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Criterion

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Inside

Archbishop Buechlein	5
Editorial	4
Question Corner	11
Sunday and Daily Readings	11

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July 16, 2004

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Discussion continues on Catholic politicians, abortion and Communion

WASHINGTON (CNS)—In a scene that may be repeated across the country as U.S. bishops take their own advice to dialogue with Catholic politicians about abortion, Archbishop Raymond L. Burke of St. Louis met with a U.S. congressman from Missouri on July 12.

Archdiocesan spokesman Jim Orso said the archbishop's half-hour meeting with Rep. William Lacy Clay, D-Mo., took place in the congressman's St. Louis office. Because it was a "pastoral meeting," Orso added, both parties agreed not to make any public comment about it.

Clay, who is Catholic, said before the

meeting that Archbishop Burke "has gone too far" and was "delving into politics" by saying he would not give Communion to Catholic politicians who support keeping abortion legal.

The meeting was the latest outgrowth of a controversy that began in January when Archbishop Burke—then bishop of La Crosse, Wis.—formally notified Catholic lawmakers in the Wisconsin diocese that they cannot receive Communion if they continue to support procured abortion or euthanasia.

"Catholic legislators who are members of the faithful of the Diocese of La Crosse

and who continue to support procured abortion or euthanasia may not present themselves to receive holy Communion," the notification said. "They are not to be admitted to holy Communion, should they present themselves, until such time as they publicly renounce their support of these most unjust practices."

The U.S. bishops as a whole, however, with the guidance of a top Vatican official, were taking a different approach to the Communion question.

At their June meeting near Denver, the bishops approved a statement on Catholics in political life that said

politicians who act "consistently to support abortion on demand" risk "cooperating in evil and sinning against the common good."

In the statement, approved by a 183-6 vote, the bishops said that "all must examine their consciences" about their worthiness to receive Communion, including with regard to "fidelity to the moral teaching of the Church in personal and public life."

The bishops were guided in part by a six-point memorandum from Cardinal Joseph Ratzinger, head of the Vatican's

See COMMUNION, page 2

Use, quality of land for farming, for future at issue in 2004 campaign

Editor's note: The U.S. bishops' Administrative Committee adopted "Faithful Citizenship: A Catholic Call to Political Responsibility" as a blueprint on

how Catholic social teaching should affect political participation by Catholics. Here is one story in an

ongoing Catholic News Service series about how the stands of the Democratic and Republican presidential candidates stack up with "Faithful Citizenship."

WASHINGTON (CNS)—The passage in Chapter 1 of the Book of Genesis detailing how God gave man dominion over the fish of the sea and the birds of the air, plus seed-bearing plants and trees and green plants for food, has evolved in Catholic social teaching into concerns about assuring that there continue to be birds in the air, fish in the sea, and untainted plants and trees.

The principle applies as well to the land cultivated by farmers for food, allowed to lay fallow for recreation and enjoyment, or built upon and paved over for shelter and work.

"Eco-theology is a product only of the last 30 years," said L. Shannon Jung, director of the Center for Theology and Land and professor of rural ministry at the University of Dubuque, in a book titled

See ELECTION, page 16



Archbishop Gabriel Montalvo, the apostolic delegate to the United States, celebrates a Mass at Saint Meinrad Archabbey on July 11 in observance of the feast of St. Benedict and all Benedictine saints. Fifteen other bishops from throughout the United States, including Archbishop Daniel M. Buechlein, as well as the Archbishop of Nassau in the Bahamas, concelebrated the Mass. This year, the monks of Saint Meinrad are celebrating the 150th anniversary of the founding of the archabbey.

Apostolic nuncio visits Saint Meinrad Archabbey to celebrate its 150th anniversary

By Sean Gallagher

ST. MEINRAD—The Benedictine monks of Saint Meinrad Archabbey have been celebrating their sesquicentennial throughout this year and will continue to do so in the coming months.

At the celebrations, various groups of people with special relationships to the monastic community have been invited as their guests.

On July 11, the focus was on Pope John Paul II's personal representative to the United States as well as many of his brother bishops.

On that day, in the archabbey Church of Our Lady of Einseideln, Archbishop Gabriel Montalvo, the apostolic delegate to the United States, was the celebrant at a Mass in observance of the feast of St. Benedict and all Benedictine

saints.

Fifteen other bishops from throughout the United States, including Archbishop Daniel M. Buechlein, as well as the Archbishop of Nassau in the Bahamas, concelebrated the Mass.

But in serving as the representative of the Holy Father, Archbishop Montalvo in an important sense came to the monastery as a representative of the universal Church.

In comments before the Mass, Archbishop Buechlein noted the special service that the monks of Saint Meinrad have offered to the faithful throughout the world.

"Archbishop Montalvo's presence is a notable reminder that this archabbey and seminary have played an important role in the mission of the Church in this country, indeed in the world," Archbishop

Buechlein said.

In his remarks near the conclusion of the Mass, the apostolic delegate honored the constant life of prayer to which the monks of Saint Meinrad have been dedicated throughout their history.

"Saint Meinrad has been and continues to be that holy place where the liturgy is celebrated each day in the fervent and prayerful expectation of the day of the Lord," he said. "Your monastery and that of others across the United States is an important and necessary witness to the people of this nation."

Although Archbishop Montalvo came as the representative of the current pope, there was much attention given in the Mass to the important relationship of Saint Meinrad Archabbey to

See NUNCIO, page 7

COMMUNION

continued from page 1

Congregation for the Doctrine of the Faith, to Cardinal Theodore E. McCarrick of Washington, who heads an episcopal task force on Catholic politicians.

In that memo, which was leaked to the press without its accompanying materials, Cardinal Ratzinger outlined a process of pastoral guidance and correction for politicians who consistently promote legal abortion and euthanasia. That process could extend to a warning against taking Communion, and in the case of "obstinate persistence" by the politician, the minister "must refuse to distribute" Communion, he said.

Despite media reports to the contrary in the United States and abroad, Cardinal Ratzinger said in a July 9 letter to Cardinal McCarrick that the statement approved in June "is very much in

harmony with the general principles" he outlined in the memo before the meeting. Those principles were "sent as a fraternal service—to clarify the doctrine of the Church on this specific issue—in order to assist the American bishops in their related discussion and determinations," he added.

Cardinal McCarrick said in a July 12 statement that he was grateful for Cardinal Ratzinger's letter, "which affirms the harmony between the principles he had provided as a service to assist us in our discussions and the statement which the U.S. bishops overwhelmingly passed."

In "many conversations and communications" about the task force's work over the past several months, Cardinal Ratzinger "has consistently expressed respect for the role of the bishops in carrying out their responsibilities as teachers, pastors and leaders in their own local situations," Cardinal McCarrick said.

"I am grateful for his support of our statement and I look forward to continuing dialogue between our task force and the Congregation for the Doctrine of the Faith," he added.

Other responses to the June 18 statement have included follow-up letters from several bishops to Catholics in their own

dioceses and discussions among Catholic college presidents about who should and should not speak on Catholic college campuses.

Bishop Anthony M. Pilla of Cleveland urged Catholic politicians to "view their elected position in the light of their faith and not in spite of it."

Bishop Michael A. Saltarelli of Wilmington, Del., said all Catholics "must examine their consciences about their worthiness to receive Communion, including with regard to 'fidelity to the moral teaching of the Church in personal and public life.'"

"It is time that we recognize that morality and ethics determine what we believe and not our political party," Bishop Bernard J. Harrington of Winona, Minn., said in his column for the July 2004 issue of *The Courier*, Winona's diocesan newspaper. "Are we Catholics first or are we adherents to a political party and then Catholic?"

All three bishops rejected the argument of some Catholic politicians that while they are personally opposed to abortion they are obliged as officeholders to uphold the law which permits abortion.

"Moral convictions have no other meaning except to be translated into choices and actions," said Bishop Pilla in

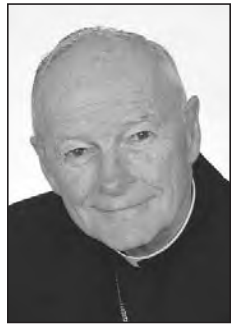
a statement released in late June. "It is my view that the true measure of a politician is the consistency of that politician's moral conviction, public expression and conduct in the policy arena."

Discussion on the college campuses was prompted by a section of the bishops' statement that says "the Catholic community and Catholic institutions should not honor those who act in defiance of our fundamental moral principles. They should not be given awards, honors or platforms which would suggest support for their actions."

Monika Hellwig, president of the Association of Catholic Colleges and Universities, sees the bishops' statement as a helpful one, particularly within the context of Cardinal McCarrick's comments at the June meeting.

Cardinal McCarrick reiterated that Catholic institutions "should not honor those who act in defiance of our fundamental moral principles," but he also added, "We cannot cut off dialogue. ... We will rarely persuade if we have no dialogue or cannot make our case."

"We are in a very troubled world and we need to engage that world," Hellwig said. "If we nitpick everyone's record [before they speak], we will disengage entirely." †



Cardinal Theodore E. McCarrick

Cardinal Ratzinger says he, U.S. bishops 'in harmony' on politics

WASHINGTON (CNS)—Following a rash of news reports claiming the U.S. bishops defied Vatican Cardinal Joseph Ratzinger on the question of withholding Communion from Catholic politicians whose actions conflict with Church teaching on abortion, Cardinal Ratzinger said the bishops' statement on the issue "is very much in harmony" with his recently leaked memo on the topic.

In a letter dated July 9 and made public on July 12 by the U.S. Conference of Catholic Bishops, the head of the Vatican's Congregation for the Doctrine of the Faith said the bishops' June 18 statement, titled "Catholics in Political Life," "is very much in harmony with the general principles [of] 'Worthiness to Receive Holy Communion.'"

The Italian magazine *L'Espresso* obtained a copy of Cardinal Ratzinger's memo on general principles and published it online on July 3.

L'Espresso and numerous other news reports characterized the U.S. bishops' statement—which said a prudential judgment and decision whether to withhold Communion in particular cases rests "with the individual bishop" and "bishops can legitimately make different judgments" in individual cases—as conflicting with the principles outlined in the memo.

Cardinal Ratzinger addressed his letter to Cardinal Theodore E. McCarrick of Washington, head of the USCCB's Task Force on Catholic Bishops and Catholic Politicians.

Cardinal McCarrick said, "I am grateful for his support of our (USCCB) statement and I look forward to continuing dialogue between our task force and the Congregation for the Doctrine of the Faith."



Cardinal Joseph Ratzinger, head of the Vatican's Congregation for the Doctrine of the Faith, said the U.S. bishops' recent statement on "Catholics in Political Life" is "very much in harmony" with the general principles of worthiness to receive Communion.

"Over the past several months, I have had many conversations and communications with Cardinal Ratzinger regarding the work of the task force, most recently last week," he said. "As I noted in the interim report I delivered to the bishops in June, His Eminence has consistently expressed his respect for the role of the bishops in carrying out their responsibilities as teachers, pastors and leaders in their own local situations."

When the U.S. bishops met in a

Denver suburb in mid-June, Cardinal McCarrick's task force presented an interim report of its findings on the issue of withholding Communion from Catholic politicians whose public policy positions conflict with fundamental Church teachings on issues such as abortion and euthanasia.

The task force said it "does not advocate the denial of Communion for Catholic politicians or Catholic voters in these circumstances," but it acknowledged that in certain circumstances individual bishops might decide otherwise in a particular case.

Speaking as chairman of the task force, Cardinal McCarrick told the bishops, "The question for us is not simply whether the denial of Communion is possible, but whether it is pastorally wise and prudent. It is not surprising that difficult and differing circumstances on these matters can lead to different practices."

Following the task force report, the bishops issued a statement saying Church teachings on the intrinsic evil of abortion are clear and constant and bishops will "counsel Catholic public officials that their acting consistently to support abortion on demand risks making them cooperators in evil in a public manner."

On the withholding of Communion, the statement said, however, that because of the "range of circumstances involved in arriving at a prudential judgment on a matter of this seriousness," each bishop must decide on "the most prudent course of pastoral action" in each case.

While the bishops' statement and Cardinal McCarrick's comments on the topic emphasized the necessity of prudential pastoral judgments assessing the facts and circumstances in each case, the memo

from Cardinal Ratzinger on general principles did not discuss the aspect of how a bishop should apply the principles in specific cases.

A number of news reports on the memo, ignoring that context, inferred that the memo posed an absolute rule that all Catholic politicians who campaign and vote for permissive abortion or euthanasia laws must be barred from Communion if they continue to hold that position after being instructed that it is contrary to Church teaching and warned that they should not receive Communion until they change their views.

Here is the text of Cardinal Ratzinger's July 9 letter to Cardinal McCarrick:

"Your Eminence:

"With your letter of June 21, 2004, transmitted via fax, you kindly sent a copy of the statement 'Catholics in Political Life,' approved by the members of the U.S. Conference of Catholic Bishops at their June meeting.

"The congregation is grateful for this courtesy. The statement is very much in harmony with the general principles 'Worthiness to Receive Holy Communion,' sent as a fraternal service—to clarify the doctrine of the Church on this specific issue—in order to assist the American bishops in their related discussion and determinations.

"It is hoped that this dialogue can continue as the task force carries on its important work.

"With fraternal regards and prayerful best wishes, I am,

"Sincerely yours in Christ

"Joseph Cardinal Ratzinger" †



7/16/04

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Archdiocese plans Advent pilgrimage to New York

A four-day archdiocesan pilgrimage to celebrate the Christmas season is being planned to New York City.

"Christmas in New York" will be led by Msgr. Joseph F. Schaedel, vicar general of the Archdiocese of Indianapolis, on Dec. 10-13.

The trip is limited to 46 people. Already, several people have signed up, said Carolyn Noone, associate director of special events for the archdiocese. In previous years, this trip sold out within a few days.

The pilgrimage begins on Friday, Dec. 10, departing on a flight from Indianapolis International Airport.

Upon arrival, the pilgrims will attend



Msgr. Joseph F. Schaedel

Radio City Music Hall then have a bus tour of Manhattan.

Mass in Newark, N.J., at St. Lucy Church. The church contains the National Shrine of St. Gerard, who is called the patron of expectant mothers. In the afternoon, the pilgrims will view a matinee performance of the "Christmas Spectacular" at

Saturday's activities include Mass at the Church of Most Holy Crucifix in the Chinatown/Little Italy section of Manhattan. An Italian lunch will follow Mass at the famed Da Nico restaurant in Little Italy and the rest of the day can be spent shopping or going to the theater.

On Sunday, pilgrims will celebrate Mass at St. Patrick's Cathedral in Midtown Manhattan. In the afternoon, the group will attend the highly acclaimed concert of the Jubilate Deo Chorale and Orchestra, "Christmas: The Spirit of the Season," which has been a popular concert with past pilgrims.

The last day of the pilgrimage begins

with Mass in Lower Manhattan at Our Lady of the Rosary, the Shrine of St. Elizabeth Ann Seton, who was the foundress of the parochial school system in the United States.

The cost of the pilgrimage is \$839 per person based on triple occupancy, \$899 per person based on double occupancy and \$1,069 for a single room. The fee includes airfare, hotel, deluxe motor coach transportation, most meals, entrance fees, guide and tips.

(For more information, contact Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428.) †

Little Sister of the Poor celebrates her golden jubilee

Little Sister of the Poor Marie Geraldine Freeman celebrated her golden jubilee on June 23 at the St. Augustine Home for the Aged in Indianapolis.



Sr. Marie Geraldine Freeman, L.S.P.

Archbishop Daniel M. Buechlein celebrated a eucharistic liturgy in the St. Augustine Home Chapel before a luncheon in her honor at the Little Sisters' home for the

elderly poor at 2345 W. 86th St.

Sister Marie Geraldine said the first

time that she visited one of the Little Sisters' homes, she knew she had found her vocation.

"At that very moment, I realized I was going to be a Little Sister," she said. "I did not know anything about them ... but I knew I was going to be one. Being at the service of the elderly—that is the best."

A native of Fargo, N.D., Geraldine Lucille Freeman was raised as a Protestant. When she graduated from high school in January 1942, a month after the attack on Pearl Harbor, she joined the Cadet Nurse Corps, a military nursing training program.

In 1945, she entered St. Louis University, where she received her nursing certification and "found the gift of faith" that inspired her to join the

Catholic Church.

She became a postulant with the Little Sisters of the Poor in May 1952 in Chicago. She professed her first temporary vows on Dec. 10, 1954, and her second temporary vows on Dec. 8, 1956, at the Little Sisters' home in Lyons, France. She professed her perpetual vows on Oct. 15, 1959.

Sister Marie Geraldine served at homes for the elderly poor in France and in the United States.

From 1954-55, Sister Marie Geraldine served at the Little Sisters' home in Nivers, France. For the next two years, she ministered to the elderly poor in Lyons, France. From 1957-58, she served in Besconon, France, then at the Little Sisters' motherhouse in La Tour, France. In 1958-59, she

served at Brittany, France.

She began her ministry to the elderly poor in the U.S. in 1959 in Brooklyn, N.Y. In 1965, she served in Pawtucket, R.I., and from 1966-67 she ministered in Patterson, N.J. She was assigned to the Little Sisters' home in Scranton, Pa., in 1967 and their home in Bronx, N.Y., in 1968. In 1975, she returned to Pawtucket, R.I. From 1979-81, she served in Latham, N.Y., and in 1981 returned to the home in the Bronx.

From 1982-85, she served at the home in Mobile, Ala., and from 1985-87 she was assigned in New Orleans. From 1987-90, she served in Richmond, Va., and from 1990-97 she ministered in Oregon, Ohio. She was assigned to the St. Augustine Home in Indianapolis in 1997. †

Indianapolis group offers teens a chance for theater

By Brandon A. Evans

While watching a Broadway musical—and after having directed school plays while formerly a teacher—Laura Johnson of St. Lawrence Parish in Indianapolis got the beginnings of an idea.

That idea would eventually turn into the Catholic Adolescent Theatrical Society (C.A.T.S.).

The independent group, which has existed since the fall of 2002, welcomes students between 11 and 21 from all faiths and all types of schools. The group gives them a chance to come together to either act in a play or work behind the scenes.

Their next production, *The Sound of Music*, will take place at 7 p.m. on July 23 and 24 at St. Roch Parish, 3600 S. Pennsylvania St., in Indianapolis. Tickets are \$4 per adult and \$2 per child under 12.

The group is a chance, said Johnson, to gently spread the values of Catholicism.

The plays that are chosen always have explicit or implicit Catholic themes. So far, the group has produced *The Hobbit* and *Little Women of Orchard House*.

Before she was Catholic, Johnson

attended a Methodist Church, where they had an "awesome" theater group. When she became Catholic, she wanted to share that positive experience—and show the students in C.A.T.S. that faith is an integral part of every aspect of their lives.

"Nothing is separate," she said. "Art can be used to teach the Catholic faith."

The plays that she has produced are "a form of evangelization," she said. "It's not explicit, but it's there if you can find it."

The plays show the beauty of the faith, she said, but they don't push people too hard.

"I'm very sensitive to the fact that while you've got to evangelize, you can't bug people," she said. Johnson said that while the group has a patron saint or saints for each play and there is a prayer at the end of rehearsals, that Catholicism is not pushed on the non-Catholic members of the group.

Greg Lorenz, a member of St. Roch Parish in Indianapolis and a homeschooled student entering his junior year, said that the non-Catholic members are very comfortable and have never been pressured.

Greg, who will play the part of Rolf in

the upcoming production, said that he plans to stay a member of the group.

"I love acting and hanging out with other people who love both Christ and the theater," he said.

When he joined, Greg "just saw it as a chance to socialize. I had no real interest in acting until we started production."

"Everyone has made lasting friendships with each other," said Derryl Miller, a sophomore at Roncalli High School in Indianapolis. "When we all first met, we were timid and shy, but now we are like brothers and sisters."

"It's just a grace ... to be able to see these kids enjoying themselves," Johnson said. It is a joy for her to see the students grow in confidence and to see all their hard work come together.

Berry, who plays Uncle Max in the current play, said that memorizing all the lines and working together to produce a play is difficult.

"The show must go on and if someone falls short, we help them out by helping them memorize their lines [and] helping each other," he said. "[The] difficulties are very worth it."

"For every bad thing that has happened there have always been at least two good things," Greg said.

Johnson said that about 40 students have been a part of the group for at least one play. Members have come from all over the Indianapolis area, and from all sorts of backgrounds.

She said that after this production the group will decide what plays to present next. As for the future, she wants the group to continue working and glorifying God.

"I want to just keep going [and] doing what we're doing," she said. †

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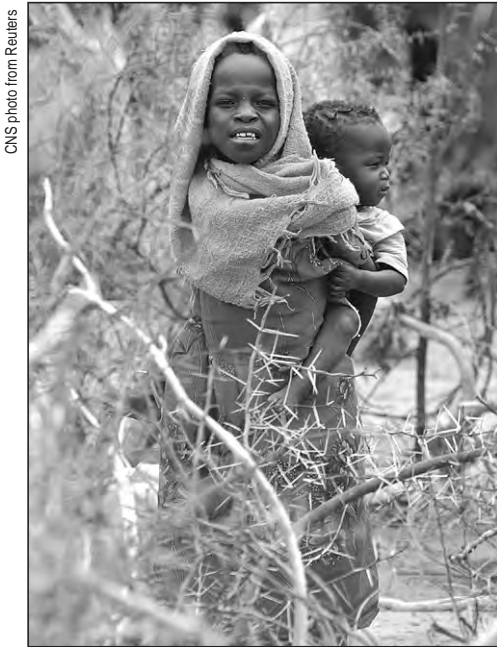
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Editorial



CNS photo from Reuters

A Sudanese girl carries her brother back to their refugee camp in Darfur, Sudan, on July 1. Dan Griffin, Horn of Africa representative for Catholic Relief Services, said international agencies were racing against nature to prevent an "absolutely catastrophic loss of life" in the Darfur region, before the upcoming rainy season hindered distribution of humanitarian aid.

Finally, someone is paying attention

The "invisible horror"—a term used here in a 1999 editorial to describe the humanitarian crisis in the Republic of the Sudan—has finally become visible to the world community of nations.

An ongoing campaign of ethnic cleansing in the Darfur region in western Sudan recently brought both U.S. Secretary of State Colin Powell and United Nations Secretary-General Kofi Annan to the troubled area.

The United Nations calls the state of affairs in that region "the world's worst humanitarian crisis."

Sudan has been in a near constant state of civil war since it became independent of Great Britain in 1956. Until recently, the fighting was concentrated in the south, where predominantly Christian rebels fought repressive government forces.

Recent violence in Darfur, an area about the size of France, has been between marauding, government-supported Arab militias, known as Janjaweed, and black African farmers-herders, who are primarily Muslims. This isn't about religion; it's a war about ethnicity.

In 2003, some of the regional tribes formed the Sudan Liberation Movement (SLM), which accuses the government in Khartoum of arming the Janjaweed, an accusation the government denies. The SLM reached a cease-fire agreement with the government in September of last year. Peace talks stalled, however, and it took until April 2004 for another cease-fire agreement to be hammered out. Despite this, attacks by the Janjaweed militia have increased.

It is estimated that, over the years, the fighting has left more than 2 million people dead and 5 million displaced. According to Catholic Relief Services (CRS), nearly all of the infrastructure and telecommunication networks in the country have been destroyed. Roads are virtually impassable and, with the approaching rainy season, it will be nearly impossible for relief workers to get food, water and medicines to the refugees. And that assumes the government will give them the security and access they need to enter the most war-torn areas.

On June 28, 2004, Bishop John H. Ricard, S.S.J., of the Diocese of Pensacola-Tallahassee and chairman of the United States Conference of Catholic Bishops committee on international policy, wrote to Secretary of State Powell expressing grave concern about the "humanitarian catastrophe" in Darfur and thanking him for his upcoming trip to the region.

In late-June meetings with the leaders of the Khartoum government, Secretary Powell threatened to bring U.S.-backed U.N. Security Council action against Sudan if the government failed to take immediate action on four issues: eliminating Arab militia attacks on villagers in Darfur, providing full access to the Darfur region for humanitarian aid workers, allowing an increase in the number of international cease-fire monitors and a resumption of political talks with rebel groups.

Secretary-General Annan, who also met with Sudanese government leaders, said that the U.N. Security Council will impose punitive measures unless the Khartoum government moves swiftly to alleviate the crisis.

Continued prayers are needed for our Sudanese sisters and brothers and all the people in this suffering country that has known little peace. The Catholic Church in Sudan is small—just over 1 million persons—about 6 percent of the total population in a country that is 75 percent Muslim.

We need to pray, too, for our missionaries, including Comboni Father Michael Barton, an Indianapolis native, who heads a mission in Nyamlell, which is not far from the Darfur region.

Let us also join Catholic Relief Services, which is encouraging Catholics to invoke the intercession of St. Josephine Bahkita, a native of Darfur, who was canonized by Pope John Paul II in October 2000.

We can be thankful that the world community seems to have finally focused its attention on this region of the world, which so often gets overlooked while other areas of the world—the Middle East, the Balkans, Asia—command our awareness. †

—William R. Bruns

Letters to the Editor

There's no rationalization for voting for pro-choice candidates

Does this make sense to anyone? Catholic candidates (actually, all candidates) for political office who are pro-choice are living in sin.

But voters are not committing sin if they vote for these candidates, helping to elect these candidates into office so they can do their harmful work, as long as the voter convinces himself or herself that they are voting for the candidate because they agree with their stance on Social Security, or welfare, or foreign policy, or for whatever, as long as they're not voting for them because they are pro-choice. I think this is called rationalization.

We're good at convincing ourselves that we're doing right when we're, in fact, doing wrong. Give people a loophole, and many are ready and willing to jump through it.

An article in the July 2 issue of *The Criterion* quoted prominent cardinals, as I read it, as saying that it is all right to vote for these pro-choice candidates, and the candidates are, no doubt, saying "thank you, cardinals." But will God buy this rationalization?

Dorothy E. Moody, Indianapolis

The Church is right to point out pro-choice Catholic politicians

This year, the issue and politics of abortion is putting some Catholic officeholders on the spot. The role of the Church in the political life of Catholic officeholders was a concern that was largely erased with the election of John F. Kennedy as our nation's first Catholic president. But Kennedy held national office before the abortion debate intensified, and there is a legitimate question about whether Catholic officeholders are trying to have it both ways when it comes to this very serious issue.

Too many Catholic officeholders claim to be personally opposed to abortion while at the same time establishing long records of support for abortion "rights," including the horrific partial-birth procedure and the use of government funds for low-income women who cannot afford abortions.

Some of these same politicians who say they personally oppose abortion have also vigorously opposed informed consent measures, parental consent for minors and even legal protections for fetuses that are harmed or killed during the commission of violent crime.

Sadly, many of the officeholders who rank highest in the esteem of pro-choice lobbyists and interest groups are Catholic. Regrettably, these officeholders don't talk much about the sanctity of life when they vote or speak about this issue. Instead, they enthusiastically embrace the pro-choice movement, and actively seek and reap political benefits by speaking at rallies, attacking pro-life candidates and organizations, and accepting political donations, endorsements and awards from abortion groups.

As a Catholic, I think the Church may be going too far to deny Communion to Catholic officeholders who turn their backs on the Church's teachings on abortion. But Catholic leaders are right to remind all Catholics about the Church's pro-life position and call into question the duplicity of Catholic officeholders who say they are personally opposed to abortion, but take all of the political trophies they can amass by being politically pro-choice.

Suzanne Murphy, Indianapolis

Evil should be fought at the 'Communion rail'

In commenting on whether priests should deny Communion to Catholic politi-

cians who support keeping abortion legal, Catholic Cardinal Theodore E. McCarrick of Washington recently said, "The real battles should be fought not at the Communion rail, but in the public square, in hearts and minds, in our pulpits and public advocacy, in our consciences and communities."

Indeed, this battle should be fought in the public square, as Cardinal McCarrick asserts. We must continue to be prophets for this generation with regard to the sanctity of life, including the unborn and elderly.

It is commendable for the cardinal to be concerned that public denial of the most Holy Eucharist to obstinately persistent, grave, manifest sinners (cf. Canon 915) could for some appear to make the Eucharist less than what it is—namely a pawn to be maneuvered for the benefit of opposing ideologies. As understandable as that concern is, I believe it is incorrect.

When we go to Mass and participate in the sacrifice of the Mass, we are at Calvary. Jesus' sacrifice is re-presented to all of those whom he loves. We should do well to remember that the sacrifice at Calvary, in which we participate every Sunday, defeated/defeats death. The issue of abortion is nothing less than that—death.

In fact, all evil is to be fought most effectively at the Communion rail. For it is there that we are most closely united to Christ—body, blood, soul and divinity. It is from there that we draw our strength to fight the most difficult and important battle of our lives—the battle for our lives.

We are at war with sin and the cost of losing that war is our eternal soul. The only effective weapon against sin is Christ manifest in our lives through holiness.

Christ is constantly calling us to repentance so that we can receive him as gift. Until we are repentant, there is no ability on our part to accept the Gift. For those of us who slip into grave sin on occasion, we should recognize that not being able to receive Communion is a call from God to repent. Absence makes the heart grow fonder. Like any lover who is separated from his beloved, we long for a return to intimacy.

God stands ready to forgive us and is impeded only by our desire to accept his mercy. Those who fervently advocate for the "right" to murder innocent babies demonstrate by their actions that they are not willing to accept that mercy.

Does God have a history of delaying blessings from his people until they are prepared to accept them? How long did God keep his people in the desert? Forty years. Was God some sort of evil sadist? Absolutely not. God knows what is best for us and he knows the condition of our hearts. He used Moses to communicate his plan to return the Israelites to the Promised Land. Today he uses his Church to help us make that same trip back to the Promised Land.

Matthew Wright, Indianapolis

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

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

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Mary, saints have valid role as intercessors

(Ninth in a series)

Not long ago, a young man who served at a Mass I celebrated in one of our parishes asked if he could write to me because he had some important questions. We exchanged e-mail addresses and I have received his first question.

He wants to know how we could square our teaching about the intercession of saints with what St. Paul tells Timothy: "For there is only one God, and there is only one mediator between God and mankind, himself a man, Christ Jesus, who sacrificed himself as a ransom for them all" (1 Tim 2:5).

My young friend says that in his mind the idea of "intercession" and "mediation" is the same.

This is not an infrequent challenge raised by non-Catholic friends who are concerned about our veneration of and prayer to saints and the Blessed Mother. We are often perceived as "worshiping saints and the mother of Jesus."

Interestingly, just before verse 5 (the citation quoted above) reads: "My advice is that, first of all, there should be prayers offered for everyone—petitions, intercessions and thanksgiving—and especially for kings and others in authority, so that we may be able to live religious and reverent lives in peace and

quiet" (1 Tim 2:1).

Although in common parlance, the meanings of mediation and intercession may seem interchangeable, in a theological context there is actually a significant difference between their meanings.

There is, indeed, only one mediator between God and the human family: Jesus Christ, God and man, because he is the one and only high priest, who sits at the right hand of the Father in glory.

Intercession, on the other hand, may be an intervention like that of the mother of Jesus, who "interceded" for the newlyweds at the marriage feast at Cana. She asked Jesus to change water into wine in order to save the couple from an embarrassing situation. "Do what he tells you," she told the servants. However, it was Jesus who performed the miracle.

When we pray to God for family or friends, we "intercede" for them. We do not expect that we are "mediating" whatever grace God may grant them through Jesus Christ.

This matter of intercession relates to an article of our Catholic faith. In the Apostles' Creed, we say, "I believe in the Holy Spirit, the holy catholic church, the communion of saints . . ."

"What does the communion of saints mean for us in practice? It means that all of us who are united in Christ—the saints in heaven, the souls in purgatory and we

upon earth—must be mindful of the needs of one another. The saints 'must' love the souls whom God loves. The love that the blessed in heaven have for the souls in purgatory and the souls on earth is not a passive love. We might call it active, 'hungry' love. The saints long to help onward to heaven all souls, whose precious value they now realize as never before. And if the prayer of a good man on earth has power with God, there is no estimating the power of the prayers which the saints offer for us. They are God's heroes, his intimate friends . . ." (L. Trese, *The Faith Explained*, p. 146, as quoted in F. Fernandez, *In Conversation with God*, Scepter Press, Vol. II, p. 413).

The *Catechism of the Catholic Church* quotes Pope Paul VI: "We believe that the multitude of those gathered around Jesus and Mary in Paradise forms the Church of heaven, where in eternal blessedness they see God as he is and where they are also, to various degrees, associated with the holy angels in the divine governance exercised by Christ in glory, by interceding for us and helping our weakness by their fraternal concern" (Credo of the

People of God, #29, CCC, #1053).

The key to understanding the intercession of the saints and that of the mother of God is precisely their "association" with Christ, the one and only mediator in glory.

We do not worship Mary or the saints, although our Protestant friends sometimes have the impression that we worship their statues. "Sacred images in our churches and homes are intended to awaken and nourish our faith in the mystery of Christ. Through the icon of Christ and his works of salvation, it is he whom we adore. Through sacred images of the holy Mother of God, of the angels and of the saints, we venerate the persons represented" (CCC, #1192).

Veneration in prayer is not worship. We count Mary and the saints as friends because they model for us the faith we profess in the Holy Trinity. Through our regard for Mary and the saints, we are led to Jesus, our mediator at the right hand of the Father. †

(Next week: How can the Church with sinners be "holy"?)

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.

María y los santos juegan un papel válido como intercesores

(Noveno de la serie)

No hace mucho un joven que sirvió en una misa que celebré en una de nuestras parroquias preguntó si podía escribirme ya que tenía unas preguntas importantes. Intercambiamos direcciones de correo electrónico y recibí su primera pregunta.

Él quiere saber cómo podemos armonizar nuestras enseñanzas en cuanto a la intercesión de los santos con lo que San Pablo le dice a Timoteo: "Porque hay un solo Dios, y también un solo mediador entre Dios y los hombres, Cristo Jesús, hombre también, que se entregó a sí mismo como rescate por todos" (1 Tm 2:5).

Mi joven amigo dice que para él, la idea de "intercesión" y "mediación" significan lo mismo.

Esta inquietud no es poco frecuente entre los amigos no católicos que se preocupan por nuestra veneración y oración a los santos y a la Santa Madre. A menudo se nos percibe como "adoradores de los santos y la madre de Jesús".

Resulta interesante que, justo antes del verso 5 (de la cita mencionada anteriormente), dice: "Ante todo recomiendo que se hagan plegarias, oraciones, súplicas y acciones de gracias por todos los hombres; por los reyes y por todos los constituidos en autoridad, para que podamos vivir una vida tranquila y apacible con toda piedad y dignidad" (1 Tm 2:1).

Si bien en el vocabulario común el

significado de meditación e intercesión pueden parecer intercambiables, en el contexto teológico existe en realidad una diferencia importante en cuanto a sus significados.

De hecho, existe un único mediador entre Dios y la familia humana: Cristo Jesús, Dios y hombre, porque él es el elegido y el máximo sacerdote, que se sienta a la derecha del Padre en la gloria.

Por otra parte, la intercesión se considera una intervención, como la de la madre de Jesús quien "intercedió" por los recién casados en las bodas de Caná. Ella le pidió a Jesús que transformara el agua en vino para evitar que la pareja pasara por una situación vergonzosa. "Hagan lo que él les diga" le dijo ella a los sirvientes. Sin embargo, fue Jesús quien realizó el milagro.

Cuando rezamos a Dios por nuestras familias o amigos, "intercedemos" por ellos. No esperamos ser "mediadores" de cualquiera que sea la gracia que Dios les conceda a través de Jesucristo.

Este asunto de la intercesión está relacionado con un mandato de nuestra fe católica. En el Credo de los Apóstoles afirmamos: "Creo en el Espíritu Santo, la santa Iglesia Católica, la comunión de los santos..."

¿Qué significa para nosotros la comunión de los santos en la práctica? Significa que todos los que estamos unidos en Cristo, los santos en el cielo, las almas en el purgatorio y nosotros mismos en la Tierra, debemos estar atentos a las necesidades del otro. Los

santos *deben* amar a aquellas almas a quienes Dios ama. El amor que profesan los bienaventurados en el cielo por las almas en el purgatorio y las almas en la Tierra no es un amor pasivo. Podríamos decir que es un amor activo y "sediento". Los santos anhelan poder ayudar a que todas las almas asciendan al cielo, almas cuyo valor incalculable pueden apreciar ahora como nunca antes. Y si la oración de un buen hombre en la Tierra es poderosa ante Dios, el poder de la oración de los santos es inmensurable. "Ellos son los héroes de Dios, sus amigos íntimos..." (L. Trese, *La fe explicada*, p. 146, según la cita de F. Fernandez, *En conversación con Dios*, Scepter Press, Vol. II, p. 413).

El Catecismo de la Iglesia Católica cita al Papa Pablo VI: "Creemos que la multitud de aquellas almas que con Jesús y María se congregan en el paraíso, forma la Iglesia celestial, donde ellas, gozando de la bienaventuranza eterna, ven a Dios como Él es, y participan también, ciertamente en grado y modo diverso, juntamente con los santos ángeles, en el gobierno divino de las cosas, que ejerce Cristo glorificado, como quiera que interceden por nosotros y con su fraterna solicitud ayudan grandemente a nuestra flaqueza" (Credo del Pueblo de Dios, #29, CIC, #1053).

La clave para entender la intercesión de los santos y la de la madre de Dios es precisamente su "asociación" con Cristo, el elegido y único mediador en la gloria.

No adoramos a María o a los santos, a pesar de que nuestros amigos protestantes a veces tienen la impresión de que adoramos sus estatuas. "Las imágenes sagradas, presentes en nuestras iglesias y en nuestras casas, están destinadas a despertar y alimentar nuestra fe en el Misterio de Cristo. A través del icono de Cristo y de sus obras de salvación, es a Él a quien adoramos. A través de las sagradas imágenes de la Santísima Madre de Dios, de los ángeles y de los santos, veneramos a quienes en ellas son representados." (CIC, #1192)

La veneración a través de la oración no es adoración. Consideramos como amigos a María y a los santos porque ellos representan la fe que profesamos en la Santísima Trinidad. A través de nuestra devoción a María y a los santos llegamos a Jesús, nuestro mediador a la derecha del Padre. †

(La próxima semana: ¿Cómo puede ser "santa" una iglesia de pecadores?)

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para julio

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

Check It Out . . .

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., in Indianapolis, is having its **Fun Fest** from 5 p.m. to 11 p.m. on July 15-17. There will be food and games. For more information, call 317-787-8246.

St. John the Baptist Parish, 25743 State Road 1, in Dover, is having its **Summer Festival** from 11 a.m. to 7 p.m. (EDT) on July 18. There will be a fried chicken dinner, games and a country store. For more information, call 812-576-4302.

St. Mary Parish, 7500 Navilleton Road, in Floyds Knobs, is having its **parish picnic** from 10 a.m. to 4 p.m. on July 18. There will be a family-style chicken dinner. For more information, call 812-923-5419.

Crossroads walkers from Franciscan University of Steubenville in Ohio, who are walking coast-to-coast to oppose abortion, will be at the junction of I-465 and Washington Street on the west side of Indianapolis at 3 p.m.

on July 23. Anyone may join them as they walk to St. Anthony Church, 379 N. Warman Ave., for a 5:30 p.m. Mass. There will be a reception and meal at 7 p.m. at SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, in Greenwood. The next morning, there will be an 8 a.m. Mass at the parish. There will be presentations after Communion during the weekend Masses at St. Simon, St. Monica, St. Barnabas and St. Mary parishes in Indianapolis and Holy Name Parish in Beech Grove on July 24-25. For more information, call the archdiocesan Office of Pro-Life Activities at 317-236-1569, or 800-382-9836, ext. 1569.

The traveling **Missionary Images of Our Lady of Guadalupe and Jesus King of All Nations** will be hosted by archdiocesan parishes from July 12 to Aug. 10. The image of Jesus King of All Nations will be displayed at the 8:15 a.m. and 5:30 p.m. Masses on July 16 at St. Anthony Church, 379 N. Warman Ave., in Indianapolis. Our Lady of

Guadalupe will be displayed during an 8:30 a.m. Mass for the unborn on July 17 at St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis. Afterward, there will be a prayer service at an abortion clinic on West 16th Street, followed by Benediction at the church. Veneration of the image of Our Lady of Guadalupe will take place from 3:30 p.m. to 4:30 p.m. on July 17 at Holy Rosary Church, 520 Stevens St., in Indianapolis. There will be a Mass at 4:30 p.m. The image will also be present at the 9:30 a.m. and noon Masses at Holy Rosary Church on July 18. The image will be present, along with the exposed Blessed Sacrament, from 2 p.m. on July 18 to 7 a.m. on July 19 at Christ the King Church, 1827 Kessler Blvd. E. Dr., in Indianapolis. There will be a Mass at 7:15 a.m. on July 19 at the church. For more information, call 317-923-6246.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering an **Adult Art Class** from 6:30 p.m. to 9 p.m. on July 19 and 26 hosted by Carol Wagner, an art teacher at St. Pius X School in Indianapolis. The first class will be devoted to drawing skills and the second on painting with watercolors. The cost is \$20 per session, which includes all art supplies. The retreat house is also having a fundraising dinner titled "**An Evening with Bill Polian**" at 6 p.m. on Aug. 1. Polian, the president of the Indianapolis Colts, will join participants for a served dinner. The cost is \$30 per person, and full table discounts are available. A retreat on "**The Lord's Prayer**" will be presented by John Shea, a theologian and writer, on Aug. 6-8. Through personal and Gospel story telling, he will explore the Lord's Prayer as a framework for our daily lives. For more information, call the retreat house at 317-545-7681.

There will be a **Divine Mercy Hour of Prayer** at 4 p.m. on July 18 at St. Lawrence Church, 6944 E. 46th St., in Indianapolis. A framed copy of the image of the Divine Mercy will be displayed during the service. The program is sponsored by St. Joseph Council #5290 and Father Patrick J. Kelly Assembly #2850 of the Knights of Columbus. For more information, call the parish office at 317-546-4065. †



New Sagamore of the Wabash

Longtime Indiana Catholic Conference executive director M. Desmond Ryan, Ph.D., a member of St. Christopher Parish in Indianapolis, receives a Sagamore of the Wabash Award and pin from Thomas McKenna, left, deputy chief of staff for Gov. Joseph Kernan, on June 30 at the ICC office as Msgr. Joseph F. Schaedel, vicar general, waits to congratulate him. Ryan served as the Catholic Conference director for more than a quarter century. He retired on June 30. The ICC serves as the public policy voice for the Catholic Church in Indiana. The Sagamore of the Wabash is the state's highest honor.

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

King Arthur (Touchstone)
Rated **L (Limited Adult Audience)** because of intense battlefield violence, a shadowy sexual encounter, negative representation of Church figures and some crude humor.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA). †

The Society of St. Vincent de Paul Archdiocesan Council of Indianapolis wishes to thank the estate of Mary Ann and James L. Collins for the generous bequest to our Society. This gift will enable our 100% volunteer Society to feed and clothe the poor of all faiths and races 52 weeks of the year.



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2004 ALL-CLASS REUNION

Friday, August 13, 2004 in the Student Life Center on the campus of Cathedral High School.
The cost is \$30.00 per person

CATHEDRAL NIGHT AT VICTORY FIELD

Saturday, August 28, 2004 as the Indianapolis Indians battle the Toledo Mud Hens. The cost is \$8.00 per person

BUSINESS NETWORKING GROUP

Tuesday, October 12, 2004, 5:30 p.m., at the Northside Knights of Columbus. Admission is free.

For more information or to register for any of the events please contact Molly Davis,

Director of the Annual Fund and Alumni, at

(317) 968-7370

NUNCIO

continued from page 1

the past.

Benedictine Father Timothy Sweeney, a former Archabbot of Saint Meinrad, now the pastor of the Parish of the Immaculate in Owensboro, Ky., in the Diocese of Owensboro, remarked in his homily on the relative short amount of time that Saint Meinrad Archabbey has existed in the broader history of Benedictine monasticism, which stretches back some 1,500 years.

"In the American context, 150 years is a long time," he said. "In the Benedictine world, 150 years is a short time, a very short time.

Senators urged to support marriage amendment

WASHINGTON (CNS)—Preserving marriage as the union of one man and one woman "is not simply a Catholic concern" but one shared by "believers and nonbelievers, Christians and non-Christians alike," the president of the U.S. Conference of Catholic Bishops said in a July 6 letter to U.S. senators.

Bishop Wilton D. Gregory of Belleville, Ill., urged the senators to support the Federal Marriage Amendment and to oppose efforts to prevent a vote through a filibuster.

The amendment, which would revise the U.S. Constitution to stipulate that marriage "shall consist only of the union of a man and a woman," must be approved by two-thirds of each house of Congress, then ratified by the legislatures of three-quarters of the states.

Senate Majority Leader Bill Frist of Tennessee said he would bring the issue to the Senate floor in mid-July.

Bishop Gregory said the institution of marriage is "under serious attack and in grave danger" due to some recent decisions in state courts.

"The Catholic bishops of the United States strongly believe that marriage is a basic human institution and that, though it is regulated by civil laws and Church laws, it did not originate from either the Church or state, but from God," the bishop wrote. "Accordingly, the bishops believe that neither Church nor state can alter the basic meaning and structure of marriage."

He asked the senators to support the amendment and to "vote against any effort that would prevent the Senate from voting on this important measure."

Bishop Gregory said the understanding of marriage as only between one man and one woman "is part of the common moral heritage of humanity."

"It is precisely this moral heritage that must be protected today from the small but vocal minority that would alter the definition of marriage by making same-sex unions the legal equivalent of marriage," he said.

"A same-sex union is not equivalent to marriage," Bishop Gregory added. "It is not based on the natural complementarity of male and female; it cannot cooperate with God to create new life; it cannot be a true conjugal union."

Calling marriage "more than a lifestyle choice," the USCCB president said it is "an interpersonal relationship with public significance."

"The institution of marriage has been weakened and eroded by many forces," he wrote. "The social cost is already too high."

Support of the amendment is necessary, he told the senators, in order "to preserve and protect this vital institution that undergirds the well-being of spouses, children, families, communities and society itself."

Two weeks earlier, Bishop Gregory wrote to his fellow bishops about the Federal Marriage Amendment, asking them to contact their senators directly to urge support for the measure.

In the June 24 letter, the USCCB leader said the growing movement to give same-sex unions the legal equivalence of marriage "challenges Catholics—and all who seek the truth—to think deeply about the meaning of marriage, its purposes and its value to individuals, families and society."

Last September, the bishops' Administrative Committee issued a formal statement calling for efforts at all levels of government to support traditional marriage, including a federal constitutional amendment.

Bishop Gregory encouraged other bishops to use that statement, "Between Man and Woman: Questions and Answers About Marriage and Same-sex Unions," as an educational resource in dioceses and parishes, and as a source of background information for pastoral leaders.

In a separate statement released on July 8, Catholic Charities USA said it backs the USCCB's support for the marriage amendment.

"The union of husband and wife becomes, over a lifetime, a great good for themselves, their family, communities and society. Marriage is a gift to be treasured and protected," the statement said, quoting the bishops.

In a July 2 statement, Supreme Knight Carl Anderson called on all Knights of Columbus to contact their senators and express support for the proposed marriage amendment. †

"But if we, newcomers on the scene, honor this brief past of ours, it's above all, to paraphrase G. K. Chesterton, to give votes to the most obscure of all classes, our ancestors. It's the democracy of the dead. You see, the Benedictine tradition refuses to submit to that arrogant oligarchy who merely happen to be walking around."

Nevertheless, some of those who were "walking around" on July 11 had a much longer connection to the monastery than others.

One of them was Benedictine Father Rupert Osttick. Ordained in 1948, Father Rupert was present nearly 50 years ago when on Oct. 13, 1954, the monks of Saint Meinrad celebrated the 100th anniversary of the founding of their monastery.

On that occasion, he served as one of the liturgical assistants to the apostolic delegate to the United States, Archbishop Amleto Giovanni Cicognani, who was the celebrant at a Mass at which were also present the abbot primate of the Benedictine order, the abbot president of the Swiss-American Congregation (which Saint Meinrad Archabbey helped to establish) and the abbot of Saint Meinrad.

The apostolic delegate also bestowed on the monastery a special honor that day. By the decree of Pope Pius XII,

Saint Meinrad was raised to an Archabbey, a title given to only nine other monasteries in the world.

At the luncheon that followed the Mass on July 11, Father Rupert looked back over the past 50 years of history of the monastery that he both witnessed and helped to fashion. But he also looked forward to its future.

"I'm glad to have survived," he said. "The community is vigorous and healthy. That is something that I am grateful for too, because in the interim we've gone through the approach to Vatican II and all of the sequence of what happened afterward to the present.

"That was a marvelous experience for our community to have weathered the difficulties that marked that period. We have a group of young people in the community who are capable of carrying forward the life," he said.

It was this future of Saint Meinrad Archabbey and the end of history to which all the faithful are called to await which was in the prayer that Archbishop Montalvo offered earlier in the day at the Mass.

"May Divine Providence bless this house with new vocations," he said. "And may Mary, our blessed mother, inspire your ... faithful perseverance ... until Christ comes in glory." †

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Children's banner at St. Simon Church celebrates Ordinary Time

By Mary Ann Wyand

St. Simon the Apostle parishioners are celebrating Ordinary Time in the Church calendar in a unique way this summer thanks to children in the Indianapolis East Deanery parish.

A new liturgical banner depicting Christ extending his hands to a large crowd of people hangs in the narthex of the church. It was created by fourth-, fifth- and sixth-grade students with help from teachers and parish quilting committee members Bonnie Wood, Barbra Brindle, Alice Smith, Vickie Smith, Mary Wasky and Kay Otto.

The colorful banner features nearly 200 faces of adults and children made by the students. The faces illustrate the cultural diversity of the northeast-side parish.

"When I designed it, my idea was to have something that represented our community and focused on the Eucharist, which is the central element of our faith," Wood said. "During religion classes, the fourth-, fifth- and sixth-graders helped us make all the people inside Christ's arms. We gave them each a felt outline of a person and all the materials, and they came up with their own design to represent a person in our community. All the different cultures are represented."

The banner was installed in June and will remain in the church narthex until the beginning of Advent.

Ordinary time, according to *The Order of Prayer in the Liturgy of the Hours and Celebration of the Eucharist 2004*, consists of the 33 or 34 weeks of the liturgical year that do not celebrate a specific mystery of

Christ, but are "devoted to the mystery of Christ in all its fullness."

This year, Ordinary Time began on Jan. 12, the day after the feast of the Baptism of the Lord, and continued through Feb. 24, the day before Ash Wednesday and the beginning of the Lenten season. It resumed after the conclusion of the Easter season on May 31, the day after Pentecost, and continues until the first Sunday of Advent on Nov. 28.

"The children were so excited," Wood said of the banner project. "I was impressed with how they embraced it. Once we explained the purpose of it, they really enjoyed doing it. They all wanted to come up with a unique person, and they did that."

"This is my face," Wood's son, Grant, explained as he stretched to point out his artwork on the large banner. "My sister's [face] is up there with the green bow."

Wood said the children gather in front of the banner after Masses to try to find their faces and are happy they could help with the art and environment in the church.

"That's what is so neat about it," she said. "The kids can come to church and say, 'I did a part of this banner.'"

Galen Holley, director of religious education, said parishioners like the fact that the children's artwork reflects many cultures, and the students feel good about being included in parish life in a new way.

"One of the challenges you always face as a catechist is making the complex truths of Scripture accessible to very young children," Holley said. "During the Children's Liturgy of the Word, which is part of our



Children from St. Simon the Apostle Parish in Indianapolis take a break from Vacation Bible School on June 25 to pose for a picture with a liturgical banner they helped make to celebrate Ordinary Time in the Church calendar. Parishioner Bonnie Wood, right, designed the banner.

Sunday program, skilled catechists do a wonderful job of breaking down and expressing the day's readings for children in preschool through the fourth grade."

Holley said religious education classes should challenge children to want to learn more about Scripture and the sacraments by making catechesis fun and interesting in age-appropriate ways.

"One of the things we want to avoid is children being bored or feeling a sense of disconnect with the liturgy," he said. "We want to really take to heart the teaching of Vatican II, which says that everyone should have a full and active participation in the liturgy. We certainly take that to mean children as well."

Vacation Bible School is another important way to involve children in their faith and parish life, Holley said, by offering them creative faith-based activities and opportunities to get know other children.

It's also a wonderful way to evangelize, he said, by welcoming children from families that are not members of the parish.

Because Vacation Bible School happens during Ordinary Time and summer vacation, he said, it also gives children a new experience of Church.

"It's a way to sacramentalize their lives throughout the year," Holley said. "It's a way for them to feel a sense of belonging and connectness to the life of the parish."

Vacation Bible School programming also includes opportunities for Christian service.

"There are so many ways to work toward building the kingdom of God," he said. "Because we enjoy so many benefits, we feel that it's our obligation to build the kingdom through things like

charitable work. It's always good to show children who have grown up in a favorable environment that there are others who have not enjoyed the same favorable circumstances."

Parishioner Teresa Graff coordinated this year's Vacation Bible School, which was based on the theme "God gives life, love, gifts, sharing and caring." Children brought donations of food, toiletries and baby clothes to be given to needy families in the Indianapolis area.

Graff said donations went to the Gabriel Project, St. Vincent de Paul Food Pantry, Lord's Pantry, and Holy Cross Parish and School, which is St. Simon's "sister" parish.

Charitable service is an easy way to teach children about Christ, Holley said. "Just as we see Jesus in the Gospels fraternizing with and extending his arms toward the poor and the downtrodden, bringing donations to Vacation Bible School is a concrete way of living out that Gospel example of Jesus."

Father Robert Sims, pastor, said there are a number of unchurched people living within the boundaries of St. Simon Parish.

"We want to invite them to participate in the good things that are going on at St. Simon Parish," Father Sims said, "and in the Church universal."

Parishioners and guests of all ages also are encouraged to ask questions about the Catholic faith by placing written enquiries in a decorated box in the narthex that is labeled "Ask Father Bob." Their pastor often answers the questions during his homilies so everyone can learn more about the Catholic faith. †

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Poverty is a reality that often goes unnoticed

By Fr. Herbert Weber

Shortly after I finished a degree in social work and began working at Catholic Charities, I visited my mother in the rural community where I grew up.

I shared with her some situations of poverty experienced by my clientele. She was moved by the descriptions. Then she added, "Thankfully, there is no poverty here where we live."

Indeed, most people in that small town were not poor.

Nonetheless, I had to disagree with Mom. I reminded her of the widow for whom she regularly would buy groceries and the family that nearly froze one winter until she and some neighbors arranged for them to receive a load of coal.

Her response was, "Oh, I guess I never thought of that as poverty. That is just people down on their luck."

Poverty, hunger, malnutrition, lack of health care and homelessness all exist even in the most developed of countries. It doesn't catch the eye of people the way the poverty of Haiti or the sub-Saharan does. It may be more subtle and less life-threatening. It is often invisible.

Part of the difficulty comes in defining "poverty." To say there are fewer persons on welfare rolls than a few years ago does not mean there are fewer poor people.

An understanding of poverty requires that we examine family income, the ability of the family head(s) to earn what is needed for a decent standard of living and how basic needs are being met. The level of education and the health of family members enter into the poverty equation.

I have discovered a couple of stereotypes about the poor.

People quickly equate poverty with families on welfare for several generations. They frequently assume laziness or self-imposed poverty. Politicians often talk about the "deserving poor," with the implication that some poor people do not deserve attention or assistance.

The other frequent image of poverty is that of inner-city dwellers who live in the blighted downtown sections of cities.

However, a great deal of poverty is caused by situations. It can take place in any community and can happen to almost any family. Sickness, the death of a spouse, loss of a job and divorce all can lead to difficult times. Women and children are especially affected by situational poverty.

When I first met Ellen, she and her two children were receiving monthly welfare

checks. Even at that, they would not have made it without the help of Ellen's father, who frequently assisted them.

The situation that led to poverty for Ellen's family was her divorce. Her children were preschool age. The cost of day care was more than she could afford with the types of jobs available to her so she chose to stay home with the children.

As the children got older, Ellen re-entered the work world, although her first job was part-time, low-paying and without benefits. Eventually, her part-time job became full-time with benefits so she was able to re-establish herself.

Other poverty comes from underemployment. A person works but can't provide basic needs for self or family.

Maggie, a single mother, has some college education and works as a clerk. She drives an old car on which she still is making payments and lives in a simple apartment. Nonetheless, her monthly bills exceed her monthly income. The parish's St. Vincent de Paul Society chapter continues to help her as she tries to cut costs. She needs a better paying job.

Julie's situation is a bit different. She has various physical limitations due to cerebral palsy. She walks with a limp, is sight-impaired, has some hearing loss and has limited use of her hands and fingers.

Julie receives disability checks and lives in subsidized housing for which she is very grateful. Yet she is unable to hold a job. Her depression comes from a constant awareness that she always will be counting pennies and wondering how to pay bills.

Sadly, those are only a few examples of people who live in poverty in the midst of affluence. Many more family stories have become evident to me through our parish school. Families often ask for tuition assistance, something that we are able to provide because of an annual campaign. Parents ask for help because of loss of jobs, sickness or other crises.

Constantly, I discover families who seem to be very much "middle class" who are struggling.

When the local steel mill closed down while a new caster was built, a number of families found themselves on the verge of losing their cars, houses or more.

Poverty is a reality that often goes unnoticed. For the Christian, the poor cannot remain invisible. To not see them is to not see Christ.

(Father Herbert Weber is pastor of St. Peter Parish in Mansfield, Ohio.) †



Two girls play in a bedroom in Alpine, N.Y. One in every six U.S. children lives in poverty. For the Christian, the poor cannot remain invisible. To not see them is to not see Christ.

Many ministries serve the poor

By Brian T. Olszewski

"Each of us is one paycheck away from needing the help of St. Vincent de Paul," Diane McKern used to tell those from whom she solicited assistance during six years as district council president of the Society of St. Vincent de Paul for the Diocese of Gary, Ind.

Working closely with township trustees, Catholic parishes, other Churches and private as well as government agencies, the St. Vincent de Paul Society helps more than 20,000 people every year in four counties in the Gary Diocese.

The society raises and spends approximately \$400,000 annually to help the poor and volunteers more than 81,000 hours to distribute items.

McKern said the St. Vincent de Paul Society often is the Band-Aid providing people with food, clothing, overnight lodging or assistance in paying utility bills or purchasing prescriptions.

The diocese began providing longer-term help three years ago when it entered a partnership with Habitat for Humanity.

That relationship and the houses it

built "generated a lot of enthusiasm," said Jesuit Father Thomas Gannon, the diocese's liaison with Habitat.

The Gary Diocese purchased two lots across from Holy Angels Cathedral then donated them to Habitat. Two loose-change collections in the parishes raised \$50,000 toward building each house in 2002 and 2003. Contractors donated more than \$30,000 of services, including masonry, electrical wiring, plumbing and heating for each house.

Father Gannon said the diocese has committed to building one Habitat house every two years.

When the federal government cut off supervised-housing funds in 1985, Father Stephen Vrabely, pastor of St. Joseph Parish in Hammond, Ind., provided soup and a sandwich three days a week to anyone who came to the rectory.

The five-day-a-week interfaith lunch program, known as the St. Joseph Soup Kitchen, serves 200 people each day and is supported entirely by donations.

(Brian Olszewski is editor of the Northwest Indiana Catholic for the Diocese of Gary.) †

Discussion Point

Friendship is part of serving poor

This Week's Question

What does the Church in your community do that seriously confronts the realities of poverty?

"We [Sacred Heart parishioners] have a St. Vincent de Paul Society, and they do an excellent job. But it's more than a matter of giving food to someone. It's more important to identify with the fundamental aspirations of the poor. We would rather be known for this than for just meeting a person's physical needs." (Father Eugene Michel, O.F.M., St. Paul, Minn.)

"Many of our parishioners [at St. Charles Borromeo Parish] volunteer at the nearby Catholic Charities office. We have a monthly food collection that goes to Catholic Charities. We run a monthly hot casserole

program in support of Catholic Charities as well. Additionally, we have a monthly collection for First Way, an organization serving the needs of pregnant women." (Deacon William Sepich, Cinnaminson, N.J.)

"We [Blessed Sacrament Parish in Cocoa, Fla.] have an outreach program. We run a thrift shop, and all proceeds go to help people in need in our area." (Geraldine Leger, Port St. John, Fla.)

Lend Us Your Voice

An upcoming edition asks: How does your parish or diocese serve people grieving the loss of a loved one?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo by Nancy Wiehock

From the Editor Emeritus/John F. Fink

Father Edward Sorin founded Notre Dame

Father Edward Frederick Sorin de la Gaulterie founded the University of Notre Dame in 1842 on land given to him by the Bishop of Vincennes. He was to rule Notre Dame even after he gave up the presidency in 1865, exercising final authority over all personnel and financial decisions, until his death in 1893.

Father Sorin was described as a man with boundless energy and unfailing optimism. He was born in France in 1814 and began studying for the priesthood when he was 14. While he was still in the seminary in 1836, Bishop Simon Bruté, the first bishop of Vincennes, visited in search of personnel for his diocese. Sorin credited Bishop Bruté with making him think about the possibility of going to Indiana.

Bishop Bruté died in 1839 and Bishop Celestin de la Hailandiere succeeded him. He, too, searched for priests. Sorin was

ordained in 1840, and a year later Father Basil Moreau, founder of the Congregation of Holy Cross, appointed him to lead a mission to Indiana. Sorin wrote a letter to Bishop Célestin de la Hailandiere in which he said, "I live only for my brethren in America. America is my fatherland; it is the center of all my affections and the object of all my thoughts."

Within a week of his arrival in Indiana, though, Father Sorin wrote to Father Moreau that Bishop de la Hailandiere had the reputation of "being a slick politician" and couldn't be trusted. He began to experience the same type of problems that Mother Theodore Guérin, founder of the Sisters of Providence, was having with the bishop. (Bishop de la Hailandiere continued to have personnel problems, and finally resigned as bishop in 1847 and returned to France.)

After a year of living in Vincennes, Father Sorin was determined to put as much distance as possible between the bishop and himself. He seized the opportunity to open a school at an unmanned

old Indian mission on land owned by the bishop near South Bend. He and seven Holy Cross brothers left Vincennes on Nov. 16, 1842, in an old stagecoach and ox cart, and arrived at the site of two small lakes in St. Joseph County on Nov. 27.

Father Sorin described his first sight of the lakes in an emotional letter to Father Moreau. He wrote that he saw the frozen water with their mantles of new white snow as a symbol of the stainless purity of Our Lady. Thus, he named the area Notre Dame du Lac (Our Lady of the Lake). An excerpt from the letter is on a memorial located near the lake on the campus.

Although the roots of the university were in France, only two of the men who accompanied Father Sorin from Vincennes were his original companions from France. Five of the men had joined the congregation in Vincennes and four of them were recent immigrants from Ireland. So half of the men that arrived at the future home of the University of Notre Dame were born in Ireland. †

Cornucopia/Cynthia Dewes

Excuse me while I make a few lists

There's something in human nature that longs to organize everything.



Maybe, because we are not God who is the very definition of order, we feel a need to sort out our existence. We sense that order is divine, but it doesn't come naturally. Naturally.

We tend to plan things. When we're

young, we invent schemes to outmaneuver Mom in the battle for junk food and staying up past our bedtime. We figure ways to avoid homework, or borrow brother's baseball mitt without him knowing, or get others to do our chores.

Later on, we plan our education or training to fit a career we've chosen from several possibilities. We think about the qualities of someone we'd like to marry, or how we want to raise our kids, or where and when we'd enjoy settling down. We become expert at the listing of pros and cons.

Some of us are better at it than others (or possibly worse, depending on how you feel about it). As an inveterate list-maker, I feel free to say this. All my life, I've made lists of tasks for each day, or

sometimes for a week or two ahead. It's so satisfying to cross off each thing as it's completed.

The more items on the to-do list, the better. Even "make beds" or "get groceries" can give me a thrill when they're among several decisively crossed-off notations. This is especially so during times of stress, when the teeniest pleasure is welcome. Somehow, achievements of any size can give us a tidy feeling when they're tabulated in this way.

Of course, planning must be realistic to create the desired effect. Certainly, we can't write down things like "paint the inside of the house" or "wash and store the family's summer clothes" and expect to get them done. At least, not before the ink they're written with has faded on the paper. So we should stick to real possibilities.

Relationships present the most difficult organizational challenges for us because they include so many variables. Things like, "she loves me, she loves me not" come to mind. The thing about people is, they may change their minds for no apparent reason.

Sometimes they also lie, flatter, make excuses, lay blame, deny responsibility and present any number of other

unexpected behaviors. There's no planning how, when or if someone will act the way we've planned or expected.

People just seem to resist permanent arrangement. This includes communicating with others through language. You might think we'd have English clearly defined, it being our native tongue and all. But our human tendency to organize, or reorganize, often muddies the linguistic waters.

We thought getting sick over spoiled fish was called "food poisoning," but now it turns out it's called a "food-borne illness." We used to believe people were handicapped rather than "physically challenged" or "rural" rather than "non-urban." But then, what did we know? We'd neglected to list all the possibilities.

If planning and listing and sorting weren't such fun and didn't deliver such satisfaction, we'd probably never do them. Not that they help us much in the long run. Luckily, we can rest in the knowledge that we're included in a divine plan. One that never needs updating.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Our holy rosary—praying in a new light

A Protestant writer-poet friend, Sara Sanderson, recently read over the phone a few passages from a book she found in the Speedway library:



Praying the Rosary: A Complete Guide to the World's Most Popular Form of Prayer by Megan McKenna. Sara bubbled with enthusiasm, calling the book "vibrant and

glowing."

The next day, I located it at The Village Dove store in my area. I began reading it immediately, but not before my interest was further whetted by the following magazine review comments on the jacket of the \$16.95 Doubleday hardback released in May:

From *America*—"There is neither pressure nor force exerted in these pages but, rather, an invitation to live just a little more humanly, more joyfully, more fully than before."

From *Publishers Weekly*—"A

contemplative, wandering book that's perfect for individual reflection or study groups. The title was inspired from a poem by Gerard Manley Hopkins, who prayed, 'Mine, O thou Lord of life, send my roots rain.' This is not unlike McKenna's mission: to nourish and satiate the deeper teachings of Christianity." (A Catholic, she is the author of 20 books.)

From *Booklist*—"Retelling tales heard hundreds of times before, [the author] uncovers new grounds for reflection. This makes the book no fast read, but something to keep on a table next to a comfy chair and take in hand when looking for something to think about."

I was delighted that *Booklist* called it "no fast read." Frankly, I've been saturated with popular-secular "fast reads" so far this year—and I certainly don't like praying a "fast rosary" either. Also, I often "pray the beads" in unconventional ways, even without beads, such as while watering the garden, vacuuming, folding laundry, driving or petting my cats. I can easily do this while still meditating on the mysteries of the rosary, and God knows

my intentions.

The mysteries—joyful, sorrowful, glorious and the new luminous mysteries introduced by Pope John Paul II—are interestingly presented in McKenna's book. The pope, by the way, calls these mysteries "a compendium of the Gospel."

As a lifelong Catholic, I was pleased to find down-to-earth yet inspirational information from the author. I experienced the rosary in a new and better light. The book includes a rosary, too.

However, to me a pinnacle point in understanding what McKenna writes comes in her closing chapter, in which she shares a story told to her in 1990 by a young Iraqi soldier. "It is about prayer, and sideways, so to speak, it is about Myriam, Mary of Nazareth," she writes. It is so perfect that I leave that for *The Criterion's* readers own discovery—but read the rest of the book first, please.

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

Research for the Church/

James D. Davidson

The link between beliefs, practices and confession

Confession (also called penance or reconciliation) is one of the Catholic



Church's seven sacraments. Although its form has changed from time to time, the sacrament has two essential elements: "the acts of the man who undergoes conversion through the action of the Holy Spirit," and "God's

action through the intervention of the Church" (*Catechism of the Catholic Church*, #1448).

The *catechism* (#1457) also says "after having attained the age of discretion, each of the faithful is bound by an obligation faithfully to confess serious sins at least once a year." The *catechism* (#1458) adds, "Without being strictly necessary, confession of everyday faults [venial sins] is nevertheless strongly recommended."

In recent years, colleagues and I have studied Catholics' participation in the sacrament of reconciliation—a 1995 national survey of 1,058 American Catholics and a 2003 survey of 1,119 U.S. Catholics, which sociologist Dean Hoge of Catholic University and I did for the University of Notre Dame.

The two studies revealed essentially the same rates of participation. In 1995, 43 percent of Catholics went to confession at least once a year; 57 percent did not. In 2003, 46 percent said they go to confession once a year or more; 53 percent said they never or almost never do.

The 2003 study indicates that confession is linked to participation in other religious practices. For example, two-thirds of Catholics who go to Mass and receive Communion weekly also go to confession at least annually, compared to less than one-fifth of Catholics who seldom if ever go to Mass or Communion. Fifty-three percent of Catholics who pray regularly go to confession once or more each year, compared to only 20 percent of Catholics who seldom or never pray.

Confession also is tied to religious beliefs. Nearly two-thirds of Catholics who believe that Jesus is truly present in the Eucharist go to confession at least annually. Among those who question or disagree with the doctrine of the Real Presence, only one-fifth go to confession. Sixty-two percent of Catholics who believe abortion is always wrong go to confession at least once a year. Among those who say the decision to have an abortion is entirely up to the individual, only one-third go to confession.

A more direct link has to do with Catholics' beliefs about the importance of confession. In the 2003 study, only 38 percent of Catholics believe private confession to a priest is "essential to [their] vision of being Catholic." Twenty-four percent say it "may or may not be essential," and 35 percent think it is "not essential."

Responses to this question predict rates of participation. Among Catholics who say confession is essential, 65 percent go to confession at least once a year. Of those who say they are not sure of the sacrament's importance, 54 percent participate. Among Catholics who say confession is not essential, the figure is only 23 percent.

Thus, the more successful the Church is in fostering compliance with its teachings—overall and specifically with regard to confession—the more Catholics participate in the sacrament of penance. As long as a majority of Catholics are uncertain about or deny the importance of this sacrament, it should come as no surprise that over half do not participate.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind.) †

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

The Sunday Readings

Sunday, July 18, 2004

- Genesis 18:1-10a
- Colossians 1:24-28
- Luke 10:38-42

The Book of Genesis is the source of this weekend's first reading. In the sequence of present-day Bibles, Genesis appears first. However, it is not the oldest literature in the Scriptures.



It certainly refers to the earliest times in human history, giving a religious message about not only the origins of humans themselves but of all creation itself. Thus, appropriately, it has the title of Genesis.

As one of the first five books of the Bible, it forms the basic statement of Judaism. It is the Torah. Fundamental to the Jewish self-understanding as a race, but also as individuals, is the notion that all people descend from Abraham. Scholars believe that Abraham was an actual person, not the mere product of an ancient author's imagination.

In this reading, three figures, who look as if they were men but actually were disguised representatives of God, came to the home of Abraham and his wife, Sarah. Abraham received them warmly. He and his wife set food before the visitors, and it was special food. Sarah prepared choice breads. She and Abraham offered fresh milk and the meat of a steer recently butchered to their visitors.

Sarah was past the childbearing age and the couple was without children. The strangers promised that soon she would conceive. God intervened to effect this natural conception.

The Epistle to the Colossians provides the second reading.

For these weekends in the summer, the Church has been giving us the writings of St. Paul, specifically in their teachings about Jesus. The great Apostle brilliantly describes the Lord's identity. He also declares that true believers are one with Christ.

St. Luke's Gospel supplies the last reading.

It is a familiar story. Jesus arrives at

the home of Martha and Mary, believed to have been in Bethany, now an eastern suburb of Jerusalem. Mary sits at the Lord's feet to learn the teachings of Jesus. Martha is preparing the meal and asks Mary to help her.

Jesus tells Martha that Mary has chosen the better way.

The passage has profound and, for its time, amazing lessons. Ultimately, the point is that salvation is for all people. For persons in America in 2004, it all seems very routine and understandable. However, 1,970 years ago, when Jesus lived on earth, and especially in the Jewish culture of the time, it would have been shocking for an unmarried man, or actually for any man, even to speak to a woman in public.

Certainly, no one would have imagined an unmarried man entering a woman's home and then, to heighten the drama even more, Jesus was there for a meal.

This reading has been debated for centuries. The meaning seems clear. Jesus—and God's Revelation through Jesus—are the most important considerations in life.

Reflection

For weeks, the Church has been calling us to discipleship. In these readings, the Church repeats this theme.

The first reading, from Genesis, recalls Abraham and Sarah. Sarah had no children. For a Jewish woman, this was the greatest humiliation and indeed the greatest failure. The great duty of Jews was to produce new generations to recognize and acclaim the one God of Israel.

God came to Abraham and Sarah in their need. Through God's power, Sarah conceived.

In the Gospel, Mary displays an eagerness to know God. Martha also loves God, but Mary is more fully aware of her need. Ignoring conventions, the Lord is with them.

Jesus has responded wonderfully to these needs.

The Church continues to call us to be disciples, reminding us once more of our need for God, a need resembling, but greater than, the human need for food.

But, reassuringly, it reminds us that, in the greatest love, God will literally come into our lives to supply our need. †

Daily Readings

Monday, July 19
Micah 6:1-4, 6-8
Psalm 50:5-6, 8-9, 16-17, 21, 23
Matthew 12:38-42

Tuesday, July 20
Apollinaris, bishop and martyr
Micah 7:14-15, 18-20
Psalm 85:2-8
Matthew 12:46-50

Wednesday, July 21
Lawrence of Brindisi, priest and doctor
Jeremiah 1:1, 4-10
Psalm 71:1-6, 15, 17
Matthew 13:1-9

Thursday, July 22
Mary Magdalene
Jeremiah 2:1-3, 7-8, 12-13

Psalms 36:6-11
John 20:1-2, 11-18

Friday, July 23
Bridget of Sweden, religious
Jeremiah 3:14-17
(Response) Jeremiah 31:10-13
Matthew 13:18-23

Saturday, July 24
Sharbel Makhlof, priest
Jeremiah 7:1-11
Psalm 84:3-6, 8, 11
Matthew 13:24-30

Sunday, July 25
Seventeenth Sunday in Ordinary Time
Genesis 18:20-32
Psalm 138:1-3, 6-8
Colossians 2:12-14
Luke 11:1-13

Question Corner/Fr. John Dietzen

Forgiving others doesn't mean public confessions

Q I'm concerned about some "forgivers" who insist on telling others about the persons and deeds that need forgiveness.



Twice this has happened recently that the one doing the forgiving tells friends about it, and the offender's reputation is destroyed.

Even if you're willing to forgive, isn't it wrong to expose someone's faults? Perhaps the person who has been hurt "feels better" emotionally after talking about the problem, but it still sounds like pure gossip to me. (Illinois)

A Your instincts are correct. There is something wrong with a person who feels that willingness to forgive bestows the right to publicly discuss what happened.

It is true that forgiving and forgetting are not the same. If someone deliberately injures us or hurts someone we love, it is possibly beyond our power to totally forget. Despite our best intentions, the memory may resurface often, especially if later circumstances create the opportunity for a repeat of the injury.

An essential element of authentic forgiveness is willingness to give up resentment and ill will, and letting go of the desire to "get even" and take revenge on the person who has done us wrong.

To willfully destroy another person's good name is a serious injury and sinful. The fact that the other person has done harm to us doesn't change that.

Q Several younger members of our family are divorced and claim they cannot afford an annulment from the Church. What does an annulment cost? (Iowa)

A Diocesan fees for annulments vary from place to place, but as nearly as I can determine the average fee for what is called a full judicial process is around \$550 to \$600.

Professional costs for medical or psychological consultation, if required, may be added or included in the basic fee.

usually mainly require only relevant court or parish documents and are less expensive, perhaps \$25 to \$75.

Several significant facts should be noted. Every diocese tries to make these services available to everyone, regardless of financial circumstances. Inability to pay is no obstacle. Sometimes annulment fees are totally forgiven or arrangements are made for payments over time.

However the payment is handled, deliberations during the proceedings are not affected. Judges and other officials, whose responsibility it is to discuss and weigh information, normally do not know who has or has not paid the fee.

Q I have noticed that priests and other teachers use the term "unconditional love." Is that found anywhere in Scripture? If so, where?

What is meant by the term, and why do we seem to hear about it so often in relation to God? (Illinois)

A Unconditional love simply means a love that is not subject to any conditions or "ifs." Many relationships we identify as love are conditional ones: "I will love you if you do this or behave this way or that."

Obviously, the most genuine and total love is unconditional. We are told often, especially in the New Testament, that our love for God must be total and unconditional, and that our love for one another must imitate his love for us.

Even in the Old Testament, God insists on the totality of his love for us. Particularly in Hosea, and much later in the Book of Deuteronomy, the mutual love, which God sees as the relationship he desires between himself and his people, becomes more and more evident.

By far, the most astounding proofs of the enormity and generosity of God's love are in the New Testament, particularly in Jesus' words about how God's love for us can be measured only by the love that he has for the Father and the Father for him from all eternity.

"As the Father has loved me, so I have loved you," Jesus told his disciples. He later prayed "that they may be one as we are one" so that the world would know "that you loved them as you loved me."

That is genuine unconditional love, the measure Jesus gives for our love of one another. †

My Journey to God

Come To Me All You Who Labor

Have you a father, mother,
Son or daughter,
Someone whom you love,
Who has strayed
From Light to Darkness
And now weighs upon
Your aching day?

God sees you and He loves you
But He calls you to remember
Words He spoke in Matthew,
How to give your burden to Him.

Better far to come to Him,
Give your burden to Him.
Your trust will then empower Him
More than any cross or shame
To pour His Love upon you,
Take away your pain.

Rest for your aching heart,
Grace for your loved one's soul.

By **Conor Ward**

(Conor Ward lives in County Sligo, Ireland. He sent this poem to his sister, Mary Gannon, who is a member of St. Rose of Lima Parish in Franklin. She sent it to The Criterion with his permission.) †



CNS photo from Crosiers

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday 1 week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

July 15-17
St. Mark Parish, 535 E. Edgewood Ave., **Indianapolis**. Fun Fest, 5-11 p.m., food, games. Information: 317-787-8246.

July 16-17
Wheeler Arts Theatre, 1035 Sanders St., **Indianapolis**. Cathedral High School play, "The Geranium," 7:30 p.m., \$10 per person. Information: 317-968-7436.

July 16
Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., **Indianapolis**. Open house, 6-8 p.m. Information: 317-924-3333.

Our Lady of the Apostles Family Center, 2884 N. 700 W., **Greenfield**. Couple to Couple League, Natural Family Planning (NFP) class, 6-8 p.m. Information: 317-462-2246.

July 17
Marian Inc., 1011 E. St. Clair St., **Indianapolis**. Father Thomas Seccina Memorial High School's Summer Gala, 6 p.m. gathering, 7 p.m. dinner and dancing, \$40 per person, \$75 per couple. Information: 317-322-4286.

St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, **Lawrenceburg**. Family Festival, food, music, children's games, 3-7 p.m. Information: 812-656-8700.

July 18
Christ the King Parish, Community Center, 5860 N. Crittenden Ave., **Indianapolis**. Reception honoring Msgr. Francis Tuohy on occasion of his retirement, 1-3 p.m. Information: 317-255-3666.

St. Lawrence Church, 6944 E. 46th St., **Lawrence**. Divine Mercy Hour of Prayer, 4 p.m.

St. John the Baptist Parish, 25743 State Road 1, **Dover**. Summer Festival, 11 a.m.-7 p.m. (EDT), fried chicken dinner, 11 a.m.-6 p.m. (EDT), games, country store. Information: 812-576-4302.

St. Mary Parish, 7500 Navilleton Road, **Navilleton/Floyds Knobs**. Parish picnic, 10 a.m.-4 p.m., family-style chicken dinner. Information: 812-923-5419.

Mary's King's Village Schoenstatt and Divine Mercy Center, **Rexville** (located on 925 South, 8 mile east of 421 South, 12 miles south of Versailles). "Schoenstatt Spirituality," holy hour, 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

July 19
Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Adult art class on drawing, Carol Wagner, instructor, \$20 per person. Information: 317-545-7681.

Catholic Youth Organization, second floor classroom, 580 Stevens St., **Indianapolis**. "Introduction to Church History," *Criterion* reporter Sean Gallagher, presenter, session 2 of 4, 6:30-7:45 p.m., sponsored by Holy Rosary Parish, free-will donation. Information: Servants of the Gospel of Life Sister Diane Carollo, 317-236-1521.

July 22-24
St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Midsummer Festival, Thurs., Fri. 5-10 p.m., Sat. noon-10 p.m., carnival, fish sandwiches. Information: 317-241-6314, ext. 100.

July 23
St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Mass, 5:30 p.m., meet Crossroads pro-life walkers from Franciscan University of Steubenville, Ohio, after Mass. Information and July 23-25 schedule: Archdiocesan Office of Pro-Life Activities, 317-236-1569 or 800-382-9836, extension 1569.

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, **Greenwood**. Reception and meal with Crossroads pro-life walkers from Franciscan University of Steubenville, Ohio, 7 p.m. Information and July 23-25 schedule: Archdiocesan Office of Pro-Life Activities, 317-236-1569 or 800-382-9836, extension 1569.

July 23-24
St. Anthony of Padua Parish, 316 N. Sherwood Ave., **Clarks-ville**. Parish picnic, Fri. 5 p.m.-midnight, Sat. 2 p.m.-midnight, chicken dinner. Information: 812-282-2290.

July 23-25
Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Recreating Creation: The Spirituality of Paul Cezanne," Benedictine Father Noël Mueller, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

July 24
St. Gabriel Parish, loft, 5505 Bardstown Road, **Louisville, Ky.** Catholic Single Adults Club, party, 8 p.m. Information: 812-284-4349.

July 24-25
St. Martin Parish, 8044 Yorkridge Road, **Yorkville**. Parish picnic, Sat. 4:30-11:30 p.m. (EDT), Sun. 11:30 a.m.-8 p.m. (EDT), chicken dinner, \$8 adults, \$4 children. Information: 812-623-3408.

July 25
St. Augustine Parish, 18020 Lafayette St., **Leopold**. Parish picnic, 10 a.m.-6 p.m., chicken dinner, games, quilts. Information: 812-843-5143.

St. Meinrad Parish, Parish Hall, **St. Meinrad**. Quilt show, 9 a.m.-1 p.m. Information: 812-357-2178.

July 26
Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Adult art class on watercolor painting, Carol Wagner, instructor, \$20 per person. Information: 317-545-7681.

Borders Bookstore, 7565 U.S. 31 South, **Indianapolis**. St. Francis Hospital and Health Centers, Spirit of Women's Wellness Book Club, "The Time Traveler's Wife," 7 p.m. Information: 317-

865-5864.

July 27
The Marian Center, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" program, Dominican Father Emmerich Vogt, presenter, 7:30 p.m. Information: 317-924-3982.

St. John the Apostle Parish, 4607 W. State Road 46, **Bloomington**. Mass, sermon on chastity, Father Michael Fritsch, homilist, 5:30 p.m., exposition of the Blessed Sacrament until 9 p.m. Information: 812-275-2946.

July 30
SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Mass, sermon on chastity, Father Daniel Mahan, homilist, 7 p.m., exposition of the Blessed Sacrament through 3:30 p.m. on Sat. Information: 317-228-9276.

St. Francis Hospital and Health Centers, Women's Center Conference Room, 1201 Hadley Road, **Mooreville**. Program to "Dispel Myths and Misconceptions about Cancer," noon-2 p.m., includes lunch. Registration: 317-782-6704.

July 30-31
St. Ann Parish, 2862 S. Holt Road, **Indianapolis**. Family Fun Fest, Fri. 4:30-11 p.m., Sat. noon-11 p.m., food, games. Information: 317-244-3750.

July 31
West Chase Golf Course, 4 Holloway Blvd., **Brownsburg**. Cardinal Ritter High School Alumni Association, golf outing, registration, 12:30 p.m., \$65 for alumni 30 years and younger, \$80 for alumni over 30 years. Information: 317-852-5177.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Benediction of the Blessed Sacrament. Information: 317-228-9276.

August 1
Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "An Evening with Bill Polian," \$30 per person. Information: 317-545-7681.

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

St. John the Baptist Parish, 331 S. Buckeye St., **Osgood**. Parish festival, 10 a.m.-4 p.m. (EST), chicken dinner, \$7 adults, \$3.50 children. Information: 812-689-4244.

Monthly

Third Sundays
Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 10 a.m., sign-interpreted.

Third Mondays
St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays
St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

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

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays
Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

Third Fridays
Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays
St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

Fourth Wednesdays
St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

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

Schedule Changes Effective Aug. 1, 2004

❖ NEW MASS SCHEDULE ❖
Saturday Anticipation Mass 5:30 p.m.
Sunday Masses 7:30 a.m., 9:00 a.m., 11:30 a.m.

Weekday 5:30 p.m. Masses
Monday, Wednesday, Friday

Weekday 8:15 a.m. Masses
Tuesday, Wednesday, Thursday, Saturday
(and Fridays when school is in session)

❖ NEW CONFESSION SCHEDULE ❖
Fridays 5:00 p.m., Saturdays 4:00 p.m.



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July 22, 23 & 24

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Saturday — July 24, 2004
Mass at 4:00 p.m.
Prime Rib Dinner
9 oz. Prime Rib, Baked Potato, Salad Bar, Dinner Roll, Homemade Desserts, Beverage

Serving 4:30 p.m. — 8:00 p.m. (EDST) Fast Time
Adults: \$14.00 — Children under 12: \$5.00
Air Conditioned Dining Hall or Outdoor Dining
Games ~ Raffles ~ Quilts ~ Corn Hole Tournaments
Hamburgers ~ Hot Dogs ~ Snacks ~ Kiddy Land
Beer Garden

Live Music by **PURE GRAIN**

Games Starting at 5:00 p.m. (EDST) Fast Time
Music starting at
8:00 p.m. — 11:30 p.m. (EDST) Fast Time

Sunday — July 25, 2004
Mass at 10:30 a.m.
Country Style Chicken Dinner
Fried Chicken, Mashed Potatoes & Gravy, Dressing, Corn, Green Beans, Slaw, Bread, Cake, Beverage

Serving 11:30 a.m. — 5:00 p.m. (EDST) Fast Time
Adults: \$8.00 — Children under 12: \$4.00
Air Conditioned Dining Hall
Lunch Stand ~ Games ~ Raffles ~ Quilts
Country Store ~ Kiddy Land ~ Beer Garden
5 Mile Country Run

Questions regarding Country Run, Call 812-487-2665
Country Run starting at 9:30 a.m. (EDST) Fast Time

Routes to Picnic

Take I-275 to Lawrenceburg (exit #16) - Cross US 50 and follow Route #1 (North) to Yorkridge Road, Guilford (5 miles) - Left on Yorkridge Road to Yorkville, about 4 miles to the Church.

Or

I-74 to Route #1 - South on route #1 (3 miles) to North Dearborn Road (West) to new Alsace - Left on Yorkridge to the Church.

Serra Club vocations essay

Priests and religious bring God's saving grace to others

By Stacey Wagner

What do you want to be when you grow up? This simple question posed to a group of children may prompt some interesting responses—a fireman, an astronaut, a sports hero. But how many of these children would consider bringing God's life to his people on Earth?



The few brave men and women who choose to join the priesthood and religious life have the rare and beautiful opportunity to do just that—to change the world one person at a time through the glorious gift of God's grace.

As we grow older, away from our childhood dreams of fighting fires and embarking on voyages to the moon, we begin to yearn for meaning in our lives.

When choosing what to study in college and ultimately what to do with the duration of our time here on Earth, we seek a career that is immensely rewarding each and every day. We long to make a difference in our world.

I have spent a great amount of time contemplating this type of lifestyle, but I continue to return to the internal conflict that has haunted me since the third grade.

At the age of 8, I was introduced to the concept of God

calling me to do something. I have always felt a force inside of me pulling me toward the religious life, but have pushed it to the far corners of my heart due to my lack of bravery.

I was not sure if I could be a bearer of God's light to his people every day. I was selfishly apprehensive about being held to such a high standard and about dedicating my entire life to bettering the lives of others.

It is because of my own lack of courage that I have so much respect for those who have made personal sacrifices and accepted God's will.

Through administration of the sacraments, charitable works for the less fortunate, countless prayers for those in need and acting as a constant reminder of God's presence and guidance among us, these courageous men and women are continually spreading God's saving grace throughout the world.

Without people on Earth acting on God's behalf, the path to heaven would be immeasurably difficult to find.

Through the guidance of these holy men and women of the priesthood and religious life, countless followers are led to the loving arms of their heavenly Father.

(Stacey Wagner is a member of St. Luke Parish in Indianapolis and is a junior at Bishop Chatard High School in Indianapolis. Her essay won the first-place award in the 11th-grade division of the Indianapolis Serra Club's vocations essay contest.) †

St. John's Dover Festival and Chicken Dinner

Sunday, July 18

11 a.m. to 5 p.m. E.D.T.

Carry Out until 6 p.m.

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The Active List, continued from page 12

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

First Mondays

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

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament for vocations, 7:30 p.m.

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

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

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat., reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., eucharistic adoration following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

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

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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.

AMERMAN, Judith L. Bozarth (Carli), 64, Sacred Heart, Clinton, June 23. Mother of Melissa Abriani, Barbara, Bradley and Kevin Carli. Step-mother of Darlene Savant and Ronald Amerman. Sister of Jane Lawson. Grandmother of five. Step-grandmother of several. Great-grandmother of several.

BEHRMAN, Thomas A., 59, St. Bartholomew, Columbus, July 2. Husband of Sheila Behrman. Father of Leslie Hitchman, David and Tony Behrman. Son of Harold Siefker. Brother of Pam Moorman. Grandfather of three.

BIRCHLER, Pearl M., 60, St. Thomas More, Mooresville, July 4. Wife of Ronald Birchler. Mother of Jeff and Joe Birchler.

BURNS, Madonna Rose, 66, Sacred Heart of Jesus, Terre Haute, June 18. Wife of James J. Burns. Mother of Jean Hosier, Mary Love, Gloria Simpson, Victoria Vest, James, Mark, Michael, Paul and Steven Burns. Sister of Jack Woodruff.

CONLEY, Richard, 85, Sacred Heart of Jesus, Terre Haute, June 4. Husband of Elaine Conley. Father of Sheila Christ-off, Margaret Gibson, Cara Hartl, Mary Lou TenBrink and Maureen Conley. Grandfather of 18.

DOWD, Dorothy B., 87, St. Luke, Indianapolis, June 28. Mother of Anne Beall, Mary Jordan, Margaret Miller, Susan Stocker and Joseph Dowd.

EBERT, Frank J., Jr., 88, St. Bartholomew, Columbus, July 1. Husband of Clara Ebert. Father of David, Frank III and Steve Ebert. Brother of Catherine, Sue and George Ebert. Grandfather of 13. Great-grandfather of nine.

ERTEL, Raymond, 80, St. Mary, North Vernon, June 25. Husband of Rosemary (Miller) Ertel. Father of Joanne Campbell, Frances Walker, Andy, Chris, Kevin, Paul and Robert Ertel. Brother of Ruth Helm, Helen Rogers and William Ertel. Grandfather of 21. Great-grandfather of one.

GOHMANN, Edmund Joseph, Jr., 74, Holy Family, New Albany, June 28. Uncle of several.

GOODMAN, Rita Evelyn, 82, St. Augustine, Jeffersonville, June 22. Mother of Ann Goodman and Jane Parsley. Sister of Helen Mathews and Patrick Tracy. Grandmother of 12. Great-grandmother of five.

GOOTEE, M. Ardella, 86, St. Luke, Indianapolis, June 23. Mother of Mary Glenda

Proctor, Beth Stevens, John, Rich and Stephen Gootee.

GRAF, Wilbur G., 81, St. Paul, New Alsace, June 27. Husband of Mary Rose Graf. Father of Dale, Kenneth, Paul and Thomas Graf. Brother of Mary Ann Kneuen, Albert and Edward Graf. Grandfather of seven. Great-grandfather of one.

GRUBE, Ernest, 45, St. Barnabas, Indianapolis, June 25. Husband of Julie Grube. Father of Erin and Kelly Grube. Stepfather of Amanda and David Krutz. Son of Norma Grube. Brother of Michael Grube.

GUTZWILLER, Vickie L., 46, St. Barnabas, Indianapolis, June 22. Mother of Aaron and Austin Gutzwiller. Daughter of John and Dorothy Gutzwiller. Sister of John and Joseph Gutzwiller.

HOHMANN, Evelyn E. (Fitzgibbons), 81, St. Roch, Indianapolis, July 3. Mother of Terry Krohne and Gary Hohmann. Sister of Betty Seal. Grandmother of four. Great-grandmother of four.

HOPKINS, Roberta, 74, St. Mary, North Vernon, June 24. Mother of Alissa Bissonette, Jennifer and Jeff Engle. Sister of Nancy Hall and John Sparks. Grandmother of two. Great-grandmother of one.

JOHNSON, Floyd D., 85, Sacred Heart of Jesus, Terre Haute, June 5. Husband of Edythe Johnson. Father of Michele Chernay, Cheryl Wolfe and Brian Johnson. Brother of Meredith Goda. Grandfather of eight.

JONES, Josephine A., 82, Sacred Heart of Jesus, Terre Haute, June 23. Mother of

Daryl and Gerald Jones. Sister of Theresa Reeves. Grandmother of four.

McCAULEY, Donald T., 78, St. Mary, North Vernon, June 27. Father of Jerry McCauley. Stepfather of Mary Jo Mulkins and Rosemary Taylor. Brother of Eleanor Dorsett, Harold, Pat and Tom McCauley. Grandfather of three. Great-grandfather of two.

McMILLAN, Elma R., 81, Our Lady of Providence, Brownstown, June 21. Mother of Mary, Don and Mike McMillan.

MEHLON, Virginia (Lampert), 78, St. Louis, Batesville, July 5. Mother of Melissa Musleh, George, Gerald, Michael and Randall Mehlon. Sister of Alvin, Bob and Joe Lampert. Grandmother of 12. Great-grandmother of three.

REKER, Rosemarie, 75, St. Barnabas, Indianapolis, June 24. Mother of Sharyn Antico, Patti Martlage, Geraldine Powell and Lesley Reker. Sister of Frank Moynahan. Grandmother of seven.

ROEMBKE, Rosemary, 76, St. Barnabas, Indianapolis, June 27. Wife of Raymond Roembke. Mother of Kathy Broughton, Jan Crist, Rosie Looney, Karen Morgan, Barb, Claire and Raymond Roembke Jr. Sister of Harold Sullivan. Grandmother of 13. Great-grandmother of one.

ROWLEY, Stephen S., 70, St. Luke, Indianapolis, June 22. Husband of Christina J. Rowley. Father of Kim Adcock, Tina Davidson, Jeanie McMullan and Stephanie Smith. Brother of Lee Rowley.

SANSOUCY, Albert E., 79, St. Bartholomew, Columbus, July 1. Husband of Barbara Sansoucy. Father of Noreen Mann, Kim Melton, Lori Ray, Donna Lee Robitaille and Christine Sansoucy. Brother of Helen Dumas, Doris Guay, Rita Putman and Juliette Turcot. Grandfather of 12.

SCHLOSSER, William R., 68, St. Therese of the Infant Jesus (Little Flower), Indianapolis, June 25. Father of Deana Bennett, Darcy, Bart, Clark and William Schlosser. Brother of Alice Parnell. Grandfather of 10. Great-grandfather of one.

TREFRY, Earl P., 86, St. Roch, Indianapolis, June 26. Husband of Lillian Trefry. Uncle of several.

WHITE, Paula, 97, Prince of Peace, Madison, June 26. Mother of Carol Vaughn. Grandmother of 18. Great-grandmother of 30. Great-great-grandmother of two. †

Priest echoes pope's anti-war comments

By Mary Ann Wyand

“War is always ‘a defeat for humanity,’” Father Bernard Survil said, quoting Pope John Paul II, “yet the U.S. Congress authorized \$417 billion in funding for the Iraq war and preparation for war.”



Fr. Bernard Survil

Father Survil was the visiting celebrant for weekend Masses on July 3-4 at St. Thomas Aquinas Church in Indianapolis just 24 hours after his release from the Federal Correctional Institution McKean at Bradford, Pa.

It's difficult to preach about pacifism when Catholics are more comfortable espousing patriotism, he said, especially on Independence Day weekend. But he was encouraged by the friendly reception he received at St. Thomas Aquinas Parish.

Now a priest for the Diocese of Greensburg, Pa., Father Survil is a graduate of Cathedral High School in Indianapolis and a former priest for the Archdiocese of Indianapolis. Father William Munshower, pastor of the Indianapolis North Deanery parish, was his classmate.

Father Survil was imprisoned for several months for trespassing on federal property at Fort Benning, Ga., on Nov. 23 during the 2003 School of the Americas Watch protest of the U.S. government's Western Hemisphere Institute for Security Cooperation.

Father Survil has dedicated his priestly ministry to peacemaking, which led him to join Pax Christi, dig bomb craters protesting war, serve the poor in Central America and demonstrate at Fort Benning.

When Father Survil preaches about peace, he often quotes Pope John Paul II. But he said Catholics don't always agree with his message.

“Father Munshower opened the doors of the church, not only to me but to other peacemakers like Bishop [Thomas] Gumbleton of Detroit and Father Roy Bourgeois [founder of the School of the Americas Watch], and that doesn't happen many places,” Father Survil said. “Leading up to and during the Iraqi invasion and war, when I would quote the Holy Father—and I often did in those days because the Holy Father and the Vatican were saying excellent things about this war being a defeat for humanity—I had people at the door of the church challenging me, even rejecting the guidance of our Holy Father. It was hard to take.”

Father Survil said his prayers for peace continue daily. “There's just so much being said about Iraq still and it's, of course, becoming an issue in the presidential campaign,” he said. “I would just want to step back and say that when we discuss peacemaking, we have to deal with more fundamental things, such as \$417 billion that Congress has voted for war-making.”

“Even if Iraq should be pacified, as a country we're getting ready for more wars,” Father Survil said. “We in Pax Christi reject war and preparation for war. There's much work to be done even—and God grant it—the situation in Iraq will calm down. We have much homework to do as a nation to get away from war-making and preparation for war. My prayer is that as a nation, especially as a Catholic Church, we will follow the guidance of our Holy Father and say that war is always ‘a defeat for humanity.’”

Father Munshower said he admires his longtime friend's dedication to pacifism and ministry in Central America.

“I think we need to hear alternative thinking,” he said. “Father Survil gave us some options to reflect on. One doesn't have to totally agree with Pax Christi or Father Survil to see the value of those options.” †



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ARCHDIOCESE OF INDIANAPOLIS
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Adele Beitans was mother of diocesan priest

Adele (Spila) Beitans, a member of Sacred Heart of Jesus Parish in Terre Haute and the mother of Father John Beitans, died on June 8. She was 80.

The Mass of Christian Burial was celebrated by Father Russell Zint, pastor, and con-celebrated by Father Beitans on June 11 at Sacred Heart of Jesus Church in Terre Haute. Burial followed at Calvary Cemetery in Terre Haute.

She was born on Feb. 6, 1924, in Asune, Latvia, and was a member of the Latvian Catholic Association of Indiana.

Father Beitans, who is her only survivor, is the pastor of St. Lawrence Parish in Indianapolis. †

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ELECTION

continued from page 1

Food for Life: The Spirituality and Ethics of Eating.

Yet translating a theology of ecology into effective public policy is a tough nut to crack on both the theological and political sides of the equation.

"The world that God created has been entrusted to us. Our use of it must be directed by God's plan for creation, not simply for our own benefit," the U.S. bishops said in their quadrennial election-year statement, "Faithful Citizenship: A Catholic Call to Political Responsibility," issued in September 2003.

"Our stewardship of the Earth is a form of participation in God's act of creating and sustaining the world. In our use of creation, we must be guided by a concern for generations to come," they said. "We show our respect for the Creator by our care for creation."

On agricultural concerns, the bishops said, "The first priority for agriculture policy should be food security for all."

They added, "Those who grow our food should be able to make a decent living and maintain their way of life. Farmers who depend on the land for their livelihood deserve a decent return for their labor. Rural communities deserve help so that they can continue to be sources of strength and support for a way of life that enriches our nation. ... We urge that public policies support sustainable agriculture and careful stewardship of the Earth and its natural resources."

The bishops augmented their agricultural stand when they unanimously approved "For I Was Hungry and You Gave Me Food: Catholic Reflections on Food, Farmers and Farmworkers" at their fall general meeting last November.

In the document, the bishops noted that "increasing concentration and growing

globalization" of agriculture are having the effect of "pushing some ahead and leaving others behind." They added, "We stand with farmers, particularly those who own small and family farms here and abroad, in their struggle to live with dignity, to preserve a way of life and to strengthen rural communities."

Bob Gronski, a policy analyst with the National Catholic Rural Life Conference, said voters in rural states rank agriculture issues behind only the Iraq situation, gun control and abortion among their priorities. How they would vote based on the candidates' platforms and statements is the key question.

Myron Ebell, director of global warming policy for the Washington-based Competitive Enterprise Institute, called President Bush's record on environmental and agricultural issues "not good, not bad, but not great." He said farmers and ranchers in critical swing states in the West would be "scared to death" if presumptive Democratic presidential nominee Sen. John F. Kerry, D-Mass., were to win the White House because of his environmental policies.

Bush, in an August 2002 speech in California, linked agriculture with trade.

"Here's my attitude about trade: If you're good at something, you ought to promote it. If you're good at growing crops, you ought to figure out how to sell more of the crops. And we're the best in the world at farming and ranching," he said.

A policy memo posted on the Bush campaign's Web site on July 2 said Bush is working to pass a comprehensive energy bill, which it estimates would increase U.S. net farm income by an estimated \$2 billion to \$4 billion per year by 2012. (Kerry also backs increased use of renewable fuels from corn, soybeans and other sources grown on farms.) The balance of the memo points to policy initiatives and laws enacted during Bush's term in office.

The memo mentions increased farmers'

Photo by Brandon A. Evans



The U.S. bishops say the first priority for agriculture policy should be food security for all. At their November 2003 general meeting, the bishops augmented their agriculture stand when they unanimously approved the statement "For I Was Hungry and You Gave Me Food: Catholic Reflections on Food, Farmers and Farmworkers." Voters in rural states rank agriculture issues behind only the Iraq situation, gun control and abortion among their priorities, according to Bob Gronski, a policy analyst with the National Catholic Rural Life Conference.

equity and sales, including exports; the 2002 farm bill, which restructured commodity payments to farmers; \$18 billion in investment in rural infrastructure; a \$25 billion commitment over the next 10 years for rural health as outlined in the new Medicare prescription drug law; and the elimination of the estate tax, which it said is "helping farmers keep family farms."

The Kerry campaign completed an Independence Day weekend swing through farm states touting the candidate's views on agriculture. Kerry favors a ban on meatpackers' ownership of livestock as well as discriminatory pricing practices; improving the federal Environmental Quality Incentives Program to help farmers better manage their lands; and ensuring more prompt and fair disaster relief. He also said the Nurse Reinvestment Act, which he introduced and helped to pass, is designed to help rural hospitals and health care providers find qualified nurses.

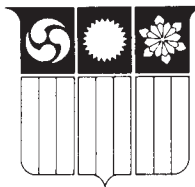
On environmental matters, Kerry is behind a "Green and Clean Communities" initiative that would remove the threat of toxins from communities, reinvigorate the Superfund cleanup program, improve parks, and take on traffic congestion and

sprawl.

If elected, he said he will create a task force on toxic substances at the Environmental Protection Agency. He would also create "environmental empowerment zones" to ensure that environmental justice is considered in decisions that affect these communities, and enter into a "conservation covenant" for cleaner air and water.

Bush has had to defend the Healthy Forests initiative which became law last year; critics have contended it's a blank check for loggers to take timber from federal woodlands. The same criticism had been lodged against Bush's Clear Skies initiative, not yet law, which opponents say would cause more pollution, not less. The president has also had to take flak for not signing the Kyoto Accord on global warming; Bush holds it would destroy jobs, cost hundreds of billions of dollars and have a negligible effect on climate.

Bills in the hopper favored by Bush on his environmental platform include a hydrogen fuels initiative, a program to cut emissions from diesel-powered heavy vehicles by 90 percent and funding for the technology to produce a no-emissions coal plant. †



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