

Celebration in the Spirit of Hope: The Great Jubilee

My Dear Sisters and Brothers in Christ:

In just two weeks, the Church in southern and central Indiana will gather for our major celebration of this Jubilee Year, "Celebration in the Spirit of Hope: The Great Jubilee." Excitement is building throughout the archdiocese. Join us for this historic event.



Archbishop Daniel M. Buechlein

Our celebration will take place at the RCA Dome in Indianapolis on Saturday, Sept. 16, at 2:30 p.m. (Eastern Standard Time). The dome is the largest facility available in our archdiocese, and we wanted to have room for everyone who wants to attend. During our gathering, we will celebrate the Eucharist, the sacrament of confirmation will be administered to more than 3,000 young people and adults, a nuptial blessing will be given to all married couples present, and we will all pray to the Holy Spirit to give us all the grace to carry out the evangelizing mission of the Church.

The Great Jubilee Year, which marks the 2,000th anniversary of the birth of Jesus Christ, is a perfect time for us to gather as the Church in central and southern Indiana and to experience the unity we share as sisters and brothers in the Lord. It is also a graced time, a time for us to witness to the larger community how the Good News of Jesus Christ has changed our lives and made us a hope-filled people.

Please make plans now to join me, some 20 bishops from across the country and priests from our archdiocese who will be assisting in celebrating confirmation, and the religious and laity of our local Church as we gather as one family to proclaim the Good News of Jesus Christ. Together, let us thank God for the extraordinary blessings our archdiocese has received in recent years and invoke the power of the Holy Spirit to help us reach out to inactive Catholics and to those who have no church home.

I look forward to being with you on Sept. 16.

Sincerely yours in Christ,

Daniel M. Buechlein

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

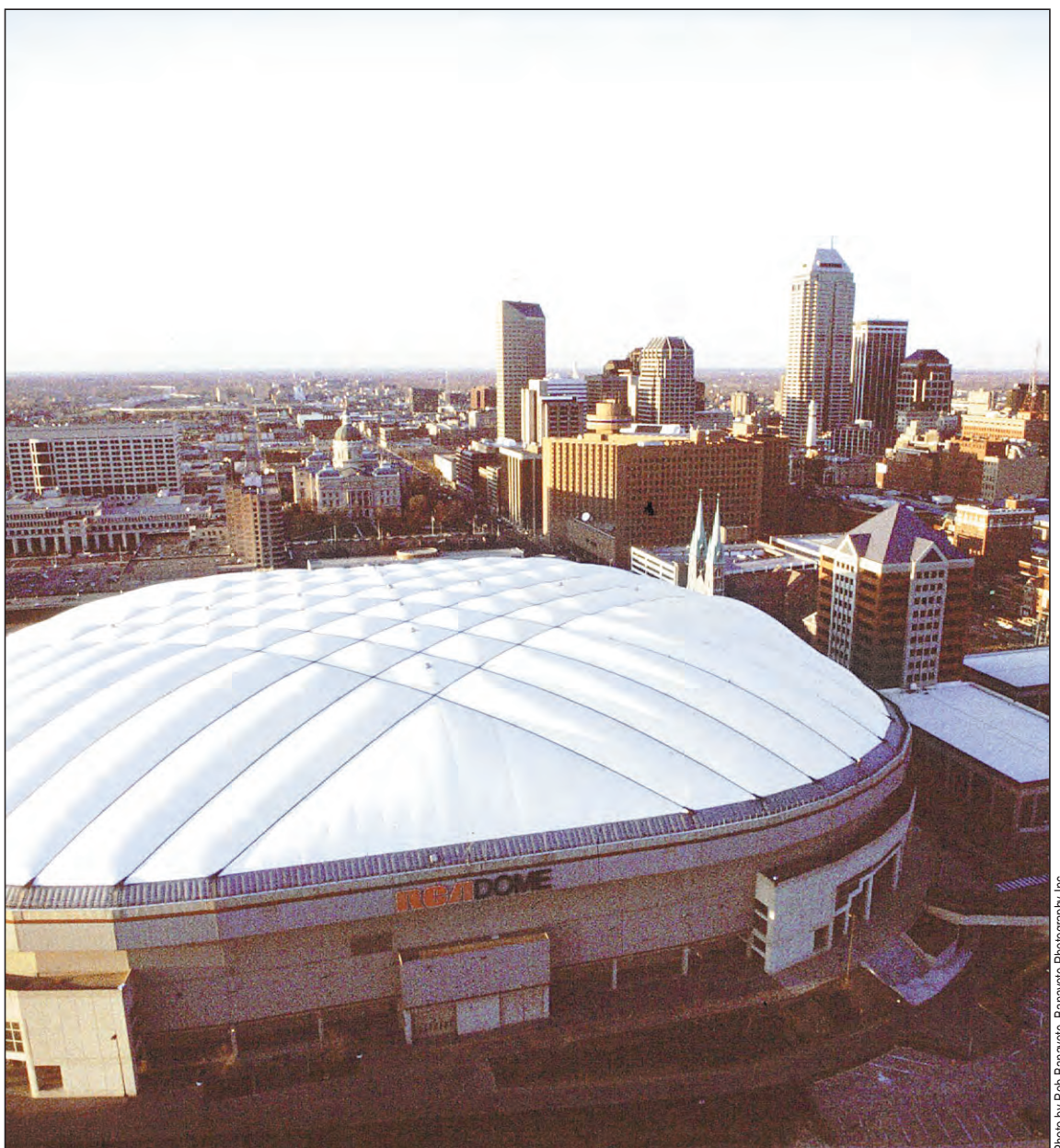


Photo by Rob Banayote, Banayote Photography Inc.

Catholics from across Indiana will gather in the RCA Dome in Indianapolis on Sept. 16 to celebrate The Great Jubilee. More than 3,000 young people and adults from the Archdiocese of Indianapolis will receive the sacrament of confirmation.

A guide to The Great Jubilee

Thousands of Catholics from throughout the Archdiocese of Indianapolis will gather Sept. 16 at the RCA Dome in Indianapolis to celebrate the Jubilee Year.

The event called "Celebration in the Spirit of Hope: The Great Jubilee" is the highlight of the archdiocese's year-long celebration of the Jubilee Year, which began Christmas Eve with the opening of the special Holy Year doors at SS. Peter and Paul Cathedral.

Following are some questions and answers about the celebration.

What are we celebrating?

The Great Jubilee celebrates 2,000 years of Christianity. As the U.S. Catholic bishops said in their Jubilee message, it is a time "in which we turn to Jesus and ask for the grace to convert

our hearts and minds to look forward in hope."

Our celebration at the RCA Dome is a once-in-a-lifetime opportunity for all Catholics in the archdiocese to celebrate the Eucharist together. More than 3,000 young people and adults will receive the sacrament of confirmation and all married couples present will receive a special blessing. This celebration also is a time for all Catholics in the archdiocese to experience their connection to the universal Church and to hear their call in the Holy Spirit to participate in the Church's mission to evangelize and to spread the good news of our salvation.

Where will "Celebration in the Spirit of Hope: The Great Jubilee" be held?

It will take place at 2:30 p.m. (EST) on Sept. 16 in the RCA Dome in Indianapolis.

Who is invited?

All Catholics in the archdiocese. We also welcome all Catholics from outside the archdiocese and any non-Catholics who want to celebrate with us.

How many people are expected to attend?

As many as 25,000 to 30,000 people.

Do I need a ticket to get in and are there assigned seats?

No one needs a ticket to enter. The confirmation candidates and their sponsors will be seated by parish on the floor. There also will be seating for persons with disabilities on the floor. All others may sit where they wish in the stands, although parishes have been given suggested areas to sit to be close to their confirmation candidates.

See GUIDE, page 4-W



The Great Jubilee Map

Archdiocesan Deanery Map



Downtown Indianapolis

Major interstate routes:

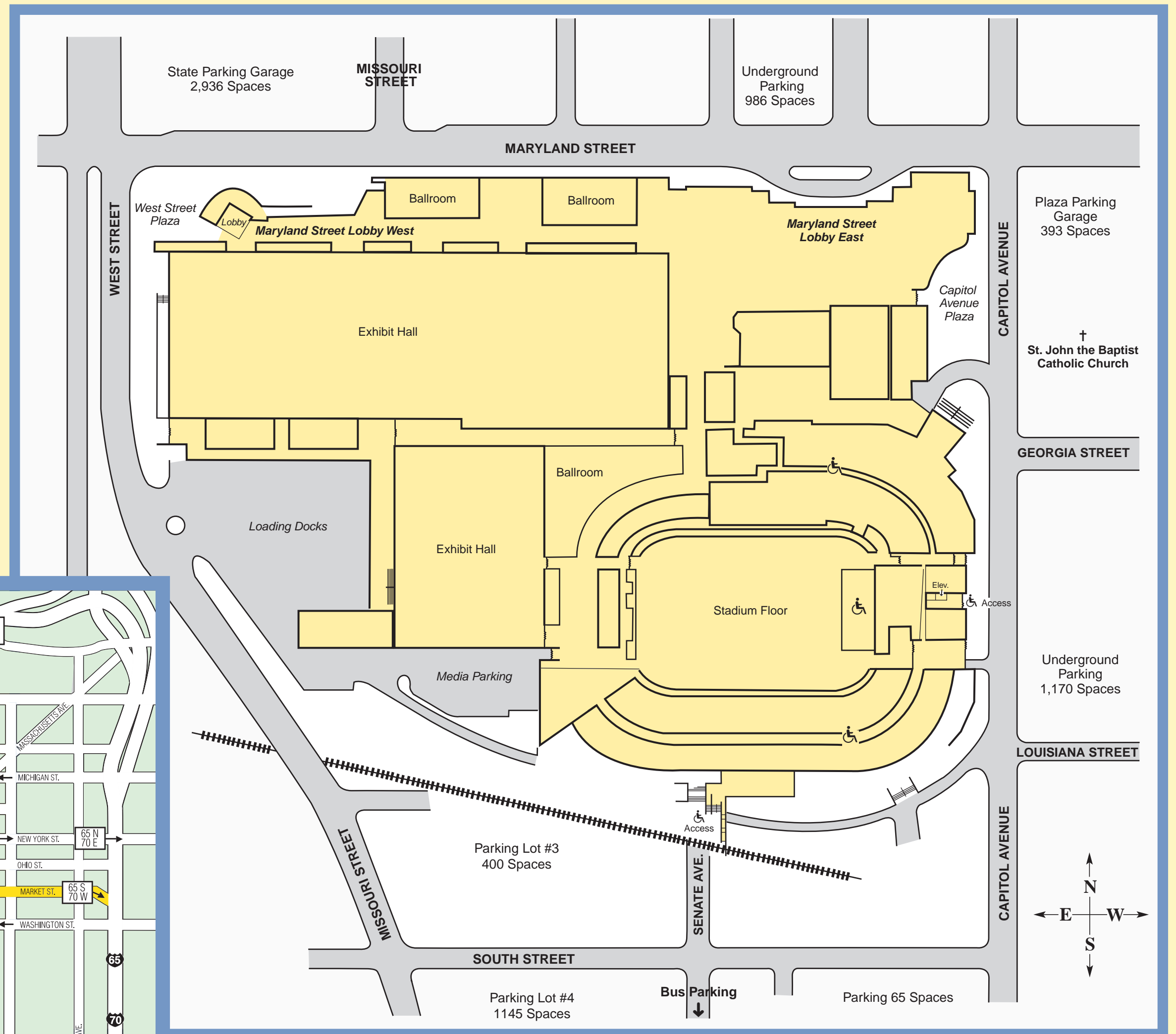
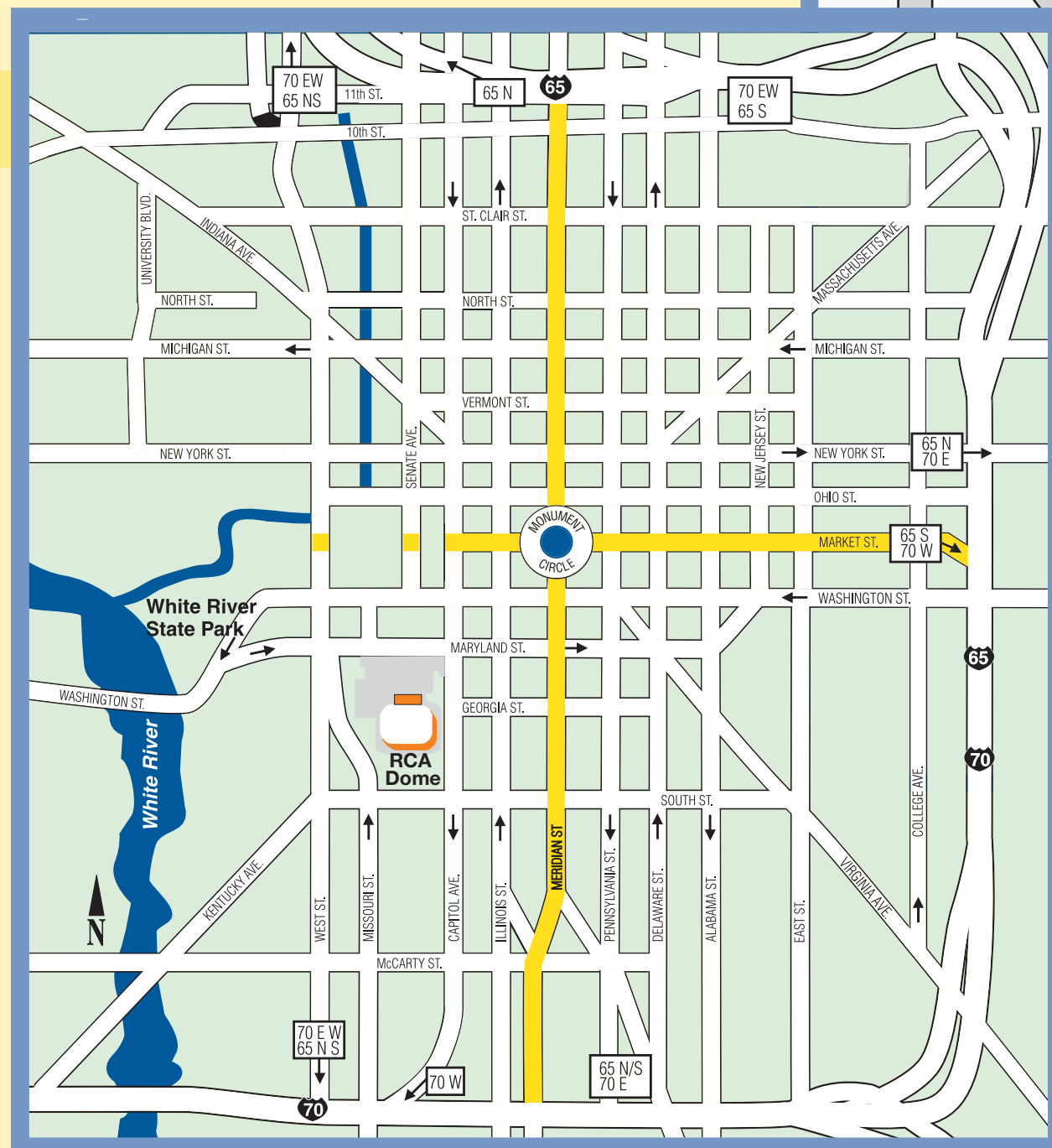
From the east: Take I-70 West and follow that Downtown continuing on I-70 West where it merges with I-65 South. Stay in the right-hand lanes and follow I-70 around to the West Street exit, which is exit 79A. Take a right on West Street and head north. Turn right on South Street to get to parking lots.

From the west: Take I-70 East to the West Street exit, exit 79A, and turn left. Turn right on South Street for parking lots.

From the south: Take I-65 North to the Downtown area and follow the signs for I-70 West. Take I-70 West to the West Street exit, exit 79A, and turn right. Turn right on South Street for parking lots.

From the north: Take I-65 South to the Downtown area and follow the signs for I-70 West. Take I-70 West to the West Street exit, exit 79A, and turn right. Turn right on South Street for parking lots.

Please leave early and be patient in traveling to the RCA Dome. Expect to encounter some delay because of road construction on area interstates.



RCA Dome and Surrounding Parking Facilities

For Volunteers: Park in lots 3 and 4, off of South Street, south of the RCA Dome. Walk up Senate Avenue and enter Gate 3 before the training session and check in at the registration tables. Registration tables open at 5 p.m. on Friday and at 9 a.m. on Saturday.

For the General Public: People who use wheelchairs or who have difficulty walking can enter the Capitol Avenue or Senate Avenue entrances. They will not have to use stairs or elevators. Ushers will help guide them to the east side of the RCA Dome. Seating for the hearing impaired is located between aisles 139 and 140 at the north side of the dome. Parking for buses is on Senate Avenue, south of the Dome. This is the only bus parking area. Please park the bus there and unload the passengers. Passengers then will know the location of the bus. Please be aware that there is a fee for parking. Parking for cars is available for a fee in nearby garages and in lots south of the Dome.

Jubilee Pledge

The jubilee of our Lord's birth calls us "to bring glad tidings to the poor ... to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free" (Lk 4:18).

As disciples of Jesus in the new millennium, I pledge to:

Pray regularly for greater justice and peace.

Learn more about Catholic social teaching and its call to protect human life, stand with the poor and care for creation.

Reach across boundaries of religion, race, ethnicity, gender and disabling conditions.

Live justly in family life, school, work, the marketplace and the political arena.

Serve those who are poor and vulnerable, sharing more time and talent.

Give more generously to those in need at home and abroad.

Advocate for public policies that protect human life, promote human dignity, preserve God's creation and build peace.

Encourage others to work for greater charity, justice and peace.

How to carry out the jubilee pledge:

Prayerfully reflect on the pledge and keep it where it will remind you of your commitment to act.

Consider how you are already serving the poor and working for justice and peace in each of the areas noted on the pledge. Identify one or more areas that are weak links for you and then work to strengthen them.

- **Pray**—When you pray, reflect on how you have succeeded and failed to serve the poor and work for justice and peace in your daily life. Include people who are poor and vulnerable in daily prayers. Make a commitment to choose each day a specific group, a region of the world, or those adversely affected by a recent event, to include in personal prayer and during family prayer.
- **Learn**—Catholic social teaching is a rich resource for building a just society and living lives of holiness amidst the challenges of modern society. Periodically read about some aspect of Catholic social teaching.
- **Reach**—Build bridges across boundaries of religion, race, ethnicity, gender and disabling condition. In your parish, neighborhood, school, civic group and workplace, make a special effort to respect and to include those who are different from you. If you are in a decision-making position affecting others, examine whether you treat those who are different fairly and equally.
- **Live**—The most important opportunities to work for justice and peace do not come through special programs, but in the choices we make and the way we treat others every day. Seize opportunities to promote justice and peace at home, through your financial decisions, in your parish, at school,

at work and in community activities.

- **Serve**—Volunteer regularly in your parish, with Catholic Charities, or with other organizations that serve the poor and vulnerable, defend life, care for the earth and work for peace. For example, help at a local shelter, join the St. Vincent de Paul Society or Ladies of Charity, help clean up a river, or collect food at work for those in need.
- **Give**—The Church's collections for the poor are excellent opportunities to share what we have. You can work for greater justice and peace at home and around the world by supporting the Catholic Campaign for Human Development, Catholic Charities, Catholic Relief Services, Propagation of the Faith, efforts to aid the Church in Latin America and in Eastern Europe and the work of other organizations promoting justice and peace.
- **Advocate**—Join a diocesan legislative network, pro-life group, or another peace and advocacy group. Join a community organizing effort. Register and vote in light of a conscience formed by Catholic social teaching. Write or call your elected representatives on issues of life, justice and peace. Contact your parish or diocesan social ministry leaders for information.
- **Encourage**—The great jubilee and the new millennium are a time to strengthen our participation in building God's kingdom. We can do this not only by renewing our commitment to charity, justice and peace but by encouraging others to do so. Make a copy of this pledge and sign it as a family or share it with a friend. As you act on this pledge, ask a friend or family member to join you, or share with them information on what you are learning or doing. †

Volunteers

Volunteers are needed for jubilee celebration

The Steering Committee for "Celebration in the Spirit of Hope: The Great Jubilee" is seeking volunteers for the Sept. 16 event at the RCA Dome in Indianapolis. Volunteer opportunities are available in the following areas:

- **Communion guides:** will lead the eucharistic ministers to their places. Training session: 6 p.m., Friday, Sept. 15.
- **Confirmation guides:** will lead confirmandi and sponsors to confirming minister. Training session: 9:30 a.m., Saturday, Sept. 16.
- **Chrim bearers:** will assist bishops and priests conferring chrim. Training session: 9:30 a.m., Saturday, Sept. 16.
- **Hospitality ministers and ushers:** Greeters at the main entrances; hand out worship aids; ushers will help people find seats and will assist the movement of people for communion. Training session: 10:30 a.m., Saturday, Sept. 16.

If you are interested in serving the assembly in one of these positions and have not turned your name in to your parish jubilee coordinator, send your name, parish and telephone number to Steve James, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410.

If you have already submitted your name, you will be notified of the position you are filling. †

Jubilee Choir seeks singers

If you like to sing, are in high school or older and you are a member of a parish in the Archdiocese of Indianapolis, then you are invited to join the Jubilee Choir.

The choir will perform at the "Celebration in the Spirit of Hope" on Sept. 16 at 2:30 p.m. at the RCA Dome in Indianapolis.

Choir members need to attend two rehearsals—at a parish and in Indianapolis in the RCA Dome at 12:30 p.m. before the Sept. 16 Mass.

The deanery rehearsal schedule is:

- **New Albany,** Sept. 6, 7-8:30 p.m. (EDT), St. Mary-of-the-Knobs.
- **Batesville,** Sept. 7, 6:45-8:45 p.m. (EST), St. Mary, Greensburg.
- **Indianapolis,** Sept. 9, 10-11:30 a.m. (EST), SS. Peter and Paul Cathedral.
- **Terre Haute,** Sept. 9, 9:30-11:30 a.m. (EST), St. Joseph, Terre Haute.
- **Seymour,** Sept. 10, 2-4 p.m. (EST), St. Columba Oratory, Columbus.
- **Tell City,** Sept. 10, 2-4 p.m. (EST), St. Paul, Tell City.
- **Bloomington,** Sept. 11, 7-9 p.m. (EST), St. Paul Catholic Center, Bloomington.
- **Indianapolis,** Sept. 12, 7:30-9 p.m. (EST), SS. Peter and Paul Cathedral.
- **Connersville,** Sept. 14, 7-8:30 p.m. (EST), St. Mary, Richmond.

To register for the choir, send by Sept. 5 your name, parish, section (soprano, alto, tenor or bass) and the location of the initial rehearsal you plan to attend to your parish jubilee coordinator or the Office of Worship, P.O. Box 1410, Indianapolis, IN 46206-1410.

Contact the Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483, or by e-mail at worship@archindy.org †

GUIDE

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How early can I enter the RCA Dome?

The doors will open at 12:30 p.m.

Who will celebrate the Mass?

Archbishop Daniel M. Buechlein and at least 20 other bishops from around the country. Also, Right Rev. Lambert Reilly, O.S.B., archabbot of Saint Meinrad, and Right Rev. Bonaventure Knaebel, O.S.B., retired archabbot of Saint Meinrad, and the priests of the archdiocese will celebrate.

How long will the Mass last?

Approximately two hours.

How will more than 3,000 people be confirmed?

There will be at least 50 stations where the candidates will receive the sacrament.

Will everyone be able to receive Communion?

Yes. There will be more than 300 Communion stations.

Does this Mass fulfill my Sunday obligation?

Yes. Normally a Saturday Mass in anticipation of Sunday must begin no earlier than 4 p.m. However, Archbishop Buechlein has given permission for this Mass to fulfill the Sunday obligation due to the special nature of the celebration and the long distance some people will be traveling to attend.

Is the archdiocese doing anything special for the confirmation candidates in this Jubilee Year?

In addition to bringing all the confirmation candidates together for this celebration, each candidate will receive a medallion. The pewter medallions will have the Jubilee logo on one side. The date and Archbishop Buechlein's name will be engraved on the other side.

Will I be able to see what's going on if I'm sitting in the stands?

A large stage will be set up to place the altar on. Giant screens will be placed on each side of the stage and the Mass will be shown on the screens.

How will the RCA Dome be decorated?

The largest decoration will be the backdrop for the stage—a 19-foot-high tapestry that is nearly 50 feet wide.

The tapestry, titled "The Family of Christ," consists of pictures of almost 200 people placed in family groups with Christ at the heart of the cross. The colorful piece of art represents all people. It was commissioned by the Archdiocese of New York and was used as the backdrop for Pope John Paul's Mass in Central Park in New York in 1995.

How will the diversity of the archdiocese be reflected in the celebration?

Some readings and music will be proclaimed and sung in English, Latin and Spanish. Also, members of the Hispanic Ministry Team at St. Patrick Parish in Indianapolis plan to process from the parish to the RCA Dome in native clothing. Confirmation candidates from the

Korean, Vietnamese and Hispanic Catholic communities will be sitting together.

What will the music be like?

Music for the celebration will feature a wide variety of styles and instruments reflecting the 2,000-year history of Christian worship as well as the growing diversity in the Church in central and southern Indiana.

A Jubilee Choir made up of hundreds of people from parishes throughout the archdiocese will lead the singing. The choir will be accompanied by organ, piano, timpani and the Monument City Brass Quartet. Music before the Mass and during the confirmation anointing will be performed by contemporary music ensembles, Assembly Required and Just Friends. Gospel-style music will be performed during Communion by the St. Rita Music Ensemble from Indianapolis.

Scott Soper, composer and music director at St. Pius X Parish in Indianapolis, will be the psalmist for the Liturgy of the Word, leading the singing of his own setting of Psalm 104, "Spirit, Wind." A new acclamation has been composed for the renewal of the baptismal promise by Charles Gardner, director of the Office of Worship and overall music director for the Jubilee celebration.

Can I receive a Jubilee Indulgence by attending this Mass?

Yes. Attending this Mass constitutes making a pilgrimage, which is one of the requirements for receiving the indulgence. †



The Criterion

Serving the Church in Central and Southern Indiana Since 1960

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Balancing act: Popes to be beatified were very different

VATICAN CITY (CNS)—A new chapter in saint-making history will be written Sept. 3 when Popes John XXIII and Pius IX are beatified in a single ceremony.

The joint beatification marks an intersection in the lives of two very different figures, and the contrast was apparent as Rome prepared to host hundreds of thousands for the outdoor liturgy.

At religious shops near the Vatican, photos and prayer cards of John XXIII were being snapped up, and bookstores filled whole display tables with new vol-

umes and videos on "Papa Giovanni," the pontiff who convened the Second Vatican Council and set in motion a series of modern Church reforms.

"Everybody asks for him. He's the most popular pope of all," said Amelia Astrologo, who runs a religious souvenir store in the shadow of St. Peter's Square.

Two Italian TV specials were being prepared to honor Pope John, highlighting his humble beginnings, his sense of humor and his social conscience.

Pius IX, on the other hand, remained uncelebrated in Italy, despite his impend-

ing step toward sainthood. Best known for trying to hold on to temporal power, for overseeing the proclamation of papal infallibility and for castigating modern thinking with his "Syllabus of Errors," he has not enjoyed widespread popular devotion.

Several shop owners said they've never carried prayer cards of him and that no one's ever asked for one, either.

At the tomb of John XXIII on the lower level of St. Peter's Basilica, a crowd of about 40 people waited in line to kneel and pray. Flowers had been laid

before his tomb, a practice that has been going on since his death in 1963.

On the other side of Rome, at the Basilica of St. Lawrence, the tomb of Pius IX was under lock and key in August, as workmen tried to solve a mildew problem.

The common wisdom about the pairing of these two "blessed" is that it's a balancing act, an effort by the Vatican to move forward two sainthood causes that individually might provoke political opposition in the Church.

See POPES, page 10

World Youth Day in Rome



Photos by Mary Ann Wyand

Pilgrims walk past the Arch of Constantine and the Coliseum in Rome on their way to an outdoor Mass at the Circus Maximus.

Pilgrims from archdiocese energized by World Youth Day

By Mary Ann Wyand

ROME—"Glory to God in the highest, and peace to his people on earth ..."

The Gloria is perhaps the best way to describe World Youth Day 2000 events on Aug. 15-20 in Rome, which brought more than 2 million pilgrims from five continents together in prayer with Pope John Paul II. Ninety pilgrims represented the Archdiocese of Indianapolis.

The presence of so many teen-agers and young adults from 160 countries—

who came to the Eternal City to share their faith and grow closer to God—must have been an incredible "spiritual bouquet" for the 80-year-old pontiff in this jubilee year.

Throughout the five-day celebration of the 2,000 anniversary of "Christ's coming in the flesh," as the pope described the 15th international youth gathering, the pilgrims remained upbeat and happy despite having to walk long distances in 102-degree weather.

City officials reacted to dangerously

See YOUTH, page 8



St. Augustine youth ministry coordinator Barbara Hollkamp of Jeffersonville asks a Swiss Guard for directions.

Church leaders criticize plans for human embryo research

VATICAN CITY (CNS)—Decisions in the United States and Britain to open the way to therapeutic use of human embryos drew sharp condemnation from the Vatican and U.S. pro-life experts.

The debate focused on using the embryos to obtain therapeutic stem cells, which can be used to treat diseases. Church leaders said that because the embryos are destroyed in the process, the techniques were immoral, unnecessary and, in the United States, illegal as well.

Vatican and U.S. Catholic leaders emphasized that the Church has no moral objection to stem-cell research using adult cells, which they said was a valid and overlooked alternative to the use of embryos.

In the United States Aug. 23, the National Institutes of Health issued guidelines that lifted a moratorium on embryonic stem-cell research. In England, the country's chief medical officer recommended in mid-August that scientists be allowed to obtain stem cells by cloning human embryos.

Stem cells are undifferentiated cells that replicate repeatedly, producing cells that can form various body tissues. Scientists believe they hold promise in treating a variety of diseases, especially the degenerative diseases of age.

In a seven-page statement issued Aug. 24, the Vatican's Pontifical Academy for Life said the production and use of human embryos to harvest stem cells amounts to viewing a human life—the embryo—as "a simple accumulation of cells" rather than a subject with rights.

"As a 'human individual,' it has a right to its own life; and, therefore, any intervention which is not for the good of that embryo is a detrimental act to that right," the statement said.

Removal of stem cells irreparably damages the embryo, making the process "a seriously immoral act and, therefore, gravely prohibited."

The Vatican said it was immoral for scientists to use embryonic stem cells even if they were not the ones who removed the cells from the embryo, because a "close material cooperation in the production and manipulation of human embryos" was involved.

In an interview with Vatican Radio Aug. 24, Bishop Elio Sgreccia, vice president of the pontifical academy,

See EMBRYO, page 10

Labor Day statement focuses on globalization

WASHINGTON (CNS)—Today's good times of economic prosperity "can mask the growing gap between rich and poor," the chairman of the U.S. bishops' Domestic Policy Committee warned in a message for Labor Day 2000.

Cardinal Roger M. Mahony of Los Angeles said the jubilee year observance of the U.S. holiday, celebrated Sept. 4 this year, "is a good time to reflect on the progress and problems of the

American economy and how it can serve all of God's children."

Among the issues raised in his two-page message were:

- The need for a "Catholic conversation on economic globalization," especially about "who it lifts up and who it leaves behind."
- The responsibility of Catholic voters to "raise the ethical and moral questions surrounding the dignity of work

and the rights of workers" during the 2000 campaign.

- The obligation to seriously consider "a general amnesty for those workers who come to the U.S. fleeing oppression and destitution and who make significant contributions to our society."

The cardinal said immigrant workers deserve "the dignity and honor afforded

See LABOR, page 10



Celebrating the jubilee in the Archdiocese of Indianapolis

Celebration in the Spirit of Hope: The Great Jubilee

The major event of the archdiocese's Jubilee Year celebration will take place Sept. 16 in the RCA Dome in Indianapolis with Celebration in the Spirit of Hope: The Great Jubilee. Everyone in the archdiocese is invited to attend this special Mass to celebrate 2,000 years of Jesus Christ and the carrying forward of the faith into the new millennium. Archbishop Daniel M. Buechlein and at least 20 other bishops and several archdiocesan priests will concelebrate Mass and confirm more than 3,000 people from the archdiocese. The Mass is scheduled to start at 2:30 p.m. †

Archdiocesan indulgence churches

The faithful can receive an indulgence—an amnesty of any temporal punishment accrued because of past sins—by making a pilgrimage to an indulgence church during the Jubilee Year. It is recommended that a sacramental confession and Eucharist be administered at the pilgrimage site to receive the indulgence. Pilgrims should also pray for the intentions of Pope John Paul II.

The designated indulgence churches are:

- SS. Peter and Paul Cathedral, Indianapolis
- Immaculate Conception Church, Saint Mary-of-the-Woods
- St. Andrew Church, Richmond
- St. Charles Borromeo Church, Bloomington
- St. Mary Church, New Albany
- St. Anthony Church, Morris
- Monte Cassino Chapel, St. Meinrad
- Holy Trinity Church, Edinburgh.

Readers should check with the individual churches for times of Masses and when confessions will be heard. †

Make a weekend of it!

Participants in Celebrating the Spirit of Hope: The Great Jubilee may want to consider spending the weekend in Indianapolis. The Indianapolis Convention and Visitors Association has established a toll-free number through which jubilee event participants can make hotel reservations and receive other information of interest. The number is **800-556-INDY** (800-556-4639). †

Jubilee Masses for senior citizens and young adults

Celebration in the Spirit of Hope: The Great Jubilee will be the highlight of the Jubilee Year, but several other special Masses will be celebrated throughout the year. These Masses will focus on senior citizens and young adults, but are open to all. Archbishop Daniel M. Buechlein said the Masses will celebrate the contributions of those who have shouldered the faith through the past century and the younger generation that is being asked to carry it forward.

Young Adult Masses (Ages 18-39)

- Nov. 1 St. Paul Catholic Center, Bloomington, 7 p.m.
- Nov. 4 St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

- Oct. 22 St. Charles Borromeo Church, Bloomington 3 p.m.
- Nov. 19 Sisters of St. Francis Motherhouse Chapel, Oldenburg, 2 p.m.

Symphony to present special program

In honor of Celebrating the Spirit of Hope and the confirmandi, the Indianapolis Symphony Orchestra is offering a special 20 percent group discount for its Sept. 15 and Sept. 16 performances of *The Dream of Gerontius* by Sir Edward Elgar.

This inspirational composition is set to the 19th century poem by John Henry Cardinal Newman. It is the story of a soul's journey from death through the judgment, purgatory and finally to God. The oratorio is said to be one of the greatest choral masterworks in classical music.

The performance at the Hilbert Circle Theatre in downtown Indianapolis will feature the Indianapolis Symphonic Choir and the university choirs from Ball State, Indiana, Indiana State, Purdue and Indiana University Purdue University Indianapolis.

Call Sara Brook at 317-231-6788 or e-mail her at isogroups@juno.com for more information and to make reservations. Specify Code #CG2000 to receive the discount. †

Novena to the Holy Spirit

Suggested approach:

- Remind yourself of the presence of God. Make the sign of the cross.
- Slowly read one of the Scripture passages. Spend at least five minutes reflecting on it and praying with it.
- Reread the passage and then read the reflection. Spend a few moments paying attention to any connections between them.
- Bring your prayer to a close by praying the suggested prayer.
- Spend two days on each Scripture passage. On the final day, return to the passage that you were most moved by.

Week Eight, September 3-9: Fear of the Lord

Scripture: Psalm 8, Psalm 110, Proverbs 14:26-27

Reflection: The Spirit's gift of fear of the Lord is not a cringing attitude that makes us want to hide from God. It is awe and reverence in the presence of the mystery of the life God has created. It feels the importance and urgency of life. It is living life in a relationship with God that is open and vulnerable.

Prayer: Jesus, *awesome* is a word that

is used a lot today. In your case, it is true. Help us live with a sense of wonder. Deepen our reverence and respect for everything and everyone you have created. Enlarge our appreciation of the beauty and fragility of all life. We, too, are fearfully and wonderfully made. You have made us little less than the angels. Help us notice and develop the gifts you gave us. Amen.

Novena al Espíritu Santo

- Recuérdese de la presencia de Dios. Haga la señal de la cruz.
- Lea despacio un pasaje de las Escrituras. Pase al menos cinco minutos meditando sobre ello y orando con ello mismo.
- Vuelva a leer el pasaje y luego lea la reflexión. Pase unos momentos poniendo atención a cualesquier conexiones entre ellos.
- Concluya su oración diciendo la oración sugerida.
- Pase dos días en cada pasaje de la Escritura. El último día, vuelva al pasaje que más le conmovió a Ud.

Octava Semana, 3-9 de septiembre: Temor a Dios

Escritura: Salmos 8, Salmos 110, Proverbios 14:26-27

Reflexión: El don del temor del Espíritu no es una actitud servil que nos hace querer escondernos de Dios. Es temor y reverencia ante la presencia del misterio de la vida que Dios ha creado. Siente la importancia y urgencia de la vida. Es el vivir la vida en una relación con Dios que es abierta y vulnerable.

Oración: Jesús, imponente es una palabra que se usa con mucha frecuencia

hoy en día. En tu caso, es cierto. Ayúdanos a vivir con un sentido de maravilla. Profundiza nuestra reverencia y respeto a cada cosa y cada persona que has creado. Amplía nuestra apreciación de la belleza y la fragilidad de toda la vida. Estamos hechos temerosa y maravillosamente también. Nos has hecho casi ángeles. Ayúdanos a observar y desarrollar los dones que nos has dado. Amén.

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If you like to sing, are in high school or older and you are a member of a parish in the Archdiocese of Indianapolis, then you are invited to join the Jubilee Choir.

The choir will perform at the Celebration in the Spirit of Hope on Sept. 16 at 2:30 p.m. at the RCA Dome in Indianapolis.

Choir members need to attend two rehearsals—at a parish and in Indianapolis in the RCA Dome at 12:30 p.m. before the Sept. 16 Mass.

The deanery rehearsal schedule is:

- **New Albany**, Sept. 6, 7-8:30 p.m. (EDT), St. Mary-of-the-Knobs.
- **Batesville**, Sept. 7, 6:45-8:45 p.m. (EST), St. Mary, Greensburg.
- **Indianapolis**, Sept. 9, 10:00-11:30 a.m. (EST), SS. Peter and Paul Cathedral.
- **Terre Haute**, Sept. 9, 9:30-11:30 a.m. (EST), St. Joseph, Terre Haute.

- **Seymour**, Sept. 10, 2-4 p.m. (EST), St. Columba Oratory, Columbus.
- **Tell City**, Sept. 10, 2-4 p.m. (EST), St. Paul Tell, City.
- **Bloomington**, Sept. 11, 7-9 p.m. (EST), St. Paul Catholic Center, Bloomington.
- **Indianapolis**, Sept. 12, 7:30-9 p.m. (EST), SS. Peter and Paul Cathedral.
- **Connersville**, Sept. 14, 7-8:30 p.m. (EST), St. Mary, Richmond.

To register for the choir, send by Sept. 5 your name, parish, section (soprano, alto, tenor or bass) and the location of the initial rehearsal you plan to attend to your parish jubilee coordinator or the Office of Worship, P.O. Box 1410, Indianapolis, IN 46206.

Contact the Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483, or by e-mail at worship@archindy.org †

Msgr. Ross was founding pastor of St. Pius X Parish in Indianapolis

Msgr. Charles E. Ross, a priest of the archdiocese who was the founding pastor of St. Pius X Parish in Indianapolis, died Aug. 25 at St. Augustine Home for the Aged in Indianapolis. He was 87.

Archbishop Daniel M. Buechlein presided at the funeral Mass celebrated at St. Pius X Church in Indianapolis on Aug. 29. Other priests of the presbyterate concelebrated. Burial was at the Priests' Circle at Calvary Cemetery in Indianapolis.

Msgr. Ross was a graduate of Saint Meinrad and completed graduate work in Canon Law at The Catholic University of America.

Msgr. Richard T. Kavanagh attended Saint Meinrad with the late Msgr. Ross.



Msgr. Charles E. Ross

He describes Msgr. Ross as a friendly person with many friends, "however, he wouldn't hesitate to tell you when you were wrong."

Ordained on May 18, 1937, Msgr. Ross was assistant pastor of SS. Peter and Paul

Cathedral in Indianapolis. He was also assistant pastor of other Indianapolis parishes, including St. Philip Neri in 1946, Immaculate Heart of Mary in 1949 and Christ the King in 1954.

In 1955, he founded St. Pius X Parish in Indianapolis.

Msgr. Kavanagh said Msgr. Ross was viewed by his parishioners as "very conservative, but they appreciated him."

"He would hold the line. In other words, things had to be done right or they wouldn't be done," Msgr. Kavanagh added.

Msgr. Ross was an Army veteran of World War II and the Korean War. He

served as a chaplain for the U.S. Army in 1942 and again in 1950.

In 1957, Msgr. Ross was named synodal examiner and archdiocesan director of religious and defender of the bond of the Metropolitan Tribunal.

He was named a papal chamberlain in 1964, and a domestic prelate in 1967.

He retired in 1983. In 1993, Msgr. Ross was named defender of the bond emeritus.

Survivors include a brother, Robert L. Ross, and a sister, Irene W. Pothast.

Memorial contributions may be made to St. Augustine Home for the Aged or St. Pius X School in Indianapolis. †

Indiana dioceses release document on environmental stewardship

By Margaret Nelson

The Indiana Catholic Conference (ICC), representing all five dioceses in the state, held a meeting Aug. 24 at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis to discuss its newly released document about the stewardship of God's creation: "Care for the Earth."

The booklet was written by ICC representatives, farmers, environmentalists and priests. The document draws on two major resources—Pope John Paul II's "The Ecological Crisis: A Common Responsibility" (1989) and The United States Catholic Conference of the U.S. Catholic Bishops' "Renewing the Earth" (1992).

Archbishop Daniel M. Buechlein addressed the group, which included two Indiana legislators and the assistant to a U.S. senator, farmers and environmentalists, Catholic Charities leaders, as well as members of the writing committee.

Lane Ralph, assistant to U.S. Sen. Richard Lugar, and state representatives Markt Lytle (D-Madison) and John Frenz (D-Vincennes), discussed the issues involved in the booklet.

Dr. John Nichols, St. Joseph's College and ICC board member, is chair of the writing committee. He said, "It's something we're all involved in. We all eat," adding that the writers tried to show our responsibilities as trustees of God's creation. He noted that the Earth is important to the strong sense of sacra-

ment in the Catholic faith.

"We use bread the Earth has given and wine that is fruit of the Earth. They are changed into the eucharistic presence," said Nichols.

He considers the main focus of "Care for the Earth" to be a quote from "Renewing the Earth:"

"The web of life is one. Our mistreatment of the material world diminishes our own dignity and sacredness, not only because we are destroying resources that future generations of humans need, but because we are engaging in actions that contradict what it means to be human."

The document begins with "Urgency of the Message," which points out that our environment is in crisis—and that the current rate of extinction is due to human activity.

The booklet continues by discussing the moral situation, moral theology and ecology, principals for a Catholic contribution to ecological debates, our role in creation and an ethics of care for the Earth.

"Specific concerns" affecting all of us in this and future generations are the air we breathe, the water we drink and the land and seas that produce our food, the document states.

The document points out that the U.S. food supply is in crisis because the family farm is being condemned to financial failure through increasing debt, lack of equity, lowering market prices and increasing operating expenses.

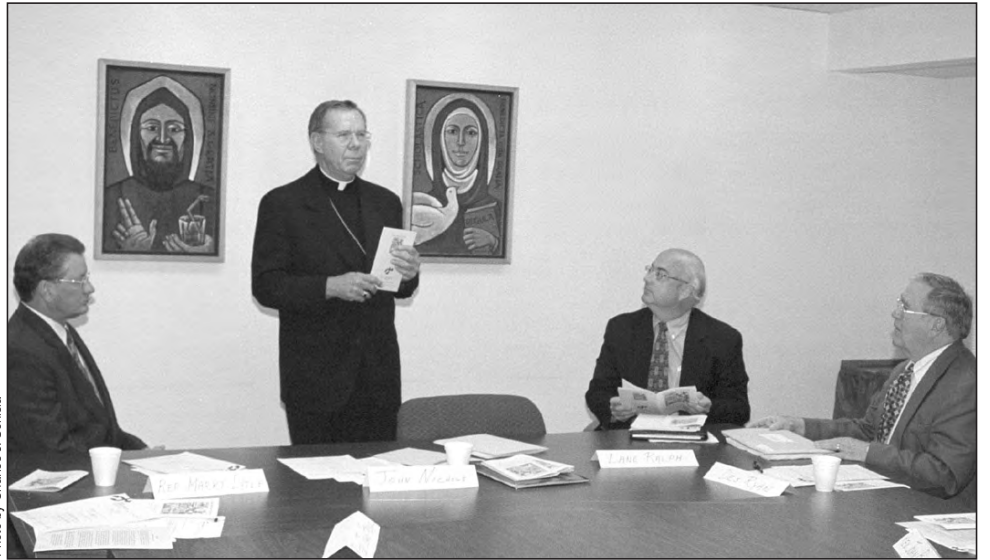


Photo by Charles J. Schisla

Archbishop Daniel M. Buechlein discusses a document on environmental stewardship put together by representatives of the five Catholic dioceses in Indiana. Seated left to right are State Rep. Markt Lytle of Madison; Lane Ralph, deputy state director for Sen. Richard Lugar and M. Desmond Ryan, executive director of the Indiana Catholic Conference.

Archbishop Buechlein, general chair of the ICC, congratulated the writing committee for the document. He said the pastor of his hometown parish in Jasper (Holy Family, Evansville Diocese), Father John Boeglin, "has a great concern for rural America."

The archbishop sees this ministry as related to the total culture of life—nature, environment, Earth—all part of God's divine creation.

"We're stewards of that. We must try to do our part," he said.

Ralph said that Native Americans

"held the Earth in great esteem because it was the source of life. It is our source of life. This report brings this to the forefront."

Lytle, chair of Indiana's Interim Study Committee on Rural and Agricultural Issues, said, "I'm really impressed with this booklet. It's something I can work from."

"We're all in this together," he said, calling for combined efforts of those interested in agricultural, natural resources and rural development issues.

See EARTH, page 18

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Editorial

Difficult decisions

Now that the 2000 political conventions are history, our nation enters a period of discernment. Who among the many candidates for local, state and federal offices are best suited to provide leadership for the beginning years of the new millennium?

Catholics are being courted by all of the major political parties. Democrats, Republicans and Reform Party members all claim that their candidates (and their platforms) are more closely in line with Catholic teaching than their opponents.

In fact, there are no "Catholic candidates." For one thing, the Church does not endorse candidates for political office. What's more, a careful look at the agendas and voting records of today's political parties and their candidates would reveal few (if any) who are tightly aligned with the Church on all major issues. This means that Catholics, like most voters today, must make educated guesses about which candidates and parties are most closely aligned (or least "out of sync") with their vision of the world. There is no easy way to instantly identify the candidates as "consistent with the teaching and practice of the Catholic Church," but there are some questions that we Catholics should ask concerning each candidate and his or her political agenda. Here are some (but by no means all) of these questions:

Where does the candidate stand on the full range of life issues, including abortion, capital punishment, euthanasia, health care and sexuality? Does the candidate and his or her political party affirm in words and in action what Pope John Paul II calls the "culture of life" and resist the growing "culture of death"?

How will the candidate reach out to people who are poor, alienated, abused or neglected? Does the candidate truly care about those who are on the social, political or economic margins of society?

Will the programs and policies of the candidate truly help to support family life today, including the stability and sanctity

of marriage, the nurturing and education of children and the reverent care for older members of society and those who are sick, disabled or who have special needs or gifts?

Do the fiscal policies and programs of the candidate promote the growth and prosperity of local, state, national and global economies—in ways that foster human dignity and the rights and responsibilities of workers and their employers?

Will the candidate build bridges among people who are different from one another (in our neighborhoods and among the community of nations)? Will he or she be strong in the defense of liberty?

Will the candidate be a good steward of the environment and of the community's resources?

Does the candidate respect the spiritual and moral values that are central to our American way of life? Will he or she contribute (by words and example) to the building-up of a just and humane society?

These and many other questions can help Catholics assess how well candidates for political office "fit" with our Church's vision of what's most important in life. As the U.S. bishops have pointed out in their document *Faithful Citizenship*, "In the Catholic tradition, responsible citizenship is a virtue; participation in the political process is a moral obligation" (p. 9).

Nowhere in the document do they claim that participation is easy or simple. It is not. No simple checklist can take the place of attentive listening, discussion and prayer; but using these (and other) questions as guides, it is possible to make honest choices. That's what freedom and responsibility are all about. †

—Daniel Conway

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

Seeking the Face of the Lord

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



We have role in coming of the kingdom

(Last in a series)

Last week, I concluded my commentary on the Our Father, saying that when we pray "deliver us from evil" we pray for God's dominion in our world. And that petition brings us full circle, since at the beginning of the Lord's Prayer we pray, "thy kingdom come."

When we look around, we appreciate the importance of the petition as we see that our society seems to be anything but the kingdom of God. On the surface at least, secular values appear to eclipse any notion of God among us. Witness how respect for human life has plummeted. Clearly care for our planet seems subservient to the profit motive. Is God's kingdom and the good news of the Christian message just a dream?

More than enough lessons of history prove that if the vision of God's kingdom does not prevail in human society, and if people are left with a purely secular vision, things go awry. If the human family is left to believe that it can create a utopia that is "Godless" we end up with kingdoms like the Nazi's "Third Reich" or the failed Communist "workers' paradise" or some other system that inevitably leads to oppression and terror. Just looking back on the violent wars that resulted in the Holocaust of the last century, we must ask how much evidence do we need to be convinced that a "Godless" kingdom leads to a culture of death?

In addition to being the fundamental Christian way of praying, the prayer that Jesus taught us is instructive about life. The order of the petitions is not arbitrary. If "hallowed be thy name, thy kingdom come, thy will be done" fall by the wayside, so do "give us this day our daily bread ..." and the rest. The human experiments of "wanting to have our eyes opened so that we can be like gods" first chosen in the Garden of Eden underline the fundamental importance of God's first commandment and the Lord's Prayer as well.

Yet we need not be pessimistic, indeed the Christian vision of reality is anything but that. The point to be made is that we have something to say about whether or not God's kingdom comes alive among us. We cannot simply be passive about the state of our world, *vis-à-vis* the kingdom of God. Yes, we depend on God, but we are also gifted by God to help

make a difference in our world. When we were baptized and received the indwelling of the Blessed Trinity, we were empowered, and we were called to tell the story of "God with us" as we journey along the pathways of life. It is not just a euphemism to say that by virtue of our baptism all of us (and each of us) are called to be evangelizers wherever our life's journey leads us.

As we continue our archdiocesan Journey of Hope 2001, we are looking for ways to awaken in us the call "to live and tell" the Good News of Jesus Christ. We want to discover a new sense of mission among us. In view of all that God has given us, he doesn't ask a whole lot of us. But our baptismal call is just that—God asking us to do our part to make our world and the human family better, that his kingdom may come.

We do not do this independently and we do not have to do this on our own. We participate in the mission of the larger Church. We—religious, clergy and laity—together are the local Church in southern and central Indiana.

By now I hope you have learned of our archdiocesan jubilee, "Celebration in the Spirit of Hope," which will take place at 2:30 p.m. on Saturday afternoon, Sept. 16, at the RCA Dome in Indianapolis. We are all invited to come together for this grand celebration of the Eucharist and the sacrament of confirmation and to pray gratefully for all the blessings God has given our archdiocese over the years.

We especially gather to pray for the Holy Spirit's blessing and guidance for the new sense of mission that we desire. This jubilee event is a unique opportunity for new grace for all of us as we live our Christian vocation in the new millennium.

Please do not be intimidated by the seemingly large task of evangelization. In a sense, we are simply talking about living and sharing our faith "where we are." We gather at the dome for the jubilee celebration as a diverse community of believers from all corners of the archdiocese. That in itself will witness to the strength of our faith and hope in God's goodness among us. Our jubilee celebration in the Spirit will encourage and strengthen our conviction that together we can make a difference in our world.

Come, receive this gift of hope! †

Archbishop Buechlein's intention for vocations for September

Teachers/Religious Education Directors: that they may rely on the strength and guidance of the Holy Spirit as they hand on the Catholic faith to our youth and encourage them to consider vocations to the priesthood and religious life.



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Buscando la Cara del Señor

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



Tenemos una función en el reino venidero

(Última en una serie)

La semana pasada concluí mi comentario sobre el Padre nuestro, diciendo que al orar "líbranos del mal" oramos por el dominio de Dios en nuestro mundo. Esta petición da una vuelta completa porque al principio de la Oración del Señor oramos, "que venga tu reino".

Cuando miramos alrededor, apreciamos la importancia de la petición porque vemos que de ninguna manera es nuestra sociedad como el reino de Dios. Por lo menos a primera vista parece que los valores seculares eclipsan cualquier noción de Dios entre nosotros. Fíjese como ha caído a plomo el respeto a la vida humana. Claro está que el cuidado de nuestro planeta es subordinado a los fines de lucros. ¿Es el reino de Dios y la buena nueva del mensaje cristiano solamente un sueño?

Hay lecciones suficientes en la historia para demostrar que si la visión del reino de Dios no prevalece en la sociedad humana, y si la gente solamente tiene una visión secular, las cosas salen mal. Si se deja que la familia humana piense que puede crear una utopía sin Dios, acabamos con reinos como el "Tercer Reich" de los nazis o el "paraíso de los trabajadores" de los comunistas o algún otro sistema que lleva inevitablemente a la opresión y al terror. Al considerar las guerras violentas que resultaron durante el Holocausto del siglo pasado debemos preguntarnos, ¿cuánta evidencia se necesita para convencernos que un reino sin Dios lleva a una cultura de muerte?

Además de ser la manera cristiana fundamental de rezar, la oración que Jesús nos enseñó es instructiva sobre la vida. El orden de las peticiones no es arbitrario. Si las palabras "santificado sea tu nombre, venga tu reino, hágase tu voluntad" caen en el camino, también caen "danos hoy el pan de cada día ..." y todas las demás. Los experimentos humanos de "querer tener abiertos los ojos para que puedan ver como los dioses" lo que primeramente fue escogido en el Huerto de Edén subraya la importancia fundamental del primer mandamiento de Dios tanto como la oración del Señor.

No obstante, no necesitamos ser pesimistas. La realidad de la visión cristiana no es así. Hay que hacer el punto en el que tenemos voz en cuanto a si el reino de Dios se vivifica entre nosotros. No podemos simplemente ser pasivos acerca del estado de nuestro mundo con relación al reino de Dios. Sí, dependemos de Dios, pero tenemos el don de Dios de ayudar a hacer una diferencia en nuestro mundo. Al ser bautizados y recibir la Trinidad Bendita adentro se nos autorizó y se nos llamó a decir la historia de "Dios con

nosotros" como viajamos por los senderos de la vida. No es simplemente un eufemismo de decir que en virtud de nuestro bautismo, cada uno es llamado a evangelizar, no importa adonde nos lleve la vida.

A medida que seguimos nuestro Viaje de Esperanza de la archidiócesis hacia el año 2001, estamos buscando nuevas maneras para renovar en nosotros el llamado de "vivir y decir" la Buena Nueva de Jesucristo. Queremos descubrir un nuevo sentido de misión entre nosotros. Dado todo lo que Dios nos ha dado, él no nos pide mucho. Nuestra llamada de bautismo es sencillamente Dios pidiéndonos hacer nuestra parte para hacer nuestro mundo y la familia humana mejor para que venga su reino.

No lo hacemos independientemente y no tenemos que hacerlo por nuestra cuenta. Participamos en la misión de la Iglesia mayor. Nosotros los religiosos, cleros y legos, junto con la Iglesia local en las zonas centrales y del sur de Indiana.

Ya espero que usted se haya informado sobre el jubileo de nuestra archidiócesis: "Celebración en el Espíritu de Esperanza", la que tendrá lugar el sábado, 16 de septiembre a las 2:30 de la tarde en el RCA Dome en Indianápolis. Todos estamos invitados a reunirnos para esta gran celebración de la Eucaristía y del sacramento de confirmación y para orar agradecidamente por todas las bendiciones que Dios a dado a nuestra archidiócesis por muchos años.

Especialmente nos reunimos para orar por las bendiciones y guía del Espíritu Santo por el nuevo sentido de misión que deseamos. Este evento del jubileo es una oportunidad única para que haya una nueva gracia para todos los que viven la vocación cristiana en el nuevo milenio.

Por favor, no deje que la aparentemente gran tarea de evangelización le intimide. En tal sentido, simplemente estamos hablando de vivir y compartir nuestra fe "donde estamos". Nos reunimos en el domo para la celebración del jubileo como una comunidad diversa de creyentes de todas partes de la archidiócesis. Esto en sí dará testimonio a la fortaleza de nuestra fe y la esperanza en la bondad de Dios entre nosotros. Nuestra celebración del jubileo en el Espíritu animará y fortalecerá nuestra creencia de que juntos podemos hacer una diferencia en nuestro mundo.

¡Venga y reciba este don de esperanza! †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Looking forward to Jubilee celebration

Fellow Catholics:

I get chills up and down my spine when I think of Sept. 16, 2000. People, young and old alike, will be gathered in one huge dome, renewing their baptismal promises and making the commitment to carry forward the faith into the new millennium.

Archbishop Daniel Buechlein is giving each and every Catholic in the Archdiocese of Indianapolis a wonderful opportunity to testify to their belief in the Catholic Church and to celebrate 2,000 years of Jesus Christ. It is a once in-a-lifetime occasion for all of us to commemorate the Jubilee Year. I am proud and delighted to be Catholic, and this ceremony will put me in the company of people who are of like mind.

Support our archbishop! There was the "Million Man March" in Washington, D.C. Let there be the "100,000 Catholics March" in Indianapolis. See you there.

Mary Margaret Lynch, Osgood

Why Lieberman story?

I was appalled when I saw the front page headline "Lieberman seen as good pick for Gore Ticket" (*The Criterion*, Aug. 11, 2000). The senator is pro-abortion, which is recognized in the middle of the story. The early text applauds his stand as a backer of private school vouchers or tax credit legislation. It also states that Catholic officials took a mixed view (of Lieberman), because of these two issues. What Catholic official would approve abortions in trade for money? Why would *The Criterion* print such a story? This position seriously impairs your previous pro-life arguments.

Ronald J. Deal, via e-mail

(Why would *The Criterion* print such a story? Because it's news. Sen. Lieberman may be the next vice president of the United States. We thought our readers would want to know where he stands on various issues. You will find our opinions and our positions on the editorial page. You will find news with which we may or may not agree on the news pages. Anyone who has been consistently reading our editorials for any length of time could have no doubt about the pro-life stance of this newspaper. —WRB)

Mother shares prayer for daughter who is ill

Love, prayers and true friendship have been given to Cindy (King) Pasteur, who has been stricken with a rare type of colon cancer called appendiceal carcinoma. A tumor grew on the appendix and burst throughout her abdomen.

Surgery was performed in June of '99. After surgery, she was told she would not be able to work again. With Cindy's strong faith and will to fight this battle, she went back to work in August of '99. She is a case manager at Community Hospital South and she received her Nurse Practitioner Degree with high honors in May of '98.

There is no specific treatment for this rare cancer. Cindy has been given various types of chemotherapy for a year with little success. She is now searching for a clinical trial that may treat her cancer. From the very beginning Cindy said, "We have to pray for a miracle." We do know that miracles do happen. Dear God, may she be one of them.

Cindy and her husband, Ed, have three daughters, Jennifer, Jackie and Janelle. They have just recently celebrated their 25th wedding anniversary at St. Barnabas Church. Cindy has been blessed with many gifts this past year: loving visits, hundreds of cards, bountiful meals, but, most importantly, prayers. One day, she handed me a card from a childhood friend, Linda Reiter. I must say, this has to be the most sincere, beautiful prayer written to God that I have ever read. I would very much like to share these loving words with you:

"Dear God,

"Are you crying, too? Do you see how she prays? One of your angels here on Earth is in need of your healing touch. Even though we do not understand your plan, we still believe you perform miracles, and we beg our Blessed Mother, St. Joseph, St. Ann, St. Peregrine, Mother Teresa, Mr. King and all the powers of heaven to intercede for us and ask for Your divine intervention.

"Help me know the words to pray that have the power to heal Cindy. Let me gladly take any pain and suffering that she cannot bear, and certainly does not deserve. Grant her comfort, grant her peace, grant her good health, for she had always believed in you, and sought and taught your love. Father, please hear this prayer. Amen."

Blessed are God's loving hands upon my daughter.

Joan Sheppard, Greenwood

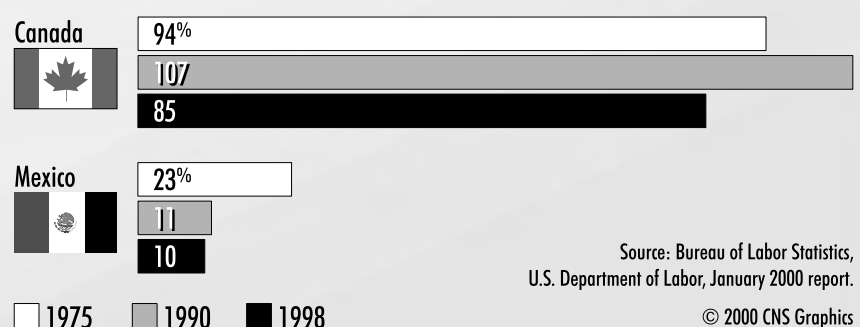
Compensation gap

Here's a comparison of hourly compensation costs in U.S. dollars for production workers in manufacturing jobs in three countries. Compensation costs include wages, overtime, insurance, vacation and other benefits.



	1975	1990	1998
U.S.A.	\$6.36	\$14.91	\$18.56
Canada	5.96	15.95	15.69
Mexico	1.47	1.58	1.83

Measured against U.S. compensation rates, here's how these countries compared in select years.



La intención del Arzobispo Buechlein para vocaciones en septiembre

Maestros/Directores de Educación Religiosa: ¡que ellos puedan contar con la fuerza y dirección del Espíritu Santo cuando pasen la fe Católica a los jóvenes y les den ánimo a ellos a considerar las vocaciones al sacerdocio y la vida religiosa!

Check It Out . . .

Msgr. Ralph Beiting, director of the Christian Appalachian Project (CAP), will be present at a reception on Sept. 5 from 6:30-8:30 p.m. at St. Pius X Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis. A brief explanation of CAP's work and how it has helped the needy in Appalachia will be offered. Snacks and refreshments will be served.

Saint Mary-of-the-Woods College and WTHI Television and Radio will host the **10th annual Fall Classic horse competition** on Labor Day Weekend, Sept. 2-3, at the Mari Hulman George School of Equine Studies. For more information, call 712-535-5239.

"Reading Poetry for Spiritual Growth" will be offered Sept. 22-24 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The registration fee is \$125 for individual and \$225 for married couple. The deadline to register is Sept. 8. For more information, call 317-545-7681.

The Diocese of Rockford in Illinois will offer "Walk the Talk," **the 6th annual Great Lakes Catholic Men's Conference**, on Oct. 14 from 9 a.m.-5 p.m. at the MetroCentre in Rockford, Ill. The conference will focus on apostolic action. For more information, call 815-282-8870.

Roncalli High School in Indianapolis will host "Back to School Night" on Sept. 7. Registration begins at 6:30 p.m. The program will be held from 7-9 p.m. Parents will have the opportunity to attend an abbreviated version of their child's daily schedule at the high school. For more information, call 317-787-8277.

Glenmary Father Dominic Duggins will address parishioners at Masses on Sept. 2-3 at St. Paul the Apostle Church in Greencastle. He will speak of the Glenmary Home Missioners ministry throughout Appalachia, the rural South and Southwest. †



St. Simon the Apostle Parish breaks ground for new church

St. Simon the Apostle Parish in Indianapolis broke ground for its new church building on Aug. 20. Father J. Peter Gallagher, priest in residence (at right), and parishioners applaud as Father Robert Sims, pastor, shovels ground. The new church building will have a 1,000 person capacity and is expected to be completed by Easter 2001.

VIPs . . .



David and Joan Koors of Greensburg will mark their 50th anniversary on Sept. 4. The couple was married on that date in 1950 at Immaculate Conception Church in Millhousen. They will celebrate with a Mass at 11:30 a.m. on Sept. 4 at St. Mary Church in Greensburg. A reception will follow at the Knights of Columbus Hall in

Greensburg. The couple has a daughter, MaryKay Dinn, and two granddaughters. They are members of St. Mary Parish in Greensburg.



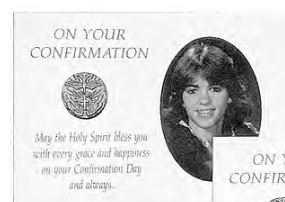
Max E. and Geraldine Miller of Indianapolis will mark their 50th anniversary on Sept. 2. The couple was married on that date in 1950 at Our Lady of Lourdes Church in Indianapolis. The couple will celebrate with renewal of vows on Sept. 2 at St. Jude Church in Indianapolis. A reception will follow at Valle Vista Country Club. They have four children:

Mary H. Bomar, Edward W., James A. and Donald Miller. The couple also has 11 grandchildren and three great-grandchildren. †

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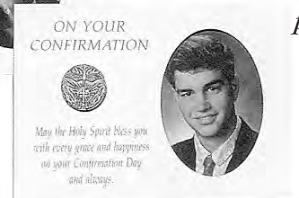
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From the Archives

School days at St. Catherine

These youngsters formed the second and third grades at St. Catherine of Siena School in Indianapolis in 1930-31.

Anna Zimmer, now a member of Our Lady of the Greenwood Parish in Greenwood, donated the photograph to the archives and identified the following children:

First row, left to right: Bonnie Maude and Alice Green. Only the last name of the next child is known: Harris. Then comes Alvena Tate, Rosemary Donnelly, Jo Buddenz and Mildred Eschenbach. The next child is identified only as Marcella. Then comes Mary Elizabeth Sauer. The last girl in the front row is not identified.

Second row, left to right: Edward Rohrman, Anna Zimmer, Virginia Armbruster, Marie McMahon and Miss Salmon. The next two children are not identified. Florence Wodtke, the next child is not identified, and the last child's first name is Lucille.

Third row, left to right: Cecile Elliott and Charles Mattingly. The next child's last name is unknown, but his first name is Roland. The next boy is unidentified. The fifth boy in this row is Francis Myers, then Donald Murray, Robert Rohrman and Charles Studdle. The next boy's last name is unknown, but his first name is Philip. The last boy in this row is Elmer Flick.

St. Catherine of Siena Parish was founded in 1909, and its first pastor was Father Cornelius Bosler. In 1917, Father James M. Downey was named pastor and



he served in that position for the next 31 years. (Msgr. James M. Downey Council 3660 of the Knights of Columbus is named after him.)

Father Downey liked to tell a story on himself, a story that emphasized his complete lack of talent in singing and preaching.

One Saturday, a man, obviously having had too much to drink, entered Father Downey's confessional.

"My good man," Father Downey said,

"I can't give you absolution when you're like this!"

The man shot back, "You can't sing; you can't preach; you can't give absolution. What the heck can you do?"

In 1993, St. Catherine was consolidated with neighboring St. James the Greater Parish, and a new parish was formed and named Good Shepherd Parish.

Good Shepherd has about 1,200 people living in 500 households.

Special thanks to Anna Zimmer for the photograph and for the identifications. †

(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)

Correction

In the "From the Archives" feature in the Aug. 11 issue, we incorrectly added Providence Sister Regina (Regina Therese) Shaughnessy, who currently works at Providence Center at Saint Mary-of-the-Woods, to the family of the late Father John Shaughnessy. Sister Regina, who is not related to Father John Shaughnessy, had four brothers, one of whom is still living: Edward L. Shaughnessy, a retired Butler University professor. It was Providence Sister Mary (Bridget Therese) Shaughnessy, who died in 1993, who was Father Shaughnessy's sister. Our apologies for the error and our thanks to Sister Regina for the correct information. —WRB

Remembering Mother Teresa



Sister Nirmala, superior general of the Missionaries of Charity, speaks to reporters on what would have been the 90th birthday of Mother Teresa Aug. 26 in Calcutta. Sister Nirmala took the opportunity to comment on recent attacks on India's minority Christian community, calling the violence a disgrace for India.

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YOUTH

continued from page 1

overcrowded subways and buses by shutting down public transportation during some of the peak World Youth Day times.

At the start of the opening ceremonies on Aug. 15 in St. Peter's Square, archdiocesan pilgrims cheered the pope's arrival alongside youth and young adults from Spain, Vietnam, Malaysia, Syria, Belgium and scores of other countries.

When Pope John Paul read the roll call of nations, enthusiastic cheers erupted from the capacity crowd of pilgrims who sat on the worn cobblestones for hours to secure seats for the Rite of Welcome with the Holy Father.

The busy World Youth Day schedule included daily eucharistic liturgies in host parishes and catechetical sessions at basilicas on the themes of "Emmanuel—God With Us," "Christ Has Given Himself for Us" and "Saints of the New Millennium."

Memorable jubilee events leading up to the Aug. 19 World Youth Day vigil and Aug. 20 Mass at Tor Vergata outside of Rome included the Pilgrim's Walk along city streets and through the Holy Door at the Basilica of St. Peter; the sacrament of reconciliation and eucharistic liturgies at

the Circus Maximus, an ancient Roman racetrack; and the Stations of the Cross on Aug. 18 from the Piazza Venezia to the Coliseum.

The vigil and Mass with the Holy Father at Tor Vergata were incredible tributes to 2,000 years of Christianity as a sea of pilgrims filled the 800-acre university field. The pontiff's arrival by helicopter and popemobile generated waves of cheers from more than 2 million pilgrims crowded on the temporary campgrounds.

Particularly memorable were the experiences of seeing so many Christians standing en masse for the Gospel reading, hearing the pilgrims cheer the pope's pro-life message and watching the long lines of faithful waiting to receive Communion consecrated by the Holy Father. Also of note was the pope's obvious joy at being with the young pilgrims as well as the elaborate fireworks display that concluded the late-night vigil.

Confirmation candidates from St. Lawrence Parish in Indianapolis were among the archdiocesan pilgrims attending World Youth Day events.

Bishop Chatard High School sophomore Donovan Price of Indianapolis said it was "a once-in-a-lifetime experience" to see Pope John Paul II and camp out with youth from all over the world at Tor Vergata.

"We got up to the front by the gate [near the stage]," Donovan said, "and he got out of the popemobile right in front of our group. It gives you a good feeling to know that the pope cares about teen-agers. It was a great time. I'm going to Toronto for World Youth Day in two years."

Lawrence North High School sophomore Nicole Hanley of Indianapolis also got to see the pope "up close" at the vigil and said she was amazed by his energy.

"At his age, you'd think he'd be tired," Nicole said. "I was just thrilled that he likes to be with teen-agers. He seemed really happy."

Nicole said she also enjoyed talking with young Catholics from all over the world at Tor Vergata, which was dubbed "Popestock" by the secular media.

"I was surprised about how many people were there," she said. "I really don't think anybody could imagine how big it was without being there."

Lawrence North sophomore Sean Abbott of Indianapolis said he liked visiting Assisi with the St. Lawrence pilgrims the weekend before the start of World Youth Day events.

In Rome, Sean said he was impressed by the opportunity to attend Mass in St. Peter's Basilica, visit the Sistine Chapel and see "all of the beautiful paintings" in

the Vatican Museum.

Nine young adults from parishes in central and southern Indiana said their faith was renewed by the jubilee year pilgrimage.

St. Mark parishioner Carol Pitzer of Indianapolis said she liked attending Mass celebrated in Italian at the Basilica of St. Paul Outside the Walls shortly after the pilgrims arrived in Rome on Aug. 15.

"It was an awesome experience to get to see such a neat place, and then to find Mass going on in Italian was an interesting experience," she said. "They had a program for us to follow along on, and when you looked at the words you could understand a little bit of it. The fact that Catholic Masses are pretty much all the same everywhere helps, too. No matter what language you're hearing it in, you still know what's going on."

Pitzer also liked walking through the Holy Door at the Basilica of St. Paul.

"It really made a point that we were at a special place and not just a tourist attraction," she said. "It made you stop and think about that."

St. Paul Parish youth ministry coordinator Amy Julius of Sellersburg said she enjoyed praying with people from all over

continued on next page

Cardinal Arinze challenges youth to find life in Christ

By Mary Ann Wyand

ROME—"My dear pilgrims, who is God for you?" Cardinal Francis Arinze asked hundreds of World Youth Day participants during a catechesis on "Emmanuel—God With Us" on Aug. 16 at the Basilica of St. Paul Outside the Walls.

Cardinal Arinze, president of the Pontifical Council for Interreligious Dialogue, urged the pilgrims to keep God close to their hearts, follow his teachings and commandments, and read the *Catechism of the Catholic Church* in order to better understand the Catholic faith.

"God loves you as a person, God knows you as an individual," he reminded the youth. "To know Jesus is to know the Father. Jesus said, 'I am in the Father and the Father is in me.' Do you pray to the Father through Jesus Christ, his son, in the unity of the Holy Spirit?"

Reflecting on the meaning of life, he asked the youth to think about, "What is life for? What makes happiness? How do we explain suffering, sickness and death?"

"Those who seek Jesus will find in him an answer to these questions," Cardinal Arinze said. "Those who accept Jesus will have a life of God in them. Life is a gift God gives us on this earth for as long as he wills it. And more important than the number of years is what you do with your life."

Offering an emotional faith testimonial, the Nigerian cardinal said, "For me, life without Jesus would lose its meaning, its sense of direction. It would be a journey without an end. It would be like playing

soccer—playing football—without a goal. Without Jesus, my life would be like scattered pieces of a mosaic.

"Only Christ gives meaning and unity to our lives and directs us in humanitarian service," he said. "Pope John Paul II calls young people to 'Open Wide the Doors to Christ,' by accepting his teachings and trying to live the commandments of God, given to us to guide us to use our freedom for what is objectively good for us.

"The person who opens wide the doors to Christ believes in divine providence," the cardinal said. "In the light of the Gospel, we seek Emmanuel. To love Jesus is to love our brothers and sisters, and to show solidarity to the poor, the hungry and the suffering. As the *Baltimore Catechism* explains, 'To know God is to love him and serve him in this world and be happy with him forever in the next world.'"

During his speech, the pilgrims listened attentively and applauded frequently. At the conclusion of his talk, the cardinal answered questions and encouraged the teen-agers and young adults to live life for God and to consider becoming a priest, sister or brother.

Questions from the youth ranged from explanations of suffering and sin to advice on how to better live their faith.

"Suffering is an enigma, a difficult question beyond our understanding," he said. "We know that suffering must have meaning because of the events of Good Friday."

Regarding sin, Cardinal Arinze said, "There are many attractions which can pull

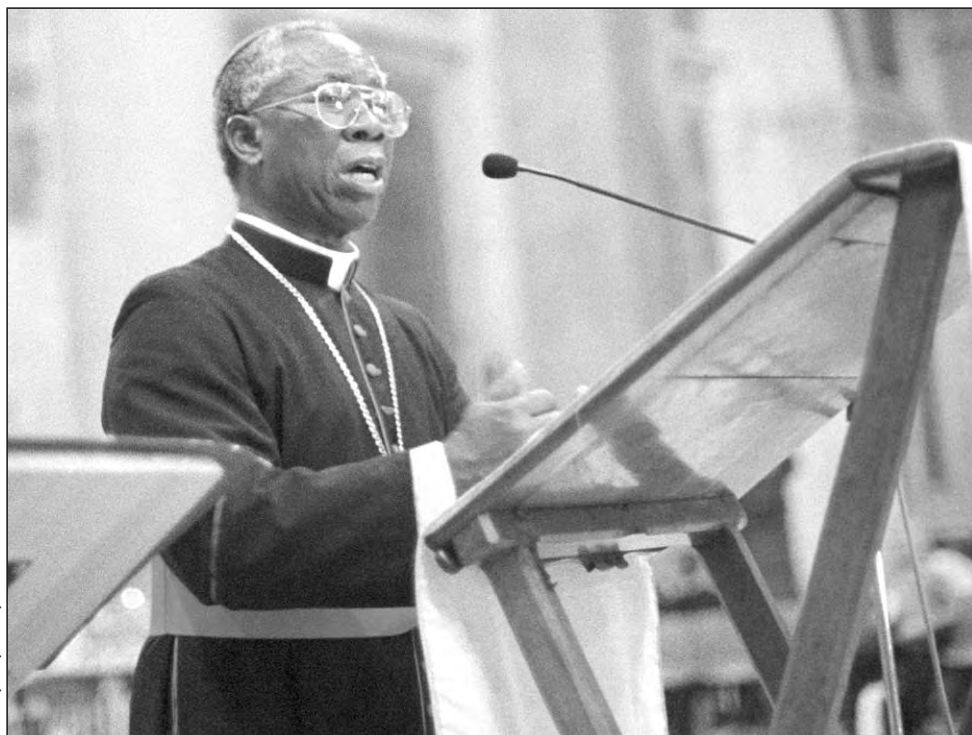


Photo by Mary Ann Wyand

Cardinal Francis Arinze spoke to hundreds of World Youth Day participants during a catechesis on "Emmanuel—God With Us" on Aug. 16 at the Basilica of St. Paul Outside the Walls.

us away from what life is really for. Drugs make you a slave," and rebellion and premarital sexual relations also distance people from God.


"All of us need spiritual self-discipline," he said. "We cannot be happy without self-control. We all need self-control to go through life happy and positive as a follower of Christ."

Cardinal Arinze celebrated a eucharistic

liturgy after the catechetical session, and in his homily encouraged the pilgrims to grow closer to God by attending Mass and reading the Bible.


"Pray even though sometimes prayer is difficult," he said. "Remember that Jesus said it is better to give than to receive. If you do that, you will find joy. May your devotion to the Eucharist help you say a generous 'yes' to God's call." †


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Photo by Mary Ann Wjand



Photo by Bill Abbott

St. Lawrence parishioner Bill Abbott of Indianapolis captured this panoramic view of St. Peter's Square and thousands of World Youth Day pilgrims from the cupola of the Basilica of St. Peter.

Above, St. Mark parishioner Jeff Spsychalski of Indianapolis and tour guide Cristina Bonifazi of Rome wait for the arrival of Pope John Paul II before the Aug. 19 vigil at Tor Vergata.



Photo by Bill Abbott

Right, Msgr. Mark Svarczkopf, former pastor of St. Lawrence Parish in Indianapolis, guides a group of parishioners through St. Peter's Square.

the world. "World Youth Day for me was seeing the numerous forms of worship and common goal of thanksgiving to God," she said. "It was inspiring to me to witness the sea of cultures, always smiling and sharing life in such a holy city."

While visiting St. Peter's Square and other holy sites, Julius said, "I stopped to think about how many people have visited and proclaimed their faith [through the centuries] in the very spots I stood on, and I gave thanks ... for my faith and the vital role faith has in making the world a beautiful place, where miraculous things happen in the most unexpected ways."

St. Mark parishioner Jeff Spsychalski of Indianapolis celebrated his 30th birthday on the day of the 7-mile walk to Tor Vergata for the vigil.

"Hearing the pope speak was an awe-

some experience," he said. "I liked being here, in general, and seeing how gracious everybody was when they saw him. It was a long walk in the heat, but I enjoyed it. It was a once-in-a-lifetime experience."

St. Christopher parishioner Trina Trusty of Indianapolis said she enjoyed "seeing all the people from all the different countries cheering for the Holy Father in their own languages. We all speak different languages, and we all understand the liturgy. It's truly a Catholic Church when you see all these different cultures together."

"I also liked hearing the pope's wonderful message about bringing the Gospel of Jesus Christ to the world, and how we're supposed to go back to our homes and proclaim the Gospel," she said. "I pray that everyone will take that message to heart and do that." †

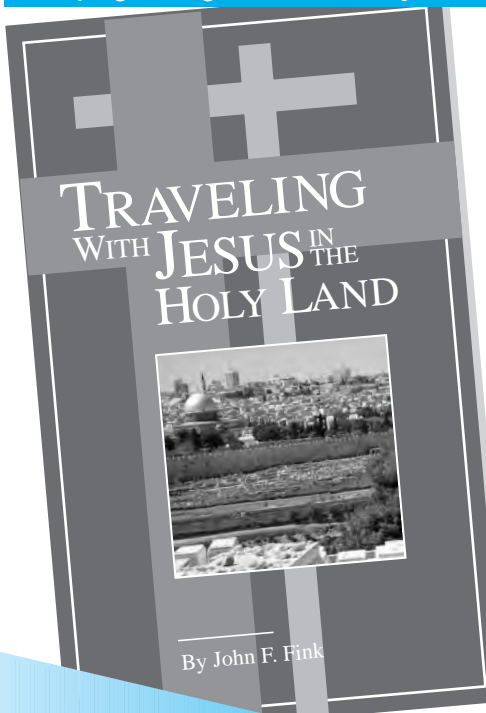


Photo by Mary Ann Wjand

Roman ruins dominate the skyline above Circus Maximus, an ancient Roman racetrack that was used for World Youth Day liturgies and concerts.

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John F. Fink is editor emeritus of *The Criterion*, newspaper of the Archdiocese of Indianapolis and the largest weekly newspaper in Indiana. Fink is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. He lived for three months in the Holy Land, studying at the Tantur Ecumenical Institute in Jerusalem.

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POPE

continued from page 1

For many, John XXIII is still seen as the guiding light and Pius IX is remembered as a holdout against modernity.

Ironically, however, Pope John favored Pope Pius' sainthood cause and considered him a truly holy man, according to Pope John's former secretary, Archbishop Loris Capovilla. In 1961, in fact, Pope John spoke at a general audience about the possibility of seeing Pope Pius canonized one day.

If Pius IX was known in some circles as the last "pope king" of the 19th century, John XXIII is still remembered by many as the most human of pontiffs to reign in the 20th century. During the Cuban missile crisis in 1962, he seemed to be the voice of the people when he pleaded for superpower peace. When *Time* magazine named him "Man of the Year" at the end of that year, it said his "warmth, simplicity and charm" had won the hearts of Catholics and non-Catholics around the world.

Pope Pius reigned for almost 32 years, the longest pontificate since the days of St. Peter, spanning a period of intense



Pope John XXIII

Church-state tension in Italy.

Pope John, elected at age 77, ruled for less than five years. He was chosen as a transitional pope, yet he ended up recasting the Church's relationship with the modern world. It wasn't just Vatican II,

but the way Pope John exercised his authority—as he put it, he wanted to be known as a "good shepherd" defending truth and goodness.

He was the first to break free of the Vatican city-state in a systematic way, making more than 140 trips to jails, orphanages, churches and schools. He

wrote groundbreaking encyclicals, including *Mater et Magistra* on Christianity and social progress and *Pacem in Terris* on the need for global peace and justice.

He let it be known that the Church was not afraid of science or its discoveries, and he sparked an ecumenical revival by reaching out to separated Christian churches.

After Pope John died during Vatican II, some participants wanted to proclaim him a saint by acclamation, thus giving the world a sign that the Church did not consider him a "dreamer." That idea was shot down by the Roman Curia, and Pope John's sainthood cause slipped into the Vatican's painstakingly slow process of verification and documentation.

In linking the beatification of the two popes, Pope John Paul may want to highlight a certain continuity between the First Vatican Council, which was called by Pope Pius, and Vatican II.

But that risked being overshadowed by yet another contrast between the two papacies. Jewish organizations have recently criticized the Vatican for pro-

moting the cause of Pius IX, who, in what is viewed as a supreme act of religious intolerance, in 1858 approved the



Pope Pius IX

seizure of a baptized Italian Jewish boy from his parents and arranged for his forced education in the Church.

A century later, John XXIII met with U.S. Jews at the Vatican and told them: "I am your brother. ... We are all sons of the same Father."

For the Church, sainthood goes beyond personality traits and papal policies. When these two popes are beatified Sept. 3, perhaps Pope John Paul II will offer some insight into how such different figures can both be deemed universal models of holiness. †

EMBRYO

continued from page 1

criticized the U.S. decision on stem-cell research and said it represented a "yielding to the pressures of the industries that want to commercialize human material."

The NIH guidelines stated that only "excess" frozen embryos created for fertility treatment can be used, and that no monetary or other inducements were allowed to donors. It said donors must be informed that the embryos will not survive the stem-cell derivation process.

President Bill Clinton praised the NIH decision and said research on stem

cells, obtained from frozen embryos slated for destruction at fertility clinics, offers "potentially staggering benefits."

But Richard Doerflinger, associate director for policy development in the U.S. bishops' Secretariat for Pro-Life Activities, said that under the guidelines, the U.S. government "for the first time in history ... will promote research in which developing human embryos are destroyed.

"The Clinton administration has ignored the moral objections submitted by tens of thousands of Americans dur-

ing the NIH's public comment period, compounding the problem by forcing conscientiously opposed taxpayers to support this immoral research," he said.

Disputing the legality of the research, Doerflinger argued that the funding of a program in which human embryos are harmed or destroyed is pro-

hibited by federal law.

"The new guidelines seem to circumvent the law, by telling researchers how to obtain and destroy live human embryos if they wish to receive a stem-cell research grant. This bookkeeping trick is, to say the least, an exercise in hypocrisy," he said.

Doerflinger also disputed the claim that embryonic stem-cell research is needed for new medical advances. He said such a claim has been disputed by numerous breakthroughs in adult stem-cell research and other alternatives.

"Must we end one human life attempting to benefit another?"

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LABOR

continued from page 1

all people."

"Many of these workers, regardless of their immigration status, have contributed greatly to the overall economy," he said. "In exchange for their willingness to work in difficult jobs with little pay and few benefits, they are often mistreated and abused."

Commenting on the prosperity of our times, Cardinal Mahony said, "Just beneath the surface of economic pros-



Cardinal Mahony

perity lies the reality of what our bishops have described as three economies living side-by-side.

"A first economy finds many people prospering in this new information age and global marketplace," he said. "A second

economy includes people who are doing well by some measure, but are squeezed by declining incomes, struggle to afford health care, and worry about the cost of a college education or Catholic schools for their children."

In the third economy, he said, there are "a substantial number of people who are left behind and cannot escape poverty.

"For Christians, these realities represent not just troubling statistics, but the struggles of brothers and sisters, mem-

bers of one human family," Cardinal Mahony said. "The values of our faith call us to shape economic policies that protect human dignity, promote strong families and create vibrant communities."

Rapid globalization of finance, trade and work—which can cause "both economic growth and economic dislocation"—present a real challenge today, the cardinal said.

"Retraining of dislocated workers to allow them to engage in the developing technologies should be a top priority," he said.

"At the same time, workers, particularly those in the growing service industry, must be assured of their right to choose whether to organize and join unions or other associations to promote and defend their dignity," Cardinal Mahony said.

"The Church has long stood and continues to stand with workers and their unions in the struggle for justice, decent wages and a meaningful voice in economic life."

Cardinal Mahony said the U.S. bishops' conference is "exploring ways to encourage a Catholic conversation on economic globalization framed by our traditions and values."

The conversation would include business and labor leaders, economists and theologians, "those who shape globalization and those touched by it," he said.

"We must join together—workers and employers, entrepreneurs and union leaders, tradespeople and policy-makers—to build a society that respects each person and their work," the cardinal said.

"This is our continuing challenge and our necessary work as we begin this new millennium." †



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U.S. priest murdered in Kenya was advocate for human rights

ROME (CNS)—A U.S. missionary in Kenya whose outspoken advocacy for human rights nearly led to his expulsion from the country last year was found shot dead, his order said.

Mill Hill Missionary Father John A. Kaiser's body was found Aug. 24 close to his car near the town of Naivasha, about 50 miles northwest of the capital, Nairobi.

The 67-year-old priest had worked in Kenya for 36 years.

The government ordered Father Kaiser's deportation last November, but revoked the decision after an outcry in Kenyan media and appeals from the country's

Catholic bishops.

Father Kaiser had drawn the ire of some members of government after testifying against two Cabinet ministers in an inquiry on tribal clashes.

"He was a hard-working priest" who fought to obtain justice "for the ordinary people who have no voice and live in remote areas," said Father Hans Stampfer, Rome-based procurator general of the Mill Hill Missionaries.

"He was a sincere, good fellow, but a bit hard-headed at times," Father Stampfer told Catholic News Service, adding that those who knew Father Kaiser were "not too surprised" he was murdered.

"He fought two (government) ministers, and in the

end you have to pay the price for these things, especially in Africa," he said.

The day before Father Kaiser was found dead, he was "visibly upset and nervous" and told a colleague that he feared for his life, Father Stampfer said. The priest took a blanket and sheets from his room at the Ngong bishop's house and left without saying where he was going.

Police said it appeared that the priest's attackers made a clumsy attempt to make the killing look like a suicide by planting a gun near his body and one live round of ammunition in his shirt pocket. Dents on the sides of Father Kaiser's car, which was found in a ditch, indicated he had been pursued by more than one vehicle and

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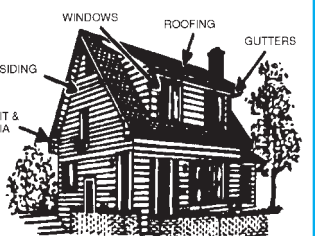
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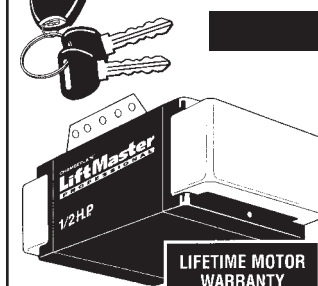
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forced off the road, they said.

The Kenya Episcopal Conference has demanded a full government investigation into the murder.

The Kenyan chapter of the International Federation of Women Lawyers, a group which worked closely with Father Kaiser on several human rights campaigns, expressed shock at the killing.

"We call upon President Daniel arap Moi and the government to wake up to their responsibility and safeguard and protect the rights of all Kenyans, especially

human rights activists," the group said.

Father Stampfer said that as of Aug. 25 the Mill Hill Missionaries had not yet set a date for the funeral and did not know whether Father Kaiser's body would be buried in Kenya or in the United States.

John A. Kaiser was born Nov. 29, 1932, in Perham, Minn. He entered the Mill Hill Missionaries in 1960, was ordained a priest four years later and was immediately sent to work in Kenya. He served the Diocese of Kisii until 1993, when he was transferred to Ngong. †

Fall Home Accent Section—Continued



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From the Editor Emeritus/John F. Fink

There are 137 American saints and blessededs

(First in a series)

With this column I'm starting a new series—about American saints. After a couple introductory columns with some facts about saints throughout the Americas, I'll write specifically about saints from the United States—the 13 people who have been canonized and the additional five who have been beatified.



This summer I finished writing the manuscript for a book on American saints. It's my fourth book about saints. Earlier I wrote *Married Saints* and then I wrote two volumes of *The Doctors of the Church*, one about doctors of the first millennium and the other about those of the second millennium.

By my count, 137 people who have lived on the American continents have been beatified or canonized. As of Oct. 1, when Katharine Drexel will be canonized, 60 will have been canonized and 67 more

will have been beatified. I say "by my count" because there doesn't seem to be an official list. When Archbishop José Saraiva Martins, the prefect of the Vatican's Congregation for the Causes of Saints, sent me a list of "Saints and Blessededs of the American Continents," he said in his letter that it was an "unofficial list." I did indeed discover some other saints and blessededs that I thought should be included.

Those 137 saints and blessededs lived in 15 countries of the Americas. Fifty were from Mexico and 33 were from Brazil. Both Canada and the United States can claim eight North American martyrs. Twelve more saints or blessededs were from Canada and nine more were from the United States.

Since one of my previous books was *Married Saints* (still being sold, by the way), I was interested in the number of American saints and blessededs who were married. St. Elizabeth Ann Seton of the United States, St. Marie Marguerite d'Youville and Blessed Marie of the Incarnation of Canada, and Blessed Juan

Diego and St. Manuel Morales of Mexico were all married at some time in their lives. Of those five, only St. Manuel Morales was married at the time of his death; the other four were widowed. In addition, some of the 30 Brazilian martyrs who were beatified on March 5, 2000, were married.

My book will not be the first book about the saints of the American continents. While I was president and publisher of *Our Sunday Visitor*, we published in 1974 the book *Saints of the Americas*, by Franciscan Father M. A. Habig. At the time it was published, there were only 45 saints and blessededs from the American continents—22 saints and 23 blessededs. This gives an idea of how many people from the Americas Pope John Paul II has beatified or canonized.

Pope John Paul has indeed beatified and canonized many more people than any of his predecessors. Between the time I proposed my book to the editors at Alba House in January and the canonization scheduled for Oct. 1, the pope will have canonized 28 people from the Americas and beatified 32. †

Cornucopia/Cynthia Dewes

Labor Day should celebrate God's good work

Remember when work was respectable? The so-called Protestant ethic of work and duty used to inform American life in every way, to the extent that we secretly trusted in "Taking care of business, working overtime" even as we sang sarcastically about it in the late 20th century.



Europeans are amused by Americans whose second question, after first asking their name, often is, "What do you do?" Many of us seem to believe that we are what we do, that our worth depends upon our work, or lack of it.

Now comes Labor Day, the ultimate symbol of our high regard for work. But, like Rodney Dangerfield, the holiday seems to "get no respect" these days. It's become merely an excuse for a three-day weekend or a stage for political manipulation of the electorate.

For one thing, work ain't what it used to be. When Labor Day was instituted, and earlier, work meant hard, physical work. It was mining coal, or farming in extreme heat and bitter cold, or hauling heavy, horse-drawn loads. It was scrubbing pots

and pans by hand, pumping water, washing clothes with lye soap and a washboard.

Such work was not only respectable, but also necessary for individuals and entire communities to survive. The growth and prosperity of our country depended upon this kind of labor. Hence, the celebration.

Today, most work is not exactly laborious. Machines and technology have made our physical tasks fewer and lighter. Even those with lowly jobs, such as ditch digging and washing dishes, have power machinery on hand to lighten their tasks.

Much of our daily work is service-oriented. The skills we used to need, including strong backs and physical endurance, are no longer needed for the job at hand. Now we need "people skills" and more academic and technological education to serve in what used to be called "white collar" jobs as managers, service providers and professional assistants.

Along with this change has come a lessening of respect for the down and dirty labor of yesteryear. And that's too bad, because work of any kind is not only respectable but also noble. We are, in fact, what we do, but not for the reasons we hear about in our present culture.

It seems to me that work is part of God's plan for us humans. The "works" of

God, while certainly superior to our own, nevertheless illustrate for us the beauty and joy of accomplishment. Since we're made in God's image, it's up to us to discern our interests and gifts with the intention of making our lifework resemble God's work in creating something good. In short, we should love our work.

Well, that's easy for you to say, I can hear some readers saying. What if you have a boring job, a bare subsistence-level job, a job without any possible advancement? We can't all be TV anchors, rocket scientists or even stockbrokers.

All I can say is, I know from experience that there's always something about any job to commend it. You may find congenial colleagues, a pleasant workplace, even a flattering uniform that you can appreciate. There may be unexpected perks such as knowing that you're helping others, making contacts that can be valuable later or learning new skills.

While we're waiting for a better deal, we should ask God to help us do a good job, no matter what we're doing. Because, as we can see all around us, God approves of good work.

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

Faithful Lines/Shirley Vogler Meister

Recognizing beauty beyond the exterior

The year 2000 is more than half over. Yet, because my attention till now was on too many other things, I've only recently gotten around to reading back copies of *National Geographic*. I keep returning to the January issue, which shows extraordinary insight into what's right with our beautiful world.



With photographs and words, *National Geographic* regularly explores the universe and its creatures, including humankind; and it carefully examines existence from birth to death and sometimes beyond, as well as the myriad cultural interactions in between. However, the following is why the January issue captivates me:

At the beginning of an exquisite photo essay, "Celebrations of Earth," Stuart Franklin observes, "Earth's variety excites the senses and exalts the soul."

Breathtaking are panoramic views of

the Yellow Mountains in China, Bryce Canyon National Park in Utah, a terraced rice field in Bali, mineral deposits in Tanzania, a desert in Saudi Arabia, a cloud forest preserve in Costa Rica and the Oregon coast.

Other articles and photos—"Life Beyond Earth," "Rediscovering America," "Tibet Embraces the New Year" and "Light in the Deep"—also stimulate my imagination with gratitude. From the depths of the oceans to outer space, God created beauty. *National Geographic* reminds me not to take that for granted.

However, it's the publication's article by Cathy Newman, with photographs by Jodi Dobb, that monopolizes my attention: "The Enigma of Beauty." Here the writer and photographer zero in on cosmetic, demonstrative and narcissistic tendencies in different cultures. They study what is considered beautiful and what is not, and they explore "the sad, sometimes ugly side of beauty," including the question of weight: "Is life not worth living unless you're thin?"

In a Philadelphia treatment center for

women with eating disorders, the author talked with a woman who observed: "Beauty is all the wonderful creative things that a person is, how they handle themselves and treat other people. ... My brother has Down syndrome, and I judge people by how they treat him. ... If you treat him well, you are beautiful."

If we extend her observation into how we relate to everyone else, imagine how much more beautiful our world would be. And, since all of creation contains the spark of God, wouldn't it also be wise to respect our environment and everything over which God made us stewards?

As a child, I often heard elders say, "Pretty is as pretty does," but I didn't fully comprehend that then. As I matured, I better understood, knowing—with misguided or evil exceptions—beauty is not only skin deep. Beauty is as intrinsically deep as we allow our souls to be.

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

The Bottom Line/Antoinette Bosco

Why people like being Catholic

Being Catholic means being part of a family which has given us "a way of seeing," a new book titled *I Like Being Catholic* (Doubleday) shows through the words of scores of people—famous and not famous, clergy and laity.



The book's authors are Michael Leach and Therese Borchard. Borchard, summarizing the conviction of so many others, writes: "My faith opens my eyes to the good and the beautiful in everything around me. Everything that I enjoy in an average day is pregnant with the goodness of God."

'The bloodstream of every Catholic—liberal, conservative or confused—traces back to the same pool of blood at the foot of a cross.'

Some of the testimony is a sheer, soaring love story, like this by journalist Brian Doyle: "I like being Catholic because Catholicism is about light. Because all of Christ's message can be boiled down to a single word: 'love.' Because I need to believe in a future driven by love and in a life after this life defined wholly by love. Because divinity is everywhere and in everything, and Catholic saints above all others have articulated this with passion and poetry. Because more than any other faith, it is about hope beyond sense."

And a Maryland postal worker, Quentin Cupp, affirms: "I like being Catholic because you are forgiven for everything. You can start all over again."

The authors have assembled an incredible array of affirmations about being Catholic from people living and dead: Martin Scorsese, Maria Shriver, Babe Ruth, Knute Rockne, Bob Newhart, Flannery O'Connor, Father Andrew Greeley and Gary Cooper. Read these, and you know we are relatives, family. "The bloodstream of every Catholic—liberal, conservative or confused—traces back to the same pool of blood at the foot of a cross," writes Leach.

The power of this book is that it helps us remember who we are because of our baptism, which connected us with something magnificent. As life hands us confusion, blows, boredom, temptation, whatever, we sometimes walk away from the "noble family" we belong to, to use the words of the famed convert Clare Booth Luce.

A priest once told me that when a couple came to him saying they wanted a divorce, he would say: "Once you two loved each other so much you wanted to spend the rest of your lives together. Can you remember that? Can you regain that beautiful time?"

I feel that if people who have put the Catholic Church aside would read this book, they would remember the original love story they had in their life and perhaps yearn to find it again.

In a final essay about tomorrow's Catholics, Leach sees "signs of new life everywhere" among the young. The Church they shape may look different in some ways, but, he affirms, "there is nothing to fear. ... The center is Christ, and it is he who draws all things together and makes them new. To be Catholic is to appreciate change and to see the face of Christ in everyone."

The new century of Catholicism, he writes, "may be more filled with faith, hope and charity than any before it."

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

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

The Sunday Readings

Sunday, Sept. 3, 2000

- Deuteronomy 4:1-2, 6-8
- James 1:17-18, 21b-22, 27
- Mark 7:1-8, 14-15, 21-23

The Book of Deuteronomy is the source of this weekend's first biblical reading.



This ancient book is among the Pentateuch, the first five books of the Bible. For Jews, these are the holiest of books, indeed the holiest of the Scriptures. They contain the Law of Moses, a law not

invented by Moses but given him by Almighty God. Altogether, these books comprise the Torah.

In today's reading, Moses himself speaks. He is the representative of God. He actually has communicated with God. Upon God's command, Moses relays the divine law to the people.

The message is firm and clear. Since the law proceeds from God, no human can add to it or subtract from it. The law is sublime, beyond the right or ability of anyone on earth to amend, expand or reduce.

Moses also reminds the people that they are most privileged. God has spared them. God has protected and guided them. God will provide for them.

The Epistle of James supplies the second reading.

This epistle only occasionally appears in the liturgy. It does not enjoy the popularity accorded the writings of Paul and, of course, it stands alone. The Pauline epistles are many.

Nevertheless, the Church regards it to be in the deposit of revelation.

In this reading, two points emerge. The first is that every useful and helpful gift enjoyed by human beings proceeds from God. God is the merciful and powerful author of everything that is good and holy. He is the giver of life itself.

Secondly, God has reached out to people. His word, voiced by Jesus, is a gift to humanity. When this word, with its explanation of life and of the meaning of life, takes root in a person's heart, it is because God has extended the gift and healed the person so that the possibility of receiving God is present.

People do not merit salvation. Eternal life is God's gift, but people must elect to receive it.

St. Mark's Gospel furnishes the last reading.

The Torah is specific in its demands upon Jews in a wide range of matters.

Over the centuries, scholars and the devout pondered these demands. They developed them. The result was that even by the time of Jesus, 2,000 years ago, Jewish life very considerably was governed by the Torah and its extension.

Pharisees were part of one group in Judaism that called for the strictest interpretation of these laws.

Apparently, Jesus at times interpreted the law differently. Often, Pharisees questioned Christ. It is obvious that the responses did not always please them.

In this moment, the Lord calls not for robotic actions, but for a religion prompted by deep faith and devotion.

Lip service and motion do not display truer dedication to God. Only the sincere feelings of the heart worthily move religious acts.

Important also in this reading, although at times overlooked, is the fact that Jesus defines and on some occasions even offers new interpretations of the Law of Moses. It is not an affront to Moses, since the law did not initially proceed from Moses. He was not the lawgiver. God gave the law; Moses was God's messenger.

To define the Law of Moses, as did Jesus, therefore established Jesus as greater than Moses, and indeed as the voice of God.

Reflection

In these readings, the Church, first of all, with joy and assurance proclaims that God is the source of life and salvation. He gives the blueprint without which no happy and truly rewarding human life can be constructed.

On this weekend, in these readings, as so often on other occasions, the Church repeats this great fact.

Through the words of Deuteronomy, it reminds us that God gave the law, but that the messenger was Moses.

The Epistle of James underscores this fundamental fact of Christian belief.

St. Mark's Gospel reveals for us the definition provided by Jesus of the law. It is not sterile and lifeless. It must come from the heart. It must be authentic and therefore an absolute expression of a very solid faith. Simply acting in certain prescriptions of behavior will not suffice. The holy must obey God from conviction.

For us, the greatest of God's gifts, the very access to God, is in Jesus. The Lord is greater than Moses is. He is the voice of God. He is the Son of God, and the Lord's perfect revelation of the true meaning of God's law comes to us. He, and the explanation, are gifts to us from God's perfect love. †

Daily Readings

Monday, Sept. 4
1 Corinthians 2:1-5
Psalm 119:97-102
Luke 4:16-30

Tuesday, Sept. 5
1 Corinthians 2:10b-16
Psalm 145:8-14
Luke 4:31-37

Wednesday, Sept. 6
1 Corinthians 3:1-9
Psalm 33:12-15, 20-21
Luke 4:38-44

Thursday, Sept. 7
1 Corinthians 3:18-23
Psalm 24:1-6
Luke 5:1-11

Friday, Sept. 8
The Birth of the Blessed
Virgin Mary
Micah 5:1-4a
or Romans 8:28-30
Psalm 13:6
Matthew 1:1-16, 18-23
or Matthew 1:18-23

Saturday, Sept. 9
Peter Claver, priest
1 Corinthians 4:6b-15
Psalm 145:17-21
Luke 6:1-5

Sunday, Sept. 10
Twenty-third Sunday in
Ordinary Time
Isaiah 35:4-7a
Psalm 146:7-10
James 2:1-5
Mark 7:31-37

Question Corner/Fr. John Dietzen

'Always Our Children' addresses homosexuality

Q We have four grown children, all raised Catholic with a Catholic education, and we enjoy a good, loving relationship with all of them.

Today, the two who are, and have been, the most gentle, caring and spiritual, are self-proclaimed homosexuals. Both of them, one son and one daughter, claim to have known from an early age that they were different. As their mother, I believe this is true.

I don't know the details of their personal lives, but does my Church tell me that if these two are not able to abstain they are going to hell? How can God, who gave them such beautiful gifts and strong human urges, reject them?

I have always sought and loved a God who is compassionate and merciful, a God we cannot understand or know everything about. Have I been wrong? (Kansas)

A No, you are not wrong. You are thinking and hoping and fearing in the same way as many thousands of other parents in the same circumstances, including Catholics like yourself.

One of the most caring and helpful documents ever issued by the bishops of the United States is titled "Always Our Children." First published in September 1997 and intended primarily for parents of homosexuals, it considers, as gently and as honestly as possible, many crucial points for families of homosexuals.

It is impossible to go into great detail in this column, but their opening summary of what they desire to offer mothers and fathers is itself constructive.

Their message, the bishops affirm, speaks of "accepting yourself, your beliefs and values, your questions and all you may be struggling with at the moment; of accepting and loving your child as a gift of God; and of accepting the full truth of God's revelation about the dignity of the human person and the meaning of human sexuality.

"Within the Catholic moral vision there is no contradiction among these levels of acceptance, for truth and love are not opposed. They are inseparably joined and rooted in one person, Jesus

Christ."

God does not love someone any less simply because he or she is homosexual, says the letter, and that love is always and everywhere offered to those who are open to receiving it.

St. Paul's well-known passage is quoted that nothing can separate us from the love of God that comes to us in Christ Jesus (Rom 8:39).

The bishops repeat the Church's teaching that same-sex genital behavior is objectively immoral. Whether such activity is subjectively sinful, however, whether an individual actually sins personally in engaging in these activities, depends on several factors.

Traditionally, a grave sin must involve a serious matter, and must be done with full knowledge and deliberate consent. (The *Catechism of the Catholic Church* discusses these briefly in Nos. 1856-61.) Whether and how these conditions may be present in an individual circumstance is often extremely difficult to unravel, even for the individual involved, let alone for anyone else.

As the bishops significantly note, our sexual orientation, heterosexual or homosexual, is only one component of our self-identity. "Our total personhood," they note, "is more encompassing than sexual orientation. Human beings see the appearance, but the Lord looks into the heart."

Sometimes, according to the letter, the best approach may be a "wait and see" attitude, while you try to maintain a trusting relationship and provide various kinds of support, information and encouragement.

The bishops' message includes numerous suggestions and insights that, in my experience, have proven helpful to parents of homosexual children.

The document is available from the U.S. Catholic Conference Publication and Promotion Service. To order a copy, call 800-235-8722 and ask for "Always Our Children," Publication 5-131.

(A free brochure answering questions Catholics ask about receiving the holy Eucharist is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Pilgrimage stories

"Where are you from?" was an often repeated question during World Youth Day 2000 events on Aug. 15-20 in Rome.

That simple question led to memorable conversations with youth and young adult pilgrims from all over the world, who discussed their hopes and dreams and fears for the future.

Two university students from Russia told me during a subway ride that they are concerned about future tensions between the United States and Soviet governments.

"The Cold War hasn't ended," one of the Russian youth explained. "There will always be spies."

The students said the Russian people know very little about their new presi-

dent, Vladimir Putin, except that he is "very smart and very secretive" because of his intelligence work for the KGB and his rapid rise to power.

And they said they pray for peace.

During a bus ride, I met a young woman from Belfast, who also said she prays for peace and worries about random acts of violence in Northern Ireland that injure or kill innocent people.

On a positive note, I talked with a university student from Poland in St. Peter's Square, who told me that he bicycled 2,500 kilometers through six countries to attend World Youth Day and celebrate Christ's birthday with the Polish pope. That's definitely a pilgrimage!

By Mary Ann Wyand

(Mary Ann Wyand reported on World Youth Day for The Criterion.)

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).

September 2-3

Mari Hulman George School of Equine Studies, **Saint Mary-of-the-Woods**. Fall classic horse competition, Sat. 2 p.m., Sun. noon, entry fees \$25-\$35, admission and parking free. Information: 812-535-5239.

September 6

Valle Vista Golf and Conference Center, 755 E. Main St., **Greenwood**. Sacred Heart High School, Class of 1945 reunion. Information: 317-786-2815, 317-786-0193 or 317-786-4614.

September 8

Little Flower Church, 4720 E. 13th St., **Indianapolis**. "Abortion and Hierarchy of Morals," Dr. Mark Ginter, 7 p.m.

St. Michael Parish Life Center, 3354 W. 30th St., **Indianapolis**. SPRED, introduction to Archdiocesan Special Religious Education Program for persons with developmental disabilities, 7 p.m. Information: 317-925-4775 or 317-377-0592.

September 9

St. Luke Church, 7575 Holiday Dr. E., **Indianapolis**. Couple to Couple League, Natural family

planning. Registration: 317-259-4373.

September 10

St. Pius Parish, Hwy. 66, **Troy**. Fall festival, yard sale, chicken and roast beef dinners, hamburgers and ice cream. Information: 812-547-3471.

September 12

Our Lady of Grace Monastery, 1402 Southern Ave., **Beech Grove**. Meeting for oblates and friends of Our Lady of Grace Monastery, 2 p.m. Information: 317-788-7581 (daytime) or 317-787-3287 (evenings).

September 14

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Familia for mothers of young children. Information: 317-882-4093.

September 15

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild rummage sale,

8:30 a.m.-2:30 p.m.

Recurring

Daily

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

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

Weekly

Sundays

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

St. Rita Church, **Indianapolis**. Mass in Vietnamese, 2 p.m.

St. Anthony of Padua Church, **Clarksville**. "Be Not Afraid" holy hour, 6 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, **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

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

Tuesdays

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

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

St. Anne Parish, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.

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

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

Thursdays

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

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

St. Malachy Church, **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 K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.

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

Affiliated Women's Services, Inc., 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

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

Saturdays

Clinic for Women, E. 38th St.



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and Parker Ave., **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.

Monthly

First Sundays

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

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

First Mondays

Archbishop O'Meara Catholic Center, **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays

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

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

First Fridays

Our Lady of Perpetual Help

—See ACTIVE LIST, page 17

• **Enochsburg, Indiana** •
 Sunday, Sept. 3 • St. John's Church Festival
"Old Style Country Cooking"
 Famous Fireside Inn Chicken • Tender Roast Beef Dinners
 Homemade Pies • Mock Turtle Soup • Sandwiches • Carry Out
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 Prizes • Quilts • Variety Stands • Games • Music • Country Store
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 Festival License #200000006402

St. Mary's Church 32nd Annual
Fall Festival
 Sunday, Sept. 10
 9 a.m.-4 p.m.
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MUST BE AT LEAST 18 YEARS OF AGE TO PURCHASE A TICKET OR TO WIN. IN THE EVENT ALL 4,000 TICKETS ARE NOT SOLD BY 9-17-2000, THE PRIZES WILL BE BASED ON THE PERCENTAGE OF TICKETS SOLD.
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The Active List, continued from page 16

Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

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

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

Sacred Heart Church, 1530 Union St., **Indianapolis**. Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.

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

St. Joseph University Church, **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

St. Mary Church, **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

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

First Saturdays

St. Nicholas Church, **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

Little Flower Chapel, 13th and Bosart, **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Mary Church, **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

Second Mondays

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

Second Tuesdays

St. Pius X Parish, **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays

Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

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

Second Saturdays

Archbishop O'Meara Catholic Center, Holy Family Chapel, 1400 N. Meridian St., **Indianapolis**, Eucharistic Holy Hour for Life, 1-2 p.m., faith sharing and Scripture reflection, 2-3 p.m. Information: Gospel of Life Sister Diane Carollo, 317-236-1521 or 800-382-9836, ext. 1521.

Third Sundays

Mary's Schoenstatt, **Rexville**

(located on 925 South, .8 mile east of 421 South., 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. E-mail: eburwink@seidata.com.

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 (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

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

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

Holy Family Parish, **Oldenburg**. Support group for the widowed, 7 p.m. Information: 812-934-2524.

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

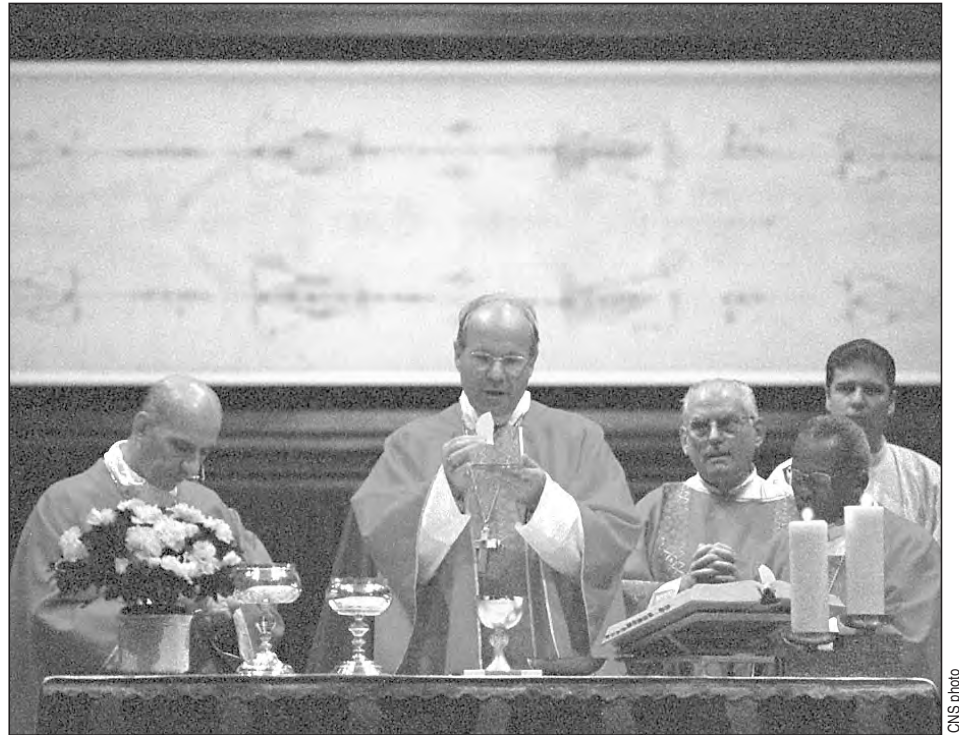
Third Thursdays

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

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

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



CNS photo

Shroud of Turin

With the Shroud of Turin as a backdrop, Austrian Cardinal Christoph Schonborn celebrates Mass inside St. John the Baptist Cathedral in Turin Aug. 23. He was among some 100,000 people who viewed the shroud during its first week of public display. The cloth, revered for centuries to be the burial shroud of Christ, is on exhibit through Oct. 22.

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Rest in peace

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

BISESI, Magdalene, 91, Holy Rosary, Indianapolis, Aug. 14. Sister of Angeline Miceli. Aunt of one.

BREHOB, Clara, 92, St. Roch, Indianapolis, Aug. 17. Mother of Mary Kay Snyder and Bud Brehob. Grandmother of seven. Great-grandmother of 11.

CATELLIER, Dorothy Mary (Gottemoeller), 79, St. Jude, Indianapolis, Aug. 14. Wife of James Catellier. Mother of Jeanne O'Brien, Barbara Short, Michele Sylvester, Andrew, Daniel, David, James, John, Kenneth, Mark, Steven and William Catellier. Sister of Mary Ann Landers. Brother of

Karl and Rev. Bartholomew Gottemoeller. Grandmother of 29. Great-grandmother 10.

CRONIN, Virgie, 94, St. Isidore, Bristow, Aug. 15. Mother of Mary Helen Esarey, Kenneth and William Cronin. Sister of Nettie Harpenau. Grandmother of 16. Great-grandmother of 39. Great-great-grandmother of 15.

CURFMAN, Donald F., 78, St. Anthony, Indianapolis, Aug. 17. Husband of Marion A. (Spry) Curfman. Father of Beth Ann Stanley. Brother of Virginia Scott and Richard Curfman. Grandfather of five.

DRAKE, Dona L., 48, St. Joseph, Shelbyville, Aug. 13. Wife of Stephen Drake. Mother of Mark and Sean Drake. Daughter of Elizabeth and Norman Parrott. Sister of Dolores Bauers, Dixie Brendle, Dianne Carroll, Deena Hendricks and Darlene Shaw.

FENTON, Barbara Free (Hickam), 75, Holy Name, Beech Grove, Aug. 11. Mother of Barbara Frantzreb, Karen

McIntosh, Denise Riley, Patty and Bill Fenton. Grandmother of six. Great-grandmother of one.

FISHER, Joseph E., 74, St. Elizabeth, Cambridge City, Aug. 13. Husband of Patricia Fisher. Father of Bridget McPartland, Joseph Jr. and Peter Fisher. Grandfather of six.

FROCK, Joseph F., 78, St. Pius X, Indianapolis, Aug. 13. Husband of Irene (Christoff) Frock. Father of Irene Ballantine, Carol Smith and Joseph Frock. Grandfather of eight. Great-grandfather of five.

GRINER, Josephine Rose (Agesta), 69, St. Jude, Indianapolis, Aug. 23. Mother of Beverly Griner-Stretch, Donna Maynard, Patti Peirce, Steve and Tom Griner. Sister of Mary Ann Amore, Elizabeth Chaney and Mary Rigoli. Grandmother of seven.

HALL, Jean C. (Birn), 79, Holy Name, Beech Grove, Aug. 18. Mother of Pamela Landwer and Charlie Hall. Sister of Alec, Johnny and Willa Birn. Grandmother of four. Great-grandmother of one.

HANDRICK, Wienand G. "Win," 70, St. Lawrence, Indianapolis, Aug. 16. Husband of Mary Ann M. (Gotz) Handrick. Father of Judy

Dyckman, Daryl and Don Handrick. Brother of Donna Arbelovsky, Adelide Kilian, Joann Syring and Ray Handrick. Grandfather of two.

LAND, Thomas, 74, St. Mary, Rushville, Aug. 21. Husband of Henrietta Land. Father of Jane Ariens, Lorie McGrath, Madonna and Lester Land. Brother of Kenneth Land. Grandfather of eight.

MARTIN, Dulice M., 81, Holy Spirit, Indianapolis, Aug. 13. Mother of Kimberly DeVane and Marybeth Martin-Street. Grandmother of three.

MASCARI, Patricia, 68, Good Shepherd, Indianapolis, Aug. 3. Mother of Michael Mascari. Sister of Mary Boller, Charles and John Gregory. Grandmother of one.

MATHIES, Leroy F., 71, St. Joseph, Shelbyville, Aug. 22. Husband of D. Jane Mathies. Father of Marilyn Branstetter, Karen Bushfield, Angela File, Tamara Long, Sandra Mathies-Borden, Dana, Randy and Steve Mathies. Brother of Doris Hohler, Virginia Love, Alvenia Uebelhor, Arthur, Allen and Jerry Mathies. Grandfather of 13. Great-grandfather of one.

PFENNINGER, Lillian, 91, St. Augustine, Jeffersonville, Aug. 16. Mother of Nancy Orberon. Grandmother of two.

PRYOR, Mary Virginia, 79, SS. Peter and Paul Cathedral, Indianapolis, Aug. 21.

RAVENNA, Margaret R., 93, St. Vincent de Paul, Bedford, Aug. 23. Mother of Mary Lou Elchynski, Harold, James, Nelda and Paul Ravenna. Grandmother of 20. Great-grandmother of 16.

REYES, Maria Rosalie (De La Luz), 85, St. Anthony, Indianapolis, Aug. 21. Mother of Ruben Romero and Guadalupe Sias. Grandmother of nine.

SCHOPPER, William H., Jr., 63, Holy Name, Beech Grove,

Aug. 15. Husband of Kathleen (Stader) Schopper. Father of Mary Janell Stoner, James and William Schopper. Brother of Janice Lawson, Sharon Mathes and Phillip Schopper. Grandfather of one.

SEYFRIED, Mary, 92, Good Shepherd, Indianapolis, Aug. 11. Aunt of several.

SMALLWOOD, Joseph R., 70, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 20. Husband of Phyllis Smallwood. Father of Cheryl Bigler, Donna Cain, Cindy Niehoff, Bernadette Mudd, Karen Sacksteder, Anthony Smallwood, Nick and Steve Seng. Brother of Bertha Kays, James Smallwood, Mary and Pauline Kremer. Grandfather of 13.

WILSON, Esther (Brosnan), 101, St. Pius X, Indianapolis, Aug. 18. Aunt of several.

ZOELLER, Robert L., 63, St. Mary-of-the-Knobs, Floyds Knobs, Aug. 21. Husband of Ula Zoellers. Father of Rebecca Newton, Curtis and David Zoellers. Son of Irma and Antone Zoellers. Brother of Mary Shawler. Grandfather of seven. †

Providence Sister Sheila Mary Griffin taught in the archdiocese

Providence Sister Sheila Mary Griffin died on Aug. 23 in Lourdes Hall at Saint Mary-of-the-Woods. She was 63. A funeral Mass was celebrated in the Church of the Immaculate Conception on Aug. 25.

The former Sheila Catherine Griffin was born in Indianapolis. She entered the congregation of the Sisters of Providence in 1958, and professed first vows in 1961 and final vows in 1966.

In the archdiocese, Sister Sheila Mary taught at Village School, Saint Mary-of-the-Woods; Annunciation, Brazil; and St. Patrick, Terre Haute.

At Indiana State University in Terre Haute, she was involved with campus ministry and at Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods, she was director of alumni affairs.

For 12 years, she was a counselor/counseling therapist in Evansville. Sister Sheila Mary also taught in schools at Missouri.

Sister Sheila Mary is survived by a sister, Mardi Griffin, and two brothers, John B. and T. Kevin Griffin. †

Providence Sister Ruth Ann Lindenschmidt was a music teacher

Providence Sister Ruth Ann Lindenschmidt died on Aug. 21 in Karcher Hall at Saint Mary-of-the-Woods. She was 84.

A funeral Mass was celebrated in the Church of the Immaculate Conception on Aug. 23.

The former Esther Louise Lindenschmidt was born in Evansville. She entered the congregation of the Sisters of Providence in 1935, and professed first vows in 1937 and final vows in 1942.

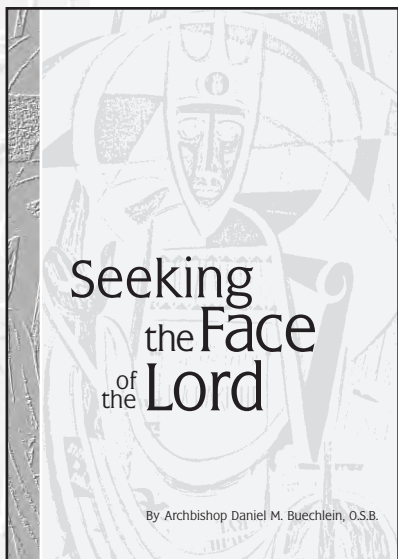
Sister Ruth Ann taught music in schools in Indiana. Among those in the archdiocese were St. Patrick, Terre Haute; St. Mary, Richmond; Holy Trinity/Holy Family, New Albany; and St. Bridget and Holy Spirit, Indianapolis. She also taught at schools in Illinois, California, the District of Columbia, North Carolina and New Hampshire. †

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

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EARTH

continued from page 3

He suggested using the interest on the money the state received from the tobacco lawsuit to help tobacco farmers grow alternative crops.

Frenz said that what every farmer does affects those around him. "If somebody fools with the ditches, it slows down the drainage for everybody else in the county.

"Like the city must work with the farmer, we all have to work together," he said. "This book really gets this point across."

Francis Bradley, a farmer in Daviess County (Evansville Diocese) and advocate in the Campaign for Economic Justice, said that corporate farmers

get most of the government farm money. "There is too much disparity between the interest rate agriculture is charged" and what the farmers get. Bradley said, "You're paying 10 percent to produce that 2 percent."

A farmer from Jasper County (Lafayette Diocese), Don Reed, said that it is important to get the tax structures in shape. "It's just as bad for small business as the farmers.

"Our government programs have laid the groundwork for corporate takeover of the world," said Reed.

Dolores Schafer, a farmer from Marshall County (Fort Wayne-South Bend Diocese) on the writing committee said, "We lost it 30 years ago" when the small farmers began losing their farms. "We lost the identity of the farmer who really cares." She suggested helping small farmers work together to form less costly places to market their grain and buy their seed.

Speaking of the time trouble began for small farmers, Schafer said, "One of the biggest hurts was that the churches did not speak out. ... I am pleased that this [document] is out there. We have

something to which to refer."

Ralph said, "Doing the right thing is not necessarily doing the government thing," noting that southeastern Indiana is "a place to be watching in the

next five years."

Lytle said that education is a big part of the development of a community model in that area.

"Care for the Earth" suggests parish, family and individual activities to respond to these issues, including prayer, education, advocacy and outreach.

M. Desmond Ryan, ICC executive director, led the diocesan coordinators and writing committee members through an afternoon of planning ways to distribute the 7,500 copies of "Care for the Earth" to dioceses and parishes. †

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THANK YOU St. Jude & Sacred Heart of Jesus for prayers answered. B.J.M.

THANK YOU Blessed Mother, Jesus, St. Jude for prayers answered. R.M.

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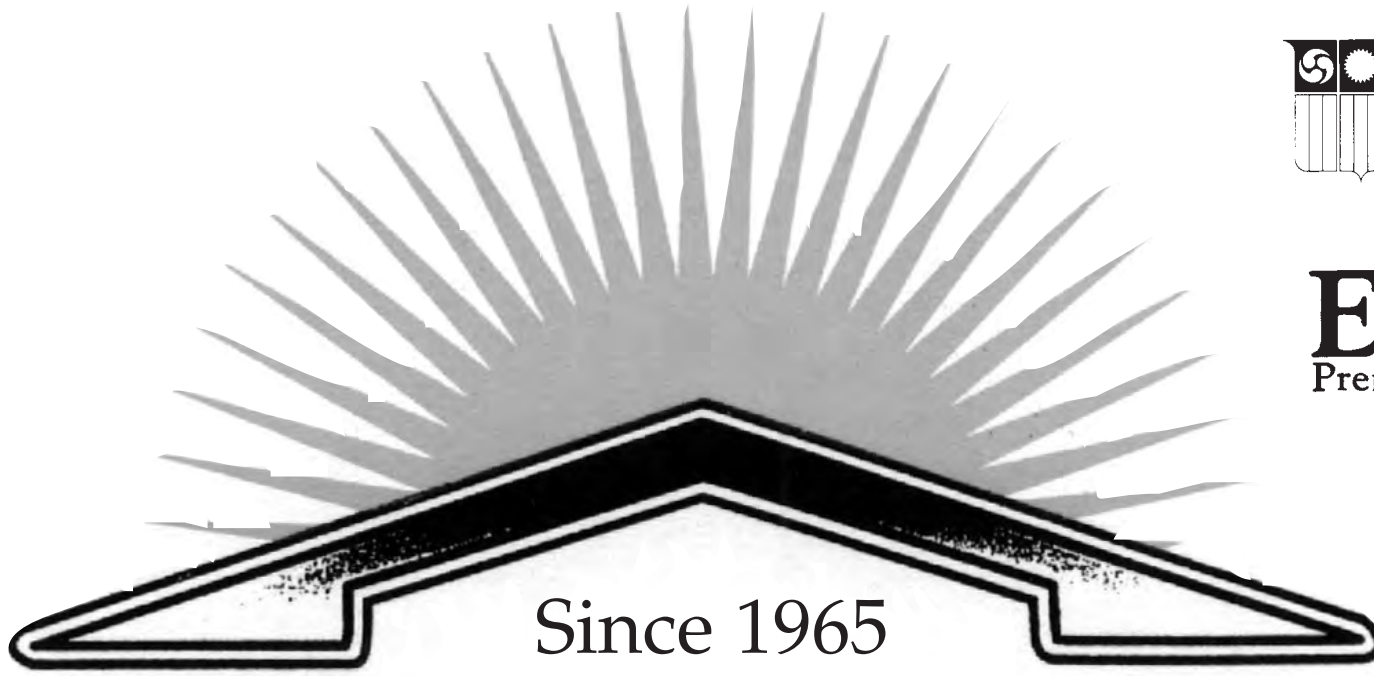
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