World Youth Day pilgrims grow in faith in Sydney

By Katie Berger

Special to The Criterion

What is it about an 81-year-old man that captivates youths from around the world, gathers hundreds of thousands of people along the streets upon his arrival and who can bring a crowd of a half million people to complete silence? The Holy Spirit at work.

Pope Benedict XVI's almost rock-star status brought hundreds of thousands of people, including 90 pilgrims from the archdiocese, this time all the way to Sydney, Australia, for the 23rd World Youth Day.

The event began by his predecessor, the late Pope John Paul II, aims to gather together the world's youth on an international level every two to three years. This year's theme from the Acts of the Apostles 1:8, "You will receive power when the Holy Spirit has come upon you, and you will be my witnesses," led the young people to a deeper understanding and appreciation for the Holy Spirit working in their lives and challenged them to take the Spirit into the world.

Jessica Chamblee, a young adult from St. Agnes Parish in Nashville and a senior at Franciscan University of Steubenville, Ohio, considers the Holy Father to be the most popular person in the world.

"Not everyone knows movie stars," she said. "But everyone knows who the pope is, no matter if you're Catholic or not." It is in his profound challenges that the pope finds so many young people who love him, said Trina Trusty, a young adult member of St. Lawrence Parish in Indianapolis who attended World Youth Day for the fourth time.

"Even though he doesn't get up and entertain us, we're all seeking the truth and he's providing it with love," Trusty said.

Archdiocesan pilgrims, like many from around the world, were able to recognize the ways that the Holy Spirit had led them to this large gathering, and watched as the Spirit guided the days' activities.

Chamblee said the Holy Spirit was the reason she went on the pilgrimage. Just weeks ago, she was not planning on attending World Youth Day, but three weeks before its start, a person backed out and everything fell into place. She already had a passport and was able to raise all the funds needed within two weeks' time.

Like Chamblee, Brendon Young, a member of St. Mary Parish in Mitchell and a senior at Mitchell High School, recognized the Holy Spirit's role in his participation in the pilgrimage. He originally just wanted to see what Australia had to offer, but his focus changed radically as the trip progressed.

Pope Benedict XVI waves to pilgrims as he rides past the Sydney Opera House in the popemobile during the opening of World Youth Day on July 17 in Sydney, Australia. Hundreds of thousands of pilgrims came to Sydney from 170 countries.

The Holy Spirit at work

Pilgrims from Spain cheer as Pope Benedict XVI names Madrid as the host city of World Youth Day 2011. He made the announcement at the close of World Youth Day in Sydney, Australia, on July 20.

The Holy Spirit at work

World Youth Day pilgrims grow in faith in Sydney

Pope Benedict XVI waves to pilgrims as he rides past the Sydney Opera House in the popemobile during the opening of World Youth Day on July 17 in Sydney, Australia. Hundreds of thousands of pilgrims came to Sydney from 170 countries.
When the archdiocesan pilgrims arrived in Sydney, they were given responsibilities during the days of World Youth Day. World Youth Day leaders asked for volunteers to organize all aspects of the various catechetical sessions.

“We felt like we had enough talent in our group to make that happen,” said Kay Scoville, program coordinator for the archdiocesan Office of Youth Ministry. Catechists plays an important role in each World Youth Day. For three mornings, all registered pilgrims gathered at their assigned site to receive instruction about the Holy Spirit presented by bishops from around the world. Led by Scoville and the archdiocesan director of youth ministry, Father Jonathan Meyer, the archdiocesan teams worked to give participants the best possible pilgrimage experiences through games, prayer, praise and worship, Mass, and assisting the visiting bishops.

Multiple pilgrims gave their time and talent in music ministry, liturgical ministries and welcoming approximately 800 pilgrims from other groups at St. Christopher Parish in Panania, a western suburb of Sydney. Archdiocesan pilgrims also learned about sacrifice during the pilgrimage. From the late arrival of their sleeping bags and change in their accommodations to being cold, tired and sleeping outside with 200,000-plus people, they frequently had to adapt and step out of their comfort zones.

“What a blessing it has been to have a group that was so flexible,” Scoville said. “They had faith and trust in what we were doing for them.”

The theme of the last day of the catechetical sessions was about how the Holy Spirit guides all to be missionaries or, as the Acts of the Apostles says, to be “witnesses” for Christ. Many of the pilgrims said that the Holy Spirit will continue to work in their lives as they return to their schools, jobs and communities.

The Holy Spirit: Always at work.

An aerial view shows the crowd gathered for the closing Mass of World Youth Day at Royal Randwick Racecourse in Sydney, Australia, on July 20. Police estimated that 350,000 people attended the service.

Dance, chants and art from the Aboriginal and Torres Strait Islanders were included at many of the papal events, and from the two groups prominently welcomed the pope to their land.

Pope Benedict also set aside a morning to encourage ecumenical and interreligious dialogue in Australia by holding separate meetings with Christian leaders and with representatives of Australia’s Jewish, Muslim, Buddhist and Zoroastrian communities.

In his closing journey to Australia at an airport farewell ceremony on July 21, the pope said the World Youth Day “experiences of prayer, and our joyful celebration of the Eucharist, were an eloquent testimony to the life-giving work of the Holy Spirit, present and active in the hearts of our young people. “World Youth Day has shown us that the Church can rejoice in the young people of today and be filled with hope for the world of tomorrow.”
New archdiocesan Victim Assistance Coordinator appointed

By Sean Gallagher

Jan Link has been appointed the Archdiocese of Indianapolis’ new Victim Assistance Coordinator.

Link succeeds Suzanne Yakimchik who retired last month. Link will coordinate the archdiocese’s response to provide emotional and spiritual support for victims of sexual abuse by clergy, religious, paid lay staff or volunteers in the parishes, schools and agencies of the Church in central and southern Indiana.

Link currently works in community mental health in central Indiana. “I am happy that Jan Link has agreed to take on this position,” said Msgr. Joseph F. Schaedel, vicar general. “Jan is a professional who has experience in assisting people who have suffered abuse.”

“Having formerly worked with Catholic Social Services, Jan is also familiar with the archdiocese of Indianapolis and our repeated willingness to reach out and assist all who come to us in need,” Msgr. Schaedel said.

Msgr. Schaedel said that, since Link is an outside professional counselor who is being contracted by the archdiocese to provide pastoral care to abuse victims, she will be able to offer victims even more assurance that their claims are being handled objectively.

A social worker for 25 years, Link previously worked from 1966 to 2004 in the archdiocese for what was then Catholic Social Services. During that time, she served as a social based social worker, did parish outreach and was a family counselor. “I started out in my career working with adolescents who were physically and sexually abused,” Link said. “And part of the time that I was with the archdiocese, a huge number of the people that we served were sexually abused. So part of the ministry of Catholic Social Services was to help bringing healing to people who were victims of abuse. At that time, it was mostly abuse in their own families.”

When victims report abuse to the archdiocese, Link will meet with them and work to arrange for therapy for them. “What you want to do is to allow them to speak their experience and then see what help they need,” Link said. “It’s an honor to hear people’s stories and to bring healing to people who have been victimized.”

Vicims of sexual abuse in archdiocesan parishes, schools and agencies should call Link at 317-256-1548 or 800-382-9836, ext. 1548. She may also be reached by e-mail at jlink@archindy.org. For more information about the archdiocese’s sexual misconduct policies, log on to www.archindy.org/abuse.
Pope Benedict XVI greets pilgrims, including some seminarians, as he arrives to celebrate the final Mass of his Apostolic Journey to Australia on July 20. Pope Benedict told the youths that, in Christ, they will find all that is good, true and beautiful.

The widely touted claim that safe injection sites and tackling IV drug abuse

So-called ‘safe injection sites’ are special buildings where drug addicts can go to shoot up illegal drugs without fear of arrest or prosecution. Such a facility has been operated in Canada on the east side of Vancouver for several years, and drug abusers from around the area come to receive clean needles, ampules of sterile water, swabs for cleaning injection sites, Band-Aids, aspiric acid powder (to cut the drugs with) and small metal spoon tools. The Canadian government has been funding this site, and is in the process of renewing the funding.

Other municipalities like San Francisco and New York have also been considering establishing such sites. Many groups are opposed to these drug zones, seeing them as cooperating in, if not directly promoting, a practice that is clearly unethical and highly damaging to society. They argue that taxpayers should not be forced to support the shooting of intravenous drugs. They fear that such facilities would be used illegally and destroy their lives.

The idea behind the safe injection sites is to reduce the collateral damage from drug abuse.

Proponents argue that since addicts have begun to use the injection sites, the crime rate on the east side of Vancouver has fallen, and that the rates of HIV and hepatitis have declined because clean needles have been made available.

Because nurses can keep an eye on addicts after they shoot up in the facility, they say that deaths by overdose will decline since ambulances can be called more quickly than addicts whose are shooting up alone in a darkened alley.

They further claim that the needle exchange programs allow users to remain healthy until they get help for their substance abuse problem.

There is even a group of people who has penned a kind of defense of these sites, writing that, “Some people would say you’re giving them the OK. I do not see that. I think the implication is that we’re dealing with people who can make choices. When they’re ready, they’re ready, that’s a whole different kettle of fish.”

In other words, drug users, like fish, have a free will.

While drug addiction certainly puts a major dent in human freedom, it would be false to conclude that an addict can’t make choices.

The only reason there is any hope left for an addict is because he still has a small and diminishing space of freedom that he can act on, allowing him to decide whether or not to begin a new path. He could choose to take the first step along the road leading away from addiction toward rehabilitation.

Our public policy for dealing with drug addiction must always show great sensitivity toward the remaining freedom that remains in each individual struggling with addiction.

All in all, it is a hope that this freedom that sets us apart from our animal counterparts.

Public policy should not contribute to shrinking that space of freedom even further through approaches that enable destructive behaviors and greater addiction.

The widely touted claim that safe injection sites reduce collateral damage from drug abuse is still dubious.

Researcher Gary Davies, at the conclusion of an extensive analysis of the question, notes how safe injection sites are “too often credited with generating positive effects that are not borne out by solid empirical evidence.”

The claim that crime rates dropped in Vancouver following the opening of the safe injection site may have resulted from the injection of 60 police officers into the area when the facility opened—including four officers stationed immediately outside the facility—so that they could be unambiguously verified.

Public funding should be directed toward governmental programs rather than safe injection sites. Some argue that safe injection sites may themselves, on occasion, afford the opportunity to lead addicts toward rehabilitation. Yet there is a contradiction between enabling the addicts to continue their drug use, and promoting rehabilitation on the other.

This contradiction may be seen very clearly in what our society has learned about treating alcoholism. Most of us have seen—even among our families and neighbors—how destructive the addiction to alcohol can be.

Not only can it ravage a person’s life, but it also destroys their loved ones, leading to loss of employment and, even, in some cases, endanger the lives of others through driving under its influence.

We’ve also seen how many alcoholics have been helped by 12-step programs like Alcoholics Anonymous where the accumulated wisdom of millions of former addicts recognizes clearly that the only way they can conquer their addiction is through supporting each other in their goal to never have another drink.

Imagine that, instead of supporting programs like AA and alcoholic rehabili- tation centers, a government were to establish the kind of safe injection sites that could come to get drug by providing clean glass, stainless steel and aluminum tools, providing drug protection so that they couldn’t be robbed in dark alleys.

Would any of us really think that this would be promoting their rehabilitation? Those who struggle with substance abuse are desperate to escape from the one therapy that rehabilitate rather than enable the addicted individual.

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely held and expressed opinions among the People of God” (Communion et Progressio, 156).

Letters from readers are welcome and every effort will be made to include letters from as many people and perspectives as possible.

Letters may be edited for space considerations (including spelling and grammar) in order to ensure clarity and respect.

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Readers with access to e-mail may send letters to criterion@archindy.org.

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Making Sense Out of Bioethics/Fr. Tad Pacholczyk

‘Safe injection sites’ and tackling IV drug abuse

What can an 81-year-old man tell young people that they’re likely to remember and take to heart?

How about this? Of the many thousands of words that Pope Benedict XVI spoke to those attending World Youth Day in Australia, we found these statements in the middle of his talk, noting that he “struck a chord with me.”

Time and again, the pope also returned to the question: What will you leave to the next generation? He encouraged them “to be courageous, to be adventurous, to be generous, to be selfless, to be open to change.”

He said we should not “just be a succession of events or experiences, helpful though many of them are. It is a search for the true, the good and the beautiful.”

He went on to say that this search should end in Christ because “he offers everything! Only he who is the Truth can be the Way and hence also the Life.”

This was the “World Youth Day, or WYD XXIII.” (Like our Super Bowls, the Vatican—with greater justification—counts them in Roman numerals.)

Earlier in that welcoming address, the pope spoke about the marvels of God’s creation that he saw on his 20-hour-plus flight. He then spoke of the “scars which mark the surface of our Earth: erosion, deforestation, the squandering of the world’s mineral and ocean resources in order to fuel freedom, but to moral or intellectual freedom.”

This philosophy, he said, “by indiscrimi- nately giving value to practically everything, can lead ’not to genuine freedom, but to moral or intellectual confusion, to a lowering of standards, to a loss of self-respect, and even to despair.”

In his closing address, he said, “Dear young people, let me now ask you a question. What will you leave to the next generation?” He encouraged them “to be prophets of this new age, messengers of his love, drawing people to the Father and building a future of hope for all humanity.”

The world needs this renewal, he said, because “a spiritual desert is spreading.”

We hope you will read our coverage of World Youth Day in this issue, including reports from freelance writer Karen Berger about our local pilgrims. But we could not cover it all. We invite you to see more on our WYD weblog at www.archindy.org/wydw. You can also read all of the pope’s speeches during his July 12-21 apostolic journey to Australia—including his talks to ecumenical and interreligious groups—on the Vatican’s Web site at www.vatican.va. Just click on the Sydney 2008 event.

—John F. Fink

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La séptima estación representa una oportunidad para renovar nuestra solidaridad con los pobres

(Séptima de la serie)

¿Estabas allí cuando cayó por segunda vez?

La séptima estación en el camino al Calvario marca la segunda vez que Jesús cayó al suelo. Cayó a pesar de la ayuda de Simón Cirino. ¿No representa esto la medida del peso de nuestros pecados, el peso verdadero de la cruz?

La meditación gráfica de Catherine de Hueck Doherty en esta estación nos recuerda las escenas de la película La Pasión. La cita en detalle:

“Sostuve la tierra áspera contra su mejilla, como los corazones de los hombres que rechazan a Dios. La cruz cayó en su espalda postrada por el peso de los pecados de la humanidad.

El polvo se eleva, tan amargo como el pecado mortal. No llamaron a nadie para que ayudara esta vez. Lo empujaron, le gritaron y le ordenaron que se levantara.

“Terminó, se incorporó un poco tambaleándose y cayó de bruces nuevamente. El sol y lo suyo lo incrustaban más firmemente en sus heridas y la aspaería de su suelo en la carne de Dios”. (Estaciones de la Cruz, Madonna House Publications, pág. 25).

No es sólo una medida de la carga de nuestros pecados, sino incuestionablemente una medida de nuestro amor. Puede que tengamos que trabajar en ello, pero necesitamos tomar en cuenta la forma personal el esfuerzo de Cristo.

Propongo las virtudes de la fortaleza y la perseverancia como una reflexión oportuna. Son oportunas porque vivimos en un clima donde hay poca paciencia hacia los inconvenientes y un bajo nivel de tolerancia de las incomodidades. Es como si el rostro público de nuestra cultura tuviera la prioridad de ocultar y eliminar las incomodidades de cualquier tipo.

En contraste, somos testigos del sufrimiento de las personas alrededor de nosotros. La falta de cuidados médicos disponibles debido a su elevado costo y la realidad de que tantos no poseen cobertura de seguro no permite que nos concentrémonos en aquellos que están desesperadamente enfermos.

No tenemos imágenes claras de aquellos que esperan incontables horas en las salas de emergencia porque muchas personas pueden cuidarlos críticos y no pueden pagar por ellos. No pasamos por alto a quienes proporcionan asistencia médica en las salas de emergencia. A menudo pasan desapercibidos también.

No estoy seguro de que nos percatemos de la situación penosa en que se encuentran los pobres que trabajan arduamente por nuestra comodidad. No estoy seguro de que los que los mejores trabajadores no pueden pagar por ellos. No pasamos por alto a quienes proporcionan asistencia médica en las salas de emergencia. A menudo pasan desapercibidos también.

I think that the consecrated religious who devote themselves day in day out to be with those who have no one to care for them. They root their generous commitment in daily Eucharist and other forms of prayer because these are the seed bed for authentic charity.

Finally, as we reflect on the second fall of Jesus, we do well to take a measure of the quality of our worship, our expression of gratitude for the redemption that Jesus won for us by his suffering.

Sometimes we may need an attitude adjustment. Is my approach to Mass and prayer based on what I can offer or rather “what I get out of it?”

Do you have an intention for Archbishop Buechlein’s prayer list? You may mail it to him at:

Archbishop Buechlein’s Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Esta séptima estación es una oportunidad para que reflexionemos: ¿Estamos más apreciados y alentados por todas partes. Archdiocese of Indianapolis 1400 N. Meridian St. P.O. Box 1410 Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa, Language Training Center, Indianopolis.

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 24-26

July 25

July 25-26
Schulte High School, Terre Haute, 40th class reunion, Fri., Copper Bar, 810 Wahash Ave., Terre Haute, $10 per person. 6 p.m., Sat., Sycamore Club, 200 Heritage Drive, Terre Haute, 6 p.m.-midnight, $40 per person. Information: 812-877-6137.

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville, Parish Festival, Fri., 5 p.m.-11 a.m.-Sat. 2 p.m.-11 p.m., chicken dinner, food, entertainment. Information: 812-282-2290.

July 26

July 26-27
St. Martin Parish, 804 Yorkridge Road, Yorkville: Parish festival, Sat. 4:30 p.m.-12:30 a.m., prime rib dinner, 4:30 p.m.-9 p.m., Sun. 11:30 a.m.-8 p.m., fried chicken dinner, 11:30 a.m.-5 p.m., food, games, music. Information: 812-623-3408.

July 27
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. Organ and trumpet recital performed by Tom Nichols and Michelle Hestmand, 3 p.m., no charge. Information: 317-635-2021, ext. 23.

St. Augustine Parish, 18020 Lafayette St., Leopold. Parish festival and picnic, 11 a.m., chicken dinners, quilts, games. Information: 812-843-5143.

July 27-August 3

August 7-9

August 22-24

Three Sisters of Providence profess vows

Two Sisters of Providence professed perpetual vows and one sister professed temporary vows during a recent ceremony at the Church of the Immaculate Conception at their order’s motherhouse at Saint Mary-of-the-Woods, Indiana.

Sister Deidre, a member of the Sisters of Providence, professed perpetual vows Aug. 29 rummage sale at the hermitage, call Linda Augenstein at 317-885-5098.

VIPs

Ike and R. Bert (Krag) Batic, members of St. Malachy Parish in Coleman. Celebrated their 60th wedding anniversary on June 22. The couple was married in the morning of June 22, 1948, at Our Lady of Lourdes Church in Indianapolis. They have two children: Mark and Michael Batic. They also have five grandchildren.

Elizabah Ball is set for Aug. 22

The 22nd annual Elizabah Ball, which benefits St. Elizabeths/Crownsburg, celebrated their 60th wedding anniversary at the Indiana Roof Ballroom, 140 W. Washington St., in Indianapolis. The benefit event begins at 6 p.m. with cocktails and a silent auction. Dinner will be served at 7 p.m. followed by special presentations at 7:30 p.m. “A Dancing with the Stars” competition, inspired by the popular ABC network show, will begin at 8 p.m.

Competitors this year are WTHR Channel 13 news anchor Julie Moffitt, WIBC 93.1 FM radio host Jake Querry, WRTV Channel 6 reporter Sandy Sanchez and Kelly Vaughn, a radio personality for WXYB 105.7 FM.

Stacey Stacey, a radio host for WIBC 93 FM in Indianapolis, is the master of ceremonies. To purchase tickets or for more information, call 317-787-3412 or log on to the Web site at www.stellabahs.org before the Aug. 4 reservation deadline.

Ave Maria Guild donation

Benedictine Sister Sharon Bierman, left, administrator of St. Paul’s Hermitage in Beech Grove, accepts checks totaling $3,000 from Ave Maria Guild treasurer Emily Vance of Greenwood during a recent guild meeting. For more information about guilds, programs or fundraisers, including an Aug. 29 rummage sale at the hermitage, call Linda Augusten at 317-865-5968.
Priests, deacons and religious lead others to Christ

By Grace Moore
Special to The Criterion

God works miracles through many religious and devoted people in the Church. He brings kind, godly followers to us every day in order for us, his servants on Earth, to become as close as possible to him and our faith. God wants us to be close to him, and the people in our lives do truly make a tremendous difference in our faith journeys.

Deacons, priests and religious brothers and sisters demonstrate their faith in God by leading others in their everyday lives to Christ. Those same people cast their nets, fetch followers and show them the way to Jesus.

I believe that those who chose a religious path show their trust in God by having the confidence and the faith that he will lead them through everything in their lives, and with that same trust they are also able to lead others to him. Having that conviction can alter and change lives with the guidance and faith of the religious.

The wonderful story of a troubled, young man told by my priest at St. Luke the Evangelist Parish, Father Jonathan Meyer, will stay with me forever.

The young man was searching in his life. It was almost as if something was missing. The man didn’t believe in God, but he wanted to serve the poor. In particular, he wanted to serve the poor with Mother Teresa of Calcutta. So a Catholic friend asked him to go to see Mother Teresa. The Missionaries of Charity sister then instructed him to bathe the old man. He placed the man in a tub filled with water, closed his eyes and began to wash him.

She then commanded her visitor to pick him up. He wanted to refuse but knew he couldn’t. With the man in his arms, he followed Mother Teresa. The Missionaries of Charity sister then instructed him to bathe the old man. He placed the man in a tub filled with water, closed his eyes and began to wash him. The smell was unbearable and the water was filthy so he kept his eyes shut in revulsion.

Mother Teresa commanded him, “Open your eyes and you shall see God.” He hesitantly opened his eyes and the water was clean. Stories like this help all who are touched by them to embrace God. That lost man with no faith was hungry inside. Mother Teresa knew that God was with that Indian man on the verge of death. She knew that it was our duty to cherish, help and protect God’s children just as Christ would do for us.

Mother Teresa led that young man to Jesus through helping the poor. The inspirational religious sister was one of the most amazing people because she was the cause of many conversions, casting her net and bringing people to God. Over Christmas break, the eighth grade was given the task to read the book Lessons From the School of Suffering by Tammy Bundy and Father Jim Willig. The moving book explains Father Willig’s struggle with cancer.

Reading the book made me feel closer to God. Through Father Willig’s entire journey with this illness, he never once fell away from Christ as he easily could have, but strengthened his relationship, trusting in him.

While ill and suffering, Father Willig brought in many people who were falling away from the Church. I look up to Father Willig and often think about what he endured, remembering how through his suffering he was united with Jesus, as I try to be in my own life with my non-comparable petty struggles. He has passed on, but his profound words continue to lead many to Christ.

Grand gestures like the story of Mother Teresa and Father Willig’s cancer struggle are not the only ways we can become close to God through being deacons, priests or religious brothers and sisters.

Every week in Mass, we witness a miracle and many of us do not even pay attention. Sometimes we are too caught up in our busy lives to even notice the significance in the transformation of bread and wine into the body and blood of Christ. Through the Mass, priests and deacons are leading us to Jesus, which is something many people from other churches could not even dream about.

We are so fortunate to have those who choose religious vocations in our lives. They devote their entire existence to Christ, leading and guiding others to know him better. They are the reason I am close to Jesus today.

Although some may never even realize it, God brings these people to us. But it is our choice to either follow them to Christ or turn away.

The young man who went to see Mother Teresa did not even have God in his life, but through that amazing sister, whom he followed, Christ is now his Savior. Father Jim Willig is a role model because, during his uphill battle with cancer, Jesus and prayer were his guides, just as they should be in our lives.

I am most grateful for these and other deacons, priests, and religious brothers and sisters who have cast their nets to bring people, including me, to Christ.

(Grace and her parents, Michael and Dana, Moore are members of St. Luke the Evangelist Parish in Indianapolis. Last spring, she completed the eighth grade at her parish’s school and is the eighth-grade division winner in the 2008 Indianapolis Serra Club Vocations Essay Contest.)
‘... YOU WILL BE MY WITNESSES.’

World Youth Day pilgrims take the Spirit into the world

Stephen Scoclice, a member of St. Simon the Apostle Parish in Indianapolis, holds a candle during a prayer vigil with Pope Benedict XVI on July 19 at Royal Randwick Racecourse near Sydney, Australia.

Archdiocesan pilgrims kneel in prayer before the World Youth Day cross on July 17 in Sydney. Taken to countries around the world, the cross has become an icon of World Youth Day since its inception in 1985. It was displayed at Marian College in Indianapolis in 1993.
50 years of devotion

Father Ripperger driven by love of the Church people

By John Shaughnessy

Home from the seminary for the summer, 19-year-old Harold Ripperger sat in his parents’ house and listened as the Major League Baseball scout made him the most tempting offer he had ever heard.

The scout told Ripperger that he had seen him play baseball in Richmond that summer, and the Detroit Tigers officials were interested in talking to him about becoming a professional baseball player.

The more the man talked, the more the idea appealed to Ripperger. He could play the sport he loved, maybe get married and have children, and even possibly get rich pursuing one of his childhood dreams.

Yet there was also this other childhood dream that he had to consider. Ever since he was in the seventh grade, Ripperger had thought about becoming a priest. And seven years later, in 1951, a time when Ripperger prayed and prayed for God’s guidance. Finally, he decided to continue his journey to become a priest. And seven years later, in 1958, he was ordained to the priesthood.

“Father Ripperger recalled recently. “When I look back, I think I was really lucky that God gave me the vocation. Who would have thought that a little old farm boy who moved to Richmond in the sixth grade would have so many contacts with so many people through the years? I got to experience their joys and their sorrows. I was the lucky one to minister to them.”

Now 76, Father Ripperger is celebrating his 50th year as a priest. For the past 19 years, he has served as the pastor of St. Mary Parish in Lanesville. He has also served the archdiocese in the parishes of St. Mary in Greensburg, St. Mary in New Albany, St. Joseph in St. Leon, Holy Guardian Angels in Cedar Grove, St. Rose of Lima in Franklin, St. Mary of the Immaculate Conception in Aurora, and St. Andrew the Apostle and St. Michael the Archangel, both in Indianapolis.

Friends from some of those parishes joined Father Ripperger in May as St. Mary Parish in Lanesville honored him at a dinner. One of the tributes that evening was from Chuck Lynch, the president of the St. Mary Parish Council. Lynch became emotional as he talked about Father Ripperger.

“I broke down,” Lynch recalled. “I told Father, ‘Thank you for giving your life and your service to God. You drew closer to God, and you drew us closer to each other.’

“That’s so true in our parish. We moved to the parish about 15 years ago. I remember the first time I met him. I heard so many good things. There was a warmth there that made me feel that I already belonged. That’s his personality. He’s just refreshing to be around.”

Father Ripperger is the pastor of St. Mary Parish in Lanesville. Father Harold Ripperger is the pastor of St. Mary Parish in Lanesville in the New Albany Deanery. He has also served the archdiocese in the parishes of St. Mary in Greensburg, St. Mary in New Albany, St. Joseph in St. Leon, Holy Guardian Angels in Cedar Grove, St. Rose of Lima in Franklin, St. Mary of the Immaculate Conception in Aurora, and St. Andrew the Apostle and St. Michael the Archangel, both in Indianapolis.

Friends from some of those parishes joined Father Ripperger in May as St. Mary Parish in Lanesville honored him at a dinner. One of the tributes that evening was from Chuck Lynch, the president of the St. Mary Parish Council. Lynch became emotional as he talked about Father Ripperger.

“I broke down,” Lynch recalled. “I told Father, ‘Thank you for giving your life and your service to God. You drew closer to God, and you drew us closer to each other.’

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Marking his 50th year as a priest, Father Harold Ripperger, center, concelebrates Mass with his brother, Father William Ripperger, left, and Msgr. Harold Knaуne, right. The anniversary Mass was celebrated on May 17 at St. Mary Church in Lanesville. Father Harold Ripperger is the pastor of St. Mary Parish in Lanesville.

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Father Munshower finds joy in being present to people

By John Shaughnessy

During his 50 years as a priest, Father William Munshower has marched with Dr. Martin Luther King Jr., supporting the civil rights movement. He has strolled through the hallways of schools in the parishes where he was the pastor, stopping to talk and joke with children before he made his way to the eighth-grade classroom where he taught the students the 23rd Psalm.

In 50 years of celebrating baptisms, first Communions and weddings, he has maintained a firm approach to photographs being taken in church during those sacraments, an approach that he sums up simply, “It’s OK, as long as I’m in them.”

One of his longtime parish secretaries described Father Munshower’s personal touch when her husband died of a heart attack while she was out of state: “He took care of everything for me. He’s a very good man and a man of God.”

On St. Patrick’s Day, this priest who often has a glint of Irish mischief in his eyes usually can be found at the parade in downtown Indianapolis, one of his regular stops in a full day of celebrating his Irish heritage at different Irish establishments where most people know his name and smile when they see him.

He is a priest who has been known to walk in protest against abortion and the death penalty, a priest who has traveled around the archdiocese to cheer the sports teams of his parish schools.

All those images are the essence of the approach that Father Munshower has brought to his priesthood for five decades: “If I could say one thing to young priests, it would be, ‘Be present.’ Let others do the directing and the planning. It’s very important to be present. If you believe in your priesthood, you’re bringing a ‘grace’ quality to the gathering that no one else has been ordained to do.”

In his 50 years as a priest, Father Munshower has spent nearly all of his time in parishes, including St. Paul Parish in Tell City, St. Agnes Parish in Nashville and Holy Spirit Parish in Indianapolis. He served as the pastor of St. Thomas Aquinas Parish in Indianapolis from 1994 to 2006. Since then, he has worked as the chaplain of Cathedral High School in Indianapolis, the school where his journey to become a priest began.

“I admired the priests and brothers at Cathedral,” said one of his longtime parish secretaries, Kitty Jenkins, who seems so appreciative of his attention to their children. “It’s enjoying the company of their parents and families, too, in the classroom where he taught the students the 23rd Psalm.

One of the great priests in many of our lives was Father George Powers. He was a priest ahead of his time. He was into social justice, social action. Now, it’s Father Munshower’s turn to help shape the direction and the faith of students at Cathedral.

“I want to help them have a lifelong commitment to the Lord and the Church, and contribute to their lifelong faith,” he says. “I’m convinced at this point in my life that faith is our life kit, our parachute. Having faith is going to be so essential for young people to meet the challenges they will face.”

He also wants to convey to young people that their faith should be a joyful experience—the kind of experience he has had personally since returning to Cathedral.

“It’s just been wonderful,” he says. “It’s the people there and being present to them in the halls, the chapel, on the football field, the basketball court and the volleyball court. It’s enjoying the company of their parents and families, too, who seem so appreciative of my attention to their children. It’s a community. And I’m a part of that. I’m the spiritual director. The marvelous thing about our Catholic schools is that they are communities.”

Creating that sense of community has always been at the heart of Father Munshower’s priesthood, says his longtime friend, Kitty Jenkins. “He loves people for themselves,” says Jenkins, who also was a member of Father Munshower’s staff during his time as pastor of St. Thomas Aquinas Parish. “He never finds anyone to be boring. He’ll ask them where they came from, who their grandparents are, where they live. He gets them excited about who they are. It’s wonderful to see how he loves people. He pays attention to them. He gives them time. His giving doesn’t stop there.

“He’s the one person that people would find to be most compassionate, most caring,” Jenkins says. “Even if they try to pull the wool over his eyes, he’ll help them because of his highly compassionate nature.”

Reaching out to people and being a part of their lives is a legacy that Father Munshower willingly embraces. Here’s how he describes the most satisfying part of being a priest:

“Being a part of a Christian gathering, having a hand in the gathering and participating in that gathering, whether it be in the Eucharist or a parish picnic. A priest comes together with people and inspires them, encourages them and prays with them. I think of myself in those terms.”

Father William Munshower

• Age: 76
• Parents: Glenn and Katherine (Ashcraft) Munshower
• Parishes where he grew up: Holy Cross Parish and St. Anthony Parish, both in Indianapolis
• Education: 1950 graduate of Cathedral High School in Indianapolis then attended St. John’s University in Minnesota for two years and Saint Meinrad Seminary for six years
• Hobbies: Reading, playing cards and gardening.

“I love to garden. There’s a certain feeling of independence and an enjoyment growing your own stuff and watching it grow.”

• Favorite Scripture verse: “This is the day the Lord has made; let us rejoice in it and be glad!” (Ps 118:24).
• Favorite author: C.S. Lewis. “He was very refreshing and inspiring.”

St. Vincent de Paul Society “Estate” Sale

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The Criterion Friday, July 25, 2008 Page 11
From the Editor Emeritus/John E. Fink

Possible U.S. saints: Felix Varela

(Ninth in a series of columns)

Father Felix Varela was well known in his native Cuba before he fled for his life in 1823. He was a priest who had earned degrees in philosophy, theology, and civil and natural sciences, and he taught in the seminary in Cuba with some of the best liberal arts periodicals and newspapers. He lectured on a thousand reformers, he quickly took a course in Irish law. He taught in the seminary in Cuba with the best liberal arts periodicals and newspapers. He lectured on reform of Spain’s constitutional government for Spanish and Spanish-speaking communities, and he was a hero in the city during a cholera epidemic in 1832 because of his care for the victims. He won approval of having Chapel services in the city’s hospitals and charitable institutions. He formed alliances with the city’s intellectuals, including Andre Sammertina, the bishop appointed to Brooklyn Botanic Garden. He organized the New York Catholic Temperance Association for for 25 years. His parish was composed of immigrants—Irish, Poles, Germans, Austrians, Swiss, French, Spanish, and Cubans.

As he had done in Cuba, he wrote. Now it was articles for several English and Spanish periodicals and newspapers. He revised his course in philosophy and wrote a catechism for the diocese. He also began a diocesan newsletter.

In 1821, he was appointed to represent Cuba at the Court of the Constitutional Monarchy in Madrid. There, he advocated the abolition of slavery, racial equality, equal education for boys and girls, constitutional government for Spanish colonies, and reform of Spain’s criminal laws. But when the Absolute Monarchy returned to power and executed more than a thousand reformers, he quickly took a ship for New York City.

Cornucopia/Cynthia Dewes

The family reunion as a learning experience

Social scientists, religious leaders and even politicians toil to exorcise the importance of family. The family is a time when family has come to mean almost anything to people living together, but family still is considered a wholesome personal and community life. As the family goes, so goes society.

That is because each individual family is a microcosm of the human family, a small soap opera that reflects the larger soap opera that is the human condition.

Even in tiny families, it is true of the Chinese, this process is at work. As family members, we can’t help but study life and learn how it’s not. Or not.

The annual family reunion offers a chance to understand the intricacies of relationship, the multitude of personal backgrounds and the overall feeling of a loving bond make this occasion something special. We may come away from it feeling pleasantly affirmed, better informed about our personal history and, sometimes,edited or amused that we are related by blood to some of these characters.

Large families, of which I am one grateful member, offer even more areas of study. Each family has its own unique personality and geography provide an endless exercise in placing ourselves in others’ shoes, in trying to understand personal and family attitudes and what-have-you from the old country, but also reunion visits from relatives who still live there. It is a mutual exchange of understanding, always a good thing in a fragmented world such as ours. And they are always a good thing for the visiting spouses become integral parts of our family, as we are of theirs, and the family reunion is their opportunity to react to old friends.

By now, my husband loves to eat kransekake and julekage, and he has even learned to say, “Yo, you betcha” with just the right inflection.

Kids learn a lot from family reunions, and I just how to use horseshoes. They notice that Mom’s relatives say “no” to their children just as often as she does to them or that Dad’s family rants fervently about the same political topics that he does.

Emmanuel Walk/Debra Tomaszelli

Summer baby-sitting lesson reaches heavenly realm

For months, Sara, then 13, anticipated baby-sitting a “baby” doing the same things: being hungry, break. The dream was persistent and significant.

Sara didn’t care about earning money; she simply loved babies and she wanted to find one to watch.

She distributed flyers, but to no avail. Our church nursery didn’t need help, most of my contacts had grown up after, and day care weren’t interested in volunteers younger than 18 years old.

I helped her search for a volunteer position, but when I found myself calling homeless shelters to find child-care assistance, I knew that I had lost my perspective.

After all, as determined as Sara was about caring for an infant, she didn’t really want to leave our daughter just anywhere. She, too, needed a safe and enriching environment in which to spend her time. Disheartened, I wanted to give up, too. But wanting what was best for my children, I realized that she would be miserable if her dream didn’t materialize—I couldn’t abandon her. I had to persist.

“I’ll pray,” she said. “I’ll pray.”

“Dear Lord,” I began. “You know the desires of Sara’s heart. You know somebody out there would love to have a baby, and you know how Sara would like to help. So please, in your love and mercy, please connect us. If not, please help us find something else meaningful for her to do this summer.

I learned back in my chair. She smiled. “It’s in God’s hands now,” I said.

A moment later, I glanced down at the Yellow Pages, flopped open on my lap. My gaze landed on a small boxed advertisement for Our Savior Day Care. I figured that I could make one last call.

That call led to a church nursery. The director met with us, and even though they didn’t plan on hiring the help, they gave Sara a chance to assist in the infant room.

The setting ended up being perfect for her and for them. The director admitted that she wished they could pay Sara because she helped them. She said she would rather not get money since the ability to work with the infants was reward in itself. Sara grew in confidence and independence that summer. She learned a lot about working with adults, and about watching for, and alerting the least expected far beyond child care. What she discovered through that experience reached into the heavenly realms.

(Debra Tomaszelli lives in Maitland, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaszelli@cf.com)
The Sunday Readings
Sunday, July 27, 2008

Kings 3:5-7, 12
Romans 8:26-30
Matthew 13:44-52

The First Book of Kings is the source of this weekend’s first reading. As might be supposed, the two books of Kings take their name from the fact that they deal heavily with the kings of Israel and Judah, David and Solomon. While these parents concentrate on these three kings, the books, in fact, are not political histories. The authors of these inspired books were not interested in politics, except when politics furnished some religious consideration to write about.

The only thing that mattered in life was religion, the process whereby God related to the people and they related to God. Nothing else in the long run made any difference.

David and Solomon were almost magical figures in the ancient Hebrew mind. David was the king who confirmed his own—and the nation’s—covenant with God. Solomon was regarded as the wisest of men.

Under David and Solomon, at least in the estimate of the Hebrews themselves, the unified kingdom of Israel had status among the nations of the ancient Middle East.

In this weekend’s reading, Solomon realized that, despite his own intelligence and access to power, God was supreme. Solomon asked God not for power or wealth, but for the wisdom to be able to govern well. Again, to emphasize the place of religion, governing well meant bringing the people to God and to God.

St. Paul’s Epistle to the Romans furnishes the second reading.

The reading begins with a verse that has long been a favorite source of consolation for Christians: “We know that in all things God works for the good of those who love him” (Rom 8:28).

Paul wrote this epistle in part to encourage the Christian Romans as they faced the scorn of the culture of the time, and indeed as they faced increasing pressure from the political authorities.

These verses in this reading call for strong faith, and for commitment to the fact that earthly life is not the “be all and end all” for humans.

For its last reading, the Church offers a reading from St. Matthew’s Gospel. The reading contains three short parables. These parables belong uniquely to Matthew.

Key to understanding the message is to note the kingdom of heaven—how to possess the truly precious pearl. He sells everything in order to buy this priceless pearl.

The Gospel presents the kingdom—and life with God—as an extraordinarily valuable pearl. If we are expert in assessing the value of pearls, if we are wise, we will put everything else aside and seek the pearl that is the kingdom. “Everything” is the operative word in this phrase. We must invest every part of ourselves in our quest for God. We must “sell everything,” so to speak, to be true disciples.

The reading further reminds us that saints as well as sinners people the world, and even the kingdom of God on Earth. God, and only God, will balance the picture.

Reflection
This Liturgy of the Word calls us directly to the fact that our kingdom is not of this world, just as Jesus insisted before Pilate that the Redeemer’s kingdom was not of this world. As followers of Jesus, as part of the Mystical Body of Christ, we are in the same situation.

Determination will be only half-hearted if it does not mean that we have discarded everything—including our instincts, our comforts and our obsession with ourselves—in order to be with God.

However, if we are so wise, and if we give ourselves to God, if we sell all for the pearl of great price, we will live eternally.†

Catholics and Lutherans have different beliefs about Eucharist

Q I just read your recent article in our diocesan paper about transubstantiation.

Frankly, I was disappointed that you said nothing about consubstantiation, which I recently heard is a concept acceptable to the Catholic Church.

As a Ph.D. chemist, if the chemical effect of the consecrated bread and wine are the same as before, then you have bread and wine after the consecration.

It’s also well known that the gluten in the bread is present in the consecrated host. So isn’t consubstantiation acceptable in Catholic teaching? (New Jersey)

A Consubstantiation (literally “with substance”) is the belief that, after the consecration at Mass, the reality of bread and wine is still present along with the body and blood of Jesus Christ.

This was a theory about the Eucharist proposed by Martin Luther and other Reformation theologians, opposing the Catholic belief in transubstantiation (literally a “change of substance”), which holds that what is present after the consecration is no longer bread and wine, but only the body and blood of Christ.

According to Luther, the concept of transubstantiation came out of Greek philosophy, not from Scripture or other divine revelation.

The Church, especially in the Council of Trent, rejected the consubstantiation theory, holding that in the Eucharist the bread and wine were changed into the body and blood of Christ, and thus no longer existed as their own reality.

Luther was correct in claiming that the concept of transubstantiation came out of Greek (Aristotle) philosophy, giving room for the idea that the substance (bread and wine) was changed into the substance of the body and blood of Christ, while the “accidents” (taste, color and all other physical characteristics) of the bread and wine remain.

The Church thus considered the word transubstantiation a suitable name for what happens in the consecration of the Eucharist.

Today we attempt to describe our belief about the presence of Jesus in the Eucharist in more understandable terms. The Catechism of the Catholic Church, for example, doesn’t use the word transubstantiation at all in its discussion of the Eucharist, except at the end, where it is mentioned only as part of a quote from the Council of Trent.

The essential truth is that the Eucharist is a mystery that we can never put adequately into human words. Technical philosophical terms have theological value, but, by themselves, don’t take us any deeper into the mystery of the Eucharist.

Q Is it possible for a person to save this soul of, over many years, has received the Blessed Sacrament while in the state of sin due to embarrassment or another?

He makes a perfect Act of Contrition with a promise to straighten things out and confess these sins, but at the next confession lacks the courage to tell the priest.

Then the same problem repeats itself, the same sin is committed and no courage.

Is there a chance for repentance for this kind of person? (Illinois)

A There’s always a chance for repentance and for getting oneself squared away with God. Confession of all serious, mortal sins of which a person is aware is required in confession. No one can excuse himself from that. It is possible, however, for an individual to get so mixed up emotionally and so unreasonably frightened by the prospect of confessing sins that his personal guilt before God is questionable.

It may reach the point where even the individual himself is incapable of making a decent judgment about his guilt.

My main concern, however, after studying your letter, is your own confusion and fear, which could be eliminated or alleviated by a talk with the priest if you would simply go and talk to a priest. I urge you to do this.

It doesn’t have to be your own parish priest. The city where you live has a dozen or more priests who would be and are waiting to help you get out of your dilemma. Please go and talk with a priest soon.†

†Q: In the consecration of the bread and wine that becomes the body and blood of Christ, what happens to the “accidents” (taste, color and all other physical characteristics)?

A: In the consecration the bread and wine are still present along with the body and blood of Christ. As a Ph.D. chemist, if the chemical effect of the consecrated bread and wine are the same as before, then you have bread and wine after the consecration.

It’s also well known that the gluten in the bread is present in the consecrated host. So isn’t consubstantiation acceptable in Catholic teaching? (New Jersey)

A: Consubstantiation is the belief that, after the consecration at Mass, the reality of bread and wine is still present along with the body and blood of Jesus Christ. This was a theory about the Eucharist proposed by Martin Luther and other Reformation theologians, opposing the Catholic belief in transubstantiation, which holds that what is present after the consecration is no longer bread and wine, but only the body and blood of Christ.

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It doesn’t have to be your own parish priest. The city where you live has a dozen or more priests who would be and are waiting to help you get out of your dilemma. Please go and talk with a priest soon.
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 parishes 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.


COMMONS, Helen, 89, Holy Spirit, Indianapolis, July 5. Mother of Cathy, Mary Margaret, John and Tim Commons.


JONES, Marcella Mary (Kantner), 85, Our Lady of Lourdes, Indianapolis, July 7. Mother of Cynthia Eckert, Geri Pearson, Mary Zimmerman, Julius, Katrina, Pamela and John Kinney.


MARSHALL, Dr. Fred J., 87, St. Michael the Archangel, Indianapolis, July 3. Husband of Marcella Frederick. Father of Rita DeLesseps, Maureen Dos, Suzanne Elly, Mary Margaret Foxman, Jane, Frederick III and Timothy.


SLATER, Mary J., 91, St. Michael the Archangel, Indianapolis, June 26. Mother of Patricia Gibson and Rev. Dr. Jo Ann Slater. Grandmother of three.

Divine Word Missionary Father John LaBauve served at St. Rita

Divine Word Missionary Father John LaBauve died on July 15 at Hancock Medical Center in Bay St. Louis, Miss., after a prolonged illness. He was 85.

The Mass of Christian Burial was celebrated on July 22 at St. Augustine Chapel in Bay St. Louis. Burial was held at St. Augustine Cemetery.

He was born on March 27, 1925, in Albequerque, La.

He entered St. Augustine’s Minor Seminary in Bay St. Louis in 1938.

In 1942, he went to St. Mary’s Novitiate in Tchey, Ill., where he pronounced his first vows as a Divine Word Missionary in 1944.

After completing his college degree in Tchey, he returned to Bay St. Louis for a major seminary studies.

He was ordained a priest on June 29, 1955, by Bishop Richard O. Gerow of the Divine Word Diocese. At 6 feet, 3-inches tall, Father LaBauve towered above others and also was prominent as a pastor, preacher and evangelist. He served in many parishes, including serving as pastor of St. Rita Parish in Indianapolis from Aug. 1963, until July 20, 1980, following the retirement of Father Bernard Strang.

Father LaBauve also served as a parishioner in Monticello, Crawfordsville and Lake Charles in Louisiana, Mount Boydon and of Jane (Wies) Sheffer. Father of Michelle Haner, Martin and Paul Sheets. Great-grandfather of six.

He was affectionately called, retired for the first time at St. Augustine’s Parish in Bay St. Louis.

In 1993, “Big John,” as he was affectionately called, retired for the first time at St. Augustine’s Parish in Bay St. Louis.

He was a native of Pekin, Ill., and lived in Bay St. Louis for almost 10 years.

In 2008, he retired to St. Louis for a second time.

In early June, he underwent emergency surgery at Gulfport Memorial Hospital for blood acculation and never regained consciousness.

Divine Word Missionary priests have served in many parishes, for many people, for many years, for many memories, and for most of all for being a loving, kind father figure, always caring and always showing his Knights of Peter Claver named him an award in honor.

Memorial gifts to further the mission of the Divine Word Missionaries may be sent to the order in care of St. Augustine’s Minor Seminary, 199 Seminary Drive, Bay St. Louis, MS 39520.
History book recounts 175 years of Catholicism in the archdiocese

“The nearly 200-page hardcover, tells the story of Catholicism in central and southern Indiana from the arrival of Jesuit missionaries in the mid-1700s to the present day.

The history book sold for $27 (plus 6 percent for shipping and handling) The coffee-table book contains glossy, full-color photographs and graphics. The first half of the book is an historical account of the founding of the archdiocese and the growth of the Catholic Church in Indiana. The second half of the book contains historical information and photographs of each parish in the archdiocese.

—Archbishop Daniel M. Buechlein

The Archdiocese of Indianapolis

Books are going fast! Reserve your copy today!
Senior Leadership – it is an outward sign of the internal commitment Bishop Chatard upperclassmen make to faith, learning, leadership, and service. Senior leaders aspire to inspire, raising the bar for all students. As graduates of the Class of 2008 move forward, Bishop Chatard recognizes and congratulates those young people who rose to the challenge, living by example the spirit of senior leadership.

Molly McGonigal  
Bishop Chatard Valedictorian  
National Merit Scholarship Commended Student  
College: DePauw University  
Parish: St. Pius X  
Parents: Joe & Denise McGonigal

Kathleen McKiernan  
Bishop Chatard Salutatorian  
College: University of Notre Dame  
Parish: Immaculate Heart of Mary  
Parents: Phil & Holly McKiernan

Michael Zimmerman  
2008 Bishop Chatard Medal Award Recipient  
College: University of Dayton  
Parish: St. Simon the Apostle  
Parents: John & Tina Zimmerman

John Dury  
Indianapolis Star 2008 City Male Athlete of the Year  
College: University of Indianapolis  
Parish: St. Pius X  
Parents: John & Nancy Dury

Members of the Bishop Chatard High School Class of 2008 received $7.5 million in scholarships and grants to attend colleges and universities throughout the United States. The BCHS community congratulates our 183 graduates on their high school achievements, and we wish them Godspeed as they embrace the future.

For more information about your child’s future at Bishop Chatard High School, contact us at (317)251-1451 or visit the school’s Web site at www.BishopChatard.org. 5885 Crittenden Ave. • Indianapolis, IN 46220