Wisdom and faith mark Providence Sister Susan Dinnin’s journey in leading A Caring Place

By John Shaughnessy

The moment stands out to Providence Sister Susan Dinnin as one of her favorite stories from her longtime commitment to helping the elderly and the developmentally disabled.

It’s the story of what happened to a woman named Ina after she spent some time at A Caring Place Adult Day Services—a program where Sister Susan is the site manager, a program of Catholic Charities Indianapolis.

When her family first brought her to A Caring Place, Ina was less than reassured that the setting was right for her. She looked at the other adults there—a mix of whites, blacks and Hispanics—and realized that interacting with people of different races had rarely been a part of her life.

“She had her concerns,” Sister Susan recalls about Ina, a Caucasian. “But she became fast friends with a woman of the African-American community, Lucille. I could talk to you for an hour about them, she’s a real mix of whites, blacks and Hispanics—"She knew how to talk to you." says Marvin Spells, a participant in the program. “If you feel lonely, she cheers you up. I love her.”

Ann Ruhmoff also mentions the “L” word in regard to Sister Susan. Ruhmoff’s 86-year-old mother, Mary Agnes “Aggie” Branson, has been coming to A Caring Place for nearly two years. One of five grown children, Ruhmoff says her family couldn’t continue to care for their mother at home if it wasn’t for A Caring Place and Sister Susan.

“Love her,” Ruhmoff says. “Best person in the world. She’s a worker, too. She’s as hands-on as anyone there. It has been a godsend for both my Mom and us.”

They’re the kind of compliments that make Sister Susan know she is doing God’s work, which is what she dedicated her life to do when she joined the Sisters of Providence of Saint Mary-of-the-Woods 47 years ago.

They are also the kind of comments that make her cringe when she knows they could be mentioned in a newspaper. She’s naturally humble and private, and she stresses the point that the efforts of A Caring Place can’t be connected to just one person—even if she has been the manager of the site since it opened in 1990.

“A Caring Place is not about one person,” she says. “It’s a team of loving and caring staff people—and beautiful participants.”

At 66, Sister Susan isn’t shy about the “L” word. “A very special presence of God,” she says. “I think that each one of them is a very special presence of God. These people have come to know God in their life, in their struggles, through their experiences. I just consider it a great privilege to be a part of that—to experience that wisdom and faith.”

Taking care of a loved one

Wisdom and faith have marked Sister Susan’s own journey in leading A Caring Place for the past 18 years. Houseed in a few rooms at Fairview Presbyterian Church at 46th and Illinois streets, A Caring Place began as a collaboration of four congregations in the area at the time—St. Thomas Aquinas Parish, University Park Christian Church, Faith United Christian Church and Fairview.

“I had been working for Catholic Charities for two years,” Sister Susan recalls. “I was invited to be the site manager. I thought it would be a challenge, and I wanted to be part of setting up a setting that would be known for compassion and care. We want to provide a community where they can interact with their peers and form friendships at a time in their lives when they are completing their commitments—"A very special presence of God."
ULTRASOUND

continued from page 1

the House and Senate in the current Congress, but neither bill made it out of committee.

Oklahoma’s law is the strongest in the nation, requiring that at least one hour before an abortion an ultrasound be performed and displayed, allowing a woman to view it if she chooses. It beefed up an earlier law mandating that women be told where they could obtain a free ultrasound and fetal heart-tone service before an abortion.

Mary Spaulding Balch, state legislative director for the National Right to Life Committee, praised Oklahoma legislators after the override vote for “doing everything possible to ensure that a mother is given the opportunity to see her unborn child in real time and learn all the facts before making the life and death decision of abortion.”

“Simply put, the abortion decision cannot be undone,” Balch added. “Women deserve all the facts.”

The ultrasound has a storied past in the pro-life movement, going back to Dr. Bernard Nathanson’s 1984 documentary, The Silent Scream, which used ultrasound images to show the horrors of abortion in graphic detail. Nathanson, a founding member of what has now become NARAL Pro-Choice America, later became a staunch pro-life advocate and converted to Catholicism in 1996.

In the years since The Silent Scream, ultrasound machines have become much more sophisticated and, at the same time, much less costly, finding a place in many crisis pregnancy centers across the country.

Most of the evidence that ultrasounds can help change a woman’s mind about whether to have an abortion is anecdotal, but a study at a Massachusetts crisis pregnancy center in the early 2000s showed startling results.

Dr. Eric J. Keroack, then medical director of five centers run by a Woman’s Concern in Massachusetts, studied the cases of 436 women considering abortion between October 2003 and April 2002 at a center in Revere and whose outcomes could be traced.

Of those who were considered “abortion-vulnerable” — that is, facing obstacles that they may feel incapable of or unwilling to handle, but who had not yet decided to abort — 75.5 percent decided not to have an abortion after viewing the ultrasound of their unborn baby, while 24.5 percent went ahead with an abortion.

“We also observed that during the utilization of these technical advances, our clients frequently demonstrated bonding responses to their pregnancies as well,” Keroack wrote in his letter describing the study. “Our examinations were not performed with the intention of creating such responses; they were performed in a fashion consistent with accepted medical standards for diagnostic ultrasonography.

Keroack, who later served briefly as director of the Office of Population Affairs in the U.S. Department of Health and Human Services, compared those figures to a similar study group from July 1996 to December 1999 before the center had an ultrasound machine.

The statistics were similarly reversed. Of the 344 “abortion-vulnerable” women whose cases were studied and whose outcomes could be determined, 61 percent decided after counseling at the Revere center to go ahead with an abortion, yet 33.7 percent decided not to have an abortion.

Keroack’s study concluded: “The ability to decide one’s direction in an unplanned pregnancy is the foundational theory of the ‘pro-choice’ supporters. Allowing a patient to view her ultrasound examination implies respect for the dignity and autonomy of a patient, and her ability to participate wisely in her own plan of care.”

Correction

Seminarian Andrew Cope participated in the Mass of Thanksgiving for the Carmelite sisters of Indianapolis on July 16 at SS. Peter and Paul Cathedral in Indianapolis. He was incorrectly identified in a caption in the July 25 issue.

A physician administers an ultrasound in a doctor’s office in Montour Falls, N.Y., in this file photo. In 2006, four states—Ohio, Oklahoma, South Carolina and South Dakota—have passed legislation or strengthened earlier laws requiring abortion providers to offer women considering an abortion an opportunity to view the ultrasound image of their unborn child. In all, 13 states have such laws.
Going for the gold
Archdiocesan teens Bridget Sloan and Samantha Peszek to compete for U.S. women’s gymnastics team in Beijing, China

By John Shaughnessy

When she was 5, Bridget Sloan practiced backflips in the hallway of the St. Malachy Parish Center in Brownsburg. Now, she and another young gymnast from the archdiocese—Samantha Peszek of St. Simon the Apostle Parish in Indianapolis—will have the opportunity to make history during the 2008 Summer Olympics in Beijing, China.

Bridget and Samantha, both 16, are among the six competitors on the women’s gymnastics team that will represent the United States in the 2008 Summer Olympics, which start on Aug. 8.

“My biggest goal for the Games is to win the team finals,” says Samantha. “Not only would it be the icing on the top of the cake, but we would go down in history as the first women’s gymnastics team [from the United States] to win gold at the Olympics outside our country. The 1996 Olympic team won gold in Atlanta.”

Bridget and Samantha have already shared one celebration when they were selected for the women’s team on July 20 following a training camp in Texas. “It was so amazing,” said Bridget, the daughter of Mary and Jeff Sloan. “Tears were flowing down my face. My parents had tears in their eyes, too. We were all so thrilled. It’s such an honor to be called an Olympian, especially for the U.S.A.”

Samantha knows that feeling, too. “I’d was so excited,” recalled Samantha, the daughter of Luan and Ed Peszek. “It’s means so much to me because my parents have always told me I could do anything I put my mind to. It’s just so great that I stayed with it through the ups and downs. It just shows that all my hard work is starting to pay off.”

“It’s all part of God’s plan,” said Mary Sloan, Bridget’s mother. She recalled the days when she was one of the coordinators of the religious education program at St. Malachy Parish, a time when then-5-year-old Bridget did backflips in the hallway of the parish center while her mother worked.

“This has been her dream, and it’s just absolutely amazing,” Mary Sloan said. “I am thrilled that Bridget and Sam are going together. They’re good friends. Everyone on the team is so close.”

As Bridget trained for the Olympics this year, she also prepared for the sacrament of confirmation, which she received in April.

“When I went through confirmation, I learned a lot about God and how he has a path for every single person. I knew he had a path for me. I feel he wanted me to be confirmed before I went over to Beijing.”

Bridget’s choice to receive confirmation this year reflects her family’s commitment to keeping their faith a priority, noted Renee Hansen, the youth ministry coordinator for St. Malachy Parish.

“Even during this past year of training and competitions, Bridget dedicated time to go through the program we have to receive the sacrament of confirmation,” Hansen said. “Also, her dad and siblings volunteered as catechists in the program. Bridget and other members of her family also volunteer for children’s Liturgy of the Word. They are great witnesses to all of us.”

Samantha has also been praised for the way she lives her faith.

“She’s a spiritual kid,” said Jo Cavanaugh, Samantha’s religion teacher during her sophomore year at Cathedral High School in Indianapolis. “Her faith is very much a part of her. It’s a huge part of her. She’s real.”

Samantha will be a junior at Cathedral this year. Bridget will start her sophomore year at Tri-West High School in Lizton. Both will miss the beginning of their school year. Their parents don’t mind.

“We are planning to be in Beijing to cheer her on,” said Luan Peszek, Samantha’s mother. “It will be so exciting to watch her compete for the U.S.A. in hopes of earning a medal. Only six girls make an Olympic team once every four years. So we feel blessed and honored that she is a member of the Olympic gymnastics team.”

The Sloan family shares that feeling—and the plans to be in Beijing.

“I would love to see them come back with a gold medal,” said Mary Sloan. “But I just want them to go over there and do their best. be happy with themselves and stay healthy. That’s always my wish.”

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Our Lady of Fatima Retreat House

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THE ART OF UNDISCOVERED ADVENTURE
Our ‘lost generation’

Something happened to the teaching of Catholic doctrine after the Second Vatican Council. Today there is general acknowledgment that faith formation from the middle 1960s until at least the mid-1980s didn’t do its job. Many Catholics who grew up in those years admit that they didn’t know what the Church teaches as well as they should.

One of those Catholics is Mary DeTurris Poust, who wrote in the July 6 issue of the national Catholic weekly Our Sunday Visitor, “I always tell people that I received my religious education during the ‘age of the collage.’ My weekly CCD classes from the late 1960s through the ‘70s focused an awful lot on gluing and pasting pictures of people expressing God’s love, but not much on the hard truths of our faith.”

There was a lot of experimentation after the council, with emphasis on God’s love for us and our responsibilities to serve others—certainly true—but with less stress on the specific doctrines of the Church. The result was what has come to be known as a “lost generation” of Catholics. Too often today, Catholics in their 30s or 40s are surprised when their children tell them something that the Church teaches.

The failed catechesis of two decades is largely responsible for the decline in the percentage of Catholics who attend Mass on weekends or who, according to surveys, hold views in opposition to the teachings of the Church. Many Catholics can honestly say that they were never taught that willfully missing Mass on a weekend or holy day of obligation is a mortal sin.

Catechesis has vastly improved, although it’s tough to compete with modern media, which promote values that contradict Catholic moral teachings, especially when children are exposed to those media far more than to religion classes.

The poor religious education that the “lost generation” received is not their fault. However, there’s no reason that those Catholics should remain ignorant about Catholic doctrines. It’s not too late for them to learn what the Church teaches.

Every home should have a copy of the Catechism of the Catholic Church, at least for reference purposes. The Vatican prepared this catechism after the bishops, at a Synod of Bishops in 1985, realized that there was a great need for “a catechism or compendium of all Catholic doctrine regarding both faith and morals.”

The English translation of the catechism appeared in 1994, so it is now 14 years old. It has become the source book for catechists, publishers and writers. It’s used as a resource in Rite of Christian Initiation for Adults (RCIA) classes, and in religion books used in Catholic schools and religion classes. Our own Archbishop Daniel M. Buechlein headed a bishops’ committee that made sure that publishers followed the catechism in their books.

Unfortunately, though, not enough “lost generation” Catholics have studied the catechism. The result was one of at least four church groups on mission in Nicaragua, our parish delegation was one of at least four Church groups on the phone.

Are these mission trips a good thing? Some people say no. They argue that these mission trips are a waste of time and money, that it makes no sense to spend thousands of dollars to fly unskilled workers to do some job that could be done more cheaply by the locals who need money, not visitors.

Others argue that these visits are a kind of “voyeurism” for rich people who gawk at the poor, and that the trips are too short for people to learn much.

I’ve heard the criticisms. There are problems. But on balance, I still think these missionary trips are a very good thing.

Which would you prefer: young people spending a week on a mission trip fixing up a community center in rural Mexico or at some “beach week” in Cancun? Would it be better if retired folks spend money on five-star hotels or on an orphanage in Guatemala?

These mission trips change people for the good. People learn and grow in maturity. Even without language skills, young people can learn more in one-week mission trip than in a semester of classes.

These missions often lead to longer missionary efforts. Maybe participants will join the Jesuit Volunteer Corps or one of more than 100 Catholic mission groups listed in the Response catalogue.

Our parish has a decade of experience with mission trips. Our youths go on religious work camps every summer. We have at least one adult mission trip every year. We have two sister parish relationships in Mexico and Nicaragua. We have done rebuilding trips after Hurricane Katrina.

All these trips expand our world—and build our faith. We have made mistakes, but I think we have learned a few things.

1. Allow the Holy Spirit to lead. We don’t go out looking for “mission trips,” we let them come to us. Our relationship with Mexico, for example, began because Mexican migrant workers in our area were coming to Mass at our church. Gradually, we got to know them and their hometown.

2. Go only where invited. Our trips to Mexico, Mississippi and Nicaragua were the result of an invitation from the local parish.

3. Each mission involves an exchange. We don’t have answers to many problems, but we listen to the local people. They listen to us, too. We invite them to visit us if they can.

4. It takes lots of time to build a relationship. Our first adult mission trip came after a parishioner spent a whole year in a Native American reservation. In Nicaragua, we sent money to build houses for four years before we visited.

5. It is a spiritual relationship we travel to nurture. We are not going to strangers. We go to see our brothers and sisters in Christ. They can help us with prayer, just as we pray for them.

All of these mission trips break down barriers and build up bridges. As St. Paul said in his Letter to the Ephesians, “We are strangers and aliens no longer, but fellow members of the household of God” (Eph 2:19).

If these trips teach us that, they are worth it.

(Father Peter Daly writes for Catholic News Service.)

Parish Diary/Father Peter Daly

Mission trips on the rise: Are they a good thing?

Some people snidely call them “vacationaries.” Other people call it “religious tourism.” Whatever you call it, the number of people going on short “mission trips” with parishes is dramatically increasing.

The Washington Post recently reported that more than 1.6 million Americans went on short-term international mission trips in 2005. They spent more than $2.4 billion on these trips.

On a recent trip to visit our sister parish projects in Nicaragua, our parish delegation was one of at least four Church groups on the phone.

Are these mission trips a good thing? Some people say no. They argue that these mission trips are a waste of time and money, that it makes no sense to spend thousands of dollars to fly unskilled workers to do some job that could be done more cheaply by the locals who need money, not visitors.

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Las mujeres son un regalo especial en nuestras comunidades

(Octavo de la serie)

E staban allí cuando las mujeres derramaron sus lágrimas? El testimonio de la octava estación del cruce al Calvario puede escucharse en el Evangelio según San Lucas: “Y le seguía una gran multitud del pueblo y de mujeres que lloraban y se lamentaban por él. Pero Jesús, volviéndose a ellos, dijo: ‘Hijas de Jerusalén, no lloréis por mí, llorad por él’. ”

 Quiénes eran estas mujeres? ¿Estaban reunidas porque se compadezcan de un dolor generalizado o pequeño, es una cuestión de no verlas al encuentro con otros en el mundo que sufren.

 Una vez más, Jesús nos da un testimonio para nuestro propio comportamiento en momentos de sufrimiento. Sea que los días de la vida sean grandes o pequeños, es un reto ver a través de ellos las necesidades de aquellos a nuestro alrededor.

 El Papa Benedicto XVI reflexionó en esta octava estación del Via Crucis, diciendo que los días de la vida son especiales, y más si son días de soledad. Los días de soledad y necesidad son días que pueden servirnos de regalo.

 Este es un momento de reflexión, de encontrar la manera de escuchar las voces de aquellos que nos rodean. Es un momento de compartir el dolor de los demás, de escuchar sus lamentos y de soportar su sufrimiento.

 Así como el Papa lo reflejó, también lo hacen los líderes de la Iglesia. El arzobispo Daniel M. Buechlein, en su palabra para la octava estación del Via Crucis, habló sobre la importancia de las mujeres en nuestra sociedad.

 “La mujer es un papel único en nuestra sociedad. Es una voz consoladora y esclarecedora. Es un ejemplo de soledad heroica. Es una mujer que ha enfrentado la muerte para salvar la vida de su hijo. Es una madre que ha enfrentado los desafíos de la maternidad. Es una mujer que ha enfrentado los desafíos de la vida pública.”

 Este es un momento para recordar la importancia de las mujeres en nuestras vidas. Es un momento para recordar su contribución a la sociedad.

 Así como el arzobispo lo reflejó, también lo hacen las mujeres de nuestra comunidad. Son un ejemplo de soledad heroica, y de amor y dedicación a sus familias.

 “Tengo una admiración particular por las mujeres que pasan horas en adoración, en la oración de las madres que se arriesgan al arresto, en el apoyo de las jóvenes que se enfrentan al vacío y soledad de la maternidad.”

 En el ejército, en el trabajo, en la vida en general, las mujeres son un ejemplo de soledad heroica. Son una voz consoladora y esclarecedora. Son un ejemplo de soledad heroica. Son una voz consoladora y esclarecedora.

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Events Calendar

August 1
Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. Lumen Dei meeting. Mass, 6:30 a.m. Information: 317-918-5316 or e-mail LumenDei@OCglobal.net

Our Lady of Fatima Retreat House, 5553 E. 56th St., Indianapolis. Catholic Charismatic Renewal of Central Indiana, First Friday Mass, 7:30 p.m., teaching. 7 p.m. Information: 317-784-1992 or ccrci@inholyspirit.org

St. Francis Hospital, Whisher Conference Center, 1201 Hadley Road, Mooresville. Oncology head and neck program, seminar for cancer patients and their families, noon-2 p.m., lunch included for registered participants, no charge. Information: 317-782-4422.

August 1-31
Saint Meinrad Archabbey Library, 200 Hill Drive, Saint Meinrad. “Music and Musicality in Liturgical Prayer” exhibit. Information: 800-682-0988 or news@saintmeinrad.edu

August 1-2
St. Joseph Parish, 2605 S. Joe Road W., Sellersburg. Parish yard sale, 8 a.m.-3 p.m. Information: 812-246-2512.

August 2
Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. Altar society, annual summer rummage sale, 8 a.m.-3 p.m. Information: 317-784-5454. ext. 2.

August 3

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

MKVS, Divine Mercy and Glorious Cross Center, Revsville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, 10 a.m., on third Sunday holy hour and pilgrimage, groups of 10 pray the new Marian Way, 1 p.m. Father Emler Wuriwinkel, celebrant. Information: 812-689-3551.

August 4
St. Meinrad Archabbey, 100 Hill Drive, Saint Meinrad. “The Holy Spirit in Our Lives,” Benedictine Archabbot Bonaventure Kneubel, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu

August 22-24

August 20-21

August 22
Our Lady of Fatima Retreat House. “Saturday Morning at the Monastery Immaculate Conception, September 20
Monastery Immaculate Conception, Kordes Chapel, 841 E. 14th St., Ferdinand. Inv. “Saturday Morning at the Dome—Staying Grounded in the Midst of Change,” Benedictine Sister Jane Will, presenter. 9:30 a.m.-12:30 p.m. $35 includes continental breakfast and lunch. Information: 812-367-1411 or spiritual@thedome.org

September 1-28
Saint Meinrad Archabbey, 100 Hill Drive. Saint Meinrad. “Celebrating Paul of Tarsus,” Benedictine Father Noel Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu

September 1-21

September 20
Benedictine Sister Jane Will, presenter. “The Virtue of Humility for Today,” Benedictine Brother Thomas Grikocki, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu

September 24
St. Meinrad Archabbey, 100 Hill Drive. Saint Meinrad. “Celebrating Paul of Tarsus,” Benedictine Father Noel Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu

September 25-28
Our Lady of Fatima Retreat House, 5553 E. 56th St., Indianapolis. “Living the Rule of St. Benedict,” Benedictine Father Harry Hagan, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu

October 3-5

October 7-9
Saint Meinrad Archabbey, 100 Hill Drive, Saint Meinrad. “Praying with Icons,” Benedictine Brother Thomas Grikocki, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu

October 10-12
Saint Meinrad Archabbey, 100 Hill Drive, Saint Meinrad. “Praying with Icons,” Benedictine Brother Thomas Grikocki, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu

Correction
The Elizabeth Ball, a benefit for St. Elizahet/Coleman Pregnancy and Adoption Services in Indianapolis, will take place on Aug. 16 at the Indiana Roof Ballroom in downtown Indianapolis. The date was incorrectly listed in the July 25 issue of The Criterion. See a related story on page 7.

Retreats and Programs

August 7-9
Saint Meinrad Archabbey, 100 Hill Drive, Saint Meinrad. ELM retreat. “Living a Sacramental Life: The Sacraments of Healing and Vocation.” Tom Malewitz, presenter. Information: mhodde@saintmeinrad.edu

August 10

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Monastery Immaculate Conception, Kordes Chapel, 841 E. 14th St., Ferdinand. Inv. “Saturday Morning at the Dome—Staying Grounded in the Midst of Change,” Benedictine Sister Jane Will, presenter. 9:30 a.m.-12:30 p.m. $35 includes continental breakfast and lunch. Information: 812-367-1411 or spiritual@thedome.org

September 25-28

‘Missions Helping Missions Bazaar’ is Aug. 2 at Fatima
The third annual “Missions Helping Missions Bazaar” will be held from 9 a.m. to 3 p.m. on Aug. 2 at Our Lady of Fatima Retreat House, 5553 E. 56th St., in Indianapolis.
Several vendors will sell items to benefit missions and ministries here and abroad.
Some of the vendors, such as Global Gifts, work directly to support the underprivileged in developing countries around the world.
Optional donations collected at the door will be given to Lucious Newman for The Lord’s Pantry and Anna’s House ministries to the poor in Indianapolis.

Refurbished altar
Refurbishment of the high altar in St. Louis Church in Batesville was completed last spring. Gold leaf, ornamentation and angel statues on either side of the tabernacle were restored, and changes were made to the tabernacle and the small crucifix above the tabernacle.

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Adoptions made possible by St. Elizabeth/Coleman Pregnancy and Adoption Services in Indianapolis ensure that children have the right to a loving, healthy family and enable married couples to experience the joys of parenthood.

The 22nd annual Elizabetha Ball on Aug. 16 at the Indiana Roof Ballroom in Indianapolis will celebrate and benefit the pro-life ministry as well as honor two families and a construction company with Courageous Heart Awards for their part in furthering its mission.

10 p.m. WJCA FM news anchor Amber Stearns will serve as the master of ceremonies for the Elizabetha Ball, which also includes a “Bouncing With the Stars” competition based on the popular ABC network show.

During the first six months of 2008, St. Elizabeth/Coleman staff members served 63 pregnant women, completed 23 adoptions, fielded 152 search inquiry calls, conducted 17 new searches, completed 20 reunions and received assistance from 81 volunteers.

Courageous Heart Award recipients are St. Pius X parishioners Paul and Terri Brumleve of Indianapolis, Matthew and Tricia Rausch of Camby, members of St. Thomas More Parish in Mooresville; and St. Jude parishioner Dave Clifton and ACOI Company Inc. of Indianapolis.

The Brumleves adopted their son, Eric, from Chile in 1997 through Coleman Adoption Services before the agency merged with St. Elizabeth/COLEMAN PREGNANCY & ADOPTION SERVICES.

The adoption agency was “a great resource for us,” Terri Brumleve said, “because they guided us through all of the steps that we needed to take” with the legal requirements for an international adoption.

They met their new son on Thanksgiving Day in 1997 in Santiago, Chile. He was 14 months old.

Recently, the Brumleve family visited Chile so Eric could meet his foster family. “I was really, really happy because they’re the ones who took care of me when I was a little baby and who helped me get to where I am today,” Eric said. “It had always been my dream to go to Chile because I was born there. I started my life there.”

Terri Brumleve said she has “always felt that family was who you loved, who you were part of, and that you did not have to be biologically connected.”

Eric said he has learned that “being a part of an adoptive family is the greatest thing in the world.”

St. Thomas More parishioners Matthew and Tricia Rausch of Camby adopted their daughter, Clare, and son, Will, in open adoptions with the birth families.

“There’s really no way we can ever thank them enough for helping us to build our family,” Tricia Rausch said. “… We feel truly blessed. … They have helped us through God to build our family.”

Clifton and ACOI Company Inc. employees renovated St. Elizabeth’s and built friendships with staff members after the buildings sustained structural damage from a tornado on Memorial Day in 2004.

The Elizabetha Ball begins at 6 p.m. on Aug. 16 with a silent auction followed by dinner at 7 p.m., then the program. To purchase tickets or for more information, call 317-787-3412 or log on to the Web site at www.stelizabeths.org before the Aug. 4 deadline.†

†

Vatican tells traditionalist Anglicans it is studying their request to be welcomed into the Church

OTTAWA (CNS)—The Vatican has assured a group of traditionalist Anglicans it is studying seriously the request for full communion with the Roman Catholic Church.

Cardinal William Levada, head of the Vatican’s doctrinal congregation, also linked the issue of corporate unity for the Traditional Anglican Communion to larger issues within the Anglican Communion.

“The situation within the Anglican Communion in general has become markedly more complex,” Cardinal Levada said in a letter to Archbishop John Hepworth of Blackwood, Australia, primate of the Traditional Anglican Communion. “As soon as the congregation is in a position to respond more definitely concerning the proposals you have sent, we will inform you.”

Last October, Traditional Anglican Communion bishops from around the world met in plenary session in Portsmouth, England, and signed a letter “seeking full, corporate, sacramental union” with the Holy See.†

The Traditional Anglican Communion, formed in 1990 as a worldwide body, represents so-called continuing Anglicans who left the Canterbury-led Anglican Communion over the ordination of women. It has been in informal talks with the Vatican since the early 1990s.

While the Traditional Anglican Communion seeks unity with Rome, the much larger Anglican Communion headed by the archbishop of Canterbury is wrestling with issues such as the ordination of active homosexual bishops, blessing same-sex unions and, more recently, a Church of England decision to ordain women bishops. At least twice during the once-a-decade Lambeth Conference that began in July, Vatican officials have warned of the consequences some of the Anglican decisions have on Anglican-Catholic unity.

Speculation has been rife on the Internet about whether the Vatican was planning to receive disaffected Anglicans en masse, perhaps through expanding the Anglican-use provision that already exists in the U.S. The Vatican established a special pastoral provision to oversee the movement of former Episcopal clergy in the U.S. who wanted to minister as priests in the Roman Catholic Church.

The provision also set up guidelines for Anglican-use Catholic parishes, allowing former Episcopalians to retain some of their Anglican liturgical and spiritual traditions.†

Elizabetha Ball to recognize families who have embraced adoption

By Mary Ann Wyand

St. Elizabeth’s Pregnancy and Adoption Services, an archdiocesan Catholic Charities ministry, said they in a videotaped interview that will air at the ball that their decision to adopt Eric when he was a baby and their third child was older has “sealed” their family.

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Vatican approves new translations for constant parts of Mass

WASHINGTON (CNS)—The Vatican has given its approval to a new English-language translation of the main constant parts of the Mass, but Catholics in the pew are unlikely to see any of the approved changes at Masses for a while after the translation on the reasons for the revisions.

The approved text, sent to the Vatican for “recognition,” or confirmation, after a June 2006 vote by the U.S. bishops in Los Angeles, involves translation of the penitential rite, Gloria, creed, eucharistic prayers, eucharistic acclamations, Our Father, and other prayers and responses used daily.

But it is only the first of 12 units into which the third edition of the Roman Missal has been divided for translation purposes. It includes most of the texts used in every celebration of Mass, including responses to the celebrant by people participating in a liturgy.


“Not much of the people’s part is changed, and I think once or twice after they use it, they will hardly notice the change,” he said.

While the changes have been approved, Bishop Serratelli said it will be a while before they become part of regular worship at Mass.

“I’m hoping for two years,” he said. “I’m an optimist.” The lead time is needed to allow composers to work with the text, and to prepare music for various liturgical settings and seasons, and to allow for the necessary catechesis explaining the reasons for the revisions to parishioners, the bishop explained.

The most significant changes approved by Rome include:

• Whenever the priest says, “The Lord be with you,” the people will respond, “And with your spirit.” The current response is “And also with you.”

• In the first form of the penitential rite, the people will confess that “I have greatly sinned ... through my fault, ... through my own fault.”

• The Sanctus will start “Holy, Holy, Holy Lord God of hosts.” The current version says “Holy, holy, holy Lord God of hosts.”

• The new response at the “Ecce Agnus Dei” (“Behold the Lamb of God”) is: “Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.”

In 2001, the Vatican issued new rules requiring liturgical translations to follow the original Latin more strictly and completely—a more literal translation approach formalized in 1993.

The resulting new translation adheres far more closely to the normative Latin text issued by the Vatican.

Two other sections of the Roman Missal have come before the bishops. In November 2007, they approved a revision of all the Sunday and weekday Lectionary readings for Lent, but at their June meeting in Orlando, Fla., and in subsequent mail balloting they rejected a 700-page translation of the proper prayers for Sundays and feast days during the liturgical year.

The rejected section is to come before the full body of bishops again at their November general assembly in Baltimore along with two other sections totaling about 500 pages.

When the bishops approved the first section in June 2006, Bishop Donald W. Trautman of Erie, Pa., called it “a truly important moment in liturgy in the United States.” He then chaired the U.S. bishops’ Committee on the Liturgy, now called the Committee on Divine Worship.

Bishop Trautman said at that time that he did not expect the new Order of Mass to be implemented in the United States until the entire new Roman Missal in English had been approved by the bishops and confirmed by the Vatican.

A two-thirds majority of the nation’s Latin-rite bishops must approve each unit of the missal translation. After each section is approved, it is sent to the Vatican Congregation for Divine Worship and the Sacraments for confirmation.

Papal predictions seen in current state of women’s, children’s rights

CHERRY HILL, N.J. (CNS)—The prophetic warnings in Pope Paul VI’s 1968 encyclical “Humanae Vitae” (“Of Human Life”) have been fulfilled in the precarious human rights situation around the world, especially for women and children, a speaker at a national conference said on July 25.

Marie Smith, director of the Parlia-


Smith said women in many parts of the world have been “raised to believe their lives are not as valuable as men’s,” and said some of those attitudes are because of the “contraceptive mentality” about which Pope Paul warred in “Humanae Vitae.”

The encyclical “promotes a much deeper respect for women than they could have ever promoted for themselves,” she said.

Specifically, she cited four warnings in the encyclical:

• Infidelity would increase and sexual morality would decline.

• Men would lose respect for women.

• Men would claim dominion over women’s bodies.

• Smith said evidence of each of those effects can be seen throughout the life cycle in such practices as sex-selection abortions and infanticide, sexual assaults and domestic violence, women giving birth alone, sex trafficking, courtship violence and dowry murders, the “branding of women” with contraceptive devices, such as implants and the patch, elder abuse and euthanasia.

“Those who support the expansion of abortion also use new terminology, such as ‘menstrual regulation’ and ‘muscarring’ to refer to abortion, she said.

“Those who support abortion are working to protect women and children against abortion.”

“We have been successful in a number of countries in stopping abortion in its tracks, but the pressure never ends,” she added.

She urged dioceses that have sister dioceses in other countries to familiarize themselves with the country’s abortion policy to help keep “the pro-abortion agenda” from succeeding there.

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ECOLOGICAL"
Father Lutz’s mother knew priestly vocation was right for him

By Mary Ann Wyand

A wonderful life.

Father Joseph McNally smiles when he reflects on 50 years of priestly ministry serving God and the people of God at parishes and high schools in central and southern Indiana.

“They were wonderful, wonderful years,” Father McNally recalled. “I would do it all over again. It’s been a great experience for me. If you love people and like to be around them, [the priesthood] is one way of really getting to know a lot of people and trying to be helpful to them. It’s an extremely rewarding ministry.”

John Joseph McNally was a Leap Year baby. He was born on Feb. 29, 1932, in Indianapolis and baptized at Holy Cross Church.

“There were so many Johns in my family,” he said, “that I ended up being called Joseph.”

When he was 3 years old, his father died and his mother decided to move home with her parents to raise her three young sons in southern Indiana.

His childhood was happy with his mother, brothers and grandparents. They were members of St. Mary Parish in New Albany.

“My mother went to work and I was pretty much raised by my grandmother,” he said. “Her name was Theresia Green. She taught me how to pray and how to cook.”

A self-described “people person,” Father McNally said he “thought it might be Irish in me” that contributed to his decision to say “yes” to God’s call to the priesthood at the end of his eighth-grade year at St. Mary School in New Albany.

He also admired the pastor and associate pastors at his parish.

“I was influenced by the associate pastors there who were very accepting,” he said. “They took me to visit Saint Meinrad. When I was in the fifth grade, I started having strong feelings for the priesthood. When I got to the eighth grade in 1946, I went to Saint Meinrad.”

Only once did he question his decision to study for the priesthood at Saint Meinrad’s high school seminary, college and school of theology.

During his college years, many of his friends went to war in the Korean War.

“My family decided that I ended up being called Joseph.”

He received his first pastorate in 1971 at Mary, Queen of Peace Parish in Danville and continued his tribunal ministry.

In 1999, he began his final pastorate at St. Mary Parish in North Vernon. Four years later, he retired for health reasons.

Favorite Bible verse: Matthew 6:26-27: “Therefore I tell you, do not worry about your life, what you will eat, or about your body, what you will wear. Is not life more than food and the body more than clothing? Look at the birds in the sky: they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are you not more important than they? Can any of you by worrying add a single moment to your life-span?”

Favorite prayers or devotions: The rosary and the Divine Office.

“I just had Mass there on weekends because I was [working] full time at the high school,” he said. “I was the counselor besides teaching. … I decided to go back to school so I enrolled at Spaulding College in Louisville and took a course in counseling psychology. I got my master’s degree from there and the University of Louisville.”

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Two years later, he was named co-pastor of the former St. Catherine of Siena Parish in Indianapolis, again continuing as notary.

He began working full time at the tribunal in 1976 and was named a judge for the Provincial Appellate Tribunal in 1983.

“I wanted people to know that the Church cared about them,” he said, “and would help them.”

In 1984, he was appointed pastor of St. Philip Neri Parish in Indianapolis.

As the center city parish, Father Lutz even fixed the school’s ice machine and did other maintenance work when funds were not available to pay for repairs.

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After Father Paul Gootee died, Father McNally served as the temporary administrator of St. Paul Parish.

In 1971, he was named pastor of Most Sacred Heart of Jesus Parish in Jeffersonville after Father Robert B. Cureton’s death.

“I was still teaching at Providence so it was a busy time, but I was young and had the energy to do it,” Father McNally recalled. “My years at Sacred Heart were a good time. … The people there were wonderful to me, very accepting.”

His mother died in 1977. Also that year, he was named pastor of the former St. Columba Parish in Columbus. Ten years later, he was appointed co-pastor of St. Columbus and St. Bartholomew parishes there.

Favorite Bible verse: Matthew 28:20: “And behold, I am with you always, until the end of the age.”

I would go to Mass every Sunday at St. Anthony Church and from Mass to pray. At that point, I wanted to work some place where I could live my faith and support myself. I started praying more.”

He later learned that one of his four sisters that his mother, Mary Catherine (Kieffer) Lutz, had taken him to church as a baby to thank God for his birth and prayerfully give him back to the Lord.

Occasionally, his mother would ask him about the priesthood. A family friend and several priests also talked with him about the possibility of studying for the priesthood.

Two years later, he contacted the archdiocesan vocations office then transferred to Saint Meinrad Seminary to begin formal studies for the priesthood.

“We were building our home there and I really enjoyed studying Latin and took accelerated courses in the ancient language.”

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“First, I thought that I would like to be a teaching priest,” he said. “Then I decided that I wanted to be a parish priest.”

Archbishop Paul C. Schulte took note of his excellent grades and fluency in Latin then sent him to study at the Pontifical North American College in Rome.

He was ordained to the priesthood at age 26 on Dec. 20, 1958, by Bishop Martin J. O’Connor in Rome.

Father Lutz began his priestly ministry as associate pastor of Our Lady of the Greenwood Parish in Greenwood and also served as a notary, or advocate, for the archdiocesan Metropolitan Tribunal.

In 1961, he was named assistant pastor pro-tem of the former Assumption Parish in Indianapolis. Later that year, Archbishop Schulte sent him back to Rome for two years of graduate studies in canon law.

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Pope: ‘It’s not easy being green,’ but it’s part of God’s plan

VATICAN CITY (CNS)—Visiting Australia in July gave Pope Benedict XVI an opportunity to develop further his creation morality, which he first explained in the northern Italian Alps a year ago.

While Pope John Paul II was the outdoorsman, Pope Benedict’s three-year pontificate already is seen as the green papacy.

Accepting donations of solar panels and a reforestation project to offset the Vatican’s carbon footprint, the 81-year-old pope has shown that his concern for the environment is concrete.

But his July 12-21 trip to Australia also gave him an opportunity to demonstrate that his concern is theologically based, part of a broad moral code and is perhaps the best way to convince young people that there is such a thing as natural law—that some actions are naturally always right or wrong.

Meeting priests in the Alps last year, the pope suggested that affirming young people’s sensitivity to environmental concerns is the first step in showing them that they really believe God created all things and that God’s plan for creation must be respected.

The next step, he said last year, was to explain that “we must not only care for the Earth, but we must respect one another.”

“Only with absolute respect for this creature of God, this image of God which is man, only with respect for living together on this Earth can we move forward,” the pope told the priests.

For Pope Benedict, the obligation to safeguard the environment flows from recognizing that God has a plan for creation as a whole and for all its components: air, water, mountains, forests, flora, fauna and—especially—human beings.

“In Sydney for World Youth Day, the pope had an opportunity to explain to Catholic young people how it all fits together,” he said at the July 17 welcoming ceremony.

“The concerns for nonviolence, sustainable development, justice and peace, and care for our environment are of vital importance for humanity,” he said. “They cannot, however, be understood apart from a profound reflection upon the innate dignity of every human life from conception to natural death: a dignity conferred by God himself.”

The Earth and all it holds was created to sustain human life, he said, but neglect, greed and shortsightedness have led to the poisoning of air, water and soil, and the destruction of the forests.

In a similar way, the pope said, people were created in God’s image and likeness, and destined to seek truth, beauty and goodness.

But in the human environment, as in the rest of nature, there “exists a poison which threatens to corrode what is good, reshape who we are and distort the purpose for which we have been created,” he said.

Alcohol and drug abuse, violence, sexual degradation, abortion and other attacks on human life are all signs of how people ignore their own dignity or the dignity of others as the crown of God’s creation, the pope said.

And, he told the young people, relativism—thinking that there do not exist any absolute truths—is one of the clearest signs of a waning recognition that God is the creator of all things and all people.

Under the guise of being “neutral, impartial and inclusive of everyone,” relativism actually claims God’s place and denies that there is any such thing as natural order, natural purpose and natural goodness, he said.

The world is fragile, the pope told them, and harm done in one area affects another.

“We have become more and more aware of our need for humility before the delicate complexity of God’s world,” he said.

The pope’s message to the young people was that, like the stars and the seas, the flowers and the cattle, “your very existence has been willed by God, blessed and given a purpose.”

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LUTZ

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reasons, but missed his priestly ministry.

Now Father Lutz keeps busy at St. Paul Hermitage, where he lives with Msgr. Richard Kavanagh and Fathers Thomas Murphy, Henry Brown, Patrick Commons, James Rogers and Gerald Burkert.

Msgr. Frederick Easton, vicar judicial of the archdiocesan Metropolitan Tribunal, remembers how Father Lutz helped him when he was a seminarian with advice about living and studying in Rome.

“For many years, he served in a dual ministry in parishes and on the tribunal staff,” Msgr. Easton said. “He was dedicated to the tribunal ministry for 25 years and was good at that. He felt it was his duty to use his canon law degree at the tribunal office. He also liked his parish work, which kept him extremely busy.”

Father Lutz is “a very good listener,” Msgr. Easton said, which made him well-suited for the tribunal ministry.

“He is quiet and humble,” Msgr. Easton said of his longtime friend and tribunal co-worker. “Still waters run deep. He is a deep thinker and likes to engage in intellectual debates. We have had good times talking about canon law.”

Father Lutz will celebrate his 50th anniversary of ordination on Aug. 3 during a Mass and reception with family members and longtime friends.

It will be an opportunity to look back at his priestly ministry during a half century of serving God and the people of God, and to reflect on the religious vocation that his mother had known would be right for him.

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McNALLY

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“Those were wonderful, wonderful years, probably some of the best years of my priesthood in Columbus and then for 12 years at St. Barnabas Parish in Indianapolis.”

Father McNally said: “That was a wonderful move for me in 1989. I love the people at St. Barnabas. They’ve been absolutely wonderful to me.

Even in retirement, I’m still in touch with many of them. I still visit and help out there.”

Parish secretary Theresa Warner said it was “an honor” to work with Father McNally at St. Barnabas Parish for four years until he retired in 2002.

“He is always very present for people,” Warner said, “very friendly and outgoing, with a great personality, warm, caring and approachable, ... a good Irish storyteller known for his jokes and fishing stories.”

For 25 years, Father McNally has enjoyed spending time at his cabin at East Lake of Prince’s Lake near Nineveh. His weekend retreat house became his full-time residence when he retired six years ago.

A storm in early June caused the dam to fail, and the resulting floodwaters rushed to within 10 feet of his home. He thanked God for his good fortune then began consoling neighbors who sustained property damage from the flooding.

“The younger priests have been very good to me, especially those who have cabins at the lake,” Father McNally said. “They check on me. There’s really a fraternity among the priests. All of us are very close to each other.”

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Faithful Lines/ Shirley Vogler Meister

Remembering special days for our Blessed Mother

If Indiana has experienced unusual snowfalls during August, I know nothing about them. If you remember that, according to tradition, in August of 1998, the huge rectangle of snow was discovered on Mount Ephraim in the famous Seven Hills in Romanopolis, you may have remembered the snow that lingered despite the hot and sultry summer heat. It formed the shape and size of a church.

Prior to this, legend says that Mary had appeared in a dream to a woman during the 16th birthday celebration. At times, life’s most precious moment is an accident. He never got to celebrate his 16th birthday. At least, I have come to believe that this wonderful gift from God can begin and how they affect the order of things. I believe that this added attention is a good thing and gives us the chance to make necessary changes so we can continue to be restored.

One ranger talked about a foreign deer that had disappeared in that area because of over-population in the national parks, we noticed a theme about the principle of Catholic social teaching that instructs us to care for the Earth.

During and after our trip, I experienced a profound sense of gratitude for those pilgrims and women who had the foresight long ago to preserve areas of our country in their most natural state. I hope that this wonderful gift from God can continue to sustain us and the generations that follow us.

During and after our trip, I continued to question the wisdom of the mosquito.”

When we ignore the fact that this perfect order can be drastically disturbed by us humans, we dishonor our Creator. God has certainly given us dominion over the Earth, but this dominion requires incredible responsibility. The church teaches us to pay careful attention to the livelihoods that we lead and how they affect the order of nature.

This political season has brought even more attention to a growing awareness of the impact that we have on our natural environment. I believe that this added attention is a good thing and gives us the chance to make necessary changes so we can continue to be restored.

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The Book of Isaiah’s third section provides this weekend’s first reading. Reading the ancient Hebrew prophets quickly leads to three observations. Each of the prophets wrote when times were quite troubling.

Second, the prophets, regardless of their own individual identities or circumstances, saw at the root of the troubles the people’s failure to acknowledge the supremacy of God and to follow the law of God.

Finally, affronting God has dire results that cannot quickly and easily be undone.

This theme prevails in the Scriptures from Genesis through the entire Old Testament and New Testament until the stony times foreseen by the Book of Revelation, the final book of the Bible. It is the Christian answer to the question of what evil endures in the world, and why those dreadful effects of sin beset us.

It is the situation to which Third Isaiah responded. Times were bad, to say the least. Freed from exile in Babylon, the survivors of the experience returned to the Holy Land, and found destitution and despair there.

Imagining not only their disappointment, but also their cynicism and anger, about their situation is not difficult.

The composers of Third Isaiah had to summon the people back to trust in God, insisting that sin had created the condition.

Healing the sick meant much more here than curing a physical illness. The evil, fatal effects of Original Sin, and the long centuries of personal and societal sin, were being wiped away. Again, the ancient Jewish idea was that human sin brought every distress into the world.

Virtually no food was available to nourish this crowd. There were only five loaves of bread and a few fish. Unwilling to dismiss the people, Jesus took the food, blessed it and gave it to the disciples to distribute to them. When everyone had eaten, the leftover food filled 12 baskets.

This miracle anticipates the Eucharist. Three elements are important in the story. One is the role of the disciples. Then God lavishly provided for the people despite the vast number in the crowd. Finally, God alone gives life.

Reflection

A great, constant and underlying message of the Scriptures is that there is more to life than what humans see or hear around them. Everything in Christianity must be seen in the context of what life is about, a context beyond mortals with their nearsightedness and self-centered perspective. It is spiritual.

In Jesus, God erases the effects of sin. He nourishes us when there is no other source of nourishment. But this must be understood in the context of what life is about, a context beyond mortals with their nearsightedness and self-centered perspective. It is spiritual.

In Jesus, it can be forever.

When walking around our city, we can’t help encountering street people who ask for money..." (Ohio)

A basic principle of Christian spirituality is that any grace God gives us are to be used, to be acted upon, and not saved up for a more ideal situation that better fits our perspective and criteria. The opportunity to assist others in need, to welcome them and open ourselves to them, is such a grace.

When grace-filled invitations present themselves, therefore, it’s not wise to tell God that this isn’t exactly what we had in mind. Our responsibility is to do the best we can, and not wait for something better or more worthy of our attention.

If there is a next time, and there may not be, the grace and calling do to what God wishes us to do will be there when the time comes.

If we’re determined to be “safe” in what we give, probably not many chances will come our way.

It’s usually hard, often impossible, to know for sure where our help “will do the most good.” Even charitable and missionary organizations cannot guarantee that everything will be gratefully received, that only “deserving” people—whatever that means—will benefit from our gifts.

Jesus does not ask or allow us to sit in judgment of the lives of those desperate and destitute people who ask for our help.

In any case, while we must use common sense, appropriate use of what we give is not ours to judge. It is a sacred and devoted gift to the recipient and God. Our task is to respond generously to the graced opportunity when it stands in front of us.

On a personal note, we have often and honestly attributed much of whatever good has happened in the parishes that I have served to the fact that we tried never to turn anyone away who asked for help, but to give what we could, even if sometimes that help is only a kind and friendly word.

Such an attitude is possible and greatly rewarding for all of us. I’m glad that you are exploring the best way to do this. Organizations dedicated to serving the world’s poor and alleviating the causes of poverty deserve all the support we can give.

We cannot, however, simply transfer to any individual or group our obligation to respond to the severe needs of those who, in God’s Providence, enter our lives.

Helping the poor enables people to share God’s love, experience grace.

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. Submission of shorter poems and shorter pieces is especially appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, PO Box 17, 101 Allegheny, Dundie, PA 15626 or e-mail to criterion@archindy.org.


Huron, Marilyn Nace, 68, St. Monica, Indianapolis, July 17. Mother of Marie, James and Philip Nace. Sister of Barbara Villers. Aunt of several.


Johnson, Jacqueline G. (Tonn), 66, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 10. Mother of Julie Young and Bruce Johnson. Sister of Terry and Tim Tonn. Grandmother of three.


Litzinger, Zachary A., 27, St. James, Hanover, July 17. Son of Gary and Gertrud Litzinger. Brother of Haley Litzinger. Grandson of Richard and Irene Dickmarr and George and Julie Litzinger.


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History book recounts 175 years of Catholicism in the archdiocese

“History book will help all of us learn how our ancestors in the faith revealed the face of the Lord to others and how, over the years, they invited people to ‘come and see.’”

— Archbishop Daniel M. Buechlein

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

The history book sells for $27 (plus 6 percent for shipping and handling). The book contains historical information and photographs of each parish in the archdiocese.

Books are going fast! Reserve your copy today!
Priest, religious “cast nets” every day at Cathedral High School

By Kelley Ford
Special to The Criterion

As a student at Cathedral High School in Indianapolis, I have the rare privilege of being able to see “fishers of men” at school every day. We have a priest and several religious sisters who “cast their nets” every day, hoping to catch a few (or more!) students at a time.

Every morning, before classes begin, Franciscan Sister Dolores Jean Nellis literally “casts her nets” as she leads every student and adult in our school in prayer—“cast” over the public address system. Her calm and gentle words encourage us to slow down, to feel God’s presence among us, and to listen to what he is telling us. Sister Dolores believes so strongly in the power of prayer that even when we think our hearts, minds, and intentions are far from God, she continues to give us a beautiful and meaningful start to our day.

The other sisters in our school have their own daily broad—“cast” through their perpetual smiles, their genuine acts of kindness to all, their patience and their abundant belief in the goodness of all of us. Their actions hold us to a very high standard, but the sisters support us even when we fail to meet the standard.

Whether assisting the principal, teaching social studies or solving complex calculus problems, our religious sisters are gifts from God. For us, they are like his daily invitations to be like him and to follow him. Our own Father William Munshower, as chaplain of our school, “casts his nets” from the pulpit as he encourages—even demands—as we sing to Mass. His joy in spreading God’s message and living as God expects is evident in every word that he speaks.

He “reels us in” as we walk by his open office door and as he mingles with us in the halls. Just the sound of his voice “casts” a spell-like quality through the crowd, and students stop to share a quick story or a laugh with him.

Our examples of God’s messengers at Cathedral are just a sample of the thousands of people called to be God’s fishermen. Deacons, priests, and religious brothers and sisters “cast their nets” every day and become “fishers of men.”

If we are lucky enough to “get caught” in one of their nets, we will be drawn closer to God and closer to the life that he chose for us. They also remind us that we, too, can “cast our own nets” and encourage people of all ages that they have the choice to embrace God and experience all of the joy of living in his Kingdom.

(Kelley Ford and his parents, Tom and Lisa Ford, are members of St. Pius X Parish in Indianapolis. Last spring, he completed the ninth grade at Cathedral High School in Indianapolis and is the ninth-grade division winner in the 2008 Indianapolis Serra Club Vocations Essay Contest.)

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Serra Club vocations essay

Healthcare camps are a cool way for students to spend their summer

The Metropolitan Indianapolis-Central Indiana Area Health Education Center (MICI-AHEC) is offering the following interactive camps this summer for students interested in pursuing a career in healthcare:

**Science Enrichment and Health Career Camp — July 21-24, 2008**

- "Science is Simple" Grades: K-3
- "Stepping into Science" Grades: 4-7
- "Beyond Biology" Grades: 8-12

**Program Objectives:** Increase knowledge of the human body systems, foster an awareness of health-science connections, facilitate an interest in healthcare careers, encourage healthy lifestyle choices and provide opportunities for unique and fun health-science activities.

"Health Care Hoops Camp" Academic Enrichment and Basketball Camp — July 14-17, 2008

**Program Objectives:** Increase knowledge of math and science through enrichment activities; learn the fundamentals of basketball through drills and activities, increase knowledge of health careers, and foster an awareness of health-science connections.

"Nursing University" — August 4-7, 2008

**Program Objectives:** Increase knowledge of the nursing field, foster an awareness of health-science connections, demonstrate the practical application of nursing science principles, and provide opportunities for unique and fun nursing.

To learn more and to register for camps, call 317.583.3512 or visit mici-ahec.stvincent.org

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Vatican official praises launch of IP sports foundation

VATICAN CITY (CNS)—Bishop Josef Clemens, secretary of the Pontifical Council for the Laity, said the letters of St. Paul demonstrate an understanding of the grueling demands of sports, and his missionary travels show that he probably was physically fit as well.

Thus, the year marking the 2,000th anniversary of St. Paul’s birth is an appropriate time to launch the John Paul II Foundation for Sports, Bishop Clemens said at a July 28 press conference.

Five Italian organizations and businesses involved with promoting sports and good sportsmanship launched the foundation to strengthen parish-based sports programs, to further study about teaching values and good citizenship through sports and to sponsor international celebrations highlighting good, sweaty fun.

Edo Costantini, president of the foundation, said it was named after Pope John Paul because the late pope spoke often about sports as a way to advance peace and as a way to learn teamwork, self-control and respect for rules.

The first big event on the foundation’s calendar is an April 24-June 21 series of marathons “in the footsteps of St. Paul.”

The marathons will begin by joining with the 5-year-old Bethlehem-to-Jerusalem John Paul II marathon for peace. Successive stages of the run will take place in Caesaris, Israel; Rabat, Malta, where St. Paul was shipwrecked; and then up the Italian coast to Rome.

Organizers hope the marathon will finish with an international symposium on “The Social and Educational Values of Sports,” a meeting with the pope, and a “sports village” in St. Peter’s Square, where young people could play soccer, pingpong and basketball.

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