Ruling on partial-birth abortion ban faces appeal

WASHINGTON (CNS)—The June 1 decision by a federal judge in San Francisco declaring the Partial-Birth Abortion Ban Act unconstitutional “makes a mockery of the Constitution,” said the U.S. bishops’ chief pro-life spokesman.

Cathy Cleaver Ruse, director of planning and information in the bishops’ Secretariat for Pro-Life Activities, said that by her decision U.S. District Judge Phyllis Hamilton “has declared that Roe vs. Wade stands for the right to kill a child in the process of being born. “The American Medical Association says this procedure is never medically necessary,” Ruse added in a June 1 statement. “To say that it is a fundamental constitutional right makes a mockery of the Constitution.”

But a legal expert said the decision, which placed an injunction on enforcement of the law in San Francisco and in some 900 Planned Parenthood clinics nationwide, was “the first stop on a lengthy legal road that ends at the Supreme Court of the United States.” Jay Sekulow, chief counsel of the American Center for Law & Justice, said he was “confident that the national ban on this horrific procedure ultimately will be declared constitutional.”

Hamilton was the first of three District Court judges considering appeals of the Partial-Birth Abortion Ban Act this spring. Judges in Lincoln, Neb., and New York City were expected to rule later this year.

Archbishop tells new priests to be ‘humble servants of unity in the Church’

By Sean Gallagher

Those who gathered at SS. Peter and Paul cathedral in Indianapolis on June 5 experienced a moment of great joy for all of the faithful of the archdiocese. Deacons Eric Augenstein, 26, of St. Jude Parish in Indianapolis, and Brian Esarey, 39, of St. Paul Parish in Tell City, were ordained to the priesthood.

Archbishop Daniel M. Buechlein, in his homily at the Mass, described the priests that they were about to become as “visible sacraments of the priesthood of Jesus Christ in a world that needs to see and hear and touch Jesus and is no longer sure it can.”

He then explained that they manifest this life of the priesthood by being “humble servants of unity in the Church” and “teachers in the person of Christ the Teacher.”

But in order to be effective sacraments for the people they will serve, Archbishop Buechlein exhorted the two men before him to be men of prayer.

The archbishop said that prayer will help the new priests grow in holiness, something that he believes is of utmost importance for priests in today’s Church.

“Wouldn’t you agree that when all is said and done,” Archbishop Buechlein asked, turning to Deacons Augenstein and Esarey, “what our Church needs more than anything else from us priests, especially these days, is integrity and holiness?”

The archbishop later addressed the laity present at the liturgy and described a healthy and holy relationship between lay people and the men who were to be ordained as well as all of the Church’s clergy.

“Finally, brothers and sisters, blessed are you who are not scandalized by the humanity of your archbishop and priests,” Archbishop Buechlein said.

“Blessed are you who pray for us and with us; blessed are you who love and support and challenge us to be who we say we are in the name of Christ.”

With the addition of Fathers Esarey and Augenstein, there are now 106 diocesan priests in active ministry in the archdiocese. Many who witnessed the ordination of Deacons Augenstein and Esarey were particularly moved by the liturgy.

Among them was Father Daniel Staublin, pastor of St. Malachy Parish in Brownsburg. Father Staublin received Esarey into the full communion of the
and jeered.

“I don’t like Bush. I think he’s trying to mend fences,” said Betsy Taylor of Tucson, Ariz.

Melinda Petznicki of Phoenix said she favored the visit because the president “needs to keep us working together for peace.”

After 15 minutes of one-on-one talks in the papal library, Bush and the pope moved to the ornate Clementine Hall, where they delivered talks and exchanged gifts.

Seated next to the president, the 84-year-old pope struggled through his two-page text, pronouncing a word or two at a time. After thanking Bush for the visit and expressing his “warm welcome,” the pope quickly turned to the international scene.

Speaking of their past differences on Iraq and the Middle East, the pope said the president was “very familiar with the unequivocal position of the Holy See” as expressed in numerous documents, direct contacts and diplomatic efforts.

“It is the evident desire of everyone that this situation now be normalized as quickly as possible with the active participation of the international community and, in order to ensure a speedy return of Iraq’s sovereignty, in conditions of security for all its people,” he said.

He said he hoped a similar process would take hold in the Holy Land, where he said fresh negotiations are needed between Israel and Palestinians.

Addressing terrorism, the pope recalled that he had called Sept. 11, 2001, “a dark day in the history of humanity.”

“In the past few weeks, other deplorable events have come to light which have troubled the civic and religious conscience of all, and made more difficult a serene and resolute commitment to shared human values in the absence of such a commitment neither war nor terrorism will ever be overcome,” the pope said.

He invoked God’s blessing on all those who work for understanding between peoples, “in respect for the security and rights of all nations and of every man and woman.”

The pope praised Bush for his commitment to promoting moral values in American society, particularly when it comes to respect for life and the family. He also thanked the United States and its humanitarian agencies, particularly Catholic agencies, for their work in African countries that face “fratricidal conflicts, pandemic illnesses and a degrading poverty.”

The pope recalled the Allied liberation of Rome and noted that many American soldiers gave their lives for their country and for the freedom of the peoples of Europe. He prayed that the mistakes of the past that led to the tragedy of war would not be repeated again, and he said U.S.-European cooperation was sorely needed today.

At the end of his talk, the pope assured the president of his prayers and invoked upon him “God’s blessings of wisdom, strength and peace.”

“May God bestow peace and freedom upon all mankind,” he said.

In presenting the Medal of Freedom to the pope, Bush told the pope he was respected, admired and greatly loved by Americans. Like the pope, Bush said, “we recognize the power of freedom to change societies and to change the world.”

He described the pope as a champion of the poor and outcast, a defender of “the dignity of every life” and a spiritual leader who helped topple communism. Bush later told reporters his meeting with the pope had been “very constructive and positive.”

“I was an honor to be in the presence once again of this strong and godly man,” Bush said at a Rome press conference on June 5.

“He and I share the same concern about treating people with dignity. Like His Holiness, I was repulsed by the pictures I saw of the treatment of Iraqi prisoners by some of our troops,” Bush said.

Those troops do not reflect the United States and its values, he added.

After the papal audience, Bush met for about 45 minutes with Cardinal Angelo Sodano, the Vatican secretary of state, and other leading Vatican foreign affairs experts.

A Vatican source said the talks did not break new ground, and that the president’s comments on Iraq and the Holy Land were fairly “generic.”

The president explained his determination to bring freedom and democracy to Iraq, but there was not a detailed discussion of how the United Nations might assume a more important transition role, the source said.

The group also discussed the situation in the Holy Land. The Vatican expressed its concerns about the lack of meaningful negotiations and the plight of Christians in the area.

The president said he was working to bring Israelis and Palestinians together, but wanted to be sure that any peace plan has solid backing from both sides and doesn’t fall apart near the finish line.

BERN, Switzerland (CNS)—Pope John Paul II paid tribute to the late President Ronald Reagan, noting his important role in the fall of European communism.

A papal spokesman said the pope was saddened to learn of Reagan’s death on June 5 and had prayed for the “eternal rest of his soul.”

The pope was visiting Switzerland when Reagan, president in 1981-89, died at age 93. He had suffered for more than a decade from Alzheimer’s disease.

“The pope recalled the contributions of President Reagan to the historical events that changed the lives of millions of people, especially in Europe,” Joaquin Navarro-Valls, the Vatican spokesman, told reporters.

The pope also noted Reagan’s contributions to U.S. society, Navarro-Valls said. The spokesman said the Vatican would send a representative to Reagan’s funeral, which was to take place on June 11 in Washington.

The spokesman said that when President George W. Bush visited the Vatican on June 4 the pope knew Reagan was very sick and sent a warm message to the late president’s wife, Nancy.

Reagan met with the pope four times as president—twice at the Vatican and twice in the United States.

It was under Reagan that the United States finally established full diplomatic relations with the Vatican in 1984.

The president and the pope, along with former Soviet leader Mikhail Gorbachev, are considered by many to have been the main protagonists in the disbanding of the Soviet empire and the fall of communist governments throughout Eastern Europe.

In unpublicized visits and through diplomatic channels, Reagan administration officials provided information to the pope and his aides on events in Eastern Europe, particularly in the pope’s native Poland.

While Reagan oversaw an arms buildup in the United States and Western Europe aimed at pressuring the Soviets, the pope pressed for respect for human rights throughout Soviet-bloc nations.

Despite their agreement on the bankruptcy of the Soviet system, the pope and Reagan sometimes disagreed over tactics. For example, the pope and other Church leaders opposed U.S. economic sanctions imposed against Poland during the 1980s, on the grounds that it took a bigger toll on the country’s people than its leaders.

Pope pays tribute to Ronald Reagan, cites role in fall of communism

Nachrichten Graphics Specialist: Dave Scharf
Graphics Specialist: Louise Stumpf

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Adult Day Services ‘Summer Breezes’ fund-raiser is June 26

By Brandon A. Evans

Catholic Social Services’ Adult Day Services provides a unique and needed ministry for older adults in central Indiana who need care and a place to go during the day.

Adult Day Services depends on charitable contributions, and the program is getting ready to host its third annual fundraising event.

The event, titled “Summer Breezes,” will be held from 6 p.m. to 11 p.m. on June 26 at Marian Inc., 1011 E. St. Clair St., in Indianapolis.

The cost of the event, which includes dinner, dancing and a silent auction, is $50 per person.

The money raised will support the outreach of the two Catholic Social Service Adult Day Services sites—Holy Trinity Place and A Caring Place in Indianapolis. Each location serves between 15 to 20 seniors each weekday, and provides them with “a home away from home,” said Lula Baxter, program director of the Adult Day Care Program.

The program offers the seniors activities, food, socializing, discussion and therapeutic services—and it gives their caregivers free time to leave the house and work.

Baxter said the program also gives the seniors a “circle of friends and a warm, hospitable environment.”

Without a program like this, said Providence Sister Susan Dinin, site manager for A Caring Place, “I think many of them would be at home alone during the day when watching television and being socially isolated.”

Sometimes, said Joan Gootee, site manager for Holy Trinity Place, some of the older people who suffer from Alzheimer’s disease or severe dementia don’t remember people’s names, but they remember the joy they receive each day from the program.

Some of the elderly, she said, feel like they are a burden to others, but while they are in the care of Adult Day Services, they often get the chance to help the elderly residents.

“We offer our service to low-income adults, many of whom pay $5 for our services,” Sister Susan said. “Our cost is actually $85 a day,” Baxter said. And that is per participant. Adult Day Services is certified to receive Medicaid waivers and other government funding, and is supported by the Veteran’s Administration.

But the real cost of the services is much more.

“We have to employ a large staff to meet the needs of our participants, and that means paying salaries,” Sister Susan said.

“We need more funds from somewhere,” Baxter said. “We know the mission of the archdiocese … but then at the same time it’s kind of difficult in our particular situation.

The annual “Summer Breezes” event is one way for the program to get some of those needed donations. And money is just one need.

If any person is interested in volunteering services … we are always open to receiving new volunteers,” Sister Susan said. “Our programs are very much enhanced by the presence of volunteers.”

(For more information about “Summer Breezes” or to donate money or volunteer time, call Lula Baxter at 317-236-1527, or 800-382-9836, ext. 1527.)

Venerable Father’s day

By Brandon A. Evans

Willard Bolt keeps a handwritten list of his favorite Psalms folded and tucked away in his wallet.

He also has pictures of his family in there—a photo of his granddaughter and an old picture of himself and his late wife, Jenny.

Alongside his other cards in his wallet is Bolt’s Veteran’s Administration identification card. The VA pays for all of Bolt’s medical care and the time he spends at A Caring Place in Indianapolis, which is operated by Catholic Social Services of Central Indiana’s Adult Day Services program. The program provides elders who require supportive services, but are not in need of residential care, a place where they can receive care and friendship during the day.

The 81-year-old Bolt said he loves the program. “I think many of them pay $5 for our services.”

“I wanted to let the people know that, in the archdiocese, what they have is a good program,” Bolt said. “And I don’t know if anybody wrote to them about it or not, but I felt they should know from someone who’s participating in the program and was thankful for what they’re offering adults.”

Bolt, who said he reads three different translations of the Bible cover to cover each year and leads a Bible study group, considers his time at A Caring Place exciting.

But even more exciting is the life that led him there, full of ups and downs, brushes with gangsters and moments of heroism.

When he was a young boy, he lived in Cicero, Ill., just outside of Chicago, and got to know some of Chicago’s more notorious residents.

“My grandfather was in the moving business,” he said, “and every time Al Capone moved, he hired my grandfather to move him.”

Bolt said he used to help his grandfather by working on the truck and moving the smaller boxes.

“If you worked for Al Capone, he catered in a dinner for you,” he said. “He gave you two bottles of bathtub gin under your arm and told you, ‘Take it home to your dad. You’re too young to drink it.’ He gave me a hundred dollar tip. That was Al Capone.”

Bolt met the infamous gangster several times, but said that all the odd jobs he and his grandfather performed were honest labor.

“One time, there was a hotel where he had his headquarters in Cicero,” Bolt said. “And Al Capone’s hobby was shooting out the mouthpieces of telephones. He had a telephone man that was stationed there eight hours a day.

“Next door, Capone had a bookie. Bolt was helping to string telephone wires by climbing between the top of the fat ceiling and the bottom of the second floor. “I was a kid so they sent me up there,” he said. “They drilled holes and I would drag the wires and stick them in the holes where the telephone was going to go.

“Well, the place got raided by the FBI and I was stuck up there. So they told me, ‘Just stay up there.’ We’ll come and get you later,’ which they did.

“And I got paid $200 for laying up there,” Bolt added.

The pay wasn’t always good. His first job paid 40 cents an hour. He was only working for a year and a half before he was drafted to fight in World War II. His company was the 113th Anti-Aircraft Artillery Battalion. To be a member, you had to be at least a high school graduate and have an IQ of 135 or better.

“They wanted to see if they could make a soldier out of you in 13 weeks,” he said. Apparently, they did. He served in the Army during the war for the next 34 months. He fought five major battles.

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“But the real cost of the services...
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Letters to the Editor

Abuse of prisoners must never happen again

We, the members of the General Council of the Sisters of Providence of Saint Mary-of-the-Woods, join our voices with the other religious communities of Women Religious and other faith-based organizations and human rights groups in expressing our abhorrence and shame at the abuse perpetrated on Iraqi prisoners by some members of the United States military. It is unacceptable atrocities violate our common humanity.

We do not believe this was the result of a few members of the military, as our government officials would have us believe. We recognize that in most cases, members of the military act with honor and a deep sense of duty. Yet, we see these abuses as symptomatic of a culture of violence. We are all responsible—those in roles of leadership in our country, military leadership who did not assure that trainers, on human rights was a priority, and all of us who have been in any way responsible for promoting this culture of violence.

In 1996, the Department of Defense was forced to admit that a training manual for the School of the Americas to train soldiers in Central and Latin America included inappropriate forms of interrogation, what we would call torture. Many of us are closing for closure of this school, now known as the Western Hemisphere Institute for Security Cooperation at Fort Benning, Ga. Now more than ever, we see that this culture of torture and violence has indeed become more and more systemic.

The Sisters of Providence of Saint Mary-of-the-Woods present more than 500 women religious who minister in the United States, Taiwan and the Republic of China. The members of the General Council of the Congregation join with the Leadership Conference of Women Religious in demanding that the following actions be taken to begin to address these serious violations of human dignity and human rights:

1. That President Bush has issued a late and limited apology for the abusive treatment of Iraqi prisoners, that there be a thorough investigation by a recognized international human rights group appointed by the United Nations and that the results be made public.
2. That this investigation include any personnel, regardless of rank or office, who had knowledge of these atrocities and allowed them to continue with impunity.
3. That any military, intelligence or privately contracted personnel found to have engaged in or encouraged acts of torture or inhuman treatment be prosecuted.
4. That there be a complete and public Congressional oversight hearing and investigation into the treatment of all detainees held by the United States military where in the world, an investigation which will allow members of Congress to exercise their powers and right to enable the balance of power to be restored.
5. That all prisoners held by the United States be granted access to international monitoring groups such as the Red Cross, the Red Crescent, Amnesty International and the United Nations.
6. That United States government and military officials make a commitment to protect the human dignity and rights of the Iraqi people.
7. That the military and independent contractors be fully educated as to their responsibilities to uphold the human rights of all prisoners under their control according to the dictates of the Geneva Convention and military law.

As leaders of a religious congregation, we reach out to our Muslim sisters and brothers. We grieve with you. We share your outrage. As members of a religious congregation where the Providence of God is promoted, we believe that all life is sacred and interconnected. When one group of people is hurt, we are all diminished. We will continue to pray and work for the peace and justice for all people and respect for human dignity and the human rights of all people.

In conclusion, we share in the shame. Together we must work to assure that these abuses never happen again.

The members of the General Council of the Sisters of Providence of Saint Mary-of-the-Woods

Sister Ann Margaret O’Hara, S.P.
Sister Denise Wilkinson, S.P.
Sister Marsha Spell, S.P.
Sister Casey Reynolds, S.P.
Sister Paula Damianno, S.P.
Sister Marie McCarthy, S.P.

It’s time to recognize evil

Upon reading the letter authored by Bob Nowicki on June 4, I was alarmed that there are fringe leftists that read The Criterion.

Then, after realizing that this must be a joke, I had a good laugh.

Surely, Nowicki remembers that there is good and evil in the world. Surely, Nowicki remembers that the U.S. military has always fought for liberty not colonialism or the leftwing favored, imperialism. What kind of a question is “Should supporters of war receive Communion?” What kind of a question is “Why would you allow leftists to hurl insults to Japan and Hitler?”

I will pray for Nowicki to wake up and smell the evil. Peace through strength.

Patrick Mayfield, Indianapolis

Action should be taken against politicians supporting abortion

Hats off to Rick Reynolds, who wrote a letter in the June 4 Criterion titled, “We are either with God or against Him.” I couldn’t agree more.

My thoughts are that any politician who supports or promotes abortion should be excommunicated until they publicly demonstrate that they have repented by financially contributing to pro-life causes and by speaking out repeatedly against abortion.

Faith is the rudder that should direct a “Christian” to vote for or against some body. If the politician’s views are obviously anti-Christ, like abortion, it is a Christian’s responsibility not to vote for them.

Further, provided the leadership of the Church is actually following Jesus and not supporting a political faction, I believe that it is their duty to speak out against politicians who support or promote anti-Christian values. Their first audience should be the Church. I can assure you that Jesus left us with sheep herds for a reason.

“I will pray for Nowicki to wake up and smell the evil.”

What kind of a question is that? Have we, as a people, become so ignorant, complacent and removed from the faith that we do not realize there are times when it is appropriate to go to war, and refusal to do so enables evil not only to prevail but also to continue its march? How many readings in the same fashion, choosing immoral leadership allows evil to thrive in our country until it eventually takes over.

I have read more than one article in The Criterion that simply reflected the...
Los católicos en el matrimonio para toda la vida

(Cuatro de la serie)

U

una de nuestras creencias católicas más profundas y más desafiadas por nuestra sociedad es aquella de que el matrimonio es para toda la vida. Y si uno se casa, no se puede volver a casa. No se puede divorciarse y luego decir que uno está desesando el divorcio.
The Saturday Anticipation Mass at St. Thomas More Church, 1306 N. Indiana St., in Mooresville, is changing from 4 p.m. to 5 p.m. beginning June 5. The sacrament of reconciliation will take place each Saturday at 4 p.m. For more information, call the parish office at 317-831-4142.

St. Anthony Parish, 379 N. Warman Ave., in Indianapolis, is having its parish festival from 5 p.m. to 11 p.m. on June 10-12. There will be food and games. For more information, call 317-636-4828.

Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood, is having its parish festival from 5 p.m. to 11 p.m. on June 10, from 5 p.m. to midnight on June 11, from 2 p.m. to midnight on June 12 and from noon to 9 p.m. on June 13. There will be food, games and rides. For more information, call 317-488-2681, ext. 15.

Holy Rosary Parish, 520 Stevens St., in Indianapolis, is having its 21st annual Italian Street Festival from 5 p.m. to 11 p.m. on June 11-12. There will be Italian foods, and on Saturday night there will be a festive procession at 6:45 p.m. For more information, call 317-636-4478.

St. Gabriel Parish, 6000 W. 34th St., in Indianapolis, is having its International Festival from 5 p.m. to midnight on June 11, from 5 p.m. to midnight on June 12 and from 5 p.m. to 10 p.m. on June 13. There will be food, games and rides. For more information, call 317-291-7914.

St. Louis School, 17 St. Louis Place, in Batesville, is hav- ing its rummage sale from 9 a.m. to 7 p.m. on June 11, from 9 a.m. to 4 p.m. on June 12 and from 8:30 a.m. to 1 p.m. on June 13. For more information, call 317-934-3661.

St. Paul Parish in Tell City is having its parish picnic from 11 a.m. to 6 p.m. on June 13 at City Hall Park, 700 Main St., in Tell City (across from the church). There will be booths, crafts and quilts. For more information, call 812-547-7994.

The Roman Catholic Home Educators of Indiana are host- ing the “Get the Faith” Catholic 2004 Home Educators’ Curriculum Fair and Conference from 8 a.m. to 5 p.m. on June 26 at the Hamilton County 4-H Exhibition Center, 2003 Pleasant St., in Noblesville, Ind., in the Diocese of Lafayette.

Bible School is an atmosphere of fun and excitement where children will have the chance to sing, listen to Bible stories, create crafts and play games. For more information, call 317-549-6675.

Father More Par, 1200 N. Indiana St., in Mooresville, is having a Vacation Bible School titled “Treasures of the Nile” from 10 a.m. to 1 p.m. on June 14-18. The cost is $15 for one child, $20 for two children and $25 for three or more children. Children are to bring their own sack lunch. For more information, call the parish office at 317-831-4142.

The Adult Religious Education Series of St. Pius X Parish, 7200 Sarto Drive, in Indianapolis, is presenting an evening of information and discussion about the parish’s El Salvador Outreach Program at 7 p.m. on June 16. The evening, “Ordinary People Making an Extraordinary Difference,” will be a chance to learn about how the parish has helped the village of Portillo build a community. John Giuliano, the parish’s liaison in El Salvador for eight years, will discuss the impact that the outreach program has had there. For more information, call 317-255-4534.

Cardinal Ritter Jr. High School, 3360 W. 30th St., in Indianapolis, is having two open houses this summer. Prospective families are welcome to visit the school from 6 p.m. to 8 p.m. on June 16 or July 16. Administrators and staff will be present to answer questions. Tours of the school and application packets will also be available. For more information, call the school office at 317-924-4333 or log on to www.cardinalritter.org.

Nativity of Our Lord Jesus Christ Parish, 7225 South- eastern Ave., in Indianapolis, is hosting a Sunday Vocations Bible School from 9 a.m. to 11:30 a.m. on June 21-22. The Bible school is an atmosphere of fun and excitement where children will have the chance to sing, listen to Bible stories, create crafts and play games. For more information, call 317-683-4534.

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

The Chronicles of Riddick (Universal)
Rated A-II (Adults and Adolescents) because of recurring stylized violence, minimal profanity and an instance of rough language
Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the Motion Picture Association of America (MPAA)

Harry Potter and the Prisoner of Azkaban (Warner Bros.)
Rated A-II (Adults and Adolescents) because of some frightening images and scenes of intense menace.
Rated PG (Parental Guidance Suggested) by the MPAA.
The federal law signed by President Bush in November was being challenged for several reasons, including its lack of a clause providing an exception when a pregnant woman’s health would be endangered by using a different type of abortion.

Supporters of the ban say that a health provision would have rendered the legislation virtually meaningless because of the broad definition of maternal health given by the U.S. Supreme Court in 1973 in its decisions to legalize abortion.

The law bars a type of abortion that is usually performed in the second or third trimester. In the procedure, a live fetus is partially delivered, then the skull is punctured to sever the brain stem before the whole body is delivered. Under the law, doctors who perform such abortions, which are also known to physicians as "intact dilation and extraction," are subject to up to two years in prison.

In her 120-page ruling, Hamilton said the law "poses an undue burden on a woman’s right to choose an abortion" and "may force pregnant women to undergo a procedure that is less safe."

But Douglas Johnson, legislative director of the National Right to Life Committee, said Hamilton’s "deep personal hostility to the law has been evident throughout the judicial proceedings" and is evident in her decision.

"Other district and appellate judges also will be heard from during the months ahead," Johnson added. "It is the U.S. Supreme Court that will ultimately decide whether our elected representatives can ban the practice of mostly delivering a living premature infant and then puncturing her skull. A one-vote shift on the Supreme Court would allow the ban on partial-birth abortions to be upheld."

A White House statement on the decision called partial-birth abortion "an aberrant procedure that must be ended once and for all" and said Bush "strongly disagrees" with Hamilton’s ruling. "The administration will take every necessary step to defend this law in the courts," it added.

A statement from the campaign of Sen. John F. Kerry, the presumptive Democratic nominee for president, said the Massachusetts senator supported restrictions on late-term abortions "only where there was a clear exception for life or health of women."

The partial-birth abortion ban supported by Bush, however, "failed to protect the health of women," the campaign statement said. "When John Kerry is president, he will appoint judges who are committed to upholding the Constitution, not pursuing an ideological agenda."

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Federal Death Row inmate receives stay of execution

By Mary Ann Wyand

Federal Death Row inmate David Paul Hammer’s prayers were answered on June 3 when a federal appeals court in Philadelphia issued a stay of execution. The stay enables Hammer’s attorneys to continue to appeal his Nov. 4, 1993, death sentence on first-degree murder charges in a trial court in Williamson, Pa., in October.

Defense attorney David A. Ruhne told the 3rd U.S. Circuit Court of Appeals in April that Hammer regretted his decision to drop his appeals process in January. The appeals court’s June 3 ruling marks the third time that the Hammond, Ind., inmate has received a stay of execution. Other stays were granted in January 1999 and November 2000.

Hammer, who is Catholic, had been scheduled to die by lethal injection on June 8 at the U.S. Penitentiary in Terre Haute. During his murder trial in 1998, he admitted strangling cellmate Andrew Haute. He was very pleased that the execution did not go forward.”

Sister Rita Clare said on June 7 that “he wants to live and repentant for his crime.”

“I believe that he is truly repentant for his crime,” Sister Camille said in the statement. “I believe that he is truly repentant for his crime.”

Mercy Sister Camille D’Arienzo of Glendale, N.Y., who is another of Hammer’s spiritual advisers, said in a June 5 statement posted on the Death Row Speaks Web site that, “Last night, we were grieving over the government’s filing of an emergency appeal to reverse the stay of execution. The penitentiary decided to proceed with execution procedures, including moving David to the death room after midnight Sunday.”

“With the dawn came rejoicing,” Sister Camille said in the statement. “The government dropped its appeal. The execution is off for sure . . . at least until after David’s trial, which will take place in Lewisburg (Pa.) in October.”

Sister Rita Clare said Hammer used all of his painting supplies earlier this year and didn’t buy any paint in recent weeks. Instead, he started sketching pencil drawings, “a wonderful sign of new life.”

(More for information about how to help St. Elizabeth’s Pregnancy and Adoption Services, call 317-787-3412.)

St. Elizabeth’s Pregnancy and Adoption Services is relocated

By Mary Ann Wyand

In the wake of a May 30 tornado, residents and staff members of St. Elizabeth’s Pregnancy and Adoption Services in Indianapolis have been temporarily relocated to two other Catholic facilities for the summer.

St. Elizabeth’s administrative and residential buildings sustained serious structural damage during the storm.

Michelle Meier, St. Elizabeth’s director, and the Catholic Charities agency needs monetary donations for expenses not covered by insurance and volunteers to clear up dozens of trees on the grounds.

David Silber, executive director of Catholic Charities and Family Ministries for the archdiocese, said an estimate on damage to the buildings, furnishings, appliances and computers is expected soon. Repairs will take 90 to 120 days.

Meier said staff members are working in temporary offices in the Archbishop O’Malley Catholic Center and adjacent Xavier Building, and mothers and babies are settling into their new residence and daycare at another Catholic facility.

“St. Elizabeth’s staff members are providing all of the essential services that are needed for the residential program,” she said. “The mothers are going back to their daily routines. Some are in summer school, and the children are in daycare.”

Essential records were saved, Meier said, and St. Elizabeth’s is continuing to serve low-income expectant mothers and their children.

“We started the week with an adoption placement,” she said. “That’s a wonderful sign of new life.”

(For information about how to help St. Elizabeth’s Pregnancy and Adoption Services, call 317-787-3412.)
Priests, brothers and sisters are vehicles of God’s grace

By Meredith Kugar

If all of us look back on our lives, like flipping through the pages of an old dusty book, we’ll find countless times where we have experienced God’s grace, love and compassion that have been brought to us through the actions of priests and religious sisters and brothers.

The first group that comes to mind is the priests, and the everyday role that they play in our lives. We, as Catholics, should attend Holy Mass as often as possible to hear the Word of God and receive him in Holy Communion.

Priests make that possible. Without the sacraments (especially reconciliation), where would we go to be completely forgiven so we would not stray further and further from God? We would be as sheep lost from the flock. Priests and bishops play an enormous role in the spiritual and overall lives of Catholics around the world. They are truly the “vehicles of God’s grace to the world.”

The second group that comes to mind is all the religious brothers and monks of the world. Monks are the prayer warriors of the world. Both brothers and monks help to bring grace to many people around the world through their prayers and actions. The simple, holy, prayerful and faithful lives of these men can inspire us all and give us a glimpse into God’s unwinding grace.

Finally, I think of the sisters and nuns. There are convents all over the world—in the busiest cities and in the most remote corners of underdeveloped countries. Many convents struggle for funds and life’s essentials, but the sisters and nuns manage to bring God’s grace to countless numbers of people in amazing ways.

Blessed Mother Teresa of Calcutta and her Missionaries of Charity are but one great example. Despite many hardships, Mother Teresa not only touched the lives of those she cared for, but others as well. People who previously strayed from God and deeply sinned were and are inspired by the actions of Blessed Mother Teresa and her sisters. Through their work, people were and are inspired to turn back to God and seek grace.

I have experienced firsthand how sisters deliver God’s grace. A couple months ago, I volunteered at the St. Augustine Home for the Aged in Indianapolis. The Little Sisters of the Poor were unwavering in their care for the elderly, and I was touched by their complete faith and trust in God. They had grace almost radiating from them, and they were just trying to make the elderly comfortable and content. My experience at the St. Augustine Home showed me a great deal of God’s grace and compassion.

Beyond doubt, priests, brothers and sisters are all “vehicles of God’s grace in the world.” God has called them these people to a special vocation, they have listened to him and they bring God’s grace to all. Their remarkable lives have truly inspired me and given me a glimpse of God’s immeasurable and wonderful grace.

(Meredith Kugar is a member of St. Luke Parish in Indianapolis and a seventh-grade student at St. Luke School. Her essay won the first-place award in the seventh-grade division of the Indianapolis Serra Club’s vocations essay contest.)

Vatican official calls for special effort to reach inactive Catholics

WASHINGTON (CNS)—The time has come for the U.S. Catholic Church “to launch a special effort of evangelization through media, including and perhaps especially through Internet,” the top Vatican communications official said during a visit to Washington.

U.S. Archbishop John P. Foley, president of the Pontifical Council for Social Communications and former editor of the Philadelphia archdiocesan newspaper, said the moment was signaled by the end of two years of “virtual siege conditions” because of the clergy sex abuse scandal and the “tremendous response” to Mel Gibson’s film, The Passion of the Christ.

The movie “has reawakened interest in our redemption through the Passion, death and resurrection of Jesus Christ,” the archbishop said in a May 26 talk to members of the U.S. bishops’ communications committee, meeting in Washington.

He suggested the U.S. Church “reach out to inactive Catholics, especially those who might have used recent scandals as a type of justification for their own inactivity or alienation.”

With approximately 20 million inactive Catholics in the United States, they are the nation’s second largest “religious group” after the 65 million active Catholics, he said.

Holy Family Sunday, the Sunday between Christmas and New Year’s, might be an appropriate time to provide “an especially welcoming atmosphere in which those who would be visiting their families from work or from study would mingle with those making an effort to return to the Church,” Archbishop Foley said.

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Catholic Church in 1996 while he was the pastor of St. Paul Parish in Tell City. He also supervised Augenstein while the latter served at St. Malachy Parish last summer. Augenstein asked Father Staublin to help vest him in his chasuble and stole at the ordination.

But the fact that Father Staublin had such a close connection to both men didn’t strike him until the day of the ordination.

“It really didn’t hit me until today when I was putting my hands on both of them,” said Father Staublin. “I was very humbled by that; how the faith life of those two guys and mine have crossed.”

The day was also important for Father Joseph Moriarty, vocation director for the archdiocese. Although he has been present for several priestly ordinations while serving in his current ministry position, this one stood out for him.

“These two men are the first two that I’ve watched go all the way through [their formation], so that is a special occasion,” Father Moriarty said. “To be able to lay hands upon them and embrace them at the sign of peace and welcome them to the presbyterate was particularly important.”

Father Moriarty was referring to the points in the liturgy when all of the priests present lay their hands upon the heads of the men being ordained and later give them the sign of peace.

These moments were also notable for the men being ordained and for their families and friends present with them.

“I was really able to feel the unity of the priesthood,” Father Augenstein said, “and being welcomed into the presbyterate by my brother priests.”

Father Esarey recalled his own prayer during the laying on of hands, saying that he kept thinking, “God, help me be a good priest for the people of the archdiocese.”

Father Augenstein’s mother, Linda, recalled that the laying on of hands by the archbishop and the other priests present was a powerful moment for her.

“It wasn’t that I was losing a son, it was like he was becoming part of the whole community of priests,” she said, “and they were welcoming him into that community.”

Paulette Esarey looked upon that ritual and discerned its spiritual nature.

“It was just like all of the love and power of God [moving] from all of those people to those two guys,” she said. “It was like an unbroken line of love coming to them to strengthen them.”

Her son recalled his thoughts during one of the most striking moments of any ordination—when those to be ordained lay prostrate on the floor while the congregation kneels and prays the litany of the saints for them.

“When I was laying on the cool floor,” said Father Esarey, “and kept hearing the litany of the saints, I kept thinking, ‘God, please make me one of them. Let me join them’.”

During the litany of the saints, the parents of both men were kneeling just a few feet away, praying for their sons.

“When he was lying on the floor,” Paulette Esarey said, “… I thought of him at all different stages—a baby, a child and a young man, and in my heart I felt very emotional because he [was] marrying the Church.”

Father Augenstein celebrated his Mass of Thanksgiving at 3 p.m. on June 6 at St. Jude Church in Indianapolis.

Among the priests who concelebrated the liturgy with him were Msgr. Joseph F. Schaeedel, vicar general of the archdiocese; Msgr. Paul Koetter, pastor of St. Monica Parish in Indianapolis; Father Stephen Benet, pastor of St. Jude Parish in Indianapolis; Father Rick Ritter, pastor of SS. Peter and Paul Cathedral Parish; and Father Gerald Kirthoff, who was the homilist at the Mass and is the pastor of St. Pius X Parish in Indianapolis.

Father Augenstein will begin his service to the Church on July 7 as the associate pastor of the Richmond Catholic Community parishes of Holy Family, St. Andrew and St. Mary. In addition, he will be a religion teacher and chaplain of Seton Catholic High School in Richmond.

Father Esarey celebrated his Mass of Thanksgiving at 11 a.m. on June 6 at St. Paul Church in Tell City. Among the priests concelebrating with him were St. Paul Parish’s pastor, Benedictine Father Carl Deichman, as well as Benedictine Father Benet Amato, a previous pastor of St. Paul Parish, and Franciscan Father Thomas Richstatter, who was the homilist at the Mass and is also a professor at Saint Meinrad School of Theology.

Father Esarey’s first pastoral assignment will be as the associate pastor of Holy Spirit Parish in Indianapolis.
Bernie and Linda Augenstein of Indianapolis, Father Eric Augenstein’s parents, hold hands during the Lord’s Prayer as part of the ordination Mass.

Following the conclusion of the ordination Mass, Father Brian Esarey blesses his parents, Paulette and Gary Esarey of Perry County, in the rectory of St. Peter and Paul Cathedral.

Father Joseph Moriarty, vocation director for the archdiocese, embraces Father Eric Augenstein during the sign of peace at which the priests welcome the new ordinands to the presbyterate.

Benedictine Father Benet Amato of Saint Meinrad Archabbey, left, and Father Harold Rightor, right, administrator of St. Martin Parish in Yorkville and St. Paul Parish in New Alsace, and sacramental minister of St. Mary-of-the-Rock Parish in Franklin County, place a chasuble upon Father Brian Esarey shortly after the latter was ordained to the priesthood on June 5 in St. Peter and Paul Cathedral.
TERRE HAUTE—Several social services agencies in Indiana held events for National Hunger Awareness Day on June 3. Among them was the Terre Haute Catholic Charities Food Bank.

The annual day, which tries to raise awareness about the problem of hunger in the United States, was observed at the Catholic Charities Food Bank with a pancake breakfast.

The breakfast was open to donors, elected officials and members of more than 100 agencies from a seven-county area surrounding Terre Haute that receive and distribute food from the food bank.

John Etling, director of Terre Haute Catholic Charities, said this is the first year that they have held an event in conjunction with National Hunger Awareness Day.

“It helps to make people aware that the hunger needs are not going away. In fact, they continue to worsen,” he said. “Nationally, it’s a monumental problem.”

Corporate donations are down around the country, said Pat Etling, director of the food bank, and the Terre Haute area is also feeling the squeeze.

Still, the donor situation in Terre Haute is not as bleak as in other parts of the country.

“Most of our donors are still on board,” John Etling said. “Our food drives have been doing very well.”

He estimates that the food bank, through all of its agencies, feeds somewhere between 70,000 and 80,000 people each year.

The food bank has been in operation for 22 years, and has grown tremendously—particularly in how much food it distributes each year.

“When we started, if we did 10,000 pounds of food in a month, we thought we were really doing something,” John Etling said.

Now, that much food is given out in a day. The average amount of food distributed each year has been 2 million pounds.

Tours of the food bank, as well as tours of Terre Haute Catholic Charities’ Ryves Hall Youth Center, were available. The food bank is in the same building as Ryves Hall, which offers a place for children of the poor and homeless families to gather for activities.

The food bank, John Etling said, operates its own soup kitchen at the Bethany House. He said that most of the agencies the bank provides for are either soup kitchens or food pantries.

“We have helped to develop a lot of agencies,” he said. Most of them are church related. “We serve practically every denomination.”

Doris Jackson, an assistant with the preschool operated out of Ryves Hall in Terre Haute, helps some of the children from the preschool enjoy a pancake breakfast on June 3 at the Terre Haute Catholic Charities Food Bank. The event was held to honor National Hunger Awareness Day.
By Dr. Frederic Flach

We can’t have freedom without responsibility

Personal freedom involves the ability to move around within one’s own soul, sometimes comfortably, sometimes in turmoil, exploring hopes and dreams, and designing ways to achieve them. It also calls upon us to rethink our basic attitudes and behaviors in order to become more the kind of person we want to be.

Personal freedom extends outward. In a free society, it can be a long reach. But we can’t have freedom without responsibility.

In a free society, responsibility has been pushed into the background in favor of selfishness and greed, rather than freedom we possess is limited, not absolute. Third, there is an indispensable link between truth (reason) and freedom (will).

The Catholic understanding of “freedom,” in contrast to the contemporary cultural view, is humble. First, admitting that we are creatures dependent upon God means that what- ever freedom we possess is limited, not absolute. Second, there is a compelling link between truth (reason) and freedom (will).

The majority opinion in that Supreme Court case regulating legalized abortion concerns the right to choose.

The Catholic understanding of “freedom” means the freedom to choose.

We are rational creatures who have been given the capacity to know God. We have been given free will so that we might love and serve God in a manner worthy of our human dignity. To possess the gift of freedom means that God has bestowed upon us the power to “seek [the] Creator and freely attain [our] full and blessed perfection by cleaving to [God]” (Catechism of the Catholic Church, #1730).

The Catholic understanding of “free- dom,” in contrast to the contemporary cultural view, is humble. First, admitting that we are creatures dependent upon God means that what- ever freedom we possess is limited, not absolute. Second, there is an indispensable link between truth (reason) and freedom (will).

The Gospel of John reminds us that, “You will know the truth, and the truth will make you free” (Jn 8:32).

The relationship between truth and freedom calls us to be mindful that we are naturally ordered to the knowledge and love of God for our fulfillment, but that sin has wounded our ability to know and love God.

Consequently, we are dependent upon God’s grace to help us realize the heart’s deepest desire: union with God. Third, Catholicism reminds us that freedom is the power to serve—not to serve ourselves, but to serve God. Here we are caught in the paradox of love that runs completely contrary to natural impulses.

When Jesus tells us that we are “to love God with our whole minds, our whole hearts and with all our strength” and “to love our neighbor as ourselves” (Lk 10:27), we are confronted with this truth: Freedom is perfected in love, and Christ’s self-sacrificing love is the model of perfect love and perfect freedom.

The starting point for freedom, in other words, is not the inordinate love of the self, but the unconditional love of God.

If we love God truly, then our freedom is perfected because we never would do anything contrary to the love of God and therefore contrary to human dignity. The contemporary fascination with the idea of “absolute freedom” is not new. It is a fascination that humanity has borne through time since the advent of original sin, and it will continue to exert its pull upon us until Christ comes again.

The challenge of freedom today is no different than the challenge that Moses placed before the Israelites long ago: “I have set before you life and death, the blessing and the curse. Choose life, then, that you and your descendants may live by loving the Lord, your God, heeding his voice and holding fast to him” (Dt 30:19-20).

This is the path to true freedom. And freedom demands that we choose wisely.

(Dennis Marshall is associate professor of theology at Aquinas College in Grand Rapids, Mich.)

Discussion Point

Freedom leads to a better world

This Week’s Question

What makes their freedom so important to people? What do they want to be free from or free for?

“I want my children to grow up in a better world even than I have. Freedom absolutely plays a role in this.” (Lisa Kimpflen, Sterling, Va.)

“People want to be free to pursue their religious beliefs. I want to be free so I can teach my grandchildren my religious beliefs.” (Annieal Brumfield, New Orleans, La.)

 “[My parents came] to the United States from Russia. They were German Russians seeking freedom from oppression and fear. I want to be free to live as a proud woman and be able to say freely whatever is on my mind as long as it is not hurtful to or used as vengeance on anyone. I want to be free to worship in my own Church [Presbyterian] and not be made to feel guilty when I attend my husband’s Church [Catholic]. This is the freedom I cherish the most—the right to attend openly any Church I wish without fear of retaliation from anyone.” (Lillian L. DeCarolis, Tempe, Ari.)

Lend Us Your Voice


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How to stay alive until life is really over

Older people are always saying they don’t know how they ever had enough time to work a job since they’re so busy in retirement. Those are the folks who might think life is over. The trick about aging is that it’s the first category rather than the second. We’re probably on the lookout for something better. Not necessarily on our time, but we’re on the lookout for education and keeping our minds and bodies busy. Many older people are coming to the community because that’s what they do. They have lives of their own, and we should not expect them to entertain us. On the other hand, we make many of our connections with them on a regular basis, perhaps by eating meals or attending Mass together. The trick is to find them.

Churches and other communities sponsor many inexpensive social opportuni- ties for seniors. They are opportunities to pray the rosary or study the Bible together. Some paper plates, coffee, talks, paint groups, or golf groups that you can think of, spiritual or otherwise, is out there somewhere if only we look for it. We’re like travel, there are trips available ranging from around-the-world junkets by jet airplane to more modestly priced Elderhostel tours. Closer to home, organizations such as Historic Land- marks of Indiana sponsor day and overnight trips to various places in Indiana, not mentioning walking tours in Indianapolis.

The Indiana State Museum, Eiteljorg Museum, Indianapolis Museum of Art, the President Benjamin Harrison Home and the Indianapolis Museum of Art can help with many programs of cultural and historical interest. Many are free or nominally priced, including talks, demonstrations, lectures and exhibits.

But the very best care for loneliness or depression is getting a group of friends and doing something for others. Volun- teer opportunities abound, including assisting in schools, nursing homes, hospitals, nursing and public libraries. Literacy programs, clubs and fraternal organizations need help. St. Vincent de Paul Society and other social agencies.

To stay in shape, there are part-time jobs to bring in a little extra income. Busi- nesses like Wal-Mart and McDonald’s often hire greeters, and employment agen- cies need temporary clerical workers. And employment agencies need helpers, as do the volunteer opportunities abound, including assisting in schools, nursing homes, hospitals, nursing and public libraries. Literacy programs, clubs and fraternal organizations need help. St. Vincent de Paul Society and other social agencies.

To stay in shape, there are part-time jobs to bring in a little extra income. Busi- nesses like Wal-Mart and McDonald’s often hire greeters, and employment agen- cies need temporary clerical workers. And employment agencies need helpers, as do the

Faithful Lines/Shirley Vogler Meister

Video about sexuality has powerful message for teens

My sister, Beverley, praised a video about sex that her two-year-old was watching at school. Researching this, I learned of a new, pro-life Catholic woman, Pam Stenzel, who has the force behind more than one such video as she goes about her personal programs about sexuality, spiritu- ality and self-respect.

After receiving my request for more information, Stenzel responded by phone as she had a busy schedule of speaking. Pam Stenzel pulls no punches. She dynamically and explicitly explains the dangers of sex outside of marriage and in the presence of being the “awesome” blessings of this God-given gift within marriage.

“I firmly believe that youth need to hear positive messages about life choices over and over and from as many different voices as possible,” she states. Her passion for helping teens came after her husband, John, was diagnosed with cancer. “We wanted to be as informed as possible,” Stenzel said. “I didn’t want to know anything that I felt, one way, to our child, our daughter. I wanted to be in the present, to know what was going on.” The couple created videos which encourage conversations and educating children in conversations that might not be convenient. This is how she came to be a pro-life Catholic woman. Pam Stenzel is the executive director of the National Catholic Truth Home. The video is a powerful statement for parents and educators to lead informed discus- sions on sexual abstinence.

Media about the video has been widely used in the U.S., Canada, Mexico, Central and Latin America, the Philippines, Australia, Ireland, Europe, the Ukraine, Romania, Poland and throughout Africa. For more information, call “Time to Wait for Sex,” “Character Matters” (for par- ents), “Sex, Love and Relationships,” and “Talk to Look in the Mirror” (all for children only). Many requests for her help are from teens wanting an honest, direct approach to these issues.

Stenzel also founded Enlighten Communications Inc., which is committed to the promotion of a culture of life. Enlighten empowers parents, youth lead- ers and educators to lead informed discus- sions on sexual abstinence.

For additional information, contact Enlighten Communications Inc., at 1-888-978-4889 or info@enlighten.com, or visit www.enlighten.com or P.O. Box 270236, Littleton, CO 80127-236.

The Criterion (Cynthia Dewes, a member of St. Paul the Apostle Parish in Indianapolis, Indiana.)
Parents must comply with Church’s rules for baptism

Q Our pastor gave a beautiful homily recently on baptism, saying children have a right to baptism as soon as possible after birth. However, this seems to vary from pastor to pastor. Certain pastors refuse the sacrament of baptism to an innocent child if they judge the parents are not “Catholic” enough. Other priests welcome infants with open arms, even if their parents are out of left field of their faith.

How do you explain this discrepancy? (Illinois)

A I think we need first to clarify the Church’s policy on the matter. When Catholic parents (or a Catholic partner in an interfaith marriage) are seriously deficient in their Catholic practice, the pastor is obliged to delay baptism until he can help the parents rethink their faith.

True, children should be baptized “within the first weeks” after birth (Canon #667). The law assumes, however, that parents are practicing their faith and are prepared to raise their children as faithful Catholic men and women.

Thus, the same law requires that immediately after birth or before the parents go to their parish priest to request the sacrament of baptism and be properly prepared for it.

A priest may not, in fact, lawfully baptize a child unless he has a solidly founded hope that the baby will be raised properly as a member of the Catholic religion.

If evidence for this hope is lacking, he should delay the baptism and explain the reason to the parents (Canon #668).

The ritual for baptism emphasizes the point. At least twice during the ceremony, Catholic parents profess adherence to the faith in which the child is being baptized and promise to give the example needed for the child to be raised in their faith.

Of course, this promise cannot be made unless the Catholic parents themselves are faithful in their Catholic practice and are not simply bringing the child for baptism because of family tradition or a vague feeling that “it’s the right thing to do.”

In other words, the Church is concerned that parents not be placed in the position of making a profession of faith they do not honestly believe.

But—and this is a crucial point—the story does not end there. The parish priest is obliged to help parents who are not yet ready genuinely to profess their faith, to assist them in assuming responsibility for the religious education of their children and then to decide the right time for baptism.

I realize this may stir up some Catholics. But being realistic, our situation is vastly different from when we almost automatically baptized children of baptized Catholic parents.

Anyone familiar with Catholic history of the last few centuries knows that by automatic baptisms, first Communions and confirmations, whole populations of people remained at an almost primitive level of faith. One generation of baptized, non-practicing Catholic parents succeeded another. Few were called to open themselves to the possibility of growth to a fuller Christian Catholic life.

As someone put it well, a Church which never says “no” to parents who are seriously deficient in their belief and practice of their faith never will allow them to become deeply believing parents.

Obviously, various subjective judgments come into play here, which could be one reason for the differences you experience. It’s also possible that some of these concerns of the Church are neglected.

It remains vital that Catholic parents desire in their own hearts that the baptism of their child will be what it was meant to be, an earnest recommitment of their family to the faith they hope to share with their child.

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, PO Box 17, 320 N. Main Street, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.
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Archbishop Edward T. O'Meara Catholic Center, 1400 N. Mer- ri""
The Active List, continued from page 16

First Fridays
St. Vincent de Paul Church, 1722 E. Bedford. Information: 317-859-4673. Mass, 9 a.m., eucharistic adoration following Mass until 5 p.m. In-Formation: 317-784-5454.

St. Peter Church, 1207 East Road, Brookville. Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m. Information: 317-636-9315.

Holy Guardian Angels Church, 405 W. 52, Greenwood. Eucharistic adoration after 8 a.m. Mass-5 p.m.

SS. Francis and Clare Church, 901 Olive Branch Road, Greenwood. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chapel, 8:30 a.m., Divine Mercy Novena, 3 p.m. Information: 317-859-4671.

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

Holy Rosary Church, 520 St. St. Stephen St., Indianapolis. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

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

St. Anthony Church, 379 N. Warren Ave., Indianapolis. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass-5:45 p.m. Information: 317-224-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9348.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. Adoration of the Blessed Sacrament, 7:30-10:30 a.m. Information: 317-638-5551.

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

St. Joseph Church, 113 S. 5th St., Terre Haute. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4096.

First Saturdays
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions, Mass-7:30 a.m., sacrament of reconciliation, rosary, meditations following 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) Church, Chapel, 4720 E. 42nd St., Indianapolis. Apostolate of Fatima holy hour, 2 p.m.

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


St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman. Mass-10 a.m., sign-interpreted.

St. Francis Church, 1400 E. 56th St., Indianapolis. Adoration of Blessed Sacrament, 9:30 a.m., Devotions, Mass, 10 a.m., sign-interpreted.

St. Luke Church, 7575 Holliday Center, 1400 N. Meridian St., Indianapolis. Catholic Widowed Organization, 7:30-9:30 p.m. Information: 317-784-1102.

The Criterion now has a home on the World Wide Web! If you have internet access you can visit in church computer at home or in the office, you can access the electronic version of The Criterion. Every week the website is updated with special on-line version of your weekly archdiocesan newspaper. Use the link to church website or go to the local internet access and search the archdiocese.

To access The Criterion on-line: http://www.archindy.org
Send e-mail to: criterion@archindy.org

St. Gabriel the Archangel Parish Invites You To Their
International Festival
June 11 – 12 – 13, 2004
Friday & Saturday – 5:00 p.m. – 12:00 a.m.
Sunday – 5:00 p.m. – 10:00 p.m.
International Food Booths
Carnival – Games – Bingo
Monte Carlo – Live Bands
$10,000 Cash Raffle
Advance ride tickets available at Parish and School Offices
6000 W. 34th Street (Between Moller & High School Road)
Must be purchased before June 11
Advance Ride Tickets Are Good June 11-13, 2004

Special “Carnival Only” Night
Thursday June 10 6:00 p.m. – 10 p.m.
Pay One Price—$15—Ride All Night
The Festival Booths Will Not Be Open
Your Advance Ride Tickets Cannot Be Used

Free Shuttle Service – Parking at Northwest High School (Moller & 34th)
Lic. #102187
LONDON (CNS)—A rare and valuable letter written and signed by St. Ignatius of Loyola, founder of the Society of Jesus, has been discovered in Jesuit archives in London.

The document had been buried in a filing cabinet for more than 100 years until it was accidentally discovered in mid-May.

The Jesuits at the British province’s mother church in London consider the letter to be “unique” because most sur-viving letters of St. Ignatius are in Rome, the city where he spent the last 16 years of his life as the Jesuits’ first general.

Jesuit Father David Smolira, the British Jesuit provincial, said in a May 25 statement that the letter was an “exciting discovery” and “a treasured possession of the British province.

“It is quite impossible to put a value on something like this,” he said.

“British links with St. Ignatius go back even before the Society of Jesus was founded because he visited England in the summer of 1530 to beg for arms,” Father Smolira said. “It happened after the reign of Elizabeth I, of course, many English Jesuits were martyred for their faith,” Father Smolira explained. “So there is a long and important history that this letter andIgnatius’ signature, in particular, symbolize.

“It is remarkable that this letter has survived almost 450 years,” he said, “considering how Jesuit libraries and universities across Europe were taken over at the time of the suppression of the Society of Jesus in 1773.”

The letter was discovered in the archives of the Church of the Immaculate Conception in London. It was written in Italian and dated Feb. 16, 1555, just 18 months before St. Ignatius’ death.

The letter was addressed to Quirino Garzoni, a good friend of the saint, and, according to the Jesuits, was probably dictated by St. Ignatius and written by his secretary, Father Juan Folanco.

The signature was verified by Jesuit Father Peter Bechek, father general of the Jesuits, between 1853 and 1887, who also confirmed in a note that the last two lines were written by Ignatius’ own hand.

The contents of the letter dealt with trivial administrative matters. However, the final sentence reveals an insight into the saint’s theology—that all Christians are called to serve, praise and revere God, and that they must discern and fulfill his divine purpose for them.

“I thank you for your charitable remembrance and pray God Our Lord to grant us all the grace ever to know his most holy will and perfectly to fulfill it,” St. Ignatius wrote.

The letter is signed, “Your servant in Our Lord, Ignatius.”

How the letter came to arrive in England during and after the Reformation was influenced greatly by the work of St. Ignatius and his followers.

As an adult, St. Ignatius, a Basque nobleman, underwent a radical conversion to Christianity after he read the Bible while recovering from a broken leg inflicted in a battle at Loyola Castle against French troops.

His personal pilgrimage led him to found the Society of Jesus in Paris in 1534—the year that England’s King Henry VIIIjadi St. Thomas More and St. John Fisher in the Tower of London for treason.

The Society of Jesus was approved by Pope Paul III in a papal bull in 1540.

Above, St. Ignatius of Loyola is depicted in the window of a Catholic church in Guelph, Ontario. Ignatius inspired followers with his still-popular Spiritual Exercises. He and his close companions were the founding mem bers of the Society of Jesus, or the Jesuits. His feast is July 31.

Left, a rare letter discovered in Jesuit archives in London’s Church of the Immaculate Conception contains the signature of St. Ignatius of Loyola, founder of the Society of Jesus. The letter, dated Feb. 16, 1555, just 18 months before St. Ignatius’ death, is one of the few documents signed by the saint that exists outside Rome.

Blessed Mother of the Sorrowful Heart Parish, London

Letter signed by St. Ignatius is discovered in Jesuit archives in London

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The Society of Jesus was approved by Pope Paul III in a papal bull in 1540.
Thoroughbred Smarty Jones has Catholic connections

PHILADELPHIA (CNS)—Just as it did for the Kentucky Derby and the Preakness, a Sacred Heart medal adorned Smarty Jones as he raced for the Triple Crown on June 5 at the Belmont Stakes. The horse, born on Ash Wednesday in 2001, failed in his bid to become racing’s 12th Triple Crown champion and the first since 1978; Birdstone beat him by a head. The jockey for Smarty Jones is still a remarkable horse. Smarty first wore the medal—the under his saddle—when he captured the Kentucky Derby last May 1. He was wearing it when he won the Preakness by a record 11 1/2 and a half lengths on May 15 in Baltimore. The medal was given to the 3-year-old chestnut horse’s trainer, John Servis of St. Ephrem Parish in the Philadelphia suburb of Bensalem, by Pat Chapman, who co-owns Smarty Jones with her husband, Roy. The Chapmans are also Catholics.

Actress, singer, journalist talk about their faith on TV special

WASHINGTON (CNS)—Actress Margaret Colin, singer Aaron Neville, and Tim Russert, who is managing editor and moderator of NBC’s “Meet the Press,” talk about the impact of faith on their lives in a one-hour special to be distributed on NBC-TV the week of June 20. The program, “Personally Speaking,” is produced by the U.S. bishops’ Catholic Communication Campaign and is part of the “Horizons of Faith” series of faith-related religious series seen each year on many NBC stations. Viewers can check local listings for dates and times or contact their local NBC-TV affiliate for a schedule. A list of stations that have scheduled broadcasts of the program will be posted on www.personallyspeaking.org.

WORLD

Arms spending robs citizens of basic needs, says Vatican official

VATICAN CITY (CNS)—Arms spending robs citizens of their basic needs, like housing, food, education and health care, said the Vatican’s secretary of state. Bringing a dignified standard of living to all people would do more in guaranteeing greater stability and peace than the latest weaponry, Cardinal Angelo Sodano said in a written message to members of the Organization of American States. The Vatican released the message on June 7; it was addressed to Patriarch Carlos Andrade, foreign minister of Ecuador, who hosted this year’s OAS general assembly held June 6-8 in Quito, the capital. “Even today, so much wealth continues to be wasted on weapons while that which is necessary for full human development is foregone.”

Sad state of affairs that our Church has fallen into. Some of our leadership, past to present, has continued to use their offices as a platform, as if they speak in the name of the Church, rather than as mere judges, judges, and judges, who can help the world out of its present financial crisis.

I have found that the best way to know how to make good decisions, including voting, is to enter into a real relationship with Jesus by reading Scripture, praying, and advising myself in obedience to the Holy Spirit. I find that I have the best guidance for how to make good decisions.
Meetings show couples how to deepen their faith by praying together

FARMINGTON HILLS, Mich. (CNS)—Jim Fisher was frustrated. A long drive home from work in the pouring rain had only done more to frazzle his nerves on a Friday evening in September 2002. But as he walked in the door, his wife, Mary, reminded him that it was the night the couple would attend a prayer meeting at St. Lucy Church in St. Clair Shores—on the other side of town.

“So we get back in the car,” Mary Fisher recalled. “It’s raining. It’s awful. We’re not sure where we’re going. And he’s in a bad mood because I’m making him go.”

Jim Fisher—who soured at the thought of church functions—protested. His wife won.

But neither knew that the evening would change their lives. That night, the Fishers, for their first time in their eight-year marriage, would begin to learn to pray together.

The Fishers are one of more than 100 couples touched by the Archdiocese of Detroit’s Couple Prayer Series—a program conducted by Deacon Bob Ovies, director of the archdiocesan family life office. Since it began in 2000, the six-week series has been conducted across the archdiocese and demand for it has grown.

“Married couples very seldom pray together as a couple, outside of saying grace,” Deacon Ovies told The Michigan Catholic, newspaper of the Archdiocese of Detroit. “There are two reasons for not doing it. First, couples don’t know how. And, second, they don’t feel safe. They feel vulnerable.”

Every couple can find a way, Deacon Ovies said, but they have to be eased into it and given some suggestions—such as praying with Scripture or music, meditating together and worshiping together.

“We just guide them through a menu of different ways couples can pray together,” he said. “And a lot of times, couples find their own way ... and it’s a great discovery for them.”

Interviewed in their home in the Detroit suburb of Farmington Hills, the Fishers, who were married in 1994, recalled that their trials began when their second daughter, Jamie, was born in 1998. The child wouldn’t grow. They felt weak and wouldn’t improve.

Mary Fisher, typically strong in her faith, grew angry that God wouldn’t heal her child. She thought Jamie would die. Jim Fisher grew frustrated, too. A man always thought that God wouldn’t heal his child. The doctors couldn’t figure it out. At 18 months old, Jamie weighed 18 pounds. She was weak and wouldn’t improve.

“Mary Fisher, typically strong in her faith, grew angry that God wouldn’t heal her child. She thought Jamie would die. Jim Fisher grew frustrated, too. A man always thought that God wouldn’t heal his child. The doctors couldn’t figure it out. At 18 months old, Jamie weighed 18 pounds. She was weak and wouldn’t improve. Mary isn’t as interested in the topic as hearing Deacon Ovies, an old friend. Jim Fisher, meanwhile, tried to avoid eye contact with the deacon—that is, until he heard comforting words. “I thought he was talking right to me,” he recalled. “He brought it to my level.”

The Fishers started slowly. That rainy first night, they had gone home together with envelopes containing suggestions on how to pray together. It was clumsy. Mary Fisher voiced her prayer. Her husband said, “Ditto.”

But soon the couple grew comfortable. They looked forward to prayer time.

“I could see how God was working in our marriage,” Jim Fisher said. “I was floored because I knew what Mary was praying for and what she was thinking about.”

They eventually found their own way to pray—in candlelight and with Scripture.

“After a year and a half, it becomes more like a lifestyle,” said Mary Fisher, who now can’t even recall what marriage was like before she and her husband prayed together.

Now, the Fishers help Deacon Ovies with the prayer series. Vivid memories enter their minds when they see another couple finding their way to Christ together.

That’s what praying together does,” said Mary Fisher. “God has a new world for you as a couple.”

More information about the Couple Prayer Series is available on the Internet at www.coupleprayer.com.†