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Pope canonizes Juan Diego, Mexican visionary who fueled New World conversions

MEXICO CITY (CNS)—Paying tribute to Latin America's deepest popular devotion, Pope John Paul II canonized Juan Diego, the Mexican peasant whose visions of Our Lady of Guadalupe in the 1500s fueled conversions among the native peoples of the New World.

The pope, laboring through a lengthy Mass in Mexico City on July 31, said he was proud to proclaim the first indigenous saint of the Americas, a "simple, humble Indian" who found faith by contemplating the face of Mary.

By accepting Christianity without giving up his Indian identity, the saint became a catalyst for Christian evangelization in the region, the pope said during a vibrant liturgy in the Basilica of Our Lady of Guadalupe.

As the pope read the canonization decree, people in the church erupted in a jubilant celebration that mixed native and European traditions. An Indian wearing the plumed "penacho" head-dress blew a conch shell, a symphony orchestra played, and dancers clad in feathered costumes that recalled the new saint's Aztec ancestry shook rattles down the main aisle.

When St. Juan Diego's picture was carried to the altar, the circular basilica was filled with incense from below and showered in confetti from above.

Lucia Romero, 40, of Sonora, said the canonization would encourage indigenous people.

"I feel something inside me, very big. Now with Juan Diego a saint, we are going to feel more confident. Indigenous people always feel less, and this is going to encourage us," she said.

See **CANONIZATION**, page 2



A young Mexican boy dressed as St. Juan Diego waves to Pope John Paul II as he passes through the streets of Mexico City on July 31. The pope canonized Nahuatl Indian Juan Diego, who experienced visions of Our Lady of Guadalupe in 1531.

Area Hispanics celebrate Juan Diego's canonization

By Jennifer Del Vecchio

Since they couldn't be in their beloved Mexico celebrating the canonization of Juan Diego—the Indian peasant who Our Lady of Guadalupe appeared to in 1531—the Mexicans brought the celebration here.

Gathering at St. Mary Parish in Indianapolis on July 30, Hispanics from five parishes in Indianapolis attended a special celebration Mass complete with Mexican music and processions.

Pope John Paul II canonized Juan Diego on July 31, the first Indian

saint with the distinction.

On July 30, the pope canonized the first Central American saint in Guatemala. St. Pedro de San Jose Betancur was a 17th-century missionary known for building hospitals and schools.

"This is good," said Obet Del Los Santos, who was helping set up for the celebration at St. Mary Church. "It's good because I'm Mexican."

The affection for Pope John Paul II is apparent with area Hispanics, who pointed out this is the fifth visit he has made to Mexico. It was also the first country he chose for a foreign visit at the beginning of his papacy.

Arturo Diaz, originally from Rioverde, Mexico, said he was glad he could celebrate Juan Diego's sainthood in the country where he has made his new home.

"Now people will realize what Juan Diego did and recognize what he is," Diaz said.

People from St. Mary, St. Patrick, St. Gabriel, St. Anthony and St. Philip Neri parishes attended the celebration Mass, aimed at giving the Hispanic population an opportunity to celebrate the naming of the first Indian saint and to bring parish

See **JUAN DIEGO**, page 3

Two Catholic schools begin year-round education

By Jennifer Del Vecchio

Year-round Catholic education made its official debut in the Archdiocese of Indianapolis last week.

Central Catholic School and All Saints School in Indianapolis are the first diocesan elementary schools to implement a year-round education calendar.

The other 60 elementary schools in the archdiocese follow the traditional school calendar.

Central Catholic kicked off its first day on Aug. 1 with a special program focusing on the school theme of "Making a Difference in the World All Year Round."

Walking in with beach balls that had countries of the world painted on them, students greeted their principal, Kathleen Tichenor, by saying "hello" in Japanese, Italian, Greek, Zambian and various other languages of the countries each class will study during the school year.

Studying countries will also create a bridge to the school's intersession classes that will focus on language arts, mathematics or science.

The intersessions are known as the break periods in a year-round calendar. They are not mandatory for students to attend, but are offered for those students who want more enrichment or extra help in certain skill areas.

Switching to a year-round calendar is meant to benefit student populations at both elementary schools by increasing student learning and acting as a possible model for center-city schools, educators said.

However, educators at both schools have different philosophies on how they will approach year-round education and a slightly different schedule.

Year-round schooling means that the year is broken into quarters with longer breaks in between.

For example, All Saints' first quarter is 50 days long followed by a three-week intersession.

Both schools have received grants to offer intersession classes.

Central Catholic is trying to find another grant to help with the cost of intersessions for students because the extra classes are an

See **YEAR-ROUND**, page 15

Ugandan couple promotes Christian marriage

Editor's note: "Stewards Abroad" is an occasional series that will look at the missionary efforts of Catholics from the Archdiocese of Indianapolis throughout the world.

By Fr. James M. Farrell

Last in a series

Meet Jokindu Christopher and Eyotaru Francesca, a married couple who serve as the ministers of the diocesan Family Life Desk in the Arua Diocese in Uganda. They are talented,

personable and eager to serve the Church, but even more eager to make a life-giving difference in the Church in Uganda by modeling Christian marriage.

In a society where men and women often speak about their spouses in the third person, where wives and husbands don't walk together or where to the

Western eye there are no perceivable signs of affection between husband and wife, Francesca and Christopher are

witnessing to the sacramental nature of their relationship and are living examples of being "Together As One."

That's the name of the catechetical program for married couples that Christopher and Francesca are training couples from parishes throughout the diocese to use so these couples can return to their parishes and teach others about a new way of life.

The diocesan "Together As One" course talks about communication in marriage and the problems that result

See **UGANDA**, page 10



Father Roger Gaudet, retired diocesan priest, dies on Aug. 2

By Mary Ann Wyand

Father Roger B. Gaudet, who retired as pastor of St. Thomas the Apostle Parish in Fortville last year, died in his sleep on



Father Roger B. Gaudet

Aug. 2 at St. Paul Hermitage in Beech Grove. He was 65.

He was granted early retirement for health reasons in January 2002 and lived at St. Paul Hermitage, where he served as chaplain.

Archbishop

Daniel M. Buechlein celebrated the Mass of Christian Burial for Father Gaudet at 11 a.m. on Aug. 6 at SS. Peter and Paul Cathedral in Indianapolis. Father Thomas Schliessmann, pastor of American Martyrs Parish in Scottsburg and St. Patrick Parish in Salem, was the homilist. Burial followed in the Priests' Circle at Calvary Cemetery in Indianapolis.

St. Roch Parish in Indianapolis hosted a luncheon after the funeral. The wake was Aug. 5 at St. Paul Hermitage.

"He had been under the care of a doctor," Father Schliessmann said. "Several years ago, he asked me if I would preach at his funeral. He and Father Raymond Schafer and I were ordination classmates."

Father Gaudet's last name means "rejoice" in Latin, Father Schliessmann said, "and that's normally how he lived. He lived rejoicing and enjoyed his 13 years as a priest."

A former Marine, he had been married and was the father of four daughters. After his divorce, his marriage was annulled and he began studies for the priesthood.

"He was able to enter the seminary after proving that any financial obligations to his four grown children were taken care of," Father Schliessmann said. "He was a talented musician and professional organist. Following his ordination, he wrote the music for a special Mass at every parish where he served. He also played the organ for concerts to raise funds for parishes."

Before his ordination, he was a therapist and ministered to persons with drug and alcohol dependencies. He was a recovering alcoholic and had participated in the 12-Step Program for more than half

of his life.

"He had a very intimate and even mystical relationship with our Lord and an understanding of what he did for us on the cross," Father Schliessmann said. "He had a very deep devotion to the Eucharist."

Born on June 11, 1937, he was ordained to the priesthood on June 3, 1989, at age 52 by the late Archbishop Edward T. O'Meara at SS. Peter and Paul Cathedral. His first assignment was as associate pastor of St. Simon the Apostle Parish in Indianapolis. In 1991, he was named temporary associate pastor of St. Barnabas Parish in Indianapolis.

In 1992, he was named associate chaplain for the Sisters of Providence at Saint Mary-of-the-Woods, with residence at St. Mary-of-the-Woods Parish near Terre Haute. The following year, he was named administrator of St. Mary-of-the-Woods Parish while continuing as associate chaplain at the motherhouse.

In 1994, he was named pastor of St. Thomas the Apostle Parish in Fortville, where he served until his early retirement last year.

St. Michael the Archangel parishioner Jim Hession of Indianapolis knew Father Gaudet for a number of years and

remembered him as a man of great faith and a talented musician.

"In a brief 13-year career as a priest, this man brought the true message of God's love and mercy to those who needed it most," Hession said. "He played [the organ] for the pure pleasure of it for the [Providence sisters] in the infirmary at Saint Mary-of-the-Woods and at several nursing homes in the Indianapolis and Terre Haute areas."

Hession said Father Gaudet also "worked tirelessly with the recovering alcoholic population" and served on the board of directors of Progress House, a recovery house for alcoholics and addicts.

"I guess the most astounding part of Father Roger's brief ministry is that he did most of his best work behind the scenes," Hession said. "He had a way and an understanding and a belief that spoke volumes about spirituality, sobriety and serenity."

Survivors include four daughters, Theresa Morese, Shannon Gaudet, Christen Pellitier and Susan Cabral, who reside in Massachusetts; two sisters, Rose Marie and Claire Gaudette of Henderson, Nev.; two grandchildren; and five great-grandchildren. †

CANONIZATION

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In his homily, Pope John Paul spoke about the Indians' precarious position in Mexico and other countries of the Americas and said the Church supports their legitimate social aspirations and efforts to protect their traditional ethnic values.

"In praising the Indian Juan Diego, I want to express to all of you the closeness of the Church and the pope, embracing you with love and encouraging you to overcome with hope the difficult times you are going through," he said.

The pope looked tired throughout the Mass. As he sat slumped in a chair on the altar, his head at times slipped down on his chest, his gold miter almost in his lap.

He was on the last leg of an 11-day journey that also took him to Toronto for World Youth Day and to Guatemala, where he canonized a 17th-century missionary who worked among the poor.

In Mexico, he received the most exuberant welcome of his trip, as 2 million people lined the streets and chanted their love for the 82-year-old pontiff.

Professing his "deep respect and admiration" for Mexico's indigenous peoples, the pope carefully explained why the Church sees in St. Juan Diego a model of the Gospel's interaction with local cultures.

He recalled the essential elements of the saint's story: his visions of Mary in 1531 and his unsuccessful efforts to convince local Church authorities of the apparitions—until he unfurled a cloak full of out-of-season roses to the local bishop.

The peasant's cloak or "tilma," which hangs in a glass case in the basilica, bore

an image of a dark-skinned Mary, an image now recognized around the world. The pope said the "mestizo" or mixed-blood features of the miraculous likeness expressed Mary's spiritual motherhood for all Mexicans.

The "Guadalupe event" gave evangelization in Latin America a new vitality and offers an important missionary lesson for the whole Church, he said.

The canonization was not without controversy. Some Church experts, including three Mexican priests and the retired abbot of the Guadalupe basilica, maintained there is no proof of Juan Diego's historical existence and warned that declaring him a saint would harm the Church's credibility.

But the Vatican established a special commission of historians, which concluded in 1998 that Juan Diego had indeed existed.

The pope did not refer to the dispute, but he said in his sermon that simple people have always considered Juan Diego a saint, proof of the biblical teaching that God is "glorified by the humble."

He quoted the words of Jesus in the Gospel, saying that God has hidden some truths from "the wise and the learned" and revealed them to the childlike.

The pope began Mexico's "Juan Diego Day" with an hourlong ride in his glass-walled popemobile through the streets of the city of 18 million people. Mexicans have always professed a special affection for the Polish-born pope, and it was visible and audible along the motorcade route, which turned into a flag-waving fiesta.

The pope sat on an elevated chair holding onto a support bar, waving occasionally as flowers rained down on the hood of the vehicle. Traffic was tied up and the

workday interrupted throughout much of the sprawling metropolis as residents stood for hours to catch a glimpse of the pontiff.

As he reached the basilica on Tepeyac Hill, the site of the saint's Marian apparitions, the crowd burst into chants of "Viva el Papa! Viva Juan Diego!"

With St. Juan Diego's canonization, Pope John Paul has proclaimed 464 saints, more than all his predecessors combined. He insisted on making the trip to Mexico, even though some aides advised him to conduct the canonization in Rome and save himself the toil and trouble.

The basilica began filling up before

dawn. By sunrise, it reached its 8,000-person capacity, with another 12,000 to 14,000 filling the plaza outside. Large screens were set up outside the basilica, with another screen installed inside.

Scattered among the crowd were a few foreigners, with a large portion of the audience drawn from Mexico's 64 indigenous groups, dressed in colorful costumes.

Those in attendance received tickets from their local parish. No one paid for their ticket, Church officials said.

Long lines of priests heard confessions outdoors throughout the morning before Mass. †

Pope beatifies two indigenous martyrs

MEXICO CITY (CNS)—Pope John Paul II completed his two-day stay in Mexico by beatifying two Zapotec Indian martyrs from the southern state of Oaxaca, the day after he had given the Americas its first indigenous saint in Juan Diego.

It was an emotional farewell to a country that he has visited five times. The pope ended the Aug. 1 beatification service, held in the Basilica of Our Lady of Guadalupe, with the unscripted

pronouncement, "I may be going, but my heart stays with you. Beautiful Mexico, may God bless you."

The pope said he beatified Jacinto de los Angeles and Juan Bautista, who were killed in 1700 by a lynch mob angered by the pair's zealotry in denouncing pagan practices, because they "gave their lives to defend the faith."

Some 8,000 indigenous people from Oaxaca were in the basilica complex for the event. †

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JUAN DIEGO

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communities together, said Benedictine Father Gueric DeBona.

"This gives great recognition to the place of indigenous people in the Church," said Father Gueric, who is helping at St. Mary Parish until Father Michael O'Mara returns from a sabbatical.

"The pope has canonized a lot of laity in his pontificate," he said. "This is a real recognition of indigenous people in America, and it validates the place and importance of the apparitions of Our Lady of Guadalupe and as patroness of the Americas."

Celebrations involving Our Lady of Guadalupe have become more common in the Archdiocese of Indianapolis as more Hispanics move to central and southern Indiana.

Before, many Catholics didn't know

who Our Lady of Guadalupe was or about the Indian peasant, Juan Diego.

Our Lady of Guadalupe is known for appearing to Juan Diego and imprinting an image of herself on his *tilma*. The image is still intact. She also asked for a special chapel to be built near Tepeyac Hill, outside of what is now Mexico City. The image on the *tilma* convinced the bishop to grant Our Lady's request.

Her apparitions led to the conversion of native inhabitants from paganism and have become a central part of Hispanic life.

Crediting the Mexican people with helping her learn about Our Lady of Guadalupe, Bettie Hamner of St. Mary Parish said she's honored that "any person from the Americas has become a saint."

Before meeting Hispanics, she knew little about Our Lady of Guadalupe and nothing about Juan Diego.

"Now I have a special devotion to her," Hamner said.

She's also glad that her parish has incorporated Hispanic celebrations into their worship life because it helps Americans relate better to the Hispanic community.

"A rainbow wouldn't be beautiful if it wasn't different colors," she said.

Many Hispanic Catholics at the celebration said Juan Diego's canonization means a lot to Mexico.

"I feel this is wonderful," said Margo Carrasco from Puebla, Mexico. "It's something unexpected for him to be canonized and a big step for our nation, after Our Lady of Guadalupe, of course."

Carrasco moved to America 45 years ago, when little was done to observe Mexican celebrations.

Lately, she's been seeing more celebrations, and said she's glad the Church is "very warming to us and open to us."

As for Juan Diego, Carrasco said she has a new saint to pray to now.

"I just hope he pays attention to me," she said. †



Above, area Hispanic men carry a statue of St. Juan Diego into St. Mary Church in Indianapolis for a Mass on July 30.

Left, Jose Hernandez of St. Mary Parish in Indianapolis dressed up as St. Juan Diego for the special Mass and celebration on July 30 in honor of the canonization of the Indian peasant who received a vision of Our Lady of Guadalupe. Pope John Paul II traveled to Mexico to canonize Juan Diego late last month.



St. Mary Parish in Indianapolis hosted a celebration in honor of St. Juan Diego. Before the Mass on July 30, parishioners from various parishes in Indianapolis helped set up the display honoring Our Lady of Guadalupe and St. Juan Diego.

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Editorial

St. Juan Diego

The canonization last week of Juan Diego, the first indigenous person in the Americas to be declared a saint, is good news for the Church in America—Central, South and North. It is especially welcome news for Mexican Catholics.

Juan Diego, who is believed to have experienced an apparition of the Blessed Virgin Mary in December 1531, was a Nahuatl Indian, probably from the kingdom of Texcoco, which bordered the Aztec empire in what is now Mexico. In the course of the apparition and as proof to the local bishop, Juan Diego's cloak, or *tilma*, received the imprint of the image of what has become known as Our Lady of Guadalupe, who the Church today honors as patroness of the Americas.

While some dispute the very existence of Juan Diego—preferring to believe him to be a tenacious legend—a Vatican-appointed commission of historians has determined the reality of his existence to the satisfaction of the pope and the Congregation for the Causes of Saints.

Many persons see Juan Diego's recognition as a saint by the Catholic

Church as a recognition by the Church of the inherent dignity of all God's children and a call to unity for all peoples. Saints are meant to be role models for Christians. They are ordinary sisters and brothers who cooperated with God's grace to such an extent that they lived lives of heroic virtue and, in death, entered into the fullness of the kingdom to be eternally with God. The fact that the Blessed Virgin would appear to an Indian and have him act as her personal messenger to the Church and the conquering Spanish suggests to many that Juan Diego is representative of the inherent dignity of all God's children. His canonization is a call to unity of all people.

Respect for, and the unity of, all the peoples—indigenous or otherwise—of the nations that make up America (North, Central and South) is a worthy goal. Now, we all have a champion to bring our prayers for respect and unity to the attention of the Lord and his holy mother—our beloved Lady of Guadalupe. †

— William R. Bruns



A family looks at a painting of Juan Diego on July 18 at the Basilica of Our Lady of Guadalupe in Mexico City. Juan Diego was the visionary of the Virgin of Guadalupe near the site of the basilica in 1531. Pope John Paul II canonized Juan Diego during a Mass at the shrine on July 31.

Seeking the Face of the Lord

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



Remembering an ordinary woman's exceptional life

Late last spring, we buried Aunt Carolyn, my dad's older sister, in Jasper. Until just months before when cancer took its toll, she was the liveliest 93-year-old I had ever met. We miss her, but we commended her to God with as much peaceful joy as sadness.

Now, as she so much wanted, especially recently, she knows the unmistakable meaning of Jesus' words, "Come to me all you who are weary and I will give you rest." Not only was she blessed with a long life, but Aunt Carolyn had the gift of time to prepare to go home to God and to her husband, Walter, after so many years.

In the perspective of faith, passing over to the kingdom is what life is about. Life as we know it is like a vestibule. She didn't know it, but all of Carolyn Buechlein Jackey's life was inexorably headed toward that single moment of slipping over to God's kingdom through the door of death one Thursday night. She went home to join in the celebration of the kingdom that will never end.

I write about Aunt Carolyn because she was a woman of steady—not "showy"—yet deep faith. Her pastor tells how beautiful and moving her faith was in her last days. Although she was in pain, she did not complain, and she kept her big smile to the end. We need aunts like that.

Aunt Carolyn's faith was tested in the crucible of suffering when she buried her gentle husband, Walter, far too soon in life. And over the years, time and again, she was present to the suffering of many of her extended family.

Rather than become resentful or lose hope, she kept the faith and always had a word of realistic encouragement for the rest of us. She was not a demonstrative person, rather she was just a simple witness of how to carry suffering with faith.

She believed in God's love and she showed how faith can give a larger picture of life than our own small world. Aunt Carolyn was a steady witness of faith for our big family. We all need aunts like that.

When I was informed of her peaceful passing, my mind began to scroll through past memories.

I remembered the special trips to her welcoming house in Louisville. In those days, it seemed like a long trip from Jasper in our old Ford. Waiting for us upon our arrival was cold ginger ale, the only place in my

early years that I would get ginger ale. And there would be a Hershey bar too. And then there would be the dining room table loaded with mounds of wonderful home cooking. Hers was a welcoming house. Every family needs aunts like that.

And when Aunt Carolyn and Uncle Walter would come to Jasper, the Sunday gathering at Grandma and Grandpa's was lightened up by their cheerful humor. More recently, she would join my brother's family for Christmas dinner. She was a Christmas treat.

Through the years, Aunt Carolyn helped bring our extended Buechlein family together, all the more notable because she and Uncle Walter didn't have children of their own. We all adopted them.

In her later years, in some ways, Aunt Carolyn presided like a jovial and no-nonsense, faith-filled matriarch overlooking our extended family. Priests come from families of strong and generous faith, and her joyful faith was important to me.

My mind goes back to my years in the seminary and the monastery at Saint Meinrad. Aunt Carolyn and Uncle Walter would drive down from Louisville once in awhile and in a very natural way encourage my vocation. Off and on, she would write, and knowing that money was tight in those days, she would include a little something for a treat.

When Pope John Paul II named me bishop of Memphis in 1987, I was giving a retreat to priests in Texas. I flew back to Louisville and Aunt Carolyn was the first relative to greet me. Since I became a bishop, I was touched by her continuing generous concern for me. I am sure I am not the only person who knew her generosity.

If you think about it, what I am sketching from memories about Aunt Carolyn portrays an exemplary and yet in some ways rather ordinary Christian woman.

Many of us know grandmothers and mothers and aunts and neighbors like her. Still, I write about a truly fine aunt because important people like her don't get much attention these days.

I also hope to encourage other "aunts," especially those who may also be childless and those who, perhaps, feel unloved, unappreciated or left out. Our families and our communities need you, and we appreciate you! †

Archbishop Buechlein's intention for vocations for August

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



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Buscando la Cara del Señor

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



Recordando la vida excepcional de una mujer común y corriente

A finales de la primavera pasada, enterramos en Jasper a la Tía Carolyn, la hermana mayor de mi papá. Hasta hace unos pocos meses, en que el cáncer se apoderó de ella, ella era la persona de 93 años de edad más viva que yo he conocido en mi vida. La extrañamos, pero se la encomendamos a Dios con tanta alegría pacífica como tristeza.

Ahora, así como ella tanto lo quería, especialmente recientemente, ella conoce el inconfundible significado de las palabras de Jesús, "Vengan a mí, todos ustedes que están cansados de sus trabajos y cargas, y yo los haré descansar". Ella no sólo fue bendecida con una larga vida, sino que la Tía Carolyn tuvo el don del tiempo para prepararse para ir a casa con Dios y con su esposo Walter después de tantos años.

Desde la perspectiva de la Fe, el pasar al Reino es de lo que se trata la vida. La vida como la conocemos es como un vestíbulo. Ella no lo sabía, pero toda la vida de Carolyn Buechlein Jockey, inexcusablemente la llevaba ese simple momento en que pasaba al Reino de Dios a través de la puerta de la muerte un jueves por la noche. Ella se fue a casa para unirse a la celebración del Reino que nunca acabará.

Escribo sobre la Tía Carolyn porque ella fue una mujer de una fe estable, no llamativa, pero sí profunda. Su pastor cuenta lo hermosa y conmovedora que era su fe en sus últimos días. Aunque estaba en dolor, ella no se quejaba, y sostuvo su grandiosa sonrisa hasta el final. Necesitamos tías así.

La fe de la Tía Carolyn fue puesta a prueba con el crisol del sufrimiento cuando enterró a su gentil esposo Walter en una etapa temprana de su vida. Y a lo largo de los años de una época a otra se le presentaba el sufrimiento de muchos miembros de su familia.

En vez de tener resentimiento o perder la esperanza, ella mantuvo su fe y siempre tenía una palabra de verdadero ánimo para el resto de nosotros. Ella no era una persona expresiva sino que era testigo de como sobrellevar el sufrimiento con fe.

Ella creía en el amor de Dios y ella mostraba cómo la Fe puede mostrar una visión de la vida más amplia que la de nuestro propio pequeño mundo. La Tía Carolyn era una estable testigo de la Fe para nuestra familia. Todos necesitamos tías así.

Cuando me informaron sobre su pacífica muerte, mi mente comenzó a buscar en las memorias pasadas.

Me acordé de los viajes especiales a su hospitalaria casa en Louisville. En esos días parecía un largo viaje desde Jasper en nuestro viejo Ford.

Esperando por nuestra llegada, había refresco de jengibre frío, era el único

lugar en mi juventud donde podía tomar refresco de jengibre. Y también había una barra de chocolate Hershey. Luego la mesa del comedor estaba llena de maravillosos platos de comida casera. La de ella, era una casa invitadora. Toda familia necesita una tía así.

Y cuando la Tía Carolyn y el Tío Walter venían a Jasper, la reunión dominical en casa de la Abuela y del Abuelo se iluminaba con su alegre humor. Más recientemente, ella se unió a mi hermano y su familia para las cenas de Navidad. Ella era el regalo de Navidad.

A lo largo de los años la Tía Carolyn ayudó a unir a toda nuestra familia Buechlein. Lo que aún es más notorio ya que ella y el Tío Walter no tuvieron hijos propios. Nosotros los adoptamos a ellos.

Años después, en cierta forma, la Tía Carolyn presidía un matriarcado jovial y no sin sentido, lleno de fe, cuidando de toda la familia. Los sacerdotes vienen de familias de una fe fuerte y generosa y toda su jubilosa fe fue importante para mí.

Mi mente retrocede a mis años en el seminario y en el monasterio en St. Meinrad. La Tía Carolyn y el Tío Walter manejaban desde Louisville de vez en cuando y de una manera muy natural animaban mi vocación. Una que otra vez ella me escribía y como sabía que el dinero era escaso en aquellos días, me enviaba algo de dinero como un regalo.

Cuando el Papa Juan Pablo II me nombró obispo de Memphis en 1987, yo estaba dando un retiro a unos sacerdotes en Tejas. Volé de vuelta a Louisville y la Tía Carolyn fue la primera de la familia en felicitarme. Desde que me consagró obispo me sentí tocado por su continua preocupación por mí. Estoy seguro de no ser la única persona que conoció su generosidad.

Si uno lo piensa bien, lo que logro sacar de mis recuerdos de la Tía Carolyn trazan, aunque en cierto modo común, un ejemplar retrato de una mujer cristiana.

Muchos de nosotros conocemos a abuelas, madres, tías y vecinas como ella. Sin embargo, yo escribo sobre una verdaderamente buena tía porque personas importantes como ella no logran mucha atención en estos tiempos.

También espero animar a otras "tías," especialmente aquellas quienes quizás tampoco tengan hijos y aquellas quienes, quizá, se sientan no amadas, despreciadas o echadas a un lado. ¡Nuestras familias y nuestras comunidades las necesitan y nosotros las apreciamos!

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

End Times fever

I greatly appreciated the editorial in the July 26 issue of *The Criterion* concerning the "Interest in the End Times." I am one who has read the *Left Behind* books and several Catholic-oriented books concerning the nearness of the last days.

Recently, I have come to appreciate the position of Vatican teaching on this issue. I would like to recommend a book that helped me to put everything in the proper

perspective. It is written by a former Protestant, now Catholic, and was published within the past year. It is titled *The Rapture Trap: A Catholic Response to the End-Times Fever*, written by Paul Thigpen.

It was written as a response to the *Left Behind* craze, but addresses many more issues. A book review could help many Catholics who have fallen for the end times fever.

Bob Beyke, Indianapolis

Research for the Church/James D. Davidson

Dramatic changes in Catholic schools, students and teachers

As we anticipate the start of a new school year, this is a good time to reflect on recent trends in Catholic education. Is the number of Catholic schools increasing, decreasing or holding steady? Has enrollment in these institutions changed much over the last 40 years? Finally, to what extent and in

what ways are the faculties at Catholic schools changing?

To answer these questions, I consulted the 1960, 1980 and 2001 editions of *The Official Catholic Directory*, which include data on the number of Catholic schools, students and teachers in each year (see chart). To summarize the trends in each category, I have computed the percent change that has occurred between 1960 and 2001. All data are for the United States, where the Catholic population has grown from 41 million in 1960 to 61 million in 2001 (outlying areas such as Puerto Rico are excluded).

Overall, there has been a 37 percent decline in the number of Catholic educational institutions. The most precipitous decline has been in the number of seminaries, which fell 63 percent.

There also have been steep declines in the number of diocesan and parochial high schools (53 percent) and private high schools (41 percent). Catholic elementary schools have declined by about one-third. The number of Catholic colleges and universities has fallen 13 percent.

There also has been a 39 percent decline in Catholic school enrollments. The sharpest declines have been in the number of seminarians (down 88 percent) and the number of students in diocesan and parochial elementary schools (54 percent).

Enrollment also is down in diocesan and parochial high schools (28 percent). The number of students in private high schools increased between 1960 and 1980,

but has declined to the point where it is now 13 percent less than it was in 1960.

On the positive side, despite the decline in the number of Catholic colleges and universities, enrollments at these institutions have jumped 126 percent. Also, after declining between 1960 and 1980, the number of students enrolled in private elementary schools has increased to the point where it is 7 percent larger than in 1960.

The total number of faculty in Catholic institutions increased between 1960 and 1980, but has declined to the point where it is now only 1 percent larger than it was in 1960. Even though the total number of faculty has not changed much since 1960, there have been huge changes in the types of people teaching in Catholic schools.

There has been a 96 percent decline in the number of scholastics, a 92 percent drop in the number of sisters, an 83 percent decline in the number of priests and a 78 percent drop in the number of brothers. Meanwhile, there has been a 233 percent increase in the number of lay teachers. In 1960, only 28 percent of teachers were laypeople; now 93 percent are laymen and laywomen.

In short, there have been dramatic changes in Catholic schools, students and teachers. There are fewer Catholic schools, fewer students in these schools (especially in seminaries and in diocesan and parochial schools) and fewer teachers who are priests, brothers, sisters and scholastics.

But the number of students in Catholic colleges and universities has increased, as has the number of students in private elementary schools, and the increase in lay teachers has made up for the loss of faculty who are priests, brothers, sisters or scholastics.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is *American Catholics: Gender, Generation, and Commitment*, published by *Alta Mira Books* in 2001.) †

Trends Among Catholic Schools, Students and Teachers, 1960-2001				
	1960	1980	2001	% Change
Total Institutions	13,595	10,259	8,576	-37
Seminaries	525	344	196	-63
Colleges/Universities	265	239	230	-13
Diocesan/Parochial High Schools	1,567	894	734	-53
Private High Schools	866	633	513	-41
Diocesan/Parochial Elementary Schools	9,897	7,847	6,600	-33
Private Elementary Schools	475	302	303	-36
Total Students	5,472,999	3,682,061	3,355,545	-39
Seminarians	39,896	13,226	4,811	-88
College/University Students	302,908	505,076	683,716	+126
Diocesan/Parochial H.S. Students	520,128	505,955	375,125	-28
Private H.S. Students	324,171	340,604	281,539	-13
Diocesan/Parochial Elem Sch Students	4,195,781	2,251,294	1,913,554	-54
Private Elementary School Students	90,115	65,906	96,800	+7
Total Teachers	160,447	167,713	162,471	+1
Priests	10,890	5,444	1,849	-83
Scholastics	802	200	33	-96
Brothers	4,778	3,271	1,044	-78
Sisters	98,471	41,135	7,972	-92
Lay	45,506	117,663	151,573	+233

La intención del Arzobispo Buechlein para vocaciones en agosto

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

Check It Out . . .

Holy Trinity Parish in Indianapolis is having its **annual parish picnic** at noon on Aug. 11 on the grounds of the Slovenian National Home Park in Indianapolis. There will be a Mass followed by a pitch-in picnic. The parish will provide chicken for everyone. For more information, call the parish at 317-631-2939.

St. Mary Parish, 2500 St. Mary's Dr., in Lanesville is having its **parish picnic** at 10:30 a.m. on Aug. 11 (EDT). There will be a country-style chicken or ham dinner and quilts. For more information, call 812-689-4244.

St. Paul Parish, 9798 N. Dearborn Road, near Guilford and New Alsace, is having its **parish picnic and festival** from 11 a.m. to 6 p.m. (EDT). There will be an all-you-can-eat chicken dinner. For more information, call 812-487-2096.

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave. (corner of 46th and Illinois streets), in Indianapolis is having its **annual Homecoming** at 6 p.m. on Aug. 15. There will be a Mass, a bring-a-picnic dinner and an ice cream social. For more information, call 317-253-1461.

The 13th annual Italian POW's Rosary, Mass and Picnic will be held on Aug. 25 at Our Lady's Chapel in the Meadow at Camp Atterbury near Edinburgh. Festivities begin at 11 a.m. with the posting of colors, followed by a rosary and Mass celebrated by Father John Sciarra, the founding pastor of St. Barnabas Parish in Indianapolis, who is retired. A pitch-in picnic begins at 12:45 p.m. There will be music and volleyball and bocce games. All are invited. The occasion commemorates the 59th anniversary of the building of the chapel in 1943 by the Italian prisoners of war incarcerated at Camp Atterbury. For more information, call Salvatore Petrucci at 317-849-9731.

St. Pius X Parish RCIA will host an **informational evening on Catholic faith beliefs and practices** at 7 p.m. on Aug. 13 in Ross Hall, 7200 Sarto Dr., in Indianapolis. Those interested in exploring the Catholic Christian faith are invited. For more information, call the parish's religious education office at 317-257-1085.

St. Philip Neri Parish in Indianapolis will present its **annual Fall Dinner Theatre**, *All Because of Agatha*, on

Sept. 20, 21, 22, 27, 28 and 29 and Oct. 4, 5 and 6. For Friday and Saturday evening showings, dinner will begin at 6 p.m. followed by the play at 7:30 p.m. For Sunday afternoon showings, dinner will begin at 1 p.m. followed by the play at 2:30 p.m. All shows will be at Busald Hall, 550 N. Rural St., in Indianapolis. The price is \$18 per person. There are a limited number of reserved tables for eight and 10 people. For more information, call Judy Yaggi at 317-631-8746.

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

Marian College, 3200 Cold Spring Road, in Indianapolis, is currently enrolling registered nurses for a **parish nursing course** beginning on Sept. 7 and lasting for six alternating Saturdays. The class is for all nurses interested in the mind-body-spirit connection. This course can be taken for college credit or contact hours and can often be funded by your faith community or health-care institution. For more information, call the Marian College Parish Nursing Office at 317-955-6132.

Catholic author and speaker **Matthew Kelly** will speak at 7 p.m. on Aug 18-20 at St. Mary Parish, 203 Fourth St., in Aurora. Kelly will discuss the importance of each person using prayer and reflection to determine his or her mission in life. Each night is an independent event that will build on the message of the previous night. All of the programs are free and open to the public. For more information, call the parish office at 812-926-0060.

The Mount Saint Francis Picnic will take place from 11 a.m. to 11 p.m. on Aug. 31 at Mount St. Francis on Highway 150 in Floyd County. There will be a chicken or ham dinner with dumplings served from 11:30 a.m. to 6 p.m., with tickets on sale starting at 11 a.m. There will also be food booths, entertainment, activities and the Southern Indiana Hot Air Balloon Race at 5 p.m. For more information, call the Mount Saint Francis Retreat Center at 812-923-8817.

"Angels from the Heart Day" will be held on Sept. 7 as a special mission of prayer and labor. It is hosted by Sacred Heart of Jesus Parish, 1530 Union St., in Indianapolis, and will be a gathering of people from churches of all denominations and businesses to clean up and restore houses on the near-southside of Indianapolis for the elderly, low-income and disabled. Volunteers will meet at Sacred Heart Church from 7 a.m. to 8 a.m., where there will be a continental breakfast followed by a blessing of the work at 8:30 a.m. and a closing Mass at the church at 5 p.m. Box lunches will be provided. For more information, call the parish office at 317-638-5551. †

VIPs . . .



John and Margaret (Peggy) Hooten will celebrate their 60th wedding anniversary on Aug. 11 with a 9:30 a.m. Mass at St. Louis Church in Batesville. The couple was married on Aug. 8, 1942, at the parish. They have seven

children: Peggy Engelke, Carol Griffin, Deborah Kramer, Patti Wuestefeld, John Jr., Larry and Ronald Hooten. They have 15 grandchildren and six great-grandchildren. †

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

The Master of Disguise (Columbia)
Rated **A-II (Adults and Adolescents)** because of some crass expressions and humor with sporadic slapstick violence.
Rated **PG (Parental Guidance Suggested)** by the Motion Picture Association of America (MPAA).

Signs (Touchstone)
Rated **A-II (Adults and Adolescents)** because of some intensely frightening moments and occasional crass expressions.
Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

Spy Kids 2: The Island of Lost Dreams (Dimension)
Rated **A-II (Adults and Adolescents)** because of some mild action sequences with a few crass expressions.
Rated **PG (Parental Guidance Suggested)** by the MPAA. †



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St. Elizabeth Parish celebrates 150 years on Aug. 10-11

By Brandon A. Evans

On Oct. 26, 1836, Cambridge City was officially founded, only two years after the Diocese of Vincennes was established in Indiana and the eastern part of Illinois.

In time, the Catholic population swelled with an influx of Irish immigrants who came to help build the Whitewater Canal, which connected the new town to the Ohio River.

By 1842, a priest was visiting the area. Ten years later, a small piece of land was purchased, a dwelling was converted into a church, and St. Elizabeth of Hungary Parish was born.

During the past 150 years, the Civil War raged, transportation was revolutionized, radio and television were invented, two Vatican Councils were held and the Catholic Church in Indiana was divided into five dioceses. Many pastors have come and gone, and St. Elizabeth Parish is now part of the Archdiocese of Indianapolis.

Mostly made up of Catholics of German descent, the community has stayed the same in faith as the world grew older and changed around them.

Father William Ehalt, the current pastor, said it is important to realize that parishioners have been "walking on their spiritual journey on this site for the last 150 years, doing some of the same things that we do."

The current church building dates to 1880, and was built for only \$8,000.

In honor of the sesquicentennial of the founding of the parish, St. Elizabeth parishioners will celebrate on Aug. 10-11.

"It's a special time to be thankful for the gift of our faith and for the gift of our nice parish family that the parishioners' parents established years ago," Father Ehalt said.

"On Saturday [Aug. 10], we will have an ice cream social with a band playing Christian music from 1 p.m. to 4 p.m.," he said. Everyone in the Cambridge City area is invited.

That evening, there will be a dance for all the adults in the parish.

The next day, Archbishop Daniel M. Buechlein will celebrate an anniversary Mass at 11 a.m. in the church. Afterward, there will be a pitch-in chicken dinner.

A book containing the history of the parish, along with a parish directory, is being prepared. One of the more interesting events it will recall is how all the bodies in the parish cemetery had to be moved elsewhere because of a soil problem.

The sesquicentennial events have been in the works for about a year, said Steve Sweet, a member of the parish who coordinated plans for the anniversary celebration.

Sweet described the parish as having a family atmosphere. When something happens to another parishioner, he said, it is like it happened to a family member.

That sentiment seems widespread. "It's a very close-knit church and community," said Betty Ripberger, a parishioner of 65 years. She was born into the parish and also saw its 100th anniversary.

"You just have to ask," she said, "and everybody will pitch in."

Irene Jones, also a parishioner for about 65 years, said new people are always welcomed right away and the hospitality encourages people to stay in the parish.

Ripberger said the diversity of the parish is its strength, adding that the people there come from all walks of life.

"Our parishioners live in 17 different towns in the area," Father Ehalt said. "People are involved in a lot of different occupations, but they're very dedicated to



Archbishop Daniel M. Buechlein will celebrate the sesquicentennial Mass at St. Elizabeth of Hungary Parish in Cambridge City at 11 a.m. on Aug. 11. Parishioners also will celebrate with an ice cream social and dance on Aug. 10. The parish was founded in 1852. Cambridge City was founded in 1836, two years after the Diocese of Vincennes was established in Indiana and in the eastern part of Illinois. The Vincennes Diocese was divided in 1843 when the Diocese of Chicago was established in Illinois, and again in 1944 when Pope Pius XII established the Archdiocese of Indianapolis.

participating in weekend liturgies and getting involved in parish activities."

Jim Sweet, who helped update the parish history and has been a member of the parish for 73 years, said the wide outreach of the farming parish helped them attract a new priest after their last pastor, Father John Luerman, retired in 2001. The renovated parish center is named after him.

He said the future of the parish is "going to be dependent on the number of

people going into the priesthood."

Father Ehalt was recently assigned to serve as a sacramental minister at St. Anne Parish in New Castle and St. Rose Parish in Knightstown. Because of these additional responsibilities, one of the weekend Masses at St. Elizabeth Parish had to be eliminated, to the dismay of many parishioners.

Without a priest, Jim Sweet said, the parish could become a mission church like

See ELIZABETH, page 19



Children pose for a photograph after receiving their First Communion in June 1968 at St. Elizabeth of Hungary Parish in Cambridge City.

Dental Study For Persons Who Wear Partial Dentures

Researchers at the Oral Health Research Institute (IU School of Dentistry) are currently looking for people who wear partial dentures to participate in research studies to test dental products. These studies have been conducted with partial denture wearers since 1981 but now more patients are needed to fill ever-growing study needs.

Needed are persons age 18 to 75 who wear upper or lower partial dentures and are generally in good health. Participants will attend a screening appointment to determine if they qualify. Qualified subjects will be paid up to \$200-\$300 for their time and receive free dental cleanings. If you want to learn more about the project, please call (317) 274-8822 and ask to speak with a representative of the partial denture studies.

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From the Editor Emeritus/John F. Fink

The Crusades: After the Eighth Crusade

Last in a series

There were more Crusades than the eight major ones I've described in this series. For example, after the Eighth Crusade ended in disaster in 1270, the future Pope Gregory X was on a Crusade, along with the future King Edward I of England, late in 1271 when he learned of his election to the papacy.

A Crusader at heart, Gregory X made the liberation of the Holy Land the theme of his four-year reign. Toward that end, he tried to make up with the Byzantine emperor, Michael VIII Palaeologus. However, the pope died suddenly on Jan. 10, 1276 and his plans were ended.

After the Eighth Crusade, the Muslims, under the ruthless leadership of Baybars and Kalavun, decided it was time to eliminate the Christian cities on the Mediterranean coast that King Louis IX of France had tried to fortify after the failure of the

Seventh Crusade. The last city to go was Acre in 1291.

During succeeding centuries, various popes tried to get the Christian leaders of Europe to try again to rescue Jerusalem or at least try to stop the advances of the Muslims into Europe. But those Christian leaders usually had serious problems in their own countries and had no desire to lead troops to the Holy Land.

So Muslim kingdoms became more powerful during the 14th, 15th and 16th centuries. The Ottoman Turks captured Constantinople, forever ending the Byzantine Empire, and continued their march westward.

As Crusade historian Thomas Madden has written, "By the 15th century, the Crusades were no longer errands of mercy for a distant people but desperate attempts of one of the last remnants of Christendom to survive. Europeans began to ponder the real possibility that Islam would finally achieve its aim of conquering the entire Christian world."

Twice the Muslims threatened Vienna, in 1529 and 1683. The first time, a freak rainstorm thwarted Suleiman the

Magnificent. The second time, John Sobieski, king of Poland, came to the rescue. Sobieski's victory at Vienna began the decline of the Ottoman Empire, but it continued to exist until after World War I.

In this series, I've tried to correct the impression that many people have that the Crusades were wars of aggression on the part of power-hungry popes. Quite the opposite, they were defensive wars waged against Muslim aggression. Today we continue to see that same aggressive attitude in some elements of Islam.

Some good things came from the Crusades, especially in terms of commerce, trade and culture. *Our Sunday Visitor's Encyclopedia of Catholic History* points out, "For the Church, they offered the means to introduce to the Holy Land the first representatives of the papacy in centuries and to make contact with Christians long cut off from the Western Church, such as the Maronites of Lebanon."

They also brought to the West the long-lost writings of Aristotle, which influenced the philosophy and theology of two of the great doctors of the Church, SS. Albert the Great and Thomas Aquinas. †



Cornucopia/Cynthia Dewes

Frank Schaler Jr. is fondly remembered

If music is good for the soul, sacred music must be even better. At least, that's what those who remember the late Francis (Frank) Leo Schaler Jr. believe. As his longtime friend Norb Schott said, "All I know is, Frank sang and made people happy."

Schaler was born on Oct. 4, 1946, the only child of Betty and Frank Sr. His mother worked as a cook and chauffeur for the Sisters of Providence at St. Ann Parish in the Mars Hill neighborhood of Indianapolis. Little Frank studied piano with the sisters, and before the age of 10, he was playing the organ at St. Ann Church.

Schott fondly recalls that Schaler often dropped in at the Schotts' home to play piano and sing with the family. Schott's mother, an accomplished pianist and singer, had helped Schaler learn to sight-read music. By the time he was in his teens, Schaler was serving as a substitute organist at Sacred Heart Parish in Indianapolis.

The two boys continued to be friends throughout their high school years at Sacred Heart School. Following graduation, Schaler spent a year investigating life with the Claretian Brothers in Terre Haute and later spent some time with another order of brothers in West Virginia.

But then his vocation as a liturgical musician took over his interest in religious life. He served for years as a parish musician in many Indianapolis parishes, including St. James, St. Joseph, Sacred Heart, St. Lawrence, St. Joan of Arc, St. Rita, St. Mary and St. Mark.

Along the way, Schaler married another fellow high school student from Sacred Heart School, Kathleen Lynch, and they had two children. In those parishes which had schools attached to them, Schaler doubled as a classroom music teacher. He was an early member of the National Association of Pastoral Musicians, and enjoyed sharing his love of music with other musicians in this area and nationwide.

To increase his limited income as a parish musician, Schaler briefly worked as a salesman for Hammond Organ Co. Over the years, he gained favorable attention as an entertainer, playing and singing at local nightspots as well as at Knights of

Columbus restaurants. His music was much in demand at weddings, funerals and dinner parties.

From 1990 onward, Schaler worked mainly in Florida, where he moved for the sake of his health. He was music director of several parishes there, including St. Joseph Parish in Zephyrhills, St. Patrick Parish in Tampa and St. James the Apostle Parish in Richey. When he died last November at age 55, he was the music director of St. Patrick Parish in Largo, Fla.

Schott remembers many stories about his friend. He said that Schaler and his then-fiancee, Kathleen, joined the rest of Schott's family in seeing him off when Schott was sent to Vietnam in 1967. They were all together, as they had been through their growing-up years, and as they would be for the rest of Frank's life, with music being the binding thread.

It was a time when the Church and Catholic family life were one and the same. "It was parish family life all the way," Schott said.

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

Faithful Lines/Shirley Vogler Meister

Barging through life with prayerful pushes

As young women already in the working world, my hometown friend, Judy, and I planned a vacation. Hoping to get to New Orleans, we were determined to hire on as cooks for a Mississippi River barge line. We wrote to every barge company in the St. Louis area, only to be disappointed.

I'm sure our disapproving parents sighed with relief when we chose instead to enjoy the Lake of the Ozarks. Another time, they were relieved when a plan to go to Cuba also was thwarted, especially since a revolution was taking place there at the time. (That made travel rates cheap.)

What were we two good Catholic girls thinking?

I've never again thought about going to Cuba, but I have hoped for a trip down the Mississippi, although by steamboat instead.

However, last autumn, I saw an ad that

read: "Discover a new and exciting way to see America's waterways ... Experience the enchanting Louisiana Swamplands, the mighty Mississippi, or the scenic Missouri and Ohio Rivers ... " The RiverBarge photo promised comfort rather than the rustic quarters of a regular barge. (See riverbarge.com or call 1-888-456-2206.)

I read elsewhere how people with recreational vehicles can board themselves and their homes-on-wheels onto chartered barges for a variety of interesting excursions. (Call 1-800-256-6199 for more information.) But I don't have an RV—and this method is just as expensive as other riverboat trips.

My daughter, Diane, once gave me a huge puzzle depicting the Delta Queen steamboat, suggesting we travel that way some day. As we came close to finishing the puzzle, Ziggy-cat jumped onto the nearly-finished scene, scattering hundreds of pieces. I hoped that wasn't symbolic of a shattered riverboat dream. Yet, dreams often must be tempered by reality, and (sometimes with difficulty) we learn to accept and adjust.

Then, in June, a sad reality set in when a longtime Indianapolis friend was killed while solo-canoeing down the Ohio River from Pittsburgh to Madison to retrace an historical journey. It ended prematurely and tragically in West Virginia, possibly because of water turbulence caused by a barge. He wasn't the first to meet such an end. However, this shocked us because, besides being a seasoned adventurer and expert canoeist, Peter Krieg was well-prepared for river dangers.

Judy and I had not been prepared for barge-riding or for a Cuban adventure. We weren't even prepared for vacationing at the Lake of the Ozarks.

Now, as a parent and grandparent, I realize how much our parents must have fervently prayed that we wouldn't follow through with various misadventures.

How do I know? Because that's what I do now—pray fervently for the safety of my loved ones, whether on vacation or not.

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

Stories, Good News, Fire/
Fr. Joe Folzenlogen, S.J.

North American Institute for Catholic Evangelization

Evangelization has always been a key element of the mission of the Church. For a



time, however, not much explicit formal attention was devoted to it in Roman Catholic circles.

The situation has changed dramatically over the last 30 years. One of the many signs of the renewed emphasis on evangelization is

the North American Institute for Catholic Evangelization to be offered at the University of Portland in Portland, Ore., next summer from July 9-12, 2003.

The purpose of the institute is to provide a forum for Catholic leadership to come together and reflect on the essential mission of the Church and explore ways with their colleagues to foster their respective ministries through the lens of evangelization. It is aimed at Church leadership on the national, diocesan and parish levels. Applications must be submitted through me, and I will attach a letter of recommendation.

Cardinal Theodore E. McCarrick of Washington, D.C., will launch the institute with a keynote speech on "The Call to the New Evangelization." The following morning, Father Eric Law will discuss "North American Culture." That afternoon, Missionary Helper of the Sacred Heart Sister Angela Ann Zukowski will lead the session on "Evangelization and the Media," and in the evening Dr. Carole Eipers will speak on "Catechesis: Evangelizing Moments."

The next day, Dr. Robert McCarty will talk about "Evangelizing Youth" and Paulist Father Brett Hoover and Michelle Miller will discuss "Evangelizing Young Adults."

Also, Franciscan Sister Francesca Thompson will address "Witnessing to Faith," while Oblate of Mary Immaculate Father Ronald Rolheiser will speak on "An Evangelizing Spirituality."

The institute wraps up with attention to Scripture, with Passionist Father Donald Senior exploring "The Gospel and the Call to Mission" and Paulist Father Frank DeSiano and Dr. Susan Blum Gerding discussing "Breaking Open the Word for this Sunday."

After each presentation, a panel will discuss the topic. Then the participants will divide into their respective ministry groups for further work.

As exciting as the content for this institute is, the organizers are looking for a way to share it more widely. The hope is that each participating diocese will have enough people attending that they could become a core team to help organize a one-day event in their own area in 2004 using a printed version of the institute sessions.

And even beyond that, Paulist Father John Hurley, executive director of the Secretariat for Evangelization of the United States Conference of Catholic Bishops, has a dream that in the summer of 2005 we might have an institute a month in three different locations across the country.

A detailed schedule, information on the speakers, fliers and the application form are available on the Web site for the Secretariat for Evangelization of the U.S. Conference of Catholic Bishops at www.usccb.org/evangelization/naice.htm.

If you do not have Internet access, contact me at 317-236-1489 or 800-382-9836, ext. 1489, for an application. Costs range from \$270 to \$420, depending on the housing options chosen, and airfare from Indianapolis to Portland is about \$255, but will vary.

(Jesuit Father Joe Folzenlogen is evangelization coordinator for the archdiocese.) †

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

The Sunday Readings

Sunday, Aug. 11, 2002

- 1 Kings 19:9a, 11-13a
- Romans 9:1-5
- Matthew 14:22-33

The First Book of Kings is the source of this weekend's first reading.



As the name of these two books indicates, the three kings of the unified kingdom of Israel—Saul, David and Solomon—are important figures. However, the book prominently mentions other persons, namely prophets such as

Elijah. The kings of Israel fulfilled a vital function. They were in office by divine design, the people believed, and the kingly role existed to bring the nation and God more closely together.

Prophets pursued the same goal. God called the prophets. None took the role of prophet spontaneously or without being commissioned by God. The prophets spoke for God. His word was their word. They were God's echo among the people, reasserting values and commandments already basically revealed.

Elijah was the earliest of the prophets to be mentioned in the Scriptures. As did the other prophets, Elijah actually communicated with God. Again, God initiated the communication. In this reading, Elijah hears God.

The Scriptures use powerful symbols, and symbols that we, removed by centuries and by great distance from the time and place of Elijah, can understand today.

The prophet goes to the pinnacle of a high mountain. He stands in the open, beneath the sky. A great wind swirls around him. As he listens for God, the ground beneath him shakes in an earthquake.

These are all images of great strength, far exceeding the might of any human. Not even the grandest emperor, then or now, could control the sky, the wind and the ground. Such was God's power alone.

Still, God did not speak in these elements. Rather, God spoke in a slight, whispering sound.

The message is that to communicate with us, God descends to our level. He speaks to us in terms we can understand. He is not threatening. He is not overpowering.

Elijah himself is humble. He knows that God is mighty. He knows that as a human he is not only God's creature but unworthy of facing God, even if God has called him. In his humility, he hides his face.

St. Paul's Epistle to the Romans supplies the second reading.

In this reading, Paul speaks a fact that

was very basic in early Christian belief. The Apostles were not persons who rose from the ranks of believers and asserted themselves as leaders. Rather, God called them for a particular mission as the prophets long before were called to serve the Lord.

The Apostles led and taught the Church, not according to their wishes and conclusions, but according to what they had learned from Jesus. They were the Lord's representatives, continuing to preach the Gospel and redeem the world.

For the final reading this weekend, the Church presents the Gospel of Matthew.

The story is highly descriptive. Once again, although distance and time remove us from this event reported in Matthew's Gospel, we fully can understand what happened.

As humans, and simply as humans, the Apostles were at the mercy of the elements as the boat was tossed on the wind-driven waves of the Sea of Galilee.

They could not control the winds or the water. Indeed, had the mighty Caesar himself been present, in all his imperial, earthly glory, he too would have been helpless.

Without Jesus, they could do nothing. When Jesus came to them, walking on the water, they were safe. He could control the elements.

Peter is shown as their spokesman. Even though he was an Apostle by the Lord's selection, he remains a human. When he attempts to walk on the water, he sinks. Only unqualified faith can give him such extraordinary power. When he cannot summon such faith, the Lord reaches out to help him.

Finally, the Apostles acknowledge Jesus as "Son of God." It was a term heavy with meaning. It was their salute to Jesus as God.

Reflection

The Church has called us all to discipleship this summer. Having given us the wondrous image of Jesus, the innocent Lamb of God on Good Friday and the victorious Lord on Easter, it has invited us to conversion.

However, the Church has not invited us to discipleship by tricking us. It has warned us that we are humans. We are limited. Not even the wealthiest, most intelligent or most powerful among us can control that much in life. We are at the mercy of the elements, of others, and of circumstances beyond our reach.

Still, we can walk on water if we trust in God. The image is not simplistic. We can walk above our angers, grief, confusion and guilt if God is our strength.

Searching for God, we are not alone as if in a fog. Jesus reaches out to us. Human, Jesus takes us by the hand.

Daily Readings

Monday, Aug. 12
Ezekiel 1:2-5, 24-28c
Psalm 148:1-2, 11-14
Matthew 17:22-27

Tuesday, Aug. 13
Pontian, pope and martyr
Hippolytus, priest and martyr
Ezekiel 2:8-3:4
Psalm 119:14, 24, 72, 103, 111, 131
Matthew 18:1-5, 10, 12-14

Wednesday, Aug. 14
Maximilian Mary Kolbe, priest and martyr
Ezekiel 9:1-7; 10:18-22
Psalm 113:1-6
Matthew 18:15-20
Vigil Mass of the Assumption of the Virgin Mary
1 Chronicles 15:3-4, 15-16; 16:1-2
Psalm 132:6-7, 9-10, 13-14
1 Corinthians 15:54b-57
Luke 11:27-28

Thursday, Aug. 15
The Assumption of the Virgin Mary
Revelation 11:19a; 12:1-6a, 10ab
Psalm 45:10bc, 11-12ab, 16
1 Corinthians 15:20-27
Luke 1:39-56

Friday, Aug. 16
Stephen of Hungary
Ezekiel 16:1-15, 60, 63 or Ezekiel 16:59-63
(Response) Isaiah 12:2-6
Matthew 19:3-12

Saturday, Aug. 17
Ezekiel 18:1-10, 13b, 30-32
Psalm 51:12-15
Matthew 19:13-15

Sunday, Aug. 18
Twentieth Sunday in Ordinary Time
Isaiah 56:1, 6-7
Psalm 67:2-3, 5-6, 8
Romans 11:13-15, 29-32
Matthew 15:21-28

Human, Jesus speaks to us in words we can understand. The Son of God saves us and guides us.

We also learn of Jesus through the

Apostles. They were sent to provide us with the Gospel, as the prophets were sent to provide other ages with the knowledge and mercy of God. †

Question Corner/Fr. John Dietzen

Catholic social teaching is based on encyclicals, Church doctrine

Our pastor has referred to Catholic social teaching as if we should know what that is. Is there any Catholic doctrine or dogma with that name? (Pennsylvania)



Yes there is, and it's a major part of Catholic doctrine. The *Catechism of the Catholic Church*

devotes many pages, under various headings, to Catholic teachings on social justice.

This body of doctrine is based heavily on papal encyclicals and other major Church documents of the past 150 years, responding especially to problems raised by the Industrial Revolution in Europe and North America.

The range of teachings, however, goes beyond that particular movement. They deal with all the important political, economic, spiritual and social aspects of just and healthy human communities, from nations to trade unions to families.

In June 1998, the American bishops issued a statement titled *Sharing Catholic Social Teaching: Challenges and Directions*. They identified seven principles that characterize this branch of Catholic doctrine.

1. Belief in the sanctity of human life and the inborn dignity of every human person is the foundation of all social principles and teaching. This dignity is under attack in countless ways today, from abortion and genetic engineering to assisted suicide, the death penalty and human cloning.

2. In a global culture driven by excessive individualism, Catholic tradition teaches that human beings grow and achieve fulfillment in community with other human beings. People have a right and duty to participate in society, to seek the well-being of everyone in that

society, especially the poor and others who are vulnerable and have no power to speak for themselves.

3. Every person has an inalienable right to life, to food and shelter, suitable work and pay, and other requirements for human decency. A just society can be protected only when these human rights and responsibilities are met.

4. A basic test of the moral and social well-being of any society is the condition of its most vulnerable members.

5. Work is more than a means to a wage; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, the basic rights of workers must be respected, including the right to fitting work, to private property, to economic enterprise, to organize and join unions.

6. The whole human race, whatever the racial, ethnic or geographical background, is one human family. We are brothers and sisters of each other, and must live in solidarity with our "neighbors," wherever they are.

7. Care and protection of the earth and its environment is a requirement of faith. We have a duty to live in support of and harmony with all God's creation.

Such a broad area of faith is vastly complex and constantly evolving. Both the popes and the bishops, however, point out often that the Catholic principles of social justice are an essential focus of Catholic faith and responsibility.

The full text of the American bishops' statement may be obtained from the U.S. Conference of Catholic Bishops at 800-235-8722. An excellent brief summary of the principles is available from the Minnesota Catholic Conference at 651-227-8777.

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

My Journey to God

My Blanket

Layer upon layer of accumulated weight presses on my shoulders and weighs me down until I am covered by so many layers that my soul lies buried and I cannot find myself hidden in its depths.

Oh Lord, help me shed the layers

of emotions and expectations that I have carried for so long.

I am ready to let go and bare my soul to you so the only layer that remains is the blanket of your love settling softly over me and wrapping me in your peace.

By Christine Prince

(Christine Prince is a member of St. Christopher Parish in Indianapolis. She wrote this poem after praying the rosary for peace in October and meditating on the special peaceful mysteries compiled by Benedictine Father Noah Casey of Saint Meinrad.) †



Jokindu Christopher and Eyotaru Francesca are a married couple who serve as the ministers of the diocesan Family Life Desk in the Arua Diocese in Uganda.

UGANDA

continued from page 12

when husband and wife do not communicate. It speaks about the importance of "leaving home" and placing your spouse first in your affections and loyalty, before your parents. Intimacy and sexuality, oneness and equality, and marriages of couples that belong to different religions are among topics covered in 13 sessions.

The five-segment sessions begin with couples reflecting on their own experience of the session's topic. Once they can name what they currently believe, they can face the challenge to change and grow in the future.

The next portion of the session includes the reading of a story or "case study" about a particular marriage situation. Then the group is broken into

small groups of two couples each, and they share what the story revealed to them about marriage.

The third segment focuses on the Word of God so that all Christians may look at marriage from the viewpoint of their faith in Christ.

Then a quote from a Church document is offered for additional discussion and sharing.

The final step in the process is designed for the couple to dialogue by themselves then report back to the large group at the end of the session. The questions in this segment bring the week's topic to their relationship and challenge them to look at what



Jokindu Christopher and Eyotaru Francesca pose for a picture with two married couples they have trained.

they may need to change or in what ways their marriage needs to grow.

The course is offered for married couples because many couples marry early in life then celebrate their marriage in the Church later in their lives. This sequence of events evolved over time with arranged marriages and the belief that a marriage could not be celebrated in the Church until the dowry was paid.

Several years ago, the Diocesan Synod of the Arua Diocese took the bold step of declaring that Catholics would break away from the custom of grooms paying the bride's father in order to receive her hand in marriage. This age-old custom had grown through the centuries, and what had begun as an exchange of modest gifts had become an exorbitant burden placed upon a young man at the beginning of his adult life as he was about to marry. In many cases, the Bridewealth was not paid for 10 or 20 years into the marriage.

Because the Ugandan culture puts such a high priority on bearing children, the arranged marriages of the past were often dissolved by the elders if the couple had not given birth to a child within two years of being together.

"Together As One" discusses in length the reality that not all couples who marry will be blessed by God with children, but even so their marriage is a

living and true sacrament, and as husband and wife they are no longer two but one flesh.

There are many obstacles derived from the *Logbara* (pronounced Lu bara) tribal culture that militate against the Church's teaching on marriage.

Couples that believe in a different way and begin to live in accord with those beliefs invite criticism and even ridicule from elders and young who perceive this stepping out as an affront to age-old traditions. Some elders perceive young couples that want to "throw aside" the cultural norm for marriage in favor of this Christian view as being proud and uppity. After all, the old ways have been around for centuries and to the eyes of the elders, they have worked just fine.

But Christopher and Francesca are finding that the elements of a Christian marriage outlined in the course they teach has united their hearts and brought them much joy. Despite the objections from friends and family, they are teaching what they believe and practicing what they teach.

(Father James M. Farrell is pastor of St. Barnabas Parish in Indianapolis. He traveled to Uganda last month with a group of pilgrims from the Archdiocese of Indianapolis to work with lay missionary Sherry Meyer of Indianapolis.) †



Eyotaru Francesca holds their youngest child, Scholastica.

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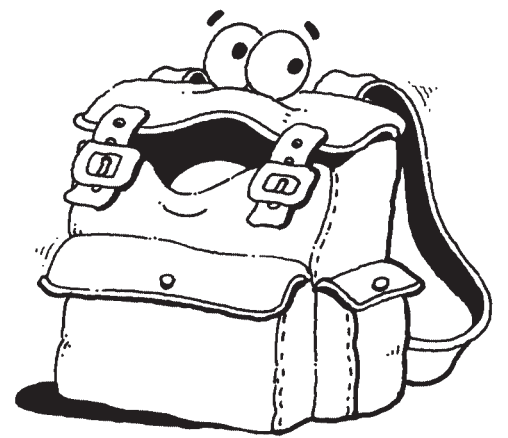
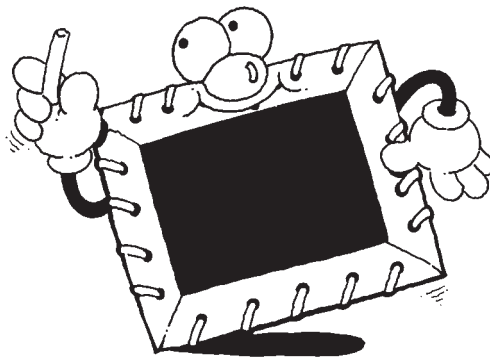
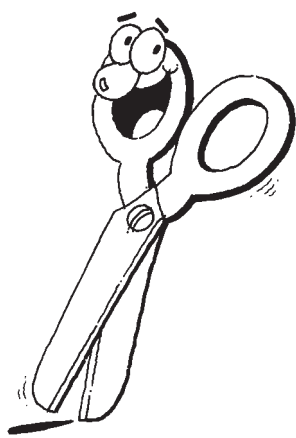
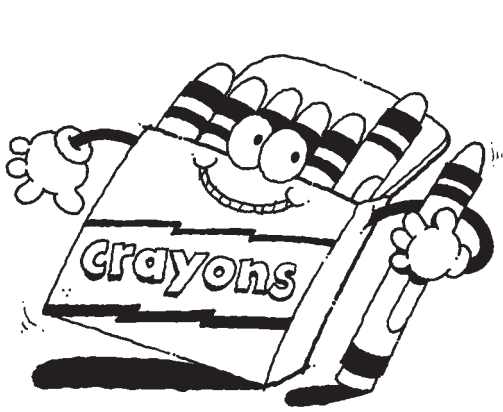
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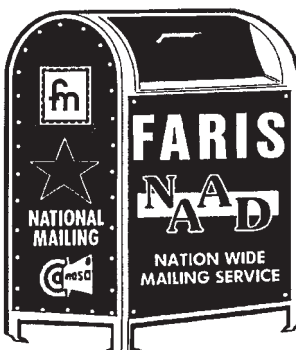
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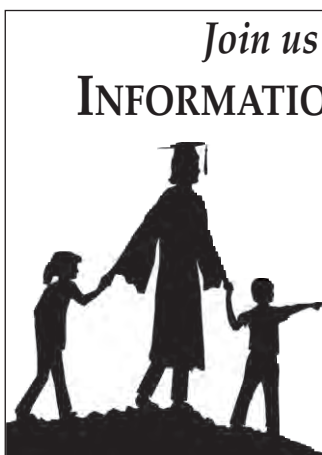
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Pro-life activist tells young adults to follow Christ

By Jennifer Del Vecchio

He's been spit on and threatened, and is now being sued by one of the largest pro-abortion organizations in the nation because of his pro-life activities.

It hasn't stopped nationally known pro-life activist Joseph Scheidler of Chicago from promoting the Church's teachings opposing abortion.

Instead, it's kept him steady as he battles a lawsuit filed by the National Organization of Women (NOW), who claims he shouldn't be able to protest outside abortion clinics because he is causing abortion providers to lose money.

Scheidler, the founder of the Pro-Life Action League in Chicago, spoke to almost 200 young adults on July 31 in Indianapolis about "Why Bother with Church, Especially the Catholic Church?"

"You are following a person, Jesus Christ," Scheidler said. "He is our commander and he became like us in everything but sin. The central act of his life was to die for us and open heaven for us.

"Keep in mind the beauty of this religion," he said. "The way you react to things is the way you believe. That will impress other people and help bring them into the Church."

Scheidler's speech was part of Theology on Tap, a program aimed at reaching young adults age 21 and over who have questions about their faith. It's held in a social atmosphere, usually a bar, and has spread across the nation.

Before becoming the executive director of the Pro-Life Action League, Scheidler was a Benedictine monk at Saint Meinrad Archabbey in the 1950s. While there, he received eight years of theological training. Before ordination, he realized he was not called to be a monk or a priest and he left the monastery.

Today, he is married with seven children and nine grandchildren. He has been touted as the Green Beret of the pro-life movement by syndicated columnist Patrick Buchanan.

Scheidler spoke about the "Church militant" on earth

and the war between good and evil. He outlined how the Apostle's Creed summarizes the Catholic faith and spoke about the many conversions he has witnessed, such as abortion doctors who realize they are killing unborn babies and mothers who choose life instead of death for their children.

Hearing someone speak about the Apostle's Creed, which outlines the basic beliefs of the Church, was refreshing, said Chris Kokosa, 35, of St. Christopher Parish in Indianapolis.

"I'd taken for granted how very rich the summary of our beliefs are," he said.

Many young adults at the gathering said they hadn't been taught enough about the Church in their religious education classes.

Playing board games is what Mary Newberry, 24, remembers about her Catholic faith formation.

Also a member of St. Christopher Parish, Newberry

said she doesn't want the faith "sugar-coated" anymore.

She liked hearing about her faith in a bar because "it's doing it in a social way. You are going to hang out anyway, so why not combine it?"

See ACTIVIST, page 15

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Back to School Shopping Section—continued



JULIE CURRY PHOTOGRAPHY "CAPTURING THE ESSENCE" OF A MOMENT

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Archdiocese of Indianapolis Mission Office Report

July 1, 2001-June 30, 2002

	PARISH	PROPAGATION OF THE FAITH MEMBERSHIP	WORLD MISSION SUNDAY	MISSIONARY MASSES COOPERATION PLAN	HCA SCHOOL CCD	BLACK & NATIVE AMERICANS	AID TO EASTERN EUROPE	AMERICAN BISHOPS' AID APPEAL	HOLY PLACES	CATHOLIC HOME MISSION APPEAL	PETER'S PENCE 2001	CRS RICE BOWLS	CAMPAIGN FOR HUMAN DEVELOPMENT	RELIGIOUS RETIREMENT FUND	EDUCATION OF FUTURE PRESTS 2001
1	SS PETER & PAUL	317.00	279.00	1,671.25		243.00	451.00	221.00	271.25	238.30	477.00	529.75	223.00	645.00	342.50
3	HOLY ANGELS	647.00	961.69	1,141.01		1,088.50	891.00	814.50		1,046.00	1,083.25		937.22	1,126.00	992.75
4	HOLY CROSS	259.00	10.00	298.00		175.00	72.00	412.00		211.00	118.00		327.35	495.00	145.00
5	HOLY NAME	1,052.89	1,296.00	4,961.84		809.00	918.00	614.00		-	1,191.00		798.00	2,553.00	1,683.00
6	HOLY ROSARY	763.00	1,283.00			709.00	881.00	1,217.00	1,531.00	1,086.00	1,874.00		881.00	1,959.00	1,406.00
7	HOLY SPIRIT	3,851.60	4,464.00	9,664.70	2,106.00	2,133.83	2,533.00	3,796.52	1,049.00	3,718.33	4,000.04	1,561.00	3,443.00	10,350.46	3,192.00
8	HOLY TRINITY	747.50	660.00	1,038.51		996.60	872.00	724.00		836.50	596.00		513.83	1,365.23	954.60
9	IMMACULATE HEART OF MARY	781.50	870.00	7,447.65		898.50	160.00	135.00	805.00	235.00	1,270.00		365.00	285.00	235.00
10	NATIVITY	1,638.67	1,620.24	3,388.32		1,357.83	1,284.34	1,420.85	733.00	1,108.43	1,537.80	737.51	1,143.26	3,127.65	1,564.17
11	OUR LADY OF LOURDES	1,121.00	1,551.00	3,941.38		895.00	830.00	1,364.05	373.05	1,208.98	1,324.00		1,055.00	1,466.00	2,303.00
12	CHRIST THE KING	4,418.32	3,968.00	8,088.00	100.00	3,529.32	3,572.71	4,085.24	835.00	6,854.62	5,045.79		3,811.55	9,890.94	5,464.36
13	SACRED HEART OF JESUS	256.00	370.00	2,218.00		95.00	1.00	50.00	229.98	210.00	355.50		186.00	857.00	331.00
14	ST ANDREW	531.00	759.80	693.90		634.25	318.35	628.33	168.25	540.76	619.00		700.78	935.10	1,414.50
15	ST ANN	278.00	245.00	638.41		224.00	219.00	223.00		153.00	271.00		388.00	1,106.00	287.00
16	ST ANTHONY	834.60	770.63	2,522.44		425.92	747.43	714.60	772.98	881.97	1,031.83		686.55	3,313.11	2,032.16
17	ST BARNABAS	1,371.00	1,523.00	4,250.00		1,933.00	1,593.00	968.50		854.00	1,331.00		1,882.00	4,111.00	878.00
18	ST BERNADETTE		144.78	1,175.54		236.70			150.00	104.98	28.00		190.63	150.00	340.10
20	GOOD SHEPHERD	62.00	33.00	1,548.64			10.00		304.00	155.00	107.00	281.86	50.00	2,296.00	1,257.57
21	ST CHRISTOPHER	4,005.69	4,464.00	14,699.00		4,038.00	3,554.00	3,925.00	1,198.00	3,440.00	4,003.15		2,968.00	13,527.00	4,252.00
23	ST GABRIEL	650.00	1,174.65	5,540.00		782.00	511.00				911.00		596.00	1,887.00	1,039.00
25	ST JOAN OF ARC	1,891.16	1,206.00			1,697.67	557.00	779.00		1,797.00	809.00		1,239.00	2,200.00	72.00
26	ST JOHN	955.80	1,652.05	4,737.25		1,007.25	982.45	1,724.25	558.70	917.90	2,130.30	607.75	1,695.80	2,314.65	2,579.20
27	ST JOSEPH	1,596.01	1,872.00	1,554.00		829.96	598.57	546.00	563.00	765.69	887.80			1,326.00	701.92
28	ST JUDE	1,649.00	5,457.00	11,563.26		1,198.00	300.00	1,325.00		-	2,302.41		1,293.00	11,634.00	
29	ST LAWRENCE		1,347.00	9,705.95		1,631.00	2,286.00	1,142.00		1,332.00	1,756.00		937.00	5,265.00	
30	ST LUKE	11.00	2,622.00	15,867.03		1,317.00	1,087.00	2,807.00	2,812.50	2,664.00	3,001.50		1,434.00	8,716.77	4,720.00
31	ST MARK	1,652.00	1,574.00	3,873.25		1,669.00	1,344.00	1,717.00	1,014.00	378.00	1,723.00	292.00	215.00	6,036.00	2,577.00
32	ST MARY	400.00	766.00	2,183.00		280.00	-	20.50	116.00	75.50	441.00		389.00	410.00	851.00
33	ST MATTHEW		1,422.00	6,065.00	1,097.45						2,870.00		1,836.00	3,400.00	3,285.00
34	ST MICHAEL THE ARCHANGEL	2,184.61	2,208.01	410.00		1,751.00	1,572.82	1,837.45	219.00	2,517.16	1,886.00		2,158.00	5,926.66	4,378.60
35	ST MONICA	4,544.00	5,998.00	14,311.20		4,734.38	4,305.00	5,452.50	1,465.00	4,612.50	6,416.13		5,385.33	6,476.00	5,062.68
36	ST PATRICK	278.00	215.00	1,569.46		213.00	155.00	153.00		208.00	255.00		188.00	711.00	217.00
37	ST PHILIP NERI	460.00		700.42		238.00	100.00	55.00		25.00	201.00		210.00	325.00	720.00
38	ST PIUS X	1,002.00	1,910.00	33,179.57		900.00	1,200.00	5,630.00		2,000.00	1,100.00	4,687.09	4,837.52	8,872.30	5,532.50
39	ST RITA	55.00	185.00	613.57		283.40	20.00	20.00		260.00	222.20	153.00	25.00	20.00	55.00
40	ST ROCH	2,111.50	386.50	5,972.09		251.00	185.25	214.75	87.00	229.00	412.50		248.00	772.00	714.00
41	ST SIMON	696.00	794.00	6,228.35	696.74	513.00	833.00	1,001.00			405.00	4.59	877.00	1,742.50	737.00
42	ST THERESA OF THE INFANT JESUS	1,300.64	1,181.00	3,869.60		1,143.12	1,041.92	1,114.00	474.00	960.00	1,426.48		1,142.24	2,316.16	1,559.40
43	ST THOMAS AQUINAS	870.00	488.00	2,597.37	1,014.00	844.25	548.00	877.00	711.10	607.00	518.00	5.70	1,560.00	3,527.00	827.00
44	AURORA	662.80	810.00	3,951.05	442.57	558.00	570.10	301.00	245.00	704.19	739.06		545.17	1,716.31	705.45
45	BATESVILLE	2,491.80	2,662.53	4,121.38	630.61	2,286.27	2,263.55	2,721.03	932.75	2,474.85	2,325.00	310.61	2,361.07	8,226.65	2,479.60
46	BEDFORD BLOOMINGTON	477.44		1,136.25									290.12	1,596.00	
47	ST CHARLES	938.45	291.00	8,346.43							1,565.99			992.00	1,654.51
48	ST JOHN	1,590.00	1,473.00	2,041.50		1,361.00	615.00	1,418.00	524.00	1,333.00	1,585.00	217.09	1,384.00	1,695.00	1,303.00
49	ST PAUL	712.50	1,527.25	6,658.23		983.00	647.00	711.00	293.00	779.80	840.67	1,416.52	1,213.15	3,352.00	1,707.15
50	BRADFORD	1,402.00	1,683.50	1,439.25		1,142.83	1,008.00	1,117.00	446.00	701.00	1,134.00		1,166.39	2,692.00	1,369.00
51	BRAZIL		483.00	-		180.00	176.00	367.00	30.00	494.00	565.00	30.00	200.00	500.00	400.00
165	BRIGHT	732.22	1,277.06	3,217.80		946.55	670.41	981.52	892.39	910.83	888.00	209.44	1,118.07	2,478.77	2,094.20
52	BROOKVILLE	2,906.90	2,079.79	5,587.92	1,100.00	1,761.19	1,868.21	1,986.65	1,318.42	1,785.25	1,705.25		2,174.10	3,304.75	2,300.50
53	BROWNSBURG	1,816.00	3,048.50	9,611.24	20.00	2,005.00	1,876.45	2,136.00		1,801.00	2,564.50		1,917.00	4,037.00	3,173.00
54	BROWNSTOWN	257.30	219.25	195.00		122.00	78.00	-		169.00	224.00		159.65	457.00	427.00
55	CAMBRIDGE CITY		714.00	1,400.00		1,500.00	-	1,500.00		880.00	728.00			1,273.00	1,135.00
56	CANNELTON	115.00	111.00	340.75		112.50	85.00	85.00	178.00	108.00	113.00	152.06	101.00	114.00	210.00
57	CEDAR GROVE	719.00	673.20	2,276.86		619.00	364.76	652.15	567.00	331.35	584.00		641.50	1,148.00	594.00
58	CHARLESTOWN		500.00	1,000.00	50.00	150.00	5.00	274.00	270.00					245.00	
60	CLARKSVILLE	718.00		5,702.92		689.00	751.49	883.00	2,006.40	1,064.00	1,114.00		2,351.68	2,406.63	669.00
61	CLINTON	172.00	201.00		220.75	113.00	160.00	45.00	194.00	76.00	307.00		45.00	371.00	339.00
62	COLUMBUS	3,142.09	3,843.93	9,670.63		3,176.26	2,472.90	3,267.72	2,428.09	3,687.30	2,798.98		3,287.00	7,223.54	3,949.04
64	CONNERSVILLE	2,479.00	907.00	2,692.49	495.00	710.03	841.00	632.00	690.50	641.10	858.00	449.71	794.10	2,141.00	1,368.00
65	CORYDON	663.00	661.00	1,361.03	200.00	487.00	303.00	548.00	811.00	546.00	851.00	193.00	510.00	783.00	480.00
66	DANVILLE	659.00	404.00	1,348.40	353.78	393.50	457.00	414.00	498.78	342.00	560.00		556.00	550.00	990.86
69	DOVER	623.00	598.00	1,675.00		363.00	331.00	348.00	244.00	320.00	325.00	112.00	395.00	1,727.00	407.00
70	EDINBURG	2,500.02	308.25	610.37		269.35	216.31	251.67	103.00	219.00	491.00		248.00	706.35	1,372.00
71	ENOCHSBURG	393.00	390.00	1,674.06	550.00	328.00	396.25	414.25	50.00	25.00	342.50	14.42	650.61	403.25	468.00
72	FORTVILLE	382.00	112.00	1,149.00				25.00		175.00	355.00	258.56	190.00	800.00	140.00
73	FRANKLIN	426.00	368.00	2,184.30	2,685.65	334.00	164.00	204.00		843.02	479.00		70.00	840.00	464.00
74	FRENCH LICK	146.00	205.10	1,010.74		198.00	145.60	128.42	128.05	178.36	291.50		179.50	201.00	274.75
75	FRENCHTOWN	180.00	210.00	827.00				120.00		150.00	-		200.00	175.00	
76	FULDA	166.00	91.00	472.51		116.00	88.00	113.00			62.00		61.00	283.00	133.00
78	GREENCASTLE	884.00	744.00	1,416.20	415.57	686.00	540.25	897.45		843.56	898.50		883.50	1,519.60	1,200.00
79	GREENFIELD	1,443.45	2,406.02	8,228.65	929.17	966.90	1,068.90	1,179.90	1,218.70	1,333.00	1,900.00	792.50	1,443.90	3,136.00	2,732.00
80	GREENSBURG GREENWOOD	1,547.00	1,380.00	2,466.80	425.19	10.00	1,008.00	1,272.00	1,874.05	930.00	1,411.00		1,426.50	2,525.15	2,084.0



Photos by Jennifer Del Vecchio

Nathan Schoettle of Good Shepherd Parish (from left) and Gabby Wilson, Anthony Webb and Rusheil Wilson, all of Indianapolis, recite the Pledge of Allegiance on Aug. 1 at Central Catholic School in Indianapolis. The school began year-round education, starting a few weeks earlier than the traditional school calendar.

YEAR-ROUND

continued from page 1

additional expense for the school year.

Making the change to year-round education is important, administrators said.

"This isn't about how you do vacations or schools days. It's about learning," said G. Joseph Peters, associate executive director of Catholic education for the archdiocese.

"Research tells us this will make a significant difference."

Students at All Saints School returned to class on Aug. 5.

Principal Mary Pat Sharpe will use her intersessions for remedial education. On some weeks, there will be other classes such as one for children with divorced parents, a program on anger management or various extra-curricular activities.

Central Catholic will not have specific classes set aside for remediation, but will incorporate increasing student skills in the intersession curriculums that offer broad-based activities, Tichenor said.

For example, if a student is having trouble in math the intersession class that is studying Italy will have those students measure the Tower of Pisa, or something else that relates to the subject they are studying as a way to increase certain skills.

Students seemed ready for their new challenge as year-round students.

"This is quite a bit different than I'm used to, but I think it will be fun," said third-grader Joseph Jones of Good Shepherd Parish.

Tichenor told students that they are "pioneers in Catholic education," and led them in a school forum that included prayer, Scripture reading and activities centering on the school year theme.

Parent Kelly Schoettle of Good Shepherd Parish said she is "excited" to see year-round school for her three children.

"I think it's good for the teachers and the kids," she said. "I like the idea of the breaks, and I think the kids won't have to review as much before each year."

Students were also pleased with the idea of intersessions they could take.

"I think this will be fun and something different," said eighth-grader Angie Toney of Good Shepherd Parish. "I also think it's neat that we get to be one of the first Catholic schools to go year-round." †



Kindergartners Nicole Reames, Carlos Martinez and Savannah Griesmer do their first lessons at Central Catholic School in Indianapolis. Central Catholic and All Saints schools are the first elementary schools in the archdiocese to begin year-round education.

ACTIVIST

continued from page 12

Others said the talk motivated them to become more active in the Church.

"He gave us a lot of things to work on," said Kyle Heimann, 22, of St. Thomas Aquinas Parish in West Lafayette, Ind., in the Lafayette Diocese.

Some young adults wanted to know how they could help family members or friends who have left the Church.

Scheidler told them not to fight about religion with them, citing his personal experience of when his own son left the Church.

They argued continually, but one day Scheidler met a woman whose daughter had also left the Church.

"She told me that fighting about it doesn't do any good," Scheidler said. "God doesn't fight with us. He treats the good and the bad just the same."

Not talking about religion with his son "about killed" him, but he did it.

Meeting to talk over a meatloaf dinner, their favorite food, Scheidler ended up talking with his son about everything but religion. He also prayed. Some time later, his son came back to the Church.

"You have to treat them with love," Scheidler said. "Show you care and wait, but pray. I believe absolutely in prayer. If I didn't, I wouldn't be surviving today."

Scheidler knows the power of prayer.

The National Organization of Women is suing him by using the RICO anti-racketeering law used against organized crime.

NOW won in lower courts, but surprisingly the Supreme Court has agreed to review the case, something that rarely happens.

NOW claims Scheidler interfered with the abortion clinics' ability to conduct

business and make money. RICO laws were originally intended to target criminals who would try to shut down businesses through coercion.

Scheidler has used no violence in his pro-life activism outside abortion clinics.

Animal rights groups, such as People for the Ethical Treatment of Animals, as well as Martin Luther King's

son and actor Martin Sheen are just some of the people supporting Scheidler even though they may not have the same pro-life convictions.

The NOW case could prohibit other groups wanting to protest various issues.

As Scheidler waits for the outcome, he continues to work in the pro-life movement.

He urged the young adults to get involved with their Church, realize it is the one Church established by Christ and speak out against what goes against the Gospel.

"If you read something in the newspaper you don't like, write a letter. Maybe they will publish it," he said.

He also suggested promoting the pro-life license plate.

Most importantly, he said to stay close to the Catholic faith and use the Church's sacraments.

"Always be a living example of Christ," he said.

"When people look at you, they should think of Christ."



Joseph Scheidler

(Theology on Tap will continue with two more sessions at The Rathskeller, 401 E. Michigan St., in Indianapolis.

"The Way Things Should Be" by Martin Doucette, a Catholic father and member of St. Luke Parish in Indianapolis, begins at 7 p.m. on Aug. 14 and "The Clone Wars" by Father C. Ryan McCarthy starts at 7 p.m. on Aug. 28. For information on the Pro-Life Action League, see their Web site at www.prolifeaction.org.) †

Archdiocese of Indianapolis Mission Office Report, cont'd July 1, 2001 – June 30, 2002

	PARISH	PROPAGATION OF THE FAITH	WORLD MISSION	MASSES	MISSIONARY COOPERATION PLAN	HCA SCHOOL CCD	BLACK & NATIVE AMERICANS	AID TO EASTERN EUROPE	AMERICAN BISHOPS' AID APPEAL	HOLY PLACES	CATHOLIC HOME MISSION APPEAL	PETER'S PENCE 2001	CRS RICE BOWLS	CAMPAIGN FOR HUMAN DEVELOPMENT	RELIGIOUS RETIREMENT FUND	EDUCATION OF FUTURE PRESTS 2001
127	ST ISIDORE, PERRY CO.	213.00	133.00		317.00		146.00	103.00	137.00	158.00	117.00	92.00		123.00	193.00	249.00
128	ST JOSEPH, CRAWFORD CO.	150.00	110.00		226.00				90.00		100.00	-		90.00	110.00	
129	ST JOSEPH, ST JOE HILL	1,434.00			1,863.90		451.00			1,042.00	50.00	344.00		773.00	793.00	993.00
130	ST JOSEPH, JENNINGS CO.	160.00	1,219.95		105.00		137.00	105.00	115.00		307.00	237.10		296.00	465.00	693.00
131	ST JOSEPH, ST LEON	752.00	932.00	320.00	2,111.75		534.00	624.00	894.75	501.25	936.75	632.50	23.75	852.00	2,786.15	950.00
132	ST MARK PERRY CO.	15.00	923.00		1,044.14		311.00	209.00	458.00	1,767.00	155.00	257.14		286.00	448.00	296.14
133	ST MARY-OF-THE-KNOBS	1,284.50	1,926.34		5,625.05		1,536.00	1,623.50	1,404.68	929.00	1,066.82	1,903.73		1,350.51	2,340.62	1,468.00
134	ST MARY-OF-THE-ROCK	410.00	452.00		487.00		249.00	307.00	263.50	24.00	212.00	280.00	484.88	283.00	640.00	382.00
135	ST MARY-OF-THE-WOODS	173.00	321.15		462.25		108.00	-	116.01		-	176.00	32.50	214.00	401.35	175.50
136	ST MAURICE	499.78	379.00		1,282.16		406.70	340.40	293.15	490.36	451.73	370.00	129.50	415.75	820.85	392.00
137	ST MEINRAD	229.00	161.00		394.00		61.00	133.00	85.00			97.00		54.00	606.00	233.00
138	ST NICHOLAS, RIPLEY CO.	1,427.50	805.51	460.00	868.00		609.23	654.00	1,143.00	91.92	472.00	624.00	421.07	838.69	1,919.55	1,099.00
140	ST PETER, FRANKLIN CO.	548.00	623.50		456.75		520.00	254.00	576.35	248.00	246.20	434.07		438.25	1,046.25	400.05
141	ST PETER, HARRISON CO.	76.00	79.00		212.35		81.00	48.00	81.00	41.00	63.00	65.80		86.00	98.00	66.00
142	ST PIUS, RIPLEY CO.	160.00	169.00		1,527.88		157.25	213.00	148.00		167.00	196.00	20.00	212.00	220.00	158.00
143	ST VINCENT, SHELBY CO.	840.00	1,424.00		4,364.27		1,043.00	890.00	969.00	813.35	876.00	1,225.00	193.82	1,206.00	1,921.00	1,498.50
144	SALEM	279.00	344.00		396.50		300.00	342.55	117.00	122.00	316.25	225.00	213.65	280.50	775.55	419.75
145	SCOTTSBURG	723.50	814.97		687.76	50.00	742.82	602.60	697.50	451.50	505.50	918.00		666.00	963.21	726.56
146	SEELYVILLE	125.00	25.00		558.00		50.00	25.00	25.00	25.00	75.00	50.00	15.00	50.00	150.00	200.00
147	SELLERSBURG	727.00	704.00		3,803.77		795.00	453.00	600.00		726.00	729.50		784.00	1,255.00	687.00
148	SEYMOUR	3,095.00	3,770.69	170.00	-	255.36	4,121.00		2,521.00			2,557.30	393.00	1,923.00	3,857.00	1,710.00
149	SHELBYVILLE	1,438.94	1,427.96		4,018.48	501.41			1,777.22		1,392.87	1,264.54		1,452.53	3,903.77	2,663.41
150	SIBERIA	146.00	125.00		439.00		110.00	115.00	110.00			92.00		28.00	501.00	201.00
151	SPENCER	305.00	142.00		703.04		131.00	138.00	146.00	112.00	138.50	262.00	27.47	229.00	173.00	147.00
152	STARLIGHT	332.00			894.00		425.00	273.00	470.00	248.20	433.00	532.50		100.00	1,155.00	577.00
153	TELL CITY	919.00	1,048.00		3,582.96		762.50	443.00	739.50	1,125.00	796.00	408.20		814.20	1,196.32	1,623.40
	TERRE HAUTE															
154	SACRED HEART	209.00	405.00	75.00	1,340.12		213.00	198.00	380.00	259.00	212.00	387.00	930.50	343.00	1,539.80	1,155.75
155	ST ANN	45.00	192.50		671.92		93.50	58.00	40.00	162.84	144.00	39.00	356.77	438.00	1,165.43	154.00
156	ST BENEDICT	260.50	359.00		1,331.45		260.50	260.50	460.50	437.30	575.00	178.33	639.25	359.00	359.00	193.34
157	ST JOSEPH	278.00	393.00		2,878.90		189.00	186.00	176.00	15.00	337.44	420.00	1,016.35	351.25	2,062.94	237.00
158	ST MARGARET MARY	357.50	496.39		1,073.00		775.46	540.41	364.85	284.00	394.40	472.90	77.00	621.50	988.22	847.00
159	ST PATRICK	4,123.50	3,574.25		4,534.52		2,064.00	2,145.00	2,602.00	972.00	2,401.00	4,888.00		3,941.00	12,705.00	3,980.00
160	TROY	91.25	94.83		297.85		171.00	101.50	105.50	110.75	81.00	103.00		181.00	91.00	273.00
161	UNIVERSAL	148.00	103.00				142.00	112.00	174.00		124.00	121.00		142.00	392.00	297.00
162	VEVAY				260.00		35.00		80.00	74.00	50.00	112.00		10.00	25.00	80.00
163	WEST TERRE HAUTE				190.00							124.97				124.00
164	YORKVILLE	150.00	548.00		558.00		182.00	90.00	112.00	10.00	177.00	270.00	20.00	130.00	795.00	368.00

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

August 9

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

August 9-11

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Retreat for women and men, "Prayer Made Simple and Joyful," Father John Catoir, presenter, \$165 per person, \$300 per couple. Information: 317-545-7681.

August 11

St. Mary Parish, 2500 St. Mary's Dr., **Lanesville**. Parish picnic, 10:30 a.m. (EDT), country-style chicken or ham dinners, quilts. Information: 812-952-2853.

St. Paul Parish, 9798 N. Dearborn Road, **Guilford/New Alsace**. Parish picnic and festival, 11 a.m.-6 p.m. (EDT), all-you-can-eat chicken dinner.

Information: 812-487-2096.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. St. Agnes Academy Alumnae Reunion, Mass, 10:30 a.m., brunch, Riviera Club, 5640 N. Illinois St., \$16. Information and reservations: 317-257-8886 (evenings).

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Euchre party, 1:30 p.m., \$3 per person. Information: 317-636-4828.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Covenant Sunday Holy Hour, 2:30 p.m., Mass 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

August 12

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

Spirituality in the Summer, Mass, 5:30 p.m., religious video, "Ocean of Mercies—St. Maximilian Kolbe, St. Faustina and Pope John Paul II," 6:15 p.m. Information: 317-236-1521.

August 13

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild meeting, 12:30 p.m.

August 15

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave. (corner of 46th and Illinois streets), **Indianapolis**. Annual Homecoming Celebration, 6 p.m., Mass, ice cream social, bring a picnic supper. Information: 317-253-1461.

August 16

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

August 16-18

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

August 18

St. Pius Parish, **Ripley County**. Parish picnic and festival,

10:30 a.m.-6 p.m. (EST), chicken dinner, games, food, entertainment, quilts. Information: 812-934-6218.

August 20

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

August 22

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

Daily

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

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

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

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

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

Weekly

Sundays

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

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

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

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

Mondays

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

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

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

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

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

Tuesdays

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

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

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

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

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

Wednesdays

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

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

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

Immaculate Heart of Mary

—See ACTIVE LIST, page 17

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Charismatic Mini Conference and Mass

Father Robert DeGrandis
St. Meinrad Archabbey
St. Meinrad, Indiana
October 12, 2002
9:00 a.m. - 6:00 p.m.
(registration 8:30 a.m.)



Fr. DeGrandis is a member of the Society of St. Joseph, serving the worldwide charismatic Catholic community in full-time ministry since 1979. His central message of God's love and the healing power of forgiveness, has been brought to little gatherings in country churches and over flow crowds in national stadiums. He reminds us of the simplicity of the Gospel: to love and heal. Thousands have been deeply touched through his messages on radio and national television.

If you feel the need to be renewed, or need spiritual, mental, or physical healing, come to St. Meinrad on October 12th for a day of anointed teaching, worship, fellowship and prayer.

Registration fees are \$15/person or \$20/family. Meals are available, you are also welcome to bring your own lunch.

For reservations and meals, call Mary Jane at (812) 357-6808.

For more information call: John Bennett (812) 544-2239; The Son Shop (812) 634-7766; Jim Braker (812) 479-0121; or St. Meinrad Archabbey (812) 357-6808

The Active List, continued from page 16

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

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

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

St. Thomas Aquinas Parish, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

Thursdays

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

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

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

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

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

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

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

Fridays

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

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

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

Saturdays

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

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

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

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

Monthly

Third Wednesdays

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

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

Third Thursdays

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

St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**.

Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**.

Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central

Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction †

Feast of the Assumption of Our Lady at St. Thomas Aquinas Catholic Church
The corner of 46th and Illinois Streets
Thursday, August 15, 2002, 6:00 p.m.
Mass of the Feast of the Assumption

Please join us for
"A Homecoming"
of parishioners, alumni, newcomers and friends.
Featuring the Litany of the Blessed Mother and Marian hymns sung by our combined choirs. Bring flowers from your garden for the procession and your own picnic and utensils. We will provide the ice cream, toppings and beverages.
All are welcome!

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Rest in peace

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

ALEXANDER, Joseph Kenneth Leo, infant, St. Mary, Rushville, July 21. Son of Theresa (Tragesser) and Gregory Alexander. Grandson of Carolyn and Kenneth Alexander and Mary Joan and Bernard Tragesser. Great-grandson of Bernadine Tragesser.

BARTHOLOME, Lynn C., 82, St. Benedict, Terre Haute, July 6. Wife of Donald S. Bartholome. Mother of Donna Carter and Christiana Jung. Sister of Lloyd Dauderman. Grandmother of four.

BEVER, Lowell Keith, 78, St. Gabriel, Connersville, July 26. Husband of Jean Kehl Bever. Father of David and Mark Bever. Grandfather of three. Great-grandfather of five.

BORDENET, Edna M. (Edwards), 89, St. Lawrence, Indianapolis, July 27. Mother of

Cindy Bruhn, Marsha Davis, Linda Farris, Jennifer Matthews, Daniel and Terry Bordenet. Sister of Ruth Bratton and Wilford Edwards. Grandmother of 19. Great-grandmother of 15.

BULGER, Therese A., 75, St. Luke, Indianapolis, July 27. Mother of Jeanne Bohannon and Ann Gill. Sister of Clarita Donaldson and Benedictine Father Christopher "Jack" Uehlein. Grandmother of six.

DAY, Mary B., 83, Holy Cross, Indianapolis, June 27. Mother of John Day. Grandmother of four.

DEER, Lucille Mary (Hoeping), 81, Holy Name, Beech Grove, July 13. Mother of Theresa Armbrorst, Kathy Kiefer, Rebecca Martin, Anita Rathz, Mary Schubert, Kenny, Phillip, Steven and Thomas Deer. Grandmother of 23. Great-grandmother of 18.

DONOVAN, Agnes P. (Wegman), 92, St. Anthony, Indianapolis, July 19. Mother of William Donovan. Grandmother of two. Great-grandmother of two.

GEHRICH, Sue M. (Langsford), 86, Holy Name, Beech Grove, July 30. Mother of Generose Mahoney, David, Edward, Ernie and Jim Gehrich.

Sister of Carolyn Klotz. Grandmother of 15. Great-grandmother of 30. Great-great-grandmother of five.

GOOTEE, Elizabeth Madden, 102, St. Philip Neri, Indianapolis, July 24. Mother of Elizabeth "Betty" Hofman and Ann Vaughn. Grandmother of 10. Great-grandmother of 16. Great-great-grandmother of one.

GRAF, Otilie K., 91, St. Joseph Hill, Sellersburg, July 22. Mother of Darlene Taylor, David, John and Nicholas Graf. Sister of Myra Gordon. Grandmother of seven. Great-grandmother of four.

GREEN, Edwin R., 69, SS. Peter and Paul Cathedral, Indianapolis, July 24. Brother of Rita Krockner.

HANSEN, Dr. J. Michael, 60, St. Louis, Batesville, July 30. Husband of Janet (Kennedy) Hansen. Father of Lisa Bauserman, Sarah Fitzgerald and Michael Hansen. Son of Anita (Weiss) Hansen. Brother of Karen and William Hansen. Grandfather of eight.

HARRIS, Mary Adeline (Jones), 73, St. Barnabas, Indianapolis, July 25. Mother of Susan Hybki and Martha Walker. Grandmother of seven. Great-grandmother of six.

HUMMEL, Rose, 91, St. Charles, Milan, July 22. Mother of George, Joseph, Robert and William Hummel. Grandmother of 12.

IVANCIC, Rose, 92, Holy Trinity, Indianapolis, July 26. Mother of Josephine Sheehan. Grandmother of six. Great-grandmother of 14.

LOTHSPEICH, M. June, 81, Prince of Peace, Madison, July 26. Mother of Pat Hoover, Nancy Schafer and Mike Lothspeich. Sister of Jean Lee. Grandmother of seven. Great-grandmother of four.

McATEE, William J., 65, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 16. Husband of Jean (Martin) McAtee. Father of Jennifer Bromm, Cathy Culley and Greg McAtee. Son of Elizabeth (Haley) McAtee. Brother of Joan Johnson. Grandfather of seven. (correction)

MITCHELL, Patrick, 68, St. Mary, Richmond, July 25. Brother of Joan Arnold, Lillian Hirschfeld, James and Roland Mitchell.

NAVILLE, Edna M., 90, St. Mary, Navilleton, July 8. Aunt of several.

NOVAK, Bernadette, 71, St. Rose of Lima, Franklin, July 25. Wife of Eugene Novak. Mother of Ronda Herrell, Rochelle Sellers, Rae Ann and Ronald Novak. Sister of Teresa Chapman. Grandmother of six. Great-grandmother of one.

OSLOS, Steve, 86, Holy Trinity, Indianapolis, July 28. Husband of Mary Oslos. Father of Karen Koon, Gary, Richard and Stephen Oslos. Grandfather of 10. Great-grandfather of one.

QUIROGA, Reymundo, 79, St. Lawrence, Indianapolis, July 28. Husband of Manuela Pedraza Quiroga. Father of Teresa Jones, Mary, Rosemary, Christopher, Joseph, Juan and Reymundo Quiroga Jr. Brother of Julia Quintanilla. Grandfather of 20. Great-grandfather of nine.

RAIA, John Sr., 85, St. Bernadette, Indianapolis, July 21. Husband of Leona Raia. Father of Frances MacKenzie, Lucille Patton, Nancy Monkman, John Jr. and Mike Raia. Brother of Mary Adams and Roy Raia. Grandfather of 12. Great-grandfather of 22. Great-great-grandfather of one.

ROTHBAUER, Anton, 85, Our Lady of Perpetual Help, New Albany, July 25. Husband of Cory Rothbauer. Father of Janet Grayum, Betty Lou Helbig, Alan and Anton Rothbauer Jr. Brother of Helen and Tillie Meyer, Charlie, Henry, Joe, Mike and Steve Rothbauer. Grandfather of 12. Great-grandfather of 23. Great-great-grandfather of two.

WESTRICK, Roselyn M., 72, St. Mary, Greensburg, July 28. Wife of Leo L. Westrick. Mother of Keith L. Westrick. Sister of Joseph and Kenneth Vogel. Grandmother of four.

WEUST, Harry J. "Jack," 74, St. Benedict, Terre Haute, July 14. Husband of Margaret Anne (Meadows) Weust. Father of Cate DeBlecourt, Gregory, John and Kevin Weust. Brother of Marian Carney, Harold and Robert Weust. Grandfather of nine. †

Benedictine Father Adelbert Buscher taught at Saint Meinrad Seminary

Benedictine Father Adelbert Buscher, a monk and priest of Saint Meinrad Archabbey, died at the monastery on Aug. 1 after a long illness. He was 86.

The Mass of Christian Burial was celebrated on Aug. 3 in the Archabbey Church. Burial followed in the archabbey cemetery.

He was born on April 22, 1916, in Litchfield, Ill., and received the name James Andrew at his baptism.

He enrolled at Saint Meinrad Seminary in 1931, was invested as a novice in 1937 and professed his simple vows on Aug. 6, 1938. He was ordained to the priesthood on Sept. 21, 1941.

In 1956, Father Adelbert was awarded a graduate degree in theology from The Catholic University of America in Washington, D.C.

Soon after his ordination, Father Adelbert was assigned to the St. Paul Indian Mission in Marty, S.D., where he served for two years.

Upon his return to Saint Meinrad, he began a long period of service at the seminary.

In addition to his role as spiritual director, first in the minor seminary and then in the major seminary, he taught courses in philosophy, liturgy and moral theology.

Father Adelbert also spent a number of summers teaching at Benedictine communities in Bismarck, N.D.; Tulsa, Okla.; Cullman, Ala.; and Yankton, S.D.

For more than 20 years, Father Adelbert served as associate pastor at Resurrection Parish in Fort Myers, Fla.

During the early 1970s, he served as a member of the Priests' Senate in the Archdiocese of Indianapolis.

For many years, he served the Benedictine order's Swiss-American Congregation in a number of capacities, either as a member of the abbot president's council or as a member of the legal committee. †

Providence Sister Julie Kramer was a teacher and registered nurse

Providence Sister Julie Kramer died on July 30 in Lourdes Hall at Saint Mary-of-the-Woods. She was 62.

The Mass of Christian Burial was celebrated on Aug. 5 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Julie Anne Kramer was born on March 1, 1940, in Dayton, Ohio.

She entered the congregation of the Sisters of Providence of Saint Mary-of-the-Woods on Sept. 17, 1962, professed first vows on Aug. 15, 1965, and professed final vows on Oct. 4, 1969.

Sister Julie taught at schools staffed by the Sisters of

Providence and ministered as a registered nurse in Indiana.

In the archdiocese, Sister Julie taught at the former St. Leonard School in West Terre Haute, the former Schulte High School in Terre Haute and at Father Thomas Seccina Memorial High School in Indianapolis.

She also ministered as a registered nurse at St. Francis Hospital and Health Centers in Beech Grove and in health care services and the health care activity room at Saint Mary-of-the-Woods.

Surviving are four sisters, Providence Sister Constance Kramer, Mary Leonard, Susan Devlin and Anne Nahn; a brother, George A. Kramer Jr.; and many nieces and nephews. †

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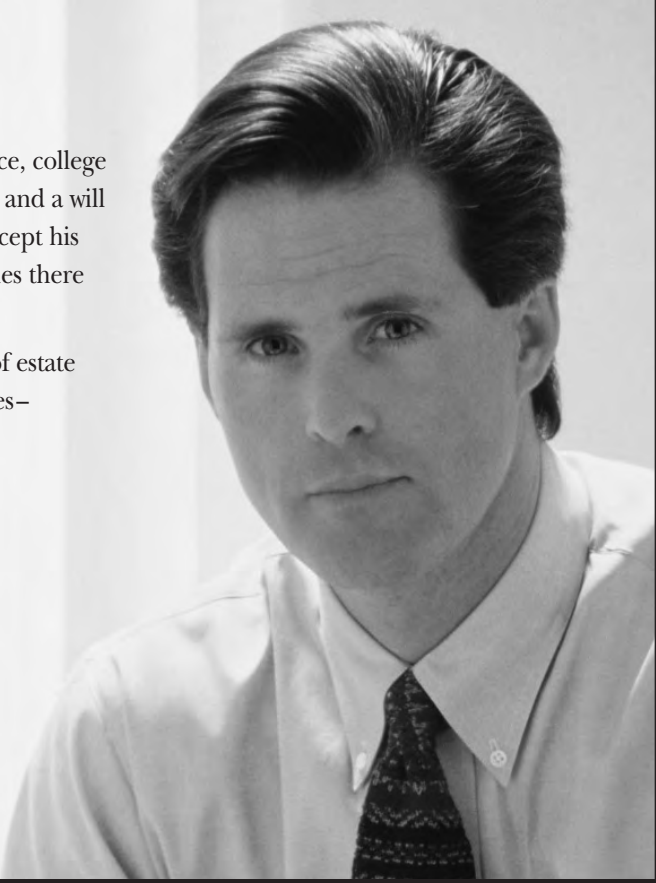
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ELIZABETH

continued from page 7

it was for the first 12 years of its existence. St. Elizabeth of Hungary Parish has had some interesting priests in its history.

The first missionary priest to visit Cambridge City after its incorporation was Father Vincent Bacquelin, who was killed after being thrown from his horse during an attack by yellow jackets.

Father Herman Alerding served as pastor for the first time at St. Elizabeth Parish, then later became the bishop of the Diocese of Fort Wayne.

The priest who followed him, Father John B. Kelly, was known for using his gold-headed cane on truant boys.

Father Edward Spelman was an ardent astronomer whose weather reports were as good as gold at the local weather bureau.

Father John Schenk stood up to the Ku Klux Klan in the early 1920s.

Father Jerome Bennett was known for

raising honeybees.

Father Luerman, the priest with the longest assignment at St. Elizabeth Parish, said he enjoyed his stay and still golfs with parishioners. He served as pastor for 21 years and still lives nearby.

"I loved it," he said, mentioning the "close family spirit that we really had even though we were spread out."

Father Luerman said visitors would often tell him that he had a happy parish.

"I think that everybody was just very much a part of the parish of St. Elizabeth's," he said. "It was just a nice place to be."

The house was packed for his retirement party, Father Luerman said, adding that he still helps out with sacramental needs.

Two years before Father Luerman came to the parish, the first parish council was formed at the recommendation of the Second Vatican Council to expand the role of the laity in parish life.

One of the things Ripberger remembers

as changing for the better in the parish after Vatican II was the degree of openness that the parish had with other denominations and with the city itself.

She said it was a good thing to start working with other churches and civic groups in the area on shared projects.

"I think that's important because we're all trying to get to the same place," she said.

Jones was involved in an interdenominational group called Church Women United.

As for the future of the parish, Father Luerman said he thinks it will keep growing.

By 1874, the parish had grown to about 100 families. But 10 years later, there were only 52 families because some parishioners had moved to Richmond or Indianapolis. In time, the parish slowly started to grow again and now numbers about 221 households.

When Father Luerman arrived, he led several parish renovation projects that saw

improvements to the rectory, a new interior in the church and a new 474-pipe organ. Later, the parish bought nearby property to construct a parking lot.

Father Luerman also helped the parish start the St. Elizabeth Catholic Church Endowment Fund with the help of the archdiocesan Catholic Community Foundation.

Steve Sweet said St. Elizabeth parishioners are generous. In his grandmother's day, he said, people not only gave money to the parish, but also donated coal to keep the church warm.

One cost that the parish doesn't have is a school, but Ripberger is convinced that the active parish hasn't needed one in order to form good Catholic men and women. She said the parish needed good parents.

Parishioners often describe St. Elizabeth of Hungary Church as their home.

"Home is where the heart is," Ripberger said, "and it's been my home for so many years." †

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