



The

Criterion

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Archdiocese takes action to reduce budget deficit

Archbishop Daniel M. Buechlein unveils new initiative to meet changing ministry needs

By Greg Otolski

Escalating health and property insurance costs and the downturn in the stock market have led the archdiocese to take several measures to reduce expenses and reconsider how it will meet ministry needs.

The archdiocese is facing a nearly

\$2 million budget deficit. This week, 26 jobs—12 full-time and 14 part-time—were eliminated. The archdiocese employs 458 people in its various agencies throughout central and southern Indiana.

Also, all properties and facilities owned by the archdiocese are being evaluated for their overall usefulness and their

potential sale value, said Archbishop Daniel M. Buechlein.

“Our goal over the next 18 months is to identify \$3 million [in cost reductions],” said Archbishop Buechlein. “This will balance our nearly \$2 million deficit budget and give us \$1 million to help cover past deficits.”

Despite the difficult economic circumstances, Archbishop Buechlein said the archdiocese will meet the challenge and continue to carry out its mission of “revealing Jesus to people.”

He said that “circumstances are pushing the Church in southern and central Indiana to think in different ways that place our ministries as never before at the service of our parishes—where the Church lives.”

To meet these challenges and needs, the archbishop has proposed a new initiative for the archdiocese, which he is calling “A New Moment of Grace—2007.”

“I envision a Church that perhaps has fewer buildings but a more vibrant

See BUDGET, page 2

Pope and Powell discuss Mideast peace

VATICAN CITY (CNS)—As a U.S.-backed peace plan began taking shape in the Middle East, Pope John Paul II and top Vatican officials met U.S. Secretary of State Colin Powell for talks on ending the Israeli-Palestinian conflict.

In another meeting the same morning, June 2, the pope detailed the Vatican’s vision of lasting regional peace—including independent and sovereign Israeli and Palestinian states—to Israel’s new ambassador to the Vatican.

The 83-year-old pontiff, looking in good form, chatted easily with Powell before and after their 30-minute meeting and stood unassisted to bid him goodbye. The pontiff sent his regards to U.S. President George W. Bush and said “God bless America” after the meeting.

Powell then met for an hour with Cardinal Angelo Sodano, Vatican secretary of state, and Archbishop Jean-Louis Tauran, the Vatican’s equivalent of foreign minister.

U.S. Ambassador to the Vatican Jim Nicholson said the meetings, which he attended, offered a chance “to have a real, thorough wringing out” on many issues of Vatican and U.S. concern. He told Catholic News Service the talks were “very positive, very cordial” and went longer than expected.

He said discussions did not focus on well-known U.S.-Vatican differences over the Iraqi war, but instead focused on the country’s reconstruction. Other topics raised in the meetings included African issues, especially fighting



Pope John Paul II discusses the rebuilding of Iraq with U.S. Secretary of State Colin Powell during a private audience at the Vatican on June 2. The pontiff, who had campaigned against the U.S.-led war against Saddam Hussein, discussed the reconstruction of Iraq with Powell and offered continued assistance on humanitarian issues.

epidemic diseases.

Nicholson said there was “real substantive discussion” on new prospects for Israeli-Palestinian peace based on the U.S.-backed “road map” plan.

In an effort to get regional support for the plan, which envisions a Palestinian state by 2005, U.S. President George W. Bush planned a summit in Egypt with

Arab leaders and a later meeting with Israel’s prime minister. The meetings were to be Bush’s first personal Middle East peace mission.

The Vatican sees solving the conflict as the top priority in achieving regional peace and has pushed the United States to play a stronger role.

See PEACE, page 2

Vatican II reinstates the diaconate

Editor’s note: For the past year, an archdiocesan committee has been studying how to implement the permanent diaconate here. This series looks at the history of the permanent diaconate and the role that deacons fulfill in the Church.

By John F. Fink

Third of a five-part series

By the time the Second Vatican Council was convened in 1962, the idea of restoring the diaconate was being widely discussed in Europe and in Third World countries. It was natural, therefore, that it would be brought up for discussion at the council.

Among the reasons the bishops gave was that the permanent diaconate would help alleviate the shortage of priests then being experienced in various parts of the world (but not yet in the United States). That, though, was not considered an adequate rationale for the diaconate because it seemed to imply that the diaconate was merely a temporary solution, a stopgap measure. The basic reason given by the bishops who favored the restoration of the diaconate was that it is an integral part of the threefold hierarchy of orders willed by Jesus.

On Sept. 29, 1964, the bishops at the council approved the restoration of the permanent diaconate. Section 29 of the Constitution on the Church is the

See DIACONATE, page 7

Year of the Rosary

Residents of Vatican City join other pilgrims in a candlelight procession through the Vatican Gardens to pray the rosary on May 31. The service marked the end of the month traditionally dedicated to Mary, the mother of God. In a message to participants, Pope John Paul II called on all Catholics to recite the rosary. The Church is in the midst of the special Year of the Rosary.



Archbishop Daniel M. Buechlein begins a series of columns on the rosary in this issue of *The Criterion*. See page 5.

BUDGET

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ministry, maybe fewer employees but a more focused mission, and a Church that affirms that our parishes and our ministry to the poor, the disenfranchised and the marginalized will be absolutely central to our mission," Archbishop Buechlein said.

In determining how to best meet these needs and challenges, Archbishop Buechlein and the Management Council—the archbishop's administrative team—have sought advice from several archdiocesan groups.

These groups include the Board of Consultors, the deans, the Council of Priests, the Archdiocesan Finance Council, the Board of Trustees of the Catholic Community Foundation, the Steering Committee of the Planning for Growth in the Archdiocese process, the Archdiocesan Pastoral Council and the executive committees of the Archdiocesan Education Commission, the Archdiocesan Association of Parish Administrators of Religious Education and the Archdiocesan Principals Association.

"Our planning processes are telling us that the ministry needs of our archdiocese are changing. At the same time, economic circumstances are pushing the Church to re-evaluate how it is carrying out its mission, what that costs, and what resources are available to us to accomplish the task," Archbishop Buechlein said. "We must then adjust what we are doing to reflect the new realities. The Church, after all, is subject to the same economic

realities as everyone else."

In the area of ministry needs, the archbishop said that in the not-too-distant future one-third of the members of the archdiocese will be of Hispanic origin. A shifting and mobile population has also placed many Catholics far from parish facilities or has left parish facilities behind. This situation creates "home mission" parishes and schools—those parishes and schools that need to be where they are but that can no longer carry out their mission unassisted.

In addition, for the last five years, the central administrative offices of the archdiocese have been operating on a deficit budget.

The archdiocese has attempted to balance its budget by cutting costs; reducing the size of its workforce through position eliminations, attrition and a hiring freeze; reducing employee benefits; holding salaries to little more than cost-of-living increases; and implementing other cost-saving measures.

However, according to Jeffrey D. Stumpf, chief financial officer for the archdiocese, four strong economic forces are making expenses outpace the Church's ability to eliminate its deficit:

- The downturn in the economy, which has shifted double-digit investment income into single-digit losses for the last two years.
- Skyrocketing medical health care costs.
- Steep increases in property insurance premiums.
- Decreasing support from United Way, government and other funding groups.

Stumpf said health care costs for the archdiocese have increased 101 percent to nearly \$11.2 million last year from \$5.55 million in 1997. Property insurance premiums increased 80 percent in the past year, he said.

In addition to rising costs, the archdiocese has seen its return on its investments plummet due to the slumping stock market. In 1997 and 1998, the archdiocese earned more than 20 percent on its investments. In 2001 and 2002, the archdiocese lost more than 5 percent on its investments.

Much of the Church's asset base is tied up in buildings and property or in endowments or other designated funds, Stumpf said. While the archdiocese has been successful in raising funds through various campaigns, these funds are designated for capital improvements, endowments and deferred gifts. They cannot be used for operations.

Although difficult economic decisions must be made, Archbishop Buechlein said the archdiocese will meet its challenges and needs by "cooperating with Divine Providence to seize ... the new moment of grace that is being offered to us."

At the heart of the archbishop's "A new Moment of Grace—2007" initiative is a new orientation to the archdiocese's vision of evangelization that will include an expanded understanding of home missions to include a new outreach to youth, to Hispanics and to the poor wherever they may be—from rural areas of the archdiocese to the core of our larger cities.

"I propose," the archbishop said, "that

this vision find its expression in our parishes, where it will be a primary and a shared responsibility."

He also suggested a refocusing of Church resources to vocations recruitment, stewardship and Catholic education—three areas that will be necessary to accomplish his objectives.

The archbishop called for a new strategy to accomplish the Church's mission.

"Even though we have been doing good work, we are called now to focus our limited resources and choose between many good things. Because of these new realities, we can no longer continue to operate as we have and expect to see new results," Archbishop Buechlein said.

Among the basic elements of this new strategy, he listed a restructuring of the archdiocese's stewardship and development efforts; a new approach to vocations recruitment that would include radio outreach and the active engagement of youth; divesting of expensive or unnecessary capital assets, such as his residence; downsizing central administration by eliminating positions, for example, that duplicate ministry performed in parishes; extending youth ministry to permeate schools, religious education and spirituality programs, and the work of the Catholic Youth Organization; and a new approach for setting up scholarships for students in Catholic schools.

The archdiocese anticipates that the entire effort at revenue enhancement and cost control will unfold in phases over the next 18 months as the Church attempts to erase its nearly \$2 million budget deficit. †

PEACE

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"Thanks to [the new plan]," papal spokesman Joaquin Navarro-Valls said in a statement after the Powell meetings, "It is hoped that the two states, Israeli and Palestinian, can finally enjoy the same security and the same sovereignty."

The pope, in a meeting the same day with newly appointed Israeli Ambassador Oded Ben-Hur, spelled out his vision of Middle East peace, saying it was essential for Israeli and Palestinian leadership to "give clear signs of their determined commitment to bring this peaceful coexistence about." He said Israel's recent government vote in support of the new peace process was "a positive sign of hope and encouragement."

"Of course, the many issues and difficulties raised by this crisis must be dealt with in a fair and effective way," the pope said. He cited the questions of Palestinian refugees, Israeli settlements, drawing territorial boundaries and defining the status of Jerusalem's sacred sites.

"By no means should a decision be made unilaterally. Rather, respect, mutual understanding and solidarity demand that the path of dialogue never be abandoned," the pope said.

The pope urged both sides not to be discouraged by "real or apparent failures" in negotiations, but to persevere ceaselessly toward building a lasting peace,

"with all its demands and conditions."

Ben-Hur assured the pope of his government's commitment to resume political negotiations "pending the willingness and success of the Palestinian [National] Authority to curb terrorism and begin reforms." He said Israel was ready to "make painful compromises for the sake of peace."

As the Israeli ambassador left, Powell was on his way in to his papal meeting, something Vatican officials described as a coincidence.

Nicholson said Powell thanked Vatican officials for their support for Middle East peace and "implored them to continue to help in all the ways they can."

"There's new hope because there's new leadership in the Palestinian community that the United States thinks it can work with. But we need the help of influential people like the pope in what we're trying to do," Nicholson said.

He said Powell emphasized the importance of stopping Palestinian terrorist attacks so the peace process can go forward "with some meaning and some legitimacy." He said the Vatican officials, for their part, expressed concern that the peace plans include attention to the future of the Holy Land's sacred sites.

Nicholson said the meetings also involved considerable discussions on post-war Iraq, particularly "the way we're working together on the humanitarian relief." Since the war ended, the Vatican has offered the assistance of Iraqi Church



Israeli police block World Vision members Liz Satow of New York and Allyn Dhynes of Portland, Ore., from entering Gaza at the Erez checkpoint on May 26. Foreign aid workers from 41 non-governmental organizations protested recent curbs on travel by the Israeli army and called for unrestricted movement in the West Bank and Gaza Strip.

structures in reconstruction efforts, and the pope sent his top humanitarian official to Iraq in late May to lay the groundwork for a concerted Church effort to provide aid to the country.

In his statement, Navarro-Valls said Iraq's political and material reconstruction "must be able to count on the cooperation of the international community."

Though the Vatican opposed the U.S.-led war, Nicholson said the June 2 meetings were "all forward looking." He said the Vatican was particularly concerned that basic infrastructure, like electricity, water and sewers, be restored as quickly as possible.

Vatican officials also raised the concern during the meetings that the next regime in majority-Muslim Iraq might curtail the

rights of minority Christian communities. Navarro-Valls said Iraq's political reconstruction should reserve "particular attention to fundamental rights, like the right to religious liberty."

Nicholson said Powell told Church officials that the United States also saw religious freedom rights as an important issue and would ensure that they are protected in the country's new constitution.

At the end of the meeting, Pope John Paul gave Powell two picture books on the Vatican; the U.S. official gave the pontiff a massive two-volume leather-bound book from 1872 called *Picturesque America*.

Powell, a retired four-star general, saluted the pope's colorfully uniformed Swiss Guard as he left. †



6/06/03

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St. Francis Hospital dedicates chapel in Mooresville

By Mary Ann Wyand

MOORESVILLE—Planning for the new chapel at St. Francis Hospital in Mooresville began on Sept. 11, 2001.

The 3,056 victims of the terrorist attacks in New York, Washington, D.C., and Pennsylvania were remembered in prayer during a Mass on May 23 when Msgr. Joseph F. Schaedel, vicar general, blessed and dedicated the new worship space and thanked the Sisters of St. Francis of Perpetual Adoration for 90 years of health care ministry in the archdiocese.

Franciscan Father John Mannion, a Catholic chaplain for St. Francis Hospitals and Health Centers, said that "it was difficult to concentrate on building a chapel" on the morning that the World Trade Center towers collapsed in New York.

"Let's be mindful that this chapel was conceived on the day that the World Trade Center was destroyed," he said. "For the sisters, this chapel is very important because it's indicative of their mission, it's indicative of their philosophy and it's indicative of the spirit of St. Francis himself."

Msgr. Schaedel represented Archbishop Daniel M. Buechlein at the Mass and dedication ceremony.

"For the people of the archdiocese, St. Francis Hospital has been a part of Catholic life in central and southern Indiana for decades," the vicar general said. "The archbishop and the archdiocese are delighted about the expansion of St. Francis Hospital in Mooresville and the dedication of this beautiful chapel."

Msgr. Schaedel said the Stations of the Cross and the tabernacle were originally used in parish churches and were given to the hospital by the archdiocese.

"This is a day of rejoicing," he said, "for we have come together to offer this new chapel to God. But, first, let us call to mind that we ourselves, who are bound here in faith and love, are the living Church set in the world as a sign and a witness of God's love for all."

In his homily, Msgr. Schaedel said "St. Francis Hospital in Mooresville, like any hospital, is all about healing of the body, but also about healing of the soul. Today, we dedicate this chapel to the service of God, the worship of God, and the healing presence and ministry of Jesus himself."

The Church takes "great care to make sure that we have the top physicians, nurses, medical care professionals and facilities" in Catholic hospitals, he said. "Great care has been taken by St. Francis—Mooresville to make sure that Christ himself has a fitting dwelling place, a dignified place, where others may come [to pray]. As they search for healing of body and spirit for themselves and their loved ones, they will come to this place to experience the real presence of Jesus in the Eucharist and in his Word in this special room dedicated to his presence and his healing power.

"May Christ, the divine physician, dwell here forever," Msgr. Schaedel said, "and may he dwell in the hearts and minds and lives of all those who will come to seek his healing presence in this place."

Members of the St. Francis Hospital



Msgr. Joseph F. Schaedel, vicar general, celebrates a eucharistic liturgy on May 23 in the new chapel at St. Francis Hospital in Mooresville. Members of the St. Francis Hospital Auxiliary donated the funds for the large glass cross which was built into the wall behind the altar.

Auxiliary donated the funds for the large glass cross which was built into the wall behind the altar.

St. Francis Hospital in Mooresville is currently undergoing a two-year, \$20.8 million expansion on the campus at 1201 Hadley Road to better serve Morgan County residents. Expansion plans will increase the size of the hospital by 25 percent with 53,000 square feet of new construction and 4,000 square feet of renovated space.

Robert J. Brody, president and chief executive officer of St. Francis Hospital and Health Centers, said the chapel dedication celebrates "the spiritual dimension of the care that [the three] St. Francis Hospitals are known for."

Brody said "the sisters' presence in central Indiana is a joy to be a part of. We have felt that, over their 90-year history in this part of the state, their mission and values have kept this organization very centered on its ministry." †

St. Elizabeth's to offer international adoption seminar



Holy Name parishioners Robert and Sharon Jinks of Southport play with their 17-month-old son, Robbie, who was adopted from Guatemala with help from St. Elizabeth's Pregnancy and Adoption Services in Indianapolis and Cradle of Hope Adoption Center Inc. of Silver Spring, Md.

By Mary Ann Wyand

Holy Name parishioners Robert and Sharon Jinks of Southport will be the featured speakers for a seminar about international adoptions at 6:30 p.m. on June 10 at St. Elizabeth's Pregnancy and Adoption Services in Indianapolis.

They plan to share some of the many joys they have experienced after adopting their 17-month-old son, Robbie, from Guatemala City last July.

"We were waiting for him," Sharon Jinks said of their decision to adopt a child from the Central American country after remaining childless for years. "He's adapted so well. People tell us he's such a lucky little boy, but we've always felt like we are so lucky."

"We love him so much," Robert Jinks said. "He's our son."

Robbie's adoption was facilitated by St. Elizabeth's Pregnancy and Adoption Services, located at 2500 Churchman Ave. in Indianapolis, and by Cradle of Hope Adoption Center Inc. based in Silver Spring, Md.

"We have several families who have adopted children from China, Russia and Guatemala over the past year," said David Siler, St. Elizabeth's executive director.

Renee Hummel, adoption social worker for St. Elizabeth's, said children are currently available for adoption from those countries through Cradle of Hope.

Hummel said the average wait for an international adoption is about 13 months.

The seminar will address eligibility, costs and procedures for international adoptions by single or married adults, she said, "who can provide the love, nurturing, stability and security that a child needs."

Hummel said prospective adoptive parents need to understand that children adopted from other countries will have cultural differences and language challenges, and as parents they will need to learn about their child's culture.

(For more information or to register for the information session on international adoptions, call St. Elizabeth's Pregnancy and Adoption Services at 317-787-3412.) †



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Editorial



CNS photo from Crossiers

The feast of Pentecost

This Sunday is one of the most important feast days of the liturgical year, but it often gets lost. It's the feast of Pentecost, considered the birthday of the Church because it was the first time that the Apostles, under the inspiration of the Holy Spirit, began to preach.

This is described in Chapter Two of the Acts of the Apostles, the first 11 verses of which are the first reading for this weekend's liturgy. It describes the scene when the Holy Spirit descended upon the Apostles after tongues of fire came to rest on them. Fire symbolizes the presence of God.

Many Christians are unaware that Pentecost was, and is, a Jewish feast. Presumably, the Holy Spirit chose that day to come upon the Apostles because this was a great opportunity to jumpstart the Church. Jerusalem, where the Apostles were staying, was filled with Jews on that day since it was one of the three pilgrim feasts on which all Jewish males were supposed to go to the Temple (see Ex 23:14-17). The others were Passover and Tabernacles.

"Pentecost," from the Greek word meaning "fiftieth," was celebrated 50 days after the first day of Passover. It is known to the Jews also as the "Feast of Weeks" and, in Hebrew, as *Shavuot*. For Christians, Pentecost is celebrated 50 days after Easter.

For the Jews, Pentecost was originally an agricultural festival during which an offering of the first fruits of the grain of the land was sacrificed to the Lord in thanksgiving for a successful harvest. The feast also commemorates the revelation of the Torah (the first five books of the Bible) to Moses on Mount Sinai.

Pentecost is also important because it is the only feast day on which the Holy Spirit plays an important role. Too often, the Holy Spirit, too, seems to get lost in many Catholics' devotional life. Obviously, this should not be since the Holy Spirit is God—equal to the Father and the Son. He is a divine person to be equally adored.

We Catholics believe that the Holy

Spirit was with the Father at the time of creation, although we usually attribute the act of creation to the Father. He was with the Son in his act of redemption; in fact, the mission of Christ in the world was a joint mission with the Holy Spirit. And the Holy Spirit is called the Sanctifier for his actions on us through the sacraments of the Church.

The Acts of the Apostles has sometimes been called the Gospel of the Holy Spirit because it shows so clearly the action of the Holy Spirit upon the Apostles and the early Church, similar to the way the four Gospels tell us about the life of Christ.

The Holy Spirit does, though, appear in all the Gospels, beginning with Matthew, who tells us in his first chapter that Mary "was found to be with child of the Holy Spirit." The Gospel of Luke tells us more details. When Mary asked how she, a virgin, could conceive a child, the angel replied: "The Holy Spirit will come upon you." Luke also tells us that Elizabeth was "filled with the Holy Spirit" at the time of Mary's visitation to her, that Zechariah was "filled with the Holy Spirit" when he spoke at the time of Jesus's circumcision, and that Simeon had received a special revelation from the Holy Spirit.

John's Gospel reveals the Holy Spirit as a person distinct from the Father and the Son. In his Last Supper discourse, Jesus promised to send "another paraclete." The word "paraclete" means "counselor" or "advocate." After the Resurrection, John tells us that Jesus breathed on the Apostles and said, "Receive the Holy Spirit."

St. Paul's letters show us that the Holy Spirit had an important place in his theology, with his frequent contrasting between life in the Spirit and life in the flesh, and his description of the many gifts of the Spirit.

The Spirit remains with us today. We should all pray to him and ask for his guidance. All it takes is a quick prayer during the day: "Come, Holy Spirit."

— John F. Fink

Letters to the Editor

Suggestions for getting more people to Mass

A recent issue of *The Criterion* lamented the statistic that fewer Catholics are attending Sunday Mass regularly. If more Catholics really thought about what is going on at Mass, there would be better attendance.

Perhaps if part of the sermons on Easter and Christmas (when the greatest number of "part-time" Catholics are in attendance) are devoted to Mass participation, improved statistics would result.

To use an analogy of attending our favorite team's basketball game, we are not on the basketball court wearing a uniform and playing, and when the team wins, we don't say, "They won." We say, "We won!" The team represents us on the court, so we are participating with them and we say *we* won.

The same is true at Mass. The priest is not alone in offering the Mass. We are offering the Mass with the priest. He is at the altar representing us. He says "Pray, my brothers and sisters, that *our* sacrifice may be acceptable to God, the Almighty Father."

Also, greater emphasis should be placed on the minor elevation, which precedes the Great Amen.

"Through him, with him and in him in unity with the Holy Spirit, all honor and glory is yours, Almighty Father, forever and ever." This is the gist of the Mass in one sentence. Help people realize this.

To quote from the "Constitution on the Sacred Liturgy," "Pastors of souls must, therefore, realize that, when the liturgy is celebrated, something more is required than the laws governing valid and lawful celebration. It is their duty also to insure that the faithful take part fully aware of what they are doing, actively engaged in the rite and enriched by it."

I pray that clergy will receive this suggestion in the spirit in which it is offered.

Don Marcotte, Indianapolis

Confession is one of the keys to salvation

In a recent column, "Spirituality Today," Father John Catoir asks the question: "How many will be saved?" It isn't true, as he says, that we cannot know. We can know.

We know that those who abandon the faith and are not attending Church at all will undoubtedly be lost. For those who are sinning frequently and never have their sins forgiven, their salvation is all but lost.

Catholics who decide to never go to confession will undoubtedly be lost. The error these people make is to think the Holy Eucharist will wash away all their sins or they fail to recognize that when they commit a mortal sin, their conscience does not awaken them to this sin as they have long since silenced the voice of conscience in their souls. Sin causes blindness. The blindness that sets in when a person doesn't go to confession is virtually total.

We do know that the soul that goes to confession and Mass regularly and uses the teachings of the Church as guide, will undoubtedly, 100 percent of the time, save his or her soul.

There is no mystery as to what it takes to save one's soul—confession, attending Mass and living by sound doctrine. What is a mystery is why so few follow this path.

Prayers for those not following this path are urgently needed within the Church and our Catholic community. It has been estimated that only 37 percent of all Catholics attend Mass regularly in the United States. Getting them to return to regular attendance at Mass and the worthy reception of the sacraments is a goal urgently needing our prayers. The salvation of many souls hangs in the balance. Our prayers should frequently be directed toward this end.

Bob Saverine, Stamford, Conn.

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space

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

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

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Church Facts

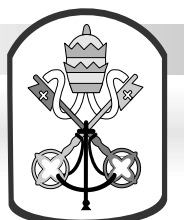
Papal Travel

The pope's visit to Croatia is his 100th trip outside Italy

Pope John Paul II's 25-year travel log

NATIONS	131
MILES	718,000
SPEECHES	2,393
U.S. VISITS	7

Sources: CNS and Vatican



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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Columns will look at the importance of the Rosary

First in a series

In my opinion, a Church without Mary the Mother of God would be like a body without a heart. And a Church without Mary would be like a motherless child. In fact, we recall from the Passion account in the Gospel of St. John, from the cross, through the instrumentality of John, “the disciple whom he loved,” Christ said “Behold your mother.” And thus, Mary became “Mother of the Church.”

Those of you who are long-standing readers of my weekly column know that I compose a series of columns on a particular theme for the summer months. Since May is Mary’s month and since the Holy Father has designated this year as the “Year of the Rosary,” this week I want to announce that the summer 2003 series will be about the Rosary.

In proclaiming October 2002 to October 2003 as the Year of the Rosary, the pope expressed his desire that, during the course of this year, the Rosary should be especially emphasized and promoted. I hope my effort in the coming weeks will help us do that. And I hope you enjoy reading the series as much as I look forward to composing it.

The task is made easier than usual because Pope John Paul II recently

published an Apostolic Letter titled “*Rosarium Virginis Mariae*” (“The Rosary of the Virgin Mary.”)

In his introduction to the letter, the pope wrote: “The Rosary of the Virgin Mary, which gradually took form in the second millennium under the guidance of the Spirit of God, is a prayer loved by countless Saints and encouraged by the Magisterium. Simple yet profound, it still remains, at the dawn of the third millennium, a prayer of great significance, destined to bring forth a harvest of holiness. It blends easily into the spiritual journey of the Christian life, which, after two thousand years, has lost none of the freshness of its beginnings and feels drawn by the Spirit of God to ‘set out into the deep’ (*duc in altum!*). In order once more to proclaim and even cry out, before the world that Jesus Christ is Lord and Savior, ‘the way, and the truth and the life’ (Jn 14:6), ‘the goal of human history and the point on which the desires of history and civilization turn’. (“Pastoral Constitution on the Church in the Modern World” [*Gaudium et Spes*], #45).

“The Rosary, though clearly Marian in character, is at heart a Christocentric prayer. In the sobriety of its elements, it has all the *depth of the Gospel message in its entirety*, of which it can be said to

be a compendium (cf. Pope Paul VI, Apostolic Exhortation *Marialis Cultus* (2 February 1974, 153). It is an echo of the prayer of Mary, her perennial *Magnificat* for the work of the redemptive Incarnation, which began in her virginal womb. With the Rosary, the Christian people *sit at the school of Mary* and are led to contemplate the beauty on the face of Christ and to experience the depths of his love. Through the Rosary the faithful receive abundant grace, as through the hands of the Mother of the Redeemer.”

Over the next 10 weeks or so, I hope to “unpack” and “flesh out” the rich meaning of this introduction of the Holy Father’s Apostolic Letter and to shed light “on the school of Mary.”

As I foresee the series at this time (and it may change), I plan to follow the following outline: 1) My personal experience from childhood on; 2) The timeliness of the Rosary as a prayer form; 3) A review of the history of the Rosary; 4) Highlights of Pope John Paul’s Apostolic Letter, *Rosarium Virginis*

Mariae; 5) What the Vatican Council said about prayer to Mary and how the Rosary is a compendium of the Gospel and like a little *Summa* of our Faith; 6) How to pray the Rosary in a meaningful and contemplative way; 7) The Joyful Mysteries; 8) the (new) Mysteries of Light; 9) The Sorrowful Mysteries; 10) the Glorious Mysteries; and finally a reflection on a set I call the Priestly Mysteries of Christ. As I say, these themes may change along the way.

In the introduction to his letter, the Holy Father said: “The Rosary, reclaimed in its full meaning, goes to the very heart of Christian life; it offers a familiar yet fruitful spiritual and educational opportunity for personal contemplation, the formation of the People of God, and the new evangelization” (#3).

Following the pope’s lead, I hope to show how the Rosary goes to the very heart of Christian life and our mission. It is virtually a universal phenomenon that the Mother of God reaches people in missionary efforts first and leads them to Jesus. †

Archbishop Buechlein’s intention for vocations for June

Women Religious: that their love of God and the religious charism may be widely appreciated and encouraged.

Las columnas discutirán la importancia del Rosario

Primero de la serie

En mi opinión, la Iglesia sin María, la Madre de Dios, sería como un cuerpo sin corazón. Y una Iglesia sin María sería como un niño sin madre. De hecho, recordemos del relato de la Pasión en el Evangelio según San Juan, desde la cruz hasta la instrumentalidad de Juan, “el discípulo a quien amaba”, Cristo dijo “ahí tienes a tu madre”. Y desde entonces, María se convirtió en la “Madre de la Iglesia”.

Aquellos de ustedes que son antiguos lectores de mi columna semanal saben que compongo series de columnas sobre un tema en particular durante los meses del verano. Como mayo es el mes de María y ya que el Santo Padre ha nombrado este año como el “Año del Rosario”, esta semana quiero anunciarles que la serie del verano de 2003 tratará sobre el Rosario.

Al proclamar el periodo de octubre de 2002 a octubre 2003 como el Año del Rosario, el Papa expresó su deseo de que durante este año se le dé especial importancia y promoción al Rosario. Espero que mis esfuerzos en las próximas semanas nos ayuden a alcanzar esa meta. Y espero que usted disfrute leyendo esta serie tanto como yo espero con ansias componerla.

La tarea se me ha hecho más fácil de lo común ya que el Papa Juan Pablo II recientemente publicó una Carta Apostólica titulada *Rosarium Virginis*

Mariae (El Rosario de la Virgen María).

En la introducción de su carta el Papa escribió: “El Rosario de la Virgen María, difundido gradualmente en el segundo Milenio bajo el soplo del Espíritu de Dios, es una oración apreciada por numerosos Santos y fomentada por el Magisterio. En su sencillez y profundidad, sigue siendo también en este tercer Milenio apenas iniciado una oración de gran significado, destinada a producir frutos de santidad. Se encuadra bien en el camino espiritual de un cristianismo que, después de dos mil años, no ha perdido nada de la novedad de los orígenes, y se siente empujado por el Espíritu de Dios a «remar mar adentro» (*duc in altum!*), para anunciar, más aún, ‘proclamar’ a Cristo al mundo como Señor y Salvador, «el Camino, la Verdad y la Vida» (Jn14, 6), el «fin de la historia humana, el punto en el que convergen los deseos de la historia y de la civilización». (Constitución Pastoral sobre la Iglesia en el mundo actual *Gaudium et spes*, 45.)

“El Rosario, en efecto, aunque se distingue por su carácter mariano, es una oración centrada en la cristología. En la sobriedad de sus partes, concentra en sí la *profundidad de todo el mensaje evangélico*, del cual es como un compendio (Papa Pablo VI, Exhortación Apostólica *Marialis cultus*, 2 febrero 1974, 153). En él resuena la oración de

María, su perenne *Magnificat* por la obra de la Encarnación redentora en su seno virginal. Con él, el pueblo cristiano *aprende de María* a contemplar la belleza del rostro de Cristo y a experimentar la profundidad de su amor. Mediante el Rosario, el creyente obtiene abundantes gracias, como recibéndolas de las mismas manos de la Madre del Redentor.”

En las próximas diez semanas espero “desempaquetar” y “desglosar” el rico significado de la introducción de la Carta Apostólica del Santo Padre y clarificar el significado de estar “en la escuela de María”.

Para la serie, tal y como está planteada en este momento (y esto puede cambiar), pretendo seguir el siguiente esquema: 1) Mi experiencia personal comenzando desde la niñez; 2) La pertinencia del Rosario como forma de oración; 3) Repaso de la historia del Rosario; 4) Destacques de la Carta Apostólica del Papa Juan Pablo, *Rosarium Virginis Mariae*; 5) Lo que dice el Concilio Vaticano sobre la oración a María, por qué el Rosario es un compendio del Evangelio y como un pequeño resumen de nuestra Fe; 6) Cómo rezar el Rosario de modo

trascendental y contemplativo; 7) Los Misterios Gozosos; 8) Los (nuevos) Misterios de Luz; 9) Los Misterios Dolorosos; 10) Los Misterios Gloriosos; y por último, una reflexión sobre un conjunto que llamo los Misterios Sacerdotales de Cristo. Como mencioné anteriormente, estos temas pueden cambiar en el camino.

En la introducción de su carta, el Santo Padre dijo: “El Rosario, comprendido en su pleno significado, conduce al corazón mismo de la vida cristiana y ofrece una oportunidad ordinaria y fecunda espiritual y pedagógica, para la contemplación personal, la formación del Pueblo de Dios y la nueva evangelización” (#3)

Siguiendo el ejemplo del Papa espero mostrarles que el Rosario llega al corazón mismo de la vida cristiana y nuestra misión. Es virtualmente un fenómeno universal que la Madre de Dios llega a la gente a través de labores misionarias y luego los conduce a Cristo. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para junio

Mujeres Religiosas: Que su amor por Dios y carisma religioso sean apreciados y alentados por todas partes.

Check It Out . . .

St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis, is having its **"St. John's Night with the Indians"** on June 6. There will be a cookout from 5 p.m. to 6:30 p.m. at the rectory garden then a baseball game at Victory Field at 7 p.m. The cost is \$10 per person and includes a game ticket. For more information or reservations, call 317-635-2021.

Holy Rosary Parish, 520 Stevens St., in Indianapolis, is having its **20th annual Italian Street Festival** from 5 p.m. to 11 p.m. on June 6-7. There will be Italian foods and music. For more information, call 317-636-4478.

St. Gabriel Parish, 6000 W. 34th St., in Indianapolis, is having its **International Festival** from 5 p.m. to 1 a.m. on June 6, from 5 p.m. to 1 a.m. on June 7 and from 4 p.m. to 10 p.m. on June 8. There will be food, games and rides. For more information, call 317-291-7014.

Holy Angels Parish, 740 W. 28th St., in Indianapolis, will have its **100th Anniversary Summer Festival** from 5 p.m. to 10 p.m. on June 6, from 9 a.m. to 10 p.m. on June 7 and from 1 p.m. to 10 p.m. on June 8. There will be a children's pavilion, gospel explosion and food. For more information, call 317-926-3324.

St. Paul Parish, 218 Scheller Ave., in Sellersburg, will have its **parish picnic and festival** from 3 p.m. to 11 p.m. on June 7. There will be a chicken dinner, game booths and refreshments. For more information, call 812-246-3522.

St. Paul Parish, 814 Jefferson St., in Tell City, will have its **parish picnic and fundraiser** from 11 a.m. to 6 p.m. on June 8. There will be quilts and games. For more information, call 812-547-9901.

St. Michael Parish, 519 Jefferson Blvd., in Greenfield, is having its **parish festival** from 5 p.m. to 10 p.m. on June 12, from 5 p.m. to 10 p.m. on June 13 and from 3 p.m. to 11 p.m. on June 14. There will be games, music and food. For more information, call 317-462-4240.

St. Bernadette Parish, 4838 E. Fletcher Ave., in Indianapolis, is having its **parish festival** from 5 p.m. to 11 p.m. on June 12, from 5 p.m. to midnight on June 13 and from 3 p.m. to midnight on June 14. There will be rides and Howard's famous ribs. For more information, call 317-356-5867.

The second annual Summer Breezes event, sponsored by Catholic Social Services Adult Day Services, will be from 6 p.m. to 11 p.m. on June 21 at Marian Inc., 1011 E. St. Clair St., in Indianapolis. There will be a social hour at 6 p.m., dinner at 7 p.m. and dancing at 8 p.m. The cost is \$50 per person. R.S.V.P. by June 14. For more information, call Providence Sister Susan Dinnen at A Caring Place at 317-466-0015.

Martin University, 2171 Avondale Place, in Indianapolis, will host a **community day** from 10 a.m. to 2 p.m. on June 7. The day will consist of many events for prospective students, families, adults and children.

Awards . . .

Jane Lee, who served as director of publications and graphics for *The Criterion* for 10 years, earned a third-place award for "Best Illustration" in the 2003 Communications Contest sponsored by the Catholic Press Association of the United States and Canada. The design award, for the cover of the 2002 Christmas Supplement, was announced on May 30 in Atlanta. The award-winning design featured Nativity sets that were on display at the Saint Meinrad Archabbey library in St. Meinrad.

Mary Ann Wyand, assistant editor of *The Criterion*, earned a first-place award for "Best Supplement" in the Woman's Press Club of Indiana's 2003 Communications Contest. The award was presented on May 17 at Clifty Falls State Park in Madison. Wyand edited and designed the 2002 Vacation Travel Supplement, which advances to the 2003 National Federation of Press Women Communications Contest for further judging. †

Faculty and students will be available to discuss the graduate and undergraduate programs of the university, and there will be a career fair. Tours will also be available. For more information, call Dayvid Brown at 317-543-3626.

St. Elizabeth's Pregnancy and Adoption Services in Indianapolis is having its **10th annual Golf Classic, "Driving for Dreams"** on June 13 at Eagle Creek Golf Club, 8802 W. 56th St., in Indianapolis. The entrance fee is \$250 per golfer and includes 18 holes, an electric cart, refreshments on the course, prizes, as well as a dinner and awards after the event. For more information or to register, call Kristen Grills at 317-787-3412 or e-mail kgrills@stelizabeths.org. †

VIPs . . .



Father Kenneth Taylor, pastor of Holy Trinity Parish, 2618 W. St. Clair St., in Indianapolis, will celebrate his 25th anniversary of ordination to the priesthood with a 2 p.m. Mass on Trinity Sunday, June 15, at the parish. The Mass will be followed by a dinner in Bockhold Hall. Father Taylor served as associate pastor at St. Monica Parish and St. Thomas

Aquinas Parish, both in Indianapolis. He was chaplain at the Newman Center at Butler University in Indianapolis; administrator and pastor at the former St. Bridget Parish in Indianapolis; and chaplain at the Indiana University-Purdue University Indianapolis Newman Center. In 1996, he was named director of the Office of Multicultural Ministry for the archdiocese. †



Walkathon

Students from Immaculate Heart of Mary School in Indianapolis participate in a walkathon on May 2 to benefit the community of Nuevo Paraiso in Honduras. The students were asked to bring a variety of clothing and supplies, such as diapers and toiletries, to the walkathon. Father Jeffrey Godecker, pastor of Immaculate Heart of Mary Parish, will travel with parishioners to Nuevo Paraiso this summer to deliver the donations. The event was organized by fourth-grade teacher Ginny Forbes and parishioner Beth Murphy, who coordinate the "Hearts to Honduras" program that the students participate in throughout the year.

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

Bruce Almighty (Universal)
Rated **A-III (Adults)** because of an instance of rough language, minimal profanities, some crass humor and an implied sexual encounter.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the Motion Picture Association of America (MPAA).

Finding Nemo (Disney)
Rated **A-I (General patronage)**.
Rated **G (General Audiences)** by the MPAA.

The Italian Job (Paramount)
Rated **A-III (Adults)** because of a benign portrayal of theft, an implied sexual encounter, an instance of rough language, some profanities and brief instances of violence.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the MPAA. †

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DIACONATE

continued from page 1

council's principal statement on the diaconate and it seems appropriate to quote it at length:

"At a lower level of the hierarchy are to be found deacons, who receive the imposition of hands 'not unto the priesthood, but unto the ministry.' For, strengthened by sacramental grace they are dedicated to the People of God, in conjunction with the bishop and his body of priests, in the service of the liturgy, of the Gospel and of works of charity.

"It pertains to the office of a deacon, in so far as it may be assigned to him by the competent authority, to administer baptism solemnly, to be custodian and distributor of the Eucharist, in the name of the Church, to assist at and to bless marriages, to bring Viaticum to the dying, to read the sacred Scripture to the faithful, to instruct and exhort the people, to preside over the worship and the prayer of the faithful, to administer sacramentals, and to officiate at funeral and burial services.

"Dedicated to works of charity and functions of administration, deacons

should recall the admonition of St. Polycarp: 'Let them be merciful, and zealous, and let them walk according to the truth of the Lord, who became the servant of all.'"

The council left it up to local episcopal conferences, with the approval of the pope, to determine whether and where deacons would be appointed. In the United States, the National Conference of Catholic Bishops voted in April 1968 to ask the pope to authorize restoration of the diaconate in this country, and Pope Paul VI granted his permission that August.

When they asked Pope Paul to authorize the diaconate, the U.S. bishops pointed to two reasons: "to complete the hierarchy of sacred orders and to enrich and strengthen the various diaconal ministries at work in the United States with the sacramental grace of the diaconate."

The first reason recognizes the fact that the ordained ministry in its fullness includes bishops, priests and deacons. Deacons should not, therefore, be considered simply as priests' substitutes. They have their own role in the ordained ministry.

The second reason given by the

U.S. bishops indicates the importance of the sacramental principle in Christian life. Through their ordination, deacons have the power to bestow sacramental graces that lay people do not. Therefore, although it is possible for a lay person to do most of the things a deacon does ("the various diaconal ministries" to which the bishops referred), they cannot do it as an ordained deacon can.

All permanent deacons are involved in some way in the three general areas of diaconal ministry—the ministry of the Word, the ministry of the liturgy and the ministry of charity and justice. Of these three, the ministry of charity and justice holds a place of priority in the ministry of the deacon.

In the first category, a deacon's most important function is to proclaim the Gospel and to preach. But the ministry of the Word also includes such things as catechetical instruction and other forms of teaching, counseling or conducting retreats.

Deacons have a number of official functions as part of the ministry of the liturgy, as most of us who have attended Mass where a deacon is present have noticed. But they also perform other

liturgical roles, such as baptizing, witnessing marriages, bringing Viaticum to the dying, presiding over funerals and burials, presiding over liturgies of the Word, conducting Benediction services, leading nonsacramental reconciliation services, conducting prayer services for the sick and dying, and administering certain of the Church's sacramentals.

As for the ministry of charity and justice, in 1994 the bishops' Committee for the Permanent Diaconate found deacons engaging in service to the sick and homebound, doing drug and rehabilitation work, ministering to convicts and children involved in the court system, and extending a helping hand to the poor, the homeless, and other needy and troubled groups in society.

(Men who are interested in additional information on the permanent diaconate are asked to contact the Vocations Office at the Archbishop O'Meara Catholic Center, P.O. Box 1410, Indianapolis, IN 46206.)

Next week: The type of man who becomes a deacon and the formation program. †

Catholics United for the Faith start chapter in the archdiocese

By Jennifer Lindberg

People interested in learning more about their faith are starting a Catholics United for the Faith chapter in the Archdiocese of Indianapolis.

Catholics United for the Faith, or CUF started in 1968 to support, defend and advance the teachings of the Church in accord with the teachings of Vatican II.

CUF is based in Steubenville, Ohio. It has chapters across the nation that gather for prayer, study, fellowship and apostolic activity.

The new chapter for the archdiocese, called Abba, Father, will meet at 6:30 p.m. on June 12 at Holy Rosary Church in Indianapolis beginning with Mass celebrated by Msgr. Joseph F. Schaedel, vicar general. All are invited. A meeting will follow the Mass.

Aaron Hartman of St. Bartholomew Parish in Columbus started the chapter to help himself and others live their faith life

in various ways.

Carol Lyvers of St. Bartholomew Parish in Columbus thinks being with others who are excited about the Catholic faith will make a difference in her life.

"There is so much negativity toward the Church in the media and even among fellow Catholics that I look forward to making friends who see and appreciate the truths of our Catholic faith," Lyvers said.

She also thinks the chapter will help her learn more about her faith and give her access to speakers who "speak the truths of the faith according to the Magisterium and the Holy Father.

"I have been disappointed with speakers I've heard who preach their personal version of the truth," Lyvers said.

Members also think CUF will help them live and explain the faith better to others.

"We are hoping that CUF will enrich our lives, providing an avenue for growth in the fullness of the faith as found in the Church, and that this faith and knowledge

will translate to love and service which will bring others closer to Christ," said Lourdes Padilla of St. Bartholomew Parish in Columbus.

Attending a CUF meeting or event does not mean you have to join the group. Meetings are open to everyone from people interested in organizing the local chapter or those who just want to attend various activities the group plans to sponsor.

It will also act as a network for other events in the archdiocese and help join together members of the national CUF apostolate who live in the archdiocese.

CUF offers faith facts to help Catholics understand their faith or explain it to others free to anyone who calls 800-MYFAITH (800-693-2484). The group also publishes a magazine, *Lay Witness*, that delves into faith issues more deeply.

The local group has decided that some of its prayer activities will be directed

toward support of Archbishop Daniel M. Buechlein, who is an adviser for the national board of CUF directors and has written for its magazine *Lay Witness*, and priests and religious of the archdiocese.

The chapter also wants to conduct a Bible study, encourage local cable companies to make EWTN and Catholic Family Land available in the area, and network with various other archdiocesan activities, especially in the pro-life area.

Meetings will not be common for the chapter, except in the beginning stages. Instead, it will focus on holding activities that people can choose to attend.

The group chose the chapter name, Abba, Father, to commemorate that everything Jesus did pointed to God, the father in heaven.

(For more information about Catholics United for the Faith, call St. Bartholomew parishioner Eileen Hartman of Columbus at 812-342-9550.) †

Pope says media can help peace by favoring reconciliation, respect

VATICAN CITY (CNS)—Pope John Paul II, marking World Communications Day, said the mass media can serve the cause of peace by favoring reconciliation, understanding and mutual respect.

Speaking from his Vatican apartment window, the pope invoked a special blessing on journalists.

He made the remarks on June 1, which most dioceses around the world celebrate as World Communications Day. The theme for the 2003 celebration was "The Communications Media at the Service of Authentic Peace in the Light of *Pacem in Terris*," Blessed Pope John XXIII's 1963 encyclical on peace.



Pope John Paul II

The pope said that, 40 years after the historic encyclical, "It is more important than ever to reflect on the role of the mass media in the construction of a peaceful world, founded on truth, justice, love and freedom.

"In effect, the communications media can make a valuable contribution to peace, tearing down the barriers of mistrust, encouraging under-

standing and mutual respect, and, even more, promoting reconciliation and mercy," he said.

"Therefore, it is by virtue of their vocation and their profession that those working in the mass media are also called to be peacemakers," he said.

In his written message for this year's World Communications Day, issued in January, the pope said the media often shape attitudes about such global problems as terrorism, conflict in the Middle East, injustice and assaults upon the sanctity of

human life.

He said the media's power "is such that in a few short days they can create the positive or negative public reaction to events which suit their purposes.

"Such enormous power calls for the highest standards of commitment to truth and goodness," he said.

He said those who work in the media must particularly avoid setting groups against each other for reasons of class conflict, exaggerated nationalism, racial supremacy or religion. †



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Phoenix bishop apologizes, avoids prosecution in sex abuse cases

PHOENIX (CNS)—In an agreement to avoid criminal prosecution, Bishop Thomas J. O'Brien of Phoenix has given up some of his diocesan administrative duties and apologized for allowing priests he knew were suspected of sexual abuse to continue working with minors.

The agreement was signed by the bishop and Maricopa County Attorney Richard M. Romley. It requires the bishop to delegate to a "moderator of the curia" certain administrative duties, including responsibility for revising and enforcing diocesan sex abuse policies.

The agreement was signed on May 3 and announced on June 2. Romley also announced that six priests were being indicted in child sex abuse cases after a yearlong investigation.

Bishop O'Brien, an Indianapolis native who was ordained in 1961 at Saint Meinrad Archabbey Church for the Diocese of Tucson, Ariz., has headed the Phoenix Diocese since 1981.

The agreement said that an investigation turned up evidence that "Thomas J. O'Brien failed to protect the victims of criminal sexual misconduct of others associated with the Roman Catholic

Diocese of Phoenix.

"This agreement is executed upon the conclusion that the public interest would be best served by settling the matter without criminal prosecution" of the bishop or the diocese, it said.

The agreement establishes conditions that have to be met by the bishop and the diocese to maintain immunity from prosecution.

One requirement is that the bishop issue a written public apology acknowledging his actions.

Here is the full text of the bishop's apology:

"I acknowledge that I allowed Roman Catholic priests under my supervision to work with minors after becoming aware of allegations of sexual misconduct. I further acknowledge that priests who have allegations of sexual misconduct made against them were transferred to ministries without full disclosure to their supervisor or to the community in which they were assigned. I apologize and express regret for any misconduct, hardship or harm caused to the victims of sexual misconduct by Roman Catholic priests assigned to the diocese." †

Diocesan audits on sex abuse policies to begin in late June

WASHINGTON (CNS)—More than 50 auditors under the direction of the Gavin Group of Boston will begin formal assessments in late June on how well each of the 195 U.S. dioceses is complying with the provisions of the Charter for the Protection of Children and Young People.

The plan is to audit approximately 11 dioceses a week between late June and late October, the U.S. Conference of Catholic Bishops announced in a May 29 statement.

No specific schedule of which dioceses would be audited when was announced.

When the audits are completed, results

will be sent to Kathleen McChesney, who heads the USCCB Office for Child and Youth Protection. Her office is charged with producing an annual public report on the progress made in implementing the standards in the charter.

"This public report shall include the names of those dioceses/eparchies which, in the judgment of this office, are not in compliance with the provisions and expectations of this charter," according to the document approved overwhelmingly by the U.S. bishops last June. Eparchy is the formal name for an Eastern Catholic diocese.

The audits will not include an evaluation of the dioceses' pre-charter policies or actions, the USCCB said.

The Gavin Group, headed by William Gavin, an experienced compliance auditor formerly with the Federal Bureau of Investigation, has been hired by the USCCB as consultants in the audit process.

The auditors underwent training May 19-22 for their on-site audits of the compliance of dioceses with the standards of the charter.

Auditors will operate in teams of two, and no auditor who is Catholic will be permitted to audit his or her own diocese.

The completion of the report by McChesney's office and its submission to the National Review Board for approval are scheduled for the first part of December, the USCCB statement said.

The 13-member board, appointed by the conference president, Bishop Wilton D. Gregory of Belleville, Ill., is charged with approving "the annual report of the implementation of this charter in each of our dioceses/eparchies, as well as any recommendations that emerge from this review before the report is submitted to the president of the conference and published." †

Boston Archdiocese issues new policy to prevent clergy sex abuse

BOSTON (CNS)—The Boston Archdiocese, where investigations of clergy sex abuse against minors led to the resignation last December of Cardinal Bernard F. Law, has issued a 112-page policy to prevent further abuses.

It requires clergy, archdiocesan personnel and Church volunteers to report knowledge of sexual abuse of minors or reasonable suspicion of it to civil and Church authorities. It also pledges archdiocesan cooperation with civil authorities.

Under the policy, allegations are to be investigated by a diocesan review board which is to make recommendations to the archbishop. It also outlines programs for teaching about and preventing sex abuse in parishes and Catholic schools.

"Policies and Procedures for the Protection of Children" was released on May 30 and posted on the archdiocesan Web site.

Once the archdiocese starts a preliminary investigation against an accused cleric, the archbishop may request the accused to voluntarily refrain from public exercise of ministry or he may "decree the removal of the faculties of a cleric for the duration of the preliminary investigation," the policy states.

News investigations and court proceedings last year turned up evidence that in past decades the archdiocese had tried to cover up abuse cases and had transferred to

other parishes or Church posts some priests known to Church authorities to have abused minors. The Boston investigations also sparked an ongoing crisis in the U.S. Church as clergy sex abuse cases came to light in other dioceses.

Cardinal Law stepped down as head of the archdiocese last Dec. 13 when Pope John Paul II accepted his resignation.

Father Robert Oliver, an archdiocesan canon lawyer who directed the drafting of the new procedures, said they are the archdiocese's set of rules for applying universal and national Church law on the protection of children.

Many of the policies promulgated have been in use in the archdiocese for several months.

The policy document describes the work of different offices that have been established to handle allegations and to prevent future abuses. These include the Office of Healing and Assistance Ministry; the Office of Child Advocacy, Implementation and Oversight; and the review board, made up of mainly lay people.

Father Oliver said that the archdiocese has had a review board for 11 years with the current review board constituted according to the new Church law.

The Office of Healing and Assistance Ministry, said Father Oliver, provides two main services: pastoral and spiritual care, and professional services of psychiatrists

and other medical personnel as well as access to support groups.

A separate section outlines norms for investigating accused lay people who are archdiocesan personnel or volunteers.

"We've been restructuring all of our offices, changing entirely how we handle not only allegations and how they are received, but how we can give support to persons who have been hurt, how we are training everybody in the archdiocese to recognize signs of abuse, and how we've instituted mandated reporting," Father Oliver said.

"Those changes have been ongoing for 14 or 15 months. So what this [the document] does, is it puts down in the formal policies and procedures, which are laws, how we are going to do it," he said.

The drafting of a new procedures was announced by Cardinal Law in January 2002 and termed the "zero tolerance policy." It built on the 1993 archdiocesan policy. The revising of the 1993 policy began with the creation of the Cardinal's Commission for the Protection of Children, established in late January 2002. The commission issued its report on Oct. 7, 2002. The archdiocese took its recommendations and consulted with the priests' council, the pastoral council, pastors, theologians, canon lawyers and lay people.

The final document was written by several pastors, theologians and canon lawyers

and incorporates the recommendations of the commission with suggestions of the other groups.

Father Oliver said that the new policy goes far beyond the 1993 policy.

"The 1993 policy only discussed how allegations against clergy would be handled," said Father Oliver. "What became clear in the early part of 2002 was that there were situations that we were encountering that the policy had never contemplated."

Father Oliver said that the new policy goes beyond the requirements of civil law in requiring all clergy, archdiocesan personnel and volunteers to report suspected child abuse to authorities. Civil law requires that only people in certain positions have the responsibility of reporting suspected abuse, exempting many Church volunteers, he said.

Father Oliver cited 2001 rules approved by the pope, which include clergy sex abuse of minors among the serious crimes that should be handled by the Vatican's Congregation for the Doctrine of the Faith.

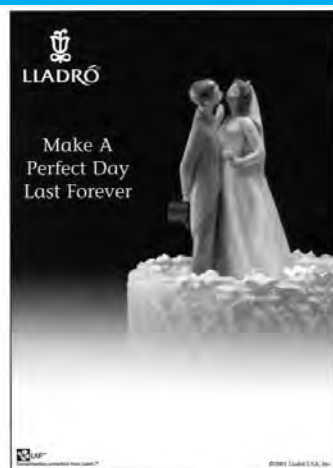
Once the archdiocese has completed the preliminary investigation of an accusation against a cleric, the proceedings are sent to the congregation, which then determines whether there should be a canonical trial to determine if the accused is guilty and, if so, what the penalty should be, said Father Oliver. †

Choir Singers Invited for Rome Trip

Tony Varas, Director of Music Ministries at St. Joan of Arc Church, Indianapolis, invites interested singers to join the **Central Indiana Festival Choir** on a unique **8-Day Pilgrimage of Music and Prayer to Rome Nov. 13-20, 2003**. Included in the trip is round-trip fare on Delta from Indianapolis; 6 nights accommodations in twin rooms; continental breakfast and dinner daily including farewell dinner with wine; services of Peter's Way Tour guide; sight-seeing in deluxe motor coach; etc. Tour includes a **papal audience**; day trip to **Assisi**, a formal public concert, and singing at two masses including a **solemn mass at St. Peter's Basilica for the Feast of Dedication of Roman Basilicas**.

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Archdiocese is helping people set up donor advised funds

By Brandon A. Evans

The Catholic Community Foundation (CCF), which normally deals with endowments, is letting people know that they have another option for setting up special foundations.

The CCF is encouraging more widespread use of what are called "donor advised funds," said Sandra Behringer, director of gift planning for the CCF.

A donor advised fund is a relatively simple way to set up what amounts to "a private foundation, which is a more complicated vehicle to establish and manage," Behringer said.

Private foundations can be difficult and are heavily regulated.

A donor can start a fund with, for the most part, a minimum of \$25,000. From there, the donor may advise the archdiocese on how to give out the money and in what amounts.

The main difference between one of these funds and a

private foundation is that the archdiocese has final discretion as to where to direct the money. Behringer said the archdiocese will see that the funds are distributed according to the donor's wishes, but must ensure that the money does not flow to organizations that oppose the teachings of the Church.

Donors may give their funds to local parishes, schools and archdiocesan agencies, and to any charity whose purpose is in line with the mission of the Church.

While endowments are limited to allocations of 5 percent each year, donors may advise any amount of their fund to be allocated at any time.

One limitation in the donor advised fund program has been changed recently, Behringer said.

"We did not have policies in place ... that would allow [a donor's] children to continue advising on the fund after their death," she said. That is no longer the case.

One benefit of the fund is that donors will be "in a position to assist the archbishop in meeting unexpected financial problems," Behringer said. "Individuals with

donor advised funds can, at their discretion, advise distributions to relieve pressing needs."

She said that the CCF is trying to educate people about donor advised funds through brochures, seminars and presentations to parish finance councils.

"Currently, the [CCF] has only two donor advised funds, and we want to increase the understanding that Catholics have of these funds," she said.

She also called them "very popular gift vehicles" that "have become increasingly popular with local community foundations and Catholic foundations in other dioceses and archdioceses."

The CCF began setting up these funds in 1990, and while they have only a couple now, as the Church in central and southern Indiana moves into the 21st century they hope to further spread the news about these unique funds.

(For more information about donor advised funds, call Sandra Behringer at 317-236-1427 or 800-382-9836, ext. 1427.) †

First junior high jamboree helps youth learn about their faith

By Kristin Huber

The first Junior High Jamboree last month at Huber Orchard and Winery, near Starlight, gave junior high students from across the Archdiocese of Indianapolis a chance to learn about their faith and have fun doing it.

About 300 junior high and high school students from across the archdiocese attended the event on May 4.

The idea for the jamboree was developed last year by the Archdiocesan Youth Council, which is made up of high school-age youth. The council members thought it would be good to get junior high youth introduced to an event that high school youth participate in every year.

They helped carry out the idea this year, with each council member working on a separate piece of the day along with an adult committee.

The schedule for the day consisted of a keynote speaker, Casey Moss, as well as workshops, liturgy and dinner. Moss talked about how we should live our lives for God. The workshops consisted of games, Scripture, a hayride and sing-along, and a tent revival with music and a speaker.

It was a great day for junior high youth to get a taste of what is yet to come, and how they can get involved with awesome Catholic faith experiences throughout their high school years.

My brother, Travis Huber, a sixth-grader, attended the jamboree.

"I did not want to go, but my sister made me," Travis said. "I am really happy I decided to go though. The day was really fun, and I met a lot of new people. It was cool to see all of those junior high kids my age there that were also Catholic."

My mom, Lisa Huber, was a chaperone for the day.

"I thought the youth council did an excellent job planning and leading the day," she said. "I know they worked really hard, and despite the rain and bad weather, I had a great time. It was awesome to see so many youth excited about their faith."

(Kristin Huber is a member of the Archdiocesan Youth Council and St. Mary-of-the Knobs Parish in Floyds Knobs.)



Junior high students from across the Archdiocese of Indianapolis attended the first-ever Junior High Jamboree held at Huber Orchard and Winery near Starlight. Organizers hope the jamboree will become an annual event to help junior high students live their faith.

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 Emily Ward Loyola University of Chicago
 Miami University
 University of Dayton
 John Wasky St. Louis University
 USA Funds Academic Scholarship
 Matthew Wellington University of Dayton
 Michael Wieland Barry University
 Loyola University of Chicago
 Quincy University
 St. Joseph's College
 University of Indianapolis
 Patrick Wiley University of Dayton
 Holly Williams University of Dayton
 Matthew Wolski University of Dayton
 Susan Wright Grambling State University
 St. Joseph's College
 University of Dayton
 Jessica Yarbrough Austin Peay State University
 Purdue University
 Sacred Heart University
 Stetson University
 University of Dayton
 Lauren Zimmerman University of Dayton
 Samuel Zinkan Purdue University
 St. Louis University
 Xavier University
 Matthew Zore DePauw University
 Indiana University
 Loyola University of Chicago
 Miami University
 University of Dayton
 University of Miami

Several Catholic groups receive grants for summer youth programs

By Jennifer Lindberg

Helping youth learn valuable skills during the summer is the goal of various Catholic organizations awarded grant money through Lilly Endowment Inc.

Marian College, the Catholic Youth Organization, Brebeuf Jesuit Preparatory School, St. Francis Healthcare Foundation, Catholic Social Services and Martin University, all based in Indianapolis, received money from the Summer Youth Program through Lilly Endowment Inc.

Marian College will use its \$8,000 grant for the National Youth Sports Program from June 20-25.

The program hosts youth from low-income homes on the campus for five weeks to teach them that winning is not the only reason to play sports.

Instead, it will instill the values of fair play and show

how an interest in sports is linked to life skills and educational learning, said Terri Fleming, administrator of the program.

It also integrates reading into the program and classes on drug education, non-violence and nutrition. Youth are also given a journal for reflection on the camp's activities.

Sports offered include swimming, baseball, football, soccer, tennis and various other sports available on campus.

The camp's goal is to enhance the youth's self-esteem and respect, steering them away from gangs, the streets or bad habits. It also provides exposure to a college environment.

Marian has hosted the program for the past 31 years. For many years, Marian was the only college in Indiana hosting it.

Brebeuf Jesuit Preparatory School will use its \$5,000 for Summer Quest,

an intensive academic camp for youth who may not have the opportunity for such academic learning.

Running for three weeks from June 9-27, students identified with academic promise from the Oaks Academy, Hispanic Education Center, Child Youth School Enrichment Center and St. Joan of Arc School in Indianapolis will participate.

The 24 students will intensely study English, social studies, math and technology taught by Brebeuf faculty.

"It's a more challenging program," said Freezel Brown, the school's director of diversity. "We know from past experience that there are kids who are bright and capable but ... they may not have the chance to get intensive work in these skill areas."

The Catholic Youth Organization will use its money to help children with

disabilities or special needs have a camping experience.

Its \$6,500 grant will help youth who have special needs such as autism, attention deficit disorder and many others receive a camping experience.

The Inclusive Camp Program is different in that it combines the special needs youth with youth without special needs.

It's also a way to help people understand and accept disabilities, said Mary Beth O'Brien, assistant camp director.

"We welcome any child regardless of abilities," she said. "If a child has support needs, and they vary greatly in intensity, we support those needs so they can participate alongside everyone else."

The grant money pays for special training for camp counselors. While the camp tries to accept all youth with special needs, extensive medical needs may not be

able to be met in the camp setting. However, each child is considered on an individual basis.

St. Francis Healthcare Foundation will use its \$3,000 for Camp Healing Tree, a ministry that helps children ages 7 to 17 deal with the death of a loved one.

The camp runs Aug. 22-24 at Jameson Camp Inc. in Indianapolis, where participants can speak openly about their grief but also enjoy swimming, arts and crafts, games, etc.

It is not considered therapy, but rather a way to teach coping skills and to build self-esteem and trust.

An adult opportunity is offered for parents to help them learn how to cope with their child's feelings.

"This encourages healthy coping skills," said Neil Schaefer, bereavement coordinator. "It provides a safe place to learn about grief and share their feelings. It

also helps them find out that they are not the only ones experiencing a loss or that they are so different."

Catholic Social Services will use its \$12,450 for two programs, Holy Family Success Builders Camp at Holy Family Services in Indianapolis and the St. Joan of Arc Neighborhood Youth Outreach Camp.

Holy Family, a camp for about 50 youth ages 6 through 12, runs from June 16-Aug. 15. A variety of activities, such as arts and crafts, field trips and tutorial/mentoring programs, will be offered at the shelter.

David Bethuram, executive director of Catholic Social Services, said the camp program would have a special emphasis on community service with the elderly. Once a week, children will also work with area neighborhood children to collaborate with a music and art program.

Camp participants will also receive education opportunities to increase their skills in math, reading, social and vocabulary skills.

At St. Joan of Arc, about 70 youth ages 4 through 16 will work on academics and community service June 16-Aug. 8.

The camp will emphasize academics during the morning hours, such as reading, language, science and math projects.

The remaining time is filled with community service opportunities, recreational activities, personal development and life skills training, Bethuram said.

Martin University received \$10,000 for its Learning Through Discovery and Exploring Program.

While it's a private non-Catholic college, a Benedictine monk from Saint Meinrad founded it.

Students in pre-kindergarten through ninth grade will study academic enrichment in science, language arts, fine arts, character education, math and appreciation of languages from June 16 to July 25 at the campus.

About 100 children from across the city will participate. Most are from Martin University area neighborhoods.

"One thing about this program is that, if there is a problem with study habits or a wrong attitude about learning, this program will deal with that," said Henry Taylor, dean of research and grants for the university. †

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Miracles confirm a link between this life and the next

By John Thavis

If saints are models for everyday living, miracles confirm a link between this life and the next—a demonstration that the divine can touch upon human affairs.

But in a modern age dominated by scientific scrutiny and logical explanation, the Church is extremely careful in what it proclaims as a “supernatural” event. Just like the alleged virtues of saints, miracles must pass an authenticity test.

The reason that saints and miracles go together is simple. From the Church’s earliest centuries, Christians have prayed to holy people who have died, asking for their help with earthly problems. The prayers are offered for the saint’s intercession with God in the belief that those who lived holy lives in this world surely will have God’s ear in the next.

God grants the grace or miracle, not the saint.

People pray to these holy figures for all kinds of reasons, including illness, family and marital conflicts, and a host of other woes.

Miracles submitted to the Vatican for verification almost always concern unexplained recovery from illness. The reason is that such healings are typically well-documented by professionals who have no special interest in promoting a sainthood cause. In some cases, the doctors’ amazement ends up being a key part of the Church’s record.

But it’s not enough to show that a healing is inexplicable by science. The Church must also verify that a particular saint is responsible for obtaining God’s grace—in other words, that specific prayers were answered.

Vatican rules for saint-making require one miracle for beatification and a second for canonization. The only exception is for those declared to be martyrs, who do not need a miracle for beatification, but do need one for canonization.

Each sainthood cause moves at its own pace, and a miracle can be a key factor. Scores of causes have languished for decades or centuries, waiting for a miracle to be verified. Some would-be miracles are rejected after study by experts, and that can cause deep disappointment among those promoting the cause.

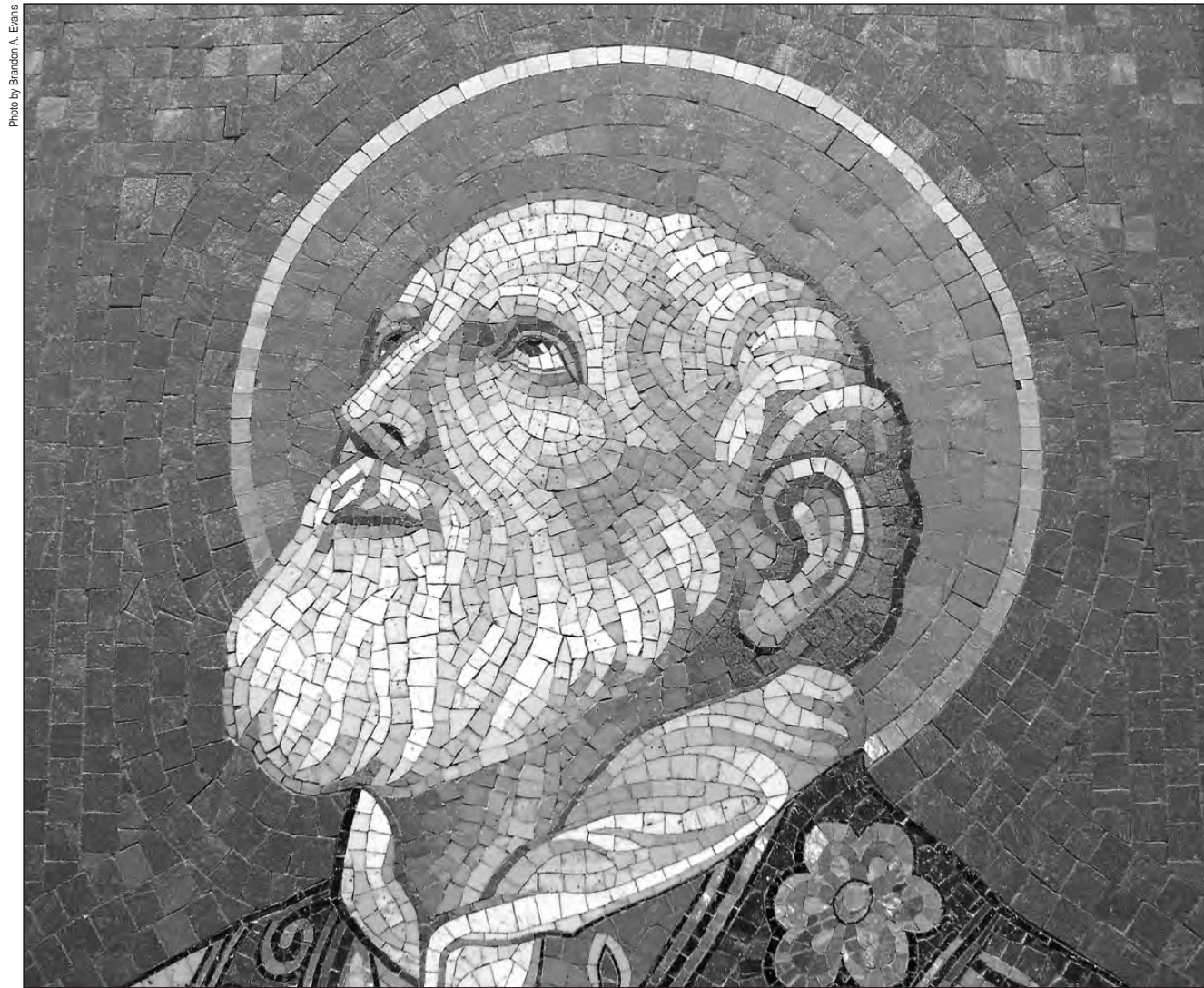
The sainthood process works like this: After a cause passes through diocesan-level review with a favorable judgment, it is forwarded to the Vatican. In most cases, two decrees are needed before beatification occurs: one confirming the person’s heroic virtues and another verifying a miracle attributed to the person’s intercession.

When an alleged miraculous cure is submitted, the Vatican oversees a detailed review of the facts. If two Vatican-appointed medical experts think the case is substantial enough, it is considered by a full six-member medical board called a “*consulta*.”

The experts must make sure the disease or ailment was serious and medically verified, that other treatments failed to cure it, and that the cure was instantaneous, lasting and inexplicable by modern medical intervention.

Already at the diocesan level, doctors who treated the patient have been called as witnesses, and often they are asked to write a report on the disease and its progress.

The Vatican reviews this information and then checks it out with one or more of the approximately 100 medical



This mosaic portrait of St. Philip Neri, known as the Apostle of Rome, decorates a wall in the Indianapolis East Deanery school that is named for him. People pray to saints to ask for their intercession before God. Saints are models for everyday living, and miracles confirm a link between this life and the next, demonstrating that the divine can touch upon human affairs.

specialists on its roster of consultants.

Once the medical scrutiny has confirmed a wondrous cure, the case passes to a group of theologians. They make sure that prayers for healing were indeed offered to the would-be saint—attesting to the link between a cure and prayers for a cure.

When both medical and theological experts have given the miracle a thumbs-up, it is forwarded for approval by the pope, who issues a decree while meeting with the cardinal-members of the Congregation for Sainthood Causes.

St. Katharine Drexel was beatified in 1988 after a teenage boy miraculously regained his hearing. She was canonized in 2000 after the Vatican verified another miraculous cure of deafness in a U.S. toddler. In both cases, the people cured were among those attending the beatification and canonization Masses.

In the rare cases of a non-medical miracle—for example, someone’s life inexplicably saved in what should have been fatal circumstances—the Vatican consults other scientific experts to rule out a natural explanation of the event.

There is no special Vatican office for miracles, and the sainthood congregation only studies miraculous events as

they relate to pending causes. It would not investigate alleged miracles after a saint has been declared or look into extraordinary happenings, visions or prophecies among people who are not active in its sainthood files.

Miracles are basically a way for the Church to see a divine “seal of approval” on its judgment of a person’s sanctity. Despite the central importance of miracles in the sainthood process, however, the miracles are not spotlighted during canonization ceremonies.

Usually, miracles are not even mentioned during these ceremonies. The reason, Vatican officials say, is that in canonizing a certain person the Church is elevating a model of holy living, not promoting miracles.

At the same time, Vatican officials know that verification of miracles reminds people that God works in wondrous ways.

“Behind the whole process,” a Vatican official said, “is the conviction that the Lord does intervene and act in human affairs.”

(John Thavis is the bureau chief of Catholic News Service’s Rome office.) †

Discussion Point

Miracles happen in daily life

This Week’s Question

Describe a time you strongly felt that God was actively working in your life.

“There was a time I was looking for a nurturing place for my mentally handicapped son. I found a wonderful facility and, even though they had many applications for very few openings, I just knew that God would take care of us, and he did. In the midst of all the turmoil and concerns, I felt a calmness inside, and I know that it was because of God.” (Olga Bowen, Plymouth, N.H.)

“I was a CCD teacher for 18 years, and I’m a scout-master now for 28 years. Through both of these

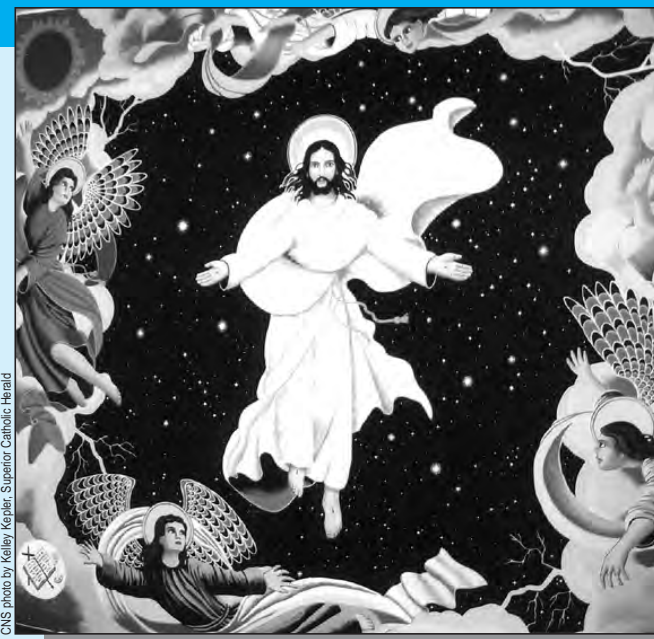
experiences of working with young people, I feel that God has been active in my life.” (Jolsie Loveless, Jackson, Miss.)

“I feel that God is actively working in my life constantly.” (Judi Belew, Salt Lake City, Utah)

Lend Us Your Voice

An upcoming edition asks: What resources do you draw upon when you have a question about faith?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo by Kelley Kepler, Superior Catholic Herald

From the Editor Emeritus/John F. Fink

Important events: End of Avignon Papacy

Thirty-second in a series

In 1376, St. Catherine of Siena convinced Pope Gregory XI to take the papacy back to Italy permanently. That's 32nd on my list of the 50 greatest events in Catholic history.



The fifth Avignon pope, Innocent VI, wanted to leave France and return to Rome, but he never made it.

By the time he became pope, in 1352, petty tyrants dominated the Papal State and Innocent had to finance military operations to try to restore their allegiance to the Holy See.

His successor, Pope Urban V, did manage to return for a while—for three years. He and his curia left Avignon on April 30, 1367, and landed in Corneto in the Papal State on June 3. Cardinal Albornoz, whose military victories made the pope's return possible, met him, and the two entered Rome with a strong military escort on Oct. 16.

He began to repair dilapidated churches. The situation in Italy, though, continued to deteriorate. The Italian cities revolted against the Papal State and the pope had to flee Rome. He finally gave up and returned to Avignon in 1370. He died later that year and was succeeded by Pope Gregory XI.

That's when St. Catherine of Siena came on the scene. She was a remarkable woman. It's amazing that a young woman could exert so much influence on religious and civic affairs as she did—especially in the 14th century.

She first came to Pope Gregory XI's attention when she supported the pope's efforts to organize another Crusade to rescue the Holy Land from the Muslims. Catherine began to write letters to the pope. During this time, too, though still in her 20s, she was mediating disputes between Italian cities. She prevented Siena, Pisa and Lucca from joining Florence and Perugia in a revolt against the Holy See.

In 1376, when Catherine was 29, the city of Florence asked her to go to Avignon to mediate with the pope. She

met with the pope for the first time on June 18, 1376. However, the pope's peace terms were so severe that Florence could not accept them, and Catherine's peace mission was unsuccessful.

But she accomplished something far more important. Ever since Catherine began to write to the pope about his Crusade, she had also urged him to return to Rome. Now, meeting with him face-to-face, she reminded the pope that he had secretly made a vow to return to Rome. Since there was no earthly way Catherine could have known about the vow, Pope Gregory took it as a supernatural sign and resolved to act on his vow at once.

He left Avignon on Sept. 13, 1376, but didn't arrive in Rome until Jan. 17, 1377. Once back, he found the atmosphere in the city so hostile that he moved to Anagni. He continued the Holy See's struggle against Florence, an action that embittered Catherine against him. That didn't last long, though, because he died in March of 1378.

That set the stage for the Great Western Schism. †

Cornucopia/Cynthia Dewes

June is a great month for a sacrament

June is the month for weddings, or at least it used to be before serial



monogamy and plain old cohabitation became popular options for couples. But, that's a subject for another day.

The Catholic Fact Book says, "The ordinary place for a marriage ceremony is the parish church of

either party, or in the instance of a mixed marriage, in the parish church of the Catholic party. Exceptions to this rule are common."

Well, I guess. We've heard of marriage ceremonies held at public gardens, in parents' homes and in other places holding sentimental meaning for bridal couples. We've read about people who got married while skydiving, aboard ship, or on top of mountains they'd climbed.

Back in hippie days, our neighbors' son was married in a sheep pasture belonging to his bride's family.

According to the groom's mom, the guests wandered about the wildflower-strewn area most of the afternoon until the couple finally said, "We think it's

time now," and produced a cooperative minister.

More recently, a non-Catholic friend of mine told me her son was marrying a Catholic girl. The young people wanted to have a small wedding in some place they enjoyed, the local zoo for instance.

However, due to subtle pressure from the girl's family, they would be married in their Catholic parish. There would be wedding showers, bridesmaids and groomsmen, bubbles blown as the couple left church, umpteenth guests and a reception with food, drink, music and dancing. The whole enchilada.

Actually, I told my friend, I was relieved that the couple would be married in God's house rather than the monkey house. But I didn't elaborate, since my friend is not religious and it would be hard to explain to her the deep convictions behind my joke.

Simply put, I believe that marriage is a sacrament. It's an outward sign and an inner vehicle for God's grace. It can lead us to the heart of our being.

This is not to say that a church wedding guarantees a graceful end, or even a graceful beginning. We once attended a wedding in which the too-young bride bawled her way loudly down the aisle to

her embarrassed and equally young bridegroom. We weren't surprised when the marriage ended soon thereafter.

When we gather in church to witness a wedding we shouldn't be there to critique the dresses, tally up who was invited, or even to get over the serious stuff so we can hurry to the reception afterward.

Rather, we're on hand to support the bride and groom's decision to take each other as husband and wife. We, along with the priest in the name of the Church, are there to offer our blessings on their sacramental gift to each other.

When a couple participates in a sacramental marriage, they agree to take chances in a lifelong adventure. They'll try to love as God loves, to do his will in shared lives, and to assume the responsibility of children. Hard stuff.

But, the chances we take by marrying can turn into the greatest opportunities we could ever have. We may wind up saving not only ourselves, but also our beloved. That's where mere cohabitation ends and sacrament kicks in.

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

Faithful Lines/Shirley Vogler Meister

Friday the 13th arrives without fear

In high school, friends chose lucky numbers at a fund-raising booth. I chose



13—and won. I don't recall the game or the prize, but at that moment I knew 13 was a fine number. In fact, before my marriage, I told the same friends how I hoped for a lucky number of children—"a baker's dozen."

Turns out, I'm 10 short.

Truly, I'm not superstitious about 13, nor can I credit it to anything good or bad that's happened to me since high school. So, when a Friday the 13th comes along—as it does next week—I snicker at others' superstitions.

According to North Carolina behavioral scientist Dr. Donald Dossey, between 17 and 21 million Americans suffer anxiety because of "paraskevidekatriphobia," a word he coined. It's Greek for "fear of Friday the 13th." Sometimes called "frigga-triskaidekapho-

bia," it's related to "triskaidekaphobia," fear of the number 13.

Dossey, who helps people with irrational fears and anxieties, declares a person with "paraskevidekatriphobia" is cured when he or she can pronounce the word. I haven't mastered that, but "triskaidekaphobia" rolls off my tongue.

Dossey's book—*Holiday Folklore and Fun: Mythical Origins, Scientific Treatments and Superstitious 'Cures'*—sheds light on why 85 percent of people will risk lives not to walk under a ladder or why the U.S. Navy won't launch a ship on Friday the 13th or why crossing a black cat's path is unlucky—and so much more. It also defines the difference between superstitions, beliefs and phobias.

Did you know that some believe Friday was the day Adam and Eve were thrown out of Paradise? Others think that 13 men at the Last Supper and Christ's death on a Friday make the number and the day unlucky. Obviously, they're not Christians, for we believe the Last Supper brought us the grace and

blessings of the Eucharist and that Christ's death—on Good Friday, not Bad Friday—brought us salvation.

Dossey examines the real origins of superstitions and, in interviews, often answers related questions, such as "Are all superstitions negative?" or "What are ancient folklore 'cures' that deal with Friday the 13th?"

So, what does the *Catechism of the Catholic Church* say? In part, this: "Superstition is the deviation of religious feeling and of the practices this feeling imposes. It can even affect the worship we offer the true God, e.g., when one attributes an importance in some way magical to certain practices otherwise lawful or necessary. To attribute the efficacy of prayers or of sacramental signs to their mere extreme performance, apart from the interior dispositions that they demand, is to fall into superstition."

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

The Bottom Line/Antoinette Bosco

Who, is looking out for the poor and the weak?

The economic headlines day by day are scarier than ever. Listen to some of them.



"Number of people living in poverty increases in U.S. Report also says that income of the middle class fell for the first time since '91.' "Bush to end rule allowing jobless

money for new parents," yet "Bush restoring cash bonuses for appointees!"

Again: "More children in New York are homeless, report finds." "Bush pushes plan to curb Medicare appeals." "The IRS goes after the poor." "If tax history is a guide, the poor are in trouble." "House endorses stricter work rules for poor."

And in my own state, Connecticut, the wealthiest state in the country, we have this: "Extreme poverty worsens, study says." The story said: "The number of people living in 'extreme poverty' in wealthy Connecticut increased 38 percent between 1989 and 1999, University of Connecticut researchers have found." Using data from the 2000 census, the "extremely poor" were defined as those making about \$7,200 for a single adult and two children, or less than half the federal poverty level.

I believe we all have a responsibility to be aware of what's happening in this "superpower" country when it comes to how money is gathered and spent.

Another study pointed out that Americans underestimate the extent of poverty in the United States.

Approximately 33 million of Americans are living in poverty. Yet, the study reported, if you ask Americans how many poor we have, most answer, "I'd say 1 to 5 million." Wrong, wrong, wrong!

In Connecticut, Gov. John Rowland, a Catholic, has supported Bush's tax cut proposal, which hugely benefits the rich while squeezing the paltry, but essential, benefits for the poor, the ill, the disabled and the elderly.

The \$2.2 trillion budget Bush sent to Congress proposed cuts in after-school programs for children, juvenile delinquency programs and public housing assistance, for starters.

Rowland, who supports that, wants to eliminate Medicaid for 30,000 parents and children in families living at the poverty level in his rich state. In this richest state, we find three of the poorest cities in the country: Hartford, Bridgeport and New Haven.

When the rich live side-by-side with the poor, shouldn't they accept the responsibility to try to share the wealth rather than further tax the poor? That question applies to the whole country.

Rowland supports the Bush tax cuts, but did I mention he already has raised income taxes in Connecticut to make up for the money that states no longer are getting from war-focused Washington? And in virtually every town, property taxes have been raised by out-of-sight percentages.

Even the IRS is getting in on further purging the poor, imposing new documentation rules for poor people who have been receiving earned-income tax credit. The IRS says it may save up to \$10 billion a year by finding "cheaters." Yet, if they went after wealthy individuals, corporations and offshore accounts, it could retrieve an estimated \$260 billion.

But who really cares about the poor, anyway? Jesus does, and we should, too.

Let's not keep our eyes wide shut and our hearts solidly hardened. Gigantic tax cuts benefiting the rich are immoral.

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

Sunday, Pentecost/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 8, 2003

- Acts of the Apostles 2:1-11
- 1 Corinthians 12:3b-7, 12-13
- John 20:19-23

This weekend, the Church celebrates the feast of Pentecost. Together with Christmas and Easter, it is one of the principal feast days of the Church's liturgical year.



The Acts of the Apostles provides the first reading.

It is the dramatic story of the first Pentecost. The story is familiar. It is about the descent of the Holy Spirit upon the Apostles.

In this story, the imagery is very important, since the images would have spoken volumes to those persons in the first century A.D. in Palestine who heard the story.

Suddenly, as the Apostles and the community of Christians were gathered in a secluded place in Jerusalem, a strong, loud wind seemed to occur. In the Old Testament, God often appeared with, or in the midst of, a strong, loud wind. So, in hearing this story, persons aware of the Old Testament immediately would have connected this phenomenon with the arrival of the Almighty.

Then, the divine presence manifested itself in fire. God also was depicted in the Old Testament as coming in fire on several important occasions. One such occasion was the coming of God to Moses. God spoke from a burning bush. This element of flame also associated the event with God.

As still occurs today, a frustrating element in human encounters in those days was the miscommunication created by differing languages. Indeed, in the view of pious Jews, multiple human languages had not so much evolved as they were the direct result of efforts to avoid God's justice and to out-manuever God.

In the story, after this empowerment by the Holy Spirit, the Apostles were able to speak in foreign languages. The reading itself states that this ability allowed them to proclaim the Gospel to all, regardless of nationality. This, of course, is true. It was a miracle.

It also revealed that the estrangement between God and humanity, created by disobedience and rebellion by people against God, circumstances that led to such divisions as multiple languages, was set aside by the redemption that was effected by Jesus.

The list of nationalities represented in Jerusalem on this important Jewish feast day is interesting. It includes almost every major area of the Roman Empire, then the known world for Jews in Palestine. In other words, all nations were able to hear, and indeed heard, the Apostles' proclamation of Christ.

St. Paul's First Epistle to Corinth supplies the second reading.

Two essential points are made. In the first, Paul declares that no human conclusion, in and of itself, can truly impel a person to turn to Christ. Knowledge of the Lord, and acceptance of the Lord, require much more wisdom and much more fortitude than any mere mortal is able personally to summon.

The second important point is that since the life of Jesus, given in the Holy Spirit, remains one and indivisible as it dwells within each Christian, then Christians are united in their very beings. They are not ships passing in the night, or even moving on parallel courses. They are one, as one body is one but composed of parts having different functions.

For the last reading, the Church this weekend presents St. John's Gospel.

It is a compelling passage from this magnificent Gospel. A Resurrection narrative, it recalls the visit by Jesus, crucified but risen, to the Apostles.

They are afraid, huddled together in dismay and self-interest. Jesus, undeterred by locked doors, appears in their midst. He brings them peace, which obviously the world cannot give them. Indeed, they cannot find it for themselves.

The Lord gives them a solemn commission. He links their calling as Apostles to the Redeemer. He is with them in their apostolic work. They continue the Lord's work.

Then, Jesus bestows the Holy Spirit. Jesus is God. No mere human should so command the Almighty.

Finally, Jesus confers upon them that most divine of powers. He empowers them to forgive sins, and to judge the actions of others.

Reflection

For weeks, the Church joyfully has celebrated the Resurrection. It has proclaimed the glory and divinity of Jesus, crucified but victorious over death. Throughout the process, the Church has been careful to say that Jesus did not come and go in human history. He still lives.

Now, in this dramatic moment of remembering Pentecost, the Church tells us how the Lord remains with us. He remains with us, through the Holy Spirit, in the community of the Church, and specifically with the assistance and guidance of the Apostles.

Pentecost is, in a sense, the only ancient Jewish feast that Christians still celebrate. Long ago, this feast arose among the Hebrews. It came to be the day when they recognized, and rejoiced in, their national identity and ethnic cohesiveness.

For Christians, the new Pentecost celebrates their cohesiveness. It is the result of the bond created by the common realization of life in God, of life in the Spirit. No ethnic or national characteristics are

Daily Readings

Monday, June 9
Ephrem, deacon and doctor
of the Church

2 Corinthians 1:1-7
Psalm 34:2-9
Matthew 5:1-12

Tuesday, June 10
2 Corinthians 1:18-22
Psalm 119:129-133, 135
Matthew 5:13-16

Wednesday, June 11
Barnabas, Apostle
Acts 11:21b-26; 13:1-3
Psalm 98:1-6
Matthew 5:17-19

Thursday, June 12
2 Corinthians 3:15-4:1, 3-6

Psalm 85:9ab, 14
Matthew 5:20-26

Friday, June 13
Anthony of Padua, priest and
doctor of the Church
2 Corinthians 4:7-15
Psalm 116:10-11, 15-18
Matthew 5:27-32

Saturday, June 14
2 Corinthians 5:14-21
Psalm 103:1-4, 8-9, 11-12
Matthew 5:33-37

Sunday, June 15
The Most Holy Trinity
Deuteronomy 4:32-34, 39-40
Psalm 33:4-6, 9, 18-20, 22
Romans 8:14-17
Matthew 28:16-20

important. All humanity is in the mind of God.

Indeed, all barriers created by human

sin or human limitations, such as varying languages, fall before the will of God that in Jesus all should have eternal life. †

Question Corner/Fr. John Dietzen

Word and Communion service is an approved rite

Would you discuss the Catholic Church's stand on Word and Communion services, mentioned often in bulletins of parishes in our area.



Is such a service allowed? Is it a common practice in the Church or just in our area? (Wisconsin)

Ceremonies consisting of the Liturgy of the Word followed by holy Communion are legitimate Catholic rites and are common in our country and other parts of the world.

The ritual to be followed in these ceremonies is found in the liturgical manual "Sunday Celebrations in the Absence of a Priest," prepared by the American Catholic bishops' Committee on the Liturgy.

As the title of this relatively new ritual suggests, the need for such a rite was occasioned by the decline in the number of priests to the point where many parishes are without priests for the Sunday celebration of the Eucharist.

The purpose, therefore, was to provide a rite over which lay people, religious sisters or brothers, or deacons could preside in the absence of a priest.

The ceremony resembles the Mass without the eucharistic prayer. It includes an introduction, a "litany in praise of God's mercy" (penitential rite), opening prayer, usual Scripture readings, homily or reflection on the readings, intercessions and profession of faith.

The reflection on the readings is done by a deacon or by a layperson delegated by the bishop to present a brief explanation of the Bible texts to assist the people's faith.

The Communion rite follows: Lord's Prayer, sign of peace, pre-Communion prayers, Communion, concluding prayer and dismissal.

Liturgies of the Word with Communion may be used on other days than Sunday. Some bishops provide guidelines governing in what circumstances these liturgies may be celebrated.

A Liturgy of the Word without Communion is even more common. Rituals for the public celebration of penance, baptism, marriage and anointing

of the sick, for example, all require celebrations of the Word of God similar to the Liturgy of the Word at Mass.

I wish to return to the sacraments after 34 years, but I believe I have sinned more than once against the Holy Spirit. The Bible says this particular sin can never be forgiven.

All my children and grandchildren are loving, unselfish, caring and generous people, but none of them are good Catholics today, and it's my fault.

If I go to confession and receive absolution, I will still wonder if the priest is orthodox or too lenient. Can you tell me what is a sin against the Holy Spirit? I want to get back to Communion. (Ohio)

Christian theologians have pondered the same question for hundreds of years. St. Augustine, St. Thomas and others believed that by "unforgivable sin" (Mt 12:31) Jesus meant the sin of final unrepentance, a refusal to repent of one's rejection of God by serious sin even at the moment of death.

Whatever the meaning of this passage, no matter what sins you may have committed or how bad you think they are, nothing is more important for you (and for all of us) than to trust totally in God's unconditional love and put yourself in his merciful hands.

While in some ways your children are not today what you hoped, you obviously have been a good mother to have them turn out to be the kind of people you say they are. God will always bless you for that.

It does no good to fret about such things. If we have sinned, God our Father is there with open arms to welcome us back, and the Holy Spirit is always ready to help us go there.

Please talk with a priest and get back to the sacraments. You've been away from the sacraments for a long time.

(A free brochure describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

In Him I Believe

"Be still and know that I am God,"
For which I understand.
All things must pass by Him,
Through or by His hand.

Let not my heart be anxious,
My spirit high or low.

All gifts and trials are blessed for me
So I may learn and grow.

His love is given in all things,
And faith from grace receives
Joy and trust to honor him,
For in Him I believe.

By David Riley

(David Riley is a member of St. Roch Parish in Indianapolis. This poem is reprinted from the May 16 issue with a correction.)

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).

June 5-7

St. Simon the Apostle Parish, 8155 Oaklandon Road, **Indianapolis**. Parish festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, rides, games, music, food. Information: 317-826-6000, ext. 3.

June 5-8

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Parish festival, Thurs. 5-11 p.m., Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, Sun. noon-9 p.m., rides, food, games. Information: 317-888-2861, ext. 15.

June 6

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Cathedral High School Alumni Association, Mass, noon, box lunch, Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., \$5. Information: 317-257-3984 or 317-276-5427.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Vespers, daily, 5:15 p.m. Information: 317-546-4065.

St. John the Evangelist Parish, 126 W. Georgia St., **Indianapolis**. "St. John's Night with the

Indians," 5-6:30 p.m. cookout, St. John's Rectory Garden, 7 p.m. baseball game, Victory Field, \$10 per person includes game ticket. Information and reservations: 317-635-2021 by May 31.

St. Luke Church, 7575 Holliday Dr., **Indianapolis**. Catholic Charismatic Renewal, praise, worship, teaching followed by Mass, 7 p.m. Information: 317-927-6900.

June 6-7

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. 20th annual Italian Street Festival, Fri.-Sat. 5-11 p.m., Italian foods. Information: 317-636-4478.

June 6-8

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. International Festival, Fri. 5 p.m.-1 a.m., Sat. 5 p.m.-1 a.m., Sun. 4-10 p.m., food, games, rides. Information: 317-291-7014.

June 7

St. Paul Parish, 218 Scheller Ave., **Sellersburg**. Parish picnic and festival, 3-11 p.m., chicken dinner, game booths, refreshments. Information: 812-246-3522.

Ubelhor Ridge, Highway 37 and Highway 145, Perry County, Highway 62. First Saturday devotions, 10 a.m., walking rosary, 11:30 a.m., Mass, 1 p.m., Benedictine Father Louis Mulchany, presenter. Information: 812-357-2924.

June 8

St. Paul Parish, 814 Jefferson St., **Tell City**. Parish picnic and fundraiser, 11 a.m.-6 p.m., quilts, games. Information: 812-547-9901.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Pre Cana Conference for engaged couples, 2-6 p.m., \$30 couple. Information: Archdiocesan Office for Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Francis 2" event, young adults 18-30, no charge. Information: 812-933-4439 or e-mail franvoc@aol.com.

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.

June 9

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Divorce and Beyond Program, six-week program, 7-9 p.m., \$30

includes book. Registration: 317-236-1596 or 800-382-9836, ext. 1596.

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.

June 9-10

Saint Mary-of-the-Woods College, Hulman Hall Conference Center, **St. Mary-of-the-Woods**. "Liturgy and Praxis: The Good News Is," Ministers of Providence annual assembly, 8:45-11:45 a.m., free and open to the public. Information: 812-535-5206.

June 10

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild, picnic, members bring a covered dish, noon, meeting to follow.

June 12

St. Charles Borromeo Parish, 2222 E. Third St., **Bloomington**. Oblate of Mary Immaculate Father Ronald Rolheiser, speaker and author, 7-9 p.m. Information: 812-334-1664.

June 12-14

St. Michael Parish, 519 Jefferson Blvd., **Greenfield**. Parish festival, Thurs. and Fri., 5-10 p.m., Sat., 3-11 p.m., games, music, food. Information: 317-462-4240.

St. Bernadette Parish, 4838 E. Fletcher Ave., **Indianapolis**. Parish festival, Thurs. 5-10 p.m., Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, rides, Howard's famous ribs. Information: 317-356-5867.

June 13

St. Elizabeth Seton Parish, 10655 Haverstick Road, **Carmel, Ind.**, Lafayette Diocese. Couple to Couple League of Indianapolis, Natural Family Planning, 7-9 p.m. Information: 317-228-9276.

June 13-14

St. Louis School, 17 St. Louis Place, **Batesville**. Rummage sale, Fri. 9 a.m.-7 p.m., Sat. 9 a.m.-4 p.m., Sun. 8:30 a.m.-noon. Information: 812-934-3204.

St. Mary Parish, 415 E. Eighth St., **New Albany**. Summer Festival, Fri. 5:30-11 p.m., family night, Sat. 7 p.m.-1 a.m., street dance, \$7.50 cover charge. Information: 812-944-0417.

June 13-15

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit Weekend, \$250 couple. Information: 317-545-7681.

June 14

Michaela Farm, **Oldenburg**. Volunteer work day, 9 a.m.-3 p.m., snacks and drinks provided. Information: 812-933-0260.

Michaela Farm, **Oldenburg**. Summer Benefit, 4:30 p.m. (EST), \$50 per person, appetizers, wine tasting, farm dinner, tours, auction, entertainment. Information: 812-933-0260.

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

June 18

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Metropolitan Tribunal, "The Whys, Whats and Hows of the Annulment Process," 7-9 p.m. Information: 317-236-1586 or 800-382-9836, ext. 1586.

June 19-21

St. Jude Parish, 5353 McFarland Road, **Indianapolis**. Summer Festival, Thurs.-Fri. 5 p.m.-midnight, Sat. 5 p.m.-midnight, food, rides, games, crafts. Information: 317-786-4371.

June 20-21

Christ the King Parish, 1827 E. Kessler Blvd., **Indianapolis**. Parish festival, Fri.-Sat. 5 p.m.-midnight, music, games, food, entertainment, Fri.-Sat. morning, rummage sale. Information: 317-255-3666.

June 20-22

Holy Angels Parish, 740 W. 28th St., **Indianapolis**. 100th Anniversary Summer Festival, Fri. 5-10 p.m., Sat. 9 a.m.-10 p.m., Sun. 1-10 p.m., children's pavilion, gospel explosion, food. Information: 317-926-3324.

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Camping Retreat, Franciscan Brother Randy Kin and team members, presenters. Information: 812-923-8817 or e-mail mtfran@cris.com.

June 21

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Civitas Dei family event, meat provided, bring salad, desserts, beverages, 11 a.m. RSVP: civitasdei_indy@catholicexchange.com.

St. Jude Parish, 300 W. Hillside Ave., **Spencer**. Trash to Treasures Sale, 9 a.m.-4 p.m. Information: 812-829-3082.

Sacred Heart of Jesus Parish, 2322 N. 13½ St., **Terre Haute**. Auction, 10 a.m. on. Information: 812-466-1231.

June 22

St. Nicholas Parish, 6461 E. St. Nicholas Dr., **Sunman**. Parish festival, 10:30 a.m.-6 p.m., food, chicken dinner, turtle soup, games. Information: 812-623-2964.

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

Monthly

Second Mondays

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

Second Tuesdays

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

Second Thursdays

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

Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Third Mondays

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

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

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



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

June 18

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Metropolitan Tribunal, "The Whys, Whats and Hows of the Annulment Process," 7-9 p.m. Information: 317-236-1586 or 800-382-9836, ext. 1586.

June 19-21

St. Jude Parish, 5353 McFarland Road, **Indianapolis**. Summer Festival, Thurs.-Fri. 5 p.m.-midnight, Sat. 5 p.m.-midnight, food, rides, games, crafts. Information: 317-786-4371.

June 20-21

Christ the King Parish, 1827 E. Kessler Blvd., **Indianapolis**. Parish festival, Fri.-Sat. 5 p.m.-midnight, music, games, food, entertainment, Fri.-Sat. morning, rummage sale. Information: 317-255-3666.

June 20-22

Holy Angels Parish, 740 W. 28th St., **Indianapolis**. 100th Anniversary Summer Festival, Fri. 5-10 p.m., Sat. 9 a.m.-10 p.m., Sun. 1-10 p.m., children's pavilion, gospel explosion, food. Information: 317-926-3324.

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

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

— HOLY ROSARY'S FAMOUS TWENTIETH ANNUAL —
Italian Street Festival
JUNE 6TH & 7TH, FRIDAY & SATURDAY — 5 PM TO 11 PM

Serra Club vocations essay

Priests, sisters and brothers dedicate their lives to serving God and others

By Winston Fitzgerald

By fulfilling their call from God to a religious vocation, priests, sisters and brothers commit their lives to the Lord.



Though they have diverse occupations, they all have a common desire. Their ambition is to express their love relationship with the Lord through numerous avenues by extending

their hands and hearts to help all who are in need.

Our priests, Christ's representatives, are the spiritual hands in the Church. Through their hands, the seven sacred sacraments are administered, signs of God's love for us. Upon receiving the sacraments, we grow closer to God and also inherit supernatural graces.

Their personal interaction with us also reveals their love of the Lord, especially when, as altar servers, we help serve Mass with them.

Spending time with a priest builds a firm foundation for a friendship that can last a lifetime. They are always willing to discuss any matter, imparting wisdom throughout.

Being patient with people is another way our priests show Christ's love. Their deep understanding of God's love for them helps to keep them holy.

St. Paul proclaimed to the Corinthians, "Be imitators of me, as I am of Christ" (1 Cor 11:1). Holy priests, being the earthly symbol of Christ, act as superior role models for all people.

Sisters display their love relationship

with Christ by acting as the physical hands of God. They are always helping those in need, even if they do not have sufficient materials for themselves.

Like the priests, the sisters are kind, compassionate and sympathetic. Caring for the unfortunate and ailing builds a friendship that could have the power to reveal or confirm Christ's love.

Many people would suffer and die without knowing the Lord if it were not for the intercession and faithfulness of women religious.

Additional hands of Christ belong to men religious. Brothers reside in communities where they work and pray.

Praying for the problems of the world and the souls of mankind, that they may hear the Word of God and be saved, is a priority in the life of brothers in religious communities.

Just as sisters have different ministries that demonstrate their love for God, brothers also have varied ministries. They educate some of the men that advance into the seminary, and they labor in hospitals helping ill and injured people.

Brothers, though not as visible as priests and sisters, play an immense part in enlightening religious and lay people concerning the faith.

The sacred vow that priests, sisters and brothers take gives them a unique and intimate vocation in the Church.

By accepting their call to religious vocations, they receive the obligation to please the Lord. They hope to draw us closer to the Lord by extending their hands and hearts to us, so that we might come into union with them and God.

By joining our hands together with the hands of God's religious, the Body

of Christ is strengthened and enlarged.

(Winston Fitzgerald is a student at Lumen Christi School in Indianapolis and is a

member of St. Luke Parish in Indianapolis. His essay won the seventh-grade division of the Indianapolis Serra Club's annual vocations essay contest.) †

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Rest in peace

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

BENJAMIN, Robert, 68, St. Mary, Richmond, May 19. Husband of Marie Benjamin. Father of Denise Maitlen, Donna Woolum, Danny and Donald Benjamin. Son of Mary Underhill. Brother of Clayton, Joe and Larry Benjamin. Grandfather of 11. Great-grandfather of eight.

BLINCOE, James "Jim," 70, St. Paul, Sellersburg, May 13. Father of Patricia Biggs, Dianna Parr, Sherry Peacock, Deborah Zollman and James Blincoe. Brother of Ann Burnett, Joseph and Richard Blincoe. Grandfather of 12. Great-grandfather of five.

BURGMEIER, L. Dale, 67, St. Mary, North Vernon, May 16. Husband of Priscilla (Toder) Burgmeier. Son of Lester and Louise (Decker) Burgmeier. Stepfather of Ann Beck, Josephine Cueto, David and Peter Tocco. Brother of Sherida Moore, Denny, Larry, Randy and Tim Burgmeier. Grandfather of seven.

BURKHARD, Frank J., 70, St. Roch, Indianapolis, May 29. Husband of Linda J. (Thomas) Burkhard. Father of Susan Klusman, Bill and David Burkhard. Grandfather of 11. Great-grandfather of five.

CAUDELL, Bernard L., 67, St. Michael, Greenfield, May 1. Husband of Elizabeth (Federspiel) Caudell. Father of Jeff, Joe and John Caudell. Grandfather of four.

CHEESMAN, Russell E. "Red," 79, St. Benedict, Terre Haute, May 14. Husband of Betty E. Smith. Father of Debbie Beck, Russetta Cunduff, Ray Ann Johnson, Loetta Kimbler, Jane Norton, Jackie Robinson, Vickie Rogers, Billy, Jimmy, Kenny, Paul and Russell Cheesman Jr. Stepfather of Darla K. Smith. Brother of Mary Selby, Clarence and Junior Allen Cheesman. Grandfather of 41. Great-grandfather of 66. Great-great-grandfather of three.

CREASEY, Gladys M., 80, Christ the King, Indianapolis, May 19. Mother of Margaret

Southgate and John Creasey. Sister of Olga Fatjo, Georgina Norona, Caridad and Rafael Pulles. Grandmother of three. Great-grandmother of six.

DAHLEM, Dolores C., 68, Prince of Peace, Madison, May 18. Mother of Maria Canada, Vicky Germano, Charles and John Dahlem. Sister of Antonio Caparros Diaz. Grandmother of three.

DEZELAN, Toni, 70, Holy Trinity, Indianapolis, May 13. Mother of Cathy Hill, Jeannie Lohman, Joan Lafever and Louis Dezelan. Grandmother of one.

DUFFY, Michael, 63, Holy Spirit, Indianapolis, May 14. Husband of Dolores Duffy. Father of Karen Connor, Brian and John Duffy. Brother of Providence Sister Marikay Duffy and Margaret Wade. Grandfather of six.

FINK, Mary Jo, 79, St. Elizabeth of Hungary, Cambridge City, May 22. Mother of Karen Bentley, Marsha Jackson and P. Michael Fink. Grandmother of four.

GAMBLE, Caroline, 82, Sacred Heart, Clinton, May 18. Mother of Donna Amadio and Gloria Perconte. Grandmother of five.

GATES, Cecil N., 74, St. Mary, Rushville, May 23. Husband of Catherine Joanne (Owens) Gates. Father of Jeff and William Gates. Brother of Nina Holzer, Allene Reed and Walter Gates. Grandfather of two.

GOBLE, Lawrence E., 38, St. Louis, Batesville, May 23. Husband of Joni (Caseltine) Goble. Father of Joshua and Richard Caseltine. Son of Ed and Clara Goble. Brother of Lee Ann Gibbs and Lori Lambert.

GOODMAN, Johnnie R., 95, Holy Trinity, Indianapolis, May 17.

HAAG, Robert E., 77, St. Michael, Indianapolis, May 16. Husband of Maxine Haag. Father of Nancy, Norma, Gordon and Mark Haag. Brother of Providence Sister Mary Terrance Haag and Joe Haag. Grandfather of 16.

HOFFMANN, Bette Mae (Walsh), 87, Good Shepherd, Indianapolis, May 26. Mother of Elizabeth "Bunny" Pearson and John J. Hoffmann Jr. Grandmother of 12. Great-grandmother of 12.

JAMES, Robert, Sr., 83, Holy Cross, St. Croix, May 14.

Father of Deborah Maus, Mary Ellen Richards, Susan Toppel, Dennis, Patrick and Robert James Jr. Grandfather of five. Great-grandfather of one.

JONAS, Marie E., 96, Holy Spirit, Indianapolis, May 21. Mother of Marian Hyten, Jean, Joan and Art Jonas. Grandmother of five. Great-grandmother of nine.

KINBERGER, Kermit, 91, St. Mary, Navilleton, May 18. Father of Angie Atkins, Nina Schmidt and Linda Snook.

LeROY, Larry Ray, 59, St. Paul, Tell City, May 18. Husband of Edana (Stevens) LeRoy. Father of Robert and Stephen LeRoy. Brother of Mary Bunner, Viola Stowe and Conrad LeRoy. Grandfather of three.

LIOSI, Salvatore, 88, St. Luke, Indianapolis, May 19. Husband of Ethel M. Liosi. Father of Pat Lee, Sharon Page, Mary Stahl and Bonnie Stevens. Grandfather of 11. Great-grandfather of 13.

LUKER, Robert L., 69, St. Gabriel, Indianapolis, May 15. Husband of Jan (Hodge) Luker. Father of Eileen Olofson, Cheryl Schrader, Peggy Wehr, Daniel and Robert Luker. Stepfather of Gary and J. Michael Hodge. Brother of Mary Lou Powell and David Luker. Grandfather of 13. Step-grandfather of five. Great-grandfather of one.

MARIETTA, William L., 78, Sacred Heart, Clinton, May 22. Husband of Shirley (Mathis) Marietta. Father of Phyllis Lewman, David and Dennis Marietta. Grandfather of several.

NORRICK, Kenneth D., 87, St. Benedict, Terre Haute, May 17. Husband of Leona (Ottman) Norrick. Father of Karen Goodman and Jeffrey Norrick. Brother of Josephine Barnes and Carma Caskey. Grandfather of one. Great-grandfather of one.

OSWALD, Pauline, 70, St. Pius, Ripley County, May 16. Mother of Cathy Green, Theresa, Dennis, Terry and Tim Oswald. Sister of Joe Hountz. Grandmother of four. Great-grandmother of three.

REECE, Juel A., 60, St. Mary, Navilleton, May 25. Mother of Marlah Ann Allen and William Reece. Sister of Margie Boss and William Schilling. Grandmother of five.

REES, Robert Louis, 80, St. Monica, Indianapolis, May 21. Husband of Rosatta (Mathias) Rees. Father of Marilyn Gaddis, Bonita Moss and Gerald Rees. Brother of Betty Kieffner, Edna Mae Mehringer, Clarence and Claude Rees. Grandfather of

five. Great-grandfather of six.

SCHEIDLER, Hubert Anthony, 81, St. Benedict, Terre Haute, May 9. Husband of Ruth (Smith) Scheidler. Father of Jane Grimes, Andrea Thompson, Lawrence and Tom Scheidler. Brother of Dolores Terhune, Charity Sister Lawrence Ann Scheidler and Jerome Scheidler. Grandfather of 10.

SCHLEICHER, William, 88, St. Matthew, Indianapolis, May 5. Father of George, Robert and William Schleicher. Grandfather of seven. Great-grandfather of seven.

SCHMIDT, Raymond B., 79, St. Mary, Navilleton, May 13. Father of Sharon Gossman, Linda Miller, Diana Williams, Janice, Lisa, Gerald, James and John Schmidt. Brother of Bernice Banet, Dorothy Gettelfinger and Margaret Mann. Grandfather of 11. Great-grandfather of six.

SCHWERING, Richard J., 72, St. Bartholomew, Columbus, May 27. Husband of Helen M. (Schroeder) Schwering. Father of Diane Jordan, Debbie Wall, Brenda Wright, Chuck and Fred Schwering. Brother of Rosemary Wenning, Mary Catherine, Dale and Paul Schwering. Grandfather of 12. Great-grandfather of one.

SKODA, John P., 88, Holy Trinity, Indianapolis, May 16. Husband of Emma Skoda. Father of Cathy Benthagen, Jane Irk and Jon Skoda. Brother of Sophie Gazvoda.

SWIFT, Ellen F., 88, St. Christopher, Indianapolis, May 25. Mother of Richard Swift. Grandmother of two. Great-grandmother of four.

WARD, Charlene Ann, 67, St. John the Baptist, Osgood, May 19. Sister of Elizabeth Black, Catherine Warner, Bernie, Donald and John Ward.

WEINTRAUT, Evelyn, 85, St. Vincent de Paul, Shelby County, May 23. Wife of Elvin Weintraut. Mother of Janice Murnan. Sister of Betty Benson, Mildred Boyle, Maxine Winkler and Robert Yeager. Grandmother of four. Great-grandmother of nine.

WOLFARD, Mary Louise (Dennis), 87, Immaculate Heart of Mary, Indianapolis, May 24. Mother of Dennis Wolfard. Grandmother of three.

YOHLER, Martin Joseph, 88, St. Bernadette, Indianapolis, May 18. Husband of Martha Jane (Duvall) Yohler. Father of Patricia Petty, Barbara Schura, Dennis, Gary and Mark Yohler. Brother of R. Howard Yohler. Grandfather of 14. Great-grandfather of 10. †

Sisters of Providence will dedicate health care facility on June 8

By Mary Ann Wyand

A new state-of-the-art health care facility for Providence sisters will be dedicated on June 8 at Saint Mary-of-the-Woods.

The public is invited to the 1 p.m. dedication and blessing ceremony, followed by an open house, at the medical facility for sisters needing skilled care and memory-loss care.

Providence Health Care Inc. also offers outpatient physical therapy facilities, which are available to people in the Vigo County area through a lease agreement with NovaCare in Terre Haute.

Tours of the 27,000-square-foot-facility will include the visitation and dining areas, chapel, physical therapy and occupational therapy treatment areas, and hydrotherapy pool with a closed-circuit patient monitoring system.

Dave Cox, media relations manager for the congregation, said some of the sisters who require special care were moved into the facility in March. After all the sisters currently living in Karcher Hall are relocated to the new facility, renovation of the hall will begin in August.

John Schenck, director of Providence Health Care Inc., said the new facility is licensed and certified for 45 beds, and safety systems are built into the memory-loss unit.

Schenck said there is a large waiting list for sisters needing skilled care in the new facility.

"The quality of care in Karcher Hall, our existing facility, was of the highest standards and met the needs of the sisters," he said. "Providence Health Care enabled us to build on those services, and because of the environment, as well as the outpatient therapy department, we've brought our programs to a higher level of care."

Schenck said approximately 120 health care staff members will work full-time in the new and renovated facilities.

Starting in July, the physical therapy department will be open as an outpatient clinic for community residents that require therapeutic treatments, he said. "The outpatient facilities are yet another way for the congregation to serve the needs of the community."

(To inquire about outpatient therapy, call Providence Health Care Inc. at 812-535-3131, ext. 406.) †

Benedictine Sister Marietta Lueken helped found Beech Grove monastery

Benedictine Sister Marietta Lueken died on June 1 at St. Paul Hermitage in Beech Grove. She was 82.

The Mass of Christian Burial was celebrated on June 4 in the chapel at Our Lady of Grace Monastery in Beech Grove. Burial followed in the sisters' cemetery.

The former Hildegard Lueken was born on Feb. 17, 1921, in Schnellville, Ind. She entered the Monastery Immaculate Conception at Ferdinand, Ind., in 1927 and helped found Our Lady of Grace Monastery in Beech Grove in 1960.

Sister Marietta taught biology and mathematics for 47 years at schools in the Archdiocese of Indianapolis and the Diocese of Evansville.

She taught at Mater Dei High School in Evansville, Ind.; at the former Our Lady of Grace Academy in Beech Grove; and at Bishop Chatard High School in Indianapolis.

After retiring from teaching in 1988, she worked in the housekeeping department at St. Paul Hermitage before becoming a resident there.

Surviving are two brothers, Norbert Lueken of Jasper, Ind., and Maurice Lueken of Evansville, Ind.; a sister, Benedictine Sister Anna Rose Lueken; and several nieces and nephews. †

Providence Sister Marie Freeder was a teacher and nurse's aide

Providence Sister Marie Freeder, also known as Sister James Therese, died on May 25 in Karcher Hall at Saint Mary-of-the-Woods. She was 91.

The Mass of Christian Burial was celebrated on May 28 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Marie Luverne Freeder was born on June 24, 1911, in Omaha, Neb.

She entered the congregation of the Sisters of Providence on Aug. 23, 1930, professed first vows on Feb. 23, 1933, and professed final vows on Aug. 15, 1938.

Sister Marie taught music in schools staffed by the Sisters of Providence in Indiana, Illinois, Maryland, Oklahoma, Missouri and the District of Columbia.

In the archdiocese, she taught at St. Joan of Arc School in Indianapolis in 1933.

Sister Marie also ministered at Saint Mary-of-the-Woods as a nurses' aide in the infirmary in 1978-79 and assisted in the physical therapy service from 1985-93.

Surviving are a sister-in-law, Mary Freeder of Elkhart, as well as some cousins and many nieces and nephews. †

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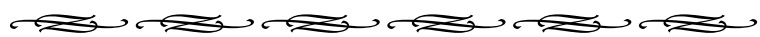
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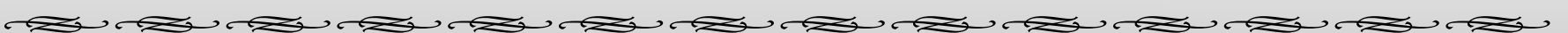


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