



The

Criterion

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Vatican document says same-sex unions are 'harmful to society'

VATICAN CITY (CNS)—Amid increasing worldwide initiatives to grant legal recognition to same-sex unions, the Vatican called on lawmakers to offer “clear and emphatic opposition” to such measures, which it said were contrary to human nature and ultimately harmful to society.

In a 12-page document released on July 31, the Vatican expressed particular alarm at moves to allow gay couples to adopt children, which it said would be a form of “violence” against children and “gravely immoral.”

U.S. bishops released statements welcoming the new document and

underscoring its aim of defending the uniqueness of marriage, not unjustly discriminating against homosexuals.

The Vatican document rejected arguments that failing to give gay unions legal recognition would be unjust discrimination. It underscored the unique social role of marriage between a man and a woman in continuing the human race and raising children.

“The denial of the social and legal status of marriage to forms of cohabitation that are not and cannot be marital is not opposed to justice; on the contrary, justice requires it,” it said.

“Legal recognition of homosexual

unions or placing them on the same level as marriage would mean not only the approval of deviant behavior, with the consequence of making it a model in present-day society, but would also obscure basic values which belong to the common inheritance of humanity,” it said.

It instructed Catholic politicians that they were morally bound to oppose such “gravely unjust laws” and said all public servants had the right to conscientious objection if they were asked to apply them.

A note at the end of the document said it had been approved by Pope John Paul II, who ordered its publication.

Titled “Considerations Regarding Proposals to Give Legal Recognition to Unions Between Homosexual Persons” and released in Italian, French, English, German, Spanish, Portuguese and Polish, the document coincided with a growing movement in Europe and North America toward granting gay couples some or all of the legal protections and benefits of marriage.

A day before the Vatican released its document, U.S. President George W. Bush told reporters in Washington that White House lawyers were exploring ways to ensure that “marriage” remains legally

See MARRIAGE, page 7

Prayer and catechesis to be at center of youth ministry

By Brandon A. Evans

BLOOMINGTON—Members of this year’s Archdiocesan Youth Council opened their first meeting in adoration at the feet of the Lord.

Their year on the youth council began rooted in authentic Catholic spirituality—a spirituality both eucharistic and Marian.

It began with informal lessons in catechetics shared over lunch, and with one young man receiving his first rosary.

And perhaps most importantly, it began with the small group of Catholic teen-agers worshipping the Father in the Holy Sacrifice of the Mass.

Father Robert Robeson, associate pastor of St. Monica Parish in Indianapolis and the recently named director of the archdiocesan Office of Youth Ministry, spoke to the teen-agers during his homily about how to fulfill their role as representatives for youth across central and southern Indiana.

There were 12 that came together at St. John the Apostle Parish in Bloomington on Aug. 2, though three were absent. They make up the youth council that helps advise the Office of Youth Ministry as well as plan archdiocesan youth events.

They help make sure “that things that are planned have the mindset of the whole diocese,” said Father Jonathan Meyer, associate pastor of Our Lady of

Photos by Brandon A. Evans



Father Robert Robeson, associate pastor of St. Monica Parish in Indianapolis and director of the archdiocesan Office of Youth Ministry, consecrates the body and blood of Christ during a Mass at the first meeting of this year’s Archdiocesan Youth Council on Aug. 2 at St. John the Apostle Parish in Bloomington.

the Greenwood Parish in Greenwood and the new associate director of the Office of Youth Ministry.

The youth gathered in Bloomington for their first real meeting—it was here that they set out goals for the next year, broke into committees to address various subjects

and prayerfully discerned officers.

Sarah Watson, the coordinator of the council and a teacher at St. Gabriel School in Indianapolis, said that the youth are not so much the future of the Church as they are the Church right now.

See YOUTH, page 2

Revised sexual misconduct policy for archdiocese is on the Internet

Archbishop Daniel M. Buechlein, O.S.B., and the archdiocesan review board have approved a revised document, *To Be Safe and Secure*, which contains policies, procedures and protocols for the protection of minors and others from sexual misconduct by persons working or ministering on behalf of the Archdiocese of Indianapolis.

A “living document,” the policies and procedures were originally created in the early 1980s, and published in 1994 and 1996. The latest version was revised in July 2003 to incorporate the language and the requirements contained in the U.S. bishops’ *Charter for the Protection of Children and Young People* and the essential norms.

The archdiocese will continue to require employees and volunteers to read the document and sign a receipt acknowledging they have read it.

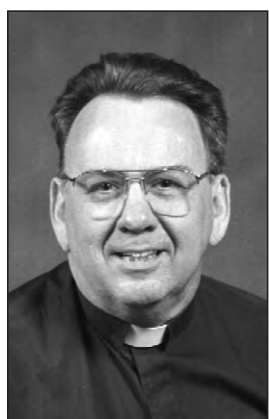
Until sufficient copies of the document can be produced, *To Be Safe and Secure* can be viewed by using the Internet. Anyone with Internet access can go to the archdiocesan Web site, www.archindy.org, and click on the button “Policies, Statements Sexual Misconduct.” The revised document can be found under the heading “To be Safe and Secure.”

The document is in a PDF format, which means Adobe Reader is necessary to view it. There is a link at the bottom of the archdiocese’s policies and statements page that allows people to obtain a free, downloadable version of Adobe Reader. †

Health problems won’t stop Father Tony Hubler

By Brandon A. Evans

In December 2000, Father Tony



Fr. Tony Hubler

Hubler, pastor of St. Mary Parish in Navilleton, was on sabbatical at St. Patrick Seminary in Menlo Park, Calif.

During a free day, he was in his room and forgot to close the door. In those moments, he suffered a

heart attack.

Because of that open door, someone noticed him and got help.

Providentially, there was a fire department with medics a block away, and he was quickly taken to the Stanford Heart Center, which was also nearby.

There, after dying twice due to kidney failure and cardiac arrest—and being brought back to life—Father Hubler had quintuple bypass surgery. Six months later, he returned to his job as pastor.

Given his medical condition, though, he was granted an early retirement at 60 years old and celebrated his last Mass at the parish on June 29—his last Mass as pastor, that is.

Already, he has been back to the parish to fill in as a sacramental minister. Being

the “fill in” priest is something that he plans on doing more of.

“I haven’t exactly slowed down,” he said. One local priest told Father Hubler that he’ll work every weekend if he wants.

Relieved from the stress and strain of being a full-time pastor, Father Hubler plans to do what he can to continue to be a priest.

The same priest who escaped death twice sees in his retirement another chance to serve, to not give up in his priesthood.

“There is no one to cover weekend Masses [in the New Albany area] if a priest is ill or needs to go on a trip or vacation,” he said. “I’ll be filling a need of the Church.”

See RETIRE, page 7

YOUTH

continued from page 1

Father Robeson, in his homily, told the youth that their role as Catholics, especially on the council, would be counter-cultural and require sacrifice.

He impressed upon them the need to stay close to Jesus Christ in the Eucharist and the Virgin Mary in prayer—and in everything to live in the light of the Church's teachings, even using Mary as a symbol of obedience.

"To live for Jesus Christ means living for the Church," he said. "Wherever you go ... get involved in the Church, because ultimately that's your source of grace."

Father Robeson warned them not to be taken in by people who claim that they can ignore certain things that are part of the Church's official teaching.

"Either they're misguided themselves or they're misleading you," he said. "The Church is the best we've got in terms of having knowledge of the truth."

Father Meyer said that catechetics will play an important role in youth ministry in the archdiocese, as it is the truth that young Catholics are craving.

He spent the lunch hour that day informally explaining catechetics to the teenagers, and said that one person told him it was the best part of the event.

While not neglecting the importance of service, socializing and leadership, he said that the central focus should be prayer, devotion and catechetics.

During adoration of the Blessed Sacrament at the beginning of the day, Father Meyer gave the youth a brief explanation of eucharistic adoration and the Catholic understanding of the Real Presence.

"We adore and worship so that our lives will be changed," he told them.

Father Robeson's advice to them was to do everything centered on Jesus and "centered on the Eucharist, which is Christ's great gift to us."

Ann Medford, a senior at Greenfield Central High School, a member of St. Michael Parish in Greenfield and chair of the youth council, has served on the council for two years.

She said that she likes the two priests and that "they're kind of making the meetings more spiritual."

She added that it was nice to interact with the other members on a spiritual level.

Prayer, she said, is what will give them guidance to know what God has planned for youth ministry in the archdiocese.

"I personally believe in the power of

Photos by Brandon A. Evans



Father Jonathan Meyer, associate pastor of Our Lady of the Greenwood Parish in Greenwood and associate director of the archdiocesan Office of Youth Ministry, talks with Erica Sermersheim, left, a junior at Cathedral High School and member of Holy Spirit Parish in Indianapolis, and Kylie Mauer, a senior at South Decatur High School in Greensburg and member of Immaculate Conception Parish in Millhousen, about a newsletter from the Archdiocesan Youth Council that will be sent to youth ministers around the archdiocese. Members of the council broke into small groups to address different goals and tasks.

prayer," said Janette Long, a senior at Floyd Central High School and member of St. Mary-of-the-Knobs Parish in Floyds Knobs. "I pray for the well-being of all the council members."

Josef Wagle, a junior at Terre Haute North High School and member of St. Joseph University Parish in Terre Haute, who was welcomed into the Church two years ago, received his first rosary during the event.

He had known of the rosary, and even been to a rosary prayer service before, but had never understood its significance or even memorized the Hail Mary.

But after hearing Father Robeson's homily and attending adoration that morning, Josef understood more about the importance of Marian devotion.

He was excited to get the rosary—which he had promptly blessed by Father Robeson.

Father Meyer said that "it's a great sign of the future." There are many Catholics that have not been exposed to the devotional life of Catholicism, he said.

Father Robeson, likewise, said that while there are many good Catholic youth committed to their faith in the archdiocese, there are too many that are not—and because of that the members of the council are a sign of hope.

"The reality is that these young men and women are committed to their faith in a way that a lot of young people are not," he said. "A lot of times, people are bored at church, if they even come to church. They don't really understand their faith, nor do they really care to understand it.

"I do think we need to do more to reach out to youth," he said. "There are too many that are just not interested and who haven't really had the opportunity to learn about their faith. They haven't had the opportunity for conversion. They haven't encountered anything in their life that would make them want to really become more committed to their faith. That's why we need good programs for youth that are going to actually speak to youth and attract their attention."

Watson said that she is involved with youth ministry because of the role it had in her life.

"I'm a cradle Catholic," she said, "and I never felt Christ's presence until I was at a youth ministry event in high school. And because of that, I want to be able to give that to as many people as possible."

Josef thinks that because so many young people are "pushed" into Catholicism and see Mass as merely an obligation, they can fall away.

Youth ministry, he said, should be there to show teen-agers the excitement and fun that faith can be, and to help show them that Mass is more than an obligation.

He said that he respected Fathers

Robeson and Meyer when he saw their reverential care at adoration and Mass.

Beyond the priests, Josef said that everybody came together at the meeting and a lot was accomplished.

"It looks to me like they chose the right people," he said of the other members of the council, who were chosen last year along with him by the Office of Youth Ministry.

Both Ann and Janette agreed that a lot was accomplished—goals were set for the youth ministry endowment, the Archdiocesan Youth Rally, deanery/parish outreach and a day of service, among other things.

Father Meyer said the day got him excited about the future of youth ministry in the archdiocese.

"They're great kids," Father Robeson said.

He told them that as they work on the council, work in their parishes and work with youth, they must always remember that what is eminently important is the message of Christ—"the message of his salvation for us, that comes to us through the Eucharist." †

Official Appointments

Rev. Joseph Kern, to temporary administrator of St. Margaret Mary Parish, Terre Haute, while continuing as dean of Terre Haute Deanery, effective immediately.

Sister Carlita Koch, O.S.B., unable to accept July 2 appointment as parish life coordinator of Our Lady of the Springs Parish, French Lick; Our Lord Jesus Christ the King Parish, Paoli; and

St. Mary Parish, Mitchell, for health reasons, continuing as pastoral associate of St. Mary Parish, Mitchell.

Rev. Herman Lutz, pastor of St. Mary Parish, North Vernon, granted permission to retire, effective Aug. 20.

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



This year's members of the Archdiocesan Youth Council pray at a Mass that was offered during their daylong meeting on Aug. 2 at St. John the Apostle Parish in Bloomington. Father Meyer said that prayer, devotion and catechesis should be the primary focus of youth ministry. The teen-agers on the youth council also spent the beginning of their day in adoration before the Blessed Sacrament.



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Hispanic seminarians reach out to Mexican immigrants

By Jennifer Lindberg

Helping their former countrymen is the goal of three Mexican seminarians who are ministering to recent Hispanic immigrants at several parishes in the archdiocese.

Seminarians José de Jesús Sanchez, Rigoberto Carmona and Carlos Ortega are based at St. Mary Parish in Indianapolis at the request of Archbishop Daniel M. Buechlein. They will return to Mexico on Aug. 25.

The seminarians, who will be ordained in 2005 for the diocese in Guadalajara, Mexico, are providing young adult faith formation, Bible study classes, retreats and catechetical instruction at St. Mary, St. Phillip Neri, St. Anthony, St. Gabriel and Holy Spirit parishes in Indianapolis as well as some programs at St. Joseph Parish in Shelbyville and St. Bartholomew Parish in Columbus to reach the growing Hispanic population in the archdiocese.

"It's important to know the people and realize their needs," Carmona said. "I am able to listen to the people and understand them."

Ortega said he has heard many stories about the plight of people immigrating to the United States, and he is glad to see firsthand what the situation is like for them.

"I've heard stories of their experiences here that are very good and stories that are very bad," Ortega said. "I've really been touched to serve here, and feel they need help from someone who can understand them."

The influx of Hispanics to the archdiocese is increasing. Conservative estimates indicate that more than 100,000 Hispanic Catholics are living in the Indianapolis area. But those who work in Hispanic ministry think the number is much higher.

Many of the Hispanic immigrants have two jobs and send portions of their paychecks to family members in impoverished areas of Mexico.

"They are only living for work," Ortega said.

However, the seminarians are trying to reach out to Hispanic Catholics by

showing them that an active prayer life and involvement with the Church is essential despite their busy lives.

The seminarians are also hosting dinners at St. Mary Parish in hopes of encouraging more religious vocations among Hispanics in America.

Vocations are a difficult sell to immigrant Hispanics, the seminarians said.

Many immigrants don't know English and think they can't learn it well enough. They also left school early to begin working. Because their academic level is lower and studying for the priesthood would mean they could no longer support their families in Mexico, few Hispanics are giving religious vocations much consideration.

It would also mean accepting that their home is in the U. S. regardless of their hope to make enough money to return to Mexico, the seminarians said.

That is mainly a dream that few are reaching yet, they added.

If Hispanic vocations are to flourish in the U.S., people must help Hispanics become established and stable, instead of their current practice of moving from place to place.

Helping the Hispanic immigrants participate more in a parish, increasing their prayer life and teaching them the faith is the main goal of the three seminarians in order to bring stability to the immigrants' lives.

There is also a need for greater participation in the Mass.

Sanchez said many Hispanics are accustomed to the sacrament of reconciliation in Mexico, but once they come to the U. S. they find few priests who understand Spanish and can hear their confessions.

In response, they don't receive the Eucharist at Mass and are in danger of falling away from the sacraments and leaving the faith.

"If there is less participation and less contact, then they lose the source of the Eucharist," Sanchez said.

During their stay, the seminarians have held liturgy workshops to explain the Mass and stress the importance of the



Seminarian José de Jesús Sanchez speaks during a Hispanic radio program in Indianapolis. Sanchez and his fellow seminarians are ministering at St. Mary, St. Philip Neri, St. Anthony, St. Gabriel and Holy Spirit parishes in Indianapolis. They are also providing some Hispanic programs at St. Joseph Parish in Shelbyville and St. Bartholomew Parish in Columbus. Carlos Ortega, left, and Rigoberto Carmona listen to the broadcast.

Eucharist. There are also workshops on the *Catechism of the Catholic Church*, reaching out to young adult Hispanics 18 and above, initiating adult Bible studies and visiting families.

Sanchez said visiting the families has opened his eyes to their daily struggles.

Other programs include working with Hispanics who want to be lectors, Eucharistic ministers, altar servers or participate in the music ministry at their parish.

Father Michael O'Mara, pastor of St. Mary Parish in Indianapolis, said having the seminarians work for the local Church during the summer is planting the seeds for better ministry to the growing Hispanic population.

The seminarians are also fitting in well. "It seems as if they were always here," Father O'Mara said, because the people

like the seminarians and special programs.

"Having young Hispanic men so well poised and integrated is a blessing," he said. "Hispanics here see few Hispanic leaders at the parish level. All the priests ministering in the archdiocese are mostly Anglos. This is really motivating the young adults and has been good for the entire Church."

Father O'Mara said the Hispanic seminarians are able to relate to the recent Hispanic immigrants in a way that non-Hispanics can't, and he is enjoying the influence they are having on his own life.

"This has been one of my best summers as a priest," he said. "Celebrating 15 years as a priest, it's nice to come home to a community and the commitment to praying together." †

St. Joseph of Carondelet sister to celebrate 60 years of ministry

An Aug. 9 reception will honor Sister Rose Seyfried's 60 years of ministry as a member of the St. Louis Province of the Sisters of St. Joseph of Carondelet.

Her friends are invited to attend Mass at 5 p.m. on Aug. 9 at St. Roch Church, 3600 S. Pennsylvania St., in Indianapolis, followed by a reception at the parish.

The former Laura Louise Seyfried joined the order in 1943. She celebrated her 60th jubilee with other sisters in March at the

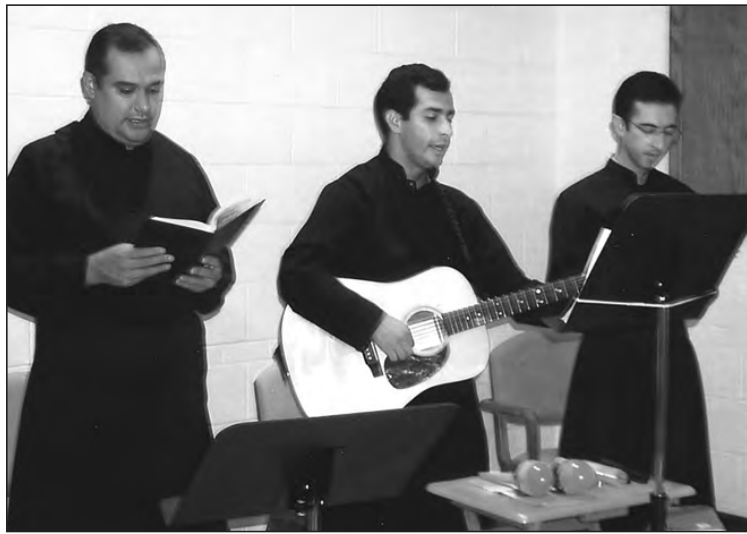
Carondelet Chapel.

Sister Rose will celebrate her 80th birthday on Jan. 1 and continues in active ministry as the pastoral associate at Sacred Heart Parish in Crystal City, Mo.

Her parish recently held a reception to celebrate her jubilee and honor her for her years of service.

During the majority of her six decades of ministry, Sister Rose taught at St. Roch School and the former Sacred Heart School in Indianapolis and ministered at parishes in Valdosta, Ga., and Denver.

She has lived in Crystal City since 1983, where she first served as a full-time religion coordinator for students. In her duties as pastoral associate, she brings comfort and Communion to seniors, hospital patients and nursing home residents. †



Three seminarians from Guadalajara, Mexico, are spending the summer in Indianapolis to minister to Hispanics who have migrated to the U.S. From left, Rigoberto Carmona, Carlos Ortega and José de Jesús Sanchez help lead a liturgical music workshop for Hispanics. They will return to Mexico on Aug. 25.

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Editorial



There is some brokenness and disappointment in every marriage, and no family is an exact mirror image of the Holy Family. And yet, through the intercession of Mary and Joseph, and the saving grace of their son, Jesus, we believe that God's special love and care is with all married couples and families.

Family is the basic unit of Church and society

There is a lot of confusion in the world today about what it means to be married or to be a family. Perhaps it's time for a brief overview of what our Church teaches about these very fundamental concepts.

The Catholic Church understands the family as the "domestic church," a church in miniature. The family reflects the presence of Jesus in the world by the mutual love of the spouses, by their generous openness to children, by their solidarity and faithfulness, and by their service to one another and to the world around them.

While our society questions whether lifelong marriage is possible or even desirable, the Church reconfirms that marriage is permanent and indissoluble. God confers on married couples the gift of permanence as a sign of the absolutely faithful love that God has for humanity and that Jesus has for his Church.

In the sacrament of marriage, the husband and wife make of themselves a gift to the other. God, the author of marriage, sustains this gift by his grace. The mutual love of the spouses in marriage is most beautifully reflected in the conjugal act whereby a husband and wife express the total, unconditional giving and acceptance of each other. The Church recognizes and celebrates the richness available to couples who accept the fullness of God's design for married sexuality.

Married couples are called to "go forth and multiply," to be generous with their fertility, collaborating with God in the generation and education of new lives. Children are a precious gift, the "crown" of married love. The Church has consistently upheld the beauty of children and warned couples about developing a mentality that sees children primarily as burdens.

According to Pope John Paul II in his 1994 *Letter to Families*, "Love is the truly firm foundation of the family." And true love focuses not on individual wants, needs and desires, but on what is good for others.

As "the school of love," the family is also the most fundamental and important unit of society. It is both a school for individual human development and the place where human beings are first taught authentic social values. In the words of Vatican II (*Gaudium et Spes*, 52), the family is "the place where different generations come together and help one another to grow wiser and harmonize the rights of individuals with other demands of social life; as such it constitutes the basis of society."

Given the family's pivotal role in the Church and in society, it's no wonder that today's families are experiencing enormous stress! The challenges to marriage and family life today can truly seem overwhelming.

God knows that very few of us manage to live fully the Church's magnificent vision of marriage and family life. There is some brokenness and disappointment in every marriage, and no family is an exact mirror image of the Holy Family.

And yet, through the intercession of Mary and Joseph, and the saving grace of their son, Jesus, we believe that God's special love and care is with all married couples, and with families of all shapes and sizes, as they struggle to give witness to the holiness of life that is the special vocation of all Christian families.

— Daniel Conway

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

Letters to the Editor

Disagrees with editorial

When I read editorials like the one [in the July 25 issue of *The Criterion*], I can only hang my head in shame. I am a "cradle" Catholic with 16 years of Catholic education, and I feel nothing but pity for our Church leaders. How sad they cannot see the Satan that was Iraq and praise its end.

Bill McCloskey, New Palestine

Lying about need for going to war is a sin

I read with interest your editorial of July 25 in *The Criterion* titled "Misplaced Trust." In my days of attending Catholic grade school, high school and university, I was taught that lying was a sin. It is now patently obvious that President Bush has fabricated a whole scenario with half facts and misleading information to secure a call to arms against another sovereign nation.

He has systematically taken out the Iraqi government, tried to assassinate their leadership, and caused the deaths of not only innocent Iraqi citizens, but also of innocent American military personnel. Yet I hear not one word of criticism from our American bishops!

It has also been discovered that there is no reason to believe that Iraq was in any way involved in the tragic events of 9/11, yet that was one of the major reasons given for waging war upon Iraq.

Other so-called "evidence" has been doctored, we now discover. You asked if we have misplaced our trust in this president. I say we have not only misplaced our trust in him, but also that he is worthy of impeachment for high crimes against humanity. His actions cry to heaven for vengeance.

Gary Kayler, Indianapolis

What's wrong with killing Saddam Hussein and his sons?

In response to William R. Bruns' editorial in the July 25 *Criterion*—the *Catechism of the Catholic Church* endorses capital punishment in extreme cases where the offender would be a continual threat to public safety. How is this different from tracking down and executing the sons of Saddam Hussein, who have committed and would have continued to commit horrible atrocities to their own people as well as their enemies?

Iraq's "change of regime" is groundless as long as her people have to fear reprisals from an evil man who is the worst menace to society (i.e.: "threat to public safety") the world has known in our time.

I am as pro-life as they come and I do not believe in capital punishment, but I do believe in war for a just cause, and this war isn't over until the perpetrators of the attack on the U.S. on 9/11 and the evil dictator who respects no one else's

life are tracked down and eliminated. This was President Bush's promise to the American people before he ever sent the first troops to Afghanistan and Iraq. Our trust is in the president of the United States to keep that promise, and would only be "misplaced" if he failed to make every continual effort to do so in the interest of world peace.

Alice Price, Greenfield

Time to unite country, not divide it

I was not pleased to see your comments on misplaced trust. Do you remember 9-11? What short memories we have. Your opinion is not journalism, simply faxed "talking points" from the Democratic National Committee.

It is not appropriate for a Catholic publication to judge the highest office in the land regarding its integrity on such a difficult issue.

These are times to unite people, not place wedges for political purposes.

Jim Bradley, Indianapolis

Editorial wasn't objective

After reviewing your editorial, "Misplaced Trust," in the July 25 *Criterion*, I am disappointed that *The Criterion* has fallen into the mainstream media practice of presenting only one side of an issue and not all sides, which might include positive information or results.

By your one-sided presentation, I assume you feel your readers are not savvy enough to seek out the facts from other non-biased and balanced sources. I assume you feel your readers will not raise questions and will agree with your opinions.

There are several comments in the editorial that can be disputed by known and available information if one really has the desire to pursue it from objective and balanced sources.

I hope in the future *The Criterion* will be more balanced and objective when preparing and approving editorials.

Steve Osborn, Terre Haute

Editorial read like a campaign speech

One would expect an editorial to be original. The "Misplaced Trust" editorial in the July 25 *Criterion* looks like a talking points letter from the Democratic National Committee and the campaign mantra of several of the Democratic candidates vying for the presidential nomination. This is not an editorial—it is a campaign speech.

Perhaps the editorial writer believes that all the raped and murdered men, women and children who met their fate at the hands of the Saddam Hussein regime should have negotiated their differences with the regime.

There is no doubt that the "meek shall inherit the earth"—six feet of it.

Carl J. Hand, Martinsville

Letters Policy

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

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

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

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

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

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

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The Sorrowful Mysteries take us to the source of our salvation

10th in a series

The Gospels give great prominence to the *Sorrowful Mysteries* of Christ. From the beginning, Christian piety, especially during the Lenten devotion of the Way of the Cross, has focused on the individual moments of the Passion, realizing that here is found the *culmination of the revelation of God's love and the source of our salvation*. The Rosary selects certain moments from the Passion, inviting the faithful to contemplate them in their hearts and to relieve them" (*Rosarium*, #22).

The Agony of Christ in the Garden

The first Sorrowful Mystery is the agony in the garden. "The sequence of meditations begins with Gethsemane, where Christ experiences a moment of great anguish before the will of the Father, against which the weakness of the flesh would be tempted to rebel. There Jesus encounters all the temptations and confronts all the sins of humanity, in order to say to the Father: 'Not my will but yours be done' (Lk 22:42). This 'Yes' of Christ reverses the 'No' of our first parents in the Garden of Eden. And the cost of this faithfulness to the Father's will is made clear in the following mysteries..." (*Rosarium*, #22).

As I meditate on this mystery of the agony in the garden, I pray first of all for the grace to remain confident in the

Father's providence and care. It seems to me that Jesus could say "yes" to the Father's will because of his confidence in the Father's love for him.

My second prayer is a prayer to remain faithful to Christ even as his anguish and suffering continue in the poorest of the poor and the least among us. Sometimes I, too, am tempted not to "watch one hour with him."

The Scourging at the Pillar

The second Sorrowful Mystery is the scourging at the pillar. It doesn't require much imagination to realize the humiliation and injustice Jesus experienced in this form of torture.

I find myself praying for the fortitude, the courage to withstand whatever humiliation or suffering comes my way. I pray that I might have the foresight to join the sufferings that are part of every life to those of Christ. I pray for the humility to realize that my own failings contributed to the sufferings of Christ. I also pray for a spirit of sorrow for my sins.

The Crowning with Thorns

The third Sorrowful Mystery is the crowning with thorns.

A few years ago, a gentleman in southern Indiana sent me a crown of thorns that must be like the one Jesus was forced to wear. I can't imagine the physical pain. But the humiliation of the mockery intended by his captors had to weigh on

Jesus even more heavily.

As I meditate on this mystery, I pray for the grace of perseverance in difficult times. I do so because I have to think that the physical pain and the emotional suffering must have caused Jesus to want to give up. I suspect he was physically strong, but there is a limit to what we can bear. What a marvelous witness of perseverance in times of trial. I pray for the grace to mirror that witness if and when I am called to do so.

The Carrying of the Cross

The fourth Sorrowful Mystery is the carrying of the cross on the way to Calvary. Sometimes during Lent, at this point in the Rosary, I incorporate the Stations, or the Way of the Cross. Simon of Cyrene had to help Jesus with the weight of the cross; Veronica wiped the sweat and blood from his face; he met his own mother under such painful circumstances.

These and other thoughts cause me to pray for humility. What a humiliation for Jesus to parade through the streets of Jerusalem carrying the criminal's cross. The Son of God submitted himself to the indignity of a criminal, though falsely

accused. Humility is a difficult virtue to embrace. Often enough, it comes to me only by the embarrassment of humiliation. On the way to Calvary, Jesus is the perfect model.

The Crucifixion and Death of Our Lord Jesus Christ on the Cross

The fifth Sorrowful Mystery is the Crucifixion. To the very end, Jesus remains our generous and merciful friend. "Father, forgive them for they know not what they do ... This day you will be with me in paradise ... Son, behold your Mother ...": Jesus prays the anguished psalm "My God, My God, why have you forsaken me?" But in the end he says, "It is finished. ... Into your hands I commend my spirit."

My prayer before the Crucifixion is for the grace of hopeful abandonment into the hands of the Father. It is not a prayer of passivity; it is, rather, one of trust that God's Providence prevails.

I also pray the serenity prayer: "God, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference." †

Archbishop Buechlein's intention for vocations for August

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

Los Misterios Dolorosos nos llevan a la fuente de nuestra salvación

Décimo de la serie

Los Evangelios dan gran relieve a los misterios del dolor de Cristo. La piedad cristiana, especialmente en la Cuaresma, con la práctica del *Via Crucis*, se ha detenido siempre sobre cada uno de los momentos de la Pasión, intuyendo que ellos son *el culmen de la revelación del amor* y la fuente de nuestra salvación. El Rosario escoge algunos momentos de la Pasión, invitando al orante a fijar en ellos la mirada de su corazón y a revivirlos" (*Rosarium*, #22).

La oración de Nuestro Señor en el huerto

El primer Misterio Doloroso es la agonía en el jardín. "El itinerario meditativo se abre con Getsemaní, donde Cristo vive un momento particularmente angustioso frente a la voluntad del Padre, contra la cual la debilidad de la carne se sentiría inclinada a rebelarse. Allí, Cristo se pone en lugar de todas las tentaciones de la humanidad y frente a todos los pecados de los hombres, para decirle al Padre: 'No se haga mi voluntad, sino la tuya' (Lc 22, 42 par). Este 'sí' suyo cambia el 'no' de los progenitores en el Edén. Y cuánto le costaría esta adhesión a la voluntad del Padre se muestra en los misterios siguientes..." (*Rosarium*, #22).

Al meditar sobre el misterio de la agonía en el huerto, primero que nada pido para obtener la gracia de seguir fiel a la voluntad y los cuidados del Padre. Pienso que Jesús pudo decirle "sí" a la voluntad del Padre por tener la certeza de Su amor.

Mi segunda petición es para seguirle siendo fiel a Cristo, aunque su angustia y su sufrimiento continúe entre los más pobres y más necesitados. En ocasiones yo también me siento tentado a no "velar una hora con él."

La flagelación de Nuestro Señor atado a la columna

El segundo Misterio Doloroso es la flagelación de Nuestro Señor atado a la columna. No hace falta mucha imaginación para darse cuenta de la humillación y la injusticia a la que Jesús fue sometido durante esta forma de tortura.

Me encuentro pidiendo para obtener la fortaleza, el coraje para soportar cualquier humillación o sufrimiento que se me presente en el camino. Rezo para poder tener el discernimiento suficiente y unirme al sufrimiento que forma parte de la vida de aquellos que habitan en Cristo. Rezo por la humildad para darme cuenta de que mis propias fallas contribuyeron al sufrimiento de Cristo. Asimismo, rezo para tener espíritu de arrepentimiento por mis pecados.

La coronación de espinas de Nuestro Señor

El tercer Misterio Doloroso es la coronación de espinas.

Hace pocos años, un caballero en el sur de Indiana me envió una corona de espinas similar a la que debieron de forzarle a usar a Jesús. No puedo imaginarme el sufrimiento físico. Pero la burla y la humillación articulada por sus captores tuvo que pesarle mucho más.

Cuando medito sobre este misterio, pido para obtener la perseverancia necesaria para atravesar tiempos difíciles. Esto lo hago porque pienso que con todo el dolor físico y el sufrimiento emocional Jesús debió de sentir deseos de darse por vencido. Supongo que era físicamente fuerte, pero hay un límite para lo que uno puede soportar. Qué maravilloso ejemplo de perseverancia en tiempos de tribulación. Pido para obtener la gracia de reflejar Su ejemplo cuando sea llamado a hacerlo y del modo que se me requiera.

Nuestro Señor con la cruz a cuestas

El cuarto Misterio Doloroso es el camino al Calvario con la cruz a cuestas. En ocasiones, al llegar a este punto del Rosario, durante la Cuaresma, incorporo las Estaciones, o el *Via Crucis*. Simón de Cirene tuvo que ayudar a Jesús a cargar la cruz; Verónica secó la sangre y el sudor de su frente; se encontró con su propia madre en tales circunstancias tan dolorosas.

Éstos y otros pensamientos hacen que rece por la humildad. Qué humillación debió sufrir Jesús al desfilar por las calles de Jerusalén cargando la cruz de los criminales. A pesar de haber sido injustamente acusado, el Hijo de Dios se sometió a la indignación de ser llamado criminal. La humildad es una virtud difícil

de alcanzar. Muchas veces me llega solamente a través del bochorno de la humillación. Jesús camino al Calvario es el modelo perfecto.

La crucifixión de Nuestro Señor y muerte

El quinto Misterio Doloroso es la crucifixión. Jesús permanece como un amigo generoso y piadoso hasta el final. "Padre, perdónalos porque no saben lo que hacen (...). Te aseguro que hoy estarás conmigo en el Paraíso (...). Ahí tienes a tu Madre (...): Jesús recita el salmo angustioso "Dios mío, Dios mío, ¿por qué me has abandonado?" Pero al final dice: "En tus manos pongo mi espíritu".

Mi oración ante la crucifixión es por la gracia y la entrega esperanzada en las manos del Padre. No es una oración para obtener pasividad; es más bien una oración de confianza en el predominio de la voluntad de Dios.

También recito la oración de la serenidad: "Dios, concédeme la serenidad para aceptar las cosas que no puedo cambiar, valor para cambiar las que sí puedo y sabiduría para reconocer la diferencia." †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en agosto

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

Check It Out . . .

St. Ann Parish, 2862 S. Holt Road, in Indianapolis, is having its **Family Fun Fest** from 4:30 p.m. to 11 p.m. on Aug. 8 and from noon to 11 p.m. on Aug. 9. There will be food and games. For more information, call 317-244-3750.

St. Paul Parish, 9798 N. Dearborn Road, in Guilford/New Alsace, is having its **parish picnic** from 11 a.m. to 6 p.m. (EDT) on Aug. 10. There will be a chicken dinner. For more information, call 812-487-2096.

St. Mary Parish, 2500 St. Mary's Dr., in Lanesville, is having its **parish picnic** beginning at 10:30 a.m. (EDT) on Aug. 10. There will be chicken or ham dinners, quilts and a food booth. Carry-out is available. For more information, call the parish office at 812-952-2853.

The Class of 1953 of the former St. Mary Academy in Indianapolis is having its 50th class reunion on Aug. 23. There will be a 5 p.m. Mass at St. Mary Parish,

317 N. New Jersey St., in Indianapolis, followed by a 6:45 p.m. dinner at the Athenaeum, 401 E. Michigan St., in Indianapolis. For more information, call Pat Lamping at 317-783-1841.

A Filipino Mass will be celebrated at St. Louis de Montfort Parish, 11441 Hague Road, in Fishers, Ind., in the Diocese of Lafayette, at 3 p.m. on Aug. 10. The liturgy and music will be in Tagalog, the official language of the Philippines. All are welcome. For more information, call Tina Ricafort at 765-646-8197 or Gloria Hughey at 317-842-4189.

Michaela Farm and the Oldenburg Franciscan Center, located on the grounds of the Franciscan motherhouse in Oldenburg, are sponsoring a day of prayer from 9 a.m. to 4 p.m. on Aug. 15 titled **"Natural Wisdom: Connecting with the Sacred through Earth, Fire, Air and Water."** Rita Forner Schulte will present the retreat experience, helping participants to explore their relationship with God

and all creation by immersing themselves in the gifts of the natural world. There will be song, story and dance. The day will start at Olivia Hall on the convent grounds. The fee of \$35 per person includes lunch. People are asked to respond by Aug. 8. For more information or to register, call Michaela Farm at 812-933-0661 or e-mail michaelafarm@seidata.com.

St. Francis Hospitals and Health Centers will host a **workshop for people living with cancer** from 9 a.m. to 4 p.m. on Aug. 21 at the hospital's Indianapolis campus, 8111 S. Emerson Ave. The workshop, titled "Living with Cancer," is open to current cancer patients, their families and caregivers. It will address the latest cancer treatments, treating side effects, pain management, coping skills and other related topics. The main focus of the workshop is to help participants with the healing process by sharing similar experiences with others. The workshop is free and lunch will be provided. It is sponsored by the American Cancer Society, Ortho-Biotech and St. Francis Hospitals and Health Centers. Space is limited and pre-registration is required. For more information or to register, call Janice Leak at 317-782-6704.

Camp Healing Tree, a free weekend camp for grieving children and teen-agers, will take place on Aug. 22-24 at Jameson Camp, 2001 S. Bridgeport Road, in Indianapolis. Camp Healing Tree provides an opportunity for youth ages 7-17 who have lost a loved one to share their feelings with other campers and caring adult volunteers, and learn that these feelings are normal. Although the camp focuses on grief, the environment strives to be upbeat. Space is limited. For more information or to register, call 317-388-2267.

The fourth annual Saint Mary-of-the-Woods Scholarship Scramble, hosted by the Terre Haute Alumnae Club of Saint Mary-of-the-Woods College, will be held on Sept. 6 at the Geneva Hills Golf Club, 13446 S. Geneva Hills Road, in Clinton. The event is open to all, and registration and lunch begin at 11:30 a.m. A shotgun start is scheduled for 12:30 p.m. The entry fee is \$55 per person and includes lunch, green fees, cart and range balls. Proceeds will provide scholarships to support Wabash Valley women pursuing degrees at Saint Mary-of-the-Woods College. The entry deadline is Sept. 1. For more information or to register, call 812-235-0460, 812-466-4682 or 812-232-6961. †

Awards . . .

Two students from Annunciation School in Brazil were winners in a national contest designed to encourage students to express their faith through art, poetry, prose, video and photography. **Keegan McDonald**, a fifth-grader, and **Matthew Randall Lund**, a second-grader, were the winners in their grade level in Family Rosary's 2003 "Try Prayer. It Works!" contest. The theme of the contest this year was "Conversation with God." Up to three winners in each grade level were chosen from across the United States, and first-place winners received \$100 while their school, parish or organization received \$200. Other winners received a set of movies from Family Theater Productions in Hollywood. Separate contests are conducted for the Southern Hemisphere and for Mexico and the Philippines. Family Rosary is a part of Holy Cross Family Ministries. †

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

American Wedding (Universal)
Rated **O (Morally Offensive)** because of several sexual encounters and countless crude sexual references, same-sex kissing, some nudity and repeated rough language with some profanity.
Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

Gigli (Columbia)
Rated **O (Morally Offensive)** because of a sexual encounter, excessive sexually explicit and rough language, as well as profanity and brief strong violence.
Rated **R (Restricted)** by the MPAA.

Hotel (Innovations)
Rated **O (Morally Offensive)** because of sexual encounters with full frontal nudity, instances of same-sex kissing, recurring gory violence, as well as much rough language and profanity.
Not Rated by the MPAA. †



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MARRIAGE

continued from page 1

defined as a union between a man and a woman. Some U.S. lawmakers have proposed a constitutional amendment to ban same-sex marriages.

The Vatican's document went further than those proposals by rejecting any extension of special rights or legal status to homosexual couples. It said cohabiting homosexuals could use general provisions of the law to protect their rights as persons "like all citizens from the standpoint of their private autonomy."

"Not even in a remote analogous sense do homosexual unions fulfill the purpose for which marriage and family deserve specific categorical recognition," the document said.

"On the contrary, there are good reasons for holding that such unions are harmful to the proper development of human society, especially if their impact on society were to increase," it said.

In a footnote, the document warned of the "danger" that granting legal status to gay unions "could actually encourage a person with a homosexual orientation to

declare his homosexuality and even to seek a partner in order to exploit the provisions of the law."

Noting that civil laws play a "very important and sometimes decisive role in influencing patterns of thought and behavior," the document said granting legal status to gay unions would expose young people, especially, to erroneous ideas about sexuality and marriage, and thus could "contribute to the spread of the phenomenon."

The document also condemned legislative moves to allow gay couples to adopt, saying that being deprived of having either a mother or a father has been shown to harm children's normal development.

"Allowing children to be adopted by persons living in such unions would actually mean doing violence to these children, in the sense that their condition of dependency would be used to place them in an environment that is not conducive to their full human development," it said.

The document offered special instruction to Catholic politicians, who it said were particularly obliged to fight efforts to legally recognize gay unions.

While the document called homosexuality a "troubling moral and

social phenomenon," it underscored Church teaching that homosexuals "must be accepted with respect, compassion and sensitivity" and that they should not be unjustly discriminated against. But, it added, "the Church teaches that respect for homosexual persons cannot lead in any way to approval of homosexual behavior or to legal recognition of homosexual unions."

The president of the U.S. Conference of Catholic Bishops welcomed the document—first sent in June to bishops around the world—saying its goal was to "re-express the Church's teachings about the unique character of marriage."

Bishop Wilton D. Gregory of Belleville, Ill., USCCB president, urged all "people of good will" to read the document with an open mind. Any attempt to legalize homosexual marriages "not only weakens the unique meaning of marriage, it also weakens the role of law itself by forcing the law to violate the truth of marriage and family as the natural foundation of society and culture," he said.

Other U.S. bishops released statements welcoming the new document and underscoring its aim of defending the uniqueness of marriage and not of

unjustly discriminating against homosexuals. Among them were Connecticut's bishops, who said, "Respect for the uniqueness of marriage does not imply disrespect for those who cannot marry."

In Los Angeles, Cardinal Roger M. Mahony offered full support for the Vatican text and urged all Catholics serving in public office in the archdiocese "to reflect carefully upon this teaching."

In Chicago, Cardinal Francis George used an Aug. 3 homily to criticize a *Chicago Sun-Times* headline that read, "Pope launches global campaign vs. gays."

The pope re-affirmed "what every pope has taught for 2,000 years: Marriage is the lifelong union of a man and a woman who enter into a total sharing of themselves for the sake of family," Cardinal George said.

Though released in late July, the document bore a signing date of June 3, the "memorial of St. Charles Lwanga and his companions," who were martyred in Uganda in the 19th century for refusing a king's homosexual advances. A Vatican official said the signing dates of Church documents are usually carefully selected for their significance. †

RETIRE

continued from page 1

In a certain sense, there is no such thing as a retired priest—many "retired" priests retain an important role as a sacramental minister.

In the Vatican document "The Priest, Pastor and Leader of the Parish Community," which was published last summer, Cardinal Dario Castrillon Hoyos, prefect of the Congregation for the Clergy, briefly addressed the misconception of the "retired" priest, which can stem from a lack of understanding of the importance of sacramental ordination.

"In certain contemporary situations, some priests are led to believe that their ministry is peripheral to life, whereas, in reality, it is at the very center of life since it has the capacity to enlighten, reconcile and renew all things," he wrote. A priest is always and everywhere a priest.

Even though he is still living in southern Indiana, Father Hubler will be missed by parishioners. He was touched by how many people came to his reception after his final Mass.

He made many good friends in his seven years at St. Mary Parish, and has enjoyed the assignment.

Janet Koch, the parish secretary, said he is already missed.

When Father Hubler first came to the parish, he visited her in the hospital. At

the time, she was suffering from colon cancer.

They knew each other because Father Hubler is Koch's husband's cousin.

A year later, the parish secretary resigned and Father Hubler called on Koch, who was still recovering, to fill the role.

She agreed, even though she wasn't Catholic, and a year later was welcomed into the Church on Easter.

She said that during the six months that Father Hubler was recuperating from his heart attack, parishioners were praying for him—and glad that the policies and procedures he had set up as pastor helped keep things running smoothly.

Although Koch had known Father Hubler for 30 years, he wasn't always *Father Hubler* to her.

Years before his ordination in 1992, he was manager at Schmitt Furniture Co. in New Albany.

In 1979, he made a retreat at the Mount Saint Francis Retreat Center in Floyd County and "that basically started challenging me to start looking at the spiritual life," he said.

For seven years, he prayed about how he might be called to serve God and the world. The answer that came was the ordained priesthood.

"It just became natural, as time went on, that that's what God wanted me to do," he said.

He entered the seminary in 1986. After

his ordination, he became associate pastor of Holy Name Parish in Beech Grove, then associate pastor of St. Lawrence Parish in Indianapolis.

In 1995, he became the co-pastor of St. Paul Parish in Tell City, St. Michael Parish in Cannelton and St. Pius Parish in Troy, with primary responsibility for the latter two.

He said having three parishes wasn't as difficult as it sounds, and that "you just did what the job called for."

In 1996, he became pastor of St. Mary Parish. That was when Maxine Miller, a member of the parish, first met him, at least as a priest. She also met him years earlier at Schmitt Furniture Co., and didn't know he had become a priest until he showed up at the parish.

"Sometimes it takes people a long time to find their calling," she said.

He makes a good priest, she said, because he is able to be warm and friendly as well as a strong leader.

"I could talk to Father as a friend ... but when I needed him as a priest, he was there," she said. "All of my memories of Father are very dear."

David Leuthart, also a member of the parish, said that Father Hubler made an impact on his life and helped him to take full advantage of being Catholic by being more involved in sacramental and parish life.

Though Leuthart had been raised Catholic, attended Catholic schools and still

went to Mass, he said that "Father Tony did get me back into the Catholic faith."

"Nobody else has done that in my life," he said. "[My wife and I] stay really active, as much as we can in our parish."

He is a eucharistic minister, and his wife is a lector and teaches religious education.

It was through friendship with Father Hubler, as well as speaking with him after Mass, that all this happened, Leuthart said.

Because of Father Hubler, he no longer takes the sacraments for granted.

"He was always there for us as a friend," Leuthart said. "I'm going to miss him—I hate to see him go."

But, he added, it will be better for him, especially in light of his health problems.

Miller said that Father Hubler cared about the little things as well.

He was the one who turned off the lights in the church, filled the holy water fonts and adjusted the air conditioner.

She said that he did many things that no one would ever notice, but might now that he's gone.

Appreciative of his care for the parish and their friendship, Miller said that whenever she would drive by Father Hubler's residence she would honk three times—something her daughter does with her.

Now that he's moving back to New Albany, Miller hopes that they will stay close.

"He's just a dear friend, and I hope that we will continue that friendship," she said. †

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Catholic families find fun way to mix vacation and faith

By Jennifer Lindberg

Ann and Mike Green of St. Luke Parish in Indianapolis were intrigued about a Catholic place that hosted camping and outdoor activities combined with catechesis and faith formation.

Visiting the 950-acre Catholic Familyland in Bloomington, Ohio—a six-hour drive from Indianapolis—the Greens found that it offers families a fun-filled vacation with everything from water slides, hiking, horseback riding, a petting zoo and nightly concerts to opportunities to live their faith while on vacation with daily Mass and classes in the faith.

The classes help parents apply Church teachings and the pope's encyclicals to hectic family life.

"I didn't have to worry about there being anything immoral to hide my son's eyes from," said Ann Green. "It's a very orthodox experience. The priest who [celebrated] Mass taught us the truth about the faith.

"We grew up Catholic but never heard this. We came back with a focus on what is important in the Catholic faith," she said.

More families in the Archdiocese of Indianapolis are discovering Catholic Familyland's weeklong Fun Fests and are returning home to start small faith-formation groups, called the "Be Not Afraid Family Holy Hour," in their parishes.

Mike and Maria O'Rourke, also of St. Luke Parish, have taken their family to Fun Fests for several years.

It's a vacation they hope to continue as their six children, ages one to 11, grow up.

"This has provided a much more profound meaning to my daily duty and how that affects the entire mystical Body of Christ," said Mike O'Rourke.

O'Rourke said he finally understands the call to holiness taught by Pope John Paul II because he is learning practical ways to live it as a husband and father.

Catholic Familyland was founded by Jerry and Gwen

Coniker, who serve on Pope John Paul II's Pontifical Council for the Family. They began the Apostolate for Family Consecration in 1975, which later produced Catholic Familyland.

For the past 16 years, Catholic Familyland has had the support of Cardinal Francis Arinze, the prefect of the Congregation for Divine Worship and Discipline of the Sacraments at the Vatican. He visits Catholic Familyland frequently, where he helps with its television network and faith formation by recording tapes on the Holy Father's encyclicals, the *Catechism of the Catholic Church* and how to apply them.

The Conikers began Catholic Familyland because they wanted a safe place for Catholic families to have fun but also learn about their faith. They also wanted a place that supported the family as they saw Christian values decreasing in the secular world.

Gwen, who died last year, was a mother of 13 children who learned how to pray in a different way as a busy

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mother, said Jerry Coniker.

Catholic Familyland tries to help parents learn how they can still have a prayer life intertwined with their daily duties of being spouses and parents.

"Really, everybody who comes to Catholic Familyland comes for one basic reason, and that's to get their kids to heaven," Coniker said.

A typical day begins at the Catholic Familyland Fun Fest with Mass. Afterward, parents attend their own sessions on how to practically apply their faith.

Children attend separate age-appropriate classes for crafts and faith teaching. Those under age 4 stay with their parents.

Later, everyone meets for lunch and the family chooses from a variety of outdoor activities.

At 3 p.m., everything stops for the Divine Mercy chapel, whether you are in the swimming pool or in the woods.

In the evening, there are opportunities for campfires or concerts by Catholic entertainers such as Dana.

Parents can choose to camp in tents, RVs or rent a cabin on site that sleeps nine.

Costs vary, but a cabin usually rents for \$345 a week while a campsite with electricity and water is \$233 per week. There is also a dinner plan available that is based on the ages of the children and the number of adults.

Phyllis and Bob Burkholder of St. Joseph Parish in Sellersburg began going to Catholic Familyland in 1983.

Although their children are now grown, the Burkholders are still involved in the apostolate and attend conferences there. They've also started devotional hours in their parish.

Besides Fun Fests, Catholic Familyland offers retreats and conferences at various times through the year. The next one is in October and will feature Father Frank Pavone, Jeff Cavins and others.

"We found that through the apostolate we gained strength and emphasis for our work in the Church," Phyllis Burkholder said. "I wish families would take a vacation there. It's a place like none other."

Coniker said the goal of Catholic Familyland is to teach people how to live out God's will in each moment.

"We try to train people to fill their mind and conscience with a good formation of the Church ... and to ask each day what is God's will for me," Coniker said. "[It applies to] any type of activity, such as when the phone rings, you start a new project or a child comes to you crying. You are constantly making decisions all day."

The apostolate encourages people to tell the Lord

everything in their day is "all for the Sacred and Eucharistic Heart of Jesus and the Sorrowful and Immaculate Heart of Mary through St. Joseph."

"How can we do it, how can we manage the healthy tension in various areas?" Coniker said. "You need prayer and formation in one area, family and recreation as another area, your work, and then your evangelization.

"How do you handle it? All we can say is that walking through the minefield of a busy life is not easy. But we have to ask how can we prioritize to do God's will moment by moment," he said.

"Make everything count. There is nothing worse than doing the wrong job well. We often forget to ask for sanctifying and actual graces," Coniker said.

After leaving Catholic Familyland families are encouraged to continue their faith formation and start their own apostolate, first in their own home, and then by inviting others to the "Be Not Afraid Family Holy Hour."

Two parishes in the archdiocese, St. Luke Parish in Indianapolis and Our Lady of the Greenwood Parish in Greenwood, have started the family holy hours.

Families gather for one hour on Sunday before the Blessed Sacrament, where they pray a rosary and learn about their faith.

The holy hours are centered on a theme, such as the Eucharist or purgatory.

The video format includes a teaching about the faith from the catechism, a pictorial rosary and comments from Pope John Paul II and Mother Teresa.

John and Suzanne Steele of Our Lady of the Greenwood Parish said the holy hours are open to anyone, regardless if they have visited Catholic Familyland or not. It's also open to all ages of children, older people and singles.

The Steeles visited Catholic Familyland because it was a place where Catholic values were taught and families were embraced, Suzanne Steele said.

"It's a nice wholesome place," she said.

Attending the holy hours on Sunday is also a way for her family to "keep holy the Sabbath day" and pray together as a family.

(For more information on Our Lady of the Greenwood Parish's family hour, which usually begins at 4:30 p.m. each Sunday in the chapel, call the Steeles at 317-888-6725. St. Luke Parish's family hour begins at 6 p.m. each Sunday. Call the O'Rourke's at 317-291-7455 for more information. For information on Catholic Familyland, visit the Web site at www.familyland.org or call 800-77-Family.) †

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SIMPLY THE BETTER CHOICE.

From the Editor Emeritus/John F. Fink

Important events: Napoleon imprisons popes

Forty-first in a series

In 1809, Napoleon Bonaparte's army occupied the Papal States, annexed them to the French Empire, captured Pope Pius VII and carried him off to France. This is the 41st on my list of the 50 greatest events in Catholic history.

Napoleon has gone down in history as a military genius, but he was a great enemy of

the Catholic Church. The events of 1809 were not the first time he came into conflict with the papacy.

He came to power as the military leader of the French Directory after the French Revolution. He went to war against Austria and invaded Italy. The first time he occupied the Papal States was in 1796. He forced Pope Pius VI to pay enormous sums of money (36 million francs) and many precious works of art.

Two years later, Napoleon again invaded the Papal States, occupied Rome and proclaimed the Roman Republic. He

carried Pope Pius VI off to France, where he died in the prison of Valence in 1799.

The conclave to elect Pius VI's successor met in Venice under Austrian protection. After 14 weeks, Cardinal Luigi Barnaba Chiaramonte was elected Pope Pius VII in March of 1800. He tried to get along with Napoleon, but Napoleon, who by that time was dictator of France under the title First Consul, was interested only in using the Church. He recognized the usefulness of having one state religion to unify the people, but he found the authority of the pope over the French Church annoying.

Napoleon therefore entered into negotiations with Pius VII, and the two men agreed to the Concordat of 1801. The concordat made possible the revival of Catholicism in France, but it also gave Napoleon the power to exercise extensive control over the Church, including the right to appoint bishops.

When he proclaimed himself emperor in 1804, Napoleon convinced the pope to travel to Paris and attend his coronation. (However, Napoleon crowned himself rather than allow the pope to crown him.)

Personal relations between the two

men worsened when the pope insisted on a religious marriage ceremony between Napoleon and Josephine. Diplomatic relations worsened when Napoleon occupied Spain, suppressed many monasteries, and closed Church schools and universities.

Eventually, enmity became so great that Napoleon again sent an army into Rome. In 1809, he occupied Rome, annexed what was left of the Papal States, and took the pope as a prisoner to France. The pope remained in uncomfortable incarceration for almost five years, until his release in 1814 when Napoleon fell from power.

Napoleon's demise began with his disastrous invasion of Russia and culminated when the allied forces of Russia, Austria, Prussia, Saxony, Sweden and others captured Paris. Pius VII returned to Rome, but a year later had to seek refuge in Genoa when Napoleon escaped from his prison on Elba.

The pope finally returned to Rome for good on June 7, 1815. After Napoleon was finally defeated at the Battle of Waterloo, most of the papal kingdom was restored. †



Parish Diary/Fr. Peter J. Daly

Perspectives on priest statistics

Every few years, I do a column on the statistics regarding the U.S. Catholic



Church and the priesthood. The numbers tell a tale, though an incomplete one. All my numbers are drawn from the *Official Catholic Directory*, published by P.J. Kennedy and Sons.

I decided to compare

the stats from 2003 with two years ago, 2001, and 10 years ago, 1993. I thought this would give a more accurate picture.

The number of Catholics has climbed steadily from 59.2 million in 1993 to 66.4 million in 2003.

The rate of increase in the number of Catholics is accelerating. Between 2001 and 2003, the Catholic population went from 63,683,030 to 66,407,105. That is an increase of 2,724,075 over two years, or an average of 1,362,037 per year. This is logical. The rate of increase is a relatively constant 2 percent each year. It parallels the over-all growth in the U.S. population.

Catholics have remained a constant 23 percent of the U.S. population over the last 10 years.

While the number of Catholics is steadily up, the number of priests and seminarians is steadily down.

In 2003, there were 44,487 priests, active and retired, serving the Church in the United States. That is down from 46,041 in 2001 and 50,907 in 1993. We have seen a decline of 1,554 priests in two years and 6,565 in 10 years.

Over that past decade, the number of priests in the United States has declined at the rate of 1.7 per day. The rate of decline is accelerating. In the last two years, the number of priests has declined at the rate of 2.1 each day. Every day, there are two fewer priests serving the Church.

These totals include retired priests and priests teaching full-time in schools. Just under one-third of U.S. Catholic priests are retired from full-time ministry. In 2003, there were 1,596 priests in schools.

The decline is faster for religious orders than for diocesan priests. In 2003, there were 14,772 religious priests, down 614 from two years before and 2,804 from 10 years before. That is a decline of 15.9 percent in 10 years.

Diocesan clergy, by comparison, have declined from 33,476 to 29,715, a decline of 3,761 or 11.2 percent.

The ratio of priests to lay Catholics has gone from one priest to every 1,163 U.S. Catholics in 1993 to one to every 1,492 in 2003. We are still better than most of the world, especially Latin America. In some countries to our south, there are more than 10,000 Catholics to each priest.

It appears the decline in the number of priests is what economists call a "structural" deficit. That means it is not likely to change. This is because the number of priests in the "pipeline" is also down.

In 2003, there were 4,522 seminarians, diocesan and religious, studying for the priesthood in the United States. This is down from 4,917 in 2001 and 5,891 in 1993. In 10 years, the number of seminarians has declined by 1,369 or just over 23 percent.

Fewer seminarians mean fewer ordinations. In 2003, the U.S. Church reported 449 ordinations. This compares to 605 ordained in 1993 and 536 in 2001. There were 156 fewer men ordained this past year than a decade ago. To stop the current rate of decline, ordinations would need to more than double immediately. That's not likely to happen.

Those are the statistics.

What should we do about them? You draw your own conclusions.

(Father Peter J. Daly is a columnist for Catholic News Service.) †

Cornucopia/Cynthia Dewes

I'm reading as fast as I can this summer

Among our traditions is the "summer reading list" displayed in periodicals like



The New York Times Book Review. The idea, based on the now almost-extinct custom of vacationing leisurely for a week or two in the summer, is to suggest titles for reading during this time.

Lolling at the beach, by a campfire or in our own backyard, we're encouraged to read this or that book, usually light novels or mysteries or other works that don't require deep thought or attention. No heavy hitters, such as *Crime and Punishment*, since we're supposed to be relaxing.

These lists, along with books recommended by friends and relatives, gift books we've put aside and others we've been saving "until there's time," will presumably keep us busy and amused during these dog days.

Well, I've been doing my best. And it's been fun to see where my interests and chance meetings with new titles have taken me. I recommend the practice, and hope that all of us can extend its use throughout the year.

The Growing Seasons by Samuel Hynes turned out to be a poignant memoir about growing up poor in Minneapolis during the Depression. It made me nostalgic for my own childhood in that area.

Then, there was *The Good German*, given to me by authentic Germans. It's a novel about the early occupation of Berlin by American and Russian forces following World War II. It was educational about those times, but it also explored the interesting psychology and politics of the various nationalities involved.

The Da Vinci Code by Dan Brown kept me riveted to my chair. It was a good mystery, but it also included religious elements which I find fascinating. The Knights Templar were involved, and an alleged usurpation by Mary Magdalene of the Blessed Virgin's place in spiritual history was intertwined with Leonardo Da Vinci's symbolic art, which combined all of the above. Besides all that, there was romance.

On a friend's suggestion, I read *The Gold Coast* by Nelson DeMille, a novel about the very wealthy who live on Long Island. To anyone familiar with this class or this area, the book is great fun. It's about a blue blood whose life is turned upside down when a Mafia don moves in next door. You can imagine the rest.

Somehow, nearly every book I read concerns the Catholic Church in some way, either peripherally or in relation to the characters, settings or plot. The religious impulse is alive and well in our literature!

But, the very best book I've read this summer has to be Paul Elie's *The Life You Save May Be Your Own: An American Pilgrimage*. It's a study of four American Catholic writers, Dorothy Day, Thomas Merton, Flannery O'Connor and Walker Percy, whose personal "pilgrimages" led them to great spiritual and literary heights.

Day had an abortion and later a child, whose father she never married. Merton fathered a child out of wedlock in his youth, and had a brief affair while in the monastery.

O'Connor was something of a racist, and Percy an alcoholic. All were converts, except for O'Connor. How the development of their artistic excellence accompanied the growth of their spiritual maturity is a wonderful display of God's grace.

I plan to keep reading. The best is yet to come.

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

Faithful Lines/Shirley Vogler Meister

Dog inspires meditation on shepherding

Shepherd me, O God, beyond my wants, beyond my fears, from death into life.



For years, I've always known when our neighbor at the corner a half block away is approaching our property. That's because Art walks his dog, Abby, at least twice daily.

After several straightforward steps, Abby barks loudly in a repeated pattern while turning toward Art to urge him on. Yet, Art walks with regular rhythm no matter how much Abby—a Shetland sheep dog (Sheltie)—does this. When they near Art's home, Abby often then walks without the instinctive shepherding movements. She's successfully brought her owner home.

Neighbors admire such companionship and loyalty. Perhaps a few complain about the barking, but it's music to most ears,

including mine.

One day, while watching and waving to Art, I realized that Abby reminds me of the Good Shepherd and Art reminds me of all of us enjoying life's routine. Please don't bristle because I liken a dog to our Lord. That's a logical metaphorical progression of thought for me, because, even as a child, I knew that God's name spelled backward is "dog." While shepherding, Abby reminds me of something Christ himself claimed.

In John 10:1-18, Jesus sets up a scenario in which good and bad shepherds are compared, but his listeners didn't understand. So, Jesus tries again, explaining that he is the "door to the sheep." "If any one enters by me, he will be saved, and will go in and out and find pasture." "I am the good shepherd." "The good shepherd lays down his life for the sheep." "I know my own and my own know me." "There shall be one flock, one shepherd."

In the letter of St. Paul to the Hebrews, part of the blessing is: "Now may the God

of peace, who brought ... the great shepherd of the sheep ... equip you with everything good that you may do his will" (Heb 13:20).

Christ was sent to be the chief shepherd (1 Pt 5:4) and he founded his Church so that we not only can follow him, but so that some of us can also be shepherds of the flock. Our pope is the top shepherd within the Catholic Church, followed by the priestly hierarchy, and the men and women who are religious leaders and teachers.

However, each and every one—even though still part of the flock—has the potential to shepherd others around us in appropriate and gentle ways—unless, of course, there are times when "barking" is necessary.

How long does it take for even God to get our attention so that we follow him home? †

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

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

The Sunday Readings

Sunday, Aug. 10, 2003

- 1 Kings 19:4-8
- Ephesians 4:30-5:2
- John 6:41-51

The First Book of Kings provides this weekend's Liturgy of the Word with its first biblical reading.

What today appears as the two separate Books of Kings were, in fact, one volume. As the Bible evolved, an editor divided this one book into two volumes. The result is what we find today in the Scriptures.



As the name implies, the kings of Israel are the central figures in these books.

However, their primacy is considerably reduced by the prominent mention given prophets, such as Elijah. This weekend's reading mentions Elijah. He wrote during the first half of the ninth century B.C.

In the reading, Elijah is quoted. He spoke in the first person. He is weary and discouraged. He even asks God to take his life. Then he fell asleep. When he awoke, a hearth cake and a jug of water were at his side. He ate and drank.

Then an angel came, implying that this sustenance was from God, and ordered him to continue his journey. Strengthened by God's food, Elijah obeyed. He embarked on his long journey, finally arriving at Horeb, the mountain of God.

The second reading this weekend is from St. Paul's Epistle to the Ephesians.

A context surrounds all the epistles, whether they were the work of Paul or not.

Living the Gospel of Jesus was not easy in the first century A.D. As the old theologians would have described it, the first Christians were beset by temptations from "the world, the flesh and the devil."

Christians in Ephesus faced a special challenge. Not only did they live in a thriving seaport and commercial center with all the vice and distraction usually associated with such centers, but Ephesus was a major pagan shrine. Pilgrims drawn to its great temple to Diana, the Roman goddess, filled the city. The Christians had to maintain their own lives of faithfulness to Christ amidst these conditions.

This reading is very practical. It calls upon the Christian Ephesians to rid themselves of all bitterness and anger, and to rise above gossip and malice. On the positive side, it calls upon them to be

compassionate and forgiving, noting that God had forgiven them.

St. John's Gospel is the source of the last reading. It is a beautiful and eloquent recollection of the words of Jesus.

Jesus declares, "I am the bread that comes down from heaven." The audience does not accept this phrase well. They spurn Jesus. After all, they know Jesus as a neighbor and as a relative. It is difficult to see the Redeemer in someone so familiar.

The Lord then enters upon a discourse, which is one of the most magnificent passages in the New Testament. He is the only access to God for humans. He will rise to new life "on the third day." It is important to note that, when these words were spoken, the Crucifixion was in the future.

Jesus continues. He speaks, and therefore God speaks. Finally, the Lord says, "I am the bread of life ... I myself am the living bread." Anyone who consumes this bread attains everlasting life.

Reflection

All of us can identify with Elijah, the prophet of whom we heard in the reading from First Kings. Whatever the circumstance, life for each of us can be wearying and distressing. Any of us can be reduced to desperation, as was Elijah.

However, in the face of the quite human and very universal reality, the Church speaks this weekend with great consolation and reassurance.

First, it recalls for us, through the first reading, that God sustains us and strengthens us. He sustained and strengthened Elijah. The prophet was no dearer to God than we are. Secondly, God has given us Jesus, the Son of God. Jesus is in our midst. He is in our world. He shares human nature with us. Born of Mary, a human, Jesus is as human as we are. Jesus is indeed the "bread of life." Aptly, this reading is associated with the Eucharist. The food given mercifully by God, however, is more than material food, composed of bread and wine. It is divine food, the Body and Blood of the Lord. It refreshes our souls.

The last element in this weekend's lesson comes again from Elijah. Life continues. Its hardships do not collapse. Such is human life. As disciples, indeed to achieve eternal life, we must continue our long walk to the mountain of God. More often than not, it will be traveling uphill. But God will give us all the strength we require. He awaits us with everlasting life and peace. †

Daily Readings

Monday, August 11

Clare, virgin
Deuteronomy 10:12-22
Psalm 147:12-15, 19-20
Matthew 17:22-27

Tuesday, August 12

Deuteronomy 31:1-8
(Response) Deuteronomy 32:3-4, 7-9, 12
Matthew 18:1-5, 10, 12-14

Wednesday, August 13

Pontian, pope and martyr
Hippolytus, priest and martyr
Deuteronomy 34:1-12
Psalm 66:1-3, 5, 8, 16-17
Matthew 18:15-20

Thursday, August 14

Maximilian Mary Kolbe, priest and martyr
Joshua 3:7-10a, 11, 13-17
Psalm 114:1-6
Matthew 18:21-19:1
Vigil Mass of the Assumption
1 Chronicles 15:3-4, 15-16; 16:1-2

Psalms 132:6-7, 9-10, 13-14
1 Corinthians 15:54b-57
Luke 11:27-28

Friday, August 15

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

Saturday, August 16

Stephen of Hungary
Joshua 24:14-29
Psalm 16:1-2, 5, 7-8, 11
Matthew 19:13-15

Sunday, August 17

Twentieth Sunday in Ordinary Time
Proverbs 9:1-6
Psalm 34:2-7
Ephesians 5:15-20
John 6:51-58

Question Corner/Fr. John Dietzen

Loss of the clerical state may occur in three ways

Q How can a priest be reduced to the lay state or be laicized? When he is ordained, he is ordained a "priest forever." How can the Church change this? (Texas)



A It is possible, for several very serious reasons, for a priest to lose his standing as a priest.

(The Church no longer uses the phrase "reduced to the lay state" or similar pejorative expressions; nor does canon law use the word "laicization.")

Loss of the clerical state may occur in three ways—through a request from the priest involved, through a punishment of dismissal, or by a declaration that the ordination was invalid in the first place, something similar to the declaration of annulment of a marriage.

The process for all this is careful and extremely complex, especially for the penalty of dismissal from the clerical state. This penalty may be imposed for only seven reasons, including violation of the eucharistic species, persistence in concubinage after a warning, and persistence in other sexual offenses after a warning or with a minor under 16 (now 18).

The entire lengthy procedure is intended to safeguard the right of the Church community and others to be protected from dangerous ordained ministers, as well as to protect the rights of the priest (or deacon or bishop) involved.

Among other consequences of the loss of clerical state, the priest is no longer permitted to exercise the power of orders (for example, to celebrate Mass) or to use clerical titles or dress.

As you indicate, none of the above implies the loss of ordination. Once one is ordained validly, the "indelible mark" of the sacrament of holy orders remains, just as, for example, in the sacrament of baptism.

While he may no longer normally exercise those powers, however, the priest

may always administer the sacrament of penance to a person in danger of death. (These regulations are found primarily in Canons #290-292 and in several canons in the section Sanctions in the Church.)

Q When I was younger, about 30 years ago, my parish had novena devotions one night a week. Other churches had similar devotions on other nights.

Do any churches hold novenas like that anymore? If not, why were they discontinued? I used to enjoy them and looked forward to these ceremonies. (Illinois)

A I'm not sure anyone knows the answer to your question. Perhaps it's something like asking why, for no apparent reason and with no change in the teaching of the Church about when to receive the sacrament of penance, people stopped going to confession with anything like the former frequency. No one has the answer to that.

My opinion is that a major explanation of the decline in extra-liturgical devotions, such as these, lies in the greatly increased emphasis on the eucharistic liturgy since Vatican Council II.

Before the liturgical changes of the past two decades, the Mass was viewed far more than it is today as the priest's personal action, and Masses were generally limited to early morning, particularly on weekdays.

Today, peoples' devotional lives are far more Eucharist-centered. Many people, who in former days might have attended novena devotions, now participate in evening Masses. The eucharistic sacrifice often constitutes an integral part of important afternoon and evening religious gatherings, which was, of course, impossible before Vatican II.

Add to this the emphasis on Scripture as the primary inspiration of Catholic spirituality, and several significant social developments (change in parish structure, reluctance of people to go out at night, and so on) and you probably have most of the explanation why the kinds of devotion you speak of have declined in use in American Catholic life. †

My Journey to God

Transubstantiation

Now this is eternal life, that they should know you, the only true God, and the one whom you sent, Jesus Christ (John 17:3).

It began with bread and wine—before that—manna, God's magic porridge in a desert disguised as death. Forty dry years echoed forty wet days, emphasizing the curse of extravagance.

Hidden beneath lay the justice of God.

The paten raised: what once was whole, broken to feed those on whom the charge now falls: be one again.

Although appearing many—at times disintegrated in dispute and care—always suffused beneath,

lies the single moment in which all share.

Is this a wafer, broken before our eyes, a glass of wine dispersed? Beneath the semblance, lies the only supper.

The mystery not simply the conversion to one, but that time, which once ensnared us, now perishes.

In that sacred interlude, now and then reunite, and time—eclipsed—sinks before eternity's ascent: Christ again and not again, there sits and prays and captivates, while you and I see priest and bread and wine.

By Sharon Lynn Sperry

(Sharon Sperry is a member of St. Thomas Aquinas Parish in Indianapolis.) †

The Active List

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

August 8
SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Catholic Charismatic Renewal, praise, worship and teaching followed by Mass and healing service, 7 p.m. Information: 317-927-6900.

August 8-9
St. Ann Parish, 2862 S. Holt Road, **Indianapolis**. Family Fun Fest, Fri. 4:30-11 p.m., Sat. noon-11 p.m., food, games. Information: 317-244-3750.

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

August 10
St. Paul Parish, 9798 N. Dearborn Road, **Guilford/New Alsace**. Parish picnic, 11 a.m.-6 p.m. (EDT), chicken dinner. Information: 812-487-2096.

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

St. Anthony Parish, Parish Life

Center, 379 N. Warman Ave., **Indianapolis**. Euchre party, 1:30 p.m., \$3 per person.

St. Louis de Montfort Church, 11441 Hague Road, **Fishers, Ind.**, (Diocese of Lafayette), Filipino Mass, 3 p.m. Information: 317-842-4189.

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

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Francis2, "The Heart of God," young adults 18-30, 6-8 p.m. Information: 812-923-8444.

August 11
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.

August 12
St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild meeting, 12:30 p.m. Information: 317-780-8627.

August 13
Pebble Brook Golf Club, 3110 Westfield Road, **Noblesville, Ind.**, (Diocese of Lafayette). Second annual golf outing to benefit Blessed Theodore Guerin High School, four-person scramble, \$100 per person. Information: 317-574-1865.

August 15
SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m.; breakfast, Indianapolis Athletic Club, 350 N. Meridian St., \$20, first-time guest \$10. Information: 317-767-2775 or e-mail civitas_dei_indy@catholicexchange.com.

Oldenburg Franciscan Center, Olivia Hall, **Oldenburg**. Day of prayer, "Natural Wisdom: Connecting with the Sacred through Earth, Fire, Air and Water," 9 a.m.-4 p.m. (EST), \$35 per person includes lunch. Information: 812-933-0661.

August 16
Holy Angels Parish, 740 W. 28th St., **Indianapolis**. City-wide tailgate flea market and fish fry, 8 a.m.-6 p.m., selling spaces \$25. Information: 317-926-3324.

West Chase Golf Club, 4 Holloway Blvd., **Brownsburg**. Cardinal Ritter High School

Alumni Association, golf outing to benefit Legacy Scholarship Fund, \$55 per person includes dinner, 12:30 p.m. Information: 317-852-5177 or www.cardinalritter.org.

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

August 17
St. Pius Parish, **Ripley County**. Parish picnic and festival, 10:30 a.m.-6 p.m. (EST), chicken dinner, games, food, entertainment, quilts. Information: 812-934-6218.

Holy Trinity Community Day-care and Kindergarten, 902 N. Holmes Ave., **Indianapolis**. Ice cream concert, concert presented by Catholic Choir of Indianapolis, 3 p.m., \$10 in advance, \$12 at the door. Information: 317-638-9509.

August 20
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization meeting, 7 p.m. Information: 317-351-6993.

August 21
St. Francis Hospital and Health Centers, 8111 S. Emerson Ave., **Indianapolis**. "Living with Cancer" workshop, 9 a.m.-4 p.m., lunch provided, no charge, pre-registration required. Information: 317-782-6704.

August 22-24
Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "The Marvel of Mozart," Benedictine Father Noël Mueller, presenter. Information: www.saintmeinrad.edu.

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

kordes@thedome.org.

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

Jameson Camp, 2001 S. Bridgeport Road, **Indianapolis**. Camp Healing Tree, weekend camp for grieving youth ages 7-17. Information: 317-782-7986.

August 23
St. Mary Church, 317 N. New Jersey St., **Indianapolis**. St. Mary Academy, Class of 1953, 50-year class reunion, Mass, 5 p.m. followed by dinner, The Athenaeum, 401 E. Michigan St., **Indianapolis**. Information: 317-783-1841.

August 24
St. Patrick Church, 1807 Poplar St., **Terre Haute**. Tridentine Mass, 3 p.m. Information: 812-232-8518.

August 25
Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Day of Prayer and Reflection on the Eucharist," Father Robert Gilday, presenter, 9:30 a.m.-2 p.m. Information: 317-545-7681.

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,

—See ACTIVE LIST, page 13

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Country Style Chicken Dinner
St. Paul's Church
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Sunday, August 10, 2003
Mass at 9:00 A.M. EDST
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Feast of the Assumption of Our Lady at St. Thomas Aquinas Catholic Church

*The corner of 46th and Illinois Streets, Indianapolis
Friday, August 15, 2003, 6:00 p.m.*

Mass of the Feast of the Assumption

Please join us for
"A Homecoming"

of parishioners, alumni, newcomers and friends.
Featuring the Litany of the Blessed Mother and Marian hymns sung by our combined choirs. Bring flowers from your garden for the procession and your own picnic and utensils. We will provide the ice cream, toppings and beverages.

All are welcome!

The Active List, continued from page 12

7 p.m. Information: 317-543-0154.

Wednesdays

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

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

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

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

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

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

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

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

Thursdays

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

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

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

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

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

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

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

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

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

Fridays

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

St. Lawrence Church, Chapel,

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

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

Saturdays

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

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

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

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

Monthly

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.

Third Thursdays

Our Lady of Peace Mausoleum

Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

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

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August 25 9:30am to 2:00pm
Reflection Day on the Eucharist
with Fr. Bob Gilday

September 7-12, 2003 Retreat for Workers
"Adjusting the Focus of our Everyday Lives"
with Fr. Jim Farrell

October 7, 2003 9:00am to 2:00pm
October 20, 2003 6:00pm to 9:00pm
The Rosary's new Mysteries of Light
with Fr. Al Ajamie

November 7-9, 2003
Reel Spirituality
with Fr. Tom Widner, S.J.
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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

BASSO, Virginia (Kells), 91, St. Luke, Indianapolis, July 30. (Services at Saint Meinrad Archabbey, St. Meinrad.)

BLACKMUR, Mary Ann (Gabonay), 88, St. Paul Hermitage, Beech Grove, July 29. Sister of Margaret, Charles and William Gabonay. Aunt of several.

DUERSTOCK, Jo Ann E., 69, St. Mary, Greensburg, July 27. Wife of Urban Duerstock. Mother of Linda Lecher, Debra Schoettmer, Don and Gary Duerstock. Sister of Robert Rethlake.

DUNHAM, Daniel B., 45,

Christ the King, Indianapolis, July 25. Father of Philip Dunham. Son of Betty Dunham. Brother of Judy Eppich, Christine Higbee, Dr. Deborah Kercheval, Jeanne, David and Mark Dunham.

ENGELKING, William J., 73, St. Roch, Indianapolis, July 25. Husband of Dorothy (English) Engelking. Father of Rose Haitom and William Engelking. Brother of Mary Lou Spearing and Thomas Engelking. Grandfather of seven. Great-grandfather of four.

FLODDER, Arthur F., 91, St. Louis, Batesville, July 22. Father of Jackie Fledderman, Judy Tonges, Arlene, Dan and Jim Flodder. Brother of Ruth Wissel and Richard Flodder. Grandfather of 16. Great-grandfather of 38.

FREESE, Rosalie W., 70, St. Louis, Batesville, July 27. Mother of Sue Conaway, Kay Pulskamp, Dale and Paul Freese. Sister of Marian Goyert and Jerry Wintz. Grandmother of 10.

FRIES, Mary Ellen (Sullivan), 80, Immaculate Heart of Mary, Indianapolis, July 22. Cousin to several.

GARDNER, Harold J., 73, St. Louis, Batesville, Aug. 1. Husband of Gloria (Kuehn) Gardner. Father of Diana Craynon, George, Harold and Steve Gardner. Brother of Tom Gardner. Grandfather of five.

HANLEY, Mamie "Jo," 82, St. Matthew, Indianapolis, July 27. Wife of William Hanley. Mother of Paula Lee, John and William Hanley Jr. Sister of Byron Buehler. Grandmother of five. Great-grandmother of six.

HECK, Burnice Helen (Stansbury), 81, St. Jude, Indianapolis, July 26. Mother of Marianne Kennedy, Robert Jr. and Thomas Heck. Grandmother of 11. Great-grandmother of five.

HERTZ, Mary A. (Murphy), 72, Prince of Peace, Madison, July 23. Wife of John Hertz Jr. Mother of Mary Margaret Cunningham, Mary Denise McKenzie, Kathleen and John Hertz. Sister of Robert Murphy. Grandmother of five. Great-grandmother of five.

NEWHOUSE, John E., 79, St. Mary, Rushville, July 24. Husband of Janet Newhouse. Father of Teresa Gorrell, Bill, Chris, John Jr., Philip and Tony Newhouse. Brother of David Newhouse. Grandfather of 11. Great-grandfather of five.

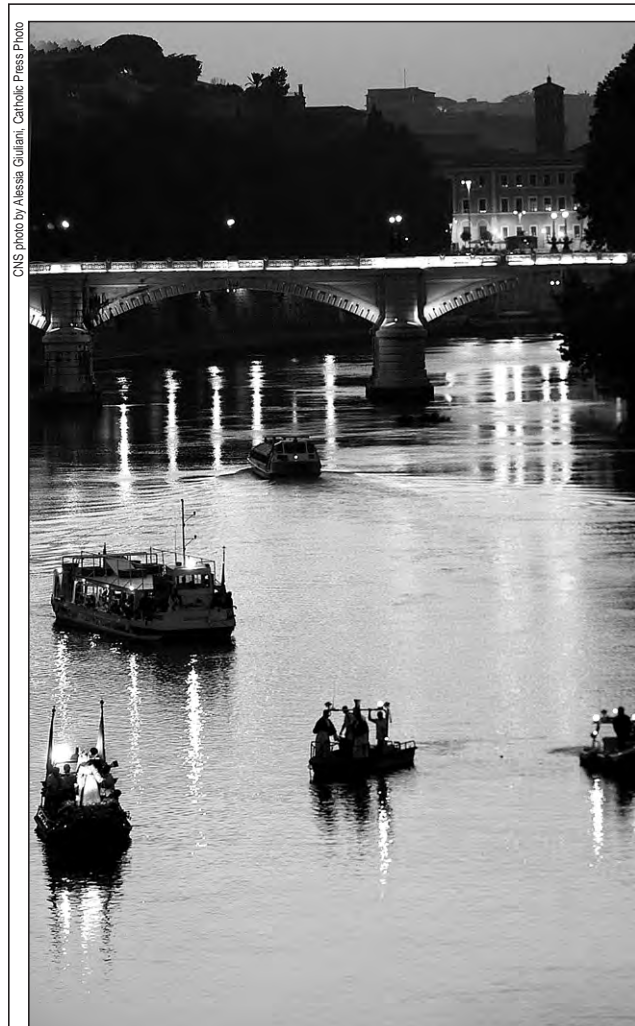
POTENZA, Carl G., 84, St. Gabriel, Indianapolis, July 28. Husband of Gladys (Clemmer) Potenza. Father of Carol Inabnit, Mary Ann Payne, Amelia Warren, Rose Wilson, Maria Wallis and Philip Potenza. Brother of Phyllis Carella and Armano Potenza. Grandfather of six.

REDELMAN, Albin J., 90, Immaculate Conception, Millhousen, July 23. Father of GERALYNN "Geri" Baker and Mark Redelman. Grandfather of nine. Great-grandfather of four.

VITTORIO, Generose A. (Gehrich), 93, St. Bernadette, Indianapolis, July 19. Mother of Barbara Foster and Patricia Vittorio. Grandmother of three. Great-grandmother of three.

WARFIELD, Dick E., Jr., 63, St. Philip Neri, Indianapolis, July 23. Husband of Betty Warfield. Father of Loraine Rork, Mary Vitaver, Carl, John and Richard Warfield. Son of Richard and Ruth Warfield. Brother of Elaine King. Grandfather of nine. Great-grandfather of seven.

YOUNG, Harry M., 50, St. Mary, Greensburg, July 23. Husband of Donna (Ostendorf) Young. Father of Sarah Jones, Shiela Keith and Samantha Young. Son of Albert and Betty (Werner) Young. Brother of Esther Lamport, Ruth Rudolf, Mary Jane Schiedler, Francis, Lawrence, Mark and Tony Young. Grandfather of three. †



Madonna of the River

Carried by boat, a statue of the Madonna of the River (lower left) makes its way along the Tiber in Rome on July 27 in a historic event that brings the statue of the Virgin Mary to Castel Sant' Angelo before traveling back up the river to the Trastevere neighborhood. From Sant' Angelo, the statue is carried through the city streets for several hours before being returned to the Church of St. Agatha.

Providence Sister Pauline Schilf taught school in three states

Providence Sister Anne Pauline Schilf died on Aug. 1 in Mother Theodore Hall at Saint Mary-of-the-Woods. She was 90.

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

The former Mildred Anna Schilf was born in Chicago on May 5, 1913.

She entered the congregation of the Sisters of Providence on Aug. 20, 1931, professed first vows on Jan. 23, 1935, and professed final vows

on Jan. 23, 1941.

Sister Anne Pauline taught in schools staffed by the Sisters of Providence in Indiana, Illinois and California.

In the Archdiocese of Indianapolis, she taught at the former St. John Academy in Indianapolis as well as at St. Thomas Aquinas School and Holy Cross School, both in Indianapolis.

Among other ministries, Sister Anne Pauline served as secretary of the National Sisters' Vocation Conference in Chicago from 1977-79.

She is survived by several nieces and nephews. †

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