



The

Criterion

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Living History

Photo by Brandon A. Evans



The seminarians of the archdiocese attend a Mass celebrated by Archbishop Daniel M. Buechlein and Father Joseph Moriarty, vocations director, in the Basilica of St. Francis Xavier in Vincennes, which is the Old Cathedral of the archdiocese when it was the Diocese of Vincennes. The group was in Vincennes for a seminarian pilgrimage on Aug. 13.

Seminarians get a clearer sense of where God is leading them by exploring archdiocese's roots

By Brandon A. Evans

First of two parts

VINCENNES, Ind.—The beginnings of the Archdiocese of Indianapolis reveal a combination of humility and virtue that gave life to the fledgling Church in America.

What began as the Diocese of Vincennes in 1834 transformed from one bishop and a few priests in

missionary territory into the current archdiocese and the 10 surrounding dioceses in Indiana and Illinois.

It is this story—this living story that continues today—that Archbishop Daniel M. Buechlein wanted to teach the archdiocese's seminarians about.

So he took them, on the last day of their annual three-day seminarian convocation at Fatima Retreat House in Indianapolis, to the former See of the Church in central and southern Indiana.

On Aug. 13, the archbishop, along with 14 seminarians and Father Joseph Moriarty, the vocations director, made a pilgrimage for vocations to the Basilica of St. Francis Xavier, which is the Old Cathedral now located within the Diocese of Evansville, and to the tomb of the first four bishops that are underneath it.

On the way, in two vans, the group prayed the special "priestly mysteries" **See SEMINARIANS, page 10**

Cardinal says Church crisis is a crisis of parish life

BOSTON (CNS)—The clergy sexual abuse crisis has highlighted the longstanding need to renew parish life, said U.S. Cardinal J. Francis Stafford, president of the Pontifical Council for the Laity, during a visit to Boston.

In an interview with *The Pilot*, Boston archdiocesan newspaper, Cardinal Stafford praised ecclesial renewal movements, such as Focolare and the Neocatechumenal Way, as an answer to the crisis.

Referring to a proposal among the U.S. bishops to convene a plenary council to face deeper issues behind the crisis, he said any such

meeting ought to address the issue of whether faith is compatible with contemporary culture.

"Many of the problems that we are experiencing in the priesthood, especially the sexual abuse, are due to a crisis, not just an acute crisis, but a long-term crisis in the parish," the cardinal said.

"Part of it is rooted in the fact that people do not really experience love within the parish, but it is a place in which they do not trust one another enough to be able to experience the forgiving love of Jesus as that is mediated by the community," he said.

Cardinal Stafford, one of the highest-ranking Americans in the Vatican, called for the renewal of parish life following the spirituality of the new movements and ecclesial communities, and through the renewal of the postbaptismal catechesis within the parish community.

"The renewal of the catechumenate is one of the greatest gifts the Spirit has given to us through the Second Vatican Council," he said.

The catechumenate includes a stage called *mystagogia*—postbaptismal catechesis in which newly baptized Catholics are given additional instruction in the mysteries of Christ and the Church.

Those postbaptismal instructions "deepen the understanding of the baptized in the mysteries of the faith, call them into a deeper sense of community in the parish and call them to a faithful witness to Christ in the marketplace," Cardinal Stafford said.

"All of the baptized" should receive such additional catechesis, he added.

Among new movements the cardinal cited were Communion and Liberation, the Focolare movement, the Sant'Egidio Community and the Neocatechumenal Way.

On Pentecost 1998, the Pontifical Council for the Laity organized a gathering of these new movements in Rome during which Pope John Paul II called

See CRISIS, page 7

Archbishop tells pro-life supporters turning to Mary will help create a culture of life

By Mary Ann Wyand

Cars and trucks sped by a busy section of West 16th Street in Indianapolis on Aug. 16 as Archbishop Daniel M. Buechlein and several dozen pro-life supporters prayed the sorrowful mysteries of the rosary outside the Clinic for Women.

Their prayers were directed to God and Mary on behalf of the unborn babies that die in the abortion clinic, formerly located on East 38th Street in Indianapolis.

Voices raised in prayer, the Helpers of God's Precious Infants continued their pro-life petitions led by the archbishop as a young couple climbed out of a car in the parking lot and approached the clinic door.

Pro-life sidewalk counselors Patty Yeadon, a member of St. Joan of Arc Parish in Indianapolis, and Delores Tucker of Columbus offered pro-life literature to the young woman, but she declined the medical information about fetal development and went into the clinic.

This grim scene outside the abortion clinic, which is located near a strip club, gun shop and liquor store, illustrated the pervasive effects of the culture of death in American society.

Yeadon, who volunteers as a pro-life sidewalk counselor outside the Clinic for Women every Saturday from 7 a.m. until about 1:30 p.m., said 15 to 20 women entered the clinic that morning.

"Some of the women said they were just going into the clinic for birth control," Yeadon said. "One woman was here to get RU-486 [the abortion pill] and the rest were scheduled for abortions."

It's not easy to stand outside an abortion clinic trying to save the lives of babies, she said, but the prayers offered by the priest and the Helpers of God's Precious Infants outside the clinic on the third Saturday of every month help renew her strength and her hope that babies' lives will be saved that day.

"When we see the rosary group coming, it's an encouragement to us because we lose that feeling of being on our own," Yeadon said. "It's a spiritual boost. We

See LIFE, page 12



Cardinal J. Francis Stafford

St. Vincent Health purchases Women's Hospital

By Mary Ann Wyand

Physicians deliver more babies at St. Vincent Indianapolis Hospital every year than at any other hospital in Indiana.

But not all the patient rooms are private in the hospital's Family Life Center, said Vincent C. Caponi, chief executive officer of St. Vincent Health.

Caponi said the Daughters of Charity hospital system will purchase the nearby Women's Hospital of Indianapolis, located at 8111 Township Line Road, effective Sept. 1, to create a larger state-of-the-art medical center for mothers and babies that offers private rooms, specialized neonatal care and many of the amenities of a hotel stay.

"St. Vincent will create a women's hospital with all private rooms and an expanded Newborn Intensive Care Unit by renovating and enlarging the existing Women's Hospital of Indianapolis," Caponi said. "The new St. Vincent Women's Hospital will be the premier provider of women's services in central Indiana offering a multidisciplinary team approach."

St. Vincent Indianapolis Hospital is known for its "unmatched experience with high risk and multiple births," he said, and that level of expertise will continue to benefit patients at the new facility, which also is dedicated to caring for all types of women's health needs.

"Women's Hospital can be remodeled, we believe, within a one-year period of time to offer ob/gyn [obstetrical and gynecological] services at one location," Caponi said. The Family Life Center services will be relocated there by the end of next year.

The acquisition also will enable St. Vincent Hospital to gain additional parking space for individuals, couples and families utilizing the maternity facilities. Parking spaces often are limited at the hospital's main campus located at 2001

W. 86th St.

"Women will benefit from the combination of Women's Hospital's first-rate customer satisfaction experience and St. Vincent's experience in delivering more babies than any other single facility in the state," he said. "By joining operations, St. Vincent Women's Hospital will have a strengthened dedication and focus to caring for women and infants."

Caponi said St. Vincent Health's recent sale of several medical office buildings enabled the not-for-profit corporation to purchase and renovate Women's Hospital.

He said St. Vincent Health plans to invest \$42 million to acquire, expand and renovate the smaller for-profit hospital.

By next fall, Caponi said, the new St. Vincent Women's Hospital will offer all private rooms for women in a 217,000-square-foot facility that will enable doctors to deliver more than 5,500 babies a year.

With this acquisition, St. Vincent Health now operates 16 health care facilities, he said, which are part of Ascension Health, the largest Catholic not-for-profit health care organization in the nation.

All services at the new hospital will comply with the Catholic Church's ethical and religious directives, Daughter of Charity Sister Sharon Richardt said, as well as St. Vincent's Spirit of Caring mission statement.

Caponi said a women's outpatient surgery center located next to the hospital, where doctors perform tubal ligation sterilization procedures and in vitro fertilization reproductive services, and an adjacent medical office building are privately owned and have no connection to the new St. Vincent Women's Hospital.

Many Women's Hospital employees and physicians on the medical staff will continue to work at the new St. Vincent Women's Hospital, said Gwen Sandefur, interim administrator of the new hospital.

"We met with the associates and every-



one is sharing the new vision and is ready to move forward," Sandefur said. "My role is not to come in and change everything. It's really to absorb the culture and to determine ... how we meld the two [hospitals] together to make them even better. In 12 to 18 months, when the new facility is born, we will truly have a center of excellence for women and infants."

"We look forward to integrating the Spirit of Caring into the current culture of Women's Hospital," she said, "and we'll do whatever it takes to bring the body, mind and spirit focus to the women of central Indiana."

Sandefur said the integration of the two hospitals is an exciting opportunity to develop new models of health care delivery to women.

Plans also call for the addition of a chapel in the new hospital and chaplaincy services provided for patients.

Dr. John Payne, speaking on behalf of

Daughter of Charity Sharon Richardt and Vincent C. Caponi, chief executive officer of St. Vincent Health, tour the new addition in the Women's Hospital of Indianapolis on Aug. 7 after a press conference to announce the purchase of the hospital, which will be called St. Vincent Women's Hospital.

a group of Indianapolis area obstetricians and gynecologists, described the merger as "a chance of a lifetime" to expand health care services to women and infants.

"It's not like anything is broken and needs to be fixed [at Women's Hospital]," Payne said. "The combining of these two programs and medical staffs is going to allow us to create a state-of-the-art facility here for obstetrics and care of newborns. At the same time, we'll look at a full continuum of care for women beyond childbearing years through their senior years."

Women's Hospital was founded by the for-profit Humana Hospital chain based in Louisville, Ky., in 1983 to provide health services for women of all ages.

Caponi said the current Family Life Center at St. Vincent's West 86th Street campus will be renovated for use as a state-of-the-art orthopedics facility. †

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Cardinal Ritter football team helps feed the poor

By Mary Ann Wyand

Cardinal Ritter High School's football team substituted weightlifting and other conditioning exercises for community service work on Aug. 13, but they still carried a heavy load for the Cathedral Kitchen in Indianapolis.

The Cardinal Ritter Raiders unloaded a truckload of government commodities from the Gleaner's Food Bank last week with help from a group of teen-agers from St. Pius X Parish in Indianapolis.

Their volunteer service was an answer to prayers, said Lucia Corcoran, administrator of the Cathedral Kitchen, which is located next to SS. Peter and Paul Cathedral.

"We were pretty desperate for help," Corcoran said as she watched the football team make quick work of the huge job.

"We were praying hard," she said. "The last time we received a truckload of commodities from the food bank, the people who unloaded it were all in their 50s and 60s. We thought this time we'd better get some youth with muscle to help us."

Corcoran said Franciscan Sister Rita Vukovic, who teaches at Cardinal Ritter High School, asked head football coach Jim Boswell if the team could help with the Cathedral Kitchen's ministry to the poor.

"You'll never know how many prayers we've offered asking for help because we didn't know who to turn to," Corcoran said. "We also have a wonderful support group from St. Pius X Parish."

She said the Cathedral Kitchen relies on volunteer help to serve meals to as many as 200 poor people a day.

Boswell brought 18 members of the Cardinal Ritter football team to unload

the truck.

"Rather than physical conditioning, we did spiritual conditioning, which is more important," Boswell said. "Any time you get a chance to help someone who is less fortunate than you are, it makes you feel good inside."

Cardinal Ritter's Raiders open the gridiron season this weekend with a 7 p.m. game on Aug. 23 against Father Thomas Scecina Memorial High School's Crusaders at Manual High School's football field.

"We're looking forward to having a chance to get out there and play ball," Boswell said. "But football is just a game. Experiences like this will help the team stay focused on what is truly important in life. Everyday life experiences like these really help form the whole person."

Cardinal Ritter junior Alex Byrnes said it means a lot to him to be able to help the poor.

"When I think about this," Alex said, "I just think about all of the hard times these people have been through and it really touches me. It touches our team, too. We've got a lot to overcome this year."

Ritter junior Kevin Forrest said the community service work offers an opportunity to get to know other team members better.

"We're kind of coming together as a team," Kevin said, "and working to become a family."

Their hard work unloading boxes last week will help lots of poor people and impoverished families, too.

(For more information on how to help the Cathedral Kitchen ministry to the poor, call Lucia Corcoran at 317-632-4360.) †



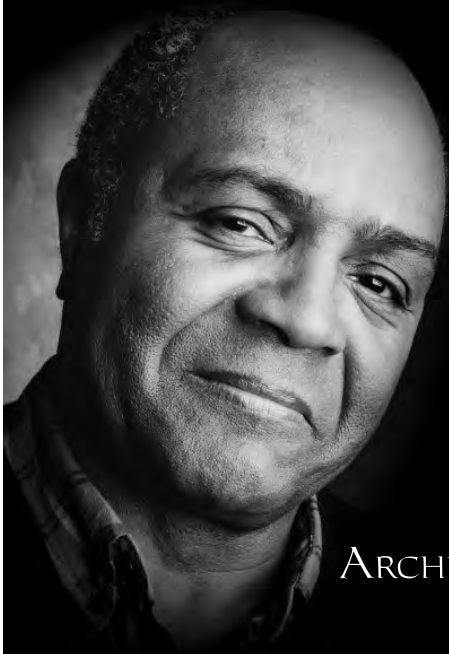
Cardinal Ritter High School junior Garrett Gammons, left, and senior Steven Fitzgerald help other football team members unload a truckload of groceries on Aug. 13 for the Cathedral Kitchen in Indianapolis. The truckload of commodities from the Gleaner's Food Bank will be used to feed the poor. The Cathedral Kitchen, which relies on help from volunteers, sometimes serves as many as 150 to 200 people a day. Seven teen-agers from St. Pius X Parish in Indianapolis also helped the Cardinal Ritter Raiders unload the boxes of food last week.

I hate leaving while there's still work to do.

There are still children in our parish who need hats and gloves, and shut-ins who need the sacraments.

I know our work here will never be finished. But that won't stop me from helping as long as I can.

The Catholic Community Foundation has a number of financial tools for helping you help the Church carry on its mission. Bequests, for example, are simple one-time charitable gifts. To learn more, ask for Sandi Behringer at 800-382-9836.



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Fr. William Munshower

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Editorial



Mexican-Americans and migrants rally on the steps of St. Patrick's Cathedral in New York carrying the banner of Our Lady of Guadalupe last Dec. 12, the Virgin's feast day. They marked the end of a more than 3,000-mile journey of the Guadalupe torch run from Mexico City highlighting the needs of migrant workers.

America: A nation of immigrants

This Sunday, the National Socialist Movement, which refers to itself as "America's Nazi Party," plans to conduct a "White Unity Rally" on the steps of the state Capitol.

The rally is apparently in response to what this group sees as a threat of the growing Hispanic population in Indiana. These anti-American racists are planning to demonstrate what they think being "American" is all about.

The last time this happened in Indianapolis was in January 1999, when members of the Ku Klux Klan—all 13 of them—showed up for (what must have been for them) an embarrassing little gathering on the state-house steps.

We've seen groups like this in our country before. In the 1830s and '40s, they were called nativists. They gave rise in the 1850s to the Know-Nothing movement. The nativists/Know-Nothings were white, native-born, Protestant Americans hostile to European immigrants. Since many of those immigrants prior to the Civil War were Roman Catholics, ethnic prejudice against immigrants translated into a hatred of Catholics.

Sisters of Providence of Saint Mary-of-the-Woods met with this hatred in Terre Haute and in Madison, Ind., where they were verbally and physically assaulted as they walked from their convent to the nearest church for Mass each day.

In the 1920s in Indiana, the Ku Klux Klan dominated local and state government, even the governor's office, with D. C. Stephenson, the state's grand dragon, declaring, "I am the law in Indiana." That ended when Stephenson was arrested for the abduction, rape and mutilation of a young state government stenographer.

In the 1930s, we saw the rise of the

Detroit "radio priest," Father Charles E. Coughlin, who endorsed the nativist America First Committee and whose weekly broadcasts blamed "international Jewish bankers" and President Franklin D. Roosevelt for the Great Depression. In 1940, Coughlin was silenced by his archbishop.

So now, modern-day Nazis are coming to Indianapolis to act out their own fears about people and cultures that are different from what they, as "real Americans," are used to.

Let them come.

Unfortunately, allowing such bigots to assemble and spew forth their prejudices and hatred is the price that all of us in the United States pay for our rights to peaceful assembly and freedom of speech.

Let them come. Let them show us how ignorant and hateful they really are.

As we advised in an editorial in this newspaper in January 1999, let's make sure we boycott the rally—not to ignore it, but to send a message to these xenophobics that our absence from their rally is an active and intentional rejection of them, their poisonous beliefs, and the hate and racism they stand for.

And for our part, let's continue to welcome Hispanic immigrants—and for that matter all immigrants—who come to experience for themselves the blessings of this nation. We are, after all, a nation of immigrants. We are the daughters, sons and grandchildren of immigrants.

To the Hispanic people now among us and to all immigrants, we say welcome and thank you. Thank you for enriching our lives with the best of your values and culture, with your language and cuisine, and with your faith and your industriousness. †

— William R. Bruns

Letters to the Editor

There's nothing wrong with questioning our political leaders

There were several letters to the editor that disagreed with William Brun's editorial in the July 25 *Criterion*, "Misplaced Trust." I applaud his willingness to call us to question our leaders, especially in such serious issues as war, the death of people, seeking the truth. In fact we should always challenge and question government leaders when very serious issues are at stake.

I think the editorial writer was doing what Jesus did. Jesus challenged the very leaders of his faith, of his nation. He questioned their faith, their lives, their teaching. Surely he was considered irreverent and told to be a faithful, obedient Jew. The religious guides were to be listened to and followed, not questioned.

Jesus constantly challenged the religious leaders, and the Jewish people to seek out the truth. He dared to call the religious leaders hypocrites and blind guides.

What is wrong with challenging our political leaders whether Democrat or Republican? Hold them to the truth. Ask them why we war. Ask them why we support some national leaders who oppress their people. That is the gift of our democracy—to speak out and to challenge our leaders to prove their leadership. Who is the example? The outstanding model for seeking the truth and questioning the truth is Jesus.

Ronald Stegman, Guilford

More about dressing up to go to church

I am writing in response to the letter published in the Aug. 1 edition of *The Criterion* from Sandra Dudley of Sunman. In her letter, Ms. Dudley says that she thinks we've lost our sense of awe in the presence of the Holy Eucharist. She bases this opinion on our "casual attitude in many things, including dress."

Loosely quoting the passage from

chapter 22 of Matthew about guests coming to a wedding feast without their wedding garments, she states, "The more obvious meaning is about not giving God the respect he is due when coming into his awesome presence. If we were called to have an audience with the pope, how would we dress?"

She furthers her assertion by asking, "How much more should we dress up when coming into the presence of God himself?"

While I try to understand her concern for the tendency by some to dress somewhat casually, I feel called to share some thoughts about this issue. First, let me say that the Holy Bible covers a period of time from the dawn of creation until shortly after the ministry of our Lord Jesus Christ. Clothing styles described throughout these ages ranged from Adam and Eve's fig leaves to the simple tunics and magnificent robes characteristic of the time and suitable to the climate of the area.

Secondly, I have read that Jesus' use of the wedding feast in this parable was meant to refer to our final salvation. In telling the story of a king who saw a man at a wedding feast who was not dressed in a wedding garment, he is asking us to examine our consciences to see if we have an acceptable change of heart and mind as a condition for entrance into the kingdom.

Have we repented in our hearts and are we worthy of salvation? This chapter has no emphasis on how we should be clothed outwardly.

Finally, I would ask this: If Jesus returned to us today, would he preach to a gathering of his well-dressed followers that occurred in an elaborate building or would he dress modestly and go out to find the people who he knows are not living for him?

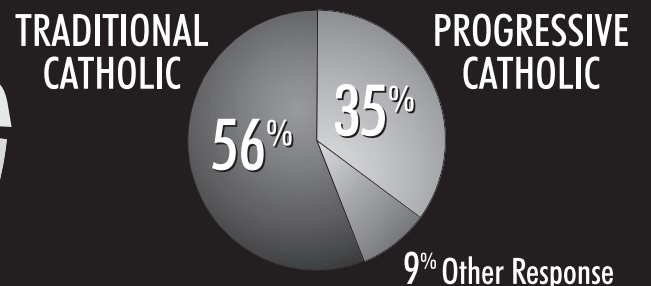
In this day and age, I believe it is much more important that we encourage people to come to church with their ears and hearts wide open to God's Word. This is more vital to their spiritual well-being than what they are wearing or how they look.

Julie Sedam, Indianapolis

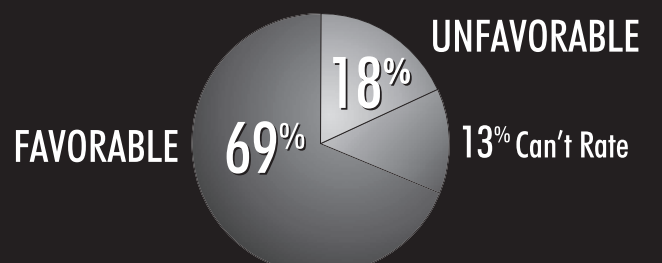
Church Facts

Being Catholic

How U.S. Catholics view themselves



How U.S. adults view Catholics as a group



Source: Pew Research Center: June 24 to July 8 survey for "Religion and Politics: Contention and Consensus"

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SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

My personal set of Rosary mysteries focus on the priesthood

12th in a series

As I look toward the conclusion of these columns on the Rosary, I decided to describe my priestly way of praying “Mary’s prayer.”

In addition to the Joyful, Luminous, Sorrowful and Glorious mysteries, I pray a fifth set, which I call the Priestly Mysteries of Christ. My thoughts may be more focused for priests, but not exclusively so. All of us participate in the universal priesthood of a holy life by which we worship God in Spirit and in truth.

Jesus, the Courageous Teacher

The first Priestly Mystery is Jesus, the courageous teacher. Jesus was a forthright and courageous teacher. To teach Jesus Christ takes courage, and I pray for the grace to do so “in season and out of season.”

Shortly after I was ordained a bishop in 1987, I received a short note from Cardinal Agostino Casaroli, then Vatican secretary of state, acknowledging that the Holy Father had received the documentation of my ordination. The Cardinal added a note: “The Holy Father asks that as a bishop you emphasize your role as teacher.”

I pray to view my teaching as a truly pastoral activity.

One time, Jesus looked out over the crowd, and he was sad because they were like sheep without a shepherd. And then he

began to teach them. His first impulse was to give them the food and healing of the truth of God.

Long ago, Cardinal Emmanuel Celestin Suhard wrote: “One of the principal services the priest renders to the world is to tell the truth. Amid the babble of propaganda and the clamor for a following, his voice must resound, intrepid and grave, bearing witness to the truth ... to the light” (*Priests Among Men*, p. 259).

I pray to do that.

Jesus, the Compassionate Healer

The second Priestly Mystery is Jesus the compassionate healer. Mother Teresa once said: “Money can be gotten—the poor need your hand to serve them. They need your hearts to love them. Touch the Body of Jesus in the poor, the unwanted—they are there for the finding. It is written in Scripture, ‘I looked for one to care for me and I could not find him.’ How terrible it would be if Jesus had to say that to us today, after dying for us on the cross.”

Mother Teresa also said the most prevalent poverty in the United States is loneliness of spirit.

At the end of the retreat I made when I became a bishop in 1987, I was making the way of the cross in an old cemetery where the stations had become weatherworn. I noticed that the features of the face of Jesus had been worn away. In my efforts to

evangelize and to walk with people through life, I need to give definition to the face of Jesus among us.

I pray for the grace to do that.

Jesus, the One Who Prays

The third priestly mystery is Jesus, the one who prays. Over and over, the Gospel of Luke tells us that at the end of a day of teaching or healing Jesus would go apart to a quiet place to pray. My first duty as bishop is to be a man of prayer. (It is the same for our priests.)

As teacher, my first duty is to pray the words I want to preach and teach; as priest I need to personally know the Lord to whom I lead others in worship.

If I am faithful in prayer, like an elderly African-American woman I loved in Memphis, I can say, “My feet is tired, but my spirit is happy.”

Jesus, the Obedient One

The fourth priestly mystery is Jesus, the obedient one. A single phone call can change one’s life instantaneously. I received such a call in January 1987, another on July 1, 1992.

When Cardinal Laghi called me in 1987, he said, “The Holy Father has transferred your vow of obedience from the archabbot [of Saint Meinrad] to himself, and he asks you to become the third bishop of Memphis. I am sure you will obey.”

Obedience is not easy. I pray for the grace to obey with a joyful spirit.

Jesus, the Chaste Lover of the Many

The fifth Priestly Mystery is Jesus, the chaste lover of the many.

It is a challenge to live a pastoral love for the many and not just an exclusive few or one. As a priest, I live alone so that others need not be alone. My celibate chastity should be an antidote to self-indulgence and worldliness and a need to control.

In prayer, I remember God’s grace is enough—and something else about pastoral love: it is love in the name of Jesus, not self-serving love. I pray that my pastoral love says that there is more to life than meets the eye.

There is no greater model of fidelity in love and in all that I have said than Mary, the Virgin Mother of God. †

Archbishop Buechlein’s retreat for vocations to the priesthood

If you are an adult male and have considered a vocation to the priesthood, please consider attending a discernment retreat led by Archbishop Daniel M. Buechlein on Sept. 26-28 at Fatima Retreat House in Indianapolis. An application and more information can be found on page 2 of this issue of *The Criterion*.

Mi conjunto particular de Misterios del Rosario está dedicado al sacerdocio

Décimo segundo de la serie

Al acercarme ya al final de estas columnas sobre el Rosario, decidí describir mi manera “sacerdotal” de rezar “la oración de María.”

Además de los Misterios Gozosos, Luminosos, Dolorosos y Gloriosos, rezo un quinto conjunto que llamo los Misterios Sacerdotales de Cristo. Tal vez mis pensamientos estén un poco más dirigidos hacia los sacerdotes, pero no exclusivamente. Todos somos partícipes del sacerdocio universal por una vida santa en la que adoramos a Dios en espíritu y verdad.

Jesús, el Maestro valiente

El primer Misterio Sacerdotal es Jesús, el Maestro valiente. Jesús fue un maestro valiente y franco. Divulgar la obra de Jesucristo requiere de valor, así que pido por la gracia de poder hacerlo “en temporada y fuera de ella”.

Poco después de ordenarme como obispo en 1987, recibí una pequeña nota del Cardenal Agostino Casaroli, en aquel entonces secretario del estado del Vaticano, confirmando que el Santo Padre había recibido la documentación relativa a mi ordenamiento. El Cardenal agregó una nota: “El Santo Padre solicita que, como obispo, haga hincapié en su papel de maestro.”

Rezo para ver mi labor de enseñanza como una verdadera actividad pastoral.

En alguna ocasión, Jesús miró a una multitud y se sintió triste porque eran como un rebaño sin pastor. Y entonces comenzó a enseñarles. Su primer impulso fue darles el alimento y el consuelo del verdadero Dios.

Hace mucho tiempo el Cardenal Emmanuel Celestin Suhard escribió “Uno de los principales servicios que el sacerdote brinda al mundo es contar la verdad. En medio del bullicio de las propagandas y el clamor para hacerse seguir, Su voz debe resonar, intrépida y grave, llevando consigo el ejemplo de verdad... hacia la luz” (*Priests Among Men* - “*Sacerdotes entre los hombres*”, p. 259).

Rezo para poder hacerlo.

Jesús, el Sanador compasivo

El segundo Misterio Sacerdotal es Jesús, el Sanador compasivo. La Madre Teresa dijo alguna vez: “El dinero puede obtenerse; los pobres necesitan que tu mano los sirva. Necesitan de sus corazones para ser amados. Toquen el Cuerpo de Jesús en los pobres, los rechazados; ellos están allí para que los encontremos. Lo dice la Escritura, ‘busqué quién me ayudara y no pude hallarle.’ Qué terrible sería si Jesús nos dijera esto hoy en día, después de haber muerto por nosotros en la cruz.”

La Madre Teresa también dijo que la pobreza predominante en los Estados Unidos era la soledad espiritual.

Al final del retiro que hice cuando me convertí en obispo en 1987, estaba recorriendo el Vía Crucis en un viejo cementerio donde las estaciones estaban desgastadas por acción del clima. Noté que los rasgos del rostro de Jesús se habían borrado. En mi esfuerzo de caminar con el pueblo durante la vida, necesito ver definida la cara que tiene Jesús entre nosotros.

Rezo para obtener la gracia de poder

hacerlo.

Jesús, el Predicador

El tercer Misterio Sacerdotal es Jesús, el Predicador. Una y otra vez, el Evangelio de San Lucas nos dice que al final de un día de enseñanzas o curaciones, Jesús se apartaba a un lugar tranquilo para rezar. Mi primer deber como obispo es ser un hombre de oración. (Al igual que para nuestros sacerdotes.)

Como maestro, mi primer deber es alabar la palabra que quiero predicar y enseñar; como sacerdote, necesito conocer personalmente al Señor hacia quien guío al prójimo en alabanza.

Soy fiel en la oración. Citando las palabras de una anciana afroamericana de Memphis a quien recuerdo con cariño: “Mis pies está cansao, pero mi espíritu está contento.”

Jesús, el Obediente

El cuarto Misterio Sacerdotal es Jesús, el Obediente. Una simple llamada telefónica puede cambiarnos la vida instantáneamente. Recibí una de estas llamadas en enero de 1987; otra el 1ero. de julio de 1992.

En 1987 cuando el Cardenal Pio Laghi, en aquel entonces nuncio en los Estados Unidos, me llamó diciéndome “El Santo

Padre ha transferido tu voto de obediencia del arzobispado [de Saint Meinrad] para sí, y te pide que te conviertas en el tercer obispo de Memphis. No me cabe duda que obedecerás.”

Obedecer no es fácil. Rezo por la gracia de obedecer con un espíritu lleno de júbilo.

Jesús, el casto amante de muchos

El quinto Misterio Sacerdotal es Jesús, el casto amante de muchos.

Es un reto vivir el amor pastoral por muchos y no por unos pocos, o uno solo exclusivamente. Como sacerdote, vivo solo para que otros no tengan que hacerlo. Mi célibe castidad debe ser un antídoto para la autoindulgencia, el mundanismo, y la necesidad de control.

En la oración recuerdo que la gracia de Dios es suficiente. Y recuerdo algo más sobre el amor pastoral: se trata del amor en el nombre de Jesús, no es un amor que sirve a los propósitos individuales. Rezo para que mi amor pastoral predique que la vida es más de lo que podemos ver.

No hay modelo más grande de fidelidad en el amor, y en todo lo que he dicho, que María, la Virgen Madre de Dios. †

Traducido por: Language Training Center, Indianapolis

Retiro para vocación sacerdotal del Arzobispo Buechlein

Si es usted un hombre adulto y ha considerado la vocación sacerdotal, tal vez le interesaría asistir al retiro de discernimiento ofrecido por el Arzobispo Daniel M. Buechlein del 26 al 28 de septiembre en la casa de retiro Fatima Retreat House en Indianápolis. Podrá encontrar más información y una solicitud de inscripción en la página 2 de esta edición de *The Criterion*.

Check It Out . . .

The Knights of St. John are sponsoring the **Millhouse Fall Festival** from 4:30 p.m. to 8 p.m. on Aug. 22, from 11 a.m. to 8 p.m. on Aug. 23 and from 11 a.m. to 8 p.m. on Aug. 24 in Millhouse. There will be breakfast, crafts, a tractor pull, a car show and a smorgasbord supper. For more information, call 812-591-2362.

Families whose lives have been affected by divorce are invited to attend a **Mass and reception for separated and divorced Catholics** at 2 p.m. on Sept. 7 at St. Elizabeth Ann Seton Church, 10655 Haverstick Road in Carmel, Ind., in the Diocese of Lafayette. Father David Buckle of the Lafayette Diocese will be the celebrant at the liturgy sponsored by the archdiocesan Office for Family Ministries and the Lafayette Diocese's Family Life Pastoral Office for Formation. All divorced persons or family members are invited to participate in this Mass and the reception hosted

by the Divorce Support Group of St. Pius X Parish in Indianapolis. The goal is to offer families dealing with divorce a hope-filled opportunity to share the familiar ritual of the Mass with the community of the faithful. For more information, call the Office for Family Ministries at 317-236-1586 or 800-382-9836, ext. 1586, or e-mail mhess@archindy.org.

The first annual "Blue Mass" will be celebrated at 6 p.m. on Sept. 9 at Calvary Cemetery, 435 W. Troy Ave., in Indianapolis. The Mass is offered for all law enforcement officers, firefighters and auxiliary personnel—living and dead. The Mass, celebrated this year by Msgr. Joseph F. Schaedel, vicar general, will be offered on the second Tuesday of each September in memory of the terrorist attacks of Sept. 11, 2001. All law enforcement personnel and firefighters are invited to attend, in uniform, with their families. There will also be a blessing of the new civil servants

section at the cemetery. For more information, call the cemetery at 317-784-4439.

The Mount Saint Francis Retreat Center in Floyd County is hosting its annual **Mount Saint Francis Picnic** from 11 a.m. to 11 p.m. on Aug. 30. There will be chicken or ham dinners with dumplings, more than 40 booths and activities, and entertainment for the whole family. A hot-air balloon race begins at 6:30 p.m., weather permitting. For more information, call the retreat center at 812-923-8817.

"Firm Foundation Catholic Conference" will be held from 9 a.m. to 5 p.m. (EDT) on Sept. 20 at Our Lady of Providence Jr./Sr. High School, 707 W. Highway 131, in Clarksville. The event is a day to focus on the truth of God's Word and reaffirm belief in the firm foundation of the Catholic faith. Alex Jones, an evangelical minister who is now a Catholic, will discuss conversion and the treasures of the Church. Father Larry Richards, pastor of St. Joseph Parish/Bread of Life Community in Erie, Pa., will speak on the sacraments as well as celebrate Mass. The cost of the event is \$10 per person. For more information, call St. Joseph Parish in Corydon at 812-738-2742. †

Awards . . .

Three people received the Distinguished Alumnus Award from the Saint Meinrad Alumni Association on Aug. 12 during the 75th annual Alumni Recognition Reunion at St. Meinrad. **The late Msgr. Jerry Neufelder** served Saint Meinrad as a staff member and volunteer for more than 30 years. In 1961, he was named founding director of Sarto Retreat House in Evansville, Ind. Beginning in 1977, he served as chancellor of the Diocese of Evansville for eight years. He served at Saint Meinrad School of Theology as a spiritual director, director of in-service ministry, vice rector, director of continuing education, teacher and member of the board of overseers. His sister, Norma Wild, accepted the award for him. **Charles Gardner** graduated from Saint Meinrad College in 1969 then earned a master's degree in music from Butler University in Indianapolis. He has held numerous positions with the Archdiocese of Indianapolis, where he is secretary of the Office of Worship and liturgical music director. He is a member of the Archdiocesan Management Council and is director of liturgical music at Marian College in Indianapolis. He remains active at Saint Meinrad, and resides in Indianapolis with his wife of 32 years. They have three grown children. **Father J. Lawrence Richardt** spent 17 years as a member of the faculty and spiritual direction staff of the School of Theology. He served

as an associate professor of pastoral theology as well as the director of Saint Meinrad's deacon internship program. He was academic dean in 1983 and vice rector in 1984. He was the first non-Benedictine to serve as acting rector. In addition to two parish assignments, he served as director of spiritual formation for six years and before his retirement last July was part-time director of the Ministry to Priests Program for the archdiocese. †

VIPs . . .

As a member of St. Louis-based Ascension Health, the largest Catholic health care system in the country, St. Vincent Health recently announced that the Ascension Health Sponsors Council is appointing **John (Jack) Mudd** as the incoming chair of the Ascension Health board of trustees. Mudd will serve a three-year term beginning in November, and will be the second person to be board chair of Ascension Health. He has been a member of the Ascension Health national board of trustees for three years, and currently serves as the senior vice president of Providence Services in Spokane, Wash. He is also an attorney and served for nine years as the dean of the University of Montana Law School. †

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

Freddy vs. Jason (New Line)
 Rated **O (Morally Offensive)** because of pervasive graphic violence, teen sexual encounters with nudity, recurring drug abuse, as well as much rough language and profanity.
 Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).
Open Range (Touchstone)
 Rated **A-III (Adults)** because of recurring gunplay, including a violently jarring image and minimal vulgar language.
 Rated **R (Restricted)** by the MPAA. †



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CRISIS

continued from page 1

them the "providential response" of the Spirit to the need "for powerful proclamation and solid in-depth Christian formation."

In 2002, Cardinal Stafford's council approved the statutes of the Neocatechumenal Way as the first postbaptismal catechumenate officially recognized in the history of the Church.

In a renewed parish, he said, community life "is lived as a community of love, as a community that is willing to forgive others even when those others are perceived as sinners. The parish is to be a community that calls others to a deeper conversion of life from sin to the life of Jesus."

He also expressed desire to explore the restoration of the *ordo poenitentium*, the order of penitents that was present in the early centuries of Christianity.

"A rediscovery of the *ordo poenitentium* would be an opportunity in which priest and people would recognize their sinfulness, would be willing to surrender in their vulnerabilities to the tough love of the community, in making known their weaknesses, their sinfulness, and asking for a public penance, so that their parish really is a community in which people experience the forgiveness of Jesus," he said.

The current crisis in parish life has to be recognized and addressed, Cardinal Stafford said. "Having recognized that crisis, the priests and the bishops and the lay people of the Church must then begin to ask themselves, 'What is the Spirit calling us in reforming the Church?'" he said.

"I am convinced that the means for renewal within the Church rests with the new communities," he said.

He added that the relation between faith and culture is also a critical element in the current crisis.

"My conviction is that until we come to that clarity of judgment, that critical judgment about the relationship of the culture to faith, the chronic crisis will continue within the Church and within the priesthood and within the parish," he said.

He said he agrees with theologians who say Vatican II was too optimistic about the compatibility of post-modern culture and the Catholic faith.

Describing postmodern culture in the West as "liberal-Nietzschean," he said he regards many elements of that culture as "hostile to Christian marriage, to Christian understanding of justice, to charity and to the Christian understanding of virtue.

"If the United States' bishops move ahead with some type of gathering, whether at a plenary council or a national synod of bishops under the presidency of the Holy Father, in my judgment the bishops must have the courage, above all, to face that issue," he said. †

Notre Dame study examines Latino life in Chicago area

CHICAGO (CNS)—A two-month study conducted by the Institute for Latino Studies at the University of Notre Dame should give researchers a more complete picture of the religious experience of Chicago-area Latino families.

It should also yield information about other areas of their lives and how Latinos are viewed by other ethnic groups.

To get the information, researchers are sitting down for hourlong, face-to-face interviews with 1,500 Latinos—500 in Chicago, 500 in Berwyn and Cicero, and 500 in other suburbs—and with 800 non-Latino area residents, said Sylvia Puente, director of the institute's Metropolitan Chicago Initiative.

The reason for the large sample of Berwyn and Cicero residents is that the

study's main sponsor is the Berwyn-based MacNeil Foundation.

"We want to let the voices and experiences of Latinos in the Chicago metropolitan area speak for themselves," Puente told *The Catholic New World*, newspaper of the Chicago Archdiocese.

She noted that the survey addresses the assets and strengths that Latinos bring to the community as well as the challenges they face and how they are viewed by their neighbors.

A lengthy portion of it addresses religious and faith issues, said Edwin Hernandez, director of the institute's Center for the Study of Latino Religion.

He said it concentrates on the religious identities of Latinos in Chicago; how connected and committed Latinos are to their religious congregations; how often and in which directions

Latinos change religious denominations; and what social services Latinos receive from their Churches and what services they provide through their Churches.

The battery of questions includes everything from how often respondents attend religious services to how much time and money they give to whether their congregation has ever helped them or a member of their family find employment or meet other needs.

The answers will provide more solid data on whether the oft-cited estimate that just over 70 percent of Latinos are Catholic holds up, Hernandez said, and will give a more accurate picture of how and why Latinos change religious denominations.

At the same time, respondents are being asked to identify by name and location any Churches that they have attended over the

past year. That will provide the institute with a sample of religious institutions for a more in-depth study of Latino Churches, scheduled to begin this fall, Hernandez said.

The Chicago area offers a fertile field for Latino studies. According to the U.S. Census Bureau, the Latino population jumped by about two-thirds between 1990 and 2000, with about 1.5 million Latino residents at the end of the decade. Chicago also is home to the largest number of Mexican immigrants in the United States outside of Los Angeles.

"We know that they are here, but we never ask why they came to Chicago and what their experiences here have been," Puente said.

The archdiocese's Office for Hispanic Ministry estimates that already, about 40 percent of Catholic worshippers in Cook and Lake

County are Latino, and since they are young—the majority are under 26—that proportion will grow.

Nationally, the U.S. Conference of Catholic Bishops' Secretariat for Hispanic Affairs projects that a majority of U.S. Catholics could be Hispanic by 2050.

However, that doesn't take into account what some Hispanic Church leaders see as a worrying trend of various Protestant congregations trying to woo Hispanic Catholics away from the Church.

Hernandez said that is one area on which both the household study and the congregational study will focus.

The survey was started at the beginning of July and was expected to be concluded by the end of August. †



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may Christ teach you
to do yours."**

- St. Francis of Assisi

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From the Editor Emeritus/John F. Fink

Important events: Marian dogma defined

Forty-third in a series

Pope Pius IX solemnly defined the doctrine of the Immaculate Conception of



Mary on Dec. 8, 1854, making belief in this dogma binding on Catholics. That is the 43rd on my list of the 50 most important events in Catholic history.

The Immaculate Conception means that, from the moment

Mary was conceived by her parents, she was preserved from original sin. (Contrary to what many Catholics think, the doctrine has nothing to do with the virginal birth of Christ.)

Original sin? Does the Church still teach that? You bet it does. It's one of the fundamental teachings of the Church. The *Catechism of the Catholic Church* tells why: It "knows very well that we cannot tamper with the revelation of original sin without undermining the mystery of Christ" (#389).

If original sin didn't exist, there would have been no need for God to become man and redeem a fallen humanity. But since every person born into this world had original sin on his or her soul, it was necessary for a person who was both God and man to offer himself for the sin of our first parents.

The doctrine of the Immaculate Conception was the first Marian dogma defined since the Council of Ephesus in 431 declared Mary the *Theotokos*, the Bearer of God. It is an example of the development of doctrine about which Cardinal John Henry Newman wrote. It is not explicit anywhere in Scripture, and such saints and theologians as Augustine, Thomas Aquinas, Albert the Great and Bonaventure did not believe it because it seemed to exempt Mary from being redeemed by Jesus.

It took John Duns Scotus (1266-1308) to explain that Mary was indeed redeemed through the merits of Jesus, but in Mary's case it happened at the moment of her conception. He thus introduced the idea of "preservative" redemption into theological thinking. Mary's redemption took place with the infusion of sanctifying grace at the

moment when her soul entered her body.

When Pope Pius IX proclaimed the doctrine, he used Duns Scotus' explanation when he said: "The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Savior of the human race, preserved immune from all stain of original sin."

This doctrine was also an example of Newman's idea of consulting the faithful in matters of doctrine—the *sensus fidelium*. Before making the proclamation, Pope Pius asked his brother bishops to tell him what the faithful believed concerning the Immaculate Conception and whether they wanted it to be defined as a dogma. The response was overwhelmingly positive.

Besides Mary, only Jesus was conceived without original sin since he was God. Adam and Eve, of course, were created without original sin since they committed it. And John the Baptist was born without original sin since he was purified through the merits of Jesus at the time of the visitation of Mary to his mother, Elizabeth. †

Guest Column/Effie Caldarola

Early morning call brings news of unexpected gift

The call came in the early morning as important family messages often do.



My brother, John, and his wife weren't expecting their baby for a few weeks, so I wasn't ready to hear John's voice. I wondered, as I wiped the sleep from my eyes, if something was wrong with our elderly mother.

"Mary went into labor last night," John began.

What an odd way to begin a birth announcement. Not "The baby's here!" or "Hey, we've got news." Suddenly I was wide awake.

John was starting at the beginning, almost as if he needed a prelude to build up to what he had to say.

My new nephew was born with Down syndrome. Although this was a first for our family, it wasn't the first time someone close to me had called with news of an unexpected Down syndrome birth. Each time, I'm sure I stumbled around searching for the right words.

I may have said, "I'm sorry," and quickly realized a baby is nothing to be

sorry about. But "congratulations" didn't seem like the place to begin either. I know I muttered, "Oh, John" several times as I tried to find the right way to say again and again, "I am right here for you."

John told me about when the nurse handed him his newborn son.

"Our eyes met," he said, "and I could tell she was thinking the same thing I was."

In those first few moments, John knew that his future and the future of his son, Ethan, were going to be much different than he had planned.

My brother and his wife are people of faith who quickly accepted God's unexpected gift. Visiting with them a day later, my cousin told me she said to John, "Everything's going to be all right," and he replied, "Everything already is."

As the days passed, a friend told me to read a book called *Expecting Adam* by Martha Beck. It's not a new book, but if you haven't read it, it's worth adding to what's left of your summer reading list.

Subtitled *A True Story of Birth, Rebirth and Everyday Magic*, Beck's book tells of her pregnancy with what she knew early on was a Down syndrome child.

Beck and her husband were students at Harvard, and under enormous pressure to abort their son. Despite tremendous difficulties, they chose life for their baby.

Don't pick up Beck's book with any preconceptions. This isn't a stereotypical saga. This book is quite a ride. And it can be laugh-out-loud funny.

Without embracing any organized religion (or if she eventually does, she doesn't let us in on it), Beck's book is brimming over with the divine.

Sadly, she hesitated about writing the book because, as she noted in the first chapter, "It worries me to think I will be lumped together with the right-to-lifers."

Yet her book is the most eloquent of pro-life statements. It's a powerful reminder that God doesn't always fit neatly into the little boxes we have for him and that each of us is extraordinarily precious in his eyes.

Meanwhile, Ethan is weaving his own magic, and luckily I'll get to meet him for the first time in a few days.

I'm told his little smile lights up a room.

(Effie Caldarola is a columnist for *Catholic News Service*.) †

Faithful Lines/Shirley Vogler Meister

When others speak, let's pay attention

When I was in the first grade at St. Bernard School in St. Louis, I was



caught daydreaming one morning while Sister Mariata (then a Sister of Christian Charity, now a Sister of the Living Word of God) wrote something on the blackboard. Suddenly, she was shaking me, very gently, but it was still

startling. This experience taught me to listen carefully when someone is speaking.

It's too bad that everyone doesn't learn this. I was shocked when I returned to college as a non-traditional student and found some students around me were not only distracted, but even sleeping, reading non-class material or painting their fingernails.

Later, when I began presenting literary or eldercare advocacy programs myself, sometimes a few attendees were not attentive. I naturally questioned my ability to hold their focus, also wondering, Why are they here?

Surely priests, teachers—anyone giving presentations—must think the same thing when they see blank stares, heads nodding in slumber, and people talking, fidgeting or worse.

Personal conversations can be unpleasant, too. Once, in a mail-service shop, I stood next to a well-known media personality. I complimented him on his work, but he wasn't listening. He was too busy ogling an attractive young lady behind me. As he negated me, I felt like reaching for his shoulders to shake him—only not gently as Sister Mariata did. However, any lesson probably would've been hidden by his ego—and I might've been charged with assault.

Even today, a gentle shaking in a classroom might be frowned upon, when in reality that is exactly what some pupils need—as I did. Sister Mariata taught me a lesson that's served me well.

How often have parents, teachers, employers and others declared "I want your undivided attention" during a conversation or presentation? How often have we said this ourselves? When communicating,

attention is what each of us deserves.

I believe that God wants this of us especially when we pray. It's one thing to ask and ask, but it's better to listen, listen, listen. How can we hear the Lord if we're not attentive?

We listen better when making an effort to overcome distractions. A colleague suggests that we ask, What's in this for me? Put another way: What can I learn from this to make me a better person?

Remaining calm and alert is also helpful, allowing us to better determine not only the surface message, but the underlying ideas, too. Maintaining good body language and eye contact (when possible) also makes us more receptive.

So listen up! Remember what the ancient Roman Stoic Epictetus wrote: "We have two ears and one mouth and should use them in that proportion."

Next week, I will address other aspects of listening, including hearing impairment.

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

The Bottom Line/Antoinette Bosco

Pope tries to heal history's wounds

He's 83 and physically afflicted, yet Pope John Paul II remains vibrantly the



one person in the world who actively seeks to bring healing to nations.

As daily news stories in late spring told of continuing killings in Iraq, Afghanistan, Israel and Palestine, the pope made two visits to countries of

the former Yugoslavia. He spent three days in Croatia and one day in Bosnia-Herzegovina seeking reconciliation. To the some 2,000 Catholics still living in Banja Luka, Bosnia-Herzegovina, a remnant of the 45,000 who lived there before they were expelled or fled during the 1990s, the pope said, "Do not flee from your responsibilities ... but resolutely counter evil with the power of good."

He urged rival Serbian Orthodox, Croatian Catholics and Bosnian Muslims to put "suffering and bloodshed" behind them and to embrace the difficult task of "starting afresh" together. He came to seek healing for the wounds caused by that horrible time of "ethnic cleansing."

The pope, at an open-air Mass in Banja Luka, in inspiring honesty, also asked mercy for crimes committed "by children of the Catholic Church." He specifically referred to the killing of 2,300 Serbs in 1942 by Croatian fascists led by a Catholic priest of Banja Luka.

Archbishop Michael Fitzgerald, president of the Vatican's Pontifical Council for Interreligious Dialogue, said he saw this visit "primarily as a comforting presence for the Catholic community there."

The war in Bosnia, which raged from 1992 to 1995, was incomprehensible, underscoring how ultranationalists, notably Slobodan Milosevic in Serbia, inflamed ethnic conflict among three groups: the Muslims, Croats and Serbs. Bosnian Serbs had launched a reign of bloodshed against Muslims and Catholics, a devastating "ethnic cleansing" that killed close to 300,000 people before the United States and other countries intervened.

Hundreds of Catholic churches were destroyed, and a quarter million Catholics fled to find safety in neighboring regions.

Richard Holbrooke, the U.S. envoy that President Clinton sent to negotiate peace in the former Yugoslavia, is credited for "helping to stop the bloodshed."

"Although Croats and Muslims were also guilty of atrocities," he said, "the Bosnian Serbs remained the primary perpetrators of the action that made the phrase 'ethnic cleansing' a part of the English language."

Our pope seeks healing and the end of the horror of "ethnic cleansing." Why do we do this to one another? Why is it so impossible to love one another, as Jesus taught, even those who are our neighbors?

Tragically, when "ethnic cleansing" or genocide begins, it goes to monstrous ends. In 1946, the U.N. General Assembly defined genocide as "a denial of the right of existence of entire human groups."

Pope John Paul II appealed to all to reconcile and heal this country still carrying the wounds of conflict.

Today Bosnia's central government is headed by a tripartite presidency, with one representative of each of the three major ethnic constituencies: Croat, Serb and Bosniak/Muslim. President Dragan Covic, the Croat member of the tripartite leadership, said "the pope's visit is a message to the world that the different ethnicities can live together, that the process of return is going on."

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

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

The Sunday Readings

Sunday, Aug. 24, 2003

- Joshua 24:1-2a, 15-17, 18b
- Ephesians 5:21-32
- John 6:60-69

The Book of Joshua provides this weekend's first reading. The book concentrates upon the period in the history of God's people in which their leader was Joshua. Moses had died.



However, scholars cannot agree upon the exact date of either this period or even upon the time this

book was composed.

It was written in Hebrew, and it is an important document of Hebrew history. However, Hebrew history was not written as much to chronicle events and happenings as to chart the people's religious response to God's revelation.

In this reading, Joshua gathers all the people at Shechem. Most importantly, he summons the leaders of the people, the senior members, the judges and the warriors. He puts before this assembly a blunt and fundamental question. Do they wish to follow God, and divine revelation, or not? What is their choice?

The people respond, crying out that indeed they wish to follow God. He brought them out of Egypt. He rescued them from certain extinction as they made their weary and dangerous way across the Sinai Peninsula. They vow to serve God alone.

For its second reading, this weekend's liturgy turns to the Epistle to the Ephesians, as have other weekend liturgies recently past this summer.

It is a well-known reading, and it is a reading often misunderstood. Not uncommonly these days, it is cited as a conflict between traditional Christianity and the cause for women's rights.

Wives are admonished to obey their husbands. However, husbands are urged to love their wives.

Knowing the context is essential to understanding the lesson of this reading. Marriage among pagans in the Roman Empire was not very salutary, at least in terms of modern ideals for marriage. Wives were little more than glorified slaves. They virtually went to the highest bidder. They had no rights in any meaningful sense.

Understandably, many marriages were very troubled. Spouses detested each other. Certainly, wives felt abused and under-rated.

This epistle, a classic of Christian behavior about human living, calls for a

different style of marriage. It uses the loftiest of examples to describe marriage. It speaks of the union between Christ and the Church.

Christ, of course, is the perfect, caring and generous Redeemer. The Son of God is the very source of love and respect for others.

According to the example of Christ, spouses should relate to each other. Wives should be in accord with their husbands, who in the culture of the time were responsible for the families. Husbands, most importantly, should love their wives. Indeed, they should love their wives as Christ loves the Church.

St. John's Gospel furnishes the last reading.

In the Gospel, and in the succession of readings in the liturgy, Jesus has just spoken of the "bread of life." Jesus is the bread of life.

People even today find this at least a puzzling statement.

After hearing Jesus speak these words, many disciples walk away.

The Lord then asked the Twelve, the Apostles, about their intention. In the process, Jesus asked them about the depth of their faith. Would they too walk away? Very critical to the story is the fact that they did not desert Jesus.

Instead, in the Apostles' name, Peter testifies. It is a magnificent expression of faith. Peter says, "Lord, You have the words of eternal life." Peter salutes Jesus as "God's holy one," the Messiah.

Reflection

The Church for weeks has called us to realize our limitations as human beings, and it also has reassured us that every need experienced by humans is lavishly met by God's mercy, love and power.

We risk starvation. We lead ourselves to starvation. We cannot produce food on our own. God enters this otherwise tragic situation and gives us the bread of everlasting life. Jesus is the bread of life.

Now, we must decide ourselves either to accept this bread or to reject it. Many have rejected it. Many rejected it at the time of Jesus, as this Gospel describes.

Peter speaks for the Apostles. It is a testimony of their faith. It is a statement of their wisdom, acquired by associating with Jesus. They recognize their need for the Lord. Furthermore, they recognize the Lord as the source of life. There is no other source of such life.

The choice of accepting, or rejecting, also is our decision. The Apostles are our examples. Finally, we can trust them and their trust in Jesus. They understood. They knew. They were truly wise. †

Daily Readings

Monday, August 25

Louis of France
Joseph Calasanz, priest
1 Thessalonians 1:1-5, 8b-10
Psalm 149:1-6, 9
Matthew 23:13-22

Tuesday, August 26

1 Thessalonians 2:1-8
Psalm 139:1-3, 4-6
Matthew 23:23-26

Wednesday, August 27

1 Thessalonians 2:9-13
Psalm 139:7-12
Matthew 23:27-32

Thursday, August 28

Augustine, bishop and doctor
of the Church
1 Thessalonians 3:7-13
Psalm 90:3-4, 12-14, 17
Matthew 24:42-51

Friday, August 29

The Martyrdom of John the Baptist
1 Thessalonians 4:1-8
Psalm 97:1-2, 5-6, 10-12
Mark 6:17-29

Saturday, August 30

1 Thessalonians 4:9-11
Psalm 98:1, 7-9
Matthew 25:14-30

Sunday, August 31

Twenty-second Sunday in Ordinary Time
Deuteronomy 4:1-2, 6-8
Psalm 15:2-5
James 1:17-18, 21b-22, 27
Mark 7:1-8, 14-15, 21-23

Question Corner/Fr. John Dietzen

St. Joseph's burial site isn't recorded in Gospels

QI have checked many reference books and asked a few priests, but no one can tell me where St. Joseph, the husband of Mary, was buried. Certainly there would have been some commemoration of the site. (Louisiana)



ANo one has told you because no one knows. The only authentic knowledge of St. Joseph's life we have is from the Gospels, and even what they tell us is brief and sometimes contradictory.

Matthew and Luke give lists of ancestors of Joseph, but for the most part they contain different names. It seems Joseph was a craftsman or artisan of some sort, and apparently Jesus followed him in that work.

Since Joseph doesn't appear again in the Scriptures after the finding of Jesus in the temple, the supposition is that he died sometime before Jesus began his public life. But, apart from the fact that his family lived in Nazareth through those years, we have no idea where or when his death occurred or where he was buried.

Apparently the Bible doesn't give us this information simply because the Gospels are focused on Jesus and his mission. Incidental details such as where Joseph was buried—or Mary for that matter, if she was in a tomb before the Assumption—were not essential for them. Some early Christian documents and dozens of private revelations in later centuries pass on numerous legends about Joseph, but none of them could claim real historical authenticity.

QMy sister is a strong believer in the "old ways and rules." For example, she will not receive Communion from a layperson even if she's in the hospital. She insists on a priest because, she says, the priest's two fingers were anointed to give Communion.

She pushes her way into the Communion line on Sunday to be sure to get to a priest. Another of our sisters is an extraordinary eucharistic minister for a nursing home, and she is roundly criticized by this sister for daring to give Communion to people.

Is she overly religious or is she right? She has a book of Catholic answers from 1989 which suggests that having eucharistic ministers is wrong. It seems to me it is just refusing the Lord because we don't approve of the bearer. (Illinois)

AThe use of approved and trained extraordinary eucharistic ministers, lay or religious, has been legal and proper again since 1973, provided for in Pope Paul VI's instruction "*Immensae Caritatis*."

I say again because Communion given by lay people, both in the liturgy and to the homebound, was common in the Church for centuries until the later practice developed limiting the ministry to ordained clergy.

If the answer in her book states what you say it does, it is wrong. The same rules in existence now were in existence then. Some people, like your sister, don't like it, but it is the law of the Church.

I truly doubt that you can say anything to your sister that will make any difference. She is like some others, on this and other matters, who are convinced they are right and the pope and the rest of the Church are wrong.

Her actions reveal at very least a distorted understanding of the Eucharist. Does she believe somehow that receiving from a layperson gives her "less Jesus" than from a priest? Does she think they don't believe in the Eucharist as much as she does, and therefore receiving from them diminishes the sacrament?

Her comment about a priest's anointing is way off track theologically. I thought even the most reactionary Catholics had gotten beyond that. To say it as gently as possible, this understanding of the priesthood and the Eucharist borders on superstition.

A priest is not ordained, nor are his hands (not two fingers) anointed with oil at ordination, to qualify him to give Communion. The anointing designates him for all those functions, especially sacramental ones, which he will fulfill as an ordained minister of the Church. At the moment of anointing, the bishop asks Jesus to preserve the newly ordained priest "to sanctify the Christian people and to offer sacrifice to God."

I think the last sentence of your question hits the point, and says it all. †

My Journey to God

Alone

There is a place
Aloft, beyond the spacious
Bounds of space,
Where bird has
Never flown.

It is to that
Beyondness
That He summons us
In fearing fearlessness.
And we must
Go
Alone!

By Sister Joseph of Jesus Mary

(Disclaled Carmelite Sister Joseph McKenzie is a member of the Carmel at the Monastery of St. Joseph in Terre Haute.)



SEMINARIANS

continued from page 1

of the rosary that the archbishop espouses, and upon arriving in Vincennes got a tour of the rectory by Father John Schipp, the pastor of the Old Cathedral and a classmate of the archbishop.

The group celebrated Mass in the basilica, prayed Midday Prayer in the crypt below the sanctuary, perused the Old Cathedral Library and Museum, and toured the grounds.

"It's an opportunity for them to get in touch with the roots of the founding of the Church here in Indiana," the archbishop said.

"I think it's important that they be rooted in the identity of the diocese which they seek to serve," Father Moriarty said of the seminarians.

Eric Hodde, a seminarian studying at Marian College and a member of St. Malachy Parish in Brownsburg, said that going to a place like Vincennes "gives you a sense of where you're coming from—it gives you a sense of where the Church is coming from."

In any vocation, "history's always a big part of having a better sense of where you need to be going and even how to get there," he said.

"In one sense," Father Moriarty said, "before you know who you are and who it is God is calling you to be in the future, you need to have a clear sense about what you are about in the past."

In that way, it would benefit all Catholics in the archdiocese to make a day trip to Vincennes—and the archbishop has made it known that he would like to organize such a diocesan pilgrimage, open to anyone, sometime in the future.

Jude Mulindwa, a seminarian studying at Saint Meinrad School of Theology in St. Meinrad and a member of St. Michael the Archangel Parish in Indianapolis, said that there is much to learn from the pioneers of the diocese.

"You learn from them, and then by learning from them you are able to adapt to the new challenges we have," he said.

Hodde said that after understanding their struggles, he looks differently at the struggles we face today.

When the Diocese of Vincennes was created more than 169 years ago by Pope Gregory XVI, the man chosen to lead it was Bishop Simon Guillaume Gabriel Bruté de Rémur. With a diocese covering all of Indiana and part of Illinois, he had only three priests to help him—and one was on loan.

But despite the tremendous difficulties, we know how the story ends, said the archbishop. The holiness of Bishop Bruté cooperated with God's grace to pour life into the Catholic Church in Indiana.

As the 10th successor to that first bishop, Archbishop Buechlein is aware of his connection to the history of the archdiocese, and tries to imitate the virtue of his predecessor.

As a young man growing up in Jasper, Ind., he was no stranger to Vincennes.

"I would never have dreamed when I was here as a younger person that some day I would be succeeding Simon Bruté," the archbishop said. "It was awesome to celebrate at his tomb and to use the cathedra that was used by our first bishop."

Shaun Whittington, a seminarian studying at Mundelein Seminary in Mundelein, Ill., and a member of St. Michael Parish in Brookville, said, "There was something really powerful for me in being in the first cathedral of our diocese having Mass celebrated by our bishop, and to see the connection from the Church continuing on in Indiana."

Father Moriarty was moved by the experience as well.

"It was my first time to ever concelebrate Mass there, or to have Mass there at all, and I was overwhelmed with the history that surrounded me, and frankly I would liken it to when I celebrated Mass for the first time at a side altar in St. Peter's in Rome," he said.

"I was conscious of the fact that I was



Archbishop Daniel M. Buechlein and Father Joseph Moriarty, vocations director, stand with a statue of Bishop Simon Guillaume Gabriel Bruté de Rémur, the first bishop of Vincennes, in the Old Cathedral Library and Museum, located on the grounds of the Basilica of St. Francis Xavier in Vincennes. Joining him are archdiocesan seminarians Rick Nagel, from left, Phillip Baumer, Chris Wadelton, Jude Mulindwa, Tom Kovatch, Randall Summers, Aaron Jenkins, Zac Karanovitch, Eric Hodde, William Williams, Shaun Danda, Aaron Haag, Dustin Boehm and Shaun Whittington.



Archbishop Daniel M. Buechlein speaks with Father John Schipp, pastor of the Basilica of St. Francis Xavier in Vincennes, inside the Old Cathedral Library and Museum, which houses Indiana religious artifacts and thousands of antique books. Seminarian Jude Mulindwa looks at a display containing the oldest written religious document in the state: a marriage record from April 21, 1749. Father Schipp was the archbishop's classmate in seminary.

on sacred, holy ground—made sacred and holy by the lives and sacrifices of those who have gone before us," he said.

His prayers were focused on praying that he and the seminarians would be found faithful in the eyes of those in the diocese who have gone before them.

Father Moriarty also prayed that the "path of fidelity" followed by those founders would be followed by the seminarians "so that they can leave behind them a legacy of faith, a legacy of hope, a legacy of joy and fulfillment from doing God's will in their lives."

Archbishop Buechlein was also able to use a chalice during Mass that had once belonged to Father Benjamin Marie Petit, a priest who came to America to serve Bishop Bruté.

The priest died in 1839 after serving a group of Potawatomi Indians who were forced at gunpoint to march from their

Indiana home to Kansas. Many Indians—mostly children—died of typhoid fever on the way. It became known as the "Trail of Death."

Father Petit died in St. Louis in his way back after becoming ill. He left the chalice to Bishop Bruté.

During their pilgrimage, the seminarians also had a chance to grow in fraternity, which was a theme of their convocation this year.

No matter the activity, Hodde said, "any time the seminarians can all get together is a great thing, for the very fact that our studies take us all over the country, and for a few of us, all over the world. It's great to be able to get together and form new bonds with new seminarians and re-form old bonds with seminarians we haven't seen [lately]."

"It's my observation that they are very comfortable with each other and they

are functioning as a group," the archbishop said as the men enjoyed lunch at a local restaurant.

Father Moriarty said that free time is incorporated into the whole convocation to help the seminarians grow closer together.

"There's opportunities for them to gather as brothers because the reality is ... when they all go back to school they're in separate schools," he said. Not all of them are separated, but many are.

A particular wish of Archbishop Buechlein—and part of his motivation in bringing the seminarians to Vincennes—was to encourage the men to look at the life of Bishop Bruté, and in that life to see an image of the priesthood worth emulating.

(Next week: the life of Bishop Bruté and the archbishop's wish regarding him.) †



A large crucifix and several old tombstones mark the spot of the cemetery of St. Francis Xavier, which is the final resting place of about 5,000 of the early inhabitants of the area, which included mostly French and Indian people.



Archbishop Daniel M. Buechlein consecrates wine during a Mass he celebrated at the Basilica of St. Francis Xavier in Vincennes during a seminarian pilgrimage on Aug. 13. The chalice that he used belonged to Father Benjamin Marie Petit, a diocesan priest who died of illness in 1839 after serving a group of Potawatomi Indians who were forced at gunpoint to march from their Indiana home to Kansas. Many Indians—mostly children—died of typhoid fever on the way. It became known as the “Trail of Death.”



Seminarian Rick Nagel looks at one of the exhibits in the Old Cathedral Library and Museum, which houses Indiana religious artifacts on the grounds of the Basilica of St. Francis Xavier in Vincennes. The museum contains the oldest library in the state of Indiana—containing about 10,000 volumes, a good deal of which belonged to the first bishop of Vincennes, Bishop Simon Guillaume Gabriel Bruté de Rémur.



A statue of Father Pierre Gibault titled “Patriot Priest of the Old Northwest” stands in front of the Old Cathedral in Vincennes, now the Basilica of St. Francis Xavier. In 1778, Father Gibault persuaded the citizens of Vincennes to sign an oath of allegiance to the United States. In the front of the church above the doors are statues of St. Francis Xavier, St. Joan of Arc and St. Patrick.



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Above, Servant of the Gospel of Life Sister Diane Carollo, right, talks with sidewalk counselor Delores Tucker, left, of Columbus and Patty Yeadon, a member of St. Joan of Arc Parish in Indianapolis, on Aug. 16 outside the Clinic for Women in Indianapolis.

Left, Archbishop Daniel M. Buechlein leads the archdiocesan Helpers of God's Precious Infants pro-life ministry in the sorrowful mysteries of the rosary on Aug. 16 outside the Clinic for Women on West 16th Street in Indianapolis. Msgr. Philip Reilly of New York founded the international Helpers of God's Precious Infants ministry in 1989.

LIFE

continued from page 1

haven't had any babies saved so far today, but we usually have 'saves' [women who turn away from the clinic and choose life for their unborn babies] every week." Yeadon said she stands outside the abortion clinic,

with pro-life literature and abortion reconciliation information in hand, until the last woman leaves what she calls "the abortion mill."

She stays outside in the parking lot near the sidewalk much longer than the abortion doctor spends inside the clinic because she is concerned about the women and their babies killed in abortion.

"The abortionist just got here," Yeadon explained at

9:55 a.m. "The clinic is open until about 1:30 p.m. Usually everyone is gone by that time, but the abortionist leaves about two hours after he gets here, before all the women are even out of recovery. He doesn't stay to see how they are doing."

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, which sponsors the Helpers ministry, offered words of encouragement to Yeadon and Tucker before the Helpers returned to St. Michael the Archangel Church for Benediction of the Blessed Sacrament.

Sister Diane trained to be a pro-life sidewalk counselor with Msgr. Philip Reilly, founder of the international Helpers ministry, in New York and has years of experience counseling women and couples outside abortion clinics.

The Helpers ministry was started in the Archdiocese of Indianapolis in August 1997 by Archbishop Buechlein and coordinated by Father Vincent Lampert, the former director of the pro-life office, and longtime pro-life volunteer Thomas Pottratz, a member of St. Lawrence Parish in Indianapolis.

The pro-life Mass, rosary and Benediction, led by a guest priest each month, were hosted by St. Andrew the Apostle Parish on every third Saturday when the Clinic for Women was located on East 38th Street. St. Michael Parish adopted the pro-life ministry when the abortion clinic was relocated to the west side of the city a year ago.

"We're so blessed to have Archbishop Buechlein as our archbishop," Sister Diane said last Saturday. "He's a good shepherd, and we're fortunate to have him here with us [as the celebrant] this month. He was one with us in prayer, and he's totally dedicated to the cause of life."

Christ's admonition to "Let the children come to me" is the Gospel theme for the Helpers of God's Precious Infants ministry.

"We want the children to be born," Sister Diane said, "so they can come to Jesus in this life and then in the life to come."

During his homily last Saturday, Archbishop Buechlein urged about 125 pro-life supporters from many archdiocesan parishes to stay close to Jesus and Mary in prayer.

"The Blessed Mother is a model for the enormous challenge we continue to face promoting the cause of life in a culture of death," the archbishop said. "Mary's faith in the power of God, Mary's obedience to the will of God, and surely her fervent prayer provides a pattern for our perseverance in continuing to work for the cause of life in our very secular culture."

"If we turn to Mary in prayer and meditation, we find a friend in faith, a person like ourselves," he said. "And now, as the great intercessor for holy life, along with her son, she is able to help us, to inspire us and to challenge us, and she is with us to console us in our needs, in our desires and in our challenge to win this world to a new culture of life."

(The Helpers of God's Precious Infants pro-life Mass begins at 8:30 a.m. on the third Saturday of the month at St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis. A different priest is the celebrant for the monthly Mass at the church followed by the rosary outside the abortion clinic and Benediction of the Blessed Sacrament at the church.) †

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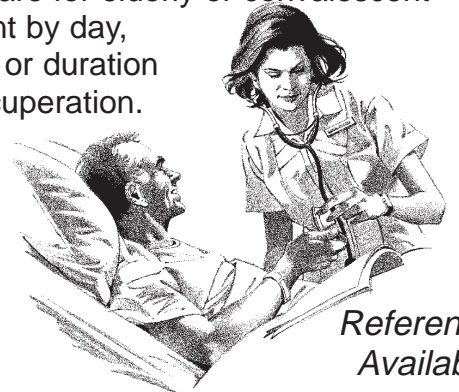
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Classics course aims to teach students foundations of their faith

SCRANTON, Pa (CNS)—As graduates of Catholic schools reach for their diplomas each spring, their teachers hope they also leave with a better grasp of the Catholic faith.

To that end, Bishop Hannan High School in Scranton offers a new honors senior elective called "Christian Classics" to expose students to the writings of some of Catholicism's most revered thinkers—literature that has inspired and enlightened through the ages.

Seniors accepted into the course last spring read *Confessions*, the spiritual autobiography of St. Augustine; *Story of a Soul*, the spiritual autobiography of St. Thérèse of Lisieux; and *The Imitation of Christ* by medieval scholar Thomas a Kempis.

They also reviewed selections from *The Treasury of Catholic Wisdom*, an anthology of classic works edited by Jesuit Father John A. Hardon.

These are not titles one would expect to find on a

typical teen-ager's book shelf, but that was the idea.

While all students in Scranton's diocesan high schools take four years of theology, Father Thomas G. Sinnott, Bishop Hannan's director of religious formation, said he developed the classics course to expose students to some of the best literature of the Christian tradition, and to offer a more specialized class in theology for advanced students, similar to honors courses in other academic disciplines.

"My goal was to instill a genuine appreciation and a sense of pride for the beauty and great literary tradition that is ours [as Catholics]," he told *The Catholic Light*, Scranton's diocesan newspaper.

The course was structured in a seminar format, with discussion, writing and oral examinations. The group also came together for prayer, Mass, meals and friendship, and made pilgrimages to St. Patrick's Cathedral in New York City and the Basilica of the Sacred Heart in Newark, N.J.,

Father Sinnott's home town.

"We bonded almost immediately," said student Sara Getz of St. John the Evangelist Parish in Scranton. She said the group discussed a variety of theological topics as if they were a group of friends just having a conversation.

The seminar format also appealed to Susanna Molitoris, a member of St. Francis of Assisi Parish in Scranton, who said the class allowed her and the other students to "discuss our thoughts and say exactly what we were feeling."

"And it helped to bring serious [theological] issues to a personal level," she added.

Another student, Thomas Murtaugh, a member of St. Lucy Parish in Scranton, said he learned more about the foundations of the Catholic faith and the basis for Church doctrine.

Continued on next page

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“Young people do want to know the origins and the reasons behind why we [Catholics] practice the way we do, and where our tradition comes from,” he said.

Getz said the class discussions made her want to know more, especially because she was learning with “people who were also passionate” about what they were discussing.

Ultimately, Father Sinnott said, the passion for knowledge should promote a greater passion for the fountain of all wisdom—Jesus Christ.

“We wanted to create a class that is consistent with our conviction that our faith in Jesus is the reason for our school’s existence, and it’s at the heart of all learning,” the priest said. “Hopefully our students will live and pass on the faith, and desire to love Christ even more.” †

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The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 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 22
Indiana Roof Ballroom, 140 W. Washington St., **Indianapolis**. Elizabetha Ball, benefits ministries of St. Elizabeth's Pregnancy & Adoption Services in Indianapolis, \$125 per person. Information: 317-787-3412.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Catholic Charismatic Renewal, praise, worship and teaching followed by Mass and healing service, 7 p.m. Information: 317-927-6900.

August 22-23
Prince of Peace School, 221 State St., **Madison**. Community festival, rides, games, live music, food, children's activity area, Fri. 5-11 p.m., spaghetti dinner, Sat. 3-11 p.m., fried chicken dinner. Information: 812-273-2150.

August 22-24
Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "The Marvel

of Mozart," Benedictine Father Noël Mueller, presenter. Information: www.saintmeinrad.edu

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Diocese of Evansville). "Grief: A Catalyst of Transformation," Benedictine Sister Maria Tasto, presenter. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

Knights of St. John, Millhousen Fall Festival, **Millhousen**. Fri. 4:30-8 p.m., Sat. 11 a.m.-8 p.m., Sun. 9 a.m.-3 p.m., breakfast, crafts, tractor pull, car show, smorgasbord supper at the Knights' Hall and around town. Information: 812-591-2362.

Jameson Camp, 2001 S. Bridgeport Road, **Indianapolis**. Camp Healing Tree, weekend camp for grieving youth ages 7-17. Information: 317-388-2267.

August 23
St. Mary Church, 317 N. New

Jersey St., **Indianapolis**. St. Mary Academy, Class of 1953, 50-year class reunion, Mass, 5 p.m. followed by dinner, The Athenaeum, 401 E. Michigan St., **Indianapolis**. Information: 317-783-1841.

August 24
St. Paul Parish Hall, 9788 N. Dearborn Road, **Guilford**. Ladies Sodality, breakfast bar buffet, 7:30 a.m.-12:30 p.m., free-will donation. Information: 812-623-2349.

St. Christopher Parish, Activity Center, 5301 W. 16th St., **Indianapolis**. Euchre party, 1 p.m., \$3 per person. Information: 317-247-9422.

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Tridentine Mass, 3 p.m. Information: 812-232-8518.

St. John the Evangelist Parish, 126 W. Georgia St., **Indianapolis**. Summer organ concert series, 3:30 p.m. Information: 317-635-2021.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Schoenstatt Spirituality," 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

August 25
Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Day of Prayer and Reflection on the Eucharist," Father Robert Gilday, presenter, 9:30-2 p.m. Information: 317-545-7681.

August 29-September 1
Sacred Heart Parish, 558 Nebeker St., **Clinton**. Little Italy Festival, Water Street in downtown Clinton, Fri. 7-11 p.m., Sat. 11 a.m.-11 p.m., Sun. 11 a.m.-11 p.m., Mon. 11 a.m.-closing, Italian food, entertainment. Information: 765-832-8468.

August 30
Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Picnic,

chicken or ham dinner with dumplings, booths, food, 11 a.m.-11 p.m., hot-air balloon race, 6:30 p.m., weather permitting. Information: 812-923-8817.

September 1
St. Peter Parish, 1207 East Road, **Brookville**. Annual Labor Day Festival, 10 a.m.-7 p.m., booths, games, quilts, 10:15 a.m.-2:45 p.m., chicken dinner in dining room or carry-out. Information: 812-623-3670.

St. Anthony of Padua Parish, 473 E. Morris Church St., **Morris**. Labor Day Picnic, 10:30 a.m.-8 p.m. (EST), chicken and roast beef dinners, turtle soup, refreshments, lunch stand, games, entertainment, quilts. Information: 812-934-6218.

September 2
Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

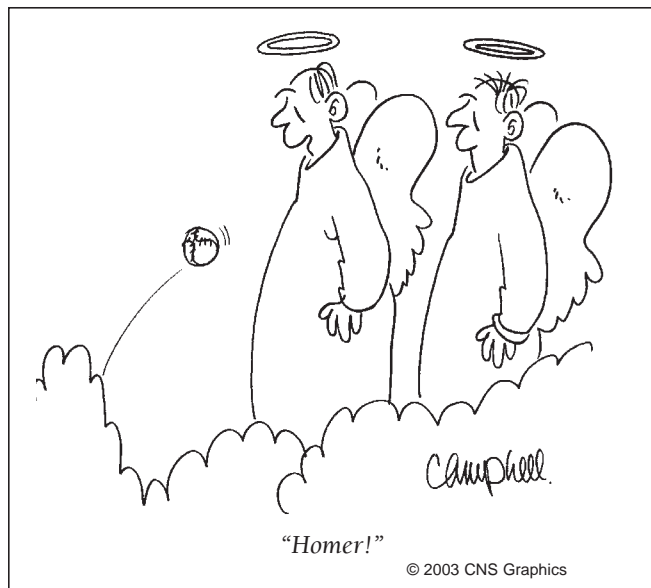
September 3
St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**. Annual steamboat stroll to benefit youth ministry office, registration, 6:15-7 p.m., \$10 registration prior to Aug. 28, \$12 late registration. Registration: 812-283-6234.

September 5-12
Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Diocese of Evansville). "Grief: A Catalyst of Transformation," Benedictine Sister Maria Tasto, presenter. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

September 6
St. John the Evangelist Parish, 126 W. Georgia St., **Indianapolis**. Garden party dinner, Mass, 5:30 p.m.; Pan American Plaza, Olympic Suite, 12th floor, dinner, \$15 per person. Reservations: 317-635-2021.

Geneva Hills Golf Club, **Clinton**. Saint Mary-of-the-Woods College Scholarship Scramble, registration and lunch, 11:30 a.m., shotgun start, 12:30 p.m., \$55 per person. Information: 812-235-0460.

Saint Mary-of-the-Woods College, **St. Mary-of-the-Woods**. Special Olympics



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Equestrian Fun Day, volunteers needed. Information: 812-235-3399.

St. Luke Parish, 7575 Holliday Dr. East, **Indianapolis**. Couple to Couple League of Indianapolis, Natural Family Planning, 9:30-11:30 a.m. Information: 317-228-9276.

September 6-7
St. Patrick Parish, 1807 Poplar St., **Terre Haute**. School alumni homecoming, Sat., dinner and dance, \$20 per person, \$35 couple; Sun., St. Patrick Church, homecoming Mass, 11:30 a.m., family barbecue to follow, \$10 per adult, \$5 children 6-12, 5 and under free. Reservations: 812-232-9158.

September 7
St. Pius V Parish, Highway 66, **Troy**. Fall Festival, 11 a.m.-5 p.m., dinners, famous soup, yard sale. Information: 812-547-7994.

St. Elizabeth Ann Seton Church, 10655 Haverstick Road, **Carmel, Ind.** (Lafayette Diocese). Family Mass for separated and divorced Catholics, 2 p.m., Father David Buckle, celebrant, sponsored by archdiocesan Office for Family Ministries and Lafayette Diocese's Family Life Pastoral Office for Formation, reception hosted by St. Pius X Parish, Indianapolis, Divorce Support Group. Information: 317-236-1596 or 800-382-9836, ext. 1596.

September 8
St. Francis Hospital-Indianapolis, 8111 S. Emerson Ave., **Indianapolis**. "Freedom from Smoking,"

first of seven weekly classes developed by American Lung Association, 6-8 p.m., \$50 fee, \$25 due at first class then \$5 each week. Information or reservations: 317-782-7999.

September 9
Calvary Cemetery, 435 W. Troy Ave., **Indianapolis**. Blue Mass for law enforcement officers, firefighters and auxiliary personnel, living and deceased, as well as family members, and blessing of new civil servants section of cemetery, 6 p.m., Msgr. Joseph F. Schaedel, vicar general, celebrant. Information: 317-784-4439.

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

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

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

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

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

Weekly
Sundays
Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9:30 a.m. Information: 317-636-4478.

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 Church, 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.

—See ACTIVE LIST, page 17

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The Active List, continued from page 16

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.

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., Greenwood. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

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.

Holy Spirit Church, 7243 E. 10th St., Indianapolis. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. Tuesday silent prayer hour, 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 Church, Chapel, 335 S. Meridian St., Greenwood. Rosary and Chaplet of Divine Mercy, 7 p.m.

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

Holy Rosary Church, 520 Stevens St., Indianapolis. Adoration of the Blessed Sacrament, between Masses, noon-5:45 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. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Young adult Bible study, 6:15-7:15 p.m. Information: 317-632-9349.

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

St. Thomas More Church, 1200 N. Indiana, Mooresville. Mass, 6 p.m. Information: 317-831-4142.

Thursdays

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. Faith-sharing group, 7:30-9 p.m. Information: 317-856-7442.

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Adult Bible study, 6 p.m. Information: 317-632-9349.

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.

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

Fridays

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

St. Lawrence Church, 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), 3607 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

Fourth Wednesdays

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

Fourth Sundays

St. Patrick Church, 1807 Poplar St., Terre Haute. Tridentine Mass, 3 p.m. Information: 812-232-8518.

Last Sundays

Holy Rosary Church, 520 Stevens St., Indianapolis. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478.

First Sundays

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

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

First Mondays

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

First Tuesdays

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

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

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

First Fridays

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

Holy Name Church, 89 N. 17th Ave., Beech Grove. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

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

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

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

Holy Rosary Church, 520 Stevens St., Indianapolis. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

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

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

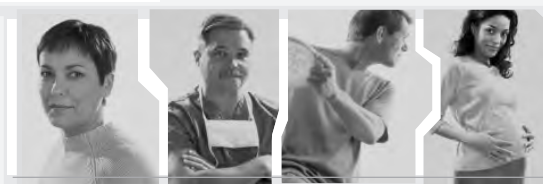
St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002. †

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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.

ANDRES, Thomas G., 66, Holy Family, New Albany, Aug. 5. Husband of JoAnn Andres. Father of Michael and Thomas J. Andres. Brother of Fred Andres. Grandfather of three. Step-grandfather of four. Step-great-grandfather of two.

BEDNARSKI, Mary Lou (Eakin), 82, St. Michael, Greenfield, July 31. Mother of Alice Thomas, Barbara Vansickle and Raymond Bednarski. Sister of Laura Carter, Leona Pugh and Joseph Eakin. Grandmother of six. Great-grandmother of 14.

BROWNING, Laura M. (Ely), 92, St. Simon the Apostle, Indianapolis, Aug. 2. Mother of Sandra Simon, Connie Simpson, Charles Jr. and Don Browning. Grandmother of 20. Great-grandmother of 29. Great-great-grandmother of 15. Great-great-great-grandmother of one.

DIAL, Bernadette Ellen (Swallow), 72, St. Michael, Indianapolis, Aug. 4. Mother of Joan (Dial) Wilson and Michael Dial. Sister of William Swallow. Grandmother of five. Great-grandmother of four.

EURTON, Carl L., 79, St. Mary, New Albany, Aug. 9. Husband of Mary E. Euron. Father of Lisa Blain, Vicki Campbell, Janette McCormick, C.S., Mickie and Tony Euron. Brother of Pauline Morrison, Doris Reiser and Anita Wade. Grandfather of nine. Great-grandfather of six.

FARREN, Owen L., 85, Holy Spirit, Indianapolis, Aug. 7. Husband of Bridget (O'Grady) Farren. Father of Mary Atelski,

Bridget, Neil and Owen Farren. Brother of Sister Mary Clare Farren and John Farren. Grandfather of 12.

FLIEHMAN, William, 87, Holy Guardian Angels, Cedar Grove, Aug. 11. Father of Patty Fohl, Carol Luck, Janet Mullins, Betty and Joan Verkley. Brother of Mary Niedenthal, Mary Rowbothan and Harry Flieman. Grandfather of 20. Great-grandfather of 18.

FRIDRICH, Mary E. "Betty," 79, Christ the King, Indianapolis, Aug. 8. Mother of David and Paul Fridrich. Sister of Barbara Neville, Mary Jo Novotny, Catherine Wycoff and Frances Schroeder.

GROHOVSKY, Mary T., 80, St. Patrick, Terre Haute, July 10. Wife of Joseph J. Grohovsky. Mother of John, Michael and Stephen Grohovsky. Sister of Betty Azar and Wanda Joseph. Grandmother of seven.

IARIA, Santina V., 90, Holy Rosary, Indianapolis, Aug. 10. Mother of Antoinette O'Conner, Matthew and Nick Iaria. Grandmother of 18. Great-grandmother of seven.

LITTLE, Mary, 88, St. Mary, Richmond, Aug. 9. Mother of Sandra Mansfield, Mary Ann Richards, Peggy Patterson, Sheila Warren and Jim Little Jr. Grandmother of 20. Great-grandmother of nine. Great-great-grandmother of eight.

LUCIC, Rachel A., 50, Sacred Heart, Clinton, Aug. 1. Wife of Paul Lucic. Mother of Troy Carty. Daughter of Lillian Baker. Sister of Barbara Ritter, Danny Carty and Randy Phillips. Grandmother of three.

MARTIN, William J., 91, Holy Spirit, Indianapolis, July 11. Husband of Alice Martin. Father of Mary Clifford, Carol Jahnke, Jean McAtee and Bill Martin. Grandfather of 16. Great-grandfather of 40. (correction)

MORRISON, Alban "Al" R., 47, St. Malachy, Brownsburg,

Aug. 2. Husband of Lori Morrison. Father of Mary, Christopher, Logan and Sean Morrison. Brother of Brandon, Christopher, James, John, Joseph and Peter Morrison.

MICHAELIS, Elizabeth, 94, St. Roch, Indianapolis, Aug. 3. Mother of Helen Dickman, Kathy Kallaus, Barbara Lohman and Rosemarie Pittman. Grandmother of eight. Great-grandmother of eight.

NEIHEISEL, Mary, 93, St. Mary-of-the-Rock, Franklin County, Aug. 3. Mother of Joyce Harmeyer. Sister of Thais Koors. Grandmother of three. Great-grandmother of two.

PEONI, Samuel Joseph, 74, Good Shepherd, Indianapolis, Aug. 13. Husband of Rosemary (Palamara) Peoni. Father of Charles and Paul Peoni. Brother of Carmella Vidrich. Grandfather of two.

RIOJAS, Francisco, 49, St. Philip Neri, Indianapolis, Aug. 4. Husband of Suzanne Riojas. Father of Lisa Kennedy and Francisco "Chris" Riojas. Stepfather of Romona Murray and Robert Watts. Brother of Lydia Ott, Irma Veraza, Gloria, Arturo, José, Martin and Reynaldo Riojas. Grandfather of two. Step-grandfather of five.

RIPBERGER, John E., 66, St. Gabriel, Connersville, Aug. 12. Husband of Henrietta J. (Brunsman) Ripberger. Father of Dianna Caudle and Joyce Ruckel. Brother of Patricia

Two Comboni missionaries in Uganda die when caught in cattle rustlers' battle

KAMPALA, Uganda (CNS)—Two Comboni missionaries, including an elderly Italian priest who had been in Uganda for 46 years, were killed on Aug. 14 when they inadvertently drove into the middle of a battle between rival Karimojong cattle rustlers.

Comboni Father Mario Mantovani, 84, and Brother Godfrey Kiryowa, 29, a Ugandan member of the order, were traveling between Catholic missions in Karamoja, a region of northeast Uganda, when they came upon the battling warriors.

Brother Kiryowa, who was driving, was hit by three bullets and died in the car, said Comboni Father Chris Aleti.

He said Father Mantovani's body was found far from the vehicle with three bullet wounds in the chest and another that shattered his legs.

A Ugandan passenger in the vehicle escaped unharmed.

In a telegram assuring the missionaries' co-workers, parishioners, family and friends of his prayers, Pope John Paul II also prayed for peace in the region, where poverty, new ranching methods and easy access to guns have given rise to frequent gunfights over cattle ownership.

In the message, released on Aug. 18 at the Vatican, the pope prayed that "all the followers of Christ will be confirmed in their faithful witness to love and reconciliation over the forces of hatred and violence."

Comboni Sister Natalina Marini, who worked at the Kanawat mission with Father Mantovani, said the young man arrested for the murder was one of hundreds of youths who had been baptized by the priest.

Police searching for the killer arrested the young man after finding Father Mantovani's shoes and other belongings in his hut.

The Italian-born priest was buried on Aug. 16 in the cemetery at the Kanawat mission. Brother Kiryowa was buried on Aug. 17 at his home parish in Kassala.

Father Manuel Lopes Ferriera, superior of the Comboni missionaries, said that in the past 20 years 13 male members of the order and one Comboni sister have been killed in Uganda.

"Their sacrifice is the most eloquent sign" of the order's "love for the mission of Christ and for the Ugandan people," he said. †

Benedictine Sister Madeleine White helped found Beech Grove monastery

Benedictine Sister Madeleine White, a founding member of Our Lady of Grace Monastery in Beech Grove, died on Aug. 15. She was 96.

The Mass of Christian Burial was celebrated on Aug. 18 in the chapel at Our Lady of Grace Monastery. Burial followed in the sisters' cemetery.

Sister Madeleine taught at Catholic grade schools in the Archdiocese of Indianapolis and the Diocese of Evansville for 52 years. She retired to the monastery in 1978.

She is survived by a brother, Robert White. †



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New York City at dusk

Buildings in lower Manhattan are dark as dusk falls on New York after a power outage hit major North American cities on Aug. 14. The cascading black-out covered an area of more than 3,600 square miles in Ontario and the northeastern portion of the United States, including Ohio and Michigan.

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Baltimore row-house owners present their beliefs for all to see

BALTIMORE (CNS)—In the Baltimore community of Highlandtown, the windows of some of the row houses present a virtual wonderland of things Catholic.

In Pat Specca's front window, a large statue of Mary stands front and center, her hands outstretched and her face radiating a tender gaze toward the street below. Three ceramic angels and vases holding plastic flowers surround the serene figure, while a white cross crafted from yarn by a 90-year-old neighbor hangs prominently overhead.

As striking as Specca's window shrine is during the day, it takes on even more prominence when twilight falls. That's when the 74-year-old woman illuminates the window with dozens of brilliant white

lights—including dangling "icicle lights" that are popular at Christmas time. Dainty white lace curtains frame the colorful display.

Even though she's a Baptist, Specca said she likes to decorate her window with Catholic symbols because she has a deep love for the Catholic faith and wants to send a message to young people that they can turn to God and Mary when they're in trouble.

"I just wish more people would show more respect for the Blessed Mother," said Specca, who worships at Our Lady of Pompei Church in Highlandtown and raised her children in the Catholic Church.

"I think this might stir our young
See WINDOWS, page 20



A statue of the Blessed Virgin Mary rests atop an air-conditioning unit outside the Baltimore home of Helen Giusto, left, who takes a break from her daily activities with neighbors Marge Ptzynski and Julie Ozarowski. The women keep tradition and religious identity alive by placing statues of Mary, saints and angels in their home windows.

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Pat Speca illuminates the front window of her Baltimore home each night to provide a better view of her many religious statues and figurines. Although not a Catholic, she said she hopes the display will help young people develop a better appreciation for God and the Blessed Virgin Mary.



CNS photo by Owen Sweeney III

WINDOWS

continued from page 20

people in the right way," she added, noting that the only thing holding her back from joining the Church she loves so much is a sense that she "might not be good enough."

"If you don't get the young people, it's going to fade away," she said.

Speca isn't the only one who visually evangelizes her community through the front windows. Across the street, three connecting row houses are decorated with statues of Jesus, Mary, St. Joseph and angels. A few other two-story homes also have crosses or favorite saints in full view.

The homeowners say they decorate their windows as a way of telling the world what they believe. It's also a means of carrying on an old Baltimore Catholic tradition at a time when fewer people seem willing to express their Catholic faith in such a public way, they said.

"It lets people know that we love Jesus," explained Helen Giusto, a 77-year-old member of Our Lady of Pompei Parish and an immigrant from Rome.

Giusto usually keeps her statue of Mary in the window along with two small American flags. But when the statue is displaced by the air conditioner in the summer, she'll occasionally place it atop the outside appliance.

"I see kids on the street and I ask them if they know Jesus, and some of them say they never heard of him," Giusto said. "I pray that this will help people get to know him."

Julie Ozarowski, a 78-year-old parishioner of St. Elizabeth of Hungary Parish in Highlandtown, said it touches her heart to see people on the street stop and admire her window display which consists of a statue of Mary perched between red and white roses.

"Even the non-Catholics say they like it," said Ozarowski, who was a member of the Church of the Brethren before she became a Catholic. She also decorates her basement window with a glass figure of praying hands, a painted vase of the Sacred Heart of Jesus filled with three yellow roses, and an image of St. Joseph and Mary praying together.

"Not too many people decorate their windows like this anymore," she said. "The older people are dying off and younger people just don't have the interest." †

Pope John Paul II warns that Europe risks drifting from its 'spiritual vocation'

CASTEL GANDOLFO, Italy (CNS)—Pope John Paul II warned that Europe risks drifting away from its "spiritual vocation" even as the continent expands its political and economic unity.

Christianity was a defining force in the consolidation of Europe through the centuries, and its values cannot be disregarded at the start of the 21st century, the pope said at a Sunday blessing on Aug. 17.

The pope spoke to several hundred well-wishers in the courtyard of his summer residence at Castel Gandolfo, about 15 miles south of Rome. As in recent weeks, he appeared somewhat tired in the August heat.

With a proposed European constitution still under debate, the pope has insisted several times that the text include an explicit reference to the continent's Christian roots. Meanwhile, the European Union is set to expand in 2004, and new members are likely to include the pontiff's native Poland.

In his short talk, the pope said Europe owes much to Christianity.

"The Christian faith has given it form, and some of its fundamental values have inspired the democratic ideal and the concept of human rights found in modern European thought," he said.

The pope said that as Europe developed as a cultural and historical reality, Christianity played a unifying role, helping to integrate a variety of cultures and peoples.

"One cannot deny that Europe is undergoing a crisis of values at the present time, and it is important that it recover its true identity," he said.

"The process of the European Union's expansion to other countries cannot only consider geographic and economic aspects, but should translate itself into a renewed harmony of values to express in law and in life," he said.

The pope closed his talk with a prayer to Mary to help Europe "always to be aware of its spiritual vocation" and to contribute to peace and solidarity throughout the world. †

LA SERIE DEL ROSARIO DEL ARZOBISPO BUECHLEIN, AHORA EN UN DEVOCIONARIO

La popular "Serie del Rosario" del Arzobispo Buechlein, publicada este verano en su columna semanal en trece entregas, ahora se encuentra disponible en un librito sencillo. El devocionario de 44 páginas de 8.5" x 5.5", titulado *El Rosario: Contemplando a Cristo en la escuela de María*, contiene todas las reflexiones publicadas en la serie del verano del arzobispo, además de todas las oraciones necesarias para el Rosario y una descripción ilustrativa y precisa de cómo rezarlo. Se encuentra en inglés y en español.

El devocionario contiene meditaciones para todos los misterios, incluso los nuevos Misterios Luminosos presentados por el Papa Juan Pablo II y el conjunto de Misterios Sacerdotales de la preferencia del Arzobispo Buechlein.

Como un paquete especial para los lectores devotos, The Criterion ofrece un Rosario bendecido por el propio arzobispo. Estos Rosarios en blanco y negro confeccionados en Italia, tienen un largo de 18", con eslabones metálicos de enlaces cuádruples.

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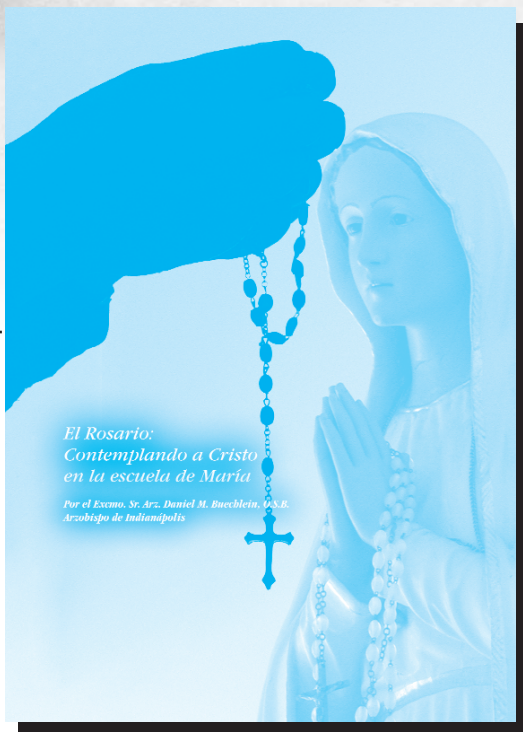
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