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Criterion

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New task force seeks to inform Catholics about home missions

By Brandon A. Evans

A home mission can seem like something of a contradiction.

Dean Stanley, a member of St. Christopher Parish in Indianapolis, wasn't even sure what a home mission was a year ago.

"We don't typically think of having missions here a mile and a half or five miles from a parish," Stanley said. "We think of foreign missions, maybe, but there's plenty of needs right here, both inner city and rural."

Archbishop Daniel M. Buechlein defines home missions as those parishes

and schools in the archdiocese that provide vital ministry where they are located but are struggling to continue providing that ministry.

Stanley was one of two people with whom Father Michael Welch, pastor of St. Christopher Parish, consulted about how to raise awareness of home missions.

That consultation led to the creation of a new archdiocesan Home Missions Task Force that has as its primary thrust raising awareness about the needs of some of our own parishes and schools.

They are needs that require, in many cases, Catholics in the archdiocese to

unite to provide financial support for them.

The archdiocese currently supports such home missions by means of the generous donations that people give to the annual United Catholic Appeal and also by the money that parishes raise for the appeal beyond their goal.

The Catholic Community Foundation (CCF) also supports home missions.

"The awareness and the involvement has grown significantly in the last five years, but we still have a ways to go," said Joseph Therber, executive director for stewardship and development for the

archdiocese.

Therber said the task force will make recommendations to the archbishop and, in that process, consult with the CCF board of trustees and the archdiocesan finance council.

"Right now," he said, "we're on three tracks of activity. One is researching current or existing forms of outreaching and partnership for the home missions. Another is reviewing the definition of a home mission. And the third is drafting communications strategies to raise awareness and increase involvement."

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Byzantine Bishop John Kudrick makes pilgrimage to St. Athanasius Church

By Sean Gallagher

Bishop John Kudrick, the spiritual leader of the Eastern Catholics in the Byzantine Eparchy of Parma, Ohio, came to St. Athanasius the Great Church in Indianapolis on Aug. 1 as part of a broader pilgrimage that he is making to the eparchy's parishes, which reach from Cleveland to Kansas City and Minneapolis.

Along with many of St. Athanasius' parishioners, its pastor, Franciscan Father John Kapitan, and former pastor, Father Edward Wojciechowski, Bishop Kudrick celebrated Matins, which is equivalent to morning prayer for Western Catholics, as well as the Divine Liturgy of St. John Chrysostom, which is equivalent to the Mass for Western Catholics, and a prayer service called an *akathist* to St. John the Baptist, the patron saint of the eparchy.

A choir from Annunciation Parish in Homer Glenn, Ill., also joined him on the occasion. This was the second visit that Bishop Kudrick has made to the parish in the past 16 months and the members were glad to welcome him.

"He really is our spiritual head," said Indianapolis resident John Danovich, St. Athanasius' parish council chairman. "So it is a special privilege when he comes to visit us. We always look forward to it."

In his pilgrimage to St. Athanasius and to the other parishes in his eparchy, Bishop Kudrick brought with him the message of the importance of the parish in the life of faith and of the importance of taking that faith out of the parish in works of evangelization.

In fact, the bishop wanted his pilgrimage to be, in part, an evangelization event. Parishioners were supplied with invitations to the liturgies to give to people who might be interested in joining them for the day.

Receiving newcomers to the parish is something that its pastor, Father John, tries to emphasize continually in his own ministry and encourage his parishioners to do as well. He discussed this in an interview before Bishop Kudrick's pilgrimage to Indianapolis.

"My approach is to do the hospitality of Abraham," he said. "I try to welcome all. I try to catechize my people to say, 'If we have a stranger in our midst,

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Photos by Sean Gallagher



Above, Bishop John Kudrick of the Byzantine Eparchy of Parma, Ohio, proclaims a Gospel reading during Matins, which is equivalent to morning prayer, on Aug. 1 at St. Athanasius the Great Church in Indianapolis. Bishop Kudrick visited St. Athanasius Parish as part of a series of pilgrimages that he is making to the parishes of his eparchy. Bishop Kudrick stands in front of the iconostasis, the screen covered with icons, that separates the sanctuary from the congregation.

Processing out of St. Athanasius the Great Church are, from left, Bishop John Kudrick, bishop of the Byzantine Eparchy of Parma, Ohio; Franciscan Father John Kapitan, pastor of St. Athanasius Parish in Indianapolis; and Father Edward Wojciechowski, a previous pastor of St. Athanasius Parish.

Communications issues rank low on candidates' agendas

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)—Trying to find communications policy issues in the George W. Bush and John Kerry campaigns is like trying to find public service programming on a commercial TV or radio station. It's barely there.

Just as network affiliate clearances for Catholic Communication Campaign-produced religious specials shrink from year to year, the presidential campaigns' stances on communications and culture has dwindled over the past dozen years.

Rap music took center stage briefly in the 1992 campaign as the song "Cop Killer" from rapper-actor Ice-T's rock group, Body Count, was vilified by cultural critics, and Democratic candidate Bill Clinton took rapper Sister Souljah to task for her militant raps.

In 1996, Sen. Robert Dole, the Republican nominee, blasted the movie industry. In 2000, Sen. Joe Lieberman, See ELECTION, page 2

ELECTION

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D-Conn., the Democratic nominee for vice president and a persistent critic of what he called "trash TV," was chided by his political opponents for muting his criticisms during the campaign.

This year, with the exception of the occasional rallying cry about hooking up rural America to the latest technological advances in communication—one plank in the Democratic Party's 2004 platform—the candidates and their parties have been silent about communications issues.

Part of that could be because there is not much over which the two parties can disagree. Last year, after an avalanche of letters and e-mails, there was broad bipartisan support for repealing new Federal Communications Commission (FCC) rules that would have allowed greater consolidation of media ownership. Those rules were later repealed by a federal court.

This year, Congress has again shown bipartisan support in cracking down on broadcast indecency after last February's Super Bowl halftime show "wardrobe malfunction" in which singer Justin Timberlake exposed singer Janet Jackson's breast before tens of millions of TV viewers.

Partisan voting patterns in Congress, though, were clearly visible when the Senate Commerce Committee voted this summer—almost completely along party lines—to lift restrictions on the use of low-power FM radio. The U.S. bishops supported lifting the restrictions. Of the existing low-power FM stations, there are about 50 that have a Catholic focus. They cost about \$20,000 to start, and about

another \$20,000 a year to maintain.

The National Association of Broadcasters, a powerful lobby in Washington, had successfully pushed four years ago for a moratorium on low-power FM licenses while the FCC conducted a study on interference with existing FM signals. The study found no interference issues.

Still, while all Democrats on the committee voted for the bill, it needed one Republican to OK the bill. It found that vote in Sen. Sam Brownback, R-Kan., a Catholic.

But Katherine Grincewich, on the staff of the U.S. bishops' Office of General Counsel, lamented the work necessary just to get a seemingly minor bill out of one committee in one chamber of Congress.

The U.S. bishops listed their concerns on communications issues in the quadrennial statement on political participation, "Faithful Citizenship: A Catholic Call to Political Responsibility," issued last year.

"Communications play a growing role in society and family life," the bishops said. "The values of our culture are shaped and shared in the print media as well as on radio, television and the Internet. We must balance respect for freedom of speech with concern for the common good, promoting responsible regulations that protect children and families.

"In recent years, reduced government regulation has lowered standards, opened the door to increasingly offensive material, and squeezed out noncommercial, religious programming," they said.

FCC commissioner Michael Copps, a Catholic and one of two Democrats on the five-member FCC, told Catholic News Service he would like to see broadcasters return to a voluntary code of conduct that barred foul language from the public airwaves and honored the "fairness doctrine."

That doctrine, struck down by the FCC in the 1980s, mandated public-interest programming and equal time for opposing



Democratic presidential nominee Sen. John Kerry greets people outside San Felipe de Neri Church in Albuquerque, N.M., on Aug. 8 after attending Sunday Mass. Kerry was traveling through key western states on his "Believe in America" train tour.

points of view on political issues.

In "Faithful Citizenship," the bishops said, "We support regulation that limits the concentration of control over these media; disallows sales of media outlets that attract irresponsible owners primarily seeking a profit; and opens these outlets to a greater variety of program sources, including religious programming. We support a TV rating system and technology that assist parents in supervising what their children view."

Grincewich noted the FCC was seeking comments on three separate issues: localism in broadcast content, a requirement for broadcasters to make and keep tapes of their programs in case a citizen

complains about a show's content, and violence in TV programming.

But the deadline for receiving written comments on the issues fell within three weeks of each other, making it difficult to assemble the kind of broad support often needed to make policy changes at the FCC.

"Faithful Citizenship" also addressed growing computer usage.

"The Internet has created both great benefits and some problems. This technology should be available to all students regardless of income," the bishops said. "Because it poses serious dangers by giving easy access to pornographic and violent material, we support vigorous enforcement of existing obscenity and child pornography laws as well as efforts by the industry to develop technology that assists parents, schools and libraries in blocking out unwanted materials."

Federal courts have struck down congressional efforts thus far on keeping computer porn out of minors' sight.

Grincewich said congressional leaders are considering for next year a revision of the 1996 Telecommunications Act, which set into motion the current wave of media consolidation.

She added her office is monitoring proposed changes in copyright law that could severely restrict provisions of "fair use" of copyrighted materials that extend to classrooms and even photocopier use.

It may be possible for the Church's position to prevail on these and related communications issues.

LaVita Strickland, associate director of the U.S. bishops' Office of Government Liaison, expressed dismay at television coverage of the Democratic National Convention in July.

"This is going to be the most important election in my lifetime," Strickland said, but "the type of coverage—the horse race, rather than the issues people care about—does not help elevate the level of political discourse." †

Official Appointments

Effective immediately

Rev. Gerald Kirkhoff to sacramental minister of St. Andrew the Apostle Parish in Indianapolis while continuing as pastor of St. Pius X Parish in Indianapolis.

Rev. Eric Johnson to sacramental minister of St. Andrew the Apostle Parish in Indianapolis while continuing as associate pastor of St. Pius X Parish in Indianapolis and part-time chaplain of Bishop Chatard High School in Indianapolis.

Rev. Paul Schloemer, O.F.M. Conv., ordained on June 4, 2004, to associate pastor of St. Joseph University Parish in Terre Haute.

Correction

Rev. James Bonke from part-time associate pastor of Christ the King Parish in Indianapolis to weekend sacramental assistance for St. Luke Parish in Indianapolis and Christ the King Parish in Indianapolis while continuing as defender of the bond of the archdiocesan Metropolitan Tribunal.

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



U.S. President George Bush and first lady Laura Bush leave St. Ann's Episcopal Church on Aug. 8 following the Sunday service in Kennebunkport, Maine. The president spent the weekend at his parent's home in Maine to attend his nephew's wedding.



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Ulster Project seeks to heal religious divide in Northern Ireland

By Brandon A. Evans

The Ulster region of Northern Ireland—made up of several counties—is a place where daily life is divided sharply along religious lines.

It has also been a place where Catholics and Protestants have shed blood over their disputes.

“In Northern Ireland, most everything is separated by religion,” said Lisa Gray, guidance director at Father Michael Shawe Memorial Jr./Sr. High School and a member of Prince of Peace Parish in Madison.

“You either go to a Catholic school or you go to a Protestant school,” Gray said, “and so the kids there, in just general society, would not have the opportunity to meet and make friends with kids of other religions.”

Gray serves as the president for the Ulster Project of Madison, a program that allows 12 teenagers from Northern Ireland—six Catholic and six Protestant—to visit the Madison area for a month.

During the month, each member of the group—also an even number of boys and girls—stays with a host family and is partnered with a local teenager in that family of the same sex and faith.

Together, they participate in different events, enjoy free time, worship together and learn about peace.

Most of the young people are about 14 years old.

The Ulster Project is an attempt to bring youth from both sides of that religious divide together to see what they have in common—and together build a unified future in Northern Ireland.

The project finds its roots as early as 1974, and since then has grown to include 28 host cities around the United States. Madison became one of those cities in 1999.

Gray became involved in the Ulster Project two summers ago, and last year

her daughter was partnered with an Irish girl.

She said that the project brings together the different groups and allows them to see that each is not as different as they may have thought.

“It’s such a good way for Protestants and Catholics to get to know each other because at that age everything is segregated,” said Edel Meehan, one of two counselors from Northern Ireland who served as chaperones for the teens.

“I mean, they go to different schools, they participate in different sports and their youth clubs are generally Catholic [or] Protestant,” Meehan said, “so they just haven’t met people from the other religion before.”

Elizabeth Owens, a Catholic from Northern Ireland, said that the project was a good experience because the Protestants that she met were very similar to her, but she didn’t realize it before.

Despite the fact that all the youth reside in the same area in Ireland—around the town of Anniskillen in County Fermanagh—many of the youths didn’t know each other.

“I didn’t know any of the Catholics on this [trip] before I came,” said Guy Phenix, a Methodist youth from Northern Ireland.

He said that the month he spent in Madison in July helped to give him “a better understanding of the Catholic religion.”

“There’s a need in Northern Ireland for this sort of thing to help bring people together,” Guy said.

Danny Terrell, a freshman at Madison High School in Madison and a member of Madison Presbyterian Church, was partnered with Guy, and said that he “basically got a best friend in a couple days.”

The friendships they formed seemed to make a deep impression on the young people.

“I hope to stay in touch with all the people from Northern Ireland,” Guy said, “and maybe some of the Americans might come back over.”

Danny said that he plans to keep in touch with Guy over the Internet.

“We’re all from the same town so it should be pretty easy to get together and all,” said Elizabeth. She was paired with Hailey Jones, an eighth-grader at Shawe Memorial High School, and said that she enjoyed their friendship.

On July 27, the day before Elizabeth left, she said that she was “sure we’re going to be crying all the way home.”

“We had a really, really, really good time,” she said. “It’s going to be really memorable and all.”

“[Elizabeth] was really sweet and my family just loved her,” Hailey said. She said that everyone in the project got along very well.

“It’s just a great experience,” she said, “and I think it’s something that everybody should have an opportunity to get involved in.”

Meehan was involved with the project when she was 14 years old—she spent a month in Chattanooga, Tenn.—and has supported it ever since.

“A lot of the people I went with, I’m still good friends with,” she said.

This year’s trip was a success, she said before leaving with the youth to return home.

“They don’t want to go home,” she said. “They’ve been asking me to lose their tickets.”

Meehan said that it is good to reach the young people at their age.

“They’re going to start making decisions for themselves,” she said. They are also going to be leaving their homes and having more interactions with people of other denominations.

“Frankly, once you reach a certain age, it’s kind of hard to change your ways or change your opinions,” Gray said.

“I think what we try to teach them is what Jesus said was the greatest commandment,” Gray said, “and that’s to love God and love your neighbor ... And it sounds too simple, but when you get down to it, that’s really what it will take for there to be peace, wherever we are.”

Gray noted that some people in Northern Ireland have noticed a decrease in religiously motivated killings and that the people from the first years of the Ulster Project are now in their late 30s and early 40s, and some of them work in influential positions.

While the friendships that have grown out of the project are important, Gray said, another good lesson that the participants can take away from the experience is the witness given by the local community.

“We are provided with so much by the community,” Gray said, citing contributions of time and talent given by all sorts of organizations—religious and otherwise.

“So many people across all creeds contribute to the project,” she said, “and I think it just shows how we’re not bound by those boundaries of religion.”

The last night that the Irish youth were in town, the Ulster Project of Madison had its annual auction and dinner, which helps to fund half of the project’s airfare and all of the group activities.

Among other activities, the youth had an opportunity to attend worship at both a Catholic and a Protestant church. They traveled to Indianapolis for a day, visited King’s Island in Cincinnati and participated in various service projects.

“It’s really a choice on their part whether or not they just had a fun month of activities together or whether they’re going to allow it to really change their lives,” Gray said. “And our hope is that they allow it to change their lives, you know, one person at a time.” †

MISSIONS

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Stanley said that the task force wants to research how parishes already are helping alleviate areas of need in the archdiocese.

“We want to really know what’s going on in the archdiocese relative to all this stuff,” he said. “There are a lot of things each parish is doing which we don’t know about.”

Stanley said that the archbishop told him that no other diocese that he is aware of has a group like the Home Missions Task Force so they are charting new ground.

Despite the difficulty that presents, Stanley said that the goal of helping the home missions is undeniably good.

“You can’t argue with it,” he said. “It’s a good cause.”

He noted that bringing about more awareness of the needs of the home missions is very much a part of “Planning for Growth,” the archdiocesan strategic plan.

Both Therber and Stanley think that the membership in the task force is well-chosen because it represents pastors and lay people, well-off parishes and not so well-off parishes, and people both inside and outside the Indianapolis area.

They also bring together different areas of expertise, Therber said.

Father Welch has been appointed to lead the task force.

Therber is positive about the effect that the new group will have on home missions.

“It’s just a great way to bring attention to the marginalized among us,” he said, “and to increase involvement in our overall mission.” †

Home Missions Task Force members

- William Bruns, executive director of communications for the archdiocese
- Father Clement Davis, pastor of St. Bartholomew Parish in Columbus
- Cindy Lee Duran, assistant vice president for corporate communications for American United Life Insurance Co. and a member of St. Christopher Parish in Indianapolis
- Father Jeffrey Godecker, pastor of Immaculate Heart of Mary Parish in Indianapolis
- Andrew “Mick” Hebel, retired financial adviser for American Express and a member of St. Christopher Parish
- Nicholas Runnebohm, president of Runnebohm Construction Inc. and a member of St. Vincent de Paul Parish in Shelby County
- Father Michael O’Mara, pastor of St. Mary Parish in Indianapolis
- Dean Stanley, retired corporate vice president for Navistar International and a member of St. Christopher Parish
- Joseph Therber, executive director for stewardship and development for the archdiocese
- Father Clarence Waldon, pastor of Holy Angels Parish in Indianapolis
- Father Michael Welch, pastor of St. Christopher Parish †

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Editorial



Iraqi boys on the streets of Baghdad earlier this year look at graffiti that depicts the U.S. Statue of Liberty sending electric current to a masked prisoner at the Abu Ghraib prison near Baghdad. Photographs released in May showed U.S. soldiers torturing and humiliating Iraqi prisoners of war. Pope John Paul II has said that the United States, as the world's only superpower, has a corresponding obligation to be the world leader in promoting respect for human rights.

Searching for truth in politics

While visiting Mexico City in January 1999, Pope John Paul II issued his apostolic exhortation *The Church in America*. This remarkable document deals with all the opportunities and challenges facing the nations and peoples of the Americas. Respect for life, racism, poverty, the role of women, family life, health care, foreign debt, immigration, globalization, drug addiction and the need for solidarity among nations are all addressed by the pope in the context of "the personal encounter with Jesus Christ," which is at the heart of the Church's mission to the peoples of America.

One of the key passages in *The Church in America* deals with the relationship between truth and freedom. The Holy Father addressed this theme in detail in his 1993 encyclical *The Splendor of Truth*. The pope believes that "the dignity of the human person, created in God's image, is reaffirmed by showing the essential and constitutive relationship between the concepts of truth and freedom in accordance with Christ's words: The Truth will make you free!" (Jn 8:32).

Addressing the peoples of the Americas, the pope takes the universal principle that freedom and truth are inseparable from one another and applies it to the concrete situations facing people and nations in South, Central and North America. He praises the growth of democracy and the "gradual retreat of dictatorial regimes."

The Church favors democracy, the pope says, insofar as it promotes human dignity and the rule of law. Then, in words that seem prophetic in light of recent experiences, the pope declares: "The Church looks sympathetically upon this evolution insofar as it favors an ever more marked respect for the rights of each individual, including those accused and condemned, against whom it is never legitimate to resort to modes of detention and investigation—one thinks especially of torture—which are offensive to human dignity."

The pope is equally clear about the inviolability of human life, which the Church sees as the most basic human right and the most sacred responsibility entrusted to those who govern under the rule of law. In *The Church in America*, the pope once again declares that: "The fundamental rights of the human person are inscribed in human nature itself, they are willed by God and therefore call for universal observance and acceptance. No human authority can infringe upon them by appealing to majority opinion or political consensus, on the pretext of respect for pluralism and democracy."

Pope John Paul II has never supported the "blending" of religion and politics. He knows only too well that the effectiveness of the two realms are compromised when they become confused with one another. At the same time, this pope has never shied away from his responsibility to "speak the truth" in the presence of dictators, presidents, prime ministers or monarchs.

In the United States, as in all regions of the world, the pope believes that "the Church must be committed to the task of educating and supporting lay people involved in law-making, government and the administration of justice, so that legislation will always reflect those principles and moral values which are in conformity with a sound anthropology and advance the common good."

The Church in America should be required reading for any Catholic who seeks to exercise his or her duty as a responsible citizen this November. The pope will not tell us who to vote for (or against), but his reflections on what it means to be a disciple of Jesus Christ in America today will certainly place our individual decisions in their proper ecclesial and civic contexts.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.)

Letters to the Editor

Your vote counts

One of the most important elections of our time will soon be upon us. Who we choose to govern us is always important. What makes this election so urgent isn't so much our elected officials as it is those they will choose to serve in the judicial branch of the government. At election time, most voters are thinking about electing the president, senators and representatives. They forget about the third branch of the government. Yet, it has been more the judicial branch of the government that has set the tone of our society for the last 40 years.

I've heard a lot of complaining from people about some of the crazy things that have been going on in this country, and they say they can't figure out where it is all coming from. It is from the judicial branch that our sense of personal responsibility is being eroded. A person can be careless with a hot cup of coffee, get a serious burn, then turn around and sue the place who sold it to them because mostly liberal judges have made it legal to burn the flag and flood the public air waves with all manner of vulgarity and profanity. The same judges, contrary to free speech, are banning all public expressions of religion. With these contradictory decisions, they are eroding our patriotism and our moral compass.

There are many decisions the judiciary may be asked to make in the future. What about the issues of cloning, euthanasia, infanticide, mercy killing, fetal research and many others that we haven't yet dreamed of. With the *Roe vs. Wade* decision, abortion has cost us our sense of the sacredness of all human life.

We are now being faced with an equally important decision. Are we going to lose our sense of the sacredness of holy matrimony? The next judges that are appointed will more than likely be asked to decide if marriage should be allowed between same-sex couples. If it is, what about people who want to marry more than one person? Allowing marriage between anyone other than between one man and one woman will eventually redefine holy matrimony out of existence.

The thing that most liberals don't want you to know is the fact that the U.S. Supreme Court is one vote away from overturning *Roe vs. Wade*, changing the course our nation has been taking. Our current president has been nominating many conservative judges, but they have been blocked in the Senate by filibusters because there aren't enough conservatives in the Senate to override the filibuster.

Often, people say their vote doesn't matter. The last election was decided by a handful of votes. Many think it doesn't matter who you vote for because all politicians are alike. If you follow their records close enough, you will see that most Democratic politicians are liberal and most Republican politicians are conservative. Since judges are appointed for life, who you vote for in this election is more important than who will govern us for the next four years. It will determine the direction that the judicial branch will take our society for generations to come.

This year, voters must ask themselves an important question. Do we want our society to continue the current course or do we want to change directions?

Sandra Dudley, Sunman

Vote according to Church teachings

As you know, election time is fast approaching. This is, in my opinion, the most critical election in recent times. There is so much to be decided, so much to be considered. For instance, there will be the appointment of U.S. Supreme Court justices who will decide for years to come whether millions of innocent babies will be let to live or die.

Our Church teaches that it is the duty of every citizen to vote. It is also the duty of all citizens to educate themselves so that they can vote intelligently. And it is the duty of all Catholics to vote according to the teachings of the Catholic Church.

In the November 1998 pastoral letter "Living the Gospel of Life: A Challenge to American Catholics," the bishops of the United States speak of a false pluralism which undermines the moral convictions of Catholics and their obligation to be "leaven" in our democratic process.

It goes on to say, "Democracy is not a substitute for morality ... Its value stands—or falls—with the values which it embodies and promotes. Only tireless promotion of the truth about the human person can infuse democracy with the right values."

It further states, "If we are leaven, we must bring to our culture the whole Gospel, which is a Gospel of life and joy. That is our vocation as believers. And there is no better place to start than promoting the beauty and sanctity of human life."

This brings up several questions that we should ask ourselves. Do we vote intelligently if we do not know what a candidate or a party stands for? Have we checked to see what the platform of the political parties contain? Does the platform embrace what the Catholic Church teaches or is the platform of the party diametrically opposed to what the Church teaches?

Another important question we should ask ourselves is this: Do I vote for a certain party simply because my parents and grandparents did? If abortion, embryo research, euthanasia, human cloning and same-sex marriages had been an issue when they made their choices, as the issues are today, would they have chosen the party that they did choose?

Just one more question, if I may. What will our answer be when the day comes when we are called before the Lord on the day of judgment, and he asks us if we contributed to the culture of death by our votes, or did we do our utmost to advance the culture of life?

Winferd E. "Bud" Moody, Indianapolis

Vote for life

Prior to this election year, I have never been passionately pro or con about a candidate and never wanted to proselytize. Rather, I have simply taken all that I read, heard and saw into consideration and voted for the candidate whose ideas seemed to me the best to meet the needs of our nation.

Now, however, I feel it is my duty—our duty as Catholics and as citizens of this great country—to recognize the urgent need to do all we can to prevent a dangerous threat to the morals of our country and our world. The Democratic ticket presents such a threat.

Democratic candidate Sen. John Kerry says he believes that a baby is a human being at the time of conception, but what value does this opinion have when he refuses to advocate respect for life and takes a public stand for abortion? Instead, he demeans the present and future morals of our nation. If we do not respect life at whatever stage it exists, can there be any hope that our children and their children will understand the importance of protecting the unborn, the old and all people in between? And what hope is there for world peace if a leader values life less than his political aims?

No Catholic who votes for the national Democratic ticket remains true to his Catholic faith. A Democratic vote is a vote for abortion on demand. All who cherish the right to life and ponder this issue, whatever their religious allegiance, must clearly understand this.

Vote for life. In your heart, you know what is right.

Betty Ann Countryman, Indianapolis

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Being a priest in a secularist era

(Thirteenth in a series)

This past week, I was privileged to preside at the Saint Meinrad Alumni observance of the 150th anniversary of Saint Meinrad Archabbey.

My letter of invitation indicated that, among other reasons, I was chosen to do so because this year marks the 40th anniversary of my ordination as a priest.

I love being a priest, even amidst the challenges of our secularist era.

On occasion, I receive letters from high school religion students who happen to be studying the sacrament of holy orders, and they have questions.

Last spring, sophomore students from Roncalli High School in Indianapolis sent me a list of good questions about my being a priest and bishop. This week and next, I will respond to their questions because I believe they provide a context for the question, "Why priests?"

"How and when did you realize you wanted to become a priest?"

The first thoughts of priesthood already entered my mind in elementary school. I pursued that goal in high school, but actually made the clear choice to seek ordination during my college years. All along, I prayed that it was God's will for me.

"Did anyone ask you to think about becoming a priest?"

Yes. I was first asked if I would consider being a priest by my fourth-grade teacher, Providence Sister Marie Annette. My response at the time was, "No."

Any number of relatives also raised the topic with me. My parents were supportive and wisely gave me a lot of room to consider the matter.

"I want to know why you became a priest."

I love Jesus.

In the end, I became a priest because I thought that is what God wanted me to do to make a difference in our world. I liked what I saw priests do for our people. I learned how important the sacraments of the Church are for salvation. I wanted to serve that way, and thought and still think it is the way I am to be saved.

"Where did you start out as a priest?"

I had become a Benedictine priest at Saint Meinrad and the archabbot sent me to study theology and liturgy in Rome.

"Do you ever regret becoming a priest and not having the opportunity to marry someone? Are you close to your family?"

When one is ordained a priest, he doesn't renounce family and friends. In fact, they are an important support, just as is the case when a person gets married.

I have no regrets about becoming a priest and forgoing the opportunity for marriage. It is important to realize that with the Roman Catholic priesthood God grants the gift of the celibate state. That means God

gives the grace to lead a celibate chaste life in the way that Jesus did. Because it is a gift, one can live happily as a priest.

"What did your ordination mean to you?"

It was the happiest day of my life. At the same time, I was humbled to think God had called me to serve in the place of Jesus Christ. I remember including a written prayer intention in my missal at the ordination that included all the people I would ever encounter and serve as a priest. That has turned into thousands.

"What are the best things about your job?"

The best thing about my job is celebrating the holy Eucharist, standing there in the place of Christ. And that is also the best answer to the question, "Why priests?"

Jesus established the priesthood in order to provide the Eucharist, the Mass, which is essential for the existence of his Church. Without the Eucharist, there would be no Church.

I love the ministry of the sacraments. Jesus provided the sacraments of the Church in order to help us journey through life and on to salvation in the eternal

kingdom, which is our ultimate home and goal of life.

Besides the Mass, I celebrate the sacrament of confirmation often. It is a privilege to be with so many people of faith in prayer. It is a privilege to proclaim God's Word and to teach.

"What would you tell a young person who did not know how to help the Catholic community but really wanted to?"

Pray with that question on your mind. It doesn't have to be complicated prayer, but pray. Ask God how you might make a difference in our world with the gifts he has given you. I would also suggest that you look around you and see how many different ways people you know are serving the Catholic community. We need priests and religious sisters and brothers. We need teachers and coaches. We need doctors and nurses and lawyers. We need women and men who are willing to be intentional Christians in the workaday world.

(Next week: More about being a priest and bishop.) †

Archbishop Buechlein's intention for vocations for August

Parish Awareness: that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.

Ser sacerdote en una era laica

(Décimo tercero de la serie)

La semana pasada tuve el privilegio de presidir la celebración del aniversario número 150 de alumnos egresados de la Archiabadía de Saint Meinrad.

Mi carta de invitación indicaba que, entre otras razones, se me había escogido ya que este año marca el aniversario número 40 de mi ordenación como sacerdote.

Me encanta ser sacerdote, incluso en medio de los desafíos que vivimos en nuestra era laica.

En ocasiones recibo cartas de estudiantes de religión de la escuela secundaria que se encuentran estudiando el sacramento del Orden y tienen inquietudes.

La primavera pasada los estudiantes del segundo año de la escuela secundaria Roncalli High School de Indianapolis me enviaron una lista con muy buenas preguntas sobre mi vida como sacerdote y obispo. Esta semana y la que viene me dedicaré a responder sus preguntas porque creo que proporcionan el contexto para la pregunta: "¿Por qué sacerdote?"

"¿Cómo y cuándo se dio cuenta de que quería ser sacerdote?"

Los primeros pensamientos con respecto al sacerdocio cruzaron mi mente cuando estaba en la escuela elemental. Perseguí esa meta durante la escuela secundaria, pero verdaderamente realicé la elección clara de ir en busca de la ordenación durante mis años universitarios. Todo el tiempo rezaba porque esa fuera la voluntad de Dios para mí.

"¿Alguien le pidió que considerara la idea de hacerse sacerdote?"

Sí. Mi maestra de cuarto grado, la Hermana de la Providencia Marie Annette, me preguntó por primera vez si consideraría la idea de ser sacerdote. Mi respuesta en aquella ocasión fue: "No".

Muchos parientes también me mencionaron el tema. Mis padres me brindaban gran apoyo y muy sabiamente me dieron bastante libertad para considerar el asunto.

"¿Quisiera saber por qué se hizo sacerdote?"

Amo a Jesús.

Al final me hice sacerdote porque pensé que era lo que Dios quería que hiciera para marcar la diferencia en nuestro mundo. Me gustaba lo que veía que los sacerdotes hacían por el pueblo. Aprendí lo importantes que son los sacramentos de la Iglesia para nuestra salvación. Quería servir de esta manera y pensaba, y aun pienso, que es el modo en que seré salvo.

"¿Dónde comenzó su carrera como sacerdote?"

Me había hecho ya sacerdote benedictino en Saint Meinrad y el archiabad me envió a estudiar teología a Roma.

"¿Alguna vez se arrepiente de haberse hecho sacerdote y no tener la oportunidad de casarse con alguien? ¿Está usted unido a su familia?"

Cuando uno se ordena como sacerdote no renuncia a la familia y los amigos. De hecho, ellos son un apoyo importante, al igual que sucede cuando una persona se casa.

No me arrepiento de haberme hecho sacerdote y haber renunciado a la

oportunidad de casarme. Es importante que entiendan que con el sacerdocio Católico-Romano, Dios otorga el don del celibato. Esto significa que Dios nos otorga la gracia de llevar una vida célibe y casta, tal y como lo hizo Jesús. Debido a que es un don, podemos vivir felizmente como sacerdotes.

"¿Qué significó la ordenación para usted?"

Fue el día más feliz de mi vida. Al mismo tiempo, me sentí sobrecogido al pensar que Dios me había llamado a servirlo en el lugar de Jesucristo. Recuerdo haber incluido una intención escrita en mi misal de ordenación que comprendía a todas las personas a quienes me encontraría y serviría como sacerdote. La lista se ha vuelto de miles.

"¿Cuáles son los mejores aspectos de su trabajo?"

Lo mejor de mi trabajo es celebrar la santa Eucaristía, estando ahí de pie en el lugar de Cristo. Y esta es también la mejor respuesta a la pregunta "¿Por qué sacerdote?"

Jesús fundó el sacerdocio para proporcionar la Eucaristía, la Misa, esencial para la existencia de su Iglesia. Sin la Eucaristía no existiría la Iglesia.

Me encanta el ministerio de los sacramentos. Jesús nos entregó los sacramentos de la Iglesia para ayudarnos en la travesía de la vida y encaminarnos

hacia la salvación en el reino eterno, que es nuestra morada final y nuestra meta en la vida.

Además de la misa, celebro con frecuencia el sacramento de la confirmación. Resulta un privilegio estar con muchas personas de fe en oración. Es un privilegio proclamar la Palabra de Dios y enseñar.

"¿Qué mensaje le daría a un joven que no sabe cómo ayudar a la Comunidad Católica pero que verdaderamente quisiera hacerlo?"

Reza con esa pregunta en mente. No tiene que ser una oración complicada, simplemente reza. Preguntale a Dios cómo podrías marcar la diferencia en nuestro mundo con los dones que Él te ha dado. También te sugeriría que miraras a tu alrededor y observarás cómo otras personas que conoces sirven a la comunidad católica. Necesitamos sacerdotes y hermanos religiosos. Necesitamos maestros y entrenadores. Necesitamos médicos, enfermeras y abogados. Necesitamos mujeres y hombres que estén dispuestos a ser cristianos comprometidos en el mundo cotidiano.

(La próxima semana: Más sobre ser sacerdote y obispo.) †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.

Check It Out . . .

Holy Family Parish, 815 W. Main St., in Richmond, is celebrating its **50th anniversary** with several events this weekend. From 1 p.m. to 3 p.m. on Aug. 14, there will be tours of Seton West School (formerly Holy Family School), Seton High School and the Teen Center. There will also be an ice cream social from 2 p.m. to 4 p.m. and a concert featuring Tony Avellano from 7 p.m. to 9 p.m. on Aug. 14. Avellano is a Catholic musician from Carmel, Ind., who ministers with his music to churches, youth groups, retreats and Christian organizations. On the following day, Aug. 15, there will be a 50th anniversary Mass at 2 p.m. celebrated by Archbishop Daniel M. Buechlein as well as present and former pastors and associate pastors. For more information about any of the anniversary events, call the parish at 765-962-3691.

St. Pius Parish, at the intersection of County Road 500 East and County Road 800, in Ripley County is having its **parish picnic** from 10:30 a.m. to 6 p.m. (EST) on Aug. 15. The picnic will feature a chicken dinner, games, food, entertainment and quilts. For more information, call 812-934-6218.

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, in Batesville, is having its **81st annual outdoor Mass at the Marian shrine** at 7 p.m. on Aug. 15. The Mass will include a candlelight procession and Benediction. For more information, call 812-934-4165.

St. Mary Parish, 777 S. 11th St., in Mitchell, is having its **hog roast** from 11 a.m. to 3 p.m. on Aug. 15. For more information, call 812-849-3570.

Archbishop Daniel M. Buechlein will celebrate a pro-life Mass and lead a rosary dedicated to ending abortion during the **Helpers of God's Precious Infants** morning of prayer on Aug. 21 at St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis. The Helpers of God's Precious

Infants pro-life ministry and Mass for Life on the third Saturday of each month are sponsored by the archdiocesan Office of Pro-Life Activities. The Mass for Life begins at 8:30 a.m. After the Mass, participants will drive to the Clinic for Women, an abortion clinic at 3607 W. 16th St. in Indianapolis, to pray the rosary then will return to St. Michael Church for Benediction. For more information, call the archdiocesan Office of Pro-Life Activities at 317-236-1569 or 800-382-9836, ext. 1569.

Guests are invited to join the Little Sisters of the Poor and the residents of St. Augustine Home for the Aged, 2345 W. 86th St., in Indianapolis, for a 6:30 p.m. **Mass for the vigil of the Solemnity of the Assumption** on Aug. 14. After the Mass, light refreshments will be served before a candlelight procession with the rosary and hymns. An R.S.V.P. is requested by Aug. 12. For more information or to R.S.V.P., call 317-872-6420.

The public is invited to an **open house** at Saint Meinrad Archabbey in St. Meinrad from 2 p.m. to 4:30 p.m. on Aug. 29. Monks, students and co-workers of Saint Meinrad will be stationed in the Archabbey Church, Chapter Room, St. Courtyard, Memorial Lobby and other significant sites. A few rooms of the new Archabbey Museum will be open. Vespers will be held in the Archabbey Church at 5 p.m. and a simple picnic meal will follow the prayers. At 7 p.m., a program in St. Bede Theater will feature the Crawford County Community Band and the Celebration Singers Chorus. No tickets or reservations are needed. For more information, call Mary Jeanne Schumacher at 812-357-6501 or e-mail news@saintmeinrad.edu.

The **Liturgy of the Hours** is celebrated on Monday through Friday at St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis. Morning prayer begins at 7:30 a.m. and evening prayer starts at 5:15 p.m. For more information, call the parish at 317-635-2021.

"What Are the Sacraments?" will be offered by Saint Meinrad School of Theology's Ecclesial Lay Ministry Program on Wednesday mornings this fall at St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis. The courses will meet from 9 a.m. to noon beginning on Sept. 8 and continue for 10 sessions. Father Rick Ginther, director of liturgy in the archdiocesan Office of Worship and pastor of SS. Peter and Paul Cathedral in Indianapolis, will present the course, which will provide an overview of sacramental theology with a historical introduction to the development of the liturgical and sacramental life of the Church. The course is part of the Lay Ministry Formation Program that the archdiocese offers to lay staff working in its parishes, agencies and ministries. Registration is also open to others who are interested. The cost is \$200 per person. Qualified participants may be eligible for subsidies. For more information or to register, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451 or e-mail indyprogs@saintmeinrad.edu.

The Sisters of St. Benedict of Ferdinand, Ind., are sponsoring their second annual **Dome Classic golf scramble** on Sept. 13 at Victoria National Golf Club, 2000 Victoria National Blvd, in Newburgh, Ind. Proceeds from the scramble will be used for the care of the senior members of the community. The event concludes with a dinner at 5 p.m. People may attend just the dinner if they wish. The cost for a single player and dinner for two is \$750. For more information or to register, call 812-367-1411, ext. 2638, or log on to www.domeclassic.org.

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, is offering a **Spa Day for Women** on Sept. 24. The retreat will be a chance for women to pamper themselves with a mini-massage, do-it-yourself facial, aromatherapy and other activities. The cost is \$100 per person or \$90 per person with two or more registrations. There will also be a retreat titled **"The School of Lectio Divina"** on Sept. 11-17. Participants will pray with the Benedictine community and learn about a form of prayer for those seeking to live the contemplative way of life. The cost is \$400 per person or \$310 per commuter. The registration deadline for both programs is Aug. 27. For more information, call 317-788-7581 or e-mail benedictinn@yahoo.com or log on to www.benedictinn.org. †

Awards . . .

Several agencies and parishes of the **Archdiocese of Indianapolis** received a second-place booth award in July at the Indiana Black Expo in Indianapolis. The Church groups that contributed to the display were the archdiocesan Commission for Multicultural Ministry, Catholic Social Services and Mission Office as well as Holy Trinity, St. Thomas Aquinas, Holy Angels and St. Lawrence parishes, all in Indianapolis. Father Kenneth Taylor, director of the Commission for Multicultural Ministry and pastor of St. Michael the Archangel Parish in Indianapolis, said this is the first time the Archdiocese of Indianapolis received an award for its booth, which is a way for the Church to be present at Indiana Black Expo. †

Donated quilts

Staff members of Catholic Social Services of Central Indiana and members of the Indianapolis Quilters Guild display quilts that will be donated to the Family Growth's Strengthening Families Program. They will be given to children, families, refugees and senior citizens who participate in some of the social service programs of the archdiocese. Dozens of quilts were donated.



Photo by Brandon A. Evans

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

Collateral (DreamWorks)
Rated **L (Limited Adult Audience)** because of recurring intense violence, autopsy gore and much rough language.
Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

Little Black Book (Columbia)
Rated **A-III (Adults)** because of some sexual humor and scattered rough and crude language.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

Open Water (Lions Gate)
Rated **A-III (Adults)** because of sustained suspense, brief frontal nudity, and scattered rough and crude language.
Rated **R (Restricted)** by the MPAA.

The Village (Touchstone)
Rated **A-II (Adults and Adolescents)** because of a very short violent episode, some smeared blood, some shots of skinned dead animals, and an intense atmosphere of impending doom.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †

Byzantine Church is Catholic and in communion with Rome

By Jennifer Lindberg

Special to The Criterion

When Terrance Garrity attended his first Byzantine Catholic liturgy, he thought, "What have I done now and is this really Catholic?"

It's a common reaction when Western Catholics attend Eastern Catholic liturgies at St. Athanasius the Great Byzantine Church, located at 1117 Blaine Ave. in Indianapolis.

Garrity encountered a liturgy that's entirely sung in a *cappella*. Incense is used often, the altar is behind a screen and the sanctuary is adorned with icons instead of statues.

Despite the differences, the Byzantine Church in America is Catholic and is in communion with Rome. The Byzantine Church in the United States also abides by the Roman Catholic tradition of a celibate priesthood.

Byzantines use icons—flat paintings of Christ, the Blessed Mother and the saints—to convey symbolic meanings rather than realistic ones.

The Byzantine Church began using icons, the Greek word for "image," because the Greek fathers feared that statues would lead to worship of idols and the Greeks worshipped idols, said Franciscan Father John Kapitan, pastor of St. Athanasius Parish.

In the Roman rite, statues are used to represent Christ, the Blessed Mother or the saints, much like a photograph of a loved one is used to call someone to mind and to remember them. Statues used in the Roman rite are not idol worship.

The liturgy is sung in the Byzantine rite without the use of any instruments because they want to be sure the people learn and participate in the Mass, Father John said.

Dealing with all the new sights and sounds in a Byzantine Church can become more disconcerting when the faithful approach Communion. In the Byzantine tradition, the consecrated bread is mixed with the consecrated blood in the chalice.

Communicants approach with their heads back and the priest drops the bread morsel into their mouth with a spoon. The person does not bite down on the spoon.

Despite having to learn the new elements of the Byzantine liturgy, Garrity, who is from of Arcadia, Ind., fell in love with the Divine Liturgy, what Byzantines call the Mass, and found that his concerns over the validity of the liturgy were unfounded.

"My feeling is that the Divine Liturgy instructs and shapes the individual more," Garrity said.

However, his family still attends Roman Catholic liturgies, also referred to as Latin liturgies.

"We do everything we can to experience them both," Garrity said. "We love them both. There's a very nice term in the Church that states you have unity with diversity and unity in diversity. We have diverse rites yet unity of faith."

Pope John Paul II has encouraged Catholics to learn about the Eastern Churches, their worship and their approach to theology.

In his apostolic letter "Light of the East," he encouraged the Byzantine Church to stay close to its traditions.

Highlighting those traditions is Father John's goal. He calls the Indianapolis area "mission territory" because he often finds himself educating Catholics about a rite they know nothing about.

"I educate by doing the liturgy in a prayerful manner," he said. "The liturgy is the benchmark of the greatest evangelizing tool. For us, everything emanates out of the liturgy. People are looking to be fed. They are looking for spiritual food."

Byzantine Catholics came to the Archdiocese of Indianapolis in 1980 and celebrated their first liturgy at SS. Peter and Paul Cathedral in Indianapolis before making the former Assumption Church their spiritual home.

Currently, there are about 65 families at St. Athanasius Parish. Some travel long distances to worship at the church.

"It's not a neighborhood parish, but a regional one," Father Kapitan said.

His parish boundaries are midway between Indianapolis and Dayton, Ohio, extending west to St. Louis, bordered north between Indianapolis and Munster, Ind., and continuing south between Indianapolis and Nashville and from Houston and Austin, Texas.

Byzantine Churches are more numerous and easier to find on the East Coast, Father John said.

Mostly, Catholics will find liturgical differences at St. Athanasius Church.

There are also differences in the way that words are used. The sacraments in the Byzantine Church are called mysteries.

In the Western Church, the term "mysteries" often refers to various beliefs that exceed human understanding, such as dogmas or the mysteries of the rosary, according to *Light of The East, a Guide to Eastern Catholicism for Western Catholics* by George Appleyard.

In the East, the word mystery is a way to describe certain experiences that cannot be exhausted, Father John explained.

Liturgical differences in the Mass stem from the rite that a priest is celebrating.

There are six main rites in the Catholic Church that are in

communion with Rome—Alexandrian, Antiochean, Armenian, Byzantine, Chaldean and Roman. Of those, because of cultural differences and language, there are subdivisions of each, making it possible to celebrate the Eucharist in about 20 different ways that are considered valid.

Those attending St. Athanasius the Great Church in Indianapolis celebrate under the Byzantine rite umbrella using the Ruthenian way, meaning that some parts of the Mass are said in Old Church Slavonic.

The sub-rites, such as Ruthenian Russian, Croatian, Melkite, Greek or Ukrainian, have different rules, including fasting requirements during Lent.

Churches that are not in communion with Rome are usually styled as Orthodox.

Except for the language in which it is celebrated, the liturgy celebrated at St. Athanasius the Great Church dates back 1,500 years and has not been changed during that time.

In contrast, the Roman Mass underwent significant changes as a result of Vatican Council II, after staying the same for about 400 years.

While the Byzantine liturgy and the Roman liturgy follow similar sequences—such as the parts of the Mass when the Eucharist is celebrated and traditional elements such as altar servers carrying a candle in front of the ambo when the priest proclaims the Gospel—there are many differences.

In the Byzantine tradition, there are additional processions. At Easter, the congregation goes outside and the church is locked. The priest comes to the front door and knocks to symbolize Christ re-entering the Church and bringing new life into it.

"There's a lot more symbolism," said John Danovich, a native Byzantine who also attended Roman Catholic parochial schools.

"We encourage people to think of our liturgy as experiencing heaven on earth," said Danovich, a resident of Indianapolis.

For Melanie Wilkes of Noblesville, Ind., the unchanging liturgical tradition of 1,500 years is steady and the worship attitude helps her more than participating in a Roman Mass.

"I feel very close to God," she said. "It's extensive, very extensive, very powerful. The worship with your soul is so much more evident in Byzantine Catholic religion."

That relationship is fostered by more participation in the service by the faithful because everything is sung, parishioners said.

The Byzantine liturgy also places a different emphasis on the Eucharist.

According to Appleyard, the Latin Church places more emphasis on the Eucharist as the sacrifice of Christ and offers it daily for the salvation of all people. The Byzantine Church sees it more as the triumph of the Lord and reserves its celebration to non-penitential days. In Lent, Byzantines celebrate the Eucharist only on Saturdays and Sundays. The Roman Church celebrates Mass every day except on Good Friday.

Another difference is that Byzantines view the eucharistic assembly as a manifestation of the one Church with its one Lord, meaning it does not allow more than one Eucharistic liturgy on the same altar on the same day. Churches may use a separate chapel, called a *paraeclesia*, for another Mass. The Roman Church has several Masses on the same day using the same altar.

Those who now celebrate in the Byzantine rite said they adapted quickly to the differences from the Roman rite.

Most received their first experience by visiting family or friends at St. Athanasius the Great Church.

It's been seven years since Garrity's first visit, and he said there is a different feeling of reverence at the Byzantine liturgy.

"It's more of a vertical form of worship, more worship of the Triune God," Garrity said.

Garrity said it takes people about three liturgies before the rite becomes familiar and "everything starts to sink in."

Wilkes suggested that visitors come to experience the liturgy without any preconceived notions.

"Just enjoy it and come celebrate with us," Wilkes said. "Listen and enjoy and pray with us."

(Jennifer Lindberg is a former reporter for The Criterion and now is an occasional freelance contributor.) †

BYZANTINE

continued from page 1

make them feel welcome."

During a telephone interview in the days leading up to his arrival in Indianapolis, Bishop Kudrick commented on the importance of the parish and its role in evangelization.

"I want to emphasize to the people that it is the parish where God touches people more than anywhere else," he said. "That is why we're trying to convince the people to invite others to come and be with us on that day."

Although the pilgrimage on Aug. 1 was to one parish among many others in his eparchy, Bishop Kudrick viewed the purpose of his trip in a broader context.

"I honestly believe that we do have a major contribution to add to the Church," he said. "The Church reaches out to people with different needs. We will not satisfy every need of every person."

"However, I believe that there is a subset of the people of the United States who do need us and who need our particular spirituality, particular values and opportunities that we provide."

One person in that subset that Bishop Kudrick described is John Caverlee of Indianapolis, who has been a member of St. Athanasius Parish for three years.

Caverlee serves as a cantor in the parish. Since almost all of their liturgies are sung, the cantor plays a vital role

in the worship of Eastern Catholics.

He sees the liturgy of the parish as providing an indispensable function in the task of evangelization.

"In the Eastern Church, the liturgy is very transcendent," Caverlee said. "It is a liturgy [in which] the whole truth of the Christian faith is totally revealed [with] an emphasis upon Christ and his majesty, his resurrection and upon the Holy Trinity."

At the conclusion of the Divine Liturgy on Aug. 1, that faith was taken out of the church as Bishop Kudrick led a procession through the parish grounds, ending back at the steps of the church.

Readings from all four Gospels were proclaimed and prayers where chanted at points along the procession. When it came to an end, Bishop Kudrick exhorted those present to proclaim the faith that was revealed to them in their worship.

"In truth, it is what we do outside that really is the measure of what we have heard," he said. "And so today we celebrate going out of the Church and proclaiming the Gospel. ... This is indeed a celebration of what we need to do as a part of our own life." †

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Catholic athlete from New Jersey goes for soccer gold in Greece

EAST BRUNSWICK, N.J. (CNS)—St. Bartholomew parishioners in East Brunswick are proud and excited because a teen-age parishioner and former altar server is competing in the Summer Olympics with the hope of bringing back the gold.

Heather Ann O'Reilly, a graduate of St. Bartholomew School, is the youngest member of the 2004 U.S. women's Olympic soccer team.

She and her teammates beat China 3-1 in their final exhibition game on Aug. 1 in East Hartford, Conn., then headed for Athens, Greece. They were scheduled to play against Greece in their opening game on Aug. 11 on the island of Crete.

"I still have to pinch myself when I think about making the Olympics," the 19-year-old forward said. "I mean, it's the Olympics. You see them on television and you're in awe of it. Now it's me being part of it."

"I don't think she's realized how much she's accomplished in just a short time," said her father, Andrew, an All-American middle-distance runner at Villanova University in the late 1960s and early '70s.

He will follow every game along with his wife, Carol, and their three other children, Michael, Steven and Kevin.

Those who watched O'Reilly grow up while handling her local celebrity status will also pay close attention.

"She's a great kid, a very down-to-earth person who hasn't let all this turn her head," said Msgr. Michael J. Alliegro, pastor at St. Bartholomew Parish.

Father Joseph J. Kerrigan, parochial vicar in the parish during 2000-04, said O'Brien "seemed mature well beyond her years" and "was a good example of how anyone who is blessed with extraordinary talent can still carry themselves humbly and with good cheer."

O'Reilly said she never forgot how blessed she is, even after an injury forced her to miss her first Women's World Cup competition last summer.

"I was completely bummed," she told *The Catholic Spirit*, newspaper of the Diocese of Metuchen. "Of course, I hoped that God would stand by me and he did.

I'm grateful. I'm in a good place and doing what I want to do."

The injury came 74 seconds into an exhibition game against Ireland, where she was making her first start for the national team. O'Reilly collided with Ireland's goalkeeper, Emma Byrne, but still managed to score on the play. She suffered a broken left fibula and torn ankle ligaments.

"I was pretty down because I worked so hard to get my spot on that team," she said. "It took me awhile to come to grips with that. But I knew I had so much to look forward to, so I didn't have a long time to mope about it."

O'Reilly recovered in time to help the University of North Carolina at Chapel Hill go 27-0 and win its 17th National Collegiate Athletic Association Division I title.

During the regular season, she played in 25 games, starting 20, and scored 16 goals with 11 assists for the Tar Heels.

In the tournament, O'Reilly broke the university record for goals in an NCAA tournament with eight and added two assists for 18 points. She was named most valuable offensive player of the NCAA Final Four, scoring in all six of her team's playoff matches, including once in the semifinal and twice in the title game.

When she takes the field for her first Olympics, she'll be in the shadows of stars Kristine Lilly, Julie Foudy, Mia Hamm, Joy Fawcett and Brandi Chastain. But O'Reilly will see playing time and hopes to be a factor in the team gaining a medal.

"Those girls are like my big sisters," she said. "I used to have their posters up in my bedroom. They've showed me what it's going to be like. But they're just people."

O'Reilly was not scheduled to be one of 11 starters, but will get on the field.

"My role will be a complementary one," she said. "I will be coming off the bench. We have six games in two weeks. So I think I will definitely see playing time."

O'Reilly, who is Hamm's backup at forward, will likely play late in games to help ratchet up the offense. Her ball-control skills have been compared to Hamm's and her speed to former team member Tiffeny Milbrett's. †



St. Bartholomew parishioner Heather O'Reilly of East Brunswick, N.J., plays in a match against Mexico earlier this year in Albuquerque, N.M. At 19, she is the youngest member of the U.S. women's Olympic soccer team. Her family and parish in the Diocese of Metuchen, N.J., will keep close watch on the Olympic Games in Athens, Greece, as she competes with her team members for the gold medal.

Three bishops say no Communion to politicians who back abortion

WASHINGTON (CNS)—Catholic politicians or candidates who support keeping abortion legal have been barred from receiving Communion in any Catholic church in the Archdiocese of Atlanta and in the dioceses of Charleston, S.C., and Charlotte, N.C.

In a joint letter on Aug. 4, Archbishop John F. Donoghue of Atlanta and Bishops Robert J. Baker of Charleston and Peter J. Jugis of Charlotte said the ban can only be lifted after the politician's "public disavowal of former support for procured abortion" and "with the knowledge and consent of the local bishop.

"We undertake this action to safeguard the sacred dignity of the most holy sacrament of the altar, to reassure the faithful and to save sinners," they said.

But in North Carolina's other Catholic diocese, Bishop F. Joseph Gossman of Raleigh is taking a different approach to the question of Church sanctions against those who want to keep abortion legal.

The Church's long-standing practice is "not to make a public judgment about the state of the soul of those who present themselves for holy Communion," Bishop Gossman said in a July 8 statement. "The pastoral tradition of the Church places the responsibility for such a judgment on those who come forward to receive holy Communion. For the present, this will continue to be my position."

In Georgia's other Catholic diocese, Bishop J. Kevin Boland of Savannah did not sign the joint letter. His spokeswoman, Barbara King, told Catholic News Service on Aug. 5 that the bishop told her that "he has decided to take another approach and he's still studying the matter."

In their letter, Archbishop Donoghue, Bishop Baker, whose diocese covers the state of South Carolina, and Bishop Jugis admonished "all Catholics whose beliefs and conduct do not correspond to the Gospel and to Church teaching" that they "must approach holy Communion free from mortal sin.

"Those who are conscious of being in a state of grave sin should avail themselves of the sacrament of reconciliation before coming to holy Communion," they added.

"Catholics in political life have the responsibility to exemplify in their public service" the Church's teaching against abortion and "to work for the protection of all innocent life," the letter said.

"Because of the influence that Catholics in public life have on the conduct of our daily lives and on the formation of our nation's future, we declare that Catholics serving in public life espousing positions contrary to the teaching of the Church on the sanctity and inviolability of human life, especially those running for or elected to public office, are not to be admitted to holy Communion in any Catholic church within our jurisdictions," Archbishop Donoghue and Bishops Baker and Jugis said.

"Only after reconciliation with the Church has occurred, with the knowledge and consent of the local bishop, and public

disavowal of former support for procured abortion, will the individual be permitted to approach the sacrament of the holy Eucharist," they added.

Bishop Robert J. Carlson of Sioux Falls, S.D., had a similar message in a column for the August issue of *The Bishop's Bulletin*, monthly diocesan newspaper.

"You cannot on the one hand support abortion rights and on the other be a Catholic in good standing," he said. "Likewise, you cannot offer personal opposition to abortion and then act differently in your professional life."

Bishop Carlson criticized "faulty thinking today that all life issues are equal or the same. In fact, there is one which is primary, life itself. Opposition to abortion binds every Catholic under pain of mortal sin and admits of no exceptions. It was for this reason that I stated in October of 2000 that you cannot vote for a politician who is pro-abortion when you have a choice and remain a Catholic in good standing."

In a mid-July statement, Archbishop Alex J. Brunett of Seattle said Catholics themselves—and not eucharistic ministers—should decide if they are properly disposed to receive Communion.

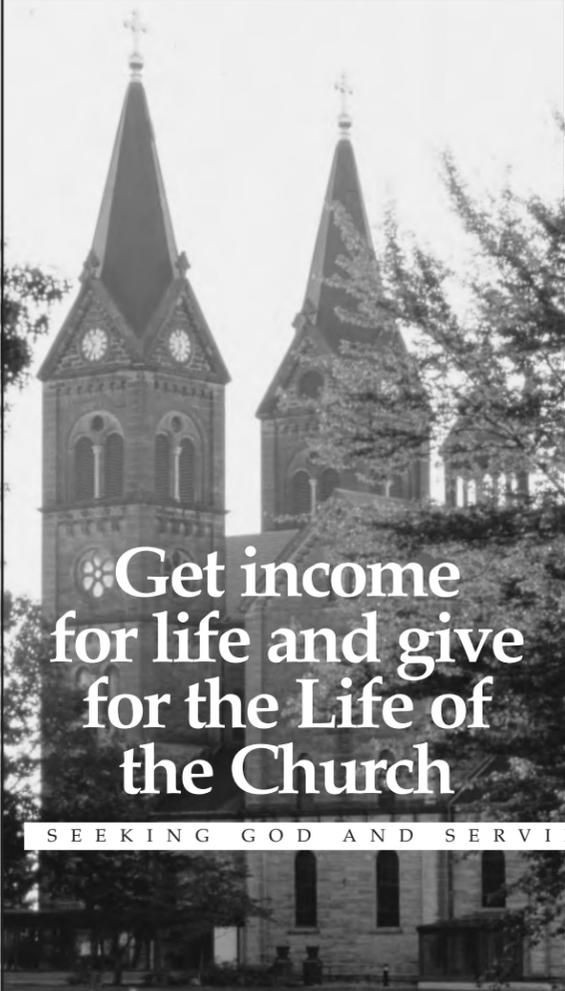
"Catholic politicians who unambiguously reject Catholic moral values, even if giving them lip service, are adopting a morally untenable position and are choosing a path that leads away from the Church and inhibits their ability to gather honestly with the faith community to celebrate the Eucharist," he wrote.

"Those who persist" in public opposition to Catholic moral principles "indicate that they are personally denying their communion with the Church," Archbishop Brunett said. "In integrity, they should voluntarily withdraw from eucharistic sharing without the need for formal action by the Church. With that understanding, however, ministers of the Eucharist should not take it upon themselves to deny holy Communion to anyone who presents themselves."

In a July editorial for KNXT, the diocesan television station, Bishop John T. Steinbock of Fresno, Calif., said, "Let us not politicize the Eucharist. We all struggle, whether we are public figures or not, to be faithful to the Lord Jesus, and must constantly examine our own consciences. Let us not judge the consciences of others and be so presumptuous as to say who is and who is not worthy to receive Communion."

At their June meeting near Denver, the U.S. bishops approved a statement on Catholics in political life that said politicians who act "consistently to support abortion on demand" risk "cooperating in evil and sinning against the common good."

In the statement, approved by a 183-6 vote, the bishops said "all must examine their consciences" about their worthiness to receive Communion, including with regard to "fidelity to the moral teaching of the Church in personal and public life," but decisions about sanctions to be imposed rest with each bishop in his own diocese. †



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Pope offers prayers as Olympic Games begin in Greece

CASTEL GANDOLFO, Italy (CNS)—In a world racked by hate and violence, the Olympic Games usher in an important opportunity to foster peace and mutual understanding among all people, said Pope John Paul II.

On the Sunday before the start of the Aug. 13-29 Olympics in Athens, Greece, the pope offered “best wishes” to all those taking part in the Olympic Games and asked that it be “an occasion for a serene gathering” of peoples.

Before praying the Angelus on Aug. 8, the pope underlined his hopes that in a “world which is troubled and sometimes unsettled by so many forms of hate and violence ... the important sporting event of the Games” also be used “to promote mutual understanding and peace among all peoples.”

The pope offered his best wishes to the officials, national representatives, athletes and other participants in this year’s Olympic events.

But he extended greetings “of special warmth” to the people of Athens, “recalling the cordiality with which the Greek people welcomed me on my pilgrimage there” in May 2001. His trip marked the first visit to Greece by a pope in more than 1,290 years.

From the courtyard of his summer residence in Castel Gandolfo, the pope invoked the Blessed Virgin Mary to protect the Olympic Games “and the whole world of sport.”

Several Catholic athletes are representing U.S. teams in the Olympic Games this month. (See story on page 8.)

Olympic diver Mark Ruiz of Orlando, Fla., makes the sign of the cross and says a prayer before every dive in every competition.

“Without [God], I wouldn’t be where I am today,” said Ruiz, who trains in Orlando and will vie for Olympic gold in synchronized diving during the Summer Olympics in Athens, Greece.

An Olympic medal would cap his nearly 16-year diving career that has included 21 national titles.

“I contemplated leaving the sport last year, but I had too much love for the sport to quit,” Ruiz, a member of Holy Family Parish in Orlando, told *The Florida Catholic*, newspaper of the Orlando Diocese.

“I started drawing little posters with ‘USA’ written on top, with the Olympic rings in the middle and ‘Gold’ written at the bottom,” he added. “It reminds me of why I am still here. I want to win an Olympic medal.”

As a young child growing up in Puerto Rico, Ruiz said he was fearless, somersaulting off tree branches and rope swings. His mother, Linda Torres, snuck him into hotel pools to swim.

He took his first dive off a 10-meter platform at 4 years old. He quit at 5 after a failed dive sent him to the hospital.

“I belly-flopped but it was bad enough I was taken to the hospital,” he recalled. “I couldn’t breathe.”

Then at 9, he was inspired by the success of diver Greg Louganis, who won platform and springboard gold medals at both the 1984 and ’88 Olympics. Ruiz joined a swim club and started competing seriously. Around that same time, he became an altar boy at his home parish.

By 10, he made the Puerto Rican national team and competed at the Central American Games. He won the event two years later.

Torres, a hair salon owner who raised Ruiz and his older brother and sister alone, moved the family to Orlando to help Ruiz realize his Olympic dreams.

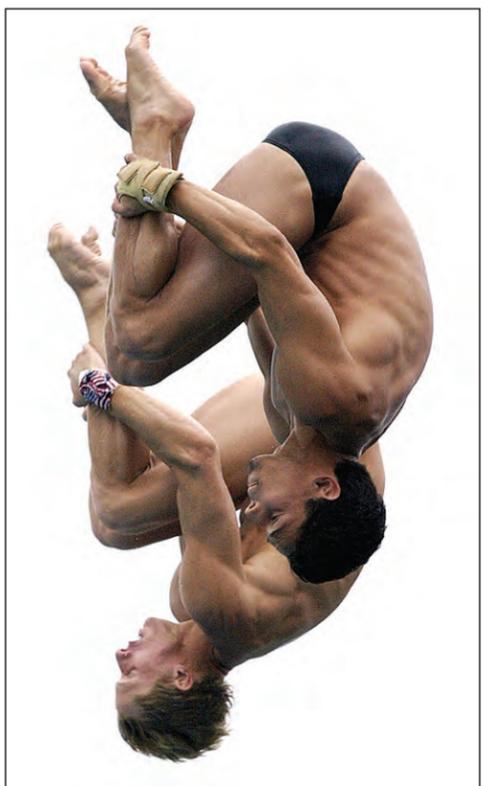
“My mom has been a big inspiration to me,” said the 25-year-old. “She raised us alone. She’s worked very hard to help me pursue my career.”

Despite a nagging fear of heights that began when he was 14, he was named U.S. Diving Athlete of the Year in 1998



Above, Amanda Laird and Leonie Nichols of the Australian synchronized swimming team perform during a training session on Aug. 8 at the Olympic swimming complex in Athens, Greece.

Pope John Paul II urged that the Olympics, which begin on Aug. 13, be used “to promote peace and understanding among all peoples” during his Sunday Angelus message delivered on Aug. 8 at his summer residence at Castel Gandolfo, Italy.



Right, U.S. synchronized divers Mark Ruiz, front, and Kyle Prandi compete in the Pan American Games in Santo Domingo, Dominican Republic, in August 2003. Ruiz, a member of Holy Family Parish in Orlando, Fla., and his teammate will be on the board contending at the Olympic Games in Athens, Greece.

and 1999 and was the most decorated athlete at any U.S. nationals in history in 1999—placing first in two individual springboard events and the platform event.

“[Fear of heights] is something I have to deal with every time I dive, but it’s not like I’m standing up there traumatized,” he said. “I try to be oblivious to it and just move forward.”

Like any athlete, he’s also dealt with the toll the sport has taken on his body.

A back injury helped dash his medal hopes in Sydney in 2000 and since then pain in his back and wrist made him consider retirement. With support from his coach, back surgery and therapy on his wrist, he decided to take one last stab at an Olympics.

At the Olympic trials in June, he teamed with Miami’s Kyle Prandi to take first place in synchronized platform

diving, a relatively new sport where two divers perform the same dive in unison or in opposite directions.

Although Ruiz also had hoped to compete in individual platform, his nerves got the best of him and he pulled out before the final dive.

“You do your best to work through your fear but you’re not always successful,” he said. “I try not to dwell on it. I’m grateful to have great people around me who believe in me.” †



Members of the U.S. men’s 400-meter relay team—Shawn Crawford, Justin Gatlin, Coby Miller and Maurice Greene—pose for a photograph on Aug. 8 at the Team Challenge event in Munich, Germany.



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From the Editor Emeritus/John F. Fink

Martin Marty: abbot, missionary, bishop

There are (at least) two men with the name Martin Marty. One is the subject of this column, the first abbot of Saint Meinrad Abbey, who went on to even greater things. But I want to begin with this story about the other. He is a Lutheran pastor, a professor of religious history at the University of Chicago, the author



of more than 50 books, an associate editor of a Protestant magazine and a columnist. He is the most renowned living Church historian in America.

He is also the only Protestant historian to write a book on the history of American Catholicism. In the introduction of his book, he credits the late Benedictine Father Colman Barry with introducing him to Catholic history. Father Barry suggested that Marty write a biography of his namesake. He said, "Think of the interfaith market for a book titled, *Martin Marty, O.S.B.*, by Martin Marty, S.O.B.!"

The first Martin Marty was born in Switzerland in 1834, the year that Simon Bruté became the first bishop of Vincennes. He began to study with the Jesuits but then joined the Benedictine Abbey of Maria Einsiedeln, where he professed his vows in 1855 and was ordained a priest a year later.

The Benedictines of Einsiedeln founded Saint Meinrad in 1854, but it was experiencing all kinds of problems—overcrowding in the tiny cabin built as the first monastery, deaths of several monks, mounting financial debts, crop failures caused by drought and dissension among the monks.

In 1860, the abbot of the monastery at Einsiedeln decided to send Father Martin to Indiana. He was only 26 at the time, but his abbot recognized his leadership potential. He was told to either turn the fortunes of the community around or to liquidate its assets. He accomplished the former. Through his leadership, the Benedictine community gained a stronger economic, as well as spiritual, footing.

By 1870, the community was judged

to be restored to health sufficiently to be made an independent abbey. The monks chose Father Martin as its first abbot.

But Father Martin saw other possibilities for his talents. This was the era just after the Civil War when so much of the population was moving west, and when the Church was working among the Indians. Father Martin saw an opportunity to minister to the Indians. He arrived at Standing Rock Reservation in Dakota Territory in 1876.

On his way back to Saint Meinrad in 1877, he bought land from a railroad company for the establishment of what became Subiaco Abbey in Arkansas. He also sent monks from Saint Meinrad to that monastery.

He was named first vicar apostolic of the Dakota Territory in 1879, when he was 45. During future years, he would earn the nickname "Angel of the West." He was vicar apostolic for 10 years before the Dakota Territory was divided and he became the first bishop of Sioux Falls, S.D., in 1889. In 1894, he was appointed bishop of St. Cloud, Minn.

Bishop Marty died in 1896 at age 62. †

Cornucopia/Cynthia Dewes

Can't we all just get along?

Recently, we enjoyed being together with our entire family, an event that occurs rarely these days. Our children are at that time of life when they're busy with kids, super kids (teenagers), careers, homes, cars and all the many other concerns in life. Getting together with their siblings and parents is something they must schedule and fit into their calendars, no matter how important it is to them and us.



We spent most of our time reminiscing. We looked at the scrapbooks I've kept over the years, filled with sweet thank-you notes and Mother's and Father's Day cards from Kate, some made at Catholic school and many others from spontaneous effort. Her favorite verse: "Roses are red, violets are blue, tulips are sweet (?), and so are you."

The boys' obligatory school efforts were thick with lace-paper doilies used every way imaginable, and then some, on construction paper greeting cards. Someone must have donated reams of paper doilies to the school. Inevitably, the

boys signed their cards, "Your son, William (Jim, John, Pete) Dewes," as if we might forget who that person was.

The scrapbooks also contained writing that revealed their interests. Will's essays were always about "The Battle of So-and-So, Part I" and Kate's were stories of animal families whose activities closely resembled our own. Jim's announced upcoming comedy performances by him and his buddy, Scott, none of which ever seemed to happen. John and Pete made funny drawings on the backs of technical papers from their dad's office.

We looked at photographs. Boy, did we look at photographs. The grandchildren were amazed to see their dad displaying his soapbox derby car or their mom posed proudly with her collection of dolls and stuffed animals. They marveled at their grandparents' wedding pictures, trying to imagine that young couple as the two old folks standing before them.

Of course, there was a lot of eating and drinking, laughing and roughhousing. The "grands" who live farther away became better acquainted with those who live closer. They discovered a mutual love of dress-up, strategy games, Old Maid and Monopoly. All expert swimmers, they still

managed to cavort for hours in our modest above-ground pool, pushing each other from the float, splashing the adults.

At the end of the visit, our oldest son said to me, "In this family, you learned early on to get along with each other. That was the expectation."

This remark surprised me, although he was correct. The example came from my dad's family, which always "got along." If a problem between members arose, they would defuse it. Naturally, there were personality differences, but the expectation was simply to get along.

I was reminded of Rodney King, the African-American man who was beaten unmercifully by the Los Angeles police after a traffic incident some years ago. People were outraged at the injustice of such severe treatment, and many rioted. Mayhem took over, but King pleaded with the rioters to stop the violence.

"Can't we all just get along?" he asked. This simple but profound request needs repeating every day. And, it seems to me, our immediate family is a good place to practice it.

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

Research for the Church/

James D. Davidson

Study shows which Catholics know their bishop

In a recent survey sponsored by the University of Notre Dame, Dean Hoge and



I asked a random sample of 1,119 U.S. Catholics if they could name their bishop. Those who said "yes" were then asked to give the bishop's name. While we cannot be absolutely sure that our respondents got their bishop's name

correct in every case, 41 percent of U.S. Catholics were able to provide the name of someone they thought was their bishop.

What makes it possible for some Catholics to name their bishops, while others cannot? An individual's spirituality certainly has some influence. For example, 45 percent of Catholics who say they frequently have experienced God's presence in a special way know their bishop, compared to only 17 percent of Catholics who have never had such an experience. Forty-six percent of Catholics who pray privately on a regular basis, but only 18 percent of those who never pray, know who their bishop is. Half of the people who say being Catholic is very important to them and 52 percent of those who say the Church is very important to them know their bishop's name.

But spirituality is only part of the story. A much bigger part has to do with Catholics' stake in the Church.

The more Catholics are invested in the Church, the more likely they are to know their bishop's name. Catholics who have received a great deal of Catholic instruction outside of Catholic schools are more likely than Catholics with no such instruction to know who the bishop is (50 percent vs. 37 percent). Those who have had 10 or more years of Catholic schooling are much more aware of their bishop than laypeople who have not attended Catholic schools (58 percent vs. 38 percent).

So are registered parishioners (53 percent) and parishioners who attend Mass weekly or more (57 percent), are regular financial contributors (59 percent), read the parish bulletin regularly (60 percent), attend parish programs (63 percent) and donate lots of time to the parish (66 percent).

Laypeople who are invested in other ways also are more aware of their bishop's name. Forty-six percent of Catholics belonging to groups trying "to modernize the Church in some way" and 49 percent of those participating in groups trying "to restore the Church's traditional beliefs and practices" know who their bishop is. Sixty-four percent of people who read the diocesan newspaper and 68 percent of people who contributed \$2,000 or more to the Church in 2002 know their bishop by name.

Two demographic groups that have a somewhat greater stake in the Church are pre-Vatican II Catholics (55 percent of whom know who their bishop is) and whites (45 percent know their bishop). Younger Catholics, Hispanics and racial minorities are not as heavily invested in the Church and are less likely to know who their bishop is. Men and women are equally aware of their bishop.

Thus, in addition to personal spirituality, having a stake in the Church significantly increases Catholics' knowledge of their bishop. About 40 percent of Catholics are heavily enough invested in the Church to know their bishop's name, but 60 percent are not. These people are found in all categories of Catholics, especially among young adults, Hispanics and racial minorities. The more the Church can do to increase the laity's stake in the Church, the more laypeople will know who their bishop is.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind.) †

Faithful Lines/Shirley Vogler Meister

Will they know we are Christians by our love?

A Wisconsin friend known for inspirational writings and programs confirmed something I've suspected off and on for years.



After one of her presentations, a woman gave her a "big hug," saying she was "thrilled" to know that Gail Renderman is a Catholic. Why?

Because "not many Catholics give Christian testimony about God's guiding us through all rough roads."

Gail is the author of *Don't Drive on the Sidewalk: Inspirations through the Detours of Life*. A "Faithful Lines" column about her and the book—"Being excited about life despite its challenges"—was in print on Feb. 6. More about her is available at www.gailrenderman.com or gr8eagle@fastbytes.com.

So, when a recent *Indianapolis Star* feature about faith in Indiana listed Protestants as Christians but Catholics in

a separate category, I recalled what Gail shared with me. I also wasn't surprised that a *Star* reader sent a letter to the editor correcting the misconception.

Catholics ARE Christians!

The Bible proves how our Church was founded by Christ himself (please read Mt 16:18). If Jesus isn't a good enough credential then I don't know who is. Also, many Protestants believe as we do (that Christ is part of the Triune God—the Holy Trinity) and many recite all the precepts in our Creed. However, I've also known of Protestants attending Catholic liturgies who have balked at "catholic" in the Creed's "one holy catholic and apostolic Church"—until realizing that "catholic" means "universal."

Recently, I read an Internet Web site listing four faith groups that claim to be Christian but really are not. To my astonishment and chagrin, I read "Catholics" are among them. The reason given was that all four groups on the list "believe not less than but more than the Bible" and "may not understand the Bible correctly either." Nothing specific was added, but I

can guess the reasons would include the papacy (which descends from Christ himself), the rosary (a prayerful meditation), icons (which remind us of our faith heritage and the saints), confession (which psychologists say enhances health), and the Eucharist's Real Presence (which is central to our faith).

What does it really mean to be a Christian? Bottom line: It means radiating Christ in all our thoughts and words and deeds, and it means acknowledging Christ as our Redeemer and his Resurrection as God's triumph over death and evil. Jesus came to show us the way, despite the rough roads we encounter along that way.

As a song written by Peter Scholtes (still heard in Catholic gatherings) declares: "We are one in the Spirit; we are one in the Lord ... And they'll know we are Christians by our love, by our love; and they'll know we are Christians by our love."

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

Solemnity of the Assumption of the Blessed Virgin Mary/

Msgr. Owen F. Campion

The Sunday Readings

Sunday, Aug. 15, 2004

- Revelation 11:19a, 12:1-6a, 10b
- 1 Corinthians 15:20-27
- Luke 1:39-56

The Book of Revelation is the source of the first reading on the Solemnity of the Assumption of the Blessed Virgin Mary.



A treasured, though frequently misunderstood, book of the New Testament, many Catholics remember Revelation by its more historic name, at least in Catholic biblical translations, of

Apocalypse.

Protestant editions long ago began to title this book Revelation, and this name has become more popular. Now it even appears in Catholic translations of the Scriptures.

However, Apocalypse is a better term, in that it describes the style of literature. It indeed is Apocalypse, a highly symbolic, poetic way of writing.

In any case, this book looks to the present, but with a strong glance to the future. It speaks of the battles between good and evil, between God and the forces of sin.

It speaks in the sense that the Redeemer has come, but redemption is still being achieved. It speaks with an awareness of the ultimate triumph of good over evil, life over death, and God over sin and despair.

In this reading, the "woman clothed with the sun" is actually the Church, the virgin bride of Christ. The very light of God envelops the Church. Twelve stars, perhaps representing the holy Apostles, surround her head. Nature, represented by the moon, is at her feet.

Christians over the years have seen Mary, the mother of Jesus, in this description. Ever virtuous and faithful, assumed into heaven, brilliant in her holiness, Mary stands before us as a "woman clothed with the sun," living in the very heavens themselves.

St. Paul's First Epistle to the Corinthians is the source of the second reading.

It recalls that Christ has been raised from the dead. But Christians loyal to

Christ also will be raised from everlasting death. Actually, when the material world will cease, the eternal world of God will endure. There the faithful Christians will live, with Christ, forever.

For its last reading on this feast, the Church presents the Gospel of Luke.

This Gospel reading offers a magnificent recollection of the prayer spoken by Mary herself as she arrived at the home of Elizabeth and Zechariah. It is the "Magnificat."

This passage reveals much about Mary. First, it shows her as the human mother of the Son of God. Second, it reveals her holiness. Mary knew her calling. She knew the divine identity of her unborn child. She prays.

The words of her prayer are revealing in themselves. She is part of God's historic unfolding of salvation, first offered long ago through Abraham, Moses and the prophets.

All the great figures of Salvation History stand beside her. She is the final, and most important, solely human instrument in the fulfillment of Redemption.

Reflection

This weekend, the Church celebrates the Solemnity of the Assumption of the Blessed Virgin Mary into heaven.

Pope Pius XII declared this belief to be an essential part of Catholic theology in 1954. However, the origins of this doctrine date back to the earliest days of Christianity.

The Assumption, of course, illustrates Mary's uniquely privileged position in the unfolding of salvation. From her, the Redeemer acquired human nature, and only from her. Thus, she was indispensable to the Incarnation, a miracle essential to Redemption itself.

Furthermore, Mary was the holiest and most perfect of humans. She literally was the first Christian, both in chronology and in the perfection of her virtue.

Fittingly, Mary received the reward of spiritual and bodily assumption.

However, these readings remind us all that eternal life, and indeed resurrection of the body and soul, await those who truly love the Lord. One day, if we follow Christ, we too will be assumed into heaven. †

Daily Readings

Monday, Aug. 16
Stephen of Hungary
Ezekiel 24:15-24
(Response) Deuteronomy
32:18-21
Matthew 19:16-22

Tuesday, Aug. 17
Ezekiel 28:1-10
(Response) Deuteronomy
32:26-28, 30, 35-36
Matthew 19:23-30

Wednesday, Aug. 18
Jane Frances de Chantal,
religious
Ezekiel 34:1-11
Psalm 23:1-6
Matthew 20:1-16

Thursday, Aug. 19
John Eudes, priest
Ezekiel 36:23-28

Psalm 51:12-15, 18-19
Matthew 22:1-14

Friday, Aug. 20
Bernard, abbot and doctor of
the Church
Ezekiel 37:1-14
Psalm 107:2-9
Matthew 22:34-40

Saturday, Aug. 21
Pius X, pope
Ezekiel 43:1-7b
Psalm 85:9-14
Matthew 23:1-12

Sunday, Aug. 22
Twenty-first Sunday in
Ordinary Time
Isaiah 66:18-21
Psalm 117:1-2
Hebrews 12:5-7, 11-13
Luke 13:22-30

Question Corner/Fr. John Dietzen**Catholic use of crucifix is rooted in history**

Q Why do Catholics have crucifixes, with the image of Jesus on the cross, and Protestants have plain crosses?



Some friends told me this is because Protestants emphasize the resurrection of Jesus, and Catholics emphasize the suffering and death of Jesus. Is that true? (Michigan)

A I don't think so. The answer to your question involves a bit of history about how veneration of the cross was viewed by Christians through the centuries.

We Catholics are so accustomed to having crucifixes that we assume it was always that way. This is not true.

For most of the Christian era, until about 800 years ago, Christian art and devotion rarely showed the suffering Jesus on the cross. In fact, during the first 500 years or so after Jesus' death and resurrection, the body of Christ in any form was almost never portrayed on crosses.

Crucifixion was a shameful death, and remained so for centuries in the cultures in which Christians found themselves.

In spite of St. Paul's claim that we are proud of, we boast in, the cross of our Lord Jesus Christ (Gal 6:14), willingness to embrace that truth, especially to publicly depict Christ crucified in art and worship, didn't come easily or quickly.

The conviction that our Lord's passion and death were part of the whole paschal, or Easter, event was so deeply imbedded in the Church that the heaviest emphasis was placed on the Resurrection.

When crosses finally came to be more widely used, in the late fifth and sixth centuries, they were adorned with color or jewels (the "crux gemmata," jeweled cross) for the same reason. Jesus is risen, and our faith climaxes in the glory of the Resurrection.

When the body of Christ itself did begin to appear more frequently on crosses, it was usually some portrayal of the risen Lord, rather than the dying or

dead Christ that became common later.

Around the 1200s, the suffering of Christ came dramatically more to the front in European theology and spirituality.

The wars, crusades, plagues and other sufferings of that period brought Christianity to a greater awareness of their share in the suffering and death of Jesus, an awareness that showed itself in all forms of Christian art and devotion, including the way they saw the cross.

From then on, crosses displaying the suffering Christ with stark realism, often in grisly detail, were widely popular, and have remained so until our own time.

With today's renewed emphasis on the Resurrection and its focal place in the history of salvation, something like jeweled crosses and crucifixes with the body of the risen Lord are again seen more in Catholic Churches.

I'm not sure anyone has a final answer to your question. Perhaps the reason you give is part of it, in light of the long tradition of the cross without the body, which I just described.

The emphasis on the intensity and horror of the suffering of Christ was certainly at least as strong, however, in the theologies of the Reformation as in the Catholic Church of those days.

Probably the feelings of many early Protestants against the presence of any statues or other images in church buildings had something to do with it, along with a perhaps inevitable tendency of leading Protestant figures at that time to define themselves in opposition to the traditional faith, contrasting their beliefs and practices to those of the Catholic Church.

Crucifixes are not completely unknown in Protestant churches even today. Some Lutherans and parts of other Protestant communities habitually still use the crucifix.

(A free brochure describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God**For God, the Creator**

For the One who always said,
"Do unto others as you would have
them do unto you."
The One who was the Savior,
and also a Jew.
For the One I owe my life to,
it's You I am repaying with all the
heart-filled things I do.
For the One who made me a person,
better than I was,
I did nothing for you and you made me
just because.
For the One they call the son of Mary,
who made the thought of dying not as
scary.
For the One who wants us to love our
brother,
and always have respect for our
mother.
For the One we'll all meet someday,
it's to You that we all pray.
For the One who made the world begin,
to You, we all say Amen,
for God, the Creator.



CNS photo from Crucifixes

By Kari Dauby

(Kari Dauby is a member of St. Paul Parish in Tell City. She is 14 years old.)

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).

August 13

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, teaching, praise and worship, 7-8:30 p.m. Information: 317-787-3287.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Lumen Dei meeting, Mass, 6:30 a.m., breakfast, \$10 per person. Information: 317-919-5316.

Our Lady of the Apostles Family Center, 2884 N. 700 W., **Greenfield**. Couple to Couple League, Natural Family Planning (NFP) class, 6-8 p.m. Information: 317-462-2246.

August 14

St. Augustine Home for the Aged, 2345 W. 86th St., **Indianapolis**. Mass for the Solemnity of the Assumption of the Blessed Virgin Mary, St. Augustine Home Chapel, followed by candlelight procession on grounds, 6:30 p.m. RSVP: 317-872-6420.

St. Mary Parish, 777 S. 11th St., **Mitchell**. Hog roast, 11 a.m.-3 p.m. Information: 812-849-3570.

Holy Family Church, 815 W. Main St., **Richmond**. Concert by Catholic musician Tony Avellana of Carmel, Ind., 7 p.m., free admission. Information: 765-962-3902.

August 15

St. Pius Parish, **Ripley County**. Parish picnic, 10:30 a.m.-6 p.m. (EST), chicken dinner, games, food, entertainment, quilts. Information: 812-934-6218.

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, **Batesville**. 81st annual outdoor Mass at the Marian shrine, candlelight procession, Benediction, 7 p.m. Information: 812-934-4165.

MKVS and DM Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Covenant Sunday, 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.

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

August 17

The Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, 7:30 p.m. Information: 317-924-3984.

August 19

Marian Center, 311 N. New Jersey St., **Indianapolis**. Catholic Film Festival, "Lives of the Saints," *Faustina*, interactive discussion following movie, 7 p.m., popcorn, snacks

and drinks provided, \$3 donation benefits St. Mary Parish grotto project. Information: 317-974-1163.

St. Vincent de Paul Parish, 1711 I St., **Bedford**. Lawrence County Catholic Women in Faith, "Bread of the Word," childcare provided, 6:15 p.m. Information: 812-275-6539.

Ironwood Golf Club, 10955 Fall Road, **Fishers, Ind.** (Diocese of Lafayette), St. Mary's Child Center, annual golf outing, shotgun start, 1 p.m. Information: 317-635-1491.

August 20-22

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Rings and Things," Benedictine Father Noël Mueller, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

August 21-22

St. Monica Parish, 6131 N. Michigan Road, **Indianapolis**. Annual Ministry Fair following all Masses. Information: 317-253-2193.

August 22

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, **Batesville**. Auction, 10 a.m. Information: 812-934-4165.

St. Paul Parish, 9788 N. Dearborn Road, **New Alsace**. Ladies Sodality, hot breakfast bar buffet, 7:30 a.m.-12:30 p.m. (EDT), free-will donation. Information: 812-623-2349.

Daily

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Liturgy of the Hours, morning prayer, 7:30 a.m., evening prayer, 5:15 p.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

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

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

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration. Information: 317-831-4142.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9:30 a.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr.

Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

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

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

Mondays

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

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

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

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

Tuesdays

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

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

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

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

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

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

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy

Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Young adult Bible study, 6:15-7:15 p.m. Information: 317-632-9349.

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

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

Nativity of Our Lord Jesus Christ Parish, 7225 South-eastern Ave., **Indianapolis**. Bible Study on the Passion and Resurrection narratives, 8:45 a.m. Registration: 317-359-6075.

Thursdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Adoration of the Blessed Sacrament, 9 a.m.-5 p.m., Benediction, 5 p.m., Mass, 5:30 p.m.

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

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

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Adult Bible study, 6 p.m. Information: 317-632-9349.

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

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

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

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

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

Fridays

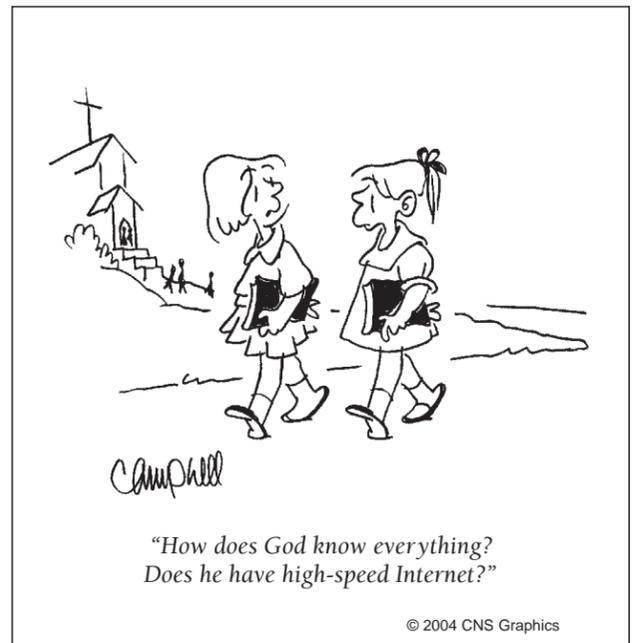
St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

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

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

Saturdays

Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.



"How does God know everything? Does he have high-speed Internet?"

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

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

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid," holy hour, 3:30-4:30 p.m.

Monthly

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

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

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.

St. Joseph Church, 125 E. Broadway, **Shelbyville**. Rosary and Divine Mercy Chaplet after 8 a.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 Thursdays

St. Joseph Church, 125 E. Broadway, **Shelbyville**. Rosary and Divine Mercy Chaplet after 8 a.m. Mass.

First Fridays

St. Vincent de Paul Church, 1723 "I" 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.

The Active List, continued from page 12

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.

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality," tapes, Dominican Father Emmerich Vogt, 7:30 p.m. Information: 317-924-3984.

St. Joseph Church, 125 E. Broadway, **Shelbyville**. Rosary and Divine Mercy Chaplet after 8 a.m. Mass.

Second Thursdays

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

St. Joseph Church, 125 E. Broadway, **Shelbyville**. Rosary and Divine Mercy Chaplet after 8 a.m. Mass.

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.

Third Sundays

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

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 10 a.m., sign-interpreted.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300,

Beech Grove. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

St. Joseph Church, 125 E. Broadway, **Shelbyville**. Rosary and Divine Mercy Chaplet after 8 a.m. Mass.

Third Wednesdays

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

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

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

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

Third Thursdays

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

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

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

St. Joseph Church, 125 E. Broadway, **Shelbyville**. Rosary and Divine Mercy Chaplet after 8 a.m. Mass.

Third Fridays

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

Third Saturdays

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

Fourth Tuesdays

St. Joseph Church, 125 E. Broadway, **Shelbyville**. Rosary and Divine Mercy Chaplet after 8 a.m. Mass.

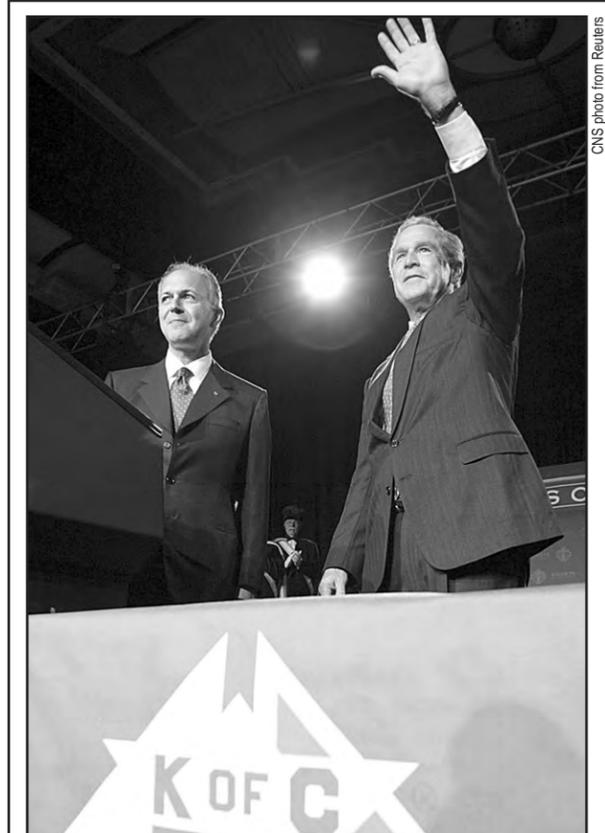
Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality," tapes, Dominican Father Emmerich Vogt, 7:30 p.m. Information: 317-924-3984.

Fourth Wednesdays

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

Fourth Thursdays

St. Joseph Church, 125 E. Broadway, **Shelbyville**. Rosary and Divine Mercy Chaplet after 8 a.m. Mass. †



CNS photo from Reuters

President George W. Bush greets the Knights of Columbus on Aug. 3 as Supreme Knight Carl Anderson looks on at the Catholic fraternal group's 122nd annual convention in Dallas. The president told the Knights that he appreciates their aid to the poor and their efforts to protect unborn life.

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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.

BEMIS, Daisy, 89, Christ the King, Indianapolis, July 23.
BRAUN, Robert Monaghan, 76, Annunciation, Brazil, July 13. Husband of Beverly Lee (Cecil) Braun. Father of Margaret Bastin, Suzanne Hawkins, Jayne Stalcup, Dennis,

Jeff, John, Patrick, R. Michael and Vincent Braun. Brother of Patty Fahle, Margaret, Harold and Richard Braun. Grandfather of 34. Great-grandfather of five. (correction)

BOWYER, Dora L., 96, St. Anthony of Padua, Clarks-ville, July 26. Mother of Raymond Cartwright. Sister of Helen Bennett. Grandmother of three. Great-grandmother of three. Great-great-grandmother of five.

DYER, Harold Max, 73, St. Bartholomew, Columbus, July 28. Husband of Joan (Dant) Dyer. Father of David and Scott Dyer. Brother of Don and James Dyer. Grandfather of three.

HOFFBAUER, Florence, 94, St. Gabriel, Connersville, July 30. Aunt of several.

KUHNER, Anna K., 73, St. Barnabas, Indianapolis, July 30. Sister of Thelma Kirk, Vera McGarraugh and Robert Weisbach.

LAKER, Richard August, 94, St. Louis, Batesville, Aug. 1. Husband of Virginia (Harmeyer) Laker. Father of Marianne Freese, Alice Robb, Joan Woodman, Dennis and Ronald Laker. Brother of Mathilda Harmeyer. Grandfather of 16. Great-grandfather of nine.

MURPHY, John D., 87, Christ the King, Indianapolis, July 6. Husband of M. Angelus (Lynch) Murphy. Father of Janet O'Connell, Brian, Dennis and John Murphy. Brother of Mary Ellen Murphy. Grandfather of 10. Great-grandfather of seven.

NALLEY, Mary Jane (Hardesty), 87, St. Mark, Indianapolis, Aug. 3. Mother of Margaret Buchanan, Kathy Nalley-Schembra, Dr. James and Thomas Nalley Jr. Grandmother

of 21. Great-grandmother of 26.

ROWLAND, Betty, 79, St. Michael, Greenfield, July 21. Mother of Maribeth Ward, Bill, Mike, Rick and Tom Rowland. Sister of Gil and Henry Coridan. Grandmother of 12. Step-grandmother of one. Great-grandmother of eight. Step-great-grandmother of one.

SPRINGER, Christopher, 31, St. Barnabas, Indianapolis, July 23. Son of Janet Springer. Brother of David and Patrick Springer. Grandson of Robert Rosemeyer.

SPRONG, Raymond William, 85, St. Roch, Indianapolis, July 26. Husband of Marlyn (Adams) Sprong. Father of Angie Fuentes, Ann Golaski, Marj Kitzmiller, Helen Longland, Margaret Maykrantz, Mary Alice, Monica and Ray Sprong Jr. Grandfather of 13. Great-grandfather of 10.

STEWART, George H., 73, St. Michael, Indianapolis,

July 28. Husband of Patricia Stewart. Father of Jennifer Baker, Lisa Stump, John and Robert Stewart. Brother of Patricia Adams, Carol Cope, Carl and Hilton Stewart. Grandfather of eight. Great-grandfather of two.

TEGART, Maria Edna (Dixon), 85, St. Mary, New Albany, Aug. 1. Mother of Mary Antoinette Broderick, Patricia Brunni, Margaret Deatrick, Barbara Warman, Catherine, James, Joseph, Robert and William Tegart. Grandmother of 15. Great-grandmother of six.

TOTTEN, Gayle Freeman, 80, Holy Spirit, Indianapolis, July 25.

WALLPE, Rosemary, 73, St. Louis, Batesville, July 31. Wife of James Wallpe. Mother of Rita Meyer, Susie Schwegman, Connie Wuestefeld and Scott Wallpe. Sister of Louella Feldman, Bill, Ed, Joe and Tom Burkhart. Grandmother of 10.

WHITTINGTON, Theodore, 81, St. Michael, Brookville, July 15. Husband of Ruth (Schuster) Whittington. Father of Sharon Keuper and Neil Whittington. Brother of Virginia McIntyre. Grandfather of seven. Great-grandfather of two.

WILLIAMS, Stella Irene (Padgett), 83, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 24. Mother of Christina Pfeiffer and Barbara Williams. Sister of Margaret Clark, Ann Patrick and Mary Lou Schimmer. Grandmother of four. Great-grandmother of three.

WILSON, Larry D., 55, St. Roch, Indianapolis, Aug. 3. Husband of Marsha (Caviness) Wilson. Father of Christina and Jennifer Wilson.

WOZNIAK, Esther M., 78, St. Gabriel, Connersville, July 28. Wife of Albert J. Wozniak. Mother of Carol Timko and James Wozniak. Grandmother of two. †

Missouri voters adopt same-sex marriage ban; other votes to follow

WASHINGTON (CNS)—Affirming the recommendation of the state's Catholic bishops, Missouri voters overwhelmingly approved a state constitutional amendment that defines marriage as the union of a man and a woman.

The Aug. 3 vote was 71 percent in favor of the amendment and 29 percent against, according to unofficial state tallies.

The Missouri amendment states: "That to be valid and recognized in this state, a marriage shall exist only between a man and a woman."

Similar amendments were set for votes later this year in at least nine states. An amendment in Michigan is awaiting formal approval to be placed on the ballot there.

In an Aug. 4 statement, Deacon Larry Weber, executive director of the Missouri Catholic Conference, said the vote made clear that "the people of Missouri recognized the need to protect the institution of marriage."

"Contrary to what some people are saying, this is not about discrimination," he said. "It is about protecting the traditional marriage and the family. Marriage and family are the foundation, the basic building block, of society and are worthy of the full protection of our laws."

In a June 28 message, the bishops of Missouri's four Catholic dioceses had said support of the amendment "will help to preserve the integrity of marriage and family life."

"Without the protection offered by such a constitutional amendment, what God himself established as marriage seems likely to be redefined, with damaging consequences for true marriage," they said.

Missouri, like 37 other states, already had a law on the books defining marriage as the union of one man and one woman. But supporters say a constitutional amendment is necessary to assure that same-sex marriages in one state will not have to be sanctioned by other states.

The bishops noted that the Missouri Legislature, "in a strongly bipartisan effort," had overwhelmingly agreed to place the issue in the voters' hands.

"We invite all people of good will, regardless of

political or religious persuasion or sexual orientation, to reflect carefully on the common good of society, based upon the Judeo-Christian virtues, and to stand with us in defending the meaning and purpose of marriage," the bishops added.

Support for the amendment is not intended to "offend the dignity of persons with same-sex attractions," they said. "Christians must give witness to the whole moral truth and oppose as immoral both homosexual acts and also any unjust actions or hateful attitudes against persons with same-sex attractions."

The June message was signed by Archbishop Raymond L. Burke and Auxiliary Bishop Robert J. Hermann of St. Louis; Bishop Raymond J. Boland and Coadjutor Bishop Robert W. Finn of Kansas City-St. Joseph; and Bishops John J. Leibrecht of Springfield-Cape Girardeau and John R. Gaydos of Jefferson City.

The next vote on a state constitutional amendment is set for Sept. 18 in Louisiana. Similar votes are scheduled for Nov. 2 in Arkansas, Georgia, Kentucky, Mississippi, Montana, Oklahoma, Oregon and Utah.

Officials of the U.S. Conference of Catholic Bishops were among the backers of a proposal to amend the U.S. Constitution to define marriage as the union of one man and one woman.

The Senate's attempt to approve the amendment lost a first round on July 14 on a procedural vote of 48-50, which was 12 votes short of what was needed to keep the measure open for discussion and a vote on the legislation itself.

At a Capitol Hill event two days before the vote, Msgr. William P. Fay, USCCB general secretary, said, "Marriage is not an arbitrary social arrangement that can be altered by either the Church or the state. It is God's will for humanity and the keystone of every human community."

Alaska, Hawaii, Nebraska and Nevada already have amended their constitutions to define marriage as a union of a man and a woman. †



Affirming the recommendation of the state's Catholic bishops, Missouri voters overwhelmingly approved a state constitutional amendment that defines marriage as the union of a man and a woman. Michael and Susan Rudnicki, holding their son, Aaron, renew their marriage vows on Feb. 7 at SS. Cyril and Methodius Church in Deer Park, N.Y., on the eve of World Marriage Day. Sponsored by Worldwide Marriage Encounter on the second Sunday in February, the day received the blessing of Pope John Paul II in 1993.

Providence Sister Elizabeth Clare Vrabely taught in archdiocese

Providence Sister Elizabeth Clare Vrabely died on Aug. 7 in Mother Theodore Hall at Saint Mary-of-the-Woods. She was 79.

A Mass of Christian Burial was celebrated on Aug. 10 in the Church of the Immaculate Conception. Burial followed in the sisters' cemetery at Saint Mary-of-the-Woods.

The former Elizabeth Vrabely was born on June 9, 1925, in Whiting, Ind.

She entered the congregation of the Sisters of Providence on Feb. 2, 1944. She professed first vows on Aug. 15, 1946, and final vows on Aug. 15, 1951.

Sister Elizabeth Clare taught at the former St. Catherine School in Indianapolis, St. Paul School in Sellersburg, St. Philip Neri School in Indianapolis and the former St. Margaret Mary School in Terre Haute.

She also taught in other schools staffed by the Sisters of Providence in Indiana, Illinois and California.

Sister Elizabeth Clare also served in the sisters' Office of Congregational Advancement from 1991 to 2001.

She is survived by a sister, Mary Lasics, and a brother, Father George Vrabely of LaPorte, Ind. †

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Registration begins for World Youth Day 2005 in Germany

By Brandon A. Evans

Youth and young adults have the chance to respond to the personal invitation of Pope John Paul II.

It is an invitation to attend World Youth Day 2005 in Cologne, Germany, and the Archdiocese of Indianapolis has planned a memorable pilgrimage for the event.

Teenagers and young adults will travel to Rome, Italy, and on to Cologne, Germany, next summer from Aug. 10-22—and Archbishop Daniel M. Buechlein will lead the pilgrimage.

The cost of the trip is \$2,490 per person based on triple or quadruple occupancy and \$2,822 per person based on double occupancy.

Round-trip airfare, hotel accommodations, breakfast and dinner, sightseeing fees and train transportation from Italy to Germany are all included in the cost.

The demand for the pilgrimage will be high, said Father Jonathan Meyer, associate director of youth and young adult ministry for the archdiocese, and

registrations will be accepted on a first-come, first-served basis. For this reason, registration is required by Oct. 1, along with an initial \$200 deposit.

The trip is open to teenagers entering their junior year of high school in the fall of 2005 up through adults age 35.

Father Meyer said that the pilgrimage is “a great gift” and “a once-in-a-lifetime opportunity, possibly never to be had again.”

Many young people have the chance to travel overseas with their school or other groups, but this trip will be different because it is a pilgrimage, Father Meyer said.

“It’s not just a trip to Europe,” he said. “It is a trip into the heart of Catholicism.”

The pilgrimage is also a great way for teens and young adults to experience a different culture and meet lots of young people from many countries, he said.

During World Youth Day 2000 in Rome, 2.5 million young people attended the closing Mass with

Pope John Paul II.

“It’s going to give [our youth] a great sense of the universal Church,” Father Meyer said.

The trip will begin with an overnight flight to Rome on Aug. 10.

On Aug. 11, there will be tours of the Eternal City, including the Basilica of St. Paul Outside the Walls, the catacombs, the Colosseum, the Arch of Constantine and the Roman Forum.

There will be a day trip to Assisi on Aug. 12, where the centerpiece of the tour will be the Basilica of St. Francis.

Aug. 13 will begin with a morning Mass at St. Peter’s Basilica and continue with tours of the Vatican Museum and the Sistine Chapel.

On Aug. 14, the tour of Rome will continue with a visit to the Church of Santa Maria del Popolo, the Spanish Steps and Trevi Fountain. In the evening, pilgrims will board an overnight express train to Germany.

The pilgrimage through Germany will begin with a cruise on the Rhine River Steamer on Aug. 15. The boat will travel through areas of scenic hills, villages and castle ruins. Check-in at the hotel in Cologne will follow the cruise.

“Once we arrive in Cologne, our schedule is taken over by World Youth Day,” Father Meyer said.

The first morning, on Aug. 16, will be spent exploring Cologne. In the afternoon, Cardinal Joachim Meisner, archbishop of Cologne, will celebrate an opening Mass.

There will be a morning catechetical session and a Mass on Aug. 17, and the same on Aug. 18, with the addition of an afternoon papal welcome by the Holy Father.

Another morning catechetical session will take place on Aug. 19, and there will be an evening Way of the Cross.

Pilgrims will gather for an overnight prayer vigil at Airport Hangar in St. Augustin, near Bonn, on Aug. 20, and there will be a morning Mass celebrated by the pope on Aug. 21. That Mass will close World Youth Day.

Archdiocesan pilgrims will fly back to Indianapolis on Aug. 22.

Despite the affordable price, Father Meyer recognized the sacrifice of time and money on the part of young people.

“Yes, it’s costly,” he said, “but it will be more than worth any price that one could put on it.”

He advised teens to think about fundraising within the parish, and to ask family members to give them the gift of monetary support this Christmas instead of another gift.

He said that the youth could tell their relatives that, “This gift will change [my] life because it’s an experience ... of our faith.”

(For more information on the archdiocesan pilgrimage to World Youth Day in Germany, contact your pastor, youth minister or campus minister.) †



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Archbishop Daniel M. Buechlein speaks with Pope John Paul II during his *ad limina* visit to the Vatican earlier this year. The archbishop will lead a pilgrimage of youth and young adults to World Youth Day next summer in Cologne, Germany. The highlight of the weeklong event will be a closing Mass with the Holy Father.