



**The**

# Criterion

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## Vatican says battle of sexes not part of God's design

VATICAN CITY (CNS)—The battle of the sexes and, particularly, the subjugation of women is the result of original sin and not of God's original design for creation, said the Congregation for the Doctrine of the Faith.

Attempts to advance the cause of women by seeing men as enemies to be defeated or by claiming that no real difference exists between male and female have had "lethal effects," particularly on the family, the congregation said.

The congregation's "Letter to the

Bishops of the Catholic Church on the Collaboration of Men and Women in the Church and in the World" was released on July 31.

Rather than compete for power or ignore the God-given differences between men and women, "the Church, enlightened by faith in Jesus Christ, speaks instead of active collaboration between the sexes," said the document.

The letter was signed by Cardinal Joseph Ratzinger, prefect of the congregation, and by Archbishop Angelo

Amato, congregation secretary, after approval by Pope John Paul II.

In the United States the same day, the president of the U.S. Conference of Catholic Bishops and the chairman of their Committee on Domestic Policy welcomed the letter from the congregation.

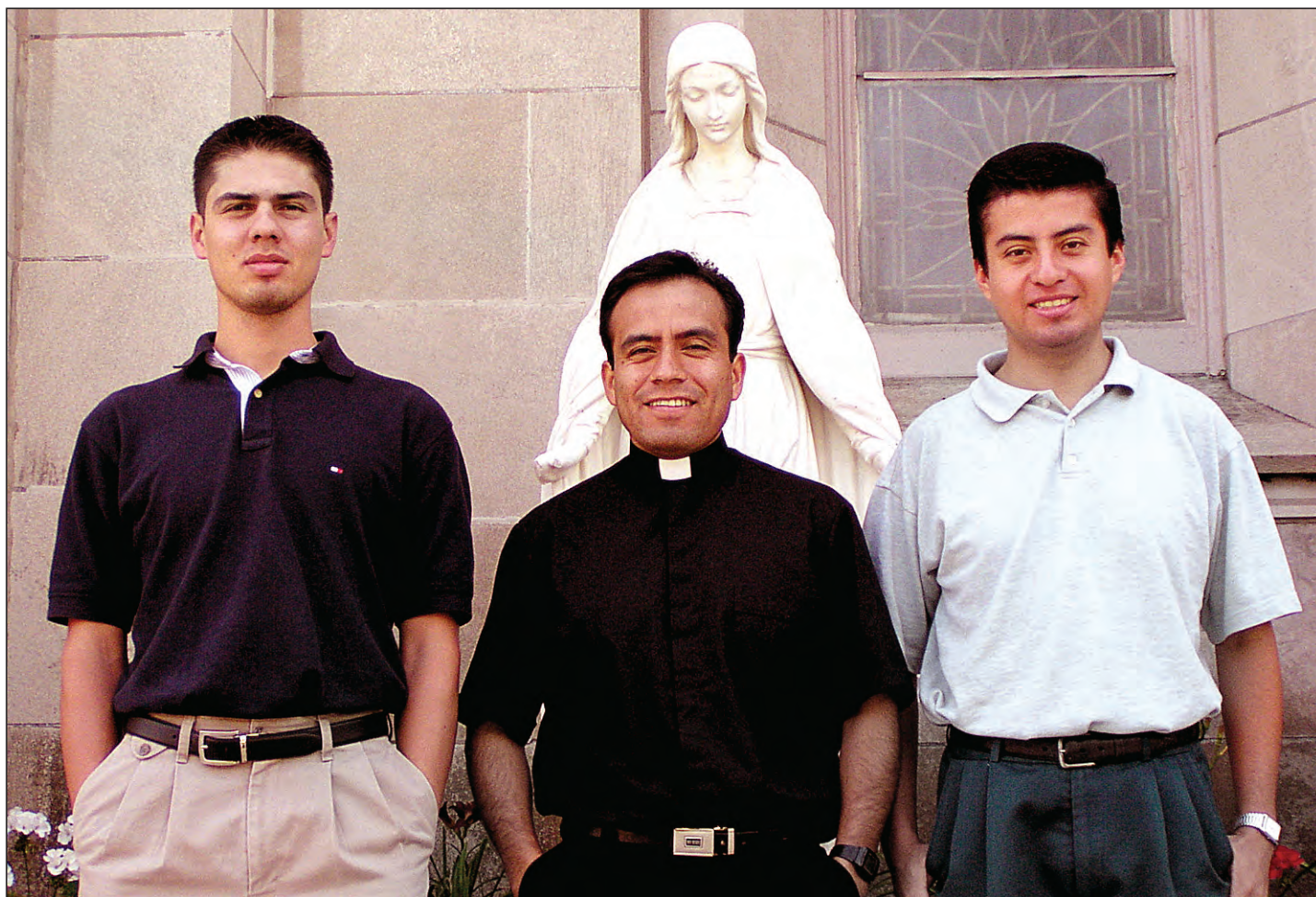
Bishop Wilton D. Gregory of Belleville, Ill., president of the conference, called the letter "a timely reminder of both the equality of men and women and also of the distinctive difference

between them with which God endowed them in creation."

He encouraged people to read and discuss the letter, saying it is "filled with concepts that are essential for our society today to take seriously and to live by. The letter well rewards thoughtful and careful reading and discussion."

Washington Cardinal Theodore E. McCarrick, who heads the domestic policy committee, said in a separate statement that "too often, in our

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Standing in front of St. Mary Church in Indianapolis are, from left, Juan Ignacio Sandoval Barbosa, Deacon Jorge Armando Lepe Fermin and Alberto Becerra Toscano. The three men are seminarians of the Archdiocese of Guadalajara in Mexico, and have been involved in pastoral ministry among Hispanic Catholics this summer at several parishes in Indianapolis.

## Mexican seminarians find much to offer and learn from ministering in archdiocese

By Sean Gallagher

For the second consecutive year, seminarians from the Archdiocese of Guadalajara, Mexico, have spent their summer ministering to Hispanic Catholics in central Indiana.

Deacon Jorge Armando Lepe Fermin and seminarians Juan Ignacio Sandoval Barbosa and Alberto Becerra Toscano will return to their seminary in Mexico next week after working in several Indianapolis parishes this summer.

Father Michael O'Mara, who hosted the seminarians at St. Mary Parish in Indianapolis, where he serves as pastor, said the program to bring Mexican seminarians here came about in part as the result of a conversation that occurred a few years ago between Archbishop Daniel M. Buechlein and Cardinal Juan Sandoval Iniguez, the archbishop of Guadalajara.

Father O'Mara, who served as the interpreter for Archbishop Buechlein in

that conversation, described the cardinal's response after Archbishop Buechlein asked him if he could send priests someday to help minister to the rapidly growing Hispanic population in the Archdiocese of Indianapolis.

"The cardinal, who was also a very practical man, had done some math work for us, after the archbishop had made his request," said Father O'Mara. "He reminded the archbishop that his ratio of priest to faithful is 1 to 3,000. He said that his was 1 to 21,000 [in Guadalajara]."

"He said, 'You have many more priests than I do in relative terms. I will help you develop priests in your diocese in order to do this ministry.'"

Sending seminarians from his archdiocese in Mexico to minister in Indianapolis during the summer has been one way for Cardinal Sandoval to encourage priestly vocations among his countrymen living here.

Father O'Mara said that the seminarians from Guadalajara serve as positive role models for the Hispanic community

in Indianapolis.

Overall, the three seminarians worked in six parishes in Indianapolis this summer.

Deacon Fermin ministered at St. Mary and St. Philip Neri parishes. He was involved in many liturgies, preaching at every Sunday Mass at which he was present. He also celebrated many baptisms and presided at his first wedding.

He also led various catechetical programs, including teaching courses on the Eucharist in preparation for the 48th Eucharistic Congress in Guadalajara in October.

But in addition to serving as a positive vocational role model for other Hispanics, Deacon Fermin said he was blessed by his experiences in the archdiocese.

"To be able to have this encounter with the English-speaking community," he said, "to see how they worship, how they praise God, how they come

See MEXICO, page 2

## Bush and Kerry's education plans stick to the basics

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

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

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

WASHINGTON (CNS)—Amid the election-year rhetoric on the economy, foreign affairs, domestic policies and taxes, education does not often grab headlines.

In fact, the educational proposals of the presidential campaigns do not offer much contrast with each other. Both Democrats and Republicans are stressing the need for schools to provide more fundamental skills, close learning gaps and improve graduation rates, and for colleges to be made more affordable.

And even though much of the educational talk has little to do with private schools, Catholic school officials are paying attention to what politicians are saying and not saying.

On the campaign trail as the Republican candidate, President Bush speaks highly of the No Child Left Behind legislation, an educational centerpiece of his administration that aims to reform public schools by calling for statewide reading and math tests

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# MEXICO

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together as a community has also been a very enriching aspect of my time here."

Barbosa ministered at Holy Spirit and St. Anthony parishes in Indianapolis. In these faith communities, he assisted at liturgies, led sacramental catechetical sessions and helped with prayer groups and young adult groups.

He also led a Bible study class that helped Hispanic participants answer common objections to the Catholic faith that are raised by fundamentalist Christians.

Barbosa noted the impact that the priests of the archdiocese who work

among Hispanics have had upon him.

"I've been able to experience priests that are very committed to working with Hispanics, and they have been a motivation to me in my vocational journey," he said, "to see their commitment and their closeness with the Hispanic community and all of the faithful."

Toscano served at St. Monica and St. Gabriel parishes in Indianapolis. His ministries included assisting at liturgies, visiting families and offering formation workshops for extraordinary liturgical ministers.

He also worked with a young adult group for Hispanics already in existence at St. Monica and sought to establish one at St. Gabriel.

Among the many things that Toscano learned during his stay are some of the history of the Catholic Church in the United States. He noted a connection between the past and what is happening in the present.

"I've heard stories of immigration of other cultures to the United States, such as the Irish people," Toscano said. "I understand that in the past that when other immigrants came to the United States they also came with their priests."

"We in Mexico have not been able to accompany our immigrants and ... we need to ask how we are able to do that. It seems to me that it is necessary that we from Mexico and Latin America seek to do something for our countrymen who are now living in this new land."

Father O'Mara noted the dedication that Toscano and his fellow seminarians have shown to working among their countrymen during their stay in Indianapolis.

"They work very hard. We have morning prayer every morning at 7 a.m., they have a quick bite to eat and they're off," he said. "Sometimes I don't see them again until 9 or 10 p.m. at night."

"These men are very gifted young men. They are very well-prepared, very-well trained for ministry in every area of the Church."

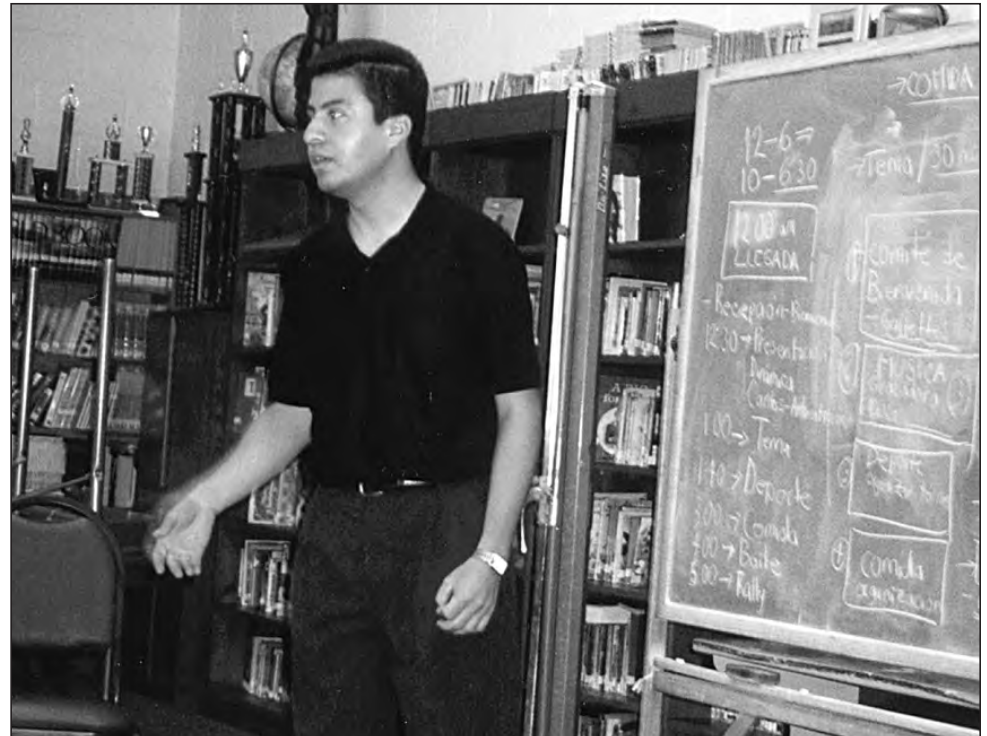
The seminarians said that their experiences in the archdiocese will help them in their ministry back in Guadalajara.

Barbosa expressed his hope that the seminarians of the Archdiocese of Indianapolis might be able to similarly benefit by spending time in ministry in their home.

"I would like to invite seminarians from the Archdiocese of Indianapolis to come to Guadalajara to do their pastoral ministry," he said, "so that [they] could experience the reality of the Church [there]." †



Deacon Jorge Armando Lepe Fermin baptizes the child of a member of St. Mary Parish in Indianapolis earlier this summer. Deacon Fermin is a seminarian of the Archdiocese of Guadalajara in Mexico. He assisted with pastoral ministry at St. Mary and St. Philip Neri parishes in Indianapolis this summer.



Alberto Becerra Toscano, a seminarian of the Archdiocese of Guadalajara in Mexico, gives a presentation on the faith at St. Gabriel Parish in Indianapolis earlier this summer. Toscano also assisted with pastoral ministry at St. Monica Parish in Indianapolis during his time in the archdiocese.

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# Indianapolis Colts president reflects on faith, family, friends and football

By Mary Ann Wyand

On the first day of the Indianapolis Colts' training camp in Terre Haute, team president Bill Polian delayed his arrival there to speak at a fundraiser for Our Lady of Fatima Retreat House in Indianapolis.

During "An Evening with Bill Polian" on Aug. 1 at the archdiocesan retreat center, he shared humorous and serious stories about faith, family, friends and football.

Polian also praised the late Father Patrick Kelly, who served as chaplain for the Indianapolis Colts for many years, and said Father J. Peter Gallagher, the chaplain at Father Thomas Seccina Memorial High School in Indianapolis, will also serve as the new Catholic chaplain for the Colts.

Now in his seventh season as president of the Indianapolis Colts, Polian oversees football and administrative aspects of the National Football League (NFL) team.

He told the gathering that "character counts" with the Colts organization and is a primary factor in determining which players are selected in NFL drafts and acquired in trades.

During 17 years as a general manager or president, Polian's NFL teams made 10 playoff appearances, six conference championship appearances and three Super Bowl appearances.

Polian grew up in New York and was educated in Catholic schools.

He entered the NFL in 1978 as a pro scout for the Kansas City Chiefs. Five years later, he was named personnel director of the United States Football League in Chicago. In 1983, he was hired as the player personnel director for the Canadian Football League (CFL) team in Winnipeg and helped build a team that won two CFL championships.

The following year, Polian joined the Buffalo Bills and was quickly promoted to general manager of the NFL team. During his tenure there, the Bills played in the Super Bowl three times.

In 1993, Polian was named vice president of football development for the NFL.

He joined the Carolina Panthers, an NFL expansion team, in 1995 and the team

reached the National Football Conference (NFC) championship game in its second year.

Polian joined the Indianapolis Colts in 1997 and led the team to back-to-back double-digit victories during the 1999 and 2000 seasons for the first time in 20 years.

The Colts' 10-game turnaround from the 1998 to 1999 season still stands as the best one-season improvement record in NFL history, and earned Polian the Executive of the Year Award from *The Sporting News* in 1999.

Polian and his wife, Eileen, have been married for 39 years and have four children and four grandchildren. Their son, Chris, is an Immaculate Heart of Mary parishioner and assistant general manager of the Colts.

"I am an honorary Jesuit," Polian said. "I sent four kids through Jesuit colleges so I've paid tuition forever. I've got a seat in heaven right next to [St.] Ignatius Loyola [the founder of the Society of Jesus]."

Because of his career, the Polian family moved quite a few times over the years.

"Whether we lived in Canada or in the United States," he said, "... the Church for us was a rock in a changing world and was even more so for our children, not only for the discipline and the faith that a Catholic education brings but also for the community that it brings."

Polian praised Catholic education and other Church ministries for building a strong foundation in communities.

"It's important that all of us continue to support the works that the Church does," Polian said, "particularly in this day and age when we have so many children in inner cities that are very needy and who need that sense of discipline and faith and community that Catholic education brings."

Colts head coach Tony Dungy was conducting team meetings at training camp at Rose Hulman Institute of Technology on Sunday night, Polian said, but as a faithful Catholic he couldn't refuse this opportunity to help Our Lady of Fatima Retreat House.

"I was born on Dec. 8, 1942," Polian

Photo by Mary Ann Wyand



Indianapolis Colts president Bill Polian discusses how character counts in recruiting men for the National Football League team during an Aug. 1 fundraiser at Our Lady of Fatima Retreat House in Indianapolis. Polian said the Colts organization and players are committed to community service. He also praised the late Father Patrick Kelly, the longtime Colts chaplain, for his dedicated service to the team and said Father J. Peter Gallagher, chaplain of Father Thomas Seccina Memorial High School in Indianapolis, will also serve as the new Catholic chaplain for the Colts.

said, the feast of the Immaculate Conception of the Blessed Virgin Mary.

"I went to Our Lady of Mercy School in Bronx, New York," he said, "then I went to Mount St. Michael Academy, which is run by the Marist Brothers, who dedicate their lives to the Blessed Virgin. I couldn't very well turn down this invitation, could I?"

Polian said he grew up near Indiana Pacers president Donnie Walsh's neighborhood in New York and thinks it's interesting that they both ended up leading professional sports teams in Indianapolis.

Walsh was a high school All-American basketball player at Fordham Preparatory School in New York, Polian said, while he played high school football but was a "late

bloomer" and "not as good a player" so he sat "pretty far down on the bench" during games.

During an annual "Battle of the Bronx" game between Mount St. Michael Academy and Cardinal Hayes High School on Thanksgiving Day, Polian recalled, his friends in the bleachers started yelling, "We want Polian! We want Polian!"

Mount St. Michael coach Howie Smith, who played college football for legendary coach Knute Rockne at the University of Notre Dame, heard their yells and summoned Polian.

"He always called me 'Red,'" Polian remembered. "He said, 'Those people up

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A woman walks on the prayer labyrinth at Our Lady of Fatima Retreat House in Indianapolis during a July 3 open house at the archdiocesan retreat center. "An Evening with Bill Polian" on Aug. 1 raised funds for Fatima's retreat ministries on the 13-acre campus at 5353 E. 56th St. The Indianapolis Colts president donated his time for the fundraiser.



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## Editorial



President Ronald W. Reagan meets with Pope John Paul II at the Vatican on June 6, 1987. Reagan, 93, died on June 5 at his home in Bel Air, Calif., after a long struggle with Alzheimer's disease. The death of the former president has revived the political debate over federal funding of human embryonic stem-cell research, which de facto destroys the embryos.

## Adult stem-cell research

The leaders of the Democratic Party apparently are convinced that promoting embryonic stem-cell research is to their political advantage. They invited Ron Reagan Jr. to speak to their convention in favor of such research despite the fact that his father, the former president, was opposed to such research (as we said in an editorial in our June 25 issue).

Indeed, after President Reagan died, his other son, Michael, said, "My father opposed the creation of human embryos for the sole purpose of using their stem cells as possible medical cures." He even called such research "junk science at its worst."

We believe that many news stories about this issue have been less than honest. Many TV newscasters as well as newspaper stories refer to "stem-cell research" rather than "embryonic stem-cell research," which requires the destruction of a human embryo—a human being. The embryo must be killed in the process of harvesting its inner cell mass.

In his speech at the Democratic convention, Ron Reagan Jr. was clear that he was talking about embryonic stem-cell research, but some of the stories about his speech conveniently ignored the word "embryonic."

No one opposes stem-cell research that doesn't involve the destruction of a human embryo. In fact, we are heartily in favor of it. And many scientists are convinced that research on adult stem cells will be much more successful—indeed, is already much more successful—than that on embryos' stem cells.

It should be noted, by the way, that an "adult" stem cell does not necessarily come from an adult. It can come from anything from a late fetus onward. In practice, they come from bone marrow, umbilical cord blood and that roll of fat that laps over our belts.

Adult stem cells are already being used in the treatment of about 60 different diseases, including damage from heart attacks and strokes, various types of cancer, anemia, Parkinson's disease and spinal cord injuries. They have even been used to grow new corneas to restore sight to blind patients.

The use of stem cells from the blood of umbilical cords of newborn babies seems to be a deep dark secret. These

are particularly desirable stem cells because of their age. They are less likely to be rejected by the patient's body and they have less chance of carrying infections than older stem cells.

Best of all, there is the potential for a large supply of umbilical cords. All it requires is the permission of the mother before her baby is born. If the umbilical cord is not collected, it ends up in the trash.

According to an article in the Aug. 1 issue of the national Catholic newspaper *Our Sunday Visitor*, the Cardinal Glennon Children's Hospital in St. Louis has one of the largest cord-blood banks in the world. Since 1996, it has been working with 29 hospitals within a 150-mile radius of St. Louis to collect cord-blood donations.

The article quotes J. Mario Alonso, manager of the St. Louis Cord Bank at Cardinal Glennon Children's Hospital, as saying, "We have used more than 660 of our units to transplant into people, and we have a 65 percent survival rate. That's how many people were saved because we are doing this."

It is estimated to cost about \$1,800 for each unit of cord blood collected. To help meet that cost, federal legislation has been introduced in the U.S. Congress. S.B. 1717 in the Senate and H.R. 2852 in the House of Representatives would help establish a national network of cord-blood stem-cell banks to prepare, store and distribute cord-blood stem cells for treatment, and provide funding until an adequate supply is secured.

Speaking of federal funding, you wouldn't know it by some of the news stories about embryonic stem-cell research, but the political issue involves federal funding for this research. No law prohibits embryonic stem-cell research, and it is being carried out legally by private funding. However, a federal guideline does prohibit using federal funds for research that harms a human embryo. Of course, those who believe that human life begins at conception would like to see all embryonic stem-cell research prohibited, but that currently is not the political issue.

—John F. Fink

## Letters to the Editor

### The moral dilemma voters face in 2004

*The Criterion* has continually reported on Democratic presidential nominee Sen. John Kerry's position on life issues. Months ago, it covered in detail statements from individual bishops condemning Sen. Kerry for his pro-choice stand on abortion. The current article on July 23 gave Kerry's stand on cloning and stem-cell research.

Within and/or proceeding these reports are references made by the U.S. Catholic Conference of Bishops seemingly implying that Catholics are morally bound to a political choice against Sen. Kerry.

So—on one side we have a candidate who is pro-choice and in disagreement with the U.S. bishops on beginning-of-life issues.

On the other hand, we have President George W. Bush, who has over the last four years demonstrated on other issues that he is definitely not pro-life. To name a few: the U.S. bishops and Pope John Paul II strongly opposed Bush's proposal of war in Iraq, and financial cutbacks in social and health programs have caused serious problems for the poor, mentally and physically disadvantaged, and immigrants. This is contrary not only to the teachings of the U.S. bishops but also the Gospel of Jesus Christ. Finally, under President Bush, the death penalty will continue.

Unfortunately, our government has a two-party political system of either/or.

Implying that by moral principles I should not vote for Sen. Kerry because of his stand on some pro-life issues seems also to apply to President Bush for his stand on other pro-life issues.

"Faithful Citizenship: A Catholic Call to Political Responsibility" has really put me in a moral dilemma. Prayerfully, I weigh this voting responsibility—Bush or Kerry or maybe neither. It would help if there were a bipartisan view from the Catholic press.

Nora Cummings, Indianapolis

### Denying Communion to pro-abortion politicians is not punishment

Mr. Herb Scheidler (letter to the editor, July 9, 2004) apparently believes that by denying the Holy Eucharist to pro-abortion politicians, the Church is "accusing, blaming and punishing" them.

Contrary to Mr. Scheidler's characterization, the purpose of Canon 915 of the 1983 Code of Canon Law—which bishops cite when denying the Holy Eucharist to those who "persist in manifest grave sin—is not penal. Instead, Canon 915 under Title III of the code is aimed at ensuring that the Eucharist—the body and blood, soul and divinity of Christ—is not defiled. The Church's penal code is found under Title IV. Accordingly, those bishops who deny pro-abortion politicians the Holy Eucharist are not imposing punishment.

Indeed, the reason for denying the Holy Eucharist to those who do not defend the unborn is medicinal. First, scandal may result if a well-known person who will not defend the right-to-life of innocent children receives the Holy Eucharist. Laymen may believe that abortion—which is contrary to the natural law because it destroys innocent human life—is acceptable because a political leader believes that it is acceptable. Second, denying the Holy Eucharist to those who will not defend the right-to-life protects that person inasmuch as taking the Eucharist while in a state of grave sin is a condemnation in and of itself (1 Cor 11:27-29).

Finally, Mr. Scheidler prays that the Church "return to a place of peace and tranquility." The problem with such a

view is that the truths of the faith are not easily swallowed in our relativistic society. Our Lord himself stated that he came "to bring a sword, not peace." (Mt. 11:34). The truths held by the Catholic Church—whether they regard the sanctity of life, divinity of Jesus, or the indissolubility of marriage—often do not bring peace. They are truths that the Church is bound to preach, however, regardless of whether they bring peace, scorn or persecution.

Carlos F. Lam, Director  
Catholics Allied For the Faith Inc.  
Indianapolis

### Sen. Kerry has been a longtime supporter of abortion

I find Sen. John Kerry's recent policy reversal on abortion most interesting. After having been a 100 percent supporter of the infanticide industry for his entire U.S. Senate career, he has done a 180-degree turn and most astonishingly claims life begins at conception.

This is most decidedly not what his Senate record shows. His first speech in 1985 on the Senate floor was to give his full and unqualified support to *Roe vs. Wade*. He has opposed all efforts to end the gruesome and horrific process of partial-birth abortion (a fully developed, viable baby has its brains sucked out and skull crushed). He has voted to use federal funds to provide government-paid abortions. He has even sworn to appoint only judges who support abortion.

Probably most interesting of all is that he claims to be a Christian and supports this murderous agenda. Estimates place the number of babies slaughtered every year in American abortion clinics at 1.5 million. You can thank a handful of politicians like John Kerry for this holocaust.

The most frustrating part of the whole deal (as there will always be pandering politicians) is that there are actually people who call themselves Christians and support this bloody agenda. Those who graze with the sheep and hunt with the wolves.

President Bush, on the other hand, has signed into law a bill banning the horrific partial-birth abortion procedure as well as being a consistent supporter of pro-life causes. He has our unqualified support.

Paul J. Bloemke  
Julie Bloemke  
Louise Bloemke, Richmond

### 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.

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# SEEKING THE FACE OF THE LORD

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### Religion and politics attract extra controversy in election year

(Twelfth in a series)

As the saying goes, few topics attract controversy more than religion and politics. And controversy we have, heightened all the more because it is an election year.

The Catholic Church continues to maintain the posture of nonpartisan participation in the election process. However, we Catholics have a right and an obligation to address issues that are important for the common good of society.

We are known and criticized most because of our pro-life moral teaching. Last spring, at the March for Women's Lives demonstration on the Mall in Washington, D.C., it was said that the worst opponents of abortion rights are the Vatican and Islamic extremists!

The Catholic Church is categorically and absolutely opposed to abortion, the termination of human life in the womb. Our anti-abortion stance holds first priority in a continuum of notable pro-life issues because it involves the very possibility of life itself.

We also oppose euthanasia.

We oppose the harvesting of stem cells from aborted fetuses.

We do not believe the death penalty prevents crime, nor does it serve either murder victims or their bereaved families or criminals or society as a whole.

A few years ago, the Indiana Catholic Conference (ICC) produced a videotape on the death penalty because the Church's position on this complex issue has evolved due to advances

in the means of protecting society from criminals. The ICC has been criticized because it did not also produce a videotape on abortion.

That may yet be a project, but the fact of the matter is that there is nothing complex about the application of the moral principles that condemn the termination of human life in the womb. I am convinced people *know* abortion is a grave evil but choose to ignore it for other reasons.

Not all pro-life issues are of equal status, although none are negligible. One often hears the complaint that folks "on the right are single issue," i.e., that the only pro-life issue they care about is abortion and that they do not care about, say, capital punishment.

And one hears that folks "on the left" are against the death penalty but do not concern themselves about abortion and euthanasia.

It is a fact that there are millions of abortions each year, and it is a moral catastrophe in our country and in a supposedly civilized society. Calling the abortion movement "pro-choice" does not change its morality.

In late January, pollster John Zogby reported that U.S. Catholics now vote "as veterans, as members of an ethnic group or a union, or according to the region they live in as their primary identity. Only secondarily, or maybe even [third], do they vote as Catholics."

Apparently a majority of our folks consider themselves Americans first and Catholics a distant second. Apparently a large number of Catholic politicians are party members first and

Catholics second.

In recent politics, there has been no "Catholic vote" of any significance. In our accommodation to the secular culture, apparently we are tending to downplay our Catholic moral witness.

Archbishop Charles Chaput of Denver got it right when he wrote, "We've broken faith with every generation of American Catholics who preceded us."

At stake is the sanctity of human life and the real meaning of the common good, both concerns I have addressed often in the last few years. As Archbishop Chaput commented, "If we really mean the Nicene Creed, then we need to act like it ... and, yes, that includes when we step into the voting booth."

A year ago, the Holy See issued a document titled *On Some Questions Regarding the Participation of Catholics in Public Life*. The document addresses four major points.

First, quoting Pope John Paul II, it reminds us that "man cannot be separated from God, nor politics from morality."

Second, there is a difference between pluralities of views about worldly affairs, but moral relativism is harmful to democratic life.

Superficial views of pluralism and tolerance cannot condone grave moral evil.

Third, democracy only thrives to the extent that it embraces an honest understanding of the dignity of the human person, including the sanctity of human life.

Fourth, legislators who are directly involved in lawmaking have a "grave and clear obligation to oppose any law that attacks human life. For them, as for every Catholic, it is impossible to promote such laws or vote for them."

Archbishop Chaput makes a concise point: Politics is the exercise of power. Power always has moral implications. All of us share in the democratic exercise of this power, along with declared politicians. We are morally obligated to vote, and we are obliged to vote the truth of our Catholic belief.

I commend those Catholic politicians who are consistently and courageously faithful to pro-life morality in the public forum. They deserve our grateful support, encouragement and prayers in what may seem, at times, a lonely political world. †

(Next week: Our countercultural stance on a celibate priesthood.)

#### Archbishop Buechlein's intention for vocations for August

**Parish Awareness:** that all parishioners will be aware of their role in promoting all vocations and have the awareness especially to encourage our youth to consider the priestly and religious life.

### Política y religión atraen más controversia en años electorales

(Décimo segundo de la serie)

Como dice el dicho, pocos temas atraen tanta controversia como religión y política. Y vaya si tenemos controversias, exacerbadas ellas debido al hecho de que este es un año electoral.

La Iglesia Católica continúa manteniendo su postura imparcial en cuanto a su participación en el proceso electoral. Sin embargo, los católicos tenemos el derecho y la obligación de sacar a la luz aquellos temas que son importantes para el bien común de la sociedad.

Tenemos fama y se nos critica especialmente por nuestras doctrinas morales a favor de la vida. La pasada primavera, en la Marcha por la vida de las mujeres (March for Women's Lives), en Washington, D.C., ¡se dijo que los principales opositores del derecho al aborto son el Vaticano y los extremistas islámicos!

La Iglesia Católica está decidida y enfáticamente en contra del aborto, el fin de una vida humana dentro del vientre.

Nuestra posición en contra del aborto tiene la primera prioridad en una infinidad de temas a favor de la vida, ya que supone la posibilidad de la vida misma.

También nos oponemos a la eutanasia. Estamos igualmente en contra del cultivo de células madre a partir de fetos abortados.

No creemos que la pena de muerte prevenga el crimen ni que le rinda ningún beneficio a las víctimas de asesinatos o a sus familias afligidas, a los criminales o a la sociedad en general.

Hace algunos años la Conferencia Católica de Indiana (ICC) produjo una videocinta sobre la pena de muerte ya que la posición de la Iglesia frente a este tema tan complejo ha evolucionado debido a los avances en los medios para proteger a la sociedad de los criminales. La ICC ha recibido críticas por no

haber producido también un vídeo sobre el aborto.

Tal vez esto esté en proyecto, pero el hecho es que no hay nada complicado en cuanto a la aplicación de los principios morales que condenan la interrupción de una vida humana en el vientre. Estoy convencido de que la gente *sabe* que el aborto es un mal horrible, pero eligen ignorarlo por otras razones.

No todos los temas a favor de la vida son iguales, a pesar de que ninguno de ellos es insignificante. Con frecuencia escuchamos la reclamación de que "los de derecha tienen un único problema", es decir, que el único tema a favor de la vida que les preocupa es el aborto y que nos les importa, por ejemplo, la pena capital.

Y escuchamos que "los de izquierda" están en contra de la pena de muerte pero no se preocupan con el aborto y la eutanasia.

Es un hecho que cada año ocurren millones de abortos, lo cual es una catástrofe moral para nuestro país y para una sociedad supuestamente civilizada. Llamar al movimiento a favor del aborto "pro-decisión" no cambia su carga moral.

A finales de enero el encuestador John Zogby informó que los católicos en los Estados Unidos ahora votan "como veteranos, como miembros de un grupo étnico o sindicato, o de acuerdo a la región donde viven como su identidad primaria. Únicamente en segundo o incluso en tercer lugar, votan como católicos".

Aparentemente la mayoría de nuestros compañeros se consideran primero estadounidenses y luego católicos en un segundo lugar distante. Por lo visto, una gran cantidad de políticos católicos son miembros de un partido en primer lugar y católicos en segundo.

En los acontecimientos políticos recientes

no ha habido un "voto católico" importante. Evidentemente, en nuestra adaptación a la cultura laica estamos tendiendo a hacer a un lado nuestro testimonio moral católico.

El arzobispo Charles Chaput de Denver dio en el punto exacto al escribir: "Hemos quebrantado nuestra fe con respecto a todas las generaciones anteriores de católicos estadounidenses."

Están en juego la santidad de la vida humana y el verdadero significado del bien común. En los últimos años he hablado con frecuencia sobre estos temas. Tal y como comentó el arzobispo Chaput: "Si de veras sentimos el Credo de los Apóstoles, tenemos que actuar de acuerdo a él... y, por supuesto, esto incluye también cuando pasamos a la urna electoral."

Hace un año la Santa Sede publicó un documento titulado *De algunas preguntas relativas a la participación de los católicos en la vida pública*. Este libro aborda cuatro puntos importantes.

Primero, citando al Papa Juan Pablo II, nos recuerda que "los hombres no pueden separarse de Dios, así como la política no puede separarse de la moral."

Segundo, existen diferencias entre los diferentes puntos de vista en cuanto a asuntos mundanos, pero el relativismo moral es perjudicial para la vida democrática. Las perspectivas superficiales sobre el pluralismo y la tolerancia no pueden consentir los grandes males morales.

Tercero, la democracia sólo puede prosperar en la medida en que cobije el entendimiento honesto de la dignidad de la persona humana, incluyendo la santidad de la vida humana.

Cuarto, los legisladores, quienes están directamente involucrados en la elaboración de las leyes, tienen una "seria y clara obligación de oponerse a cualquier ley que ataque la vida humana. Para ellos, como para cualquier otro católico, es imposible promover dichas leyes o votar por ellas."

El mensaje del arzobispo Chaput es conciso: la política es el ejercicio del poder. El poder siempre acarrea implicaciones morales. Todos nosotros, junto con los políticos de carrera, tenemos nuestra cuota en el ejercicio democrático de este poder. Estamos moralmente obligados a votar y nos vemos obligados a votar de conformidad con nuestras creencias católicas.

Elogio a aquellos políticos católicos que en la vida pública son consecuente y valientemente fieles a la moral a favor de la vida. Ellos merecen todo nuestro apoyo y gratitud, nuestro entusiasmo y nuestras oraciones, en lo que a veces parece ser un mundo político solitario. †

(La próxima semana: nuestra posición contraria a la sociedad en cuanto al celibato sacerdotal)

Traducido por: Language Training Center, Indianapolis

#### La intención del Arzobispo Buechlein para vocaciones en agosto

**Conocimiento de la Parroquia:** Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a considerar la vida sacerdotal y religiosa.



## Check It Out . . .

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. 7. The festival will feature games, food, entertainment, an auction, and a chicken and noodles dinner. For more information, call 317-485-5102.

Nativity of Our Lord Jesus Christ School, 3310 S. Meadow Dr., in Indianapolis, is having its **rummage sale** from 8 a.m. to 3 p.m. on Aug. 7 and from 9 a.m. to 1 p.m. on Aug. 8. A \$2 bag sale will take place from 11 a.m. to 1 p.m. on Aug. 8. For more information, call 317-357-1459.

St. Paul Parish, 9798 N. Dearborn Road, in Guilford/New Alsace, is having its **parish festival** from 11 a.m. to 6 p.m. (EDT) on Aug. 8. The festival will feature a chicken dinner. For more information, call 812-487-2096.

St. Mary Parish, 2500 St. Mary's Dr., in Lanesville, is having its **parish picnic** beginning at 10 a.m. (EDT) on

Aug. 8. The picnic will feature booths, quilts, chicken dinners and ham dinners. For more information, call the parish at 812-952-2853.

All those involved in the ministry of education are invited to an 8:30 a.m. Mass on Aug. 11 at St. Barnabas Church, 8300 Rahke Road, in Indianapolis. All teachers of every grade level—preschool through college and vocational schools—are welcome to come and celebrate the beginning of a new academic year. Retired educators are especially welcome. Refreshments will follow in the parish's Sciarra Center. For more information, call the parish at 317-882-0724.

St. Elizabeth's and Coleman Pregnancy and Adoption Services in Indianapolis is having its 18th annual "**Elizabella Ball**" this month. The black-tie-optional event will be held this year on Aug. 20 at the Indiana Roof Ballroom in downtown Indianapolis. It will begin with a reception at 7 p.m. and dinner at 8 p.m. The cost is \$175 per person or

\$300 per couple. For more information, call Rosemary Meyer at 317-787-3412 or e-mail [rmeyer@stelizabeths.org](mailto:rmeyer@stelizabeths.org) or log on to [www.stelizabeths.org](http://www.stelizabeths.org) and click on the "About Us" tab then on "Events."

The fifth annual **Saint Mary-of-the-Woods Scholarship Scramble**, hosted by the Terre Haute Alumnae Club of Saint Mary-of-the-Woods College, will be held on Sept. 11 at the Geneva Hills Golf Club, 13446 S. Geneva Hills Road, in Clinton. The event is open to all, and registration and lunch begin at 11:30 a.m. A shotgun start is scheduled for 12:30 p.m. The entry fee is \$55 per person and includes lunch, green fees, cart and range balls. Proceeds will provide scholarships to support Wabash Valley women pursuing degrees at Saint Mary-of-the-Woods College. The entry deadline is Sept. 4. For more information or to register, call 812-235-0460, 812-466-4682 or 812-232-6961.

The **15th annual Italian POW's Rosary, Mass and Picnic** will be held on Aug. 15 at Our Lady's Chapel in the Meadow at Camp Atterbury near Edinburgh. Festivities begin at 11 a.m. with the posting of colors, followed by a rosary and Mass celebrated by Msgr. Joseph F. Schaedel, vicar general. A pitch-in picnic begins at 12:45 p.m. There will be singing, music, volleyball and bocce games. All are invited. The occasion commemorates the 61st anniversary of the building of the chapel in 1943 by the Italian prisoners of war incarcerated at Camp Atterbury. It is sponsored by the Indiana National Guard and the Italian Heritage Society of Indiana. For more information, call Salvatore Petruzzi, the event chairman, at 317-849-9731.

St. Mary's Child Center in Indianapolis is having its **annual golf outing** sponsored by Meyer-Najem Corporation. The event will begin with a shotgun start at 1 p.m. on Aug. 19 at Ironwood Golf Club, 10955 Fall Road, in Fishers, Ind. The cost for the event is \$250 per person. For more information or to make reservations, call Victoria Petersen at 317-635-1491 or e-mail [vpetersen@stmaryschildcenter.org](mailto:vpetersen@stmaryschildcenter.org). †

## VIPs . . .



**Arthur and Charmaine (Hoffman) Field**, members of St. Jude Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 7 with a 2 p.m. Mass at Sacred Heart of Jesus Church in Indianapolis, followed by a reception. The couple was married on that date in 1954 at St. Philip Neri Church in Indianapolis. They have seven children: Maureen Annee, Charmaine Cota, Kathleen

Heath, Karen McDowell, Colleen, Arthur IV and Kevin Field. The couple has 15 grandchildren. †

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

**Harold & Kumar Go to White Castle** (New Line)  
Rated **O (Morally Offensive)** because of recurring drug use, two instances of frontal nudity, much rough and crude language as well as strong sexual and bathroom humor.  
Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

**Intimate Strangers** (Paramount Classics)  
Rated **L (Limited Adult Audience)** because of a few nongratuitous instances of crude language, an air of perversity in the central relationship, a couple of implied instances of voyeurism, and a casual depiction of an unconventional marriage.  
Rated **R (Restricted)** by the MPAA.

**The Manchurian Candidate** (Paramount)  
Rated **A-III (Adults)** because of several scenes of graphic violence and torture as well as some crude language and profanity.  
Rated **R (Restricted)** by the MPAA.

**Thunderbirds** (Universal)  
Rated **A-II (Adults and Adolescents)** because of recurring action violence and some crude language.  
Rated **PG (Parental Guidance Suggested)** by the MPAA. †

We know she likes to smile and sing. We know her favorite color is purple. And, we know her name is Kyra.

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# WOMEN

continued from page 1

contemporary society, the differences between men and women are minimized in the apparent belief the sexes must be the same to be equal."

He said an "us versus them" attitude and an emphasis on the individual and individual rights above all else also are addressed by the letter.

Cardinal McCarrick said the "beautiful letter" reminds the world that "God created men and women as equals, not to oppose each other, but to collaborate and work together in mutual respect for the good of each other and of society."

Only by embracing, valuing and respecting the differences between men and women "do we have the humanity that is in the 'image of God,'" he said.

"It is through respect for and collaboration with each other that we can best develop social policies to eliminate sexual discrimination, support the gifts of all people and, in particular, support women who, as the givers of life, are so often caught trying to successfully balance family and work," the cardinal said.

In an interview broadcast on July 31, Archbishop Amato told Vatican Radio that the letter was meant to offer a Christian criticism of two current trends—that of emphasizing "a radical rivalry between the sexes" and that of trying "to cancel the differences between the sexes."

From a Christian perspective, he said, men and women were created with differences precisely in order to enter into a partnership and a relationship of self-giving that would bring new life into the world.

"The consequence is that the man and the woman no longer see their differences in terms of rivalry and opposition, but in terms of harmony and collaboration," he said.

Collaboration is needed in the world, particularly in formulating political and social policies to help the poor and advance the cause of peace, the document said.

The Church, too, needs collaboration in order to bring "feminine values" of listening, faithfulness, humility, understanding and caring more to the forefront, it said.

While reaffirming Church teaching that only men can be ordained priests, the doctrinal congregation said the role of women in the Church is not "a passivity inspired by an outdated conception of femininity."

The Blessed Virgin Mary, held up in the document as an example of discipleship for all Christian women and men, is a model of the proper power of femininity, it said.

The document said attempts to convince people that differences between men and women are simply cultural have inspired ideologies "which, for example, call into question the family in its natural two-parent structure of mother and father."

The affirmation that differences are only social constructs also "make homosexuality and heterosexuality virtually equivalent in a new model of polymorphous sexuality," it said.

The central part of the document—taking up 16 of its 37 booklet-size pages—is devoted to a survey of biblical statements about man and woman, male and female.

From the very beginning, it said, God's work of creation involved making "distinctions" out of the original chaos, creating sea and dry land, day and night, fish and birds, male and female.

With the sin of Adam and Eve, however, power and manipulation entered into the world, disrupting their relationship with God and with each other, the document said.

Under the influence of sin, it said, the



Adam and Eve are depicted in a stained-glass window at St. Nicolas Church in Feldkirch, Austria. God's plan for woman is the topic of a letter to bishops worldwide, released by the Congregation for the Doctrine of the Faith at the Vatican on July 31. The document emphasizes that collaboration between the sexes, not rivalry or subjugation, was God's original design.

relationship between man and woman "will be a relationship in which love will frequently be debased into pure self-seeking, in a relationship which ignores and kills love and replaces it with the yoke of domination of one sex over the other."

But in Christ, "the rivalry, enmity and violence which disfigured the relationship between men and women can be overcome and have been overcome," it said.

Originally created as male or female, individuals will continue to be male or female even in the next life, "although the temporal and earthly expression of

sexuality is transient and ordered to a phase of life marked by procreation and death," a phase that does not continue in heaven, it said.

The doctrinal congregation also said that although potential motherhood is a key part of a woman's identity, "this does not mean that women should be considered from the sole perspective of physical procreation," an attitude which often is "accompanied by dangerous disrespect for women."

By upholding the vocation of virginity, it said, Christianity "refutes any attempt to enclose women in mere biological destiny." †

## "MAYBE NEXT YEAR" IS HERE.

The 2004 season is within sight, and the Colts are preparing to face off at home against division rivals like the Tennessee Titans and some of the most storied teams in the NFL, including the Green Bay Packers and the Oakland Raiders. With a limited number of full season ticket packages starting at just \$350 and half season ticket packages starting at \$175, being part of the action has never been more affordable. A strong home stand is vital if the Colts are going to improve on last year's AFC South Championship, and with just ten games on their own field, every home game is crucial.

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8/28	BUFFALO BILLS	7:00 PM

**HOME GAMES REGULAR SEASON**

9/26	GREEN BAY PACKERS	3:15 PM
10/10	OAKLAND RAIDERS	12:00 PM
10/24	JACKSONVILLE JAGUARS	12:00 PM
11/8	MINNESOTA VIKINGS	9:00 PM

11/14	HOUSTON TEXANS	1:00 PM
12/5	TENNESSEE TITANS	1:00 PM
12/19	BALTIMORE RAVENS	8:30 PM
12/26	SAN DIEGO CHARGERS	1:00 PM





From the Editor Emeritus/John F. Fink

## The prince who became a missionary priest

While Edward Fenwick was serving as the first bishop of Cincinnati from 1821 to 1833, and Simon Bruté was serving as the first bishop of Vincennes from 1834 to 1839, another priest had already become prominent in western Pennsylvania. He was one of the more interesting priests in the early history of the Catholic Church in America.

Demetrius Augustine Gallitzin was a Lithuanian prince. Tall, dark and handsome, he was born in The Hague in 1770 while his father was Russian ambassador to Holland. His mother was part of the German nobility. Demetrius was raised for a military career and became a skilled horseman and swordsman. However, his father scoffed at religion and Demetrius was raised in a pagan atmosphere.

When he was 16, though, his mother became seriously ill. Afraid that she was about to die, she asked for a priest and, against her husband's will, returned to the

Catholic faith into which she had been born. She recovered from the illness and from then on prayed to St. Monica that Demetrius, too, would turn to religion. He did and, after studying various religions, became convinced that the Catholic faith was the true one. He converted to Catholicism when he was 17.

He continued his military career and, by age 22, was aide-de-campe to an Austrian general in Austria's war against the French. But then all foreigners were suddenly dismissed from the Austrian Army. Demetrius decided to go to America, where he thought the new nation could use trained soldiers. He took the name Augustine Smith when he left Europe. He arrived in the United States in 1792.

Once here, he changed his mind about a military career and offered his services to Bishop John Carroll. The bishop was glad to have him. Gallitzin attended the new seminary in Baltimore and Bishop Carroll ordained him to the priesthood on March 18, 1795. He was the second priest to be ordained in the United States and the first to receive his training here. (Father Stephen Badin, missionary to

Kentucky, was the first to be ordained, but he studied in Europe.)

After ordination, Father Smith, as he continued to call himself, worked in Virginia and Maryland for about four years before he was assigned to the frontier in western Pennsylvania. There, for 41 years, from 1799 to 1840, he was almost constantly on horseback as he ministered to Catholics over an area that included the present dioceses of Pittsburgh, Greensburg, Altoona-Johnstown, Harrisburg and Erie.

Using his own money, he started the town of Loretto as a Catholic establishment. It included 10 churches and three monasteries. When not traveling, he wrote books defending Catholicism. He was asked to become the first bishop of Pittsburgh, but he refused and Pittsburgh didn't become a diocese until three years after his death. (Father Gabriel Richard also was offered the miter to become the first bishop of Detroit, and he, too, refused.)

Father Gallitzin continued to call himself Father Augustine Smith until after his father's death, when he assumed his true identity. †

Parish Diary/Fr. Peter J. Daly

## We must stop the genocide in Darfur

Is anyone in your parish talking about Sudan? Probably not. Sudan is not very much on America's radar screen. It should be though.

A great crime against humanity is taking place in Sudan right now. The crime is "ethnic cleansing" or "genocide," depending on your terminology. It is

being carried out by official, government-sponsored thugs known as the Janjaweed. They call themselves a militia. They are, in fact, gangs of criminals backed up by Sudanese government agencies, including government aircraft.

This ethnic cleansing is taking place in Sudan's western province of Darfur, a thinly populated expanse of desert and mountains nearly the size of Texas.

Darfur is mainly populated by three black African tribes: the Fur, the Masalit and the Zaghawa. Like most of the rest of Sudan, they are Muslims. But they are not like their rulers in Khartoum. The people

of Darfur are black Africans, while the elites near the capital are mostly lighter-skinned Arabs.

In simplest terms, this is racially motivated ethnic cleansing. Light-skinned Arabs are killing darker-skinned blacks—Muslim killing Muslim.

The modus operandi of the Janjaweed, according to press accounts, is simple and horrible. Government planes bomb villages. The militia, on horseback, go into villages, killing or driving out all the men. They systematically rape the women, telling them repeatedly that they are slaves and that they want to make a "light baby." They then burn the towns to the ground, and destroy the fields and crops so that there will be nothing to return to.

The *Washington Post* reported that more than 1.2 million people have been driven from their homes.

According to press accounts, it is entirely possible that as many as a million people may starve to death by the end of the year if something is not done to get aid to them before the annual rains come.

On June 30, *The Washington Post*

reported that there is a systematic campaign of rape against Darfur women, encouraged by the government.

To date, the international community has been reluctant to call this "genocide." Under international law, nations must respond if they know that genocide is taking place.

In 1994, to the whole world's shame, the international community stood by while half a million people were slaughtered in Rwanda. It was not in the news much until it was too late. It was almost never mentioned in our prayers. It was hardly on our radar screen.

It is a nightmare to think that it is happening again. In the name of God, we should cry out to heaven to stop what is going on in Darfur, Sudan.

Why am I writing about it? I don't want it said that I did not at least raise my voice in protest.

(*Cynthia Dewes, whose column regularly appears in this space, is on vacation. Her column will return next week. Father Peter J. Daly is a columnist for Catholic News Service.*) †

Faithful Lines/Shirley Vogler Meister

## Sesquicentennial for 'Gentlemen of Song'

*Lord, listen to your children praying.  
Lord, send your Spirit in this place.  
Lord, listen to your children praying.  
Send us love, send us pow'r, send us  
grace.*

At the request of Bob Behr and his family, the Indianapolis Maennerchor—with Kerchal Armstrong directing and Kurt vonSchakel at the keyboard—sang this (Ken Medema) song and others at Bob's funeral in late May. He died at the age of 90 after having sung with the Maennerchor for 60 years!

Longevity has been a tradition with the Maennerchor, the oldest continuously performing male chorus in the nation.

Founded in 1854 by German immigrants, the chorus has a long Christian heritage, with many singers past and present being Catholic. However, their music is ecumenical and varied.

After Bob's funeral, I heard dozens of comments from edified listeners moved

by the music. They also admired displays of his art and his life, notably a photo of the chorus performing a few weeks before at the Circle Centre Artsgarden, with Bob prominently shown singing with gusto.

The men always end their rehearsals and concerts with a robust German motto translated as "Our songs inspire us to truth and faithfulness: to these we pledge ourselves forevermore." That's an honorable goal for honorable men who promote music, camaraderie and good health through music. Good health? Absolutely! Physical health because (as someone once noted) "longevity" and spiritual health because (as an adage claims) "singing is twice praying."

I remember when my husband, Paul, attended his first Maennerchor rehearsal early in our marriage. He went reluctantly, but came home with such enthusiasm that he has been with the chorus for 43 years.

The Maennerchor performs in a variety of formal and informal venues—in churches and at community, historical, holiday, musical and other special events. One mission is to entertain at senior living centers another is to encourage young people to grow beyond their high school or college choral experiences.

The chorus, also known as the "Gentlemen of Song," soon celebrates its sesquicentennial year. For this, the men pray to enhance their camaraderie and music with additional singers and audiences. As part of a "Crossroads of Culture" theme sponsored by the Indiana State Bureau of Aging, the chorus will perform on Aug. 14 at 11 a.m. in the air-conditioned Seniors Building at the Indiana State Fair.

Interested readers can find information about rehearsals and membership on the Internet at [www.maennerchor.org](http://www.maennerchor.org) or by calling Maennerchor Chairman Bill Laut at 317-788-1842.

Information is also available from the Maennerchor's business manager, Frank Giammarino, at 317-824-3280 or you can e-mail him at [choir@maennerchor.org](mailto:choir@maennerchor.org).

*Lord, listen to your children singing ...  
bring them love, bring them pow'r,  
bring them grace.*

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

For the Journey/Effie Caldarola

## Can a non-reading republic last?

Not long ago, a friend's daughter was experiencing problems with her first pregnancy. The doctor ordered her to stay on bed rest.

"She's going to go stir-crazy," my friend said.

"Who wouldn't?" I commiserated. "We'll have to pool our best books for her."

That won't be much help, my friend confided. Her daughter had never read an entire book in her life.

I was stunned. Here was a bright girl from a bright family—a high school graduate, no learning disabilities as far as I was aware. Yet she'd never read a book? To me, an avid reader who will read the cereal box at breakfast if there's nothing else, it seemed perhaps that I finally had met someone from another planet.

But no, not according to a recent report by the National Endowment for the Arts. This report studied the reading habits of Americans and found that less than half of the adult American population reads for pleasure.

Not only that, but it's gotten worse over the past 20-some years. The number of Americans who have opened a book of fiction in a year has declined by 10 percent since 1982, and in the young-adult category, ages 18 to 34, the drop has been a remarkable 28 percent.

Stacks of books are littering my living room right now. My 22-year-old daughter defies the NEA's statistics by consuming books as if they are chocolates in a sampler box. She's rereading Jane Austen this summer.

Then there's the teenage boy at my house, who now confines his book reading mainly to the classics he's required to read for literature class. And he complains at the turn of nearly every page. It is, unfortunately, a common teenage boy trend. What's a mother to do?

What makes some of us love to read? More to the point, why doesn't everybody?

Since 1982, computers and the Internet have joined mind-numbing television to claim our leisure time.

Once, when I talked to a friend who said he had no "time" to pray, I asked how much television he watched. He became defensive. He said television helped him "unwind" at the end of a busy day.

Reading, like prayer, takes time and planning. In our fatigued, frazzled American culture, it's so much easier to flop onto the couch with the remote than to read or pray.

Still, those who love to read are a little like those who love to pray: They find it becomes a necessary part of each day, necessary to growth and renewal.

Interestingly, the NEA study revealed that those who are more likely to read are also those who, as *Newsweek* reported, "are more likely to do volunteer work or attend plays or ballgames." Readers were more likely to be engaged in their communities, engaged in life. They are the people we want our children to be.

To encourage our son's reading, we've made television and computers off limits on school nights (except for school-related work, of course). We make books available, but we don't force them. We subscribe to sports and news magazines he may—and does—pick up. We encourage by example.

A lot is at stake in whether he, and the rest of us, keep reading. Can a republic long endure when people choose a reality television show like "Who Wants to Marry My Dad?" over a good book?

(*Eddie Caldarola is a columnist for Catholic News Service.*) †



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

# The Sunday Readings

Sunday, Aug. 8, 2004

- Wisdom 18:6-9
- Hebrews 11:1-2, 8-12
- Luke 12:32-48

The first reading this weekend is from the Book of Wisdom.



The name traditionally given to this book, Wisdom, provides the reason why it has received such regard from devout readers. It is considered to be a great expression of the purest and deepest of human reasoning.

Essential to genuine wisdom is the realization that humans are limited, both in their ability to ascertain and in their ability to act. In a word, they need God.

Throughout the history of God's people, the Almighty communicated with them, through visible figures, and intervened in human history. Completely unimpeded by the natural restrictions that so often stand in the way for humans, God can act decisively and immediately.

Often, in the Scriptures, momentous events occur during the night, if God is involved. The final chapters of the Hebrews' escape from slavery in Egypt, mentioned in this reading, were at night. Indeed, in the Christian Scriptures—so overwhelmingly influenced by the images of ancient Israel—Jesus, the Redeemer, was born during the night.

This reading, as noted, refers to the Exodus, the flight of God's people, with God's help, and guided by God through Moses, from slavery to freedom, from death to life. Without God, the people would have been doomed to ongoing misery.

For the second reading, the Church presents this passage from the Epistle to the Hebrews.

The reading for this weekend speaks of faith. It offers as the examples of deep and true faith the story of Abraham and his wife, Sarah. Because of the faith of Abraham, a race of believers came to be. Through Abraham, God's name was revealed and proclaimed from generation to generation.

St. Luke's Gospel is the source of the last reading.

The Church's teaching regarding biblical interpretation is that the Gospels must be read with three perspectives in mind.

The first perspective is the circumstances that surrounded the Lord as the words recorded in the Gospel were spoken.

The second perspective is the situations that existed when the Gospel itself was written. (It always is important to

note that all four Gospels were composed at a different time and under different conditions, and appeared some years after Jesus.)

The last perspective is the literary and theological context of the writing itself. Each Evangelist followed a particular style and technique. Each had a specific point to make.

Common to the contemporaries of Jesus, and to Christians alive when the Gospels finally were produced, was weariness in the face of tyranny, sin and idolatry. Seeing these problems as outrages, many of the people around Jesus, and many of the first Christians, surely wondered when God's justice would prevail.

This passage, quoting Jesus, warns that all should be ready for the unexpected. Further, Jesus reminded the people that, in the end, God would prevail. Evil would be vanquished.

## Reflection

The reading from St. Luke's Gospel in this weekend's liturgy, which is stark and direct in the style of this Synoptic Gospel, more often is used to say that death can come at any moment for anyone. Certainly, as human experience so abundantly illustrates, this indeed is possible.

Another message is that whatever Providence has in store for any of us, the obligation to live as children of God remains. Varying from God's law of love and justice upsets life. Our generation has lost this sense of reality. It was very strong in the minds of the ancient Hebrews and early Christians.

In terms of the human relationship with God, living in sin, or in indifference to God, leads to eternal death. God controls human life—its end as well as its beginning. We must not dig our own graves. We must live on earth so as to live forever with God. We must be wise, farsighted servants. †

## Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

## Daily Readings

Monday, Aug. 9

Teresa Benedicta of the Cross (Edith Stein), virgin and martyr

Ezekiel 1:2-5, 24-28c

Psalm 148:1-2, 11-14

Matthew 17:22-27

Tuesday, Aug. 10

Lawrence, deacon and martyr

2 Corinthians 9:6-10

Psalm 112:1-2, 5-9

John 12:24-26

Wednesday, Aug. 11

Clare, virgin

Ezekiel 9:1-7; 10:18-22

Psalm 113:1-6

Matthew 18:15-20

Thursday, Aug. 12

Ezekiel 12:1-12

Psalm 78:56-59, 61-62

Matthew 18:21-19:1

Friday, Aug. 13

Pontian, pope and martyr

Hippolytus, priest and martyr

Ezekiel 16:1-15, 60, 63

or Ezekiel 16:59-63

(Response) Isaiah 12:2-6

Matthew 19:3-12

Saturday, Aug. 14

Maximilian Mary Kolbe, priest and martyr

Ezekiel 18:1-10, 13b, 30-32

Psalm 51:12-15, 18-19

Matthew 19:13-15

Vigil Mass of the

Assumption of the Virgin Mary

1 Chronicles 15:3-4, 15-16;

16:1-2

Psalm 132:6-7, 9-10, 13-14

1 Corinthians 15:54b-57

Luke 11:27-28

Sunday, Aug. 15

The Assumption of the Virgin Mary

Revelations 11:19a; 12:1-6a, 10ab

Psalm 45:10bc, 11-12ab, 16

1 Corinthians 15:20-27

Luke 1:39-56

Question Corner/Fr. John Dietzen

## Apocrypha are books not included in Protestant Bible

**Q**In our interfaith Bible-study group, we frequently run into problems with the apocrypha—books that are in the Catholic Bible but not in the Protestant Bible.



If one of us refers to the book of Maccabees, for example, someone else will say that's not really part of the Bible.

What exactly are these books? Why do some Bibles have them and others don't? (Florida)

**A**Catholic Bible contains all or part of several books in the Hebrew Scriptures (Old Testament) that are not recognized in Protestant biblical tradition.

These books include Tobias, Judith, Baruch, First and Second Maccabees, Ben Sirach (Ecclesiasticus), Wisdom, and parts of Daniel and Esther.

Typically, Protestants refer to them as apocryphal ("hidden") books. Catholic biblical literature generally calls them deuterocanonical, or second canon, books.

Most of the Old Testament was, of course, written in some idiom of Hebrew. Eventually, a Greek translation was needed because of the growing presence of Greek people and culture in Jewish territories.

Probably around 130 B.C., the most influential translation of the Old Testament into Greek, called the Septuagint, was completed in Alexandria, North Africa, and it included the so-called apocryphal books.

This was the version widely accepted by the early Christian Church. Most quotations from the Old Testament in the Gospels, for example, whether spoken by Jesus or someone else, are based on the Septuagint.

The apocryphal books were not accepted, however, by the Pharisees, who, about the year 100 A.D., established the list of canonical books for dispersed Jewish communities. Because they were written in Greek and originated rather late in the Old Testament period, perhaps 150 or 200 years before Christ, it was not considered proper to include them in the Jewish Scripture.

The history of these apocryphal books

in Christianity is long and complex. Eventually, however, in the 16th century, the Protestant reformers desired to return as much as possible to biblical purity.

Accepting only the Hebrew canon of the Old Testament, without the books in the Greek version, seemed one way to do that. Thus began this difference between "Protestant" and "Catholic" Bibles.

Interestingly, the apocrypha often found their way into Bibles published under Protestant auspices. Martin Luther himself included them as an appendix to his translation, noting that they "are useful and good to be read."

Early English Bibles, including the King James version, regularly contained the apocrypha, at least in a separate section between the Old and New Testaments. Only in 1644, under Puritan influence, were these books excluded.

All the books discussed above are considered apocryphal by Protestants and recognized as authentic Scripture by Catholics.

It is important to distinguish these books, however, from a host of other writings that both Catholics and Protestants view as nonbiblical, apocryphal literature.

A number of them originated in the centuries before our Lord, but many were written by early Christians. Some are Gospels (the Gospels of Thomas, Peter, Nicodemus and James, for example). Some are Acts (Acts of John, Paul, Andrew and Peter, purporting to portray certain aspects of Christian life and teaching). Others are letters or apocalyptic writings.

Nearly all of these apocryphal writings betray the influence of gnosticism or other heretical tendencies which beset early Christianity. While they often provide valuable windows into conditions under which the first Christian generations lived, they are not part of Scripture.

(A free brochure describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

### Come Sit with Me

Jesus, please come sit with me.  
Would you come and stay awhile?  
There's a weight upon my shoulders  
And I need your presence now.

Jesus, please come sit with me.  
You can ease this heavy load.  
The pain will lessen with you here,  
My home—my true abode.

By Margaret Jacobi

(Margaret Jacobi of Palmyra is a member of St. Michael Parish in Bradford.)



Photo by Brandon A. Evans



# ELECTION

continued from page 1

each year to identify failing schools.

Democratic presidential nominee Sen. John F. Kerry of Massachusetts, who voted for the education bill, has routinely criticized Bush for not backing up the legislation with enough funding.

Oblate Father William Davis, assistant secretary for Catholic schools and public policy for the U.S. Conference of Catholic Bishops' Department of Education, said Catholic school lobbyists had a "major struggle to get funding for everything" they asked for in the passage of the No Child Left Behind Act, a reauthorization of the 1965 Elementary and Secondary Education Act.

He said funds for the revised legislation increased with the Bush administration, but he noted that federal funding has been tight and that funding for some pieces of legislation, including the reauthorization of the Individuals with Disabilities Education Act, "has never come close" to what Congress initially promised.

Father Davis told Catholic News Service that federal education officials have been open to consultation with religious leaders, particularly in making sure that private schools were included in No Child Left Behind. The legislation, which at a quick glance might seem to have nothing to offer private schools, gives them access to more programs.

It stipulates that private schools can participate in programs offered through public school districts for everything from staff development to drug prevention and programs for reading skills or for students with limited English proficiency. It also gives private schools greater access to technology and allows them to provide summer or after-school counseling or academic programs in areas with a high concentration of low-income families.

The legislative package failed to mention vouchers, though, saying only that students in failing schools have the option of transferring their children to a different public school or using a portion of the school's federal Title I funds for remedial programs to pay for private tutoring.

Vouchers, a favored school reform option among many Catholic school leaders, were endorsed in the U.S. bishops' 2003 document, "Faithful Citizenship: A Catholic Call to Political Responsibility," which said parents "have a fundamental right to choose the education best suited to the needs of their children, including private and religious schools."

"Principles for Educational Reform in the United States," a 1995 document by the USCCB Committee on Education, likewise praised vouchers, saying "parents have a right to choose a public, private or religious school without additional financial burden." The document is the most recent major document published by the bishops' education committee, although they are currently working on one focusing on future challenges for Catholic schools.

Bush, who has spoken in favor of vouchers, backed the

newly legislated voucher plan for 1,700 low-income children in the District of Columbia and also requested funding for a federal Choice Incentive Fund, which would provide low-income parents of students attending low-performing schools to transfer their children to better public, charter or private schools.

He has also shown support for educational tax credits, where individuals and corporations can donate funds to be used for school tuition or other educational expenses.

Kerry does not support vouchers or education tax credits. In an interview with The Associated Press earlier this year, he said, "I have never supported vouchers. I understand why parents want more choices and I believe they should have more choices in public schools. But public schools need resources and support, and vouchers drain them of both."

In the Senate, Kerry has voted against tax-free savings accounts of up to \$2,000 per child annually to be used for tuition or other educational expenses.

Both Bush and Kerry are promising to do more to recruit, train and support teachers, an issue that is also a concern to Catholic school officials amid a nationwide teacher shortage.

continued on next page

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Sister Dale McDonald, a member of the Sisters of the Presentation of the Blessed Virgin Mary and director of public policy and education research for the National Catholic Educational Association, said she welcomes any federal plans to help teachers. But as she noted in an NCEA publication, *Momentum*, the private school community should demand "equitable participation" in "any measures that address teacher quality and shortages."

The bishops' "Faithful Citizenship" document likewise addressed the urgency of supporting teachers and of making sure public and private schools get equitable benefits. The bishops said they "support providing salaries and benefits to all teachers and administrators that reflect the principles of economic justice as well as providing the resources necessary for teachers to be academically and personally prepared for the critical tasks they face."

"As a matter of justice," the document adds, "we believe that when services aimed at improving the educational environment—especially for those most at risk—are available to students and teachers in public schools, these services should be available to students and teachers in private and religious schools as well." †



### Iraqi church bombings

Smoke pours from a Catholic church compound in Baghdad after a car bomb explosion on Aug. 1. Several churches were bombed, in coordinated attacks, as churchgoers attended Masses in Baghdad and Mosul. Pope John Paul II deplored the attacks that left at least 11 people dead and some 50 injured.

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## The Active List

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

### August 5

Marian Center, 311 N. New Jersey St., **Indianapolis**. Catholic Film Festival, "Lives of the Saints," *Song of Bernadette*, interactive discussion following movie, 7 p.m., popcorn, snacks and drinks provided, \$3 donation benefits St. Mary Parish Grotto Project. Information: 317-974-1163.

### August 6

Our Lady of Grace Monastery, 1402 Southern Ave., **Beech Grove**. Catholic Charismatic Renewal, Mass, teaching, praise and worship, 7 p.m. Information: 317-787-3287.

Monument Circle, downtown **Indianapolis**. St. Elizabeth's and Coleman Pregnancy and Adoption Services in Indianapolis, ninth annual "Scoops for Families" ice cream social and fundraiser, 11 a.m.-2 p.m. Information: 317-787-3412.

### August 7

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., **Indianapolis**. Yard sale, 7 a.m. Information: 317-236-1461.

St. Vincent Hospital, 2001 W. 86th St., **Indianapolis**. Couple to Couple League, Natural Family Planning (NFP), 9-11 a.m. Information: 317-228-9276.

Holy Name of Jesus Parish, gymnasium, 89 N. 17th Ave., **Beech Grove**. Altar Society, annual spring rummage sale, 8 a.m.-3 p.m. Information: 317-784-5454.

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.

### August 7-8

Nativity School, 7225 Southeastern Ave., **Indianapolis**. Rummage sale, Sat., 8 a.m.-3 p.m., Sun., 9 a.m.-1 p.m. Information: 317-357-1459.

### August 8

St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Euchre party, 1:30 p.m., \$3 per person.

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

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

Mount Saint Francis Retreat Center, **Floyd County**. Francis2, Sunday Mass, 6-8 p.m. Information: 812-923-8817 or e-mail [mtstfran@cris.com](mailto:mtstfran@cris.com).

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

### August 10

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, 7:30 p.m. Information: 317-924-3984.

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild, meeting, 12:30 p.m.

### August 12

Marian Center, 311 N. New Jersey St., **Indianapolis**. Catholic Film Festival, "Lives of the Saints," *The Passion of Joan of Arc*, interactive discussion following movie, 7 p.m., popcorn, snacks and drinks provided, \$3 donation benefits St. Mary Parish Grotto Project. Information: 317-974-1163.

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., **Terre Haute**. Grief support program, eight-week support program, 6:30-8:30 p.m., no charge. Information: 812-232-8400 or [sue@thdeanery.org](mailto:sue@thdeanery.org).

### August 13

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Lumen Dei meeting, Mass, 6:30 a.m., breakfast, \$10 per person. Information: 317-919-5316.

### August 14

St. Augustine Home for the Aged, 2345 E. 86th St., **Indianapolis**. Mass for the Feast of the Assumption of the Virgin Mary, St. Augustine Home Chapel, followed by candlelight procession on grounds, 6:30 p.m. RSVP: 317-872-6420.

### August 15

St. Pius Parish, **Ripley County**. Parish picnic, 10:30 a.m.-6 p.m. (EST), chicken dinner, games, food, entertainment, quilts. Information: 812-934-6218.

St. Mary-of-the-Rock Parish, 17440 St. Mary's Road, **Batesville**. 81st annual outdoor Mass at the Marian shrine, candlelight procession, Benediction, 7 p.m. Information: 812-934-4165.

St. Mary Parish, 777 S. 11th St., **Mitchell**. Hog roast, 11 a.m.-3 p.m. Information: 812-849-3570.

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

### Monthly

**Second Mondays**  
Church at **Mount St. Francis**. Holy hour for vocations to

priesthood and religious life, 7 p.m.

### Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, 7:30 p.m. Information: 317-924-3984.

St. Joseph Church, 125 E. Broadway, **Shelbyville**. Rosary and Divine Mercy Chaplet after 8 a.m. Mass.

### Second Thursdays

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

St. Joseph Church, 125 E. Broadway, **Shelbyville**. Rosary and Divine Mercy Chaplet after 8 a.m. Mass.

### Second Saturdays

St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

### Third Sundays

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

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

### Third Mondays

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

### Third Tuesdays

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

St. Joseph Church, 125 E. Broadway, **Shelbyville**. Rosary and

Divine Mercy Chaplet after 8 a.m. Mass.

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

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

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

St. Joseph Church, 125 E. Broadway, **Shelbyville**. Rosary and Divine Mercy Chaplet after 8 a.m. Mass.

### Third Fridays

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

### Third Saturdays

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

### Fourth Tuesdays

St. Joseph Church, 125 E. Broadway, **Shelbyville**. Rosary and Divine Mercy Chaplet after 8 a.m. Mass.

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, 7:30 p.m. Information: 317-924-3984.

### Fourth Wednesdays

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

### Fourth Thursdays

St. Joseph Church, 125 E. Broadway, **Shelbyville**. Rosary and Divine Mercy Chaplet after 8 a.m. Mass.

### 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.

### First Mondays

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

### First Tuesdays

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

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

St. Joseph Church, 125 E. Broadway, **Shelbyville**. Rosary and Divine Mercy Chaplet after 8 a.m. Mass.

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

### First Thursdays

St. Joseph Church, 125 E. Broadway, **Shelbyville**. Rosary and Divine Mercy Chaplet after 8 a.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 a.m. Sat., reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

—See ACTIVE LIST, page 13



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# COLTS

continued from page 3

there are yelling 'We want Polian.' ... Go see what they want."

Polian said he grew up believing in his grandmother's advice that "God has a plan for you. Everything will work out. When one door closes, another door opens."

He said the opportunity to work with Colts owner Jim Irsay and Dungy has kept him from retiring.

"[Dungy] is a Hall of Fame person and we're very, very lucky to have him in Indianapolis," Polian said. "Not only is he a great person, he's a great coach and he has made us a better team. One of the things that he's so great about is letting the players know exactly where they stand and exactly what they have to do to win."

Dungy played with "the great [Pittsburgh] Steeler teams that won four Super Bowls," Polian said. "As a coach, he built the Tampa Bay Buccaneers. They were the worst team in sports when Tony took over and then subsequently won the Super Bowl the year after he left. He's been around some pretty good players."

Last August at the start of training camp, Polian recalled, Dungy told the players, "In this room is more talent than I've ever been around in my career except for those Super Bowl teams in Pittsburgh. We have a chance to be a great football team here, but in order to do that you have

to have the heart of a champion.

"He went on to talk about what the heart of a champion is," Polian said. "He said it is discipline. It is self-sacrifice. It is listening to one voice—that of the coaches and the coaching staff. It is being able to understand that the next challenge is the most important challenge, and not to look down the road and worry about what takes place three or four or five weeks from now, but to concentrate on the task at hand.

"And he said the most important ingredient in the heart of a champion is believing that because of your hard work and your effort that you have a chance to win no matter what," Polian said. "And no matter what happens on the bad side, no matter how many bad breaks go against you, no matter how far back you are on the scoreboard or in the standings, that you should play 60 minutes every game, play 16 weeks, do everything you have to do, because if you have the heart of a champion then sooner or later you will be rewarded for that."

St. Pius X parishioner Bob McLain of Indianapolis, a longtime television meteorologist, introduced Polian and jokingly offered a list of suggestions for him to consider before the season.

"The funds generated tonight will be used to further the mission of Our Lady of Fatima Retreat House," McLain said. "This is a very special place and it performs an important ministry for the Archdiocese of Indianapolis. To maintain

such a facility and its beautiful 13 acres is, as you might expect, quite expensive."

As a not-for-profit ministry, McLain said, the retreat center's "ability to move forward is dependent upon the kindness and generosity of people such as you. We certainly do appreciate your support."

Polian thanked McLain for his "very nice introduction" and told him, "Just leave the suggestions on the table. I get them from everywhere so you might as well join the crowd."

St. Monica parishioner Mike Akers of Indianapolis, who is starting his third year as the head football coach at Washington

High School in Indianapolis, and his wife, Lisa, said they enjoyed Polian's behind-the-scenes stories.

Akers said he plans to share Polian's remarks about how "character counts" with his players.

"At Washington, we've been involved with the Peayback Classic, [Colts quarterback] Peyton Manning's outreach to the Indianapolis Public Schools," Akers said. "I've also been involved with the All-Pro Dads with Tony Dungy. It's really nice to see an organization that holds those values close as part of who they are and what they want to accomplish." †

## The Active List, continued from page 12

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

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

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

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

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 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.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349. †

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# Rest in peace

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

**ADAMS, Shaka Ali**, 33, St. Michael the Archangel, Indianapolis, July 15. Son of Maria Washington Adams. Brother of Shakira Adams, Angela Washington, Dana Wolfe and Omar Cassell.

**BERNICHE, Joseph A., II**, 74, St. Paul, Tell City, July 13. Husband of Dorothy (Mosby) Berniche. Father of Ronda Dickman, Karen Howe, Rose Ann Lindsey, Carol Jean and Sheryl Berniche. Stepfather of Randy, Rick and Ron Arnold. Brother of Carol Schea, Donald, Robert and Thomas Berniche. Grandfather of 13. Great-grandfather of seven.

**BISESI, Micheli**, 87, St. John the Evangelist, Indianapolis, July 23. Father of Melody Lopossa, Penny Moss, James, John Michael and Gus Joseph Bisesi. Grandfather of 12. Great-grandfather of 11.

**CLEMENTS, Mark Allen**, 51, St. Pius X, Indianapolis, July 27. Husband of Carol Clements. Father of Missy Hall, Kim McLeland, Kelly and

Korey Clements. Son of Ila Banta. Stepson of Tom Banta. Brother of Darlene Abplanalp, Terri Furr, Pam Rosier, Janice Woods, Jim and Joe Clements. Stepbrother of Tom Banta.

**DAGNON, Michael James**, 62, St. Mary, Aurora, July 14. Brother of Mary Buck, Gloria Compton, Jayne Granatir, Tess Johnson, Nancy Whitaker, John, Spencer and Steve Dagnon.

**GAWRYS, Kathleen T. (Gavaghan)**, 74, Holy Spirit, Indianapolis, June 12. Wife of Joseph Gawrys. Mother of Sharon Brown, Eileen, Mary, Nancy, Patricia, Joseph and Kevin Gawrys. Sister of Mary Battista, Ann Nolan, Frank and Jim Gavaghan. Grandmother of 17.

**GENET, David Alan**, 45, St. Paul, Tell City, July 21. Husband of Tammy (Johnson) Genet. Father of Amber Genet and Jay Harder. Son of Mary (Van Hoosier) Hardin. Brother of Shari Kirkpatrick.

**JACOBY, Clifton Howard**, 85, Christ the King, Indianapolis, July 27. Father of Mary Carson, Daniel H. and John J. Jacoby. Grandfather of 10. Great-grandfather of eight.

**KANIBEH, Prince F. Sr.**, 21, St. Rita, Indianapolis, date of death unknown. Father of Prince F. Kanibeh Jr. Son of James S. Kanibeh and Rose Kowoh. Brother of Florance, Patience and Alen Micah Kanibeh.

**KIRKPATRICK, Robert S., Sr.**, 79, Christ the King, Indianapolis, July 15. Husband of Patricia Kirkpatrick. Father of Deborah Beatty, Patricia Hickerson, Margaret Nowicki, Kyle Richey, Kevin, Mark and Robert Kirkpatrick Jr. Grandfather of 22. Great-grandfather of three.

**LITMER, Loraine A.**, 84, St. John the Evangelist, Enochsburg, Aug. 1. Aunt of several.

**LUX, Sylvester C.**, 81, Our Lady of the Greenwood, Greenwood, July 22. Father of Patricia Matthews and Peter Lux. Brother of Alfred Lux. Grandfather of one.

**McFARREN, Michael T.**, 54, St. Matthew, Indianapolis, June 29. Husband of Jean Laurent McFarren. Father of Kristin and Scott McFarren. Son of Mary Rita McFarren. Brother of Juanita Baladi, Peggy Race, Cathy Tower, Dan, Dave and Rick McFarren.

**NEAL, Thomas Reed**, 78, St. Christopher, Indianapolis, July 15. Stepfather of Sarah Latimer, Jim and John Standish. Brother of Delbert Neal. Grandfather of seven. Great-grandfather of three.

**OVERHOLSER, C. Daniel**, 90, St. Mary, New Albany, July 22. Father of Dr. C. Daniel Jr. and D. Kent Overholser. Brother of Frances Dunkin and Bill Overholser. Grandfather of two. Great-grandfather of two.

**PRAGER, Mitzi R.**, 75, Christ the King, Indianapolis, July 20. Sister of Sonny Roth.

**RILEY, Irene**, 79, St. Paul, Tell City, July 20. Mother of Sharon Merkley, Richard and Ron Riley. Grandmother of eight. Great-grandmother of 10.

**SHILLING, Fred**, 79, St. Agnes, Nashville, July 30. Husband of Muriel. Father of Barbara and Fred Schilling Jr. Grandfather of two. Great-grandfather of two.

**SNYDER, Maxine**, 86, St. Pius, Troy, July 15. Mother of Mary Fella, Allan, Robert and Victor Snyder. Sister of Lucille Groves and Alfred Snyder. Grandmother of eight. Great-grandmother of three.

**VIDRICH, John L.**, 83, Holy Trinity, Indianapolis, July 14. Father of Margaret Edens, Jennielea and John Vidrich III.

**WATSON, Charles Irvin**, 92, SS. Peter and Paul Cathedral, Indianapolis, July 19.

**VOIGNIER, Katherine M. (Worrall)**, 92, St. Mary, New Albany, July 24. Mother of Juanita Coffman and Robert Voignier. Grandmother of two. Great-grandmother of five. †

# Priest says social action never needed more in Church, society

CHICAGO (CNS)—The Catholic Church is in chaos and American society is awash in greed, and the time has never been better for those involved in social action, Father Andrew Greeley told Catholic social justice workers on July 30.

"Our Church is a mess, society's a mess, everything's a mess," Father Greeley said in the closing presentation to the six-day Social Justice Summer Institute in Chicago.

"What a wonderful opportunity," he continued. "In a chaotic Church, in a greedy country, social action remains challenging and often frustrating. But, gentle souls, it never has been and never will be dull."

The Church's work for social justice has both been encouraged and become more difficult in the 40 years since the Second Vatican Council, the priest-sociologist and popular author told his audience.

The institute drew about 200 people for a week of workshops and presentations on the lakeshore campus of Loyola University. Participants attended two main tracks, one on the biblical concepts of justice and one on effective social action in a changing Church.

Sponsors included the Roundtable, the U.S. Conference of Catholic Bishops' Department of Social Justice and World Peace, Catholic Charities USA, Catholic Relief Services and the Catholic Campaign for Human Development.

Father Greeley said that the council fathers opened up the Church, urging, for example, more dialogue among Catholics, other Christians and people of other faiths.

But he said the council also led to a crisis of authority, resulting in many people identifying themselves as Catholics on their own terms, without regard for some of the Church's teachings, particularly those about human sexuality.

The problem, Father Greeley said, stemmed from the emphasis on rules and punishments in the 19th and early 20th centuries, as the Church fought a rear-guard battle against the forces of the Enlightenment, modernism and scientific discovery.

In that environment, abortion was a mortal sin, but so was eating meat on Friday or having a sip of water after midnight and taking Communion in the morning. When some of the rules changed, he said, Catholics began to believe that others could change—and that some of them should.

That has created a gap between lay Catholics and many priests and what Father Greeley called "the higher orders" of the clergy.

"The higher orders don't understand that on some matters they have lost all authority," Father Greeley said. "I don't say this is good or bad. I simply assert

that it is so. ... You changed the language of the Mass, you turned the altar around and said we could eat meat on Friday, and it was 'Katie, bar the door.'"

That loss of authority, complicated in recent years by the clerical sexual abuse scandal, makes it difficult for the Church hierarchy to lead on issues of social justice, he said.

At the same time, Father Greeley said, any efforts to go back to preconiliar structures of authority are doomed.

"It always surprises me that people can attack the council as the enemy," Father Greeley said. "It was convened by a pope, attended by nearly all the bishops, and the documents were approved by large majorities."

"It seems to me that people who blame the council for all our problems are close to being heretics. Such an attitude suggests that the Holy Spirit left the Church in the 1960s," he added.

It also doesn't recognize that people stay Catholic because they like it, Father Greeley said. They like the spirituality and the sacramentalism of the Church, he added.

Church leadership can take advantage of that, the priest said, to work against the greed that pervades modern culture, especially in the United States, where chief executive officers make 500 times as much as the average workers in their companies.

Within limits, "ambition is not evil" and "hard work and fair reward are good," he said. "But it is not good to take from the poor and give to the rich."

According to the priest, the mentality that "greed is good" has led to a nation being governed largely by insurance, pharmaceutical and petroleum corporate interests, wars being declared by the rich and fought by the poor, and the rise of a service-based economy that leaves workers at the mercy of their employers.

One antidote, Father Greeley said, is support for organized labor.

"Unions did more to achieve job opportunities for women and minorities than affirmative action and set-asides," Father Greeley said. "If there are not unions, who then is to plead the cause of working men and women, blue-collar, pink-collar and white-collar?"

At the same time, Father Greeley said, the Church should look to the Mexican immigrant community, whose members have some different religious devotions and traditions that must be accommodated and honored.

"People who come here, legally or illegally, want nothing more than to become American," said Father Greeley. "Acculturation is part of the American experience. It is part of social justice that immigrant groups should be allowed to acculturate on their own terms." †

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# News briefs

## Local

### Archdiocesan personnel attend institute to improve ministry to Hispanic Catholics

The Benedict Inn Retreat and Conference Center in Beech Grove recently offered a Spanish Institute for archdiocesan personnel. The institute, which was directed toward employees engaged in the formal delivery of education and faith formation, was a response to statistics that reveal that 76 percent of Hispanics who relocate to the United States are Roman Catholic. The classes at the week-long institute included cultural awareness, linguistic and computer training. Kevin Cessna, director of test development for the National Spanish Exam, taught the participants to read beginning-level Spanish, basic vocabulary, grammar and pastoral Spanish. "This was an opportunity we have long anticipated and needed," said Father Steven Schaflein, pastor of St. Michael Parish in Charlestown and St. Francis Xavier Parish in Henryville. The participants also had discussions, a panel, a meal at an authentic Mexican restaurant and the celebration of a bilingual Hispanic Mass. The institute was offered thanks to partial grants from the Benedict Inn and the Total Catholic Education Endowment Fund.

## U.S.

### Clergy group urges Catholics to vote in accord with Ten Commandments

CHICAGO (CNS)—Members of the Confraternity of Catholic Clergy meeting in Chicago in mid-July called on Catholics "to take seriously their personal responsibility before God to vote in accord with the Ten Commandments, the natural moral law and the teachings of Christ." The call was contained in one of five resolutions unanimously approved by the 700-member organization on July 15. That resolution also condemned "the secular media's attack on the Church's right, freedom and duty to preach the Christian Gospel by using false arguments of separation of church and state, erroneous claims of irrelevancy or other anti-religious prejudice." Other resolutions adopted by the group dealt with the recent controversy over whether Catholic politicians who support keeping abortion legal should receive Communion; legislative efforts against abortion and same-sex marriage; the clergy sex abuse scandal; and support for those in the military and their families.

### Conference looks at sexuality using pope's 'theology of the body'

ATLANTA (CNS)—A seasoned bishop and a youthful theologian proclaimed the good news about the Catholic path to authentic sexual liberation at a July conference in Atlanta on "Sexuality, Marriage and the Family in the Third Millennium." Bishop Victor B. Galeone of St. Augustine, Fla., and theologian Christopher West, author and lecturer at St. John Vianney Theological Seminary in Denver, challenged Catholics to lead a sexual counterrevolution by embracing Pope John Paul II's "theology of the body." Both speakers said many Catholics are no longer distinguishable from the rest of society when it comes to sexual ethics. "The problem of our culture is not that it overvalues sex," West said at the July 23-24 conference. "The problem of our culture is that it has no clue how valuable sex is. ... The foundation of human life, the deepest foundation of ethics and culture, stands or falls on how it lives sexually."

### More than 5,000 teens, youth leaders attend 'Steubenville East' event

ATTLEBORO, Mass. (CNS)—More than 5,000 Catholic teenagers and youth leaders gathered at La Salette Shrine in Attleboro in July to express their love for Jesus and share that with others during a retreat event called "Steubenville East." Young people and youth ministry leaders came from around Massachusetts and from Virginia, Delaware, Maryland, New Hampshire, Pennsylvania and Canada to attend one of two weekend retreats. On hand to help make the events a success were 350 volunteers. The July 9-11 and July 16-18 retreats, which each drew about 2,500 participants, featured worship, reconciliation, lively music and faith-sharing. Events were held in large tents on the shrine grounds and ran from 9 a.m. to 10:15 p.m. At night, most participants slept in sleeping bags in the tents. "The speakers were exceptional and well-received by the teens," said Lisa Laliberte, coordinator of "Steubenville East." The teens had "incredible enthusiasm" when renewing their baptismal vows, which set the tone for the entire weekend, she said. "It gave me goose bumps." Sponsored by the shrine and the Franciscan University of Steubenville in Ohio, the retreat had as its theme "Rise Up! A Catholic Revolution." †



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