



The

Criterion

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Two men begin life as priests for the Archdiocese of Indianapolis

Photo by Mary Ann Wyand



Archbishop Daniel M. Buechlein consecrates the Blood of Christ as Fathers Robert Robeson, left, and Jonathan Meyer concelebrate the eucharistic liturgy after their ordination on June 28 at SS. Peter and Paul Cathedral in Indianapolis.

By Mary Ann Wyand

On the feast of the Immaculate Heart of Mary, Archbishop Daniel M. Buechlein asked deacons Jonathan Meyer and Robert J. Robeson to “stay close to Jesus in the school of Mary” as he ordained them to the priesthood on June 28 at SS. Peter and Paul Cathedral in Indianapolis.

“Steady yourself on the altar of Christ” in order to continue to grow in integrity and holiness, Archbishop Buechlein told the ordinands during his homily.

“If we are to mirror Christ to the people, we must first contemplate his face in the Gospels,” the archbishop said. “To serve in the person of Christ, we must know Christ personally in prayer. There is no better school for learning Christ than the school of Mary. Hold on to your devotion to the Blessed Mother of the Church. She will lead you closer to her Son.”

The archbishop also asked the ordinands to minister to the youth and care for the poor and the lonely, who need special intercessors.

“Like Jesus,” he said, “in the midst of lonely people, we choose to offer a chaste and celibate love so we can love the many and we can be in solidarity with the lonely.”

Archbishop Buechlein reminded the assembly of family members and friends that a priest is the mediator between God and our human family.

“Today these deacons become ministers of an awesome mystery,” he told the gathering. “In their lifetime, they will help thousands of people see more clearly how the mystery of our Christian life can make beautiful, life-giving poetry out of the humdrum prose of everyday life.”

Addressing the deacons, he said, “By ordination, you are invested with the office of lifting up praise to God for his goodness, his beauty and the gift of our

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Photo by Jennifer Lindberg



The anointing of the hands with chrism oil is done by Archbishop Buechlein as part of the liturgy that led to deacons Jonathan Meyer and Robert Robeson being ordained priests for the Archdiocese of Indianapolis.

Court term ends with cases on sex laws, death penalty

WASHINGTON (CNS)—The U.S. Supreme Court ended its term on June 26 with rulings that will affect the prosecution of sex abuse cases in California and eliminate state laws that make sexual acts by homosexuals illegal.

Also in its last week, the court overturned a Maryland man’s death sentence on the grounds that he had inadequate legal counsel. And it declined to take cases on the indefinite detention of illegal immigrants and on anti-abortion activists who face a multi-million dollar judgment for posting “wanted” posters with personal information about abortionists.

Looking toward next term’s cases, the Knights of Columbus filed a friend-of-the-court, or *amicus*, brief asking the justices to take the California case in which the 9th U.S. Circuit Court of Appeals said it was unconstitutional for schools to require students to recite the Pledge of Allegiance because it contains the phrase “under God.”

One of the June 26 rulings is likely to have the effect of stopping the prosecution or reversing the convictions of more than 800 people, including some Catholic priests, for sexual abuse of children. The cases had all passed the statute of limitations on prosecution until a 1994 state law retroactively lifted the time limits.

Within two days, a handful of former priests were among men awaiting prosecution who were released from the Los Angeles County Jail.

Michael Wempe, 63, a former Salesian priest, and Lawrence Lovell, 55, a former Claretian, were released the morning after the ruling in Washington. Los Angeles County prosecutors said charges were likely to be dismissed at hearings the following week.

The ruling only directly affects California, which had a law retroactively lifting the statute of limitations on child molestation.

The case arose in 1998 when now-72-year-old Marion Stogner was accused of molesting his two daughters between 1955 and 1973. In those years, California’s statute of limitations on the crime of child molestation was three years. A 1994 law allowed prosecution of even very old cases of such abuse as long as charges were filed within a year of their report to a law enforcement agency by someone who

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Bishop O’Malley named archbishop of Boston

WASHINGTON (CNS)—Less than nine months after taking over the scandal-battered Diocese of Palm Beach, Fla., Bishop Sean Patrick O’Malley was named the archbishop of Boston by Pope John Paul II.

Named his successor in Palm Beach was Bishop Gerald M. Barbarito, 53, of Ogdensburg, N.Y.

The pope also named Auxiliary Bishop

Thomas G. Wenski, 52, of Miami as coadjutor bishop of Orlando, Fla. As coadjutor, Bishop Wenski has the automatic right of succession upon the death or retirement of Bishop Norbert M. Dorsey of Orlando.

The appointments were announced July 1 in Washington by Archbishop Gabriel Montalvo, apostolic nuncio to the United States.

Archbishop O’Malley, 59, succeeds

Cardinal Bernard F. Law, who resigned last December after a year of growing scandal over his handling of priests who sexually abused children. In Palm Beach, he headed a diocese whose last two bishops resigned amid allegations of sexual misconduct.

Auxiliary Bishop Richard G. Lennon of Boston has been apostolic

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COURT

continued from page 1

was under 18 at the time of the alleged misconduct.

California newspapers said among the 800 cases that had been or were currently being prosecuted under the revised statute of limitations were more than 20 involving current or former Catholic priests arrested in the last 18 months.

The California Catholic Conference said in a statement that although the court's 5-4 ruling in *Stogner vs. California* may affect some criminal cases involving clergy "we bishops will not let this judgment of the court diminish our moral obligation to help victims of any age and ensure the safety of our youth."

In a Texas case, a 6-3 ruling overturned laws in about a dozen states that made sodomy between consenting adults illegal. The Texas law applied only to homosexual relationships, but the ruling also set aside laws in states that apply to heterosexuals, too.

The decision written by Justice Anthony Kennedy said the due process clause of the Constitution protects homosexual couples' right to engage in sexual practices without intervention by the government.

Gay rights groups described the ruling as an important anti-discrimination victory and a step toward legal recognition of homosexual relationships.

However, Kennedy said the case was not about sex with minors, coercive sexual relationships, public conduct or prostitution.

"It does not involve whether the government must give formal recognition to any relationship that homosexual persons may seek to enter," he wrote.

"The Texas statute furthers no legitimate state interest which can justify its intrusion into the personal and private life of the individual," he wrote. Joining Kennedy in the majority were Justices John Paul Stevens, David Souter, Ruth Bader Ginsburg and Stephen Breyer. Justice Sandra Day O'Connor filed a separate concurrence.

The president of the U.S. Conference of Catholic Bishops said in a statement

dated June 27 that human sexuality should not be viewed in the way the Supreme Court did—as a private matter between consenting adults.

"Sexual activity has profound social consequences which are not limited to those immediately engaged in sexual acts," said Bishop Wilton D. Gregory of Belleville, Ill. "For this reason, the larger society has always shown a concern about what is and is not acceptable in sexual behavior between individuals. The very fact that this case came before the Supreme Court is evidence of that concern."

Bishop Gregory noted that Church teaching—along with other faith traditions and norms that once were generally accepted by society—hold that "sexual activity belongs to the marital relationship between one man and one woman in fidelity to each other. This relationship is the basis of the family which is the basic unit of society."

He added that respect for the purpose of human sexuality and the family needs to be reaffirmed in society "and anything which reduces respect for them—such as [the June 26] Supreme Court decision—is to be deplored."

Mark Chopko, general counsel for the USCCB, said as a legal matter the case "was decided on the narrowest of grounds. Justice Kennedy took pains to insulate this case from broader conclusions. He points to laws against prostitution and rape to show that not every sexual act between adults is outside the reach of legislatures."

Chopko also said Kennedy "is equally careful to note that this case does not involve the question whether the government must formally recognize homosexual relationships."

The Massachusetts Catholic Conference issued a statement saying the ruling in *Lawrence vs. Texas* is consistent with the longstanding Massachusetts policy recognizing marriage as the union of a man and a woman.

The state's Supreme Judicial Court is reviewing a case this summer that could reverse the policy, the statement said. It cited several parts of Kennedy's ruling which it said "bolsters the case for and not against marriage's traditional definition."

The death sentence the court tossed out



Christian leaders and others pray in protest outside the Supreme Court building in Washington on June 26 as the court struck down sodomy laws that make it a crime for gays to have consensual sex in the privacy of their homes. The court said such laws violate constitutional privacy rights.

returns to the lower courts the case of Kevin Wiggins, who was sentenced to death for killing a 77-year-old woman in her apartment in Woodlawn, Md., in 1988.

In a 7-2 ruling, O'Connor said Wiggins is entitled to a new consideration of his sentence because his attorney inadequately presented the factors in Wiggins' life that might have led to a lighter sentence. Wiggins, who had no criminal record, was convicted on the basis of circumstantial evidence. At his sentencing, jurors heard no evidence about his below-normal IQ and that he had been sexually and physically abused as a child.

"The mitigating evidence counsel failed to discover and present in this case is powerful" and "relevant to assessing a defendant's moral culpability," O'Connor wrote.

In orders related to pending cases, the court declined to hear the appeal of members of the American Coalition of Life Activists who were sued under racketeering laws and ordered to pay \$130 million in damages to physicians who performed abortions and whose personal information was posted on Old West-style "wanted" posters.

Three of the doctors mentioned in the posters were killed.

The court had been asked to find the American Coalition of Life Activists were exercising their free speech rights and overturn the 9th Circuit Court's ruling.

Another case the court declined to take was an appeal by the federal government to allow it to indefinitely detain illegal immigrants caught at the borders.

Without comment, the court refused to consider Solicitor General Ted Olson's request to allow indefinite detention of illegal immigrants who arrived in the United States during the Mariel boatlift from Cuba in 1980. The government argued that the option of indefinite detention was important for national security.

For next year's term, the Knights of Columbus filed an *amicus* brief asking the court to take up *United States vs. Newdow*, the Pledge of Allegiance case.

The 9th Circuit Court's ruling last year threatens not only one "patriotic rite," but "it challenges the American principle that fundamental rights are inalienable by the state precisely because they exist prior to the state." †

Official Appointments

Rev. Lawrence D. Borders, from administrator to pastor, St. Maurice Parish, Napoleon, effective July 2, while continuing as sacramental minister for Immaculate Conception, Millhousen, and St. Denis, Jennings County.

Rev. John Buckel, on leave of absence, resignation from priesthood officially accepted, effective immediately.

Rev. Bede Cisco, O.S.B., to director of deacon formation, effective July 2, while continuing to conduct the Ecclesial Lay Ministry program.

Rev. Michael Hilderbrand, to sacramental minister, St. Mary Parish, Navilleton effective July 2 and continuing as chaplain and guidance counselor, Our Lady of Providence Jr./Sr., High School,

Clarksville.

Rev. Paul D. Koetter, reappointed pastor of St. Monica Parish, Indianapolis, for a second six-year term, effective Aug. 1.

Rev. Jonathan Meyer, newly ordained, to associate director of youth ministry, effective immediately, and as previously announced, associate pastor, Our Lady of the Greenwood, Greenwood.

Rev. Thomas J. Murphy, pastor, St. John the Evangelist, Indianapolis, granted permission to retire, effective Sept. 24.

Rev. Joseph F. Rautenberg, director of continuing education for clergy and parish life coordinators to sacramental minister for St. Mary Parish, Mitchell, effective July 2, while continuing as sacramental minister for Our Lady of the Springs Parish, French Lick, and Our Lord Jesus

Christ the King Parish, Paoli, and continuing as archdiocesan consultant on ethics/bioethics. In addition, Father Rautenberg will be part-time chaplain, St. Vincent Hospital, effective July 7.

Rev. Robert Robeson, newly ordained, to director of youth ministry, effective immediately, and as previously announced, associate pastor, St. Monica Parish, Indianapolis.

Rev. James R. Wilmoth, reappointed pastor, St. Roch Parish, Indianapolis, for a second six-year term, effective July 9.

Rev. Darvin E. Winters, Jr., from administrator to pastor of St. John Parish, Osgood, and St. Magdalen Parish, New Marion, effective July 2.

Rev. Russell Zint, from administrator to pastor of Sacred Heart of Jesus Parish, Terre Haute, effective, July 2.

Sister Marilyn Herber, S.P., reappointed parish life coordinator, St. Andrew the Apostle Parish, Indianapolis, for a one-year term, effective July 22.

Sister Carlita Koch, O.S.B., from pastoral associate/coordinator of religious education, St. Mary Parish, Mitchell, to parish life coordinator, Our Lady of the Springs Parish, French Lick; Our Lord Jesus Christ the King Parish, Paoli; and St. Mary Parish, Mitchell, effective July 2.

Mr. Daniel Sarell, former associate director of the Office of Catechesis, Office of Education, Fort Wayne-South Bend, having recently completed graduate studies in theology at the University of Dayton, to parish life coordinator, St. Mary, Navilleton, effective July 2.

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



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Parish's restored roof is a landmark in Aurora

By Brandon A. Evans

The slate roof on St. Mary of the Immaculate Conception Parish in Aurora had stood for more than 100 years before needing replacement.

But when it did, the parish came together and opted to restore the roof as it once was—a decision that has since garnered two awards.

The roof, though, was not well known because of its longevity, but rather because of its design.

On either side of the roof, designed into the slate, are two large dates, which commemorate important events for the parish community.

On the west side, "1864" represents the year that the church building was constructed. On the east side, "1876" marks the year that the soaring steeple—the tallest in town—was completed.

Father Christopher Craig, pastor of St. Mary of the Immaculate Conception Parish, said that before the restoration the roof "was showing wear, but it wasn't yet in a state where we were having leakage or anything like that."

The parish had to decide whether or not to use shingles, which would last for 30 years, or to use slate, like the original roof, which could last up to a century but would cost twice as much.

After some debate, the decision was made to go with the slate.

One of the reasons was, as Father Craig put it, that the parish is "going to be here for the long haul," and it would be economically wise to choose slate.

The other consideration was the historical and social value of the roof.

"We wanted to restore it to the way it looked originally," he said.

The new roof, after three months of

work that was completed last summer, looks just like the old roof did a hundred years ago.

Chris Waldon, the parish council chair, said that he was pleased with the choice to use the slate, and that people are very happy with the way the roof looks.

He said that the roof is a landmark not just to Catholics, but to the city of Aurora and all who visit it.

Shirley Meyer, president of the Aurora Historic Preservation Commission Foundation and a member of the parish, said that she is very happy with the new roof.

One of the main historic destinations of Aurora, the Hillforest mansion, has the honor of being a National Historic Landmark.

From the balcony of the house, which was designed to look like a steamboat, the roof of St. Mary's plays prominently into the Aurora skyline.

Meyer said that it is not uncommon for people on walking tours of the downtown area to stop and ask what the dates on the roof mean.

But the church isn't admired only from the land.

"Really, along the [Ohio] river, for boats, it's kind of a landmark, too," Father Craig said.

The parish also received two awards for its work to preserve the roof.

After Mass on May 17, Father Craig was given an award from the Aurora Historic Preservation Commission. The commission annually honors those who make significant contributions to the preservation of historic buildings in the local, designated historic district.

Before the parish was honored with that award, word came that it would also be given the Rosemary Prentice Award



The new slate roof installed on St. Mary of the Immaculate Conception Parish in Aurora last summer bears an exact resemblance to the prior slate roof that lasted more than 100 years. For its role in preserving the roof, two historical foundations have given the parish awards.

for Preservation from the Historic Landmarks Foundation of Indiana. This year is the first that the annual award will be given.

Meyer said that she is grateful to Father Craig for taking an interest in the restoration and helping to breath new life into the parish.

This year, the pastor is seeing to it that air conditioning is installed in the church and that the sanctuary is redone in such a way that it is handicap-accessible.

But it was the support of the parish that made restoration of the roof possible and that is making possible the interior

changes.

The re-slatting of the roof cost about \$100,000, and the current projects will cost about as much.

That money came partly from funds raised in the archdiocesan Legacy of Hope campaign and partly from the donations of parishioners.

Waldon said that the parish was very supportive of the project.

"The people that were close to the project were pleased with the parish's support of the project," Waldon said.

"Our parishioners are a wonderful group of people," Meyer said. †

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Editorial



Students at St. Philip Neri School in Indianapolis take part in a presentation on American history at the school this past May.

Catholics and the American Revolution

As we celebrate the 227th anniversary of the signing of the Declaration of Independence on July 4, it might be well to recall the contributions that Catholics made to the American Revolution.

We undoubtedly should start with Charles Carroll of Carrollton since he was the only Catholic to sign the Declaration. He was the wealthiest man in the colonies and the most influential Catholic during this period of American history. He was elected to the Continental Congress even though Catholics could not vote in Maryland.

The Continental Congress sent Carroll, his cousin, Father John Carroll, and Daniel Chase (another Catholic) with Benjamin Franklin to Canada to try to get that country's support in the war. Since England had given Canadian Catholics religious freedom through the Quebec Act, and Catholics did not yet enjoy that freedom in the colonies, that mission was doomed to failure. They did, though, manage to convince Canada to remain neutral.

After the Revolutionary War, Charles Carroll was elected a United States senator from Maryland. When he died in 1832 at age 95, he was the last surviving signer of the Declaration and was highly esteemed throughout the country.

Stephen Moylan joined the Continental Army in Boston when the war began. Gen. George Washington named him aide-de-camp and appointed him a brigadier general and quartermaster general of the Army. He organized his own cavalry outfit, Moylan's Dragoons, which fought at Brandywine and Germantown.

Thomas Fitzsimmons, one of two Catholics to sign the U.S. Constitution (the other was Daniel Carroll, a cousin of Charles and older brother of Father John Carroll, who would become the first American archbishop), used his personal fortune to finance the War of Independence. He also fought in the battle of Princeton. Later, he served three terms in Congress. His partner, George Meade (grandfather of the Civil War general with the same name) also used his own money to finance the fight and he served in the Army.

Capt. John Barry is known as the "Father of the American Navy." His statue stands in front of Independence Hall in Philadelphia. Books have been written about his exploits during the

war, both on ships and on land.

Although Catholics numbered only about 1 percent of the colonies' population, 38 percent of Washington's troops had Irish names, but we don't know how many were Catholics. Among those who distinguished themselves during the war were Col. Morgan Connor, Maj. Michael Ryan, Maj. John Doyle, Col. John Moore, and Col. John Fitzgerald.

But the Irish didn't have a monopoly on patriotism; they just had the largest number of participants in the war. Here in Indiana, there's a statue of an Italian, Francesco Vigo, in Vincennes. Disguised as a Cuban merchant, Vigo penetrated the British Fort Sackville in Vincennes and gathered information that enabled George Rogers Clark to capture the fort. He also lent \$7,000 to Clark to buy arms and gunpowder. Vigo and Father Pierre Gibault also persuaded the Catholics of the area to support the revolution.

Another Italian, known only as "Francesco, the Italian," protected Gen. Washington from British bayonets at the Battle of Monmouth at the cost of his life.

A Polish Catholic, Thaddeus Kosciuszko, is called the "Father of Army Engineers" because he erected the fortifications at West Point, along the Delaware River, and at Saratoga. Count Casimir Pulaski was a brigadier general who made a name for himself at the Battle of Brandywine and was killed in the Battle of Savannah.

The French, all Catholics, contributed the most of foreign nationals to the cause of independence—30,000 soldiers, 90 officers and 109 chaplains. The best-known Frenchman was Marquis de Lafayette, a close aide to Washington. Count Jean de Rochambeau led 6,000 soldiers and served Gen. Washington until the British surrender at Yorktown. And Admiral Francois de Grasse commanded a naval force of 51 ships that kept the British from sending reinforcements to the trapped British general, Cornwallis.

Numerous other examples could be given to show that, in the words of Archbishop John Carroll, the blood of Catholics "flowed as freely [in proportion to their numbers] to cement the fabric of independence, as that of any of their fellow citizens."

— John F. Fink

Be Our Guest/Douglas W. Kmiec

When Catholics serve in public office

Can a Catholic serve in public office?

The question has been with us at least since the 16th century when Thomas More sought to reconcile service to the king as lord chancellor, but of late the topic has been in the forefront of Washington politics.



Case 1: Sen. Rick Santorum, Catholic, and at 45 one of the Republican Party's rising stars. Recently, the Pennsylvania senator defended the right of Texas to keep homosexual sodomy a crime. Said Santorum: "I have no problem with homosexuality. I have a problem with homosexual acts." Consequence: Calls for his resignation from his leadership post. Senate Minority Leader Tom Daschle, D-S.D., said the sentiments Santorum expressed are "out of step with our country's respect for tolerance."

Case 2: Carolyn Kuhl, Catholic, superior court judge in California, nominated for the 9th U.S. Circuit Court of Appeals. As a deputy U.S. solicitor general, Kuhl argued that *Roe v. Wade* should be overturned. Consequence: Her nomination is stalled on the Senate floor.

Case 3: J. Leon Holmes, Catholic, former president of the Arkansas Right to Life, nominated by President Bush to the federal district court in Arkansas. A vocal defender of the Catholic conception of marriage, Holmes wrote: "The marital relationship symbolizes the relationship between Christ and the Church. [Catholic teaching] involves a mutual self-giving, a reciprocal gift of self. This teaching is not inconsistent with the equality of all persons, male and female." Consequence: Sen. Charles Schumer (D-N.Y.) said: "This guy is so far off the deep end that can't we call a halt to this at some point?" The Judiciary Committee has thus far refused to vote on his nomination.

Case 4: William Pryor, Catholic, attorney general of Alabama. Pryor, too, has been avowedly pro-life, calling abortion the worst legal "abomination." And Pryor, like Santorum, has defended the right of Texas and other states to punish homosexual practice. Wrote Pryor in a Supreme Court brief: "The category of morality [has always been] among state concerns. The laws regarding marriage ... as well as laws

forbidding adultery, fornication and homosexual practice form a pattern so deeply pressed into the substance of our social life that any constitutional doctrine must be built upon that basis." Consequence: Disbelief and disparagement. Ralph Neas, executive director of the liberal nonprofit People for the American Way, called Pryor "one of the most dangerous judicial nominees of this administration that we've seen yet."

The U.S. Constitution is designed to ameliorate the conflict between faith and public service. The First Amendment guarantees all of us, including Catholics interested in public service, the "free exercise" of faith, and Article VI admonishes that "no religious test shall ever be required as a qualification to any office or public trust." Facing a skeptical Protestant convention in his 1960 presidential campaign, John F. Kennedy largely pledged to put his faith aside: "I believe in a president whose religious views are his own private affair."

Thomas More took a different course. He did not seek out unnecessary conflict with the crown, but he did not dissemble either. Willing to give even the devil the benefit of law, More sought to persuade through legal and moral argument. When that failed to avert either the divorce or the king's brazen claim of supremacy over the Church, More resigned. But even at his execution, More was still "the king's good servant, but God's first."

Apparently, nearing 500 years later, it remains to be seen if that order of priority is possible in America.

(Douglas W. Kmiec, dean of Columbus School of Law at The Catholic University of America in Washington, is a columnist for Catholic News Service.) †

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful. Letters must be signed. The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to criterion@archindy.org.

Blessed Pier Giorgio Frassati

1901-1925

feast — July 4

The son of an Italian statesman and newspaper founder, Pier Giorgio was active in the Italian Catholic University Federation and anti-fascist movement. His ardent socialist politics led to his arrest during the 1921 Congress of Catholic Youth in Rome. Deeply spiritual also, he joined the Confraternity of the Rosary and St. Vincent de Paul Society and became a Dominican tertiary in 1922. After his sudden death from polio, he became an inspiration to university students. He was beatified in 1990.



Saints for Today

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Fifth in a series

“Dear Brothers and Sisters, during my recent trip to Poland, I prayed to Our Lady: ‘Most Holy Mother, ... obtain also for me strength in body and spirit, so that I may carry out to the end the mission given me by the Risen Lord. To you I give back all the fruits of my life and my ministry; to you I entrust the future of the Church ... in you do I trust and once more to you I declare: *Totus Tuus, Maria! Totus tuus.* [Totally yours, Mary! Totally yours.] Amen.’ Today I repeat the same words giving thanks to God for the 24 years of my service to the Church in the Chair of Peter. On this day, I entrust anew into the hands of the Mother of God the life of the Church and that so sorely tried of humanity. To her I entrust my future ...”

With these words, Pope John Paul II began the general audience during which he signed his apostolic letter *Rosarium Virginis Mariae (The Rosary of the Mother of God)* on Oct. 16, 2002, the 24th anniversary of his election as pope. In so doing, the Holy Father joined 38 popes before him in promoting the prayer of the Rosary for all Catholics.

A beautiful personal quality continues in his apostolic letter: “From my youthful years, this prayer has held an

important place in my spiritual life,” he wrote. The Rosary has accompanied me in moments of joy and in moments of difficulty. To it I have entrusted any number of concerns; in it I have always found comfort. Twenty-four years ago on 29 Oct. 1978, scarcely two weeks after my election to the See of Peter, I frankly admitted: “The Rosary is my favorite prayer. A marvelous prayer! Marvelous in its simplicity and in its depth ...” (*Rosarium*, #2).

At the signing of his apostolic letter on the Rosary, the Holy Father said he was making two symbolic gestures. The first was the letter itself. The second was to declare a “Year of the Rosary” from October 2002 to October 2003. On that occasion, he also offered a new set of mysteries focused on the public life and ministry of Jesus, which I will describe later in this series.

Fundamentally, the pope considers the Rosary to be a profound way to help us believers contemplate the face of Christ. He believes that Mary, Christ’s mother, is the premier teacher of such contemplation. He wrote that “the most important reason for strongly encouraging the practice of the Rosary is that it represents a most effective means of fostering among the faithful that *commitment to the contemplation of the Christian mystery* which I have proposed in the apostolic

letter *Novo Millennio Ineunte (Entering the New Millennium)* as genuine ‘training in holiness’: What is needed is a Christian life distinguished above all in the *art of prayer*” (*Rosarium*, #5).

The pope then develops the focus of the art of prayer. “In contemplating Christ’s face, we become open to receiving the mystery of Trinitarian life, experiencing ever anew the love of the Father and delighting in the joy of the Holy Spirit. ... The contemplation of Christ has an *incomparable model* in Mary. In a unique way, the face of the Son belongs to Mary. It was in her womb that Christ was formed, receiving from her a human resemblance which points to an even greater spiritual closeness. No one has ever devoted himself to the contemplation of the face of Christ as faithfully as Mary” (*Rosarium*, #s 9, 10).

He describes Mary’s contemplation further: “The memories of Jesus, impressed upon her heart, were always with her, leading her to reflect on the various moments of her life at her Son’s side. In a way those memories were to be the ‘rosary’ which she recited

uninterruptedly throughout her earthly life” (*Rosarium*, #11). He comments that in the recitation of the Rosary, the Christian community enters into contact with the memories and the contemplative gaze of Mary.

The Rosary is a meditation with Mary on the mysteries of Christ’s life. “Christ is the supreme Teacher, the revealer and the one revealed. It is not just a question of learning what he taught but of ‘*learning him*’ Contemplating the scenes of the Rosary in union with Mary is a means of learning from her to ‘read’ Christ, to discover his secrets and to understand his message. ... As we contemplate each mystery of her Son’s life, she invites us to do as she did at the Annunciation: to ask humbly the questions which open us to the light, in order to end with the obedience of faith: ‘Behold I am the handmaid of the Lord; be it done to me according to your word’ (Lk 1:38).”

As the Holy Father says, praying the Rosary is learning Christ in the school of Mary. †

Archbishop Buechlein’s intention for vocations for July

Men Religious: that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

Contemplar a Cristo a través del Rosario de la Madre de Dios

Quinto de la serie

“Amadísimos hermanos y hermanas: Durante el reciente viaje a Polonia, me dirigí a la Virgen María con estas palabras: ‘Madre santísima, (...) obtén también para mí las fuerzas del cuerpo y del espíritu, para que pueda cumplir hasta el fin la misión que me ha encomendado el Resucitado. En ti pongo todos los frutos de mi vida y de mi ministerio; a ti encomiendo el destino de la Iglesia; (...) en ti confío y te declaro una vez más: *Totus tuus, Maria! Totus tuus.* [¡Todo tuyo, María! Todo tuyo.] Amén.’ Repito hoy estas palabras, dando gracias a Dios por los veinticuatro años de mi servicio a la Iglesia en la sede de Pedro. En este particular día, pongo de nuevo en manos de la Madre de Dios la vida de la Iglesia así como la vida, tan agitada, de la humanidad. A ella le encomiendo también mi futuro...”

Con estas palabras el Papa Juan Pablo II comenzó la audiencia general durante la cual firmó su carta apostólica *Rosarium Virginis Mariae (El Rosario de la Madre de Dios)*, el 16 de octubre de 2002, en el XXIV aniversario de su elección como Papa. Al hacerlo, el Santo Padre se unió a los 38 Papas que le precedieron en la promoción de la oración del Rosario para todos los católicos.

Continúa su carta apostólica con una hermosa anécdota personal: “Esta oración ha tenido un puesto importante en mi vida espiritual desde mis años jóvenes” -

escribió. “El Rosario me ha acompañado en los momentos de alegría y en los de tribulación. A él he confiado tantas preocupaciones y en él siempre he encontrado consuelo. Hace veinticuatro años, el 29 de octubre de 1978, dos semanas después de la elección a la Sede de Pedro, como abriendo mi alma, me expresé así: “El Rosario es mi oración predilecta. ¡Plegaria maravillosa! Maravillosa en su sencillez y en su profundidad...” (*Rosarium*, #2).

Con la firma de la carta apostólica sobre el Rosario, el Santo Padre expresó que realizaba dos gestos simbólicos. El primero era la propia carta. El segundo era declarar el período de octubre de 2002 a octubre de 2003 como el “Año del Rosario”. Igualmente, en aquella ocasión presentó un nuevo conjunto de misterios que se concentran en la vida pública y el ministerio de Jesús, los cuales describiré posteriormente en esta serie.

Fundamentalmente, el Papa considera el Rosario como una vía profunda para ayudar a los creyentes a contemplar el rostro de Cristo. Él cree que María, la madre de Cristo, es la principal maestra de dicha contemplación. Escribió que: “el motivo más importante para volver a proponer con determinación la práctica del Rosario es por ser un medio sumamente válido para favorecer en los fieles la *exigencia de contemplación del misterio cristiano*, que he propuesto en la Carta Apostólica *Novo millennio*

ineunte (Comienzo del Nuevo Milenio) como verdadera y propia ‘pedagogía de la santidad’: Es necesario un cristianismo que se distinga ante todo en el *arte de la oración*.” (*Rosarium*, #5)

Más adelante, el Papa revela el núcleo del arte de la oración. “Contemplando este rostro nos disponemos a acoger el misterio de la vida trinitaria, para experimentar de nuevo el amor del Padre y gozar de la alegría del Espíritu Santo. ... La contemplación de Cristo tiene en María su *modelo insuperable*. El rostro del Hijo le pertenece de un modo especial. Ha sido en su vientre donde se ha formado, tomando también de Ella una semejanza humana que evoca una intimidad espiritual ciertamente más grande aún. Nadie se ha dedicado con la asiduidad de María a la contemplación del rostro de Cristo.” (*Rosarium*, número 9, 10).

Describe aun más la contemplación de María: “Los recuerdos de Jesús, impresos en su alma, la han acompañado en todo momento, llevándola a recorrer con el pensamiento los distintos episodios de su vida junto al Hijo. Han sido aquellos recuerdos los que han constituido, en cierto sentido, el ‘rosario’ que Ella ha recitado constantemente en los días de su

vida terrenal.” (*Rosarium*, #11). Comenta que a través de la oración del Rosario, la comunidad cristiana entra en contacto con los recuerdos y la contemplación de María.

El Rosario es la meditación junto con María de los misterios de la vida de Cristo. “Cristo es el Maestro por excelencia, el revelador y la revelación. No se trata sólo de comprender las cosas que Él ha enseñado, sino de ‘*comprenderle a Él*’ (...). Recorrer con María las escenas del Rosario es como ir a la ‘escuela’ de María para leer a Cristo, para penetrar sus secretos, para entender su mensaje. (...) Ante cada misterio del Hijo, Ella nos invita, como en su Anunciación, a presentar con humildad los interrogantes que conducen a la luz, para concluir siempre con la obediencia de la fe: ‘He aquí la esclava del Señor, hágase en mí según tu palabra’ (Lc 1, 38).”

Como dice el Santo Padre: rezar el Rosario es leer a Cristo en la escuela de María. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para julio

Hombres Religiosos: Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.

Check It Out . . .

St. Maurice Parish, 1963 N. St. John St., in Greensburg, is having its **parish festival** from 10 a.m. to 6:30 p.m. on July 6. There will be chicken and roast beef dinners, games, quilts and a country store. For more information, call 812-663-4754.

Holy Spirit Parish, 7243 E. 10th St., in Indianapolis, is having its **parish festival** from 5:30 p.m. to 11 p.m. on July 10-12. There will be rides, food, music and entertainment. For more information, call 317-787-8246.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., in Indianapolis, is having its **Funfest** from 5 p.m. to 11 p.m. on July 11-12. There will be famous barbecue, dinners, music, a teen area and children's activities. For more information, call 317-787-8246.

St. Benedict Parish, 111 S. 9th St., in Terre Haute, is having its **Community Funfest and Parish Festival** from 9 a.m. to midnight on July 11-12. There will be family games, food booths, a flea market and local entertainment. For more information, call 812-232-8421.

St. Lawrence Parish, 542 Walnut St., in Lawrenceburg, is having its **parish festival** from 6 p.m. to midnight on July 11, from 2 p.m. to midnight on July 12 and from 11 a.m. to 7 p.m. on July 13. There will be a pork dinner on July 11, a German dinner on July 12 and a chicken dinner on July 13. For more information, call 812-537-3992.

A **support group for widowed persons** in Brown County and the surrounding area has been started by the parishioners of St. Agnes Parish in Nashville. Meetings

Awards . . .

Gov. Frank O'Bannon has honored **Sue Ann Yovanovich**, a member of Holy Trinity Parish in Indianapolis, by naming her a "Sagamore of the Wabash." The honor was bestowed on her on the occasion of her retiring from 15 years as the director of Holy Trinity Community Day Care and Kindergarten. The governor cited her commitment to the education of the young citizens in her charge and her dedication to the improvement of the Haughville neighborhood. †

begin at 3 p.m. on the second Saturday of each month. Until the new church building is finished, meetings are being held in homes. Anyone who has lost a spouse through death is invited to join the group for the next meeting on July 12. For more information and the location of the meeting, call 812-988-4429.

Glenmary Father Richard Kreimer will speak at St. Lawrence Parish, 6944 E. 46th St., in Indianapolis, during the Masses on July 19-20. The parish has a Saturday evening vigil Mass at 5 p.m. as well as Sunday Masses at 7:30 a.m., 9 a.m., 10:30 a.m. and noon. Father Kreimer was invited by the Mission Office of the archdiocese to share information about Glenmary Home Missioners and their ministry in Appalachia, the South and Southwest. He works out of Glenmary's mission office in Cincinnati. Founded in 1939, Glenmary is a Catholic society of priests and brothers, who along with co-workers minister exclusively in the United States to counties where less than 3 percent of the population is Catholic and the poverty level is almost twice the national average. For more information, call the parish office at 317-546-4065.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering a **retreat for workers** this fall. "Spirituality for the Workplace" will be held Sept. 7-12. On

VIPs . . .

Providence Sister Mary Evangelista Herber will celebrate her 100th birthday at 1 p.m. on July 6 in the Providence Hall Community Room at Saint Mary-of-the-Woods. Her birthday is July 8, but the celebration will occur two days early to accommodate travel plans for her family. Sister Mary Evangelista is a native of Hoagland, Ind., near Fort Wayne. She entered the Sisters of Providence on Feb. 10, 1922, at age 19. She taught in Terre Haute, Brazil, Linton, Indianapolis, Richmond, Hammond, Whiting, Sellersburg, Fort Wayne and Peru in Indiana and in other schools in Illinois and California. She taught elementary school for more than 50 years. She also served as a librarian, a parish minister and in parish service. She currently is a member of the Health Care Services staff, ministering with sisters who are ill. She had a unique assignment at one school where she taught four grades at once. †

Monday through Thursday, participants will gather for breakfast and morning prayer, then leave for work and come in the evening for Mass, dinner and the evening program. Father James Farrell, pastor of St. Barnabas Parish in Indianapolis, will present the retreat. The cost of the week is \$225 per person or \$325 per married couple. Overnight accommodations are included. For more information, call the retreat house at 317-545-7681.

Mount Saint Francis Retreat Center in Floyd County is offering a **Sisters Silent Preached Retreat** on July 14-20. The cost of the retreat is \$275 per person. For more information, call 812-923-8817 or e-mail mtstfran@cris.com or log on to www.cris.com/~mtstfran. †

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

Charlie's Angels: Full Throttle (Columbia)
Rated **A-III (Adults)** because of intermittent stylized violence, fleeting crass language and profanity, a live-in relationship and some mild sexual innuendo.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the Motion Picture Association of America (MPAA).

From Justin to Kelly (Fox)
Rated **A-III (Adults)** because of sexually suggestive situations and frat-house humor, some mild language, as well as a glamorized attitude toward alcohol.
Rated **PG (Parental Guidance Suggested)** by the MPAA.

28 Days Later (Fox Searchlight)
Rated **A-IV (Adults, with reservations)** because of much graphic violence, recurring rough language and profanity, as well as fleeting full frontal nudity within the context of medical treatment.
Rated **R (Restricted)** by the MPAA. †



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POLAND. Ten day tour of the shrines and sites of Poland. We visit the most famous of all Polish shrines, Black Madonna of Czestochova located in the Pauline Monastery since 1382. Mass is offered at the tomb of St. Stanislaus on the Wawel in Krakow. The Tatra Mountains on the Border of the Slovak Republic in beautiful Zakopane will be part of this tour as well as the capital, Warsaw are included in the trip.
October 2003 Priced at \$1,982



DUBLIN & KILKENNY

Fr. Barry Harmon
Newton, IL
DUBLIN & KILKENNY. Ten day trip is to Dublin and Kilkenny on Ireland's east coast. See Trinity College, St. Patrick's Cathedral, St. Stephen's Green in Dublin. In Kilkenny visit the great palace of the Viceroy of Ireland, the Black Abbey, and Waterford, Arklow, and other historic sites of Ireland's east coast. Two beautiful Irish hotels are our base with day trips visiting this lace-curtain side of Ireland. Air, breakfast and dinners included.
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- POLAND, 10 DAYS IN OCTOBER . . . \$1,982
- GREECE, 9 DAYS IN NOVEMBER . . . \$1,688
- AEGEAN SEA CRUISE, 5 DAYS FOLLOWING GRECE . . . FROM \$685
- CANADIAN MARITIMES & NEW ENGLAND, 11 DAYS IN OCTOBER FROM \$2,050
- SWITZERLAND, 9 DAYS IN OCTOBER \$1,940
- POLAND, 10 DAYS IN OCTOBER . . . \$1,982
- FRANCE, 11 DAYS IN OCTOBER . . . \$1,995
- ENGLAND, 10 DAYS IN NOVEMBER . \$1,688
- EGYPT, 9 DAYS IN NOVEMBER . . . \$2,388
- ROME & ASSISI, 9 DAYS IN NOVEMBER \$1,789
- ROME, ASSISI & FLORENCE, 11 DAYS IN NOVEMBER \$2,248
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Little Flower Parish has full-time parish nurse

By Mary Ann Wyand
 Second of three parts

Parish nurse Georgia Impicciche loves her ministry at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

Impicciche, who is the only full-time parish nurse on the pastoral staff of an archdiocesan parish, believes God called her to this ministry in February 2002 after 25 years of nursing in a variety of health care settings.

"Nurses are often admitted to the sacred spaces of people's lives by the nature of our work," she said. "I've been witness to quiet miracles, and I've also felt God's presence in tragedy, weeping with those in pain as he wept for Lazarus. Jesus did not limit his healing ministry to physical problems. He also cared about the emotional and spiritual distress of those who sought him out."

Impicciche learned about this health-related ministry to faith communities through a course offered at the University of Indianapolis, which honored her in May with the college's first annual Parish Nursing Award.

"When I was introduced to the concept of parish nursing, it seemed to be a way that I could use my [nursing] experience along with my Catholic faith in a way that could support the whole person," she said. "As a parish nurse, I could demonstrate God's presence and compassion in the setting of a community of faith."

She sees God's hand at work in leading her to this ministry.

"Almost by chance, I discovered and enrolled in the parish nursing course at the University of Indianapolis," she recalled. "Almost by chance, my family moved to the east side of Indianapolis and

became members of Little Flower Parish. When I learned that Little Flower was seeking a parish nurse as a full-time staff member, it became clear that none of these things happened by chance. That is how I was called to this ministry. It took several years, but it all happened in God's own time."

Her responsibilities range from offering monthly blood pressure screenings after Masses and providing health education for parishioners and students to coordinating an annual health fair, supervising a wide range of bereavement services, and scheduling the Christopher ministers who visit ill, hospitalized or homebound parishioners and those residing in assisted living or extended-care facilities.

"I do many visits myself to homes, nursing facilities, assisted-living facilities, hospitals and hospices," she said. "I bring Communion, but the primary purpose is a pastoral visit."

Impicciche also assists the pastor with liturgical duties ranging from anointing of the sick services at church and the annual Mass of Remembrance.

Other ministry duties include coordinating activities for the Adventurousome Group, active senior citizens who meet monthly for Mass, lunch and an activity or outing. She also maintains the prayer list and informs the pastor of sacramental needs of older parishioners.

Father Vincent Lampert, Little Flower's pastor since 1998, begins a new ministry assignment as pastor of SS. Francis and Clare Parish in Greenwood this month. He is pleased that the parish nursing program has been so well-received since it was started at Little Flower Parish two years ago.

"We have a well-balanced congregation of parishioners of all ages at Little



St. Therese of the Infant Jesus (Little Flower) parishioner Georgia Impicciche, left, of Indianapolis serves the Indianapolis East Deanery parish as its full-time parish nurse. She was honored by the University of Indianapolis in May with the college's first annual Parish Nursing Award for her service to the parish and for mentoring nursing students. Dr. Ben Dickerson, second from left, director of the university's Center for Aging and Community, presents the award to Impicciche with help from Cheryl Larson, parish nurse coordinator at the college, and Father Vincent Lampert, pastor of Little Flower Parish.

Flower," he said. "We have 400-plus students in the grade school. But to have a full-time parish nurse is an opportunity for us to be able to provide specific ministries for some of the senior members of our congregation who are the ones that built Little Flower Parish. This is an opportunity to give back to them."

Parish ministries naturally focus on school, religious education and youth ministry needs, he said, but parish nursing provides opportunities to minister to every parishioner.

"A priest asked me how the parish can

afford to staff a full-time parish nurse as a pastoral associate position," Father Lampert said. "I answered him, 'How can we afford not to do that?' If the ministry is important enough and the parish is meeting people's needs, then parishioners will support that ministry."

"If something happens to the church or school roof, then we're going to have to spend money to replace it," he said. "But we shouldn't focus all of our time and attention on the physical plant. We also need to focus on the spiritual plant. I think parish nursing helps us to do that." †

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ARCHDIOCESE OF INDIANAPOLIS
Blessed to be a Blessing

BOSTON

continued from page 1

administrator of the archdiocese since Cardinal Law resigned.

As head of the Boston Archdiocese, Archbishop O'Malley is likely to be named a cardinal by Pope John Paul in the next consistory.

The appointment is not the first time that Pope John Paul has moved a U.S. bishop into a key post after a short tenure in another diocese. The late Cardinal John J. O'Connor was named archbishop of New York just seven months after his installation in 1983 as bishop of Scranton, Pa.

Boston will be the fourth U.S. diocese to have been headed by Archbishop O'Malley, who has also lived and worked in several other places around the United States.

A Capuchin friar since 1965 and a priest since 1970, he was named coadjutor bishop of St. Thomas,

Virgin Islands, in 1984 and became head of the diocese the following year. He was bishop of Fall River, Mass., from 1992 to 2002 and bishop of Palm Beach since Oct. 19.

Born on June 29, 1944, in Lakewood, Ohio, in the Diocese of Cleveland, Sean Patrick O'Malley attended St. Gabriel and Sacred Heart Elementary School in Pennsylvania and St. Fidelis High School in Butler, Pa.

He prepared for the priesthood at St. Fidelis Seminary, also in Butler, and at the Capuchin College in Washington.

Professed as a member of the St. Augustine province of the Order of Friars Minor Capuchin on July 14, 1965, he was ordained a priest on Aug. 29, 1970. Following ordination, he earned a master's degree in religious education and a doctorate in Spanish and Portuguese literature, both from The Catholic University of America in Washington, where he taught from 1969 to 1973.

Beginning in 1973, he served as executive director of Centro Catolico Hispano in the Washington Archdiocese until his appointment in 1978 as episcopal vicar for the Hispanic, Portuguese and Haitian communities and executive director of the archdiocesan Office of Social Ministry.

In addition to English, Portuguese and Spanish, Archbishop O'Malley speaks French, Italian and German.

Named coadjutor bishop of St. Thomas in the U.S. Virgin Islands on June 2, 1984, he was ordained a bishop on Aug. 2, 1984, and became head of the diocese on Oct. 16, 1985, when his predecessor retired.

In the Virgin Islands, he supervised the establishment of a new community of women religious, founded two Catholic TV stations and established a diocesan monthly newspaper. He opened soup kitchens, homeless centers, a hospice for the terminally

ill and services for the mentally ill and handicapped.

Pope John Paul transferred Bishop O'Malley to Fall River on June 16, 1992. After his installation there, he said his top priority would be the nationally publicized case of pedophilia involving former priest James R. Porter, who was accused of molesting 50 to 100 young boys and girls when he was a Fall River diocesan priest in the 1960s.

"The Church may seem distorted by sin and scandal, but it is the body of Christ," Bishop O'Malley said at a press conference after his installation.

Less than two months after his arrival, Bishop O'Malley issued the first draft of a proposed sex abuse policy that said, "No diagnosed pedophile will receive an assignment in the Diocese of Fall River."

In December of that year, the diocese reached a financial settlement with 68 people who said they were sexually abused by Porter.

CNS photo by Irene Hey, Florida Catholic



Bishop Sean Patrick O'Malley has been appointed by Pope John Paul II to head the Archdiocese of Boston.

The amount of the settlement was not disclosed.

In Palm Beach, where Bishop O'Malley was installed last Oct. 19, he succeeded Bishop Anthony J. O'Connell, who faced

several allegations of sexual misconduct from years earlier and had acknowledged abuse of a high school seminarian in Missouri.

Bishop O'Connell's predecessor in Palm Beach, Bishop J. Keith Symons, resigned in 1998 after admitting that as a priest he had sexually abused several altar boys.

Earlier this year, Bishop O'Malley was principal celebrant and homilist at the Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington on the morning of the annual Jan. 22 March for Life.

Currently chairman of the U.S. bishops' Committee on Consecrated Life and a member of the Ad Hoc Committee on Shrines and the committees on Marriage and Family Life and on the Catholic Campaign for Human Development, Archbishop O'Malley also has chaired the Committee on Missions and served on the administrative board and the committees on Priestly Formation, Hispanic Affairs, Migration and the Church in Latin America.

He chairs Region XIV of the U.S. Conference of Catholic Bishops, which includes Florida, Georgia, North Carolina and South Carolina, and serves as a member of the National Advisory Council.

He also has been a member of the board of directors of Catholic Relief Services and the Association for the Development of the Catholic University of Portugal.

In 1998, Pope John Paul appointed Bishop O'Malley to the Special Assembly for Oceania of the Synod of Bishops, which was held at the Vatican from Nov. 22 to Dec. 12. He also has served as apostolic visitor for several seminaries in Central America and the Caribbean.

The Archdiocese of Boston, established in 1808, is made up of five counties of Massachusetts and has a Catholic population of approximately 2.1 million out of a total population of 3.9 million. †

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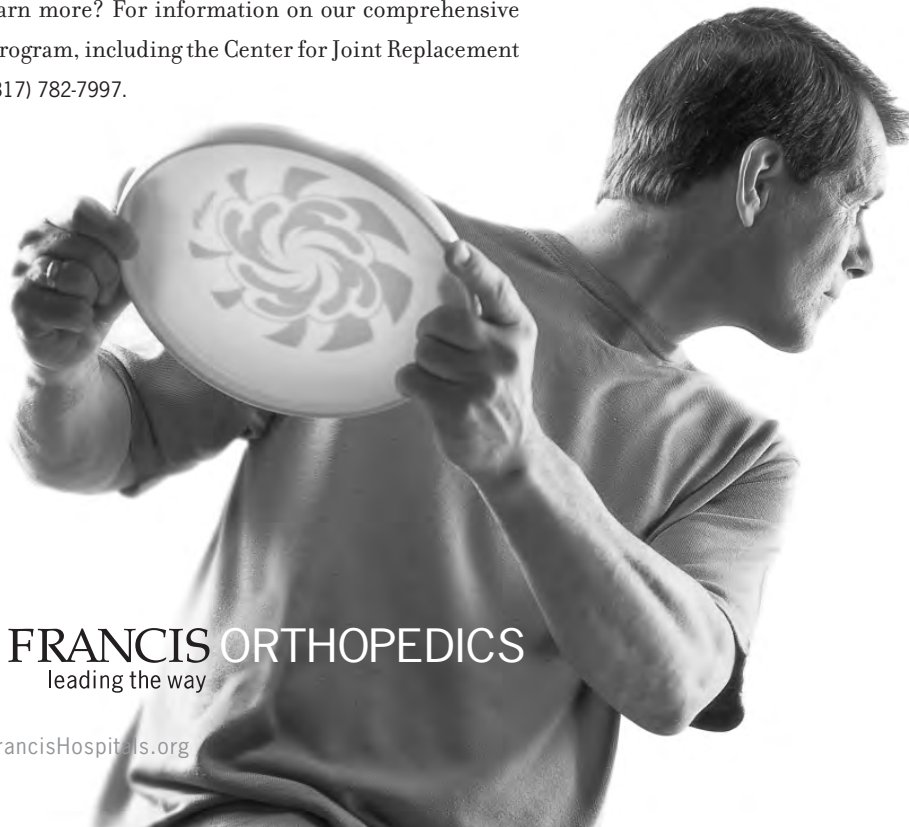
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Deacon with ties to archdiocese is ordained in Baltimore

Cardinal William H. Keeler of Baltimore ordained Deacon Matthew Buening to the priesthood on May 24 at the Cathedral of Mary Our Queen in Baltimore.

Father Buening is the grandson of the late George and Helen Buening of St. Mary Parish in Greensburg.

His father, Donald Buening, and his nine aunts and uncles attended Mass there and still live in the Archdiocese of Indianapolis.

About 50 relatives traveled to the Baltimore area on Memorial Day weekend to attend Father Buening's ordination, reception and first Mass.

Most of the family members made the trip by a rented tour bus christened "Father Matt's Busload of Buening's."

Before his ordination, Father Buening attended the Pontifical North American College in Rome and spent four years studying at the Gregorian University there. He will be returning to Rome for a fifth year of study before receiving a pastoral assignment next summer in the



Cardinal William H. Keeler of Baltimore poses for a photograph after ordaining Deacon Matthew Buening to the priesthood on May 24 at the Cathedral of Mary Our Queen in Baltimore. Members of the Buening family are from St. Mary Parish in Greensburg.

Archdiocese of Baltimore.

Father Buening returned to Indiana for a four-day visit in June and celebrated Mass at St. Mary Church in Greensburg and at several other churches in the archdiocese. †

Children's books for summer reading

Reviewed by Barb Frazee

WASHINGTON (CNS)—The following children's books are suitable for summer reading.

Safari Journal by Hudson Talbott. Silver Whistle (San Diego, 2003). 66 pp., \$18.

Using colorful photographs, a typeface that looks like it was hand-printed, and clever, sometimes humorous illustrations, Talbott has designed a "journal" full of interesting facts, Swahili words and a mysterious plot. The "journal" is by 12-year-old Carey Monroe, who gets to travel to Africa with her wacky Aunt Elaine. African animals, Masai cultural traditions, poachers and the evil Dr. Fatso contribute to a story that will interest as well as educate young readers. Ages 10-14.

Seven Lonely Places, Seven Warm Places: The Vices and Virtues for Children by April Bolton, illustrated by Brent Beck. St. Anthony Messenger Press (Cincinnati, 2003). 32 pp., \$19.95.

Virtues and vices are hard to explain to children, but Bolton does an amazing job of turning abstract words into simple descriptions. "Greed takes you where it's always empty, no matter how much you stuff in, and you say, 'I must have all and everything and nothing is enough and no one can have anything but me.'" Beck's colorful, two-page cartoon illustrations for each virtue or vice help bring home the point in an even clearer way. For young readers, this is a good read-aloud book. For all readers, it is a good starting point for a discussion with adults. Ages 6-13.

A Northern Light by Jennifer Donnelly. Harcourt Inc. (New York, 2003). 396 pp., \$17.

Set in upstate New York in the early 20th century, *A Northern Light* tells the tale of Mattie Gokey, a high school senior with college and writing aspirations. Mattie is forced to reconsider her plans, however, and care for her siblings after the death of her mother. Donnelly's novel includes intrigue, friendship, clever use of language—Mattie finds a new word in the dictionary each day—reality, dreams and romance, in a well-crafted, first-person tale that switches from events in the near past to the present. This book is a keeper, sure to keep teen readers turning pages and wanting more. Ages 14-up.

The Life of Jesus by Sally Grindley, illustrated by Chris Molan. DK Publishing Inc. (New York, 2003). 32 pp., \$17.99.

The story has been told by many, and Grindley has a nice narrative style, but it is the graphics and the illustrations that will keep readers interested in this version of

Jesus' life. Facing pages become 27-inch murals of a series of related events in Jesus' life. For instance, one set of pages takes the reader from the birth of Jesus to the angel's appearance to the shepherds, to the wise men's search for the babe to the kings' return home by an alternative route, with texts and illustrations blending into a smooth tale for the eye to follow. Jesus' features are a bit on the Anglo side but, in general, the rich illustrations and pull-out Bible quotes will appeal to all readers. Grindley's one-paragraph segments in the "People of the Bible" appendix add facts that most young readers will find interesting. Ages 5-up.

First Year Letters by Julie Danneberg, illustrated by Judy Love. Charlesbridge Publishing (Watertown, Mass., 2003). 28 pp., \$6.95.

Mrs. Hartwell has set up a classroom post office for her students to practice letter writing and share their thoughts. The letters, written throughout the year by different students, paint a picture of mayhem, mishaps and a teacher willing to go to great lengths to help her children learn. The very clever, humorous letters are offset perfectly by Love's comic illustrations of the little disasters, er, lessons. Ages 7-10.

High Heat by Carl Deuker. Houghton Mifflin Co. (Boston, 2003). 276 pp., \$16.

Deuker combines his knowledge of teens—he's taught school for 20 years—with his love of baseball for a fast-paced novel about growing up and beating adversity. When high schooler Shane Hunter's father is arrested for money laundering, his life turns upside down. When Shane seems to hit bottom, a caring coach and baseball bring him back—until a high-inside fast ball creates even more problems. Short, compelling chapters and good character development add to this book's appeal, especially to baseball fans. Ages 12-up.

Or Give Me Death: A Novel of Patrick Henry's Family by Ann Rinaldi. Gulliver Books (San Diego, 2003). 256 pp., \$17.

While Patrick Henry was traveling about the colonies working for independence for a budding young country, his family was dealing with his wife Sarah's mental breakdown. Rinaldi tells the story from the point of view of two of the oldest Henry daughters, who bore the brunt of running the household and raising siblings. Rinaldi, author of several historical novels, brings history to life and shows the struggle of decisions about keeping secrets or telling lies to protect family members. Ages 10-14.

(Barb Frazee is the mother of three children and is the international editor for *Catholic News Service*.) †

MARRIAGE SUPPLEMENT



Marriage

ANNOUNCEMENTS

Be a part of our Marriage Supplement

July 25, 2003, issue of
The Criterion

If you are planning your wedding between July 1, 2003 and February 1, 2004, we invite you to submit the information for an announcement on the form below.

Pictures

You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photograph. The picture must be wallet-size and will be used as space permits. We cannot guarantee the reproduction quality of the photos. Please put name(s) on the back of the photo. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline

All announcements and photos must be received by Wednesday, July 9, 2003, 10 a.m. (No announcements or photos will be accepted after this date).

— Use this form to furnish information —

Clip and mail to:
ATTN: BRIDES, *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206
Deadline: Wednesday, July 9, 2003, 10 a.m.

Please print or type:

Name of Bride: (first, middle, last)

Daytime Phone

Mailing Address City State Zip Code

Name of Bride's Parents

City State

Name of Bridegroom: (first, middle, last)

Name of Bridegroom's Parents

City State

Wedding Date Church City State

Signature of person furnishing information Relationship Daytime Phone

Photo Enclosed No Picture

salvation, and you do that in the name of the People of God.”

During the examination of the candidates, deacons Meyer and Robeson promised to consecrate their lives to God for the salvation of his people and unite themselves “more closely every day to Christ the High Priest, who offered himself for us to the Father as a perfect sacrifice.”

They also pledged to “celebrate the mysteries of Christ faithfully and religiously as the Church has handed them down to us for the glory of God and the sanctification of God’s people.”

And they resolved to “exercise the ministry of the Word worthily and wisely, preaching the Gospel and explaining the Catholic faith.”

Father Meyer was ordained to the diaconate on Oct. 10 while completing his seminary formation at the North American College in Rome, where he assisted Pope John Paul II with several Masses.

He will serve as associate pastor of Our Lady of the Greenwood Parish in Greenwood beginning on July 23.

Father Meyer celebrated his first Masses at 5:30 p.m. on June 28 at St. Barnabas Church in Indianapolis, his home parish, and at 11 a.m. on June 29 at St. Michael Church in Brookville, where he completed a pastoral ministry assignment during a summer break from seminary.

Father Robeson, a native of St. Louis, earned a doctorate at Indiana University in Bloomington, completed his seminary studies at Saint Meinrad School of Theology and was ordained to the diaconate on Dec. 21 at the cathedral.

He began his ministry assignment as associate pastor of St. Monica Parish in Indianapolis on July 2. His first Mass was at 5:30 p.m. on June 28 at St. Monica Church.

The new ordinands also will share part-time youth ministry duties for the archdiocese.

Father Joseph Moriarty, vocations director for the archdiocese, said the ordinands are faith-filled and talented men who are dedicated to serving God and the Church in central and southern Indiana.

“I rejoice with them as they enter the priesthood,” Father Moriarty said. “They’re fine men. I want them to know of my continued prayers. Their ordination is a blessing for the archdiocese, and reminds me of the fulfillment that comes in priesthood.”

Father Moriarty said 17 seminarians of various ages are currently studying for the priesthood for the archdiocese.

Nationally, the average age of men ordained this year is 36.8 years, according to a report released on May 21 by Father Edward J. Burns, executive director of the U.S. Conference of Catholic Bishops’ Secretariat for Vocations and Priestly Formation in Washington, D.C.

Father Moriarty said the ordinands excel at relational ministry and are able to help people of all ages see themselves as the body of Christ.

After their ordination last Saturday, the new priests greeted family members, friends and other members of the archdiocesan presbyterate during a reception in the Assembly Hall at the Archbishop O’Meara Catholic Center.

Father Meyer said he “was completely overwhelmed by the Holy Spirit” during the ordination Mass.

“As I offered my life to the Church and to God, who continues to give his life to us, I was completely overwhelmed with his grace to the point of shedding tears of joy,” he said. “I am inspired by the Holy Father’s witness of suffering and his example that, in the midst of trials and difficulties, you put your faith and trust in Jesus Christ, look toward the crucifix to find hope and salvation, and walk forward with hope, faith and joy because it is in that cross that we find everything.”

Father Robeson was especially pleased that his ordination was scheduled on the feast of the Immaculate Heart of Mary.

“I’m just so grateful for the Lord’s gift of the priesthood and for the opportunity to serve as a priest,” he said. “It’s a little

Photo by Mary Ann Wyand



Archbishop Daniel M. Buechlein poses with his new priests after the ordination Mass on June 28 at SS. Peter and Paul Cathedral in Indianapolis. St. Mary parishioners Dan and Ruthanne Robeson, from left, of Canandaigua, N.Y., join their son, Father Robert Robeson, with the archbishop and Father Jonathan Meyer, who is standing with his parents, Duane and Terri Meyer, now members of St. Lawrence Parish in Lawrenceburg.

Photo by Jennifer Lindberg



Photo by Mary Ann Wyand



Above, Ordinands Jonathan Meyer and Robert Robeson prostrate themselves before the altar during the Litany of Saints. Archbishop Buechlein asked that the blessing of the Holy Spirit be poured out upon the two men who would be ordained priests.

Left, Msgr. Joseph F. Schaedel, right, vicar general, and Father William Stumpf, vicar for the Vicariate for Clergy and Parish Life Coordinators: Formation and Personnel, pray over Fathers Robeson and Meyer during the ordination rite.

overwhelming. All my friends and family from over the years are here, and it’s a beautiful moment. It’s kind of like all the people who God has worked through in my life have converged here in this one moment. It’s wonderful.”

Looking back on his childhood years as an altar server, he said, “I’m pretty sure that the seed of my calling was there when I was young. My whole life, Mary has guided me and helped me. Whenever I put any kind of problem, or my life, into her

Photo by Mary Ann Wyand



Shortly after his ordination, Father Robert Robeson gives one of his first blessings as a priest to his parents in the Cathedral Parish rectory.

Photo by Mary Ann Wyand



Father Jonathan Meyer poses with Dorothy Oliver, his Aunt Dee, who he said was instrumental in his vocation because she prayed for him to become a priest every day before the Blessed Sacrament.

hands, she makes it right. I am just so grateful. Every time I think of Mary, I am overcome with emotion out of love for her, and that’s because it’s her love that has drawn me to Christ and has led me to the priesthood.” †

Church ministries serve a growing senior population

By Julie Sly
Catholic News Service

At St. Anthony Parish in Sacramento, Calif., numerous elderly parishioners among the parish's 2,000 households participate in a "Head to Toe" senior fitness class three mornings a week. Some senior members have signed up for a classroom refresher course designed to meet the needs of drivers over age 50, offered for parishioners by the American Association of Retired People.

Over the past year, seniors have also been a part of regular blood pressure and osteoporosis screenings, prescription awareness programs, and workshops offered on advanced directives for health care, long-term care options, and preparing wills and living trusts.

These programs are just one parish's response to the reality of an aging society. At the beginning of the current century, more than one in eight Americans—some 33.2 million people—was at least 65. By 2030, about one in five, or 20 percent, will be over 65.

The "oldest old"—those over 85—are the most rapidly growing older age group. Between 1960 and 1994, their numbers rose 274 percent. By 2050, they will be 24 percent of older Americans and 5 percent of all Americans.

This new cadre of older persons is in better health, is better educated and is more affluent than any other time in U.S. history.

So the challenge to parishes, dioceses and Catholic Charities agencies serving younger and older seniors is to collaborate, be creative in developing parish-based and Charities' programs, and build on the competencies of current Church ministries serving the elderly.

The Diocese of Galveston-Houston was one of the first in the nation to have an Office of Aging Ministry. Since 1974, it has offered a wide range of services and programs, which now involve about 110 parishes and include a newsletter, a lay advisory council and a senior senate with more than 80 members. The office also hosts an annual conference each June focusing on a topic of concern to seniors and participates in a senior advocacy day at the state capitol in Austin.

Katherine Bingham, director of the
See MINISTRIES, page 15



St. Barnabas parishioners Lillian and Edwin Kiesel of Indianapolis renew their marriage vows during the archdiocesan Golden Wedding Anniversary Mass celebrated by Archbishop Daniel M. Buechlein on Sept. 29 at SS. Peter and Paul Cathedral. They were married on Aug. 2, 1941.

Retirement travel can include religious pilgrimages to shrines

CNS photo



Free from the demands of work and raising children, seniors can enjoy their retirement by traveling to many religious sites that are scattered around the world. Someone who has had a devotion to Our Lady of Lourdes their whole life could, for example, take a trip to France to visit Lourdes and pray there.

By Willy Thorn
Catholic News Service

Many approaching their retirement years are looking forward to having the time and the money to travel.

But for Christians, travel to some of the world's most famous and noteworthy religious shrines and areas walked by faith-filled ancestors becomes more significant and meaningful than just a diversion.

"A pilgrimage is not a 'TWA Getaway Tour,'" Bob Faucett, the director of religious tours at Unitours said. "It is different."

"All of our Catholic pilgrimages are designed to visit sites that are important to us as Roman Catholics," he said, adding that these sites would be in addition to "places that a secular tour would also expect to see."

A tour to Rome, he said, would include a papal audience and visit to the Vatican as well as trips to "popular piazzas and ancient Roman ruins."

Many travel agencies provide packages and tours aimed specifically at Catholics. There are so many, in fact, you can journey just about anywhere in the world where there are Catholic sites to visit.

What these types of tours offer, according to Faucett, is balance between the secular and the religious.

"We encourage our pilgrimage leaders, mostly priests, deacons, religious or lay leaders, to bring their own balance to the ministry of leading a pilgrimage," he said, "a balance of spirituality and fun."

A Catholic priest escorts most groups, he noted. "We arrange for daily Mass at one of the significant sites the group will visit each day," he said. "When we ask pilgrims what

See PILGRIMAGE, page 12

Seniors have prescription alternatives

By Sharon Roulier
Catholic News Service

The cost of prescription drugs continues to rise rapidly in the United States. And those most affected by this increase—senior citizens—are sometimes finding it nearly impossible to afford the average of seven to 10 prescriptions needed on a regular basis.

"Prices are going up and profits [of the drug companies] are going up," said Linda Stone, western Massachusetts organizer for the Massachusetts Senior Action Council, based in Springfield, Mass.

"One woman called me to say that, between she and her husband, they were spending \$4,000 a year on prescription medications," said Stone. "On a retirement income, that's a lot of money."

National statistics illuminate the difficulty that many seniors are having in affording the prescriptions they need:

- The percentage of seniors who do not have prescription drug coverage varies substantially by state: California (18 percent), New York (19 percent), Pennsylvania (21 percent), Ohio (22 percent), Colorado (23 percent), Michigan (25 percent), Illinois (31 percent) and Texas (31 percent).

- Nearly four in 10 Medicare beneficiaries had no drug coverage in the fall of 1999.

- About 30 percent of all seniors currently have no outpatient prescription drug coverage.

- Almost one-quarter of all seniors said they did not fill a prescription because it was too expensive or they skipped doses of their medication to make them last longer.
- Eighty percent of retirees use a prescription drug every day.

states and online.

Every state has a State Health Insurance Assistance Program (SHIP). These programs help Medicare beneficiaries and their families with their health insurance choices and with problems that might arise.

The Internet's most complete list of SHIP Web sites and links can be found at www.hiicap.state.ny.us.

Several free online services offer help to seniors in finding programs and subsidies for which they qualify. One user-friendly service—BenefitsCheckUpRx—was launched in January 2003 by the non-profit National Council on the Aging. By logging on to www.benefitscheckup.org, seniors can learn how they can qualify for prescription drug assistance.

Other services that offer information on prescription drug savings and benefits are:

- Medicare (www.medicare.gov)
- Phrma, a service sponsored by the pharmaceutical industry that

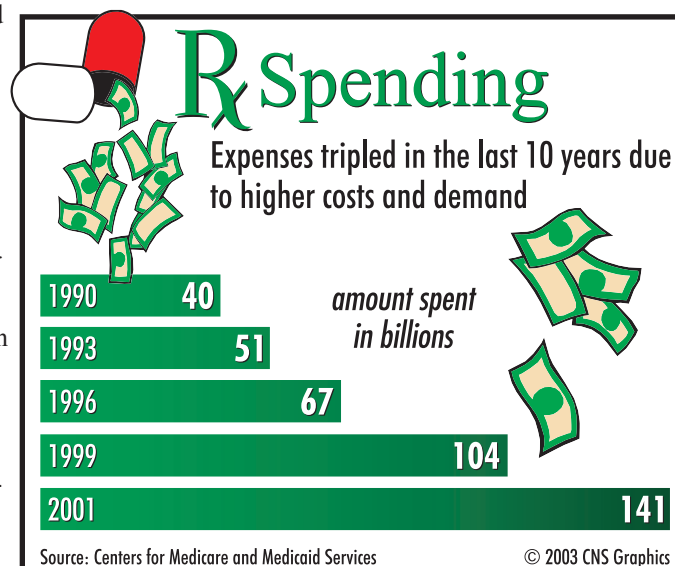
includes a search feature for drug-assistance programs for low-income individuals (www.phrma.org).

- The Medicare Rights Center, which includes a "Discount Rx Resources" feature (www.medicareriights.org).

- NeedyMeds, a non-profit organization that provides information on drug discount programs and cost comparisons of Rx discount cards (www.needymeds.com).

- The Together Rx Card, a pharmaceutical service that provides information on drug discount programs and cost comparisons of Rx discount cards (www.togetherRx.com).

See PRESCRIPTION, page 13



- Average out-of-pocket drug costs for all Medicare beneficiaries were estimated to be \$480 in 2000.

- Americans aged 65 and older account for more than 40 percent of all drug spending, but represent only 12 percent of the population.

Stone encourages seniors seeking better ways to manage the escalating costs of prescription drugs to take advantage of programs available through senior service organizations in their specific cities and

PILGRIMAGE

continued from page 11

was the highpoint of their pilgrimage, they will tell us 'when we celebrated Mass at such and such a place.'

"In Rome, this might include St. Peter's tomb beneath the Vatican or the catacombs or one of the major basilicas," he said. "In Paris, they will see the famous sites, but celebrate Mass at the church of St. Catherine Laboure or St. Vincent DePaul or Notre Dame.

"In Greece, our groups will cover the vast history and archaeology of the country, but we will also combine that with walking in the footsteps of St. Paul," he said. "As this country is mostly Greek Orthodox, we often celebrate our liturgies out of doors at sites significant to St. Paul's ministry."

Additionally, Unitours organizes other trips to such places as the Marian shrines of Fatima and Lourdes, Austria, Bavaria, eastern and central Europe, Great Britain, Ireland, Mexico, Switzerland, Turkey and—"in better times"—Israel, Faucett said.

According to Zlatko Stoparic, managing director of Classic Pilgrimages, most sites of the tours his company organizes are to places "visited by pilgrims only."

He stressed that tours through Classic Pilgrimages, as for those of other Catholic tour companies, draw upon the people who have familiarity with the Church as well as tour experience. "All our pilgrimages are accompanied with tour chaplains. Private and concelebrated Masses are provided on daily basis. All our tour escorts and local guides have a very thorough Christian and Catholic training and education."

Classic Pilgrimages is a division of Gate 1 Travel, and visits such destinations, according to Stoparic, as Jerusalem

Popular Pilgrim Sites



Fatima, Portugal

Shrine of Our Lady of Fatima dedicated to the revelations given to three young visionaries.



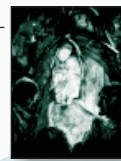
Mexico City

Home to the Basilica of Our Lady of Guadalupe, patroness of the Americas.



Rome

Vatican City State, seat of the pontiff, St. Peter's Basilica, Roman Curia, library and museums.



Lourdes, France

Marian shrine dedicated to the appearance of Mary to Bernadette Soubirous. A spring is associated with healings.



Holy Land

Biblical sites in Jerusalem, Bethlehem, Nazareth, Cana, Jericho.



Assisi

Home of St. Francis, patron of peace, and founder of the Franciscan order.

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and other sites in the Holy Land; Rome; Marian shrines in Ireland, France, Portugal, Spain and Poland; sites of eucharistic miracles in Italy, France, Portugal, Germany and Belgium; and "saints' footsteps" tours in Turkey, Greece and Ireland.

Not all destinations are international, though.

Rosanna Scicchitano of the Philadelphia Convention and Visitors Bureau said her organization coordinated an area pilgrimage tour that includes Catholic shrines in the city and surrounding countryside.

She noted that, while the bureau does not conduct tours, it promotes itineraries that can be customized by tour operators and leaders of groups, like pilgrims from a parish.

Pope John Paul II issued a statement in

2000 suggesting that all Catholics go on a pilgrimage, she noted.

"With one of the largest concentrations of shrines in the United States, the Philadelphia region is the perfect destination for Catholic groups," she said.

"Many people know Philadelphia for its historical importance—and as one of the earliest settlements for religious tolerance—but it is also a place of religious and spiritual significance."

In short, there are tour destinations as far from or near your home as you'd like or can afford.

"We have the greatest travel clients in the world—period," Faucett said of Catholics. "Our folks are pilgrims. As long as we do our job properly and give them what we promised, they are cooperative and appreciative." †



Pilgrims visit the Roman ruins in Rome, Italy.



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Service gives retirees chance to find new purpose

By Stephen Steele
Catholic News Service

When Rick Swearingen retired about two years ago, he searched for an activity that would give his life meaning. The Goldendale, Wash., Catholic, a member of his parish's Knights of Columbus council and the parent of three grown children and a foster child, decided that in retirement, he'd become a full-time volunteer.

"My wife was already busy volunteering at our parish. I knew I wouldn't be happy on the golf course or taking it easy at home," he said.

After checking with the Klickitat County Department of Aging to inquire where he could be utilized, Swearingen, a retired mechanic, became "employed" as a jack-of-all-trades for elderly in the mostly rural area.

He has constructed a number of handicap ramps for county residents, installed ceiling fans to help widows deal with the brutal summer heat, fixed plumbing problems and, just as importantly, provides good company.

In the central Washington State county, where temperatures can hover around zero for a good portion of the winter, Swearingen travels miles chopping wood for elderly residents whose fireplace is their only source of heat.

Although he said his work is easy, Virginia Falter, program coordinator for the county, said Swearingen provides a life-saving service for many elderly people.

"We had one widow in her 80s who called almost apologetically saying that she wasn't strong enough to chop her wood and could someone please help her. It gets pretty cold in the winter here. What would happen if Rick wasn't there for her?" Falter said.

Swearingen said he began volunteering as a way of "living out my Gospel calling."

"I figured you can't stay home and be idle all day," he said. "This was my way of doing the Lord's work."

Swearingen was nominated as volunteer of the year for Catholic Charities USA, which, in 2003, was in the last year of a \$288,000 grant from the federal Corporation for National Service to raise awareness of volunteer

See VOLUNTEER, page 14

PRESCRIPTION

continued from page 11

tical savings program founded by several drug laboratories. The program provides access to point-of-sale savings anticipated to range from approximately 20 to 40 percent off the price usually paid for prescription medicines at the pharmacy, directly from the manufacturers through a variety of savings options. In addition, during

the enrollment process, individuals of more limited income may qualify for further savings and, in some cases, free medicines. The card is available to an estimated 8 to 11 million Medicare enrollees who lack prescription

"A last resort for people who have no other options is that they can now order through Canada and get Canadian prices."

drug coverage and have annual incomes of less than \$28,000 (\$38,000 for couples).

Stone also suggests that seniors shop around for the best prices on their prescription drugs.

Keeping all prescriptions at one pharmacy helps one's druggist to track them. But drug prices can vary widely from one pharmacy to the next, so continual comparison shopping is necessary if prices appear high. Also, better deals can sometimes be found by shopping online or by mail order.

"A last resort for people who have no other options is that they can now order through Canada and get Canadian prices," said Stone.

One Web site, www.unitedhealthalliance.com, which is based in Vermont, provides three different pharmacies in Canada so shoppers can compare costs and order from the pharmacy they chose.

"I spoke to one woman who was spending \$1,400 per year locally ... at for the drug Tamoxifen," said Stone. "She is now getting it through Canada for \$162, which includes shipping." †

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Glucophage	500mg	100	\$74.99	\$72.57	\$77.76	\$16.80	64-74%
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Neurontin	300mg	100	\$123.99	\$122.17	\$129.98	\$69.30	38-45%
Plavix	75mg	28	\$101.72	\$96.31	\$99.86	\$64.53	36-40%
Pravachol	20mg	100	\$283.30	\$249.99	\$271.10	\$105.65	58-64%
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VOLUNTEER

continued from page 13

opportunities for the retired and elderly. "The one thing seniors bring to their volunteer activities is their wealth of experience," said Jane Stenson, director of community services for Catholic Charities. That experience "makes seniors very effective volunteers, once they're matched up with something that matches their interests or area of expertise," she said. Many new retiree-volunteers tell Catholic Charities staff, "I always wanted to do this [volunteer], but I never had the time," she said.

"Between raising a family and balancing work, a lot of people don't have the time when they're younger. But once the kids are grown and they've left their jobs, people find they need something to fill that void," she said.

Stenson said that while Catholic Charities doesn't break down volunteer members by age, a conservative estimate is that more than half of Catholic Charities' volunteers are older than 55.

"People are looking to give meaning to their lives, and volunteering is a great opportunity," she said.

Most local governments have Department of Aging services that seek volunteers. But Churches also provide a valuable outlet and have needs to meet.

"Catholic Charities of their local parish is a good place to start because of the faith dimension. Faith is often the big motivator" for charitable work, she said.

(Retirees or senior citizens interested in volunteering can find out more by logging on to the Catholic Charities Web site at www.catholiccharitiesinfo.org or the U.S. government's Web site at www.joinseiorservice.org.) †



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MINISTRIES

continued from page 11

office, said parish groups for seniors include 30 to 400 members in each group. "It's a definite benefit if seniors can come together for socialization or days of prayer and renewal," she said. "It keeps older seniors from being isolated and many seniors plan events for other seniors."

Though the aging ministry has been successful, Bingham worries about how parishes and agencies can continue to meet the needs of the "oldest old."

Parishes are "getting many more calls from seniors looking for affordable housing and assistance in paying for medication," she noted. "We are looking at serving a lot of older adults—mostly older women—because they grow old in greater numbers and many don't have pension benefits." Many women over age 85 are living on a Social Security income of \$500 to \$700 a month, with some paying up to 70 percent of their income on housing alone, she added.

Bingham said her office works closely with Catholic Charities in Galveston-Houston on cases of elder abuse or neglect and case management to homebound elderly persons. She also cited developing "caregiver support" and respite care programs as a present and future challenge for parishes and Charities' agencies.

Caregiver support and volunteer respite services for caregivers in five Minnesota counties are among the expanding programs for seniors provided in the aging services division of Catholic Charities of the Archdiocese of St. Paul and Minneapolis. The program provides in-home support for seniors over 60 who are unable to stay alone for more than two hours, do not require hands-on care in the absence of the caregiver, and are at risk of institutionalization.

Most of the volunteer respite workers, who go in to provide a break to caregivers for up to four hours per week, are volunteers from parishes, said Sharon Rebar, administrator of aging services in St. Paul-Minneapolis. "This is quite a commitment on their part to do this every week, and some wonderful relationships have been formed," she said.

Two other aging services offered by Catholic Charities are care management for low-income older adults in Ramsey County, who have few resources and little or no support from family members, and "Elders Counseling Elders," peer counseling for adults age 60 and older experiencing mild to moderate depression, anxiety or adjustment difficulties.

The care management serves some 200 seniors on an ongoing basis, mostly women in their 80s, some of whom are chronically mentally ill, Rebar said. "These people are very vulnerable, so it is a challenge," she said. The program will soon be expanding, with a full-time care manager stationed in a Catholic elder-care facility in Minneapolis to offer services and outreach to seniors in parishes.

The elder counseling program, which began 18 months ago, is "a cost-effective way to meet the needs of seniors, and provide services in their home, because older people are very reluctant to seek mental health services outside their home," Rebar said.

Catholic Charities' agencies across the country are continuing to diversify to meet the needs of the growing senior population, according to Jane Stenson, director of community services for Catholic Charities USA, based in Alexandria, Va.

"The current funding climate is forcing agencies to be creative and innovative in their programs," she said. "More and more agencies are collaborating with parishes to create support systems for seniors who want to remain at home, but need some assistance." †



St. Thomas Aquinas parishioner Jeanne Riteris, right, helps 86-year-old Irene Reese with her strength and mobility exercises at A Caring Place, a Catholic Social Services Adult Day Services facility at Fairview Presbyterian Church in Indianapolis. St. Thomas Aquinas Parish, Fairview and two other Protestant Churches help support the Catholic Social Services ministry.

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Archbishop Pilarczyk heads Catholic Common Ground Initiative

WASHINGTON (CNS)—Archbishop Daniel E. Pilarczyk of Cincinnati took over the helm of the Catholic Common Ground Initiative on June 27. He succeeds Archbishop Oscar H. Lipscomb, 71, of Mobile, Ala., who has chaired the initiative since October 1996.

Cardinal Joseph L. Bernardin of Chicago established the initiative in August 1996, just months before his death from cancer. His goal was to end bitter divisions in the U.S. Church through dialogue, reconciliation and building a new sense of unity and mission based on all Catholics' common ground of faith in Jesus Christ.

Marymount Sister Catherine M. Patten of the National Pastoral Life Center in New York, national coordinator of the initiative, announced the change in leadership at an evening gathering at The Catholic University of America for the fifth annual Catholic Common Ground Initiative Lecture.

She said Archbishop Pilarczyk, 68, who is also a founding member of the initiative, has agreed to serve a

three-year term as chairman.

In the lecture, Father Joseph A. Komonchak, a theologian at Catholic University and a leading expert on the Second Vatican Council, discussed divisions during the council and ways the bishops participating in it worked to resolve their differences.

Before Father Komonchak spoke, Archbishop Lipscomb conferred the Cardinal Joseph Bernardin Award on Archbishop Harry J. Flynn of St. Paul-Minneapolis for his years of work promoting reconciliation, especially with those who as children were victims of sexual abuse by priests.

Noting that dialogue is at the heart of the Catholic Common Ground Initiative, Archbishop Lipscomb said, "Dialogue begins with listening. ... True dialogue begins when one is convinced that the other is truly listening—listening to the words, listening for the meaning, listening to grasp the significance of what the other is saying. Once that is established, dialogue, as seeking the truth together,

can begin."

He said the Diocese of Lafayette, La., was "torn apart" over cases of clergy sexual abuse of children when Archbishop Flynn was assigned there in 1986 as coadjutor bishop.

As coadjutor and later bishop of Lafayette, the archbishop gained a reputation for "listening with an understanding heart" and taking the steps needed to bring reconciliation and healing, he said.

"It was not surprising," he added, "that the conference of bishops turned to Archbishop Flynn" last year to chair the Ad Hoc Committee on Sexual Abuse when the bishops realized they had to respond at a new level to the sexual abuse crisis in the Church.

He also cited the archbishop's pioneering work on the issue in the St. Paul-Minneapolis Archdiocese, which he has headed since 1995.

"For Archbishop Flynn, dialogue is not a strategy but a habit of being," he said.

Father Komonchak said most observers of Vatican II, trying to explain the conflicts going on there, tended to divide participants into two camps, with conservative and progressive as the most common categories.

The "great weakness" of such bipolar characterizations, he said, is that they do not "permit one to notice, to describe or to explain differences, often important, within the camps of the cowboys and Indians."

Asking what the council might teach Catholics today about handling divisions among them, Father Komonchak began with a caution.

"There is one problem in the contemporary Church to which I don't think there is a parallel in the experience of Vatican II," he said. "At the council, the differences I have pointed to were differences within the household of faith, and by faith I here mean the substantive sets of meanings and truths that constitute the Church."

The council fathers "may have argued fiercely" whether a particular point was settled or not, "but they were at one in recognizing the constitutive role of doctrine and the importance of defending the faith once delivered to the saints," he said.

"But I think what Charles Taylor describes as 'the new individualism' is very widespread in our culture and even among Catholics," he said, referring to the professor of philosophy who wrote *Varieties of Religion Today: William James Revisited*.

"This is the tendency to reduce religion to one's own very personal, even private, spirituality" that admits no external rules of belief or action, the priest said.

If Taylor's analysis is correct, he said, "there are many people claiming to be Catholic who couldn't care less" about current divisions among Catholics on matters of doctrine, worship and morality.

For those who do care, he suggested that the very structure and process of the council—the presentation of texts, the free and open discussion and debate, and the amendment process, often involving conciliation and compromise in order to reach consensus—may provide a helpful model for dealing with today's divisions.

He also noted that one problem apparently not anticipated adequately by the council in its efforts to communicate to the modern world more effectively was the fact that "there is no single audience in the world today, which raises the question whether it is possible to be pastoral on a worldwide scale."

Archbishop Pilarczyk, who delivered a response to Father Komonchak's talk, said he found that question "very interesting."

"It might be recast as follows: How much pastoral directive can come from a central authority before it stops being pastoral and becomes exclusively canonical?" he said.

He also noted that one of the underlying debates in the council, the question of the relative authority of Rome and the local or regional bishops' conferences, "is still being dealt with" 40 years later. †



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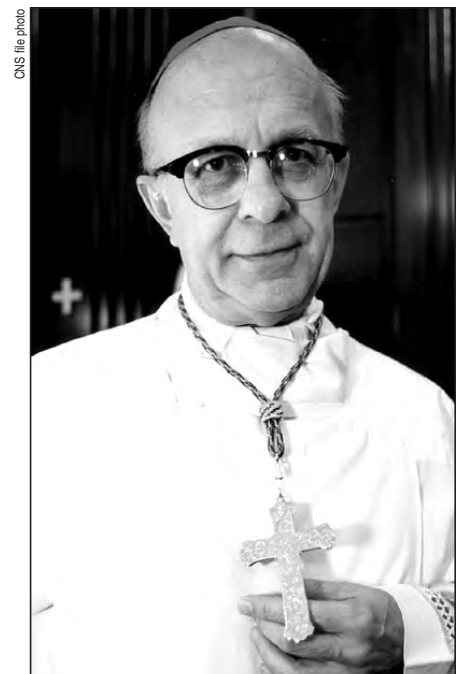
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Archbishop Daniel E. Pilarczyk of Cincinnati, Ohio, is pictured in an undated file photo. He was recently named to head the Catholic Common Ground Initiative, an organization founded by the late Cardinal Joseph L. Bernardin of Chicago to end polarization in the Church and revitalize its faith-centered mainstream.

Celibacy is meaningful way to live in union with God

By Fr. Warren Sazama, S.J.

I blanch when I hear people say to me almost breathlessly, "Oh, Father, you priests make such sacrifices!"

I matter-of-factly respond, "Yes, but no more than other people who make a serious commitment with their lives."

That a healthy man with options chooses to live his life without sex or a wife and children, and can live a happy, fulfilling life that way seems unthinkable to many people.

But, do you know what? Jesus did.

And Jesus invited his disciples to give up marriage for the sake of God's reign (Mt 19:12). Moreover, he promised a hundredfold return in happiness and fullness for those who do (Mt 19:29 and Lk 18:29-30). In my experience and in that of many celibate brothers and sisters, he's right.

Before discussing the positive aspects of celibate loving, I'd like to clarify my statement that all people who make serious commitments with their lives make sacrifices.

With a 50 percent divorce rate in this country, I think we all know that a successful marriage involves a lot of work, some pain and suffering, and much sacrifice.

I was a high school chaplain and counselor for 19 years, and I'm in awe of the sacrifices that parents make for their children—from changing diapers in the middle of the night to financial sacrifices which often entail giving up many things they might like to have for themselves, to putting up with rebellious teen-agers who think they know it all and their parents

God calls some people to celibacy

By Fr. Dale Lauderville, O.S.B.

"Celibacy," derived from the Latin "*caelebs*" ("unmarried, single"), refers in the Christian tradition to the unmarried way of life to which priests and religious men and women commit themselves.

About 54 A.D., St. Paul instructed the community at Corinth on issues of the married and single ways of life. He was careful to distinguish between commands from the Lord, such as prohibition of divorce (1 Cor 7:10), and those he provided on his authority as an Apostle.

He addressed them as individuals "called" by the Lord and exhorted them to embrace the way of life the Lord had assigned to each of them (1 Cor 7:17-24). He urged those who could remain single to

know nothing.

When I look at the sacrifices that married couples and parents have to make, the sacrifices I've made can seem almost easy in comparison.

This is not to say, of course, that marriage and parenthood don't also involve many rewards and satisfactions, but so do religious life and priesthood, and the joys and freedom of loving in a celibate fashion.

Marriage is one particular way of loving. Some people feel called to love in a more universal way that is particularly suited to a life of ministry. Celibacy is a way of loving.

I completed my theology studies at the Jesuit School of Theology in California, which is part of an ecumenical consortium of theological schools.

Quite a few of the Protestant seminarians there were what they sympathetically referred to as "Preachers' Kids." Many lamented that their father, who was a minister, often seemed to be available to help everyone else, but was not at home very much to spend time with them.

This shouldn't be too surprising. There is an inherent tension between ministry and the commitment of marriage.

Loving celibately frees one to love more broadly without worrying about neglecting one's spouse and children.

It's hard to imagine Jesus, with a wife and children, saying he can't go to preach the Good News in the next town because he has to take the children to soccer practice. Or that he can't move to another town because his wife has a job in Bethsaida.

Ministry calls us to a more universal,

do so to promote "good order and undivided attention to the Lord" (1 Cor 7:35).

In 1 Corinthians 6, he explained that the body of each baptized person is a "temple of the Holy Spirit," the presence of God or the "holy" is to be found in each individual, and the body is a privileged place in which God communicates with a person's spirit.

Celibacy is a demanding gift from God and a reminder that our lives as Christians are not confined to the here-and-now. Those called to it can only live this way of life with integrity if they keep searching for God.

(Benedictine Father Dale Lauderville is a Scripture scholar at St. John's University in Collegeville, Minn.) †



By the grace of God, priests are able to make a significant difference in people's lives. Celibacy offers a joyful, rich and meaningful way to live life in union with God and to help build God's reign on earth.

free form of loving than marriage readily allows.

What is the "hundredfold" that Jesus promises in return for sacrificing family, sex and marriage for the sake of God's reign?

Probably the easiest way is to answer from my personal experience. I cannot imagine a more meaningful life. By the grace of God, I've been able to make a significant difference in many people's lives because of my celibate form of loving.

My former students often come back for advice, the celebration of special moments in their lives or support in difficult times. Often, they become adult friends.

The joy of experiencing God working through me and using me to help someone grow closer to God and experience the liberation of the Gospel is the ultimate high for me that has never seemed to lessen over the years.

Being celibate gives me a special relationship with God as my spouse. My celibate way of loving frees me to love so many more people around the world—in Australia or at the Pine Ridge Indian

Reservation or in California or all over the Midwest—than I otherwise could imagine.

As a member of a religious community, I have been gifted with many wonderful older brothers and spiritual fathers to learn from and be inspired by, younger brothers to mentor and receive energy from, and lifelong friends and companions.

Is celibacy for everyone?

Obviously not. It is a special calling. As a vocation director, I talk to young people who feel called to love in this more free and expansive way. I experience it in myself.

But others feel called by God to love as a married person, and this clearly is also a wonderful way of loving that the Church blesses with a special sacrament.

But for those called to a celibate way of loving, this can be, if lived well, a joyful, rich, very meaningful way to live life in union with God and in the giving of oneself to others to help build the reign of God on earth.

(Jesuit Father Warren Sazama is director of vocations for the Wisconsin Province of the Society of Jesus.) †

Discussion Point

Celibacy is 'a sign of heaven'

This Week's Question

As a priest, what do you find most noteworthy about the commitment of celibacy?

"I celebrated my golden jubilee as a religious last year, and I've been ordained as a priest for 45 years. We embrace our celibacy because we see it as something everlasting, ... a sign of heaven. It is a gift I give to others. I can extend my love to many by not being limited to my own biological family." (Father Frank Timar, M.S.C., Sycamore, Ill.)

"I believe that clerical celibacy enables us to focus more pointedly on the needs of our people. It enables us to give wholehearted concentration to our relationship with God and to serving the spiritual

needs of our people." (Father Norman King, Sparks, Nev.)

"Celibacy helps me to go beyond myself and to reach out to others. It breaks the barrier of love for a particular family, allowing me to be available to serve all people at all times. For me, it is true freedom without limits." (Father Vincent Manuel, Alexandria, La.)

Lend Us Your Voice

An upcoming edition asks: Describe an occasion when your parish made its voice known on a public issue.

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



From the Editor Emeritus/John F. Fink

Important events: Henry VIII defies pope

Thirty-sixth in a series

Pope Clement VII excommunicated King Henry VIII of England in 1533.



Thus began a long and bloody period in English history as monarchs fought over religion. It is the 36th on my list of the 50 most important events in Catholic history.

Henry VIII started out as a champion of Catholicism. After Martin Luther rejected five of the sacraments, Henry wrote a book defending the seven sacraments. In recognition, Pope Leo X bestowed on Henry the title "Defender of the Faith."

But later, Henry decided he no longer wanted to be married to Catherine of Aragon. She had borne him three sons and one daughter, but all three boys had died, so there was no male heir to the throne. Earlier, Henry had gotten a dispensation from Pope Julius II so he could marry Catherine, his brother's widow. Now he appealed to Pope Clement to declare that dispensation invalid and hence the

marriage null and void so he could marry Anne Boleyn.

The pope commissioned England's Cardinal Thomas Wolsey to examine the evidence and render a decision. Catherine, however, appealed the case to Rome. Her nephew, Emperor Charles V, also objected to declaring the marriage invalid. The pope, therefore, refused to approve the annulment.

In 1533, after Cardinal Wolsey's death, Henry persuaded the pope to make Thomas Cranmer the archbishop of Canterbury. Cranmer had secretly accepted Protestant teachings and had married. After becoming archbishop of Canterbury, he pronounced Henry's marriage to Catherine invalid and validated the marriage that Henry and Anne Boleyn had already contracted. That's when the pope excommunicated Henry.

In 1534, Henry decreed the Act of Supremacy, making the king the head of the Church in England. He obliged every English subject to take the Oath of Succession and thereby recognize the validity of the marriage between Henry and Anne. Anyone who refused was, by that very fact, guilty of treason.

Some loyal Catholics did refuse and

were duly executed—usually by being drawn and quartered, a most gruesome method of execution. The most noted men who refused were John Fisher, chancellor of Cambridge, and Thomas More, former chancellor of England. Henry, though, permitted them to be executed by beheading in 1535.

Henry had made his break with Rome. He had Thomas Cromwell close convents and monasteries and confiscate their property. He also had a succession of wives. He had Anne Boleyn executed in 1536, and married Jane Seymour, who died in childbirth. He then married Ann of Cleves, and divorced her within a year. His fifth wife, Catherine Howard, was beheaded in 1542, and his sixth wife, Catherine Parr, was about to be executed when Henry died in 1547.

Despite all this, Henry continued to consider himself an orthodox Catholic. After he died, Edward VI, the son of Jane Seymour, succeeded him. Edward, only 10 when he became king, was raised a Protestant. Thomas Cranmer issued the *Book of Common Prayer* in 1549, and this is considered the first official act of England's conversion to Protestantism. †

The Bottom Line/Antoinette Bosco

Outward appearance and self-esteem

I was at a gathering recently that brought together a lot of women who



hadn't seen each other in a while. Some of the comments I heard were: "You look great," "You've put on a little weight, but you look good," "Your hair really got gray," and so on.

Almost all the greetings had to do with some kind of comment on appearance. I was not surprised. We'd have to be unconscious not to know that in American culture today we, especially women, place enormous value on the externals—what we look like.

I remember a few years back reading of a "self-esteem survey" done by *New Woman* magazine. In interviewing 600 men and women, it found that nearly half the women had low self-esteem, while only one-third of the men did. And what contributed to women's self-esteem? Satisfaction with their bodies and their looks. Clearly, many women were suffering low self-esteem because they hated their looks.

Should anyone doubt that, just think about conversations you've had with friends. How often have you heard people tell you all the things that are wrong about their appearance: too short, too tall, too fat, nose too big, skin too rough, hips too wide, bad hair day and so on. It's not surprising that we've gotten fixated on appearance in an age where we internalize ideals of beauty created and continually served by television.

What accounts for what might be a lifelong dissatisfaction with one's appearance? It may be due more to one's early experiences than to anything else. All too many of us stopped liking the way we looked because of family messages.

I remember how long it took me to get over the self-consciousness I had about my looks after hearing my mother tell me from the time I was an adolescent that if my nose were smaller, my lips fuller and my face not quite so round, I'd be really pretty. Oh well!

The biggest problem, though, was weight, because my mother was obsessed about pounds, and God help us if she ever saw us with our stomachs sticking out! Even when she was almost 90, she weighed herself every morning and every evening to make sure she didn't get above 105 pounds.

Now, when a mother is that fixated on weight and she has five daughters, you can imagine what gets passed on to them! My older sister simply rebelled; the rest of us still make sure we never put on too many extra pounds.

To emphasize the importance of early family messages, I remember once when I was about 12 we had visited a family whose daughter was graduating from high school. In the car coming home, my mother said she felt sorry for the girl because she was so homely. My father said that she may not have been pretty, but she was smart, had a great personality, was a hard worker and, most important, a loving daughter and a really good girl. His admiration—and his value—came though loudly and clearly, and I internalized his message forever.

There's so much more to life and people than appearances. In all the talk about a return to family values, let's place the theme expressed by my father up front again so we can look for beauty where it really resides, in the heart and soul, not in the face and body.

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

Cornucopia/Cynthia Dewes

Let's not forget our endowment

Whether we approve or not of the recent war with Iraq, this is Independence Day and on this day we would hope to be one as a nation. Our



country, like the Catholic Church, is so vastly encompassing of all kinds of people that not every individual will always agree with another about anything.

In the United States of America, we've included, and continue to include, people from every race, religion, ethnic background, nation or political persuasion. Our citizens illustrate every possible level of education or degree of technical skill, and conduct every kind of profession, business, trade or occupation there is, including criminal.

With such diversity, it's no wonder we disagree about things most if not all the time. But, what's more important is that we focus on a few basic truths, which we uphold in our own unique ways. On a national holiday such as this Fourth of July, it's our privilege and our duty to re-examine those truths and the ways we

maintain them.

The Founding Fathers, in the Declaration of Independence, said, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

Over time, we've grudgingly accepted the original intention that women, blacks and other minorities are included in the "men" who are created equal part. We're certainly not yet perfect in the ways we handle this equality, but we're trying.

Then we come to "endowed by their Creator." What everyone took for granted when this document was written, namely that we exist by the will of an unseen creator/God, is now something of an embarrassment to the many Americans who claim indifference, if not downright hostility, to religious expressions of any kind.

This view extends to the "unalienable rights" promised to us. Indeed, "unalienable" now applies only to the rights of pregnant mothers, not to those of their unborn infants or even the fathers of their children. Legal abortion ignores their "endowment" by their Creator.

Our unalienable right to liberty is also

threatened nowadays. Instead of enjoying the freedom of religion envisioned by the Founders as part of our individual liberty, we suffer "freedom from religion" in any public venue. Our desires to express religious sentiments in any way are denied in the public schools and courthouses.

Our right to the "pursuit of happiness," on the other hand, has been given *carte blanche*. Freedom to pursue happiness has come to mean license to do just about any darn thing we feel like, and the more outrageous the better. It seems to be a right to do whatever is possible.

My Norwegian cousin once told me that he was probably related by blood to everyone in Norway, it being such a small and homogeneous country. My hope is, especially on this day, that we Americans would be homogeneously related by respect for the self-evident truths declared so eloquently by our forefathers.

Ours is the first nation based on the idea that we are endowed by our Creator with unalienable rights to be free, in the religious sense of the word. Let's not be the last.

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

Faithful Lines/Shirley Vogler Meister

Freedom is more of an action than a word

On a small scrap of paper, I wrote the following note, found recently in a stack of papers: "In America, we are so certain of our right of free speech that we suspect anyone who demands to use it." My friend—playwright/fiction writer/essayist/actor Hank Fincken—shared this with me in 1987.

Neither he nor I remember the circumstances for my saving his comment, although they might've been political. However, it doesn't matter. As we mark the Fourth of July with fireworks, picnics, parades, and other fun celebrating freedom, it behooves us to ponder Fincken's words.

Judging by the letters of opposing viewpoints published in *The Criterion*, our archdiocesan newspaper has never shirked its responsibility to allow differences of opinion via letters in print. I applaud that. We're a nation founded on

such freedom, as stated in the First Amendment to the U.S. Constitution:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

Our Bill of Rights—the first 10 amendments to the original Constitution—have been legally challenged repeatedly, as readers can learn for themselves on the Internet at www.firstamendmentcenter.org. That's how the freedom of our forefathers works—even if this makes us a nation of protesters, founded on the right principles.

Remember, Christ was a protester, too, dying by crucifixion to fulfill the Scriptures and change the "old order." In St. Paul's Letter to the Galatians 5:1, we read, "For freedom Christ has set us free; stand fast, therefore, and do not submit to a yoke of slavery."

In Galatians 5:13-14, St. Paul adds, "For you were called to freedom, brethren;

only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. For the whole law is fulfilled in this: *You shall love your neighbor as yourself.*"

We have freedom guaranteed by our Constitution, but we also have a freedom that Christ offers, which calls us to serve others, especially in helping them be free. How we express and live these freedoms naturally influences the course of history.

In the early 1970s, a Rhodes Scholar and musician-turned-actor, Kris Kristofferson, wrote a song with these words: "Freedom's just another word for nothing left to lose."

Please ponder them, too; for when we're truly free, we're held by nothing, so nothing can be lost. When we live our lives for Christ, we metaphorically die to the things of this world.

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

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

The Sunday Readings

Sunday, July 6, 2003

- Ezekiel 2:2-5
- 2 Corinthians 12:7-10
- Mark 6:1-6

The first reading this weekend is from the Book of Ezekiel. Ezekiel is regarded as one of the Major Prophets of the ancient Hebrew religion.



Prophets evidently were many in the long generations of what now is called Jewish history. Today, evidenced by the writings in the Old Testament,

we have the words and names of only a few of these prophets.

The prophets did not invent doctrine. Instead, they called the people to a strict observance of the existing doctrine as written in the Torah, or the Pentateuch. On occasion, but on rare occasions, the prophets were well received by the people. More often, they were ignored or scorned by the populace.

As much as providing a message about God's law itself, the prophets collectively and individually remind us of human limitation.

All humans are limited in knowledge and judgment. Their fears and selfishness inevitably get in the way.

Important for all the prophets was the sense that they spoke not for themselves, or from their own human wisdom, but for and from God.

This reading expresses this belief. God guides the prophet, with the purpose of bringing rebellious, unwise humanity back to its senses.

For the second reading, the Church provides a passage from Paul's Second Epistle to the Corinthians.

Often in his writings, Paul refers to tribulations and inadequacies. Scholars

cannot agree on the exact nature of all these problems, especially what seems to have been personal, physical problems experienced by the great Apostle.

However, God's help and strength enabled Paul to withstand all his difficulties. No earthly hurdle could prevent the inevitable movement of salvation in Jesus, brought through the instrumentality of Paul.

St. Mark's Gospel is the source of the last reading. It is a chronicle of the passage of Jesus through the towns and byways of Galilee.

People could not grasp the Lord's identity. His persuasiveness suffered because the people knew Mary and the Lord's relatives. He seemed to be just simply the neighbor and companion they had known for years.

This story is actually about these neighbors and companions. They were not necessarily bad people. They simply were human beings with human limitations. Giving into these limitations, they obstructed the divine process of faith in themselves. As a result, they could not experience the effects of God's power.

Reflection

The readings this weekend make two fundamental points, both vital to an understanding of personal redemption.

First, humans of every age and circumstance are basically, fundamentally and essentially limited. Aggravating this situation is the fact that people do not realize, and indeed resist the realization of, their limitations.

This situation very much leads to sin, and to dependency upon sin.

Second, God constantly, unrelentingly, reaches out to heal, repair and empower human beings. He spoke through the prophets. He spoke through Jesus, the Son of God.

It is for us all to recognize our need for God and to hear Jesus. †

Daily Readings

Monday, July 7
Genesis 28:10-22a
Psalm 91:1-4, 14-15
Matthew 9:18-26

Tuesday, July 8
Genesis 32:23-33
Psalm 17:1-3, 6-8, 15
Matthew 9:32-38

Wednesday, July 9
Genesis 41:55-57; 42:5-7a, 17-24a
Psalm 33:2-3, 10-11, 18-19
Matthew 10:1-7

Thursday, July 10
Genesis 44:18-21, 23b-29; 45:1-5
Psalm 105:16-21
Matthew 10:7-15

Friday, July 11
Benedict, abbot
Genesis 46:1-7, 28-30
Psalm 37:3-4, 18-19
Matthew 10:16-23

Saturday, July 12
Genesis 49:29-32; 50:15-26a
Psalm 105:1-4, 6-7
Matthew 10:24-33

Sunday, July 13
Fifteenth Sunday in Ordinary Time
Amos 7:12-15
Psalm 85:9-14
Ephesians 1:3-14
or Ephesians 1:3-10
Mark 6:7-13

Question Corner/Fr. John Dietzen

Bishops' liturgy committee monitors SARS outbreaks

QI am a nurse. In light of the SARS (severe acute respiratory syndrome) infections, I'm concerned about the continuing practice of the sign of peace during Masses. Shouldn't that be eliminated now to protect people from becoming infected?



Is the Catholic Church doing anything to deal with this danger to health? (Pennsylvania)

ABy coincidence, your question arrived in the same mail as a newsletter on the subject from the American Bishops' Committee on the Liturgy (BCL). It responds well to your concerns, and describes what committee members are learning and doing about coping with the problem.

The BCL quotes the national Centers for Disease Control (CDC) on the best way to prevent transmission of SARS.

The CDC information notes that, "As with other infectious illnesses, one of the most important and appropriate preventive practices is careful and frequent hand hygiene. Cleaning your hands often using either soap and water or waterless alcohol-based hand sanitizers removes potentially infectious materials from your skin and helps prevent disease transmission."

In some heavily affected areas, bishops have introduced measures regarding the distribution of holy Communion, the sign of peace and the sacrament of penance.

However, there is, according to the BCL, no evidence that widespread liturgical adaptations for the prevention of transmission of SARS are needed at this time.

Again, according to the Centers for Disease Control, cases of SARS continue to be reported primarily among people who traveled to affected areas or who in some cases have cared for or lived with a SARS patient.

To protect U.S. residents, people suspected of having SARS are isolated from others, receive medical care and are carefully monitored.

Travelers who may have been exposed to SARS receive instructions on what they should do if they become ill.

No general plans exist, therefore, to change the liturgy because of the SARS outbreak.

The Secretariat for the Liturgy in Washington, D.C., will continue to moni-

tor the situation to provide the best possible advice to diocesan bishops.

Even in these circumstances, it is necessary to remember that bishops are still responsible for liturgical practices in their dioceses. Thus, no priests or laypersons have authority on their own to change or restrict options in the celebration of the liturgy without consulting the diocesan bishop.

QWhat is a doctor of the Church? For example, the introduction to *Philothea* by St. Francis de Sales describes him as a doctor of the Church. St. Augustine and St. Therese of the Child Jesus are also mentioned. Why are they called doctors? (Illinois)

ADoctor of the Church is a title given since the Middle Ages to theologians, men and women, of acknowledged holiness and knowledge whose writings and teachings have been of exceptional value to the Church. ("Doctor" is Latin for "teacher.")

Originally, the four most notable doctors were St. Augustine, St. Gregory the Great, St. Jerome and St. Ambrose. The list has grown now to about 33 doctors of the Church. Presently, the title is granted to persons of distinguished wisdom and sanctity by action of the pope.

Three women—St. Catherine of Siena (died 1380), St. Teresa of Avila (d. 1582) and St. Therese of the Child Jesus (d. 1897) are doctors of the Church.

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

My Journey to God

Yesteryear in Madison

Dear old friend,

Come take my hand and let us walk way back through yesterday, and climb the hills again, and look down upon the valleys and the bends in the river.

Once again, we see the old winding narrow roads, made of rocks by early settlers before our time. Let's look up to the billowy skies at high noon, when the dense fog has lifted, and note new life is appearing through last year's dead leaves.

Listen. All is so quiet, so peaceful. Suddenly, a sad sound of the mourning doves, then interrupted by the whippoorwills, then they all chime together, forming a choir of songs of spring, drowning out blue notes of sadness sung by rain crows across the ridge. As the sun rises east of the bridge, all the colors of the spectrum hold our attention and we thank God for its magnificence.

We will pick up some mussel shells down by the old button factory and be sure to go to the medicine show this afternoon at the old cotton mill lot. The soaps and liniment they sell draw a big crowd, and the music and songs make our day bright.

We'll walk on down Front Street all

the way down to Depot Street. On the way, we may see a band of gypsies and hear them play their fiddles and dance. We kids are warned of them, and I secretly admired them. They follow the river, and are not allowed to be in town after sunset. I always wondered where they came from and what happened to them.

As we approach the bridge on West Main, we can get on the railroad tracks and walk up to the "cuts." We'll take a "shortcut" up the "cat steps" to a crooked cinder path. The Spyrea blooms heavily in spring and the wooded hills are cluttered with larkspur, violets, Sweet Williams, star flowers and tulips, and how welcome are the redbuds and the dogwood trees.

The whole scene is an artist's dream, a needed peace and a giant altar where we can adore our Greatest Creator of beauty and life.

My cane is tired, and probably so is yours. Let's rest a while then walk again through yesterday. Perhaps tomorrow?

Dixie

By Jean Cox

(Jean Cox is a member of St. Rose of Lima Parish in Franklin. The former Dixie Jean Stine wrote this essay about her childhood days in Madison and the beauty of nature along the Ohio River.) †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Please include name, address, parish and telephone number with submissions.

Send poems or essays for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or by e-mail to critterion@archindy.org. †

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).

July 6

St. Maurice Parish, 1963 N. St. John St., **Greensburg**. Parish festival, 10 a.m.-6:30 p.m., chicken and roast beef dinners, games, quilts, country store. Information: 812-663-4754.

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

July 6-10

Saint Mary-of-the-Woods, **St. Mary-of-the-Woods**. Retreat, "Providence at the Heart of Right Relationship." Registration: 812-535-4531.

July 7

Holy Rosary Parish, Parish Council Room, 520 Stevens St., **Indianapolis**. "Reading the Bible with Understanding from Beginning to End," Mass, 5:45 p.m., class, 6:30-7:45 p.m. Information: 317-236-1521 or e-mail dearollo@archindy.org.

Hillcrest Golf and Country Club,

Batesville. 12th annual Oldenburg Academy Pro/Am Golf Classic. Information: 812-933-0737.

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.

July 8

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

July 9

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Open house, 6-8 p.m. Information: 317-927-7825 or www.cardinalritter.org.

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

Fort Harrison State Park, Fort Golf Resort, 6002 N. Post Road, **Indianapolis**. St. Francis

Hospital and Health Centers, Indiana Blood and Marrow Transplantation Golf Outing, 12:30 p.m., \$150 per person, \$500 per foursome includes lunch. Information: 317-782-7351.

July 10-12

Holy Spirit Parish, 7243 E. 10th St., **Indianapolis**. Parish festival, 5:30-11 p.m., rides, food, music, entertainment. Information: 317-353-9404.

July 11

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

July 11-12

St. Mark Parish, 535 E. Edgewood Ave., **Indianapolis**. Funfest, 5-11 p.m., famous barbecue, dinners, music, teen area, children's activities. Information: 317-787-8246.

St. Benedict Parish, 111 S. 9th St., **Terre Haute**. Community Funfest and parish festival, Fri.-Sat. 9 a.m.-midnight, music, games, food, flea market. Information: 812-232-8421.

July 11-13

St. Lawrence Parish, 542 Walnut St., **Lawrenceburg**. Parish festival, Fri. 6 p.m.-midnight, pork dinner, Sat. 2 p.m.-midnight, German dinner, Sun. 11 a.m.-7 p.m., chicken dinner. Information: 812-537-3992.

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

July 12

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Silent prayer day, 9 a.m.-2:30 p.m., bring lunch, free-will offering. Information: 317-543-0154.

Holy Rosary Parish, Priori Hall, 520 Stevens St., **Indianapolis**. Missionaries of the Servants of the Gospel of Life lay apostolate, Mass, 4:30 p.m., dinner and spirituality following Mass. Information: 317-236-1569 or 800-382-9836, ext. 1569.

July 13

Harrison County Fairgrounds, 341 Capitol Ave., **Corydon**. St. Joseph Parish, parish picnic, 10 a.m.-4 p.m., chicken dinner, quilts. Information: 812-738-2742.

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Francis2" event, young adults, 18-30, 6-8 p.m., no fee. Information: 812-933-4439 or e-mail franvoc@aol.com.

July 14-20

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Sisters Silent Preached Retreat." Information: 812-923-8817 or e-mail mtfran@cris.com.

July 16

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Catholics United for the Faith, Abba Father chapter, Mass followed by light supper and fellowship, 6:30-9 p.m. Information: 812-342-9550.

Ironwood Golf Club, 10955 Fall Road, **Fishers**. Little Sisters of the Poor, fifth annual "Swing Fore Seniors" golf tournament, registration, 10:30 a.m., shot-gun start, noon, \$125 per person. Information: 317-872-6420, ext. 211.

Daily

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

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

St. Joan of Arc Parish, 4217

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

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

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

Weekly

Sundays

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

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

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

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

Mondays

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

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

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

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

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

Tuesdays

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

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

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

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

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

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

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

Wednesdays

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

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

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Young adult Bible study, 6:15-7:15 p.m. Information: 317-632-9349.

—See ACTIVE LIST, page 21

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The Active List, continued from page 20

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

St. Thomas More Church, 1200 N. Indiana, **Mooreville**, Mass. 6:30 p.m. Information: 317-831-4142.

Thursdays

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

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

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

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

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

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

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

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

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

Fridays

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

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

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish

prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

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

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

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

Monthly

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.

Second Saturdays
St. Agnes Parish, 602 N. State Road 135, **Nashville**. Support group for widowed persons, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

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

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.

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

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

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

Presence...



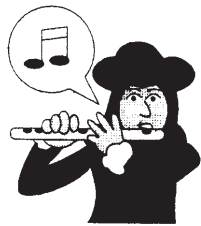
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Rest in peace

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.

BARNHILL, George T., 75, St. Barnabas, Indianapolis, June 19. Husband of Mary Ann (Sitzman) Barnhill. Father of Dorothy Linton, Deborah McCammack, Elizabeth Wenclewicz, David and Thomas Barnhill. Grandfather of 11.

BELL, Frances (Radez), 83, Holy Trinity, Indianapolis, June 15. Mother of Mary Hanson and Margaret Hobgood. Sister of Rose Hickem, Margaret Switzer and William Radez. Grandmother of five. Great-grandmother of four.

BESWICK, Helen L., 83, Our Lady of Perpetual Help, New Albany, June 22. Mother of Patricia Blackman, Vickie Mahoney, Theresa McLeid, Pamela Morris, David and Joseph Beswick. Sister of Martha Holden, Adolph and Edward Scharf. Grandmother of 20. Great-grandmother of 34.

BUERMAN, Charles A., 92, St. Louis, Batesville, June 26. Father of Judy Davis and Teri Glaser. Grandfather of seven. Great-grandfather of three.

GAUCK, Carol Ann C., 75, St. Louis, Batesville, June 21. Mother of Yvonne Mehlon, Lynne Wanning, Mark, Steven and Wayne Gauck. Sister of Jean Hortemiller and Marian Mollaun. Grandmother of three. Great-grandmother of three.

GIESTING, Frank J. "Doc," 84, Holy Family, Oldenburg, June 21. Father of Gary and Gordon Giesting. Brother of Cleopha Hirt, Pauline Gillman, Edna Sidell, Rosemary Stercz, Joe and Leonard Giesting. Grandfather of six. Great-grandfather of two.

HILDEBRAND, Louis G., 76, St. Michael, Brookville, June 12. Husband of Marcella (Pflum) Hildebrand. Father of Rebecca Sacksteder, Barbara, Arthur, Kenneth and Martin Hildebrand. Brother of Marilyn Hoffman and Marjorie Wilhoite. Gradfather of eight. Great-grandfather of three.

JORDAN, Roam R., 87, St. Matthew, Indianapolis, June 4. Father of Stephen Jordan. Grandfather of one.

KOMLANCE, Rita Ann, 75, SS. Francis and Clare,



Pro-life memorial

Father Vincent Lampert, pastor of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, blesses and dedicates a new pro-life memorial on the parish lawn during a June 22 ceremony. "Love is repaid by love alone," from the writings of St. Therese of the Child Jesus, is printed on one side of the memorial. The other side reads "In loving memory of all children, both born and unborn." The memorial was given to the parish by a couple celebrating their wedding anniversary. Landscaping will be added later.

Greenwood, June 17. Wife of William Komlance. Mother of Theresa Jackley, Rebecca McDonald, Karen Stevens, Christina Tow, Rita Wells, Kevin and William Komlance Jr. Sister of Frederick Cherry, Elizabeth Komlance and Patricia Applegate. Grandmother of 12. Great-grandmother of one.

LORENZANO, Antonio "Tony," 77, St. Bernadette, Indianapolis, June 20. Husband of Maria Ann (Sergi) Lorenzani. Father of Angela Kiplinger, Nancy Oberfell, Anthony, Mark, Michael, Victor and Vincent Lorenzani. Brother of Patrick Lorenzani. Grandfather of 16. Great-grandfather of two.

LUSTIG, Lawrence, 94, St. Maurice, Napoleon, June 7. Father of JoAnn Baldwin, Janet Harlemert and Robert Lustig. Brother of Leona Wagner. Grandfather of nine. Great-grandfather of six.

McCUE, Doris H., 79, St. Augustine, Jeffersonville, June 11. Mother of Diana Ritz and Ralph Doherty. Grandmother of 10. Great-grandmother of 13. Great-great-grandmother of one.

MEEHAN, Christopher Francis, 82, Nativity, Indianapolis, June 13. Husband of Marie Meehan. Father of Maureen Mathes, Kathleen Robertson and Christopher Meehan.

MEIER, Alvis "Bud," 82, Holy Guardian Angels, Cedar Grove, May 10. Husband of Marjorie Meier. Father of Donna Meyer, Susan Moeller, Ann and Irene Selm and Robert Meier. Brother of Mildred

Losekamp. Grandfather of 15. Great-grandfather of eight.

ORZELL, Helen B. (Bachota), 93, St. Simon the Apostle, Indianapolis, June 20. Mother of Marie Lyons and Bill Wasik. Grandmother of six. Great-grandmother of seven.

OSBORN, Vernon L., Jr., 67, St. Augustine, Jeffersonville, June 18. Husband of Doris Osborn. Father of Brenda LaHue, Robert and William Neafus. Brother of Barbara Lohrey, James, Larry and W. Jerry Osborn. Grandfather of seven. Great-grandfather of four.

PFEIFFER, Dr. M.J., 86, St. Louis, Batesville, June 21. Father of Gail Flaspohler, Barbara Herbert, Janet Koch, Marilyn LaFortune, Toni Meyer, Jay and Kenny Pfeiffer. Brother of Toni Sandmaeier. Grandfather of 23. Great-grandfather of 16.

RAY, Carrie Lee (Elery), 88, St. Rita, Indianapolis, June 25. Mother of Dorothy Ford, Nancy Linton, Mary Murphy, Martha Riley, Maxine Stovall, Bruce and Jerome Ray. Sister of Agnes Pullen and Buck Wright. Grandmother of 20. Great-grandmother of 27.

RENN, Helen G., 77, St. Paul, Sellersburg, June 16. Mother of Kay Crotty, Joe, John and Tom Renn. Sister of Margaret Davidson. Grandmother of seven. Great-grandmother of five.

RICHARDSON, Mary E. (Biltz), 88, St. Barnabas, Indianapolis, June 24. Wife of Joseph Richardson. Mother of Jody O'Connor, Mary Ann Weaver and John Richardson.

Sister of Anita Lauck. Grandmother of 10. Great-grandmother of 11.

SCHIEWER, Suzann, 51, St. Michael, Greenfield, June 8. Wife of Michael Schiewer. Mother of Kathy and Kevin Schiewer. Daughter of Viola Messmer. Sister of Patricia Seckinger, Bernard, Paul and Steven Messmer.

SCHWENDENMANN, Edwin F. "Ed," 88, St. Mary, Greensburg, June 21. Father of Carolyn Brown, Dan and Steve Schwendenmann. Grandfather of nine. Great-grandfather of 12.

SMITH, Daniel, Sr., 92, St. Nicholas, Ripley County, May 29. Husband of Daisy Smith. Father of Gerty Ammerman, Kathy Sroufe, Judy, Daniel Jr., Joseph, Kenneth and William Smith. Grandfather of 14. Great-grandfather of 10. Step-great-grandfather of five. (correction)

THURSTON, Joseph Roland, 76, Sacred Heart of Jesus, Terre Haute, June 10. Husband of Loretta Mae Thurston. Father of Kathryn Clark, Karen Meeks, Sandra Robinson, Sonja Walters, Joseph and Paul Thurston.

Grandfather of 15. Great-grandfather of 19.

TREESH, Gary L., 39, St. Simon the Apostle, Indianapolis, June 21. Husband of Carolyn M. (Catton) Treesh. Father of Colleen, Ellen, Jack and Peter Treesh. Son of Ronald and Anne Treesh. Brother of Rose Anne Hinkle and John Treesh.

VanTREESE, Frances E. (Hickey), 90, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 11. Grandmother of four. Great-grandmother of seven. Great-great-grandmother of two.

VOLZ, Maryann, 60, St. Lawrence, Indianapolis, June 19. Wife of John T. Volz. Mother of Fern Calvert, Loren Dugger, John Jr. and Kevin Volz. Daughter of Rose Ann Doyle. Sister of Betty Howard, Rita, Fred, George and Joe Doyle. Grandmother of seven.

WILSON, Mary E., 90, St. Ann, Indianapolis, June 17. Stepmother of Lois Saunders. Grandmother of four. Great-grandmother of nine. Great-great-grandmother of 15. †

Franciscan Sister Ann Manderscheidt ministered as a teacher and librarian

A Mass of Christian Burial for Franciscan Sister Ann Manderscheidt was celebrated on June 20 at the motherhouse chapel of the congregation of the Sisters of the Third Order of St. Francis at Oldenburg. Burial followed at the sisters' cemetery. Sister Ann, formerly Sister Helena, died on June 18. She

was 70. A native of Cincinnati, she entered the Oldenburg Franciscan community in 1952 and professed her final vows in 1958. Sister Ann was a teacher and librarian for 30 years at Little Flower School in Indianapolis, the former St. Bernadette School in Indianapolis, St. Mary School in Aurora and St. Mary School in Evansville, Ind., in the Evansville Diocese. From 1987-97, she served the needs of the homeless at Tender Mercies in Cincinnati. In 1997, Sister Ann retired to the motherhouse, where she ministered in community service. She later moved to St. Clare Hall, the health care facility for the Franciscan sisters at Oldenburg. Surviving are two sisters, Fran Dooley of Cincinnati and Betty Smith of Fort Lauderdale, Fla. †

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News briefs

U.S.

Catholic-Lutheran dialogue nearing agreement on statement

WASHINGTON (CNS)—Members of the U.S. Catholic-Lutheran dialogue studied a draft joint statement on the Church as a communion of salvation at a meeting in Washington on June 24-29. In an interview during a break in the meeting, the dialogue co-leaders described the "communion" framework as providing a fresh perspective on questions of Church ministry and structure. "I think this [round] is pivotal," said Auxiliary Bishop Richard J. Sklba of Milwaukee, a Scripture scholar and Catholic co-chairman of the dialogue. "One of the things I think is important is that we're acknowledging a woundedness on both sides," said the Lutheran co-chairman, retired Bishop Charles H. Maahs of the Evangelical Lutheran Church in America's Central States Synod. Bishop Maahs, also a Scripture scholar, added: "Basically we're saying that by woundedness we mean that, not having full communion or sense of unity between our two communions, there's an incompleteness" in each Church. "I'm convinced we already live in partial communion," said Bishop Sklba, "through baptism, through the preaching of the Gospel, through the mediation of God's grace."

Members in Widows of Prayer group linked by personal loss

HUNTINGTON, Ind. (CNS)—The women who attend weekly prayer sessions at SS. Peter and Paul Parish in Huntington to grow in friendship and their Catholic faith each have their own stories of loss and grief. The 13 women in the group called the Widows of Prayer have all experienced the death of their husbands—many of them after marriages of 50 or more years. For the past three years, their mission has been to pray for priests and others in Church ministry, primarily during adoration of the Blessed Sacrament. Capuchin Franciscan Father John Guimond, associate pastor at SS. Peter and Paul,

introduced the women to the idea of Widows of Prayer, a group founded in 1994 in Appleton, Wis., where Father Guimond had served as the group's spiritual director. Currently, Widows of Prayer exists only in Huntington and Appleton, but the importance and practice of widows praying goes back to early Christianity.

Catholic university ministry will expand to five more campuses

GREELEY, Colo. (CNS)—The Fellowship of Catholic University Students, also known as FOCUS, will be expanding its program to five more colleges in the fall. The program, based in Greeley, trains recent college graduates in Scripture, Catholic Church teaching and practical aspects of ministry, and sends them out in teams of four to work with students on campus. It will expand to include Seton Hall University in South Orange, N.J.; Williams College in Williamstown, Mass.; George Mason University in Fairfax, Va.; University of North Dakota in Grand Forks; and the U.S. Air Force Academy in Colorado Springs, Colo. The five new campuses bring the total number of schools with the program to 17. The fellowship's teams are invited to the campus by the local Newman Center or other Catholic ministry offices. Team members do outreach on campus, lead small-group Bible studies, and work one-on-one with students to help them build virtue and habits of prayer, according to a news release from the organization.

Catholic scholars, Jewish group issue statements on *Passion* script

WASHINGTON (CNS)—A group of four Catholic scholars who viewed a draft of the script for the upcoming Mel Gibson movie *The Passion* said they have submitted a report privately to Gibson "in the hopes that it would help improve the screenplay we read." The scholars, in their June 17 statement, added: "It was never intended to be a public critique of the project." The Anti-Defamation League, in a June 24 statement, said it "fully stands behind" the report, prepared by the four Catholic scholars, who were joined by five Jewish scholars in evaluating the script. "The committee unanimously agreed that the screenplay reviewed was replete with objectionable elements that would promote anti-Semitism," the ADL said. Gibson has said, "Neither I nor

my film is anti-Semitic." The Catholic scholars in their statement, "Dramatizing the Death of Jesus," said their 18-page evaluation of the script was "founded upon magisterial teaching documents of the Catholic Church."

Knights of Columbus gives \$1 million to Special Olympians

NEW HAVEN, Conn. (CNS)—The Knights of Columbus furnished a \$1 million grant for Special Olympics team members from the United States, Canada and Mexico to fly to Dublin, Ireland, to compete in this year's World Games. About 7,000 athletes from 150 countries participated in 18 official sports and three exhibition sports in the competition, held June 21-29. The \$1 million grant was in addition to money raised by local and district Knights of Columbus councils to support Special Olympics. The Knights reported that in 2002, \$2 million was raised for Special Olympics, and another \$19 million went to other programs for people with mental and physical disabilities. Sargent Shriver, a member of the Knights of Columbus, is the husband of Eunice Shriver, the Special Olympics' founder. He is chairman of the organization's board and his wife is honorary board chair.

WORLD

Vatican releases compendium of Vatican interventions to U.N.

VATICAN CITY (CNS)—The Vatican released a compendium of its interventions at United Nations' and other international meetings that officials said underscored the Church's central concern for human dignity and rights. *Words That Matter*, a 750-page collection of central passages from statements given by Vatican delegations at international conferences from 1970 to 2000, was presented June 30 at a Vatican press conference. Published in English and French by the New York-based Path to Peace Foundation, the book includes a CD-ROM containing the complete and searchable texts of the roughly 1,300 interventions referenced in the book. The book is aimed principally at international law scholars, diplomats and others interested in the Vatican's position on international questions, said Archbishop Andre Dupuy, apostolic nuncio to Venezuela and the project's main editor. †



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