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## 'Our miracle child' 12-year-old cancer survivor and mom find love at Bethany House

By John Shaughnessy

TERRE HAUTE—Marti Green looked at the dark clouds gathering and prayed that the "miracle child" would arrive for her homecoming party before the storm struck.

The menacing clouds were part of a "tornado warning" advisory that Terre Haute had been placed under—on the same day that Green and other staff members of the Bethany House homeless shelter baked a cake, blew up balloons and made a large sign that proclaimed, "Welcome home, Desiree!"

At 12, Desiree Evans had touched the hearts of the Bethany House staff ever since she and her mother, Janet, arrived nearly a year ago at the family shelter operated by Catholic Charities Terre Haute.

But the deepness of the connection between the staff and the child became even clearer after Desiree had to be rushed to Riley Hospital for Children in Indianapolis to try to save her life.

As lightning flashed in the distance and rain started to fall, Green worried about Desiree and Janet driving home in the storm. The shelter's director also thought about how the mother and daughter first came to Bethany House and how people rallied around them as doctors worked to keep Desiree alive.

It's the story of finding a home in a homeless shelter, a story of finding family and faith when it's least expected and needed the most.

### A mother's wish and fear

At 47, Janet Evans has the same priority as many mothers. She wants to give her child a good home and a good life. As a single mother, Janet strived to do both when she had a job as a factory worker. But the company kept cutting her hours and the loss of income forced her to move into Bethany House with Desiree.

Green had known Janet years ago when Janet worked with one of her sons, when Desiree was just a baby. When Desiree arrived at the shelter, Green couldn't believe how tall she had grown. As months passed, the director and Desiree became close. Desiree had a similar relationship with another shelter worker, Angela Cobb.

They looked out for Desiree when Janet was laid off from her job and went searching for another. They worried about the girl when she became listless and began

Photo by John Shaughnessy



Desiree Evans, left, shares a smile with Angela Cobb, one of the staff workers at the Bethany House shelter in Terre Haute. Cobb's love and the love of all the staff at Bethany House have helped the 12-year-old girl, who had surgery for a brain tumor.

vomiting regularly, a problem that persisted into early May.

Desiree's doctor tried different tests and approaches, but the problem wasn't pinpointed until Desiree complained about having headaches.

"The doctor said, 'Let's just take an MRI to see if something is causing the headaches,'" Janet recalled. "They took the MRI at eight in the morning. Before noon, the pediatrician called and asked, 'Are you sitting down? We found a big tumor in her brain and you have to go to Riley as soon as you can.' They sent an ambulance up here right away."

A mother of two grown children, Green saw how the news devastated Janet. She tried to calm and comfort her. Before the ambulance rushed to Riley, Green told Janet

they would pray for Desiree.

### 'Our miracle child'

The number of people praying for Desiree swelled as her 13-hour surgery began. Members of St. Ann Parish in Terre Haute prayed for her. So did a seniors' group associated with the shelter. So did students and teachers at her school, Benjamin Franklin Elementary School in Terre Haute.

"None of us wanted to acknowledge the 'C' word, that it could be cancer," Janet recalled. "But it turned out to be cancerous. I thought she might not come out of it."

Janet worried and waited for the reports that she

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## Church leaders pray for peace, dialogue as Mideast violence escalates

JERUSALEM (CNS)—Catholic leaders prayed for peace and dialogue as Mideast violence escalated, and churches and local government buildings opened their doors to the displaced.

Father Michael McGarry, rector of the Tantar Ecumenical Institute for Theological Studies in Jerusalem, said he did not know why the radical Shiite militia Hezbollah kidnapped two Israeli soldiers and was firing rockets on Israel, but he said the force of Israel's retaliation was "not appropriate."

"I think Israel has to react. They can't tolerate the taking of soldiers, the Katyushas," said Father McGarry, referring to the rockets Hezbollah has been firing into Israel. "They have to do something in response, but killing civilians is not appropriate."

Lebanese officials said the number of civilian deaths had passed 200 by early July 18, while Israeli officials reported 12 civilian deaths since the cross-border attacks began on July 12.

Vacationing in the Alps on July 16, Pope Benedict XVI spoke of his "serious concern" for the escalating violence and said that "neither terrorist acts nor reprisals can be justified, especially when there are tragic consequences for the

civilian population."

The United States considers Hezbollah, backed by Syria and Iran, a terrorist organization. However, the Lebanese government regards Hezbollah as a legitimate resistance movement fighting Israeli occupation of Lebanese territories. Israel withdrew from South Lebanon in May 2000, but it did not relinquish the disputed "Shebaa Farms" border area, where the borders of Israel, Lebanon and Syria converge, so Hezbollah kept up the resistance.

In Beirut, Lebanon, on July 14, the Middle East Council of Churches urged regional powers to pressure all sides to stop the violence and start dialogue. The council "raises high its voice, calling on the international community, especially on the [U.N.] Security Council and international powers, for an immediate intervention to cease fire," it said in a statement.



A Lebanese family flees Nabatiyeh on July 16 after the city was targeted by Israeli airstrikes. Pope Benedict XVI said, while recognizing that "objective situations of the violation of laws and justice" were at the root of the conflict, "neither terrorist acts nor reprisals can be justified."

Lebanese Cardinal Nasrallah P. Sfeir, patriarch of the Maronite Catholic Church, was visiting the United States as the attacks began. Speaking on July 16 at a Mass at the Cathedral of Our Lady of Lebanon in Brooklyn, N.Y., he said, "These days have been tragic for us in Lebanon. It seems that the world has lost its peacemakers. It is more desirable to fight and wage war than to make

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# DESIREE

continued from page 1

received every hour of the surgery. Green and Cobb worried and waited for news from Janet.

After 13 hours, the neurosurgeon walked into the waiting room to talk to Janet. She told Janet the surgery was a success. She also told Desiree's mother that there was a small part of the tumor she didn't want to risk removing because it could jeopardize the way Desiree's brain functioned. The doctor said they would do MRIs periodically to monitor Desiree.

"The surgeons said it was a miracle she had come through the surgery and she was doing so well," Janet recalled. "I went into the recovery room and there she was. I couldn't touch her because she was all hooked up to things. But I was smiling at her."

The rejoicing stretched to the Bethany House.

"She's our miracle child," Green said.

As she began her recovery, Desiree made her first phone call to Green. She told her and Cobb that she couldn't wait to see them.

After Desiree spent more than a week in the hospital, the Bethany House staff

wanted to welcome her home with a party. Besides the cake, the sign and the balloons, the staff wrapped small presents for Desiree. Then the tornado warning was declared, followed by the storm.

Green thanked God again when Desiree and Janet arrived safely at Bethany House in the midst of the storm. It didn't even matter to anyone when the storm knocked out the electricity at the homeless shelter. Desiree and Janet were thrilled to be home. Green and Janet were glad to have them back. The celebration continued in the dark.

*'They took the MRI at eight in the morning. Before noon, the pediatrician called and asked, "Are you sitting down? We found a big tumor in her brain and you have to go to Riley as soon as you can.' '*

—Janet Evans

### The ties of a family

On a recent afternoon, more than a month after the homecoming celebration, Desiree sat inside Bethany House, surrounded by her mother, Green, Cobb and John Etling, director of Catholic Charities Terre Haute.

Desiree talked about how her life has changed since the surgery.

"I started volunteering at the pre-school," she said. "I'm doing flips under water. I'm jumping on the trampoline."

Green smiled and said, "She's just a regular 12-year-old kid now. She's just a really good kid." Green nodded toward

Photo by John Shaughnessy



Following her surgery, Desiree Evans shows her renewed strength and energy by playing with children at the pre-school at Etling Hall Youth Center in Terre Haute.

Janet. "Janet's a good mother. There's a good relationship there. They're close. Janet helps around here, too. She helps in the soup kitchen, and she helps in our

clothes closet. She's someone I can trust."

The ties run deep. They're the ties of people who have become a family, a family that knows it can count on one another. They believe those bonds will serve them well as they approach the future for Desiree—a future they view with hope instead of fear.

"These are the times God is speaking to us, to keep us focused on what's really important," Etling said.

For Desiree and Janet, the message is clear.

"This has made her realize how much she means to everybody," Janet said.

A huge smile flashed across Desiree's face. "I'm special," she said. †

## Correction

A pull-quote published with the story about late repairman Rudolph Gasper's gift to nine Catholic ministries in the July 14 issue of *The Criterion* misidentified Jim Wathen.

Wathen is director of gift planning for the archdiocese's Catholic Community Foundation. †

## What book has impacted your faith life?

Besides the Bible, is there a book that has had a significant impact on your faith life?

*The Criterion* invites you to share your story of how a favorite book has drawn you closer to your faith or challenged you to live your life more faithfully.

Send your responses to assistant

editor John Shaughnessy in care of *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206. Or send an e-mail to [jshaughnessy@archindy.org](mailto:jshaughnessy@archindy.org).

Your response could be used for a future story in *The Criterion*. Please include a phone number where you can be reached during the day. †

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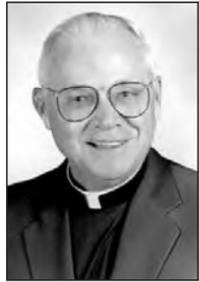
# 'This is my life'

## Golden jubilee priests are still serving in the archdiocese

By Sean Gallagher

Everything old is new again.

When retired Father John Luerman and Father Joseph Riedman, pastor of Holy Spirit Parish in Indianapolis, were ordained 50 years ago on May 3, 1956, priests who were entering their twilight years didn't really retire.



Fr. John Luerman

They may not have had a formal ministry assignment, but they often lived in parish rectories and helped out where they could.

In the years following the Second Vatican Council, it became customary for priests past a certain age to be granted permission to retire. Today in the archdiocese, the ordinary retirement age for priests is 70.

Following retirement, some priests would move to warmer climates or a vacation home elsewhere that they had built or purchased earlier in life.

More recently, the previous tradition has re-emerged as older priests have continued to serve in vital ways in the archdiocese.

At 77, Father Riedman remains the pastor of one of the largest parishes in the archdiocese. And Father Luerman, although without a formal ministry assignment, has provided critical sacramental assistance at dozens of archdiocesan parishes for many years.

Part of this change may be due to the dwindling number of priests in the archdiocese. But both priests said that they would have chosen to continue to serve even if there were an excess of priests.

"This is my life," said Father Luerman. "If I didn't say Mass and preach and hear confessions, I would be bored to death. I'd go crazy."

One of the reasons that Father Riedman has declined to retire is that he simply enjoys parish ministry.

When asked what impact he has had on the parishes he led over the years, Father Riedman instead spoke about the effect those parishes have had on him.

"I think those parishes had an impact on me because I enjoyed my ministry in all those places," he said. "They kept me happy."

According to those with whom he served, he kept them happy as well. He also helped them to be holy.

Judy Koch, a pastoral associate at Our Lady of the Greenwood Parish in Greenwood, was hired in 1986 by Father Riedman to be the parish's director of religious education.

She said that the priest helped her grow closer to Christ "in more ways that I probably even know."

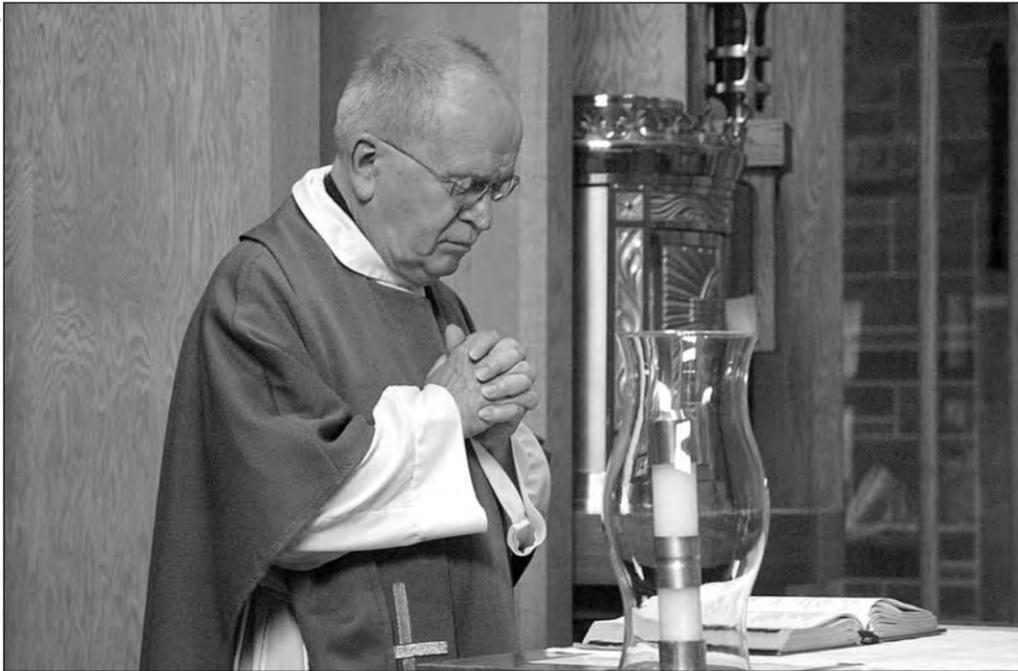
"His example of servant leadership, his ability to affirm others and bring talents out in other people—that's something that I hopefully do with our parishioners," Koch said.

Father Riedman has also had an impact on several priests of the archdiocese who served under him as associate pastors or who lived in residence with him.

Father Bernard Cox, pastor of Mary, Queen of Peace Parish in Danville, was a newly ordained priest when he was assigned to serve with Father Riedman at Our Lady of the Greenwood Parish.

"He showed me what the true meaning of being a priest

Photo by Sean Gallagher



Father Joseph Riedman, pastor of Holy Spirit Parish in Indianapolis, pauses in prayer after Communion during a July 5 Mass at his parish. Father Riedman, who at 77 continues to lead one of the largest parishes in the archdiocese, celebrated the 50th anniversary of his priestly ordination on May 3.

was—being there for the people at any time and in any situation, that you are indeed called to serve," Father Cox said. "And that's the way he has functioned in his priesthood for 50 years. I certainly look up to him and respect him a lot."

During many of his years in parish ministry, Father Luerman led small, rural faith communities that didn't have associate pastors.

But the impact he had on the people he ministered to was great.

Lorena Gromer was a catechist at St. Elizabeth of Hungary Parish in Cambridge City for all 21 years that Father Luerman served there.

"My life of faith increased tenfold," she said. "His sermons were excellent. It was something as simple as when you're washing the dishes, you can be praying while you're doing that and offering it up as service to the Lord."

James Sweet, also a member of St. Elizabeth of Hungary Parish, recalled how he took up golf when Father Luerman came to the parish in 1980, playing 18 holes with him nearly every Sunday after Mass. His golf dates with the priest continue to this day.

"Father Luerman says he goes on the golf course because that's where the sinners are, and he's trying to convert them," Sweet said jokingly.

But more seriously, Sweet alluded to the sacramental identity that Father Luerman and all other priests share—that they are ordained to be a special sign of Christ in the world.

"If Christ was on earth and he wanted to speak to the masses, he'd be like Father John," Sweet said. "You never lose sight that he is a man of God."

Although he spends two months in the winter in Florida, Father Luerman lives most of the year in his home in Richmond. But on weekends, he usually isn't there.

Instead, he often can be found at an archdiocesan parish, frequently celebrating Mass for a pastor who needs to be away.

He is used to getting requests for help.

"When the [priests] you don't really know that well call, they say, 'John, this is so-and-so,' and I laugh and I say, 'When do you want me?'" he said.

The calls, though, aren't a source of irritation for the retired priest. He's happy to help out.

"You see the shortage, and you know they need help," he said. "And when the young guys call, I'm just glad that they can get away and re-energize."

For the foreseeable future, both priests want to serve the faithful of the archdiocese. Although they both have completed 50 years of priestly ministry, they're looking forward to the years ahead.

When asked about the future, Father Riedman quickly replied, "I'm glad that it's still unknown."

(For a list of future golden jubilarians and those from the recent past, go to [www.CriterionOnline.com](http://www.CriterionOnline.com).) †

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## Editorial



CNS photo/Ron Brocato, Catholic Herald

Eagle Scout Paul Beauchamp, right, from Our Lady of the Greenwood Parish in Greenwood, Ind., is assisted by 15-year-old Zack Gilles, a Life Scout, as he measures a shelf for the bookcase that he and other volunteers from Indianapolis made for St. Anthony of Padua School in New Orleans in 2005. The project is part of the twinning program that links parishes from around the country with New Orleans parishes to help people still recovering from Hurricane Katrina.

## Nearly a year later, Gulf Coast still needs our support, prayers

It's been nearly a year since Hurricane Katrina and all its fury came ashore and leveled a sizable portion of the Gulf Coast. A few weeks later, Hurricane Rita followed a similar path and brought more chaos to millions.

The storms' devastation left more than 1,800 dead and hundreds of thousands homeless. Communities that took the brunt of the storms were left in shambles as survivors scrambled to save property, personal belongings and, most importantly, each other. Damage estimates across the area surpassed billions of dollars, and Hurricane Katrina itself was labeled the worst natural disaster in U.S. history.

Eleven months after Katrina and Rita, two things are crystal-clear as people continue to pick up the pieces: The scars from the storms remain with millions, and residents who have found the fortitude and courage to trudge back to what they once called their communities continue to need our assistance.

Outreach to the relief effort has been unprecedented. While many have given out of their pockets—American Catholics have donated more than \$130 million to a national collection for victims of hurricanes Katrina and Rita—others have taken it upon themselves to travel to the affected region to offer a helping hand.

Here in Indiana, parishes have adopted sister parishes in the impacted Gulf Coast region and assisted them financially and through mission trips down South, where volunteers have shed lots of sweat and tears.

Youth groups, including one led by Father Jonathan Meyer, archdiocesan director of youth and young adult ministry, have also jumped at the chance to join in this labor of love. The priest led a spring break trip to Pascagoula and Biloxi, Miss., and Father Meyer and another group of young people will head to Mississippi next week to continue their mission work.

While the ministry efforts from parishes and people far and wide is commendable, the overriding message of the outreach is something our Church and faith is all about: building community.

Or in this case, helping rebuild community. The hurricane relief efforts again demonstrate how we as Catholics take that Gospel message to heart.

The needs of our brothers and sisters, particularly in the Archdiocese of New Orleans and Diocese of Biloxi, Miss., continue to be as great now as they were immediately after the storms, and won't go away anytime soon.

All but five of the 433 Church-owned structures in the Diocese of Biloxi, Miss., were destroyed or severely damaged. In New Orleans, Archbishop Alfred C. Hughes estimated \$52 million in uninsured flood damage to buildings that the archdiocese is trying to reopen now. Buildings whose reopenings have been delayed sustained another \$70 million in uninsured flood damage, he said.

With that in mind, the U.S. Conference of Catholic Bishops has approved a special national collection on the weekend of Aug. 26-27 for those two dioceses. Sixty percent of the funds will go to the Archdiocese of New Orleans, and 40 percent will be given to the Diocese of Biloxi.

The burden that has been placed on the millions who call those areas home is overwhelming, noted Bishop William S. Skylstad of Spokane, Wash., who also serves as president of the U.S. Conference of Catholic Bishops. Add the fact that most residents are dealing with some form of grief, dislocation and discouragement, and you get a better sense of the daily challenges they continue to face.

While the donations of time, talent and treasure are appreciated, don't forget the power of prayer.

In a memo to his fellow bishops about the special collection, Bishop Skylstad closed with this message from an unnamed bishop in the hurricane-affected region: "Critical to the ongoing recovery is to keep the journey of the struggling people of this great region before the minds and hearts of the Catholic faithful. Their homes, their industry and their hearts are broken."

—Mike Krokos

## Be Our Guest/Suzanne Yakimchick

# Archdiocese's Victim Assistance Program helps healing process begin

What does the Archdiocese of Indianapolis do for people who have been sexually abused by someone who works for the Church?



Suzanne Yakimchick, Victim Assistance Coordinator

When I receive information that someone has been abused by a Church employee or volunteer, I follow our plan for the pastoral care of victims that can be found on our Web site at [www.archindy.org](http://www.archindy.org).

Our response is part of the larger pastoral care provided by the Church for all its members. Our first step is to make contact with the victim and to listen with great compassion to what they have to say.

For many reasons, victims often have waited a very long time to talk about being abused by someone who ministered on behalf of the Church. Sometimes they waited because they feared that no one would believe them, they feared that their parents would harm the abuser or they blamed themselves instead of the abuser.

What the person needs most when they contact the archdiocese is someone who will listen to them. After having heard what happened, my next response is always to apologize for the harm they have suffered. This apology may be decades after the abuse occurred, but it is a very important response.

Our response includes notifying Child Protection Services for the appropriate legal investigation. Our role is pastoral, so I will assist the victim in making the required report or make it for them if they request that I do so. At this point, I also explain the process for removing a person from ministry if the accused person is still in a ministry position. This process is also explained in the archdiocesan policy regarding sexual abuse that is found on our Web site.

The next step is to offer assistance with counseling to help the victim heal from the abuse. There are excellent counselors available to help survivors of sexual abuse. The archdiocese will help with the out-of-pocket costs of this counseling as part of

our pastoral care plan.

Often, people ask me why someone bothers to report abuse that occurred decades ago, especially when the perpetrator is now dead. Child sexual abuse is always tragic and harmful. It is especially so when it is done by someone who works for the Church. Some victims have not been active in the Church since young adulthood when they made the decision to walk away from the place of their abuse. Others have difficulty believing that God really loves them.

How does this work in real situations? Recently, I was contacted by someone who heard a letter read in a parish about how to contact the archdiocese to report abuse. This person had been abused more than 35 years ago by a priest who is now deceased, but they felt that it was the right time to talk to someone in the Church about it. This person was grateful to be heard and to hear the apology that was so long in coming.

In another situation, a victim asked to meet with Archbishop Daniel M. Buechlein and their pastor to talk about what had happened during their childhood years. The victim felt the need to know if the Church was really interested in helping people get through this ordeal. This individual wrote later that, "Archbishop Daniel and my parish priest were tuned into my every thought and word" and "made me feel that the Church really does care about its members and that they would be willing to help anyone who has been molested. God blessed me that day!"

Why bother? Reporting the abuse to the Church is a step toward healing. It helps victims experience the compassionate, healing power of God at work in their lives. It helps the Church to apologize for what has been done and to offer help to the victim. It removes this ugliness from the dark secret place where it has been kept and places it in the light of the resurrected Christ where we all find new life.

(Suzanne Yakimchick is the archdiocese's chancellor and victim assistance coordinator. To report abuse by someone who works for the Archdiocese of Indianapolis, contact Yakimchick at 800-382-9836, ext. 7325, or 317-236-7325.)

## Letters to the Editor

### Are the bishops out of touch with reality?

Are the bishops for real? Regarding the new Mass texts (featured in an article in the June 23 issue of *The Criterion*), Bishop Donald Trautman, chairman of the bishop's Committee on Liturgy, says, "I believe it will affect the liturgical life of every Catholic."

Are the bishops out of touch with reality? There is a war killing thousands of innocent Iraqi men, women and children. American men and women are being led to slaughter in the war. Homicides have escalated in every major city in this country. Poverty exists everywhere. Children go to bed hungry each and every night in this country.

By the way, thousands of people are without the Eucharist because there are not enough male celibate clergy to staff parishes.

From where I stand, the people in the pews are more concerned about issues of justice and peace. People are more concerned about raising their children in a world without violence. People are more concerned about having a parish to go to and receive the Eucharist.

My opening statement still stands.

Are the bishops for real?  
Joe Zelenka, Indianapolis

### All are called to care for our brothers and sisters

I was appreciative of the fine article by Mary Ann Wyand that appeared in the July 7 issue of *The Criterion* on nursing home care and how to "spot" abuse.

The lay population was well served by it, but I must remind everyone that a straw, a cup, a bar of soap and a comb fit in our hands as well as in the hands of the nursing staff.

This is not to diminish the nursing department's role in giving appropriate, excellent and courteous care in accordance with the legal obligations they have been given and that have been entrusted to them by families of the patients.

But the command of our Blessed Savior Jesus Christ is "when you give a cup of cold water to one of my least" and the hand is not specified, it is yours and mine.

I am a registered nurse with 34 years of experience, and I speak up for nursing—but, of course, for Christ, too!  
Norb Schott, Indianapolis

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### We are a Church of many faces who worship and serve together

I continue my series of reflections on what it means to be a “particular Church,” the Archdiocese of Indianapolis.

As Church, we are many faces, but together we worship and serve together.

I have a lot of photographs taken with youth and young adults at confirmations during the last 13 years. I also have a lot of photographs taken with catechumens and candidates who have been in our RCIA programs over the years.

I have photos taken at ordinations, weddings and first Communions. These are pictures of smiling people from every walk of life, every age group, and different racial and ethnic backgrounds, all of whom enrich our local Church.

When I look at my collection of photos, I see these faces as representative of our archdiocese. In every face, we seek the face of Jesus.

In fact, the universal Church is a composite of many faces, of all peoples of every race, language and way of life.

The Second Vatican Council reminded us that all people are called to belong to the new people of God, the body of Christ. This people, while remaining one and unique, is spread throughout the whole world and must exist in all ages so that the purpose of God’s will for the communion of the human family may be fulfilled.

The Second Vatican Council teaching

about the Church tells us that among all the nations of earth there is but one people of God, one body of Christ taking its citizens from every race, making them citizens of a kingdom which is of heavenly and not earthly nature. All the faithful scattered throughout the world are in communion with each other in the Holy Spirit (cf. *“Lumen Gentium”* #13).

The universality of the Church is a gift of God and shows the work of the Holy Spirit. From this characteristic of universality, the Church takes its name: “Catholic.”

The word Catholic comes from a Greek word which means both “universal” and “whole.” This means our Church is not isolationist or sectarian. Our Church is not for a select few. The Church is for everyone and must be partial to no one.

In the Apostles Creed, we profess our belief in the holy Catholic Church. In the Nicene Creed each Sunday, we Catholics say, “We believe in *one, holy, catholic and apostolic* Church.” To be authentic, the Church must be all of these.

In a way, the Church’s “catholicity” captures the meaning of “one, holy, catholic and apostolic.” In order to achieve this marvelous catholicity and to truly be one, holy and apostolic, the universal Church has been formed by God down through the centuries as a communion of particular Churches, which are

called dioceses headed by successors to the college of Apostles.

Patterned after the local communities founded by each of the Apostles, a diocese is the basic unit of the Church. As such, the diocesan Church is not an arbitrary division of the wider Church, nor simply a convenient administrative arrangement or a loose affiliation of individual parish churches.

The diocesan Church represents a wholeness, a completeness, a catholicity in and of itself, provided it remains in full communion with the pope as bishop of Rome and through him, with all other diocesan Churches throughout the world.

The Second Vatican Council maintains that the diocese stands as a “particular Church” in which Christ’s one, holy, catholic, and apostolic Church is truly present and at work.

The dignity of the whole Church is embodied in the particular or diocesan Church. The Church’s Code of Canon Law (Canon #369) states: “A diocese is a portion of the people of God, which is entrusted to a bishop to be nurtured by him, with the cooperation of the *presbyterium*, in such a way that, remaining

close to its pastor and gathered by him through the Gospel and the Eucharist in the Holy Spirit, it constitutes a particular Church. In this Church, the one, holy, catholic and apostolic Church of Christ truly exists and functions.”

Ultimately, our archdiocesan Church is a gift from God himself, and we contain and manifest the nature of the universal Church. Therefore, our archdiocesan Church is the sacrament of Christ and the manifestation of his body, head and members in the fullest sense here and now in our part of central and southern Indiana.

Church law designates some major dioceses in geographical regions as *archdioceses*. Of the five dioceses in Indiana, Indianapolis has the largest population, is the capital city and is an archdiocese. However, as archbishop of Indianapolis, I do not have jurisdiction over the other four dioceses, but I am responsible for coordinating our mutual efforts for the good of the Church in our geographical region.

In Church language, these geographical regions are called “ecclesiastical or metropolitan provinces.” †

#### Archbishop Buechlein’s intention for vocations for July

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

### Somos una Iglesia de muchos rostros que adoramos y servimos juntos

Continúo con la serie sobre reflexiones acerca de lo que significa ser una “Iglesia particular,” la Arquidiócesis de Indianápolis.

Como Iglesia, somos muchos rostros, pero juntos adoramos y servimos.

Durante los últimos 13 años, he acumulado muchas fotografías tomadas con jóvenes y jóvenes adultos en las confirmaciones. También tengo muchas fotos tomadas con catecúmenos y candidatos que han participado en nuestros programas RCIA en todos estos años.

Tengo retratos tomados en ordenaciones, bodas y primeras comuniones. Éstas son fotografías de gente sonriente proveniente de diversos estratos sociales, distintas edades y diferentes orígenes raciales y étnicos, todos los cuales enriquecen nuestra Iglesia local.

Cuando observo mi colección de fotos, veo estos rostros como representaciones de nuestra arquidiócesis. En cada rostro, vemos el rostro de Jesús.

De hecho, la Iglesia universal es un compendio de muchos rostros, de personas de todas las razas, idiomas y estilos de vida.

El Concilio Vaticano Segundo nos recordó que todas las personas están llamadas a pertenecer al nuevo pueblo de Dios, el cuerpo de Cristo. Si bien este pueblo es uno solo y es único, está esparcido por todo el mundo y debe existir en todas las edades a fin de que el propósito de la voluntad de Dios para la comunión de la familia humana pueda llevarse a cabo.

La enseñanza del Concilio Vaticano

Segundo sobre la Iglesia nos dice que entre todas las naciones de la tierra existe sólo un pueblo de Dios, un cuerpo de Cristo que abarca ciudadanos de todas las razas y los convierte en ciudadanos de un reino cuya naturaleza es celestial y no mundana. Todos los fieles esparcidos por el mundo están en comunión entre sí por medio del Espíritu Santo (cf. LG 13).

La universalidad de la Iglesia es un obsequio de Dios y pone en evidencia la labor del Espíritu Santo. La Iglesia toma su nombre a partir de esta característica de universalidad: “católica.”

La palabra “católico” proviene de una palabra griega que significa tanto “universal” como “entero.” Esto quiere decir que nuestra Iglesia no es aislacionista o sectaria. Nuestra Iglesia no es para unos pocos elegidos. La Iglesia es para todo el mundo y no debe parcializarse con nadie.

En el Credo de los Apóstoles profesamos nuestra convicción en la santa Iglesia Católica. Cada domingo, al rezar el credo los Católicos decimos que creemos en “*la Iglesia que es una, santa, católica y apostólica.*” Para ser auténtica, la Iglesia debe llenar todos estos requisitos.

En cierta forma, la “catholicidad” de la Iglesia atrapa el significado de “una, santa, católica y apostólica.” Con la finalidad de poder lograr esta maravillosa catholicidad y para poder ser verdaderamente una, santa, católica y apostólica, Dios ha organizado la Iglesia universal por siglos como una comunión de Iglesias particulares llamadas diócesis,

lideradas por los sucesores del colegio de Apóstoles.

Perfilada según las comunidades locales fundadas por cada uno de los apóstoles, una diócesis es la unidad básica de la Iglesia. Como tal, la Iglesia diocesana no es una división arbitraria de la Iglesia mayor, ni tampoco un arreglo administrativo conveniente, o una afiliación aleatoria de iglesias parroquiales individuales.

La Iglesia diocesana representa la totalidad, el todo, la catholicidad en sí misma, siempre que permanezca en plena comunión con el Papa como obispo de Roma y por medio de él, con todas las iglesias diocesanas del mundo.

El Concilio Vaticano Segundo sostiene que la diócesis se erige como una “Iglesia particular” en la cual la Iglesia única, santa, católica y apostólica de Cristo se encuentra verdaderamente presente y funcionando.

La dignidad de toda la Iglesia está representada en la Iglesia particular o diocesana. El derecho canónico de la Iglesia (canon 369) indica: “La diócesis es una porción del pueblo de Dios cuyo cuidado pastoral se encomienda al Obispo con la cooperación del presbiterio, de manera que, unida a su pastor y congregada por él en el Espíritu Santo mediante el Evangelio y la Eucaristía,

constituya una Iglesia particular, en la cual verdaderamente está presente y actúa la Iglesia de Cristo una, santa, católica y apostólica.”

En definitiva nuestra Iglesia arquidiocesana es un obsequio del propio Dios y nosotros contenemos y manifestamos la naturaleza de la Iglesia universal. Por lo tanto, nuestra Iglesia arquidiocesana es el sacramento de Cristo y la manifestación de su cuerpo, su guía y miembros en el más amplio sentido, presentes aquí y ahora en nuestra porción del centro y sur de Indiana.

El derecho canónico designa a algunas diócesis principales en ciertas regiones geográficas como *arquidiócesis*. De las cinco diócesis en Indiana, Indianápolis es la de mayor población, es la capital de la ciudad y es una arquidiócesis. Sin embargo, como arzobispo de Indianápolis no tengo jurisdicción sobre las otras cuatro diócesis, pero soy responsable de coordinar nuestros esfuerzos mutuos para el bien de la Iglesia en nuestra región geográfica.

En el lenguaje de la Iglesia, a estas regiones geográficas se les llama “provincias eclesiásticas o metropolitanas.” †

Traducido por: Language Training Center, Indianapolis

#### La intención de vocaciones del Arzobispo Buechlein para julio

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

# Events Calendar

## July 20-22

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **69th annual Midsummer Festival**, Thurs., Fri. 4:30-9 p.m., Sat. noon-9 p.m., carnival, fish sandwiches. Information: 317-241-6314.

## July 21

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. Catholic Business Exchange, **Mass**, 6:30 a.m., program and buffet breakfast, 7 a.m., \$10 per person. Information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

## July 22-23

St. Martin Parish, 8044 Yorkridge Road, Yorkville. **Parish festival**, Sat. 4:30-11:30 p.m., prime rib dinner, Sun. 11:30 a.m.-8 p.m., chicken dinner. Information: 812-

623-3408.

## July 23

St. Meinrad Parish, St. Meinrad. **Quilt show**, 10:30 a.m.-1 p.m. Information: 812-357-5533.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

## July 25

Elbow Room, 605 N. Pennsylvania St., Indianapolis. **"Theology on Tap," young adult speaker series**, 7 p.m., free. Information: 317-748-1274.

## July 26

Pleasant Run Golf Course, 601 N. Arlington Ave., Indianapolis.

**"Chris Hutt Memorial Golf Outing,"** shotgun start, 8 a.m., \$100 per person includes golf, golf cart and dinner. Information: 317-322-4286.

Paramount's Kings Island, Cincinnati, Ohio. **CYO Kings Island Family Day**, order tickets through CYO Office, 580 Stevens St., Indianapolis, IN 46203. Information: 317-632-9311.

## July 26-27

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Saint Meinrad School of Theology, 200 Hill Drive, St. Meinrad. **ELM formation workshop**, "The Challenge of Professional Leadership II: Planning and Organization in the Parish," 8:30 a.m. Wed.-4:30 p.m. Thurs. Information: 812-357-6721 or

800-334-6821.

## July 27-29

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **"Fun Fest,"** 4 p.m.-midnight, rides, food, games. Information: 317-787-8246.

## July 28

St. Luke the Evangelist Church, 7575 Holliday Dr. E., Indianapolis. Office of Pro-Life Ministry and Couple to Couple League of Greater Indianapolis, **Mass and Benediction**, **"In His Presence: A Call to Chastity,"** Father Daniel Mahan, celebrant and homilist, 7 p.m. Information: 317-228-9276.

## July 28-29

St. Ann Parish, 2862 S. Holt Road, Indianapolis. **Parish festival**, 5-11 p.m., food. Information: 317-244-3750.

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarks-ville. **Parish festival**, Fri. 5 p.m.-midnight, Sat. 2-11 p.m., chicken dinner, food, entertainment. Information: 812-282-2290.

St. Susanna Parish, 1210 E. Main St., Plainfield. **Parish festival**, steak dinner, games, Fri. 6-10 p.m., Sat. 4:30 p.m.-midnight. Information: 317-839-3333.

## July 29

St. Mary Parish, 777 S. 11th St., Mitchell. **Hog roast**, 10 a.m.-4 p.m. Information: 317-839-3333.

Smock Golf Course, 3910 E. County Line Road, Indianapolis. Our Lady of the Greenwood Parish and other Churches, **Christian Help Inc. Golf**

**Tournament, silent auction and jazz concert** to help homeless people in Johnson County, \$100 per person or \$300 for foursome due July 21. Information: 317-767-7658 or [www.christianhelpinc.org](http://www.christianhelpinc.org) or [www.smockgolf.com](http://www.smockgolf.com).

## July 30

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"Apologetics from A-Z,"** sessions for adults, **"Spirituality for Children,"** 4 years and older, 11:15 a.m.-11:55 a.m. Information: 317-636-4478.

St. Augustine Parish, 18020 Lafayette St., Leopold. **Parish picnic**, 11 a.m.-5 p.m., games, quilts. Information: 812-843-5143. †

## Regular Events

### Monthly

#### First Sundays

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Mass** with contemporary appeal, 5 p.m. Information: 317-638-5551.

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

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

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Holy Hour** of adoration, prayer and praise for vocations, 9:15 a.m. Information: 317-831-4142.

#### First Mondays

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

St. Bartholomew Church, 1306 27th St., Columbus. **Adoration of the Blessed Sacrament**, 11 a.m.-8 p.m. Information: 812-379-9353.

#### 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.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Women: No Longer Second Class,"** program, 7-8:30 p.m. Information: 317-788-7581.

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

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

#### First Wednesdays

St. Mary Parish, 317 N. New Jersey St., Indianapolis. Solo Singles, **Catholic singles** 50 and over, single, widowed, divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

St. Francis Home Health, 438 S. Emerson Ave., Greenwood. **Cancer support group meeting**, 6-8 p.m. Information: 317-257-1505.

St. Francis Hospital, 1201 Hadley Road, Mooresville. **Cancer support group meeting**, 6-8 p.m. Information: 317-257-1505.

#### First Thursdays

Immaculate Conception Church, 2081 E. County Road 820 S., Greensburg. **Holy Hour**, 7-8 p.m. Information: 812-591-2362.

#### First Fridays

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Adoration of the Blessed Sacrament**, 12:45-5:15 p.m., **Vespers and Benediction**, 5:15 p.m. Information: 317-635-2021.

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

Our Lady of the Most 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. Information: 317-356-7291.

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.

St. Charles Borromeo Church, chapel, 2222 E. Third St., Bloomington. **Adoration of the Blessed Sacrament**, noon-6 p.m.

Holy Name of Jesus 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. Information: 765-647-6981.

St. Michael Church, 519 Jefferson Blvd., Greenfield. Mass, 8:15 a.m., **exposition of the Blessed Sacrament** after Mass until Benediction, 5 p.m. Information: 317-462-4240.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Caregivers support group**, 7-8:30 p.m., monthly meeting sponsored by Alzheimer's Association. Information: 317-888-2861, ext. 29.

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.

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. Mary Church, 212 Washington St., North Vernon. **Adoration of the Blessed Sacrament**, 9 a.m.-5 p.m. Information: 812-346-3604.

St. Joseph Church, 113 S. 5th St., Terre Haute. **Eucharistic adoration**, 9 a.m.-5 p.m., rosary, noon, Holy Hour for vocations and Benediction, 4-5 p.m., Mass, 5:15 p.m. Information: 812-235-4996.

#### First Saturdays

Holy Angels Church, 740 W. 28th St., Indianapolis. **Exposition of the Blessed Sacrament**, 11 a.m.-noon. Information: 317-926-3324.

St. Therese of the Infant Jesus (Little Flower) Church, chapel, 4720 E. 13th St., Indianapolis. **Apostolate of Fatima Holy Hour**, 2 p.m. Information: 317-357-8352.

St. Michael Church, 519 Jefferson Blvd., Greenfield. **Communion service**, 9 a.m., rosary,

meditation on the mysteries. Information: 317-462-4240.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Devotions, Mass**, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass. Information: 317-888-2861.

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

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Mass**, praise and worship, 8 a.m., then SACRED gathering in the school. Information: 812-623-2964.

#### 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 Drive, Indianapolis. **Support Group for Separated and Divorced Catholics**, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

#### Second Thursdays

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. **Holy Hour** for priestly and religious vocations, 7 p.m. Information: 317-259-4373.

Oaklawn Memorial Gardens, Our Lady of Miraculous Medal Chapel, 9700 Allisonville Road, Indianapolis. **Monthly Mass** (except December), 2 p.m. Information: 317-849-3616.

#### Second Fridays

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast in Priori Hall, \$10 members, \$15 guests. Information: 317-919-5316.

#### 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. Drive, Indianapolis. **Exposition of the Blessed Sacrament**, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Knights of Columbus Hall, Mater Dei Council #437, 1305 N. Delaware St., Indianapolis. **Breakfast buffet**, 10 a.m.-1 p.m., adults \$5, children under 12, \$2.50. Information: 317-631-4373.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, St. Mary-of-the-Woods. **Mass**, 11 a.m., sign-interpreted. Information: 812-535-3131, ext. 434.

#### 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.

#### Third Wednesdays

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

St. Francis Home Health, 438 S. Emerson Ave., Greenwood. **Cancer support group meeting**, 6-8 p.m. Information: 317-257-1505.

St. Francis Hospital, 1201 Hadley Road, Mooresville. **Cancer support group meeting**, 6-8 p.m. Information: 317-257-1505.

Mary, Queen of Peace Church, Blessed Sacrament Chapel, 1005 W. Main St., Danville. **Divine Mercy Chaplet**, 7 p.m. Information: 317-745-5640.

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

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 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. Vincent de Paul Church, 1723 I St., Bedford. **Catholic Women in Faith meeting**, 7-9 p.m., open to women 18 years and older. Information: 812-275-6539. †

## VIPs

**Donald and Patricia (Kerby) Rech**, members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, celebrated their 50th wedding anniversary on July 15 with a Mass. The couple was married on July 21, 1956, at St. Philip Neri Church in Indianapolis. They have seven children: Angela Green, Lori Maier, Cindy Lopez, Carolyn Mattingly, Debra O'Neal, David and Mike Rech. They have 17 grandchildren and one great-grandchild.



**Merrill and Marylyn (Jines) Blackwell**, members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, will celebrate their 50th wedding anniversary on July 21 with a Mass at 5:30 p.m. at St. Therese of the Infant Jesus (Little Flower) Church. The couple was married on July 21, 1956, at Holy Cross Church in Indianapolis. They have three children: Don, Gary and Mike Blackwell. They have nine grandchildren. †



# MIDEAST

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peace.”

Three days earlier, at a press conference in Lawrence, Mass., the cardinal said the Lebanese understood war on their soil.

“We have had enough. We need the help and support of all our friends in the world, especially the United States. We are determined to work together through dialogue for peace and justice in the region,” said the cardinal.

On July 18, he was scheduled to meet with Vice President Dick Cheney and U.S. Secretary of State Condoleezza Rice at the White House to discuss the situation in Lebanon. The cardinal told Catholic News Service that in the evening he planned to leave for Cyprus and hoped the United Nations would help him return to Lebanon.

Israel blockaded Lebanese ports, repeatedly bombed the Beirut airport and hit cities it considered Hezbollah strongholds. It also bombed major roads and bridges.

At a church rectory in Sidon, Lebanon, a man who asked not to be identified said all Catholic churches were opening their doors to people who needed refuge, but that Church officials did not know how long they could hold out. He said churches were seeking relief supplies and food.

Rosie Akl, an American married to a Lebanese, sent an e-mail from Lebanon to let her American family and friends know that her family members were safe on the mountain where they lived, but said the situation was “extremely serious and critical.” She spoke of long lines for food and groceries, and said the Lebanese were moving en masse from the south and from parts of Beirut up into the mountains to seek some semblance of safety.

“The Lebanese have nowhere to go,” she wrote. “Soon there will be no fuel. The damage to the roads will prevent food supplies being delivered.

“The Lebanese army is a joke, and everyone knows it,” she said. “After the [1989] Taif accord,” which ended Lebanon’s civil war, “they were not allowed to rearm.

*‘The cycle of violence must be broken in order to open up the path to justice and peace in the Holy Land.’*

—Bishop William S. Skylstad of Spokane, Wash., president of the U.S. Conference of Catholic Bishops

They have no warplanes.

“The Israelis have the latest F-16s. They have nuclear warheads. They have military satellite capabilities. Lebanon has nothing. What does the Lebanese army have? A few U.S.-built helicopters from the Vietnam era,” she said.

Hezbollah sent rockets into Israel, particularly targeting the port city of Haifa on July 16 and 17. The attacks sent residents of northern Israel streaming along roads heading south.

On July 17, Hezbollah rockets also hit areas around Nazareth.

Eisam Abu Nasser, a Catholic lawyer from Nazareth and the father of three young children, said residents had their eyes glued to the TV and ears glued to the radio.

“Until last night, we didn’t feel scared,” he said on July 17. “We felt very safe. But [the Katyushas] fell very close to our area.

“There is war and destruction everywhere, and there are innocent civilians [on both sides]. The religion and nationality of the person isn’t important. We worry about humans. My father’s cousin and my mother’s aunt live in Beirut,” he said.

“We have more culturally in common with Lebanon, but we live in Israel. After all, we are Israelis,” he said. “It is difficult. We want this to end once and for all, and for there to be peace in our region.”

The Melkite Catholic village of Mi’ilya in Upper Galilee was under a state of emergency. Regional council head Fathi Assaf said the village shelters were ready in case they were needed, and people were told to stay in their homes.

Yousef Assaf, who had just opened his butcher shop on July 14 in Mi’ilya, said that, while Israel’s reaction needs to be harsh in order to deter Hezbollah actions, Israel has to take care not to hurt innocent civilians.

“You can’t punish all the citizens for the actions of Hezbollah,” he said.

In Washington, Bishop William S. Skylstad of Spokane, Wash., president of the U.S. Conference of Catholic Bishops, wrote Latin-rite Patriarch Michel Sabbah of Jerusalem to express concern about escalating Holy Land violence.

“The cycle of violence must be broken in order to open up the path to justice and peace in the Holy Land,” Bishop Skylstad said. †

CNS photo/Yonathan Weizman, Reuters



A rescue worker in Haifa, Israel, scrapes blood at the scene of a July 16 Hezbollah rocket attack that killed eight people.



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## Serra Club vocations essay

# Student finds examples of feet-washing at home and abroad

*(Editor's note: Kerry White wrote the following award-winning essay in the spring of this year while Father William Munshower was the pastor of St. Thomas Aquinas Parish in Indianapolis. Father Munshower has since been given permission to retire from active ministry, and is now seeing to the spiritual and temporal needs of the students and staff at Cathedral High School in Indianapolis.)*

By Kerry White

In the 13th chapter of the Gospel of John, Jesus washes the feet of his disciples. In doing so, he exemplified the spirit of service that should be felt by all Christians and invited all people to serve one another.

Priests, brothers and sisters, as the leaders of our faith, must especially demonstrate that spirit.

Great religious leaders, such as Archbishop Oscar Romero and Mother Teresa, provided the most obvious example of Catholics living up to that duty.

In a more personal way, men such as my pastor, Father William Munshower, also serve their communities.

Oscar Romero, the late archbishop of San Salvador, was the spiritual leader of a nation in chaos. Torture and murder were carried out by the government against political enemies, and paramilitary groups committed terrorist acts.

Archbishop Romero called for a stop to the violence. He requested that the United States no longer provide military aid to the government and commanded soldiers to disobey immoral orders.

Archbishop Romero was murdered in 1980 while he preached against violence. He served others by speaking out against violence, and made the ultimate sacrifice.

Mother Teresa, a Catholic missionary to India, served others by helping the poor. Mother Teresa established homes for the poorest terminally ill patients. People who never had a chance at living a decent life were at least afforded the dignity of a peaceful death.

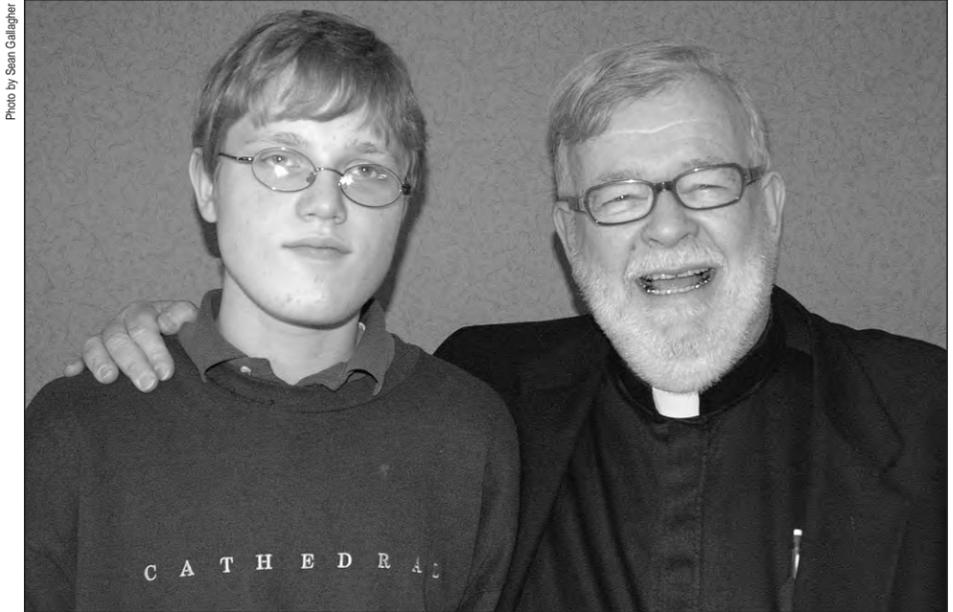
Mother Teresa was also one of the first people to allow AIDS victims into her homes.

Finally, Mother Teresa spoke out against abortion. She protected and cared for those whom others chose to ignore.

Famous people can provide wonderful examples of Christian service, but ordinary people also fulfill Jesus' request that we wash one another's feet.

My pastor, Father William Munshower, truly serves his community. Father Munshower preaches about community and openness, and he also provides an example of those qualities.

Father Munshower tries to get to know all of his parishioners. He is active at St. Thomas Aquinas School, where he discusses the faith with students.



Kerry White, a member of St. Thomas Aquinas Parish in Indianapolis who recently completed the 11th grade at Cathedral High School in Indianapolis, poses with now-retired Father William Munshower during a March 13 luncheon honoring the winners of the 2006 Indianapolis Serra Club Vocations Essay Contest.

He also pursues social justice actively. I remember participating in a protest against the death penalty with Father Munshower and my dad on a cold winter night.

Jesus said, "Whatsoever you do to the least of my people, that you do unto me." Father Munshower even "washes the feet" of criminals, the least of God's people.

In Jesus' time, washing the feet of another was a chore to be done by servants. Jesus chose to wash his disciples' feet. He was not reluctant and he did not complain.

It is not only priests, brothers, and

sisters who should serve their fellow human beings. As a young person, I am not always as eager as I should be to serve others. With the examples of those who have chosen a religious vocation, I can learn to accept Jesus' invitation.

*(Kerry White is the son of Robert and Terry White, members of St. Thomas Aquinas Parish in Indianapolis. Kerry just completed the 11th grade at Cathedral High School in Indianapolis, and is the 11th-grade division winner in the 2006 Serra Club Vocations Essay Contest.) †*

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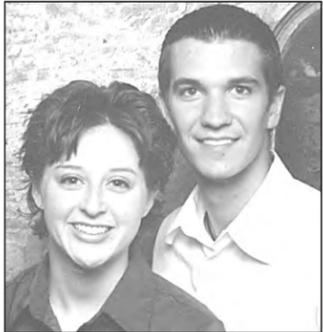
# Marriage: A Sacramental Promise



*Laura Terese Giovanoni and Matthew John Kohut were married on May 20 at Our Lady of the Most Holy Rosary Church in Indianapolis. Msgr. Joseph F. Schaedel, vicar general and pastor, witnessed their exchange of vows. The bride is the daughter of John Giovanoni and Marie Lofgren. The groom is the son of Carl Kohut and Carolyn Kramer.*



# Wedding Announcements



**Barnhart-Senac**  
Amanda Marie Barnhart and John Baptiste Senac III were married on July 7 at St. Rose of Lima Church in Franklin. The bride is the daughter of Brett and Debbie Barnhart. The groom is the son of John and Pam Senac Jr.



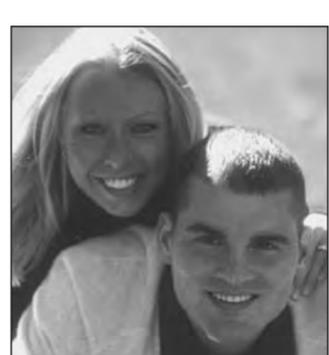
**Butwin-Rawlinson**  
Emily K. Butwin and James Fredrick Rawlinson will be married on Nov. 18 at Our Lady of Mount Carmel Church in Carmel, Ind. The bride is the daughter of Dick and Ann Butwin. The groom is the son of Tom and Jean Rawlinson.



**Butwin-Wright**  
Trisha Rose Butwin and Michael James Wright will be married on Oct. 7 at St. Benedict Church in Terre Haute. The bride is the daughter of Tony and Trudy Butwin. The groom is the son of Robert and Cheryl Wright.

**Beltrame-Downs**  
Mary Bridget Beltrame and Geoffry Adam Downs will be married on Sept. 9 at St. Mary Church in Indianapolis. The bride is the daughter of Michael and Peggy Beltrame. The groom is the son of Michael and Deborah Downs.

**Butwin-Wright**  
Trisha Rose Butwin and Michael James Wright will be married on Oct. 7 at St. Benedict Church in Terre Haute. The bride is the daughter of Tony and Trudy Butwin. The groom is the son of Robert and Cheryl Wright.



**Clarkston-Hornback**  
Kelly Sue Clarkston and Chris

Richardson will be married on Sept. 30 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Don and Deborah Clarkston. The groom is the son of Merle and Marie Hornback.

**Cripe-Matthews**  
Susan Cripe and Brandon Matthews will be married on Aug. 26 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Dennis Cripe and Karen Brewer. The groom is the son of Rob and Pam Matthews.



**Dougherty-Nichols**  
Abby Diane Dougherty and Andrew John Nichols will be married on Sept. 2 at St. Barnabas Church in Indianapolis. The bride is the daughter of David and Gwen Dougherty. The groom is the son of Yvonne Nichols and the late Charles Nichols.



**Egan-Oliver**  
Michelle Lynn Egan and Jeremy Paul Oliver will be married on Aug. 12 at the Bishop Chartrand

Memorial Chapel at Marian College in Indianapolis. The bride is the daughter of Michael and Eileen Egan. The groom is the son of Daniel Oliver and Cindy Oliver.



**Evans-Hayes**  
Katie Lee Evans and Dennis Timothy Hayes will be married on Sept. 9 at Our Lady of the Most Holy Rosary Church in Indianapolis. The bride is the daughter of Scott Evans and Cathy Evans. The groom is the son of Tim and Cookie Hayes.

**Frank-Hobbs**  
Belinda Ann Frank and Joshua Leigh Hobbs will be married on Sept. 23 at St. Gabriel Church in Connersville. The bride is the daughter of Shirley Blair and the late Louis Frank. The groom is the son of Herdon and Loretta Hobbs.

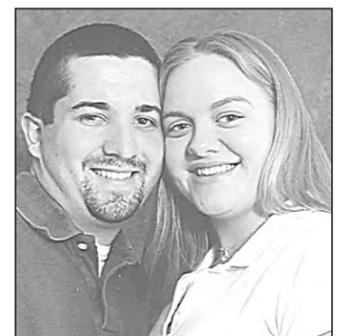


**Gaughan-Kelly**  
Shannon Katherine Gaughan and Daniel James Kelly were married on June 30 at St. Susanna Church in Plainfield. The bride is the daughter of Katherine Gaughan

and the late Patrick Gaughan. The groom is the son of Nancy Kelly and the late Thomas Kelly.



**Geesaman-Meyer**  
Lindsey Marie Geesaman and Andrew Joseph Meyer will be married on July 29 at Our Lady of the Greenwood Church in Greenwood. The bride is the daughter of Kerry and Sue Geesaman. The groom is the son of Charles and Cynthia Meyer.



**Giesting-Ramsey**  
Katherine Ann Giesting and Adam Michael Ramsey will be married on Sept. 16 at St. Louis Church in Batesville. The bride is the daughter of Lee and Mary Lou Giesting. The groom is the son of Gregory and Monica Ramsey.



**Hendricks-Schenk**  
Sarah Rose Hendricks and Peter Michael Schenk will be married on Dec. 29 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of William and Donna Hendricks. The groom is the son of Robert and Germaine Schenk.



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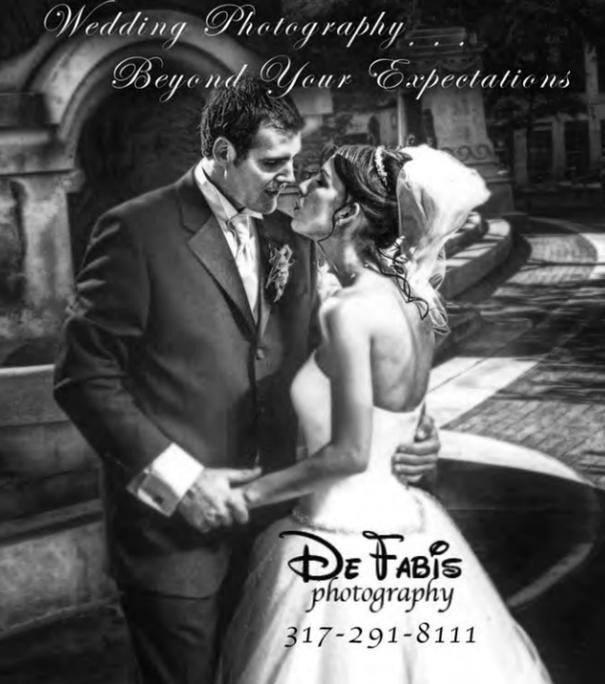
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# Wedding Announcements



**Howey-Meyer**  
Kathryn Anne Howey and Andrew Joseph Meyer will be married on Oct. 7 at St. Malachy Church in Brownsburg. The bride is the daughter of Dr. Daniel and Lorraine Howey. The groom is the son of Walter and Barbara Meyer.



**Keller-Engel**  
Jessica Michelle Keller and William Allen Engel were married on July 15 at St. Jude Church in Indianapolis. The bride is the daughter of Roy and Carol Keller. The groom is the son of Michael and Lynn Engel.



**Mark-Mayer**  
Allison Marie Mark and Tyler Vincent Mayer will be married on Oct. 14 at St. Luke Church in Indianapolis. The bride is the daughter of Greg and Donna Kay Mark. The groom is the son of Tom and Sheila Mayer.

married on Oct. 7 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Richard and Penny Moss. The groom is the son of Russ and Eileen Brown.



**Niezer-Countryman**  
Melissa Louise Niezer and Peter Bowman Countryman were married on July 8 at St. Elizabeth Ann Seton Church in Fort Wayne, Ind. The bride is the daughter of William and Carol Niezer. The groom is the son of Stuart Countryman and the late Alice Countryman.

Phillips. The groom is the son of Paul and Norma Newton.



**Pinnick-Enlow**  
Nicole Marie Pinnick and Branson Douglas Enlow will be married on Aug. 5 at Christ the King Church in Paoli. The bride is the daughter of Larry and Leticia Pinnick. The groom is the son of Douglas Enlow and Susie Fields.



**Jackson-Buening**  
M. Renee Jackson and John V. Buening will be married on Nov. 18 at St. Mary Church in Greensburg. The bride is the daughter of Phillip Jackson and the late Marie Jackson. The groom is the son of the late George Buening and the late Helen Buening.



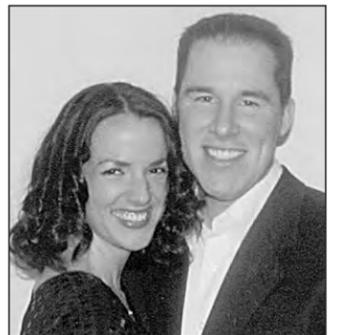
**Lashbrook-Pitcock**  
Victoria Marie Lashbrook and John Anthony Lawrence Pitcock were married on June 9 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Richard Lashbrook and Shirley Newman. The groom is the son of Roger and Ann Pitcock.



**McCarthy-Morgan**  
Amy Kathleen McCarthy and Mark Andrew Morgan will be married on Nov. 4 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Thomas and Nancy McCarthy. The groom is the son of Larry and Catherine Morgan.



**Parker-Fisse**  
Karen Renee Parker and Andrew Robert Fisse will be married on Aug. 19 at St. Mary Church in Greensburg. The bride is the daughter of Thomas and Rose Parker. The groom is the son of Robert and Betty Fisse.



**Reece-Miller**  
Virginia Elizabeth Reece and Joseph Patrick Miller will be married on Nov. 11 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Patrick and Anita Reece. The groom is the son of James and Loretta Miller.



**Laux-Farrell**  
Rebecca Andrea Laux and Patrick Allen Farrell were married on July 8 at Holy Cross Church in Indianapolis. The bride is the daughter of Robert and Mary Ann Laux. The groom is the son of Kevin Farrell and the late Judy Farrell.

**McLaughlin-Ferguson**  
Molly R. McLaughlin and Aaron Lee Ferguson will be married on Sept. 2 at St. Patrick Church in Whitewater, Wis. The bride is the daughter of Maribeth McLaughlin. The groom is the son of Gary and Marcia Ferguson.



**Phillips-Prifogle**  
Sara Phillips and John L. Prifogle will be married on July 29 at St. Nicholas Church in Sunman. The bride is the daughter of Dale and Bev



**Shaffer-Ferro**  
Lauren E. Shaffer and Nicholas P. Ferro will be married on July 28 at St. Mary Church in Navilleton. The bride is the daughter of Kirk and Laura Shaffer. The groom is the son of Greg Ferro and Gail Glaze.

**Johannigman-Asher**  
Abigail Marie Johannigman and Nicholas Wayne Asher will be married on Nov. 11 at Immaculate Conception Church in Millhousen. The bride is the daughter of Ed and June Johannigman. The groom is the son of Mark and Cheryl Asher.

**Lecher-Scheidler**  
Michelle Rose Lecher and Matthew Eric Scheidler will be married on Jan. 13, 2007, at St. John Church in Enochsburg. The bride is the daughter of Steven and Edith Lecher. The groom is the son of Jerome and Roxanne Scheidler.



**Moss-Brown**  
Karianne Elizabeth Moss and Sean Michael Brown will be

More ANNOUNCEMENTS, page 12

The Criterion's Spring Marriage Supplement will be published on February 9, 2007.

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# Wedding Announcements



**Schneider-Vonderhaar**  
Melissa Ann Schneider and David Allen Vonderhaar will be married on Jan. 6, 2007, at the P.G.A. National Resort in Palm Beach Gardens, Fla. The bride is the daughter of Pete and Karen Schneider. The groom is the son of Ralph and Sue Vonderhaar.



**Schnell-Sutherland**  
Allison Elaine Schnell and Jack

Reule Sutherland III were married on May 20 at the Bishop Chartrand Memorial Chapel at Marian College in Indianapolis. The bride is the daughter of Ralph and Denise Schnell. The groom is the son of the late Jack R. Sutherland and the late Jean Sutherland.



**Schwegman-Goins**  
Joni Marie Schwegman and Benjamin Richard Goins will be married on Sept. 2 at St. Michael Church in Brookville. The bride is the daughter of Vernon and Phyllis Schwegman. The groom is the son of Cathy Goins and the late Gregory Goins.



**Swithenbank-Crotzer**  
Jennifer Brei Swithenbank and Michael Joseph Crotzer were married on July 8 at St. Anthony Church in Mendocino, Calif. The bride is the daughter of Leonard and Pamela Swithenbank. The groom is the son of Gerald and Jo Ellen Crotzer.



**Stark-Mize**  
Shian Nichole Stark and Justin

Keith Mize will be married on Oct. 28 at St. Roch Church in Indianapolis. The bride is the daughter of Steve Stark and Debbie McMichael. The groom is the son of Donell and Carol Mize.

**Tebbe-Finke**  
Laura Louise Tebbe and John Patrick Finke were married on July 3 at the Bishop Chartrand Memorial Chapel at Marian College in Indianapolis. The bride is the daughter of Glenn and Laura Jo Tebbe. The groom is the son of Alfred and Wanda Finke.



**Unruh-Simpson**  
Emily Marie Unruh and Justin Roy Simpson will be married on

Sept. 16 at St. Mary Church in Navilleton. The bride is the daughter of Bill and Rita Unruh. The groom is the son of Ron and Cyndy Simpson.



**Wuerth-Britton**  
Christina M. Wuerth and Derek Britton will be married on Aug. 19 at St. Mary Church in Lanesville. The bride is the daughter of Joe and Pat Wuerth. The groom is the son of Alan and Kathy Britton. †



## Programs help couples prepare for marriage

Couples planning to be married in the Catholic Church are required to participate in a marriage preparation class on the parish or diocesan level.

Marriage preparation classes include one-day Pre Cana Conferences, Tobit Weekends and parish-based mentoring with sponsor couples and priests.

Pre Cana Conferences are scheduled on a Sunday afternoon each month, except in September, November and December, at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, to

help engaged couples prepare for the sacrament of marriage.

Pre Cana programs are scheduled on Aug. 6 and Oct. 22 as well as Jan. 28, Feb. 18, March 4, March 25, April 15, April 29, May 20, June 3, July 22, Aug. 5 and Oct. 21.

The program is sponsored by the archdiocesan Office of Family Ministries. The fee of \$30 per couple includes the workbook *Perspectives on Marriage* and a light lunch.

The Tobit Weekend also is held at Our Lady of Fatima Retreat House from 7 p.m. on Friday until 11:30 a.m. on Sunday. The fee is

\$280 per couple.

Tobit Weekends are scheduled on Sept. 15-17, Oct. 20-22 and Nov. 3-5 as well as Jan. 12-14, Feb. 2-4, April 13-15, May 18-20, June 15-17, July 20-22, Sept. 14-16 and Nov. 2-4.

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

## New NFP program aims to attract iPod generation

LITTLE ROCK, Ark. (CNS)—The Couple to Couple League recently unveiled its updated natural family planning program and materials.

The organization hopes the changes will appeal to a younger audience that is accustomed to colorful media presentations, iPods and the Internet, and young people who want simpler rules to follow for natural family planning, said Andy Alderson of Cincinnati, the league's executive director.

The materials include a new DVD presentation for users, Web-based training for teachers and users, and a new book. The NFP materials incorporate Pope John Paul II's teaching on the theology of the body.

The number of required classes has been reduced from four to three to address couples'

busy schedules, Alderson said. The new program will be available to new participants in October.

Now, some dioceses, including the Archdiocese of Denver and the Diocese of Fargo, N.D., and some pastors require engaged couples to attend the classes before they get married.

The Couple to Couple League was formed in 1971 in response to Pope Paul VI's statement against unnatural forms of birth control in the encyclical *Humanae Vitae*.

The league was started as a Catholic organization, but it is now open to couples of all faiths who want a natural, effective and safe way to plan for their family.

It is the largest natural family planning provider in the United States and its program is used in 23 other countries. †

## Our Lady of Fatima Retreat House

### Tobit Marriage Preparation weekends

Christian communication retreats for engaged couples or couples considering engagement.



#### 2006 dates

Sept 15-17  
Oct 20-22  
Nov 3-5

#### 2007 dates

Jan 12-14  
Feb 2-4  
Apr 13-15  
May 18-20  
June 15-17

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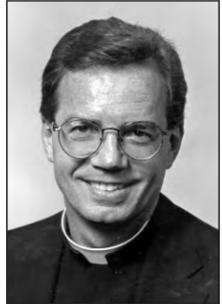


# A time to discern

## Engagement should focus on marriage, not wedding

By Fr. Stephen Banet  
Special to The Criterion

Most often, when a couple contacts the parish office, inquiring about getting married, they already have a date set for the ceremony and possibly have made a down-payment on a reception hall for their celebration.



Fr. Stephen Banet

Usually, the first words in response from someone hearing about a couple becoming engaged are, "What's the date for your wedding?"

Getting married entails and presupposes a ceremony and reception, meaning there is a lot of planning happening, tending to details, etc.

However, preparing for marriage in the Catholic Church is more than planning a ceremony and preparing for the wedding day. It is a time set aside for the couple to discern if they are truly right for each other "for life" and if this is the right time to commit themselves to each other for life.

The reason for their call to the parish office is an affirmation that they feel and believe they are the right couple for each other, and they are ready to commit themselves forever.

The parish's response is to assist the

couple in verifying these feelings and intentions. The preparation process offers the couple opportunities to objectify their feelings and intentions.

Are they willing and able to live out a sacramental marriage in the eyes of the Church?

To paraphrase television talk show host Oprah Winfrey, "A couple can be the best of friends, faithful and lasting friends; however, they just can't be married to each other!"

One of the requirements for a valid marriage in the Catholic Church is that the couple is "free" to be married. This means not only that there are no previous valid marriages, but also that the couple is not being forced or pressured in any way.

Often, this freedom is compromised when a down payment is already made for a reception hall, early on in the engagement period before the preparation process has been completed.

Going through the process, if a couple has some hesitation or question, they often feel they can't change their minds because so much of a financial investment has been made.

Sadly, in today's world it often seems much more disastrous to postpone or call off a wedding ceremony than to announce a separation or divorce.

So what can a couple do to allow for total freedom to discern their relationship and possible readiness for a life-long marriage without getting caught up in all the details and planning aspects for the ceremony that cause deadlines,



Laura and Matthew Kohut pose for an outdoor photograph after their wedding on May 20 at Our Lady of the Most Holy Rosary Church in Indianapolis. They are members of Holy Rosary Parish.

deposits and financial repercussions?

My suggestion is that a change in concept and name take place. Since, in today's world, the term "engagement" presupposes that a wedding day is going to happen, instead of "marriage preparation process" being used, the title and mentality becomes "engagement discernment process."

This will enable the couple to separate the marriage-life preparation process totally from the ceremony planning process. Therefore, instead of calling the parish office to prepare for "marriage"—often implying they want to set a date for the church and ceremony—the couple sees their contact as a way to discern if they should become engaged at this time and publicly announce that they want to be married.

This procedure would free them from unnecessary pressure and needing to make financial commitments before completing the discernment process.

This was the intent by the Catholic Church and the Archdiocese of Indianapolis for insisting upon a six-month preparation process. The first three months were to be a preparation-discernment process for assessing the capabilities to have life-long marriage, and only after that would a possible date be set for a ceremony.

While "on the books" this is what is said to each couple when we meet for the first time, most often this is not what happens. As the old saying goes, the cart gets placed before the horse.

Currently, the way we do things can't prevent this from happening for most couples. However, changing the

mentality to "engagement discernment" can help separate the two aspects of preparation properly. There would be a real freedom for discernment and a proper time to then do all the ceremony planning.

Therefore, couples seriously pondering the prospect of becoming engaged should consider calling the parish office to initiate our preparation process. This will help them to direct their future, make a good decision in their relationship and point them in the right direction for the next step in their lives.

The Church wants the best for all couples, and to do this, "time is of the essence." And this time frame cannot be confused with ceremony details, which can jeopardize the couple from freely and without reservation giving themselves to each other.

An "engagement-discernment process" says much more about what we, as Church, want to offer couples in preparing for their future and possibly marriage.

The hope is that couples consider calling the parish office at this time in their relationship and not when they want to set a date for the Church and ceremony. The question then of "setting a date" for the wedding would come naturally from the outcome of their engagement discernment.

(Father Stephen Banet is pastor of St. Jude Parish in Indianapolis. This article was originally published in the May-June 2006 issue of *Ministering to Families*, published by the archdiocesan Office of Family Ministries.) †



Rite of Christian Initiation of Adults candidate Matthew Kohut of Indianapolis, left, lights a candle for Our Lady of the Most Holy Rosary parishioner Anthony Basso of Indianapolis during the Easter Vigil Mass at St. Bernadette Church in Indianapolis. Kohut joined the Church on April 15 while preparing for his marriage to Laura Giovanoni on May 20 at Our Lady of the Most Holy Rosary Church in Indianapolis. They are members of Holy Rosary Parish.

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# God's plan for marriage

## Natural Family Planning Awareness Week is July 23-29

By Daniel Sarell

Special to The Criterion

The U.S. Catholic bishops have proclaimed July 23-29 as National Natural Family Planning (NFP) Awareness Week.

This causes us to reflect and evaluate how we are doing with this ministry. As the archdiocesan agency responsible for promoting NFP, I believe the Office of Family Ministries staff has made great strides in the past year, not the least of which will be the upcoming training and introduction of the program "God's Plan for a Joy-Filled Marriage." This program can greatly strengthen our marriage ministries, both at the parish and archdiocesan levels.



Daniel Sarell

Both experience and statistics show that the Church as a whole struggles to effectively communicate its teachings on sexuality and family planning.

According to a poll taken in 2001, "a majority [of American Catholics] disagree with Church teachings ... that artificial birth control is morally wrong [36 percent agree and 61 percent disagree]" (Zogby International and LeMoyné College, "Contemporary Catholic Trends").

More recent research from the National Center for Health Statistics shows that a vast majority of married Catholics in their reproductive years are not following the Church's moral teaching on family planning, and are using some form of artificial contraception.

A statistical "zero" (which is less than 0.01 percent) was recorded in 2002 for women ages 20 to 24 for use of the more modern, reliable forms of Natural Family Planning (0.8 percent of women ages 20 to 24 reported using the calendar method).

Given the valiant efforts of those who teach and promote NFP, we may be tempted to simply decry the

culture and anoint ourselves "prophets in the wilderness." However, the time has come to find new and creative ways of communicating the Church's teaching, without watering it down.

Much of the rhetoric used to promote NFP turns people off unnecessarily, rendering the beautiful teaching underneath misunderstood. We can no longer assume that young people are pre-disposed to agree with the premises of the argument, much less its conclusion.

From an evangelization perspective, we have to recognize that there are progressive steps that need to be taken, which may not "convert" married couples to NFP after an hour-long introduction or a 12-minute homily.

Rather, concerted efforts need to be made for consistently reinforcing our values so that the natural implications, such as embracing morally acceptable family planning methods, can be perceived by couples themselves as normal and logical, rather than radical or arbitrary.

As your family ministries' office staff, we are working hard to develop ways in which we can till good soil and plant good seeds so that we may see more longer term and effective results, which we can only do with God's help and yours.

We are already talking with colleagues around the country on this issue, but your feedback and support is essential.

- What grabs your attention about family planning?
- What is the nature of your objections?
- What resources need to be made more available to help support effective promotions?

Parishes can benefit greatly by training leaders, advocates and ministers already in place in a proven pedagogy, such as the "God's Plan for a Joy-filled Marriage" program scheduled in October.

Beyond all the moral issues surrounding the use of birth control, there are certain positive consequences to the use of Natural Family Planning. It is good for marriage in general and each couple's marriage in particular.

On a universal level, NFP affirms the dignity of the gift of our bodies and of our sexuality. Also, NFP strengthens both the unity of married couples' "free, total, faithful and fruitful" commitment to each other that they vowed at their wedding, which includes openness to children. Couples accomplish this through authenticity to each other and through more open communication.

What a gift women can receive when their husbands understand and grow in sensitivity to their fertility cycles. What a gift it is for a couple to have varied means and opportunities available for showing their affection and renewing their commitment throughout their lives. Practicing NFP challenges and guides couples toward these gifts.

Finally, NFP (or any other morally acceptable method of family planning) allows married couples to be a true sign and sacrament of Christ's love for the Church, which holds nothing back, totally self-giving, appropriate, and healthy.

Join us in renewing our commitment to the Church's teachings and in supporting healthy sacramental marriages.

The Office of Family Ministries would like to thank those pastoral leaders who faithfully promote healthy marriages, every NFP teaching couple, those who present NFP information at our Pre-Cana Conferences for engaged couples, and especially St. Luke parishioners Mike and Ann Green of Indianapolis for their leadership in the Couple-to-Couple League and for their service to the archdiocese.

*(Daniel Sarell is the director of the archdiocesan Office of Family Ministries. For information about the "God's Plan for a Joy-filled Marriage" program in October and Natural Family Planning classes offered in the archdiocese throughout the year, call the Family Life Office at 317-236-1596 or 800-382-9836, ext. 1596.) †*

## 'In His Presence' Mass and reception for NFP Week is July 28 at St. Luke Church

By Mary Ann Wyand

The national observance of Natural Family Planning Awareness Week on July 23-29 will be celebrated in the Archdiocese of Indianapolis with a Mass and reception on July 28 at St. Luke the Evangelist Church, 7575 Holiday Drive East, in Indianapolis.

The annual NFP Week was established by the U.S. Conference of Catholic Bishops to promote awareness about the need for married couples to practice the Church's moral teaching on family planning.

The third annual "In His Presence—A Call to Chastity" observance will begin with Mass at 7 p.m. followed by Benediction at St. Luke Church. The evening will conclude with a reception at the Indianapolis North Deanery parish.

The Mass and reception are open to the public. Father Daniel Mahan, executive director of the Marian Center for Catholic Stewardship in Indianapolis, will be the celebrant and homilist for the Mass.

In his homily, Father Mahan will discuss Church teachings about the need to practice chastity in one's state in life and the importance of having greater respect for God's gift of marital sexuality.

"In His Presence" is sponsored by the archdiocesan Office of Family Ministries, the archdiocesan Office for Pro-Life Ministry and the Couple to Couple League of Greater Indianapolis.

In addition to the Mass during NFP Week, several parishes will offer promotions and talks to raise awareness about this pro-life ministry.

*(For more information about "In His Presence—A Call to Chastity" or Natural Family Planning classes offered in the archdiocese or the Couple to Couple League of Greater Indianapolis, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596, or St. Luke parishioners Mike and Ann Green of Indianapolis at 317-228-9276.) †*





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# Bishops urge more U.S. efforts to stop Darfur genocide

LOUISVILLE, Ky. (CNS)—Kentucky's Catholic bishops have urged more U.S. effort to halt the continuing genocide in Sudan's Darfur region.

In a statement released on July 11, the bishops said President George W. Bush and the Congress "must do everything possible to prevent this tragic and unnecessary loss of innocent human life."

About 2.5 million people have been driven from their homes and a total of 3.5 million face the risk of starvation as government-backed Arab militias have staged repeated raids and attacks on the mainly black population of Darfur in western Sudan. An estimated 400,000 people have been killed in the conflict in the past three years.

The statement by the Catholic Conference of Kentucky, the public policy arm of the state's bishops, praised the Bush administration and Congress for actions they have taken to stem the crisis in the past. It noted that Secretary of State Condoleezza Rice was instrumental in getting the U.N. Security Council to adopt a U.S.-sponsored resolution to place U.N. peacekeeping forces in Darfur.

"Nevertheless," the statement said, "more needs to be done. The Catholic

Conference of Kentucky urges President Bush to appoint a special envoy to work on this crisis. The United States needs to maintain its pressure on the government of Sudan to admit U.N. peacekeepers to aid the African Union force already in Darfur."

Noting that the U.S. Senate and House of Representatives adopted different versions of the Darfur Peace and Accountability Act months ago, the bishops asked Congress to form a joint conference committee quickly to iron out differences between the two bills. "Further delay," the statement said, "is morally unacceptable."

The bishops' concerns were highlighted at a press briefing on July 11 at Our Lady of Lourdes Church in Louisville. The briefing, sponsored by Louisville archdiocesan Catholic Charities, featured representatives of that organization, Catholic Relief Services, the Catholic Conference of Kentucky and U.S. Sen. Mitch McConnell's office. It was conducted as part of Catholic Charities' annual Faithful Citizenship Day.

Participants said the rape and killing continue in Darfur despite what was supposed to have been a comprehensive peace accord signed 18 months ago.



CNS photo/Claire Soares, Reuters

A woman and her son from the Darfur region of Sudan collect their monthly rations of oil and corn-soy blend from a food distribution center at the Gaga refugee camp in eastern Chad on May 5. They are among an estimated 2 million Sudanese civilians who have been displaced by violence in Sudan.

They said the world needs to renew its awareness of the continuing crisis there that, according to those who have seen it, defies description.

Gabriel Majak, a refugee from Sudan who now works with translation services for Catholic Charities, said he hopes the awareness will be somehow transformed into action.

Majak, who arrived in Louisville five years ago, said the people of his country are grateful for all that has been done to help his homeland, but more is needed.

"Schools have been built, I know," he said. "But more need to be. Medical facilities have been constructed, too, but not enough of them. The people need help badly. They are dying."

"The situation in Darfur right now is worse than it was a year ago," Kathy Brown of Catholic Relief Services said. "We [CRS] can't take delegations into the region right now; it's just too dangerous. Rape and murder are going unchallenged, and guns are more common there than food and water." †

## U.S. commission urges Vatican to give more attention to North Korea

ROME (CNS)—Members of the U.S. Commission on International Religious Freedom met on July 13 with Vatican diplomatic officials, urging the Vatican to give greater attention to human rights abuses in North Korea.

But Bishop Ricardo Ramirez of Las Cruces, N.M., a congressional appointee to the government advisory board, told reporters after the meeting that Saudi Arabia tops the Vatican's list of countries of concern regarding religious freedom.

Bishop Ramirez and other members of the commission were in Rome for a July 12 conference on religious freedom in North Korea.

At a July 13 press conference, Bishop Ramirez said that, while the world is concerned about North Korea testing missiles capable of carrying nuclear weapons, most people do not know the extent to which North Koreans are denied their basic human rights.

"We want the whole story to be known so that there could be diplomatic pressure on behalf of so many people who are suffering so much under a very oppressive government," the bishop said.

Bishop Ramirez said the Vatican follows the human rights situation around the world very closely.

He said Archbishop Giovanni Lajolo, the Vatican foreign minister, "was very sympathetic to our cause," but Archbishop Lajolo also said the Vatican's top concern is Saudi Arabia, which forbids the public practice of any religion other than Islam, depriving the sacraments and spiritual assistance to hundreds of thousands of foreign workers, many of whom are Catholic. †

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From the Editor Emeritus/John F. Fink

## St. Paul: He learns of trouble in Corinth

While Paul was living in Ephesus in the year 54, a businesswoman there named Chloe sent representatives to Corinth. They brought back news that alarmed Paul.



Apparently, the Corinthian Christians were split into three factions: those who followed Paul; those who followed Apollos,

who had greater oratorical skills; and a group that Paul later identified with Cephas. Since Peter never went to Corinth, it's believed that this group was composed of Jewish converts who felt strange in a Gentile community.

Besides the factions, Chloe's people reported some strange ideas about sex. One man had an incestuous relationship with his stepmother, some men were frequenting prostitutes, and a homosexual man with an elaborate hair-do was the leader of a community.

Not sure how to handle all this, Paul first decided to send Timothy to Corinth

to get more information. But shortly after Timothy left Ephesus, a delegation arrived there from Corinth with a letter asking Paul's opinions about a variety of issues: the role of sex in marriage, the eating of meat that had been sacrificed to pagan gods, spiritual gifts and the resurrection of the dead. Paul no longer needed facts that he had sent Timothy for.

He wrote what we know as the First Letter to the Corinthians, although it actually was not the first; an earlier letter telling how to treat sinners in the community has been lost. The letter begins by urging unity in the Church, an end to the factions, and it concludes with Paul's teachings about the resurrection of the body. In between, it deals with the various issues that had been brought to Paul's attention.

In part of the letter, though, Paul made a tactical mistake. After identifying a group whose members thought themselves possessed of a wisdom that made them perfect and, therefore, above regular moral laws, he decided to mock them. He agrees that they have wisdom, but says that it is "the wisdom of the world."

Perhaps it was Apollos, who was with Paul when he wrote the letter, who suggested this approach, but the tone of the letter served to alienate the members of this group.

The delegation that had come to Ephesus took the letter back to Corinth with them and read it to the community. Timothy was still in Corinth and he was shocked by the way Paul treated that one group. As for the members of that group, they became Paul's enemies. When the Judaizers from Antioch—who insisted that the Christians had to follow the Judaic laws—arrived shortly after that, they welcomed them.

The Judaizers had troubled Paul's Church in Galatia, and had gone from there to the Churches in Philippi and Thessalonica before arriving in Corinth.

When they arrived, Timothy hurried back to Ephesus as quickly as it was possible in those days of slow travel to let Paul know.

Paul then had to make a decision: Should he go to Philippi and Thessalonica or to Corinth? He decided to confront the Judaizers directly in Corinth. †

Cornucopia/Cynthia Dewes

## Intimacy is no longer a common experience

Someone's done a study recently, which indicates that we confide in fewer people than we used to. Now we have something like three confidants as opposed to the previous four. Sadly, this sounds about right.



This seems believable to me because of the prevalence of Internet "intimacies" in contrast to the face-

to-face meetings of yesteryear. Now, we have chat rooms and instant messaging and other venues for communication. But are they really avenues of connection?

One friend told me of his early chat-room efforts back in the days when they were a rarity. He is a clinical psychologist, interested in others. So, in the early days of the Internet, he met a person who seemed to be for real, asking challenging questions. Finally, this person asked my friend if he was indeed a psychologist and, when he said he was, he continued the conversation.

The caller said he was a rather well-known author of science-fiction novels. He

asked if the psychological insights he included in his fictions seemed possible and, when my friend said they were dubious, he corrected them.

Over the years, my friend came to know this fellow better, going to dinner with him and his entourage in Las Vegas and Los Angeles whenever he was there on business. Every time the author publishes a new novel, he sends my friend an autographed copy, and now the two are friends of long standing. So, in retrospect, the Internet chat room kind of intimacy paid off.

But what about today, when the Internet chat room and other connections are no longer new? It seems to me that intimacy has indeed lessened, and not only because of the Internet. We need only to consider the reluctance of the young to commit to marriage or raising children to realize that this is true. We seem to live in a time when people are actually afraid of each other and distrustful of long-term relationships.

For one thing, stability is an issue. Most of us do not stay in one place, one job, one set of friends, for long. We tend to go "onward and upward" to the next high,

whatever that may be. We don't expect to spend time complicating or nurturing any part of our lives. That is not the expectation of society, and as a result, it's not ours.

The result is, we realize too late what's important in a life that's entirely too short for most of us. We find that giving in to the natural urges of youthful attraction or the submission to the aggravations of raising kids when we're young are entirely correct. We learn that the career or the other expectations we had are not the pinnacles of success we thought they were, but rather obstacles to real happiness.

Slowing down may not seem to be an option here, but it may well be a necessity. We need to reassess what we're doing, and with whom, in the time allotted to us. "Carpe diem" ("seize the day") is not just a slogan proposed by Robin Williams in a movie.

We should identify those with whom we can be truly intimate—lovers, family or friends—and share our lives with them. In return, we will be present for them, and all of us will profit from the exchange.

Not only that, we'll be grateful. That's what God does for us. †

Faithful Lines/Shirley Vogler Meister

## American Indians: An integral part of the past

As a girl, American Indians fascinated me.

What I learned mostly came from movies. In fact, my maternal grandfather's twin brother, Charles



Huber, was a Hollywood makeup artist, with credits in many cowboy and Indian films, including working with Boris Karloff when he portrayed the Indian Chief in the movie *Unconquered*.

In reality, however, Native Americans themselves were regularly conquered through wars and treaties then removed from native areas. (The number of those killed after 1492 is controversial: We've been told between 2 billion and 100 billion.)

The more I understand the American Indian path toward 2006, the more I realize how wronged they were and how rich is their heritage. In Indianapolis, visitors can enjoy their history by visiting the Eiteljorg Museum of American Indians and Western Art.

Once, while in the Colorado

mountains, my sister, Beverley, and I befriended Delaware Indian Chief Billy Little Soldier when we meandered away from clifty road edges where our husbands and children enjoyed panoramic views.

Imagine how thrilled the children were to meet an Indian chief! Then imagine our surprise later that summer when Chief Little Soldier and his new bride, Vicki, an Indian princess, hitchhiked to Indiana and stayed with us. However, their real destination was a Pow-Wow in Tippecanoe so we took them there.

I recalled all this recently after reading *Six Weeks in the Sioux Tepees: A First-Person Account of a Woman's Six-Week Captivity by the Sioux in 1862*. Sara R. Wakefield wrote about what she and her two small children experienced as well as the difficulties they faced when they returned home. She was ostracized for sympathetic views toward her Sioux protectors as well as her respect for their culture.

In 2004, the book was republished by TwoDots, an imprint of The Globe Pequot Press (P.O. Box 480, Guilford, CT 06437). What strikes me most about her story is how often she uses the word "Christian" to describe the behavior of many of her

captors—for many missionaries had preceded her.

However, I also recall a 2003 book by an Indianapolis Catholic, Mary Rubeck Benson, a member of St. Lawrence Parish in Indianapolis, titled *Follow the Warrior's Path: Life Story of Ohiyesa, Better Known as Dr. Eastman*, published by the Council for Indian Education (2032 Woody Drive, Billings, MT 59101).

The author, well known for her thorough research on the life of Dr. Eastman, has her work cited by other experts in the field. She presents programs about her research and book, and has spoken at national conferences. (Her phone contact is 317-894-7218.)

She also introduced me to Dr. Eastman's *The Soul of the Indian: An Interpretation*, which initially inspired her to write the Eastman/Ohiyesa book. It inspired me to better appreciate spiritual Indian practices and ideals.

Next week's column will present additional Catholic tie-ins.

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

Go and Make Disciples/

John Valenti

## How do I become a Catholic?

The Archdiocese of Indianapolis and the North American Forum on the



Catechumenate recently sponsored an institute for those interested in learning more about how people become Catholic.

The Rite of Christian Initiation of Adults (RCIA) is a process of conversion, a gradual process that

marks the stages along the path to full commitment in the Roman Catholic Church.

The institute presented the compelling vision and pastoral skills to implement the initiation process, and emphasized the relationship of good liturgy to good catechesis.

You may be wondering what is involved in RCIA. Perhaps someone has asked you, "How do I become a Catholic?"

The formation process is two-fold: First, a focus on the inner transformation of the individual and their call to discipleship by exploring the lectionary of Scripture readings and, secondly, to the gradual transformation of the person as an active member of the local Church.

The RCIA process is meant to help people recognize their experiences of God in all aspects of their lives. When the catechumens share their life stories, it includes their struggles, hopes, fears, dreams and ideals. It is in all of this that they are invited to recognize and to name their experiences of God.

*... the catechumen must become an active and conscious participant in liturgy and have a vibrant life of prayer.*

When catechumens reflect on Scripture, they are called to broaden this experience. Through our telling of our story, we make it a part of the Good News that can now be shared with the world.

RCIA also recognizes that in order to become a fully mature Christian, the catechumen must become an active and conscious participant in liturgy and have a vibrant life of prayer. Finally, the mature Christian should also be one who lives out his commitment through actions which reflect Gospel values.

There are several periods in this process which may take anywhere from one to three years. The beginning period is called Pre-Catechumenate, a time for the inquirers to ask questions. The other periods are called the Catechumenate, Purification and Enlightenment, and Mystagogy. These periods of the process are all preceded by formal rites with the assembly that will be an affirmation to the community as well as the individual moving on their journey toward the Easter vigil, where they are welcomed and initiated into our Catholic community.

An interesting byproduct of RCIA is the transformation that happens to sponsors of candidates and catechumens. Time and time again, sponsors realize how much they learn about the Catholic faith by helping others through the initiation process.

What is the first step? Invite someone to explore the Catholic faith. One of the best evangelization suggestions came from a priest in Mississippi, who simply asks people, "Surely you know someone you love that's not going to church? I want to talk with them and invite them to Mass." Now that we have been trained, we're ready to welcome people to the Catholic faith.

Anyone who is seriously considering becoming a Roman Catholic or who would simply like more information can contact any Catholic parish office.

(John Valenti is associate director of evangelization and faith formation for the Archdiocese of Indianapolis.) †

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

# The Sunday Readings

Sunday, July 23, 2006

- Jeremiah 23:1-6
- Ephesians 2:13-18
- Mark 6:30-34

The Book of Jeremiah is the source of this weekend's first reading.

One of the three major prophets of ancient Israel, Jeremiah so firmly saw himself as God's representative that he wrote as if God were writing through him. In Jeremiah's works, God often speaks in the first person.

Such is the case in this reading, which reveals the disorder—indeed even the turmoil—that existed in Israel at the time. The split was not only political. It was religious as well. Various views and different interpretations of the Law of Moses did battle with each other.

Assuming the role of prophets, persons on their own pressed for this viewpoint or another.

In the writing of Jeremiah, God warns the people against these varying approaches to religion. God's warning is severe. These persons, imposters in prophecy, lead people astray. Caring for the people, and for their well-being, God predicts doom for those who would mislead others in matters of religion.

However, the people are not helplessly the victims of these frauds. God will send legitimate prophets.

Two lessons are clear. There is objective truth, given by God. God's truth is not simply the conclusion reached by humans as to what the truth should be. Individual, subjective interpretation of divine Revelation actually is quite foreign to the Scriptures.

The other truth is that people do not have to struggle to find God's truth. God will send representatives to speak the truth.

For the next reading, the Church presents a passage from the Epistle to the Ephesians.

This reading recalls that the privilege of the Jews was to know God, whereas other nationalities long were in the dark.

Now, with and through Christ, all peoples can know God. The Holy Spirit comes to all who hear Jesus and who love God, irrespective of race, circumstance or background.

St. Mark's Gospel furnishes the last reading.

It is a reading strong in its explanation of the role and identity of the Apostles.

In the story, the Apostles have come back to Jesus, having been sent on various

missions to teach what the Lord had taught them. It is evident that many people were assembling around Jesus at the time.

However, Jesus quite pointedly took the Apostles aside. He led them to a quiet, private place.

This was not a rare occurrence. Jesus often took the Apostles to be alone with them. They were his special students. They were specially commissioned. They knew things about the Lord's teachings that other people did not know.

## Reflection

Directly and clearly, the Church in these readings introduces itself and sets forth its credentials. In so doing, it stresses a fact of belief firmly presented since the days of the Old Testament.

God's truth is exact. It is neither fluid nor open to compromise and rebuttal. It simply is. All else is fraud and unreal.

The prophets stressed this fact in the Old Testament. Those persons who usurped the prophets' places were guilty of great fault and brought upon themselves God's rebuke, for they mislead the people whom God loved and whom God intended to be holy.

The same theme is evident in this weekend's New Testament readings. Ephesians assures us that the salvation achieved for us by Jesus does not depend upon ethnicity or earthly advantage. It is offered to all. Importantly, however, we need it.

The path to Christ, and thus to God, is not of our own human creation. Those whom Jesus appointed to be our guides, namely the Apostles, whose teaching the Church devoutly keeps and gives to us, guide us along the path.

Just as the Old Testament belittled individual interpretation of revelation and emphasized the prophets, so the New Testament emphasizes the Apostles. †

## Readers may submit prose or poetry for faith column

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

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

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

## My Journey to God

### Great Are the Works of the Lord

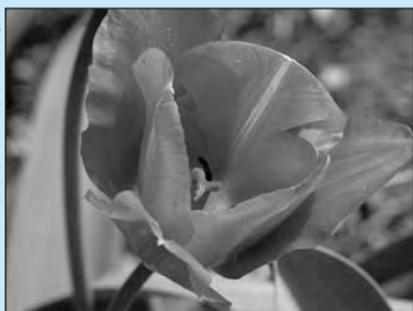
As I contemplate the intricacy of a convoluted shell,  
As I inhale the sweet fragrance of blossoms so pale,  
As I witness the leaves, stirred by breeze ever slight,  
I know great are the works of the Lord.

As I wonder at the magnitude of mountains majestic,  
As I gaze for miles across the rolling plains,  
As I cringe from the power of booming thunder,  
I know great are the works of the Lord.

As I listen to waves splash upon sandy beaches,

(Patricia Dissett is a newly confirmed member of St. Mary Parish in Greensburg. She wrote this poem in response to Psalm 111:2.) †

Photo by Sean Gallagher



As I see the instinctive insight of God's creatures,  
As I hear the tinkling laughter of a child,  
I know great are the works of the Lord.

By Patricia Dissett

## Daily Readings

### Monday, July 24

Micah 6:1-4, 6-8  
Psalm 50:5-6, 8-9, 16-17, 21, 23  
Matthew 12:38-42

### Tuesday, July 25

James, Apostle  
2 Corinthians 4:7-15  
Psalm 126:1-6  
Matthew 20:20-28

### Wednesday, July 26

Joachim and Anne, parents of the Virgin Mary  
Jeremiah 1:1, 4-10  
Psalm 71:1-6, 15, 17  
Matthew 13:1-9

### Thursday, July 27

Jeremiah 2:1-3, 7-8, 12-13  
Psalm 36:6-11  
Matthew 13:10-17

### Friday, July 28

Jeremiah 3:14-17  
(Response) Jeremiah 31:10-13  
Matthew 13:18-23

### Saturday, July 29

Martha  
Jeremiah 7:1-11  
Psalm 84:3-6, 8, 11  
John 11:19-27  
or Luke 10:38-42

### Sunday, July 30

Seventeenth Sunday in Ordinary Time  
2 Kings 4:42-44  
Psalm 145:10-11, 15-16, 17-18  
Ephesians 4:1-6  
John 6:1-15

## Question Corner/Fr. John Dietzen

# Catholic can be witness at Protestant baptism

**Q** We have close friends of many years who are expecting a baby this fall.



They are Methodists, and are as devoted to their faith as we are to our Catholic faith.

We've been asked to be sponsors or witnesses at their child's baptism. We consider it an honor, but what is the Catholic Church's

policy?

We know Protestants can be witnesses at Catholic baptisms. How about the other way around? (New York)

**A** It is possible for Catholics to participate in Protestant baptisms as you suggest.

It is Catholic policy that normally godparents at baptism should be members of the Church or ecclesial community in which the baptism is being celebrated.

One reason is that sponsors serve not only as relatives and friends; they also normally commit themselves to support that child as he or she matures in faith and commitment to the Christian life.

It is also Catholic belief, however, that a valid baptism in any Christian faith makes one part of the larger community of believers in Christ. This is one reason why a baptized person of another denomination may serve as a witness at a Catholic baptism, along with a Catholic godparent.

For the same reason, and because there may be other ties of friendship and family, a Catholic may serve as a Christian witness at a Protestant baptism, if of course the other Church allows this participation.

These guidelines are found in the 1993 *Directory for the Application of Principles and Norms on Ecumenism*, approved by Pope John Paul II and issued by the Pontifical Council for Promoting Christian Unity (#96-#98).

**Q** We have prayed all our lives for our three children, especially that they have good religious marriages. It was going perfectly until one daughter's boyfriend broke up with her.

She quickly married someone else, who was very different from her former fiancé. She stopped going to Mass and seems very unhappy.

Why did God do this? I get so depressed and am puzzled about where things went wrong. (Wisconsin)

**A** I know you must be unhappy. You had things all worked out about how your family should look as the children grew up and, at least now, the fulfillment of your hopes does not look bright.

If you think carefully about what I just said, you may recognize that you perhaps counted too much on your ability to influence the adult lives of your children and, as all parents realize sooner or later, there are huge limits on how much that is possible.

Speaking only of yourself now, not your daughter, how do you cope with this loss of faith, as you see it at least, in her life? Do you insist on trying to resolve the problem by blaming somebody—yourself, God, your daughter or someone else? Or can you just learn to peacefully accept what is happening as something between her and God over which you have no power?

Living a happy life, including a good spiritual life, always requires willingness to accept our imperfections and limitations, and to acknowledge that there are many circumstances of life that we cannot control, things we cannot and perhaps never will be able to "fix."

As the late Father Anthony de Mello, a noted Jesuit retreat master, remarked in one of his conferences, the first step to peace of mind and heart is to resign as general manager of the universe.

We may not like to hear that, but that's the way it is—just one more consequence of the fact that we're not God. It seems obvious, but so much of our frustration and unhappiness results from our failure to acknowledge and accept this truth.

Keep up a close, loving relationship with her and your other children, give them good, silent example and pray for them.

While I don't often recommend books in this column, one has been a wonderful help to people working through these kinds of life questions. The title is *Ways of Imperfection* by Father Simon Tugwell (Templegate publishers). It contains much spiritual wisdom to reflect on. Not only may our limitations and "failures" not be a hindrance; rightly understood and accepted, they can be a positive boost in a healthy relationship between ourselves and God. †

# Rest in peace

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

**BROWN, William V.**, 90, Sacred Heart of Jesus, Indianapolis, July 5. Father of Pat Lomen, Margaret and William Brown. Grandfather of three. Great-grandfather of six. Great-great-grandfather of two.

**CARSON, Marianne Catherine**, 87, St. Simon the Apostle, Indianapolis, July 8. Mother of Anne Doughty, Mary Margaret and Thomas Carson. Sister of Carol Tucker, Norman, Richard and Robert Kuehr. Grandmother of two.

**CHAPMAN, Eleanor M.**, 93, St. Christopher, Indianapolis, July 6. Sister of Annetta Friedman and Ruth Schneider. Grandmother of three. Great-grandmother of six. Great-great-grandmother of one.

**DIAL, Sylvia (Medvesek)**, 83, St. Christopher, Indianapolis, May 17. Wife of Robert Dial. Mother of Diana Satkamp and Tom Dial. Sister of Raymond Medvesek. Grandmother of one.

**DREWS, Shirley Dickie (Hewitt)**, 78, St. Michael, Greenfield, June 25. Mother of

Lisa Pugh, Linda Rishel, Mark and Mike Hewitt. Grandmother of 14. Great-grandmother of 12.

**HARRIS, Clara A.**, 74, St. Michael, Cannelton, June 26. Mother of Douglas, Jerry and Thomas Harris. Sister of Bernice Carter, Vernie Fugit, Alberta Harpe, Charles and Louie Kuntz. Grandmother of seven. Great-grandmother of two.

**HEIN, Mildred**, 92, St. Paul, Tell City, July 5. Mother of Betsy Farley, Mary Faulkenberg, Nancy Hughes and Chuck Hein. Sister of Kenneth, Omer and Ralph LeClere. Grandmother of eight. Great-grandmother of six.

**HINES, Agatha J.**, 94, Our Lady of Perpetual Help, New Albany, June 30. Aunt of several.

**LUDWICK, Patricia A.**, 66, Holy Name of Jesus, Beech Grove, June 28. Wife of Ronald Ludwick. Mother of Steven Ludwick. Sister of Lynn McPhillips, Jane Shireman and Audrey Smith. Grandmother of one.

**McPHERSON, James Everett, II**, 48, Our Lady of the Greenwood, Greenwood, July 10. Husband of Kathleen McPherson. Father of Alyssa and Alex McPherson. Brother of Patricia Sabik.

**MOORE, Jeannine A. (Huber)**, 70, St. Michael, Cannelton, June 26. Wife of Charlie Moore. Mother of Lori Kreisle, D. Todd and Greg Moore. Sister of Denny and Tom Huber. Grandmother of six. Great-grandmother of two.

**NIEHAUS, Robert C.**, 92, Our Lady of the Greenwood, Greenwood, June 30. Husband of Anna Marie (Stahl) Niehaus. Father of Donna Rossittis and Ken Niehaus. Brother of Charlotte Baxter, Gertrude Isom and Larry Niehaus. Grandfather of three. Great-grandfather of seven.

**PAULIN, Joseph N.**, 84, St. Michael, Cannelton, July 4. Husband of Virginia (Ramsey) Paulin. Father of Angela Gaynor, Marilyn Litherland, Denice McFarland and Suzanne Vogler. Brother of Marietta Ressa, Bernard and Edward Paulin. Grandfather of seven. Great-grandfather of seven.

**SEXTON, Timothy J.**, 66, St. Pius X, Indianapolis, July 6. Husband of Judy Sexton. Father of Mary Colleen Liphard and Kevin Sexton. Stepfather of Glenda Sattler. Brother of Dorothy Butcher, Mary Catherine Meyer and Patrice Sexton. Grandfather of four. Step-grandfather of three.

**SNIDER, Carolyn Sue**, 67, Our Lady of the Greenwood, Greenwood, July 8.

**ST. CLAIR, Mary Ann**, 95, St. Mary, New Albany, July 6. Mother of Sarah Been and James St. Clair. Grandmother of six. Great-grandmother of 17. Great-grandmother of five.

**WARD, Robert**, 64, Sacred Heart, Jeffersonville, July 2. Father of Kristen Millwood. Brother of John and Rick Ward.

**WILSON, Michael F.**, 61, St. Jude, Indianapolis, July 7. Father of H. Courtney Keiner, Catherine Webber, Geoffrey and Michael Wilson. Brother of Rita Snell, Ann Marie Worley, Joe, John, Mark and Pat Wilson. Grandfather of two. †

## Benedictine Father Aidan Kavanagh was noted liturgist

HAMDEN, Conn. (CNS)—Benedictine Father Aidan Kavanagh, a noted liturgical theologian and monk of Saint Meinrad Archabbey, died at his home in Hamden on July 9. He was 77.

The Mass of Christian Burial was celebrated on July 14 at Saint Meinrad Archabbey in St. Meinrad. Burial followed at the archabbey cemetery.

Father Kavanagh was the author of several influential books, including *On Liturgical Theology*, in which he argued the importance of liturgy as the Church's "primordial" theology.

His 1982 book titled *Elements of Rite: A Handbook of Liturgical Style* remains a study guide for Catholic priests and ministers of other faiths on how to celebrate the liturgy effectively.

His 1978 book titled *The Shape of Baptism: The Rite of Christian Initiation* is credited with having greatly influenced the Rite of Christian Initiation of Adults movement in the United States, changing the way that converts to Catholicism are formed in the faith.

Born in Mexia, Texas, on April 20, 1929, to Joseph and Guarrel (Mullins) Suttle, Joseph Michael Suttle later took the surname of his foster father, Joseph Kavanagh.

He completed his elementary and secondary education in Waco, Texas, then studied at the University of the South in Sewanee, Tenn., and at Saint Meinrad.

He entered the Benedictine

order at Saint Meinrad in 1951 and took Aidan as his religious name. He took his first vows on Aug. 1, 1952, and was ordained to the priesthood on May 3, 1957.

In 1958, he earned a licentiate in sacred theology from the University of Ottawa in Canada. In 1964, he completed his doctorate summa cum laude from the theology faculty of Trier, Germany, home of the Liturgical Institute, where some of the world's leading scholars in liturgy were trained in the years before and after the Second Vatican Council.

Father Kavanagh taught at Saint Meinrad School of Theology during the 1960s, founded the University of

Notre Dame's doctoral program in liturgical studies, and from 1974 until his retirement was a professor of liturgy at Yale University's Divinity School.

The Federation of Diocesan Liturgical Directors honored him with its Frederick R. McManus Award, noting that he "showed us how to use liturgy's rhythm to help us stand awestruck in the presence of God."

*The Anglican Theological Review* described Father Kavanagh as "perhaps the single most significant figure in American Catholic liturgy in the last 50 years."

Memorial gifts may be sent to Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, IN 47577. †

## Providence Sister Mary Aileen Minta taught at Catholic schools for 52 years

This obituary includes a correction for a surviving sister of Providence Sister Mary Aileen Minta, who died on June 24 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 86.

The Mass of Christian Burial was celebrated on June 28 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery.

The former Elizabeth Jane Minta was born on Dec. 25, 1919, in Indianapolis.

She entered the congregation of the Sisters of Providence on Feb. 2, 1939, professed first vows on Aug. 15, 1941, and professed final

vows on Aug. 15, 1947.

During 67 years as a Sister of Providence, she ministered as a teacher for 52 years at Catholic grade schools and high schools in Indiana, Illinois and Massachusetts.

Sister Mary Aileen taught at Catholic grade schools for 22 years, and taught English and Biology classes at Catholic high schools for 30 years.

In the archdiocese, Sister Mary Aileen taught at the former Holy Trinity School in New Albany from 1953-55, St. Joan of Arc School in Indianapolis from 1955-61 and Our Lady of Providence Jr./Sr. High School in Clarksville from 1968-75.

Sister Mary Aileen also taught at Roncalli High School in Indianapolis for 16 years, from 1975-78. From 1992-94, she served as librarian at Our Lady of the Greenwood School in Greenwood.

She returned to the motherhouse in 1994 and ministered at the Providence Center Gift Shop as well as in health care and residential services during her retirement years. In 2001, she began her ministry of prayer with the senior sisters.

Surviving are a sister, Charlotte Mattingly of Beech Grove, as well as many nieces and nephews. Msgr. John J. Minta, one of her brothers, died on Aug. 31, 2003.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †



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Please send cover letter, résumé and list of references to:

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### Director of Liturgical and Collegiate Ministries

**St. Stephen Martyr Newman Center** (A ministry of St. Mark Catholic Church) at Eastern Kentucky University, Richmond, KY. is seeking a Coordinator of Liturgical and Collegiate Ministries.

The successful candidate will work closely with the Pastor and his staff of ten. He/she will organize liturgies and retreats for all ministries of St. Mark Catholic Church, plan and facilitate RCIA program and promotes spirituality and education in diverse expressions.

BA required; MA strongly preferred in theology or religious studies. Experience in working with college campus ministry or youth and young adults necessary.

Send résumé by July 24th to:

Rev. James W. Sichko, Pastor  
St. Mark Roman Catholic Church  
608 W. Main Street  
Richmond, KY 40475  
[FatherSichko@aol.com](mailto:FatherSichko@aol.com)

### PASTORAL ASSOCIATE

**Holy Angels Church** of Indianapolis, a predominately African American parish with 300 families located in an urban community, is currently seeking a Pastoral Associate. The Pastoral Associate will serve as an assistant to the Pastor with administrative and pastoral duties. Successful candidates must be practicing Roman Catholics, work independently with only general supervision from the Pastor, provide leadership and act as a consultant for various parish ministries and committees. Candidates will be required to collaborate with the pastor in the direction of most aspects of parish life including, but not limited to the following:

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Or e-mail to: [kuhns@olmc1.org](mailto:kuhns@olmc1.org)

### Parish Secretary

**St. Mark Roman Catholic Church**, Richmond, Kentucky, is seeking a part-time Parish Secretary. The successful candidate should possess the following attributes and skills:

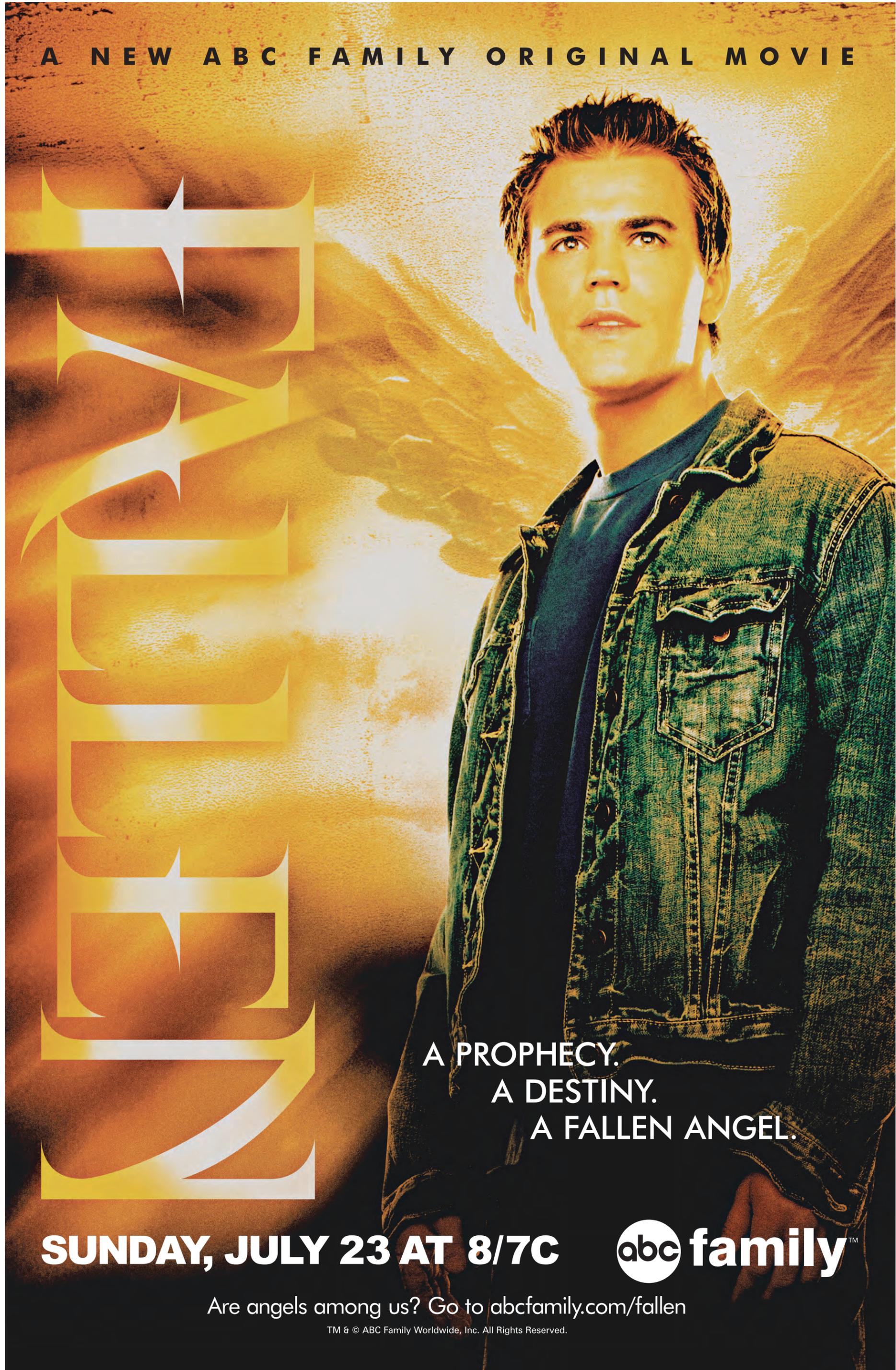
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