Father Ripperger said it was a joy to serve people

By Brandon A. Evans

It is the people that have shaped the priesthood of Father William Ripperger. “I think the priesthood, looking back, really celebrates the good, kind people,” he said. “It was my privilege to share some of their joys and some of their tears.”

Father Ripperger, who was ordained in Rome on July 17, 1955, in the Church of St. Peter Parish in Franklin County in the 1930s. He recalls how the times were different, both for the Church and for the country, which was suffering through the Great Depression.

It was a time when outward preparation for the priesthood started at a much earlier age and was a 12-year process—a time when the priesthood was greatly revered and a high ideal for any Catholic boy.

He entered Saint Meinrad Seminary and by the will of God, were ordained. Father Ripperger said.

Foster families find a dream come true in Jeffersonville

By Jennifer Del Vechio

JEFFERSONVILLE—Imagine a subdivision of homes built entirely for foster children.

Homes with manicured lawns, 6,000 square feet of living space with at least six bedrooms, and a 10-passenger van parked in the driveway.

There’s a neighborhood playground and families can go to a nearby community building to shop in a kitchen stocked full of canned goods and other staples. There’s also a room filled with clothes and toys. At Noah’s Ark Children’s Village in Jeffersonville, Joan Smith is building the dream.

The village is the only model for this type of foster care in the nation, where every family on the block has foster children, has the traditional role models of two parents and lives a committed life to Christ. The vision of helping foster children find a life filled with love and stability started with Smith’s desire “to reach children before they become problematic teens.”

“I want to rescue children from the storms of life,” Smith said. She said the biblical story of Noah and his family building an ark to survive the floods that would destroy the earth is a good analogy for the life she is trying to provide to foster families.

Just as many people thought Noah’s family was crazy, said.

“30-minute” repair job. Two hours later, we stop for what is supposed to be a “30-minute” repair job. Two hours later, we are trying to communicate in the official language of the country—English—that we need to leave whether the air conditioning works or not. Strangely, we find that while we may...

Archdiocesan pilgrims find Ugandans rich in faith

Editor’s note: “Stewards Abroad” is an occasional series that will look at the missionary efforts of Catholics from the Archdiocese of Indianapolis throughout the world.

By Fr. James M. Farrell

ABUA, Uganda—I am back in Uganda on my third journey in five years to visit lay missionary Sherry Meyer from the Archdiocese of Indianapolis. There are 10 people in our group—nine from Indianapolis and one from the Batesville area. All of them wanted to see Africa and learn about missionary work.

Meyer has worked in the Diocese of Arua in East Africa with the Volunteer Missionary Movement since 1991. Like anyone who visits a world far removed from their own for the first time, my fellow pilgrims are quick to notice things that are new and different to them. They use the same language of origin of local customs and the consequences of poverty.

From the airplane, as we arrived, we could see the majestic Lake Victoria—one of the largest fresh water lakes in the world. The streets are busy and congested as we move toward Kampala, the capital city. Our first experience outside of the airport is the effort to repair the bus. The air conditioning we have promised for the nine-hour road trip isn’t working.

We stop for what is supposed to be a “30-minute” repair job. Two hours later, we are trying to communicate in the official language of the country—English—that we need to leave whether the air conditioning works or not. Strangely, we find that while we may...

Bill to protect infants born alive approved; Bush expected to sign it

WASHINGTON (CNS)—The U.S. Senate gave final congressional approval on July 18 to the Born-Alive Infants Protection Act. It was then headed to President Bush, who was expected to sign the legislation.

The bill, approved by unanimous consent in the Senate, would guarantee certain rights under federal law to children born alive, even if it occurs during an abortion. The House approved the legislation by a voice vote in March.

In another abortion-related action, the House Judiciary Committee on July 17 approved the Partial-Birth Abortion Ban Act, designed to respond to concerns raised in the U.S. Supreme Court’s Stenberg v. Carhart decision in 2000. The bill, approved by unanimous consent in the Senate, would amend the legal definitions of “person,” “human being,” “child” and “individual” to include a live birth that has occurred as part of an abortion procedure.

Douglas Johnson, legislative director for the National Right to Life Committee, said the legislation was needed because “some newborn infants, especially those who are born alive during abortions, have been treated as nonpersons.”

“Congress has decided, for better or for worse, that a human being who is born alive, even during an abortion and even if premature, is a full legal person under law, the first time in American history,” Johnson said.

See ABORTION, page 9

See FOSTER, page 7

See PRIEST, page 12

See UGANDA, page 12

See ARCHDIOCESE PILGRIMS, page 6

See CRITERION, page 9
Smith said that she has battled her share of stress and negative comments about getting Noah’s Ark Children’s Village started. However, it didn’t stop her.

A registered nurse, Smith founded St. Elizabeth’s Regional Maternity Center in New Albany, leaving in 1996. There are 580,000 children in the foster care system in the United States—where their parents cannot take care of them for a variety of reasons. Many children in the foster care system eventually end up on welfare or in juvenile detention centers, according to government statistics.

The problem is that foster children are placed in numerous homes throughout their lives and have little stability, Smith said. Noah’s Ark is different because it provides the same foster family for a child until he or she is adopted or placed back in the home of biological parents. Leaving St. Elizabeth’s in 1996, Smith didn’t think she’d do anything else. She was concentrating on caring for her mother, who was dying of cancer.

When the land for Noah’s Ark became available, Smith hesitated and tried to turn it down. But John Dauby of Jeffersonville kept calling and asking her to do something to help children with his 88 acres of land. The land, a block from the Ohio River, has 13 acres of wetlands and is home to various animal life.

At dinner one night, she told her husband he’d go see the land as a way to say no to Dauby’s offer.

Riding on the back of a tractor, she saw "that’s why God put me here. This was his plan for me.”

"I get to help foster kids have a place to live,” said Jeffrey Holiday, 11, of Holy Family Parish, as he rolled blue paint on a wall.

Funding families to live at Noah’s Ark is very important, Smith said, and the need is growing with each new home built.

Foster families must be “domestic missionaries,” Smith said, with a strong Christian heart for children and part of a faith community.

Noah’s Ark pays all expenses of the foster parents except for their personal long-distance phone calls, individual car payments and haircuts. There is also the traditional family role of the father working and the mother staying home.

Loving children is the goal of foster parents Connie and Jeff Miller, who have six foster children at Noah’s Ark. Connie has been a foster mother for almost 20 years. Having two children of her own, Miller has cared for about 195 children in her lifetime.

Her love for children began at an early age, when she would play with her dolls and pretend with her brothers that they would fly through the world to find children in need.

Miller’s native of Jeffersonville, had been a foster parent in Florida. She learned about Noah’s Ark when she came back to Jeffersonville for a wedding and called to get more information.

The concept is refreshing for Miller, who said it’s easier having neighbors who understand foster care.

Before, neighbors would tell her she was crazy for taking care of so many kids.

"That’s why God put me here. This was his plan for me,” Miller’s home looks like any other family home. There are pictures of the children on the refrigerator, bedrooms decorated with stuffed animals and a playroom where each child has painted handprints on the walls.

However, there also is a steady stream of nurses or therapists who come into the home, depending on the children’s needs, and regular visits from the Noah’s Ark staff.

Running a foster family household means juggling many personalities and demands, Miller said.

It’s also about “being able to overlook" at lot of things.

Basic skills, such as not knowing how to use a fork or spoon, or standing on the kitchen table are common behaviors with foster children.

Miller teaches them the skills needed, along with family etiquette and instilling the value of Christ by attending church services regularly.

“I want them to remember that there is a good life out there and you have to work to get it," Miller said. “Mostly, I hope.”

Providing that beacon of hope for children is the goal of Noah’s Ark, Smith said. It’s also a witness to faith and allowing God to work, she said.

Many times, doors are slammed for funding or donations, but God always opens the door for them, she said.

“The only thing we have in this life is our faith,” Smith said. “I want children to have a belief in themselves, a love for God and a tender heart, where they can look at what God created in nature and appreciate it. Having these qualities is a way for them to light up the world and be sensitive to their fellow man.”

She hopes Noah’s Ark will continue to be a model for that philosophy.

“I believe with all my heart and soul that every child is brought here by God for a reason,” Smith said. “Here we are about kids and we are about teaching.”

(To help at Noah’s Ark or for more information, call 812-288-6800.)

Jeffrey Holiday, 11, of Holy Family Parish in New Albany, helps paint one of the new homes for foster children at Noah’s Ark Children’s Village in Jeffersonville.

Noah’s Ark is different because it provides the same foster family for a child until he or she is adopted or placed back in the home of biological parents. Noah’s Ark Children’s Village as a non-denominational project based on Christian values.

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Connie has been a foster mother for almost 20 years. Having two children of her own, Miller has cared for about 195 children in her lifetime.

Her love for children began at an early age, when she would play with her dolls and pretend with her brothers that they would fly through the world to find children in need.

"That’s why God put me here. This was his plan for me,” Miller said. "I pray constantly.”

This definitely was my calling from day one.

"That’s why God put me here. This was his plan for me,” Miller’s home looks like any other family home. There are pictures of the children on the refrigerator, bedrooms decorated with stuffed animals and a playroom where each child has painted handprints on the walls.

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(To help at Noah’s Ark or for more information, call 812-288-6800.)
Filipino archbishop celebrates faith and culture

By Mary Ann Wyand

TERRE HAUTE—Filipino Catholics in Vigo County welcomed Archbishop Diosdado A. Talamayan of Tuguegarao City, Cagayan, Philippines, to the Archdiocese of Indianapolis during a festive bilingual liturgy celebrated in English and Tagalog on July 21 at St. Margaret Mary Church in Terre Haute.

“In behalf of St. Margaret Mary Church, we welcome you, Archbishop Talamayan,” said Father Ronald Ashmore, pastor of the 366-household parish on the south side of Terre Haute.

“We are very pleased that you are here connecting our archdiocese with yours in faith,” Father Ashmore said. “We are one Catholic community throughout the world, and so as a successor of the Apostles you bring that communion of faith and love to share with the Filipino community gathered here in the Indianapolis archdiocese.”

Archbishop Talamayan brought a statue of Our Lady of Piat, the Infant Jesus from the Philippines as a gift to St. Margaret Mary Parish.

“I thank God for the opportunity to come here,” he said. “I thank you all for inviting me.”

More than 1.4 million Filipinos live in the United States, Archbishop Talamayan told the assembly.

Enraptured by his holiness, he said the Scripture readings remind us of “how God loves us and takes care of us.”

“The Holy Spirit tells us what we are supposed to pray for,” he said. “That is true wisdom.”

Catholics form “one family, the family of God,” throughout the world, the archbishop said. “We have only one father God who has given us a common mother, the mother of Christ. Mary is a part of our lives.”

Noting that “the blessed Virgin Mary has appeared all over the world,” he said God gave the Mother of God to the world “so that Christians build up the kingdom.”

To do that, Archbishop Talamayan said, Catholics must promote “unity, mutual respect and mutual love” among the peoples of the world.

The 68-year-old archbishop also recalled his youth in the Philippines and how American soldiers liberated his country by defeating the Japanese during World War II.

Many lives were lost during the War in the Pacific, he said, but in the midst of all the destruction the American soldiers showed the Filipino children their love by giving them baseballs, bats and chocolate bars.

The archbishop said he still sings “God Bless America,” then he led the assembly in an emotional rendition of the patriotic song.

“May God bless America,” he said at the conclusion of his homily. “May God bless the Philippines, and may God bless the world!”

After the Mass, Filipino parishioners of all ages gathered around the ornate statue of Mary and the Infant Jesus, then posed for a group photograph with Archbishop Talamayan, Father Ashmore and the Marian statue.

The original statue of the Blessed Lady of Piat, formerly known as the Lady of the Holy Rosary, was brought to Cagayan from Macau by the Dominican Friars in 1604.

Church records indicate that this “miraculous image of Mary” was first venerated in Cagayan, then the episcopal seat of the Diocese of Nueva Segovia, by the Dominican missionaries who came to bring the Catholic faith to the people of the Iloilo region.

When the Marian image was brought to the church in the town of Piat in 1621, the people “began to experience this wondrous help in matters both spiritual and material,” according to the parish history, and numerous favors were reportedly obtained through her intercession.

The images of Mary and the infant Jesus held hands, “as if to wipe the tears of those who cry,” according to the history of Our Lady of Piat.

On June 20, 1954, Our Lady of Piat was canonically crowned as Queen of Heaven and Earth. Efforts to build a new Marian shrine at Piat were started in 1978, and the shrine was elevated to the status of a minor basilica on March 10, 1997.

About 15 percent of St. Margaret Mary’s parishioners are Filipino, Father Ashmore said after the liturgy.

“They have a very strong and family-based faith,” he said, “and bring the richness of their culture to our faith community with their ability to sell and share their faith in Tagalog. Their emphasis on family life is a very strong witness in the parish and especially in American society, where the family has often become fragmented.”

St. Margaret Mary Parish is fortunate to have the statue of Our Lady of Piat, Father Ashmore said, so Filipino Catholics can “share the faith of their native land with the faith of their chosen country.”

Crossroads Walkers take pro-life message across U.S.

By Jennifer Del Vechio

Jackie Trosclair has been walking across the country since May 20. Sometimes she’s been kneeling. Mostly, she’s been praying.

“Yes, I’ve been one of the walkers,” said Trosclair, 20, of Stafford, Va., who stopped in Indianapolis on July 18 as part of the Crossroads Walkers. “As you can tell by my feet, which aren’t a very pretty sight.”

The group, founded eight years ago in response to Pope John Paul II’s encouragement to stand against the culture of death during World Youth Day in 1993 at Denver, Colo., will have walked more than 4,000 miles for life.

Teams began walking in San Francisco and Tampa, Fla., on May 20. They will arrive at World Youth Day in Toronto, Canada, on July 22.

Trosclair, a theology and accounting student at Mount St. Mary College in Emmitsburg, Md., never thought she’d be walking to make a stand for life.

“She’d heard about the group, but thought, ‘Are you kidding? Walk across the U.S.?’”

Laughing at her own words, Trosclair said the experience has been one of the best in her life.

“I’ve been able to get the sacraments on a regular basis,” she said. “I’m having a ball.”

Spreading the message of life is the goal of Crossroads, organized to take college students across the nation to pray outside abortion clinics.

Crossroads was started at The Franciscan University of Steubenville in Steubenville, Ohio, and has spread to colleges across the nation. It is now part of the American Life League, the nation’s largest pro-life educational organization, in Stafford, Va.

“This summer, America’s highways will be our platform for our message of life,” said Adam Redmon, director of Crossroads.

In Indianapolis, the walkers prayed the rosary and the Divine Mercy Chaplet outside the Clinic for Women in the 3000 block of West 16th Street.

Walking along the street, one man took off his hat and joined the group in prayer. Later, he approached Father Steve.
Thinking about capital punishment and redemption

In the spring of 2001, we were focused on the death penalty and whether or not it is justified. Timothy McVeigh’s execution was pending—the first federal execution in decades. We know the rest of the story. The most anticipated execution generated more debate on the issue.

I was reminded of this the other day, so I went digging for a packet of letters that eighth-graders from Central Catholic School here in Indianapolis sent more than a year ago. They had been invited to write a note about a column I had written on capital punishment and released as a statement to the media.

A letter from “Scott” stuck in my memory because it was especially well thought out for an eighth-grader. Scott’s letter deserves to be quoted in its entirety.

“Dear Archbishop Daniel M. Buechlein,

This letter is in note of your recent article concerning the execution of Timothy McVeigh. I would like to share my opinions and standpoint on this as well. The following includes religious issues, human moral issues, and addresses a few other issues which literary devices common among apocalyptic writings.

The Book of Revelation must be understood against the historical background that occasioned its writing—a time of crisis when the Church was being persecuted by the Roman state. It is an exhortation to the Christians of the first century to stand firm in their faith because, no matter what suffering they might have to endure, they will end in triumph over Satan because of their fidelity to Christ the Victor. That message is equally as important for us in the 21st century.

Father Brown concludes, in 101 Questions on the Bible: “I feel it is a travesty when in a work like Revelation fundamentalists search primarily for keys to present local history. Often they are missing the whole point of the mystical dimension.”

—John F. Fink

Seeking the Face of the Lord

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

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

un estado mental incorrecto y anti-persona, dicha persona suele estar en las que estoy en contra de la pena de muerte. Dios decide el momento en que le debe quitar la vida a él. Esto es un placer. No se arrepiente por ello. Para él, serán glorificados. Para él, considera ahora un héroe, y no debo encarcelar a este hombre de por vida. En mi opinión, sería un castigo aún peor igual al crimen cometido. En mi opinión, debería ser castigado de tal manera que alguien le quite la oportunidad de hacer algo más. La carta de Scott es muy tardía, pero la discusión sigue siendo oportuna. Scott, estás de acuerdo con tu opinión. Y ajúntame a ti para que esto suceda. Si quieres hacerlo, es un paso más para tu redención. Al caso de Timothy McVeigh, él se arrepentirá. Ahora no tendrá la oportunidad de hacerlo. Cariñosamente, Scott.

E

La intención de vocaciones del Arzobispo Buchelein para julio

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

Pensando sobre la pena de muerte y la redención

un primeravala de 2001

en la primavera de 2001, estabamos enfocados sobre si la pena de muerte era justificada o no. La ejecución de Timothy McVeigh se acercaba, la cual era la primera ejecución federal en muchas décadas. Conocemos el resto de la historia. El primer aniversario provocó más debate sobre el asunto. Me recordé en este el otro día, así que me puse a buscar un paquete de cartas que enviaron estudiantes del octavo grado en la escuela Católica acá en Indianápolis hacía más de un año. Se les había invitado a escribir sobre la pena de muerte y sus pensamientos sobre lo que yo que había escrito en relación con la pena de muerte y que fue divulgada en forma de una declaración a los medios de comunicación.

Una carta de “Scott” permaneció en mi memoria porque la misma fue bien pensada por un estudiante del octavo grado. La carta de Scott merece ser citada por completo.

Estimado Arzobispo Daniel M. Buchelein,

el motivo de esta nota es su reciente artículo concerniente a la ejecución de Timothy McVeigh. Quisiera compartir mis opiniones y creencias sobre esto también. Lo siguiente incluye asuntos religiosos, asuntos de la moral humana, así como otros asuntos acerca de la pena de muerte.

Quitarles la vida, creo que a 168 personas incluyendo 12 niños de la escuela preescolar, debería ser tomado muy seriamente. A veces me pido para este abominable crimen debería ser igual al crimen cometido. En mi opinión, sería un castigo aún peor igual al crimen cometido. La pena de muerte es una manera de hacer justicia. No es un castigo cruel. Es una manera de que el delincuente tenga la oportunidad de arrepentirse de su mal, de tener un cambio de corazón, de acudir a Dios, y por eso, de conseguir la salvación. Te alegrará saber que ese punto que tocaste en contra de la pena de muerte no fue contestado en los diálogos que tuvo con Papa Juan Pablo II. Las veces que el Santo Padre le ha negado al presidente de los Estados Unidos, pidiendo piedad por alguien condenado a morir (como lo hizo en el caso de Timothy McVeigh), él ruego que se le que la persona la oportunidad de encontrar la redención. Uno de los temas de tu carta hace hincapié en la noción de que Dios rige la vida. No deberíamos tomar este pensamiento a la ligera. A veces el Papa Juan Pablo II habla de nuestros tiempos como "una cultura de muerte". Pero el Papa Juan Pablo II habla de nuestras oportunidades para cambiar. En conferencias con amigos y familia, él nos habla sobre la justicia. El papa a veces habló de la pena de muerte. Eso es algo que no me sorprende. La pena de muerte es un tema que nos hace pensar en la vida y la muerte. No se puede ignorar.

Given the importance of our theories, which sociologists call functionalist and conflict theories. Proponents of functionalist theory think of society as a system of social institutions (e.g., church, family, education, economy, government, etc.) that allow society to run in an orderly fashion. These institutions provide people with an identity (“a child of God”) and a sense of belonging (being Catholic) that is based on widely shared values, beliefs and priorities. These theories offer two very different views of religion’s role in society. Functionalism sees religion as an important social institution. According to functionalists, religion answers questions about the nature of society and relationship and continued to hide my true feelings, I wasn’t honest enough and humble enough to disclose any problems they are having with someone they can trust who is involved in running the system, a system that then needs to both help them and hold them accountable. I have a very good friend who has been ordained a priest for four years. He was honest and honest with his spiritual director while in the seminary from the very start. He says it truly changed his life. Of course, though not a perfect priest, he is reasonably healthy and happy and God has blessed his ministry. I think it’s important to listen to. From the beginning, he kept his struggles.

As one group (the “haves”) gets the privileges and power, another group (the “have-nots”) has to work harder and longer to get by. This creates a sense of disorder. The main reason for this turmoil is that at society’s core there are many interdependent parts called social institutions. These institutions include marriage, education, economy, politics and religion. Each institution has a role to play, and in performing its function, it contributes to the well-being of society. The economy and government also contribute to the well-being of society and its individual members. It is highly functional. Conflict theorists, on the other hand, see society as a system of social institutions that create a sense of disorder. Its effects are more negative than positive. One of the reasons conflict comes closest to your way of thinking about religion’s role in society.

Lake social researchers, we all have theories about religion’s role in society. We all make assumptions about the essence of religion. There are two theories of religion’s role in society. Functionalism sees religion as an important social institution. According to functionalists, religion provides people with an identity (“a child of God”) and a sense of belonging (being Catholic) that is based on widely shared values, beliefs and priorities. These theories offer two very different views of religion. It believes religion is relatively inconsequential, especially in comparison to the economy and government. However, just as the haves seek control of the economy and government, they also seek to promote their organizations and influence over religious leaders. In this way, they are able to promote religious ideas that justify their power, privilege and prestige, and keep the have nots from rebelling against them. From a conflict point of view, religion is a very different oppressive force in society. Its effects are more negative than positive. One of the reasons conflict comes closest to your way of thinking about religion’s role in society.

Do you tend to agree with the functionalist view and reject the conflict perspective? Do you tend to the functionalist view and reject the conflict perspective?

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St. Anthony of Padua Parish, 316 N. Sherwood Ave., in Clarksville, is having its parish picnic from 5 p.m. to midnight on July 26 and from 2 p.m. to midnight on July 27. There will be a chicken dinner. For more information, call 812-282-2598.

St. Martin Parish, 3044 Yorkridge Road, in Yorkville, is having its parish picnic on July 27. Prime rib dinners will be served from 5 p.m. to 11 p.m. EDT on July 27, and are $12 for adults and $5 for children. Chicken dinners, served from 11:30 a.m. to 5 p.m. EDT on July 28, are $8 for adults and $4 for children. There will also be a picnic from 11:30 a.m. to 7 p.m. EDT on July 28. For more information, call 812-623-3408.

St. Augustine Parish, 18302 Lafayette St., in Leopold, is having its parish picnic from 10 a.m. to 6 p.m. on July 29. There will be a chicken dinner, games and quilts. For more information, call 812-843-5143.

St. Thomas the Apostle Parish, 523 S. Merrill St., in Fortville, is having its parish festival from 11 a.m. to 10 p.m. on Aug. 2. There will be games, food, entertainment, an auction, and a chicken and noodles dinner. For more information, call 317-485-5102.

The Daughters of Isabella, a Catholic women’s organization, is having its biennial convention in Toronto, Ontario, Canada, at the International Plaza Hotel and Conference Center on Aug. 4-7. The convention will start with a breast cancer awareness walk-a-thon from 7 a.m. to 8 a.m. on Aug. 4. Cardinal Arinze Amboch, archbishop of Toronto, will celebrate the opening Mass at 2:30 p.m. A workshop titled “Self Esteem into Inner Growth” will be held on Aug. 5 in both English and French. The business session will convene on Aug. 5 and conclude with a Mass on Aug. 7, followed by the installation of officers. For more information, call Helen Burns at 812-333-1190.

Theology on Tap, a series of programs designed to help Catholics in their 20s and 30s understand the faith, will meet at 7 p.m. on July 31 at The Rathskeller, 401 E. Michigan St., in Indianapolis. Pro-life advocate Joseph Scheidler of Chicago will present “Why Bother With Church, Especially the Catholic Church?” Future sessions, meeting at the same time and place, feature Martin Doucette on Aug. 14, who will present “The Way Things Should Be,” and Father C. Ryan McCarthy, who will present “The Clone Wars” on Aug. 28. For more information, call the Office of Young Adult Ministry at St. Luke Parish in Indianapolis at 317-259-4373.

There will be a Schoenstatt Covenant Sunday Holy Hour titled “Schoenstatt Institutes” at 2:30 p.m. on July 28 at Mary’s Village’s Schoenstatt farmhouse near Revellville, located on 925 S. Merrill St., 8 miles east of 421 South, 12 miles south of Versailles. Father Elmer Buurwinkel will celebrate Mass at 3:30 p.m. Other upcoming holy hours include a Schoenstatt “Pilgrim Mass” at 9:30 a.m. on Aug. 11, followed by Mass at 3:30 p.m., and “Schoenstatt Pilgrims,” to be presented at 2:30 p.m. on Aug. 25, followed by Mass at 3:30 p.m. For more information, call 812-869-3551 or e-mail shrubwink@seidata.com.

Women who are interested in what it is like to live in a convent can spend a weekend with the Servants of the Gospel of Life on Aug. 25-26 at Our Lady of Guadalupe Convent, 8300 Roy Road, in Indianapolis. The weekend is open to all women of high school age and older who would like an experience of religious life. For more information or to register, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521 or 1-800-382-9836, ext. 1521.

St. Anthony of Padua Parish, 316 N. Sherwood Ave., in Clarksville, is having its parish picnic from 5 p.m. to midnight on July 26 and from 2 p.m. to midnight on July 27. There will be a chicken dinner, games and quilts. For more information, call 812-843-5143.

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from those who needed to know, who could help, but he himself did not help him confront them. They never really knew him and believed the false version of himself he presented. They ordained him. Soon after, his problems manifested themselves in very apparent ways, and I, think, were a fail-safe way to his mission. He was miserable from day one and left after only two years. Seminarians, please be honest with yourselves, God and those whose minis-
try is it to help you. Get help if you need it. Life is too precious to waste. You will save yourselves and others much pain in the long and short run.

Mike Haigerty, Indianapolis

Moral leadership

As the bishops continue to grapple with the sex scandal, I hope that they will come to realize that bureaucratic initia-
tives will not, by themselves, bring reform. A zero-tolerance policy may pun-
ish bad behavior, but it cannot teach a man to love celibacy or provide him with positive incentives for practicing it. A lay oversight committee may track down and isolate sex offenders, but it can-
not create a culture of chastity.

What the Church needs now is strong moral leadership. The bad news is, the bishops have not been able to provide it. The good news is, Pope John Paul II has given them a dynamic spiritual resource that may yet help them. His writing, Theology of the Body, clarifies the divine purpose of human sexual expression, and it supplies in common sense language the biblical grounds upon which the teachings of the Church are built.

The bishops should promote this teach-
ing in/archdiocesan offices and Catholic colleges, infuse it into the seminaries where priests are formed, and rid those same institutions of anyone who would subvert the process. They should get out and challenge the perverse values of a sex-crazed culture.

The most important thing the bishops can do about the sexual revolution is to join the counter-revolution.

Stephen L. Bussel, Indianapolis

Innocent until proven guilty?

Like everyone else, I am shocked and saddened by the scandal that has tainted our Church. However, I am not con-
vinced that complaints of abuse or fondling that occurred 25 or 30 years ago are necessarily true.

I read one statement by a young man that was worded something like this: “Yeah, I think I remember something like that was worded something like this: ‘If Father So-and-So palms John or Jane Doe, he must have passed me.’”

Some innocent gestures of affection— an encouraging or congratulatory slap on the shoulder, a quick hug of approval, for example—which had no sexual intent at all, can be seen differently through the media’s lenses.

I urge caution and deplore sweeping condemnation. An unsupported accusation is not proof of guilt, but the media presents the sensational story as if it were true. The years of holy service on the part of many priests deserve more respect and honor than far too many are receiving.

An accused victim should have the chance to defend himself. His name should not be published and his reputa-
tion ruined without a thorough investiga-
tion into the truth of the allegation.

Anna-Margaret O’Sullivan, Franklin

More catechesis needed

The reflection day after the Disciples in Mission Letten evangelization effort allowed input as to what to do next. The attendees said that they needed adult edu-
cation and to know how to defend the faith and more.

The attendees recommended that spe-
cific issues be taught, including in homi-
lies, subjects such as the Real Presence, abortion, contraception, contraception, the Ten Commandments and the need for rec-
conciliation, including why’s and ways based on magisterial teaching.

In support of the above, many Catholics I have talked to appear not to understand the founding and authority of the Church and the Holy Eucharist. Why do great numbers of people, including Catholics, think that the sins of individu-
als, including those of popes, should be blamed on the institutional Church, instead of understanding it to be entirely wrong and even evil? Would they be irrational and leave Peter because of Judas, the betray-
ing sinner? Or become Judas?

Have the disobedient people within mentally stripped the Church of the authority that Jesus gave it and forgotten his guarantee that it would prevail? They want to follow their consciences, but refuse to do it in the light of the Church. Isn’t what they want to do confused with conscience? Is it not the same?

The Catechism of the Catholic Church tells us what to do morally, but if those answers are not what we want, then we face a choice between what with dissidents have been taught by erroneous or heretical clerical and lay cat-
echists, they forsake God’s Church. Refer to the encyclical, “The Splendor of Truth,” especially paragraphs 54 through 66 on conscience.

I believe that without the truth lived by adults, our youth will not follow. They will not accept our double standards and will not find hope in our Church or in the whole of Christianity.

Dan Logan, Indianapolis

The Pledge of Allegiance

The recent decision of a Federal Appeals Court, which declared the recitation of the
Pledge of Allegiance with the phrase “one nation under God” to be unconstitutional,
provokes a reasoned and civil discourse.

What would Jesus say about this? I think he might say “Render unto Caesar the things that are Caesar’s.” The Pledge of Allegiance falls under the category of a “thing that is Caesar’s.” What do we as a na-

tion want to achieve when we ask stu-
dents to recite the pledge?

We want them to acknowledge their need to be loyal to a government which protects them and teaches them how to work for the common good. We ask them to say the pledge as a group, promoting the individual’s sense of unity with the other members of the group—all working toward a common goal.

When the phrase “under God” is used, it is divisive. We do not want to trample on the free will of the atheist by forcing him to recite something he does not believe. What if the non-believer simply omits the phrase? The result is that he separates himself from the remainder of the group and the unifying spirit of the pledge is lost.

Omitting the phrase “under God” makes no harm to the believer, who knows that our nation owes its perfec-
tions to God, but it is also a human creation with imperfections tolerated by a loving God.

It may be a bitter pill to swallow—that a minority group whom we dislike should prevail. But our Lord has asked us to love even our enemies, and we can certainly respect their opinion in this civic matter.

Keith Brady, Morgantown

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (Communio et Montis, 118).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible.

Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a vari-
ety of readers, frequent writers will ordin-
arily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@sacord.org.

Let Us Share The Gift Of Faith

We Have Received

Catholic social teaching proclaims we are keepers of our brothers and sisters. We believe that we are one human family whatever our national, racial, ethnic, and economic differences.

Through prayer, reflection, and solidarity with the poor we can respond to the needs of others.

Join in prayer with Pope John Paul II for our suffering brothers and sisters and remember them by saying

I bequeath to the Society for the Propagation of the Faith the sum of __________________ for its work with the poor in our nation at home and abroad.

The SOCIETY FOR THE PROPAGATION OF THE FAITH

1400 N. Meriden St. • Indianapolis, IN 46206

Your gift will live on.
Visits to Guatemala, Mexico show pope’s determination

GUATEMALA CITY (CNS)—A planned visit to Guatemala and Mexico by an ailing Pope John Paul II gives added emphasis to the Spanish saying: “Rengo, rengo, pero vengo.”

The rhythmic idiomatic expression means: “Nothing will stop me from coming to the party.” Literally, it means: “I may be limping, but I’ll be there.”

The July 29-Aug. 1 trip to the two Latin American countries is shaping up as a major spiritual fiesta for the 82-year-old pope, hobbled by arthritic knees and hampered in his speech and motor activities by a Parkinson’s-like disease.

The planned visits, coming after July 23-28 World Youth Day ceremonies in Toronto, show the pope’s determination to celebrate, with their spiritual descendants, the virtues of people tied to the Catholic histories of both nations.

The pope is scheduled to arrive in Guatemala City the afternoon of July 29 for a Mass the following morning in which he will declare the sainthood of Blessed Pedro de San Jose Betancur, a 17th-century religious known for his healing work.

On July 31 at the Basilica of Our Lady of Guadalupe in Mexico City, the pope will declare the sainthood of Blessed Juan Diego Cuauhtlatzin, the 16th-century Indian who symbolizes the Church’s evangelization of the native peoples of the New World during the Spanish Conquest.

On Aug. 1, also at the basilica, the pope will beatify the Indian martyrs Juan Bautista and Jacinto de Los Angeles, both killed in 1700. Beatification is a major step toward sainthood.

The papal visit is expected to draw several million pilgrims to the Mexican capital, although only about 50,000 will be allowed into the Basilica of Guadalupe complex for the canonization Mass; others will be forced to watch it on television.

Health concerns have cut the papal agenda to a minimum, with the originally planned private meetings with President Vicente Fox and an assembly with the Mexican bishops’ congress cancelled.

Well before the pope’s planned arrival, Guatemalans and Mexicans were preparing for the events.

In Guatemala’s old capital of Antigua, 15 miles west of the current capital of Guatemala City, officials set up a special schedule to handle the expected influx of pilgrims wanting to visit the Church of San Francisco, where Hermano Pedro, as he is known locally, is interred.

Hermano Pedro (Brother Pedro) is revered throughout Guatemala and Central America for his miraculous curing of the sick and dedication to the poor.

At the Antigua church, the wall above the altar dedicated to Hermano Pedro is filled with plaques thanking him for his help and it is tainted black from burning candles. People attributing their cures to him previously left their crutches and other evidence of healings at the altar as signs of gratitude.

Now, they are asked to leave items at a museum inside the church.

“My name is written in the church,” said Myrna Arana, an Antigua resident. “Everyone wants to visit the old altar, because that is where miracles are made,” said Myrna Arana, an Antigua resident.

Hermano Pedro was born on March 19, 1626, in Spain’s Canary Islands and arrived in the New World at age 24. He founded the Bethlemite Brothers and Sisters in 1653 and became known as the “St. Francis of the Americas.” One well-known legend says that he would lick the wounds of the sick, a role given to animals at the time.

The papal Mass to canonize Hermano Pedro is planned for July 30 at the Guatemala City race track.

On July 31 at the Basilica of Our Lady of Guadalupe, the enthusiasm for Juan Diego’s canonization began well before the pope’s planned arrival.

Among the people making pilgrimages to the basilica in the days leading up to the canonization Mass was Tomas Sanchez, a 70-year-old cook. He asked Juan Diego for improved health.

“I asked him to intervene in my favor before the Virgin and before God,” said Sanchez, pointing to his leg swollen with varicose veins.

Sanchez sat on a low wall in the basilica complex built on the site where Juan Diego, a Nahua Indian, had four visions of Mary in December 1531, several years after the Spanish conquered what is now Mexico. The visions and Juan Diego’s conversion to Catholicism were major spurts to the Church’s evangelization efforts.

Mexico’s bishops said the fact that all three Mexican to be honored by the pope are Indians shows the need for Mexico to give legal recognition to the rights of indigenous people.

Mexicans must adopt a new view of indigenous populations as people owed rights and not as “objects of our generosity and beneficence,” the bishops said in a July 3 pastoral letter published in the July 15-16 edition of L’Osservatore Romano, the Vatican’s newspaper.

Their recognition on the part of the universal Church means they are an example that can help us return to the indigenous roots of our people,” the bishops said.

The message of Guadalupe also “vindicates the place of the poor and marginalized in the construction of a more just and fraternal nation,” they said.

Today, global economic forces sideline a growing number of poor men and women, including indigenous, and seek “to impose the idea that, ‘outside of the free market, there is no salvation,’” they said.

†
Juan Diego-mania takes over Mexico as canonization cer emony nears

MEXICO-CITY (CNS)—A rising tide of enthusiasm in Mexico City has accompanied the countdown to the canonization of Blessed Juan Diego, whose 16th-century vision of the Virgin Mary is at the heart of Mexican Catholicism.

Tomas Sanchez, a 70-year-old cook, decided to make a special trip to the Basilica of Our Lady of Guadalupe in northern Mexico City before the big event to ask Juan Diego to help with his health.

“I asked him to intercede in my favor before the Virgin and before God,” said Sanchez, pointing to his leg swollen with varicose veins. “I would be very grateful.”

Sanchez sat on a low wall in the basilica complex built on the site where Juan Diego, a Nahua Indian who converted to Catholicism, saw Mary in December 1531.

Standing in front of his stall displaying a variety of garish and glitzy statues, pictures, key rings and trinkets, Avila said the increase in sales of Juan Diego’s image before the canonization had come primarily from purchases of the traditional image of the Indian kneeling before Mary.

“For all our lives, we have seen Juan Diego on his knees in front of the Virgin, so people are a little reluctant to think of him on his own,” Avila said. “It is still a novelty, but after the pope has gone, the interest should pick up fast.”

José Escobar makes a pilgrimage on his knees on July 19 to the Basilica of Our Lady of Guadalupe while holding his 1-month-old son. Indigenous peoples of Mexico were thronging to the city to celebrate Juan Diego, a Nahua Indian who converted to Catholicism after experiencing a vision of Mary in 1531. Pope John Paul II will canonize Juan Diego on July 31.

Inside the huge tent-like church behind him, rows of young and old listened to a homily exhorting all Mexicans to recognize their debt to the Indian who saw the Virgin Mary and whose story was key to the consolidation of the Catholic faith in Mexico during Spanish colonial rule.

A montage of the pope holding the hands of Juan Diego has been hung over the basilica’s front entrance and in several places inside.

Meanwhile, a steady stream of devotees made their way to the back of the church to have their images of the soon-to-be-saint blessed. The images were bought largely from the many vendors hawking religious memorabilia in the streets around the basilica.

It is all part of what the media has dubbed Juan Diego-mania.

But the phrase can be misleading, as devotion to Juan Diego has neither risen suddenly out of nowhere, nor does it appear to be close to its culmination.

Awareness of Juan Diego as a potential figure for devotion has evolved slowly dur- ing the torturous process of his canoniza- tion that has been dogged by skeptics who question whether he existed.

“It is all proved now,” said Bernardo Gomez.

But, while Gomez said he was “delighted” that Juan Diego was being offi- cially recognized, he added he personally found it difficult to think of him as a holder of saintly powers.

“Juan Diego was an ordinary man chosen by the Virgin as her messenger. That’s what he did,” the retired bus driver told Catholic News Service.

A veteran salesman of religious figures, added Lopez, repeating another commonly heard explanation of Juan Diego’s importance.

Joe Escobar makes a pilgrimage on his knees on July 19 to the Basilica of Our Lady of Guadalupe while holding his 1-month-old son. Indigenous peoples of Mexico were thronging to the city to celebrate Juan Diego, a Nahua Indian who converted to Catholicism after experiencing a vision of Mary in 1531. Pope John Paul II will canonize Juan Diego on July 31.

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The Crusades: Fifth and Sixth Crusades

In 1212, there occurred one of the most bizarre events in Christian history—the Children's Crusade. The townspeople of several cities in the Holy Land became so frightened by the threat of invasion from Europe that they assembled and sailed, determined to take action. By the time the ships arrived in Egypt, the fleet had become so crowded that many of the children and others who had joined the expedition died of exposure and disease. The Crusaders had to put up with the flooding of the Nile River, oppression, and heat, as well as negotiation with the Muslims. They finally gave up, entered into negotiations for a truce and withdrew. They had lost thousands of men.

The remarkable thing that happened during the Fifth Crusade was that St. Francis of Assisi traveled to Egypt and met with Sultan al-Kamil to try to convert him. Nothing came of the meeting and Francis returned to Italy.

After the Fifth Crusade, there was extreme bitterness between the popes and Emperor Frederick II because of his inactivity. By 1227, though, Frederick was ready to fulfill his pledge to fight a Crusade. When Pope Gregory IX proclaimed the Sixth Crusade, Frederick led it. He sailed in 1227.

Then sickness broke out on his ships and Frederick caught the fever. He returned to Italy. That angered Pope Gregory, who excommunicated the emperor. But Frederick ignored the excommunication and, when his fever left him, sailed in 1228. But when he reached Palestine, the Christians there wouldn’t offer any assistance.

Frederick entered into discussions with the Sultan, and at last agreed to surrender of Jerusalem and control of Bethlehem and Nazareth. Pope Gregory, though, was so incensed that he had excommunicated would have a peace treaty on behalf of Christians that he refused to accept the treaty. Frederick crowned himself King of Jerusalem on Feb. 18, 1229.

Jerusalem remained in Christian hands for 15 years. After Frederick returned to Germany, political factions rose and squabbling became widespread. The city was poorly defended and was captured again by the Muslims in 1244.

The remarkable woman behind ‘Uncle Tom’s Cabin’

This year marks the 150th anniversary of the publication of Uncle Tom’s Cabin, the remarkable anti-slavery novel written by Harriet Beecher Stowe. I found that when I get a notice from Wisdom House, a retreat center in Litchfield, Conn., I’m directed by a dear friend of mine, Sister Rosemarie Greco.

Wisdom House was holding a lecture on how this woman, committed to social justice, was “a writer who changed the world.” The brochure reminded us that “the pure of heart, by the power of the Holy Spirit, work for justice, yet never see the fruits of their labors.” The seed was now planted where she would open the hearts of people to see the evil of slavery.

It was fitting to have a lecture here, said Sister Rosemarie. “This year marks the 150th anniversary of Stowe’s novel.”

The author of Uncle Tom’s Cabin, Stowe was born in Litchfield, one of 11 children in a family headed by the renowned preacher Rev. Lyman Beecher. The speaker was Katherine Kane, a dynamic woman who has helped the Harriet Beecher Stowe Center in Litchfield, Conn. (Stowe@stowecenter.org).

My interest in this amazing woman writer, who lived from 1811 to 1896, had been very long-standing. Ever since I read about her life several decades ago and found inspiration.

My husband, Paul, and I were discussing how wonderfully involved a young woman in our neighbor- hood is with our parish church and school, as well as with community and other projects. Then Paul said, “She reminded me of you when you were younger. That was a great way to introduce me.”

Yes, I once was similarly involved with everything, even to the extent of being courted to my work and, at one time, a garden club. I happily headed or helped with uncountable projects, always with the help of the perennial volunteer. When time-consuming family demands and health issues entered my life, I changed. I knew I had to make my giving a regular column for a new way of giving. But I related to this woman for an even better way of giving.

I call this writer, mother of seven, who knew their agony. “There is a tendency in the weariness of sorrow to despair and undervalue this affliction as of no use to us and only a gratuitous torture. But afterwards, as the Bible tells us, it shall stand as a lasting fruit, and then may come a time, even in this life, when you shall bless your heavenly Father even for this bitter sorrow.”

I want songs at my funeral

Every time I hear a new hymn I like, I tell my music director, “I want that song at my funeral.” Right now I have covered 200 songs on the list. Music is important in liturgies and in our par- cially funerals. Our parish has a funeral director who oversees the music as a corporate work of mercy. We accompany the dead, and I hope to depart with heaven’s door with music.

I never understand why some people say, “Music at funerals must be joyful.” The music at my funeral must be joyful, joyful and joyful. When I die, I want my music to be joyful, joyful and joyful. I want to sing a folk song, a modern melody, “Lord of All Hopefulness.” It takes you through the day as a symbol of life, from waking to sleeping. It starts out “Lord of all hopefulness,” and ends: “Lord of all gentleness, Lord of all comfort, whose presence is balm, be there at our sleeping and give us your peace in our hour of dying.”

For the responsorial psalm, I want a version of Psalm 23 by Martha Haugen. “I want a contemporary version, not the old hymn, “The Servant Song.” It starts out: “Will you let me be your servant? Let me be your servant—Lord, that I may carry the grace to let you be my servant too.” I think that what Christian vocation is especially priestly vocation—to be servant and Christian to others.

For Communion, I want a Catholic classic, “Panis Angelicus” (“Bread of Angels”). You can’t get a better lyric than St. Thomas Aquinas. “The post-Communion meditation should be another classic, “Father We Thank Thee,” based on the oldest catechism in the Church (Didache the Apostles),” the English version speaks to our gratitude to God for his gifts, especially the life immeasurable of Christ, the Eucharist and the Church given us by Jesus. I want people to know how grateful I am to God.”

After Communion when everyone is seated, I want something pulsars won’t like; but I don’t care. Sometimes I sing a close-harmony recording of “What a Wonderful World.” It reminds people to appreciate this life.

Finally, I want to go out singing. That is why I want a Quaker song. “How Can I Keep From Singing?” for the closer. I love “How Can I Keep From Singing?” for the closer. I love the refrain: “No storm can shake my abiding love. Since love is Lord of heaven and earth, how can I keep from singing?”

It reminds people to appreciate this life.

I want to keep the music to be joyful, joyful and joyful. I want to sing a folk song, a modern melody, “Lord of All Hopefulness.” It takes you through the day as a symbol of life, from waking to sleeping. It starts out “Lord of all hopefulness,” and ends: “Lord of all gentleness, Lord of all comfort, whose presence is balm, be there at our sleeping and give us your peace in our hour of dying.”

For the responsorial psalm, I want a version of Psalm 23 by Martha Haugen. “I want a contemporary version, not the old hymn, “The Servant Song.” It starts out: “Will you let me be your servant? Let me be your servant—Lord, that I may carry the grace to let you be my servant too.” I think that what Christian vocation is especially priestly vocation—to be servant and Christian to others.

For Communion, I want a Catholic classic, “Panis Angelicus” (“Bread of Angels”). You can’t get a better lyric than St. Thomas Aquinas.

The post-Communion meditation should be another classic, “Father We Thank Thee,” based on the oldest catechism in the Church (Didache the Apostles of the Apostles). The English version speaks to our gratitude to God for his gifts, especially the life immeasurable of Christ, the Eucharist and the Church given us by Jesus. I want people to know how grateful I am to God.”

After Communion when everyone is seated, I want something pulsars won’t like; but I don’t care. Sometimes I sing a close-harmony recording of “What a Wonderful World.” It reminds people to appreciate this life.

Finally, I want to go out singing. That is why I want a Quaker song. “How Can I Keep From Singing?” for the closer. I love “How Can I Keep From Singing?” for the closer. I love the refrain: “No storm can shake my abiding love. Since love is Lord of heaven and earth, how can I keep from singing?”

Amen. (Peter Father Peter J. Daly is a regular columnist for Catholic News Service.)
The Sunday Readings

Sunday, July 28, 2001

• Kings 3:5-7, 12-14 (Responsorial Psalm)
• Romans 8:26-30
• Matthew 13:44-52

The First Book of Kings provides this weekend with its first biblical reading. Unified Israel only had three kings, Saul, David and Solomon. Of these three, the latter two were held in the highest esteem. David was the king whom God chose. He was more than a ruler or political figure. He was God’s most special instrument in the holy task of bringing the people to God and God to the people. David’s commission passed on to his son and successor, Solomon. However, Solomon’s glory was not simply a byproduct of his serving in his father’s stead. Rather, Solomon created a great legacy for himself. He led Israel to heights it never regained after his reign and the country’s division and decline. King Solomon’s reputation was of being the wisest of persons. He was the wisest of rulers.

This extraordinary wisdom did not come to him coincidentally or spontaneously. It was God’s generous gift to the king. Wisdom is from God, never from created human beings.

The key to acquiring wisdom, to receiving wisdom from God, is prayer. David knew this. Solomon recognized his human inadequacy. He recognized God as the source of all wisdom, and humbly he asked God for wisdom. God graciously met Solomon’s request.

St. Paul’s Epistle to the Romans is the source of the second reading.

Salvation is neither accidental nor earned. Rather, it is God’s gift. However, this is not to restrict the rewards of salvation. God wills that all people be saved. Salvation is to be united with God.

My Journey to God

Blind

O’ Lord, today I saw an awful sight, A young boy with his face in his hands and his body clinched tight. Why, Lord, was this boy sitting all alone? Too young to face the world, was he? Why, Lord, was this boy sitting all alone? Too young to face the world, was he? Lord, I ask you, Why is this child so deeply troubled? He should be laughing and playing, yet he sat there still huddled! His clothes were not the best and his shoes he was not wearing. O’ God, how much weight is this child actually bearing? How can this be, Lord? How can no one give a damn? Are we all that selfish? Can’t someone lend a hand? “Someone,” the Lord answered, “that’s a funny word, too. “Does it not mean anyone … including you?”

But Lord, me? What could I possibly do? With my time so divided, a day I hardly get through! I try to please you, Lord, each and every day. Though my life is so busy, I even find time to pray! Lord, you know that I love you and prepare for you each day. But I have no time to help children—like the one I saw today! The Lord replied, “You say that you love me and always try, But the answer you so longed for was right in your eye!” I do not understand, Lord. What do you want me to do? If you were here today, surely I would have seen! The Lord, smiling again, said, “How blind you can be!” “The child you have so neglected … was me!”

By Greg Huhler

(Q Greg Huhler is a member of Our Lady of Perpetual Help Parish in New Albany.)

God loves us all and wants to be in union with all people. Paul realized that people place themselves in this divine plan of salvation by giving totally to God. Discipleship is neither occasional nor shallow. It is constant, and it is absolute. For the last reading, the Church presents this weekend the Gospel of Matthew. The reading contains three parables, each unique to Matthew’s Gospel. None appears in either of the Synoptics, which share so much with Matthew. The three parables are a merchant who searches for fine pearls, a dragon cast into the sea, and a householder who brings from the storeroom both the old and the new. The meaning of these parables comes only after reflection. In the end, the message is clear. The person who forsakes everything, who sells everything, to own the most precious pearl is the person to be imitated.

God’s gift of salvation is the pearl of great price. Joy comes only to the person who puts everything aside in order to possess this wondrous pearl.

Reflection

The Church invites us to be one with the Lord. It calls us to discipleship. Most importantly, it summons us to eternal life and joy. The message begins with the first reading from the First Book of Kings. As was Solomon, who was the greatest and wisest of kings, we are limited. We will never know the answer to every question, regardless of our intelligence or learning. If we wish to be wise, we must obtain wisdom from God.

God alone is wise, for God alone is truth. God is the Creator. God is the source of order and continuity. This divine wisdom is not beyond us. God will give us wisdom if we ask for it. But we must recognize it ourselves. This recognition is broader than the mere wish to be wise. Rather, it is the recognition that life, joy and hope, justice and peace, only proceed from God. Disciples of Jesus join the Lord in redeeming the world.

The result of true wisdom, founded on the wisdom that comes from humility, is that we realize being with God is the greatest of treasures. It is the most price-less pearl, worth every sacrifice we make to possess it. †

In your recent column about Catholics returning to the practice of their faith, I’m surprised you did not mention the excellent program Landings, which is designed to help parishes assist Catholics who have been “out of the Church,” or not practicing.

Our parish began to use it some time ago, and it is the best we’ve seen. The six-hour to eight-hour training program for parishioners who will work with those returning is easy to use and truly helpful. You would do a big service by informing your readers about it. (North Carolina)

I am grateful for the information about this program, which I have now learned is a thoughtfully, well-constructed instrument to welcome returning Catholics. Landings, a Paulist Ministry of Reconciliation, is in use in more than 85 dioceses and archdioceses, and in dozens of parishes.

Printed information, and a short video showing how the program runs, is available from Landings International, 5 Park St., Boston, MA 02108-4897. You can learn more on their Web site at landings-international.org.

Q With all the current stories and comments about sexual abuse, why don’t we read that clergy were married when the Church was formed, including the first pope, St. Peter? Who put the celibacy rule in force? Why? Even the Church doesn’t talk about it much today. Why not? (Illinois)

A It seems to me there’s much discussion about celibacy these days. That we don’t hear more is probably due to the fact that we still do not know a great deal about the connections, if any, between clerical celibacy and the sexual dysfunctions in the news these days.

As time goes on, I believe, the Church (and others) will examine that question with increasing depth and intensity.

The combination of social, spiritual, psychological, economic reasons that contributed to the establishment of a celibate clergy are too much complex to discuss here.

Very briefly, it’s true that married clergy were common in the early Church. The first general law in the Western Church obliging clergy to a celibate life appeared in the latter part of the fourth century, especially in the time of Pope Damasus (366-384), and with local Church councils in Africa and Europe.

Damasus married a “700” years of marriage to priests, deacons and bishops was unlawful in the Western Church. The movement toward clerical celibacy culminated for the universal Church in the 12th century at the First and Second Lateran Councils, when clergy marriages were declared not only illicit (unlawful) but invalid.

Much later, at the Council of Trent in 1563, the law of clerical celibacy was reaffirmed.

The Church, against enormous opposition, the council declared that priestly celibacy was a Church law, not a divine law. This means that the Church could change its legislation concerning celibacy.

The Church did this, in fact, for deacons at Vatican Council II when it re-instituted a married permanent diaconate.

Also, as most Catholics know, we have in the Latin Church today many married converts from other Christian faiths who now serve as ordained parish priests in the United States and Europe.

As I said, for a variety of reasons it’s nearly inevitable that extensive analysis of the celibacy tradition awaits us in the near future. †

Faith Alive! page will resume in September

The Faith Alive! page, syndicated by Catholic News Service, will return to The Criterion in September.

Eight years ago, the religious education feature takes a “summer vacation” from mid-July until after Labor Day. †
The streets are filled with people on the move by foot and bicycle. Some are carrying large loads. The women carry on their heads firewood or the results of their day’s purchases at market. Men pedal bikes they use to cart everything from a bed to sacks stuffed with charcoal, ground nuts or cassava plants. We admire their determination and their endurance amidst so many hardships.

We arrive at the Christus Center, where Meyer lives and works, about 9:30 p.m. and are warmly greeted by the few remaining staff members who are still present on the grounds. With gratitude to God, we sit down to supper and consider all that we have seen.

In the following days, we are guests of honor at a welcome feast unlike anything we have experienced at home. Here there are songs to welcome us to Arua, skits to entertain us, introductions and finally presents given to all the guests. Out of their poverty they have blessed us with their kindness and hospitality.

We visit three primary schools. Students begin a cadenced clapping as we enter classrooms. Some sing a song for us, others proceed with their classroom instruction so we can see how it is done in crowded classrooms with no resources, books or adequate seating, and still others take the opportunity to ask us a question.

One fourth-grade student raises his hand and asks, “In your country, do you have a good life?” Without hesitating, I respond, “Yes, a very good life!”

Later, I regret that I did not think to ask him what he thought a good life was. Because here with more than 100 children in a classroom and sometimes more than 240, we meet smiling, well-disciplined children eager to learn and always hopeful that life will be good and opportunities will grow.

Despite a poverty that touches everything imaginable, these children and the adults we meet have an enviable joy and happiness that radiates from their spirits to touch our hearts and make us smile right along with them.

(Father James M. Farrell is pastor of St. Barnabas Parish in Indianapolis.)

Both women said he would be missed. Likewise, Father Ripperger said he will miss them. He sees, in his years as a priest, a great blessing to have been able to serve so many people in both good times and bad.

“We are forever friends,” he said of them, “and I will miss them.”

Father Ripperger doesn’t just consider his friendship with these people a nicety, but rather, an essential element of being a good priest.

“The people have made the priesthood for me,” he said. “I think to be in the diocesan priesthood you have to be people-oriented.”

Recently, his parishioners in Napoleon, Millhouseen and Jennings County threw him a surprise going away party—and were amazed that they were able to keep the secret and pleased at his excitement.

“About 100 people were there,” Schutte said. She hopes to keep in touch with the priest, who always corrected her English when she wrote the church bulletin and joked about giving her an English degree.

Though still getting settled into his new residence in Florida, just north of Tampa, Father Ripperger said he hopes that he can periodically “return to Indiana … for some of the summer months.”

He said that he wants to visit friends—those people he spent a lifetime ministering to. He only had two messages that he wanted conveyed to those people; two things that sum up his thoughts, and that is to let them know they were a constant inspiration spiritually and he thanks them all.

Above, the second-grade classroom at Ruva Primary School is just a short distance from the Christus Center, which the pilgrims from the Archdiocese of Indianapolis visited on July 2.

One teacher, without an aide, teaches 245 students in this classroom.

Above, lay missionary Sherry Meyer of Indianapolis has worked in Uganda since 1991.

**PRIEST**

Among those in his family of eight children are two brothers who are also priests for the archdiocese: Father Harold Ripperger, pastor of St. Mary Parish in Lanesville, and retired Father Edward Ripperger. Since his ordination, Father Ripperger has ministered across the archdiocese in Bloomington, Greenwood, Jeffersonville, Tell City, Cambridge and Troy.

His first assignment was as an associate pastor at SS. Peter and Paul Cathedral in Indianapolis and a part-time instructor at the old Cathedral High School. It was there, he said, while working with several other older priests, that he received the other part of his “training” for the priesthood: real-life experience.

His most recent assignment was as pastor of St. Maurice Parish in Napoleon and sacramental minister to Immaculate Conception Parish in Millhouseen and St. Denis Parish in Jennings County.

He arrived in 1995 and was the first pastor at St. Maurice in 18 years. He has since left a noticeable mark on all three parishes.

“Tbank you to all the parishioners, but especially to those who are a constant inspiration spiritually and they have always enjoyed his homilies.”
Sarah Kay Peter and Richard Neal “Rick” Kleaving were married on April 6 at St. Paul Church in Tell City. Father Daniel Stauble, pastor of St. Malachi Parish in Brownsburg and a family friend, presided at the nuptial Mass. The bride is the daughter of Richard and Nellie Peter of Tell City. The groom is the son of Hubert and Alice Kleaving, also of Tell City. The flower girl, Emily Davis (at right), is the groom’s niece.

Photos courtesy of Thompson Photography
Newly married couples need support, guidance

By Brandon A. Evans

A lot of attention is given to engaged couples through Church-sponsored marriage preparation programs, but some people feel there isn’t enough Church support and guidance when newlyweds encounter problems.

“Our marriage preparation in the Church is fantastic,” said John Thompson, coordinator of family ministry at St. Augustine Parish in Jeffersonville.

David Bethuram, executive director of the archdiocesan Office for Youth and Family Ministries, agreed that the Church offers good marriage preparation programs on the diocesan and parish levels.

Engaged couples can attend various classes and workshops, such as the one-day archdiocesan Pre Cana Program or the Tobit Weekend, both held at Fatima Retreat House in Indianapolis.

Nevertheless, Thompson said, no matter how much couples prepare themselves for all that marriage brings, they may still be flustered when it becomes a reality.

Bethuram said a recent marriage study called “Time, Sex and Money,” done by Creighton University in Omaha, Neb., identified some of the relationship issues that couples struggle with, which happen to be those cited in the title.

That study, which used results from the PROCCUS test data base representing 457 couples, found that “couples that were engaged and then married … had said that after about the third or fifth year they began to need more [marriage] enrichment.” Bethuram said.

“Sometimes,” he said, “in our society, couples may need support because ‘children have come, their finances are different, they might have moved [or] they might have changed careers two or three times.’”

The Creighton University study also found that young married couples often turn to their parents, and sometimes to their siblings, when they have marital problems.

Bethuram said turning to parents or family members for support is good, but “it also shows that they don’t feel real comfortable coming to the Church” for help with problems.

Still, many couples surveyed said they would attend Church-sponsored seminars if they were personally invited. Such programs will likely be initiated at the parish level.

Thompson said he is trying to start a parish program to meet the needs of newly married couples, but the response has not been favorable.

“It’s frustrating,” Thompson said. “They see the importance of it, but don’t have the time to attend Church programs.

He has tried to publicize an eight-week Scripture-based program for newly married couples without success.

St. Augustine Parish has helped 20 to 30 couples with a marriage enrichment program offered for all married couples over the past five years.

Thompson said a personal invitation is important, and he is working on ways to involve couples in marriage enrichment programming.

Currently, he said, newlyweds in the parish are contacted by sponsor couples about six months after their wedding to make sure their married life is going well.

Bethuram said newly married couples need to spend time with other newlyweds.

“Sometimes,” he said, “in our society, couples become very isolated.”

Newlyweds need to realize that “some of the issues they’re facing may be rather natural,” he said, and often happen to couples in the first years of marriage.

“They may not know ways of being able to handle [an issue],” Bethuram said. “So if they’re able to discuss that with a group of others as peers going through the same things, and finding other options on how to handle either their problems or their issues, then I think it lessens their anxiety about how their relationship is going.”

He said couples connected to their faith and parish community tend to have stronger marriages.

Transitions in life seem to be at the root of marriage difficulties for many couples, Bethuram said, citing the challenges of adjusting to each other, adjusting to new family members and friends, and balancing careers and family life.

“The new couple’s first task is to dedicate themselves to one another over and above all other commitments,” Bethuram said. “When the two individuals enter marriage, both must make an emotional shift from ‘I’ to ‘we.’”

The second part of the transition is what he called relationship realignment.

“New relationships between the new couple and parents, grandparents, siblings and other family members must be negotiated,” he said. “The health of the marital bond depends upon the quality of extended family connections.”

If relatives support marriage, he said, the couple feels more supported.

Husbands and wives also should connect with their spouse’s friends and develop mutual friendships.

“Individuals generally marry during the same phase of life when they are choosing a career and settling into work,” Bethuram said. For this reason, they should agree on common goals and balance work time with time for each other.

But these practical needs have to be matched and balanced by the spiritual needs of a couple, Bethuram said, and the parish is the perfect place to find this balance.

Couples are also searching for more meaning in life, he said. “I love that, because that’s the sort of thing we certainly can provide [in the Church], and others can’t.†

†

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Antolik-Cravens
Christine Antolik and Matthew R. Cravens will be married on Oct. 26 at St. Agnes Church in Nashville. The bride is the daughter of George and Janice Antolik. The groom is the son of Steve and Betty Cravens.

Baehl-Bedel
Marlena Jean Baehl and Kurt Robert Bedel will be married on Oct. 5 at St. Clement Church in Boonville, Ind. The bride is the daughter of Albert and Marilyn Baehl. The groom is the son of Robert and Janet L. Bedel.

Burton-Becker
Elizabeth Anne Burton and Joseph Cyril Becker were married on July 13 at St. Luke Church in Indianapolis. The bride is the daughter of Gerry and Carolyn Burton. The groom is the son of Gordon and Janis Becker.

Clements-Ochall
Jennifer Michele Clements and Mark Thomas Ochall will be married on Sept. 21 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Jim and Anna Clements. The groom is the son of Mark and Deb Ochall.

Connell-McCoy
Elizabeth Margaret Connel and Dwayne Lewis McCoy will be married on Aug. 24 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. The bride is the daughter of Larry and Pam Connel. The groom is the son of Bob and Darlene McCoy.

Del Vechio-Lindberg
Jennifer I. Del Vechio and Gary W. Lindberg will be married on Nov. 23 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Jeanette Del Vechio. The groom is the son of Howard and Lois Lindberg.

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Humpert-Schwering
Lisa Ann Humpert and Andy Joseph Schwering will be married on Oct. 26 at St. Mary Church in Greensburg. The bride is the daughter of John and Linda Humpert. The groom is the son of Dennis and Janet Schwering.

Koetter-Pennington
Amy Renee Koetter and Seth Patrick Pennington will be married on Oct. 5 at St. John the Baptist Church in Crown Point, Ind. The bride is the daughter of Randall and Sandra "Sis" Koetter. The groom is the son of Steven and Paula Pennington.

Lieb-Culp
Elizabeth Ann Lieb and Eric David Culp will be married on Dec. 28 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of David and Gloria Lieb. The groom is the son of Lawrence and Loretta Culp.

McClellan-Schubert
Julie Suzanne McClellan and David John Schubert were married on June 29 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Jim and Susan McCauley and the late David Lee McClellan. The groom is the son of Leo and Nancy Schubert.

McVey-Carroll
Dannielle Lee McVey and David Patrick Carroll will be married on Oct. 5 at St. Mathias Church in Crown Point, Ind. The bride is the daughter of Thomas and Deborah McVey. The groom is the son of John and Karen Carroll.

Milligan-Madden
Theresa Marle Milligan and Jonathan F. Madden will be married on Nov. 16 at St. Etheldreda Church in London, England. The bride is the daughter of Edward and Jo Ann (Gallagher) Milligan. The groom is the son of Francis and Veronica Madden.
**Wedding Announcements**

**Morgan-Beaupre**
Lori Elizabeth Morgan and Patrick Joseph Beaupre were married on July 6 at Good Shepherd Church in Indianapolis. The bride is the daughter of Michael and Jana Morgan. The groom is the son of Joseph and Carol Beaupre.

**Nooner-Groan**
Sara Denise Noonan and Christopher Eugene Groan will be married on Dec. 14 at Ascension Church in Louisville, Ky. The bride is the daughter of George and Deanie Noonan. The groom is the son of John and Donna Groan.

**Nester-Johnson**
Kelly Marie Nester and Jeremy Robert Johnson will be married on Aug. 24 at St. Pius X Church in Indianapolis. The bride is the daughter of Donald and Elizabeth Nester. The groom is the son of Michael E. Johnson Sr. and Susie Poindexter.

**Park-Farley**
Kristen Higgens Park and Justin Michael Farley will be married on Aug. 3 at St. John Church in Old Saybrook, Conn. The bride is the daughter of Charles and Betsy Park. The groom is the son of James and Phyllis Farley.

**Parker-Raab**
Melinda K. Parker and Charles P. Raab were married on July 20 at St. Mary Church in Greensburg. The bride is the daughter of Tom and Rose Parker. The groom is the son of Linda Raab.

**Tebbe-Schwerling**
Beth Ann Tebbe and Andrew James Schwerling will be married on Sept. 7 at St. Mary Church in Greensburg. The bride is the daughter of James and Irene Tebbe. The groom is the son of Raymond and Donna Schwerling.

**Walsh-O’Gara**
Elizabeth Jeanne Walsh and Thomas Francis O’Gara will be married on Nov. 23 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Patrick and Maria Walsh. The groom is the son of Thomas J. and Jeanne O’Gara.

**Walshenweber-Stenger**
Amanda Sue Wullenweber and Jon David Stenger were married on July 13 at St. Joseph Church in St. Leon. The bride is the daughter of Gerald Wullenweber and Marlene Wullenweber. The groom is the son of Al and Deborah Stenger.

**Wesell-Hopkins**
Dawn Marie Wesel and Karl Thomas Hopkins will be married on Dec. 28 at St. Jude Church in Indianapolis. The bride is the daughter of Robert and Mary Lou Wesel. The groom is the son of Bill and Paty Golden.

**Williams-Golden**
Brigid Kathleen Williams and Thomas Courtenay Golden were married on April 13 at SS. Francis and Clare Church in Greenwood. The bride is the daughter of Ken and Hannah Williams. The groom is the son of Bill and Paty Golden.

**Wullenweber-Stenger**
Amanda Sue Wullenweber and Jon David Stenger were married on July 13 at St. Joseph Church in St. Leon. The bride is the daughter of Gerald Wullenweber and Marlene Wullenweber. The groom is the son of Al and Deborah Stenger.

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Church requires marriage preparation course

By Mary Ann Wyand

Engaged couples planning to marry in the Catholic Church need to participate in some form of marriage preparation program on the parish or diocesan level.

“A lot of parishes offer sponsor couple programs,” said Marilyn Hess, assistant director of the archdiocesan Office for Youth and Family Ministries. “Some parishes have daylong programs. We encourage marriage preparation at the parish level as well as participation in the archdiocesan Pre Cana Program or the Tobit Weekend.”

Both marriage preparation programs are held at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The Pre Cana Program is a one-day session, and costs $30 per couple. The fee includes a Perspectives on Marriage workbook, other materials and lunch.

Pre Cana classes are offered once a month, except during December, from 1:45 p.m. to 6 p.m. The Office for Youth and Family Ministries is accepting registrations for the Sept. 15, Oct. 27 and Nov. 17 sessions.

The Tobit program begins on Friday evening and ends at noon on Sunday. The weekend costs $250 per couple for the program, meals and overnight accommodations. This fall, Tobit Weekends are scheduled on Sept. 13-15, Oct. 25-27 and Nov. 29-Dec. 1.

“The Pre Cana Program is an archdiocesan program intended to be an initial training for engaged couples, but not necessarily the only training,” Hess said. “Couples are encouraged to attend the Pre Cana Program as a first step in marriage preparation.”

Pre Cana programming is presented by married couples, who are volunteers, as well as a priest and other professionals, Hess said. Presentations address “Family of Origin Theory,” “Communication Styles,” “Christian Marriage” and “Natural Family Planning.”

Hess said couples have opportunities to interact throughout the day.

“The parish sponsor couple program and the Tobit Weekend both build on the Pre Cana Program,” Hess said. “The archdiocese encourages engaged couples to participate in those programs, too.”

Couples generally participate in the Pre Cana Program because it is a requirement for marriage in the Church, she said, “but the evaluation forms tell us that most couples are glad they did come because they enjoyed the program and got a lot out of it. They learned a lot about each other.”

(For more information about the archdiocesan Pre Cana Program or to register for the program, call the archdiocesan Office for Youth and Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596. For more information about the Tobit Weekend or to register for the program, call Fatima Retreat House at 317-545-7881.)

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Natural Family Planning honors sanctity of life

By Monica Siefker

It was a Thursday evening, and my family and I had just settled down to enjoy ice cream and a television pro-
gram when suddenly the lights and TV went off. We sat in darkness for a few moments, expecting the electricity to return within a matter of minutes. But it didn't.

When my husband, Dale, finally located a flashlight, the children began walking around the house guided by this lit-
tle beam of light, delighting in this simple misfortune. They made due, but I kept murmuring under my breath about why it was taking the electric company so long to get the power back on. (It was restored 30 minutes later.)

The next morning, I began to reflect on the night before and how I had responded to this little inconvenience. I was disappointed that I hadn't taken the time to thank God for the gift of electricity and to pray for the people working to get the power turned back on.

I realized just how much I take God's gifts for granted and, instead of being grateful for them, become agitated when they are taken away because I feel like they are "owed" to me and I have a right to have them. I apologized right then to God and asked him to give me a more grateful heart, even when it comes to the little things in life.

So what does this story have to do with Natural Family Planning and human sexuality? Everything!

In our culture, we so often take the gift of human sexual-
ity and believe that we should be able to "use it" and "have it" anytime we want. We forget it is a gift from God that must be revered and respected according to his laws and plans.

And we fail to take an honest look at Natural Family Planning, a gift far too often misunderstood and over-
looked in our quest for better marriages and spirituality.

That's why the U.S. Conference of Catholic Bishops designated the week of July 21-27 as Natural National Family Planning Week. The theme is "Capture the Romance! Natural Family Planning—A Call to Celebrate and Reverence God's Vision of Human Sexuality."

This week was chosen to highlight the anniversary of the papal encyclical Humanae Vitae on July 25 as well as the feasts of SS. Joachim and Anne.

Planning available today; to raise awareness of the positive message of Church teachings on human sexuality, conjugal love, responsible parenthood, marriage and family life; and to encourage all married couples to embrace the call to chastity and thus serve as role models to our youth.

Embracing the Church's teaching on sexuality, which prohibits birth control and sterilization, is one of the many coun-
tercultural things a couple can do in today's society.

I believe the biggest reason why my husband and I failed to see the truth in the beatification of our marriage was that we failed to see the Church, and the Holy Fathers, as gifts from God, established by Jesus Christ to help guide us and show us the path to true freedom and peace here on earth.

When we stopped looking at the Church as an institu-
tion that was trying to repress and stymie us, and instead started viewing her as a gift given to us by Jesus, whose sole purpose is to instruct, discipline and love us through her oftentimes difficult exhortations, we began to accept her teachings and interpretations of the Divine Law as coming from God for our own benefit and protection.

But people often think they know everything there is to know about human sexuality, and that it just makes sense to allow contraception and birth control.

I love to read the account of the Full of Man in Chapter 3 of the Book of Genesis because it makes me keenly aware of the many times I fail to see just how much God loves me and all mankind. I firmly believe this is why Adam and Eve slipped—because they failed to grasp the immense unconditional love that the Father had for them.

Notice the question that Satan posed to them, "Did God really tell you not to eat from any of the trees in the gar-
den?" He made it a direct point not to say, "Did God really tell you not to eat from just that one tree in the mid-
dle of the garden?"

By phrasing it so that God appeared to be an irrational being trying to take control over their lives by not allow-
ing them to have anything they wanted, Satan got our first parents to begin "doubting" God's love for them and ques-
tioning why he would impose such a "silly" rule.

Instead of completely trusting in God and assuming his rules were good and necessary, defined only out of love for us, they are tricked into thinking God has ulterior motives and doesn't really love them as much as he says he does. After all, why would he impose such seemingly frivoulous rules if he didn't? And what was really wrong with eating the fruit from that one tree anyway?

How often do we think the same way, not only about God but also about his Church and the bishops and priests he has called to minister and guide us?

My husband and I had to admit this week that we did not know everything there was to know about sexuality. We knew the physical components, but lacked the reverence, awe and spiritual depth that God created along with this gift of sexuality.

After we finally took a Natural Family Planning course, our marriage was never the same. At first, we still didn't fully understand why NFP was any different than contracep-
tion because they both had the same outcome of trying to avoid a pregnancy. But despite our misgivings and the strug-
gle with learning a new lifestyle, we persevered and we honestly received a glimpse of heaven.

When unfortunate things happen in life, we are often told by spiritual directors that we will see and understand why this happened someday when we can gain a new perspec-
tive. The same is true for embracing the Church's teaching on human sexuality. We start off by not understanding why the Church teaches such a hard truth, but with a lot of reason-
ning or persuasion can convict us of the grave difference between using NFP and birth control.

But God only wants our obedience. Once we give this to him, just as he would have liked obedience from Adam and Eve, he is more than happy to show us the reasons. And once with a large part of our "self" removed, we can see with the eyes of God and know what is good and what is bad. And let me tell you from experience, it is an awesome feeling and manifestation of God's love.

There are many myths about Natural Family Planning, and these keep many couples from trying NFP:

One common misconception is that couples using NFP are less sexually active than the average American couple because so much abstinence is required.

I don't want to leave the impression that following the Church's teaching regarding sexuality has been a cake-
walk and that I always joyfully embrace the struggles and challenges that come with this lifestyle. It can become quite difficult at times, like when our wedding anniversary comes up and we see that I am in the fertile time of my cycle. If the Lord is not calling us to have another child just like when the electricity goes off, it becomes an opportunity to be grateful for the gift God has given to us, and to be patient and wait for its return.

Despite all of the minor inconveniences—and they are really minor when put into their proper perspective—Natural Family Planning has given our marriage an abun-
dance of grace and has done more to teach us self-disci-
pline, restraint, humility and acceptance of the cross than anything else could ever have done for us.

It's my prayer that, during this week of celebration, married and engaged couples everywhere will embrace the challenge and message of our bishops to "Capture the Romance and sensibility that God has given to each of us...and then, we must abstain on that day. We cannot turn to con-
trescription because of this inconvenience.

Just like with the electrical power, it becomes an opportunity to be grateful for the gift God has given to us, and to be patient and wait for its return.

In the sacrament of mar-
rage, the couple "gives themselves definitively and totally to one another," the "Catechism of the Catholic Church explains (#2364)." They are no longer two; from now on they form one flesh," the catechism notes. "The covenant they freely and affectionately enter is that the spouses the obligation to preserve it as unique and unpartitioned. It is therefore God who has joined together, let no man put them asunder."

"Fidelity expresses con-
tinuity in keeping one's promise," the Catechism explains (#2365). "God is faithful. The Sacrament of Matrimony enables man and woman to enter into Christ's fidelity for his Church. Through it, they bear witness to this mystery before the world."
Brother manifests love of art through sculpture, education

WASHINGTON (CNS)—Christian Brother Joseph McNally, missionary and artist, culled his inspiration from the principal Christian mysteries, his subjects from universal symbolism, and his materials, quite often, from swamps and bogs.

Many works by Brother Joseph, 79, a native of Ireland and naturalized Singaporean citizen, were to be on display throughout the Washington area through August.

“I regard myself, as we all are, as the human instrument of God,” Brother Joseph said in an interview with Catholic News Service. “I am particularly interested in God the creator and his creative spirit, which has caused the whole world to have the kind of beauty it has. Therefore, I look for ways in which I can express the idea of creation.”

His exhibited sculptures were of two sorts: “resurrected” wood and welded bronze.

The former are studies in the natural formations and derivations of trees’ natural growth. Brother Joseph takes large pieces he finds, much of it ancient and all of it uniquely shaped, and cuts, smooths and polishes it. Working until the wood’s natural shape suggests a subject, often an abstraction, to him.

The end result is gently and fluidly curving wood so glossy it shines like buffed stone. Often with glittering minerals affixed, coffee-brown oak with purple amethyst streams running down it and golden-brown yew wood, his favorite material, with rock crystal embellishments, along with every combination in between.

By comparison, the bronze pieces are in general larger and rougher in texture; single, albeit thick, threads that snake around themselves into Chinese pictographic characters.

Brother Joseph said he searches out the most sculptural characters, then renders them into three dimensions.

“For me,” he wrote in an exhibit catalogue of one of his exhibits, “the beauty of the Chinese character is primary; the literal meaning is secondary. I am not a calligrapher. I just admire the Chinese sense of beauty.”

“I move into Asian culture quite easily,” he explained in the interview, “because I know that basically we are the same people as those in northern India originally. We have the same descendants [early Celtic tribes that roamed middle Europe]. When I compare the numerals in Irish, for instance, with the numerals in Hindi, they’re practically identical. Many of the common names—fire, water, air—are all the same, related through their descent from Sanskrit.”

This universalist approach pervades much of his work. Many pieces are adorned with a simple spiral, a symbol used by numerous cultures, including the Celts, according to Brother Joseph. The spiral often represents potential and omnipotence because “it has a very small beginning, like a snail shell or a sea shell,” he said. “You’ll notice how it starts off very small—and then gradually evolves until it goes off into infinity!”

The concept of shared meaning and roots also comes through in his subjects.

“The tree of life is a universal symbol,” said Brother Joseph, who has done several sculptures incorporating the form of trees. “That’s why the writers of the Bible used it... all cultures use the tree as a symbol of life or as a symbol of good and evil.”

For Brother Joseph, wood also represents the primary mysteries of Christianity and serves as a link to the past.

“I get [from the bog] such wonderful examples of the work of the Spirit,” he said, “in the growth of the tree, the death of the tree and then—my attempt—resurrection of the tree in a new form, which would be the three central mysteries of Christianity.”

He gathers materials, mainly from the Irish bog and the swamps of Sarawak in East Malaysia, using two general rules of thumb: the older the wood, the better; and using found pieces instead of cutting anew. “That’s very important to me,” he said.

“Materials dry out in the bog,” he said. “Some wood will rot completely. Some are able to stand up to it. The deeper they are in the bog, the more likely they are to stand up to it because of the lack of oxygen. I look for that kind of wood, which is... older than Abraham. I had some carbon-dated, just to make sure.”

But for all his natural talents, sculpture is neither Brother Joseph’s primary focus, nor his original venture into the arts.

“Sculpture came a bit later in my life,” he said. After getting his art degree from the Irish National College in Dublin, Ireland, Brother Joseph said he painted for about 20 years, before the time came to “upgrade” himself.

At Columbia University in New York, he earned a doctorate in education.

“I volunteered to be trained as a person to teach in Singapore [in 1939],” he said. “I remember the day very well, the day of my conversion to a missionary. It was quite a sacrifice for me at the time, because, as a great lover of the Irish language and Irish poetry, I knew there would be no use for that in Singapore. That was a sacrifice, though not much of one, looking back.”

He retired from teaching in 1983 at age 60, then invested his energies in founding the La Salle-StA School of the Arts in his adopted home of Singapore.

“I couldn’t get qualified teachers of the arts in Singapore,” said Brother Joseph, who was the school’s president until he retired from the post in 1997. “And I said to myself, ‘If the government won’t do it, I’ll do it myself.’”

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Left, this carved meerkat by Christian Brother Joseph McNally is on display in a garden at the Embassy of Singapore in Washington. It is made of yew wood, more than 3,000 years old, that he found in a bog in Ireland.

Above, Christian Brother Joseph McNally is dwarfed by one of his creations at the Embassy of Singapore in Washington on July 15. The missionary and artist culled his inspiration from the Christian mysteries, his subjects from universal symbolism, and his materials from swamps and bogs.

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The Active List

The Criterion; Notices must be in our office by 10 a.m. Monday the week prior to publication. The Criterion: The Active List; 2400 N. Meridian St. (hand delivery); P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mirklein@archindy.org (e-mail).

July 15-Aug 19
Archdiocese of Indianapolis Catholic Center, 1400 N. Meridian St., Indianapolis. Divorce and Beyond Program, 7:30-9:30 p.m. Registration: 317-236-1593 or 1-800-382-9836, ext. 1596.

July 26
Marion County College, Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal, prayer meeting, 7:30-8 p.m. Information: 317-927-4900.

July 27
St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clerksville. Parish picnic, Fri. 5-7 p.m.-midnight, Sat. 2 p.m.-midnight, church Summer festival, Sun. 3 p.m.-8 p.m. Information: 812-282-2200.

July 27
St. Mary’s Parish, 317 N. New Jersey St., Indianapolis. Garage sale, Sat. 7 a.m.-2 p.m. Information: 317-637-3983.

July 27-28
St. Martin Parish, 3404 Yorkridge Road, Yorkville. Parish picnic, Sat. 5-11 a.m. (EDT) prime rib, $12 adults, $5 children. Sun. 11:30 a.m.-5:30 p.m. (EDT) chicken dinner, $8 adults, $4 children. Sun. 11:30 a.m.-7 p.m. (EDT) picnic, 812-436-7009.

July 28
Mary’s King Village Skenon-shalt, Revville (located on 925 South, 8 miles east of 431 South, 12 miles south of Vincennes). “Helping Mary’s Plan for Worldwide Moral and Spiritual Renewal,” 2:30 p.m.-5:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail sburwinkel@st-elizabeth.org.

July 28
St. Augustine Parish, 18020 Lafayette St. Leopold. Parish picnic, 10 a.m.-6 p.m., chicken dinner, games, quilts. Information: 317-843-5143.

July 29
Holy Rosary Church, 520 Stevens St., Indianapolis. Spirituality in the Summer, Mass, 5 p.m, religious video, “Night of the Prophet—Padre Pio,” 6:15 p.m. Information: 317-236-1521.

July 31-Aug 3
St. Elizabeth Ann Seton Church, 10655 Harrison Road, Carmel (Lafayette Diocese). Scared Perpetual Help, Mass with food, Wed.-Fri. 6-11 p.m. Sat. noon-5 p.m. Kids’ take-out style food, food, music, 9 p.m. fireworkers. Information: 317-846-3850.

August 1
Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. Open registration night for 2002-2003 school year, 7:30-9 p.m. Information: 317-924-4333.

August 2
St. Luke Church, 7355 Holliday Dr., Brownsburg. Indianapolis Catholic Charismatic Renewal, healing service, teaching, 7 p.m., followed by praise, worship and Mass. Information: 317-927-6900.

August 3
St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. Rosary, 7:30 p.m.

August 3-9

August 8
Harman Hall, Holy Name Parish, 317 Ave. S. Buckeye Dr., Indianapolis. Artswe Gr boobs, 7 p.m.-11 p.m. Information: 317-984-5555.

August 9-11
Fatima Retreat House, 5353 E. 56th St., Indianapolis, Prescription Conference, $30 per couple. Information: 317-236-1596 or 800-382-9836, ext. 1596.

August 9-4

August 11
St. Mary Parish, 2500 St. Mary’s Dr., Lafayette. Holy Name Parish, 2605 St. Joe Rd., Indianapolis. Catholic Social Services program, Mass in Vietnamese, 7 a.m.-5:30 p.m. Information: 317-357-3546.

August 15
St. Gabriel Church, 6000 W. 54th St., Indianapolis. Parish picnic, 4-11 p.m. Information: 317-271-8016.

August 16-20
Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., Greenwood Rosary and Chaplet of Divine Mercy, 7 p.m. Information: 317-842-9550.

August 18

August 21-22
St. Rita Church, 1735 Dr. Andrew J. Brown Ave., Indianapolis. Marian Mass in Vietnamese, 2 p.m. Information: 812-952-5500.

August 22-28
Chicagoland Catholic Center, 335 W. 31st St. (behind St. Michael Church) Summer festival, 4-11 p.m. Information: 317-784-0687.

August 23-25
St. Louis Church, 7755 Holliday Dr., Indianapolis. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5500.

August 27
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Adult Survivors of Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

August 28-30
Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. Marian prayer group, 9 a.m. Information: 317-253-1678.

August 28-30
Cordufa House of Prayer, 3650 E. 46th St., Indianapolis. Parish silent prayer group, 7 p.m. Information: 317-543-0154.

October 5

October 10
FATIMA KNIGHTS OF COLUMBUS, 3040 N. Post Road, Indianapolis. Eucharist, 7 p.m. Information: 317-636-8416.

October 10-11
Sacred Heart of Jesus Parish, Parooh Hall, 1125 S. Meridian St., Indianapolis. Adult religious education, 7:30 p.m. Information: 317-638-5551.

October 16
St. Luke Church, 7755 Holliday Dr., Indianapolis. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5500.

October 16
St. Gabriel Church, 6000 W. 54th St., Indianapolis. Adoration of the Blessed Sacrament, Mon., 7 a.m.-5:30 p.m. Information: 317-357-3546.

October 18-20
Our Lady of Good Counsel Church, 335 S. Meridian St., Greenwood Rosary and Chaplet of Divine Mercy, 7 p.m. Information: 317-842-9550.

October 20
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Marian prayer group, 9 a.m. Information: 317-253-1678.

October 21, 22 & 23
 Holy Name Parish, 5692 Central Ave., Indianapolis. Marian Movement of Priests prayer cenacle, for lay, 1 p.m. Information: 317-253-1678.

October 22
Holy Rosary Church, 520 Stevens St., Indianapolis. Marian Movement of Priests prayer cenacle, 9 a.m. Information: 317-253-1678.

October 22
Cordufa House of Prayer, 3650 E. 46th St., Indianapolis. Parish silent prayer group, 7 p.m. Information: 317-543-0154

October 25
Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5500.

October 25-26
The Active List, continued from page 20

9:30 a.m. Information: 317-543-0154.

Fridays
St. Susanna Church, 1210 E. Main St., Indianapolis. 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.
St. Lawrence Church, 6944 E. 46th St., Indianapolis. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays
Clinical for Women (abortion clinic), 3606 W. 16th St., Indianapolis. Pro-life rosary, 9:30 a.m.
Holy Rosary Church, 520 Stevens St., Indianapolis. Triditentine Mass, 9 a.m.
St. Patrick Church, 950 Prospect St., Indianapolis. Mass in English, 4 p.m.
St. Joseph Church, 2605 S. Joe Road W., Sellersburg. “Be Not Afraid” holy hour, 3:30-4:30 p.m.

Monthly
First Saturdays
St. Paul Church, 218 Schelter Ave., Sellersburg. Prayer group, 7-8:15 p.m. Information: 812-246-4555.
St. Joseph Church, 1375 S. Mickey 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 Catholic Church at 1752 Scheller Lane, Indianapolis. Adoration, consecrating with confessions at 6 p.m. Benediction at 6:45 p.m.
St. Mary Church, 415 E. Eighth St., Indianapolis. Adoration of the Blessed Sacrament after 9 p.m. Mass.
St. Joseph Church, 113 S. 5th St., Indianapolis. Ecumenical adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.
St. Anthony Church, 379 N. Warrain 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. Mickey 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 Holy Church, 1752 Schelter Lane, New Albany, Adoration, consecrating with confessions at 6 p.m. Benediction at 6:45 p.m.
St. Mary Church, 415 E. Eighth St., New Albany. Ecucharistic adoration, reconvocation, after 9 p.m. Mass.
St. Joseph Church, 113 S. 5th St., Terre Haute. Ecucharistic 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. Warrain Ave., Indianapolis. Reconciliation, 7:30 a.m., Mass, 8:15 a.m. followed by rosary.
St. Mary Church, 415 E. Eighth St., New Albany. Ecucharistic adoration and confessions after 9 p.m. Mass.
St. Nicholas Church, 6465 E. St. Nicholas Dr., Sunman Mass, Mass, Mass and healing services, 9 a.m.; Benediction, rosary, noon; Mass, 5:15 p.m. Information: 812-235-4996.
St. Mary Church, 415 E. Eighth St., New Albany. Ecucharistic adoration, reconvocation, after 9 p.m. Mass.
St. Nicholas Church, 6465 E. St. Nicholas Dr., Sunman Mass, Mass, Mass and healing services, 9 a.m.; Benediction, rosary, noon; Mass, 5:15 p.m. Information: 812-235-4996.
Second Sundays
Our Lady of Mount St. Francis Church, 1752 Scheller Lane, Indianapolis. Holy hour for priestly and religious vocations, 7 p.m.
St. Pius X Parish, Room 1, 7200 Sarto Dr., Indianapolis. Apostolate of Fatima holy hour, 5:30 p.m. Information: 317-235-4534.
St. Mary Church, 415 E. Eighth St., New Albany. Ecucharistic adoration and confessions after 9 p.m. Mass.
St. Nicholas Church, 6465 E. St. Nicholas Dr., Sunman Mass, Mass, Mass and healing services, 9 a.m.; Benediction, rosary, noon; Mass, 5:15 p.m. Information: 812-235-4996.
Third Sundays
Our Lady of Peace Mausoleum Chapel, 435 Troy Ave., Indianapolis. Mass, 2 p.m.
St. Elizabeth’s, 2500 Churchman Ave., Indianapolis. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-549-5840.
St. Joseph Church, 1375 S. Mickle Ave., Indianapolis. Adoration of the 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, 1335 W. 10th 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., Mooresville. Mass and anointing of the sick, 6:30 p.m. 

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WALLS, William C., 74, St. Michael, Indianapolis, July 3. Brother of Audrey Heavin, Crystal Marks and John Walls. 

"It was his first grandson and [in that] picture of him holding the baby, I saw such love there as he looked at me," said Terry, a graphic design major at Louisiana State University.

Herry said he believed society’s lies about abortion and a woman’s right to choose to keep her unborn child.

While raised in a wonderful Catholic home, Herry said, his “own stupidity” led him to experiment with drugs and witchcraft. He asked the woman about his questions at a vulnerable time in his life instead of asking a priest for advice.

It was her sister’s choice for life that turned him back to the Church.

"Our faith calls us to help the least of our brothers, and you can’t get more help- less than an unborn baby who can’t even speak," he said.

While the college students said the experience has been uplifting and helped their faith, they stressed that you don’t have to walk 4,000 miles to take a stand against abortion.

“You don’t have to Crossroads,” Trosclair said. “You can pray outside an abortion clinic in your city or pray in your home. Just educate people.”

(For more information on Crossroads or the American Life League, call 540-659-4171 or access the organization’s Web site at www.crossroadswalk.org.)

Crossroads Walkers pray for babies aborted at the Clinic for Women in Indianapolis. The students, from colleges across the nation, have been walking across the country since May as a way to stop abortion and raise awareness about pro-life issues.
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