Rosary makers’ deep commitment spreads faith throughout the world

By John Shaughnessy

At first glance, Chariti Free and Bill Miller seem like unlikely partners in their efforts to share a gift of love with as many people as they can. At 32, Free has a flair for fashion in the clothes she wears and the way she styles her hair. At 82, Miller shows his preference for comfort in the gray T-shirt he wears, the one with the American flag on the front.

Yet despite the differences in their ages and fashion approaches, Free and Miller share a timeless bond of devotion to the Blessed Mother. It’s a devotion that links them like the beads on the rosaries they help to create and distribute to people around the world.

A group at Christ the King Parish in Indianapolis makes about 5,000 rosaries each year that are distributed to prisoners, soldiers, children and other people around the world.

A 2005 peace deal that ended Africa’s longest-running conflict led to a January independence vote in which nearly 99 percent of the residents of the South voted to secede from Sudan. At least 2 million people were killed in Sudan’s last civil war, fought from 1983 to 2005.

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In “achieving their right to self-determination,” marked with a July 9 independence ceremony in the capital, Juba, the people of South Sudan have “what the better-educated and better-fed people of Libya, Yemen and many other countries are looking for,” said Dan Griffin, adviser on Sudan to the U.S. bishops’ Catholic Relief Services.

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In South Sudan, there is much work to be done in developing a "democratic government that practices good governance," Hilbert said.

He also noted that serious concerns about the safety of nuclear power plants, the effectiveness of nuclear weapons, and the split of revenues from oil reserves, which are largely located in South Sudan.

Archbishop Chullikatt said nuclear weapons have been "a major service provider for the Church in South Sudan "in particular in providing health care, education, and infrastructure, such as schools and clinics, to people in South Sudan are willing to support our staffers and employees."

The Church "is a major service provider to control key areas along the borders oil-rich areas."


Effective Date ______________________________________________

In a nuclear war, he added, "there would be no victors, only victims."
Balancing act: Juggling demands of dialogue, proclaiming Catholic faith

SAINT MARY-OF-THE-WOODS — Providence’s general chapter, which occurs every five years, starts with an energy driven by the previous five-year assessment of the congregation’s general chapter, which occurs every five years. During the general chapter, the congregation sets its direction for the next five years and elects its leadership.

The general chapter was held at Saint Mary of the Woods. It began on June 27, and the election took place on July 5-6. Sister Denise talked about what the future might hold. “I think we are trying to do an honest assessment of ourselves and our resources so that, given who we are, we can move ahead with the same energy for mission that Mother Theodore Guérin and her companions had. For the most part, we are older, but we are no less enthusiastic or dedicated to the mission,” she said. “I think we are trying to understand for ourselves what we need to let go of, or embrace, given our current reality. We are far from feeling that our moment in history is over. We are trying to discover who we are at this moment and get on with it.”

Sister Denise said, “There is a very strong energy for our mission. It might look different, we might be doing different things, or we might be doing the same things, but we’ll be doing it with all of our might.”

Sister Denise is a graduate of Saint Mary-of-the-Woods College with a bachelor’s degree in English. She received a master’s degree in counseling from Saint Louis University. Prior to being elected to the General Council in 2001, Sister Denise served as director of the Office of Congregational Advancement at Saint Mary-of-the-Woods, which oversees development, marketing and communications.


Sister Lisa entered the congregation on Aug. 29, 1975, from Christ the King Parish in Evansville. She professed perpetual vows on Aug. 25, 1984. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in English. She received a master’s degree in music with concentration in sacred music and liturgy from St. Joseph College, and a master’s degree in theological studies from St. Mary-of-the-Woods.

Sister Jeanne Howard is a native of Indianapolis. She currently ministers as the congregation’s vocation director at Saint Mary-of-the-Woods.

Sister Jeanne entered the congregation on Aug. 22, 1983. She was a member of St. Matthew Parish in Indianapolis, and entered the congregation from Holy Cross Parish in Indianapolis. She professed perpetual vows on Aug. 15, 1992. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in biology from Ball State University. She also received a master’s degree in guidance counseling in secondary schools from Northeastern Illinois University.

Sister Dawn Tomaszewski is a native of Chicago. She recently resigned her ministry as vice president for advancement at Guerin College Preparatory High School in River Grove, Ill.

Sister Dawn entered the Congregation on Aug. 29, 1975, from St. John Brebeuf Parish in Niles, Ill. She professed perpetual vows on Aug. 19, 1984. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in communications. She received a master’s degree in journalism from the University of Northern Colorado, and a master’s degree in theology from Catholic Theological Union in Chicago.

Sister Mary Beth Klingel is a native of Jasper, Ind. She currently ministers as the congregation’s Director of Novices at Saint Mary-of-the-Woods.

Sister Mary Beth entered the Congregation on Sept. 12, 1964, from St. Joseph Parish in Jasper. She professed perpetual vows on Sept. 6, 1970. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education. She received a master’s degree in liturgical studies from the University of Notre Dame.

(For information about any of the ministries of the Sisters of Providence of Saint Mary-of-the-Woods, visit the congregation’s website at www.SistersofProvidence.org)

Shown are the Sisters of Providence new general officers, from left, Sister Dawn Tomaszewski, Sister Jennen Howard, Sister Mary Beth Klingel, Sister Lisa Stalling and Sister Denise Wilkinson, who was re-elected general superior.

Special to The Criterion

VATICAN CITY (CNS)—Since the Second Vatican Council, the Catholic Church and other Christian communities have been seeking the right balance between a truly respectful dialogue with other religions and an obligation to share their conviction that the fullness of salvation is found in Christ.

Pope Benedict XVI has been at the center of the Catholic Church’s search for that balance during his six years as pope and, before that, as prefect of the Congregation for the Doctrine of the Faith.

For the pope, for promoters of interreligious dialogue and for those absolutely opposed to it, the question involves much more than the practicalities of dialogue with other religions—it goes to the heart of what it means to be Christian and Catholic. Just as the former Cardinal Joseph Ratzinger tried to give direction, so has his successor as prefect of the doctrinal congregation, U.S. Cardinal William J. Levada.

The seriousness with which the Vatican takes the subject—particularly in light of Pope Benedict’s call for another interreligious gathering for peace in Assisi in October—was demonstrated by an article Cardinal Levada published on July 6 in the Vatican newspaper and the articles published on the next day by Cardinals Jean-Louis Tauran and Kurt Koch, respectively heads of the pontifical councils for interreligious dialogue and for ecumenism.

Cardinal Levada acknowledged that after Pope John Paul II invited religious leaders to Assisi in 1986 and 2002 to pray for peace, then-Cardinal Ratzinger raised questions about the danger that people would misread the gatherings as some kind of Vatican statement that all religions are equal.

“He, if he was so attentive to the possible misunderstanding of the gesture of his blessed predecessor, does Benedict XVI believe it is opportune to make a pilgrimage to Assisi on the occasion of a new meeting for peace and justice in the world?” Cardinal Levada asked in his article for L’Osservatore Romano.

The cardinal said the pope’s convocation of another Assisi meeting is a sign that “religious experience in various forms is an object of the Church’s attention,” and that the Church wants to help modern people discover or preserve their connection with the Almighty.

While the Catholic Church is convinced that the Holy Spirit works in a full and particular way within the Church, it recognizes that the Spirit is at work also outside the Church, he said.

And, the cardinal wrote, the Church believes that far from being destructive forces in society, religions—when they represent a sincere search for the divine—motivate people to commit themselves to building up the common good.

For Christians, prayer is the first step, he said, and the second is to invite people of good will to join in the effort.

In his article, Cardinal Tauran also responded to the question of why the Catholic Church is committed to dialogue with members of other religions.

“A first reason is that we are all God’s creatures and, therefore, brothers and sisters,” he said. Second, “God is at work in every human person,” and has given each the ability to sense God’s presence and recognize universal moral values, such as peace.

But dialogue isn’t simply a practical effort to reduce tensions in the world; it is a religious obligation to continue the dialogue that God initiated with humanity at creation and brought to its culmination when he sent Jesus Christ into the world, Cardinal Tauran wrote.

As for the fact that people from different religions will be praying in Assisi at the same time—although there will be no formal “interreligious prayer” service—the cardinal said, “It goes without saying that prayer always accompanies the start, the unfoldling, and the conclusion of every Christian action.

“There is a natural relation between dialogue with God—prayer—and dialogue with others,” he said.

Cardinal Koch said Pope Benedict has invited representatives of other Christian communities and other religions to make a pilgrimage to Assisi because he “believes it is crucial” that they give the world “a credible and convincing witness in favor of peace and justice.

“Peace is possible only when people, as authentic seekers of God, set off on a journey toward truth,” he said.

Explaining one’s beliefs and sincerely trying to understand the beliefs of others obviously are at the heart of ecumenical and interreligious dialogue, he said, but it does not end there.

“For believers, it is natural that a ‘day of reflection and dialogue’ is also a ‘day of prayer for peace’ since prayer draws each person closer to God, the ultimate source of peace, he said.

Notre Dame.

†

Catholics and divorce

I might not seem appropriate to write about divorce in our Spring Marriage Edition where we feature couples who are engaged or have been recently married.

However, we think it is important that those couples whose photos and announcements are on pages 9-10 are aware of the possibility of divorce so they can take all the necessary steps to avoid it.

It is, not of course, that they are unaware of divorce. How could anyone in our society be unaware of it? It would be surprising if any of our readers’ families have not been affected by divorce.

The Church takes marriage extremely seriously, far more than any other institution. It tries to make sure that couples have successful marriages. That is why it has such marriage preparation programs as Pre Cana and Marriage Encounter, and Retrouvaille for couples who are drifting apart. It has sponsored and supported, for instance, to help bride and grooms know what to expect after the wedding ceremony.

Unfortunately, despite all the Church’s efforts, divorce happens. When it does, though, divorcées should decide that the Church has abandoned them. Too often, that is exactly what they think.

It is four years old now, but in 2007 the Center for Applied Research in the Apostolate (CARA) conducted a study about Catholic divorce. It found that about 23 percent of Catholic marriages end in divorce.

At any one time, about 13 percent of adult Catholics are divorced or separated, and 11 percent of adult Catholics have remarried. Nearly 10 percent of Catholics are divorced and remarried 10 years after their first marriage. It is nearly 18 percent after 20 years.

But don’t divorced Catholics cease being Catholics? Absolutely not, although many Catholics think that. Divorced Catholics who have not remarried in a civil ceremony are free to receive Communion and participate in parish life as are married or single people. In fact, they are strongly encouraged to do so.

As for those who remarried in a civil ceremony after their divorces, they too remain Catholics, although they may not receive Holy Communion when they attend Mass. The United States Catechism for Adults says, “In the case of those who have divorced and remarried, even though the Church considers the second marriage invalid, she does not want these Catholics to be alienated from her” (p. 287).

It then quotes the Catechism of the Catholic Church: “Toward Christians who live in this situation, and who often keep the faith and desire to bring up their children in a Christian manner, priests and the whole community must manifest an attentive solicitude, so that they do not consider themselves separated from the Church, in whose life they can and must participate as baptized persons” (#1651).

Catholics who divorce are encouraged to apply for an annulment, although the CARA study showed that only 15 percent of divorced Catholics have done so. A declaration of nullity doesn’t dissolve a marriage, but it declares that no matrimonial bond took place because at the time of the wedding the standards for a valid marriage were not met.

The tribunal that determines a marriage’s validity particularly examines the consent the husband and wife gave, whether they lacked discretion or maturity of judgment, or if they were marrying due to force or fear, or if they didn’t intend to remain faithful and committed to a life-long union, or were placing unacceptable conditions on the marriage such as refusal to have children.

The Church’s rules concerning a couple’s consent are governed by canons 1095-1107 of the Code of Canon Law. Canon 1096.1, for example, states, “For matrimonial consent to exist, the contracting parties must be at least not ignorant that marriage is a permanent partnership between a man and a woman ordered to the procreation of offspring by means of some sexual cooperation.”

All that being said, the Church’s real challenge continues to be to help couples prevent divorce. That is why it presents marriage enrichment programs. However, it is true that when our society continues to tell them that the purpose of marriage is their personal happiness, and if their marriage is not working they should get out of it.

We hope the couples in this issue will concentrate on making each other happy and grow in holiness. That’s the best way to avoid divorce.

—John F. Fink

Youth Catechism a great resource of faith for our young people

Indiana’s close to 1.3 million Catholic children now have a tool that would have been unthinkable even 10 years ago.

This tool represents a pleasant and compassionate commitment on the part of youth leaders. The new Youth Catechism lifts the study of our faith to a level which appeals to our young people.

Reviewing this new catechism, one easily recognizes that it resonates with the ears of today’s young people, novel in its approach, a sensitive and pertinent commentary, don’t you think, and not some mere catechism.

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Is our nation paying a price for its deteriorating integrity and morals?

We often think of religion as that which energizes the human spirit. Of course, the divine presence does affect humans. But the biblical Jesus says of himself, “The Father is in me and I am in the Father.” But the same Jesus goes on to say, “I am the way, the truth, and the life.” The respect we have for other persons comes as we internalize the great commandment of Jesus, “Love one another as I love you.”

If we, who receive the Real Presence of Christ in the Eucharist, do not love one another, we cannot have love for Christ. In Catholic doctrine, there exists an order of “priority” of truths since they vary in their relation to the foundation of the Christian faith. There is an organic connection between our spiritual life and the dogmas. Mere spirituality without sound doctrine will attach itself to anything lurking in the neighborhood, which is usually the “ego.”

Pope Benedict XVI stated that the Eucharist is the anointing to the many evils in the world. The Eucharist is the anointing if we, who receive the Real Presence of Jesus Christ, allow the Body and Blood of Jesus to transform our hearts and minds. Our nature must cooperate with his grace. We Christians must be the change we wish to see in the world. Transforming union with God is radical change; real change we can believe in.

We must emulate what we celebrate.

Kirk N. Roach
Order of Carmelite Discalced Secular

Indianapolis

Letters to the Editor

We must allow the Eucharist to transform our minds and hearts

In Christ Jesus, believers possess a power by the Holy Spirit that few seem to realize. We tend to think about a rather shallow religion that lacks a spiritual depth.

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People wear their best clothes to a wedding to honor the bride and groom and to a funeral to honor the family of the deceased and would never dream of attending there in shorts.

But to meet Jesus at Mass, teenagers and men feel it is acceptable to wear shorts in church. I’d like to hear their reasoning for this.

Dorothy Riley
Indianapolis

Why don’t all teenagers and men wear their best clothes to meet Jesus at Mass?

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Indianapolis
Cuando la tecnología interfiere con la ‘comunicación humana’

La otra noche, mientras caminaba por el vecindario, pasaron dos hombres en un coche. Ambos estaban usando sus teléfonos celulares, supongo que no se hablaban uno con el otro. Me pregunté si los dos compañeros llegarían a hablarse en algún momento.

La otra semana estaba comprando unas cosas en Target y me topé con dos mujeres conversando entre sí en sus teléfonos celulares. ¿A dos pasos de distancia? ¡Aun hablando por teléfono cuando llegaron a la caja registradora! Me preguntaba si, al menos en el estacionamiento había llegado a hablarse frente a frente.

Y todavía más impersonal: entendiendo que mucha gente pasa horas comunicándose de manera impersonal en Internet. ¿Estamos acaso utilizando estas tecnologías sofisticadas para volverse mejores comunicadores?

Las nuevas tecnologías facilitan muchísimo la comunicación. Durante la guerra en Irak, Independientemente de si nos gustaba o no, recibíamos reportajes virtualmente instantáneos en televisión. De hecho, en una misma pantalla podíamos estar transmitiendo hasta tres o cuatro comunidades simultáneamente. Con seguridad no soy el único que no puede dejar de escuchar al reportero que habla o seguir el hilo de noticias en la parte inferior de la pantalla. El resultado es que nos hemos vuelto más y más dependientes de la información.

Recuerdo cuando el periódico USA Today se publicó por primera vez. Periodistas y otros grupos expresaron su preocupación debido a que los reportajes a detalle estaban en peligro y que nos dirigíamos hacia un estilo de comunicación ‘fácil y rápido’, sacrificando el conocimiento a profundidad. Así estamos. Obviamente las ‘noticias fáciles y rápidas’ y los ‘alrededores’ de las noticias toman un papel cada vez más importante y más rápidamente que en cualquier otra época de la historia humana. ¿Pero de verdad estamos mejor informados? ¿Ha habido un trae por qué ‘fácil y rápido’? En todo momento tenemos mucha información disponible, pero, ¿significa esto que estamos mejor informados o que somos mejores personas?

El precio que pagamos por la conveniencia en la comunicación, como cualquier otra cosa positiva, tiene también sus peligros. Uno de ellos es el hecho de que muchas personas ya no tienen, al menos a no detalle. Y al ya ni siquiera escuchamos. La mayor dificultad es que los temas complejos y los problemas que preocupan a los hombres se encuentran simplificados a niveles asombrosos y por consiguiente, engañan a buena parte del público.

Existen estudios que indican que un asombroso alto porcentaje del público vive de los encuestas de los periódicos o de las porciones de información que obtiene a través de la radio o el televisor. Si esos estudios están en el centro, entonces no somos gente bien informada. De mayor importancia aún es lo que ocurre en la comunicación interpersonal. La tendencia parece conducir más hacia la comunicación impersonal. Por ejemplo, dos personas que hablan por su respectivo teléfono celular, sentados uno al lado del otro en un coche. Debo admitir que aún no he logrado entender cómo una persona visita por teléfono celular a dos pasos de distancia en una misma tienda cuando podríamos hacerlo en el pasillo intermedio.

Los encuentros anónimos en la Internet como método habitual de comunicación. Nos hemos vuelto más y más impersonales, de mayores oportunidades de comunicación. Siendo la singularidad de tratar a los seres humanos como objetos. ¿Cómo es que la tecnología imperiosa no es la mejor solución?

Seguramente la mejor opción es disponer de mejores oportunidades de comunicación. Sin embargo, si permitimos que los medios sean cada vez más y más impersonales, estamos contribuyendo con la tendencia de tratar a los seres humanos como objetos. Si el único objetivo de la conveniente tecnología de comunicación es la ganancia económica sin respeto por las necesidades de las complejas relaciones humanas de nuestra sociedad, entonces nuestra cultura se verá perjudicada. Tanto si examinamos los retratos que ha enfrentado la comunicación globalmente en la sociedad humana como si reflexionamos sobre los retos de la comunicación dentro de nuestras propias hogares, nada puede tomar el lugar del respeto por ser hombres —todos los seres humanos.

Los católicos estamos profundamente entregados a fomentar una cultura de vida, una cultura que promueva el respeto por la dignidad del ser humano desde el nacimiento hasta su muerte natural. La comunicación humana es ciertamente nuestra preocupación fundamental.

Nosotros somos una parte importante del mercado hacia quienes está orientado el negocio de la comunicación. No ayudamos a construir una cultura de respeto por la vida si, a sabiendas o no, apoyamos el mercado de tecnologías que colocan como objetivo a nuestros vecinos.

Necesitamos y valoramos la conveniencia de nuevas tecnologías tanto como cualquier otro persona. ¿Qué podemos hacer? Está dentro del ámbito de nuestro control personal el discernir cómo utilicen estas herramientas. También la capacidad de buscar información más profunda y de mejor calidad sobre temas de interés para la familia, en nuestros hogares y en nuestro mundo.

No tenemos que dejar que otros piensen por nosotros.

¿Tiene una intención que deseé incluir en su corrección en la lista de oración del Arzobispo Buechlein? ¿Puede enviar su correspondencia a:

Lista de oración del Arzobispo Buechlein
Arzobispo Buechlein
Cardenal de Indianapolis
1400 N. Meridian St.
Indianapolis, IN 46202-2367

Traducido por: Daniela Guanipa, Language Training Center, Indianapolis.
VIEP

George and Alice (Gaynor) Klaserner, members of St. John the Baptist parish in Dover, celebrated their 50th anniversary on June 18 with a reception for family members and friends.

They were married on June 17, 1961, at St. John the Baptist Church in Dover. They have four children, Anne, David, John and Steven Klaserner. They also have nine grandchildren.

5K Run for Relief

Mary Langferman finishes first among women runners in the “5K Run for Relief” on June 18 in Franklin. The event was co-sponsored by St. Rose of Lima School and the Indiana National Guard.

The running and walking event sought to raise awareness of the benefits of healthy living, encourage a commitment of service to others by helping family members of the Indiana National Guard, and raise funds for scholarships to award to families in need.

Watching participants in the “5K Run for Relief” on June 18 in Franklin are, left, Franklin Mayor Fred Paris, Indiana National Guard Adjutant General Martin French, and a St. Rose of Lima School student, principal of St. Rose of Lima School, St. Rose of Lima parishioner, and Father John Beilans, pastor of St. Rose of Lima Parish in Franklin.

St. John of Arc Parish celebrating 90th anniversary of foundation this weekend

St. John of Arc Parish, 4217 Central Ave. in Indianapolis, will celebrate the 90th anniversary of the founding of the parish with a lawn reception following each of its Masses this weekend.

Theology on Tap plans three upcoming events

Theology on Tap, a young adult faith formation and fellowship program that takes place in restaurants and pubs, is sponsoring three upcoming presentations on Catholic faith.

On July 27, Jeanne Hidalgo will speak on the topic, “The Call To Serve: If You Want Peace, Work for Justice,” beginning at 7 p.m. at Sahu’s Tavern, 2100 N. Capitol Ave. in Indianapolis.

Fathers Dustin Brehm will give a presentation titled “Do You Believe in Miracles?” Extraordinary Miracles of God in the Lives of Saints,” beginning at 7 p.m. on Aug. 10 at the Ale Emporium, 8617 Allisonville Road in Indianapolis.

On Aug. 24, seminarian Daniel Bedel will give a presentation titled “Heaven and Hell: Are You Prepared for the End of the World?” beginning at 7 p.m. at St. John the Evangelist Church, 126 W. Georgia St. in Indianapolis.

For more information on the theology on Tap in Indianapolis, log on to www.ntsmtap.org or send an e-mail to taptaylorc@indy.com.

Correction

The former St. John Academy reunion in Indianapolis is scheduled for Oct. 2.
Pilgrimage to California includes missions, historic sites

Catholic-Reformed common agreement on baptism clears final hurdle

WASHINGTON (CNS)—With a July 4 vote by the General Synod of the United Church of Christ, a common agreement on baptism between the Catholic and Reformed churches cleared a final hurdle.

The “Common Agreement on Mutual Recognition of Baptism,” approved by the U.S. Catholic bishops last November, was ratified by the governing bodies of the Presbyterian Church (USA) in June 2009, and the Reformed Church in America and Christian Reformed Church in North America this June.

With the agreement, drawn up by Catholic and Reformed scholars during the seventh round of the Catholic-Reformed Dialogue in the USA, baptized persons in either faith can be welcomed into the other faith, as long as they can provide an account of their faith story.

Calling baptism “the sacramental gateway into the Christian life,” the agreement says baptism is “to be conferred only once, because those who are baptized are decisively incorporated into the body of Christ.”

While other bishops’ conferences around the world have entered into similar agreements with Protestant communities in their regions, the document is unprecedented for the U.S. Catholic Church.

When the agreement was approved by the U.S. Conference of Catholic Bishops on Nov. 16 in Baltimore by a 204-11 vote, Archbishop Wilton D. Gregory of Atlanta called it a “milestone on the ecumenical journey,” and said it would “allow Catholic ministers to presume that baptisms performed in these communities are ‘true baptism’ as understood in Catholic doctrine and law.”

The presentation of a baptismal certificate by Reformed churches to Catholics will be a sign of “inclusive language that welcomes all and includes all,” the USCCB Committee on Ecumenical and Interreligious Affairs.

During debate on the agreement at the United Church of Christ General Synod in Tampa, Fla., Karen Georgia Thompson, minister of ecumenical and interfaith relations, called it “another place of new beginning in our ecumenical work.”

The agreement drew the support of 92.8 percent of the delegates voting on it on July 4, although some noted during the debate that local pastors and parents will still have the option of choosing words other than “Father, Son and Holy Spirit” to be used during baptism, according to a news report said.

Some expressed concern that the wording was not “inclusive language that welcomes all and includes all.”

The agreement on baptism concluded the seventh round of talks between the Catholic and Reformed churches, who have been in dialogue since 1965.

Who was the “Apocalypse of California”? To learn the answer, we recommend you “Go West.” That could be the theme for an archdiocesan pilgrimage to California in late September.

The six-day trip will give Catholics an opportunity to follow in the footsteps of Blessed Junípero Serra, a Franciscan friar known as the “Apostle of California” because he brought the faith to people there by establishing missions.

Mgr. William F. Stumpf, archdiocesan moderator of the curia, will lead the pilgrimage from Sept. 25-30 as the pilgrims visit churches, missions, shrines and other holy sites dating back to the early years of the Church’s expansion to the far western United States.

“There’s a rich history there in terms of how Catholicism made its way throughout the U.S.,” Mgr. Stumpf said. “I think what’s really going to be wonderful will be the opportunities to visit the missions that are a very important part of our Catholic history and tradition.”

Pilgrims also will enjoy touring scenic locations in California, which include unique examples of God’s creation, he said. “It’s a very beautiful part of the country. It should be a lovely spiritual experience in terms of having mass every day, and opportunities for prayer and socializing, for fellowship and fun.”

Blessed Junípero Serra lived from 1713-84, planted the cross of Christ on the soil of what would become California, and established missions that continue to be historical and cultural treasures.

In addition to visiting several missions, the pilgrims will also tour a state park near San Francisco and wineries in the Napa Valley.

The pilgrimage will depart from Indianapolis on Sept. 25 and begin their pilgrimage in San Francisco by touring San Francisco De Asis also known as Mission Dolores and now located in a historic area of the city.

This mission was originally built on the Bay, and served as an important naval base for the Spaniards to protect their colony from invaders.

After spending the night in San Francisco, the pilgrims will journey to Mission San Rafael Archangel on Sept. 26. The mission is the site of a former convivial hospital for sick Native Americans who became Catholic.

The pilgrimage will continue that afternoon to scenic Mount Tamalpais State Park, which features spectacular views of the Pacific Ocean and rugged coastline.

The day will conclude with a trip to Tiburon, a historic small town on the Bay which dates back to the Gold Rush days, and a ferry ride back to San Francisco.

On Sept. 27, the pilgrims will visit Sonoma’s wine country and Mission San Francisco Solano, the only mission founded after Mexico gained independence from Spain.

Following a walking tour of the town square, the pilgrims will continue to Napa Valley to visit the Andretti Winery, a familiar name to motor sports fans.

The pilgrimage will continue on Sept. 28 with a tour of the well-known Mondavi Winery then on to scenic Monterey.

On Sept. 29, the pilgrims will travel to several sites in the Monterey Bay area, including Mission Santa Cruz and Mission San Juan Bautista.

Mission Santa Cruz is nestled among giant redwood trees not far from the Pacific Ocean.

Pilgrims also will enjoy a ride on a historic steam-powered train along narrow-gauge railroad tracks through towering redwood groves to the summit of Bear Mountain for a tour and barbeque lunch at an authentic camp site.

Also that day, they will visit Mission San Juan Bautista, Carmel by the Sea and the world-famous 17-Mile Drive with magnificent seascapes.

The pilgrimage will conclude on Sept. 30 with a trip to Mission San Jose in San Francisco.

Mission Santa Cruz and Mission San Juan Bautista will lead the pilgrimage from Indianapolis on Sept. 25 and begin their pilgrimage in San Francisco by touring San Francisco De Asis also known as Mission Dolores and now located in a historic area of the city.

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(The archdiocesan pilgrimage to California includes round-trip airfare to San Francisco, deluxe motor coach transportation, first-class hotel accommodations, train and ferry fares, all breakfasts, one lunch and two dinners. A Grueninger Tours travel director will assist Mgrs. Stumpf with the pilgrimage. The price per person is $1,699 for double-room occupancy, and $2,199 for single-room occupancy with limited availability. For more information, contact Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428, or cnnoone@archindy.org.)

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**WEDDING ANNOUNCEMENTS**

**AmRhein-Clark**
Rachel Marie AmRhein and Samuel W. Clark will be married on Nov. 11 at Nativity of Our Lord Jesu Christ Church in Indianapolis. The bride is the daughter of James and Ramona AmRhein. The groom is the son of Daniel Clark and Elizabeth Clark.

**Brelage-Decker**
Sandra M. Brelage and Christopher M. Decker will be married on Oct. 22 at St. Louis Church in Batesville. The bride is the daughter of John and Anita Brelage. The groom is the son of Mike and Patricia Decker.

**Bolsega-Lynch**
Kathaleen J. Bolsega and Sean Patrick Lynch will be married on Aug. 27 at St. Mark the Evangelist Church in Indianapolis. The bride is the daughter of David Bolsega and Luanna Bolsega. The groom is the son of Marty and Kathleen Lynch.

**Coles-Paquette**
Emily Megan Coles and Daniel Arthur Jacob Paquette will be married on Sept. 24 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Bruce and Terry Coles. The groom is the son of Robert and Wendy Coles. The groom is the son of James and Theresa McNulty.

**Fallon-Skelton**
Megan Lee Fallon and Ryan Joseph Skelton will be married on Oct. 8 at St. Agnes Church in Nashville. The bride is the daughter of James and Nancy Fallon. The groom is the son of Michael and Kathy Skelton.

**Gill-Davis**
Karen Anne Gill and Todd Elliot Davis will be married on Oct. 1 at Good Shepherd Church in Indianapolis. The bride is the daughter of Rita Walsh and the late Tom Walsh. The groom is the son of Norma Jean Davis and the late Truman Davis.

**Goebel-Gage**
Austen Goebel and Christian Gage will be married on Nov. 5 at Saint Mary-of-the-Woods Church of the Immaculate Conception at St. Mary-of-the-Woods. The bride is the daughter of Gwenn Goebel. The groom is the son of Petersen Gage and Kathy Gage.

**Gogel-Bachman**
Jessica Marie Gogel and Eric Alan Bachman will be married on Aug. 6 at Saint Meinrad Church in St. Meinrad. The bride is the daughter of Eileen Gogel and the late Lester Gogel. The groom is the son of Kenneth and Marjorie Bachman.

**Gockling-Boeglin**
Kelsi M. Gocking and Bradley L. Boeglin will be married on Sept. 24 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Bruce and Terry Gocking. The groom is the son of Bob and Debbie Boeglin.

**Kaiser-Munchel**
Audrey Nicole Kaiser and Bradley James Munchel will be married on Aug. 20 at Holy Guardian Angels Church in Cedar Grove. The bride is the daughter of David and Cindy Kaiser. The groom is the son of Gerald and Kim Munchel.

**Komis-McBride**
Christina Lynn Komis and Justin Francis McBride will be married on July 16 at St. Susanna Church in Plainfield. The bride is the daughter of Christopher and Jo Ellen Komis. The groom is the son of John and Jacque McBride.

**Korb-Munchel**
Elizabeth Ann Korb and Brian Patrick Munchel will be married on Sept. 24 at St. Aloysius Church in Shandon, Ohio. The bride is the daughter of Jeffrey and Lynn Korb. The groom is the son of Gerald and Kimberly Munchel.

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Elizabeth Ann Korb and Brian Patrick Munchel will be married on Sept. 24 at St. Aloysius Church in Shandon, Ohio. The bride is the daughter of Jeffrey and Lynn Korb. The groom is the son of Gerald and Kimberly Munchel.

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WINDEM ANNOUNCEMENTS

Lakner-Raderstorff
Brittney Lakner and Kenneth Raderstorff III will be married on July 15 at St. Vincent de Paul Church in Elkhart, Ind. The bride is the daughter of Gregory Lakner and Lisa Lakner. The groom is the son of Kenneth Raderstorff Jr. and Tobie Raderstorff.

Moir-Stone
Nicole Kathleen Moir and Paul Michael Stone will be married on Oct. 22 at St. Mary Church in Greensburg. The bride is the daughter of Mark and Karen Moir Jr. The groom is the son of Tim and Kim Stone.

Monahan-Roseman
Meghann D. Monahan and Sean P. Roseman will be married on Sept. 24 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Grant and Julie Monahan. The groom is the son of Steve and Lee Roseman.

Lunsford-Stier
Amber Marie Lunsford and John Kenneth Stier were married on June 11 at St. Maurice Church in Napoleon. The bride is the daughter of Carl and Joni Lunsford. The groom is the son of Steven and Karen Stier.

Lynch-Harpenau
Stephanie Nicole Lynch and Benjamin Robert Harpenau were married on May 28 at the Cathedral of St. Mary of the Immaculate Conception in Grand Rapids, Michigan. The bride is the daughter of Jeffrey and Laura Lynch. The groom is the son of Delbert and Susan Harpenau. The bride is the daughter of Carl and Joni Lunsford. The groom is the son of Steven and Karen Stier.

Neff-Chanley
Vanessa Elizabeth Neff and Roy Dean Chanley will be married on Oct. 22 at St. Mary of the Immaculate Conception Church in Aurora. The bride is the daughter of Mark and Janice Neff. The groom is the son of Dean and Mary Chanley.

Noel-Wiese
Danielle Claire Noel and George Jacob Wiese were married on May 28 at the Cathedral of St. Mary of the Immaculate Conception in Lafayette, Ind. The bride is the daughter of Jeffrey and Laura Noel. The groom is the son of George Wiese and Mary Arth.

Mader-Pinkstaff
Karen Nicole Mader and Andrew Joseph Pinkstaff will be married on Oct. 15 in the White Chapel at Rose Hulman Institute of Technology in Terre Haute. The bride is the daughter of Steven and Lynn Mader. The groom is the son of Harold Pinkstaff Jr. and Shirley Pinkstaff.

O'Connor-Dodson
Emily Eileen O'Connor and Matthew Sennor Dodson will be married on July 30 at St. Pius X Church in Indianapolis. The bride is the daughter of Sean and Christine O'Connor. The groom is the son of James and Doris Dodson.

Pierle-Smith
Nicole Marie Pierle and Jeffrey Tyler Smith will be married on Sept. 17 at St. Roch Church in Indianapolis. The bride is the daughter of Larry and Cheryl Pierle. The groom is the son of Jeff and Jill Smith.

Rauch-Raines
Erin Elizabeth Rauch and Jordan Scott Raines will be married on Oct. 1 at St. Peter Church in Brookville. The bride is the daughter of Michael and Sarah Rauch. The groom is the son of Michael and Yvonne Raines.

Robak-Giles
Monika Joanna Robak and Brandon Eugene Giles were married on May 20 at St. Mark the Evangelist Church in Indianapolis. The bride is the daughter of Stanislaw Robak and Carolyn Robak. The groom is the son of Steven Giles and Patricia Giles.

Rosenberger-Mundell
Lyndsey Rosenberger and Andy Mundell will be married on Oct. 29 at St. Agnes Church in Nashville. The bride is the daughter of Jeff and Kris Rosenberger. The groom is the son of John and Julie Mundell.

Short-Henning
Erin E. Short and Lyle M. Henning will be married on Sept. 24 at St. James Church in Grand Rapids, Michigan. The bride is the daughter of Randall and Mary Short. The groom is the son of Tim and Idell Henning.

Williams-Wessel
Cassandra Williams and Daniel Wessel will be married on Jan. 7, 2012, at St. Louis Church in Batesville. The bride is the daughter of Ronald and Denean Williams. The groom is the son of David and Mary Jean Wessel.

Pre Cana Conference and Tobit Weekend prepare engaged couples for marriage

Two marriage preparation programs offered in the archdiocese—the Pre Cana Conference and Tobit Weekend—help prepare engaged couples for the sacrament of marriage as well as the challenges of married life.

Pre Cana Conference programs are scheduled on Oct. 1 and Oct. 22 and Oct. 30 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

The program is presented by the archdiocesan Office of Family Ministries with a priest and trained volunteer couples. It begins at 1:45 p.m. and concludes at 6 p.m. on the Sundays listed above.

Registration is required. A $45 fee per couple helps pay for the Perspectives on Marriage workbook, other materials and refreshments. The registration fee is non-refundable. To register, log on to www.archindy.org/fatima.


The registration fee of $286 includes the program presented by trained facilitators, meal and overnight accommodations for the weekend.

Registration is required. A $150 non-refundable deposit is required at the time of registration. To register, log on to www.archindy.org/fatima.

Early registrations are recommended because both marriage preparation programs fill up quickly.

Couples may announce engagement or marriage

Engagement announcements for couples that are planning to be married at a Catholic church during the late fall or winter months will be published in the Feb. 3, 2012, issue of The Criterion.

Couples who were married at a Catholic church in recent months may announce their marriage if an engagement announcement was not published before the wedding date.

The wedding announcement form is available online at www.criteriononline.com by clicking on the “Submit your information” link then the “weddings” link.

An engagement or wedding photograph may be submitted by e-mail. Digital photos must be clear, high resolution images.

There is no charge for engagement or marriage announcements.
Catholic ex-warden works to end penalty she calls costly, ineffective

WASHINGTON (CNS)—Jeanne Woodford looks forward to the day when no one will have to do what she did four times—plan and carry out an execution.

“They all weigh on me, as they do on everyone involved,” said Woodford, a former warden of San Quentin State Prison and now executive director of the national organization Death Penalty Focus, in a June 28 telephone interview with Catholic News Service from her San Francisco office.

Although her upbringing as a Catholic prompted her moral opposition to capital punishment, she is working to bring it to an end for several “more practical” reasons, she said. “It’s ineffective, it’s costly and it does so much harm to everyone involved.”

July 2 marked the 35th anniversary of the reinstatement of the death penalty by the U.S. Supreme Court, which said in Gregg v. Georgia that capital punishment was “cruel and unusual” in violation of the Eighth Amendment to the U.S. Constitution, as long as certain sentencing procedures are followed.

Since that 1976 decision, 1,258 people have been executed, according to the Washington-based Death Penalty Information Center. More than 3,200 remain on death row, including 713 in California.

But according to a new report, the system in the United States remains as just as arbitrary today as it was when the death penalty was put on hold in 1972 when Justice Potter Stewart said capital punishment was “cruel and unusual in the same way that being struck by lightning is cruel and unusual.”

In the report titled “Struck by Lightning,” Richard C. Dieter, executive director of the Death Penalty Information Center, said, “Many factors determine who is ultimately executed in the U.S. Often the severity of the crime and the culpability of the defendant fade in consideration as other arbitrary factors determine who lives and who dies.”

The report finds that “who receives the ultimate punishment” are race, geography, and “the size of a county’s budget.”

Dieter said “Many cases tilt the scales to favor the worst criminals and defendants are overturned on appeal and then assessed very differently the second time around at retrial. … In such a haphazard process, the rationales of deterrence and retribution make little sense.”

The report compares the stories of several notorious murderers who did not receive the death penalty with the stories of some people who were executed.

For example, “Green River Killer” Gary Ridgway, who pleaded guilty to 48 murders in 2003 in Washington state, was spared the death penalty because of information he provided about the women he had killed. Oscar Velaz, convicted of seven counts of murder and eight counts of racketeering as part of a large drug and murder-for-hire organization, received only a 25-year sentence because of his cooperation with authorities in the District of Columbia. Serial killer and sex offender Jeffrey Dahmer received 15 consecutive life sentences for 15 murders in Wisconsin, which does not have the death penalty. In 1994, Dahmer was beaten to death by a fellow inmate.

On the other hand, among those executed over the past 35 years was Manny Babbitt, a Vietnam veteran suffering from post-traumatic stress symptoms who beat an elderly woman who died of a heart attack. Babbitt was executed in 1999 in California, shortly after receiving the Purple Heart in prison.

Dieter also cites cases in which the executed were mentally ill, intellectually disabled or later exonerated of the crime for which they were killed. “Thirty-five of the five years of experience have taught the folly of trying to fix this system,” he wrote. “Many of those who favored the death penalty in the abstract have come to view its practice very differently. They have reached the conclusion that if society’s ultimate punishment cannot be applied fairly, it should not be applied at all.” Advocates say Dieter and Woodford know they have their work cut out for them.

Although four states have abolished the death penalty in the past four years, “We have a system that isn’t functioning for anyone and that is wasting resources we could be using to put more teachers in the classroom.”

—Jeanne Woodford

The current bill revises this list to also include Pacific Islanders; lesbian, gay, bisexual and transgender Americans; persons with disabilities; and members of other ethnic and cultural groups.

Los Angeles Archbishop Jose H. Gomez said the bill “amounts to the government interfering with parents’ rights to be their children’s primary educators.”

A legislative alert sent by the California Catholic Conference, the public policy arm of the state’s bishops, had urged Catholics to tell their state legislators to vote against the bill.

Woodford’s 28 years at San Quentin and a brief stint as head of the California Department of Corrections and Rehabilitation have convinced her that “the system that isn’t functioning for anyone and that is wasting resources we could be using to put more teachers in the classroom,” she said.

Bishops oppose bill requiring textbooks to include gays’ contributions

SACRAMENTO, Calif. (CNS)—The California Catholic Conference opposes a bill passed by the state’s legislators that requires social studies texts for kindergarteners through high school seniors in public school to specifically include the role and contributions of lesbian, gay, bisexual and transgender Americans.

The bill also would prohibit the state Board of Education from adopting instructional materials that discriminate on the basis of sexual orientation or gender identity. The bill also would require history textbooks to include the stories of women and girls, and would penalize California schools that fail to include the stories of women and girls.

The bill would allow public school students to teach from texts that “accurately portray the role and contribution of culturally and racially diverse groups including Native Americans, African-Americans, Mexican-Americans, Asian-Americans, and European-Americans in the development of California and the United States.”

The current bill revises this list to also include Pacific Islanders; lesbian, gay, bisexual and transgender Americans; persons with disabilities; and members of other ethnic and cultural groups.

Los Angeles Archbishop Jose H. Gomez said the bill “amounts to the government rewriting history books based on pressure-group politics.” In a July 8 column in The Tidings, the archdiocesan newspaper, he also described the bill as “another example of the government interfering with parents’ rights to be their children’s primary educators.”

A legislative alert sent by the California Catholic Conference, the public policy arm of the state’s bishops, had urged Catholics to tell their state legislators to vote against the bill.

“Professional educators and historians, working with teachers, parents and school boards, should design social studies curriculum,” the alert said, noting that “politicians, subject to the winds of political correctness, should not be able to respond with more acrimony to the interest groups than to their constituents whose children attend California’s schools.”

The report compares the stories of several notorious murderers who did not receive the death penalty with the stories of some people who were executed. For example, “Green River Killer” Gary Ridgway, who pleaded guilty to 48 murders in 2003 in Washington state, was spared the death penalty because of information he provided about the women he had killed. Oscar Veal, convicted of seven counts of murder and eight counts of racketeering as part of a large drug and murder-for-hire organization, received only a 25-year sentence because of his cooperation with authorities in the District of Columbia. Serial killer and sex offender Jeffrey Dahmer received 15 consecutive life sentences for 15 murders in Wisconsin, which does not have the death penalty. In 1994, Dahmer was beaten to death by a fellow inmate.

On the other hand, among those executed over the past 35 years was Manny Babbitt, a Vietnam veteran suffering from post-traumatic stress symptoms who beat an elderly woman who died of a heart attack. Babbitt was executed in 1999 in California, shortly after receiving the Purple Heart in prison.

Dieter also cites cases in which the executed were mentally ill, intellectually disabled or later exonerated of the crime for which they were killed. “Thirty-five of the five years of experience have taught the folly of trying to fix this system,” he wrote. “Many of those who favored the death penalty in the abstract have come to view its practice very differently. They have reached the conclusion that if society’s ultimate punishment cannot be applied fairly, it should not be applied at all.”

Advocates say Dieter and Woodford know they have their work cut out for them.

Although four states have abolished the death penalty in the past four years, “We have a system that isn’t functioning for anyone and that is wasting resources we could be using to put more teachers in the classroom.”

—Jeanne Woodford

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What was in the news on July 14, 1961? Statistics share a picture of the archdiocese 50 years ago, and pope urges Catholics to ‘influence’ movies

By Brandon A. Evans
This week, we continued to examine what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion, which is celebrating its 75th anniversary.

Here are some of the items found in the July 14, 1961, issue of the newspaper:

- **Decades in Review:**
  - **1950-1959:**
    - **1950-1959**
      - **The Yardstick:**
        - The Looper decision
        - The laity are getting restless
      - **TheCriterion:**
        - Priests, Sisters slain by Vietnam terrorists
        - The Comminic maneuver
      - **The Criterion:**
        - Union ‘balks’ on changing of name
      - **The Criterion:**
        - Hebrew day school federal aid asked
      - **The Criterion:**
        - Explaining the Faith: An intelligent faith is based upon reason
      - **The Criterion:**
        - Hebrew day school federal aid asked
      - **The Criterion:**
        - Pope urges cleanup of Nebraska floor shows
      - **The Criterion:**
        - Pope urges Catholics to ‘influence’ movies
      - **The Criterion:**
        - Peace Meeting in Prague called
      - **The Criterion:**
        - Union ‘balks’ on changing of name

- **1960-1961:**
  - **1960-1961**
    - **Serra Club vocations essay**
      - Life in a Panama orphanage helps youth appreciate religious sisters
      - Their second responsibility is to have faith. They have to have total confidence in the Church and God, as much as themselves, before they can teach us. Priests have lots of faith just like Father (Peter) Marshall and Father Jim (Farrell). When we receive Communion, we all have faith because the bread tells us that God is with us. Third, priests spread the word of God. Priests spend their lives proclaiming God’s word to young Catholic kids like us. Their responsibility is to make sure we all understand why Christ sacrificed his life for us. Sisters give Christ’s love to us by opening their home to us, especially orphans. I have experience living with (religious) sisters. When I was a kid in Panama, I lived with sisters in an orphanage called ‘San José de Malambo.’ The way I saw Christ’s love through their lives to us.
      - **Serra Club vocations essay**
        - Life in a Panama orphanage helps youth appreciate religious sisters
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- **Statistics:**
  - **190,354 persons,** according to the most recent tabulation by the Churchnet. **Archdiocesan Yearbook,** represents an increase of 6,071 over the previous year. The total is approximately 4,000 clergy and religious. Nearly 50 per cent of the Archdiocese’s faithful are members of the 47 parishes in Indianapolis. **The Yearbook** lists 137 parishes with resident priests, and 23 missions attended from a neighboring parish. Other vital statistics indicated: 8,650 infant and 1,166 adult baptisms. Mothers of the Catholic marriages increased 84 per cent over the previous year by 559. One hundred six parishes maintain parochial schools, enrolling 35,549 [students]. This is a gain of 1,513 [students] from the previous year. The twelve secondary schools in the Archdiocese have 5,988 students. **There are 184 students for the priesthood studying for the Archdiocese. In addition, there are 808 young men enrolled in seminars for religious orders and other dioceses.”

- **Commie maneuver**
  - **Anti-Catholic bias protested**
    - The laity are getting restless
  - **Priests, Sisters slain by Vietnam terrorists**
    - Red Fabrication: No hatred for Church in Spanish Civil War
  - **The Vardstitch: The Loopoer decision and ‘Right-to-Work’ laws**
    - Anglo-Catholic war of Protestant

- **Serra Club vocations essay**
  - Life in a Panama orphanage helps youth appreciate religious sisters
  - **By Lucia Bastnagel
Special to The Criterion**

- **Priests, religious brothers, sisters and permanent deacons**
  - **Priests are called to be**
    - **Christians and to sacrifice their life**
      - **and they call to do the same for the Church**
    - **Priests and religious brothers**
      - **love each person**
        - **and the word of God**
      - **and help kids that are in danger or hurt**

- **Lucia Bastnagel**

- **Their second responsibility is to have faith. They have to have total confidence in the Church and God, as much as themselves, before they can teach us. Priests have lots of faith just like Father (Peter) Marshall and Father Jim (Farrell). When we receive Communion, we all have faith because the bread tells us that God is with us. Third, priests spread the word of God. Priests spend their lives proclaiming God’s word to young Catholic kids like us. Their responsibility is to make sure we all understand why Christ sacrificed his life for us. Sisters give Christ’s love to us by opening their home to us, especially orphans. I have experience living with (religious) sisters. When I was a kid in Panama, I lived with sisters in an orphanage called ‘San José de Malambo.’ The way I saw Christ’s love through their lives to us.

- **The hospital-like facility was a place where people either stayed to be cured or went to die.**
  - **These people**
    - **either stayed to be cured or went to die.**

- **Msgr. Topper added. “They need a foundation. If you**
  - **have a vocation to go through that as a young man!”

- **As a priest, I never felt like anything but a father to people,**
  - **said Msgr. Topper.**

- **In each parish in which he served as pastor, he worked to**
  - **expanding classrooms.**

- **Priests have three responsibilities to follow.**
  - **One is community. They love each person and teach the word of God to kids, and help kids that are in danger or hurt.**

- **and my roommate snored all night,” he said. “You had**
  - **to get up, to get to heaven, so I thought the best way**
    - **to do that was to be a priest,” he said.**

- **Statistics share a picture of the two years in college in preparation for the seminary.**

- **At age 98, Msgr. Topper is the diocese’s oldest and longest-serving priest. He resides at St. Catherine Laboure Parish in Harrisburg, where he continues to celebrate Mass and administer the sacrament of reconciliation.**

- **What was in the news on July 14, 1961? Statistics share a picture of the archdiocese 50 years ago, and pope urges Catholics to ‘influence’ movies**

- **HARRISBURG, Pa. (CNS)—On the day of his birth—**
  - **July 14, 1912—Vincenzo Toppere was declared to die.**
  - **The newborn, suffering from tuberculosis, was baptized by a parish priest as his parents prepared to lose yet another child to the dreaded disease.**

- **But God had plans for Vincent, namely that he serve the Catholic Church of Harrisburg as a priest, a ministry he would fulfill for 75 years.**

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The wisdom of the saints: St. Bonaventure

St. Bonaventure, whose feast is on July 15, developed a close friendship with St. Thomas Aquinas while both were students at the University of Paris. They both received the degree of Doctor of Theology on Oct. 23, 1273. Thomas died in 1274, Thomas while on his way to the council of Lyon and Bonaventure while in the session. Bonaventure is a Doctor of the Church because his theology is both profound and inflamed the scholar. Who compare St. Bonaventure and St. Thomas Aquinas are saying that as Thomas we behold sublime love of theology while Bonaventure a sublime love of theology. Bonaventure was a Franciscan who eventually became general of the order, brought it back to St. Francis’s ideals, and wrote a biography of St. Francis.

When Father Joseph Ratzinger, the future Pope Benedict XVI, had to write a dissertation in order to teach in a German university, he chose to write about the theology of Bonaventure, specifically his concise treatment of a common concept, for both St. Bonaventure and Pope Benedict, includes both Scripture and Tradition. In Bonaventure’s dissertation, he said, “The source of sacred Scripture was not human research but divine revelation.” That, he said, came from God the Father.

From God the Father and through Jesus the Holy Spirit enter into us, Bonaventure said, “Then, through the Holy Spirit, who allots and apportions gifts to each person as he wishes, we receive the gift of faith.” In this way, we come to know Christ, and in this way our hearts are filled with letters and other pertinent teachings. Once a teen has received Christ’s love, parents can work with their teen on the way home from a trip to Maryland. My husband, Paul, and I visited Bonaventure is a Franciscan who eventually became general of the order, brought it back to St. Francis’s ideals, and wrote a biography of St. Francis.

Teenagers remember that your parents are people, too

Both sides feel confused as to exactly what parents mean when they say the shouting and tears, the teenage often will run up the stairs to his or her room. Teens may feel criticized that their parents just don’t get it, but what teens may not know is that their parents are just as confused about understanding what’s going on inside the mind of the children they’ve always understood before.

It’s hard to remember that before parents were “Mom” and “Dad,” they went through the rocky teenage years, too, and argued with their parents about going to the mall or the movies. Likewise, it’s very hard for parents to remember that their teenagers aren’t going to be small forever. Most parents’ first instinct is to protect their children, fears and hopes as children, even if they can’t—or they feel that they can’t—show in front of their children.

In any relationship, it is always easier to build walls than to tear them down. As such, I urge teens to talk to their parents in a calm, rational manner. Ask them why they’ve made the decision they’ve made, or why they’ve banned you from doing the things you want to do. Above all, do not call them names or resort to yelling.

In a family, use the rule of thirds. Treat your parents like you would be treated, and you will find that you’ll get more of what you want if you’re gracious as well as the trust of your parents.

You’ll start to develop the healthy relationship that both teens and parents crave.

From the Emeritus Editor/Ellen F. Fink

The outcome or the fruit of reading Scripture, Bonaventure said, “is the fullness of eternal happiness. For these are the fruits which the seeds of God are, which were written not only that we might believe but also that we might have eternal life.” The purpose of the Scriptures, he said, “which come to us from God, is to lead us to this fullness according to the truths contained in the sayings of the Apostles.” In order to achieve this, he said, we must freely love our Father and our neighbor.

The Ann Landers column introduced her son, Eppie Lederer, to the world of cultural diversity. I was amazed how it will draw the best out of us, and I wasn’t sure if I wanted to carry on. I didn’t get a response. I didn’t understand, and I wasn’t sure if I wanted to say yes, so I said no again.

The next time I had class with him he explained that in the United States you usually don’t interrupt people when you’re talking with others. I explained that where I grew up it was just the opposite—it was considered impolite to interrupt a speaker. He explained that if you saw someone you knew even if they were talking.

Throughout the rest of the year, he would excuse himself when talking with others to say hello to me when he saw me on campus. He was mindful of my cultural upbringing and I was mindful of his.

Experiences like these are much more common now due to the diversity of our society. We all encounter people who present cultural behaviors and attitudes we don’t understand. When we encounter these, it’s very hard for us to withdraw. However, our call is to be channels of God’s love to one another, and that’s what we’re culture people whose cultures we don’t understand.

It’s amazing that a little understanding makes such a huge difference. It changes the way you experience the way we relate toward people. Since then, whenever I don’t understand someone’s behavior, I think, “there must be something that explains this behavior or attitude.” Immediately, I feel at peace and even curious, not only to understand, but relate more deeply with that individual. What does this have to do with evangelization? Understanding opens the potential to spread the Good News of the Gospel—to evangelize.

To carry out our call as evangelizers, we don’t need to become experts in cultural studies. There is simply not enough time to learn everything about all the different cultures we encounter. But we can offer a little understanding, and we will be amazed how it will draw the best out of us and those to whom we offer our understanding. Just as it did for my English teacher and me.

After that experience, I was ready to hear the story of Thomas. His understanding disarmed me and I began to like “the seed that fell on rich soil … who, when they have heard the word, embrace it and yield a fruit through perseverance” (Lk 8:15). This is the first key to understanding that the commandment to love one another as Jesus has loved us (Jn 13:34). Just by the act of offering understanding, we begin to approach openness, acceptance and trust. This approach leads us, in turn, to great opportunities to be evangelized in ways we can never imagine. It doesn’t take much to carry out our call to be evangelizers to this world—only a little understanding.

(Franciscan Brother Moises Gutierrez is the coordinator of Hispanic Ministry for the Archdiocese of Indianapolis. For questions call daily starting a parish evangelization team, contact Peg McEwen at pmcevoy@archindy.org.)
The Sunday Readings

Sunday, July 17, 2011
• Wisdom 12:13, 16-19
• Mark 6:27-29
• Matthew 13:24-43

The Book of Wisdom provides this weekend’s first reading.

Wisdom is the name not only of this book of the Old Testament, but of an entire set of writings. Collectively, the purpose is to convey in human language, and for human situations of life, the wisdom that can only come from God. The message in this book is important as the backdrop in reading the Wisdom Literature—or in reading any Scripture, for that matter—that the admission that humans necessarily are limited. We cannot understand everything. Even what we see, hear, and process, and perhaps more often than not, is distorted and colored.

We need God. Simply we cannot survive without divine Wisdom. God offers this in the revealed Scriptures. The Sunday’s reading salutes God, the almighty, the perfect, and the perfectly just and all-knowing. The reading is highly poetical and lyrical, almost as if it were a hymn. Marvelous for us, this supreme, perfect God fulfills us despite our limitations. We have no want to encounter or fear. We listen to God, the source of all wisdom.

St. Paul’s Epistle to the Romans is the source of a very brief reading, the second lesson for this weekend’s Liturgy of the Word.

Stressed here are our weakness and our limitations. Even our prayers are weak, handicapped by our sinfulness and selfishness all too often. However, God supplies what we need. As disciples of Jesus, born again in the life of Jesus, we speak with the life and strength of the Holy Spirit. For the last reading, the Church presents a parable from St. Matthew’s Gospel using agricultural imagery.

At the time of Jesus, the planting and growing of crops or the keeping of herds were the most popular livelihoods. This growing of crops or the keeping of herds was an agricultural imagery.

That familiar story of the sower who planted good seed in his field would have been understood by all who heard the Lord speak. Jesus says that the story resembles the kingdom of God. Each component—the landowner, the slave, the enemy, and so on—fit into the overall picture. To recall the story, at night an enemy comes and sows the seeds of weeds in the landowner’s field, tended by the slaves. In time, both grain and weeds come forth. One is good, the other bad. God will separate the good from the bad. He will decide. Another parable follows. It is the story of a mustard seed, a tiny piece of matter. Although only a seed, it has the potential of life and growth. In time, it becomes a great tree. Finally, Jesus gives the Apostles a special teaching and more detailed lesson. He explains the parable.

Reflection

The first step in learning Christianity is to accept the Church’s doctrine of Original Sin, and its effects upon all people. God created everyone and vested in each person what the theologians call “free will.” Some people use this will to be loyal to God, while others choose disloyalty. The devil tempts us to sin.

So, in God’s creation, people are divided between saints and sinners, and between nourishing plants or weeds. The devil sows seeds of the weeds. In the end, God will right all wrongs. Justice will prevail. In the meantime, it is required of us to realize that faith is a seed within us, planted by God. However, we must nourish it and protect it.

We have free will. We can choose to be faithful to God or not. We can allow, and assist, the spiritual seed within us to grow to maturity, which is personal sanctity and final reward with God in heaven. Or we can reject God.

God’s kingdom is created in victory, but God’s kingdom is also created in sacrifice. Jesus died for our sins in order for us to have eternal life. The very first words of Our Lord and Master are recorded in the Bible.

What is the Catholic position on predestination, and how does it differ from the Calvinist position? I have felt for a long, long time that I must be one of the damned as I have not received the gift of faith.

A Jesus gave the apostles the best response to the predestination question in the Gospel of Luke when Jesus said, “Will only a few people be saved?” (Lk 13:23). It’s an answer and at the same time not an answer because our Lord gets to the heart of the matter and says, “Strive to enter through the narrow gate, for many, I tell you, will attempt to enter, but will not be strong enough” (Lk 13:24).

The right answer, Jesus’ answer, the Divine answer to this question of god’s predestination is “try.” Try your best to keep the commandments and avoid sin, and love and serve God.

You ask a question about the convergence of our free will with God’s will. The Bible tells us that God wants all men to be saved (see 1 Tim 2:4). But the Bible also tells us about the existence of hell.

So how could God—whose will is perfect and, in fact, omnipotent—want all men to be saved, if hell exists? This seeming contradiction has been the subject of reflection for centuries. The Catholic position on this subject is that the doctrine of predestination is a “both/and” response.

God wants all men to be saved, and yet, men can freely choose not to cooperate with God’s will and wind up in hell. God counts on man’s free cooperation with his grace.

Man cannot be saved without God’s grace, but God, who created man without cooperation, will not save him without his cooperation. Man is predestined to heaven, but only insofar as he cooperates with God’s grace. Calvinists incorrectly conclude that some men are predestined to hell, while others are predestined to heaven, and nothing they do will change the outcome. Essentially, the Calvinist position denies man’s free will as he confirms the supremacy of God’s will. The Calvinist response to the question about predestination would be, “Why even bother trying since God already knows the outcome.”

Since I say the rosary daily, I have wondered about the Fifth Joyful Mystery. Jesus and Mary in the Temple—for a very long time. Why does the Church consider this to be an important mystery of Jesus? Why does the Church consider this to be an important mystery of Jesus? Does the Church think that Jesus was lost? Frankly, the Transfiguration is more of a mystery than Jesus of Nazareth being lost. No clarification would be appreciated.

Congratulations for praying the rosary daily. I hope you and your family people prayed it. Perhaps it would be easier to think of the “mysteries” of the rosary as “events” in the life of Jesus and the Holy Family. While some of the mysteries are truly mysterious, such as the Resurrection or Transfiguration, others have no more mystery to them other than they happened to Jesus, such as the Fifth Joyful Mystery—Jesus lost and found in the Temple as a boy. But the very person of Jesus is a mystery, which we call the hypostatic union—one person (divine) and two natures (divine and human).

As for why the Joyful Mysteries were part of the rosary before the Luminous Mysteries, you would have to ask the Holy Spirit or Blessed Pope John Paul II, who proposed the Luminous Mysteries for our consideration.

As for how to explain Jesus was lost in the Temple, just ask Mary and Joseph! They would tell you he was lost for three days. They did not know where he was. He was indeed lost to them. That was such a huge event from his childhood that it is the only one recorded in the Bible.

As for Jesus himself, he was not lost. He knew right where he was—in his Father’s house. And isn’t that something? The very first words of Our Lord and Savior Jesus Christ which have been recorded in the Bible are these: “Did you not know that I must be in my Father’s house?” (Lk 2:49)

Rest in peace

Benedictine Sister Mary Anne Krueer

Benedictine Sister Mary Anne Krueer, formerly Sister Anna Rosalee, a founding member of Our Lady of Grace Monastery in Beech Grove, died on July 1 at St. Paul Hermitage in Beech Grove. She was 93. She was a talented seamstress and created beautiful handmade quilts. Surviving are two sisters, Dorothy Frieders of Mount Airy, Md., and Bertha Hoots of New Salisbury, Ind.; two brothers, Ed and Calvin Krueer, both of Floyd Knobs, and several nieces and nephews. Memorial gifts may be sent to the Sisters of St. Francis, Sisters’ Retirement Fund, Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove IN 46067. In 1971, Sister Mary Anne changed ministries and entered the field of health care. She served as an assistant direct nurse in Clarksville, and later cared for infirm sisters at the monastery in Beech Grove. She was a September 15 in the Emmanuel cemetery. She was born on July 16, 1917, in Navilleton. She entered Monastery of the Descendants of Grace Monastery, 1402 Southern Ave., Beech Grove, Ind., April 2, 1934, and made her perpetual monastic profession of vows on Aug. 15, 1939. Sister Mary Anne began her ministry as a teacher at Catholic schools in southern Indiana in 1938. She was born on July 16, 1917, in Navilleton. She entered Monastery of the Descendants of Grace Monastery, 1402 Southern Ave., Beech Grove, Ind., April 2, 1934, and made her perpetual monastic profession of vows on Aug. 15, 1939. Sister Mary Anne began her ministry as a teacher at Catholic schools in southern Indiana in 1938. She was born on July 16, 1917, in Navilleton. She entered Monastery of the Descendants of Grace Monastery, 1402 Southern Ave., Beech Grove, Ind., April 2, 1934, and made her perpetual monastic profession of vows on Aug. 15, 1939. Sister Mary Anne began her ministry as a teacher at Catholic schools in southern Indiana in 1938. She was born on July 16, 1917, in Navilleton. 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Father Corapi says he won’t leave Montana to live with order in Texas

WASHINGTON (CNS)—Father John Corapi said he will not follow the sexual improprieties superior to leave his home in Montana to live in community with his fellow priests.

In a posting on his website on July 7, Father Corapi also said he was told to support himself and his ministry financially by Father James Flanagan, the founder of his congregation, the Society of Our Lady of the Most Holy Trinity.

Father Corapi, who lives near Kalispell, Mont., also denied committing sexual improprieties with a female former employee whose allegations in letters to Church leaders nationwide prompted officials of his religious community to place him on administrative leave in March.

The statement from the widely popular speaker on Catholic catechetical and contemporary issues came in response to a July 5 press release from the society outlining transgressions related to Father Corapi’s lifestyle that it said were uncovered during an investigation by a three-member fact-finding panel appointed by the religious order.

Information about Father Corapi learned during the inquiry, the release said, included “years of cohabitation” with a woman, repeated abuse of alcohol and drugs and “serious violation” of his promise of poverty based on his ownership of more than $1 million in real estate, numerous luxury vehicles, motorcycles, an ATV, a boat and several motor boats.

Father Corapi said he would not return to the order because he resigned from the priesthood on June 17, 2009. He said he had no chance from the beginning of a fair and just investigation by a three-member fact-finding panel appointed by the religious order.

“I resigned because the process used by the Church is grossly unjust, and, hence, immoral,” he wrote in the posting on his website dated July 7. “I had no chance from the beginning of a fair and just hearing. As I have indicated from the beginning of all this, I am not a defendant.

“If I were to commit to the suggestion of the society, then I would essentially crawl under a rock and wait to die,” the priest wrote.

Father Gerard Sheehan, regional priest servant of the society, also known as SOLT, said in its press release that Father Corapi was ordered to live at the society’s regional headquarters in Robstown, Texas, and to dismiss a civil suit he filed against the former employee for breach of contract.

Several calls from Catholic News Service to Father Sheehan and Father Corapi and his attorneys were not returned.

The lawsuit filed on April 4 in the 11th District Court in Flathead County, Mont., accuses Tamra Sexton, a former employee of the priest’s company, Santa Cruz Media Inc., of writing a letter that contained “numerous false, malicious and unprivileged statements.” The suit denied allegations that Father Corapi had sex with Sexton and other women, punched Sexton in the face, bought and used drugs and had a “new mistress.”

Based in Kalispell, Santa Cruz Media is the for-profit company that sells Father Corapi’s books, DVDs, and other video and audio recordings.

Father Corapi also said in the suit that Sexton was fired from her job at Santa Cruz Media on Sept. 30, 2009. The suit said both parties signed a separation agreement that required Sexton not to “interfere with, disparage or otherwise cause a negative light on Santa Cruz or John Corapi or their activities.”

The release said the lawsuit was filed in the midst of the order’s investigation, and that the three investigations learned that Father Corapi offered $100,000 to Sexton for her silence.

Other key witnesses from Santa Cruz Media who “may have negotiated contracts ... that precluded them from speaking” with the congregation’s investigative team declined to answer its questions or provide documents, the release said.

Father Corapi did not address the lawsuit in his posting but said, “there is nobody off to remain silent.” He said having employees and independent contractors sign separation agreements was standard practice in business. CNS also made several calls to Sexton, but none were returned.

He also said he declined to participate in the SOLT investigation of the advice of his attorneys “until I was able to determine that the commission’s process was fair and I had adequate rights to defend myself.”

Father Corapi also posted that the order’s fact-finding team failed to answer questions he posed “that certainly qualify the legality of any legal case.”

The blog posting also said that when Father Corapi established his preaching ministry, Father Flanagan, SOLT’s founder, cited the “unique nature” of his preaching mission, which involved widespread travel to address audiences around the country, as the reason the congregation could not support him financially.

“As Father Flanagan encouraged, I have supported SOLT and myself from day one,” Father Corapi wrote. “I have never relied on the society for shelter, clothing, transportation, medical care or legal counsel and instead, using my history of success in business, set up my mission as any savvy businessman would, meanwhile continuing to support the society and many other Catholic charities.”

Father Corapi’s posting did not address his real estate holdings or vehicle ownership.

Meanwhile, Bishop George Leo Thomas of Helena, Mont., the diocese in which Father Corapi lives, told CNS on July 5 that he met with the priest only once, about five years ago, to discuss his work.

“I told him I do not allow freelancing,” Bishop Thomas said. “I want any ministry to go through my office. He never did that.

“He had a very low profile [in the diocese],” the bishop added. “This day, very little is known about him.”

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Employment
Administrative Assistant Mother Theodore Catholic Academies

Mother Theodore Catholic Academies (MTCA) of the Archdiocese of Indianapolis is seeking a full-time Administrative Assistant to provide clerical assistance for the MTCA office staff and director MTCA is the managing body for two charter schools in Indianapolis.

The Administrative Assistant is responsible for answering and re-directing all incoming calls for MTCA, maintaining general office files, scheduling meetings and committee meetings through the director and taking meeting minutes. The Administrative Assistant will also manage projects as requested by the director and will set and conduct regular office meetings.

The successful applicant will be a high school graduate (minimum requirement), will preferably have prior clerical experience and training, will be proficient in the use of Microsoft Office software including Microsoft Excel, and will have excellent verbal and organizational skills. Proficiency with office technology and the ability to react to multi-task and maintain confidentiality are essential.

Please e-mail cover letter, résumé, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
P.O. Box 1491
Indianapolis, IN 46206
E-mail: eisakson@archindy.org

Accounting Specialist

The Office of Accounting Services of the Roman Catholic Archdiocese of Indianapolis is seeking to fill a full-time, skilled accountant level position. Responsibilities include accounting functions and records maintenance for Catholic Cemeteries as well as monthly reconciliation of multiple balance sheet accounts. The Accounting Specialist will handle certain payroll responsibilities on a semi-monthly basis. This position will also record and reconcile monthly pledge and campaign accounts and prepare, reconcile and post the daily deposits to the general ledger. The successful candidate will have a bachelor’s degree in accounting, will be proficient in the use of Microsoft Office software, and have excellent organizational skills with the ability to multi-task. At least one year of experience in general accounting is preferred. Please e-mail résumé, cover letter, and a list of references, in confidence, to:

Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
P.O. Box 1491
Indianapolis, IN 46206
E-mail: eisakson@archindy.org

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After helping her daughter make a rosary for his first Communion, Chariti Free became hooked in creating rosaries. She is the head of Our Lady’s Rosary Makers at Christ the King Parish in Indianapolis.

Above, a child in Honduras wears two of the rosaries that she received for finally agreeing to have her teeth checked by a dentist on a mission trip from the United States. The rosaries were made by a group from Christ the King Parish in Indianapolis.

Left, though some may consider making the rosaries tedious work, members of Our Lady’s Rosary Makers at Christ the King Parish in Indianapolis view it as a labor of love.

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