



The

Criterion

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July 26, 2002

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Foster families find a dream come true in Jeffersonville

By Jennifer Del Vecchio

JEFFERSONVILLE—Imagine a subdivision of homes built entirely for foster children.

Homes with manicured lawns, 6,000 square feet of living space with at least six bedrooms, and a 10-passenger van parked in the driveway.

There's a neighborhood playground and families can go to a nearby community building to shop in a kitchen stocked full of canned goods and other staples. There's also a room filled with clothes and toys.

At Noah's Ark Children's Village in Jeffersonville, Joan Smith is building the dream.

The village is the only model for this type of foster care

in the nation, where every family on the block has foster children, has the traditional role models of two parents and lives a committed life to Christ.

The vision of helping foster children find a life filled with love and stability started with Smith's desire "to reach children before they become problematic teens.

"I want to rescue children from the storms of life," Smith said.

She said the biblical story of Noah and his family building an ark to survive the floods that would destroy the earth is a good analogy for the lifeline she is trying to provide to foster families.

Just as many people thought Noah's family was crazy,

See FOSTER, page 2



Noah's Ark Children's Village in Jeffersonville is a subdivision devoted entirely to the care of foster children. The goal is to have 14 homes with about 80 children in the program.

African Journey



Some of the pilgrims from the Archdiocese of Indianapolis talk with the children after Sunday Mass earlier this month in the Diocese of Arua in Uganda. The pilgrims from Indianapolis are (left to right) Helen O'Heill, Janet Giesting, Kari Dearing, Mimi Crump and Beverly Sullivan.

Archdiocesan pilgrims find Ugandans rich in faith

Editor's note: "Stewards Abroad" is an occasional series that will look at the missionary efforts of Catholics from the Archdiocese of Indianapolis throughout the world.

By Fr. James M. Farrell

First in a series

ARUA, Uganda—I am back in Uganda on my third journey in five years to visit lay missionary Sherry Meyer from the Archdiocese of Indianapolis. There are 10 people in our group—nine from Indianapolis and one from the Batesville area. All of them

wanted to see Africa and learn about missionary work.



Meyer has worked in the Diocese of Arua in East Africa with the Volunteer Missionary Movement since 1991.

Like anyone who visits a world far removed from their own for the first time, my fellow pilgrims are quick to notice things that are new and different to them. They are eager to understand the origin of local customs and the consequences of poverty.

From the airplane, as we arrived, we could see the majestic Lake Victoria—one

of the largest fresh water lakes in the world.

The streets are busy and congested as we move toward Kampala, the capital city. Our first experience outside of the airport is the effort to repair the bus. The air conditioning we have been promised for the nine-hour road trip isn't working. We stop for what is supposed to be a "30-minute" repair job. Two hours later, we are trying to communicate in the official language of the country—English—that we need to leave whether the air conditioning works or not.

Strangely, we find that while we may

See UGANDA, page 12

Bill to protect infants born alive approved; Bush expected to sign it

WASHINGTON (CNS)—The U.S. Senate gave final congressional approval on July 18 to the Born-Alive Infants Protection Act. It was then headed to President Bush, who was expected to sign the legislation.

The bill, approved by unanimous consent in the Senate, would guarantee certain rights under federal law to children born alive, even if it occurs during an abortion. The House approved the legislation by a voice vote in March.

In another abortion-related action, the House Judiciary Committee on July 17 approved the Partial-Birth Abortion Ban Act, designed to respond to concerns raised in the U.S. Supreme Court's *Stenberg vs. Carhart* decision in 2000.

The Born-Alive Infants Protection Act would amend the legal definitions of "person," "human being," "child" and "individual" to include a live birth that has occurred as part of an abortion procedure. The bill defines a child as "born alive" only if he or she displays a heartbeat, respiration and/or voluntary movements after "the complete expulsion or extraction from his or her mother."

Douglas Johnson, legislative director for the National Right to Life Committee, said the legislation was needed because "some newborn infants, especially those who are born alive during abortions, have been treated as nonpersons.

"This bill says that every infant born alive, even during an abortion and even if premature, is a full legal person under

See ABORTION, page 9

Father Ripperger said it was a joy to serve people

By Brandon A. Evans

It is the people that have shaped the priesthood of Father William Ripperger. "I think the priesthood, looking back, really celebrates the good, kind people," he said. "It was my privilege to share some of their joys and some of their tears."

Father Ripperger, who was ordained in Rome on July 17, 1955, in the Church of the Twelve Apostles, retired this year and moved to Florida to be with his family.

He grew up as a member of St. Peter

Parish in Franklin County in the 1930s.



Fr. William Ripperger

He recalls how the times were different, both for the Church and for the country, which was suffering through the Great Depression.

It was a time when outward preparation for the priesthood started at

a much earlier age and was a 12-year process—a time when the priesthood was greatly revered and a high ideal for any Catholic boy.

He entered Saint Meinrad Seminary with about 100 other young men, all eager to see if this was what the Lord was calling them to do—and to be.

Many seminarians in his class never made it, but some, "despite ourselves" and by the will of God, were ordained, Father Ripperger said.

See PRIEST, page 12

FOSTER

continued from page 1

Smith said she has battled her share of stares and negative comments about getting Noah's Ark Children's Village started.

However, it didn't stop her. A registered nurse, Smith founded St. Elizabeth's Regional Maternity Center in New Albany, leaving in 1996.

There are 580,000 children in the foster care system in the United States—where children are placed in other homes because their parents cannot take care of them for a variety of reasons. Many children in the foster care system eventually end up on welfare or in juvenile detention centers, according to government statistics.

The problem is that foster children are placed in numerous homes throughout their lives and have little stability, Smith said.

Noah's Ark is different because it provides the same foster family for a child until he or she is adopted or placed back in the home of biological parents.

Leaving St. Elizabeth's in 1996, Smith didn't think she'd do anything else. She was concentrating on caring for her mother, who was dying of cancer.

When the land for Noah's Ark became available, Smith hesitated and tried to turn it down. But John Dauby of Jeffersonville kept calling and asking her to do something to help children with his 88 acres of land.

The land, a block from the Ohio River, has 13 acres of wetlands and is home to various animal life.

At dinner one night, she told her husband she'd go see the land as a way to say no to Dauby's offer.

Riding on the back of a tractor, she saw two deer come out of the woods.

"My husband looked at me and said, 'Now tell me you aren't interested,'" Smith

said. To her, the two deer symbolized Noah taking animals two-by-two into the ark. Using \$700 in seed money from her mother's memorial fund, Smith began Noah's Ark Children's Village as a non-denominational project based on Christian values.

Plans for Noah's Ark, such as where to put the homes and how to design them, were completed on the day of the biggest flood in southern Indiana, another sign for Smith of how Noah's Ark was going to become a reality.

There were challenges as plans continued, such as lawsuits by local homeowners on the zoning requests, and the issue of having enough money to begin construction.

Smith doesn't accept any government aid, except for the \$15 per day the state gives foster families for each foster child. On average, it costs about \$50 a day to care for one child.

The construction of the Noah's Ark homes has been done entirely with private donations and private grants because Smith won't compromise her Christian values.

Turning down \$500,000 from the Indiana Department of Commerce for roads and sewers was the first test of Smith's desire to keep a Christian identity for Noah's Ark.

The grant would have provided money for needed infrastructure if Smith would delete the Christ-centered message in her mission statement and cancel plans for a chapel on the grounds.

"I said, 'No, we will be upfront and not compromise our principles,'" said Smith. "I'm not going to compromise Christ."

The decision left Smith with the land, but without money, sewers or electricity for the planned homes.

Still, "I felt God was telling us to move forward and start our first home," she said.

Using a portable gas generator for electricity, workers built the first 6,000-square-foot home for \$135,000—all with community donations.

Four homes have been built so far. There are two foster families and eight children living on the grounds.

The plans call for 14 homes and 80 children placed with foster families.

Visiting Noah's Ark provides an opportunity to see the community at work.

Each day, there is a flurry of activity, from a new tractor being donated to help with mowing needs, to volunteers in the driveways washing the family van.

Teen-agers from Holy Family and St. Mary Parish in New Albany, St. Mary-of-the-Knobs Parish in Floyd Knobs and St. Anthony of Padua Parish in Clarksville used their youth ministry "Summer Daze" program to help paint a house at Noah's Ark last week.

The Catholic parishes have contributed 500 volunteer hours in July, said Shannon Oakley, volunteer coordinator for Noah's Ark.

Other churches in the area have also devoted numerous hours to volunteer work.

"This is a nice opportunity. It makes you feel good to help others and make a difference," said Madeline Schrock, 13, of St. Mary Parish in New Albany. "I realize how much I have and I'm more thankful for it."

Most of the youth said helping was fun. "I get to help foster kids have a place to



Joan Smith, founder and executive director of Noah's Ark Children's Village in Jeffersonville, felt the call to base a foster-care system on the traditional family with two parents in a neighborhood devoted entirely to foster care children. Smith said the biblical account of Noah inspired her to start a village where she could help save children from the storms of life.

live," said Jeffrey Holiday, 11, of Holy Family Parish, as he rolled blue paint on a wall.

Finding families to live at Noah's Ark is very important, Smith said, and the need is growing with each new home built.

Foster families must be "domestic missionaries," Smith said, with a strong Christian heart for children and part of a faith community.

Noah's Ark pays all expenses of the foster parents except for their personal long-distance phone calls, individual car payments and haircuts. There is also the traditional family role of the father working and the mother staying home.

Loving children is the goal of foster parents Connie and Jeff Miller, who have six foster children at Noah's Ark.

Connie has been a foster mother for almost 20 years. Having two children of her own, Miller has cared for about 195 children in her lifetime.

Her love for children began at an early age, when she would play with her dolls and pretend with her brother that they would fly through the world to find children in need.

Miller, a native of Jeffersonville, had been a foster parent in Florida. She learned about Noah's Ark when she came back to Jeffersonville for a wedding and called to get more information.

The concept is refreshing for Miller, who said it's easier having neighbors who understand foster care.

Before, neighbors would tell her she was crazy for taking care of so many kids.

Bringing together children from various backgrounds and trying to blend them into one family is not easy, and is a challenge few understand, Miller said.

"I pray constantly," Miller said. "This definitely was my calling from day one. 'That's why God put me here. This was his plan for me.'"

Miller's home looks like any other family home. There are pictures of the children

on the refrigerator, bedrooms decorated with stuffed animals and a playroom where each child has painted handprints on the wall.

However, there also is a steady stream of nurses or therapists who come into the home, depending on the children's needs, and regular visits from the Noah's Ark staff.

Running a foster family household means juggling many personalities and demands, Miller said.

It's also about "being able to overlook" at lot of things.

Basic skills, such as not knowing how to use a fork or spoon, or standing on the kitchen table are common behaviors with foster children.

Miller teaches them the skills needed, along with family etiquette and instilling the value of Christ by attending church services regularly.

"I want them to remember that there is a good life out there and you have to work to get it," Miller said. "Mostly, I hope."

Providing that beacon of hope for children is the goal of Noah's Ark, Smith said.

It's also a witness to faith and allowing God to work, she said.

Many times, doors are slammed for funding or donations, but God always opens another door for them, she said.

"The only thing we have in this life is our faith," Smith said. "I want children to have a belief in themselves, a love for God and a tender heart, where they can look at what God created in nature and appreciate it and create in their heart the seeds to be sensitive to their fellow man."


She hopes Noah's Ark will continue to be a model for that philosophy.

"I believe with all my heart and soul that every child is brought here by God for a reason," Smith said. "Here we are about kids and we are about teaching."

(To help at Noah's Ark or for more information, call 812-288-6800.) †



Jeffrey Holiday, 11, of Holy Family Parish in New Albany, helps paint one of the new homes that will soon house foster-care children at Noah's Ark Children's Village in Jeffersonville. The concept of a subdivision of homes devoted only to foster-care children is the only one in the nation. Community volunteers help make the concept a success.



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Youth from the New Albany Deanery tour Noah's Ark Children's Village in Jeffersonville as part of their "Summer Daze" service program. Noah's Ark provides a room full of clothes, toys, backpacks, games and other items for foster care children. It also has a kitchen stocked with food, where parents can shop for their foster families.

Filipino archbishop celebrates faith and culture

By Mary Ann Wyand

TERRE HAUTE—Filipino Catholics in Vigo County welcomed Archbishop Diosdado A. Talamayan of Tuguegarao City, Cagayan, Philippines, to the Archdiocese of Indianapolis during a festive bilingual liturgy celebrated in English and Tagalog on July 21 at St. Margaret Mary Church in Terre Haute.

"On behalf of St. Margaret Mary Church, we welcome you, Archbishop Talamayan," said Father Ronald Ashmore, pastor of the 368-household parish on the south side of Terre Haute.

"We are very pleased that you are here connecting our archdiocese with yours in faith," Father Ashmore said. "We are one Catholic community throughout the world, and so as a successor of the Apostles you bring that communion of faith and love to share with the Filipino community gathered here in the Indianapolis archdiocese."

Archbishop Talamayan brought a statue of Our Lady of Piat and the Infant Jesus from the Philippines as a gift to St. Margaret Mary Parish.

"I thank God for the opportunity to come here," he said. "I thank you all for inviting me."

More than 1.4 million Filipinos live in the United States, Archbishop Talamayan told the assembly.

During the homily, he said the Scripture readings remind us of "how God loves us and takes care of us."

"The Holy Spirit tells us what we are supposed to pray for," he said. "That is true wisdom."

Catholics form "one family, the family of God," throughout the world, the archbishop said. "We have only one father. God has given us a common mother, the mother of Christ. Mary is a part of our lives."

Noting that "the Blessed Virgin Mary has appeared all over the world," he said God gave the Mother of God to the world to help Christians build up the kingdom.

To do that, Archbishop Talamayan said, Catholics must promote "unity, mutual respect and mutual love" among the peoples of the world.

The 68-year-old archbishop also recalled his youth in the Philippines and how American soldiers liberated his country by defeating the Japanese during World War II.

Many lives were lost during the War in the Pacific, he said, but in the midst of all the destruction the American soldiers showed the Filipino children their love by

giving them baseballs, bats and chocolate bars.

The archbishop said he still sings "God Bless America," then he led the assembly in an emotional rendition of the patriotic song.

"May God bless America," he said at the conclusion of his homily. "May God bless the Philippines, and may God bless the world."

After the Mass, Filipino parishioners of all ages gathered around the ornate statue of Mary and the Infant Jesus, then posed for a group photograph with Archbishop Talamayan, Father Ashmore and the Marian statue.

The original statue of the Blessed Lady of Piat, formerly known as the Lady of the Holy Rosary, was brought to Cagayan from Macau by the Dominican Friars in 1604.

Church records indicate that this "miraculous image of Mary" was first venerated in Cagayan, then the episcopal seat of the Diocese of Nueva Segovia, by the Dominican missionaries who came to bring the Catholic faith to the people of the Itawes region.

When the Marian image was brought to the church in the town of Piat in 1621, the people "began to experience her wondrous help in matters both spiritual and material," according to the parish history, and numerous favors were reportedly obtained through her intercession.

The images of Mary and the infant Jesus hold handkerchiefs "to wipe the tears of those who cry," according to the history of Our Lady of Piat.

On June 20, 1954, Our Lady of Piat was canonically crowned as Queen of Heaven and Earth. Efforts to build a new Marian shrine at Piat were started in 1978, and the shrine was elevated to the status of a minor basilica on March 10, 1997.

About 15 percent of St. Margaret Mary's parishioners are Filipino, Father Ashmore said after the liturgy.

"They have a very strong and family-based faith," he said, "and bring the richness of their culture to our faith community with their ability to sing and share their faith in Tagalog. Their emphasis on family life is a very strong witness in the parish and especially in American society, where the family has often become fragmented."

St. Margaret Mary Parish is fortunate to have the statue of Our Lady of Piat, Father Ashmore said, so Filipino Catholics can "share the faith of their native land with the faith of their chosen country." †



Above, Archbishop Diosdado A. Talamayan of Tuguegarao City, Cagayan, Philippines, greets St. Margaret Mary parishioners at the start of a July 21 liturgy at the Terre Haute parish. About 15 percent of St. Margaret Mary parishioners are Filipino.

Left, a St. Margaret Mary parishioner admires a statue of Our Lady of Piat and the Infant Jesus, which was given to the parish by Archbishop Diosdado A. Talamayan of the Philippines during his recent visit.

Crossroads Walkers take pro-life message across U.S.

By Jennifer Del Vecchio

Jackie Trosclair has been walking across the country since May 20.

Sometimes she's been kneeling. Mostly, she's been praying.

"Yes, I've been one of the walkers," said Trosclair, 20, of Stafford, Va., who stopped in Indianapolis on July 18 as part of the Crossroads Walkers. "As you can tell by my feet, which aren't a very pretty sight."

The group, founded eight years ago in response to Pope John Paul II's encouragement to stand against the culture of death during World Youth Day in 1993 at Denver, Colo., will have walked more than 4,000 miles for life.

Teams began walking in San Francisco and Tampa, Fla., on May 20. They will arrive at World Youth Day in Toronto, Canada, on July 22.

Trosclair, a theology and accounting student at Mount St. Mary College in Emmitsburg, Md., never thought she'd be walking to make a stand for life.

She'd heard about the group, but thought, "Are you kidding? Walk across the U.S.?"

Laughing at her own words, Trosclair said the experience has been one of the best in her life.

"I've been able to get the sacraments on a regular basis," she said. "I'm having a ball."

Spreading the message of life is the goal of Crossroads, organized to take college students across the nation to pray outside abortion clinics.

Crossroads was started at The Franciscan University of Steubenville in Steubenville, Ohio, and has spread to colleges across the nation. It is now part of the American Life League, the nation's largest pro-life educational organization, in Stafford, Va.

"This summer, America's highways will be our platform for our message of life," said Adam Redmon, director of Crossroads.

In Indianapolis, the walkers prayed the rosary and the Divine Mercy Chaplet outside the Clinic for Women in the 3400 block of West 16th Street.

Walking along the street, one man took off his hat and joined the group in prayer. Later, he approached Father Steve

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Editorial

Interest in the End Times

We didn't expect to be writing an editorial for a Catholic readership about the so-called "End Times," but the popularity of books and Internet Web sites about apocalyptic themes has grown so much that some Catholics undoubtedly have been affected.

We will start by trying to make it as clear as possible that the Catholic Church teaches that the Book of Revelation's predictions about the end of the world should not be taken literally. As the late Sulpician Father Raymond E. Brown, who was one of our most knowledgeable Scripture experts, wrote, "We need not suppose the author had or was given by God knowledge of the distant future. Therefore, useless are all speculations about how long the earth is to last, or how long it will be before Christ comes back, or when the end of the world will come—speculations based on the Book of Revelation, or on the Book of Daniel which has another set of apocalyptic visions."

That hasn't stopped people, especially evangelical Christians, from insisting that the things described in Revelation are happening now and the end time is near. The July 1 issue of *Time* reported that 8 million people visited the raptuready.com Web site on one day alone—last Sept. 24.

But the most amazing thing is the success of a series of fictional books based on the Book of Revelation. *Time* said that the 10 *Left Behind* books have sold a whopping 36 million copies! The books are by an Evangelical pastor, Tim LaHaye, who supplies the ideas from the Book of Revelation, and novelist Jerry Jenkins, who does the writing.

The series gets its title from the first book, *Left Behind*. It tells what happens to those who are left behind on earth to fight the Antichrist after Jesus raptures, or lifts, the faithful up to heaven. The false idea of the rapture comes from St. Paul's Letter to the Thessalonians (4:16, 17). Succeeding books are based on texts in the Book of Revelation.

We appreciate the fact that books based on Christian Scripture have sold better than some of the sexy trash that's out there. Our only fear is that people

are taking prophecies about the End Times literally. It's one thing to read the books as science fiction and another to believe that some of those things will actually happen.

The Catholic Church teaches that there will be an end of time when, as the *Catechism of the Catholic Church* says, "the Kingdom of God will come into its fullness. After the universal judgment, the righteous will reign forever with Christ, glorified in body and soul" (#1042).

However, as the Second Vatican Council's *Gaudium et Spes* (Pastoral Constitution of the Church in the Modern World) said: "We know neither the moment of the consummation of the earth and of man, nor the way in which the universe will be transformed" (#39.1).

Jesus said, "But of that day and hour no one knows, neither the angels of heaven, nor the Son, but the Father alone" (Mt 24:36). Therefore, he said, "Stay awake! For you do not know on which day your Lord will come" (Mt 24:42). That should be sufficient for Christians.

What, then, about those prophecies in the Book of Revelation? *The Catholic Study Bible* says, "Symbolic descriptions are not to be taken as literal descriptions, nor is the symbolism meant to be pictured realistically." The author was using literary devices common among apocalyptic writings.

The Book of Revelation must be understood against the historical background that occasioned its writing—a time of crisis when the Church was being persecuted by the Romans (Babylon). It is an exhortation to the Christians of the first century to stand firm in their faith because, no matter what suffering they might have to endure, they will end in triumph over Satan because of their fidelity to Christ the victor. That message is equally as important for us in the 21st century.

Father Brown concludes, in *101 Questions on the Bible*: "I feel it is a travesty when in a work like Revelation fundamentalists search primarily for keys to present local history. Often they are missing the whole point of the mystical dimension."

— John F. Fink

Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



Thinking about capital punishment and redemption

In the spring of 2001, we were focused on the death penalty and whether or not it is justified.

Timothy McVeigh's execution was pending—the first federal execution in decades. We know the rest of the story. The first anniversary generated more debate on the issue.

I was reminded of this the other day, so I went digging for a packet of letters that eighth-graders from Central Catholic School here in Indianapolis sent more than a year ago. They had been invited to write a note about a column I had written on capital punishment and released as a statement to the media.

A letter from "Scott" stuck in my memory because it was especially well thought out for an eighth-grader. Scott's letter deserves to be quoted in its entirety.

"Dear Archbishop Daniel M. Buechlein,

"This letter is in note of your recent article concerning the execution of Timothy McVeigh. I would like to share my opinions and standings on this as well. The following includes religious issues, human moral issues, and addresses a few other issues as well.

"Taking the lives of, I believe 168 people including 12 preschool children should not be taken lightly, at all. The punishment for this disturbing crime should be equal to the crime committed. In my opinion, it would be a far greater punishment to lock this man up, and never release him. That way leaving him with the thought, for the rest of his life, of all the lives he has taken, including 12 little children. Timothy McVeigh thinks of himself as a hero at this point, and by dying, he thinks he will be glorified in some way. This is a pleasure for him. He is not sorry for what he had done, and he never will be. He won't even be given a chance now.

"Coming from the religious side, it is wrong for anyone to intentionally take anyone else's life. It is God's decision when to take people from this earth, and it is his decision on how to punish them as well. Even though Timothy McVeigh took so many lives, it is not up to anyone but God to take his life.

"One of the main reasons I am against capital punishment is that when people are executed, they are usually in a wrong, anti-religious state of mind. Perhaps in many

cases, had people not been executed, they would have had more time to think and have had a change of heart. A change of heart possibly causing them to turn to a religious lifestyle, and making it to heaven. These opportunities are taken away from them when they are executed.

"The thoughts written above are of my own, and to me, are unique. You may feel differently than I do, or you may agree. I don't know which way you go on this. However, I hope you appreciate my input and think about it every now and then. Thank you for taking the time to read this letter, I know you have many other things to do. With love, Scott."

My response to Scott is very late but the discussion is still timely.

Scott, I "go the way you go on this." And I appreciate your input, and over a year later I am still thinking about your words. Your thoughts are well crafted, especially coming from a fellow your age.

In the debate a year ago, it was pretty rare that people pleaded the case for life in prison without parole precisely that a criminal might have the opportunity to repent of his wrong, to have a change of heart, to turn to God and, thus, find salvation.

You will be pleased to learn that this point which you make against capital punishment mirrors the thoughts of Pope John Paul II. The times the Holy Father has intervened with the president of the United States asking for clemency for someone on Death Row (as he did in the case of Timothy McVeigh), he pleads that the opportunity to find redemption not be taken away by execution.

One of the themes of your letter stressed the underlying notion that God is in charge of life. We shouldn't take that thought too lightly. Sometimes Pope John Paul II talks about our times as "a culture of death."

In this conversation about capital punishment, the pope would agree with the tenor of your idea that capital punishment contributes to a further lack of respect for human life. Certainly in our culture in the United States it is not necessary to execute people in order to protect society. I agree with you, a life sentence without parole will do.

Scott, I hope you keep on thinking and writing! †

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.



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Buscando la Cara del Señor

Arzobispo Daniel M. Buechlein, O.S.B.



Pensando sobre la pena de muerte y la redención

En la primavera de 2001 estábamos enfocados sobre si la pena de muerte era justificada o no. La ejecución de Timothy McVeigh se acercaba, la cual era la primera ejecución federal en muchas décadas. Conocemos el resto de la historia. El primer aniversario provocó más debate sobre el asunto.

Me recordaron esto el otro día, así que me puse a buscar un paquete de cartas que enviaron estudiantes del octavo grado de la escuela Central Catholic acá en Indianápolis hacía más de un año. Se les había invitado a escribirme una nota sobre un artículo que yo había escrito en relación con la pena de muerte y que fue divulgada en forma de una declaración a los medios de comunicación.

Una carta de "Scott" permaneció en mi memoria porque la misma fue bien pensada por un estudiante del octavo grado. La carta de Scott merece ser citada por completo.

"Estimado Arzobispo Daniel M. Buechlein,

"El motivo de esta nota es su reciente artículo concerniente a la ejecución de Timothy McVeigh. Quisiera compartir mis opiniones y creencias sobre esto también. Lo siguiente incluye asuntos religiosos, asuntos de la moral humana, así como también otros asuntos.

"Quitarles la vida, creo que a 168 personas incluyendo 12 niños de la escuela preescolar, debería ser tomado muy en serio. El castigo para este abominable crimen debería ser igual al crimen cometido. En mi opinión, sería un castigo aún peor encarcelar a este hombre de por vida. De este modo, se le deja por el resto de su vida pensando en todas las vidas que quitó, incluyendo la de los 12 niños. Timothy McVeigh se considera ahora un héroe, y muriendo, él piensa que de alguna manera él será glorificado. Para él, esto es un placer. No se arrepiente por lo que ha hecho y nunca se arrepentirá. Ahora no tendrá la oportunidad de hacerlo.

"Desde mi perspectiva religiosa, es incorrecto que alguien le quite intencionalmente la vida a otra persona. Dios decide el momento en que una persona deja de existir, y decide como castigarle también. A pesar de que Timothy McVeigh le quitó la vida a tantas personas, es a Dios a quien le toca decidir cuando se le debe quitar la vida a él.

"Una de las razones principales por las que estoy en contra de la pena de muerte es que cuando se ejecuta a una persona, dicha persona suele estar en un estado mental incorrecto y anti-religioso. Puede ser que en muchos casos, si la persona no hubiera sido ejecutada, la misma habría tenido más

tiempo para reflexionar y habría tenido un cambio de corazón, lo cual posiblemente le ocasione que cambie su estilo de vida hacia un estilo religioso y entrar al cielo. Se le quitan estas oportunidades al ejecutarlo.

"Los pensamientos antes mencionados son míos y son únicos para mí. Usted puede pensar lo contrario o puede estar de acuerdo. No sé como usted piensa al respecto. Sin embargo, espero que agradezca mi contribución y que reflexione sobre ella de vez en cuando. Gracias por tomarse el tiempo para leer esta carta, ya que sé que tiene muchas otras cosas que hacer. Cariñosamente, Scott."

Mi respuesta para Scott es muy tardía, pero la discusión sigue siendo oportuna.

Scott, "estoy de acuerdo con tu opinión." Y agradezco tu contribución y un poco más de un año después sigo pensando en tus palabras. Tus pensamientos fueron bien escritos, sobre todo para ser de un muchacho de tu edad.

Durante el debate del año pasado, era poco común que la gente hablará del caso de cárcel de pro vida sin libertad condicional para que el delincuente tenga la oportunidad de arrepentirse de su mal, de tener un cambio de corazón, de acudir a Dios, y por eso, de conseguir la salvación.

Te alegrará saber que ese punto que tocaste en contra de la pena de muerte es igual al pensamiento del Papa Juan Pablo II. Las veces en que el Santo Padre le ha rogado al presidente de los Estados Unidos pidiendo clemencia por alguien condenado a muerte (como lo hizo en el caso de Timothy McVeigh), él ruega que no se le quite a la persona la oportunidad de encontrar la redención al ejecutarla.

Uno de los temas de tu carta hace hincapié en la noción de que Dios rige la vida. No deberíamos tomar ese pensamiento a la ligera. A veces el Papa Juan Pablo II habla de nuestros tiempos como "una cultura de muerte".

En esta conversación acerca de la pena de muerte el Papa estaría de acuerdo con lo fundamental de tu idea de que la pena de muerte contribuye a una mayor falta de respeto por la vida humana. Ciertamente, en nuestra cultura en los Estados Unidos no es necesario ejecutar a las personas para proteger a la sociedad. Estoy de acuerdo contigo, la cadena perpetua sin libertad condicional lo puede hacer.

Scott ¡ Espero que sigas pensando y escribiendo! †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Screening seminarians

The archbishop's column on the screening of candidates for the priesthood was excellent and motivated me to reflect on my experience as a seminarian for the archdiocese, first at Saint Meinrad during college, then more recently at Theological College in Washington, D.C. The archbishop rightly says there are no perfect candidates for the priesthood, nor is the screening process perfect. That's true, and that's why I believe the final responsibility for formation lies with the seminarian himself.

If the seminarian is dishonest—either by lying to or withholding important information from his spiritual director and the faculty assigned to help him discern his vocation, or if he leads a secret or double life that endangers himself or others and seeks no help to stop it—then he will sabotage the formation process in the seminary, no matter how good it is. His only hope is that God would expose his lying/hiding and someone would find out and confront him. Either that or he would listen to God's voice in his conscience and tell the truth about who he is and what he is doing.

Take me, for example. The last time I was in the seminary, I decided after much discernment and counseling that I could not live a celibate life. Praise God that I was not good at hiding this and felt the

need to tell those responsible for guiding me in the seminary.

It was not easy to admit that my feelings about celibacy cost me a vocation to the priesthood—if I ever really had one—but what I have gained from this process, that began with my being honest with the priests in charge of seminary formation, has gone a long way toward counteracting the pain of this loss. Not only that, but I truly believe that had I not been honest and continued to hide my true feelings, I might have been ordained a priest and possibly could have caused pain and scandal to the faith community.

My point is this: the system, as good as it is or will be, only works if those in it are honest enough and humble enough to disclose any problems they are having with someone they can trust who is involved in running the system, a system that then needs to both help them and hold them accountable.

I have a very good friend who has been ordained a priest for four years. He was open and honest with his spiritual director while in the seminary from the very start. He says it truly changed his life for the better. Though not a perfect priest, he is reasonably happy and healthy and God has blessed his ministry.

I had another friend who is a priest. From the beginning, he kept his struggles

See LETTERS, page 7

Research for the Church/James D. Davidson

What is your view of religion's role in society?

Like social researchers, we all have theories about religion's role in society. We all make assumptions about the essence of religion, the nature of society and relationship between the two.

Although we do not dwell on these theories all of the time, they still frame our thoughts and actions. They shape our reactions to books, newspaper stories and television reports about religion. They explain why we agree with some friends and family members more than others when religion comes up in conversations. They also account for our support of, or opposition to, specific practices in our parishes and dioceses.

Given the importance of our theories, perhaps we should reflect on them for a few minutes. I invite you to think about two theories, which sociologists call functionalism and conflict theory.

Proponents of functionalist theory think of society as a social system consisting of many interdependent parts called social institutions. These institutions include marriage, education, economy, politics and religion. Each institution has a role to play and, in performing its function, it contributes to the well-being of society. The parts of this system work well together because at the core of society is a set of widely shared values, beliefs and priorities. In other words, there is a core culture that allows society to run in an orderly fashion.

Conflict theorists, on the other hand, picture society as being in a constant state of disorder. The main reason for this turmoil is that at society's core there are classes of people who are pitted against each other in a struggle to maximize their own self interests.

As one group (the "haves") gets the upper hand over the others (the "have nots"), it tries to control as many spheres of life as it can, especially the economy and politics, but also religion. Once it does, it creates social policies that work to its advantage and to the disadvantage of others. Never fully embracing these policies, the have nots struggle to subvert or

overcome them. The struggle between the haves and have nots produces social instability.

These theories offer two very different views of religion's role in society. Functionalism sees religion as an important social institution. According to functionalists, religion answers questions about the meaning and purpose of life. It promotes norms, values and skills that allow people to live together in an orderly fashion. It provides people with an identity ("a child of God") and a sense of belonging (being Catholic). In other words, religion contributes to the well-being of society and its individual members. It is highly functional.

Conflict theory offers a very different view of religion. It believes religion is relatively inconsequential, especially in comparison to the economy and government.

However, just as the haves seek control of the economy and government, they also seek control of religious organizations and influence over religious leaders. In this way, they are able to promote religious ideas that justify their power, privilege and prestige, and keep the have nots from rebelling against them. From a conflict point of view, religion is a divisive and oppressive force in society. Its effects are more negative than positive.

Which of these theories comes closest to your way of thinking about religion's role in society?

Do you identify with the functionalist view and reject the conflict perspective? Do you tend toward the functionalist view but acknowledge that there is some truth to what conflict theorists say? Do you tend toward conflict theory but concede that functionalism is not entirely wrong? Or, do you fully embrace conflict theory and disagree with the functionalist perspective?

Your response might explain your reactions to media reports about religion, your conversations with friends and family members about religion, and your willingness to support some Church policies more than others.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His latest book is *American Catholics: Gender, Generation, and Commitment*, published by Alta Mira Books in 2001.) †

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. Anthony of Padua Parish, 316 N. Sherwood Ave., in Clarksville, is having its **parish picnic** from 5 p.m. to midnight on July 26 and from 2 p.m. to midnight on July 27. There will be a chicken dinner. For more information, call 812-282-2290.

St. Martin Parish, 8044 Yorkridge Road, in Yorkville, is having its **parish picnic** on July 27-28. Prime rib dinners will be served from 5 p.m. to 11 p.m. EDT on July 27, and are \$12 for adults and \$5 for children. Chicken dinners, served from 11:30 a.m. to 5 p.m. EDT on July 28, are \$8 for adults and \$4 for children. There will also be a picnic from 11:30 a.m. to 7 p.m. EDT on July 28. For more information, call 812-623-3408.

St. Augustine Parish, 18020 Lafayette St., in Leopold, is having its **parish picnic** from 10 a.m. to 6 p.m. on July 28. There will be a chicken dinner, games and quilts. For more information, call 812-843-5143.

St. Thomas the Apostle Parish, 523 S. Merrill St., in Fortville, is having its **parish festival** from 11 a.m. to 10 p.m. on Aug. 3. There will be games, food, entertainment, an auction, and a chicken and noodles dinner. For

more information, call 317-485-5102.

The Daughters of Isabella, a Catholic women's organization, is having its **biennial convention** in Toronto, Ontario, Canada, at the International Plaza Hotel and Conference Center on Aug. 4-7. The convention will start with a breast cancer awareness walk-a-thon from 7 a.m. to 8 a.m. on Aug. 4. Cardinal Aloysius Ambrozic, archbishop of Toronto, will celebrate the opening Mass at 2:30 p.m. A workshop titled "Self Esteem into Inner Growth" will be held on Aug. 5 in both English and French. The business session will convene on Aug. 5 and conclude with a Mass on Aug. 7, followed by the installation of officers. For more information, call Helen Burns at 812-333-1190.

Theology on Tap, a series of programs designed to help Catholics in their 20s and 30s understand the faith, will meet at 7 p.m. on July 31 at The Rathskeller, 401 E. Michigan St., in Indianapolis. Pro-life advocate Joseph Scheidler of Chicago will present "Why Bother With Church, Especially the Catholic Church?" Future sessions, meeting at the same time and place, feature Martin Doucette on Aug. 14, who will present "The Way Things Should Be," and Father C. Ryan McCarthy, who will

present "The Clone Wars" on Aug. 28. For more information, call the Office of Young Adult Ministries at St. Luke Parish in Indianapolis at 317-259-4373.

There will be a Schoenstatt Covenant Sunday Holy Hour titled "**Schoenstatt Institutes**" at 2:30 p.m. on July 28 at Mary's King's Village Schoenstatt near Rexville, located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles. Father Elmer Burwinkel will celebrate Mass at 3:30 p.m. Other upcoming holy hours include "**Schoenstatt Leagues**," to be presented at 2:30 p.m. on Aug. 11, followed by Mass at 3:30 p.m., and "**Schoenstatt Pilgrims**," to be presented at 2:30 p.m. on Aug. 25, followed by Mass at 3:30 p.m. For more information, call 812-689-3551 or e-mail eburwink@seidata.com.

Women who are interested in what it is like to live in a convent can spend a **weekend with the Servants of the Gospel of Life** on Aug. 23-25 at Our Lady of Guadalupe Convent, 8300 Roy Road, in Indianapolis. The weekend is open to all women of high school age and older who would like an experience of religious life. For more information or to register, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521 or 800-382-9836, ext. 1521.



CNS photo from Catholic press photo

Papal greeting

Boys reach out to touch the hand of Pope John Paul II during his weekly general audience at his summer residence in Castel Gandolfo, Italy, on July 17. On July 23, the pontiff embarked on a three-country trip to the Americas that includes World Youth Day in Toronto, Ontario, Canada, on July 27-28 and the canonization of Blessed Juan Diego in Mexico City on July 31.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering two retreats in August. The first retreat, "**Prayer Made Simple and Joyful**," will be held from Aug. 9-11. It will be led by **Father John Catoir**, a Catholic News Service columnist and former director of The Christophers. He will present a retreat focusing on prayer as a means to obtain the joyful spirit that Christ came to bring us. The second retreat is titled "**Pennies from Heaven**" and will take place from Aug. 16-18. The retreat will be led by **Bishop Robert F. Morneau**, auxiliary bishop of the Diocese of Green Bay, Wis. He will discuss how to find the pennies of God's grace that he plants in our lives, how to be grateful for them and how to share them with others. Each retreat costs \$165 per person, or \$300 per married couple. For more information on either retreat, call Fatima at 317-545-7681. †

VIPs . . .



Edward and Marilyn Caldwell, members of Mary, Queen of Peace Parish in Danville, will celebrate their 50th wedding anniversary on July 27 with a Mass of thanksgiving and blessing of their marriage vows at St. Peter and Paul Cathedral in Indianapolis. The couple was married on July 26, 1952, in the Blessed Sacrament Chapel at the cathedral. They have six children: Susan Dunn, Sarah Goecke, Cathy Hardy, Lori, Ed and Joe Caldwell. They have six grandchildren and one great-grandchild. †



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

Eight Legged Freaks (Warner Bros.)
Rated **A-II (Adults and adolescents)** because of recurring fantasy violence, fleeting sexual innuendo and a few crass expressions.
Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

Halloween: Resurrection (Dimension)
Rated **A-III (Adults)** because of intermittent stylized violence, mild sexual innuendo, fleeting nudity and drug use, and recurring rough language with brief profanity.
Rated **R (Restricted)** by the MPAA.

K-19: The Widowmaker (Paramount)
Rated **A-II (Adults and Adolescents)** because of brief violence, images of injured seamen and fleeting rear nudity.
Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

Stuart Little 2 (Columbia)
Rated **A-II (Adults and Adolescents)** because of a crass expression and a few menacing scenes that may be too intense for very young children.
Rated **PG (Parental Guidance Suggested)** by the MPAA. †

LETTERS

continued from page 5

from those who needed to know, who could have helped him, who might have helped him confront them. They never really knew him and believed the false version of himself he presented. They ordained him. Soon after, his problems manifested themselves in very apparent ways and, I think, were a fatal blow to his ministry. He was miserable from day one and left after only two years.

Seminarians, please be honest with yourselves, God and those whose ministry it is to help you. Get help if you need it. Be accountable. You will save yourselves and others much pain in the long and short run.

Mike Haigerty, Indianapolis

Moral leadership

As the bishops continue to grapple with the sex scandal, I hope that they will come to realize that bureaucratic initiatives will not, by themselves, bring reform. A zero-tolerance policy may punish bad behavior, but it cannot teach a man to love celibacy or provide him with positive incentives for practicing it.

A lay oversight committee may track down and isolate sex offenders, but it cannot create a culture of chastity.

What the Church needs now is strong moral leadership. The bad news is, the bishops have not been able to provide it. The good news is, Pope John Paul II has given them a dynamic spiritual resource that may yet help them. His writing, *Theology of the Body*, clarifies the divine purpose of human sexual expression, and it supplies in common sense language the biblical grounds upon which the teachings of the Church are built.

The bishops should promote this teaching in archdiocesan offices and Catholic colleges, infuse it into the seminaries where priests are formed, and rid those same institutions of anyone who would subvert the process. Then they should go out and challenge the perverse values of a sex-crazed culture.

The most important thing the bishops can do about the sexual revolution is to join the counter-revolution.

Stephen L. Bussel, Indianapolis

Innocent until proven guilty?

Like everyone else, I am shocked and saddened by the scandal that has tainted our holy Church. However, I am not convinced that complaints of abuse or fondling that occurred 25 or 30 years ago are necessarily true.

I read one statement by a young man that was worded something like this: "Yeah, I think I remember something like that. It was a long time ago. I'll have to think about it." In other words, this former altar boy doesn't recall whatever abuse or "touching" has been alleged by a former altar boy, but he will try to think up some possible details to support his friend's accusation.

If no such behavior took place again (if such conduct had happened and had been stopped) then, apparently, the offending adult had amended his life and resolved to "sin no more," an admonition all of us

should heed.

Some of the accused priests have denied having ever behaved inappropriately with either young boys or young girls.

A 25- or 30-year memory can be fuzzy or distorted. Would any of us find an accusation of immorality based on a childish memory that long ago accurate and fair? In the light of present thinking, can some things be misunderstood or misinterpreted? I think some may have been, and that some may be "copycat" accusations: "If Father So-and-So pawed John or Jane Doe, he must have pawed me."

Some innocent gestures of affection—an encouraging or congratulatory slap on the shoulder, a quick hug of approval, for example—which had no sexual intent at the time can be seen differently through mists of time.

I urge caution and deplore sweeping condemnation. An unsupported accusation is not proof of guilt, but the media presents the sensational story as if it were. The years of holy service on the part of many priests deserve more respect and honor than far too many are receiving.

An accused victim should have the chance to defend himself. His name should not be published and his reputation ruined without a thorough investigation into the truth of the allegation.

Anna-Margaret O'Sullivan, Franklin

More catechesis needed

The reflection day after the Disciples in Mission Lenten evangelization effort allowed input as to what to do next. The attendees said that they needed adult education and to know how to defend the faith and more.

The attendees recommended that specific issues be taught, including in homilies, subjects such as the Real Presence, abortion, contraception, fornication, the Ten Commandments and the need for reconciliation, including whys and hows based on magisterial teaching.

In support of the above, many Catholics I have talked to appear not to understand the founding and authority of the Church and the Holy Eucharist. Why do great numbers of people, including Catholics, think that the sins of individuals, including those of popes, should be blamed on the institutional Church, understanding it to be entirely wrong and even evil? Would they be irrational and leave Peter because of Judas, the betraying sinner? Or become Judas?

Have the disobedient people within mentally stripped the Church of the authority that Jesus gave it and forgotten his guarantee that it would prevail? They want to follow their consciences, but refuse to do it in the light of the Church. Isn't what they want to do confused with conscience? It is not the same.

The *Catechism of the Catholic Church* tells us what to do morally, but if those answers are not wanted, or don't agree with what dissenters have been taught by erroneous or heretical clerical and lay catechists, they forsake God's Church. Refer to the encyclical, "The Splendor of Truth," especially paragraphs 54 through 64 on conscience.

I believe that without the truth lived by adults, our youth will not follow. They will not accept our double standards and will not find hope in our Church or in the whole of Christianity.

Dan Logan, 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 from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible.

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). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. 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.

The Pledge of Allegiance

The recent decision of a Federal Appeals Court, which declared the recitation of the Pledge of Allegiance with the phrase "one nation under God" to be unconstitutional, deserves a reasoned and civil discourse.

What would Jesus say about this? I think he might say "Render unto Caesar the things that are Caesar's." The Pledge of Allegiance falls under the category of a "thing that is Caesar's." What do we as a nation want to achieve when we ask students to recite the pledge?

We want them to acknowledge their need to be loyal to a government which protects them and teaches them how to work for the common good. We ask them to say the pledge as a group, promoting the individual's sense of unity with the other members of the group—all working toward a common goal.

When the phrase "under God" is used, it is divisive. We do not want to trample on the free will of the atheist by forcing him to recite something he does not believe. What if the non-believer simply omits the phrase? The result is that he separates himself from the remainder of the group and the unifying spirit of the pledge is lost.

Omitting the phrase "under God" does no harm to the believer, who knows that our nation owes its perfection to God, but that it is also a human creation with imperfections tolerated by a loving God.

It may be a bitter pill to swallow—that a minority group whom we dislike should prevail. But our Lord has asked us to love even our enemies, and we can certainly respect their opinion in this civic matter.

Keith Bradway, Morgantown

Let Us Share The Gift Of Faith We Have Received

Catholic social teaching proclaims we are keepers of our brothers and sisters. We believe that we are one human family whatever our national, racial, ethnic, and economic differences.



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Join in prayer with Pope John Paul II for our suffering brothers and sisters and remember them by saying

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Visits to Guatemala, Mexico show pope's determination

GUATEMALA CITY (CNS)—A planned visit to Guatemala and Mexico by an ailing Pope John Paul II gives added emphasis to the Spanish saying: "Rengo, rengo, pero vengo."

The rhyming idiomatic expression means: "Nothing will stop me from coming to the party." Literally, it means: "I may be limping, but I'll be there."

The July 29-Aug. 1 trip to the two Latin American countries is shaping up as a major spiritual fiesta for the 82-year-old pope, hobbled by arthritic knees and hampered in his speech and motor activities by a Parkinson's-like disease.

The planned visits, coming after July 23-28 World Youth Day ceremonies in Toronto, show the pope's determination to celebrate, with their spiritual descendants, the virtues of people tied to the Catholic histories of both nations.

The pope is scheduled to arrive in Guatemala City the afternoon of July 29 for a Mass the following morning in which he will declare the sainthood of Blessed Pedro de San Jose Betancur, a 17th-century religious known for his healing work.

On July 31 at the Basilica of Our Lady of Guadalupe in Mexico City, the pope will declare the sainthood of Blessed Juan Diego Cuauhtlatoczin, the 16th-century Indian who symbolizes the Church's evangelization of the native peoples of the New World during the Spanish Conquest.

On Aug. 1, also at the basilica, the pope will beatify the Indian martyrs Juan Bautista and Jacinto de Los Angeles, both killed in 1700. Beatification is a major step toward sainthood.

The papal visit is expected to draw several million pilgrims to the Mexican capital, although only about 50,000 will be allowed into the Basilica of Guadalupe complex for the canonization Mass; others will be forced to watch it on television.

Health concerns have cut the papal agenda to a minimum, with the originally scheduled private meetings with President Vicente Fox and an assembly with the Mexican bishops' congress cancelled.

Well before the pope's planned arrival, Guatemalans and Mexicans were preparing for the events.

In Guatemala's old capital of Antigua, 15 miles west of the current capital of Guatemala City, officials set up a special schedule to handle the expected influx of

pilgrims wanting to visit the Church of San Francisco, where Hermano Pedro, as he is known locally, is interred.

Hermano Pedro (Brother Pedro) is revered throughout Guatemala and Central America for his miraculous curing of the sick and dedication to the poor.

At the Antigua church, the wall above the altar dedicated to Hermano Pedro is filled with plaques thanking him for his help and is tainted black from burning candles. People attributing their cures to him previously left their crutches and other evidence of healings at the altar as signs of gratitude. Now, they are asked to leave items at a museum inside the church.

"Everyone wants to visit the old altar, because that is where miracles are made," said Myrna Arana, an Antigua resident.

Hermano Pedro was born on March 19, 1626, in Spain's Canary Islands and arrived in the New World at age 24. He founded the Bethlehemite Brothers and Sisters in 1653 and became known as the "St. Francis of the Americas." One well-known legend says that he would lick the wounds of the sick, a role given to animals at the time.

The papal Mass to canonize Hermano Pedro is planned for July 30 at the Guatemala City race track.

At Mexico's Basilica of Our Lady of Guadalupe, the enthusiasm for Juan Diego's canonization began well before the pope's planned arrival.

Among the people making pilgrimages to the basilica in the days leading up to the canonization Mass was Tomas Sanchez, a 70-year-old cook. He asked Juan Diego for improved health.

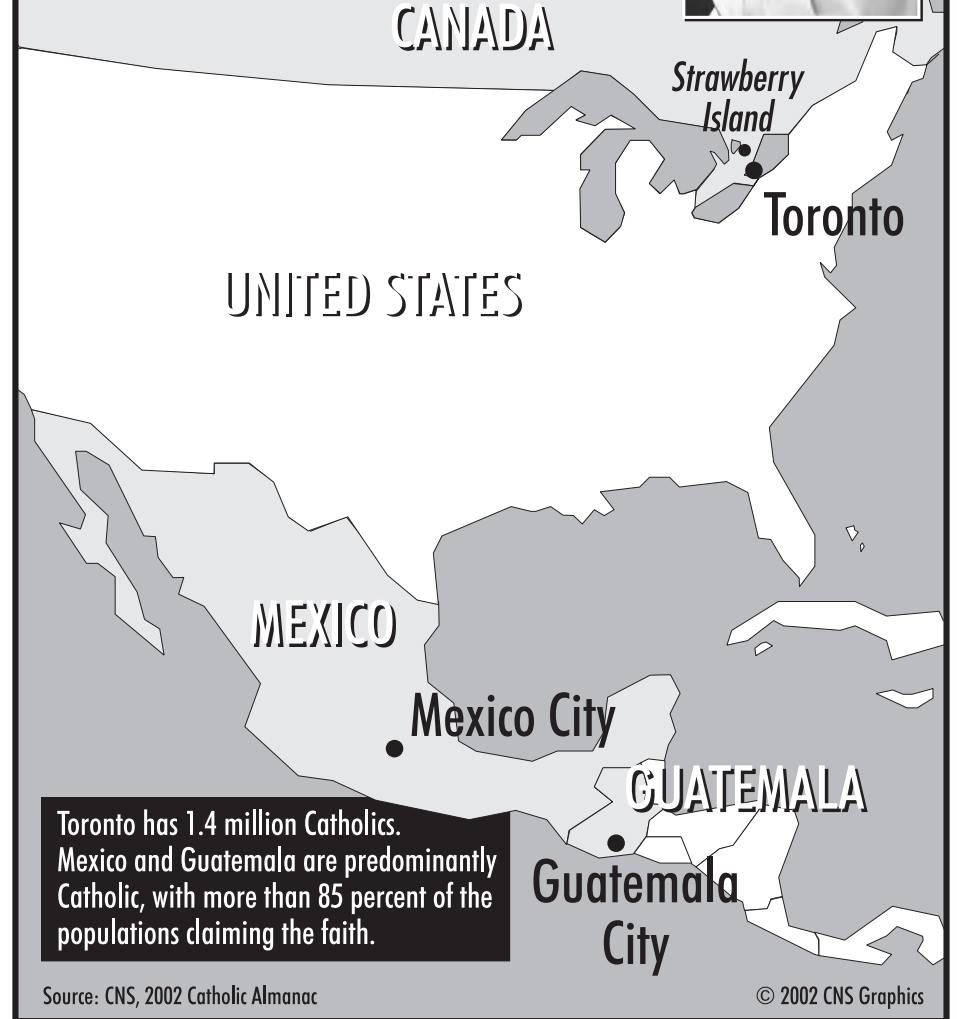
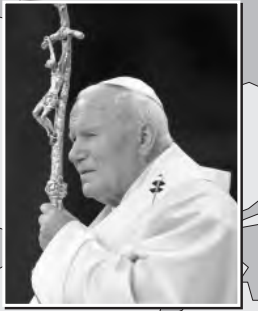
"I asked him to intervene in my favor before the Virgin and before God," said Sanchez, pointing to his leg swollen with varicose veins.

Sanchez sat on a low wall in the basilica complex built on the site where Juan Diego, a Nahuatl Indian, had four visions of Mary in December 1531, several years after the Spanish conquered what is now Mexico. The visions and Juan Diego's conversion to Catholicism were major spurs to the Church's evangelization efforts.

Mexico's bishops said the fact that all three Mexicans to be honored by the pope are Indians shows the need for Mexico to give legal recognition to the rights of indigenous people.

Visit to the Americas

This is the pope's 97th trip outside Italy, his third stop in Canada and Guatemala and his fifth visit to Mexico.



Mexicans must adopt a new view of indigenous populations as people owed rights and not as "objects of our generosity and beneficence," the bishops said in a July 3 pastoral letter published in the July 15-16 edition of *L'Osservatore Romano*, the Vatican's newspaper.

"Their recognition on the part of the universal Church means they are an example that can help us return to the indigenous roots of our people," the

bishops said.

The message of Guadalupe also "vindicates the place of the poor and marginalized in the construction of a more just and fraternal nation," they said.

Today, global economic forces sideline a growing number of poor men and women, including indigenous, and seek "to impose the idea that, 'outside of the free market, there is no salvation,'" they said. †

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Traditional dancers perform outside the Basilica of Our Lady of Guadalupe in Mexico City on July 21. Indigenous peoples of Mexico were celebrating the upcoming canonization of Juan Diego, a Nahuatl Indian who converted to Catholicism after experiencing a vision of Mary in 1531. Pope John Paul II will canonize Juan Diego during a Mass at the basilica on July 31.

Juan Diego-mania takes over Mexico as canonization ceremony nears

MEXICO CITY (CNS)—A rising tide of enthusiasm in Mexico City has accompanied the countdown to the canonization of Blessed Juan Diego, whose 16th-century visions of Mary are at the heart of Mexican Catholicism.

Tomas Sanchez, a 70-year-old cook, decided to make a special trip to the Basilica of Our Lady of Guadalupe in northern Mexico City before the big event to ask Juan Diego's help with his health.

"I asked him to intervene in my favor before the Virgin and before God," said Sanchez, pointing to his leg swollen with varicose veins. "I would be very grateful."

Sanchez sat on a low wall in the basilica complex built on the site where Juan Diego, a Nahuatl Indian who converted to Catholicism, saw Mary in December 1531, just 10 years after the Spanish conquistadors captured Mexico City.

It is here that Pope John Paul II is due to make Mexico's most famous convert a saint on July 31 before a crowd of a few thousand; millions are likely to watch the event on television.

The canonization is being presented by the Mexican Church as the long-overdue recognition of the importance of indigenous people within the Catholic tradition. It comes at a time when Protestant Churches are gaining influence, particularly among poor Mexicans and in indigenous areas.

"It is a great honor for all Mexicans that Juan Diego is to be made a saint," said Felipe Lopez, 21, as he came out of the basilica with his baby in his arms and his wife by his side.

It was a phrase echoed by many others milling around the basilica in the days before the canonization.

"It is a recognition of the loyalty of poor and humble Mexicans to the Church," added Lopez, repeating another commonly heard explanation of Juan Diego's importance.

Inside the huge tent-like church behind him, rows of young and old listened to a homily exhorting all Mexicans to recognize their debt to the Indian who saw the Virgin Mary and whose story was key to the consolidation of the Catholic faith in Mexico during Spanish colonial rule.

A montage of the pope holding the hands of Juan Diego has been hung over the basilica's front entrance and in several places inside.

Meanwhile, a steady stream of devotees made their way to the back of the church to have their images of the soon-to-be-saint blessed. The images were bought largely from the many vendors hawking religious memorabilia in the streets around the basilica.

It is all part of what the media has dubbed Juan Diego-mania.

But the phrase can be misleading, as devotion to Juan Diego has neither risen suddenly out of nowhere, nor does it appear to be close to its culmination.

Awareness of Juan Diego as a potential figure for devotion has evolved slowly during the torturous process of his canonization that has been dogged by skeptics who question whether he existed.

"It is all proved now," said Bernardo Gomez, 71.

But, while Gomez said he was "delighted" that Juan Diego was being officially recognized, he added he personally found it difficult to think of him as a holder of saintly powers.

"Juan Diego was an ordinary man chosen by the Virgin as her messenger. That's what he did," the retired bus driver told Catholic News Service.

A little later, he added the qualifier, "But they say he has done some miracles."

Many Mexican Catholics struggle with reconciling Juan Diego as a peasant selected by Mary because of his lowly

status against his status as a saint.

A veteran salesman of religious figures, Felipe Avila, said this is why the new range of Juan Diego images standing on his own have not sold well.

Standing in front of his stall displaying a variety of garish and glitzy statues, pictures, key rings and trinkets, Avila said the increase in sales of Juan Diego's image

before the canonization had come primarily from purchases of the traditional image of the Indian kneeling before Mary.

"For all our lives, we have seen Juan Diego on his knees in front of the Virgin, so people are a little reluctant to think of him on his own," Avila said. "It is still a novelty, but after the pope has gone, the interest should pick up fast." †



Jose Escobar makes a pilgrimage on his knees on July 19 to the Basilica of Our Lady of Guadalupe while holding his 1-month-old son. Indigenous peoples of Mexico were thronging to the city to celebrate Juan Diego, a Nahuatl Indian who converted to Catholicism after experiencing a vision of Mary in 1531. Pope John Paul II will canonize Juan Diego on July 31.

ABORTION

continued from page 1

federal law," he added.

In a statement last March, the Bush administration said it "strongly supports" the legislation which "would ensure that infants who are born alive, at any stage of development, are individual human beings who are entitled to the full protections of the law" and "would provide guaranteed legal protection whether or not the infant's delivery was natural or the result of an abortion."

Also last March, Cathy Cleaver, director of planning and information at the U.S. bishops' Secretariat for Pro-Life Activities, called the Born-Alive Infants Protection Act "common-sense legislation that is unfortunately needed at this time when lives of children born and unborn are becoming increasingly seen as more expendable."

"This bill simply addresses how we as

a society should see the child who survives an abortion, and how we should define that," she added.

In a statement on July 18 praising the House Judiciary Committee's 20-8 vote, Cleaver called partial-birth abortion "a particularly cruel and unnecessary procedure that Americans have grown to hate."

The House has three times approved bills banning partial-birth abortions, and the legislation passed Congress twice but was vetoed by President Clinton on both occasions. President Bush has said he would sign a bill to ban partial-birth abortion.

More than half the states have enacted laws to ban partial-birth abortion, and polls have shown that at least 70 percent of Americans support such a ban.

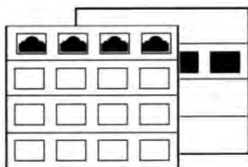
"Americans agree: Partial-birth abortion has no place in a country which believes in compassion and dignity for all," Cleaver said. "Unborn children suffer terrible pain, and women suffer risks to their health. This procedure must be stopped." †

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From the Editor Emeritus/John F. Fink

The Crusades: Fifth and Sixth Crusades

Seventh in a series

In 1212, there occurred one of the most bizarre events in Christian history—the Children's Crusade. Believing that the Holy Land could be captured by the pure of heart, 40,000 children were gathered and started a march toward Palestine, one group from France and another from Germany.

Very few of the children reached the Holy Land. Many died from disease, starvation or slaughter on the way. Christian traders or Turkish captors sold others into slavery. It's amazing that parents permitted their children to do this. The Children's Crusade is not counted as one of the eight major Crusades.

Pope Innocent III proclaimed the Fifth Crusade at the Fourth Lateran Council in 1215. It was scheduled to begin on June 1, 1217. But Innocent died in 1216. His successor, Pope Honorius III, tried his best to carry out the decision of the council, but the political climate in Europe at the time



made this difficult.

The pope arbitrated between the kings of France and Aragon, tried to get France to abandon its planned invasion of England, and helped Henry III obtain the English crown. He also tried to get Frederick II, German emperor, to participate in the Crusade.

Cardinal Pelagius, the papal legate, led the fighting. The Crusaders targeted Egypt and captured Damietta in November 1219, then awaited Frederick's troops, but they never arrived. The Crusaders had to put up with the flooding of the Nile River, oppressive heat and fierce opposition by the Muslims. They finally gave up, entered into negotiations for a truce and withdrew. They had lost thousands of men.

The most remarkable thing that happened during the Fifth Crusade was that St. Francis of Assisi traveled to in Egypt and met with Sultan al-Kamil to try to convert him. Nothing came of the meeting and Francis returned to Italy.

After the Fifth Crusade, there was extreme bitterness between the popes and Emperor Frederick II because of his inactivity. By 1227, though, Frederick was

ready to fulfill his pledge to fight a Crusade. When Pope Gregory IX proclaimed the Sixth Crusade, Frederick led it. He left Sicily in 1227.

Then sickness broke out on his ships and Frederick came down with a severe fever. He returned to Sicily. That angered Pope Gregory, who excommunicated the emperor. Frederick ignored the excommunication and, when his fever left him, sailed in 1228. But when he reached Palestine, the Christians there wouldn't offer any assistance.

Frederick entered into discussions with the Muslims and actually negotiated the surrender of Jerusalem and control of Bethlehem and Nazareth. Pope Gregory, though, was so incensed that a man he had excommunicated would sign a peace treaty on behalf of Christians that he refused to accept the treaty. Frederick crowned himself King of Jerusalem on Feb. 18, 1229.

Jerusalem remained in Christian hands for 15 years. After Frederick returned to Germany, political factions rose and squabbling became widespread. The city was poorly defended and was captured again by the Muslims in 1244. †

The Bottom Line/Antoinette Bosco

The remarkable woman behind 'Uncle Tom's Cabin'

This year marks the 150th anniversary of the publication of *Uncle Tom's Cabin*,



the remarkable anti-slavery novel by Harriet Beecher Stowe. I learned that when I got a notice from Wisdom House, a retreat center in Litchfield, Conn., directed by a dear friend of mine, Sister Rosemarie Greco.

Wisdom House was holding a lecture on how this woman, committed to social justice, was "a writer who changed the world." The brochure reminded us that Abraham Lincoln, according to legend, called her "the little woman who wrote the book that started this Great War!"

It was fitting to have a lecture here, said Sister Rosemarie, because Harriet Beecher Stowe was born in Litchfield, one of 11 children in a family headed by the renowned preacher Rev. Lyman Beecher. The speaker was Katherine Kane, a dynamic woman who heads the Harriet Beecher Stowe Society in Hartford, Conn. (stowelib@stowecenter.org).

My interest in this amazing woman writer, who lived from 1811 to 1896, had

been very long-standing, ever since I read about her life several decades ago and found inspiration.

Actually, I related to her because I felt I had so much in common with her. This was not just because she was a writer, as I am, but also because she was a mother of seven, as I was.

She had to be the breadwinner, too, since her husband never made much money to speak of. Calvin Stowe was noted as a brilliant biblical scholar, but he lacked the discipline to write any work that would be publishable. Here again, I related to Stowe, for I was the sole support of my children.

But I related to this woman for an even deeper reason. She survived the loss of children, as I did. Her talented son, Henry, a Dartmouth student, drowned in the Connecticut River. Her son, Freddy, an alcoholic, went on a sailing trip and disappeared, never to be heard from again. Her daughter, Georgiana, suspected of being addicted to morphine after using this in childbirth, died young.

But the most tragic loss for her was the death from cholera of her sixth son, Charley. Strangely enough, this tragedy was the impetus for her writing the book that gave her a place in history. She had

seen how children were snatched from the arms of their slave mothers, and now she knew their agony.

After her beloved son, Charley, died, she wrote, "It was at his dying bed and at his grave that I learnt what a poor slave mother may feel when her child is torn away from her."

The seed was now planted where she knew she wanted to write something that would open the hearts of people to see the evil of slavery.

This same week I had read a terrific book, *Profile of Faith, The Religious Beliefs of Eminent Americans* by C. Bernard Ruffin (Liguori/Triumph), that had a chapter on Stowe. He quotes her: "There is a tendency in the weariness of sorrow to despise and undervalue this affliction as of no use to us and only a gratuitous torture. But afterwards, as the Bible tells us, it shall yield peaceable fruits, and then may come a time, even in this life, when you shall bless your heavenly Father even for this bitter sorrow."

I call this writer, mother of seven, who so trusted in God and did help to change the world, one of my greatest role models.

(Antoinette Bosco is a regular columnist for Catholic News Service.) †

Faithful Lines/Shirley Vogler Meister

Volunteering wisely—excellent lessons

My husband, Paul, and I were discussing how wonderfully involved a young mother in our neighborhood is with our parish church and school, as well as neighborhood and other projects. Then Paul said, "She reminds me of you when you were younger." That was a high compliment.



Yes, I once was similarly involved with everything, even belonging to several organizations related to my work and, at one time, a garden club. I happily headed or helped with uncountable projects or groups. I was the perennial volunteer. When time-consuming family demands and health issues entered the picture, I was forced to cut back so much that I felt like a shell of what I was before.

Lately, I told a friend I'm much more in control of my energy now. Then she introduced me to a book I wish I'd had decades

ago, *Give to Your Heart's Content: Without Giving Yourself Away* (Innisfree Press) by a Chicago clinical psychologist and workshop leader, Linda R. Harper. Books like this didn't exist when I needed them.

Harper emphasizes "soulful giving." The foreword is written by Father Paul Keenan, columnist for *The Catholic New York* and director of radio ministry for the Archdiocese of New York. Father Keenan is the author of several books himself, including *Stages of the Soul*.

Linda Harper identifies givers who add unnecessary stress to their lives—"The Trader," who expects something in return; "The Martyr," who ignores personal needs to please others; and "The Controller," who needs to see specific results. I saw a bit of myself in all three.

However, through Harper's contemplative reflections, I recognized the obstacles to authentic giving, how to soulfully give, the ways to replenish my heart and soul, the rewards of "from within" giving, and meditations on how to expand my giving ability.

I predict this book will be put into practical use in so many positive ways. When I read the five-session outline for discussion and Church groups, I wished this had been available when my husband and I were involved with adult education in our parish years ago.

Father Keenan wrote about how the author "guides us toward setting limits that will enhance the soulfulness of our giving, while gently expanding our capacity for generous giving, both to others and ourselves ... Linda Harper will introduce you to a new level of freedom."

That seemed a dichotomy until I finished the book. I know I learned some of Harper's insights through the years, but that was done the hard way. If I'd discovered Harper's guidelines when I was the most active, I might have saved myself a lot of personal aggravation and exhaustion.

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

Parish Diary/Fr. Peter J. Daly

I want songs at my funeral

Every time I hear a new hymn I like, I tell our music director, "I want that song at my funeral." Right now I have about 200 songs on the list.



Music is important in any liturgy, especially funerals. Our parish has a funeral choir. They volunteer as a corporal work of mercy. We accompany our dear departed to

heaven's door with music.

I never understand why some people say, "We don't want any music." Our choir is free, and if need be we will pay for the musicians. But people sometimes say, "It's too much trouble." This doesn't make sense to me. I wonder, "Too much trouble for your mother's funeral?" Hmm.

Some songs have become "standards" at Catholic funerals. People spend hours agonizing over what hymns they want and finally choose the funeral "hit parade."

Sometimes I just call our choir director and say, "The usual." These include "Amazing Grace," "On Eagles Wings," "Ave Maria," "Be Not Afraid," "I Am the Bread of Life," "How Great Thou Art" and "Just a Closer Walk With Thee."

When the family is more Baptist than Catholic, we often get a request for "The Old Rugged Cross." Methodist/Catholic families usually want "The Church's One Foundation" and "Oh God Our Help in Ages Past." I like the Methodist hymns, but I would not make a good Baptist. Too gloomy.

For my funeral, I want the music to be joyful, faith-filled and hopeful.

Because I'm Irish, for the opener I want a hymn set to a traditional Irish melody, "Lord of All Hopefulness." It takes you through the day as a symbol of the life cycle, from waking to sleeping. It starts out "Lord of all hopefulness," and ends: "Lord of all gentleness, Lord of all calm, whose voice is contentment, whose presence is balm, be there at our sleeping and give us we pray, your peace in our hearts, Lord, at the end of the day."

For the responsorial psalm, I want a version of Psalm 23 by Marty Haugen. The refrain is perfect for funerals: "Shepherd me, O God, beyond my wants, beyond my fears, from death into life."

For the Offertory, I want a great new hymn, "The Servant Song." It starts out: "Will you let me be your servant? Let me be as Christ to you. Pray that I may have the grace to let you be my servant too." I think that is what Christian vocation is, especially priestly vocation—to be servant and Christ to others.

For Communion, I want a Catholic classic, "*Panis Angelicus*" ("Bread of Angels"). You can't get a better lyricist than St. Thomas Aquinas.

The post-Communion meditation should be another classic, "Father We Thank Thee," based on the oldest catechism in the Catholic Church, the *Didache* (teaching of the Apostles). The English version speaks about our gratitude to God for his gifts, especially the gift of life immortal, the Eucharist and the Church given to us by Jesus. I want people to know how grateful I am to God for all three.

After Communion when everyone is seated, I want something purists won't like, but I don't care: Louis Armstrong's recording of "What a Wonderful World." It reminds people to appreciate this life. Good message for a funeral.

Finally, I want to go out singing. That is why I want a Quaker song, "How Can I Keep From Singing?" for the closer. I love the refrain: "No storm can shake my inmost calm, while to that rock I'm clinging. Since love is Lord of heaven and earth, how can I keep from singing?"

Amen.

(Father Peter J. Daly is a regular columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, July 28, 2001

- 1 Kings 3:5, 7-12
- Romans 8:28-30
- Matthew 13:44-52

The First Book of Kings provides this weekend with its first biblical reading.



Unified Israel only had three kings, Saul, David and Solomon. Of these three, the latter two were held in the highest esteem. David was the king whom God chose. He was more than a ruler or political figure. He was God's most special instrument in the holy task of bringing the people to God and God to the people.

David's commission passed on to his son and successor, Solomon. However, Solomon's glory was not simply a byproduct of his serving in his father's stead. Rather, Solomon created a great legacy for himself. He led Israel to heights it never regained after his reign and the country's division and decline.

King Solomon's reputation was of being the wisest of persons. He was the wisest of rulers. This extraordinary wisdom did not come to him coincidentally or spontaneously. It was God's generous gift to the king. Wisdom is from God, never from created human beings.

The key to acquiring wisdom, to receiving wisdom from God, is humility. Solomon recognized his human inadequacy. He recognized God as the source of all wisdom, and humbly he asked God for wisdom.

God graciously met Solomon's request. St. Paul's Epistle to the Romans is the source of the second reading. Salvation is neither accidental nor earned. Rather, it is God's gift. However, this is not to restrict the rewards of salvation. God wills that all people be saved. Salvation is to be united with God.

God graciously met Solomon's request. St. Paul's Epistle to the Romans is the source of the second reading.

Salvation is neither accidental nor earned. Rather, it is God's gift. However, this is not to restrict the rewards of salvation. God wills that all people be saved. Salvation is to be united with God.

God loves us all and wants to be in union with all people.

Paul realized that people place themselves in this divine plan of salvation by giving totally to God. Discipleship is neither occasional nor shallow. It is constant, and it is absolute.

For the last reading, the Church presents this weekend the Gospel of Matthew. The reading contains three parables, each unique to Matthew's Gospel. None appears in either of the other Synoptics, which share so much with Matthew.

The three parables are a merchant who searches for fine pearls, a dragnet cast into the sea, and a householder who brings from the storeroom both the old and the new.

The meaning of these parables comes only after reflection. In the end, the message is clear. The person who forsakes everything, who sells everything, to own the most precious pearl is the person to be imitated.

God's gift of salvation is the pearl of great price. Joy comes only to the person who puts everything else aside in order to possess this wondrous pearl.

Reflection

The Church invites us to be one with the Lord. It calls us to discipleship. Most importantly, it summons us to eternal life and joy.

The message begins with the first reading from the First Book of Kings. As was Solomon, who was the greatest and wisest of kings, we are limited. We will never know the answer to every question, regardless of our intelligence or learning. If we wish to be wise, we must obtain wisdom from God.

God alone is wise, for God alone is truth. God is the Creator. God is the source of order and continuity.

This divine wisdom is not beyond us. God will give us wisdom if we ask for it. But we must recognize it ourselves.

This recognition is broader than the mere wish to be wise. Rather, it is the

Daily Readings

Monday, July 29
Martha
Jeremiah 13:1-11
(Response) Daniel 32:18-21
John 11:19-27
or Luke 10:38-42

Tuesday, July 30
Peter Chrysologus, bishop and doctor
Jeremiah 14:17-22
Psalm 70:8-9, 11, 13
Matthew 13:36-43

Wednesday, July 31
Ignatius of Loyola, priest
Jeremiah 15:10, 16-21
Psalm 59:2-4, 10-11, 17-18
Matthew 13:44-46

Thursday, Aug. 1
Alphonsus Liguori, bishop and doctor of the Church

Jeremiah 18:1-6
Psalm 146:1-6
Matthew 13:47-53

Friday, Aug. 2
Eusebius of Vercelli, bishop
Peter Julian Eymard, priest
Jeremiah 26:1-9
Psalm 69:5, 8-10, 14
Matthew 13:54-58

Saturday, Aug. 3
Jeremiah 26:11-16, 24
Psalm 69:15-16, 20-21
Matthew 14:1-12

Sunday, Aug. 4
Eighteenth Sunday in Ordinary Time
Isaiah 55:1-3
Psalm 145:8-9, 15-18
Romans 8:35, 37-39
Matthew 14:13-21

recognition that life, joy and hope, justice and peace, only proceed from God. Disciples of Jesus join the Lord in redeeming the world.

The result of true wisdom, founded on

the wisdom that comes from humility, is that we realize being with God is the greatest of treasures. It is the most priceless pearl, worth every sacrifice we make to possess it. †

Question Corner/Fr. John Dietzen

Landings program helps Catholics return to Church

QIn your recent column about Catholics returning to the practice of their faith,



I'm surprised you did not mention the excellent program Landings, which is designed to help parishes assist Catholics who have been "out of the Church," or not practicing.

Our parish began to use it some time ago, and it is the best we've seen. The six-hour to eight-hour training program for parishioners who will work with those returning is easy to use and truly helpful. You would do a big service by informing your readers about it. (North Carolina)

AI am grateful for the information about this program, which I have now learned is a thoughtful, well-constructed instrument to welcome returning Catholics.

Landings, a Paulist Ministry of Reconciliation, is in use in more than 85 dioceses and archdioceses, and in dozens of parishes.

Printed information, and a short video showing how the program runs, is available from Landings International, 5 Park St., Boston, MA 02108-4897. You can learn more on their Web site at landings-international.org.

QWith all the current stories and commentaries about sexual abuse, why don't we read that clergy were married when the Church was formed, including the first pope, St. Peter?

Who put the celibacy rule in force? Why? Even the Church doesn't talk about it much today. Why not? (Illinois)

AIt seems to me there's much discussion about celibacy these days. That we don't hear more is probably due to the fact that we still do not know a great deal about the connections, if any, between clerical celibacy and the sexual dysfunctions in the news these days.

As time goes on, I believe, the Church (and others) will examine that question

with increasing depth and intensity.

The combination of social, spiritual, political and economic reasons that contributed to the establishment of a celibate clergy are much too complex to discuss here.

Very briefly, it's true that married clergy were common in the early Church.

The first general law in the Western Church obliging clergy to a celibate life appeared in the latter part of the fourth century, especially in the time of Pope Damasus (366-384), and with local Church councils in Africa and Europe.

During the next 700 years, marriage of priests, deacons and bishops was unlawful in the Western Church.

The movement toward clerical celibacy culminated for the universal Church in the 12th century at the First and Second Lateran Councils, when clergy marriages were declared not only illicit (unlawful) but invalid.

Much later, at the Council of Trent in 1563, the law of clerical celibacy was reaffirmed.

However, against enormous opposition, the council declared that priestly celibacy was a Church law, not a divine law. This means that the Church could change its legislation concerning celibacy.

The Church did this, in fact, for deacons at Vatican Council II when it re-instituted a married permanent diaconate.

Also, as most Catholics know, we have in the Latin Church today many married converts from other Christian faiths who now serve as ordained parish priests in the United States and Europe.

As I said, for a variety of reasons it's nearly inevitable that extensive analysis of the celibacy tradition awaits us in the near future. †

Faith Alive! page will resume in September

The *Faith Alive!* page, syndicated by Catholic News Service, will return to *The Criterion* in September.

Each year, the religious education feature takes a "summer vacation" from mid-July until after Labor Day. †

My Journey to God

Blind

O' Lord, today I saw an awful sight,
A young boy with his face in his hands
and his body clinched tight.

Why, Lord, was this boy sitting all
alone?
Too young to face the world, was he
afraid to go home?

What could possibly be so wrong on
such a beautiful day?
Could he see the clear blue sky or had
his pain blocked the way?

Lord, I ask you, Why is this child so
deeply troubled?
He should be laughing and playing, yet
he sat there still huddled!

His clothes were not the best and his
shoes he was not wearing.
O' God, how much weight is this child
actually bearing?

How can this be, Lord? How can no
one give a damn?
Are we all that selfish? Can't someone
lend a hand?

"Someone," the Lord answered, "that's
a funny word, too.
"Does it not mean anyone ... including
you?"

(Greg Hublar is a member of Our Lady of Perpetual Help Parish in New Albany.)

But Lord, me? What could I possibly
do?

With my time so divided, a day I hardly
get through!

I try to please you, Lord, each and every
day.

Though my life is so busy, I even find
time to pray!

Lord, you know that I love you and
prepare for you each day.
But I have no time to help children—
like the one I saw today!

The Lord replied, "You say that you
love me and always you try,
But the answer you so longed for was
right in your eye!"

I do not understand, Lord. What do you
mean?

If you were here today, surely I would
have seen!

The Lord, smiling again, said, "How
blind you can be!
"The child you have so neglected ...
was me!"

By Greg Hublar

UGANDA

continued from page 1

be speaking the same language we are not communicating. The concept that is integral to the conversation is lost. We must



Fr. James M. Farrell

leave immediately to make the ferry at the river Nile. They reply, "Five minutes and we will be done." The workers seem anxious to please us, yet unable to hear our growing concern as five minutes turns into 25 and then 40.

But our immersion into what is ordinary here is just beginning as we finally leave Kampala. Our driver dodges huge potholes on a poorly poured tarmac road, and as we get farther away from the city the road turns to dirt.

Even though we do not make the ferry on time, we are able to cross by paying a little extra and making special arrangements.

Then the adventure begins in earnest as



we see and feel the effects of years of erosion on the roads. Enormous potholes creating huge dips in the road force our driver to shift from one side of the road to the other. Suddenly we pull into an area beneath a Shell sign, but there are no gas pumps in sight. The driver uses a stick to measure how much gas is left in our bus, because the gas gauge is broken. This makeshift gas station serves us with a Coke bottle for a funnel and an attendant who siphons gas from a can in order to give us 5,000 shillings (\$3) worth of gas—two liters to get us to the next gas station.

Back on the road, we swing from side to side in our seats while the driver attempts to avoid the hills and valleys of the road. As the sun sets and darkness hovers over us, the road seems to grow in size.

There is no line down the center of the road and the local people have a system for blinking their headlights to avoid running into one another. We sit quietly behind our driver, who navigates his way steadily toward our final destination.

The streets are filled with people on the move by foot and bicycle. Some are carrying large loads. The women carry on their heads firewood or the results of the day's purchases at market. Men pedal bikes they use to cart everything from a bed to sacks stuffed with charcoal, ground nuts or cassava plants. We admire their determination and their endurance amidst so many hardships.

We arrive at the Christus Center, where Meyer lives and works, about 9:30 p.m. and are warmly greeted by the few remaining staff members who are still present on the grounds. With gratitude to God, we sit down to supper and consider all that we have seen.

In the following days, we are guests of honor at a welcome feast unlike anything we have experienced at home. Here there are songs to welcome us to Arua, skits to



Above, the second-grade classroom at Ruva Primary School is just a short distance from the Christus Center, which the pilgrims from the Archdiocese of Indianapolis visited on July 2. One teacher, without an aide, teaches 245 students in this classroom.

entertain us, introductions and finally presents given to all the guests. Out of their poverty they have blessed us with their kindness and hospitality.

We visit three primary schools. Students begin a cadenced clapping as we enter classrooms. Some sing a song for us, others proceed with their classroom instruction so we can see how it is done in crowded classrooms with no resources, books or adequate seating, and still others take the opportunity to ask us a question.

One fourth-grade student raises his hand and asks, "In your country, do you have a good life?" Without hesitating, I respond, "Yes, a very good life!"

Later, I regret that I did not think to ask him what he thought a good life was. Because here with more than 100 children in a classroom and sometimes more than 240, we meet smiling, well-disciplined children eager to learn and always



Above, lay missionary Sherry Meyer of Indianapolis has worked in Uganda since 1991.

hopeful that life will be good and opportunities will grow.

Despite a poverty that touches everything imaginable, these children and the adults we meet have an enviable joy and happiness that radiates from their spirits to touch our hearts and make us smile right along with them.

(Father James M. Farrell is pastor of St. Barnabas Parish in Indianapolis.) †

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PRIEST

continued from page 1

Among those in his family of eight children are two brothers who are also priests for the archdiocese: Father Harold Ripperger, pastor of St. Mary Parish in Lanesville, and retired Father Edward Ripperger.

Since his ordination, Father Ripperger has ministered across the archdiocese in Bloomington, Greencastle, Jeffersonville, Tell City, Cannelton and Troy.

His first assignment was as an associate pastor at SS. Peter and Paul Cathedral in Indianapolis and a part-time instructor at the old Cathedral High School. It was here, he said, while working with several other older priests, that he received the other part of his "training" for the priesthood: real-life experience.

His most recent assignment was as pastor of St. Maurice Parish in Napoleon and sacramental minister to Immaculate Conception Parish in Millhousen and St. Denis Parish in Jennings County.

He arrived in 1995 and was the first pastor at St. Maurice in 18 years. He has since left a noticeable mark on all three parishes.

"I never knew of anyone that didn't like him," said Susan Schutte, the parish secretary at St. Maurice Parish. "He was a people person."

Franciscan Sister Christine Ernstes, the parish life coordinator at Immaculate Conception Parish, echoed similar words about the retired priest.

"He was very good to work with," she said. "He was very supportive. He was a good presider at the liturgy and the people always enjoyed his homilies."

Both women said he would be missed. Likewise, Father Ripperger said he will miss them.

He sees, in his years as a priest, a great blessing to have been able to serve so many people in both good times and bad.

"We are forever friends," he said of them, "and I will miss them."

Father Ripperger doesn't just consider his friendship with these people a nicety, but rather, an essential element of being a good priest.

"The people have made the priesthood for me," he said. "I think to be in the diocesan priesthood you have to be people-oriented."

Recently, his parishioners in Napoleon, Millhousen and Jennings County threw him a surprise going away party—and were amazed that they were able to keep the secret and pleased at his excitement. Around 400 people were there.

Schutte said she hopes to keep in touch with the priest, who always corrected her English when she wrote the church bulletin and joked about giving her an English degree.

Though still getting settled into his new residence in Florida, just north of Tampa, Father Ripperger said he hopes that he can periodically "return to Indiana ... for some of the summer months."

He said that he wants to visit friends—those people he spent a lifetime ministering to.

He only had two messages that he wanted conveyed to those people; two things that sum up his thoughts, and that is to let them know they were a constant inspiration spiritually and he thanks them all. †

... God is love.

- 1 John 4:8



Sarah Kay Peter and Richard Neal "Rick" Kleaving were married on April 6 at St. Paul Church in Tell City. Father Daniel Staublin, pastor of St. Malachy Parish in Brownsburg and a family friend, presided at the nuptial Mass. The bride is the daughter of Richard and Nellie Peter of Tell City. The groom is the son of Hubert and Alice Kleaving, also of Tell City. The flower girl, Emily Davis (at right), is the groom's niece.

Photos courtesy of Thompson Photography



Newly married couples need support, guidance

By Brandon A. Evans

A lot of attention is given to engaged couples through Church-sponsored marriage preparation programs, but some people feel there isn't enough Church support and guidance when newlyweds encounter problems.

"Our marriage preparation in the Church is fantastic," said John Thompson, coordinator of family ministry at St. Augustine Parish in Jeffersonville.

David Bethuram, executive director of the archdiocesan Office for Youth and Family Ministries, agreed that the Church offers good marriage preparation programs on the diocesan and parish levels.

Engaged couples can attend various classes and workshops, such as the one-day archdiocesan Pre Cana Program or the Tobit Weekend, both held at Fatima Retreat House in Indianapolis.

Nevertheless, Thompson said, no matter how much couples prepare themselves for all that marriage brings, they may still be flustered when it becomes a reality.

Bethuram said a recent marriage study called "Time, Sex and Money," done by Creighton University in Omaha, Neb., identified some of the relationship issues that couples struggle with, which happen to be those cited in the title.

That study, which used results from the FOCCUS test data base representing 457 couples, found that "couples that were engaged and then married ... had said that after about the third or fifth year they began to need more [marriage] enrichment," Bethuram said.

He said couples may need support because "children have come, their finances are different, they might have moved [or] they might have changed careers two or three times."

The Creighton University study also found that young married couples often turn to their parents, and sometimes to their siblings, when they have marital problems.

Bethuram said turning to parents or family members for support is good, but "it also shows that they don't feel real comfortable coming to the Church" for help with problems.

Still, many couples surveyed said they would attend Church-sponsored seminars if they were personally invited. Such programs will likely be initiated at the parish level.

Thompson said he is trying to start a parish program to meet the needs of newly married couples, but the response has not been favorable.

"It's frustrating," Thompson said. "They see the importance of it," but don't have the time to attend Church programs.

He has tried to publicize an eight-week Scripture-based program for newly married couples without success.

St. Augustine Parish has helped 20 to 30 couples with a marriage enrichment program offered for all married couples over the past five years.

Thompson said a personal invitation is important, and he is working on ways to involve couples in marriage enrichment programming.

Currently, he said, newlyweds in the parish are contacted by sponsor couples about six months after their wedding to make sure their married life is going well.

Bethuram said newly married couples need to spend time with other newlyweds. "Sometimes," he said, "in our society, couples become very isolated."

Newlyweds need to realize that "some of the issues they're facing may be rather natural," he said, and often happen to



A study done by Creighton University in Omaha, Neb., found that newly married couples often struggle with relationship issues based on time, sex and money. Parish programs for young married couples can provide support and guidance related to these and other marital problems.

couples in the first years of marriage.

"They may not know ways of being able to handle [an issue]," Bethuram said. "So if they're able to discuss that with a group of others as peers going through the same things, and finding other options on how to handle either their problems or their issues, then I think it lessens their anxiety about how their relationship is going."

He said couples connected to their faith and parish community tend to have stronger marriages.

Transitions in life seem to be at the root of marriage difficulties for many couples, Bethuram said, citing the challenges of adjusting to each other, adjusting to new family members and friends, and balancing careers and family life.

"The new couple's first task is to dedicate themselves to one another over and above all other commitments," Bethuram said. "When the two individuals enter marriage, both must make an emotional shift from 'I' to 'we.'"

The second part of the transition is what he called relationship realignment.

"New relationships between the new couple and parents, grandparents, siblings and other family members must be negotiated," he said. "The health of the marital bond depends upon the quality of extended family connections."

If relatives support marriage, he said, the couple feels more supported.

Husbands and wives also should connect with their spouse's friends and develop mutual friendships.

"Individuals generally marry during the same phase of life when they are choosing a career and settling into work," Bethuram said. For this reason, they should agree on common goals and balance work time with time for each other.

But these practical needs have to be matched and balanced by the spiritual needs of a couple, Bethuram said, and the parish is the perfect place to find this balance.

Couples are also searching for more meaning in life, he said. "I love that, because that's the sort of thing we certainly can provide [in the Church], and others can't." †



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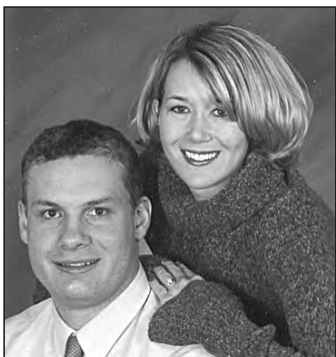
Wedding Announcements



Church in Indianapolis. The bride is the daughter of David and Gloria Lieb. The groom is the son of Lawrence and Loretta Culp.



McClellan-Schubert
Julie Suzanne McClellan and David John Schubert were married on June 29 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Jim and Susan McCauley and the late David Lee McClellan. The groom is the son of Leo and Nancy Schubert.



Antolik-Cravens
Christine Antolik and Matthew R. Cravens will be married on Oct. 26 at St. Agnes Church in Nashville. The bride is the daughter of George and Janice Antolik. The groom is the son of Steve and Betty Cravens.



Burton-Becker
Elizabeth Anne Burton and Joseph Cyril Becker were married on July 13 at St. Luke Church in Indianapolis. The bride is the daughter of Gerry and Carolyn Burton. The groom is the son of Gordon and Janis Becker.



Del Vechio-Lindberg
Jennifer I. Del Vechio and Gary W. Lindberg will be married on Nov. 23 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Jeanette Del Vechio. The groom is the son of Howard and Lois Lindberg.

married on April 13 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of John and Carolyn Griffin. The groom is the son of Donald and Judy Nichols and the late John Henninger.

Humpert-Schwering
Lisa Ann Humpert and Andy Joseph Schwering will be married on Oct. 26 at St. Mary Church in Greensburg. The bride is the daughter of John and Linda Humpert. The groom is the son of Dennis and Janet Schwering.



McVey-Carroll
Dannielle Lee McVey and David Patrick Carroll will be married on Oct. 5 at St. Mathias Church in Crown Point, Ind. The bride is the daughter of Thomas and Deborah McVey. The groom is the son of John and Karen Carroll.



Baehl-Bedel
Marlena Jean Baehl and Kurt Robert Bedel will be married on Oct. 5 at St. Clement Church in Boonville, Ind. The bride is the daughter of Albert and Marilyn Baehl. The groom is the son of Robert and Janet L. Bedel.



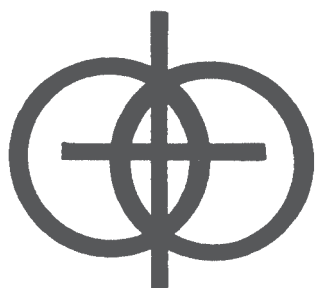
Clements-Ochall
Jennifer Michele Clements and Mark Thomas Ochall will be married on Sept. 21 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Jim and Anna Clements. The groom is the son of Mark and Deb Ochall.



Farrell-Beasley
Nicole Anne Farrell and Benjamin Michael Beasley will be married on Dec. 28 at Holy Spirit Church in Indianapolis. The bride is the daughter of Bill and Denise Farrell. The groom is the son of Mike and Joni Beasley.

Koetter-Pennington
Amy Renee Koetter and Seth Patrick Pennington will be married on Oct. 5 at St. John the Baptist Church in Starlight. The bride is the daughter of Randall and Sandra "Sis" Koetter. The groom is the son of Steven and Paula Pennington.

Milligan-Madden
Theresa Marie Milligan and Jonathan F. Madden will be married on Nov. 16 at St. Etheldreda Church in London, England. The bride is the daughter of Edward and Jo Ann (Gallagher) Milligan. The groom is the son of Francis and Veronica Madden.



Connell-McCoy
Elizabeth Margaret Connel and Dwayne Lewis McCoy will be married on Aug. 24 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. The bride is the daughter of Larry and Pam Connel. The groom is the son of Bob and Darlene McCoy.



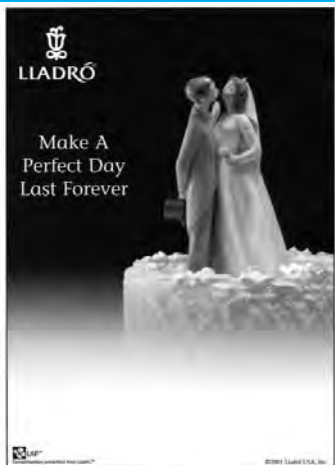
Griffin-Henninger
Amy Suzanne Griffin and Matthew John Henninger were



Lieb-Culp
Elizabeth Ann Lieb and Eric David Culp will be married on Dec. 28 at St. John the Evangelist



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Wedding Announcements



Morgan-Beaupre

Lori Elizabeth Morgan and Patrick Joseph Beaupre were married on July 6 at Good Shepherd Church in Indianapolis. The bride is the daughter of Michael and Jana Morgan. The groom is the son of Joseph and Carol Beaupre.



Noonan-Groan

Sara Denise Noonan and Christopher Eugene Groan will be married on Dec. 14 at Ascension Church in Louisville, Ky. The bride is the daughter of George and Deanie Noonan. The groom is the son of John and Donna Groan.

St. Mary Church in Greensburg. The bride is the daughter of Tom and Rose Parker. The groom is the son of Linda Raab.



Salrin-Collier

Jennifer M. Salrin and Steven Collier will be married on Aug. 3 at St. Charles Borromeo Church in Bloomington. The bride is the daughter of Thomas and Mary Salrin. The groom is the son of Michael Collier and Stephanie Shale Collier.

late Pat Turner. The groom is the son of Roy and Diana Spencer.



Utnage-Bauer

Karen Marie Utnage and Andrew James Bauer will be married on Oct. 19 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Richard and Cindy Utnage. The groom is the son of Tom and Peggy Bauer.



Weseli-Hopkins

Dawn Marie Weseli and Karl Thomas Hopkins will be married on Dec. 28 at St. Jude Church in Indianapolis. The bride is the daughter of Robert and Mary Lou Weseli. The groom is the son of Bill and Billie Hopkins and Christine Ott-Hopkins.



Nester-Johnson

Kelly Marie Nester and Jeremy Robert Johnson will be married on Aug. 24 at St. Pius X Church in Indianapolis. The bride is the daughter of Donald and Elizabeth Nester. The groom is the son of Michael E. Johnson Sr. and Susie Poindexter.



Park-Farley

Kristen Higgins Park and Justin Michael Farley will be married on Aug. 3 at St. John Church in Old Saybrook, Conn. The bride is the daughter of Charles and Betsy Park. The groom is the son of James and Phyllis Farley.

Tebbe-Schwering

Beth Ann Tebbe and Andrew James Schwering will be married on Sept. 7 at St. Mary Church in Greensburg. The bride is the daughter of James and Irene Tebbe. The groom is the son of Raymond and Donna Schwering.



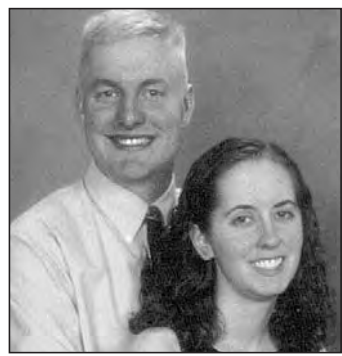
Walsh-O'Gara

Elizabeth Jeanne Walsh and Thomas Francis O'Gara will be married on Nov. 23 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Patrick and Maria Walsh. The groom is the son of Thomas J. and Jeanne O'Gara.



Williams-Golden

Bridget Kathleen Williams and Thomas Courtenay Golden were married on April 13 at SS. Francis and Clare Church in Greenwood. The bride is the daughter of Ken and Hannah Williams. The groom is the son of Bill and Patsy Golden.



Parker-Raab

Melinda K. Parker and Charles P. Raab were married on July 20 at



Turner-Spencer

Stacey K. Turner and Toby A. Spencer will be married on Sept. 7 at St. Mary Church in Richmond. The bride is the daughter of Linda Turner and the



Wullenweber-Stenger

Amanda Sue Wullenweber and Jon David Stenger were married on July 13 at St. Joseph Church in St. Leon. The bride is the daughter of Gerald Wullenweber and Marlene Wullenweber. The groom is the son of Al and Deborah Stenger. †



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Church requires marriage preparation course

By Mary Ann Wyand

Engaged couples planning to marry in the Catholic Church need to participate in some form of marriage preparation program on the parish or diocesan level.

"A lot of parishes offer sponsor couple programs," said Marilyn Hess, assistant director of the archdiocesan Office for Youth and Family Ministries. "Some parishes have daylong programs. We encourage marriage preparation at the parish level as well as participation in the archdiocesan Pre Cana Program or the Tobit Weekend."

Both marriage preparation programs are held at Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

The Pre Cana Program is a one-day session, and costs \$30 per couple. The fee includes a *Perspectives on Marriage* workbook, other materials and lunch.

Pre Cana classes are offered once a month, except during December, from 1:45 p.m. to 6 p.m. The Office for

Youth and Family Ministries is accepting registrations for the Sept. 15, Oct. 27 and Nov. 17 sessions.

The Tobit program begins on Friday evening and ends at noon on Sunday. The weekend costs \$250 per couple for the program, meals and overnight accommodations. This fall, Tobit Weekends are scheduled on Sept. 13-15, Oct. 25-27 and Nov. 29-Dec. 1.

"The Pre Cana Program is an archdiocesan program intended to be an initial training for engaged couples, but not necessarily the only training," Hess said. "Couples are encouraged to attend the Pre Cana Program as a first step in marriage preparation."

Pre Cana programming is presented by married couples, who are volunteers, as well as a priest and other professionals, Hess said. Presentations address "Family of Origin Theory," "Communication Styles," "Christian Marriage" and "Natural Family Planning."

Hess said couples have opportunities to interact

throughout the day.

"The parish sponsor couple program and the Tobit Weekend both build on the Pre Cana Program," Hess said. "The archdiocese encourages engaged couples to participate in those programs, too."

Couples generally participate in the Pre Cana Program because it is a requirement for marriage in the Church, she said, "but the evaluation forms tell us that most couples are glad they did come because they enjoyed the program and got a lot out of it. They learned a lot about each other."

(For more information about the archdiocesan Pre Cana Program or to register for the program, call the archdiocesan Office for Youth and Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596. For more information about the Tobit Weekend or to register for the program, call Fatima Retreat House at 317-545-7681.) †

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Natural Family Planning honors sanctity of life

By Monica Siefker

It was a Thursday evening, and my family and I had just settled down to enjoy ice cream and a television program when suddenly the lights and TV went off. We sat in darkness for a few moments, expecting the electricity to return within a matter of minutes. But it didn't.

When my husband, Dale, finally located a flashlight, the children began walking around the house guided by this little beam of light, delighting in this simple misfortune. They made due, but I kept murmuring under my breath about why it was taking the electric company so long to get the power back on. (It was restored 30 minutes later.)

The next morning, I began to reflect on the night before and how I had responded to this little inconvenience. I was disappointed that I hadn't taken the time to thank God for the gift of electricity and to pray for the people working to get the power turned back on.

I realized just how much I take God's gifts for granted and, instead of being grateful for them, become agitated when they are taken away because I feel like they are "owed" to me and I have a right to have them. I apologized right then to God and asked him to give me a more grateful heart, even when it comes to the little things in life.

So what does this story have to do with Natural Family Planning and human sexuality? Everything!

In our culture, we so often take the gift of human sexuality for granted and believe that we should be able to "use it" and "have it" anytime we want. We forget it is a gift from God that must be revered and respected according to his laws and plans.

And we fail to take an honest look at Natural Family Planning, a gift far too often misunderstood and overlooked in our quest for better marriages and spirituality.

That's why the U.S. Conference of Catholic Bishops designated the week of July 21-27 as National Natural Family Planning Week. The theme is "Capture the Romance! Natural Family Planning—A Call to Celebrate and Reverence God's Vision of Human Sexuality."

This week was chosen to highlight the anniversary of the papal encyclical *Humanae Vitae* on July 25 as well as the feasts of SS. Joachim and Anne on July 26.

The bishops called for this celebration to educate Catholics on the various methods of Natural Family

Planning available today; to raise awareness of the positive message of Church teachings on human sexuality, conjugal love, responsible parenthood, marriage and family life; and to encourage all married couples to embrace the call to chastity and thus serve as role models to our youth.

Embracing the Church's teaching on sexuality, which prohibits birth control and sterilization, is one of the most countercultural things a couple can do in today's society.

I believe the biggest reason why my husband and I failed to do so in the beginning of our marriage was that we failed to see the Church, and the Holy Fathers, as gifts from God, established by Jesus Christ to help guide us and show us the path to true freedom and peace here on earth.

When we stopped looking at the Church as an institution that was trying to repress and stymie us, and instead started viewing her as a gift given to us by Jesus, whose sole purpose is to instruct, discipline and love us through her oftentimes difficult exhortations, we began to accept her teachings and interpretations of the Divine Law as coming from God for our own benefit and protection.

But people often think they know everything there is to know about human sexuality, and that it just makes sense to allow contraception and birth control.

I love to read the account of the Fall of Man in Chapter 3 of the Book of Genesis because it makes me keenly aware of the many times I fail to see just how much God loves me and all mankind. I firmly believe this is why Adam and Eve slipped—because they failed to grasp the immense unconditional love that the Father had for them.

Notice the question that Satan posed to them, "Did God really tell you not to eat from any of the trees in the garden?" He made it a direct point not to say, "Did God really tell you not to eat from just that one tree in the middle of the garden?"

By phrasing it so that God appeared to be an irrational being trying to take control over their lives by not allowing them to have anything they wanted, Satan got our first parents to begin "doubting" God's love for them and questioning why he would impose such a "silly" rule.

Satan tempts them further by pointing out that the reason God does not want them eating from this tree is because they will become like gods. They see how pleasing and how absolutely irresistible the fruit is to the eyes, and then they bite. The rest is history.

Instead of completely trusting in God and assuming his rules are good and necessary, designed only out of love for us, they are tricked into thinking God has ulterior motives and doesn't really love them as much as he says he does. After all, why would he impose such seemingly frivolous rules if he did? And what was really wrong with eating the fruit from that one tree anyway?

How often do we think the same way, not only about God but also about his Church and the bishops and priests he has called to minister and guide us?

My husband and I finally had to admit we did not know everything there was to know about sexuality. We knew the physical components, but lacked the reverence, awe and spiritual depth that God created along with this gift.

After we finally took a Natural Family Planning course, our marriage was never the same. At first, we still didn't fully understand why NFP was any different than contraception because they both had the same outcome of trying to avoid a pregnancy. But despite our misgivings and the struggle with learning a new lifestyle, we persevered and we

honestly received a glimpse of heaven.

When unfortunate things happen in life, we are often told by spiritual directors that we will see and understand why this had to happen someday when we are in heaven.

The same is true for embracing the Church's teaching on human sexuality. We start off by not understanding why the Church teaches such a hard truth, and no amount of reasoning or persuasion can convict us of the grave difference between using NFP and birth control.

But God only wants our obedience. Once we give this to him, just as he would have liked obedience from Adam and Eve, he is more than happy to show us the reasons. And now, with a large part of our "self" removed, we truly can see with the eyes of God and know what is good and what is bad. And let me tell you from experience, it is an awesome feeling and marriage-builder!

There are many myths about Natural Family Planning, and these keep many couples from trying NFP.

One common misconception is the idea that couples using NFP are less sexually active than the average American couple because so much abstinence is required.

I am reminded of the words of Satan, "Did God really tell you not to eat from any of the trees in the garden?"

We seem to want to believe all the negatives instead of focusing on the positives.

Records from the Diocesan Development Program for Natural Family Planning show that if couples who practice NFP were to engage in sexual relations on all the days when abstinence is not required for spacing births, they would be doing so at a rate of almost twice the national average!

Another common myth is that NFP is viewed as the Old Calendar Rhythm Method and is not very reliable for spacing births. But the truth is, with all the new scientific evidence gathered and studied, several different NFP systems are in place that provide a 99 percent success rate in effectiveness.

I don't want to leave the impression that following the Church's teaching regarding sexuality has been a cakewalk and that I always joyfully embrace the struggles and crosses that come with this lifestyle. It can become quite difficult at times, like when our wedding anniversary comes up and we see that I am in the fertile time of my cycle. If the Lord is not calling us to have another child then, we must abstain on that day. We cannot turn to contraception because of this inconvenience.

Just like when the electricity goes off, it becomes an opportunity to be grateful for the gift God has given to us, and to be patient and wait for its return.

Despite all of the minor inconveniences—and they really are minor when put into their proper perspective—Natural Family Planning has given our marriage an abundance of graces and has done more to teach us self-discipline, restraint, humility and acceptance of the cross than anything else could ever have done for us.

It is my prayer that, during this weeklong celebration, married and engaged couples everywhere will embrace the challenge and message of our bishops to "Capture the Romance" and to reverence and respect God's rules and plans for his vision of human sexuality. Put your trust in him and in his Church. The results will be electrifying!

(Monica Siefker is a member of St. Vincent de Paul Parish in Bedford. She and her husband, Dale, teach NFP classes. For more information, call 317-767-2785.) †

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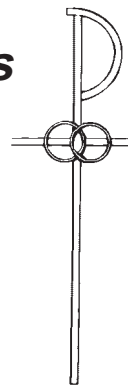


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Catechism offers couples marital advice

In the sacrament of marriage, the couple "gives themselves definitively and totally to one another," the *Catechism of the Catholic Church* explains (#2364).

"They are no longer two; from now on they form one flesh," the catechism notes. "The covenant they freely contracted imposes on the spouses the obligation to preserve it as unique and indissoluble. 'What therefore God has joined together, let no man put asunder' (Mk 10:9). ...

"Fidelity expresses constancy in keeping one's given word," the catechism explains (#2365). "God is faithful. The Sacrament of Matrimony enables man and woman to enter into Christ's fidelity for his Church. Through conjugal chastity, they bear witness to this mystery before the world." †

Brother manifests love of art through sculpture, education

WASHINGTON (CNS)—Christian Brother Joseph McNally, missionary and artist, culls his inspiration from the principal Christian mysteries, his subjects from universal symbolism, and his materials, quite often, from swamps and bogs.

Many works by Brother Joseph, 79, a native of Ireland and naturalized Singaporean citizen, were to be on display throughout the Washington area through August.

"I regard myself, as we all are, as the human instrument of God," Brother Joseph said in an interview with Catholic News Service. "I am particularly interested in God the creator and his creative spirit, which has caused the whole world to have the kind of beauty it has. Therefore, I look for ways in which I can express the idea of creation."

His exhibited sculptures were of two sorts: "resurrected" wood and welded bronze.

The former are studies in the natural formations and derivations of trees' natural growth. Brother Joseph takes large pieces he finds, much of it ancient and all of it uniquely shaped, and cuts, smoothes and polishes it, working until the wood's natural shape suggests a subject, often an abstract, to him.

The end result is gently and fluidly curving wood so glossy it shines like buffed stone, often with glittering minerals affixed; coffee-brown oak with purple amethyst streams running down it and golden-brown yew wood, his favorite material, with rock crystal embellishments, along with every combination in between.

By comparison, the bronze pieces are in general larger and rougher in texture; single, albeit thick, threads that snake around themselves into Chinese pictographic characters.

Brother Joseph said he searches out the most sculptural characters, then renders them into three dimensions.

"For me," he wrote in an exhibit catalog of one of his exhibits, "the beauty of the Chinese character is primary; the literal meaning is secondary. I am not a calligrapher. I just admire the Chinese sense of beauty."

"I move into Asian culture quite easily," he explained in the interview, "because I know that basically we are the same people as those in northern India, originally. We have the same descendants [early Celtic tribes that roamed middle Europe]. When I compare the numerals in Irish, for instance, with the numerals in Hindi, they're practically identical. Many of the common names—fire, water, air—these are all the same, related through their descent from Sanskrit."

This universalist approach pervades much of his work. Many pieces are adorned with a simple spiral, a symbol used by numerous cultures, including the Celts, according to Brother Joseph. The

spiral often represents potential and omnipotence because "it has a very small beginning, like a snail shell or a sea shell," he said. "You'll notice how it starts off very small—and then gradually evolves until it goes off into infinity."

The concept of shared meaning and roots also comes through in his subjects.

"The tree of life is a universal symbol," said Brother Joseph, who has done several sculptures incorporating the form of trees. "That's why the writers of the Bible used it ... all cultures use the tree as a symbol of life or as a symbol of good and evil."

For Brother Joseph, wood also represents the primary mysteries of Christianity and serves as a link to the past.

"I get [from the bog] such wonderful examples of the work of the Spirit," he said, "in the growth of the tree, the death of the tree and then—my attempt—resurrection of the tree in a new form, which would be the three central mysteries of Christianity."

He gathers materials, mainly from the Irish bog and the swamps of Sarawak in East Malaysia, using two general rules of thumb: the older the wood, the better; and using found pieces instead of cutting anew. "That's very important to me," he said.

"Materials dry out in the bog," he said. "Some wood will rot completely. Some are able to stand up to it. The deeper they are in the bog, the more likely they are to stand up to it because of the lack of oxygen. I look for that kind of wood, which is ... older than Abraham. I had some carbon-dated, just to make sure."

But for all his natural talents, sculpture is neither Brother Joseph's primary focus, nor his original venture into the arts.

"Sculpture came a bit later in my life," he said. After getting his art degree from the Irish National College in Dublin, Ireland, Brother Joseph said he painted for about 20 years, before the time came to "upgrade" himself.

At Columbia University in New York, he earned a doctorate in education.

"I volunteered to be trained as a person to teach in Singapore [in 1939]," he said. "I remember the day very well, the day of my conversion to be a missionary. It was quite a sacrifice for me at the time, because, as a great lover of the Irish language and Irish poetry, I knew there would be no use for that in Singapore. That was a sacrifice, though not much of one, looking back."

He retired from teaching in 1983 at age 60, then invested his energies in founding the La Salle-SIA School of the Arts in his adopted home of Singapore.

"I couldn't get qualified teachers of the arts in Singapore," said Brother Joseph, who was the school's president until he retired from the post in 1997. "And I said to myself, 'If the government won't do it, I'll do it myself.'" †



Above, Christian Brother Joseph McNally is dwarfed by one of his creations at the Embassy of Singapore in Washington on July 15. The missionary and artist culls his inspiration from the Christian mysteries, his subjects from universal symbolism, and his materials from swamps and bogs.

Left, this carved meerkat by Christian Brother Joseph McNally is on display in a garden at the Embassy of Singapore in Washington. It is made of yew wood, more than 3,000 years old, that he found in a bog in Ireland.

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The Active List

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July 15-August 19

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Divorce and Beyond Program, \$30, 7-9 p.m. Registration: 317-236-1596 or 1-800-382-9836, ext. 1596.

July 26

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

July 26-27

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

July 27

St. Mary Parish, 317 N. New Jersey St., Indianapolis. Garage sale, 7 a.m.-2 p.m. Information: 317-637-3983.

July 27-28

St. Martin Parish, 8044 Yorkridge Road, Yorkville. Parish picnic, Sat. 5-11 p.m. (EDT), prime rib dinner, \$12 adults, \$5 children, Sun. 11:30 a.m.-5 p.m. (EDT) chicken dinner, \$8 adults, \$4 children, Sun. 11:30 a.m.-7 p.m., picnic. Information: 812-623-3408.

July 28

Mary's King's Village Schoenstatt, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles. "Helping Mary's Plan for Worldwide Moral and Spiritual Renewal," 2:30 p.m., Mass 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

July 28

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

July 29

Holy Rosary Church, 520 Stevens St., Indianapolis. Spirituality in the Summer, Mass, 5:30 p.m., religious video, "Night of the Prophet—Padre Pio," 6:15 p.m. Information: 317-236-1521.

July 31-August 3

St. Elizabeth Ann Seton Church, 10655 Haverstick Road, Carmel (Lafayette Diocese). Setonfest 2002, rides, games, food, music, Wed.-Fri. 6-11 p.m., Sat. noon-5 p.m., Kids-Fest, 3-11 p.m. rides, food, music, 9 p.m. fireworks. Information: 317-846-3850.

August 1

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis. Open registration night for 2002-2003 school year, 7-8:30 p.m. Information: 317-924-4333.

August 2

St. Luke Church, 7575 Holliday Dr., Indianapolis. Catholic Charismatic Renewal, healing service, teaching, 7 p.m., followed by praise, worship and Mass. Information: 317-927-6900.

August 3

St. Thomas the Apostle Parish, 523 S. Merrill St., Fortville. Parish festival, 11 a.m.-10 p.m., games, food, entertainment, auction, chicken and noodles dinner. Information: 317-485-5102.

St. Susanna Parish, 1210 E. Main St., Plainfield. Parish festival, 4-11 p.m. Information: 317-839-3333.

August 4

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

St. John the Baptist Parish, 331 S. Buckeye St., Osgood. Summer festival, 11 a.m.-4 p.m., chicken dinners, adult and children's games. Information: 812-689-4244.

St. Bernard Parish, 7600 Hwy. 337 N.W., Frenchtown. Parish picnic, family-style chicken dinner, quilts, booths, 10 a.m.-5 p.m. Information: 812-347-2558.

Fatima Retreat House, 5353 E. 56th St., Indianapolis. Pre-Cana Conference, \$30 per couple. Information: 317-236-1596 or 800-382-9836, ext. 1596.

August 4-9

Saint Mary-of-the-Woods College, St. Mary-of-the-Woods. Contemplative retreat, Benedictine Bruno Barnhart, presenter, \$400. Information: 812-535-3791.

August 8

Hartman Hall, Holy Name Parish, 21 N. 17th Ave., Beech Grove. Altar Society, annual summer rummage sale, 8 a.m.-3 p.m. Information: 317-784-5454.

August 9-11

Fatima Retreat House, 5353 E. 56th St., Indianapolis. Retreat for women and men, "Prayer Made Simple and Joyful," Father John Catoir, presenter, \$165 individual, \$300 couple. Information: 317-545-7681

August 11

St. Mary Parish, 2500 St. Mary's Dr., Lanesville. Parish picnic, 10:30 a.m. (EDT), country-style chicken or ham dinners, quilts. Information: 812-952-2853.

St. Paul Parish, 9798 N. Dearborn Road, Guilford/New Alsace. Parish picnic and festival, 11 a.m.-6 p.m. (EDT), all-you-can-eat chicken dinner. Information: 812-487-2096.

Daily

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., Greenwood. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., Indianapolis.

Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., Indianapolis. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. Perpetual adoration.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., Indianapolis. Tridentine Mass, 10 a.m.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Mass in Vietnamese, 2 p.m.

Christ the King Church, 1827 Kessler Blvd., E. Dr., Indianapolis. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., Indianapolis. Spanish Mass, 5 p.m.

Mondays

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., Greenwood. Prayer group, 7:30 p.m.

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. Rosary, 7:30 p.m.

Marian Center, 3356 W. 30th St., Indianapolis. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

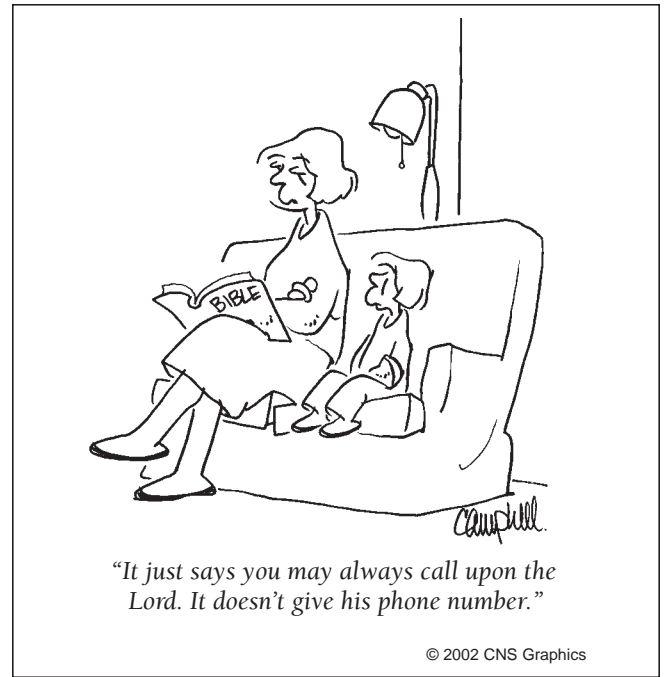
Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., Beech Grove. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Bible sharing, 7 p.m. Information: 317-283-5508.



"It just says you may always call upon the Lord. It doesn't give his phone number."

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St. Luke Church, 7575 Holliday Dr. E., Indianapolis. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), Indianapolis. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., Greenwood. Rosary and Chaplet of Divine Mercy, 7 p.m.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. Marian Movement of Priests prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., Indianapolis. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. Adoration of the Blessed Sacrament, 7 a.m.-

9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Thomas Aquinas Parish, Chapel, 46th and Illinois streets, Indianapolis. Prayer service for peace, 6:30-7:15 p.m.

Thursdays

St. Lawrence Chapel, 6944 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, 415 E. Eighth St., New Albany. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., Brownsburg. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., Indianapolis. Marian prayers for priests, 5:30-6:30 a.m.

Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. Thursday silent prayer group,

—See ACTIVE LIST, page 21

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The Active List, continued from page 20

9:30 a.m. Information: 317-543-0154.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Parish, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3606 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

Monthly

First Sundays

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

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

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

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, 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.

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 p.m., reconciliation, 4-6 p.m.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:30 a.m., devotions 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. Communion service-1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

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.

Holy Rosary Church, 520

Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

St. Mary Church, 415 E. Eighth

St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Mary Church, 415 E. Eighth

St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Suman**. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

St. Pius X Parish, Room 1, 7200 Sarto Dr., **Indianapolis**. The Caregivers Support Group, 11 a.m. or 7:30 p.m. Information: 317-255-4534.

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.

Third Mondays

St. Matthew Parish, 4100 E.

56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child-care available. Information: 317-236-1586.

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, 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.

Third Fridays

St. Francis Hall Chapel, Marian College, 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, 6:30 p.m. †

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

BASINSKI, Margret B., 44, St. Thomas Aquinas, Indianapolis, July 13. Wife of William L. Scott. Mother of Katherine Basinski. Stepmother of Judith and Stephen Scott. Daughter of Wanda and Janusz Mazurek. Sister of Piotr Mazurek.

CHRISTENSEN, Dr. Charles N., 80, St. Luke, Indianapolis, July 8. Husband of Florence Christensen. Father of Mary Boyd, Charles Jr. and Timothy Christensen. Brother of Ray and Royce Christensen. Grandfather of three.

COOPER, Ray E., 85, St. Michael, Brookville, July 12. Husband of Thelma Cooper. Father of Patricia DeArmas and Thomas Cooper.

DOWD, Audrey, 82, St. Matthew, Indianapolis, July 11. Mother of Alfred, Gary, Joseph, Robert and Steven Dowd. Grandmother of nine.

GRIFFIN, Marion Edward, 90, St. Thomas Aquinas, Indianapolis, July 11. Husband of Roberta Griffin. Father of Loretta Daniels and Gwendolyn Jefferson. Grandfather of seven.

HERMAN, Nicholas E., 84, St. Michael, Indianapolis, July 13. Husband of Virginia (McGinness) Herman. Father of Barbara, Sherri, Billy, James, Jerry, John, Pat and Steven Herman. Grandfather of six. Great-grandfather of nine.

HUFF, Virginia "Ginny," 65, St. John, Osgood, June 17. Wife of Andrew Huff. Mother of Sherry Hawk, Diane Norman, Jane Riehle, Linda Sexton, Kathy, Roger and Scott Huff. Sister of Dorothy Geisting, Marlene Hoog, Albert, Charles, David, Harold, John and Victor Back. Grandmother of 15. Great-grandmother of two.

JONES, Jim, 75, St. Agnes, Nashville, July 13. Husband of Rosemary Jones. Father of Julie Hazelwood, Jackie Hopper, Joyce Reynolds and Jenny Roell. Brother of Janet Bryant, Judy Gardner and Robert Eakins. Grandfather of 18.

JORDAN, Wade H., 88, St. Pius X, Indianapolis, July 8. Father of Philip Jordan. Grandfather of two. Great-grandfather of four.

LAWSON, Charles, 47, St. Agnes, Nashville, July 12. Father of Trevor Lawson. Son of Wanda Lawson. Brother of Ronald Lawson. Grandfather of one.

LITWICKI, Anne Kryssa, 86, St. Pius X, Indianapolis, July 17. Mother of Theresa Huckla, Rita Molson, Barbara Palagi, Mary Anne and Stephen Litwicki Jr. Sister of Sophie Chomyk. Grandmother of 15. Great-grandmother of eight.

MINIARD, Margaret R., 58, St. Mary, New Albany, July 11. Mother of Dora Marie Lockman and James Miniard. Sister of Franklin and Thomas Vezolles. Grandmother of three.

OYLER, Ruth G., 87, Holy Spirit, Indianapolis, July 1. Mother of Ruth Fernandez, Edward Jr. and Raymond Oyler. Grandmother of 12. Great-grandmother of 16.

PATRICK, John Corbin, 97, St. Monica, Indianapolis, July 8. Father of Nancy and John "Jack" Patrick. Grandfather of two. Great-grandfather of three.

PEARSON, James Frederick, 66, Nativity, Indianapolis, July 6. Father of Kathleen Goldstein, Ann Pearson-Wagner, Joan Schmidt, Mary, Maureen, Susan, Daniel, James, Michael, Patrick, Steven and Thomas Pearson. Brother of Paul Pearson. Grandfather of 11.

PFLUMM, Basil H., 89, Holy Name, Beech Grove, June 23. Father of Judy Deak, Rose Marie Padgett, Basil Pflumm and John Wolf. Brother of Pauline Novotny. Grandfather of 12. Great-grandfather of 31.

POLAK, Joseph, 74, St. Andrew, Richmond, July 10. Father of Veronica Foster,

Todd Polak, Joanna Smith and Mark Webb. Brother of Rita Kinley. Grandfather of 11. Great-grandfather of six.

ROBERTS, Janie, 54, St. Malachy, Brownsburg, July 2. Mother of Tanya Ferguson and William Roberts III. Sister of Margie Brown, Connie Coronado, Rafaela Garcia, Judy Hadley, Irene Landriault and Mary Moreno. Grandmother of six.

SCHAFFER, Robert T., St. Augustine, Jeffersonville, July 12. Husband of Patricia Schaffer. Father of Dawn Cain, Rose Day, Martin, Rick and Robert Schaffer. Brother of M. Pauline Houchen, Delphine Rothbauer, Martha Vest and George Schaffer. Grandfather of 14. Great-grandfather of six.

SCHRODER, Martha H., 79, St. Mary, New Albany, July 13. Mother of David, Donald, Gary, Gina and Stephen Schroder. Sister of Irma Fosskuhl, Lola Rudy, Melvin and Robert Engle. Grandmother of six. Great-grandmother of four.

SHANAHAN, John J., 83, Holy Spirit, Indianapolis, July 13. Husband of Alice Shanahan. Father of Patricia Paas, Gary and Robert Shanahan. Brother of Paul Shanahan. Grandfather of four.

STRANGE, Monnie Christina, 83, Sacred Heart of Jesus, Terre Haute, July 4. Mother of Agatha Geiling, Phillip, Robert, Stephen and Tony Strange. Sister of Leona Williams and Donald Tallman.

SULLIVAN, Daniel James, 77, St. Jude, Indianapolis, July 11. Husband of Louise (Burkert) Sullivan. Father of Patricia Brown, Beth Pangallo, Mary Sedam, Mark and Steven Sullivan. Grandfather of 10.

TABELING, Jerry, 76, St. Rose of Lima, Franklin, July 2. Husband of Joye Tabeling. Father of Mark Tabeling. Grandfather of two.

VONDERHEIDE, Irwin B., 78, St. Mary, Rushville, July 13. Father of Rita Corn, Theresia Glover, Mary Hill, Karen Kerkhof, Donna Wilson, Linda and Sharon Nobbe. Brother of Elmer and Harold Vonderheide. Grandfather of 22. Great-grandfather of seven.

WALLS, William C., 74, St. Michael, Indianapolis, July 3. Brother of Audrey Heavin, Crystal Marks and John Walls. †

CROSSROADS

continued from page 3

Williams, a diocesan priest in Mobile, Ala., who had joined the group on his way to World Youth Day.

"He asked us to pray for his daughter," Father Williams said. "I think she is considering an abortion."

Praying on the street brought many honks from supporters as well as many curious stares. Father Williams thought the experience was a good way to teach young adults about life issues.

"This is the first time that many of them have thought about this issue and are forming opinions," said Father Williams. "This gives them hands-on information."

"It's one thing to have a lecture in class," he said, but it's another to actually pray outside an abortion provider's medical facility.

Eddy Herty, 20, of Mandeville, La., never thought he'd be on his knees praying outside an abortion clinic.

"I used to be very pro-choice," he said. "I was the other extreme and was even going to pay for my sister's abortion."

However, his sister opted to place her baby for adoption.

A photo of his nephew in his adopted grandfather's arms changed Herty's heart forever.

"It was his first grandson and [in] that picture of him holding the baby, I saw such love there as he looked at me," said Herty, a graphic design major at Louisiana State University.

Herty said he believed society's lies about abortion and a woman's right to choose to kill her unborn child.

While raised in a wonderful Catholic home, Herty said, his "own stupidity" led him to experiment with drugs and witchcraft. He asked the wrong people about his questions at a vulnerable time in his life instead of asking a priest for advice.

It was his sister's choice for life that turned him back to the Church.

"Our faith calls us to help the least of our brothers, and you can't get more help than an unborn baby who can't even speak," he said.

While the college students said the experience has been uplifting and helped their faith, they stressed that you don't have to walk 4,000 miles to take a stand against abortion.

"You don't have to join Crossroads," Trosclair said. "You can pray outside an abortion clinic in your city or pray in your home. Just educate people." †

(For more information on Crossroads or the American Life League, call 540-659-4171 or access the organization's Web site at www.crossroadswalk.org.) †



Crossroads Walkers pray for babies aborted at the Clinic for Women in Indianapolis. The students, from colleges across the nation, have been walking across the country since May as a way to stop abortion and raise awareness about pro-life issues.

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News briefs

U.S.

Illinois poor face uncertain future as welfare rules change

CHICAGO (CNS)—Maureen Flamm and her staff at Catholic Charities in the Archdiocese of Chicago see them every day: single mothers, many with more than one child, who struggle to get or keep jobs and meet the requirements of the welfare reform law passed in 1996. As Illinois terminated the first families who had exceeded a five-year lifetime cap on public assistance in July, thousands of parents were working to keep their jobs in an uncertain economy. Now Congress is preparing to reauthorize the program that provides money for states to give cash aid to needy families, but those who work with and advocate for poor people wonder what some of the provisions in the House-approved bill would do to their clients. With the Senate expected to vote on its own version after the August recess, some see an opportunity for improvements in the 1996 law. But both proposals hold the level of funding at \$16.5 billion a year for the next five years, exactly where it has been since 1996.

Religious sisters unite to serve poor children in Haiti

SCRANTON, Pa. (CNS)—Two congregations of religious sisters, separated by geography but united in spirit, have joined hands to bring hope to a people in desperate need. The sisters, Servants of the Immaculate Heart of Mary in the United States, are helping the Little Sisters of St. Therese in Haiti to minister to the poorest of the poor. The effort was born seven years ago when the congregation's three communities—in Scranton and Immaculata, Pa., and in Monroe, Mich.—were celebrating their 150th anniversary and exploring ways to add a service component to the observance. Since the co-foundress of the congregation, Sister Theresa Maxis, was of Haitian descent, it was decided to focus on the needs of that poverty-stricken country, said Sister Eileen Coleman, director of volunteers for the Scranton community. Over the past seven years, the project has raised more than \$100,000 to support the Little Sisters in their work to run 37 elementary schools, provide meals for the students, and operate medical clinics.

Massachusetts woman has dream job as fan director for Red Sox

BOSTON (CNS)—Sarah McKenna has a dream job. At age 27, the native of the Springfield Diocese is director of fan services at Fenway Park in Boston, the home of the Red Sox. She is a respected staff member who tries to make sure that people have a positive experience at the 90-year-old ballpark. "Basically, I take care of the individual fan," she said. Since spring, Fenway Park has been full almost every night. More than 30,000 people have come to each game to watch their beloved team play. More people came to play catch in an empty park on Father's Day than attended some games in other major-league cities. "If it's cold, rainy or hot, our fans come," she said in an interview with *The Catholic Observer*, Springfield's diocesan newspaper. She and several other people from the Boston Red Sox have initiated new programs this season that are focused on fans. Their motto is "Fan Friendly Fenway."

WORLD

Pope says World Youth Day to bring hope to conflicted world

CASTEL GANDOLFO, Italy (CNS)—Looking ahead to World Youth Day celebrations in Toronto, Pope John Paul II said the gathering would bring hope to a world darkened by the events of Sept. 11 and by conflict in the Holy Land. The pope said he was making the trip so he could once again personally experience World Youth Day's "pilgrimage of fraternity across the planet." He said he wanted to pray and rejoice with the 250,000 young people expected to attend, and help make it an encounter of faith. The pope made the remarks during a Sunday blessing at his summer home outside Rome on July 21, two days before he was to begin a 10-day trip to Canada, Guatemala and Mexico.

Irish police protest request to remove Sacred Heart icon

DUBLIN, Ireland (CNS)—A picture of the Sacred Heart of Jesus has been banished to the back room of an Irish police station after officers in Cobh claimed they were ordered to remove it from above the front desk. The picture has hung in the Cobh police station for 80 years, but when the police officers were moved to new accommodations built by the Office of Public Works, an official there said it could not be put on public display in case it offended non-believers. The ban angered some 20 police, or *Gardai*, officers stationed at the barracks, and their call for the reinstatement of the image has been backed by their staff organization, the *Gardai Representative Association*. †

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