



The

Criterion

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June 21, 2002

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Bishops set new diocesan rules, zero tolerance on priests who abuse

DALLAS (CNS)—At a historic meeting in Dallas June 13-15, the U.S. Conference of Catholic Bishops ordered dramatic changes to protect children throughout the U.S. Catholic Church, notably forbidding a second chance in ministry for any priest who has ever sexually abused a minor.

After 11 hours of intense debate over two days, the bishops adopted a “Charter for the Protection of Children and Young People” that all dioceses must implement.

“For even a single act of sexual abuse of a minor—past, present or future—the offending priest or deacon will not remain in ministry and will not receive a future assignment,” it said.

To give the charter a binding legal character in all dioceses, the bishops then voted 229-5 to adopt a series of implementing norms which, if approved by the Holy See, will have the character of particular law that must be followed by all

U.S. dioceses.

They decided that all the nation’s bishops will devote Aug. 14-15 to penance and prayer for their past failures to protect children from priests who molested them. They invited priests and laity to join them in prayer on those days.

When the 239-13 vote adopting the charter was announced, Bishop Wilton D. Gregory of Belleville, Ill., USCCB president, rose to address the bishops briefly. He called their new document “one of the greatest efforts anywhere in addressing sexual abuse of minors.”

“From this day forward, no one known

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U.S. bishops cast their votes on the “Charter for the Protection of Children and Young People” at their meeting in Dallas on June 14. They approved the charter by a vote of 239-13. At left is Bishop John J. McRaith of Owensboro, Ky., and at right is Bishop John S. Cummins of Oakland, Calif.

Pope canonizes Padre Pio



Pilgrims pack St. Peter's Square for the Mass of canonization of Italian Capuchin Padre Pio of Pietralcina on June 16. Pope John Paul II said the friar's spirituality of suffering was a valuable model for modern times.

VATICAN CITY (CNS)—In one of the largest liturgies in the Vatican’s history, Pope John Paul II canonized Padre Pio da Pietralcina and said the Capuchin friar’s spirituality of suffering was a valuable model for modern times.

Underscoring his message, the pope announced at the end of the June 16 Mass that he was making Padre Pio’s Sept. 23 feast day an “obligatory memorial” on the Church’s general liturgical calendar, a rank shared by only one other 20th-century saint.

More than 300,000 people, according to police, filled St. Peter’s Square and surrounding streets in sweltering 90-degree heat. In improvised remarks after the two-and-a-half-hour ceremony, the pope thanked the pilgrims for their “courage” and sacrifice in attending.

In his homily, the pope said the holiness of Padre Pio—who was well-known

for bearing the stigmata, or bleeding wounds of Christ—could not be understood without the friar’s attachment to asceticism and the crucified Christ’s suffering.

“The life and mission of Padre Pio give testimony that difficulty and suffering, if accepted with love, transform themselves into a privileged path of sanctity, opening toward a larger good that is known only to the Lord,” he said.

He said Padre Pio’s “spirituality of the cross” was still valid today.

“Our time needs to rediscover its value in order to open hearts to hope,” the pope said.

Padre Pio, who died in 1968 at the age of 81, was also well known as a dedicated confessor, and the pope departed from his prepared homily text to recall that he, too, visited the Italian friar for the sacrament of reconciliation when he

was a young theology student in 1947.

Referring to Padre Pio’s reputation for sometimes refusing absolution, the pope said that this “apparent harshness” helped penitents to realize the seriousness of their sin and sincerely repent, and that the penitents “almost always returned for the pacifying embrace of sacramental forgiveness.”

He said he hoped Padre Pio’s example would inspire priests around the world to exercise their ministry in the confessional “with joy and diligence.”

The pope said Padre Pio saw prayer as his most powerful “weapon” and noted that the friar founded a large hospital for the poor, called the “House for the Relief of Suffering.”

“Prayer and charity: This is the most concrete synthesis of Padre Pio’s teaching, which today is re-proposed to

See PADRE, page 2

New charter will protect children and young people

I went to the meeting of the bishops in Dallas with a fourfold concern with regard to that which we bishops needed to address, namely:



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

1. The care and protection of all our children,
2. Pastoral compassion for the victim survivors of sexual abuse,
3. The exercise of practical stewardship to our Catholic community,
4. Care for priests who are found to be innocent of allegations.

I voted for the charter in its very strict form and language because I believe that it addresses these priorities in as effective a manner as possible.

A much-discussed point of the charter was the removal of a priest or deacon for the past as well as present and future sexual abuse of a minor. I believe that, in the long view, trust in

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PADRE

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everybody," he said.

Thousands of tour buses began dropping pilgrims at St. Peter's Square at 5 a.m. for the Mass, which began at 10 a.m. Other pilgrims arrived from around Italy in 50 special trains.

The crowd at the Mass, many wearing yellow caps or white fisherman-style hats to ward off the searing sun, clapped and cheered when the pope pronounced the Latin formula of canonization.

Organizers handed out hundreds of thousands of cartons of free mineral water, and volunteers with fire hoses sprayed a cooling mist over the crowds. Cardinals and bishops near the altar shaded themselves with large white and yellow umbrellas.

Tens of thousands more pilgrims followed the canonization by live audio link from a piazza in San Giovanni Rotondo, the southern Italian town where Padre Pio spent most of his life and is buried. As he was formally proclaimed a saint, they cheered and released thousands of blue and yellow balloons into the air.

Investigated and cleared during several Vatican inquiries into charges of sexual misconduct and fraud, Padre Pio has developed a worldwide following of devotees, and 8 million people visit his tomb annually.

Watching the ceremony from the shade of a building, Antonio Sergi, an Italian in his mid-30s, said he was devoted to Padre Pio "because he is a very humble saint. He came from simple people and was always among the poor."

Sergi, like many in the crowd trusting in Padre Pio's reputation for granting favors, said he had traveled from his southern Italian home in Catanzaro to pray for a small miracle.

"I've asked him to intercede to allow my wife and I to have a baby," he said, adding with a smile, "I hope that after today..."

Also among the pilgrims was Dr. Wanda Poltawska, a Polish woman for whom the future Pope John Paul asked Padre Pio's intercession in 1962. As an auxiliary bishop, the future pope sent Padre Pio a letter asking him to pray for Poltawska, who had been diagnosed with malignant throat cancer. Eleven days later, he wrote again to say the cancer had disappeared.



A giant image of Padre Pio hangs from the Church of Santa Maria delle Grazie in San Giovanni Rotondo as the town marks his canonization on June 16. The Italian Capuchin priest spent most of his life in the southern Italian village and is buried there.

Despite the heat, the pope held up well during the Mass, though he appeared to tire toward the end. He did not personally give first Communion as planned to Matteo Colella, the 8-year-old boy whose medically inexplicable cure from multiple organ failure in 2000 was deemed the miracle for Padre Pio's canonization.

After the Mass, the pope traveled in his popemobile around the square and all the way down the Via della Conciliazione, the main street that leads from it, waving at the cheering crowds.

Later in the evening, pilgrims gathered for a celebratory musical performance in the Paul VI audience hall and watched a fireworks display over the Janiculum Hill next to the Vatican.

The ranking of obligatory memorial accorded to Padre Pio means the celebration must be observed in Masses

and the Liturgy of the Hours on the day it occurs unless an observance that takes precedence—a solemnity or feast—falls on the same day. St. Maximilian Kolbe, also in the Franciscan tradition, is the only other 20th-century saint whose memorial is

obligatory.

The June 16 liturgy was the 45th canonization ceremony of Pope John Paul's nearly 24-year pontificate, and brought to 461 the number of people he has proclaimed saints. †



A nun kisses the hand of a statue of Blessed Padre Pio in the Church of Santa Maria delle Grazie in San Giovanni Rotondo, Italy, on June 15, the day before Pope John Paul II declared the well-loved Capuchin friar a saint. He was known as a dedicated confessor and for bearing the stigmata.

ARCHBISHOP

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the leadership of the Church and the reputation of the clergy—both jeopardized by the current scandal—are best served by the strict norm that has been applied.

I came away from Dallas confident that we bishops are committed to care for our children in the best way humanly possible.

Since my arrival here, I have already set in motion the first steps to implement the charter, namely the

appointment of five lay persons to our lay review board with a charge of outlining the first steps they are to pursue.

It is my hope that the general public will recognize that the Catholic bishops of the United States have raised the bar of accountability for the care and protection of our children. We stand ready to help in addressing a grave problem for our society—the rest of a truly sad story.

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

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Official Appointments

Effective July 1, 2002

Rev. William Ehalt, appointed sacramental minister for St. Anne Parish, New Castle, and St. Rose Parish, Knightstown, while remaining pastor of St. Elizabeth Parish, Cambridge City.

Rev. Carl Deitchman, O.S.B., administrator of St. Paul Parish, Tell City, appointed pastor.

Rev. Brendan Moss, O.S.B., a monk of Saint Meinrad Archabbey, appointed administrator of St. Meinrad Parish, St. Meinrad; St. Boniface Parish, Fulda; and St. Martin of Tours Parish, Siberia.

Effective July 3, 2002

Rev. Roger Rudolf, pastor of St. Mary Parish (Immaculate Conception),

Rushville, reappointed to a second term.

Rev. Carl Deitchman, O.S.B., pastor of St. Paul Parish, Tell City, appointed dean of the Tell City Deanery.

Rev. William Ripperger, pastor of St. Maurice Parish, Napoleon, and sacramental minister for Immaculate Conception Parish, Millhousen, and St. Denis Parish, Jennings County, granted permission to retire.

Effective August 7, 2002

Rev. Anthony Hubler, pastor of St. Mary Parish, Navilleton, reappointed to a second term.

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

Catholics learn how to better explain their faith

By Jennifer Del Vecchio

For nearly three decades, Darlene Davis' brother showed no interest in the Catholic faith.

Once he began hearing about the clergy sex-abuse scandal on television and reading the newspaper headlines, however, he had lots of questions.

For Davis, the scandal has provided an opportunity to talk about Catholicism with friends and family, and she's using apologetics to do it.

But she's not apologizing for the faith. Instead, apologetics, a Greek word meaning defense, is about showing Catholics how to explain their faith to others.

Nearly 300 people attended the "Catholic and Proud of It Conference" on June 8 at the Archbishop O'Meara Catholic Center in Indianapolis with Patrick Madrid, a host on the Eternal Word Television Network, and the former vice president of Catholic Answers in California.

The conference also raised about \$2,000 to help bring Catholic radio to the city.

Catholics have been finding out that the current scandal in the Church provides an opportunity to talk about their faith and dispel many misconceptions non-Catholics have about the Church.

"Madrid, also the author of *Pope*

Fiction and Surprised by Truth, answered questions and explained such things as why Catholics pray to Mary, the infallibility of the pope, how the Church hierarchy works and the top mistakes that Catholics make when sharing the faith.

After hearing Madrid speak, Davis said she has more answers to her brother's questions.

"This has helped me tremendously," she said. "The more questions he asks, the more opportunities I have to teach him about the faith. This [conference] helps in that."

Some have misunderstood apologetics in recent years, Madrid said, thinking the term means they are apologizing for being Catholic.

Others believe it has a negative meaning that pits Catholics against their Protestant brothers and sisters.

Instead, apologetics is about educating Catholics on the great gifts they've been given and helping them learn the most charitable and peaceful ways to share those beliefs with others, Madrid said.

Jeff Ellenberger, of St. Michael Parish in Greenfield, said one year ago he'd never heard of the term apologetic.

"Now that I know what it is, it has been indispensable to me in my faith and in my learning process," he said.

Recently, he's been asked many questions about his faith due to the constant media exposure about the Church.

"There's been subtle comments at work," Ellenberger said. "I've tried to charitably defend [my faith] and engage in positive discussion."

Ellenberger said people at work have raised the issue of celibacy.

Madrid pointed out that the idea of celibacy goes back to the Apostles, and is an idea that is still "a goal" for the Church and her priests.

The actual Church law that enforces celibacy is not bound with an absolute rule. There are, in rare circumstances, married priests, and if the Church thought married priests should be the norm they could change the law. [For a related article, see Archbishop Daniel M. Buechlein's "Seeking the Face of the Lord" column on page 4].

Madrid said it's important for Catholics to remember that "what we have as Catholics doesn't make us better, but it makes us right," explaining the teaching that the Catholic Church has the fullness of the faith, even though there is truth in all religions.

Catholics at the conference said they wanted to know more about their faith to help themselves and others.

A recent survey by sociologist Father Andrew Greeley showed that anti-Catholicism is still prevalent in America, with many people believing things the Church does not teach.

The survey showed that 83 percent of those questioned thought Catholics worshipped Mary and the saints and 57 percent thought statues were idols, Catholic News Service reported.

Madrid has found similar attitudes in his numerous conversations and Scripture debates with Protestant ministers.

Discussing such topics with non-Catholics is important, Madrid said.

"What could be a stumbling block with



Nearly 300 people attended the "Catholic and Proud of It Conference" on June 8 at the Archbishop O'Meara Catholic Center in Indianapolis with Patrick Madrid, a host on the Eternal Word Television Network, and the former vice president of Catholic Answers in California.

the Catholic Church could become a stepping stone," he said.

He also explained that the Church's teaching on not allowing non-Catholics to receive the Eucharist is not mean-spirited, but loving, because the Bible states one must not receive the sacrament unworthily, including Catholics who are in mortal sin, he said.

Other areas Madrid covered included:

- The role of Scripture and tradition. Protestants often ask Catholics what is one tradition they need as a Christian that is not noted in Scripture. The biggest example of a tradition they need outside of the Bible is the Bible itself, Madrid said.

Nowhere in the Bible does it say

See CONFERENCE, page 26

Conference helps raise money for Catholic radio station

By Jennifer Del Vecchio

A conference to help Catholics learn about their faith also raised money for another faith endeavor—starting a Catholic radio station in Indianapolis.

The Catholic Young Adult Network (CYAN) raised about \$2,000 after hosting Patrick Madrid, publisher of *Envoy*, a magazine aimed at teaching Catholics and others about the faith and a regular host for Mother Angelica's Eternal Word Television Network.

CYAN was formed three years ago to help young adults who are out of college understand their faith and why it is important.

The fund-raising initiative helps bring the operation of a radio station in the archdiocese featuring Catholic programs one step closer to reality. Already, \$30,000 in cash has been raised for a station and \$600,000 has been pledged, said Bob Teipen, organizer of the effort and a member of St. Lawrence Parish in Indianapolis.

Teipen said many people may think the effort to bring Catholic radio to Indianapolis has halted.

Instead, it is steadily moving forward.

In the past month, Teipen has met with two radio station owners.

Starting Catholic radio means finding a station frequency and the money to buy it.

It's an expensive endeavor. Teipen is looking at buying a station for \$1.5 million.

"The prices for a station seem to be softening," Teipen said. "When we first started, they were higher."

Still, Teipen cautioned that prices are still high and much work still needs to be done to get a Catholic radio station on the air in Indianapolis.

That's why monetary donations and constant prayers are needed to bring Catholic radio to the Indianapolis airwaves, he said.

The endeavor has the prayerful support of the Archdiocese of Indianapolis, however, the radio station would not be supported monetarily by the archdiocese.

(Catholic radio in Indianapolis is organized under a non-profit organization called Intermirifica. All donations to Catholic radio are tax-deductible. For more information, call Teipen at 317-598-6700.) †

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Editorial

'Listening is easy; talk is cheap; action is priceless'

In actions unprecedented in the history of the Catholic Church in the United States, the U. S. Catholic bishops, meeting in Dallas last week, approved strict, uniform policies and procedures for dealing with the sexual abuse of minors by clergy.

Following 16 hours of discussion and debate, the bishops approved a "Charter for the Protection of Children and Young People" by an overwhelming majority, voting 239-13. Norms, or legislation, to implement the charter were adopted by a vote of 229-5. If approved by the Vatican, the norms will become particular Church law for both the Latin rite dioceses and Eastern rite eparchies of the U.S.

The bishops agonized over provisions in the draft charter that called for laicization (dismissal from the clerical state) of all priests and deacons who abuse a minor in the future. The draft version allowed for a return to limited ministry of clergy who had abused a minor in the past, had received treatment and had established a clean record in the ensuing years.

The charter as adopted, however, calls for the removal from ministry of any priest or deacon who committed or commits even a single act of abuse of a minor in the past, present or future. Such a priest or deacon would not receive another ministry assignment of any kind. If the offending clergy does not ask to be laicized, the diocesan bishop then has the option of seeking dismissal of the offender from the clerical state. If, for some reason, the priest is not laicized, he must live the rest of his life in prayer and penance. He will not be permitted to celebrate Mass publicly, wear clerical garb or present himself publicly as a priest.

Several bishops argued that this provision seems to ignore forgiveness and the power of conversion as an important part of our Catholic theology. However, Bishop Wilton D. Gregory, bishop of Belleville and president of the United States Conference of Catholic Bishops, pointed out during a press conference in Dallas that "as Catholics, we do believe in forgiveness. We do believe in the power of conversion. An abuser, who recognizes the profound harm he has

committed and who has shown remorse, can indeed be forgiven his sins. He just doesn't get a second chance [as a leader in our Church] to do it again. Period."

We believe the charter is both strict and fair. We applaud the bishops of the United States for adopting a rigorous and clear policy. Its very severe provisions reflect the seriousness of the matter with which it deals. As Archbishop Daniel M. Buechlein pointed out in a statement following the vote, "Trust in the leadership of the Church and the reputation of the clergy—both jeopardized by the current scandal—are best served by the strict norm that has been applied."

A little-discussed provision of the new charter—and one which may well be the most important in the long term—calls for the U.S. Church to establish "safe environment" programs, which will "provide education and training for children, youth, parents, ministers, educators, and others about a way to make and maintain a safe environment for children."

What the Catholic Church begins to do now to prevent the abuse of children and youth in the future may go a long way in dealing with sexual abuse as the societal problem that it is. The widespread incidence of sexual abuse in our society as a whole is, as Archbishop Buechlein says, "the rest of a truly sad story."

Ultimately, efforts by the Catholic Church to reduce and eliminate sexual abuse throughout our society may be one of the best outcomes that will flow from the present painful scandal. It may be one way the Church can redeem itself in the eyes of its members and those who once looked to us for moral leadership.

The new charter, of course, will not satisfy everyone. It is not perfect, but it is a good piece of work. Bishop Gregory points out that the victim/survivors have said over and over again in many different ways, "Listening is easy. Talk is cheap. Action is priceless."

The "Charter for the Protection of Children and Young People" gives us a solid foundation and sets us on a course of action. Let's pray that it will be effective and fruitful. †

— William R. Bruns

Seeking the Face of the Lord

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



Two priests talk about celibacy

Seventh in a series

This week, I am going to let two fine priest friends do the talking for me. The topic is celibate chastity.

I am proud of Father Tony Ernst, the most recent priest to be ordained from my home parish of Holy Family in Jasper, Ind. Ordained in May of 1998, he is now serving at St. Joseph Parish in Jasper. We communicate frequently by e-mail and have become friends. I know from relatives and friends that he is a highly respected young priest.

I took note of "Something that needs to be said, a personal response" written by Father Ernst and published April 26 in *The Message*, the Evansville diocesan weekly newspaper. It speaks for itself and relates to the summer series I am publishing in *The Criterion* concerning issues surrounding the sexual abuse ordeal.

Here is Father Ernst's story:

"In light of all the recent scandals in the Catholic priesthood and the many articles that have addressed the issue of clerical celibacy, I would like to offer a few positive words for reflection. Lots of people ask me, 'When will the Catholic Church change the requirement that priests must be celibate?'"

"Because I am a young priest with young blood, most people figure I would like the Church to change the 'rule' on celibacy. Some have, no doubt, been disappointed when I answer by affirming the importance of the celibate commitment.

"I can understand why people are searching for answers to the scandals in the Church, combined with the shortage of priests. Putting these issues aside for a moment, can we not admit that, if there has ever been a time in which our world needs the witness of a celibate commitment, it is now?"

"In our current society, everything seems to revolve around sexual gratification without any boundaries. So, to forego having sexual relations, a celibate person seems to be 'strangely abnormal.' And yet for centuries the celibate vocation has been an inspiration to many people in the Church and in the world, and this gift has also led many individuals to live holy lives.

"Let's remember that celibacy is not about being 'banned' from having sexual relations; it is, rather, an invitation to love in a special, unique manner. It cannot be denied that, through human sinfulness, some have failed to authentically live up to the celibate commitment. Does that mean we should toss out the greatness of the gift? Please, before you

convince yourself that the Church must change her teaching on celibacy, a way of life that is clearly highlighted in the Sacred Scriptures (1 Cor 7), consider the gift we would be discarding.

"On another note, I want to personally thank all those in our diocese who continue to support the priests and religious in their commitment to serve Christ and his Church. You make our lives great."

To Father Ernst's words, I say "Amen."

Another good friend of mine since 1952 is Benedictine Father Gregory Chamberlin, rector of St. Benedict Cathedral in Evansville, and by the way, a native son of St. Andrew the Apostle Parish in Indianapolis. He wrote the following as a letter to the editor of the *Evansville Courier and Press* (April 5, 2002).

"In an article in the *Courier and Press* on March 28, Larry Stammer of the *Los Angeles Times* wrote, referring to celibacy, 'The ban on sex is considered a Church 'discipline' rather than immutable dogma.' To refer to celibacy as a 'ban on sex' is like referring to marriage as a 'license to have sex.' There is more to both than that.

"In our sex-obsessed society, everything seems to revolve around sexual kicks. How many jokes on TV sitcoms are no more than sophomoric stabs at a belly laugh? How many TV ads attempt to make us feel sexually inadequate if we don't buy, own or otherwise use such-and-such a product?"

"Marriage is the context in which two people, bound by their vows of permanence, express their love for each other 'until death do us part.' Celibacy is the context in which a person forgoes sexual expression but expresses love in many other ways. Celibacy is not a 'ban on sex'; it is an invitation to love in a different way.

"Celibacy may be more difficult to adopt these days, partly because of the inordinate emphasis on sex in our society. But the same can be said of fidelity in marriage.

"Let's not condemn marriage because there are so many failed marriages. Nor should we condemn celibacy because some do not live up to the ideal."

To Father Gregory's words, I say "Amen."

Some people want to connect the deviance of sexual abuse with celibacy, though reputable studies disprove the assertion. I agree that both the Church and society will continue to be well served by this gift. †

Archbishop Buechlein's intention for vocations for June

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



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Buscando la Cara del Señor

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



Dos sacerdotes hablan sobre el celibato

Séptimo de la serie

Esta semana permitiré que dos sacerdotes amigos hablen en mi lugar. El tema es la castidad del celibato.

Me siento orgulloso del Padre Tony Ernst, quien es el sacerdote que se ha ordenado más recientemente en mi parroquia original, la parroquia de la Sagrada Familia (Holy Family) en Jasper, Indiana. Él se ordenó en mayo de 1998 y está sirviendo en la Parroquia de San José (St. Joseph) en Jasper. Nos comunicamos con mucha frecuencia por correo electrónico y nos hemos convertido en amigos. Sé, a través de muchos familiares y amigos, que él es un joven sacerdote muy respetado.

Tomé nota de un artículo escrito por el Padre Ernst, y publicado en el periódico semanal de Evansville *The Message* el 26 de abril, titulado "Algo que necesita ser dicho, una respuesta personal". Él habla por sí mismo y tiene relación con la serie de verano que he estado publicando en *The Criterion*, sobre las preocupaciones que rodean el problema del abuso sexual.

He aquí la historia del Padre Ernst: "En vista de los recientes escándalos dentro del sacerdocio católico y los muchos artículos en los que se ha tocado el tema del celibato del clero, me gustaría ofrecer unas palabras positivas para la reflexión. Muchas personas me preguntan, '¿Cuándo va la iglesia católica a cambiar el requisito del celibato para los sacerdotes?'"

Debido a que soy un sacerdote joven con sangre joven, la mayoría de las personas piensan que a mí me gustaría que la iglesia cambiase la 'regla' del celibato. Muchos, sin duda alguna, se han sentido decepcionados cuando les respondo con la afirmación de la importancia del compromiso del celibato.

Puedo entender por qué las personas están buscando respuestas a los escándalos en la iglesia, en combinación con la escasez de sacerdotes. Colocando a un lado, por unos momentos, estos asuntos, podríamos no admitir que, si hubiese una época en la cual nuestro mundo necesite más de un testimonio del compromiso célibe, ¿no sería ahora?

En nuestra sociedad actual, todo parece dar vueltas alrededor de la gratificación sexual sin límites. Así que, el que una persona célibe renuncie a tener relaciones sexuales parece 'extrañamente anormal'. Y sin embargo la vocación célibe ha sido la inspiración para muchas personas en la iglesia y en el mundo, a lo largo de los siglos, y este regalo también puede guiar a muchos individuos a vivir vidas santas.

Recordemos que el celibato no se trata de ser la 'prohibición' de tener relaciones sexuales; realmente es más como una invitación a amar de una manera especial, única. No se puede negar que, a través del pecado humano, algunos han fracasado en su intento de vivir su compromiso célibe. ¿Quiere esto decir que debemos rechazar la grandeza del regalo? Por favor, antes de que usted mismo se convenza de que la iglesia debe cambiar sus enseñanzas sobre

el celibato, una forma de vida claramente resaltada en las Sagradas Escrituras (I Corintios 7), considere el regalo que estaríamos desechando.

En otra nota, quiero agradecer personalmente a aquellos en nuestra diócesis que continúan apoyando a los sacerdotes y religiosos en su compromiso de servir a Dios y a su iglesia. Ustedes hacen grandiosas nuestras vidas".

A las palabras del Padre Tony yo digo "Amen".

Otro buen amigo mío desde 1952 es el Padre Benedictino Gregory Chamberlin, quien es el rector de la Catedral de St. Benedict en Evansville, y quien es por cierto, hijo de la Parroquia de St. Andrew aquí en Indianápolis. Él escribió lo siguiente en una carta al editor del *Courier and Press* de Evansville (5 de abril del 2002).

En un artículo del *Courier and Press*, el 28 de marzo, Larry Stammer del *Los Angeles Times* escribió refiriéndose al celibato, 'La prohibición del sexo es considerado una forma de 'disciplina' de la iglesia, más que un dogma inmutable'. El referirse al celibato como una 'prohibición del sexo' es como referirse al matrimonio como una 'licencia para tener relaciones sexuales'. Para ambos casos existe mucho más que eso.

En nuestra sociedad obsesionada por el sexo, todo parece revolotear alrededor de la diversión sexual. ¿Cuántos de los chistes en los programas de televisión no son más que intentos inmaduros de conseguir una carcajada? ¿Cuántos comerciales de la televisión intentan hacernos sentir inadecuados sexualmente si no compramos, poseemos o utilizamos tal o cual producto?

El matrimonio es el contexto dentro del cual dos personas se obligan a través de sus promesas de permanencia, para expresar su amor el uno por el otro 'hasta que la muerte los separe'. El celibato está dentro del contexto en el cual una persona renuncia a la expresión sexual, pero que expresa el amor de muchas otras maneras. El celibato no es una 'prohibición al sexo', es una invitación a amar de otra manera.

Hoy en día es más difícil adoptar el celibato, debido al énfasis desmesurado que se hace sobre el sexo en nuestra sociedad. Pero se puede decir lo mismo de la fidelidad en el matrimonio.

No debemos condenar el matrimonio porque muchos han fallado en sus matrimonios. Ni debemos condenar el celibato porque algunos no lo viven a cabalidad".

A las palabras del Padre Gregory digo "Amen".

Algunas personas quieren conectar la desviación del abuso sexual con el celibato, aunque estudios acreditados desaprueban tal confirmación. Yo afirmo que tanto la iglesia como la sociedad continuarán siendo bien servidas por este regalo. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Concerns about RU-486

Let the Buyer Beware! On April 19, 2002, Danco, which markets Mifepristone in the U.S., sold under the brand name of Mifeprex as a contraceptive, also known as RU-486, issued a warning letter to doctors that two women have died and six others are seriously ill after taking the pill.

Danco as well as the FDA have stated that there is no evidence that RU-486 is the cause. Catholic News Service reported in October 2001 that China banned the product due to safety concerns and in September 2001 that a Canadian woman died while being enrolled in a test run.

The FDA approved this drug without adequate review under the Clinton administration's watch on Sept. 28, 2001. Under FDA regulations, the fast-track drug approval process can only occur with "safe and effective treatments" and "for serious and life-threatening illnesses."

The FDA, in a letter to the Population Council who holds a patent on RU-486 stated, "The termination of an unwanted pregnancy is a serious illness within the scope of the fast-track regulation."

John D. Rockefeller founded the Population Council in 1952 to promote family planning worldwide. Dr. Etienne-Emile Baulieu, the inventor of RU-486, envisioned a way for governments to use the chemical to retard the population explosion, purportedly threatening to outstrip the world's resources.

Mifeprex is deceptively marketed as a "contraceptive," but the chemical actually cuts off nourishment from the developing baby, starving it to death. Mifeprex, along with the "morning after" pill, are not contraceptives but abortifacients.

Danco was instrumental in finding a manufacturer in China to produce the abortion pill. China has been cited for bringing impure and mislabeled drugs into the U.S. A second chemical used in Mifeprex, called Misoprostal, causes cramping and contracting. Searle also uses this drug to treat ulcers in the U.S. under the brand name Cytotec. Cytotec carries a warning on the bottle for pregnant women to avoid it.

Searle issued a warning to doctors early in 2000 about serious side effects from "off-label" uses. We have truly ushered in a culture of death. This surely flies in the face of God's command in the book of Genesis to be "fruitful, multiply and fill the earth." In light of the recent illnesses and deaths, let's hope and pray that the FDA shelves this drug as well as other abortifacients, to protect not only all women, but also one of the other greatest gifts given to us by God, the gift of life.

David and Jayne Rheinhardt, Richmond

Restoring trust

Crimes committed by individual priests upon our vulnerable youth have been monstrous, in some instances irrevocably scarring the victims. It is inconceivable to me how our bishops and cardinals could knowingly allow such situations to continue, transferring criminal priests from parish to parish with no apparent concern for possible new victims.

If we cannot trust our Church leaders, there are no mortals on this earth to whom we can comfortably switch our allegiance. Integrity is available to each of us, our honesty and our word are our bond. Breaking that bond cannot be taken lightly, especially when the person breaking the bond is a representative of Christ on this earth.

I am outraged at the actions and inactions of some bishops and cardinals; actions allowing more victims to be claimed and the inaction of facing their failings honestly.

I've heard little of spirituality or the tenets of our faith from these enablers.

We speak of justice, repentance, even forgiveness, but that presupposes someone accepts accountability and is responsible for their actions. In much of what I read and hear, responsibility is being handed off and divvied up to the point that it simply dissolves and evaporates into thin air.

Is there no consequence for malfeasance in office? Positions of power have seemingly corrupted some of our leaders so that even though they have eyes, they cannot see. Our Church leaders are demonstrating an unflattering resemblance to the Pharisees of Jesus' time. A true house-cleaning is in order. Those committing such atrocious crimes and those enabling them must be removed. This is critical to the credibility of our Church.

We pray and hope for courageous spiritual leaders filled with the Holy Spirit to return our Church to its foundation that began with God's relationship to man in the Old Testament and proceeded to the words and teaching of Jesus in the New Testament.

Church leaders must be unequivocally focused on spirituality, helping each of us become the person God created us to be. All secular, financial and material duties should be handled by the laity, the very people that build and continue to support the Church.

Clergy are to focus on spirituality, minimizing corrupting secular influences. The old autocracy must go; trust can be restored through genuine participation of laity and clergy working together in achieving their individual priorities.

Our commitment to God and Church does not falter. Faith in God, The Holy Spirit and Jesus are firm. Our faith and hope will see us through the evils grasping at some of our clergy. May God hasten the day that the temple be cleansed once again.

Chuck Kiefer, Plainfield

Letters Policy

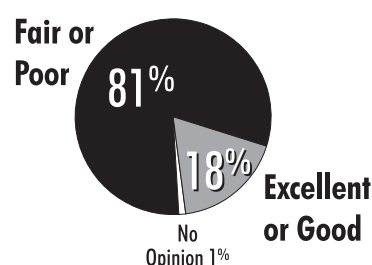
Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity, and content (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

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

Moral Standing

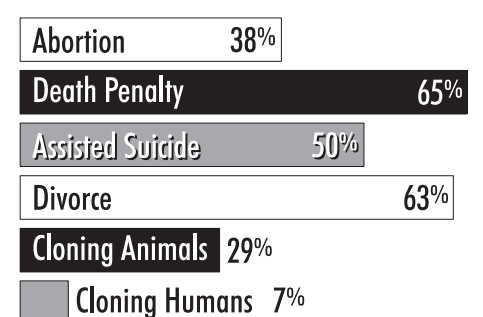
Percentage of Americans who rate the state of moral values in this country as



From May survey of 1,012 adults 18 or older.

Source: Gallup

Percent who find the following morally acceptable



© 2002 CNS Graphics

La intención de vocaciones del Arzobispo Buechlein para junio

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

Check It Out . . .

Tobit Weekend retreats, for couples preparing for marriage, will be held at Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on Sept. 13-15 and Oct. 25-27. The focus of the retreat is on helping couples grow closer and preparing them for marriage. The program enables participants to relax, pray and discover the importance of placing Jesus at the center of marriage. The cost is \$250 for a couple. For more information, call 317-545-7681 or e-mail fatima@archindy.org.

Archdiocesan **Pre-Cana Conferences** for engaged couples are scheduled on July 14 and Aug. 4 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The one-day program costs \$30 per couple. For more information, call the archdiocesan Office for Youth and Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596.

St. Monica Parish, 6131 N. Michigan Road, in Indianapolis, recently changed its **Mass schedule**. The Saturday

anticipation Mass is at 5:30 p.m. The Sunday Masses are at 7:40 a.m., 9 a.m., 10:45 a.m. and 6 p.m. The Spanish Mass is Sunday at 12:15 p.m. For more information, call the parish office at 317-253-2193, ext. 2.

Christ the King Parish, 5884 N. Crittenden Ave., in Indianapolis, is having its **parish festival** from 5 p.m. to midnight on June 21-22. There will be music, games, food and entertainment. For more information, call 317-255-3666.

Sacred Heart Parish, 1840 E. Eighth St., in Jeffersonville, is having its **parish festival** from 7 p.m. to midnight on June 21, from 4 p.m. to 11 p.m. on June 22 and from 11 a.m. to 5 p.m. on June 23. The night of June 21 will be for adults only. There will be booths, food and games on June 22 and a chicken dinner, a hot rod run and booths on June 23. For more information, call 812-282-0423.

Sacred Heart of Jesus Parish, 2322 N. 13½ St., in Terre Haute, is having its **summer auction** at 10 a.m. on June 22. For more information, call 812-466-1231.

St. Nicholas Parish, 6461 E. St. Nicholas Dr., in Sunman, is having its **parish festival** from 10:30 a.m. to 6 p.m. on June 23. There will be food, a chicken dinner, turtle soup and games. For more information, call 812-623-2964.

Sacred Heart Parish, 1530 Union St., in Indianapolis, is hosting its **ninth annual "Neighborhood Street Fair"** from 4 p.m. to 7 p.m. on June 23. There will be free entertainment, games for children, refreshments, demonstrations and information about various social service agencies. The church doors will be open so visitors can view the progress being made on the restoration of Sacred Heart Church since the fire in April 2001. There also will be a 5 p.m. Mass in the chapel. For more information, call the parish office at 317-638-5551.

Rachel's Companions is a confidential, Catholic spiritual support group for those affected by abortion and in need of healing. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521 or 800-382-9836, ext. 1521. †

VIPs . . .



Nova and Martha King, members of St. John the Baptist Parish in Starlight, celebrated their 50th wedding anniversary at the parish with a Mass and renewal of vows on May 11. The couple was married on May 10, 1952.



Benedictine Sisters Sherilyn Herron (left) and Cindy Marie Freese made their first monastic profession at Our Lady of Grace Monastery in Beech Grove on June 9. The two women promised, for the next three years, stability in the

monastery, fidelity to the monastic way of life and obedience in accordance with the Rule of St. Benedict. These

temporary vows bind the sisters to a three-year commitment as they further discern their religious vocation. Sister Sherilyn entered the community in 1992, and prior to that was a member of the Peace Corps in Sierra Leone, West Africa. She is currently a registered nurse at Wishard Memorial Hospital in Indianapolis. Sister Cindy Marie is a psychiatric nurse for the Adult and Child Mental Health Center in Indianapolis.



Benedictine Sister Anne Frederick was invested into the community of Our Lady of Grace Monastery in Beech Grove on June 8. She joined the community in September 2001. She will spend two years as a novice before making her first monastic profession. Previously, Sister Anne was the

chair of the mathematics department at Roncalli High School in Indianapolis. †

Awards . . .

Three major awards were presented by the Sisters of Providence of Saint Mary-of-the-Woods at the Mother Theodore Guérin Dinner there on June 1. The Sara and Joseph Thralls Award is named for the people who gave Blessed Mother Theodore Guérin and her companions aid when they arrived in America. This year's recipient is **Michael Lanke** of Terre Haute, who has helped the sisters videotape various events for nearly 20 years. The Queen Amelia Award is named for a former queen of France who was a major donor to the congregation in the 1800s. The recipient of this award is the late **Thomas Mulvaney**, who served on the congregation's National Development Council. Three of his daughters were present to accept the award. The Rooted in Providence Award was presented to the **Mulvaney Family Foundation**.

Six Catholic high school seniors from the Indianapolis area recently were honored as their school's recipients of the 2002 U.S. Army Reserve National Scholar-Athlete Award. The recipients are Cardinal Ritter High School seniors **Benjamin LaBuz** and **Megan Nally**, Roncalli High School seniors **Mark Willsey** and **Erin Frank**, and Father Thomas Scecina Memorial High School seniors **Trinidad Arredondo** and **Alexia Donahue-Wold**. The students were honored for outstanding academic and athletic accomplishments. All six were nominated by guidance directors. †

Grants . . .

Saint Mary-of-the-Woods College near Terre Haute was recently awarded \$20,000 from the Independent Colleges of Indiana Foundation and \$9,000 from the Wabash Valley Friends. Both grants will be used to benefit the college's Student Mothers Program, which integrates leadership skills with career opportunities and challenges women to achieve academic excellence. The program gives special assistance to student-mothers, including a fully licensed Day Care/Preschool operated by the Sisters of Providence. The grant received from the Wabash Valley Friends will be used to renovate three student-mother rooms in Guérin Hall. †

High school sweethearts

Eight members of the Class of 1952 from the former Sacred Heart High School in Indianapolis stand out among the others who attended a recent 50th anniversary reunion. Each of the couples has been married for 48 years. Jerry and Marjory (Schuster) Cahill (from left), Tom and Helen (Sander) Noone, Jim and Agnes (O'Connell) Strack, Harlan and Shirley (Magendanz) Petty, and Al and JoAnn E. (Miller) Herbertz all attended the high school together.

Submitted photo



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

The Bourne Identity (Universal)
Rated **A-IV (Adults, with Reservations)** because of recurring harsh violence and some profanity with an instance of rough language.
Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

Scooby-Doo (Warner Bros.)
Rated **A-II (Adults and Adolescents)** because of some scary action sequences, puerile humor and a few crass expressions and innuendos.
Rated **PG (Parental Guidance Suggested)** by the MPAA.

Windtalkers (MGM)
Rated **A-IV (Adults, with Reservations)** because of much graphic war violence with sporadic rough language and profanity.
Rated **R (Restricted)** by the MPAA. †

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BISHOPS

continued from page 1

to have sexually abused a child will work in the Catholic Church in the United States," he said.

The charter, he added, "ensures that young people are protected, that victims are truly listened to and assisted, that all priests are trustworthy and that all bishops act responsibly."

The meeting brought extraordinary newspaper and broadcast coverage with more than 750 media representatives converging on Dallas to cover it.

Members of victims' groups—notably Survivors Network of those Abused by Priests, or SNAP, and Victims of Clergy Abuse Linkup—had unprecedented access to bishops and media as the bishops prepared to act on issues such groups had pressed for many years.

The meeting also featured extraordinary acts of self-criticism on the part of the bishops.

They devoted their opening session June 13 to listening to victim-survivors, an expert in child sexual abuse trauma and criticisms by two prominent lay Catholic leaders of the way bishops exercise their authority and leadership in the Church today.

The final session June 15 was a half-day devoted to prayer and reflection on how to serve better as bishops in the future. The 48-page prayer book provided to them for use during an all-night eucharistic vigil was filled with biblical passages and prayers on themes of repentance and forgiveness.

At one of the sessions from which reporters were excluded, Cardinal Bernard F. Law of Boston, where the national scandal broke open last January, delivered what one bishop described as a "profound apology" to his fellow bishops.

In his opening presidential address, Bishop Gregory challenged the bishops to approach "perhaps the gravest crisis we have faced" in U.S. Catholic history with an attitude of "confession, contrition and resolve."

He placed blame for the crisis on the bishops' shoulders, saying it stems from "a profound loss of confidence by the faithful in our leadership as shepherds, because of our failures in addressing the crime of the sexual abuse of children and young people by priests and Church personnel."

Archbishop Harry J. Flynn of St. Paul-Minneapolis, chairman of the bishops' Ad Hoc Committee on Sexual Abuse, shepherded the charter through five hours of open debate and vote June 14 before hundreds of reporters.

Text of U.S. bishops' charter on protecting children and youths

DALLAS (CNS)—Here is the text of the U.S. bishops' "Charter for the Protection of Children and Young People" approved June 14 at the bishops' general meeting in Dallas:

Preamble

The Church in the United States is experiencing a crisis without precedent in our times. The sexual abuse of children and young people by some priests and bishops, and the ways in which we bishops addressed these crimes and sins, have caused enormous pain, anger, and confusion. Innocent victims and their families have suffered terribly. In the past, secrecy has created an atmosphere that has inhibited the healing process and, in some cases, enabled sexually abusive behavior to be repeated. As bishops, we acknowledge our mistakes and our role in that suffering, and we apologize and take responsibility for too often failing victims and our people in the past. We also take responsibility for dealing with this problem strongly, consistently, and effectively in the future. From the depths of our hearts, we bishops express great sorrow and profound regret for what the Catholic people are enduring.

We, who have been given the responsibility of shepherding God's people, will, with God's help and in full collaboration with our people, continue to work to restore the bonds of trust that unite us. Words alone cannot accomplish this goal. It will begin with the actions we take here in our General Assembly and at home in our dioceses/eparchies.

The damage caused by sexual abuse of minors is devastating and long-lasting. We reach out to those who suffer, but especially to the victims of sexual abuse and their families. We apologize to them for the grave harm that has been inflicted upon them, and we offer them our help for the future. In the light of so much suffering, healing and reconciliation are beyond human capacity alone. Only God's grace, mercy, and forgiveness can lead us forward, trusting Christ's promise: "for God all things are possible" (Mt 19:26).

The loss of trust becomes even more tragic when its consequence is a loss of the faith that we have a sacred duty to foster. We make our own the words of our Holy Father: that sexual abuse of young people is "by every standard wrong and rightly considered a crime by society; it is also an appalling sin in the eyes of God" (Address to the Cardinals of the United States and Conference Officers, April 23, 2002).

The conference of bishops has been addressing the evil

Before the open debate, the bishops had spent six hours behind closed doors June 13, including an extraordinary three-hour evening session, trying to hammer out their differences on key aspects of the charter.

One of the major issues—debated two-and-a-half hours in closed session and more briefly again in the open session—was whether priests or deacons with only one accusation in the distant past and exemplary service for many years following treatment should now be removed from ministry.

In the end, the bishops decided that the good of the Church—the restoration of credibility and trust—demanded a policy that will not allow any offender to return to any form of ministry.

They set laicization—dismissal from the clerical state—as the general norm, providing that if the priest or deacon does not consent to it, available Church procedures will be initiated to laicize him without his consent.

The charter adds, "If the penalty of dismissal from the clerical state has not been applied—e.g., for reasons of advanced age or infirmity—the offender is to lead a life of prayer and penance. He will not be permitted to celebrate Mass publicly, to wear clerical garb or to present himself publicly as a priest."

The charter mandated creation of a new USCCB Office for Child and Youth Protection to help dioceses implement the charter and oversee what they do, reporting publicly each year an evaluation of each diocese. Eparchies, the dioceses of Eastern Catholic Churches, are also required to follow the charter and be evaluated annually.

Responsibility for overseeing the national office and reviewing its annual report before publication is to be in the hands of a blue-ribbon National Review Board. After the charter was adopted, Bishop Gregory announced that he has named Oklahoma Gov. Frank Keating to head that board.

In every diocese, the charter mandates a diocesan review board, made up mostly of lay people who are not in the Church's employ, to investigate all allegations of sexual abuse of minors and to periodically review diocesan policies and procedures for possible improvement.

Every diocese is to have an "assistance coordinator to aid in the immediate pastoral care of persons who claim to have been sexually abused as minors" by anyone who works for the Church.

The charter sets rules for reporting allegations to civil authorities—requiring it if the alleged victim is still a minor, encouraging it if the victim is no longer a minor when he or she comes forward.

It opposes secrecy in legal settlements, saying a confidentiality agreement is forbidden unless the victim seeks

of sexual abuse of minors by a priest and, at its June 1992 meeting, established five principles to be followed (cf. Ad Hoc Committee on Sexual Abuse, National Conference of Catholic Bishops, "Restoring Trust," November 1993). We also need to recognize that many dioceses and eparchies did implement in a responsible and timely fashion policies and procedures that have safeguarded children and young people. Many bishops did take appropriate steps to address clergy who were guilty of sexual misconduct.

Let there now be no doubt or confusion on anyone's part: For us, your bishops, our obligation to protect children and young people and to prevent sexual abuse flows from the mission and example given to us by Jesus Christ himself, in whose name we serve.

Jesus showed constant care for the vulnerable. He inaugurated his ministry with these words of the Prophet Isaiah:

"The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord." (Lk 4:18)

In Matthew 25, the Lord made this part of his mission to his apostles and disciples when he told them that whenever they showed mercy and compassion to the least ones, they showed it to him.

Jesus extended this care in a tender and urgent way to children, rebuking his disciples for keeping them away from him: "Let the children come to me" (Mt 19:14). And he uttered the grave warning about anyone who would lead the little ones astray, saying that it would be better for such a person "to have a great millstone hung around his neck and to be drowned in the depths of the sea" (Mt 18:6).

We hear these words of the Lord as prophetic for this moment. With a firm determination to resolve this crisis, we bishops commit ourselves to a pastoral outreach to repair the breach with those who have suffered sexual abuse and with all the people of the Church. We renew our determination to provide safety and protection for children and young people in our Church ministries and institutions. We pledge ourselves to act in a way that manifests our accountability to God, to his people, and to one another in this grave matter. We commit ourselves to do all we can to heal the trauma that victims/survivors and their families are suffering and the wound that the whole Church is experiencing. We acknowledge our need to be in dialogue with all Catholics, especially victims and par-

it "for grave and substantial reasons," which are then to be noted in the text of the agreement.

A key element for future protection of children is a mandate for every diocese to establish "safe environment" programs to educate children, parents and Church personnel in sex abuse prevention and detection.

Background checks of all Church workers will be required and screening procedures for priesthood candidates will be reviewed and improved. All U.S. seminaries are to undergo a new apostolic visitation—onsite investigations under Vatican auspices—to assure the quality of their programs of "human formation for celibate chastity."

Despite extensive speculation in the U.S. media that the legislative norms adopted by the bishops face an uphill fight in Rome, one Vatican official contacted by Catholic News Service guessed that the review process might be completed within three months—a short time by Vatican standards, especially since several Vatican offices are likely to be involved.

Since it involves legislation by a bishops' conference, the Vatican Congregation for Bishops is likely to coordinate the review in Rome. At least three other Vatican congregations—doctrine, clergy, and divine worship and the sacraments—are likely to be involved. The Pontifical Council for the Interpretation of Legislative Texts will do an independent review of the norms in terms of their conformity with existing Church law.

Almost everything else originally on the Dallas meeting agenda had been removed so that the bishops could devote the time to responding to the sexual abuse crisis.

They did take about two minutes near the end of the meeting to handle one quick item of other business. By voice vote without discussion, they divided USCCB Region 4 (the mid-Atlantic and southeastern states) in two, creating a new Region 14 for the dioceses of Florida, Georgia and the Carolinas. Even that vote was partly related to the sexual abuse issue, since one decision in the new charter was to expand the Ad Hoc Committee on Sexual Abuse so that it will have a member from each USCCB region.

While the bishops held closed-door meetings June 13, their media relations office offered a series of one-hour background briefings for reporters—most of whom had never covered a bishops' meeting—on topics related to the meeting.

Experts in various fields briefed journalists on the treatment of clerical sex offenders, Church outreach programs for sexual abuse victims, Church finances and how Church law deals with crimes, court procedure, penalties and the rights of various parties in criminal procedures. †

ents, around this issue. By these actions, we want to demonstrate to the wider community that we comprehend the gravity of the sexual abuse of minors.

To fulfill these goals, our dioceses/eparchies and our national conference, in a spirit of repentance and renewal, will adopt and implement policies based upon the following.

To Promote Healing and Reconciliation With Victims/Survivors of Sexual Abuse of Minors

ARTICLE 1. Dioceses/eparchies will reach out to victims/survivors and their families and demonstrate a sincere commitment to their spiritual and emotional well-being. The first obligation of the Church with regard to the victims is for healing and reconciliation. Where such outreach is not already in place and operative, each diocese/eparchy is to develop an outreach to every person who has been the victim of sexual abuse (1) as a minor by anyone acting in the name of the Church, whether the abuse was recent or occurred many years in the past. This outreach will include provision of counseling, spiritual assistance, support groups, and other social services agreed upon by the victim and the diocese/eparchy. In cooperation with social service agencies and other Churches, support groups for victims/survivors and others affected by abuse should be fostered and encouraged in every diocese/eparchy and in local parish communities.

Through pastoral outreach to victims and their families, the diocesan/eparchial bishop or his representative will offer to meet with them, to listen with patience and compassion to their experiences and concerns, and to share the "profound sense of solidarity and concern" expressed by our Holy Father in his address to the cardinals of the United States and conference officers. This pastoral outreach by the bishop or his delegate will also be directed to faith communities in which the sexual abuse occurred.

ARTICLE 2. Dioceses/eparchies will have mechanisms in place to respond promptly to any allegation where there is reason to believe that sexual abuse of a minor has occurred. Dioceses/eparchies will have a competent assistance coordinator to aid in the immediate pastoral care of persons who claim to have been sexually abused as minors by clergy or other Church personnel. Dioceses/eparchies will also have a review board, the majority of whose members will be lay persons not in the employ of the diocese/eparchy. This board will assist the diocesan/eparchial bishop in assessing allegations and

See CHARTER, page 9

CHARTER

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fitness for ministry, and will regularly review diocesan/eparchial policies and procedures for dealing with sexual abuse of minors. Also, the board can act both retrospectively and prospectively on these matters and give advice on all aspects of responses required in connection with these cases. The procedures for those making a complaint will be readily available in printed form and will be the subject of periodic public announcements.

ARTICLE 3. Dioceses/eparchies will not enter into confidentiality agreements except for grave and substantial reasons brought forward by the victim/survivor and noted in the text of the agreement.

To Guarantee an Effective Response to Allegations of Sexual Abuse of Minors

ARTICLE 4. Dioceses/eparchies will report an allegation of sexual abuse of a person who is a minor to the public authorities. They will cooperate in their investigation in accord with the law of the jurisdiction in question.

Dioceses/eparchies will cooperate with public authorities about reporting in cases when the person is no longer a minor.

In every instance, dioceses/eparchies will advise victims of their right to make a report to public authorities and will support this right.

ARTICLE 5. We repeat the words of our Holy Father in his address to the cardinals of the United States and conference officers: "There is no place in the priesthood or religious life for those who would harm the young."

When the preliminary investigation of a complaint (cc. 1717-1719) against a priest or deacon so indicates, the diocesan/eparchial bishop will relieve the alleged offender promptly of his ministerial duties (cf. c. 1722). The alleged offender will be referred for appropriate medical and psychological evaluation, so long as this does not interfere with the investigation by civil authorities. When the accusation has proved to be unfounded, every step possible will be taken to restore the good name of the priest or deacon.

Where sexual abuse by a priest or a deacon is admitted or is established after an appropriate investigation in accord with canon law, the following will pertain:

- Diocesan/eparchial policy will provide that for even a single act of sexual abuse (see Article 1 footnote) of a minor—past, present or future—the offending priest or deacon will be permanently removed from ministry. In keeping with the stated purpose of this charter, an offending priest or deacon will be offered professional assistance for his own healing and well-being, as well as for the purpose of prevention.
- In every case, the processes provided for in canon law must be observed, and the various provisions of canon law must be considered (cf. "Canonical Delicts Involving Sexual Misconduct and Dismissal from the Clerical State," 1995; cf. Letter from the Congregation for the Doctrine of the Faith, May 18, 2001). These provisions may include a request by the priest or deacon for dispensation from the obligation of holy orders and the loss of the clerical state, or a request by the bishop for dismissal from the clerical state even without the consent of the priest or deacon. For the sake of due process, the accused is to be encouraged to retain the assistance of civil and canonical counsel. When necessary, the diocese/eparchy will supply canonical counsel to a priest or deacon.
- If the penalty of dismissal from the clerical state has not been applied [e.g., for reasons of advanced age or infirmity], the offender is to lead a life of prayer and penance. He will not be permitted to celebrate Mass publicly, to wear clerical garb, or to present himself publicly as a priest.

ARTICLE 6. While the priestly commitment to the virtue of chastity and the gift of celibacy is well known, there will be clear and well-publicized diocesan/eparchial standards of ministerial behavior and appropriate boundaries for clergy and for any other Church personnel in positions of trust who have regular contact with children and young people.

ARTICLE 7. Each diocese/eparchy will develop a communications policy that reflects a commitment to transparency and openness. Within the confines of respect for the privacy and the reputation of the individuals involved, dioceses/eparchies will deal as openly as possible with members of the community. This is especially so with regard to assisting and supporting parish communities directly affected by ministerial misconduct involving minors.

To Ensure the Accountability of Our Procedures

ARTICLE 8. To assist in the consistent application of

these principles and to provide a vehicle of accountability and assistance to dioceses/eparchies in this matter, we authorize the establishment of an Office for Child and Youth Protection at our national headquarters. The tasks of this Office will include (1) assisting individual dioceses/eparchies in the implementation of "safe environment" programs (see Article 12 below), (2) assisting provinces and regions in the development of appropriate mechanisms to audit adherence to policies, and (3) producing an annual public report on the progress made in implementing the standards in this Charter. This public report shall include the names of those dioceses/eparchies which, in the judgment of this office, are not in compliance with the provisions and expectations of this charter. This office will have staffing sufficient to fulfill its basic purpose. Staff will consist of persons who are expert in the protection of minors; they will be appointed by the general secretary of the conference.

ARTICLE 9. The work of the Office for Child and Youth Protection will be assisted and monitored by a Review Board, including parents, appointed by the conference president and reporting directly to him. The board will approve the annual report of the implementation of this charter in each of our dioceses/eparchies, as well as any recommendations that emerge from this review, before the report is submitted to the president of the conference and published. To understand the problem more fully and to enhance the effectiveness of our future response, the National Review Board will commission a comprehensive study of the causes and context of the current crisis. The board will also commission a descriptive study, with the full cooperation of our dioceses/eparchies, of the nature and scope of the problem within the Catholic Church in the United States, including such data as statistics on perpetrators and victims.

ARTICLE 10. The membership of the Ad Hoc Committee on Sexual Abuse will be reconstituted to include representation from all the episcopal regions of the country.

ARTICLE 11. The president of the conference will inform the Holy See of this charter to indicate the manner in which we, the Catholic bishops, together with the entire Church in the United States, intend to address this present crisis.

To Protect the Faithful in the Future

ARTICLE 12. Dioceses/eparchies will establish "safe environment" programs. They will cooperate with parents, civil authorities, educators, and community organizations to provide education and training for children, youth, parents, ministers, educators, and others about ways to make and maintain a safe environment for children. Dioceses/eparchies will make clear to clergy and all members of the community the standards of conduct for clergy and other persons in positions of trust with regard to sexual abuse.

ARTICLE 13. Dioceses/eparchies will evaluate the background of all diocesan/eparchial and parish personnel who have regular contact with minors. Specifically, they will utilize the resources of law enforcement and other community agencies. In addition, they will employ adequate screening and evaluative techniques in deciding the fitness of candidates for ordination (cf. National Conference of Catholic Bishops, "Program of Priestly Formation," 1993, no. 513).

ARTICLE 14. When a cleric is proposed for a new assignment, transfer, residence in another diocese/eparchy or diocese/eparchy in a country other than the United States, or residence in the local community of a religious institute, the sending bishop or major superior will forward and the receiving bishop or major superior will review—before assignment—an accurate and complete description of the cleric's record, including whether there is anything in his background or service that would raise questions about his fitness for ministry (cf. National Conference of Catholic Bishops and Conference of Major Superiors of Men, "Proposed Guidelines on the Transfer or Assignment of Clergy and Religious," 1993).

ARTICLE 15. The Ad Hoc Committee on Sexual Abuse and the Officers of the Conference of Major Superiors of Men will meet to determine how this charter will be conveyed and established in the communities of religious men in the United States. Diocesan/eparchial bishops and major superiors of clerical institutes or their delegates will meet periodically to coordinate their roles concerning the issue of allegations made against a cleric member of a religious institute ministering in a diocese/eparchy.

ARTICLE 16. Given the extent of the problem of the sexual abuse of minors in our society, we are willing to cooperate with other Churches and ecclesial communities, other religious bodies, institutions of learning, and other interested organizations in conducting research in this area.

ARTICLE 17. We pledge our complete cooperation

with the apostolic visitation of our diocesan/eparchial seminaries and religious houses of formation recommended in the interdicasterial meeting with the cardinals of the United States and the conference officers in April 2002. Unlike the previous visitation, these new visits will focus on the question of human formation for celibate chastity based on the criteria found in "*Pastores Dabo Vobis*." We look forward to this opportunity to strengthen our priestly formation programs so that they may provide God's people with mature and holy priests. Dioceses/eparchies will develop systematic ongoing formation programs in keeping with the recent conference document "Basic Plan for the Ongoing Formation of Priests" (2001) so as to assist priests in their living out of their vocation.

Conclusion

In the midst of this terrible crisis of sexual abuse of young people by priests and bishops and how it has been dealt with by bishops, many other issues have been raised. In this charter we focus specifically on the painful issue at hand. However, in this matter, we do wish to affirm our concern especially with regard to issues related to effective consultation of the laity and the participation of God's people in decision making that affects their well-being.

We must increase our vigilance to prevent those few who might exploit the priesthood for their own immoral and criminal purposes from doing so. At the same time, we know that the sexual abuse of young people is not a problem inherent in the priesthood, nor are priests the only ones guilty of it. The vast majority of our priests are faithful in their ministry and happy in their vocation. Their people are enormously appreciative of the ministry provided by their priests. In the midst of trial, this remains a cause for rejoicing. We deeply regret that any of our decisions have obscured the good work of our priests, for which their people hold them in such respect.

It is within this context of the essential soundness of the priesthood and of the deep faith of our brothers and sisters in the Church that we know that we can meet and resolve this crisis for now and the future.

An essential means of dealing with the crisis is prayer for healing and reconciliation, and acts of reparation for the grave offense to God and the deep wound inflicted upon his holy people. Closely connected to prayer and acts of reparation is the call to holiness of life and the care of the diocesan/eparchial bishop to ensure that he and his priests avail themselves of the proven ways of avoiding sin and growing in holiness of life.

By what we have begun here today and by what we have stated and agreed to,

- We pledge most solemnly to one another and to you, God's people, that we will work to our utmost for the protection of children and youth.
- We pledge that we will devote to this goal the resources and personnel necessary to accomplish it.
- We pledge that we will do our best to ordain to the priesthood and put into positions of trust only those who share this commitment to protecting children and youth.
- We pledge that we will work toward healing and reconciliation for those sexually abused by clerics.

We make these pledges with a humbling sense of our own limitations, relying on the help of God and the support of his faithful priests and people to work with us to fulfill them.

Above all we believe, in the words of St. Paul as cited by Pope John Paul II in April 2002, that "where sin increased, grace overflowed all the more" (Rm 5:20). This is faith's message. With this faith, we are confident that we will not be conquered by evil but overcome evil with good (cf. Rm 12:21).

This charter is published for the dioceses/eparchies of the United States, and we bishops commit ourselves to its immediate implementation. It is to be reviewed in two years by the conference of bishops with the advice of the National Review Board created in Article 9 to ensure its effectiveness in resolving the problems of sexual abuse of minors by priests.

FOOTNOTE

(1) Cf. c. 1395, 2. Notice that a sexual offense violative of 2 need not be a complete act of intercourse, nor should the term necessarily be equated with the definitions of sexual abuse or other crimes in civil law. "Sexual abuse [includes] contacts or interactions between a child and an adult when the child is being used as an object of sexual gratification for the adult. A child is abused whether or not this activity involves explicit force, whether or not it involves genital or physical contact, whether or not it is initiated by the child, and whether or not there is discernible harmful outcome" (Canadian Conference of Bishops, "From Pain to Hope," 1992, p. 20). If there is any doubt about whether a specific act fulfills this definition, the writings of recognized moral theologians should be consulted and, if necessary, the opinion of a recognized expert be obtained ("Canonical Delicts Involving Sexual Misconduct and Dismissal from the Clerical State," 1995, p. 6). We also note that diocesan/eparchial policies must be in accord with the civil law. †

Text of U.S. bishops' 'essential norms' for sex abuse cases

DALLAS (CNS)—Here is the text of the “essential norms” the U.S. bishops approved in Dallas which—with Vatican approval—will make clergy sex abuse policy legally binding on dioceses throughout the country, including those of the Eastern Catholic Churches:

Essential Norms for Diocesan/Eparchial Policies Dealing with Allegations of Sexual Abuse of Minors by Priests, Deacons, or Other Church Personnel

Preamble

On June 14, 2002, the U.S. Conference of Catholic Bishops approved a “Charter for the Protection of Children and Young People.” The charter addresses the Church’s commitment to deal appropriately and effectively with cases of sexual abuse of minors by priests, deacons, and other Church personnel (i.e., employees and volunteers). The bishops of the United States have promised to reach out to those who have been sexually abused as minors by anyone serving the Church in ministry, employment, or a volunteer position, whether the sexual abuse was recent or occurred many years ago. They stated that they would be as open as possible with the people in parishes and communities about instances of sexual abuse of minors, with respect always for the privacy and the reputation of the individuals involved. They have committed themselves to the pastoral and spiritual care and emotional well-being of those who have been sexually abused and of their families.

In addition, the bishops will work with parents, civil authorities, educators, and various organizations in the community to make and maintain the safest environment for minors. In the same way, the bishops have pledged to evaluate the background of seminary applicants as well as all Church personnel, who have responsibility for the care and supervision of children and young people.

Therefore, to ensure that each diocese/eparchy in the United States of America will have procedures in place to respond promptly to all allegations of sexual abuse of minors, the U.S. Conference of Catholic Bishops decrees these norms for diocesan/eparchial policies dealing with allegations of sexual abuse of minors by priests, deacons, or other Church personnel.

Norms


1. These norms, after approval by the Apostolic See, constitute particular law for all the dioceses/eparchies of the United States of America. Two years after *recognitio* has been received, these norms will be evaluated.
2. Each diocese/eparchy will have a written policy on the sexual abuse of minors by priests, deacons, or other Church personnel. A copy of this policy will be filed with the U.S. Conference of Catholic Bishops within three months of the effective date of these norms. Copies of any eventual revisions of the

written diocesan/eparchial policy are also to be filed with the U.S. Conference of Catholic Bishops within three months of such modifications.

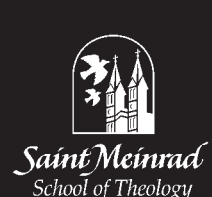
3. Each diocese/eparchy will designate a competent assistance coordinator to aid in the immediate pastoral care of persons who claim to have been sexually abused when they were minors by priests, deacons, or other Church personnel.
4. To assist the diocesan/eparchial bishop in his work, each diocese/eparchy will have a review board whose functions include:
 - A. The assessment of allegations of sexual abuse of minors by priests, deacons, and other Church personnel in order to advise the diocesan/eparchial bishop on whether or not the allegations appear to be credible; the assessment will be communicated to the victim and accused; the board can act both retrospectively and prospectively on these matters;
 - B. The review of the diocesan/eparchial policy and procedures for dealing with these allegations at least every two years in order to recommend to the diocesan/eparchial bishop any modifications, if appropriate; and
 - C. The recommendation concerning fitness for ministry in particular cases.
5. The review board, established by the diocesan/eparchial bishop, will be composed of at least five persons of outstanding integrity and good judgment. The majority of the review board members will be lay persons who are not in the employ of the diocese/eparchy; but at least one member should be a priest, and at least one member should have particular expertise in the treatment of the sexual abuse of minors. The members will be appointed for a term of five years, which can be renewed.
6. Each province will establish an appellate review board, to be composed of at least five persons of outstanding integrity and good judgment. The majority of the members will be lay persons; but at least one member should be a bishop, and at least one member should be a canon lawyer. The appellate review board’s function will be to offer—upon request by the bishop, the alleged victim, or the accused—its advice to the diocesan/eparchial bishop on the case (cf. norm 4A). The request must be made within fifteen (15) days after the alleged victim or the accused has been notified of the assessment of the initial review board. Within sixty (60) days of its receiving the request, the appellate review board’s advice will be communicated to those involved.
7. When a credible allegation of sexual abuse of a minor by priests, deacons, or other Church personnel is made, the alleged offender will be relieved of any ecclesiastical ministry or function. An investigation in harmony with canon law will promptly commence. The accused will be encouraged to retain the assistance of civil and canonical counsel and will be promptly notified of the preliminary findings of the investigation.
8. If the credible allegation of sexual abuse of a minor involves a priest or deacon, the ordinary/hierarchy will ask him to undergo appropriate medical and psychological evaluation and intervention, if possible.

9. Where sexual abuse by a priest or deacon is admitted or is established after an appropriate investigation in accord with canon law, the following will pertain:
 - A. Diocesan/eparchial policy will provide that for even a single act of sexual abuse of a minor—past, present or future—the offending priest or deacon will be permanently removed from ministry.
 - B. In every case, the processes provided for in canon law must be observed, and the various provisions of canon law must be considered (cf. “Canonical Delicts Involving Sexual Misconduct and Dismissal from the Clerical State,” 1995; Letter from the Congregation for the Doctrine of the Faith, May 18, 2001). These provisions may include a request by the priest or deacon for dispensation from the obligations of holy orders and the loss of the clerical state, or a request by his diocesan/eparchial bishop for dismissal from the clerical state even without the consent of the priests or deacons. For the sake of due process, the accused is to be encouraged to retain the assistance of civil and canonical counsel. When necessary, the diocese/eparchy will supply canonical counsel to a priest.
 - C. If the penalty of dismissal from the clerical state has not been applied (e.g., for reasons of advanced age or infirmity), the offender is to lead a life of prayer and penance. He will not be permitted to celebrate Mass publicly, to wear clerical garb, or to present himself publicly as a priest.
10. The diocese/eparchy will report to the public authorities any allegation (unless canonically privileged) of sexual abuse of a person who is currently a minor and will cooperate in their investigation. It will cooperate with public authorities about reporting in cases when the person alleged to have been abused is no longer a minor. In every instance, the diocese/eparchy will advise and support a person’s right to make a report to public authorities.
11. Before a priest or deacon is proposed to another diocese/eparchy for assignment, transfer, or residence, if there is anything in his background to indicate that he would be a danger to children or young people, an accurate and complete description of the priest’s or deacon’s record will be forwarded by his ordinary/hierarchy to the local ordinary/hierarchy of his new residence. This holds even if the priest or deacon will only reside in the local community of an institute of consecrated life or society of apostolic life (or, in the Eastern Churches, as a monk or other religious, in a society of common life according to the manner of religious, in a secular institute, or in another form of consecrated life or society of apostolic life).
12. Care will always be taken to protect the rights of all parties involved, particularly those of the person claiming to have been sexually abused and the person against whom the charge has been made. When the accusation has proved to be unfounded, every step possible will be taken to restore the good name of the person falsely accused.
13. These norms will become particular law after *recognitio* is received from the Holy See. †

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Health and Fitness

CNS photo by Paul Finch, Catholic Sun



Poor Clare sisters walk on the grounds of the Stella Maris Retreat Center in Skaneateles, N.Y., last May. A U.S. study, released last year, showed that just 30 minutes of walking a day, combined with a healthy diet, could prevent diabetes by 58 percent for 10 million Americans who already have high blood-sugar levels and are on the edge of developing the disease.

Exercise and diet are key to preventing diabetes

By Carol Zimmermann
Catholic News Service

A U.S. national study released last year linking weight loss and exercise to diabetes prevention was just what the doctor ordered, according to a physician and professor of medicine at Jesuit-run St. Louis University in St. Louis.

Dr. John Morley called the study, conducted by the National Institute of Diabetes and Digestive and Kidney Diseases under the auspices of the National Institutes of Health, a “breakthrough” and a “proof of concept” of something he and others in the medical profession have been saying for some time.

The study, he said, gives doctors clout, backing up what they used to strongly suggest to patients at risk for diabetes, and compared it to when doctors used to advise people to stop smoking and then had sufficient data to link smoking with lung disease.

“It means,” Morley said, “we will push a little harder with our patients” with conclusive evidence of a simple means to keep a devastating disease at bay.

The study was the first of its kind that showed that lifestyle changes could prevent diabetes by 58 percent for 10 million Americans who already had high blood-sugar levels and were on the edge of developing the disease.

Today more than 16 million Americans suffer from diabetes, which

is the main cause of kidney failure, limb amputations, blindness, heart disease and stroke. Type 2—or adult-onset—diabetes is the most common, accounting for up to 95 percent of all diabetes cases.

The prevalence of Type 2 diabetes has tripled in the last 30 years, and studies link much of the increase to a dramatic surge in obesity.

The study followed, over a three-year period, 3,324 overweight adults, ages 25 to 85, from a variety of ethnic backgrounds.

The participants who lowered their blood-sugar levels the most were those who were physically active—primarily



The prevalence of Type 2 diabetes has tripled in the last 30 years, and studies link much of the increase to too little exercise and a dramatic surge in obesity as people continue to eat more foods that are high in fat.

by walking—for at least 30 minutes a day five times a week, and lost between 5 to 7 percent of their body weight or about 15 pounds.

The fact that these participants were able to do so well with a moderate program is good news for Morley.

He said his patients at the university hospital have often said to him, “Do you know how hard it is to exercise?”

But if exercise can prolong life without the complications of dia-

betes, he thinks patients ought to think twice about it, and preferably while walking. “If you have a family member

that has diabetes or your blood sugar is at a borderline level, you could do nothing, or you can put off a devastating disease,” he said.

Morley said he has seen a previous study from Mexico City, among Hispanics who are more susceptible to diabetes, and there was a significantly low percentage of the disease. This was not surprising, he said, considering how much the people walked and consumed a relatively low-fat diet.

Morley emphasized that the NIH study does not guarantee that everyone will not develop diabetes, but shows that those who follow a low-fat diet and exercise will either prolong the time before acquiring the disease or may never get it.

That notion itself is encouraging to Dr. Allen Spiegel, director of the National Institute of Diabetes and Digestive Kidney Diseases, who said, when the study was released, “Every year a person can live free of diabetes means an added year of life free of the pain, disability and medical costs incurred by this disease.”

The study’s findings, he added, “represent a major step toward the goal of retaining and ultimately reversing the epidemic of Type 2 diabetes in this country.”

(For more information about diabetes, visit the National Institutes of Health Web site at www.niddk.nih.gov.) †

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Covering up is best medicine for preventing skin cancer

By Nancy Hartnagel
Catholic News Service

Since sunlight is the main source of ultraviolet radiation and overexposure to sunlight is a major risk factor for skin cancers, experts agree that covering up is the best prevention.

Skin cancer is the most common kind of cancer, accounting for nearly half of all U.S. cancers, according to the American Cancer Society. Among skin cancers, nonmelanoma types—such as basal cell carcinoma and squamous cell carcinoma—are the most prevalent, with approximately 1.3 million U.S. cases each year. The cancer society estimates that about 2,000 deaths will result from nonmelanoma skin cancer in 2001.

The more deadly kind of skin cancer is melanoma, which develops from melanocytes or pigment-producing skin cells. It accounts for only about 4 percent of skin-cancer cases annually but causes nearly 80 percent of skin cancer deaths. The cancer society estimates that there will be more than 51,000 new U.S. cases and some 7,800 deaths from skin cancer in 2001. Maureen Reagan, daughter of President Ronald Reagan, recently died after a five-year battle with melanoma.

Besides too much sunlight, other risk factors for skin cancers cited by the American Cancer Society include: fair skin; exposure to such chemicals as arsenic, industrial tar, coal, paraffin and certain types of oil; radiation exposure; some treatments for psoriasis; and weak or suppressed immune systems. In addition, men are twice as likely as women to get basal cell cancers and three times as likely to get squamous cell cancers.

Moles generally are benign skin tumors, but atypical moles, called dysplastic nevus, increase the risk of

melanoma. And though half of all melanomas occur in people over 50, damage to cells occurs much earlier, as 80 percent of a person's exposure to the sun's rays occurs before age 18.

Lowering the "sun" risk is something everyone can do by avoiding its most intense rays at midday and by covering up or seeking shade when outside during those hours.

Covering up means wearing a shirt and long pants, a hat with a broad brim (basal cell carcinomas, which account for about 75 percent of all skin cancers, usually begin on such exposed areas as the head and neck), sunglasses (to protect the eyes and skin around the eyes), and a sun-screen with a "sun protection factor" or SPF of 15 or higher. Sunscreens, however, are not recommended for children younger than 6 months.

Skin experts warn that sun lovers make a big mistake by thinking they can stay in the sun longer if they use a good sunscreen. Yet, they note people become careless about not applying sunscreen evenly or often enough, which can increase their exposure to UV radiation. Artificial tanning aids like tanning beds and sun lamps also should be avoided because they deliver a lot of UV radiation.

The Skin Cancer Foundation offers seven tips for "sun safety":

- Don't sunbathe.
- Avoid unnecessary sun exposure, especially between 10 a.m. and 4 p.m., the peak hours for harmful ultraviolet radiation.
- When outdoors, use sunscreens rated SPF 15 or higher; apply them liberally, uniformly and frequently, especially when swimming or sweating.
- When exposed to sunlight, wear protective clothing such as long pants, long-sleeved shirts, broad-brimmed



The best prevention against sun damage and skin cancer is covering up. A hat, sunglasses and sunscreen with a SPF of 15 or higher are all essential.

- hats and UV-protective sunglasses.
 - Stay away from artificial tanning devices.
 - Teach children good sun-protection habits at an early age. The damage that leads to adult skin cancers starts in childhood.
 - Examine skin from head to toe at least once every three months and be alert to any changes.
- On its Web site (www.skincancer.org), the Skin Cancer Foundation also offers helpful illustrations of atypical moles and how to do a thorough skin self-

examination.

Other useful Internet sites include: American Cancer Society, www.cancer.org; American Academy of Dermatology, www.aad.org; National Cancer Institute, www.nci.nih.gov; and Centers for Disease Control and Prevention, www.cdc.gov/cancer.

One bit of good news is that almost all skin cancers diagnosed and treated early can be cured.

But don't forget that, as sure as the sun rises and sets, in between it burns, so cover up. †

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Stress-busters can work to recapture one's life

By Victor Parachin
Catholic News Service

Stress is no stranger to Deborah. Working as a reference librarian, Deborah faces a constant juggling act each day as she answers questions from library patrons, organizes and manages library workshops, and handles general administrative duties.

While stressful days are usually more associated with particular occupations—firefighting, law enforcement and hospital work—the truth is that stress seems to be at an almost epidemic level, touching all levels of society. Chronic stress and the accompanying exhaustion and health-related illnesses seem to be a way of life

for many.

Yet, it is possible to turn the tide on this pervasive problem and not live life feeling as if you are shell-shocked. A few lifestyle adjustments can go a long way toward reducing stress while boosting energy.

Here are 15 ways to de-stress your life:

- Don't pathologize life. Psychologist Charlotte Davis Kasl, author of *Finding Joy*, notes that "life is often messy, uncertain and unpredictable," and that "peace of mind" comes from accepting life's ups and downs as normal and not attaching any great significance to either.
- Claim the promise of Scripture. When

See **STRESS** page 14



Don't contaminate good times with feelings of guilt over taking time to relax. Respite only makes people more effective later.

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STRESS

continued from page 13

feeling the burdens and stresses of life, tap into the power of the Bible to reduce anxiety and increase serenity. Read, review and recite peace-inducing passages to yourself.

- Practice unattachment. Being unattached does not mean being disinterested or emotionally removed. Rather, it means suspending judgment and responding more neutrally to circumstances. A parent can practice unattachment by letting go of tightly focused expectations for their children. Likewise, spouses can practice unattachment by being more flexible and tolerant of personality differences between them.
- Don't contaminate the good times. Feeling guilty for taking time to relax doesn't do you nor those around you any good. Enjoy the moment. Relish that time. Remind yourself that this brief respite will make you more effective later.
- Avoid bringing work home on the weekend. Three out of four people who work in a large office work on the weekend, according to the Steelcase Workplace Index, a semiannual survey of U.S. workplace trends. Plan to be a little more efficient on your Fridays so that you can leave work without a briefcase, even if this means going in a little bit earlier to finish up the week's tasks to free up the weekend.
- Deal with your past to have peace in the present. A great deal of current stress is the result of past baggage we lug around. Deal with it by confronting the issues head on, seeking forgiveness, making amends, forgiving others and reconciling with those from whom you are separated.
- Engage yourself in good, noble, creative activities. Stress can be minimized by moving forward and continuing to develop ourselves in spite of the hardships and heartaches we experience.
- Create quiet time. People need at least 15 minutes a day to themselves, according to Dr. Stephan Rechtschaffen, president of the Omega Institute of Holistic Studies in Rhinebeck, N.Y., and author of *Time Shifting*. Use those precious minutes to pray, read



Reduce stress by claiming the promise of Scripture. When feeling the burdens and stresses of life, tap into the power of the Bible to reduce anxiety and increase serenity. Read, review and recite peace-inducing passages to yourself.

Scripture and other inspirational writings or take a walk.

- Stretch stress away. Stretching can be a quick, de-stressing activity that can relieve uptight feelings throughout the day.
- Share concerns. Rather than keep your fears, hopes, anxieties and anticipations to yourself, open up to a trusted friend or family member. Talking things over usually helps put issues into a perspective that was

missing.

- Write it out. Many people find that getting a burden down on paper is highly effective in unburdening both body and mind.
- Plan time for yourself. If you are in a constant state of motion and interaction with others, sooner or later you will feel incredible stress and won't be able to de-stress. Nancy Ford Norton, president of N2 Qualitative in Allendale, N.J., said that "whether it's listening to music, working in your garden or taking a hot bubble bath, do whatever gives you an inner sense of calm."
- Downsize your activities. For example, rather than planning a huge party in order to satisfy the need for social interaction, consider a smaller, more casual meal.
- Avoid the quick fix. Remember quick fixes, like smoking cigarettes, drinking alcohol, abusing other substances or overeating, may relieve tension in the short-term, but eventually are certain paths to failure.
- Just say "no." Don't get caught in the trap of constantly trying to please others and win approval from everyone. Some effective ways to say "no" include asking for time to think about whether you really want or need to be involved, to offer to do some but not all of what is asked, or to refuse what's asked due to being overextended. †

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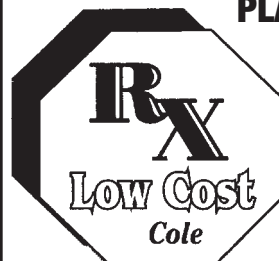
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Parental involvement needed to fight youth alcohol abuse

By Cindy Crebbin
Catholic News Service

Parents need to give firm guidelines, send clear messages and keep the dialogue open on alcohol abuse instead of trying to be their teen-ager's friend, according to school administrators in the Archdiocese of Milwaukee.

Don Sisler, principal of St. Catherine High School in Racine, Wis., noted that the school, in an effort to promote awareness of drug and alcohol abuse, recently developed a pledge for parents to sign regarding alcohol use at parties.

The 30-40 percent of the parents at the 500-student school that signed the pledge agreed not to allow parties in their home when they are away, or, if they host a party, not to allow alcohol to be consumed at their home. They also agreed to set a definite starting and ending time for such events.

"A main part of the pledge is to get more vehicles so kids and parents can discuss" teen drinking, said Sisler, adding that it also is a catalyst to encourage parents to discuss the issue among themselves.

"Many parents feel powerless in facing pressures from society to allow alcohol at special events," he said.

He said that "some well-intentioned parents," believing their child will drink anyway, would rather have them do it in what they feel is "a controlled situation" where they would not have the need to drive while intoxicated.



Parents should give firm guidelines about what they expect from their teen-age children and should keep the dialogue open on such issues as drinking.

Yet, "the problem I see is the situation inherently is out of control," he said. "We just hope people would be more pro-active and realize it's against the law and they're taking a huge responsibility by assuming liability for other kids."

While agreeing with those who say adults need to model responsible behavior, he stressed that parents also "need to step up and say you don't need to have alcohol at every celebration."

In another effort to deter teens from drinking, St. Catherine's changed the name of its SADD club from "Students Against Drunk Driving" to "Students Against Destructive Decisions." Sisler said the change was made to try to respond to a misunderstanding that having a designated driver "in effect gives permission for a majority of kids to drink to excess."

Brian Van Deun, president of Catholic Memorial High School in Waukesha, Wis., believes some parents are trying to be pals with their teens rather than parents.

Besides good parents with firm guidelines for teens, Van Deun sees two other types of parents: those who don't have enough information about what parenting is and those who've given up.

"Sometimes in one instance [parents] can be very good; other times they back down. Kids seeing inconsistencies will try to exploit them," he said.

In 2000, Catholic Memorial created a brochure for parents. Among the guidelines included were the directive that parents should "verify the party will be chaperoned for the entire time and no alcohol or drugs will be permitted."

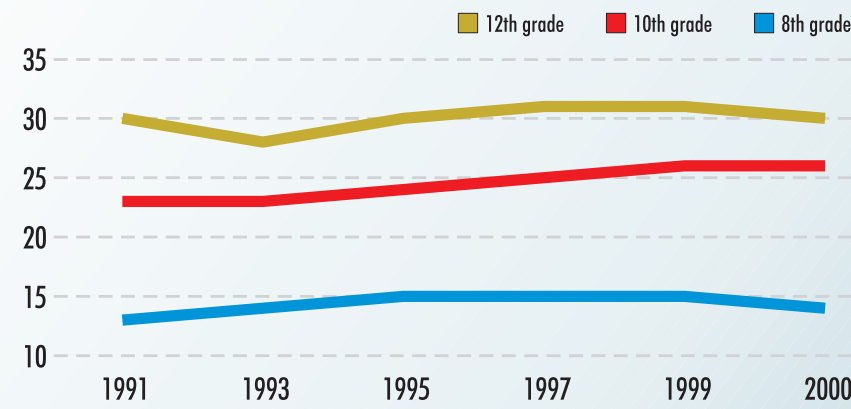
For adults hosting a party, rules include: "Guests are not allowed to bring alcohol or drugs to the party. If a teen refuses to cooperate, ask him or her to leave. Be willing to call the police if the unwanted guest refuses."

Van Deun said the school encourages parents to have a



Teen Binge Drinking

Percent of students who said they drank five or more alcoholic drinks in a row in past two weeks.



Source: Monitoring the Future Study

© 2001 CNS Graphics

signed contract with their children stating that, if their teens find themselves in situations where they or their friends are unable to drive, they will call their parents for transportation. The parents, by signing the contract, agree to pick them up—no questions asked—with the expectation the issue will be discussed at a later time.

But, he pointed out, "we know policies and programs aren't enough." Policies and programs "won't do anything if we have no support from the family unit," he added.

"I think one key [for parents] is they need to communicate with other parents when their kids are younger. By the time their teens are in high school as juniors and seniors, [teens] may think they're too sophisticated for [parental] rules."

Patrick Farrell, assistant to the president for student life at Catholic Memorial, emphasized the importance of talking with their teen-age children, not preaching at them.

"Although kids may seem they're not listening, they really look to you to bounce questions and thoughts off of you. You have to be secure in your value system and tell them what your feelings are." †

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Doctors prescribe tips for women after childbirth

By George P. Matysek, Jr.
Catholic News Service

Three weeks before her son was born, Julie Blanton Mooney was still doing step aerobics and occasionally using free weights to keep in shape. So it was no surprise that the energetic first-time mother wanted to get right back into her fitness regimen even as she was recuperating from a Caesarean-section delivery.

But that kind of high-energy workout after delivery of a baby might lead to overexertion and can lead to internal bleeding and exhaustion.

With that in mind, the member of St. Clement I Parish in Lansdowne, Md., did the next best thing. In the first few weeks of her recovery, she walked around her house. After a few more weeks, she was outside walking young Morgan in his stroller. Then, gradually, she began getting some help from her infant himself to get back in shape.

"I would dance with him, lift him up and put him on my legs," said Mooney. "It was just wonderful. He loved the motion, and it was great to be that close with him."

According to Baltimore-area doctors, Mooney did exactly the right thing to look after her own health. She didn't

ignore the need to exercise, but she did it in a sensible way.

"We don't want a woman just laying in bed all day," said Dr. Pedro P. Arrabal, director of obstetrics at St. Agnes HealthCare in Baltimore. "Blood clots in the legs are more common among postpartum women who are sedentary."

Arrabal noted that most women won't feel like doing a lot of exercising since the healing process takes a lot of their energy. But if they had a normal delivery, he said, they can begin to go back to their full exercise routines within four to six weeks of their delivery. It may take longer with more complicated births, he added.

In addition to getting some exercise, it is important for new mothers to avoid sexual activity for four to six weeks after delivery and to eat well-balanced meals, he said. If they are breast-feeding, they should increase their calorie intake by 300 calories and also increase their intake of calcium by drinking extra milk and taking calcium tablets, he said.

Breast-feeding is not only healthy for the baby, it can provide physical and psychological benefits for the mother.

"It helps the mother's uterus to shrink back to its normal size," said Dr. William R. Hobbs, an obstetrician at Bon Secours Health System in Baltimore.



Moms need a gentle exercise regimen after giving birth, physicians say. High-energy workouts can lead to internal bleeding and exhaustion.

"Mothers who breast-feed also feel a greater sense of well-being and accomplishment. It helps the mother and baby to bond," he said.

Hobbs recommends that postpartum women take iron supplements to help make up for iron lost in delivery. They also should take vitamins. Most women can expect to return to their "normal" body size about six weeks after delivery, he said, adding that there's no truth to the myth that rubbing cocoa butter on their bodies will help eliminate stretch marks.

Both doctors noted it is important that women get support from other family members. Husbands and relatives can look for signs that women may be having problems with postpartum depression or psychosis if they are constantly crying, if they hear voices or show other highly unusual behavior, they said.

"I think having a good spiritual grounding is the most important point of all," Hobbs said. "Couples that pray and read the Bible have a much better chance of seeing their new baby as a joy rather than a drudgery. It's a definite plus." †

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Sunday, November 17
Puebla

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Tuesday, November 19

Mexico City

Today we make our way to the Basilica and Shrine of Guadalupe for our first glimpse of the original miraculous picture. Upon arrival we will have an introductory tour of the Basilica and the surrounding grounds as well as an opportunity to ascend Tepeyac hill. We celebrate Mass at the Shrine. Time is allowed for prayer and exploration of the Shrine. Dinner and overnight.

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Bishop advocates for minorities and the poor

By Carole Norris Greene

A month-long synod at the end of 2001 accented the role of bishops as fathers and brothers of the poor.

Long before the synod, however, Bishop Ricardo Ramirez of Las Cruces, N.M., had taken this mandate to heart.

At age 45, he had been a priest for 15 years—a member of the Basilian Fathers, working as a missionary in Mexico and then on the staff of the Mexican-American Cultural Center in San Antonio—when his appointment as an auxiliary bishop of San Antonio was announced in 1981.

Less than a year later, he was named bishop of the newly created Diocese of Las Cruces, N.M.

“I was really in shock when I first got the call and very apprehensive about what it would all lead to,” Bishop Ramirez said of his appointment to San Antonio. “If I had known ahead [of time] what was involved, I think I would have died.”

Born in Bay City, Texas, the son of parents whose families were migrant workers in southern Texas, Bishop Ramirez recently recalled the joy of his Las Cruces appointment, an appointment he described as the greatest challenge of his life.

“We had to begin the diocese, start from scratch,” he explained. “I had to make myself known, so I had Masses in every area. It is a very widely extended diocese. Then we had a series of consultations to listen to the various groups, such as those involved in youth ministry, religious education, social ministry and family life. These hearings led to the organization of the diocese.”

Bishops must serve the poor

By David Gibson

When necessary, a bishop “should not hesitate to raise his voice for those who have no voice, so that their rights will be recognized and respected.”

That statement was made in a concluding message by bishops from all parts of the world that participated in the fall 2001 world Synod of Bishops in Rome. Their discussions focused on bishops’ roles.

The bishop also should be “an expert weaver of unity” in the Church, the synod said. And it accented the bishop’s role of communicating hope to others.

In discussing the bishop and the poor,

The Diocese of Las Cruces includes 10 counties and territory taken from the Archdiocese of Santa Fe and the Diocese of El Paso, Texas.

While in the midst of building his diocese, Bishop Ramirez addressed the November 1982 gathering of the U.S. bishops. He presented an overview of Hispanics in the Catholic Church in the United States and offered a resolution urging his brother bishops to write a pastoral letter addressing the needs of Hispanics.

At that time, there were 21 million Hispanics in the United States. Today the U.S. Census Bureau estimates there are close to 30 million Hispanics in the United States. According to *The Catholic Almanac*, 80 percent of Hispanics living in the U.S. are Catholic.

Throughout his years in Las Cruces, Bishop Ramirez has been a strong advocate for his people.

Early in his ministry, he said that the evangelization of Catholic Hispanics was the most crucial issue confronting the Church. He warned that, unless the Church acted quickly, it would lose many Hispanics to other denominations and fundamentalist groups.

He long has been critical of legislation that impedes the efforts of immigrants to provide for their families.

Out of concern for women, Bishop Ramirez recently decided to address the issue of domestic abuse and violence. He began with a series of workshops in his diocese limited to small groups.

“The one I attended was very moving for me and other priests in attendance because we heard from the victims

the synod echoed words at its start by Pope John Paul II. The pontiff said that, “for the shepherds’ word to be credible, they must give proof of a conduct detached from private interests and attentive toward the weaker ones.”

“In every age,” the pope said, “the Church has had shepherd saints who sided, like intrepid apostles of charity, with the poor.”

A bishop must do all he can so that in each Christian community the poor feel at home, said the synod. It called the bishop “the father and the brother of the poor.”

(David Gibson edits Faith Alive!) †



Throughout his years in Las Cruces, N.M., Bishop Ricardo Ramirez has been a strong advocate for his people. Early in his ministry, he said that the evangelization of Catholic Hispanics was the most crucial issue confronting the Church in the United States.

themselves,” he said. “Their stories of enormous pain really shocked us.”

Based on what was learned at the workshops, daylong hearings in six cities were held over a four-month period beginning in January 2001. These were open to the public. Testimonies were given by representatives of law enforcement agencies, universities and parishes as well as by victims themselves.

The crown jewel of all these efforts was a pastoral letter on domestic violence that Bishop Ramirez issued on July 6, 2001, the feast of St. Maria Goretti.

In the statement, Bishop Ramirez wrote, “Abuse, whether physical, verbal, mental or sexual, that takes place among family members is known as domestic violence, a tragic reflection of the violent society of our day.”

“This condition stands in stark contradiction to the Gospel of life,” he noted. “It crosses all socio-economic, religious and ethnic boundaries. It is manifested in various forms: degrading comments, manipulation of financial resources to

intimidate, the use of physical strength to bully and, ultimately, to injure or kill.

“We must confront domestic violence,” he wrote, “for it is a shameful exercise of power against those whose lives are intertwined by ties of blood and family.”

Interviewed during what has come to be known as the clergy sexual abuse scandal, Bishop Ramirez said that, “The controversy has impacted us very deeply and emotionally. We can’t give enough assurances to people who are confused and embarrassed and angry.”

He said he was committed to being open to those who need him.

Bishop Ramirez had a word of encouragement for his brother bishops, too.

“I thank them for their giving of their lives to the service of the people of God,” he said. “I ask them to build up their own spiritual reservoir because this is a time for all of us to renew our vows to be totally giving of ourselves.”

(Carole Norris Greene is associate editor of Faith Alive!) †

Discussion Point

Gospels call us to help the poor

This Week’s Question

Describe a Church-sponsored action in your community that expresses solidarity with the poor.

“[St. Francis De Sales Parish] recently became associated with the Interfaith Hospitality Network in Las Vegas. Many local churches and organizations belong to the IHN, which gives each parish the opportunity to house and feed homeless families for at least a week at a time.” (Laurie Burkhardt, Las Vegas, Nev.)

“We [Our Lady Star of the Sea Parish] provide food subsidies to families in need. We are committed to helping the community in any way we can. A good example would be the health fair held earlier in the year for senior citizens; we offered a free health seminar to seniors of our church and the community, which

included screenings and free testing.” (Diane Dooley, New Orleans, La.)

“St. Pius X Parish is one of many churches that volunteer time and money to Wayside Evening Soup Kitchen, a nonprofit, ecumenical effort. The kitchen serves hot meals to over 250 people seven nights a week. That is over 82,000 meals a year; 12,000 are for children and teens.” (Karen Spizuoco, Portland, Maine)

Lend Us Your Voice

An upcoming edition asks: Describe a small-group approach or personal approach to reading a biblical book that “worked” for you.

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



CNS photo from Reuters

From the Editor Emeritus/John F. Fink

The Crusades: Who were the Crusaders?

Second in a series

Last week, I wrote that the Crusades were defensive wars, a direct response to Muslim aggression that had taken about two-thirds of what had been Christian lands. The Christian West responded to an appeal from the emperor of the Byzantine Empire. That's why Pope Urban II called for a Crusade. But what was the motive of the Crusaders? Why did they answer the call?

A common belief is that they were adventurers who wanted to take advantage of an opportunity for financial gain in a faraway land. That doesn't seem to be the case. Historian Thomas Madden writes that computer-assisted charter studies over the past couple of decades indicate that crusading knights were generally wealthy men with plenty of their own land in Europe. They risked that in their zeal to answer the popes' appeals.

In the April issue of *Crisis* magazine, Madden wrote, "Crusading was not cheap.

Even wealthy lords could easily impoverish themselves and their families by joining a Crusade. They did so not because they expected material wealth [which many of them had already] but because they hoped to store up treasure where rust and moth could not corrupt. They were keenly aware of their sinfulness and eager to undertake the hardships of the Crusade as a penitential act of charity and love."

These sentiments were expressed in medieval charters still available today.

When he called for a Crusade, Pope Urban II set two goals: to rescue the Christians of the East from persecution by the Muslims and to liberate Jerusalem and the other places made holy by the life of Christ. The Crusaders considered what they were attempting to do to be an act of love for their Christian brothers and sisters in the East.

They also considered themselves to be pilgrims on their way to the Holy Sepulcher. They performed acts of piety on the way to the Holy Land.

It was never easy for them to go. They left their families for extended periods of time and had to make arrangements for

someone to care for their lands while they were gone. And, of course, they were never sure that they would return. Despite all this, the response to Pope Urban's appeal was overwhelming, by rich and poor alike.

The beginning of the Crusades, though, was not promising. Before the armies of the First Crusade could reach Asia Minor, zealous people from all over Europe reached Constantinople ahead of them. Poorly armed and completely disorganized, they were nothing more than a mob, not an army. This became known as the People's Crusade.

The emperor in Constantinople tried to get these people to wait for the crusader forces, but the crowds were too eager. Finally, the emperor let them go, and Walter the Penniless and Peter the Hermit led them across Asia Minor. Having made no plans for provisions, thousands of them died of starvation and thirst. They were no match for the Turks who massacred them.

Next week, I'll look at the eight Crusades, of which only one was successful. †



Cornucopia/Cynthia Dewes

Dreaming of the world beyond

Shakespeare was so perceptive. Among many other neat things, he wrote, "If



music be the food of love, play on." Most people take that to mean music played during the rituals of courtly love, but I think it applies just as well to any music.

For me, God is love, but so is music.

That is, when I hear music of almost any kind it puts me in a spiritual place. There's one exception: whiney country songs along the lines of "D-I-V-O-R-C-E." They get my attention too, but not the good kind.

For some folks, music is just something in the background while they're riding an elevator. For others, it's a pleasurable activity they engage in personally, as in singing or playing an instrument professionally, or just for fun. But, to some of us, it's simply "the food of love."

It's the food of our everyday discourse, intimate encounters, the warp and woof of the fabric of life. Music is something we love and which creates love in every one of our human endeavors. We can't just "listen to music" or play it in the background, because it always intrudes

upon our consciousness, mostly in a pleasant way.

It's with this attitude that I came upon Edward Elgar's *The Dream of Gerontius*, a piece for soloists and orchestra which is based upon Cardinal Newman's poem of the same name. I've heard it twice with the Indianapolis Symphony Orchestra, maybe because it's a favorite of the composer's fellow Englishman, Raymond Leppard, former music director of the ISO.

Maestro Leppard has written of the composition, "Doubtless the simple Catholic imagery of death, purgatory and the glimpsed hope of paradise [in the piece] greatly appealed to him [Elgar]." And, as symphony program note writer Marianne Tobias wrote, "This account of metaphysical transformation after death accents Cardinal Newman's belief that all mortal life is 'a serious dream.'"

Tobias said, in his sermon titled "On the Greatness and the Littleness of Human Life," Newman wrote, "We should remember that this life is scarcely more than an accident of our being ... and life [is] a sort of dream, as detached and as different from our real external existence as a dream differs from waking."

Recently, I heard *The Dream of Gerontius* again, this time with the

Chicago Symphony Orchestra under the direction of Daniel Barenboim. What made it even more meaningful was the fact that the tenor soloist was someone I knew. Watching his emotion in the beautiful and poignant role of the soul who dies, spends time in purgatory, and finally rises to be with the Lord, was especially moving.

Elgar lived in a nominally Protestant country where the Church of England was the state Church, so he was criticized often for the high-church, "Roman" flavor of the piece. According to Tobias, one critic went so far as to say the composition "stank of incense."

But, Tobias reported, Maestro Leppard incisively disposed of that characterization by saying, "The relevant question would seem to be, 'Is it too near the knuckle?' Surely in the hope and strength of spiritual love so wonderfully expressed in both text and music, doubts as to its relevance and value, still as powerful a hundred years after its creation, must render the question unworthy."

Well said. Indeed, if music be the food of love, play on ... and on.

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

Faithful Lines/Shirley Vogler Meister

Bring them 'heartsongs' from their past

Walking the hall of a care center, a friend passed a room where an elderly lady was talking non-stop. A nursing assistant, irritated by the incessant chatter, complained, "You go on and on. Just listen to yourself." The woman said, "I can't listen to me, because I don't know who I am." Later, in a retirement center, a gentleman told me something similar: "I've lost my identity."

I understand this firsthand. Once I stayed with my mother in a senior citizen apartment building while she recovered from a bone-breaking fall. Within days, I felt isolated and alone. That's how my mother must have felt most of the time—and my mother-in-law, too, because simultaneously she began to experience the same thing.

Coupling that isolation with the lack of mental stimulation, especially if the

memory starts to fail, it's no wonder some shut-ins feel as though they're losing their identity.

Both my mother and mother-in-law were brain dysfunctional about 10 years before their deaths, my mother with Alzheimer's and my husband's mother with senile dementia. It doesn't matter what the condition is called. What matters is how well loved ones and caregivers deal with it.

Recently, I found a long-ago-lost notepad printed with this anonymous, appropriate quotation: "A friend knows the song in my heart and sings it to me when my memory fails."

That's what our family tried to do for loved ones. We remembered what was important to them previously, then provided that as best we could, even when eventually seeking professional help in care centers.

At the time, we didn't have the many informational or practical resources now available for families in distress. My best advice came from a book written by Nancy Mace, M.A., and Peter Rabins,

M.D.—*The 36-Hour Day: The Family Guide to Caring for Persons with Alzheimer's Disease, Dementing Illnesses, and Memory Loss in Later Life*. It's been updated several times.

Shortly before mom's death, I spent an entire day with her in an Illinois nursing home. For hours, I sang or hummed songs she loved, hoping to spark good memories. Periodically, she'd look directly into my eyes and reward me with a smile. Precious moments!

The best we—families and caregivers of those who are suffering—can do is see Christ in each loved one, then pray and act accordingly. Sing them the heartsongs they might have forgotten. Hug them, hold their hands, pray with them. Preserve their identity on their way to God, and remember Psalm 71:9: "Do not cast me off in old age; when my strength fails me, do not forsake me!"

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

Spirituality for Today/Fr. John Catoir

Is the press biased against the Church?

Some say the press is out to destroy the Church. I see the press as supplying a much-needed service in the interest of truth. Granted, there has been a feeding frenzy to sell papers and raise ratings, but the essential thing is the truth.

The greatest American Church historian of the 20th century was the late Msgr. John Tracy Ellis. I had the privilege of being one of his friends. In fact, he was my confessor for three years while I was doing graduate studies at The Catholic University of America. He once gave me a signed copy of a lecture he had delivered in 1969 at Sacred Heart Seminary in Detroit, Mich.

He believed that nothing is comprehensible except through its history. In writing about the hierarchy, he observed, "The entire manner of thinking in the Church has been profoundly colored by a spirit of secrecy."

He quoted Father Gregory Baum to support his point: "Every society is capable of a form of behavior that may be called pathological ... behavior that is not so much determined by conscious choices as by hidden forces in the institution."

"The bishops have not been exempt from the effects of these 'hidden forces,'" Msgr. Ellis explained. He said "the revolt of the Protestants in the 16th century led to a defensive tone and siege mentality in the Church."

We had lost much of Northern and Western Europe, but our leaders never admitted any fault for the shameful division of Christendom, that is, until a few years ago when Pope John Paul II asked forgiveness for the Church's role in it.

The Rationalist movement of the 18th century was the next major disaster to hit Christianity. In 1789, the year of the French revolution, the Holy See erected the Diocese of Baltimore and made John Carroll its first bishop.

Monarchies were falling all over Europe, while Napoleon's far-flung empire was collapsing. Pope Pius VII, in fear of popular uprisings, tightened the reins of power over ecclesiastical life in all its aspects. Msgr. Ellis observed, "You do not need to be a professional psychiatrist to comprehend that fright and fear lead to an entrenchment of position, and the closing off of the channels of openness and honesty, which, if permitted, will expose men's views."

The fear of public opinion led to further acts of suppression by later popes. Msgr. Ellis continued, "This denial created an atmosphere within the Church where truth, even at the highest ecclesiastical level, was at times at a very slight premium. It became almost commonplace to lie in what they would quite mistakenly describe as the interest of religion."

The following sentence is the most forthright in his entire essay: "If I were asked what I believe to be the most serious single weakness of the Roman Catholic Church, I should unhesitatingly reply, the failure of too many of her spokesmen to be open and honest."

Msgr. Ellis was not afraid of speaking the truth.

To their credit, the bishops of late have been listening to the laity. They now know, more than ever before, that open, honest communications are the best policy.

(Father John Catoir is a regular columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, June 23, 2002

- *Jeremiah 20:10-13*
- *Romans 5:12-15*
- *Matthew 10:26-33*

The Book of Jeremiah supplies this weekend's first reading.



Jeremiah was one of the so-called "Major Prophets." In terms of length, his prophecy is one of the longest to be found in the Old Testament. It also is powerful and fervent in its message.

When Jeremiah wrote this prophecy, the fortunes of God's people were very low. First of all, the unified kingdom so carefully nurtured by David and Solomon now was divided. In itself, this division presented an opportunity to those who would harm God's people.

Secondly, true piety was on the wane. As did other prophets over the centuries, Jeremiah saw in this sluggishness in religion the root of all evil. People had brought bad times upon themselves.

Finally, enemies were poised all around. In some cases, enemies already had trespassed upon the land God gave the people. The enemies were strong and well-resourced. They definitely were a threat.

Jeremiah, in this reading, displays the anguish and fear of the people. They are afraid that they are doomed. He assures them that God's right will prevail, and God will protect the people. God always protects the people.

St. Paul's Epistle to the Romans is the second reading.

The text read this weekend (Rom 5:12) is one of the few occasions in which the Church infallibly has spoken to a precise biblical verse.

The teaching here is simple. Human-kind brought sin and evil into the world

via the sin of Adam. Jesus, and Jesus alone, brought salvation, repairing the damage inflicted by sin.

For its third reading, the Church offers us St. Matthew's Gospel. Contrary to what some may assume, the Gospels were not written at the time of Jesus. Depending on the particular Gospel, they were written many years after Jesus.

This means that surrounding the construction of each Gospel was a particular cultural and historical milieu. Common to almost all was an atmosphere of conflict and threat. The prevailing culture stood radically against Christianity. The political power increasingly stood against Christianity. Christians were greatly fearful.

It is not surprising that the Evangelists specifically recalled words of encouragement spoken by Jesus years earlier and included them in their Gospels. His words had profound meaning for the Christians of the last third of the First Century. He reassured them, telling them not to fear anything.

At a time when Christians, and so many others, were accorded no respect, it must have been most uplifting to know that God treasured every hair on their heads.

Reflection

It is an interesting historians' debate to discuss whether or not Christianity has been stronger in one place than another, at one time more than another.

Was it stronger in the United States at the time of the Second World War than it is today?

Was it stronger in the Middle Ages than it is now in Europe?

What are the standards of measuring the depth of faith and the authenticity of religious practice?

It is clear, however, that Christianity always has faced its foes. People have fought against it. People have ignored it. This is as true today as it has been true in history.

where, and that we had just passed a "To I-95" sign. After a few more twists and turns, we were going up a ramp onto a bridge, although we had no idea how to work our way back through town.

Suddenly, Bev said, "Take this exit." She had seen a street name she recognized. Pat said, "Yes, this is the way we came in."

By following their directions, we were safely back to familiar territory within moments.

For me, this "adventure" was kind of like my faith journey. I kept going, although with great uncertainty. A couple of "angels" (in the guise of friends) gave me some assistance, and by listening to them, I was soon back on the right path. And, of course, at some point in there, we all said a quick prayer that we would not get totally lost.

Who have been the "angels" in your life? (Most of us don't encounter many supernatural beings, but we do run across God's messengers quite often!)

For whom have you been an angel—one who brings God's message to others, sometimes not even realizing what you have said or done?

We are all called to bring the Good News to others.

By Robert Leonard

My Journey to God

Bridge Closed

While in Jacksonville, Fla., for the National Conference for Catechetical Leadership, my wife, Georgia, and I asked Beverly and Pat Parker to go out to dinner with us on the one free evening. Beverly is the director of religious education at St. Mary-of-the-Knobs Parish.

Armed with a recommendation for a restaurant on Jacksonville Beach (from our son-in-law, Brent, who often travels to Jacksonville on business), and limited directions, we set out.

We crossed the bridge over St. John's River and went eastward to the sea. After a great dinner, enjoyable conversation, a table with an ocean view, etc., we began retracing our steps to our hotel.

Things looked a little different after dark, but I found my way back to the bridge. As I started up the ramp, with no warning I was confronted by a barricade with a sign saying "Bridge Closed."

Isn't that just the way our life (and our faith life) is? We know we are on the right path, have successfully negotiated a number of tricky turns, believe the journey is almost complete, and there in front of us is that very frustrating sign that says "Bridge Closed." Suddenly we realize "we can't get there from here" and we are uncertain about what to do.

We turned westward, knowing that northbound I-95 crossed the river some-

(Robert Leonard is the director of catechetical ministry for the New Albany Deanery.)

Daily Readings

Monday, June 24

The Birth of John the Baptist
Isaiah 49:1-6
Psalms 139:1-3, 13-15
Acts 13:22-26
Luke 1:57-66, 80

Tuesday, June 25

2 Kings 19:9b-11, 14-21, 31-35a, 36
Psalms 48:2-4, 10-11
Matthew 7:6, 12-14

Wednesday, June 26

2 Kings 22:8-13; 23:1-3
Psalms 119:33-37, 40
Matthew 7:15-20

Thursday, June 27

Cyril of Alexandria, bishop and doctor
2 Kings 24:8-17
Psalms 79:1-5, 8-9
Matthew 7:21-29

Friday, June 28

Irenaeus, bishop and martyr
2 Kings 25:1-12
Psalms 137:1-6
Matthew 8:1-4
Vigil Mass for Peter and Paul, Apostles
Acts 3:1-10
Psalms 19:2-5
Galatians 1:11-20
John 21:15-19

Saturday, June 29

Peter and Paul, Apostles
Acts 12:1-11
Psalms 34:2-9
2 Timothy 4:6-8, 17-18
Matthew 16:13-19

Sunday, June 30

Thirteenth Sunday in Ordinary Time
2 Kings 4:8-11, 14-16a
Psalms 89:2-3, 16-19
Romans 6:3-4, 8-11
Matthew 10:37-42

To our time, as well as to the first century's Christians, the Lord speaks. To us, as to those of his time in ancient days, Jeremiah speaks. Regardless of the threats, we can be of good cheer. We have nothing to fear.

The ultimate danger is in eternal death. Of all things, only sin produces eternal death. Jesus, as Paul in Romans states, frees us from sin. He is our life and our hope. He is the Redeemer who triumphed over sin and death. †

Question Corner/Fr. John Dietzen

Book of Genesis doesn't provide historical facts

Q I am wondering how to explain some parts of the Bible to our children,



especially the description of Adam and Eve. I know the story may be something like a metaphor to help us understand the "fall" of mankind, when they disobeyed the Creator.

But what do we say when asked where

wives came from to marry Cain (when he was banished by the Lord to the land of Nod), Seth, Adam and Eve's third son, etc.? (Massachusetts)

A I think we must start, even with children, to help them understand that the stories of creation in Genesis, as well as many other passages in the Bible, are not meant by God to give us historical "facts" about the beginning of the human race.

They are God's way, through deceptively simple human stories told by the sacred authors, of revealing certain crucial and basic facts about God and ourselves, and about our relationship with him and each other.

- Among these are the truths that:
- God created the world out of nothing by simply commanding it to be (Genesis 1 and 2);
 - that this creation was meant to be a blessing and delight for people;
 - that as it came from his hands the earth was very good;
 - that sin and other evils came, not from God or an evil power outside somewhere, but from our own hearts when we became confused and conflicted by wanting to be like God (3 and 4);
 - and that even then God was laying the groundwork for healing and restoring us to intimacy with him.
- In other words, the Genesis stories are

pretty much the tale of each human being's spiritual journey of sinfulness, hope and reconciliation with God and other people.

We are led to this way of understanding these stories, first of all, by the sheer number of contradictions encountered when we try to take them absolutely literally.

Cain, supposedly the son of the first man and woman, not only marries a wife and has a son, he actually founds a city, made up of people from somewhere, which he names after that son, Enoch (Gn 4:17).

Just seven or eight generations later (perhaps 200 years?), descendants of Cain and Enoch are described as cattle and sheep raisers, tillers of the soil, and workers in bronze and iron, all of which (especially the last) are occupations we now know human beings only developed after many thousands of years.

Nearly 60 years ago, Pope Pius XII, in his classic encyclical on the Catholic way of interpreting the Scriptures, noted that the Bible uses all the idioms and modes of expression common to the people of the Near East.

It is the scholar's task, he said, to ask: Where and to whom the sacred authors were writing? What literary forms did they use? Why were they writing, and what were they trying to say?

The answers to these questions lead to the key question of interpretation, according to the pope. What was the author really trying to express by his writings? ("Divino Afflante Spiritu," 31-38).

What I said above is the explanation that by far most Scripture scholars give to the creation stories.

It will save your children lots of confusion later, and perhaps difficulties of faith, if you begin now to help them interpret the words of the Bible appropriately.

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

The Active List

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

June 21
Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

St. Charles Borromeo Church, 2222 E. Third St., **Bloomington**. Daughters of Isabella, rummage sale, Fri. 8 a.m.-4 p.m., Sat. 8 a.m.-noon. Information: 812-876-3045.

June 20-21
Marian College, 3200 Cold Spring Road, **Indianapolis**. Saint Meinrad School of Theology, "Exploring Our Catholic Faith" workshop, "The Modern Papacy," 7-9:30 p.m., \$35, less for seniors. Information: 317-955-6451.

June 20-22
St. Jude Parish, 5353 McFarland Road, **Indianapolis**. Summer festival, Thurs.-Fri. 5 p.m.-midnight, Sat. 3 p.m.-midnight, food, rides. Information: 317-786-4371.

June 21-22
Christ the King Parish, 5884 N. Crittenden Ave., **Indianapolis**. Parish festival, Fri.-Sat. 5 p.m.-midnight, music, games, food, entertainment. Information: 317-255-3666.

Saint Mary-of-the-Woods, White Violet Center for Eco-Justice,

St. Mary-of-the-Woods. "Learn to Spin" workshop, Fri. 6:30-8:30 p.m., Sat. 8:30 a.m.-4:30 p.m., \$80 per person, class size limited. Information: 812-535-3131, ext. 525.

June 21-23
Sacred Heart Parish, 1840 E. Eighth St., **Jeffersonville**. Parish festival, Fri., 7 p.m.-midnight, adults only, Sat. 4-11 p.m., booths, food, games, Sun. 11 a.m.-5 p.m., chicken dinner, hot rod run, booths. Information: 812-282-0423.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Camping Retreat for Families, Couples and Singles," Fri. 5 p.m.-Sun. noon, \$25 per campsite, up to five people, \$5 each additional person. Information: 812-923-8817.

June 22
Sacred Heart of Jesus Parish, 2322 N. 13½ St., **Terre Haute**. Summer auction, 10 a.m. on. Information: 812-466-1231.

June 23
St. Nicholas Parish, 6461 E. St. Nicholas Dr., **Sunman**. Parish festival, 10:30 a.m.-6 p.m., food, chicken dinner, turtle soup, games. Information: 812-623-2964.

Father Louis Gootee Knights of Columbus, Weilhammer Hall, 7225 Southeastern Ave.,

Indianapolis. Pancake breakfast, 7-11:30 a.m. Information: 317-862-1798.

St. Christopher Parish, Activity Center, 5301 W. 16th St., **Indianapolis**. Euchre party, doors open 1 p.m., play begins 1:45 p.m., \$3. Information: 317-852-8244.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). The Schoenstatt Spirituality Express Covenant Holy Hour, "Dirty Diapers," 2:30 p.m., Mass 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

Sacred Heart Parish, 1530 Union St., **Indianapolis**. Street fair, 4-7 p.m., music, crafts, booths, food, tour of church renovation. Information: 317-638-5551.

June 24
Knights of Columbus, 511 E. Thompson Road, **Indianapolis**. Serra Club of Indianapolis, noon luncheon, meeting 12:30-1:30 p.m. Information: 317-713-3101.

June 24-26
Marian College, 3200 Cold Spring Road, **Indianapolis**. Saint Meinrad School of Theology, "Exploring Our Catholic Faith" workshop, "The Eastern and Western Rites of the Catholic Church," 7-9:30 p.m., \$35, less for seniors. Information: 317-955-6451.

June 26
Michaela Farm, Antonia House, **Oldenburg**. "At One With Creation," 9 a.m.-5 p.m., \$45, includes materials, lunch, beverages. Information: 812-933-0661.

June 28
The Links Golf Club, **New Palestine**. Central Catholic School benefit, golf outing, 11:30 a.m., \$75 per person.

June 29
Marian College, Clowes Amphitheatre, 3200 Cold Spring Road, **Indianapolis**. All Alumni Weekend, chorale and solo/group event, 6 p.m., complimentary sandwich, picnic, 5:15 p.m. Information: 317-955-6210 or 317-955-6245.

June 29-30
St. Michael Parish, 354 High St., **Brookville**. June Fest 2002, Sat. 4-10 p.m., pork chop dinners 4-8 p.m., Sun. 10 a.m.-9 p.m., chicken dinners 10 a.m.-3 p.m., games. Information: 765-647-5462.

Monastery Immaculate Conception, 802 E. 10th St., **Ferdinand**. Summer social, Sat. 1-9 p.m., Sun. 10:30 a.m.-6 p.m. Information: 812-367-1411.

June 30
Marian College, Marian Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Marian College Alumni Chorale, 10 a.m., Mass. Information: 317-955-6210 or 317-955-6245.

July 2-6
Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "Sacred Days, Quiet Moments—A Providence Retreat," quiet reflection, communal prayer and artistic expression, open to the public, Providence Sisters Paula Damiano, Jeremy Gallet, Pat Linehan, Sue Pietrus and Mary Alice Zander, presenters, \$350 per person. Information: 812-535-4531, ext. 140.

Daily
Our Lady of the Greenwood



Parish, Chapel, 335 S. Meridian St., **Greenwood**. Perpetual adoration. Information: 317-955-6210 or 317-955-6245.

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

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

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

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

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

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

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

Mondays
Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Prayer group,

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

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

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

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

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

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

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

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St.,

—See ACTIVE LIST, page 23



Solemn Mass for the Feast of Blessed Josemaria Escriva Founder of Opus Dei

Wednesday, June 26, 2002 5:30 p.m.

Most Rev. Daniel M. Buechlein, O.S.B.
Principal Celebrant

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The Active List, continued from page 22

Indianapolis. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

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

Holy Rosary Church, 520 Stevens St., **Indianapolis.** Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

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

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

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

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

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

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

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

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

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

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

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

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

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

Saturdays
Clinic for Women (abortion clinic), 3606 W. 16th St., **Indianapolis.** Pro-life rosary, 9:30 a.m.

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

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

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg.** "Be Not

Afraid" holy hour, 3:30-4:30 p.m.

Monthly

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

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

Holy Cross Church, 125 N. Oriental St., **Indianapolis.** Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

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

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

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

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

Holy Name Church, 89 N. 17th Ave., **Beech Grove.** Mass, 8:30 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

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

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

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

Holy Rosary Church, 520 Stevens St., **Indianapolis.** Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church,

5333 E. Washington St., **Indianapolis.** Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

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

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

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

St. Mary Church, 415 E. Eighth St., **New Albany.** Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

St. Joseph Church, 113 S. 5th St., **Terre Haute.** Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

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

Holy Angels Church, 740 W. 28th St., **Indianapolis.** Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis.** Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis.** Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Mary Church, 415 E. Eighth St., **New Albany.** Eucharistic adoration and confessions after 9 p.m. Mass.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman.** Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

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

Second Tuesdays
St. Pius X Parish, 7200 Sarto Dr., **Indianapolis.** Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

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

St. Pius X Parish, Room 1, 7200 Sarto Dr., **Indianapolis.** The Caregivers Support Group, 11 a.m. or 7:30 p.m. Information: 317-255-4534.

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

Third Mondays
St. Matthew Parish, 4100 E. 56th St., **Indianapolis.** Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child-care available. Information: 317-236-1586.

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

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

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

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

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

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

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

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

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

Fourth Wednesdays
St. Thomas More Church, 1200 N. Indiana St., **Mooreville.** Mass and anointing of the sick, 6:30 p.m. †

Pro-life walkers
A group of collegians and young adults cross the Golden Gate Bridge in San Francisco on May 18 at the start of their cross-country walk to Toronto, Canada, for World Youth Day activities there on July 22-27. The Crossroads pro-life walkers—including students from The Franciscan University of Steubenville, Ohio—will arrive in Indiana in mid-July. Some of the walkers will present a pro-life program at 7 p.m. on July 18 at St. Matthew Parish, 4100 E. 56th St., in Indianapolis.

CNS photo by Cathy Joyce, Catholic San Francisco

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New Albany Deanery hires Spanish-speaking religious ed coordinator

By Jennifer Del Vecchio

The New Albany Deanery is helping Hispanics in southern Indiana learn more about their faith.

A \$20,000 grant from the Koch Foundation will provide a part-time bilingual coordinator of religious education beginning in August.

It's one of the few paid positions for bilingual education in the Archdiocese of Indianapolis.

Most work with religious education for Hispanics is done by volunteers, said Franciscan Father Al Jost of Indianapolis, who helps coordinate Hispanic ministry in the archdiocese.

"The needs are just beginning to be responded to, and we can celebrate with [the New Albany Deanery] that they got a grant and the money to hire someone," said Father Al.

The deanery hired Celina Acosta-



Celina Acosta-Taylor

Taylor who has worked in various volunteer religious education programs. An American born of Mexican parents, Taylor moved to the New Albany area about 18 years ago.

"When I first came here, I saw no [other Hispanics]," Acosta-Taylor said. "Now I see more and we are starting to see entire families coming. This will enable them to come closer to their faith and feel more at home and feel they have someplace to go."

The position is crucial as the New Albany Deanery tries to meet the needs of this fast-growing group of Catholics.

The deanery serves Clark, Floyd and Harrison counties. Clark County has the largest population of Hispanics with 1,700. Floyd County has 77 and Harrison County has 331, according to the 2000 census.

Children also make up a large segment who need ministerial support. For example, one-third of the students in the Sunday morning religious education class at St. Michael Parish in Charlestown are Hispanic, said Franciscan Father Tom Smith, coordinator of Hispanic ministry for the New Albany Deanery.

Father Tom estimates that the census numbers only reflect half of the actual number of Hispanics in the deanery.

Having a coordinator of religious

education allows the deanery to reach many Hispanics who have limited religious education. While most have received the sacrament of first Communion, many know little about Church teaching, he said.

A coordinator of religious education will help educate Hispanics about the faith and help them stay Catholic.

"We want to help them feel comfortable in their faith," said Father Tom.

He's heard many stories of family members leaving the faith, and other denominations are actively pursuing the Hispanic population.

"One man told me they knocked on his door and offered to make him a minister," said Father Tom.

A survey by the Tomas Rivera Policy Institute in 2001 showed that 74 percent of foreign-born Latinos identify themselves as Catholic. That drops to 66 percent when they are U.S. citizens born of Latino parents. By the third generation or later, 59 percent identify themselves as Catholic.

"We as Catholics have not ministered as well as we could have to welcome them, and as a result they are not continuing to remain Catholic," said Father Tom. "That is why it is important to have a bilingual coordinator of religious education."

The Hispanic Ministry in the New Albany Deanery began in 1999 and has grown from a group of volunteers to having Father Tom as a part-time coordinator and Kim Byerley as a community outreach coordinator.

With grants and support from the Multicultural Ministry of the Archdiocese of Indianapolis, the deanery is able to offer many services.

Father Tom said parishes need to remember that helping the Hispanic community isn't only about providing religious education.

"You have to create a sense of hospitality and find someone bilingual who has time," he said. "We have to respond to their basic needs, both personal and religious."

That could be anything from helping them understand American social customs to providing them with job referrals, said Father Tom.

It's also important to provide a bridge with the Hispanic community in a parish and in the larger community.

In New Albany, they have fiestas or a Way of the Cross or celebrate All Souls Day together as a full community with a bilingual Mass.

Having a coordinator of religious education at a parish can only help foster this and continue it, he said. †

Book Review

Four prominent Buddhists reflect on St. Benedict's Rule

Benedict's Dharma: Buddhists Reflect on the Rule of Saint Benedict

Editor: Patrick Henry
 Publisher: Riverhead Books
 Price: \$23.95

By John F. Fink

This is a book of interest to anyone involved in the Benedictine way of life.



That includes Benedictine, Trappist, Camaldolese, Cistercian and other monastic priests, brothers and nuns who follow the Holy Rule written by St. Benedict in the sixth century. It also includes Benedictine

oblates and associates, and other lay people who practice some of the ancient discipline of monasticism.

The main part of the book consists of reflections by four prominent Buddhists on St. Benedict's Rule. This is followed by commentary on the reflections by Benedictine Father David Steindl-Rast, a

member of Mount Saviour Monastery in Pine City, N.Y.

A book about St. Benedict's Rule should include the Rule itself, and this one does. It is a new translation by Benedictine Father Patrick Barry, former abbot of Ampleforth Abbey in Yorkshire, England. The Rule is introduced by Benedictine Sister Mary Margaret Funk, former prioress of Our Lady of Grace Monastery in Beech Grove.

Since 1994, Sister Mary Margaret has been executive director of Monastic Interreligious Dialogue, which promotes communication among monastics of various religions.

In 1996, the Monastic Interreligious Dialogue sponsored the Gethsemani Encounter, a weeklong exchange of ideas among 25 Buddhists and 25 Christians at the Trappist monastery at Gethsemani, Ky. The idea for this book originated at that meeting.

The four Buddhists who reflect on the Rule for this book were participants in the Gethsemani Encounter. They are Norman Fischer, abbot of a Soto Zen monastery in California, a husband and a father; Joseph Goldstein, who became interested in Buddhism while in the Peace Corps and who now directs a Theravada meditation

center in Barre, Mass.; Judith Simmer-Brown, a wife, mother and professor at Naropa University in Boulder, Colo.; and Yifa, a nun of the Fo Guang Shan Buddhist Temple in Taiwan and Los Angeles.

Although each of the participants wrote essays on parts of the Rule, the essays are not presented as written. The book's editor, Patrick Henry, said he wove them together to form a tapestry of the essays plus the substance of the participants' conversation.

Henry said that *Dharma* is usually translated as "teaching" but it also means "to support." Similarly, the root meaning of the Latin and Greek words translated as "rule" is "*trellis*." Therefore, he said, "The Dharma is a kind of trellis that supports the awakened life. Both the Rule of St. Benedict and the Dharma of the Buddha are, as Norman Fisher says, 'general guidelines for an inner journey.'"

In their reflections, the Buddhists find great similarities between the Rule written by St. Benedict and the Dharma of Buddha.

In his commentary, Father Steindl-Rast described an incident during one of his first experiences of bridge-building between East and West. He was a

dishwasher at a Buddhist dialogue. When he was asked to leave instructions for his successor, he wrote that St. Benedict's Rule states that pots and pans in the monastery ought to be treated as reverently as the sacred vessels of the altar.

A few months later, while visiting a Hindu *ashram* in New York, he was asked if he was Brother David the dishwasher. His quotation from the Rule was posted above the kitchen sink there. "In so short a time," he wrote, "a passage pointing to the holy ground we share had traveled clear across the continent and from Buddhists to Hindus."

Father Steindl-Rast also noted that "monastics are an endangered species, while the ranks of seriously committed lay practitioners are daily increasing."

He said that, in some monastic communities, oblates outnumber monastics by as many as 10 to one. Of the four Buddhist discussants, he said, three are in secular society.

"This makes their discussion relevant," Father Steindl-Rast said, "for all who follow the contemplative instinct, be it inside or outside the monastery."

(John F. Fink is editor emeritus of The Criterion.) †

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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.

AUST, Nicholas John, 42, St. Martin, Yorkville, June 3. Son of Florence Aust. Brother of Jane Hiltz, Angela White and Joseph Aust.

BEDEL, Raymond, T., 79, St. Louis, Batesville, June 9. Father of Jane Walke, Douglas, Gerald and Ronald Bedel. Brother of Alma Doll, Ruth Nordmeyer and Marion O'Dell. Grandfather of 10. Great-grandfather of one.

BROECKER, Sarah "Sally," 94, St. Pius X, Indianapolis,

May 15. Mother of Mary Ann Munro, David, John and Joseph Broecker. Grandmother of nine. Great-grandmother of 12.

BROWN, Leona Marie (Graf), 84, Our Lady of Perpetual Help, New Albany, June 9. Wife of Dr. Kenneth Brown. Mother of Kenneth Brown. Grandmother of two. Great-grandmother of one.

BURRESS, Wilmer E., 81, Prince of Peace, Madison, June 8. Husband of Catherine (Schwab) Burress. Father of Shirley Scott and Rick Burress. Stepfather of Patti High, Judy Lothamer, Cathy Sabie, George Hart, Joe and Mike Shipley. Brother of Mary Risk and Evelyn Walker. Grandfather of three. Step-grandfather of 14. Great-grandfather of four.

CARRICO, Betty Lou, 77, Nativity, Indianapolis, June 4. Mother of Janice Gomez, Joann Hall and Robert Carrico.

Daughter of Wilnomina Hughes. Sister of Robert E. Hughes. Half-sister of Michael and Patrick Hughes.

COUNSELL, Arthur, 69, St. Joseph, Universal, June 6. Husband of Madeline Airola Counsell. Brother of Martha Rippy.

EADES, Wilbur E., 87, Prince of Peace, Madison, June 3. Husband of Pat Eades. Stepfather of Sharon May and Mike Warren. Brother of Wilma Fowler and Vivian Hoagland.

FASBINDER, Golda C., 62, Holy Family, Oldenburg, June 8. Wife of Nicholas Fasbinder II. Mother of Brenda and Nicholas Fasbinder III. Grandmother of three.

GAUCHAT, Richard H., 79, St. Pius X, Indianapolis, May 17. Father of Douglas and Richard Gauchat. Grandfather of seven. Great-grandfather of one.

GENIER, Agnes Hanetta Schwab, 72, St. Patrick, Indianapolis, June 14. Wife of Charles F. Genier. Mother of Kathryn Black, Donna Eggert, Rita Kovach, Therese Lane, Vicki Roller, Marsha Scott,

David and Thomas Genier. Sister of Evelyn Haliburton, Joseph and Otto Schwab. Grandmother of 13. Great-grandmother of one.

HANSON, Lorene L., 80, St. Philip Neri, Indianapolis, May 31. Mother of Cheryl Banholzer, Darrell, David and John Hanson. Grandmother of five. Great-grandmother of five.

HARRINGTON, Dorothy F. Lyles, 83, Holy Angels, Indianapolis, June 6. Mother of Marion Harrington. Grandmother of seven. Great-grandmother of 10.

HARTMAN, Elvera Catherine, 86, St. Paul, New Alsace, June 3. Mother of Robert Hartman. Grandmother of seven. Great-grandmother of six.

HENMELGARN, Hazel Rosella Meisberger, 97, Sacred Heart, Indianapolis, June 12. Sister of Herman Meisberger. Grandmother of three. Great-grandmother of two.

JAMNICZKY, Joseph, 43, St. Meinrad, St. Meinrad, June 5. Husband of Catherine Jamniczky. Father of Justin,

Matthew and Nick Jamniczky.

KOMLANC, Robert "Bob," 56, Holy Trinity, Indianapolis, June 6. Father of Bryan, Jeffrey and Robert "Rob" Komlanc. Son of Mary Komlanc. Brother of Mary Agnes Collins, Frank Jr., Michael and Thomas Komlanc. Grandfather of five.

LUNDY, Alice T. Murphy, 96, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 16. Mother of Mary Anne Lundy.

MARKOVICH, Ruth T., 78, Holy Spirit, Indianapolis, June 7. Mother of Jonathan Markovich. Grandmother of one. Great-grandmother of two.

MAXEY, J. Robert, 84, Christ the King, Indianapolis, June 5. Husband of Mary Louise Maxey. Father of Patricia Lynn Galbraith and Martha Seele. Grandfather of five. Great-grandfather of one.

McMAHON, Shirley K., 76, St. Augustine, Jeffersonville, June 5. Mother of Patricia Reel, Charles, Daniel and Phillip McMahon. Sister of Bernice David and Glen Brovey. Grandmother of 11. Great-

grandmother of four.

MERKL, John Robert, 60, St. Rose of Lima, Franklin, June 1. Husband of Linda Merkl. Father of Erin Jacobs, Michelle Jeffries, Eric Linton and Stephanie Waddell. Son of John F. Merkl. Brother of Veronica Merkl. Grandfather of 10.

MORAN, Mary Gatti, 87, St. Philip Neri, Indianapolis, June 8. Sister of Julia A. Reidy.

RODRIGUEZ, Narcisco, 76, Holy Trinity, Indianapolis, June 3. Father of Marta Morales, Carlos Reyes, Gilbert and Luis Rodriguez. Brother of Maria Luz Rodriguez. Grandfather of 10. Great-grandfather of five.

SEMPSTROT, Barbara A. Stringfield, 70, St. Anthony, Indianapolis, June 8. Wife of Ralph Sempstrott. Mother of Cathy Maddern, Marla Mitchell and Julie Resner. Sister of Mary Ruth Butler, Diane Farel, Florence Randall and Raymond Stringfield. Grandmother of nine. Great-grandmother of four.

VAAL, Robert, 87, St. Meinrad, St. Meinrad, June 2. Husband of Mildred Vaal. †

Pope maintains busy schedule this summer

VATICAN CITY (CNS)—In the midst of media speculation about Pope John Paul II's failing health and rumors about his possible resignation, the Vatican confirmed on June 18 that the pope will make planned stops in Guatemala and Mexico following a June 23-29 visit to Toronto, Canada, for World Youth Day.

The summer papal trip schedule reflects one slight scaling back of the pope's planned activities in Mexico. A beatification service in Mexico on Aug. 1—the pope's final day in North America—will be a Liturgy of the Word ceremony rather than a Mass.

During June, the 82-year-old pontiff was setting new records for papal hospitality. He received a dozen heads of state at the Vatican in just over two weeks, including five dignitaries in one morning alone.

The visits did put the pope's increasing frailty and limited mobility on display, but they also demonstrated that his famed abilities as a communicator have not been completely vanquished by age and illness. Some people in the presidential entourages were moved to tears by their contact with the pope.

But these days, the pontiff relies more on gestures and presence than on words.

The pope's illustrious guests—11 presidents and Africa's last absolute monarch—were in Rome for a follow-up World Food Summit aimed at eradicating world hunger. The pontiff attended and addressed the original U.N. summit in Rome in 1996.

This time, in a series of motorcades that snarled Rome's already chaotic traffic, the leaders came to him.

Ghana's president came to the Vatican the first day, followed by Colombia's and Indonesia's leaders, and five heads of state visited the pope the next day, one after the other, representing Uganda, Togo, Kiribati, the Marshall Islands and Swaziland. In the following days, the pontiff received the leaders of Sri Lanka and Congo, and was to cap off the series by meeting the heads of Benin and Hungary.

From the moment each gleaming black motorcade pulled up to the pope's door to be met by a dozen Swiss Guards, halberds in hand and standing at rigid attention, all of the visits followed the same essential format.

The pope's primary protocol officer, U.S. Bishop James M. Harvey, met each leader and escorted them, with papal gentlemen-in-tails leading the way, to the floors of the Apostolic Palace, where the pope lives and works.

Waiting either in his private library or in another similar room upstairs, the pope would rise briefly to greet his guest before the two settled into light-brown velvet, high-backed armchairs for about five minutes of private conversation.

Then the president's—and king's—entourage was invited into the room to greet the pope and smile for a group photograph. In most cases, the pope and his guest exchanged small gifts. More shaking of hands, some final broad smiles, and the visit was over—on the whole, not much more than 10 minutes from start to finish.

In terms of physical exertion, the visits required very little of the pope. He remained in one spot, either seated in his chair or briefly standing for greetings. By contrast, as recently as several months ago, he was still walking his guests to the door, albeit in a slow and shuffling gait.

The morning the pope met five heads of state in a row, he was helped to stand and sit by the discreet and firm hand under his elbow of his longtime personal secretary, 63-year-old Bishop Stanislaw Dziwisz.

But journalists who took this as further evidence of the final stages of the pontiff's declining health were forced to rethink their conclusions several days later, when the pope stood up unassisted at the beginning and end of a meeting with Sri Lanka's president. Journalists who were present later said he looked more energetic than he had in months.

Reporters weren't the only ones watching the pope's every move; the hunched and slow-moving pontiff seems to have a hidden energy that draws everyone's attention, from presidents to aides. When the pope spoke, mostly to pronounce simple greetings or thanks for a gift, the whole

room strained to hear every word.

The visits also were sprinkled with brief human moments, usually prompted by an unexpected gesture on the part of the pontiff.

One example came when Pope John Paul, one of the world's oldest heads of state, met Congo's 31-year-old President Joseph Kabila, one of the world's youngest heads of state. He smiled broadly at Kabila's gift of a small end table with an elephant-shaped base, and, to the delight of the Congolese, motioned it closer so he could examine the decorative carving more carefully.

Several days earlier, he smilingly allowed the wife of the president of the Marshall Islands to slip a white shell necklace over his head. The small act completely won over his guests, who beamed with pride.

While the pope is the center of attention, Bishop Dziwisz is responsible for creating the relaxed atmosphere. He masterfully and nearly imperceptibly paces the meetings to the pope's physical limitations, at once keeping his eye on the watch, motioning guests forward or back, and giving the pope a supporting hand almost before he needs it.

Bishop Dziwisz extends his solicitude to the journalists covering the meeting. After retrieving the Marshall Islands' gift of the white shell necklace from around the pope's neck, he discreetly pressed it into the hand of a long-time Vatican journalist.

"This is for your daughter," the bishop said. "The Holy Father remembers her every day."

The surprised journalist was speechless with emotion.

The day before, as the president of Indonesia's entourage was lining up to greet the pope, Bishop Dziwisz motioned to an Indonesian journalist to join them if she wished.

"Who, me?" she mouthed, incredulous. He nodded vigorously and smiled.

Though not a Catholic, she got in line, knelt before the seated pope and kissed his hand. When she stood up and turned to leave, tears were streaming down her beaming face. †

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Faith is Forever

Greencastle parishioners open retreat center for children

By Cynthia Dewes

BAINBRIDGE—Elizabeth and Rick Shafer, members of St. Paul the Apostle Parish in Greencastle, believe that when the Lord calls us to action, we should answer. That belief has resulted in the creation of a new facility for handicapped or underprivileged children and their families.

Hope's Way is a not-for-profit retreat center located on the Shafers' 15-acre ranch in northeastern Putnam County. At present, the center offers pony rides, tours of the barn and grounds, petting animals, a tent-covered area for games and activities, a picnic area and a playground.

Residents of Putnam County and adjacent counties—Montgomery, Hendricks and Parke—are welcomed at the center. There is no charge for admission or events.

According to Hope's Way literature, the retreat center is "designed to provide a site for cost-free, faith-based, family-centered respite, recreation and emotional support for families with special needs. Children and their families are invited for a day of fun and smiles."

The Shafers both came from poor families. Even before they met, Elizabeth Shafer said, "We had the same heart. We had a thing for underprivileged kids, which we ourselves had been."

After they met and married, the Shafers moved to the country and started a small horse ranch as a hobby while they held full-time jobs. Then, one of their Shafer's grandchildren was born prematurely and died a few hours after birth. Her name was Hope Elizabeth.

The Shafers believe that all of us are called to do God's work in different ways with the different gifts he has given us. After the baby died, their latent desire to help special needs and underprivileged

children meshed with their plans for the ranch. They felt they knew what God wanted them to do, and they named the project in memory of their granddaughter.

Elizabeth Shafer had heard of a similar facility in Florida, called "God's Little Acre." She contacted its owners for information on how to begin such an effort. She researched many sources, including the legal, financial, insurance and medical aspects. Eventually, she quit her job to devote all her attention to Hope's Way, while Rick continues to earn their personal income.

The Shafers said their biggest surprise has been the enthusiasm and support offered by nearly everyone they've asked to help with the center. Volunteers have agreed to serve on the center's board of directors and advisory board, while others have donated money, labor or materials to help build its facilities.

Karen Sutherlin, mother of a Down syndrome child and also a member of St. Paul Parish, said she and her husband look forward to participating in Hope's Way programs.

"It will be so valuable," she said, "because parents like us never have time off."

Volunteers will accompany the children as they explore, play and ride ponies, so that their parents may relax and enjoy the peaceful rural setting.

Most community entertainment or sports programs for children are not suitable for her daughter, Aubrey, Sutherlin said, because they are too fast-paced or require skills she has not yet mastered. Hope's Way will be geared toward her special needs.

Individual attention to each child is central in the Hope's Way philosophy, Shafer said. "We can adjust the program to fill the needs we see."

She said, "The goals of Hope's Way



Aubrey Sutherlin looks at a pony at Hope's Way retreat center for children in Putnam County. The center offers pony rides, tours of the barn and grounds, petting animals, a tent-covered area for games and activities, a picnic area and a playground.

are first, to be obedient to God's will, and second, to touch and help as many families and children as we can. We are a non-denominational, faith-based organization. We want to show the presence of Jesus here, but not force religion on anyone."

The Shafers plan to share prayer with anyone who asks for it, and to offer whatever help they can with guests' spiritual and emotional as well as physical needs. One of their future plans is to erect a child-sized "western" village, with a chapel at one end available for private reflection.

Wayne Township firefighters have volunteered to build the village, which will include a "gold mine" where the kids may pan for gold nuggets, and a general store and ice cream store where the nuggets will buy small treats. There also will be a jail and a shop where the children may have their photos taken in costume.

Other plans include a small building to

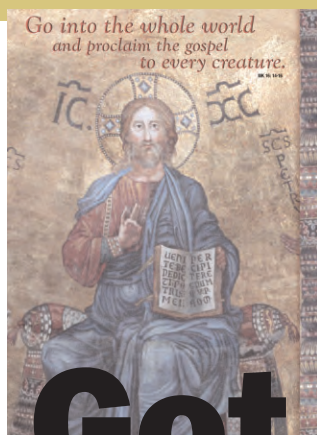
house year-round indoor activities, and an indoor horse arena. Elizabeth Shafer hopes to be certified soon in therapeutic horse riding instruction so that they may offer a therapeutic riding service.

Hope's Way will depend upon grants, donations and volunteer help of all kinds to thrive and grow.

Shafer joked that, "It's kind of a Field of Dreams idea, 'if you build it, they will come.' The Lord gave us the idea, and everyone we've met has given us a new insight."

Interested parents, prospective volunteers or donors may contact Hope's Way Inc. at 7578 North County Road 665 East, Bainbridge, IN 46105, telephone 765-522-5566 or e-mail ershafer@tds.net.

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



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Elizabeth Shafer founded Hope's Way retreat center for children in Putnam County with her husband, Rick. The Shafers, who are members of St. Paul the Apostle Parish in Greencastle, built the center on their ranch in Putnam County.

CONFERENCE

continued from page 3

which books belong in the Bible. It is the Catholic Church that established what books are to be in the Bible that all Christians now use.

"The Bible is a gift from God to help the body of Christ, and the Church has received teaching authority," Madrid said.

- The Bible also states in 2 Thessalonians 2:15 to hold fast to the traditions taught. Saying sola scriptural is not even Scriptural, Madrid said.
- Another tradition not found in the Bible is the belief in the Trinity, however it is alluded to in Scripture.
- On explaining the sacrament of reconciliation, Madrid cited John 20:22-23 and James 5:16, as giving the Church authority for the priest to act in the

confessional.

After hearing Madrid speak, Elizabeth and Brendan Garvey of St. Luke Parish in Indianapolis, said such conferences are important to "help ground" them in their Catholic faith.

"We can make a stand," Garvey said. "We can do it in a non-confrontational way, but none the less we can show what we are."

Garvey said while we aren't asked like the first Christians to give up our lives, "we are called to stand-up for God," and the only way to do that is to "understand the faith."

His wife remembers hearing how the late Bishop Fulton J. Sheen said it's easier to live in the Church when it is not in crisis, but that in a crisis the heroes of the faith appear.

"We are called to be stronger in times of crisis," Elizabeth said. "We can't be the ones wavering, but need to build up our faith and others faith." †

CNS photo courtesy Toronto Convention and Visitors Association



World Youth Day coming to Toronto

Pope John Paul II travels to Toronto July 23-29 for World Youth Day. He will meet with more than 200,000 young people from around the world there. Toronto sits on the shore of Lake Ontario in Canada.

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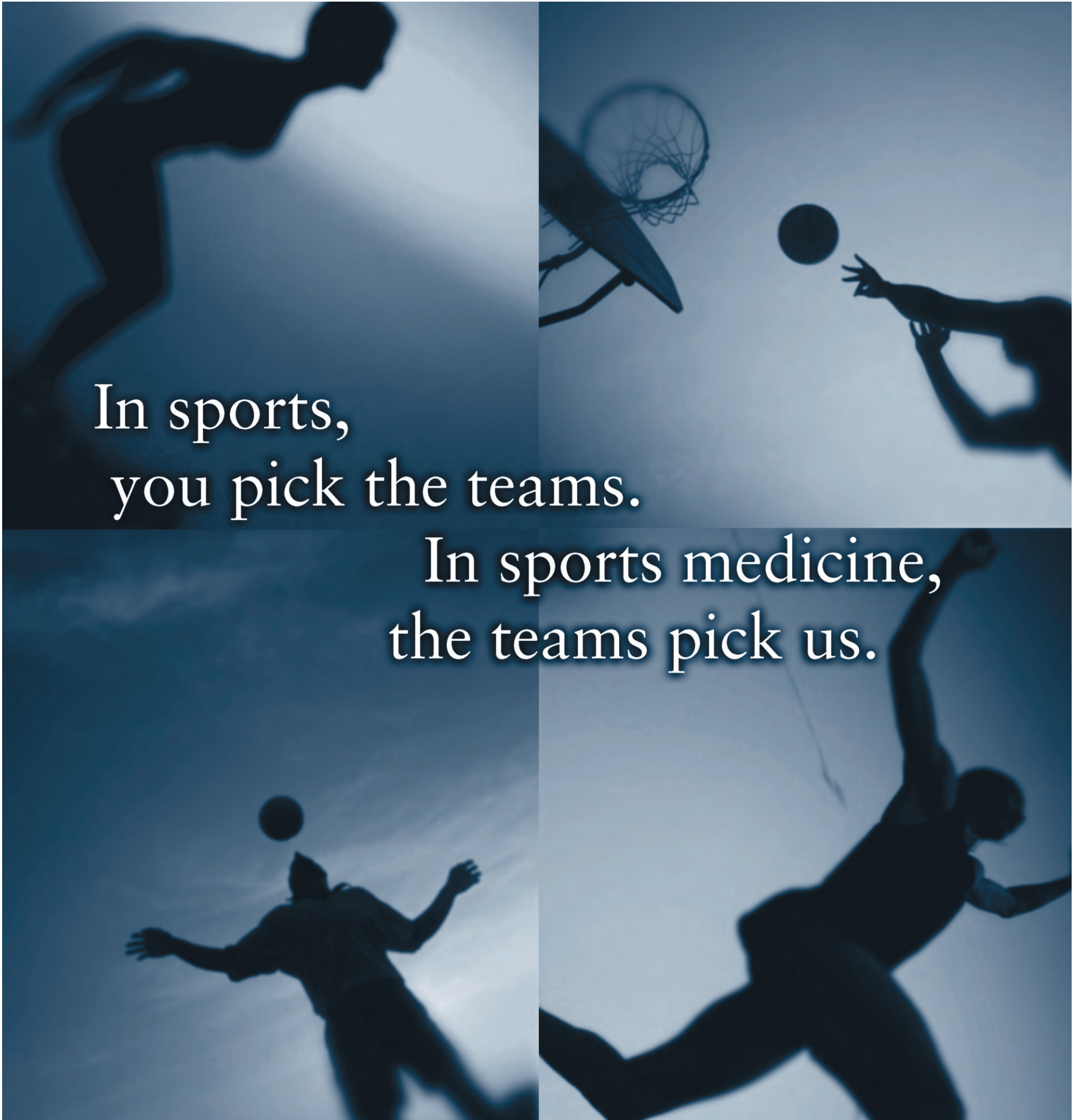
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