



The

Criterion

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Pilgrimage to California includes missions and historic sites, page 7.

CriterionOnline.com

July 15, 2011

Vol. LI, No. 40 75¢

A timeless bond of devotion



Photo by John Shaughnessy

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.

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 a

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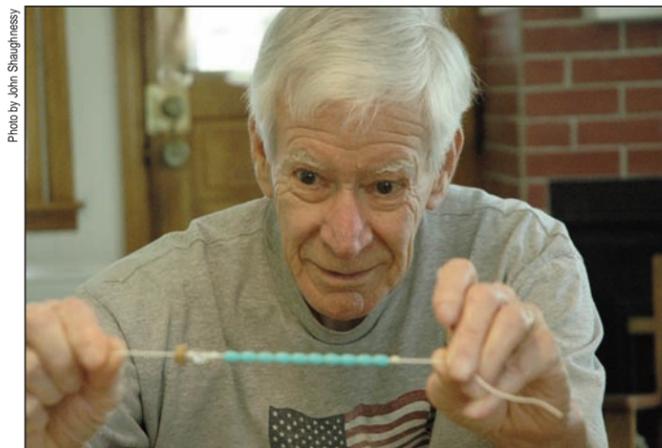


Photo by John Shaughnessy

Bill Miller's love for a grandchild and his special connection to the Blessed Mother has led him to dedicate his free time to making rosaries as a member of Our Lady's Rosary Makers at Christ the King Parish in Indianapolis.

Archbishop calls for political will to end 'scourge' of nuclear weapons

KANSAS CITY, Mo. (CNS)—Nuclear weapons have "threatened humanity" for far too long and the world's leaders lack the political will to remove "this scourge," said the Vatican's ambassador to the United Nations.

"Now is the time for a profound rethinking and change in our perception of nuclear weapons. Nuclear disarmament and nonproliferation are essential from a humanitarian point of view," Archbishop Francis Chullikatt told an audience in Kansas City.

He stressed the urgency of a "world without nuclear weapons."

His address, delivered at the Catholic Center of the Diocese of Kansas City-

St. Joseph, was sponsored by the diocesan Human Rights Office. He was invited by Bishop Robert W. Finn to speak on July 1 about the Catholic Church's teaching on nuclear deterrence, the use of nuclear weapons and the goal of a nuclear weapon free world.



Archbishop Francis Chullikatt

According to *The Catholic Key*, the diocesan newspaper, Jude Huntz, director of the Human Rights Office, proposed a conference on the nuclear question to explain Church teaching on nuclear weapons in light of growing concerns over local construction of a \$1 billion plant for the manufacture and assembly of non-nuclear parts for nuclear weapons.

"Since the groundbreaking last September, they've been building a nuclear weapons plant here in our city. We thought this would be a good teaching moment," Huntz said.

In his address, Archbishop Chullikatt outlined the Church's "growing abhorrence" of nuclear weapons and stressed that its condemnation of them has always been grounded in respect for life and the dignity of the human person.

He said Catholic teaching has always emphasized the need to make the world safe

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Catholic officials: People of South Sudan will need patience

CAPE TOWN, South Africa (CNS)—Catholic officials cited the need for patience and a focus on what the people of South Sudan have achieved as the Church prepares to walk alongside the world's newest country on its path to peace and development.

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.

"Their potential and hope give them a tremendous advantage," he told Catholic News Service in a July 10 telephone interview from Juba. He noted that the 8 million citizens of South Sudan "may not have phones, banks or roads, but they do have rights and dignity and a government of their consent."

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.

The people of South Sudan "have a very sincere appreciation of what has been achieved" and, "while they are mindful of the challenges ahead, they know they are on the right path," Griffin said.

Bishop John H. Ricard, retired bishop of Pensacola-Tallahassee,



CNS photo/Thomas Mukoya, Reuters

A man waves South Sudan's national flag as he attends the Independence Day celebrations in Juba on July 9. Hundreds of thousands of people celebrated independence after decades of civil war.

Fla., said it is crucial that the Church "continues to play a strong role" in South Sudan after its independence.

"The Church in South Sudan needs to support and challenge the

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government to ensure a just and equitable society," he said.

Bishop Ricard, who traveled to Juba to represent the U.S. bishops' Committee on International Justice and Peace at the independence celebrations, said South Sudan's independence made official the divide that has always existed.

When it gained independence from Britain in 1956, Sudan was two distinct regions and peoples—a dry, Arab-dominated North, and a more lush, ethnically African South—joined into one.

"The people of South Sudan have the vision and will to establish a state and to move forward," Bishop Ricard said, noting that "they will need outside help to achieve this, which we need to provide."

Steve Hilbert, Africa policy adviser to the U.S. bishops' Office of International Justice and Peace, said there is a "sense that people in South Sudan are willing to start from scratch.

"They're saying, 'Yes, we're poor and we have a long way to go, but we are now masters of our own destiny,'" after five decades of conflict and oppression, Hilbert said in a July 10 telephone interview from Juba.

As well as building basic infrastructure, such as schools and clinics,

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

Vincent Bolt, Sudan country representative for the Catholic Agency for Overseas Development, the official aid agency of the English and Welsh bishops, said that 800,000 people are expected to return from the north to South Sudan and, since October, "350,000 people have already made their way home.

"It's a challenge to reintegrate" the returnees into rural life, he said, noting that many had lived in cities such as Sudan's capital, Khartoum, in the 20 years they were away. They had moved north in search of peace and work.

Until a peace agreement was signed in 2005, southern rebels fought successive wars with the North, leaving millions of people dead and the region in ruins.

There is mistrust between northern and southern leaders, who still need to agree on issues such as the border, citizenship for residents in disputed regions, and the split of revenues from oil reserves, which are largely located in South Sudan.

Griffin and Bolt said Church aid organizations will continue their work in Sudan as well as help build the new country.

The Church "is a major service provider in the South and North," Bolt said in a July 10 telephone interview from Juba, noting that the rights of minority groups in

the North "are of particular concern to the Church."

There is a "strong feeling of warmth toward the Church" in the region, he said. "There has been conflict in Sudan for 50 years, and in all that time the churches were the only functional institutions here," Bolt said.

The Church's religious leaders and strong structures—"the schools, clinics, weekly Masses"—held firm and people were able to rely on the Church, he said.

Griffin said there is an "enormous role" for the Church in South Sudan "in developing civil society and being involved in nation-building."

While the new country is rich in oil, minerals and fertile land, it is one of the world's poorest and least-developed places.

"While the achievement of independence should not be belittled, the event should not distract" the world's attention from the ongoing violence in the region that affects hundreds of thousands of people, Bolt said.

The Nuba Mountains in Sudan's South Kordofan state have seen deadly clashes between northern troops and pro-southern militia in the run-up to southern independence.

In June, Bishop Eduardo Hiiaboro Kussala of Tombura-Yambio, South Sudan, told Catholic News Service that the danger of war is great if troops from Sudan continue their attacks in an attempt to control key areas along the



A choir member sings during Mass at St. Teresa Cathedral in Juba, South Sudan, on July 10. The previous day hundreds of thousands of people celebrated South Sudan's independence after decades of civil war.

unresolved border.

While sporadic conflicts began soon after residents of the South voted overwhelmingly to secede from Sudan, the violence intensified in May as Sudanese government troops sought to control key areas in South Kordofan, which borders oil-rich areas. †

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from nuclear weapons, "not to make the world safer through the threat of nuclear weapons." He also pointed out that the Church's moral acceptance of nuclear deterrence was always conditioned on progress toward elimination of nuclear weapons.

He said that as development needs across the globe are outpacing the resources being devoted to them, the expense of building nuclear arsenals is also "nothing short of sinful" and the "grossest misplacement of priorities."

Archbishop Chullikatt said there are currently 20,000 nuclear weapons in 111 sites in 14 countries. More than half the population of the world lives in a nuclear-armed country and each year, countries spend \$100 billion on maintaining and modernizing their nuclear arsenals.

He said the time is right to "begin addressing in a systematic way the legal, political and technical requisites for a nuclear weapons-free world." To accomplish this, he said, preparatory work should begin as soon as possible on a

framework agreement leading to the phased elimination of nuclear weapons.

"Every nuclear weapons system and every nuclear weapons policy should be judged by the ultimate goal of protecting human life and dignity and the related goal of ridding the world of these weapons in mutually verifiable ways," he added.

The archbishop acknowledged that some steps toward disarmament have been made, but he said these efforts were not enough, pointing out that there is still a "profusion of nuclear weapons."

He also noted that serious concerns about the safety of nuclear power plants, the effect of radiation leaks on workers and communities, and debate over safe removal of nuclear waste were brought again to the fore by the March earthquake in Japan that crippled a nuclear power plant.

With regard to eliminating nuclear weapons, he said, a critical first step would be an immediate ban on the testing of new weapons. To achieve that, he said, all countries should ratify the Comprehensive Nuclear Test Ban Treaty.

He also stressed that not enough is being done to eliminate nuclear weapons, pointing out that the

START treaty between the United States and Russia "only makes small reductions and leaves intact a vast nuclear arsenal on both sides, with many nuclear weapons held on constant alert status."

The Strategic Arms Reduction Treaty was signed last December in Prague by U.S. President Barack Obama and Russian President Dmitry Medvedev. It calls for both countries to reduce their strategic arsenals—weapons deployed on long-range missiles, bombers and submarines—to 1,550 each. Under the previous START pact, which expired in December 2009, both countries reduced their strategic arsenals to 2,200 weapons each.

Archbishop Chullikatt said nuclear weapons have been "aptly described as the 'ultimate evil,'" and are still possessed by the most powerful countries that "refuse to let them go."

"If biological weapons, chemical weapons, and now landmines can be done away with, so too can nuclear weapons," he stressed, adding that no weapon threatens modern peace more than nuclear weapons.

In a nuclear war, he added, "there would be no victors, only victims." †

Athens archbishop fears disaster looms for Greek Catholic Church

OXFORD, England (CNS)—Greece's Catholic Church faces disaster because the current economic crisis is forcing it to end vital social and charitable projects, said Archbishop Nikolaos Foskolos of Athens.

"This crisis could be the worst in our history," Archbishop Foskolos told Catholic News Service on July 6. "There's corruption everywhere, especially among our politicians. We get no help from the state or other Western churches, and our faithful can't give any more. Our parishes and dioceses are in deep trouble, and in a few months we won't be able to support our staffers and employees."

The archbishop voiced the concerns as European Union finance ministers released emergency funding to rescue the faltering Greek economy. Amid violent street protests the Greek legislature approved tough austerity measures and tax increases on June 29, paving the way for the EU action.

The archbishop said the higher taxes would have more impact on the Catholic Church than on the country's predominant state-supported Orthodox Church. But the Orthodox Church still faced "serious problems" after being told its clergy's state-paid salaries would be cut by half, he said. †

Official Appointments

Effective July 6, 2011

Rev. Cassian K. Sama, O.P., ordained for the Order of Preachers on May 14, 2011, assigned as associate pastor of Saint Paul Catholic Center in Bloomington.

Deacon Michael East, associate director of deacons for the Archdiocese of Indianapolis, appointed director of deacons.

Deacon Kerry Blandford, associate director of deacon formation for the Archdiocese of

Indianapolis, appointed director of deacon formation.

Deacon Lawrence French, assigned from St. Maurice Parish in Napoleon to St. Joseph and St. Ann Parishes in Jennings County and St. Mary Parish in North Vernon, and ministry at St. Vincent Hospital in North Vernon and Patriot Academy, Muscatatuck Urban Training Center in Butlerville, Indiana.

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



Phone Numbers:

Main office:317-236-1570
 Advertising317-236-1572
 Toll free:1-800-382-9836, ext. 1570
 Circulation:317-236-1425
 Toll free:1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster:

Send address changes to *The Criterion*, P.O. Box 1410, Indianapolis, IN 46206-1410

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206-1410. Periodical postage paid at Indianapolis, IN. Copyright © 2011 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
 P.O. Box 1410
 Indianapolis, IN 46206-1410
 317-236-1570
 800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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POSTMASTER:
 Send address changes to:
 Criterion Press Inc.
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Balancing act: Juggling demands of dialogue, proclaiming Catholic faith

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.



Pope Benedict XVI

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.

"Why, if he was so attentive to the possible misunderstandings 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 also is present and active outside the Church, he said.

And, the cardinal wrote, the Church believes that far from



Pope John Paul II attends an interreligious encounter in Assisi, Italy, in 1986. Pope Benedict XVI has called for another interreligious gathering for peace in Assisi in October to mark the 25th anniversary of the late pope's historic encounter.

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 unfolding 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. †

Sister Denise Wilkinson re-elected as Sisters of Providence general superior

Special to *The Criterion*

SAINT MARY-OF-THE-WOODS—Providence Sister Denise Wilkinson, a native of Chicago, has been elected to her second term as general superior of the Sisters of Providence of Saint Mary-of-the-Woods. This will be her final term because the general superior may serve only two terms in that capacity.

Elected to the congregation's General Council was Providence Sister Lisa Stallings, who will serve as vicar, and Providence Sisters Jeneen Howard, Dawn Tomaszewski and Mary Beth Klingel. Sisters Lisa, Jeneen and Dawn were classmates at Saint Mary-of-the-Woods College.

The officers-elect will be installed during a eucharistic liturgy on Sept. 10.

The election of officers is the culmination

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 then 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 this moment, 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 Denise entered the Sisters of Providence on Sept. 12, 1963, from St. Mary-of-the-Woods Parish in Chicago. She professed perpetual vows on Aug. 25, 1973.

Sister Lisa Stallings is a native of Evansville, Ind. She currently ministers as the congregation's coordinator of liturgical music at Saint Mary-of-the-Woods.

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. Meinrad.

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

Sister Jeneen 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. She received a master'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 Guérin 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 North Carolina, 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 Jeneen Howard, Sister Mary Beth Klingel, Sister Lisa Stallings and Sister Denise Wilkinson, who was re-elected general superior.



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

Most Rev. Daniel M. Buechlein, O.S.B., Publisher Greg A. Otolski, Associate Publisher
Mike Krokos, Editor John F. Fink, Editor Emeritus

Editorial



Wilber and Esther Gomez, members of St. Mary's Cathedral in Grand Island, Neb., renew their wedding vows at an anniversary Mass celebrated on Feb. 12 by Grand Island Bishop William J. Dendinger. The couple was celebrating 35 years of marriage. Couples throughout the Diocese of Grand Island attended the Mass celebrating World Marriage Day.

Catholics and divorce

It 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 8-9 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 Catholic 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 sponsor couples and inventories to help brides and grooms know what to expect after the wedding ceremony.

Unfortunately, despite all the Church's efforts, divorce happens. When it does, though, divorcees should not think 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 divorces. 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 as 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 civilly 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 sacramental bond took place because at the time of the wedding the standards for a valid marriage weren't 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 tough when our society continues to tell them that the purpose of marriage is their personal happiness, and if their marriage isn't happy 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

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 live a rather shallow religion that lacks a spiritual depth.

"Deep calls unto deep!" (Ps 42:7). Buddhists, Hindus and Muslims throughout the world seek the life of "that, than which nothing greater can be conceived," which we Christians profess to have.

I thought it interesting that Mahatma Gandhi said he might be a Christian if he ever met one. He is quoted as saying, "I like your Christ, I do not like your Christians. Your Christians are so unlike your Christ."

He further said, "If Christians would really live according to the teachings of Christ, as found in the Bible, all of India would be Christian today." A rather sad commentary, don't you think, and not without some merit.

We often think of religion as that which draws us into rules, legalism and bondage—lots of do's and don't. The etymology of religion is to "tie back"—

to God.

In Catholic doctrine, there exists an order or "hierarchy" 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 antidote to the many evils in the world. The Eucharist is the antidote 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.

Kirth N. Roach
Order of Carmelite Discalced Secular
Indianapolis

Youth Catechism a great resource of faith for our young people

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

This tool represents a pleasant and compassionate counterattack on a trend of declining numbers of all faith traditions, particularly among all of our young people.

Years in development with the help of young people, the new *Youth Catechism* lifts the study of our faith to a level which is appealing to our young people.

Reviewing this new catechism, one

easily recognizes that it resonates with the early teenager to the late 20-somethings.

It's cute. It's hip. It's cool. It's reverent. It inspires. It begs "read me." It passes on the faith.

Now available from Ignatius Press and Amazon, it's a bulwark against boredom and apathy, a bright light shining on a dark world.

Pope Benedict XVI penned the forward.
Dave Burns
Richmond

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

President Abraham Lincoln, in the spring of 1863, made this proclamation: "We have grown in numbers, wealth and power as no other nation has grown. But we have forgotten God. ... It behooves us, then, to humble ourselves before the offended power, to confess our national sins."

He then followed up on his proclamation by designating a day, April 30, 1863, as a day of humiliation, fasting and prayer "that the united cry of the nation would be heard on high."

Our nation has certainly parted with the

ways of President Lincoln. Can you imagine the outcry of the ACLU and others if the present or any future president would issue such a proclamation?

We cannot not only have such a day of prayer, we cannot even have a moment of prayer in a public school graduation or some similar occasion without a protest of some kind or other.

I think our nation may be paying the price in a breakdown or deterioration of the integrity and morals in our country.

W.L. O'Bryan
New Albany

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

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.

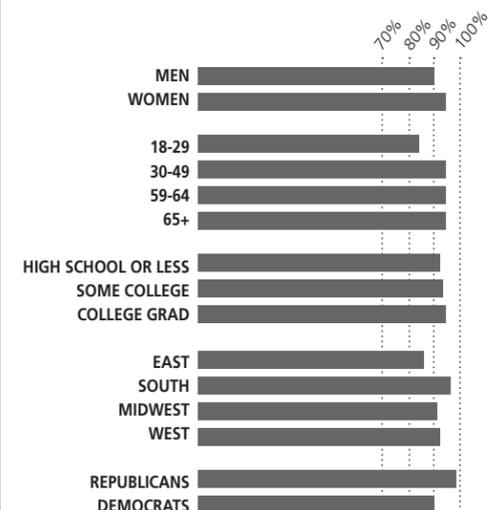
But to meet Jesus at Mass, teenagers and men feel that it is acceptable to wear shorts in church.

I'd like to hear of their reasoning for this.

Dorothy Riley
Indianapolis

Belief in God

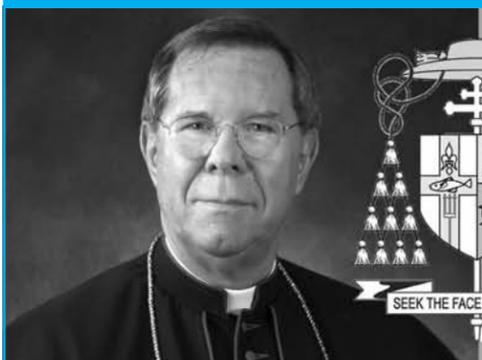
Belief in God appears to be generally high across most subgroups of the American population. Those who believe in God by demographic:



Source: Gallup poll

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

When technology gets in the way of 'humane communication'

(Editor's note: While Archbishop Buechlein continues to recover from a stroke, we offer some reprints of his various columns for your enrichment. The following column is from the May 2, 2003, issue of The Criterion.)

The other evening, two guys drove by as I was walking in the neighborhood. Both were on their cell phones—not talking to each other, I presume. I wondered if the two fellows even got around to talking to each other.

The other week while picking up a few things at Target, I chanced upon two women chitchatting with each other on their cellular phones—two aisles apart! They were still visiting by phone as they approached the checkout clerks. I wondered if, at least in the parking lot, they got to talk to each other face to face.

Even more impersonally, I understand lots of folks spend hours communicating anonymously on the Internet. Are we using these fine technologies to become better communicators?

New technology makes communication so much easier. Whether we liked it or not, during the war in Iraq, there were virtually instantaneous reports on TV. Indeed, on one screen there could be as many as three or four segments of communication going on at once. Surely I am not the only one who can't figure out if I want to listen to the speaking reporter or follow the news trailer at the bottom of the screen. The result is that I know but little about whatever is going on in our world.

I remember when the daily newspaper, *USA Today*, was first published. Journalists and others expressed concern that in-depth reporting was being jeopardized and that we were headed toward "quick and easy" communication of the news, sacrificing in-depth knowledge. We are there. Obviously "quick and easy news" and the quick media "sound-bite," like "fast food," find a lucrative market in our society.

We have the opportunity to share more information more quickly than in any other era of human history. But are we truly better informed? Has there been a trade-off for "quick and easy"? We have more information available at any given time, but does it mean we are better informed or that we are better people?

The price we pay for convenience in communication like any good thing has its hazards, one of which is the fact that many people don't really read anymore, at least not in depth. And maybe we don't listen as well either. The further difficulty is that complex topics and issues of human concern are oversimplified to an amazing degree and thus mislead a large segment of the public.

There are studies that indicate that an astonishingly high percentage of the public lives by newspaper headlines or the sound bites of television or radio. If those studies are correct, we are not a well-informed people.

Of greater significance is what happens to interpersonal communication. The trend seems to be drifting toward more impersonal communication, for example,

the two people talking on their respective cellular phones seated side by side in an automobile. I must admit that I still haven't figured out why folks would visit with each other by cell phone two aisles away in the same store when they could meet in the aisle between.

Anonymous meetings on the Internet as a regular mode of communication do not bode well. If loneliness is the reason for anonymous communication, impersonal technology isn't the best solution.

More opportunities for communication are surely a good thing. Yet, if we allow these means to become more and more impersonal, we are contributing to the trend of treating human persons as objects. If the singular driving motive for convenient communication technology is financial profit without regard for the needs of honest and complex human relations in our society, then our culture suffers.

Whether we examine the communication challenges encountered globally in human society or whether we reflect on the challenges of communication within our family homes, nothing can take the place of respect for the human person—all human persons.

We Catholics are deeply committed to fostering a culture of life, a culture that promotes respect for the dignity of the

human person from birth until natural death. Humane communication is certainly at the heart of our concern.

We are a significant part of the market that is targeted by those in the business of communication. We do not help build a culture of respect for life if, wittingly or unwittingly, we support the market for forms of communication that make objects of our neighbors.

We need and value the convenience of new technologies as much as anybody else. What can we do? It is within the realm of our personal control to discern how we use these fine conveniences. We are also able to seek better in-depth information about matters of concern to our human family, in our homes and in our world.

We don't have to allow others to do our thinking for us. †

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

Archbishop Buechlein's
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
Indianapolis, IN 46202-2367

Archbishop Buechlein's intention for vocations for July

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

Cuando la tecnología interfiere con la "comunicación humana"

La otra noche, mientras caminaba por el vecindario, pasaron dos hombre en coche. Ambos estaban usando sus teléfonos celulares, supongo que no 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 pasillos de distancia! Aun hablaban por teléfono cuando llegaron a la caja registradora. Me preguntaba si, al menos en el estacionamiento habrían llegado a hablarse frente a frente.

Y todavía más impersonal: entiendo que mucha gente pasa horas comunicándose anónimamente en la Internet. ¿Estamos acaso utilizando estas tecnologías sofisticadas para volvernos mejores comunicadores?

Las nuevas tecnologías facilitan muchísimo la comunicación. Durante la guerra en Irak, Independientemente de si nos gustaba o no, recibíamos reportes virtualmente instantáneos en televisión. De hecho, en una misma pantalla podían estarse transmitiendo hasta tres o cuatro comunicados simultáneamente. Con seguridad no soy el único que no puede decidir si desea escuchar al reportero que habla o seguir el hilo de noticias en la parte inferior de la pantalla. El resultado es que sé muy poco sobre lo que está pasando en el mundo.

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 dirigiáramos hacia un estilo de comunicación "fácil y rápido",

sacrificando el conocimiento a profundidad.

Así estamos. Obviamente las "noticias fáciles y rápidas" y los "abreboca" de los medios de comunicación, así como la "comida rápida" encuentran un mercado lucrativo en nuestra sociedad. Tenemos la oportunidad de compartir más información y más rápidamente que en cualquier otra época de la historia humana. Pero ¿de verdad estamos mejor informados? ¿Ha habido un trueque por lo "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 leen, al menos no a detalle. Y tal vez ya ni siquiera escuchemos. 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 encabezados de los periódicos o de las porciones de información que obtiene a través del radio o la televisión. Si esos estudios están en lo cierto, 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 sus respectivos teléfonos celulares, sentados uno al lado del otro en un coche. Debo admitir que aún no he logrado entender como la gente se visita por teléfono celular a dos pasillos de distancia en

una misma tienda cuando podrían hacerlo en el pasillo intermedio.

Los encuentros anónimos en la Internet como método habitual de comunicación tampoco auguran buenos presagios. Si la soledad es el motivo para la comunicación anónima, la tecnología impersonal no es la mejor solución.

Seguramente la mejor opción es disponer de mayores 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 retos que ha enfrentado la comunicación globalmente en la sociedad humana como si reflexionamos sobre los retos de la comunicación dentro de nuestras propios hogares, nada puede tomar el lugar del respeto por el ser humano—*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 las formas de comunicación 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 como utilizar estas buenas herramientas. También tenemos la capacidad de buscar información más profunda y de mejor calidad sobre tópicos 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 desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

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

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

La intención de vocaciones del Arzobispo Buechlein para julio

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

Events Calendar

July 15
Ironwood Gold Club, 10955 Fall Road, Fishers, Ind. (Lafayette Diocese). **Little Sisters of the Poor and St. Augustine Home for the Aged, "Swing Fore Seniors" golf tournament**, shotgun start, noon. Information: 317-872-6420 or devis.indianapolis@littlesistersofthepoor.org.

St. Vincent Cancer Care, parking lot, 8301 Harcourt Road, Indianapolis. **St. Vincent Women of Hope, rummage sale**, 7 a.m.-4 p.m. Information: 317-415-6760 or <http://stvincentwomenofhope.org>.

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, breakfast and program, **"Your Life Is Not Your Own,"** Ken Beckley, presenter, 6:30-8:30 a.m. \$14 members, \$20 non-members. Reservations and information: www.catholicbusinessexchange.org.

July 16
St. Michael the Archangel Church, 3354 W. 30th St.,

Indianapolis. **Helpers of God's Precious Infants, pro-life Mass**, Msgr. Joseph Schaedel, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Shop INNspired gift shop, summer social and sale**, free ice cream cones, 9 a.m.-3 p.m. Information: 317-788-7581 or benedictinn@benedictinn.org.

St. Vincent Carmel Hospital, 13500 N. Meridian St., Carmel, Ind. (Diocese of Lafayette). **"A Day 4 Her,"** women's event, fashion show, health education, tour of the renovated maternity suites, 8:30 a.m.-1 p.m., no cost. Information: 317-583-4031.

St. Mary Parish, Navilleton, 7500 Navilleton Road, Floyds Knobs. **Family Fun Run/Walk**, 8 a.m., \$15 adults, \$7 children 12 and under. Information: 812-923-5419.

July 16-17
St. John the Baptist Parish, 25743 State Road 1, Dover. **"Summer Festival,"** Sat. 6:30 p.m.-midnight; Sun. 11 a.m.-9 p.m., Sun. chicken dinner, 11 a.m.-5 p.m., food, games, entertainment. Information: 812-576-4302.

July 17
St. Mary Parish, Navilleton, 7500 Navilleton Road, Floyds Knobs. **Parish picnic**, 10 a.m.-4 p.m., chicken dinner, games, quilts. Information: 812-923-5419.

Saint Meinrad Parish, St. Meinrad. **Quilt show**, 10 a.m.-12:30 p.m. Information: 812-357-5533.

Richmond Catholic Community, 701 N. "A" St., Richmond. **Charismatic prayer group**, 7 p.m. Information: dicksoncorp@parallax.ws.

Queen and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. Mass, 9:30 a.m., on **third Sunday holy hour and pitch-in**,

Father Elmer Burwinkel, celebrant, daily Mass, 9 a.m. Information: 812-689-3551.

July 18
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Office of Family Ministries, **"Listening with the Heart-Companionship with Compassion,"** workshop for those involved in healing ministries, 7-9 p.m. Information: 317-236-1586 or dvanvelse@archindy.org.

July 19
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholic Adult Fellowship, "The Titles of Jesus in the Bible,"** 7-8:30 p.m., no charge. Information: 317-410-4870.

July 20
Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439.

July 21
Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 N. Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

Westin Hotel, 50 S. Capitol Ave., Indianapolis. **Right to Life benefit reception**, Abby Johnson, presenter, 6:30-8:30 p.m. Information and reservations: 317-632-2242 or irtl@protectinglife.com.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. St. Mary-of-the-Woods College Kentuckiana Alumnae Association, **spiritual gathering, Mass, 5:30 p.m., "Finding time to Nurture Your Spiritual Development,"** Father Eric Augenstein, presenter, following Mass. Information: 502-425-6635.

July 21-23
St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **"Fun Fest,"** 4 p.m.-midnight, rides, food, music, games. Information: 317-787-8246.

July 22-23
St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Parish picnic**, Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, chicken dinner, Sat., food, entertainment. Information: 812-282-2290.

St. Susanna Parish, 1210 E. Main St., Plainfield. **Parish**

festival, Fri. 6 p.m.-11 p.m., Sat. 4:30 p.m.-midnight, food, games, music. Information: 317-839-3333.

July 23
Presentation Academy, Arts and Athletic Center, 900 S. Fourth St., Louisville, Ky. **Day of reflection for all alumnae**, 9:30 a.m.-3 p.m., \$25 per person includes box lunch. Information: 502-583-5935, ext. 105 or ppeachey@presentationacademy.org.

July 24
Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **Knights of Columbus Council 13105 and the Youth Group, chicken dinner and car show**, dinner \$8 adults, \$5 children with a family cap of \$30, noon-4 p.m. Information: 317-357-1200.

July 24-30
Jackson County Fairgrounds, Seymour. **St. Ambrose Parish and Our Lady of Providence Parish, Jackson County Fair, food booth**, 10 a.m.-10 p.m. Information: 812-522-5304. †

Retreats and Programs

July 15-17
Rachel's Vineyard Retreat, Indianapolis. **Post-abortion healing, confidential retreat program and location.** Information: 317-236-1521, 800-382-9836, ext. 1521, or 317-831-2892.

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Reflections on the Richness of Old Testament Biblical Wisdom,"** Benedictine Father Eugene Hensell, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

July 16
Oldenburg Franciscan Center, Oldenburg. **"Just Us Girls!"** for girls 10-15 and their mothers, grandmothers, godmothers and aunts, Franciscan Sister Joan Miller, presenter, 10 a.m.-3 p.m., free-will offering, bring a brown bag lunch. Information: 812-933-6437 or center@oldenburgosf.com.

July 17-24
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Directed Retreat,"** three-, five- or eight-day retreat. Information: 317-545-7681 or spasotti@archindy.org.

July 20-22
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"A Step 11 Retreat for Recovering Alcoholics and Alanons,"**

Dave Maloney, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

July 22-23
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Leadership Blast!"** for students entering the sophomore year of high school, \$50 per student includes room, board, materials and cookout. Information: 317-788-7581 or www.benedictinn.org.

July 22-24
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Of Signs and Symbols-The Sacraments of the Church,"** Benedictine Father Vincent Tobin, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 1-5
Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Bringing to Life the Word of God in Song,"** session one, Benedictine Father Columba Kelly, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 8-12
Oldenburg Franciscan Center, Oldenburg. **"Franciscan Preached Retreat-Becoming a Dangerous Memory of the Gospel in the 21st Century,"** Franciscan Sister Norma Rocklage, presenter, \$95 per day. Information: 812-933-6437 or center@oldenburgosf.com. †

St. Joan of Arc Parish celebrating 90th anniversary after Masses this weekend

St. Joan 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.

The Masses are at 5:30 p.m. on Sat., July 16, and at 8 a.m., 10:30 a.m. and 5:30 p.m. on Sunday, July 17. For more information, call 317-283-5508. †

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 the Catholic faith.

On July 27, Jeannie Hidalgo will speak on the topic, "The Call To Serve: If You Want Peace, Work for Justice," beginning at 7 p.m. at Sahn's Tavern, 433 N. Capitol Ave. in Indianapolis.

Father Dustin Boehm 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 about Theology on Tap in Indianapolis, log on to www.totindy.com or send an e-mail to indytheologyontap@gmail.com. †

VIP

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 Umbarger, Kelly England, principal of St. Rose of Lima School, St. Rose of Lima School parent Keith Clark, and Father John Beitans, pastor of St. Rose of Lima Parish in Franklin.

Correction

The former St. John Academy reunion in Indianapolis is scheduled for Oct. 2.

Pilgrimage to California includes missions, historic sites

Criterion staff report

Who was the "Apostle 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.

Msgr. 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.," Msgr. 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 pilgrims 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 convalescent 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



San Francisco De Asis, also known as Mission Dolores, was rebuilt 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.

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.

(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 Gruening Tours travel director will assist Msgr. Stumpf with the pilgrimage. The price per person is \$1,699 for double-room occupancy, and \$2,159 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.) †



"There's a rich history there in terms of how Catholicism made its way throughout the U.S. 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."

—Msgr. William F. Stumpf

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 by the U.S. Catholic Church and four Protestant church communities cleared its 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, baptisms performed in any of the five churches will be recognized by the others, as long as flowing water and the proper formula of "Father, Son and Holy Spirit" is used and documented.

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 Christians who wish to come into full communion with the Catholic Church, or to marry a Catholic, assures Catholic ministers that the baptism performed by a Reformed minister involved the use of flowing water and the biblical invocation of God as Father, Son and Holy Spirit," added the archbishop, who chairs 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 from the United Church of Christ.

Some expressed concern that the wording was not "inclusive language that welcomes all and includes all," the news report said.

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

Our Lady of Fatima Retreat House

*Do you like to shop and still have time and money to support our missions?
Is maintaining time for family fun a priority in your home?
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Saturday, August 13, 2011

6th Annual Missions Helping Missions Bazaar and Family Picnic Celebration

Bazaar: 10:00 am - 6:00 pm
No admission charged—optional donations at the door given to The Lord's Pantry

Entertainment: Southside Jazzers

Family Picnic Buffet: 12:00 pm - 7:00 pm
• Pulled pork buffet with sides/dessert/ beverages.
• \$10/person or \$30/family up to five persons.
• Bring a blanket or your lawn chairs and enjoy your meal on our beautiful grounds!

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Sunday, July 31, 2011

10:00 a.m. - 4:00 p.m. (CST)
Mass Time 10:30 a.m. (CST)



Country Store

There will be quilts, quilt raffle, silent auction, yard sale, bingo, ice cream, games for young and old, baked goods and a grand raffle of 61 prizes totaling \$2,850.

Family style chicken dinners will be served in the air conditioned dining room. Cost is \$8 for adults and \$5 for children. Carryouts will be available.

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Bingo

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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 Jesus 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.

Fallon-Skelton

Megan Lee Fallon and Ryan Joseph Skelton will be married on Dec. 10 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.



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.



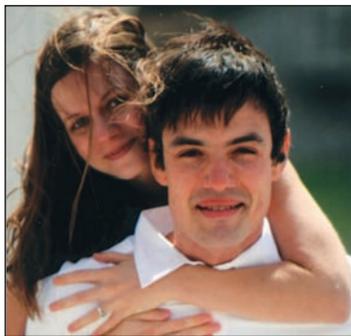
Kaiser-Munchel

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.



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 Aug. 6 at St. Alphonsus Liguori Church in Zionsville, Ind. The bride is the daughter of Tony and Lyn Coles. The groom is the son of Donald and Stephenie Paquette.



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.



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.



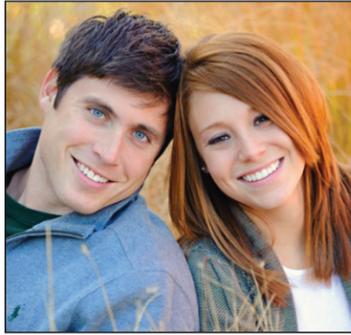
Komis-McBride

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.



Braun-McNulty

Jennifer Clare Braun and Patrick Martin McNulty will be married on Oct. 8 at St. Mary Church in Indianapolis. The bride is the daughter of Robert and Wendy Braun. The groom is the son of James and Theresa McNulty.



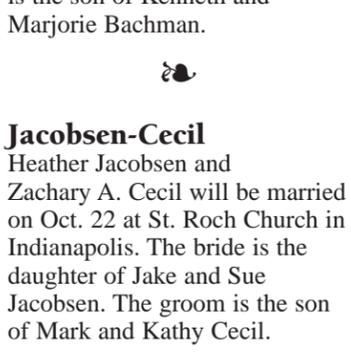
Conway-Shaughnessy

Kathleen Bridget Conway and Brian Joseph Shaughnessy were married on July 9 at St. Matthew Church in Indianapolis. The bride is the daughter of William and Mary Conway. The groom is the son of John and Mary Shaughnessy.



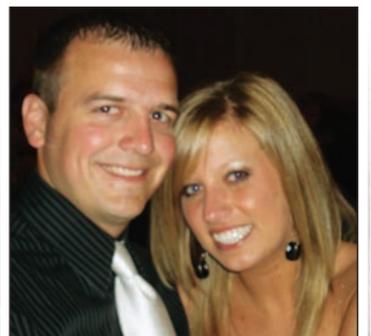
Gocking-Boeglin

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.



Jacobsen-Cecil

Heather Jacobsen and Zachary A. Cecil will be married on Oct. 22 at St. Roch Church in Indianapolis. The bride is the daughter of Jake and Sue Jacobsen. The groom is the son of Mark and Kathy Cecil.



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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WEDDING ANNOUNCEMENTS



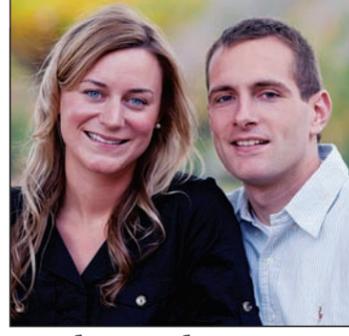
Lakner-Raderstorff
Brittney Lakner and Kenneth Raderstorff III will be married on July 15 at St. Vincent de Paul Church in Elkhart, Ind. The bride is the daughter of Gregory Lakner and Lisa Lakner. The groom is the son of Kenneth Raderstorff Jr. and Tobie Raderstorff.



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



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 Charlene Pierle. The groom is the son of Jeff and Jill Smith.



Traub-Liersch
Julie Lynn Traub and Chad Edward Liersch will be married on Sept. 17 at St. Matthew Church in Indianapolis. The bride is the daughter of Jeffrey and Vicki Traub. The groom is the son of Steven Liersch and Julia Liersch.



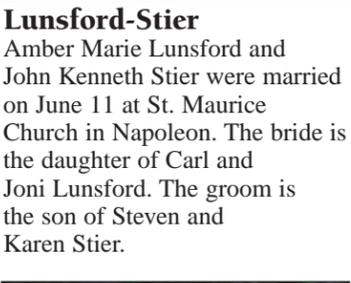
Monahan-Roseman
Meghann D. Monahan and Sean P. Roseman will be married on Sept. 24 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Grant and Julie Monahan. The groom is the son of Steve and Lee Roseman.



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 Shari Rauch. The groom is the son of Michael and Yvonne Raines.



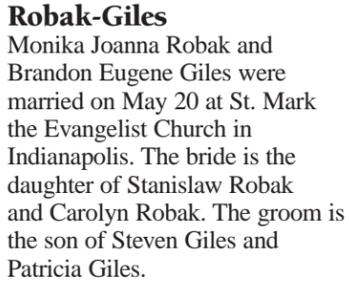
Unruh-Wiseman
Christina Lynn Unruh and Brandon L. Wiseman will be married on Sept. 24 at St. Mary Church in Navilleton. The bride is the daughter of Bill Unruh and Rita Bishop. The groom is the son of Kim and Rhonda Wiseman.



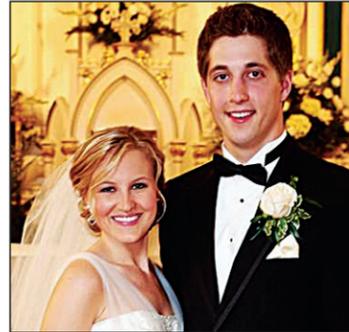
Lunsford-Stier
Amber Marie Lunsford and John Kenneth Stier were married on June 11 at St. Maurice Church in Napoleon. The bride is the daughter of Carl and Joni Lunsford. The groom is the son of Steven and Karen Stier.



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.



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.



Webster-Stock
Andrea Helen Webster and Tyler Andrew Stock were married on May 20 at St. Mary Church in North Vernon. The bride is the daughter of Judge Jon and Julie Webster. The groom is the son of Donald and Tina Stock.



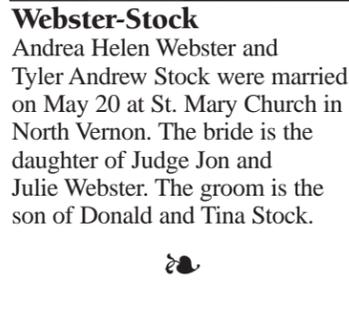
Lynch-Harpenau
Stephanie Nicole Lynch and Benjamin Robert Harpenau were married on July 9 at Our Lady of Perpetual Help Church in New Albany. The bride is the daughter of Delbert and Cynthia Lynch. The groom is the son of Richard Harpenau and Susan Harpenau.



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.



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.



White-Coleman
Stephanie Jane White and James Robert Coleman were married on May 21 at St. Gabriel Church in Connerville. The bride is the daughter of Dr. Wayne and Barbara White. The groom is the son of Richard and Brenda Coleman.



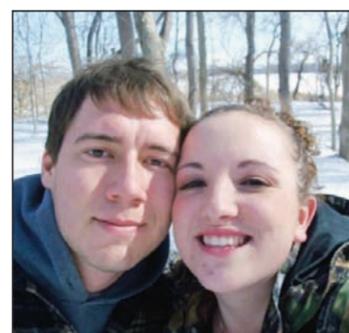
Mader-Pinkstaff
Katrina Nicole Mader and Andrew Joseph Pinkstaff will be married on Oct. 15 in the White Chapel at Rose Hulman Institute of Technology in Terre Haute. The bride is the daughter of Steven and Lynn Mader. The groom is the son of Harold Pinkstaff Jr. and Shelly Thompson.



O'Connor-Dodson
Emily Eileen O'Connor and Matthew Semler 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 Dori Dodson.



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 Aug. 14, Oct. 2 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.

Tobit Weekend retreats are scheduled at Our Lady of Fatima Retreat House on Sept. 16-18 as well as during 2012 on Jan. 13-15, Feb. 17-19, May 18-20, June 1-3, July 27-29 and Sept. 14-16.

The registration fee of \$286 includes the program presented by trained facilitators, meals 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 "Send us 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.



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 is not inherently “cruel and unusual punishment” 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 people 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 from consideration as other arbitrary factors determine who lives and who dies.”

The major factors “in who receives the ultimate punishment” are race, geography, “and the size of a county’s budget,” Dieter said. “Many cases thought to embody the worst crimes 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.”

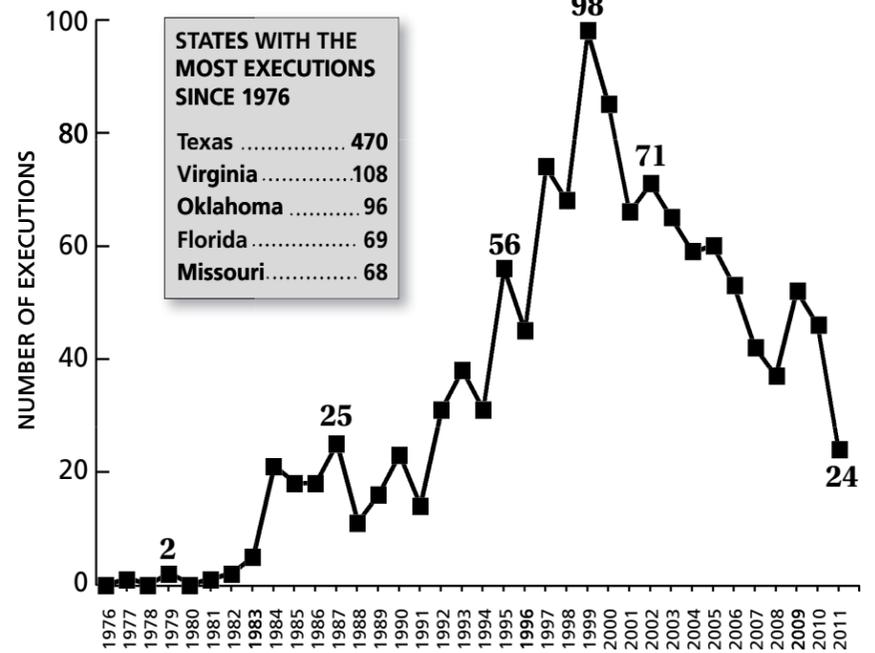
The report compares the stories of several notorious murderers who did not receive the death penalty with the stories of some people who were executed.

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 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 years of experience have taught the futility 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

SINCE THE DEATH PENALTY was reinstated in 1976, there have been 1,258 executions, more than a third of them in Texas.



Source: Death Penalty Information Center

©2011 CNS

American adults said they favor use of capital punishment, while 25 percent opposed it and 12 percent were undecided.

Less than half—47 percent—of the respondents believe the U.S. system of justice is fair to most Americans, 34 percent believe it is not fair and 19 percent are undecided. But by a

however, death penalty opponents believe that Americans have good fiscal reasons to join their cause.

A new study by U.S. 9th Circuit Judge Arthur L. Alarcon and Loyola Law School professor Paula M. Mitchell found that taxpayers have spent more than \$4 billion on capital punishment in California since 1976—or about \$308 million for each of the 13 people executed in the state since that time.

Their report, titled “Executing the Will of the Voters: A Roadmap to Mend or End the California Legislature’s Multi-Billion Dollar Death Penalty Debacle,” measured state, federal and local expenditures for capital cases—including enhanced security on death row, legal representation for the condemned and additional costs of capital trials—and concluded that capital punishment adds \$184 million to the budget each year.

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 although some prisoners may need to be kept away from society for the rest of their lives, killing them is not the answer.

“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,” she said. †



‘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

should not be applied at all.”

Advocates like 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, public opinion polls still show a great deal of support.

In a Rasmussen Reports national survey released on June 29, 63 percent of

margin of 64 percent to 19 percent, Americans believe the bigger problem for U.S. law enforcement is that too many criminals are set free rather than that too many innocent people are arrested. The remaining 17 percent were undecided.

The margin of error for the survey of 1,000 adults, conducted on June 25-26, was plus or minus 3 percentage points.

In these tough economic times,

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 state Assembly on July 5 passed the bill, called the Fair, Accurate, Inclusive and Respectful Education Act. It passed the state Senate in April, and was awaiting a signature or veto from Democratic Gov. Jerry Brown, who has not indicated whether he will sign the document. A similar bill was vetoed in 2006 by former California Gov. Arnold Schwarzenegger.

If the bill is signed, California will be the first state to require public schools to teach about the historical contributions of gays and lesbians.

California already requires that public school students be taught 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 curriculums,” the alert said, noting that “politicians, subject to the winds of political correctness, should not because they often respond with more alacrity to the interest groups than to their constituents whose children attend California’s schools.” †

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Being 'a father to people' has been priest's aim since 1936 ordination

HARRISBURG, Pa. (CNS)—On the day of his birth—July 28, 1912—Vincent Topper was expected 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 has faithfully fulfilled for 75 years.

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.

"People ask me what's my secret. My secret to a long life is to get baptized on the day you're born because you're supposed to die, and you'll live to be 100," the priest quipped in an interview with *The Catholic Witness*, Harrisburg's diocesan newspaper.

Msgr. Topper's early childhood was filled with the reality of death. His mother and three siblings died, and his father nearly succumbed to the influenza epidemic of 1918. Those harsh realities led young Vincent to consider the priesthood by the time he was in second grade.

"I asked myself, 'What do I want to be when I grow up?' Well, I wanted to get to heaven, so I thought the best way to do that was to be a priest," he said.

In his hometown of Hanover, his life revolved around St. Joseph Parish. He lived one block from the church, where he served as an altar boy for 5:30 a.m. Mass.

"To me, priests and sisters were saints," he said. "Here I am, a little boy without my mother. I would go to school, and put my arms around ... the sisters. I loved them and the priests because of their example."

He was confirmed by Bishop Philip McDevitt, who accepted him into the diocese's seminarian program. He entered St. Vincent College in Latrobe, where he spent two years in college in preparation for the seminary.

"We had little light to study by, practically no heat,

and my roommate snored all night," he said. "You had to have a vocation to go through that as a young man!"

Bishop George Leech ordained then-Father Topper to the priesthood at St. Patrick Cathedral in Harrisburg on June 6, 1936.

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

Over the years, he served in many parishes. His first two assignments were as assistant pastor, followed by several assignments as pastor.

In each parish in which he served as pastor, he worked to expand Catholic education, whether it involved buying a bus to take children to school, building a school or expanding classrooms.

"My dedication was to the education of the children because they are the future of the Church," he said.

"You have to keep building the faith for the youth," Msgr. Topper added. "They need a foundation. If you don't provide our youth with a solid Catholic education, they're not going to practice their faith."

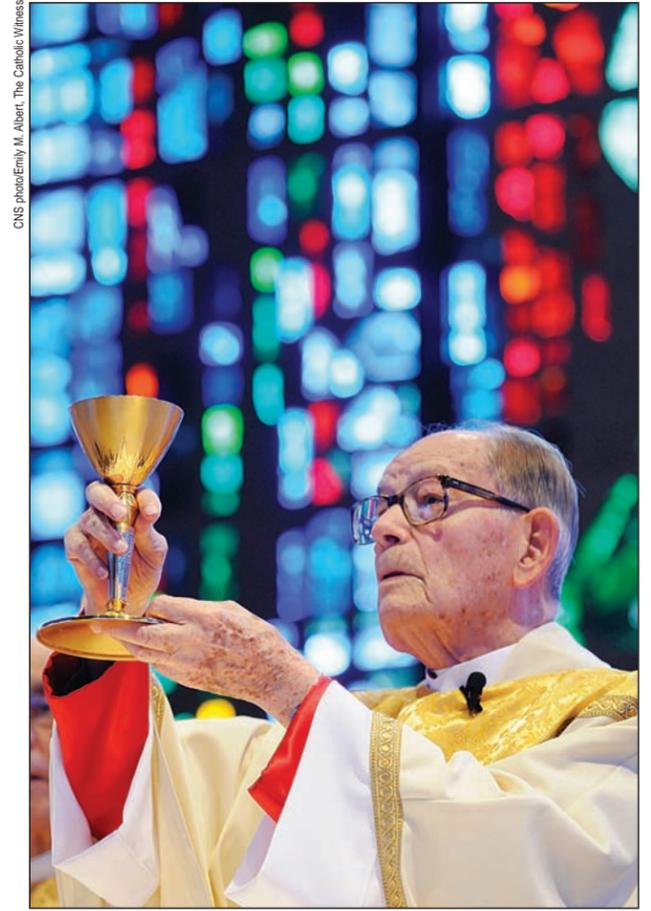
One assignment as pastor included tending to the spiritual needs of patients in a local tuberculosis sanatorium.

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

"Every week I would go see these people. I would hear their confession, bring them Communion and celebrate Mass for those who could attend," he said. "These people were away from their homes, living there for months and just hoping to be cured."

It was a heart-wrenching ministry for Msgr. Topper, and one that brought him full circle from his childhood experience with tuberculosis to his sacramental ministry as a priest.

In his 75 years as a priest, Msgr. Topper said he hopes he has influenced people by his "example and through the sacraments. I tried to be a good priest and bring the people to Christ and Christ to the people." †



Msgr. Vincent Topper elevates the chalice during a Mass of thanksgiving celebrated in late May at St. Catherine Laboure Church in Harrisburg, Pa., marking the 75th anniversary of his ordination to the priesthood. Msgr. Topper, 98, is the oldest and longest serving priest in the Diocese of Harrisburg. He was ordained on June 6, 1936.

Serra Club vocations essay

Life in a Panama orphanage helps youth appreciate religious sisters

(Editor's note: Following is the first in a series featuring the winners of the Indianapolis Serra Club's 2011 John D. Kelley Vocations Essay Contest.)

By Lucia Bastnagel

Special to *The Criterion*

Priests, religious brothers, sisters and permanent deacons give Christ's love and word to us by sacrificing their lives to teach us about Christ and by loving each one of us.



Lucia Bastnagel

Priests and religious brothers live their lives teaching Christ's love for us by offering their lives to the Church and the word of God. Priests are called to be Christians and to sacrifice their life, and they call us to do the same for the Church and God.

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.

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 them was how much they loved each one of the kids that lived there.

They took kids that were not even theirs and gave them a place to call home and loved them. One of the sisters that I lived with was Sister Lourdes. She was the main person in the orphanage, but to me she was like my mom.

She gave me more love than any other person in my life had ever given me. To her, every child was her kid. She also showed Christ's love to us by giving her life to save other

kids' lives. She opened a nursing home, a school for kids in the orphanage, and let kids that didn't live there go to the school as well.

She also gave each kid the attention they needed as well as food, clothes and health care. She did this to make the children all feel well and happy. She put everyone before herself.

When you ask most people what they think about a sister, they would say that they were only people that pray all the time, but that is not true.

When I think of a sister, I see them as a regular teacher. But they do pray in their own time. They go to Mass every Sunday. Sister Lourdes used to say, "I ask you, God, to bless each kid and give them blessings."

These are some of the ways that priests and sisters show Christ's love through their lives to us.

(Lucia and her adoptive parents, Phil and Vickie Bastnagel, are members of St. Pius X Parish in Indianapolis. She completed the seventh grade at St. Pius X School in Indianapolis last spring, and is the seventh-grade division winner in the Indianapolis Serra Club's 2011 John D. Kelley Vocations Essay Contest.) †

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 continue 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 50th anniversary.

Here are some of the items found in the July 14, 1961, issue of *The Criterion*:

- Give youth responsibilities, Holy See admonishes elders
- Defend intellectuals: Lay scholars replay to Delegate
- \$325,000 Ford Grant: Propose study to curb religious prejudices
- Ohio school opens with fifth grade
- Suggests move to curb panic of selling homes
- Catholics of Archdiocese total more than 190,000

"The Catholic population of the Archdiocese of Indianapolis now stands at 190,354 persons, according to the most recent tabulation by the Chancery Office.

This figure, published in the 1961 Archdiocesan Yearbook, represents an increase of 6,073 over the previous year. Included in the total are approximately 4,000 clergy and religious. Nearly 50 percent of the Archdiocesan Faithful are members of the 41 parishes in Indianapolis. ... The Yearbook lists 137 parishes with resident pastors, and 23 missions attended

from a neighboring parish. Other vital statistics indicated 6,650 infant and 1,166 adult baptisms. ... The number of Catholic marriages increased 84 over the previous year to 859. ... 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 5,998 students. ... There

are 184 students for the priesthood studying for the Archdiocese. In addition, there are 808 young men enrolled in seminaries for religious orders and other dioceses."

- St. Simon, Indianapolis, sets dedication Sunday
- Contends that race issue approach is too abstract
- Pope sends letter via Vatican Radio
- Clergy shortage

among Latins cited

- 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 Yardstick: The Looper decision and 'Right-to-Work' laws
- Anglo-Catholics wary of Protestant

merger

- Explaining the Faith: An intelligent faith is based upon reason
- Bishop urges cleanup of Nevada floor shows
- Pope urges Catholics to 'influence' movies
- Peace Meeting in Prague called Commie maneuver
- Union 'balks' on changing of name "PARIS—A move to drop the word 'Christian' from the International Federation of Christian Trade Unions ran into stiff opposition at this year's congress of the federation. So did a parallel attempt to delete a reference to Christian morality in the statues of the confederation."
- British Guiana grabs 51 religious schools
- Hebrew day school federal aid asked

(Read all of these stories from our July 14, 1961, issue by logging on to our archives at www.CriterionOnline.com.) †



From the Editor Emeritus/John F. Fink

The wisdom of the saints: St. Bonaventure

St. Bonaventure, whose feast is on July 15, developed a close friendship with St. Thomas Aquinas while they were students at the University of Paris. They both received the degree of Doctor of Theology on Oct. 23, 1257. They also both died in 1274, Thomas while on his way to the Second Council of Lyons and Bonaventure while the council was in session.

Bonaventure is a Doctor of the Church because his theology both enlightened the mind and inflamed the heart. Scholars who compare St. Bonaventure and St. Thomas Aquinas are fond of saying that in Thomas we behold sublime love of theology while in Bonaventure a sublime theology of love.

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 concept of revelation. That concept, for both St. Bonaventure and Pope Benedict, includes both Scripture and Tradition.

In one of Bonaventure's discourses, he said, "The source of sacred Scripture was not human research but divine revelation." That revelation, he said, came from God the Father.

From God the Father and through Jesus Christ, the Holy Spirit enters into us, Bonaventure said. "Then, through the Holy Spirit, who allots and apportions his gifts to each person as he wishes, we receive the gift of faith."

In this way, we come to know Christ, and "this knowledge becomes the main source of a firm understanding of the truth of all sacred Scripture," he said.

He continued, "It is impossible, therefore, for anyone to achieve this understanding unless he first receives the gift of faith in Christ. This faith is the foundation of the whole Bible, a lamp and a key to its understanding."

The outcome or the fruit of reading Scripture, Bonaventure said, "is the fullness of eternal happiness. For these are the books which tell us of eternal life, which were written not only that we might believe but also that we might have everlasting 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 study Scripture carefully.

If we are to attain the ultimate goal of eternal happiness, Bonaventure said, "we must come with a pure faith to the Father of Light and acknowledge him in our hearts. We must ask him to give us, through his Son and in the Holy Spirit, a true knowledge of Jesus Christ, and along with that knowledge a love of him."

He concluded, "Through that knowledge we can come at last to know perfectly and love completely the most blessed Trinity, whom the saints desire and love and in whom all that is good and true finds its meaning and fulfillment." †

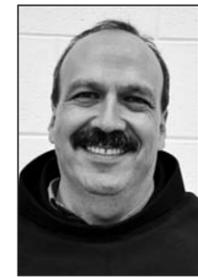


Catholic Evangelization Outreach/

Br. Moises Gutierrez, O.F.M.

It takes a little understanding

We sometimes tend to think that diversity makes everything more difficult—even our call to spread the Gospel. However, it does



not take much to carry out our call to be evangelizers in this diverse world. It takes a little understanding.

Years ago when I joined the Franciscans, I was offered the opportunity to come to the United States, and I had to learn English. I

attended an "English as a second language" program at a Catholic university in Texas. During the first week of the program, I had an experience that opened my eyes to the world of cultural diversity.

While walking on campus, I saw my favorite teacher talking with another person. With a great smile on my face, I said hello to him. I didn't get a response. I didn't understand, and I wasn't sure if I wanted to say hello to him ever again.

The next time I had class with him he explained that in the United States you usually don't interrupt people when they are talking with others. I explained that where I grew up it was just the opposite—it was considered rude not to say hello when 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, and our usual tendency is to withdraw. However, our call is to be channels of God's love to one another, and that includes people whose cultures we don't understand.

It is amazing how a little understanding makes a huge difference. That experience changed my attitude toward relating with 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 experience a desire to share and relate more deeply with that individual.

What does this have to do with evangelization? I believe that a little 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 any message that would come from him. His understanding disarmed me and made me like "the seed that fell on rich soil ... who, when they have heard the word, embrace it with a generous and good heart, and bear fruit through perseverance" (Lk 8:15).

This is the first step to carrying out the commandment to love one another as Jesus has loved us (Jn 13:34). Just by the act of offering understanding, we embrace an approach of openness, acceptance and trust. This approach leads us, in turn, to great opportunities to evangelize and to be evangelized in ways we can never imagine.

It doesn't take much to carry out our call to be evangelizers in our diverse world—only a little understanding.

(Franciscan Brother Moises Gutierrez is the coordinator of Hispanic Ministry for the Archdiocese of Indianapolis. For questions and/or help starting a parish evangelization team, contact Peg McEvoy at pmcevoy@archindy.org.) †

Coming of Age/Karen Osborne

Teenagers, remember that your parents are people, too

Parents are people, too.

It's hard for teenagers to remember that, especially when their parents just grounded them for staying out late or flunking a test.



Much of the time, teens in general feel that their parents control everything they do. Parents are the rulers of the roost

and the people who can make or break their children's social life. Parents also control allowances, transportation and teens' ability to contact their friends.

Teens who are trying to carve out their own identity can sometimes feel that their parents' rules seem so unfair.

Quite often, relationships between teens and their parents are characterized by friction, misunderstandings and anger.

Many people think this is normal, but it doesn't have to be.

Teens want their parents to trust them with increased responsibility and freedom. At the same time, parents want to protect their children from harm and pain.

The result is a tug of war that can leave

both sides feeling confused as to exactly what the other wants. Amid the shouting and tears, the teenager often will run up the stairs to his or her room.

Teens may be convinced that their parents just don't get it, but what teens may not know is that their parents are just as confused and no longer understand 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, and this doesn't stop just because their children have moved from being tiny, helpless toddlers learning their ABCs to capable young people who need help with their calculus homework.

This central conflict, however, presents an important chance for dialogue and growth on both sides of the familial spectrum.

Both parties need to grow in their

understanding of each other's personhood.

- Parents need to understand that their teenagers are growing into a life that's more and more independent of parental roles every year.

- Teenagers need to understand where parents are coming from, and that parents have as much of a range of feelings, fears and hopes as their children, even if they can't—or they feel that they can't—show it 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.

Basically, use the Golden Rule. Treat your parents like you want to be treated, and you will find that you'll get more of the freedom that you crave as well as the trust of your parents.

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

(Karen Osborne writes for Catholic News Service.) †

Faithful Lines/Shirley Vogler Meister

Living with a curiosity about other faith traditions

Since November 1996, I have often re-read a newspaper clipping I kept that refers to world religions. It was called "The Ann Landers Column," which is a pseudonym for Esther Pauline "Eppie" Lederer.



Although I am Catholic, I have always been curious about other faith traditions.

When I enrolled at Indiana-Purdue University Indianapolis to finish my degree, I chose a class about the Bible and religion. Professor Paula Bowes and I became very good friends. She and her husband, Dr. James Bowes, a gynecologist, are also Catholic.

Eventually, they moved to Frederick, Maryland. My husband, Paul, and I visited them on our way home from a trip to donate historical material to the Holocaust Museum in Washington, D.C. Our box was filled with letters and other pertinent Holocaust-related material that had belonged to a German-Austrian couple in our first neighborhood in Indianapolis.

In a serendipitous manner, we inherited those documents from our Jewish neighbors, who were so dear to us.

The Weisses would have loved the Ann Landers column that I saved. They were very open-minded about other faiths.

The Ann Landers column introduced her subject with this headline: "Do you have any idea when your religion was founded and by whom?"

As a Roman Catholic, I know the answer for my faith is: Through Jesus Christ, the Son of God and our Lord and Savior.

The Jewish faith was founded by Abraham about 4,000 years ago.

The religion of Hinduism developed in India around 1500 B.C.

Buddhism split from Hinduism, and was founded by Buddha, Prince Siddhartha Gautama of India, about 500 B.C.

The prophet Mohammed began Islam around 600 AD in what is now Saudi Arabia.

The various Eastern Orthodox Churches faith separated from Roman Catholicism around 1000.

Martin Luther, an ex-Catholic friar, began the Lutheran faith in 1517.

King Henry VIII established the Church of England in 1534.

Presbyterianism was begun by John Knox, who brought John Calvin's teachings to Scotland in 1560.

The Congregational tradition branched off from Puritanism in England in the

early 1600s.

Baptists trace their history to John Smith, who launched this faith in Amsterdam in 1607.

John and Charles Wesley began Methodism in England in 1744.

The Church of Jesus Christ of Latter Day Saints (Mormons) was started by Joseph Smith in 1830 in upstate New York.

William Booth established the Salvation Army in London in 1865.

The Christian Science movement was started by Mary Baker Eddy in 1879.

Charles Taze Russell founded the Jehovah's Witness in Pennsylvania in the 1870s.

Pentecostalism began in the United States in 1901.

If you are agnostic, you are skeptical of God or any higher being.

If you are an atheist, you don't believe in God or any other power.

Although grateful to be Catholic, I'm always open to attending other churches for special reasons, but I'm also pleased when non-Catholics have done the same with our faith. †

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

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

The Sunday Readings

Sunday, July 17, 2011

- Wisdom 12:13, 16-19
- Romans 8:26-27
- 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.

Always important as the backdrop in reading the Wisdom literature—or in reading any Scripture, for that matter—is the admission that humans necessarily are limited. We cannot understand everything. We cannot see everything. Even what we see at times, and perhaps more often than not, is distorted and colored.

We need God. We simply cannot survive without divine Wisdom. God offers this in the revealed Scriptures.

This weekend's reading salutes God, the almighty, the perfect, and the perfectly just and all-knowing. The reading is highly poetic and lyrical, almost as if it were a hymn.

Marvelous for us, this supreme, perfect God fulfills us despite our limitations. We have nothing to want or to fear if 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 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 and much more detailed lesson. He explains the parable.

Reflection

The first step in learning about 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 it is not foisted upon us as if an invader has overtaken us. We must choose God as we endure life among the weeds. †

Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1410, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Daily Readings

Monday, July 18
Camillus de Lellis, priest
Exodus 14:5-18
(Response) Exodus 15:1-6
Matthew 12:38-42

Tuesday, July 19
Exodus 14:21-15:1
(Response) Exodus 15:8-10,
12, 17
Matthew 12:46-50

Wednesday, July 20
Apollinaris, bishop and martyr
Exodus 16:1-5, 9-15
Psalm 78:18-19, 23-28
Matthew 13:1-9

Thursday, July 21
Lawrence of Brindisi, priest
and doctor
Exodus 19:1-2, 9-11, 16-20b
(Response) Daniel 3:52-56
Matthew 13:10-17

Friday, July 22
Mary Magdalene
Exodus 20:1-17
Psalm 19:8-11
John 20:1-2, 11-18

Saturday, July 23
Bridget of Sweden, religious
Exodus 24:3-8
Psalm 50:1-2, 5-6, 14-15
Matthew 13:24-30

Sunday, July 24
Seventeenth Sunday in
Ordinary Time
1 Kings 3:5, 7-12
Psalm 119:57, 72, 76-77,
127-130

Romans 8:28-30
Matthew 13:44-52
or Matthew 13:44-46

Go Ask Your Father/Fr. Francis Hoffman

The Catholic Church emphasizes free will over predestination

Q 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 best response to the predestination

question in the Gospel of Luke when asked, "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 the question about 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 Tm 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 about predestination is a "both/and" response.

God wants all men to be saved, and yet man can freely choose to not 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 his 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 predesti-

nation would be, "Why even bother trying since God already knows the outcome?"

Q Since I say the rosary daily, I have wondered about the Fifth Joyful Mystery—Finding Jesus in the Temple—for a very long time.

Why does the Church consider this event in Christ's life a mystery, and why choose it before any of the Luminous Mysteries?

Why does it state that the Son of God was lost? How would I explain to a nonbeliever that God was not lost? Was Jesus of Nazareth misplaced? Does the Church think that Jesus was lost?

Frankly, the Transfiguration is more of a mystery than Jesus of Nazareth being lost. Any clarification would be appreciated.

A Congratulations for praying the Rosary daily!

I wish more 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). †

My Journey to God

Jesus Walks Beside Me

My cross is not very heavy
The journey is not so rough
Because Jesus walks beside me
To know this is enough.

O Jesus what a joy
To know that you care
To know when I search for you
You will always be there.

Thank you Jesus for the common things
We encounter in our lives every day
The things we accept without question
But do not include when we pray.

By Thomas J. Rillo

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. Inspiration for this poem came during a walk in the monastery cloister. A child holds a cross during a Catholic rally in support of the traditional family in Madrid, Spain, on Dec. 30, 2007. Organizers said that more than 1.5 million people attended the rally, which was addressed by Pope Benedict XVI in a live video link.)



CNS photo/Andrea Comas, Reuters

Rest in peace

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

ABBOTT, LaVerne Marie (Geswein), 81, St. Mary, Lanesville, July 1. Wife of Garland Abbott. Mother of James, Jerry and Michael Geswein. Sister of Thelma Terry, Charles and James Smith. Grandmother of four. Great-grandmother of two.

BEAVIN, Marvin Anthony, 61, St. Joseph Hill, Sellersburg, June 27. Son of Wilhelmina Beavin. Brother of Ruth Lynch, Nancy Meiners, Marie Smith, Janice Schladant, Verla, Carl, Leo and Wayne Beavin.

BRUNO, Deana Kim, 58, St. Barnabas, Indianapolis, July 26. Wife of Thomas Bruno.

DUTKA, Nicholas Stephen, 20, St. Joseph, Jennings County, June 28. Son of Joseph and Sondra (Tunny) Dutka IV. Brother of Ian, Matthew and Simon Dutka. Grandson of Constance Tunny and Joseph Dutka III.

ERTLE, Walter J., 84, Our Lady of Perpetual Help, New Albany, June 28. Father of Linda LaPilusa, Maureen Shelhamer and Walter Ertle. Grandfather of six.

GOOD, Charles J., Sr., 91, Our Lady of Perpetual Help, New Albany, July 3. Father of Diane Cooke, Mary Lou Hublard, Cindy Hytken, William Meyer, Janet Rudy and Charles Good Jr. Brother of Rose Dunn and Peter Good. Grandfather of 12. Great-grandfather of three.

HARGETT, Thomas Andrew, 52, St. Simon the Apostle, Indianapolis, June 27. Husband of Dr. Denise Flanagan Hargett. Father of Erin and Isaac Hargett.

Son of Dr. Isaac and Jane Hargett. Brother of Amy Buehn, Mary Strobel, Bill, Joe and Tim Hargett.

HARPENAU, Earl H., 85, St. Malachy, Brownsburg, June 29. Husband of Mary Margaret Harpenau. Father of Denise Clark. Grandfather of three. Great-grandfather of four.

HOFFMIRE, John W., 90, St. Ambrose, Seymour, April 29. Father of Theresa Anderson, Helen Faulk, Linda Jackson, James, Michael and William Hoffmire. Grandfather of 13. Great-grandfather of 16.

HOLLIS, Linda M., 52, St. Nicholas, Sunman, June 20. Wife of Jim Hollis. Mother of Catie and Justin Hollis. Daughter of Evelyn Johannigman. Sister of Julie Bower, Karen Brown, Susan Koors, Mary Moorman, Mark and Tom Johannigman.

KILBRIDE, Carol Ann, 63, Sacred Heart of Jesus, Indianapolis, July 1. Wife of Bernard Kilbride. Mother of Mary Margaret Sweeny, Erin Kilbride-Vincent, Adam, Eric and Mark Kilbride. Grandmother of seven.

LEE, Mary Ann, 74, St. Barnabas, Indianapolis, June 29. Mother of Angie White, Deanna Young, David and

Greg Lee. Sister of Chuck Cogswell. Grandmother of 10.

LENIHAN, Mary Denise, 69, St. Susanna, Plainfield, July 5. Sister to Kerry, Franciscan Brother Kevin and Michael Lenihan.

LOEFFLER, Johanna F., 78, St. Malachy, Brownsburg, June 28. Mother of Anita Grady, Fred and Dr. John Loeffler. Sister of Hildegard Wack and Johann Benker. Grandmother of two.

MIDDLETON, Donald William, 76, Good Shepherd, Indianapolis, June 23. Father of Danielle Day, Susan McGuire, Deidre and Devin Middleton. Grandfather of seven.

MOSTER, Albert J., 83, St. Bridget, Liberty, June 14. Husband of Margaret Moster. Father of Franciscan Sister Mary Moster, Donald, John and Thomas Moster. Brother of Catherine Frey, Beata and Emma Moloney, Anthony, Bernard, Franciscan Father Humbert and Leo Moster. Grandfather of nine. Great-grandfather of three. (correction)

PAGE, Peter, 73, Our Lady of the Most Holy Rosary, Indianapolis, June 30. Husband of Sharon Page. Father of Colleen, Christopher and Tony Page. Brother of Antoinette Dullaghan, Marie Pittman-Oechsle, David and Paul Page. Grandfather of seven. Great-grandfather of three.

SCHAFFER, David Robert, 55, Sacred Heart of Jesus, Indianapolis, July 3. Father of Emily Meyers. Brother of Kathy Campbell, Linda Carroll, Marianne Ries, Julie Stumpf and Steven Schaffer. Grandfather of one.

SCHLECHTWEG, Charles, 51, St. Mary, Rushville, July 2. Husband of Debbie Schlechtweg. Father of Lathan Walker, Jessica, John, Sarah and Casey Schlechtweg. Son of John and Mary Schlechtweg. Brother of Michael Schlechtweg.

SHIEL, Andrew K., 54, St. Luke the Evangelist, Indianapolis, June 24. Husband of Gail (Holloway) Shiel. Father of Maureen Knoble, Katherine and James Shiel. Son of

Katherine Shiel. Brother of Mary Claire Chapman, Karen Glanders, Nancy Sullivan and Beth Timberlake. Grandfather of three.

WALPOLE, Mary L., 83, Good Shepherd, Indianapolis, June 27. Mother of Lisa Fisher, Nancy Hogan, Mary Lou Kocher, Linda Taylor, David, Robert and William Walpole. Grandmother of 20. Great-grandmother of eight.

ZAHLER, Mark T., 64, Our Lady of Perpetual Help, New Albany, June 27. Husband of Mary Zahler. Father of Michelle Keyes, Matthew and Michael Zahler. Brother of Dyan Cymerint. Grandfather of five.

ZURSCHMIEDE, William, 88, Our Lady of Perpetual Help, New Albany, July 2. Husband of Eleanor Zurschmiede. Father of Kevin and William Zurschmiede. Brother of Marie Ward. Grandfather of four. †

Benedictine Sister Mary Anne Kruer ministered in education and health care

Benedictine Sister Mary Anne Kruer, formerly Sister Anna Rosalie, 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.

The Mass of Christian Burial was celebrated on July 7 at Our Lady of Grace Monastery Chapel in Beech Grove. Burial followed at the sisters' cemetery.

She was born on July 16, 1917, in Navilleton. She entered Monastery Immaculate Conception in Ferdinand, Ind., on April 2, 1934, and made her perpetual monastic profession of vows on Aug. 10, 1939.

Sister Mary Anne began her ministry as a teacher at Catholic schools in southern Indiana in 1938.

In 1971, Sister Mary Anne changed ministries and entered the field of health care. She served as activities director at a nursing home in Clarksville, and later cared for infirm sisters at the monastery in Beech Grove.

She was a talented seamstress and created beautiful handmade quilts.

Surviving are two sisters, Dorothy Freiders of Mount Airy, Md., and Bertha Hoehn of New Salisbury, Ind.; two brothers, Ed and John Kruer, both of Floyds Knobs; and several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Benedict, Sisters' Retirement Fund, Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove IN 46107. †

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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 order of his religious 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 dock and several motor boats.

Father Corapi said he would not return to the order because he resigned from the priesthood on June 17, two days short of the 20th anniversary of his ordination.

"I resigned because the process used by the Church is grossly unjust, and, hence, immoral," he wrote in the posting at www.theblacksheepdog.us. "I resigned because 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 extinguished!"

"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 said.

Father Gerard Sheehan, regional priest servant of the congregation, 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 cast 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 investigators learned that Father Corapi offered \$100,000 to Sexton for her silence.

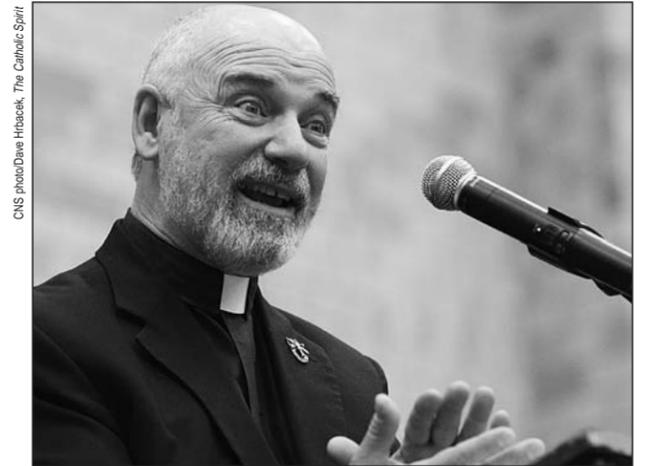
Other key witnesses from Santa Cruz Media who "may have negotiated contracts ... that precluded them from speaking" with the congregation's investigative team declined to answer its questions or provide documents, the release said.

Father Corapi did not address the lawsuit in his posting, but denied offering to pay "anybody 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 on 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 charged that the order's fact-finding team failed to answer questions he posed "that certainly qualify the validity 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



Father John Corapi gives a talk at the University of St. Thomas in St. Paul, Minn., in this 2007 file photo. Father Corapi, a popular author and preacher, has been accused by his order of sexual and financial wrongdoing and of misleading followers with false statements.

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. "To this day, very little is known about him." †

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ROSARY

continued from page 1

wide variety of people—children making their first Communion, soldiers serving overseas, people in prison and just about anyone who wants to say a prayer or needs to have one answered.

Free and Miller are members of Our Lady's Rosary Makers at Christ the King Parish in Indianapolis, one of the most prolific rosary-making groups in the archdiocese. They also share a gift for storytelling in how the thousands of rosaries that their group makes have an impact on people in surprising ways and in unexpected places.

"One lady was going over to Honduras on a mission trip with her husband, a dentist," Miller says. "The little kids didn't want to go to the dentist, but when she gave the children one of our rosaries, they hopped into the chair right away. They were ready to go."

Miller smiles as he shares that story. Free gets emotional as she tells one of her favorite stories.

"I got a letter from a priest in Uganda," she recalls. "They had a Christ the King Parish there, and they heard about us and requested rosaries. At the time, there was a war there, and he wanted the rosaries for people that were living in refugee camps. We sent them the rosaries. The people in those Third World countries don't have much. We sometimes hear from people that the rosaries bring them hope, something they can hold onto. It touches your heart and keeps you going."

Our Lady's Rosary Makers began as an organization in 1949 in Kentucky. The ministry began at Christ the King Parish about 20 years ago, according to Free, who is the head of the parish's rosary-making group. She became involved because of the difference she saw that the rosaries made to people, including herself and her daughter.

"I still have the rosary that I got from the Rosary Makers when I joined Christ the King," Free says. "I used to work in Broad Ripple. I love this parish. Each of the children in the parish

makes a rosary for their first Communion. When my daughter, Faith, went through her first Communion [in 2007], I helped out with her rosary."

Miller became hooked in the same way—helping his granddaughter, Becky Hoff, make a rosary when she was in the second grade at Christ the King School 11 years ago.

"I've been making rosaries ever since then," he says. "When you see the kids and the looks on their faces, you see all the joy they're getting out of them."

"If you really enjoy it, it's an addicting hobby, and it's really fun," Free says. "You can be creative with it. We have all kinds of colors that we use to make the rosaries."

The Christ the King group has made and distributed about 5,000 rosaries each of the past two years. Other parishioners who are prolific rosary makers include Kathy Alley, Jan Walton, Leslie Frigand, Linda Frigand and Miller's wife, Mary.

"There's a priest in Haiti who wants 100 rosaries with white beads for the Hail Marys and blue beads for Our Fathers for his first Communion class," Miller says. "So Mary and I got busy. We made a hundred for them. We got a request for 700 rosaries for Lackland Air Force Base in Texas. We've gotten many thanks. There was a thank you letter from Belize, from the missions there, for the rosaries we sent."

Miller and Free view each rosary they make as a gift of love from the Blessed Mother to the person who receives it.

"I don't think any of us would be doing this if it wasn't for the Blessed Mother," Free says. "This is a devotion on our part. It comes from the devotion in her heart that she has for us. We take that same love and devotion and share it with other people."

Miller nods and adds, "We're just trying to put a rosary in the hands of everyone on Earth and do what the Blessed Mother wishes. She's asked us to carry on her son's work that he started—to share our faith." †

Photos by John Shaughnessy



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.

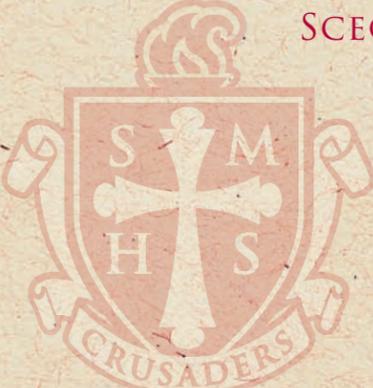


Above, a child in Honduras wears two of the rosaries that she received for finally agreeing to have her teeth checked by a dentist on a mission trip from the United States. The rosaries were made by a group from Christ the King Parish in Indianapolis.



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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