Vatican document says same-sex unions are ‘harmful to society’

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

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

U.S. bishops released statements welcoming the new document and underscoring its aim of defending the uniqueness of marriage, not unjustly discriminating against homosexuals.

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

“The denial of the social and legal status of marriage to forms of cohabitation that are not and cannot be marital is not opposed to justice,” the contrary, justice requires it,” it said. “Legal recognition of homosexual unions or placing them on the same level as marriage would mean not only the approval of deviant behavior, with the consequence of making it a model in present-day society, but would also obscure basic values which belong to the common inheritance of humanity,” it said.

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

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

Revised sexual misconduct policy for archdiocese is on the Internet

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

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

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

Health problems won’t stop Father Tony Hubler

By Brandon A. Evans

In December 2000, Father Tony Hubler, pastor of St. Mary Parish in Navillot, was on sabbatical at St. Patrick Seminary in Huntington Park, Calif. During a free day, he was in his room and forgot to close the door. In those moments, he suffered a heart attack. Because of that open door, someone noticed him and got help.

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

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

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

Already, he has been back to the parish to fill in as a sacramental minister. Being the “fill in” priest is something that he plans on doing more of.

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

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

“The same priest who escaped death twice as a young man in his retirement, finds another chance to serve, to not give up in his priestly work,” he said. “There is no one to cover weekend Masses [in the New Albany area] if a priest is ill or needs to go on a trip or vacation,” he said. “I’ll be filling a need of the Church.”

Prayer and catechesis to be at center of youth ministry

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

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

It began with informal lessons in catechetics shared over lunch, and with one young man receiving his first rosary. And perhaps most importantly, it began with the small group of Catholic teens that were planned have the mindset of the Church as they are the Church right now.

They help make sure “that things are appropriate for youth,” he said. “I’ll be filling a need of the Church.”

Father Robert Robeson, associate pastor of St. Monica Parish in Bloomington and director of the archdiocesan Office of Youth Ministry, spoke to the teen-agers during his homily about how to fulfill their year on the youth council—it was here that they set out goals for the next year, broke into committees to address various subjects and prayerfully discerned officers.

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

The Criterion

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www.archindy.org August 8, 2003 Vol. XXXII, No. 43 75¢
Father Robeson, in his homily, told the youth that their role as Catholics, especially on the council, would be counter-cultural and require sacrifice. He impressed upon them the need to stay close to Jesus Christ in the Eucharist and the Virgin Mary in prayer—and in everything to live in the light of the Church’s teachings, even using Mary as a symbol of obedience.

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

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

“Father they’re misguided themselves or they’re misleading you,” he said. “The Church is the best we’ve got in terms of having knowledge of the truth.”

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

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

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

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

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

Father Robeson’s advice to them was to do everything centered on Jesus and “centered on the Eucharist, which is Christ’s greatest gift to us.”

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

She said that she likes the two priests and that “they’re kind of making the meeting more spiritual.”

She said that she likes the two priests and that “they’re kind of making the meetings more spiritual.”

Prayer, she said, is what will give them the strength to know what God has planned with the other members on a spiritual level.

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

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

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

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

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

He said that he respected Fathers Robeson and Meyer when he saw their reverential care at adoration and Mass.

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

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

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

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

“They’re great kids,” Father Robeson said.

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

By Jennifer Lindberg

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

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

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

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

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

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

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

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

“They are only living for work,” Ortega said.

However, the seminarians are trying to reach out to Hispanic Catholics by showing them that an active prayer life and involvement with the Church is essential despite their busy lives.

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

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

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

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

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

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

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

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

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

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

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

During their stay, the seminarians have held liturgy workshops to explain the Mass and stress the importance of the Eucharist. There are also workshops on the Catechism of the Catholic Church, reaching out to young adult Hispanics 18 and above, initiating adult Bible studies and visiting families.

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

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

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

The seminarians are also fitting in well. “It seems as if they were always here,” Father O’Mara said, because the people like the seminarians and special programs.

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

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

“This has been one of my best summers as a priest,” he said. “Celebrating 15 years as a priest, it’s nice to come home to a community and the commitment to pray together.”

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

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

Her friends are invited to attend Mass at 5 p.m. on Aug. 9 at St. Roch Church, 3600 S. Pennsylvania St., in Indianapolis, followed by a reception at the parish. The former Laura Louise Seyfried joined the order in 1943. She celebrated her 60th jubilee with other sisters in March at the Carondelet Chapel.

Sister Rose will celebrate her 80th birthday on Jan. 1 and continues in active ministry as the pastoral associate at Sacred Heart Parish in Crystal City, Mo. Her parish recently held a reception to celebrate her jubilee and honor her for her years of service.

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

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

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Family is the basic unit of Church and society

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

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

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

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

Letters to the Editor

Disagrees with editorial

When I read editorials like the one in the July 25 Issue of The Criterion, I can only say, “Ay, Caramba!” I am a “cre- dible” Catholic with 16 years of Catholic education, and I feel nothing but pity for our church leaders how sad they must see the Satan that was Iraq and praise its end.

Bill McCloskey, New Palestine

Lying about need for going to war is a sin

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

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

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

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

Gary Kaylor, Indianapolis

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 Proponio, 116).

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

The editors reserve the right to select the letters that will be published and to edit let- ters from readers as necessary based on space limitations, pastoral sensitivity and correctness of writing (punctuation and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months.

Concise letters (usually less than 300 words) are more likely to be printed. Letters must be signed, but, for serious reasons, names may be withheld.

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

Time to unite country, not divide it

I was not pleased to see your comments on misplaced trust. Do you remem- ber 9-11? What short memories we have. You are not journalism, simply fixed “talking points” from the Democratic National Committee.

It is not appropriate for a Catholic pub- lication to judge the highest office in the land regarding its integrity on such a dif- ficult issue.

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

Jim Bradley, Indianapolis

Editorial wasn’t objective

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

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

There are several comments in the edi- torial that can be disputed by known and available information. In the history of the desire to pursue it from objective and bal- anced sources.

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

Steve Osborn, Terre Haute

Editorial read like a campaign speech

One would expect an editorial to be original. The “Misplaced Trust” editorial in the July 25 Criterion looks like a talk- ing points letter from the Democratic National Committee and the campaign speeches of “the Democratic candidates vying for the presidential nomina- tion. This is not an editorial—it is a cam- paign speech.

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

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

Carl J. Haed, Martinsville
El Apóstol san Pablo, en su carta a los Romanos, dice que "técnicas de mortificación" son mecánicas y mortíferas, ya que no ayudan a aliviar el peso del pecado. En cambio, la oración y la meditación son más efectivas para ayudar a la alma a vencer el pecado y a vivir una vida más santa.

En el sayısı de la serie

Mi segunda petición es para seguirle el ejemplo de Cristo y acoger el sufrimiento con alegría. Cuando me encuentro con el sufrimiento, me pregunto: ¿Qué te hace feliz en el camino del sufrimiento? ¿Qué te permite resistir el dolor y el sufrimiento? En el caso de Cristo, su alegría surgía de su confianza en el Padre y en su amor incondicional. En nuestra vida diaria, debemos buscar la alegría en el camino del sufrimiento, en el amor incondicional del Padre y en la certeza de su amor.

La oración de Nuestro Señor en el huerto

En el capítulo 42 de los Evangelios según Mateo, se describe la oración de Nuestro Señor en el huerto. Jesús se entrega a una oración intensa y profunda, en la que busca la voluntad de Dios. En esta oración, Jesús se confronta con el miedo y el sufrimiento, pero encuentra la fortaleza en el amor incondicional del Padre. En nuestra vida diaria, debemos buscar la fortaleza en el amor incondicional del Padre y en la certeza de su amor.

Los Misterios Dolorosos nos llevan a la fuente de nuestra salvación

Los Misterios Dolorosos fueron considerados como la fuente de nuestra salvación. El Rosario escoge algunos de estos momentos para que los veneremos y los meditemos. En cada uno de estos misterios, vemos a Jesús enfrentándose a sufrimientos y a la soledad, pero siempre encontrando la fuerza en el amor incondicional de Dios.

La crucifixión de Nuestro Señor y muerte

En la crucifixión de Nuestro Señor, vemos a Jesucristo sufrir en silencio y en soledad. En esta oración, Jesús se entrega a un sufrimiento apasionante, en el que busca la voluntad de Dios. En nuestra vida diaria, debemos buscar la fortaleza en el amor incondicional del Padre y en la certeza de su amor.

La intención del Arzobispo Buechlein para vocaciones en agosto

El arzobispo Buechlein ha establecido como intención para vocaciones en agosto que todos los fieles se conviertan en grandes huéspedes de invitación. Esto implica que todos los fieles deben ser testigos de la fe de Cristo y de su amor incondicional en todos los momentos de la vida. En nuestra vida diaria, debemos buscar la fortaleza en el amor incondicional del Padre y en la certeza de su amor.
Check It Out . . .

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

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

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

The Class of 1953 of the former St. Mary Academy in Indianapolis is having its 50th class reunion on Aug. 23. There will be a 5 p.m. Mass at St. Mary Parish, 317 N. New Jersey St., in Indianapolis, followed by a 6:45 p.m. dinner at the Athenaeum, 401 E. Michigan St., in Indianapolis. For more information, call Pat Lamping at 317-783-1841.

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

Michaela Farm and the Oldenburg Franciscan Center, located on the grounds of the Franciscan motherhouse in Oldenburg, are sponsoring a day of prayer from 9 a.m. to 4 p.m. on Aug. 15 titled “Natural Wisdom: Connecting with the Sacred through Earth, Fire, Air and Water.” Rita Forner Schulte will present the retreat experience, helping participants to explore their relationship with God and all creation by immersing themselves in the gifts of the natural world. There will be song, story and dance. The day will start at Olivia Hall on the convent grounds. The fee of $35 per person includes lunch. People are asked to respond by Aug. 8. For more information or to register, call Michaela Farm at 812-933-0661 or e-mail michaelafarm@seidata.com.

St. Francis Hospitals and Health Centers will host a workshop for people living with cancer from 9 a.m. to 4 p.m. on Aug. 21 at the hospital’s Indianapolis campus, 8111 S. Emerson Ave. The workshop, titled “Living with Cancer,” is open to current cancer patients, their families and caregivers. It will address the latest cancer treatments, treating side effects, pain management, coping skills and other related topics. The main focus of the workshop is to help participants with the healing process by sharing similar experiences with others. The workshop is free and lunch will be provided. It is sponsored by the American Cancer Society, with the participation of St. Francis Hospitals and Health Centers. Space is limited and pre-registration is required. For more information or to register, call Janice Leak at 317-782-6764.

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

The fourth annual Saint Mary-of-the-Woods Scholarship Scramble, hosted by the Terre Haute Alumnae Club of Saint Mary-of-the-Woods College, will be held on Sept. 6 at the Geneva Hills Golf Club, 13446 S. Geneva Hills Road, in Clinton. The event is open to all, and registration and lunch begin at 11:30 a.m. A shotgun start is scheduled for 12:30 p.m. The entry fee is $55 per person and includes lunch, green fees, cart and range balls. Proceeds will provide scholarships to support Wabash Valley women pursuing degrees at Saint Mary-of-the-Woods College. The entry deadline is Sept. 1. For more information or to register, call 812-235-0460, 812-466-4862 or 812-232-2814.

Awards . . .

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

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

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

Gigli (Columbia) Rated O (Morally Offensive) because of a sexual encounter, explicit sex scenes and explicit sexual language. Rated R (Restricted) by the MPAA.

Hilton (Innovations) Rated O (Morally Offensive) because of sexual encounters, nudity, instances of same-sex kissing, and exposure of full frontal nudity. Not Rated by the MPAA.
MARRIAGE
continued from page 1
defined as a union between a man and a woman. Some U.S. lawmak- ers have proposed a constitutional amendment to ban same-sex marriage.

The Vatican’s document went further than those proposals by rejecting any extension of special rights or legal status to homosexual couples. It said cohabiting homosexuals could use general provi- sions of the law to protect their rights as persons “like all citizens from the stand- point of their private autonomy.”

“In a certain sense, there is no such thing as a ‘retired’ priest, which can stem from a lack of understanding of the importance of the priesthood,” the document said.

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

In a footnote, the document warned of the dangers that granting legal status to gay unions “could actually encourage a person with a homosexual orientation to declare his homosexuality and even seek a partner in order to exploit the pro- visions of the law.”

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

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

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

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

While the document called homosexuality a “troubling moral and social phenomenon,” it underscored Church teaching that homosexuals “must be accepted with respect, compassion and sensitivity” and that they should not be unjustly discriminated against. But it said, “the Church teaches that respect for homosexual persons cannot lead in any way to approval of homosexual behavior or to legal recognition of homo- sexual unions.”

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

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

Other U.S. bishops released statements welcoming the new document and underscoring its aim of defending the uniqueness of marriage and not of unjustly discriminating against homosex- ual people. Among them were Connecticut’s bishops, who said, “Respect for the uniqueness of marriage does not imply disapproval for those who cannot marry.”

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

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

The pope re-affirmed “what every pope has taught for 2,000 years: Marriage is the lifelong union of a man and a woman who enter into a total shar- ing of their lives in order to procreate and to care for the family,” Cardinal George said.

Though released in late July, the docu- ment bore a signing date of June 3, the “memorial of St. Charles Lwanga and his companions,” who were martyred in Uganda in the 1860s century for refusing a king’s homosexual advances. A Vatican official said the signing dates of Church documents are usually carefully selected for their significance.  

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Catholic families find fun way to mix vacation and faith

By Jennifer Lindberg

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

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

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

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

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

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

Mike and Maria O’Rourke, also of St. Luke Parish, have taken their family to Fun Fests for several years. It’s a vacation they hope to continue as their six children, ages one to 11, grow up.

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

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

Catholic Familyland was founded by Jerry and Gwen Coniker, who serve on Pope John Paul II’s Pontifical Council for the Family. They began the Apostolate for Family Consecration in 1975, which later produced Catholic Familyland.

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

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

Gwen, who died last year, was a mother of 13 children who learned how to pray in a different way as a busy Catholic families find fun way to mix vacation and faith

Back to School
Shopping Section

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

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

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

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

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

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

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

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

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

Phyllis and Bob Burkholder of St. Joseph Parish in Sellersburg began going to Catholic Familyland in 1983. Although their children are now grown, the Burkholders are still involved in the apostolate and attend conferences there. They’ve also started devotional hours in their parish.

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

We try to train people to fill their mind and conscience with a good formation of the Church … and to ask each day what is God’s will for me," Coniker said. 

"You need prayer and formation in one area, family and recreation as another area, your work, and then your evangelization.

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

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

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

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

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

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

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

Phyllis Burkholder said, "I wish families would take a vacation there. It’s a place like none other.

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

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

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

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In 1809, Napoleon Bonaparte’s army occupied the Papal States, annexed them to the French Empire, captured Rome, and installed Pope Pius VI off to France, where he died in the prison of Venice in 1799. This is the opening sentence of the 50 greatest events in Catholic history. The book is gone down in history as a military genius, but he was also one of the most important figures of the Catholic Church. The events of 1809 were not the first time he came into conflict with the Pope.

He came to power as the military leader of the French Directory after the French Revolution and set out to win the war against Austria and invaded Italy. The first time he occupied the Papal States was in 1796. He forced Pope Pius VI to pay enormous sums of money (36 million francs) and many precious works of art. Two years later, Napoleon again invaded the Papal States, occupied Rome and proclaimed the Roman Republic. He carried Pope Pius VII off to France, where he died in the prison of Venice in 1799. The clue to elect Pius VI’s successor met in Venice under Austrian protection. After 14 weeks, Cardinal Luigi Borgia-Bichi, aienesene was elected Pope Pius VII in March of 1800. He tried to get along with Napoleon, but Napoleon, who was under the arm of the Pope, annexed Rome under the title First Consul, was interested only in using the Church. He recognized the usefulness of having one state religion to unify the people, but he also found the authority of the pope over the French church and society. Napoleon therefore entered into negotiations with Pius VII, and the two men agreed to the Concordat of 1801. The concordat made possible the revival of Catholicism in France, but it also gave Napoleon the power to exercise extensive control over the Church, including the right to appoint bishops. When he proclaimed himself emperor in 1804, Napoleon convinced the pope to travel to Paris and attend his coronation. However, Napoleon crowned himself (rather than allow the pope to crown him.) Personal relationships between the two men worsened when the pope insisted on a religious marriage ceremony between Napoleon and Josephine. He even sat down with Napoleon, he opposed the Concordat of 1801. After Napoleon's defeat at the Battle of Waterloo, most of the papal kingdom was restored.

I'm reading as fast as I can this summer!

Among our traditions is the “summer reading list” display in periodicals like The New York Times Book Review. The idea, based on the now almost-extinct practice of reading leisurely for a week or two in the summer, is to encourage people to read during this time.

Some years ago, my family was sitting at the beach, by a campfire or in our own back yard, we’re encouraged to read this or that book, usually light novels or mysteries or other works that don’t require deep thought or attention. No heavy hitters, such as Crime and Punishment, since we’re supposed to be relaxing.

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

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

The Growing Seasons by Samuel Hynes turned out to be a poignant memoir about growing up poor in Minneapolis during Depression days. He described Catholicism as essential for my own childhood in that area. Then, there was The Good German, given to me by my German Gurnians. It’s a novel about the early occupation of Berlin by American and Russian forces following World War II. It’s quite educational about those times, but it also explored the interesting politics and psychology of the various factions. The Da Vinci Code by Dan Brown kept me riveted to my chair. It was a good mystery, but it also included religious elements which I find fascinating. The Knights Templar were involved, and an alleged usurpation by Mary Magdalene of the Blessed Virgin’s place in spiritual history was intertwined with Leonardo Da Vinci’s symbolic art, which was all the above. Besides all that, there was romance.

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

Somehow, nearly every book I read concerns the Catholic Church in some way, either peripheral or in relation to the church, some novel that makes religious impulse is alive and well in our literary sphere.

The very best book I’ve read this summer has to be Paul Elie’s Life You Save May Be Your Own: An American Pilgrimage. Elie is a Catholic writer, Dorothy Day, Thomas Merton, Flannery O’Connor and Walker Percy are people I’m riveted to my chair. They led me to great spiritual and literary heights.

I had an abortion and later a child, whose father she never married. Merton fathered a child out of wedlock in his early years. I had a brief affair while in the monastery. O’Connor was something of a racist, and an alcoholic. All were converts, except for O’Connor. How the development of their artistic excellence accompanied the growth of their spiritual maturity is a wonderful display of God’s grace.

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

Faithful Lines/ Shirley Vogler Meister

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

For years, I’ve always known when our neighbor at the corner a half block across the street is singing our property. That’s because Art walks his dog (a Shetland sheep dog (Shetlie)— does this. When they near Art’s home, Abby often walks without the instinctive shepherding movements. She’s successfully brought her owner home. Abby has a walking gait, such companionship and loyalty. Perhaps a few complain about the barking, but it’s music to most ears, including mine.

Our dog, while watching and waving to Art, I realized that Abby reminds me of the Good Shepherd and Art reminds me of all that. It brings to mind, but don’t bristle because I like a dog to our Lord. That’s a logical metaphorical progression. But I thought of Abby, because, even as a child, I knew that God’s name spelled backward is “dog.” While shepherding. Abby reminds me of our Lord. And I think St. Paul would have agreed. In John 10:1-18, Jesus sets up a scene where he is the “true shepherd” and his sheep will hear his voice. He is the one who has been given the power to give eternal life. The pope is the top shepherd within the Catholic Church, followed by the priestly order of men and women who are religious leaders and teachers. However, each and every one—even though still part of the flock—has the potential to shepherd others around us in appropriate and gentle ways—unless, of course, there are times when “barking” is necessary.

How long do we have to take for God’s attention and that we walk in the following home? (Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.)

Parish Diary/Fr Peter J. Daly

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

hood. The numbers tell a tale, though an incomplete one. But all my numbers are drawn from the Official Catholic Directory, published by P.J. Kennedy and Sons. I compare the stats from 2002 with two years ago, 2001, and it’s clear that this thought would give a more accurate picture.

The number of Catholics has climbed steadily from 92.9 million in 1993 to 66.4 million in 2003.

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

Catholics have remained a constant 22 percent of the U.S. population over the last 10 years.

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

In 2003, there were 44,487 priests, active and retired, serving the Church in the United States. That is down from 46,001 in 2001 and 50,907 in 1993. We have seen a decline of 1,524 priests in two years, and 6,565 in 10 years.

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

The number of seminarians is down to a mere 4,522 seminarians and priests taking full-time schools in all churches. Under one-third of U.S. Catholic priests are seminarians or priests in training. In 2001, there were 1,566 priests in schools.

The decline is faster for religious orders. In 2001, there were 14,772 religious priests, down 614 from two years before and 2,804 from 1993. The rate of decline is a mere 1.5 percent in 10 years.

Diocesan clergy, by comparison, have declined only 7 percent, from 34,976 in 1993, a decline of 3,761 or 11.2 percent.

The ratio of priests to lay people has gone from one priest to every 1,163 U.S. Catholics in 1993 to one to every 1,492 in 2003. We are still better than most of the world, especially Latin America. In some countries to our south, there are no 10,000 Catholics to each priest.

The number of priests is what economists call a “structural” deficit. That means it is not likely to change, because the number of priests in the “pipeline” is also down.

In 2003, there were 4,522, seminarians, doctors, dying of a slow and painful death—priesthood in the United States. This is down from 4,917 in 2001 and 5,891 in 1993. In 1993, there were 6,330 religious priests, and 1,465 religious priests has declined by 1,369 or just over 23 percent.

Fewer seminarians mean fewer ordinations. In 2003, the U.S. Church reported 449 ordinations. This compares to 605 ordained in 1993. In 1993, there were 156 fewer men ordained this past year than a decade ago. To stop the current rate of decline of the U.S. Church, we need to have more than double immediately.

That’s not likely to happen. Those are the statistics.

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

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

Sunday, Aug. 10, 2003

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

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

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

As the name implies, the kings of Israel are the central figures in these books. However, their primacy is considerably reduced by the prominent mention given prophets, such as Elijah. This weekend’s reading mentions Elijah. He wrote during the first half of the ninth century B.C.

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

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

The second reading this weekend is from St. Paul’s Epistle to the Ephesians. A context surrounds all the epistles: whether they were the work of Paul or not.

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

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

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

St. John’s Gospel is the source of the last reading. It is a beautiful and eloquent reflection on the words of Jesus.

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

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

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

Reflection

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

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

First, it recalls for us, through the first reading, that God sustains us and strengthens us. He sustained and strengthened Elijah. The prophet was no dearer to God than we are. Secondly, God has given us Jesus, the Son of God. Jesus is in our midst. He is in our world. He shares human nature with us. Born of Mary, a human, Jesus is as human as we are.

Jesus is indeed the “bread of life.” Apty, this reading is associated with the Eucharist. The food given mercifully by God, however, is more than material food, more than physical nourishment. It is the Eucharist. The food given mercifully by God, however, is more than material food, more than physical nourishment. It is the Eucharist. The food given mercifully by God, however, is more than material food, more than physical nourishment. It is the Eucharist.

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

Loss of the clerical state may occur in three ways

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

A is possible, for several very serious reasons. For a long time a priest has to lose his standing as a priest. (The Church no longer uses the phrase “reduced to the lay state” or similar pejorative expressions; nor does canon law use the word “laicization.”)

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

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

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

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

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

While he may no longer normally exercise those powers, however, the priest may always administer the sacrament of penance to a person in danger of death. (These regulations are found primarily in Canons 1296-292 and in several canons in the section Sanctions in the Church.)

Q When I was younger, about 30 years ago, my parish had novena devotions one night a week. Other churches had similar devotions on other nights. Do you think these devotions are passé because that anymore? If not, why were they discontinu above question. Perhaps it’s something like asking why, for no apparent reason and with no change in the teaching of the Church about when to receive the sacrament of penance, people stopped going to confession with anything like the former frequency. No one has the answer to that.

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

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

Today, peoples’ devotional lives are far more Eucharist-centered. Many people, who in former days might have attended novena devotions, now participate in evening Masses. The eucharistic sacrifice often constitutes an integral part of important devotions, and Masses were gener-ally limited to early morning, particularly on weekdays.

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

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

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

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

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

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

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

While he may no longer normally exercise those powers, however, the priest
This church is my family. I want to provide for it.

I want to make sure the lights stay on and the building stays warm. When the roof leaks, I want it fixed. And when rural parishes ask, I want to give.

A Donor Advised Fund in the Catholic Community Foundation allows you to suggest distributions from your fund to meet special needs. We have a number of ways for you to help the Church. For details, ask for Sandi Behringer at 812-382-9836.
The Active List, continued from page 12

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

Wednesdays

St. Joseph Church, 400 W. 10th St., Indianapolis. Peace rosary, 7:15-8 p.m. Information: 317-268-6949.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. Rosary and Chaplet of Divine Mercy, 7 p.m. Information: 317-253-1678.

St. John Paul II Parish, 1200 Polis Ave., Plainfield. Marian Movement of Prayer, 7 p.m. Information: 317-859-HOPE.

St. Rita Church, 1733 Dr. Cordiafonte House of Prayer, 1601 Albany St., Beech Grove, IN 46107. Work alongside the greatest Healer of all time. Join the family of joyful service and respect for life. Join the family of faith. Information: (317) 545-7681 or call for a brochure.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Young adult Bible study, 6:15-7:15 p.m. Information: 317-632-9459.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, Indianapolis. Marian prayer service for priests, 6:30-7:15 p.m. Information: 317-831-4142.

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

St. Lawrence Church, Chapel, 6944 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass. Information: 317-831-4142.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Adult Bible study, 6 p.m. Information: 317-632-9459.

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

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

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

Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. Exposition, 2 p.m.-5 p.m. Information: 317-782-6535. Ph: (317) 782-6535   Fax: (317) 783-8152  Pat Cassidy, 1600 Albany St., Beech Grove, IN 46107. St. Francis Hospital & Health Centers, one of Indiana’s leading healthcare providers.

Experience the rewards of working in an atmosphere of compassionate concern, joyful service and respect for life. Join the family of caring professionals at St. Francis Hospital & Health Centers, one of Indiana’s leading healthcare providers.

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Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. Rosary and Chaplet of Divine Mercy, 7 p.m. Information: 317-253-1678.

Holy Rosary Church, 1270 Stevens St., Indianapolis. Adoration of the Blessed Sacrament, between Masses, noon-8 p.m. Information: 317-831-4142.

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Marian Movement of Prayer, 7 p.m. Information: 317-859-HOPE.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, Indianapolis. Marian prayer service for priests, 6:30-7:15 p.m. Information: 317-632-9459.

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Adult Bible study, 6 p.m. Information: 317-632-9459.

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Rest in peace

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

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

BLACKMUR, Mary Ann (Gabolino), 85, St. Paul Hermitage, Beech Grove, July 29. Sister of Margaret, Charles and William Gabolino. Aunt of several.


DUNHAM, Daniel B., 45, Christ the King, Indianapolis, July 25. Father of Philip Dunham. Son of Betty Dunham. Brother of Judy Eppich, Christine Higbee, Dr. Deborah Kanicher, Deanne, David and Mark Dunham.


FRIES, Mary Ellen (Schiffman), 80, Immaculate Heart of Mary, Indianapolis, July 22. Cousin in several families.


PROVIDENCE SISTER PAULINE SCHILL TAUGHT SCHOOL IN THREE STATES

Providence Sister Pauline Schiff taught school in three states

Providence Sister Anne Pauline Schiff died on Aug. 1 in Mother Theodore Hall at Saint Mary-of-the-Woods. She was 90. The Mass of Christian Burial was celebrated on Aug. 5 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters’ cemetery.

The former Mildred Anna Schiff was born in Chicago on May 5, 1913. She entered the congregation of the Sisters of Providence on Aug. 20, 1931, professed first vows on Jan. 23, 1935, and professed final vows on Jan. 23, 1941. Sister Anne Pauline taught in schools staffed by the Sisters of Providence in Indiana, Illinois and California. In the Archdiocese of Indianapolis, she taught at the former St. John Academy in Indianapolis as well as at St. Thomas Aquinas School and Holy Cross School, both in Indianapolis.

Among other ministries, Sister Anne Pauline was active in the former Sisters’ Vacation Conference in Chicago from 1979-1977. She is survived by several nieces and nephews. †
Maryknoll documentary on AIDS worldwide wins award
MARYKOLL, N.C. (CNS)—Maryknoll Productions has won the Cine Golden Eagle Award for “excellent filmmaking craftsmanship” for a documentary which puts a human face on the worldwide AIDS epidemic. The winning entry, “Coming to Say Goodbye: Stories of AIDS in Africa,” was produced by John Ankele and Anne Macksoud, who have been awarded three previous Cine Golden Eagle awards for Maryknoll Productions. The prize will be awarded next year in Washington at the 45th annual awards ceremony for Cine, one of the nation’s oldest film and video organizations.

Patriarch says Middle East ‘road map’ only ‘practical way forward’
NEW YORK (CNS)—The Latin patriarch of Jerusalem said on Aug. 1 that the “road map” proposed by the United Nations, European Union, Russia and the United States is “the only practical way forward for Israelis and Palestinians.”

Patriarch Michel Sabbah, a Palestinian born in Nazareth in 1928 to Arab parents, called for a “new moment in the history of our people” and urged Mideast leaders to sign the plan and seek a “fair, just, and lasting” peace. He added that the United States was a “trustworthy friend” of the Middle East and “can make a real effort to help solve conflicts.”

Nun says talk about race today less about justice than comfort zones, said a speaker at the 35th anniversary meeting of the National Black Sisters Conference in Miami on July 27-29. “We have witnessed that it has become the norm in some circles to talk about race without talking about racism,” said Charity Sister Constance Phelps, president-elect of the Leadership Conference of Women Religious, which represents some 76,000 sisters in the United States. “Race has become a benign topic about individual prejudices and personal comfort,” she said meeting attendees in the United States. “I think we are almost in an atmosphere of race doublespeak.

Racism still plagues nations, says head of blacks’ sister conference
MAMI (CNS)—Thirty-five years after the Rev. Martin Luther King’s assassination, racism still plagues the nation and exists in many parishes and Church institutions, said the president of the National Black Sisters Conference during the organization’s annual meeting on July 27-29 in Miami. Sister Anita Baird, a Daughter of the Heart of Mary who is the conference’s vice president, said Rev. King’s famous dream speech is still just a dream and that racism and the suffering imposed on minorities continues. In an interview with The Florida Catholic, archdiocesan newspaper of Miami, she said that in 1968 many in the Church did not even know there were black religious or black priests. When the National Black Sisters Conference first met, she said, 100 black women religious, all in habits, assembled to affirm who they were as women serving in predominantly white communities and to “support each other in the challenge of being the prophetic voice for justice for black people in America.”

WORLD
Leader says Liberia’s largest rebel group to begin withdrawal
ROME (CNS)—As West African peacekeepers arrived in Liberia, the leader of the country’s largest rebel group said his men would begin withdrawing from the capital immediately. “We are prepared to receive the peacekeepers. As soon as they deploy, we will begin withdrawing immediately,” said Seidu Danatah, president of Liberians United for Reconciliation and Democracy, known as LURD. Conneh spoke to reporters on Aug. 4 in Rome as the first Nigerian troops, working under the auspices of the Economic Community of West African States, began arriving in Liberia. Three U.S. warships were stationed off the Liberian coast and, according to Bush administration officials, will provide support for the peacekeepers.

Pope accepts resignation of Polish bishop charged with drugging
VATICAN CITY (CNS)—Pope John Paul II accepted the resignation of a 64-year-old Polish bishop who was suspended in May after causing an accident while driving drunk. An Aug. 2 Vatican announcement said the pope accepted the resignation of Bishop Andrzej Sliwinski of Elblag under a provision of canon law for bishops who “fail to fulfill their obligations because of mortal sin or grave cause.” In a May 13 statement, Archbishop Jozef Kowalczyk, papal nuncio to Poland, said Bishop Sliwinski had been “obliged to withdraw from episcopal functions” pending “further decisions” on the part of the Vatican.

Italian archbishop named to congregation for worship
VATICAN CITY (CNS)—Pope John Paul II has named Italian Archbishop Domenico Sorrentino, pontifical delegate of the Shrine of the Lady of the Rosary in Pompei, to be the new secretary of the Congregation for Divine Worship and the Sacraments. The 55-year-old archbishop succeeds another Italian, Archbishop Francesco Tamburino, at the congregation. In appointments announced on Aug. 2, the Pope named Archbishop Tamburino, a former Benedictine abbot, to head the Archdiocese of Foggia-Bovino.
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