the case of national rulers, the king of Judah governed the country with the assistance of aides and subordinates. The principal assistant wore a distinctive badge to indicate to any and all that he acted on the king's behalf. This distinctive badge was a key. In this reading, God—speaking through the prophet—states that a chief minister will be selected to serve the king and to carry out the royal will. This official will wear the key.

An important point in this reading is that God very much intervenes in human lives, and uses human agents to accomplish the divine will and to communicate God's words to people.

The prophet, the king and the chief minister all were in the roles of human agents commissioned to bring God to the people and the people to God.

St. Paul's Epistle to the Romans again is the source of the Church's second reading.

The book of Romans has been read for the past several weekends. It is a great testimony to the majesty of God. As such, it is a great profession of Paul's own faith.

The epistle uses an interesting phrase to describe God. He is the "counselor" of the faithful, to quote this reading. To counsel necessarily implies communication. God communicates with people and people communicate with God.

For its third reading this weekend, the Church offers us a passage from St. Matthew's Gospel.

It is an especially descriptive and enlightening reading. The occasion occurs at Caesarea Philippi, a place northeast of Capernaum. At the time of Jesus, this place was a resort. The River Jordan forms here from springs and small creeks. It is picturesque, and is still a popular place for relaxation and for delighting in natural loveliness.

Central to the reading is Peter's confession of faith in Jesus. The Lord asks Peter, "Who do people say the Son of Man is?"

Jesus identifies with the "Son of Man" of the Old Testament, who was God's special agent and who unflinchingly was true to God.

Peter replies that the people are confused. Some see Jesus as a prophet, as John the Baptist or even as Elijah.

However, when questioned by Jesus, Peter states that he himself sees Jesus as the "Son of the living God." It is a stupendous proclamation of the Lord's own divinity. Peter has faith, and faith gives him insight and wisdom.

## Reflection

Before accepting Christianity, two steps are necessary. The first is to realize—and not only intellectually—that God exists. The second is to believe that God communicates with people, and people may communicate with God.

However, God is not boisterous. He does not shout divine Revelation at us. He does not thunder divine decrees.

Indeed, humans cannot comprehend the divine message unless they have faith. Otherwise, it is puzzling or even seems like nonsense.

These readings build upon the basic thought that God exists. They build upon a notion of a deity great in power, wisdom and mercy. Such was the testimony of Paul in the Epistle to the Romans to be read this weekend.

The readings from Isaiah and Matthew clearly indicate that God speaks through human instruments such as Isaiah. Such were the king and his servant.

Such is Peter. Peter's great faith gives him extraordinary wisdom. In his faith, he sees reality as it is.

What does our faith allow us to see? Are we confused? Or are we secure in our knowledge of God? †

## Daily Readings

Monday, Aug. 22  
The Queenship of the Blessed Virgin Mary

1 Thessalonians 1:1-5, 8b-10  
Psalm 149:1-6, 9  
Matthew 23:13-22

Tuesday, Aug. 23  
Rose of Lima, virgin  
1 Thessalonians 2:1-8  
Psalm 139:1-6  
Matthew 23:23-26

Wednesday, Aug. 24  
Bartholomew, Apostle  
Revelation 21:9b-14  
Psalm 145:10-13, 17-18  
John 1:45-51

Thursday, Aug. 25  
Louis of France  
Joseph Calasanz, priest

1 Thessalonians 3:7-13  
Psalm 90:3-5, 12-14, 17  
Matthew 24:42-51

Friday, Aug. 26  
1 Thessalonians 4:1-8  
Psalm 97:1-2, 5-6, 10-12  
Matthew 25:1-13

Saturday, Aug. 27  
Monica  
1 Thessalonians 4:9-11  
Psalm 98:1, 7-9  
Matthew 25:14-30

Sunday, Aug. 28  
Twenty-second Sunday in Ordinary Time  
Jeremiah 20:7-9  
Psalm 63:2-6, 8-9  
Romans 12:1-2  
Matthew 16:21-27

Question Corner/Fr. John Dietzen

## New Testament contains many references to Satan

**Q**In my grade school days more than 50 years ago, the nuns told us the story of an angel named Lucifer, whose name means Light-bearer and who was very close to God, but this angel got the idea he was better than God. Lucifer gathered a bunch of rogue angels about him and rebelled, so the story goes. They were banished to the nether regions, wherever that is, thus creating hell.

I've read the Bible, but don't recall seeing any reference to such a confrontation between the devil, or Satan, and God. Are angels fallible creatures, capable of making big mistakes like this one did? (Illinois)

**A**The New Testament contains numerous references to a Satan who is in conflict with Jesus and his followers, most notably perhaps in the stories of the temptation of Jesus in the desert at the beginning of his public life.

The major reference to the heavenly conflict you mention is in the book of Revelation (Rv 12:7-9), which speaks of a war between Michael and his angels and the ancient serpent (called the devil or Satan) and its angels. The serpent was cast down to earth, along with its angels.

Details about this Satan, however, are difficult to pin down in the Scriptures. The word itself is a Hebrew expression designating an accuser in a court of law or, in other words, an adversary. In the book of Job, for example, he is a member of the heavenly court, one of God's advisers, who is obviously, however, no friend of human beings (Jb 1:6-12). In other Old Testament Jewish traditions, Satan gradually takes on his more evil characteristics.

The name Lucifer is traced to a passage in the book of the prophet Isaiah (Is 14), which speaks of a "shining star, son of the dawn" (in Hebrew "*Helel ben Shahar*"), who said, "I will be like the most high." This passage occurs in an extended, taunting sarcasm against the pagan king of Babylon, enemy of the Jewish people.

According to the *New Jerome Biblical Commentary* and most Bible scholars today, Isaiah is applying to the king the myth of a god named "shining star, son of the dawn," who "aspired to ascend the mountain of the gods and make himself equal to Elyon," to God.

Some fathers of the Church saw in this

passage a parallel to the battle described in Revelation and translated the name *Helel ben Shahar* directly into the Latin name Lucifer, which means, as you say, "the bearer of the light of dawn, the morning star." Thus, the beautiful name Lucifer became an unlikely Christian name for the devil or Satan.

For centuries, Catholic teaching has been that some angels sinned against God in such a grave way that they lost their presence with God forever. Details are sparse. The only ones we have are from the few passages in the Gospels and other New Testament books I referred to above.

The personality of angels, from what we are able to theorize, would be such that their knowledge would be more immediate and encompassing than ours could be, and their decisions more definitive. There would be no new later insights or wonder to bring them to repentance.

It's an interesting subject, but that's about as far as we can speculate about the fall of the angels and its consequences.

**Q**We're having some heated discussions about laws prohibiting "servile work" on Sundays. Just what is prohibited now in Catholic Church law? (Iowa)

**A**You must be aware that Catholic rules about "forbidden" Sunday work that were developed in an agricultural-labor society are vastly different from our own. It is useless, and misses the point entirely, to discuss, as we used to, whether crocheting, changing the oil in the car or gardening are "allowed" on Sunday.

The limitations the Church asks us to observe on Sunday help us keep a spirit of reverent reflection, worship and rest.

Vatican Council II calls Sunday "the original feast day" and urges that its observance should always be proposed and taught so "it may become in fact a day of joy and freedom from work" ("Constitution on the Liturgy," #106).

The *Catechism of the Catholic Church* and the *Code of Canon Law* say much the same. "They [the faithful] should avoid any work or business which might stand in the way of the worship which should be given to God, the joy proper to the Lord's Day or the needed relaxation of mind and body" (Canon #1247).

In other words, our aim is to have our homes and activities reflect, on that day above all, the peace, joy, contentment and love that should be ours because of what Jesus has done for us. †

## My Journey to God

### The Day Awaits

The day awaits, but I am loath  
To enter its embrace.  
I hide beneath the covers,  
Shut the daybreak from my face.  
I cannot face the morning;  
I long to keep this place.

The fearsome possibilities  
Of all that might transpire  
Between this waking moment  
And when I may again retire  
To the safety of my bed, and dark,  
Seem ominous as fire.

All will be well, I tell myself.  
All will be well, all will be well.  
The years behind stand witness,  
An eternal truth to tell:  
"I will not leave thee, nor forsake"  
in good times, or travail.

Never has He done so,  
My Master and my friend.  
My doubts and fears are endless;

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. "A Safe Return" is the title of this modern sculpture by Allan Houser on exhibit at the new National Museum of the American Indian in Washington, D.C., which opened on Sept. 21, 2004.)



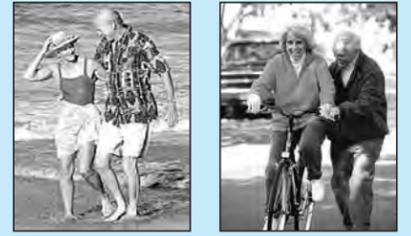
CNS photo by Paul Haring

His comfort without end.  
In bright joy or in darkness,  
Within Him I am hemmed.

O foolish heart! Why do you choose  
To ill anticipate,  
When life's experience belies  
The myth of dire fate?  
My Saviour's here. I take His hand;  
arise.  
The day awaits.

By Linda Abner

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# INDIA

continued from page 3

Commission for this opportunity to celebrate the Marian feast day and their native country's Independence Day.

"The feast of the Assumption and our liberation happened on the same day on Aug. 15," Father Nangachiveetil said, "so people—and especially Christians—feel very strongly that our mother country has had two ways of liberation. We celebrate the commemoration of two liberations—Jesus the liberator through Mary and also our liberation from the colonization by the British.

Dr. Jessie Dias, a St. Monica parishioner and member of the archdiocesan Multicultural Ministry Commission, welcomed the Asian India Catholics to the first annual

celebration of their faith and democracy.

"It gives me great honor to welcome you to this celebration of the Assumption of Mary," Dias said, "and of India's independence."

Commission members hope to make the joint celebration an annual event.

A liturgy guide for the Mass explained that Mary is the patroness of India and the Blessed Mother appeared to a Hindu boy at Vailankanni in Tamil Nadu during the mid-16th century. After St. Thomas the Apostle brought the Catholic faith to India in the first century, St. Francis Xavier, a Jesuit missionary, brought about a second wave of evangelization in the 16th century. Many Asian Indian Catholics have been persecuted since the early years of the Church there.

A variety of Indian foods were served during a reception after the liturgy. †

Photo by Mary Ann Wyand



Nidhi Mathen, left, and Anju Paul carry traditional Asian Indian offerings of flowers and tomatoes with incense in a procession following an Aug. 15 Mass celebrating the solemnity of the Blessed Virgin Mary and India's Independence Day in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis. The eucharistic liturgy and reception were sponsored by the archdiocesan Multicultural Ministry Commission.

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# PILGRIMAGE

continued from page 7

"I loved going to Assisi," Knueven said. "It was a beautiful city. And I just think the life that St. Francis lived was incredible."

She said that she enjoyed seeing all the beautiful artwork and history in Italy.

"It's just been a completely new experience," she said of her first trip overseas.

This pilgrimage is also the first time that Pierce Ebinger, a senior at Oldenburg Academy of the Immaculate Conception in Oldenburg and a member of St. John the Baptist Parish in Osgood, has gone to Europe.

He said the highlight of the pilgrimage for him so far was singing with a few other youths in a choir for the Mass that Archbishop Buechlein celebrated in St. Peter's Basilica on the day after the trip to Assisi.

"It was amazing—I can't even put it into words," Pierce said.

The Mass at St. Peter's was offered at the large altar directly behind the main altar (at which only the pope can celebrate eucharistic liturgies). The archbishop said this was the first time he had celebrated Mass at that altar and added that it was a rare privilege, especially for a pilgrimage group.

During the homily, the archbishop encouraged the young people not only to remember the difference that one person can make in the world, but also to remember that we each need to be holy people whose lives exert that "power of one."

But the grace required to do that—to become a saint—seems at times to be lacking, especially when things don't go according to plan.

Besides scheduling difficulties and hurried tours, two people didn't make it to the bus in Assisi for nearly an hour, and more than 20 members of one tour group got separated at the Forum and were "lost" for a couple of hours before using the subway to get to the next touring site.

"This is a pilgrimage and there's no use getting upset about stuff—things are going to happen, they always do on trips like this," said Julianne Brown, a home-schooled senior and member of Holy Rosary Parish in Indianapolis.

For her, the reason to attend World Youth Day was not only the opportunity to gather with the pope, but also to see so many young people of the same faith gathered there from all over the world.

Julianne has been to France and Italy before, and said that this pilgrimage was different because she was there "with a huge group and everybody was there for the same reason—and I think that that made the experience so much better."

In the last Mass before leaving Rome, Father Jonathan Meyer, associate director of the archdiocesan Office of Youth and Young Adult Ministry, reminded the youth to be grateful for those who helped make their trip possible.

Many parishes organized fundraisers and other events to help cover the cost of the trip.

"One parishioner from our church anonymously donated one trip for a person, and then our youth group donated it for a second person," Pierce said.

One of several teens to submit an essay, Pierce was chosen to go on the pilgrimage.

He is now looking forward to practicing the German he's learned during the past three years in high school.

Before leaving Italy for Germany, Father Meyer cautioned the youths that things may get harder in the coming days. He told them they may have to embrace the cross and they should ask God for the grace to get them through the difficulties so that much good will come out of the pilgrimage.

With nearly a million people planning to attend the youth rally to Cologne, the fun has only just begun.

(For more information about the World Youth Day pilgrimage and more pictures, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

Photos by Brandon A. Evans



A tour guide points out details in a painting of a map in the Vatican Museum on Aug. 13 to pilgrims from the Archdiocese of Indianapolis.



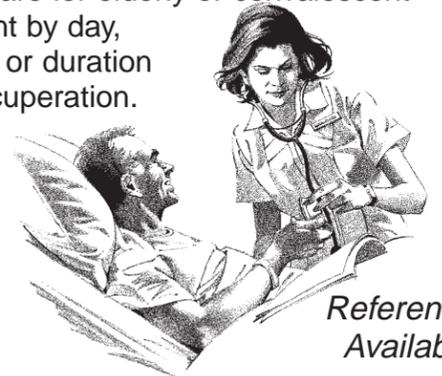
Father Jonathan Meyer, associate director of the archdiocesan Office of Youth and Young Adult Ministry, gives a tour of the Roman Forum. Father Meyer shows pilgrims the remains of the Temple of Vesta on Aug. 11.



This statue of St. Paul stands in front of the Basilica of St. Paul Outside the Walls in Rome.

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# Scavi tour reveals the secrets of the Vatican's underground necropolis

By Brandon A. Evans

VATICAN CITY—Nearly 2,000 years ago, a humble fisherman was buried in a pagan cemetery on the edge of a Roman stadium.

The fisherman had been crucified upside down by the Roman Empire for his faith in Jesus Christ, and in all likelihood was removed from the instrument of his cruel death by having his feet cut off.

His body was secretly carried to the nearby cemetery for burial.

One of the most difficult to obtain tours that the Vatican has to offer is the *Scavi* ("excavation") tour, which gives pilgrims the chance to visit the burial site of that humble fisherman—St. Peter.

Those lucky enough to get tickets are guided down a staircase that goes beneath the lower crypt level of St. Peter's Basilica.

Placing her hand on a scanner that reads her handprint, a specially trained tour guide opens a crisp glass door cut to fit a stone opening.

The pagan cemetery that St. Peter was buried in was part of a hillside necropolis—a literal "city of the dead." It was a place, fashioned to look like a city in miniature, where wealthy pagan families entombed their dead in houses.

They believed the dead continued a new life. This belief was so strong that the family would bring food to the necropolis tombs and have full family gatherings there.

When the Emperor Constantine began to support Christianity and desired to build a basilica over the known grave of St. Peter, he built it right over the necropolis, much to the anger of the pagan families whose ancestors were entombed there.

When St. Peter's Basilica was built over the site of Constantine's basilica about four centuries ago, the necropolis became all the more obscured.

It was only within the past century that workers discovered the top of the necropolis buildings under the floor of the basilica.

After years of work, the area was excavated, placed in a computer controlled envi-

ronment and sealed with state-of-the-art glass doors all throughout.

Of course, parts of the necropolis—some of the "roads" and mausoleums—can't be dug up because parts of the basilica could collapse.

The excitement of the tour builds as clues in the artwork and inscriptions reveal a Christian influence in the necropolis as well as speak of St. Peter.

Near the end of the tour, people can see the wall that supported the grave of St. Peter—but when it was excavated the bones were not there.

Only after years of research did archaeologists find out that when Constantine built over the site of the grave, he also built over a monument erected by second century

Christians marking the spot.

Within the monument, safe and protected, were bone fragments, along with an inscription that translates to read "Peter is here."

For fear of grave robbers, the early Christians had protected the body of the great saint.

Within the last few years, the Vatican's Excavation Office has allowed people into the "bone room," where they can look at the ancient monument and catch a glimpse of the bones in glass boxes.

The pieces of bones date to the time of Peter and indicate a man of sturdy build who was between 60 to 70 years old.

Perhaps most interesting, the bones contained fragments from every part of the man's body except the feet. †



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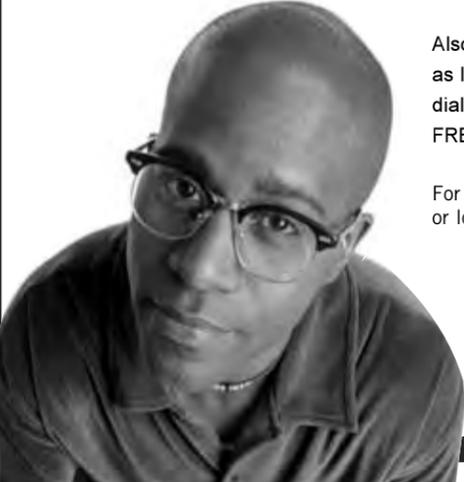
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# Rest in peace

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.

**COLLINS, Christopher**, 18, St. Jude, Indianapolis, July 29. Son of Kevin and Patty (Schopp) Collins Sr. Brother of Caitlyn and Kevin Collins. Grandson of Louise Collins, Richard and Pat Schopp. Great-grandson of Rose Rosati.

**CURL, Blanche May**, 96, St. Vincent de Paul, Bedford, Aug. 3. Stepmother of Joanne Boling, James Bullock and Richard Curl. Sister of Mary Dalton. Grandmother of nine. Great-grandmother of one.

**DOERFLEIN, Pearl Eva**, 77, St. Gabriel, Connerville, Aug. 5. Mother of Mary Alberta Burch and Ruth Marie Doerflein. Sister of Delores NeDardis, Dorothy Smith, Myrtle Weiskittle, Jack, Robert and Wilbur Ballard. Grandmother of eight. Great-grandmother of several.

**FERNEDING, Paul F.**, 88, St. Paul the Apostle, Greencastle, Aug. 8. Husband of Dorothy (Platt) Ferneding. Uncle of several.

**FREEMANN, Vivian (Roth)**, 87, Our Lady of Perpetual Help, New Albany, July 27. Mother of Janet Rauck and Charles Freemann Jr. Sister of Norma McNutt and Gilbert Roth. Grandmother of three. Great-grandmother of two.

**GOLDSCHMIDT, Ruth Lillian**, 90, St. Anne, New Castle, Aug. 6. Mother of Donna Hickman, Karen Jackson, Shirley Murphy and Janet Perry. Grandmother of seven. Great-grandmother of 12.

**HERBERT, Mary Lou**, 73, St. Mary, Greensburg, Aug. 6. Mother of Mary Ann Hersley, Sharon Ruble, Daryl and Gary Herbert. Grandmother of seven. Step-grandmother of three. Great-grandmother of five. Step-great-grandmother of one.

**HICKS, Elizabeth A.**, 73, St. Michael, Greenfield, Aug. 1. Mother of Paula Adams, Christine McCall, Debra Rigney, Michelle Swearingin, Brad, Joe, Rick and Steve Hicks. Sister of Ruth DeVault. Grandmother of 10.

**KELLER-SMITH, Ruth E.**, 61, SS. Francis and Clare, Greenwood, July 30. Wife of Clint Smith. Mother of DeAnn Head and Craig Keller. Sister of Irma Gudorf, Jean Isom, Mildred Stemle, Joan Wolf, Donald, George, Thomas and William Eckstein. Grandmother of one.

**KOORS, David D.**, 77, St. Mary, Greensburg, Aug. 8. Husband of Joan (Wenning) Koors. Father of Mary Kay

Dinn. Foster father of Monica Medeiros. Grandfather of two.

**LINNE, Paul A.**, 57, St. Paul, Tell City, July 31. Husband of Teresa (Buntin) Linne. Father of Greg and Jason Linne. Son of Rosalie (Knable) Linne. Brother of Frances Powers, Mary Schilling, Charles and Donald Linne. Grandfather of two.

**MARKET, Frances V. (Abell)**, 91, St. Roch, Indianapolis, Aug. 6. Mother of Diane and Donald Market. Sister of Marita Kirby and Joseph Abell. Grandmother of one.

**RETZNER, Raymond J.**, 93, St. Anthony, Morris, Aug. 4. Father of Cecilia Copperwheat, Helen Flanigan, Rita Gross, Joseph, Martin and Raymond Retzner. Brother of Alvin Retzner. Grandfather of 23. Great-grandfather of three.

**ROHRIG, Paul L.**, 59, Prince of Peace, Madison, Aug. 2. Husband of Ann Roahrig. Father of Dylan and Max Roahrig. Brother of Dale, Eric and Mark Roahrig. Grandfather of one.

## Benedictine Sister Mary Anthony Rodgers taught in Seymour, Tell City

Benedictine Sister Mary Anthony Rodgers of Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, died on Aug. 10 at the monastery's Hildegard Health Center. She was 92.

Sister Mary Anthony was a founding member of the Queen of Peace Monastery in Belcourt, N.D.

The Mass of Christian Burial was celebrated on Aug. 14 in the chapel at Monastery Immaculate Conception. Burial followed at

**SCHOTT, Maurice G.**, 71, St. Michael, Brookville, July 19. Husband of Mary Schott. Father of Michelle Brier. Brother of Myra Lee Kipp and Michael Schott. Grandfather of three.

**TROBAUGH, Mildred Louise**, 74, Our Lady of Perpetual Help, New Albany, Aug. 3. Mother of Evelyn Briscoe and Elva McMahon. Sister of Opal Brandt, Goldie Page, Wanda Schmidt, Emma Sue and Irvin Campbell.

**WADE, Martha J.**, 76, St. Vincent de Paul, Bedford, July 31. Mother of Susan Whitehouse, Linda, Barry, Brian and James Wade. Sister of Mary Ellen Williams and John Alhorn. Grandmother of four.

**WYLER, Donald**, 79, St. Matthew, Indianapolis, Aug. 5. Husband of Phyllis Wyler. Father of Patricia Decker, Carol Robinson, Kathleen Wood, David and Robert Wyler. Brother of Alicia, Kristine, James and John Wyler. Grandfather of 14. Great-grandfather of three. †

## Providence Sister Maureen Cecile Palmer taught music for 46 years

Providence Sister Maureen Cecile Palmer died on July 18 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 87.

The Mass of Christian Burial was celebrated on July 22 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery.

The former Dorothy Evelyn Palmer was born on March 20, 1918, in Chicago. She entered the congregation of the Sisters of Providence on Jan. 11, 1936, professed first vows on Aug. 15, 1938, and professed final vows on Aug. 15, 1944.

Sister Maureen Cecile taught music in schools staffed by the Sisters of Providence in Indiana, Illinois, Massachusetts, Texas, New Hampshire and Missouri for 46 of her 69 years as a

member of the congregation. In the archdiocese, Sister Maureen Cecile taught music at St. Charles Borromeo School in Bloomington from 1944-48, Sacred Heart School in Terre Haute from 1949-52 and St. Paul School in Sellersburg from 1954-59.

From 1986-88, Sister Maureen Cecile ministered in the gift shop at the Providence Center at Saint Mary-of-the-Woods. She assisted in health care service at the motherhouse from 1988-97 then participated in the sisters' ministry of prayer there from 1997 through 2005.

Surviving are several nieces and nephews. Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

## Providence Sister Angela Garlat taught in Indianapolis and Terre Haute

Providence Sister Angela Garlat died on Aug. 5 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 96.

The Mass of Christian Burial was celebrated on Aug. 9 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery.

The former Augusta Garlat was born on Aug. 26, 1908, in Rockford, Ill. She entered the congregation of the Sisters of Providence on Sept. 14, 1927, professed first vows on Feb. 26, 1930, and professed final vows on Feb. 23, 1935.

Sister Angela taught at schools staffed by the Sisters of Providence in Indiana and Illinois. During 77 years as a member of the congregation, she taught for 36 years in Illinois and 16 years in the Archdiocese

of Indianapolis and the Diocese of Lafayette in Indiana.

In the archdiocese, Sister Angela taught at the former St. Margaret Mary School in Terre Haute in 1929, the former St. John School in Indianapolis in 1930, St. Joan of Arc School in Indianapolis from 1937-47 and the former St. Ann School in Terre Haute from 1947-50.

She returned to the motherhouse at Saint Mary-of-the-Woods in 1984, ministered in community service there until 1988 and retired in 1989. From 1989-2005, she participated in the sisters' prayer ministry.

Surviving are two sisters, Agnes Shane of Galesburg, Ill., and Louise Daines. Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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the sisters' cemetery.

The former Mildred Rodgers was born on Feb. 12, 1913, in Vincennes, Ind. She entered the Sisters of St. Benedict at Ferdinand in 1933 from Sacred Heart Parish in Vincennes, made her first profession of vows in 1935 and made her final profession in 1938.

She would have celebrated the 70th anniversary of her religious profession in October.

Sister Mary Anthony taught music at St. Ambrose School in Seymour, the former St. Paul School in Tell City, Monastery Immaculate Conception Academy in Ferdinand and St. Joseph School in Evansville, Ind.

At Queen of Peace Monastery in Belcourt, N.D., Sister Mary Anthony served as director of sisters in initial formation, director of the Benedictine oblate program, subprioress, archivist and music minister.

Sister Mary Anthony also worked as a nurse's aide in Bottineau, N.D., served as an organist, parish minister and adult religious education teacher at St. Ann Mission in Belcourt and did parish ministry at Turtle Mountain Retirement Home. She returned to the Ferdinand monastery in 2003.

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# News briefs

## U.S.

### International Eastern Catholic encounter planned in Chicago

WARREN, Mich. (CNS)—Representatives of the Eastern Catholic Churches of the United States and Canada plan to hold a second international encounter Oct. 30–Nov. 3, 2006, in Chicago. The bishops of all Eastern Catholic Churches in the two countries are expected to attend, along with representatives of priests, deacons, religious and laity from their Churches, said Bishop Nicholas J. Samra, chairman of the preparatory committee for the 2006 encounter. Eastern Catholic bishops from Australia and Great Britain will also be invited, he said. The first international encounter was held in 1999. Bishop Samra, who retired earlier this year as auxiliary bishop of the Melkite Diocese of Newton, Mass., and who lives in Warren, described the upcoming meeting as “a gathering for common prayer, study and sharing ideas for further growth and interdiocesan relations for all the Eastern Catholic Churches.”

### Inner-city Catholic schools at crossroads after recent closings

WASHINGTON (CNS)—At the end of this past school year, Catholic schools in Chicago, Brooklyn, N.Y., Detroit, Cleveland, St. Louis, Boston and several other cities closed their doors for good as Church officials pointed to declining enrollments, changing demographics and overall lack of funds needed to keep the schools functioning. Students left with tearful farewells, armed with advice about nearby Catholic schools. Teachers and administrators, also hard hit by the closings, suddenly had to scramble for new jobs, many of them after decades of working at the same school. The Archdioceses of Chicago and Detroit closed 18 schools and the Diocese of Brooklyn closed 19. Initially, both Chicago and Brooklyn planned to close more, but the number was reduced when a handful of schools came up with additional funding. Other dioceses closed a smaller number of schools, but even a few closings had an impact on local communities.

### Website provides teachers with test questions, answers on religion

MOBILE, Ala. (CNS)—When religion teachers retire, often their reams of classroom notes, quizzes and tests retire with them. But that's not the case for Sacred Heart Brother Malcolm Melcher, who retired after 30 years of teaching high school religion. Brother Malcolm is making his old tests and answers available to religion teachers on his Website. The site, [www.boshf.org/moraltheologybank](http://www.boshf.org/moraltheologybank), contains more than 600 questions in a multiple-choice and free-response format. Brother Malcolm said the collection was an “Internet project” he wanted to make available for free to religion teachers “who do not have the luxury of time and energy” to acquire a bank of questions of this magnitude. To obtain password access to the site, religion teachers must send a letter of application to Brother Malcolm at 60 N. Catherine St., Mobile, AL 36604. It must be written on official letterhead stationery of the school and must include the applicant's current teaching assignment and signature. The letter should also include the teacher's e-mail address.

## WORLD

### Pope says society needs cross as reminder of people's shared dignity

CASTEL GANDOLFO, Italy (CNS)—The crucifix should be present in public and private places because this external symbol of God's presence is a reminder of humanity's shared God-given dignity, Pope Benedict XVI said. “The modern world believed that by putting God aside” and following man's ideas and desires, people could “become truly free,” but that did not happen, the pope said during his homily at Mass on Aug. 15, the solemnity of the Assumption of the Blessed Virgin Mary. The pope's comments came while he celebrated Mass at St. Thomas Church in Castel Gandolfo, where the papal summer residence is located south of Rome. Only by exalting God's greatness, just as Mary did in her hymn of praise, the Magnificat, can people become great, the pope said in remarks apart from his prepared text. “We must apply all this to our daily lives: It is important that God be great among us in both public and private life,” he said. †

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