



The

Criterion

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Number of U.S. Catholics, deacons up; priests, religious down

WASHINGTON (CNS)—New figures show the U.S. Catholic population continues to grow. The number of deacons serving them is on the rise, but the numbers of priests and religious brothers and sisters are down. The long-term slide in Church marriages continues.

The 2004 edition of the *Official Catholic Directory* showed some drop in the number of U.S. Catholic colleges, high schools and elementary schools and in the number of students attending them, but slight increases in the number of elementary and high school youths served by parish-based religious education programs.

A Catholic News Service analysis of diocesan clergy figures showed nearly three out of every 10 diocesan priests in the country are now classified as retired, sick or on leave.

Known in Church circles as the *Kenedy Directory* for its publisher's imprint, the 2,300-page directory is an annual publication that provides detailed information about diocesan offices and Catholic parishes, schools, hospitals, religious houses and personnel in each U.S. diocese. It has statistical data on Church life ranging from the number of baptisms and first Communions in the past year to the number of parishes, schools and

hospitals and the number of patients treated in Catholic health facilities.

The directory is published from offices in New Providence, N.J.

The U.S. Catholic population at the start of 2004, according to the directory, was 67,259,768—an increase of some 850,000 over the 66,407,702 reported in 2003. Catholics continue to make up 23 percent of the total U.S. population.

The directory's national figures include data from Puerto Rico, a U.S. commonwealth, and U.S. territories overseas such as the U.S. Virgin Islands, American Samoa and Guam.

The number of priests declined slightly

from 44,487 last year to 44,212 this year. Of these, 14,729 were members of religious orders and 29,483 were diocesan.

The directory reported an increase in the number of permanent deacons, from 14,106 last year to 14,693 this year.

The number of religious brothers was 5,504, or 64 fewer than last year. Religious sisters numbered 71,468, a decline of 3,212 from last year.

The directory reported that there were 544 new ordinations to the priesthood in the past year—up from 449 the previous year—but the new figure was inflated by an erroneous recording of 61 ordinations

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Little Sister of the Poor Lourdes Miranda walks on the grounds of St. Thomas More Parish in Mooresville with a group of girls who participated in a vocations camp sponsored by the parish. Sister Lourdes spoke to the girls about her life in her religious community and encouraged them to seek God's call in their lives through prayer.

Summer vocations camp encourages youths to pray and listen to God

By Sean Gallagher

MOORESVILLE—They prayed together, heard presentations from visiting speakers about living out their faith, made crafts, played games, attended Mass each day and even went hiking.

This wasn't the typical Vacation Bible School that many parishes sponsor each summer. It was St. Thomas More Parish's first vocations summer camp.

As many as 25 youths gathered from 9 a.m. to 4 p.m. on June 28 to July 4 to think and pray about the vocation that God has planned for each of them. The youths, who will be in grades 5 through 10 this school year, were members of St. Thomas More Parish and other nearby parishes.

Although published materials for Vacation Bible Schools abound, few if any resources for a vocations camp exist. So the pastoral staff of St. Thomas More Parish, led by the parish's pastor,

Father Rick Eldred, had to formulate the program from scratch.

The task at first seemed daunting to him, but prayer seemed to open the way.

"One evening, I went into the adoration chapel, not having a clue what we were doing," Father Eldred said, "and by the time I was done with an hour of prayer, I had the whole week's schedule on paper."

Just as Father Eldred didn't know what to expect from the camp, neither did the youths, who attended it.

"I didn't know what to expect," said Joe Clady, an eighth-grader at Our Lady of the Greenwood School. "I got a letter for it and I didn't know what it was going to be like. So I came and I liked the first day and then I came back the second day."

What Joe and the other campers experienced each day was a variety of prayer, crafts, games, and visits from diocesan priests and members of religious orders such as the Sisters of St. Francis of Oldenburg and the Little Sisters of the

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During his parish's vocations camp, Father Rick Eldred, pastor of St. Thomas More Parish in Mooresville, shows parishioner Wayne Willison a rosary that he received from Pope John Paul II at the beatification liturgy of Blessed Mother Theodore Guérin.

Bush and Kerry differ sharply on human cloning, stem-cell research

Editor's note: The U.S. bishops' Administrative Committee adopted "Faithful Citizenship: A Catholic Call to Political Responsibility" as a blueprint on how Catholic social teaching should affect political participation by Catholics. Here is one story in an



ongoing Catholic News Service series about how the stands of the Democratic and Republican presidential candidates stack up with "Faithful Citizenship."

WASHINGTON (CNS)—With the rapid advances in medicine, science and technology, beginning-of-life issues that seemed a remote possibility in 2000 have emerged as hot political topics in 2004.

In the forefront are human cloning and stem-cell research using human embryos. Human cloning, at least of embryos, is now a laboratory reality.

On both issues, President George W. Bush and U.S. Sen. John F. Kerry of Massachusetts, his likely Democratic opponent in the November presidential election, have sharp differences.

The June 5 death of former President Ronald Reagan, who suffered from Alzheimer's disease, revived the political debate over federal funding of human embryonic stem-cell research, which de

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in the Diocese of Lake Charles, La. That is the total number of diocesan priests there, and just this June Bishop Edward K. Braxton of Lake Charles wrote a pastoral letter on the impact of the vocations shortage, saying the diocese has not ordained a new priest in the past two years.

The directory listed 19,431 parishes, down 53 from last year, and 2,910 missions, down 78 from last year. Missions usually offer limited services and are typically served by a priest of a neighboring parish.

The nation's 583 Catholic hospitals served nearly 84 million patients last year and 376 other Catholic health care centers served nearly 4.3 million patients. Nearly 21.3 million people were served by the nation's 2,969 Catholic social service centers.

In Catholic education:

- The 232 colleges and universities enrolled 747,060 students, down about 2,500 from the previous year.
- The 787 diocesan and parish high schools and 560 private high schools had a total of 680,323 students, down about 6,300 from the year before. There were 37 fewer diocesan and parish high schools than the year before, but eight more private schools.

- Enrollment declines were sharper in elementary schools. There were 6,488 diocesan and parish grade schools, down 285 from the previous year, and they served 1,796,275 students—a drop of almost 77,000 from the year before. Private grade schools dropped from 369 to 365 and 95,742 students, about 2,800 fewer than the previous year.

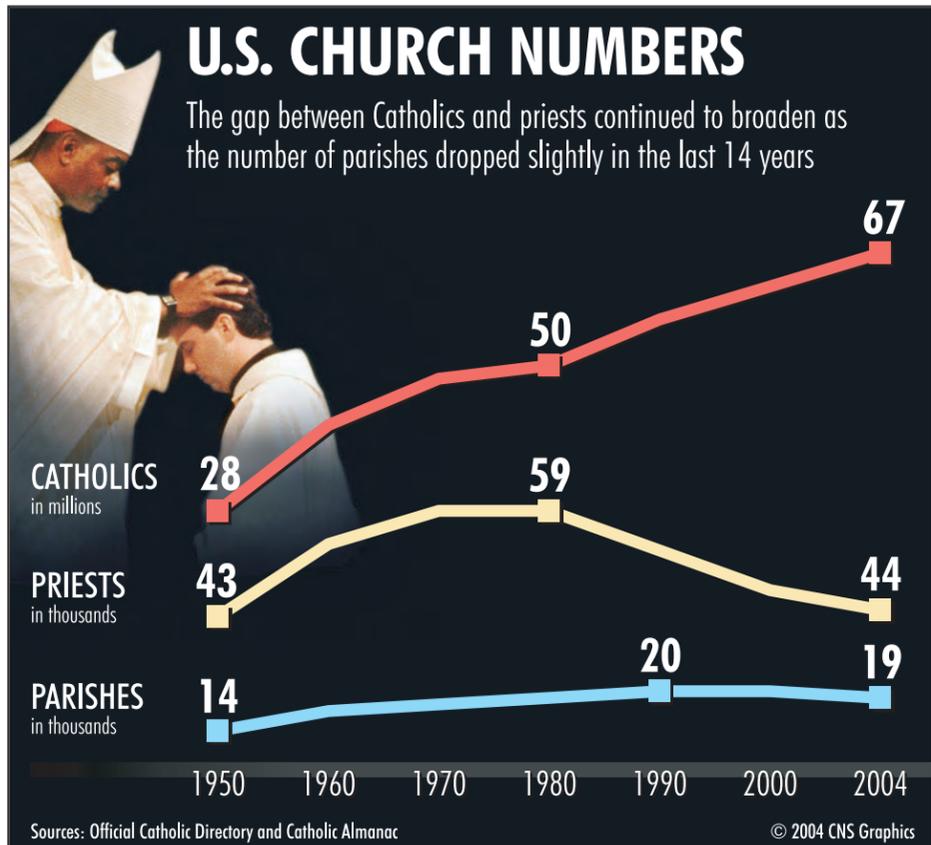
The number of students in religious education rose. At the high school level, there were 771,730, about 4,000 more than the previous year. At the elementary level, there were 3,612,510, almost 30,000 more than the year before.

Despite the overall 3.2 percent enrollment decline in Catholic elementary and secondary schools, the number of Catholic school teachers rose 5.2 percent. The 2003 directory reported 171,814 teachers but the 2004 figure was 180,881, an increase of more than 9,000.

Lay teachers, who number nearly 170,000, or 91 percent of the teaching force, accounted for more than 8,000 of the additional teachers reported in the 2004 directory.

Surprisingly, however, the numbers of teaching priests, brothers, sisters and scholastics—Jesuits in training—all increased in the 2004 report. In all four of those categories, the numbers have been generally in decline for at least three decades.

There were 196 more priests in



teaching (from 1,596 to 1,792), 174 more brothers (from 1,021 to 1,195), 482 more sisters (from 7,389 to 7,871) and 24 more scholastics (from 33 to 57).

During 2003, there were 985,141 infant

baptisms, down about 20,000 from the previous year; 896,670 first Communion, down about 1,000; 645,426 confirmations, up about 8,000; and 232,060 marriages, down almost 10,000. †

ELECTION

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facto destroys the embryos.

The debate surfaced even as many scientists favoring such research said stem cells hold out little hope for Alzheimer's patients, but offer promise in the fight against other major illnesses such as heart disease, diabetes and Parkinson's disease.

As president, Bush has restricted federal funding of human embryonic stem-cell research to only those lines in existence on Aug. 9, 2001, the date he announced the policy. Kerry favors relaxing these rules to allow federal funding of research using embryonic stem-cell lines developed after the Bush deadline.

Regarding cloning, Bush has said he would sign legislation banning all human cloning. A total ban bill has passed the House of Representatives and a similar bill is in the Senate. Kerry supports a rival Senate bill that would ban cloning for human reproduction but would allow the cloning of human embryos for medical

research.

While the bishops do not endorse candidates, they take stands on issues. On these issues, Bush's stands are more in line with the positions taken by the U.S. bishops.

In their 2003 voter guideline document, "Faithful Citizenship: A Catholic Call to Political Responsibility," the bishops based their opposition to human embryonic stem-cell research and human cloning on the principle that human life begins at conception.

"The destruction of human embryos as objects of research is wrong. This wrong is compounded when human life is created by cloning or other means only to be destroyed," said the bishops' document.

"We call on government and medical researchers to base their decisions regarding biotechnology and human experimentation on respect for the inherent dignity and inviolability of human life from its very beginning, regardless of the circumstances of its origins," it says.

Regarding human cloning, separate statements by Church officials have supported the total ban contained in a bill

that passed the House in 2003 and in a Senate bill sponsored by Sen. Sam Brownback, R-Kan. Bush supports both bills.

Kerry supports a rival Senate bill sponsored by Sen. Orrin Hatch, R-Utah, which would ban cloning for human reproduction but allow it for research purposes, said Andy Davis, a spokesman in Kerry's Senate office.

Catholic bioethicists have noted that the Church's opposition to using embryonic stem cells is not a hindrance to research. They cite research with adult stem cells as more promising, since embryonic stem cells are said to be more unstable.

Stem cells are basic cells capable of transforming themselves into the specialized cells present in specific body organs. Currently, embryonic stem-cell research involves embryos created in vitro by uniting a sperm and egg in a laboratory.

Supporters of embryonic research say stem cells from embryos can be transformed into more types of specialized cells than adult stem cells can.

Many supporters of embryonic research also favor legalizing the cloning of human embryos solely for research purposes to provide more cells for investigation. This type of cloning is often called "therapeutic cloning."

John M. Haas, president of the National Catholic Bioethics Center in Boston, said the Church opposes "therapeutic cloning" because it still involves destroying human embryos in the research.

Haas also noted that Bush's restrictions on federal funding of embryonic stem-cell research do not prohibit private funding of such research.

But private funds have not been plentiful because there are "not enough positive results on embryonic stem-cell research for venture capitalists," said Haas. "It doesn't hold out nearly the promise as adult stem cells."

Haas said a main reason behind Bush's restriction of federal funding to previously existing cell lines was that "he didn't want any more embryos destroyed."

Right after Bush announced his stem-cell policy, Kerry issued a statement opposing the ban on federal funding of future cell lines.

This year, Kerry was one of 58 senators who signed a June 4 letter to Bush asking that the ban on federal funding be lifted. In a June 12 radio speech, Kerry noted that there are "ethical concerns" about research with embryos "but people of good will and good sense can resolve them."

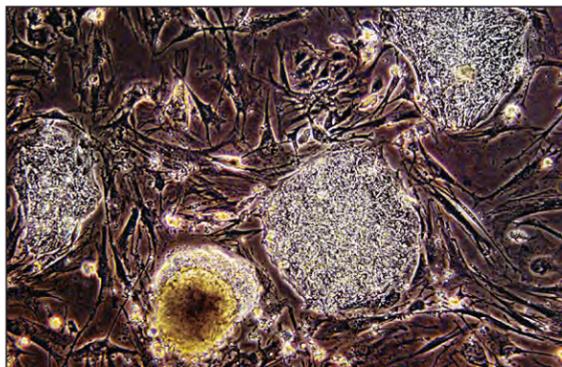
The Bush administration has said it will not change the current policy.

The bishops' stem-cell stand is having an influence on Catholics, according to a recent survey.

A Le Moyne College/Zogby International poll released on July 7 showed that 73 percent of Catholics surveyed support adult stem-cell research and 63 percent oppose using embryonic stem cells. The margin of error was plus or minus 2.7 percent.

"In that regard, they're not that different than the general public whose support overall is stronger for adult stem-cell research," said Theresa Beaty, chemistry and physics professor at Le Moyne College in Syracuse, N.Y. †

A microscopic view shows a colony of undifferentiated human embryonic stem cells being studied at the University of Wisconsin-Madison. The Bush administration has restricted federally funded human embryonic stem-cell research to cell lines that were in existence on Aug. 9, 2001. Sen. John F. Kerry of Massachusetts, the presumptive Democratic presidential nominee, favors relaxing the rules to allow federal funding of research on lines developed since then.



CNS photo from University of Wisconsin-Madison

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Youth learn how Christian leadership flows from Christ

By Brandon A. Evans

The young Catholics of the archdiocese seem to have a firm grasp of the theme of friendship, said Father Robert Robeson, director of youth and young adult ministry for the archdiocese.

This was evident, he said, in the 56 high school students that came to learn more about being a Christian leader during the Catholic Leadership Conference on July 12-16 at Marian College in Indianapolis.

The annual event offers young people a chance to learn how to be more effective leaders in their parishes and schools.

Father Robeson said that he used the importance that the youths place on friendship to teach about leadership.

"The most important friendship in your life is your friendship with Christ," Father Robeson said that he told them. "Christian leadership, and leadership in general, really cannot be exercised apart from Jesus Christ [and] the grace of Jesus Christ."

He said that he wanted the youths to walk away from the conference with a "deeper personal relationship with Jesus Christ, a deeper and more accurate understanding of the Mass ... [and] a wider exposure to traditional and maybe not so traditional forms of Catholic prayer."

Prayer was the centerpiece of the conference. Before meals, the youths sang a thanksgiving song that was set to the *Superman* theme, complete with each person raising his or her arms into the air.

It was these same youths who rose in the morning to go on a rosary walk, and before retiring each night prayed before the Blessed Sacrament.

There was a Mass each day as well as Morning and Evening Prayer. A different group of youths planned the daily Mass and Evening Prayer.

There was also a chance for

reconciliation, and so many people wished to avail themselves of the sacrament that Father Robeson felt the need to plan more time for it.

"I really enjoyed the rosary walks we've had in the morning," said Tracey Horan, a junior at Roncalli High School and a member of St. Jude Parish in Indianapolis. It can be hard to incorporate personal prayer into the business of daily living, but that was one way to do it, she said.

"The Masses have really been amazing," Tracey said. "It's encouraging to have other people that are really here for the same reason as you and really enthusiastic about their faith. It makes the Mass more meaningful."

Josh Jeffers, a junior at Terre Haute North High School and a member of Sacred Heart of Jesus Parish in Terre Haute, said that allowing different groups to plan the Masses and prayers was nice.

"I really liked it when we had an in-depth [workshop] where we went and Father [Jonathan] Meyer explained the whole Mass to us and what each thing meant and why we do certain things," Josh said. "That was really cool because it just made a lot more sense afterward."

A large amount of time during the week was also spent on similar "in-depth" workshops and large- and small-group sessions. The youths learned about things that ranged from retreat leadership and ministry to chastity.

There were also sessions that dealt with apologetics, social justice, Scripture and witness talks.

Father Meyer, the associate director of youth and young adult ministry, led the apologetics session, in which the teenagers played a game similar to *Jeopardy!* He used the questions and answers to illustrate truths of the faith and help the young people to defend them.

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Youth learn the finer points of etiquette

By Brandon A. Evans

How to properly eat soup probably isn't the first thing people think of when it comes to leadership.

Nevertheless, proper etiquette plays an important role in leadership, said Sarah Watson, youth minister at St. Michael the Archangel Parish in Indianapolis.

She was part of the leadership team and presented a mini-etiquette course at the Catholic Leadership Conference on July 15.

The conference, which was held July 12-16, helped more than 50 high school students from around the archdiocese learn how to be better leaders in their parishes and schools.

All of the students attended Watson's

course, where she spent nearly an hour explaining to them how to make their way through a semi-formal dinner.

She began by talking about different types of dinners—formal, semi-formal, casual, etc.—and the proper attire for each.

She included details about undergarments, perfume and cleanliness, then moved on to the actual dinner.

Each participant was given a chart explaining the proper placement and use of the different plates, utensils and glasses.

Watson told them how to eat soup, how to cut items in a salad and on a plate, how to pass items and, of course, how not to chew your food.

Etiquette is important, she said,

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Sarah Watson, youth minister at St. Michael the Archangel Parish in Indianapolis and a member of the leadership team for the Catholic Leadership Conference, instructs a group of young Catholics on the rules of etiquette. Father Jonathan Meyer, associate director of youth and young adult ministry for the archdiocese, served as an assistant for Watson's presentation.



More than 50 young people from around the archdiocese gathered at Marian College on July 12-16 for the Catholic Leadership Conference. The high school students learned how to be more effective leaders in their parish and school communities.

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Editorial



A Palestinian youth throws stones at a burning taxi in the West Bank town of Beit Sahour, near Bethlehem on July 14. Hundreds of Palestinian Christians and Muslims attacked each other after a Muslim man photographed a woman in a dressing room. Several people were injured in the interreligious clashes.

Christians in the Middle East

We Christians in America should be concerned about what is happening to other Christians around the world, and many of them are experiencing severe difficulties, especially those in Sudan. This week, though, we want to point out what is happening in the Middle East.

From the time of the Apostles, Christianity has continued to exist in the Middle East, although precariously at times. Christianity began, of course, in Jerusalem and from there spread to Antioch in Syria, later to Alexandria in Egypt, and still later to Constantinople in modern Turkey. Those four cities became the great patriarchates in the East, along with Rome in the West.

There were times when it appeared that Christianity would be wiped out in the Middle East, especially with the rise of Islam during the seventh century and later when the Ottoman Empire spread westward all the way to Vienna.

Today, Eastern Christians are again experiencing great hardships in Muslim countries, none more so than in Saudi Arabia, where Islam began. As U.S. workers and troops have discovered, the practice of Christianity in Saudi Arabia is forbidden except in private homes or in our embassy compounds.

In Egypt, where the Alexandrian Rite patriarch lives, the Christian minority usually belongs to the Coptic Catholic or Coptic Orthodox Church. Unlike Saudi Arabia, though, the government is secular. Nevertheless, Islam is the official religion and Christians may not build, or even repair, churches without government approval. Relations with the government blow hot and cold.

In Iraq, ancient Babylon and the home of the modern patriarch of Babylon of the Chaldeans, Christians were free to practice their religion under the Baathist rule of Saddam Hussein. Now, of course, with the Shiite Muslims exerting ever more influence, it remains to be seen what will happen in the future.

The Baathists continue to control Syria. So far, they have permitted Christians to have religious freedom, but there is evidence that Muslim fundamentalists are gaining support from the secularist government.

Since Syria controls Lebanon, there is concern there, too. Lebanon once had a Christian majority and it remains the home of the patriarch of the Maronite

Church, Cardinal Nazrallah Sfeir. The constitution used to require that the government include both Christians and Muslims. But with the influx of Syrians and Palestinian refugees, Christians long ago became a minority there, too, and economic problems in that country have encouraged Christians to emigrate, thus adding to their minority status.

Of course, Christians have been emigrating from Palestine for a long time. Bethlehem, Beit Jala and Beit Sahour, all located at the border with Israel, used to be Christian villages, but they no longer are. Palestinian militants—actually thugs who have become militia leaders—have taken over those villages and used them for attacks against Israel. There used to be solidarity between Christian and Muslim Palestinians, especially since the tight siege imposed by the Israeli army affects them all, but Christians have more and more become targets for these thugs, encouraging them to leave Palestine.

In Israel itself, there is still a population of Christian Arabs, mainly in Galilee and specifically in Nazareth. But here a rivalry between Christian and Muslim Arabs showed itself when the Muslims tried to build a large mosque near the Basilica of the Annunciation. Israeli forces refused to intervene when Muslims rioted for three days in 1998. The Muslim population in Israel is growing faster than that of the Christians.

Of all the countries in the Middle East, Christians seem to be faring best in Jordan, even though Islam is its official religion. An article about Christians in the Middle East, in the July 5-12 issue of *America*, quotes Bishop Salim Sayagh, the Latin patriarchal vicar in Amman, as saying, "We are the luckiest Christians in the East." This is mainly because of the enlightened leadership of King Abdullah II who, like his father, King Hussein, has sought to strengthen the Christian population. Crown Prince Hassan, the present king's uncle, has long encouraged inter-religious dialogue.

Jordan, though, appears to be the definite exception to the general trend in the Middle East. Our Christian brothers and sisters there are suffering. The very least we can do is to keep them in our prayers.

—John F. Fink

Letters to the Editor

Abortion is the issue of our time

A previous letter to *The Criterion* stated that, "One of the last things we should want to see is this country operating with fewer and fewer Catholic politicians."

If Catholic politicians must not include Catholic beliefs in casting votes—why does it matter if fewer Catholics are in office? The author proposes then that Catholic politicians must be secularists.

The horrific practice of abortion is the issue of our time. To lay off responsibility to witness truth on the diversity of our people is to denigrate the significance of this horror as just another issue facing America. Nothing more clearly defines a people than the way it treats the innocents—be they in the womb or at life's end.

J. Johnson, Indianapolis

Whether politician or voter, abortion is evil

There should be no distinction between public officials and voters on the subject of abortion.

At the last march in Washington regarding abortion, the gang was honored by Sen. Hillary Clinton screaming her head off to keep abortion legal. The Catholic vote is a big vote and it helped to put two pro-abortion candidates in the White House.

Ronald Regan and George Bush had no shame about being pro-life. On the other hand, John Kerry is one of the few senators in favor of partial-birth abortion.

Top officials can dance around this issue all they want. It is wrong and it's evil. I now refer to this quote by Cardinal Theodore E. McCarrick of Washington, who said, "Therefore, based on the traditional practice of the Church and our consultation with members of our conference, other episcopal conferences, distinguished canonists and theologians, our task force does not advocate the denial of Communion for Catholic politicians or Catholic voters in these circumstances."

This opens the door for more killings. There are terrorist cells in almost every state in the United States. They call them family planning centers.

Mary Ann Skeehan, Indianapolis

Reception of Communion depends on state of grace

Would someone please explain to me why not allowing someone to receive Communion is a punishment. I believe that either we are eligible to receive our Lord in the Blessed Sacrament or we are not.

Communion is not an award that we have won. Neither is it something that we are entitled to. It is a gift that we receive from our Lord if we are in a state of grace, which is determined by our adherence to the teachings of the Holy Roman Catholic Church.

Either we follow the teaching of the Church or we do not. If we do not, we are not eligible to receive Communion. Eligibility is something we acquire by fulfilling the requirements of an organization. If we do not meet the requirements of an organization, we are not eligible for its benefits. This also applies to the Catholic Church.

I happen to live close to Saint Meinrad Archabbey. I am also an Oblate of St. Meinrad. I am not a Benedictine monk and do not fulfill the requirements for being one. If I were a monk, I would receive my meals, health care, room, etc., from the monastery. As I do not fulfill the requirements of being a monk, I do not receive these benefits. I am not being punished by not receiving them—I simply

am not eligible. When will we learn the difference between eligibility and punishment?

William R. Morris, Bristow

Nurses are angels in disguise

Christine Prince's outstanding poem, "I Am Your Nurse," that appeared in the July 9 edition prompted me to think about several family experiences where nurses became central figures in this faith journey we call life.

Over the past three years, the nurses at St. Francis South and Hendricks County hospitals have demonstrated excellent care-giver skills in helping two of our daughters-in-law bring us three wonderful grandchildren. In one case, it was the mother's first child and there were complications. But the nurses' selfless dedication to the young parents' physical and psychological comfort transformed an otherwise traumatic situation into something that seemed almost routine.

Two years ago, two of our nephews were involved in a very devastating traffic accident, one that required Life Line transportation to Methodist Hospital in Indianapolis. Within the next three days, due to the severity of their injuries, we lost both of them.

And while it is difficult to find any consolation in a situation where two young lives are lost, the entire family was struck by the personal attention that came from the nurses who cared for them—and us. From the moment we arrived at the hospital, only minutes after the accident, until the time the nurses literally held our hands as we said our last goodbyes, their actions and words conveyed a feeling that there was nobody or nothing on Earth as important to them as our family.

Seventeen months ago, my wife underwent open-heart surgery at The Heart Center. While the valve-replacement operation has a very high rate of success, everyone involved knows that things can go wrong and that the patient's life is hanging in the balance. I was so impressed with the very personal care that was given to my wife by some of the nurses that I started writing down their names so I could acknowledge them later. But, by the end of the second day, I came to realize that all of her nurses demonstrated an over-and-above level of commitment that revolved totally around my wife's comfort and confidence. And the kindness and concern was extended to me as well—and the entire family.

In each of these cases, of course, there were doctors and hospital administrators that also did exemplary work. But when you ask the people who have had extensive experience with hospital care, most of them will agree that it's the nurses who make all the difference.

There were occasions during each of my experiences that I became acutely aware of a spiritual dimension at work in the nurses we encountered. In fact, there were times I came to doubt if these individuals really were nurses. To me, they seemed more like angels disguised as nurses.

John W. Henry, Indianapolis

Letters Policy

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

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

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SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

How can our Church be called 'holy'?

(Tenth in a series)

We Catholics claim that our Church bears four distinctive marks: It is one, holy, catholic and apostolic. How can our Church be called "holy"? We are not only aware of our own sinfulness, but also we have endured the scandalous revelation of the sin of sexual abuse committed by some priests and even some bishops.

The question is not new. St. Thomas Aquinas addressed it in his day. He referred to the Gospel account of the Apostles on the boat being tossed and turned on the stormy sea until Christ subdued the wind. Tradition has seen this boat as an image of the Church tossed about in the midst of the world for centuries.

"That wind is a figure of the temptations and the persecutions that the Church is to suffer because of lack of love. Because, as St. Augustine says, when love grows cold the waves get bigger... However, the wind and storm and waves and darkness will not cause the ship to be diverted from its course and destroyed" (St. Thomas, *Commentary on St. John*).

In the face of the sin of sexual abuse, because of the Church's apparent lack of holiness, over the last year or so, we have seen headlines on the covers of

news magazines like *Time* and *Newsweek* asking, "Can the Catholic Church Survive?"

Already in St. Augustine's time there were predictions that "the Church is going to perish." He responded, "Nevertheless, I can see you dying every day and the Church continues to remain standing, announcing the power of God to the succeeding generations" (quoted by G. Chevrot, *Simon Peter*).

How can this be?

In the "Constitution on the Church," *Lumen Gentium*, the bishops at the Second Vatican Council addressed the question of the holiness of the Church. "The Church ... is held, as a matter of faith, to be unfailingly holy. This is because Christ, the Son of God, who with the Father and the Spirit is hailed as 'alone holy', loved the Church as his Bride, giving himself up for her so as to sanctify her; he joined her to himself as his body and endowed her with the gift of the Holy Spirit for the glory of God" (LG, #39; cf. Eph 5:25-26).

According to the *Catechism of the Catholic Church*, the Church is united with Christ, the Church is sanctified by him; only through him and with him she becomes sanctifying (CCC, #824).

"The Church on earth is endowed already with a sanctity that is real though imperfect. In her members perfect holiness is something yet to be acquired:

'Strengthened by so many and such great means of salvation, all the faithful, whatever their condition or state—though each in his own way—are called by the Lord to that perfection of sanctity by which the Father himself is perfect' (LG, #11, 3)" (CCC, #825).

Reflecting the thought of St. Thomas Aquinas and St. Augustine, the bishops at the Second Vatican Council also taught, "Charity is the soul of the holiness to which all are called: it 'governs, shapes, and perfects all the means of sanctification' (LG, #42). In her autobiography, St. Thérèse of Lisieux said that if love ceased to function in the Church, "the Apostles would forget to preach the Gospel, the Martyrs would refuse to shed their blood" (cf. CCC, #826).

In fact, in individual cases, love can and does cease to function.

"All members of the Church, including her ministers, must acknowledge that they are sinners. In everyone the weeds of sin will still be mixed with the good wheat of the Gospel until the end of time. Hence the Church gathers sinners already caught up in Christ's salvation but still on the way to holiness" (CCC, #827).

In his "Credo of the People of God," Pope Paul VI wrote: "The Church is therefore holy, though having sinners in her midst, because she herself has no other life but the life of grace. If they live her life, her members are sanctified; if they move away from her life, they fall into sins and disorders that prevent the radiation of her sanctity. This is why she suffers and does penance for those offenses, of which she has the power to free her children through the blood of Christ and the gift of the Holy Spirit" (CPG, #19).

The Church is holy because Christ is holy. And, despite the buffeting through the ages, the Church will not disappear because as the Body of Christ, the Church is joined to Christ the head, the eternal high priest.

We, the Church on earth, are sinners, but as Pope John Paul II has remarked, "The saints have always been the source and origin of renewal in the most difficult moments in the Church's history" (*Christifideles Laici*, #16, 3).

We need to be saints. †

(Next week: Teenagers and sexual abstinence.)

Archbishop Buechlein's intention for vocations for July

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

¿Cómo podemos llamar 'santa' a nuestra Iglesia?

(Décimo de la serie)

Los católicos decimos que nuestra Iglesia posee cuatro signos característicos: es una, santa, católica y apostólica. ¿Cómo podemos llamar "santa" a nuestra Iglesia? No solamente estamos conscientes de nuestros propios pecados, sino que también hemos soportado el escándalo de la revelación del pecado de abuso sexual cometido por ciertos sacerdotes, e incluso algunos obispos.

Esta no es una cuestión nueva. Santo Tomás de Aquino tocó este tema en su época. Se refirió al relato del evangelio en el que los apóstoles se encontraban en un barco sacudido en medio de una tormenta marítima hasta que Cristo quietó los vientos. La tradición reconoce este barco como la imagen de la Iglesia sacudida ante mundo por siglos.

"Aquel viento es la figura de las tentaciones y las persecuciones que la Iglesia debe sufrir debido a la carencia de amor. Ya que, como dice San Agustín, cuando se enfría el amor las olas se hacen más grandes... Sin embargo, el viento, la tormenta, las olas y la oscuridad no harán que la nave se desvíe de su curso y sea destruida." (Santo Tomás, *Comentarios sobre San Juan*).

A la luz del pecado del abuso sexual y debido a la aparente falta de santidad, aproximadamente durante el último año hemos visto en los encabezados de revistas como la *Time* y la *Newsweek* la

pregunta: "¿Puede sobrevivir la Iglesia Católica?"

Ya en los tiempos de San Agustín había predicciones de que "la Iglesia va a perecer". Él respondía: "sin embargo, veo que ustedes mueren todos los días, en tanto que la Iglesia continua en pie, anunciando el poder de Dios a las generaciones venideras" (Cita de G. Chevrot, *Simón Pedro*).

¿Cómo puede ser esto?

En la Constitución de la Iglesia, *Lumen Gentium*, los obispos del Concilio Vaticano II tocaron la cuestión de la santidad de la Iglesia. "La Iglesia... creemos que es indefectiblemente santa. Ya que Cristo, el Hijo de Dios, a quien con el Padre y el Espíritu llamamos "el solo Santo", amó a la Iglesia como a su esposa, entregándose a sí mismo por ella para santificarla; la unió a sí mismo como su propio cuerpo y la enriqueció con el don del Espíritu Santo para gloria de Dios." (LG, #39; cf. Ef 5:25-26)

Porque la Iglesia, unida a Cristo, está santificada por Él; por Él y en Él ella también ha sido hecha *santificadora*. (CIC, 824).

"La Iglesia, en efecto, ya en la tierra se caracteriza por una verdadera santidad, aunque todavía imperfecta. En sus miembros la santidad perfecta está todavía por alcanzar: 'Todos los cristianos, de cualquier estado o condición, están llamados cada uno por su propio camino, a la perfección de la santidad, cuyo modelo es el mismo

Padre' (LG, #11, 3)" (CIC, #825).

Reflexionando sobre los pensamientos de Santo Tomás de Aquino y San Agustín, los obispos del Concilio Vaticano II también nos enseñaron que "la caridad es el alma de la santidad a la que todos están llamados: 'gobierna todos los medios de santificación, los informa y los conduce a su fin.' (LG, #42) En su autobiografía, Santa Teresa del Niño Jesús dijo que si el amor llegara a apagarse en la Iglesia "los Apóstoles ya no anunciarían el Evangelio, los Mártires rehusarían verter su sangre." (cf. CIC, #826)

De hecho, en ciertos casos particulares, el amor puede y cesa de obrar.

"Todos los miembros de la Iglesia, incluso sus ministros, deben reconocerse pecadores. En todos, la cizaña del pecado todavía se encuentra mezclada con la buena semilla del Evangelio hasta el fin de los tiempos. La Iglesia, pues, congrega a pecadores alcanzados ya por la salvación de Cristo, pero aun en vías de santificación. (CIC, #827).

En su Credo del Pueblo de Dios, el Papa Pablo VI escribió: Ella es, pues, santa, aun albergando en su seno a los pecadores, porque no tiene otra vida que la de la gracia: es, viviendo esta vida,

como sus miembros se santifican; y es sustrayéndose a esta misma vida, como caen en el pecado y en los desórdenes que obstaculizan la irradiación de su santidad. Y es por esto que la Iglesia sufre y hace penitencia por tales faltas que ella tiene el poder de curar en sus hijos en virtud de la Sangre de Cristo y el Don del Espíritu Santo." (CPD, #19).

La Iglesia es santa porque Cristo es santo. Y a pesar de los embates del tiempo, la Iglesia no desaparecerá porque, al igual que el Cuerpo de Cristo, la Iglesia está unida en Cristo, su cabeza y el máximo sacerdote eterno.

Nosotros, la Iglesia en la Tierra, somos pecadores, pero tal y como indicó el Papa Juan Pablo II: "Los santos han sido siempre la fuente y el origen de la renovación en los momentos más difíciles de la historia de la Iglesia". (*Christifideles Laici*, #16, 3)

Debemos ser santos. †

(La próxima semana: Los adolescentes y la abstinencia sexual)

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para julio

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

Check It Out . . .

St. Christopher Parish, 5301 W. 16th St., in Indianapolis, is having its **Midsummer Festival** from 5 p.m. to 10 p.m. on July 22-23 and from noon to 10 p.m. on July 24. The festival will feature a carnival and fish sandwiches. Polka Boy will perform at 7 p.m. on July 23. For more information, call 317-241-6314, ext. 100.

St. Anthony of Padua Parish, 316 N. Sherwood Ave., in Clarksville, is having its **parish picnic** from 5 p.m. to midnight on July 23 and from 2 p.m. to midnight on July 24. The picnic will feature a chicken dinner. For more information, call 812-282-2290.

St. Martin Parish, 8044 Yorkridge Road, in Yorkville, is having its **parish picnic** from 4:30 p.m. to 11:30 p.m. (EDT) on July 24 and from 11:30 a.m. to 8 p.m. (EDT) on July 25. The picnic will feature a chicken dinner. The cost is \$8 for adults and \$4 for children. For more information, call 812-623-3408.

St. Augustine Parish, 18020 Lafayette St., in Leopold, is having its **parish picnic** from 10 a.m. to 6 p.m. on July 25. The picnic will feature a chicken dinner, games and quilts. For more information, call 812-843-5143.

The **15th annual Italian POW's Rosary, Mass and Picnic** will be held on Aug. 15 at Our Lady's Chapel in the Meadow at Camp Atterbury near Edinburgh. Festivities begin at 11 a.m. with the posting of colors, followed by a rosary and Mass celebrated by Msgr. Joseph F. Schaedel, vicar general. A pitch-in picnic begins at 12:45 p.m. There will be singing, music, volleyball and bocce games. All are invited. The occasion commemorates the 61st anniversary of the building of the chapel in 1943 by the Italian prisoners of war incarcerated at Camp Atterbury. It is sponsored by the Indiana National Guard and the Italian Heritage Society of Indiana. For more information, call Salvatore Petrucci, the event chairman, at 317-849-9731.

St. Athanasius Byzantine Catholic Parish, 1117 Blaine Ave., in Indianapolis, is hosting a "**Pilgrimage to the Parishes**" on Aug. 1. The Most Reverend John Kudrick,

bishop of the Eparchy of Parma in Ohio, will lead the pilgrimage. Matins will be prayed at 9:30 a.m. and there will be a Divine Liturgy at 10:30 a.m. There will be refreshments at noon and a closing prayer service at 12:45 p.m. All are invited. For more information, call the parish at 317-632-4157.

A **Healing Mass** will be celebrated at 7 p.m. on July 23 at St. Bartholomew Parish, 1306 27th St., in Columbus. Father Clement Davis, pastor, will preside. For more information, call the parish office at 812-379-9353.

The Catholic Youth Organization is sponsoring its annual **CYO Family Day** at King's Island amusement park near Cincinnati, Ohio, on July 28. A large discount will be offered on ticket prices. For more information, call the CYO office at 317-632-9311.

St. Francis Hospitals and Health Centers will host a cancer workshop titled "**Look Good ... Feel Better**" for women undergoing radiation and/or chemotherapy from noon to 2 p.m. on Aug. 2 at the hospital's Indianapolis campus, 8111 S. Emerson Ave. The workshop is designed to help women in cancer treatment cope with appearance-related side effects, including hair loss and changes in complexion. Each woman, with the help of cosmetologists and other professionals, will learn to perform her own makeover using complimentary cosmetics and skin care products. The event is a free national public service program. For more information or to register, call Janice Leak at 317-782-6704.

The annual **Roncalli High School Alumni Association Golf Outing** will be held on July 23 at Sarah Shank Golf Course, 2901 S. Keystone Ave., in Indianapolis. Tee time is set for 1 p.m. For more information, call Joe Matis at 317-787-8277, ext. 242, or e-mail jmatis@roncallihs.org.

The Marian Center of Indianapolis is sponsoring a **12-Step Spirituality Program** using tapes by Dominican Father Emmerich Vogt, founder and editor of *The 12-Step Review*. The program begins at 7:30 p.m. on July 27 and continues on the second and fourth Tuesday of each month. Father Emmerich speaks about the spirituality of the

12 steps from both a biblical standpoint and from personal experience. There is no cost. For more information, call 317-888-0873 or 317-924-3982.

The traveling **Missionary Images of Our Lady of Guadalupe and Jesus King of All Nations** will be hosted by archdiocesan parishes until Aug. 1. The image of Jesus King of All Nations will be displayed during the 5 p.m. Mass on July 24 at St. Thomas More Parish, 1200 N. Indiana St., in Mooresville. The image will also be present on July 25 at the 8 a.m., 10:45 a.m. and 7 p.m. Masses, and will be present in the perpetual adoration chapel until July 27. The image of Our Lady of Guadalupe will be displayed for 24-hour veneration from July 24 to July 27 in the Divine Mercy Adoration Chapel next to Cardinal Ritter High School, 3360 W. 30th St., in Indianapolis. The image will then be present during a 6 p.m. Mass on July 28 at St. Thomas More Parish. The Mass will include the Anointing of the Sick. The image of Jesus King of All Nations will be displayed for 24-hour veneration from July 28 to Aug. 1 in the Divine Mercy Chapel. The image of Our Lady of Guadalupe will be venerated in the perpetual adoration chapel of St. Thomas More Parish on July 29-30. It will also be present for the 5 p.m. Mass on July 31 and the 8 a.m., 10:45 a.m. and 7 p.m. Masses on Aug. 1 at the parish. For more information, call 317-923-6246. †

VIPs . . .



Gregory Holzer. They have 12 grandchildren.

Norbert and Lois Holzer, members of St. Barnabas Parish in Indianapolis, will celebrate their 50th wedding anniversary on July 24 with a Mass at their parish followed by a reception. The couple was married on that date in 1954 at St. Irenaeus Church in Park Forest, Ill. They have four children: Julie Daeger, Kara Miller, Lori Miller and



have four children: Paul Westerfield, Laura Wilkerson, Brian and Kevin Hunt. They have 11 grandchildren.

Loren and Judy (McDuff) Hunt, members of Holy Spirit Parish in Fishers, Ind., will celebrate their 50th wedding anniversary on July 24 with a 5:30 p.m. Mass at their parish, followed by a celebration dinner with family and friends. The couple was married on that date in 1954 at St. Andrew the Apostle Church in Indianapolis. They



the late Brent Rosenberger. They have four grandchildren. †

Harry and Ellen Rosenberger, members of St. Michael Parish in Brookville, will celebrate their 50th wedding anniversary on July 31 with a family dinner followed by a 5 p.m. Mass at their parish. The couple was married on that date in 1954 at St. Michael Church. They have four children: Amy Kaiser, Lori Orschell, Jill Rosenberger and

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

I, Robot (20th Century Fox) Rated **A-II (Adults and Adolescents)** because of intense action violence, two brief shower scenes with shadowy profile nudity and recurring crass language. Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †

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'Dr. Dirt' visits Fatima
Our Lady of Fatima Retreat House director Rick Wagner, left, and WIBC 1070 AM program co-host Dick Crum, a horticulture educator for the Purdue University Cooperative Extension Service who is known as "Dr. Dirt," wait to greet people at Fatima's yard sale on July 3 during a break in programming on the Indianapolis radio station. Crum and co-host Pat Sullivan were broadcasting from the archdiocesan retreat center as part of a promotion to introduce more people to Fatima's ministry.

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'Nun on the run' enjoys 'ride of a lifetime' at Indianapolis Motor Speedway

By Mary Ann Wyand

It was "the ride of a lifetime" for the self-described "nun on the run."

While racing around the Indianapolis Motor Speedway at 175 mph on July 10, Oldenburg Franciscan Sister Rita Vukovic of Indianapolis only had time to offer a quick prayer.

The longtime Cardinal Ritter High School English and religion teacher said she "always prays," but at that speed it only takes about two minutes to complete four laps around the world-famous race-track so her prayer had to be short and to the point.

During more than 35 years of ministry at Cardinal Ritter High School, Sister Rita has earned the reputation of being a tough but fair teacher who mixes important life lessons with instructions on sentence structure and theology.

Sister Rita earned the high-speed ride in an Indy Racing League two-seater racecar during Cardinal Ritter's annual Calcutta fundraiser on May 26, the Wednesday before Carburetion Day at the speedway.

The winning bid of more than \$2,000 earned "the ride of a lifetime" for the popular teacher who is considered an icon at Cardinal Ritter High School.

Paul Lockard, school president, and St. Christopher parishioner Art Wilmes of Indianapolis, a member of the school's board of directors, asked Sister Rita if she would consider taking a ride in a racecar to help raise money for the school.

Proceeds from the Calcutta fundraiser benefit student scholarships and financial aid at the Indianapolis West Deanery inter-parochial high school.

Driver John Andretti, a former student, wasn't available that day so Sister Rita selected IRL veteran Sarah Fisher to drive her around the track in the 700-horsepower open-wheel racecar.

Buckled into the passenger seat behind

Fisher, Sister Rita said she just sat back and enjoyed the high-speed ride that gave her a brief taste of life in the fast lane.

There wasn't enough time to be afraid, the longtime Indianapolis 500 fan said, and she was thrilled to experience IRL racing up close and personal.

"What a ride," the 74-year-old nun said. "It was the ride of a lifetime. It took me longer to get suited up and down in the car. They harness you in the seat."

During four fast laps around the track, Sister Rita said she prayed and kept her eyes open.

"About 55 to 60 people were waving at me as I went past them," she said. "I saw them for a split second each time."

"I know Sarah Fisher is a good racecar driver because she finished the Indianapolis 500 this year," Sister Rita said, "so I had no qualms about riding with her. She is a very charming young lady, very personable. You could tell she loves racing by her conduct in the car."

Students and adults from the Cardinal Ritter family were on hand to cheer for Sister Rita and wave a "God-speed" sign.

Cardinal Ritter students are "the best in the West," Sister Rita said. "I often tell the students that we are made in the image and likeness of God and that is awesome when we think about it. They need to know and experience the three Rs of respect, reverence and responsibility and the four Ds of discipline, dedication, determination and dignity. I always tell the students, 'Good, better, best. Never let it rest until the good is better and the better is best.'"

When school starts again in August, Sister Rita also can tell her students what she did on her summer vacation.

"It was quite an experience," Sister Rita said. "I wasn't fearful at any moment, but I pray all the time regardless of what I'm doing. The prayers are always there. God is my co-pilot in every situation, even in a racecar." †



Above, Oldenburg Franciscan Sister Rita Vukovic of Indianapolis and Indy Racing League driver Sarah Fisher pose for a photograph on July 10 at the Indianapolis Motor Speedway. Fisher drove the 74-year-old nun around the world-famous speedway in a two-seater, 700-horsepower open-wheel racecar at 175 mph.

Left, Oldenburg Franciscan Sister Rita Vukovic of Indianapolis prepares to take a ride in a racecar made possible when a Cardinal Ritter High School supporter gave more than \$2,000 for scholarships and financial aid for the Indianapolis West Deanery interparochial high school. Sister Rita has taught English and religion classes at Cardinal Ritter for 35 years.

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11/8	MINNESOTA VIKINGS	9:00 PM

11/14	HOUSTON TEXANS	1:00 PM
12/5	TENNESSEE TITANS	1:00 PM
12/19	BALTIMORE RAVENS	8:30 PM
12/26	SAN DIEGO CHARGERS	1:00 PM



LEADERSHIP

continued from page 3

Josh enjoyed the session. "You get asked questions all the time and it's a lot easier if you know what you're talking about and you're able to defend it," he said.

During Father Robeson's session on social justice, the youths learned about the many ways in which human dignity is offended and the Church is called upon to be part of the remedy, from threats to human life to different forms of discrimination to health care rights.

He gave the youths some time to address some of these injustices and discuss how parishes might institute programs to help alleviate them.

There was also time for fun and relaxation. After a session about etiquette, the young people even had a formal dinner and dance.

Josh said that the group of students,

who were quiet on the first day, grew closer together in friendship as the week drew on.

As a whole, Father Meyer said that the conference went very well.

Tracey said that the event has shown here that a leader is not just someone who bosses other people around, but "is someone who is also a servant for God" and helps others to be the same. In that sense, something like community service is a way of leading, she said.

When it comes down to it, the primary purpose of the week was to give the youths the tools they need to live the Gospel, Father Robeson said. Their example in doing so can be a way to transform not only their peers, but adults as well.

"Adults are inspired and something good happens when youth find a deeper devotion to the faith," Father Robeson said. "I think youth are powerful witnesses, and they don't realize it sometimes." †

Father Robert Robeson, director of youth and young adult ministry for the archdiocese, talks to a small group of Catholic youths during a session about social justice at the Catholic Leadership Conference on July 14 at Marian College in Indianapolis. He spoke to them about the many injustices in the world and asked the young people to think about ways that they could, on the parish level, address those social ills.



Photos by Brandon A. Evans



A group of high school students play ultimate Frisbee during some free time on July 14 at the Catholic Leadership Conference. The weeklong event was held on July 12-16 at Marian College in Indianapolis.

ETIQUETTE

continued from page 3

because as the youths get older and attend more formal events such as awards dinners or fundraisers, they will find themselves in situations that demand proper decorum.

The first impression that many people will have of these youths may come from a shared meal.

"And if you come to a meal and you

don't know how to eat properly, then they get a very negative impression," Watson said.

"A strong leader can present themselves in any situation as someone that knows what they're doing," she said. When you're a leader, "a lot of times people look to you to see what they're supposed to be doing."

She also dealt with situations that may arise during dinner: food is served that you don't like, you bite into a large piece of grizzle, you drop your napkin or your

cell phone rings.

Watson's answer for what to do when your cell phone rings: nothing. Your cell phone won't ring because you turned it off before you entered the restaurant.

During the session, besides answering questions, Watson dove into an area of etiquette that many people have dismissed as irrelevant: how men are to treat ladies when on dates or in formal situations.

people of the older generation ... see young kids and see them not respecting each other," Watson said. "So if you can see that kind of chivalrous behavior coming from young kids, I think that gives hope for older people and they put more trust in the youth."

This sort of behavior teaches young people respect for each other, and something more, Watson said.

"I think that it shows some self-respect if you take time to care for another person," she said.

Her etiquette course was followed by a semi-formal dinner in which the students got to dress up and put all their newly gained social fineries to the test.

The meal was followed by a Mass and then a dance. The events went spectacularly, Watson said. †

While focusing on how people respect each other, there was a special focus given to the different ways in which men give respect and honor to women: opening doors for her, helping her out of a car and rising when she leaves or comes back to the table.

"I think in today's society a lot of people look negatively on the youths and

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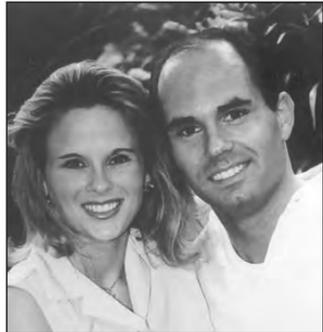
Maria del Refugio Romero and Alfonso Vidal were married on Feb. 14 at St. Patrick Church in Indianapolis. The bride is the daughter of Alfonso Romero and Maria Refugio Trujillo. The groom is the son of Emeterio Vidal and Maria Guadalupe Vijil. Franciscan Father Thomas Fox was the celebrant.

Photography by Juan Carlos Rodriguez, Imagen Digital

Wedding Announcements

Abell-Carr

Laura Elaine Abell and Francis Michael Carr will be married on July 24 at St. Jude Church in Indianapolis. The bride is the daughter of Raymond and Kathleen Abell. The groom is the son of Cornelius and Katherine Carr.



Burchett-Underhill

Janie M. Burchett and Marc P. Underhill will be married on Sept. 18 at St. Luke Church in Indianapolis. The bride is the daughter of Mike and Elizabeth Burchett. The groom is the son of Steve and Marianne Underhill.



Butler-Conn

Angelina Victoria Butler and Bryan Daniel Conn will be married on Sept. 18 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. The bride is the daughter of Evaristo and Doris Butler. The groom is the son of Murdich and Jane Conn.



Clem-Black

Erin Clem and Jeff Black will be married on Sept. 4 at St. Luke United Methodist Church in Indianapolis. The bride is the daughter of Richard and Brenta Clem. The groom is the son of Russ and Betty Black.

married on Dec. 20, 2003, at St. Joseph Church in Terre Haute. The bride is the daughter of Carl and Rita Cottrell. The groom is the son of Darrell Orman and Linda Airhart.



Crawford-Michalek

Nicolette Marie Crawford and Chad Edward Michalek will be married on July 31 at Holy Guardian Angels Church in Cedar Grove. The bride is the daughter of Joseph and Rose Crawford. The groom is the son of Edward and Judy Michalek.



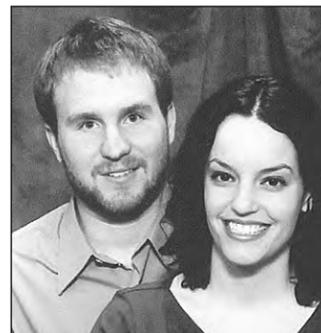
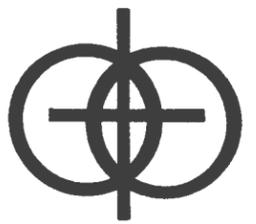
Craig-Roy

Karen S. Craig and Gerard J. Roy III will be married on Nov. 6 at St. Jude Church in Indianapolis. The bride is the daughter of Richard and Sara Craig. The groom is the son of Gerard and Hien Roy.



Dickman-Bryan

Abby Elizabeth Dickman and Deric Robert Bryan will be married on Sept. 25 at St. Patrick Church in Terre Haute. The bride is the daughter of Elizabeth Dickman and the late Mark Dickman. The groom is the son of Melody Bryan and the late Richard R. Bryan II.



Coogan-Hautman

Shannon Coogan and Mathew Hautman will be married on July 24 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Jim and Susie Coogan. The groom is the son of Chuck and Dot Hautman.



Cottrell-Orman

Antoinette L'mour Cottrell and Andrew Ryan Orman were

Pre-Cana Program and Tobit Weekend help couples prepare for marriage

By Mary Ann Wyand

Engaged couples preparing for marriage in the Catholic Church have several opportunities to fulfill their sacramental requirements—the Pre-Cana Program, Tobit Weekend and parish-based instruction with a priest and an older mentor couple.

The Archdiocese of Indianapolis offers the Pre-Cana Program on a Sunday afternoon each month, except in December, at Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

Pre-Cana classes are scheduled from 1:45 p.m. until 6 p.m. on Aug. 22, Sept. 19, Oct. 24 and Nov. 14. The 2005 program schedule begins on Jan. 16 and continues on Feb. 13, March 13, April 24, May 22, June 5, July 24, Aug. 14, Sept. 18, Oct. 23 and Nov. 13.

The \$30 fee includes the workbook *Perspectives on Marriage*, other program materials and lunch. Workbook topics cover "Family of Origin Theory," "Communication Styles," "Christian Marriage" and "Natural Family Planning."

Volunteer couples, priests and other profession-

als facilitate the presentations by sharing their experience and knowledge of Christian marriage.

Fatima Retreat House also is the location for Tobit Weekends for engaged couples scheduled on Sept. 17-19, Oct. 22-24 and Nov. 5-7. Tobit Weekends in 2005 are Jan 28-30, April 22-24, April 29-May 1, May 13-15, June 17-19, July 8-10, July 22-24, Sept. 16-18, Oct. 21-23 and Nov. 11-13.

The Tobit Weekend begins at 7 p.m. on Friday and concludes before lunch on Sunday. The fee is \$270 per couple and includes two rooms for two nights, four meals, program materials and presentations.

The weekend program, which was created by a priest, is designed to help couples of all Christian denominations "rest, reflect and renew" their relationship and prepare for the sacrament of marriage.

Volunteer mentor couples, assisted by a priest, help engaged couples grow in their knowledge and love of each other, enter into a deeper personal relationship with Christ and realize the importance of having him at the center of their marriage. The program allows time for reflection and prayer individually and as a couple.

(For information about the Pre-Cana Program, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596. For information about the Tobit Weekend, call Fatima Retreat House at 317-545-7681.) †



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Wedding Announcements



Drouzas-Beaupre
Julie Angela Drouzas and Michael Joseph Beaupre will be married on Aug. 28 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. The bride is the daughter of Rosemary Cangelosi Drouzas. The groom is the son of Steve and Mary Lou Beaupre.



Ladd-Jackson
Abby Ladd and Kevin Jackson were married on May 8 at St. Jude Church in Indianapolis. The bride is the daughter of Jim and Jean Ladd. The groom is the son of Dan and Alice Jackson.

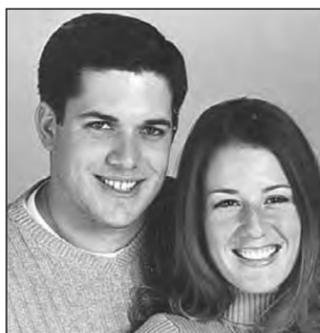


Larson-Tindall
Julie Elizabeth Larson and Jason Theodore Tindall will be married on July 31 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Victor and Janice Larson. The groom is the son of Lawrence and Kathleen Tindall.

Gardner-Woodruff
Sarah Jessica Gardner and Joseph Raymond Woodruff will be married on Oct. 2 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Greg and Jean Gardner. The groom is the son of Jim and Joan Woodruff.



Gast-Parr
Jessica LeAnn Gast and Marcus Eugene Parr will be married on Oct. 23 at St. Frances of Rome Church in Louisville, Ky. The bride is the daughter of Charles and Doris Gast. The groom is the son of Phillip and Julie Parr.



McGowan-Landry
Mary Ellen McGowan and James William Landry were married on June 12 at St. Lawrence Church in Indianapolis. The bride is the daughter of Hugh B. and Jeanmarie McGowan. The

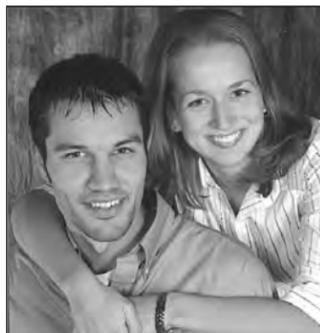
groom is the son of James and Patricia Landry.

Moore-Renshaw
Amber Elizabeth Moore and Jonathan Glen Renshaw will be married on Nov. 6 at Holy Spirit Church in Indianapolis. The bride is the daughter of Mark Moore and Joyce Moore. The groom is the son of Tim and Cathy Renshaw.



Mund-Gatsos
Emily Lynn Mund and Stephen Nicholas Gatsos will be married on Aug. 7 at St. John Church in Austin, Texas. The bride is the daughter of Anne Mund and the late Carl Mund. The groom is the son of Greg and Julia Gatsos.

Perreault-Cudworth
Denise Marie Perreault and Mark Alan Cudworth will be married on Aug. 28 at St. Monica Church in Indianapolis. The bride is the daughter of Norman and Cecile Perreault. The groom is the son of Jay and Judi Cudworth.



Query-Waugh
Lauren Jane Query and Robert Marc Waugh will be married on Dec. 31 at St. Jude Church in Indianapolis. The bride is the

daughter of Thomas and Jennifer Query. The groom is the son of Robert and Jean Waugh.



Schnarr-Endicott
Angela Marie Schnarr and Brian David Endicott will be married on Sept. 25 at Our Lady of the Greenwood Church in Greenwood. The bride is the daughter of Jerome and Patty Schnarr. The groom is the son of Randy and Christine Endicott.



Snyder-Anton
Monica Anne Snyder and Michael Robert Anton will be married on July 31 at St. Pius X Church in Indianapolis. The bride is the daughter of Dennis and Irene Snyder. The groom is the son of Tom and Mindy Anton.



Svarczkopf-Pappas
Anne Therese Svarczkopf and James Vincent Pappas were married on June 26 at St. Jude

Church in Fort Wayne, Ind. The bride is the daughter of Chris and Jane Svarczkopf. The groom is the son of Jim and Sherry Pappas.



Walker-Landers
Rachel Storm Walker and J. Alan Landers will be married in October at St. Pius X Church in Indianapolis. The bride is the daughter of Dr. Riley and Joyce Walker. The groom is the son of John Landers and Ellen Landers.



Watson-Scheu
Mary Christina Watson and John Paul Scheu will be married on Sept. 4 at St. Michael Church in Indianapolis. The bride is the daughter of Jack and Susie Watson. The groom is the son of John D. and Kathy Scheu.

Wilkerson-Fishburn
Chasity Lynn Wilkerson and Dennis Michael Fishburn will be married on July 24 at Holy Spirit Church in Indianapolis. The bride is the daughter of Charles and Pamela Wilkerson. The groom is the son of Dennis Fishburn and Kathleen Clair. †



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Focus on communication helps couples reduce wedding stress

By Kate Blain
Catholic News Service

The union of two people in marriage should be the most important day of their lives.

But how much of a wedding should satisfy the happy couple, and what concessions should they make to the often-contrary wishes of family and guests?

According to Mary Moriarty, associate director of the Family Life Office for the Diocese of Albany, N.Y., the answer will vary widely from couple to couple.

For some couples, details aren't as important, she said. But other couples, particularly those with strong ethnic backgrounds, put a lot of value on certain traditions and rituals.

Engaged couples must first remember that "this is your wedding, the sacrament you're promising to one another," Moriarty said. "But it's also the blending of families and family traditions."

She said many pre-wedding arguments between families and children stem from the fact that people don't spend enough time discussing the effects a marriage has on the entire family.

"Losing" a child to marriage, she said, and gaining a new son- or daughter-in-law can be traumatic for parents.

"The sense of change, loss or gain is never recognized until they're walking

down the aisle and everyone is bawling like a baby," Moriarty said.

The Albany Diocese Family Life Office recommends that, before the wedding, couples have a "letting-go" ritual for the two families so parents and children can say goodbye to each other, say they love one another and apologize for any past hurts.

The latter element, Moriarty said, is especially important.

"This is not a time to bring up old family history," she said. "This is a time to settle it."

Reuniting divorced parents for a child's wedding can cause problems, she said. Divorced parents should "act like grownups for their son's or daughter's sake" and not argue over wedding plans or with each other.

"If you've had a nasty divorce, your children have suffered enough," she said. "Give them something to look forward to."

If family members or friends are interfering too much with wedding decisions, Moriarty recommended that couples talk with them and say, "I want to walk down that aisle with complete joy."

A priest or counselor can help the couple mediate family disagreements.

But often, she said, family members can see the "bigger picture" in wedding planning, such as why it is important to invite some people that the couple may

not have added to the guest list.

Moriarty said she advises all engaged couples to spend time talking with their families about "why they want what they want and what it means to them."

If family members understand the couple's perspective, she said, they may feel more comfortable with their wishes.

Couples, for their part, should ask themselves why they're making certain decisions about their wedding, Moriarty said, and consider other ideas.

However, she added, couples who find big weddings exhausting or firmly believe in simplicity should take a stand and defend their views.

"You have to honor certain traditions, but you don't want a cookie-cutter wedding," she said. Instead, couples should ask, "What can [we] do to make [our] wedding unique and memorable and sacred all at the same time?"

Letting other people handle some of the details can improve a wedding, she said. Brides who micromanage every aspect of their weddings often alienate friends and family, experience "burn-out" before the wedding date arrives, and lose focus on the sacred vows they're about to make and the people who love them.

The color of the wedding napkins won't really matter in the grand scheme of things, she said, and a friend can take care of that.



When planning their wedding, an engaged couple needs to remember that a wedding is about a sacred vow made before God, promising each other a lifetime commitment.

"Unless you're left at the altar, anything that happens is OK," Moriarty joked. "I would rather everything went wrong and [the couple] had a good marriage than everything went right and they're divorced in a year and a half. If you want a memorable wedding, then things should go wrong!"

She listed five important things for couples to remember for a successful wedding:

- Keep it very simple.
- Invite people who will appreciate being there.
- Give family members full recognition of the gifts they have given.
- Make peace with everyone before the day of the wedding.
- A wedding is about a sacred vow made before God, promising each other a lifetime commitment. †

Canon law requires Catholic weddings take place in a church

By Maureen E. Daly
Catholic News Service

An outdoor wedding is the dream of many Catholic couples. They select a "perfect" location—a beach or mountain-side, garden or forest glen.

Imagine their resentment when they learn that their bishop does not permit outdoor weddings.

If they call the diocesan chancery for an explanation, they will most likely be referred to the *Code of Canon Law*. Canon #1118 reads, "A marriage between

Catholics or between a Catholic party and a non-Catholic baptized party is to be celebrated in a parish church."

In Hawaii, John Ringrose, Honolulu diocesan chancellor and ecclesiastical judge, has had to deal with many appeals from couples for outdoor weddings.

"They want to be married on the beach next to the third pine tree on the right," he said. "I tell them it has to be in a church, an appropriate setting. A nuptial Mass has to be said in a church. Research shows that 72 percent of marriages that last 20 years were performed in a church or

religious setting."

In the church setting, he said, the couple is in a better situation to understand the importance of the exchange of vows and can better receive the instruction of the priest during the celebration.

James Healy, director of the Center for Family Ministry in the Diocese of Joliet, Ill., said couples with whom he has discussed the issue find most compelling the argument that, "We are making a commitment to you and the best way we can make crystal clear our commitment is to invite you into the church." It helps to offer it to them as a gift.

Healy said "for many young people without a connection to a parish, the beach or some other outdoor place is the most compelling spiritual site in their lives. The subtext in their request is that, most often, they don't see the parish church as a place of spiritual significance."

Those who come to be married in the Catholic Church need to be reminded of the importance of that decision, Healy

said. "We say, 'This is not just an event for a day but for the rest of your life.'"

No sacrament is purely private, Healy said, noting that the *Catechism of the Catholic Church* calls matrimony and holy orders "sacraments at the service of community."

For the recipients, he said, "the sacrament strengthens them to serve. It is not just a marriage to each other, but also a marriage to the community. You also get married to serve—to serve each other, the children that come, the community as a couple."

Healy said he tells couples that, "In marriage, you are consecrated for service. The best place we can make our commitment to you is the place where Sunday after Sunday we gather."

Many couples are disconnected from parish life, Healy said, so the exchange of vows becomes an important opportunity to reconnect them.

"When they face children or divorce, death of a parent or job loss," he said, they will have that one place to come back to. †

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News briefs

U.S.

New priests come from many nations and backgrounds

WASHINGTON (CNS)—They came from Vietnam and Venezuela, from Poland and the Philippines and from throughout the United States. They were widowers in their 70s, single men in their 20s and everything in between. They had worked in publishing, architecture, law and farming, and one had even been a chef. But uniting these men was a desire to serve God as Catholic priests. Although the total number of U.S. ordinations was not available, the priestly ordination class of 2004 represented a continuation of several recent trends in U.S. ordinations to the priesthood. Preliminary results of an upcoming "Report on Survey of 2004 Priestly Ordinations" by Dean R. Hoge of the Life Cycle Institute at The Catholic University of America in Washington showed a rise in the average age at ordination to 37, up 2.2 years since 1998 and 0.2 years since last year's class. Hoge also found that the percentage of new priests who were born outside the United States was continuing to rise, from 24 percent in 1998, when his research began, to 31 percent in 2004.

Springfield Diocese, local agencies seek solutions for homelessness

SPRINGFIELD, Mass. (CNS)—Homelessness is impossible to measure with 100 percent accuracy. The U.S. Department of Health and Human Services estimates that up to 600,000 men, women and children go homeless each night in the United States. A study by the Urban Institute claims that about 3.5 million people are likely to be homeless in any given year, and some say that figure could double in the next decade. The issue of homelessness and lack of affordable housing was dramatically illustrated in Springfield recently. From May 12 to July 15, approximately 80 people lived in 40 tents on the grounds of St. Michael Cathedral in Springfield. The site was dubbed "Sanctuary City." With the help of Arise for Social Justice, an advocacy group for the poor, the encampment was established after a Church-run shelter called the Warming Place closed on May 11 because of a lack of funds. The Springfield Diocese and Bishop Timothy A. McDonnell initially set a target date of July 1 for people to vacate the site in hopes that a favorable solution would be found before then. The diocese granted two more extensions; the final deadline was July 15.

'Joy is keynote message of Christianity,' priest says

NOTRE DAME, Ind. (CNS)—Be joyful, even when the chips are down, Father John T. Catoir told 200 participants at the 2004 international gathering of the North American Conference of Separated and Divorced Catholics. While loving your neighbor as yourself and forgiving others are good, "joy is the keynote message of Christianity," the priest said. He spoke July 3 during the conference's 30th anniversary gathering at the University of Notre Dame. The theme of the July 1-4 meeting was "Grains of Sand, Pearls of Wisdom." Ministry leadership seminars were held on June 28-July 1. Father Catoir, the founder and current president of the St. Jude Media Ministry and former head of The Christophers, began his presentation by asking two questions: What is the central message of Christianity? And what is the recurring motif of the Gospel? No one in the audience answered correctly, which did not surprise the priest, who has written more than 15 books, including *Enjoy Your Precious Life*. "Nobody ever mentions joy," said Father Catoir. "What happened to us? Joy is present in the Annunciation, the Visitation, the birth of Christ. Joy is there in the public ministry of Jesus."

Feds want appeals court review of ruling on use of lethal drugs

PORTLAND, Ore. (CNS)—The U.S. Department of Justice has asked for an 11-judge panel of the 9th U.S. Circuit Court of Appeals to review a ruling allowing the use of federally regulated drugs for assisted suicide in Oregon. In a 2-1 ruling in May, a three-member panel of the appeals court ruled that Attorney General John Ashcroft exceeded his authority in 2001 when he ordered the federal government to prosecute Oregon doctors who use federally regulated drugs for lethal prescriptions. Ashcroft's move prompted Oregon to sue. The ruling upheld a 2002 lower court decision that turned back attempts by the U.S. Justice Department to remove assisted suicide from the realm of legitimate medical practice. Now Ashcroft hopes the larger group of judges will reverse the May ruling. The move would bring Oregon into line with the other 49 states, outlawing the use of federally controlled drugs for assisted suicide.

Missionaries of the Sacred Heart mark 150th anniversary

NAZARETH, Pa. (CNS)—The 150th anniversary of the founding of the Missionaries of the Sacred Heart is an opportunity for its priests and brothers "to express our identity in the Church and to recommit ourselves to our mission in the world," said Father E. Michael Camilli. "There is so much need in today's world for healing, reconciliation and evangelization," said the priest, who is a member of the community and the Allentown Diocese's secretary for Catholic life and evangelization. He is also rector of Sacred Heart Villa in Center Valley, which is run by his community. "We have so much to be grateful for and it is a time to help others," he said. Father Camilli made the comments at a Mass celebrated on June 18 at Holy Family in Nazareth as part of the community's year-long anniversary observance. The principal celebrant and homilist was Archbishop Celestino Migliore, the Vatican's nuncio to the United Nations.

WORLD

Nun says religion must free women, children from sex tourism industry

BANGKOK, Thailand (CNS) — Religion must play a stronger role in freeing women and children from the rapidly growing sex tourism industry, said a Good Shepherd nun working in Thailand. One way to accomplish this is to change the cultural and patriarchal ways religion views women, said Good Shepherd Sister Michelle Lopez. Her remarks were reported by UCA News, an Asian Church news agency based in Thailand. Sister Michelle directs the Fountain of Life Center for women and children in Pattaya, a coastal town in southeast Thailand where tourism has flourished and a commercial sex industry has developed in tandem. Her remarks were made in a paper presented to the Pontifical Council for Migrants and Travelers' Sixth World Congress on the Pastoral Care of Tourism. About 100 people from 31 countries participated in the congress, held July 5-8 in Bangkok. †

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From the Editor Emeritus/John F. Fink

Simon Bruté was Indiana's first bishop

The French made great contributions to the Catholic Church in Indiana and, for that matter, in the United States. In 1817, in fact, every Catholic bishop in the United States except one had been born in France. Many priests who had been forced out of France at the time of the French Revolution came to the United States.



Vincennes was the first diocese in Indiana, established in 1834, and its first four bishops were born in France. Its territory included all of Indiana plus the eastern part of Illinois. Simon William Gabriel Bruté de Rémur was appointed the first bishop.

Bruté was born in Rennes, France, in 1779. As he grew up, he was educated for the medical profession, but then he decided to become a priest. He was ordained in 1808 and two years later came to the United States. He was a seminary

professor at St. Mary's Seminary in Baltimore for most of his life, until his appointment to the wilderness of Indiana when he was 55 years old.

At the time of his appointment, Bruté owned one of the largest collections of books in the United States. He had about 5,000 volumes transported all the way from Baltimore to Vincennes. He added them to the library that Bishop Benedict Flaget began 40 years earlier when he was a priest in Vincennes. It was the largest library west of the Allegheny Mountains.

Bishop Bruté lost no time in trying to solve the personnel and money problems of his new diocese. In 1835, he traveled back to France on a begging mission. At his hometown of Rennes, he recruited Benjamin Petit, about whom I wrote in this space several weeks ago. Bishop Bruté ordained him in 1837 and sent him to serve the Potawatomi Indians in northern Indiana. The young priest went with the Indians when they were forcibly moved to Kansas, and he died in 1839.

While in France, too, Bishop Bruté met with the seminarians at the newly formed

Congregation of Holy Cross. Edward Sorin was one of those seminarians and he was captivated by Bishop Bruté's apostolic zeal and his accounts of ministering to Indians and white families in the Indiana wilderness. After his ordination, Father Sorin led a group of Holy Cross brothers to Indiana, and he founded the University of Notre Dame in 1842. By that time, though, Bishop Bruté was dead.

While in France, Bishop Bruté also asked Church officials for a priest who could act as his assistant and eventually succeed him as bishop. Father Célestine de la Hailandière was selected, and he became vicar general of the Diocese of Vincennes.

Back in Indiana in 1838, Bishop Bruté sent Father de la Hailandière back to France, this time to find a congregation of nuns willing to establish a mission in the diocese. He met with the Sisters of Providence.

Bishop Bruté died on June 26, 1839, after only five years as the first bishop of Vincennes. But he made a good beginning. †

Cornucopia/Cynthia Dewes

When appearances are deceiving

Recently, I overheard a conversation among some academics at a literary conference in Florida.



One man was describing a person he'd met locally.

"He's like a mechanic in a car dealership who lives above his shop—pure Bubba," he said.

Apparently, the speaker meant the

man was ignorant, or at least uneducated, and spoke and acted in some stereotypical rural southern way. It was also apparent he felt disdain for such a person, superior to this complete stranger because of his speech and appearance.

On another day, I saw one of the most respected scholars at the conference eating lunch in a restaurant surrounded by some of his adoring graduate students. He is in a wheelchair but was still an active participant in the conference, often pushed around to the sessions by his "kids."

Along came one of his colleagues, who called out cheerily as he neared the table, "May I approach the throne?"

Everyone chuckled. This time it was apparent that the speaker felt admiration

and respect for the wheelchair-bound scholar, both personally and professionally. He was not put off by the sight of an older man unable to walk, attended by younger people.

These events made me wonder, what is it that makes us judge appearances the way we do? Is it not knowing a person which makes us feel free to categorize him or her as someone we don't like or can't respect? Is personal acquaintance the only situation in which we can approach another without mistaken prejudices?

These thoughts often come to me when I remember our son, Andy, who was profoundly mentally retarded and autistic. Before Andy, we'd had no acquaintance with handicapped people or even awareness of them. Afterward, we couldn't help noticing, and feeling empathy for, every person we met.

That's because Andy was an education all by himself. He was small for his age, he walked "funny," he wrung his hands and squealed at the sight of wheels turning. He never spoke words, but constantly produced sounds we could've sworn would soon become intelligible words. He adored trains, his brothers and sister, and anything made with mayonnaise.

Andy rarely looked you in the eye and

didn't seem to respond to hugs. But once in a while, he'd run over and grab one of us in a huge embrace, his strong arms nearly squeezing our breath away. He was a big tease, often selecting the dog for his jokes. He'd sidle closer and closer to her until finally she'd growl and pretend to grab his shoe in her teeth.

In the book *Father Joe*, author Tony Hendra quotes Benedictine Father Joseph Warrilow as saying, "The only way to know God, the only way to know the other, is to listen. ... We must listen because we are so often wrong in our certainties."

Andy taught us so much because his condition forced us to listen. From him, we learned to be patient, to be attentive to another's need, to love without reservation. We took him everywhere and people responded as we did, sometimes to their own surprise.

Andy also taught us that true goodness is present in others, and that the expectation of such goodness is not only worthwhile, but brings great joy. He was a gift from God for whom we'll always be grateful.

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

Faithful Lines/Shirley Vogler Meister

Reaching our sufficiency in an election year

Once when offering another refreshment to a guest, the man said, "Thanks, but I've had my sufficiency." Sharing that with a friend, she told me about someone who says "Thanks, but I've had my elegant sufficiency."



At a celebration with friends this summer, I responded in the same way when asked if I'd like anything more to eat. A gentlemen then said he knew someone who expanded these expressions by saying, "Thanks, but any more would be a superfluous redundancy."

These are as charming as when my husband's mother once said simply "Genug," German for "enough." Other relatives said this too, and sometimes I mimic them. "Enough already!" is a modern term also meaning we've had our sufficiency, but when said with a certain tone of voice can mean the responder is aggravated, too. In some cases, tone or facial

expression is everything.

At this point, a reader might wonder where this is heading, perhaps even mentally shouting "Enough already!" However, my point is not semantics, but rather a question: What does it take to bring us to the more bombastic "ENOUGH!"?

Jesus reached this when mentally and physically fed up with moneychangers in the Temple (Mt 21:12, Mk 11:15, Jn 2:14). That was his breaking point. However, the Gospels show that, although Christ's anger reflects his truly human nature, it is not the way he normally dealt with sinners—or his own persecutors. Violence is not the way of the Lord.

Years ago, a woman came to the door of our home asking me to vote for a particular candidate. She turned me off when, instead of reinforcing her position, she lambasted the opponent in such vitriolic terms that I couldn't wait to get rid of her. I wanted to shout "Enough!" and slam the door. Instead, I suggested she explain her candidate's good points

and stop negating the opposition in that way.

So, too, as we approach the fall elections, we must carefully look at where candidates stand with the issues that bring us to the point of "Enough already!" and then rationally choose those men and women whose solutions are compatible with Christ's example and teachings.

However, I've had my sufficiency about so many situations in contemporary life that my head spins. What am I—to do?

Citizens and politicians: "Keep your tongue(s) from evil and your lips from speaking deceit. Depart from evil and do good..." (Ps 34:13)—and pray for the wisdom of Solomon.

To keep our (spinning) heads on an even keel when enough's enough, also remember: "Our help is in the name of the Lord, who made heaven and earth" (Ps 124:8).

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

Your Family/Bill and Monica Dodds

Fostering your child's imagination

It's easy to overlook the God-given gift of imagination, even though we all have it. It's easy to take it for granted, even though we all use it daily.



We rely on our imaginations for:

- The little things—What to make for dinner tonight? What has to get done before the family heads out on summer vacation? What are the plans once we get there?
- For the big things—What will my life be like if I choose this college, if I take this job, if I marry this person?
- And for the huge things—What has become of my loved ones who have died? What will happen to me when it's my turn?

We imagine it all, from tacos to eternity. So many of our actions, our choices, our decisions begin with imagining.

That's why fostering a child's imagination is one way we help our youngsters discover, grow into and live their vocations. Encouraging them to become better at igniting that spark, at keeping that blaze going even through tough times and setbacks, helps them keep on track as they fulfill God's will for them.

What are some things that can stifle an imagination? The list is the same, whether for a child or an adult:

- Overscheduling—Having no time to think, to reflect, to pray, to catch one's breath! Yes, in the middle of that whirlwind a great idea may pop through, but if it has to compete with a lot of noise, clutter and confusion to get our attention, we're less likely to pay attention to it.
- Criticism—When others are overly critical of what we say and do, it is easy to fall into a form of imagination self-censorship. Best to smother any thought that might rock the boat or might immediately get shot down as silly, foolish, pretentious or just plain stupid. After all, who are we?
- Lack of use—As with any God-given gift, the more we use it, the stronger imagination becomes, and the better we get at using it. Conversely, if we bury that "talent," it tends to stay buried.
- Poor planning and follow-through—It's easy to dismiss any imaginative idea if, in the past, all daydreams have quickly become nothing more than pipe dreams and gone up in smoke. Imagination—that nudge from the Holy Spirit—says, "Someday, you can be here." Hard work, completing a series of manageable steps along the way and the grace of God are what get us there.

Who Said It?

Was it: a) Dr. Suess, b) Albert Einstein, c) Thomas Edison, or d) John Dewey?

1. "Imagination is more important than knowledge. Knowledge is limited. Imagination encircles the world."
2. "Every great advance in science has issued from a new audacity of the imagination."
3. "To invent, you need a good imagination and a pile of junk."
4. "Think left and think right and think low and think high. Oh, the things you can think up if only you try!"

Answers: 1, b; 2, d; 3, c; 4, a.

On the Web: Imagining with Ignatius

St. Ignatius of Loyola, whose feast is July 31, strongly promoted using the imagination in his "spiritual exercises."

Loyola Marymount University in Los Angeles has more information at www.lmu.edu/pages/965.asp.

(Bill and Monica Dodds are the editors of My Daily Visitor magazine and their Web site is www.BillDodds.com.) †

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

The Sunday Readings

Sunday, July 25, 2004

- Genesis 18:20-32
- Colossians 2:12-14
- Luke 11:1-13

The Book of Genesis is the source of the first reading this weekend. The story is familiar. It is about Sodom and Gomorrah, two cities notorious for their debauchery and wickedness. Indeed, Sodom is remembered in the definition of morally illicit sexual contact.

These two cities were not Hebrew communities, but rather Hebrews lived in these towns. Not being settlements of the Chosen People, but instead chiefly of pagans, they already were evil in the eyes of devout Hebrew believers and of those believers who later read this story.

Nevertheless, they were especially evil. Did they actually exist? This question seems quite important to some, and scholars have opinions about the details. It should always be recalled that Genesis is primarily a religious book, drawing on the best historical information available at the time to make a theological point.

Therefore, the message is that human beings formed two communities, and these human beings lived lives totally opposite the standard and law that God had revealed. Their free decision to live sinful lives led to their destruction. Another point is that the righteous people were spared. Furthermore, Abraham could intercede with God because he was loyal to God.

The Epistle to the Colossians supplies the second reading.

Colossae probably was not regarded as being as terrible as Sodom and Gomorrah had been, but in any regard it was a pagan city. Its Christian community likely was small, a minority group living amid a much larger pagan population.

The epistle is very encouraging and challenging. It carefully, but deliberately, insists that Christians are not just in communication with Jesus, but instead Jesus is literally a part of their very beings.

St. Luke's Gospel provides the last reading.

It is similar to passages found in Mark and Matthew. Of course, it is the presentation of the Lord's Prayer. Few selections of the New Testament are as abundant in meaning as this reading. Literally every

verse of the beloved Lord's Prayer has a profound and critical lesson.

Since Jesus was the author, it is not at all surprising that Christians have treasured this prayer more than any other through 20 centuries. Indeed, it figures in many Christian rituals. Its message is that ultimately we all must rely upon God, that God will meet our needs and that we can converse with God.

Reflection

The Church in these weeks of the summer is calling us to Christian discipleship. This is its continuing theme. However, it is not simply a constant repetition of an invitation, a summons or a challenge.

Along with the call to follow Jesus, the Church encourages us and advises us as the epistle read this weekend once encouraged the Colossian Christians.

We very often fail to realize, or fear to admit, that we Christians live in a hostile environment. Each of us can say at some time or another that we are in Sodom or at least in Colossae. Rebukes to the Gospel come to us from every side.

The Church cautions us in this liturgy not to yield. There is one standard. We cannot veer from it. Ignoring it, or rejecting it, will lead us to our doom.

We have the standard for living in Christ Jesus. He came to us in God's will that we not experience eternal death, but rather that we live. We have the example of Christ, but moreover we have the very strength of Christ within us if we truly are faithful. "Our Father" loves us with a divine love. He gives us life. We need God, but the gift to us is God's presence in us through Jesus. With God's strength, we can overcome all. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to critterion@archindy.org. †

My Journey to God

A Letter from Jesus

My Dearest Child,

Stress comes from holding too tightly to this world.

The stress you feel is I, your loving Creator, pulling you away from the lifeless desires of the world.

If you would simply let go of the things you think you need and trust me, the eyes of your heart will surely open and then you will see I, the Lord, am not the cause of your stress.

Rather, your resistance to the truth holds you in bondage.

You want answers to questions of trouble, toil and even death. Am I, the Creator of all life, on trial, set to answer to you?

Freedom that I gave to you, you have turned into bondage, idolizing wealth, food, drunkenness, lust, power and pride. Please recognize your own sinfulness and repent! For I am coming in judgment, at which time it will be too late!

If nothing else, then know this, I love you! And I proved this by dying for you even while you were still a sinner.

Rejoice and live,

Jesus

By Greg Hublar

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

Daily Readings

Monday, July 26

Joachim and Anne, parents of the Blessed Virgin Mary

Jeremiah 13:1-11
(Response) Daniel 32:18-21
Matthew 13:31-35

Tuesday, July 27

Jeremiah 14:17-22
Psalm 79:8-9, 11, 13
Matthew 13:36-43

Wednesday, July 28

Jeremiah 15:10, 16-21
Psalm 59:2-4, 10-11, 17-18
Matthew 13:44-46

Thursday, July 29

Martha
Jeremiah 18:1-6
Psalm 146:1-6
John 11:19-27
or Luke 10:38-42

Friday, July 30

Peter Chrysologus, bishop and doctor

Jeremiah 26:1-9
Psalm 69:5, 8-10, 14
Matthew 13:54-58

Saturday, July 31

Ignatius of Loyola, priest
Jeremiah 26:11-16, 24
Psalm 69:15-16, 20-21
Matthew 14:1-12

Sunday, August 1

Eighteenth Sunday in Ordinary Time
Ecclesiastes 1:2; 2:21-23
Psalm 90:3-6, 12-14, 17
Colossians 3:1-5, 9-11
Luke 12:13-21

Question Corner/Fr. John Dietzen

God offers the grace of salvation to everyone

Q A few weeks ago, you explained that limbo is not among the dogmas of the Catholic Church.



You referred to the *Catechism of the Catholic Church*, and explained that there is no "in-between" place of permanent happiness for human beings. They are either with God or by their own choice are separated from God through all eternity.

That makes sense even though it is different from what we were taught in grade school.

What then happens to unbaptized children? If baptism is needed for salvation, don't babies who die without baptism go to someplace without God, even if the Church doesn't want to call it hell?

This is a huge question for parents whose children die before birth or before baptism. What does the Church teach about this, if anything? (Florida)

A We must begin by admitting that some views on this subject have been presented in the past as Catholic teaching even though there was no basis for them in authentic Catholic tradition.

I explained, in the column you mention, how this was true about the teaching on limbo.

To speak directly to your question, the death of a child before baptism, even before birth, is always a hurtful and confusing experience for believing Christian parents. It may help to keep in mind a few certainties of our faith.

Jesus clearly told us that baptism is the sacramental "sign" by which people enter into his life, his community of faith. Through the centuries, Christians have pondered what exactly that means since billions of people die without baptism, without ever hearing of Jesus or his teaching about baptism and faith.

If God loves all people and wishes them to be saved, how does he make that happen if most people never have a chance to believe or be baptized? Especially as the question applies to very young children, theologians have offered numerous possible explanations during the past 2,000 years.

Whatever the specific theory,

however, one fundamental truth is considered beyond doubt: God offers the grace of salvation to everyone who does not deliberately place an obstacle to that grace.

Obviously, that includes children who die too young to have consciously rejected that grace. St. Augustine, in fact, uses precisely this principle to support his teaching that God gives the grace of baptism, and therefore salvation, to such children.

The *Catechism of the Catholic Church* (#1257) approaches the same thought from another direction. Baptism is necessary for salvation, it says, "for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament."

Clearly, small children are among the many who have not had this possibility.

In other words, God has revealed to us much of his plan for the salvation of the world, and he expects us to believe and follow what he says. But there is also much he has not told us.

Pope John Paul II makes the point in his book *Crossing the Threshold of Hope*. God is unendingly at work in the sacraments, he writes, "as well as in other ways that are known to him alone" (p. 134).

As the catechism teaches, "God has bound salvation to the sacrament of baptism, but he himself is not bound by his sacraments."

Q Is it permissible for a Catholic to join the YMCA? I remember some opposition to the YMCA many years ago. What is the present position? (Illinois)

A Membership in the YMCA was formerly discouraged for Catholics because it was much more closely identified with the religious aspects of that organization than it is today.

The organization was founded by a group of Protestant men for religious as well as recreational purposes. Members were encouraged and sometimes expected to share in the Protestant religious activities and worship provided by YMCA.

Today, many American Catholics, including many priests, hold membership in the YMCA. †

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday one week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

July 22-24

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Midsummer Festival, Thurs. 5-10 p.m., Fri. 5-10 p.m., Sat. noon-10 p.m., carnival, fish sandwiches. Information: 317-241-6314, ext. 100.

July 23

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Mass, 5:30 p.m., meet Crossroads pro-life walkers from Franciscan University of Steubenville, Ohio, after Mass. Information and July 23-25 schedule: Archdiocesan Office of Pro-Life Activities, 317-236-1569 or 800-382-9836, extension 1569.

St. Bartholomew Church, 1306 27th St., **Columbus**. Healing Mass, 7 p.m. Information: 812-379-9353.

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, **Greenwood**. Reception and meal with Crossroads pro-life walkers from Franciscan University of Steubenville, Ohio, 7 p.m. Information and July 23-25 schedule: Archdiocesan Office of Pro-Life Activities, 317-236-1569 or 800-382-9836, extension 1569.

July 23-24

St. Anthony of Padua Parish, 316 N. Sherwood Ave., **Clarksville**. Parish picnic, Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, chicken dinner. Information: 812-282-2290.

July 23-25

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Recreating Creation: The Spirituality of Paul Cezanne," Benedictine Father Noël Mueller, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

July 24

St. Gabriel Parish, loft, 5505 Bardstown Road, **Louisville, Ky.** Catholic Single Adults Club, party, 8 p.m. Information: 812-284-4349.

July 24-25

St. Martin Parish, 8044 Yorkridge Road, **Yorkville**. Parish picnic, Sat. 4:30-11:30 p.m. (EDT), Sun. 11:30 a.m.-8 p.m. (EDT), chicken dinner, \$8 adults,

\$4 children. Information: 812-623-3408.

July 25

St. Augustine Parish, 18020 Lafayette St., **Leopold**. Parish picnic, 10 a.m.-6 p.m., chicken dinner, games, quilts. Information: 812-843-5143.

St. Meinrad Parish, Parish Hall, **St. Meinrad**. Quilt show, 9 a.m.-1 p.m. Information: 812-357-2178.

Mary's King's Village Schoenstatt and Divine Mercy Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "Schoenstatt Spirituality," holy hour, 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

July 26

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Adult art class on watercolor painting, Carol Wagner, instructor, \$20 per person. Information: 317-545-7681.

Borders Bookstore, 7565 U.S. 31 South, **Indianapolis**. St. Francis Hospital and Health Centers, Spirit of Women's Wellness Book Club, "The Time Traveler's Wife," 7 p.m. Information: 317-865-5864.

Catholic Youth Organization, second-floor classroom, 580 Stevens St., **Indianapolis**. "Introduction to Church History," *Criterion* reporter Sean Gallagher, presenter, session 3 of 4, 6:30-7:45 p.m., sponsored by Holy Rosary Parish, free-will donation. Information: Servants of the Gospel of Life Sister Diane Carollo, 317-236-1521.

July 27

The Marian Center, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" program, Dominican Father Emmerich Vogt, presenter, 7:30 p.m. Information: 317-924-3982.

St. John the Apostle Parish, 4607 W. State Road 46, **Bloomington**. Mass, sermon on chastity, Father Michael Fritsch, homilist,

5:30 p.m., exposition of the Blessed Sacrament until 9 p.m. Information: 812-275-2946.

July 30

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Mass, sermon on chastity, Father Daniel Mahan, homilist, 7 p.m., exposition of the Blessed Sacrament through 3:30 p.m. on Sat. Information: 317-228-9276.

St. Francis Hospital and Health Centers, Women's Center Conference Room, 1201 Hadley Road, **Mooreville**. Program to "Dispel Myths and Misconceptions about Cancer," noon-2 p.m., includes lunch. Registration: 317-782-6704.

July 30-31

St. Ann Parish, 2862 S. Holt Road, **Indianapolis**. Family Fun Fest, Fri. 4:30-11 p.m., Sat. noon-11 p.m., food, games. Information: 317-244-3750.

July 31

West Chase Golf Course, 4 Holloway Blvd., **Brownsburg**. Cardinal Ritter High School Alumni Association, golf outing, registration, 12:30 p.m., \$65 for alumni 30 years and younger, \$80 for alumni over 30 years. Information: 317-852-5177.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Benediction of the Blessed Sacrament. Information: 317-228-9276.

August 1

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "An Evening with Bill Polian," \$30 per person. Information: 317-545-7681.

St. Boniface Parish, 15519 N. State Road 545, **Fulda**. Parish picnic, 11 a.m.-7 p.m., food, quilts. Information: 812-357-5533.

St. John the Baptist Parish, 331 S. Buckeye St., **Osgood**. Parish festival, 10 a.m.-4 p.m. (EST), chicken dinner, \$7 adults, \$3.50 children. Information: 812-689-4244.

August 2

St. Francis Hospital and Health Centers, 8111 S. Emerson Ave., **Indianapolis**. Workshop for women living with cancer, noon-2 p.m. free. Registration: 317-782-6704.

August 2-6

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Basketball for Life" camp, girls entering grades 4-8, 6-9 p.m. Information: 317-788-7581 or www.benedictinn.org.

August 7

St. Vincent Hospital, 2001 W. 86th St., **Indianapolis**. Couple to Couple League, Natural Family Planning (NFP), 9-11 a.m. Information: 317-228-9276.

Holy Name Parish, gymnasium, 89 N. 17th Ave., **Beech Grove**. Altar Society, annual spring rummage sale, 8 a.m.-3 p.m. Information: 317-784-5454.

St. Thomas the Apostle Parish, 523 S. Merrill St., **Fortville**. Parish festival, 11 a.m.-10 p.m., games, food, entertainment, auction, chicken and noodles dinner. Information: 317-485-5102.

August 8

St. Paul Parish, 9798 N. Dearborn Road, **Guilford/New Alsace**. Parish festival, 11 a.m.-6 p.m. (EDT), chicken dinner. Information: 812-487-2096.

St. Mary Parish, 2500 St. Mary's Dr., **Lanesville**. Picnic, country-style chicken or ham dinners, quilts, 10 a.m. (EDT). Information: 812-952-2853.

Monthly

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

First Sundays

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

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

First Mondays

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

First Tuesdays

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

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

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Fridays

St. Vincent de Paul Church, 1723 "T" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat., reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., eucharistic adoration following Mass until 5 p.m. Benediction. Information: 317-784-5454.

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

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

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 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. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

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: 812-235-4996.

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. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-4142.

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

Second Mondays

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

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Second Thursdays

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

Second Saturdays

St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429. †



St. Augustine Church Picnic

Leopold, IN (Perry County)

Sunday, July 25, 2004

Mass Time 10:00 a.m. (central)

Quilts • Bingo • Plants • Chicken Dinners

AIR CONDITIONED DINING ROOM

Silent Auction! Yard Sale!

Ice Cream • Games & Novelties

Baked Goods • Crafts

10:00 a.m. to 5:00 p.m. (central)

(Dining room open 'til 4 p.m., carry outs after 4 p.m.)

Exit 79 from I-64, south on Hwy. 37, watch for signs

From Tell City, Hwy. 37 North about 13 miles, watch for signs

Handicap Accessible

LICENSE #102466



ST. JOHN'S PARISH

U.S. 421 - Osgood, Indiana

Sunday Aug. 1st

Fried Chicken & Roast Pork Dinners

Homemade Pies

Serving 10:00 AM to 3:30 PM - slow time

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Serra Club vocations essay

Priests, brothers and sisters personify God's grace

By Gavin McDowell

The *Catechism of the Catholic Church* calls grace both God's free and undeserved help and the participation in the life of God.



Grace is of God and, like God, proves intangible except through faith. The proof of God's grace, however, appears in the deeds of faith-filled priests, brothers and sisters, who make grace visible through example.

The direct and indirect teachings of these men and women are hidden signs from God, rarely appearing as the Earth-shattering spectacles many people expect. Instead, they reveal themselves in the mundane events of everyday life.

To the modern Catholic, I do not think anything is perceived as more mundane than Mass. Unfortunately, Catholics today miss out on much more than a social obligation when they neglect to attend Mass.

The homily, in particular, has taken on a special meaning to me as a time when the priest becomes a storyteller, interpreter and teacher.

The role of the homilist is the same as the role of Jesus during ministry. He brings ancient Scripture to the

audience's level and elucidates the text with anecdotes. The best homilists, and therefore the best priests, are exceptional storytellers, and their stories always enlighten and inspire others.

My parish, St. Luke, is blessed with two effective homilists.

Father Stephen Giannini, the pastor, uses concise homilies to make a clear and distinct point.

Father Justin Martin, the associate pastor, writes longer and more analytical homilies, but also injects at least one anecdote and modest elements of humor.

Both priests have produced homilies that cause me to stop and reflect, resulting in a rejuvenation of my own faith and a clearer understanding of grace.

I have also seen grace manifest itself in brothers and sisters I have encountered. Sadly, I do not see any religious brothers on a regular basis, but I encounter nuns daily in my classes at Cathedral High School in Indianapolis.

They, like priests, are teachers, but in the more traditional, academic sense. Nevertheless, their dedication to their profession serves as another way to introduce God's grace into my life.

My admiration for these teachers stems not from what they teach, but from how they teach it.

Providence Sister Mary Ann Stewart, a history teacher,

has more patience than any other teacher, a trait that I find most enviable.

Benedictine Sister Mary Sue Freiberger, who taught me both Algebra and Calculus, always makes herself available to help students before school.

Their vocation grants them an uncommon peace of mind, for even in exhaustive circumstances I always see them smile.

I again think of Jesus' example, for he had unwavering patience and a willingness to make himself available to anyone who wanted to hear him. I cannot say for sure, but I also suspect that Jesus often smiled.

The world is truly blessed if it is filled with priests, brothers and sisters like those I have encountered.

The people serving in these vocations may not make headlines, but they are miracle workers nonetheless, channeling God's grace into the world.

The faith they exhibit is the purest form of participating in the life of God, and their day-to-day examples are forever an invitation for others to become a part of that life.

(Gavin McDowell is a member of St. Luke Parish in Indianapolis and a senior at Cathedral High School in Indianapolis. His essay won the first-place award in the 12th-grade division of the Indianapolis Serra Club's vocations essay contest.) †

Masses mark observance of Natural Family Planning Week

By Mary Ann Wyand

"In His Presence—A Call to Chastity" is the theme of the archdiocesan observance of Natural Family Planning Week on July 25-31.

Masses and adoration of the Blessed Sacrament are planned on July 27 in Bloomington and on July 30-31 in Indianapolis to encourage the practice of chastity and a greater respect for God's gift of marital sexuality, said Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities.

The national observance of Natural Family Planning Week is sponsored by the United States Conference of Catholic Bishops.

The archdiocesan Office of Pro-Life Activities, the Holy Family Apostolate for Chastity and Life, and the Couple to Couple League of Greater Indianapolis are sponsoring the archdiocesan observance.

On July 27, Father Michael Fritsch, pastor of St. John the Apostle Parish, 4607 W. State Road 46, in Bloomington, will celebrate a eucharistic liturgy at 5:30 p.m. at St. John the Apostle Church.

Exposition of the Blessed Sacrament begins at 6 p.m. and continues until 9 p.m. at St. John Church.

On July 30, Father Daniel Mahan, pastor of St. Louis Parish in Batesville, will celebrate Mass and preach on chastity at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

Exposition of the Blessed Sacrament is scheduled from 8 p.m. until 3:30 p.m. on July 31. Father Rick Ginther, pastor of SS. Peter and Paul Cathedral Parish, will preside at Benediction at 3:30 p.m. in the cathedral.

Sister Diane said that in *Evangelium Vitae* (*The Gospel of Life*), Pope John Paul II noted that, "Contraception and abortion are often closely related, as fruits of the same tree."

She said the pope emphasized that "attacks on human life begin and have in their root an attack against chastity."

To defeat the culture of death in society, she said, people must pray for a return to chastity among single men and women as well as among married couples.

St. Luke parishioners Mike and Ann Green of Indianapolis are members of the Holy Family Apostolate for Chastity and Life and teach Natural Family Planning classes through the Couple to Couple League in Indianapolis.

The Greens said practicing Natural Family Planning has strengthened their marriage and prayer life.

"It really did come together when we made the choice as an engaged couple to practice NFP when we were taking our Pre Cana training for our marriage," Mike Green said. "Deciding to use NFP left our marriage open to life from the beginning. From that, our prayer life grew stronger."

Natural Family Planning is approved by the Church as a method of spacing children, Sister Diane said, and also helps married couples who are trying to conceive children.

"We started understanding its importance in being open to life and the need to seek children in marriage," Mike Green said. "That understanding has been critical in our marriage."

He said their decision to practice NFP also led them to pray the rosary together and attend Mass every day.

Because NFP has been such an important part of their marriage, the Greens now teach the method in Couple to Couple League classes.

"We knew that we needed to pass it on to other couples, so first we became promoters and then we became teachers," he said. "We've been teaching NFP classes for about four years."

Ann Green said the purpose of Natural Family Planning Week is to educate Catholic couples and encourage them to invite God into the center of their married life by practicing NFP.

"Eighty to 85 percent of Catholics do not accept this Church teaching," Mike Green said. "Part of the reason

for that is believing that there is the ability to form your own conscience about the issue of contraception. But we must form our conscience on the Catholic Church's unchanging teaching on respect for life."

Until about 1930, he said, all Christian Churches were unanimous in their opposition to artificial contraception.

"Catholics have always embraced this constant teaching of the Church," he said. "It really is a spiritual battle trying to re-establish the fact that openness to life is the norm for a Catholic marriage."

The Greens said the idea of artificial contraception as "a spiritual battle" is emphasized by Pope John Paul II in *The Theology of the Body* as well as by author and speaker Christopher West in his book *Good News About Sex and Marriage*.

"What he does in that book is answer questions based on the Church's teachings," he said, "and on a summary of Pope John Paul's *Theology of the Body*."

Ann Green said using Natural Family Planning also has increased their communication as a couple.

"NFP made us open to having children," she said. "Using NFP helped us realize the beauty of life and what a great gift it is. We really have come to understand that it is a gift from God that we need to respect, and what a great blessing children are."

(To reserve a holy hour "In His Presence" at St. John the Apostle Parish in Bloomington, call Dale and Monika Siefker at 812-275-2946. To reserve a holy hour before the Blessed Sacrament at SS. Peter and Paul Cathedral in Indianapolis, call Mike or Ann Green at 317-228-9276.) †

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Rest in peace

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

ANGER, Frances L., 91, Prince of Peace, Madison, July 2. Mother of Joan Essex-Mears. Grandmother of eight. Great-grandmother of 19.

ARNOLD, Donald Ray, 63, St. Paul, Tell City, July 3. Son of Eugenia (Linne) Arnold. Brother of Bob Arnold.

BOLLMAN, Mary M. (Faletic), 93, Holy Trinity, Indianapolis, June 30. Mother of Angela Brown and Larry Bollman.

BRADLEY, Austin, 85, St. Roch, Indianapolis, July 9. Father of Cynthia Schouten, Linda, Gregory, Steve and Thomas Bradley. Brother of Margaret Fleming, Mary Elizabeth O'Neil and Dr. Louis Bradley. Grandfather of 16. Great-grandfather of six.

BROWN, Marilyn K. (Buchheit), 72, St. Mary, New Albany, July 12. Mother of Nancy Bowman, Pamela Johnson, Carol Thruston, David, Phillip Sr. and Stephen Brown. Sister of Frances Kelly. Grandmother of seven. Great-grandmother of one.

CASTNER, James Gregg, 43, Holy Spirit, Indianapolis, July 1. Husband of Susan Castner. Father of Jamie, Jenna and Jake Castner. Son of Edward and Patricia Castner. Brother of Kelly Graves and Edward Castner Jr.

COLLIGAN, Zoe Frances, 76, St. Mary, New Albany, July 7. Mother of Rebecca Campbell, Julia Crawford, Kay Kragel, Nancy Magnuson, Bonita Webber, Patricia White, Bridgette, James and Michael Colligan. Sister of Elizabeth Engleton. Grandmother of 14. Great-grandmother of six.

CRAWFORD, Elsie Bernice, 73, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 7. Mother of Judy Crawford, Jeanne Dixon and Joan Higgins. Sister of Delores and David Prince. Grandmother of three.

DERSCH, Marguerite, 93,

St. Michael, Greenfield, June 30. Mother of Jane Armes, Joan Bogner, Sarah Swineford, Thomas and Walter Dersch. Grandmother of 18. Great-grandmother of 32. Great-great-grandmother of eight.

DOLOSO, Candelaria, 89, Holy Spirit, Indianapolis, June 26. Mother of Araceli Ahaly, Ednay Deximp, Haydee Gloria and Helfa Mirasol. Sister of Magdalena DeLaCruz.

EASTWOOD, Rose Cecilia, 82, St. Joan of Arc, Indianapolis, July 3. Mother of Pat Schlegel and Vicki Vetang. Sister of Joseph Houk. Grandmother of one.

GAINES, Ami Charlene (Monroe), 64, St. Andrew the Apostle, Indianapolis, July 8. Mother of Tabatha Brown and Edna Gaines Bradford. Sister of Perry Monroe Jr. Grandmother of three.

HAWKINS, Raymonde M., 84, Prince of Peace, Madison, July 3. Father of Linda Edwards. Grandfather of two.

LECHER, Johanna (Rudolf), 85, St. Mary, Greensburg, July 10. Mother of Charles, Dennis, Eugene, Robert, Ronald and Steven Lecher. Sister of Verena Doyle, Marian White and Bernard Rudolf. Grandmother of 35. Great-grandmother of 11.

MARCUM, Carmen Nayda Carmona (Quinones), 77, St. Anne, New Castle, July 11. Wife of James O. Marcum. Mother of Patricia Brown, Kim Cavitt and Alesia Reese. Sister of Antonio, James and Jose Carmona. Grandmother of five.

MATTINGLY, Mary, 90, St. Michael, Greenfield, June 17. Grandmother of one. Great-grandmother of two. Aunt of two.

MORAN, Geraldine, 84, Our Lady of Lourdes, Indianapolis, June 30. Wife of James L. Moran. Mother of Susie McAllister. Sister of Bertha Mason. Grandmother of three. Great-grandmother of 12.

NOCTON, Lawrence, 73, Holy Family, Richmond, July 6. Father of Mary Owens, Betsy, Ed and Dan Nocton. Brother of Lucille Toschlog, Frances Woolworth, Malcolm and Robert Nocton. Grandfather of four.

NOLD, Frances Ellen, St. Anne, New Castle, July 4. Wife of Frank P. Nold. Mother of Jean Marie, Daniel, Joseph and Michael Nold. Sister of Judy Kaminski. Grandmother of five.

PAVLICK, Norma L., 67,

Holy Spirit, Indianapolis, July 6. Mother of Pam Stroh, Bobby and Doug Pavlick. Sister of Paul Pettie. Grandmother of 10.

SEMON, Marilyn R., 66, Prince of Peace, Madison, July 3. Mother of Lori Brinson, Victoria Davis, Susan Ellis, Tamra Estes, Kelly Payne, Kari Smith, Cathy Turner, Charles Jr., Daniel and Jacob Semon. Sister of Patricia Antonucci, Louella Fultz, Dorothy Kelly and Catherine Woods. Grandmother of 27. Great-grandmother of four.

STEINKAMP, Edith A., 56, St. Louis, Batesville, July 9. Wife of Thomas Steinkamp. Mother of Beth Moorman, Kate, Eric and Mark Steinkamp. Daughter of Noel Ertel. Sister of Esther Hoover, Marilyn Peetz, Margaret Ziegler and George Ertel. Grandmother of two.

THREET, Mary Lois, 80, St. Malachy, Brownsburg, July 5. Sister of Eva Lou Beach. Grandmother of two. Aunt of one.

TOWNSELL, Marilyn R. (Gapen), 59, Christ the King, Indianapolis, July 9. Wife of William Townsell. Mother of Lisa Shade, Matthew, Michael and William Townsell III. Sister of Deborah DuBois, Barbara Parsons, Michael and Raymond Gapen. Grandmother of five.

VISSING, Hazel (Terry), 76, St. Paul, Sellersburg, June 25. Mother of Denise Garriott, Karen Jacobi, Kevin, Patrick and Terry Vissing. Daughter of Evalee (Callahan) Terry. Sister of Doris Van Slyke, Lawrence and Lester Terry. Grandmother of 11.

WASSILL, Paul, 81, Sacred Heart of Jesus, Terre Haute, June 2. Husband of Ruth Wassill.

WEAVER, Marjorie, 70, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 8. Mother of Theresa and Mark Weaver. Grandmother of four.

WESTWATER, Elfriede, 62, Our Lady of the Greenwood, Greenwood, July 5. Wife of Robert Westwater. Mother of Gisela and Robert Westwater. Sister of Helmut Knapp. Grandmother of one.

WIKSTEN, Leonard Henning, 71, St. Jude, Indianapolis, June 30. Husband of Suesta (Araneta) Wiksten. Father of Catherine Burton and Leonard Wiksten. Brother of Loma, Margie, Mary, Clar and John Wiksten. †

Faith groups renew their commitment to fighting HIV and AIDS

BANGKOK, Thailand (CNS)—The unchecked growth of HIV and AIDS adds “compelling urgency to the call for new commitment by people of faith” to help end the suffering caused by the disease, according to a statement adopted by religious leaders and groups participating in the XV International AIDS Conference in Bangkok.

The interfaith “statement of commitment” from the religious community was approved on July 15 and combined with similar statements from leaders of other sectors—including scientists, women and workers in the commercial sex industry—on the final day of the July 11-16 gathering.

The joint declaration committed each group to immediate and verifiable actions, and promised to report on their progress to the next international AIDS conference in 2006.

“Bangkok has to be the end of promises made, promises broken,” Graca Machel, a Mozambican activist for women and children, said while introducing the combined statement.

The separate statement by religious leaders acknowledged the response to AIDS often “has been one of prejudice, ignorance, fear and judgmental attitudes.”

The statement committed religious leaders to “reject the negative statements by some faith leaders that AIDS is a form of divine punishment or retribution.”

It called on religious communities to “discuss openly and accurately” the facts

about HIV and AIDS and “all effective means of prevention.”

It committed signers to struggle to “eliminate the root causes of the HIV and AIDS pandemic,” including poverty and prejudice against women and homosexuals.

Drafted with participation from Christians, Muslims, Jews and Buddhists, the statement committed faith groups to lobby to make low-cost AIDS medicines more widely available, and to involve “people living with or directly affected by HIV, many of whom are members of our own religious communities, in the response to this pandemic.”

It promised “priority attention” to changing “the practices within our religious traditions that increase the vulnerability of women and girls who also carry the greatest burden of response in this pandemic,” and to attending to “the special needs of children orphaned and made vulnerable by HIV and AIDS.”

Church officials who drafted the statement included Father Robert Vitillo, director of the U.S. bishops’ Catholic Campaign for Human Development and a special adviser on HIV and AIDS to Caritas Internationalis, and John F. Galbraith, president and chief executive officer of the U.S.-based Catholic Medical Mission Board.

The document was composed during public discussions by dozens of religious leaders and activists, some of whom criticized the document for being too bland and not direct enough in its demands. †



Children living with HIV at a Catholic-run shelter in Thailand display their craft skills at the XV International AIDS Conference in Bangkok on July 12. This year’s conference gave more attention to programs run by faith-based organizations.

Holy Cross Brother Walter Davenport taught and served as principal at Gibault School in Terre Haute

Holy Cross Brother Walter Irvin Davenport died on July 10 at Dujarie House in Notre Dame, Ind., after a long illness. He was 75.

A Mass of Christian Burial was celebrated on July 13 at St. Joseph Chapel at the Holy Cross Brothers’ village in Notre Dame. Burial followed at St. Joseph Cemetery on the village grounds.

Brother Walter was born on Dec. 29, 1928, in Indianapolis. He graduated from Cathedral High School in Indianapolis in 1946.

He entered the Brothers of Holy Cross later that year, and pronounced his first temporary vows in 1947.

He took his final vows in 1951. Also that year, he graduated from the University of

Notre Dame.

Brother Walter taught and prefected at Father Gibault School for Boys in Terre Haute in 1959, and in 1966 returned to the Gibault School to serve as principal.

He also taught and served in leadership positions for Catholic schools in Indiana, Illinois, Michigan, Kentucky, Ohio, New York and Louisiana. †

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The Criterion



Stephen Bohney, a member of St. Thomas More Parish, prays the rosary with other boys who participated in the parish's recent vocations camp.

CAMP

continued from page 1

Poor.

These priests and religious shared with the youth the experience of their vocational discernment and their lives in service to the Church.

One of the younger participants in the camp was Charlie Swanson, a member of St. Thomas More Parish and a fourth-grader at Northwood Elementary School in Mooresville.

"It's pretty cool. I like it," Charlie said. "You get to create stuff and you learn a lot about God."

Martha Swanson, Charlie's mother, encouraged her son to attend the camp and liked what he experienced.

"I was very excited about this," said Swanson. "It is something that he can get his hands on and see what it is. I would never stray away from discussing it with him or supporting him if that is the decision he made."

Rick Nagel, a seminarian of the archdiocese and a member of Holy Trinity Parish in Edinburgh, helped run the camp and praised all the parish involvement.

"The volunteerism among adults this week has been phenomenal," Nagel said. "When you watch the parents who are coming in, the people who are fixing food, those who are helping lead and giving their whole week to do that, and even the religious who have come in, it gives everyone a sense of a culture."

The particular kind of culture of which Nagel spoke was the culture of vocations that Father Joseph Moriarty, vocations director for the archdiocese, has sought to foster in the parishes throughout central and southern Indiana.

"Father Rick [Eldred] has always been supportive of vocations," said Father

Moriarty, who visited the camp on July 1. "He focuses on saying, 'We need to ask the question. If we ask the question, they will come.'"

Nagel put that question to the campers on that same day in the midst of telling them his own vocations story. He described how a priest had asked him when he was in high school if he had ever thought of becoming a priest. And although at the time he told the priest that he didn't feel called to that, it did have a positive impact upon him.

"You can imagine that that planted a seed within me that continued to grow for many years," Nagel said. "And so I'm going to ask that question to each of you. I know that some of you have already been asked this question before. And this week is a great week to ask this question."

"Young men, have you ever considered being a priest or a brother? Young ladies, have you ever considered being a sister or a nun? God calls plenty of us to serve him in that way," Nagel said.

The seeds planted during the vocations camp at St. Thomas More Parish may have been germinating that very week according to Maureen Shea, the parish's music director.

"I expected maybe a little more reluctance on the kids' part or kind of a blasé attitude, but they are just jumping in," Shea said. "They're asking questions—good questions. I think all of the girls have mentioned the possibility of becoming sisters."

Nagel agreed and saw much hope for the future of the Church in his experience at the camp.

"I've just been amazed. You can see the Holy Spirit working during the whole week," Nagel said. "One on one, I've had some great conversations with some kids. I'm just so inspired for our Church. They're trying to be good, holy kids." †



Rick Nagel, an archdiocesan seminarian, shares the story of his vocation with the participants of St. Thomas More Parish's vocations camp. Nagel invited the boys and girls to begin to think and pray about whether God is calling them to the priesthood or religious life.

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