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Down on the farm

Franciscan spirituality thrives at Michaela Farm in Oldenburg, page 9.

Young at heart

Catholic Heart Workcamp changes teens' lives

By John Shaughnessy

NEW ALBANY—As soon as the song started playing on the radio, Danielle Cummins and the rest of the teenagers in the kitchen yelled, "Turn it up!"

Someone reached for the volume dial and the room rocked with the sounds of The Romantics joyfully proclaiming, "What I like about you, you really know how to dance, when you go up down, jump around, think about true romance."

Suddenly, the paint brushes and the rollers in the hands of the teenagers matched the tempo of the bouncy beat. When Cummins started dancing in the middle of the kitchen floor, the other teenagers smiled while they belted out the lyrics of "What I Like About You."

It was a spontaneous moment of fun, work, spirit and even faith, reflecting the themes that brought more than 300 Catholic youths from across the country to donate a week of their summer vacation to do community service in this southern Indiana city.

For Danielle, like many of the youths who volunteered, the week of July 9-15 at the Catholic Heart Workcamp changed her life and her perspective.

"It's been the best week ever," said the 17-year-old youth from Dodgeville, Wis. "I like to have a good time, but this has also brought me a ton closer to God. I've not been very strong in my faith, and this has brought me a lot closer. I put down my walls. I let myself enjoy going to Mass every day and enjoy everything."

For Keith Stormes, the week was a revelation about the current generation of young people. All week, the director of St. Elizabeth, the Catholic Charities pregnancy and adoption services agency in New Albany, found a lot to like about the youths who painted the offices and residence which provides housing, counseling and education for young women in unexpected or crisis pregnancies.

"You just have to be impressed with their attitude," Stormes said. "When I was in high school, I wasn't focused on helping others. Their attitude and their maturity stand out, but they still love life and they're still teenagers. The values they exhibit and the way they choose to help others speak volumes about this generation."

Developing that attitude of faith and service among youths is the goal of Catholic Heart Workcamp, a Florida-based organization that has held camps in more than 30 cities

across the country this summer, drawing upon the gifts of thousands of Catholic youths. Stressing spiritual growth through a week of service, prayer, faith-sharing and the sacraments, the camps

"I like to have a good time, but this has also brought me a ton closer to God. I've not been very strong in my faith, and this has brought me a lot closer."

—Danielle Cummins



More than 300 Catholic youths from across the country donated a week of their summer vacation to do community service work in New Albany. Here, some of the teenagers pose in front of a cross that was painted on a wall at St. Elizabeth, the Catholic Charities pregnancy and adoption services agency in New Albany. The youths dipped their hands in paint to leave their handprints on the cross.

try to help youths live as disciples of Christ.

The camps also have another goal—to show that the Catholic faith isn't boring. Skits, videos, live music and laughter fill the free moments during the camp.

At 17, Colin Barrett of North Carolina weaved his way past ladders and painters as a Bruce Springsteen song roared from a CD player in the background.

"This is tangible faith," said Colin, taking a break from painting at St. Elizabeth, which is home to about 50 young women a year. "You can see Christ when you're doing this. You're

doing work for someone else. We come from different places, but we come together to get the job done."

Springsteen gave way to The Who on the CD player as Chelsea Lavelle paused from painting to talk about the impact that helping others has had on her life.

"This is the second site where we've worked," Chelsea said. "We helped a man who had cerebral palsy. We stained his [handicap] ramps and put soft slips in his bathroom so he won't slide all over the place. I didn't think I could do a whole week of this, but it's such a great experience. A lot of people work hard. No one slacks off. I think it's great for teenagers, especially for their faith."

Each day began with Mass. In the
See HEART CAMP, page 8

Pope calls for cease-fire after Israeli raid kills children

CASTEL GANDOLFO, Italy (CNS)—Pope Benedict XVI launched an impassioned appeal for a cease-fire in the

Middle East, saying it was impossible that military action would create the conditions needed for a lasting peace in the region.

"In the name of God, I address all those responsible for this spiral of violence so that immediately on all sides the weapons would be laid down," the pope said on July 30 before reciting the midday Angelus prayer.

Speaking at his summer villa at Castel Gandolfo, the pope made his appeal several hours after an Israeli air raid in Qana, Lebanon, led to the deaths of some 60 civilians, including at least 37 children.

The attack on Qana brought Lebanon's death toll to more than 510 since fighting began in mid-July.

Israel, which maintained Hezbollah guerrillas were using civilians as human shields, promised an investigation into the incident and later declared a 48-hour suspension of aerial bombings. Fighting resumed on July 31.

Asking those gathered in the courtyard of his summer residence to increase their prayers for peace, Pope Benedict said the situation in Lebanon, Israel and the Palestinian territories was becoming more and more "serious and tragic" with "hundreds of dead, many injured, an enormous mass of homeless and displaced, [and] houses, cities and infrastructure destroyed."

At the same time, he said, "in the hearts of many people, hatred and the desire for vengeance seem to grow."

"These facts clearly demonstrate that you cannot re-establish justice, create a new order and build an authentic peace by turning to the instrument of violence," the pope said.

"More than ever, we see how prophetic and, at the same time, realistic is the

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Pope Benedict XVI

CONFLICT

continued from page 1

Church's voice when, in the face of wars and conflict of every kind, it indicates the path of truth, justice, love and freedom," Pope Benedict said.

"This is the path humanity must follow today in order to achieve the desired good of peace," he said.

Pope Benedict asked the leaders of governments around the world to do everything possible to achieve a cease-fire and "begin building, through dialogue, a lasting and stable coexistence among all the peoples of the Middle East."

The pope also appealed for continued donations for humanitarian aid for the suffering and displaced.

"But, most of all, may there continue to rise from every heart a confident prayer to the good and merciful God so that he would give his peace to that region and the whole world," the pope said.

Formally encouraging the Israeli government to take concrete steps toward a long-term cease-fire, Archbishop Giovanni Lajolo, Vatican foreign minister, had a telephone conversation on July 30 with Tzipi Livni, Israel's foreign minister, reported Vatican Radio. The Vatican did not release further details of the conversation. †



Lebanese soldiers and civilians dig for survivors following an Israeli air raid on the southern Lebanon village of Qana on July 30. Some 60 civilians, including at least 37 children, died in the attack.

Senate passes Church-backed Child Custody Protection Act

WASHINGTON (CNS)—The U.S. Senate approved a bill on July 25 that would make it a federal crime to transport a minor girl across state lines for an abortion to circumvent the law in her home state requiring parental notification or consent.

A week earlier Cardinal William H. Keeler of Baltimore, chairman of the U.S. bishops' Committee on Pro-Life Activities, urged senators to approve the bill, called the Child Custody Protection Act.

"Many states have wisely chosen to protect parents' rights in this area, and the intent of their protective laws should not be thwarted," the cardinal said.

The legislation, adopted by a 65-34 vote, would prohibit someone who is not the parent or guardian from taking a minor girl to another state for an abortion if her home state has a law that says a parent or guardian must be notified or give consent before a minor can obtain an abortion.

Most states have such laws, although some have been blocked in court.

The bill would permit criminal prosecution of the person who transported the minor, with penalties including up to a year in prison, and civil action by the parent whose rights were violated.

"This act will keep teens from being pressured into abortions by those who have little or no investment in their health or long-term welfare," said Deirdre McQuaid, pro-life spokeswoman for the U.S. Conference of Catholic Bishops.

"Secret abortions undermine parents' ability to care for their children in crisis and put young girls at particular risk both physically and emotionally," she said. "Abortion does not solve an adolescent's problems, but instead often compounds her fears, anxiety and sense of isolation."

The House of Representatives passed a similar measure, the Child Interstate Abortion Notification Act, by a vote of 270-157 in April 2005.

Although 14 Democrats joined the Republican majority in approving the Senate version, immediately after passage the Democratic caucus blocked the appointment of the necessary conference committee to reach a compromise on differences between the House and Senate bills.

McQuade criticized the Democratic leadership's move. "I urge the Senate to work with the U.S. House of Representatives to iron out differences in the House and Senate versions of the bill and send

the best possible law to President [George W.] Bush for his signature," she said.

The National Right to Life Committee also objected to the Democratic caucus move, saying, "The Senate Democratic leadership is now obstructing legislation supported by 80 percent of the public, doing the bidding of the abortion lobby. They are ignoring the 80 percent of the public that believes parental notification laws protect vulnerable minors and the rights of parents."

In a letter to senators released on July 19, Cardinal Keeler said federal reinforcement of such state laws was important for parental rights.

"This act will help protect parental autonomy. ... It will allow parents to file suit in cases where their fundamental rights and responsibilities regarding the care of their children have been usurped by others," he said. "No one else—boyfriends, in-laws, counselors, friends—can substitute for the fundamental role of parents."

He noted that the House of Representatives has several times overwhelmingly approved similar legislation to protect the notification or consent rights of parents of teenage girls.

"The need to protect minors in these

situations is compelling," Cardinal Keeler said. "Abortion can involve lifelong emotional and physical trauma, particularly for young girls."

"In such situations, the love and support of families is critical and needs to be encouraged," he added. "Parents should not be kept in the dark when the welfare of their children and their unborn grandchildren is at stake."

According to a recent study by the National Conference of State Legislatures, only six states—Connecticut, Hawaii, New York, Oregon, Vermont and Washington—have not adopted any laws specifically addressing parental consent or notification for minors seeking abortions. Courts, however, have blocked enforcement of such laws in at least nine states. Connecticut requires the abortionist to "discuss" with a minor whether it would be helpful to involve a parent, guardian or other adult family member in the abortion decision.

About 40 states with parental notification or consent laws permit a judicial bypass or similar procedure if the pregnant minor can show good reason for not notifying a parent or obtaining parental consent. †

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Reconnecting with the past

600 people to attend St. Rita, St. Bridget schools' reunion

By John Shaughnessy

Lora Vann knows about the bonds that lead people on journeys to reconnect with their past.

The Indianapolis woman recalls the road trip she once made with friends to thank a person who made an amazing difference in their lives.

Leaving Indianapolis, they drove southeast toward Oldenburg, talking and laughing about the childhood experiences that bonded them as African-Americans who attended St. Bridget and St. Rita Catholic schools in Indianapolis.

When they reached their destination during that 1960s trip, they surrounded the person they had come to see, a woman who could no longer see them because she was nearly blind.

After they thanked Franciscan Sister Thomas Aquinas McCabe for being a great teacher during their childhood years, the sister leaned forward, saying she wanted to confide something to them.

"I'll tell you something I couldn't tell you before," Sister Thomas Aquinas said. "You were good girls and good students."

The young women already knew. Even if she felt she could never say it in words when they were children—for fear of having it go to their heads—the sister always made them feel that way.

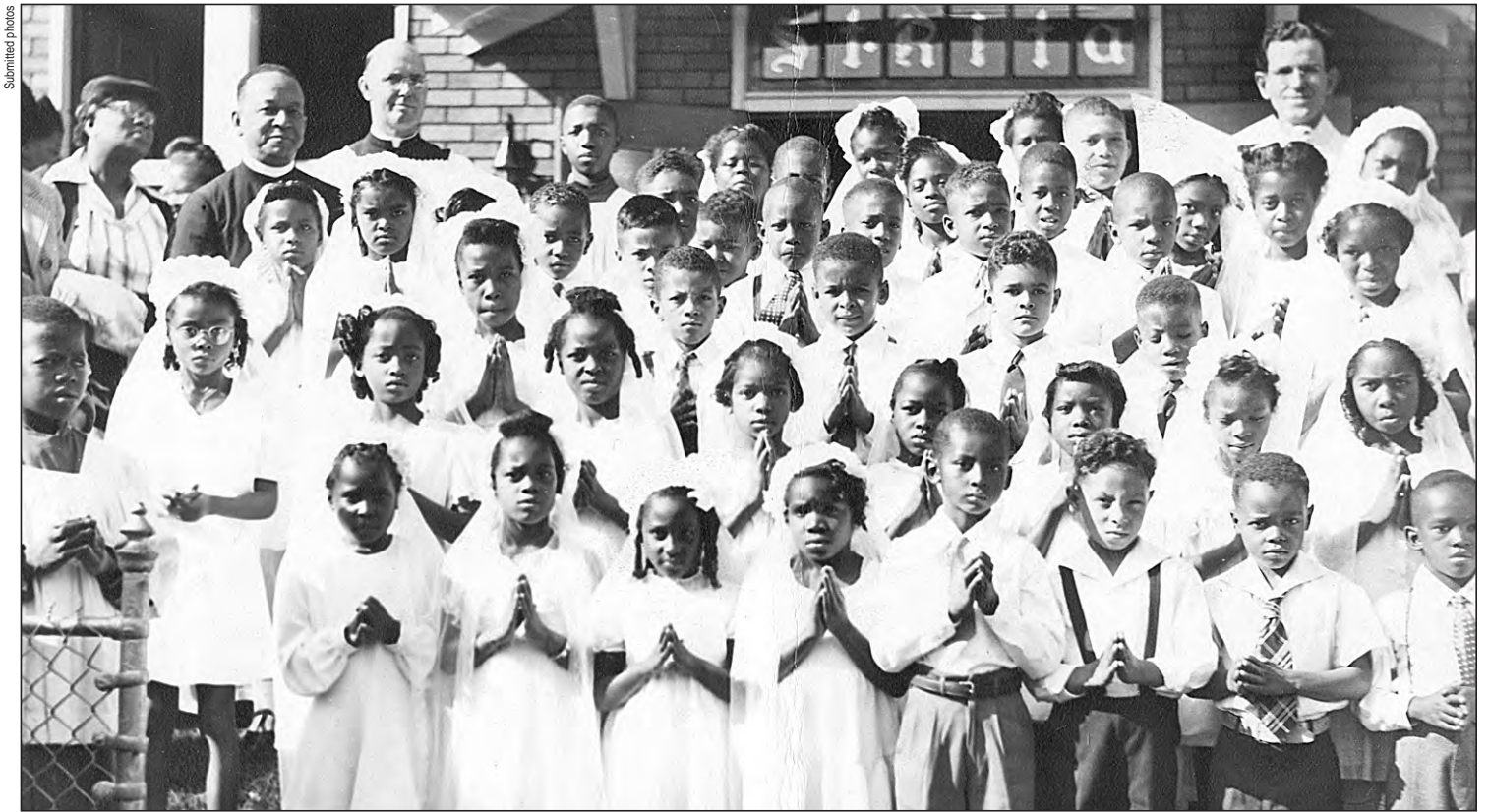
"I loved the way the nuns taught us," Vann, a retired teacher now, recalled recently. "There was no distinction. You were a child, a child of God. It was a beautiful experience that was formed student to student, student to teacher."

That experience will lead nearly 600 people from across the country to make their own road trips—to come to Indianapolis on Aug. 11-13 for the first reunion of former students who attended St. Rita and St. Bridget schools.

The reunion invitation noted, "As an alum of St. Bridget and/or St. Rita Catholic School, you had an educational experience unique to few African-Americans in Indianapolis. It obviously was a life-changing event which impacted your life, long after you left the safe confines of each school."

"It's a tribute to Catholic education," said Vann, a co-chairperson of the reunion. "We have established contact with the nuns and priests who are still living who taught us. There were the Providence nuns, the Franciscan nuns and the Daughters of Charity. We were very well educated. Among our graduates, we have a psychiatrist, a diplomat, doctors, attorneys, priests, nurses, veterinarians and engineers."

They have their memories, too. As the



Above, in this photo from the late 1940s or early 1950s, a first Communion class at St. Rita Parish poses for a moment to remember in their Catholic education.

At right, members of the 1967 volleyball team at St. Bridget School celebrate their successful season in style.



reunion confirmation letters have arrived at Vann's house from Arizona, California, Colorado, Louisiana, Texas and many other states, they often include memories of school days at St. Bridget and St. Rita.

Memories about the late Father Bernard Strange, the longtime pastor of St. Rita Parish, including how he handed out the report cards at school, which made everyone strive even more to get good grades.

Memories about a certain sister at St. Bridget's who had a reputation as a tough disciplinarian, including the legendary tale of how her detention for one student involved not just staying after school, but staying *overnight* at school.

Memories like the one from Sister Demetria Smith, a mission educator for the archdiocese and a Missionary Sister of Our Lady of Africa.

"It was during my fifth- and sixth-grades at St. Bridget that my call to serve in Africa came very quietly," she wrote, recalling how she opened a geography book and saw an African child

standing in front of a hut. "They [the sisters] gave us a good foundation which, along with the upbringing of our dear priests, has helped me to face the world squarely and with determination to keep on keeping on because, above all, they taught me of our great and loving God."

The reunion will begin on Aug. 11 with a tour of the city and a mixer. It will continue on Aug. 12 with a golf outing, a picnic and a dinner dance. The reunion will end on Aug. 13 with a 10 a.m. Mass at St. Rita Church, followed by brunch.

Rita Owens Curry can't wait. Now 68, Curry looks back on her life during which she reared her eight children

as a single mother, and how she helped numerous other children through her work in early childhood education. Her inspiration came from the Sisters of Providence who taught her at St. Bridget's.

"One of the things that really stuck out in my mind is that they drilled us to do the right thing," said Curry, who is also a co-chairperson of the reunion. "And we learned. We truly learned. They taught us how to live day to day, with an emphasis on being kind to people and treating people the way you wanted to be treated."

Curry paused and added, "I'm just so anxious to see everybody."

(For information about the reunion, contact Lora Vann at 317-926-1314.) †

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Editorial



CNS/Tomas Bravo, Reuters

Conservative Felipe Calderon, who won the Mexican presidency by less than one percentage point, meets supporters outside his home in Mexico City on July 6. Calderon, who is Catholic and opposes abortion, called for unity among Mexicans after winning an election that divided Mexico along class lines.

Politics in Latin America

Mexico's disputed presidential election, in which Felipe Calderon eked out a close victory over Andres Manuel Lopez Obrador, shows just how volatile politics are in Latin America. The results of the elections there have implications both for the United States and for the Catholic Church.

In Mexico, Lopez Obrador is known to be anti-Catholic, and Mexico's history shows that persecution of the Catholic Church there is not an impossibility.

History could repeat itself. It was only 80 years ago that another anti-Catholic government there martyred a large number of faithful Catholics. Pope John Paul II canonized 25 of them on May 21, 2000. Obrador ran on a platform that included legalization of abortion and same-sex civil unions.

Enemies of the Church are heads of several countries in Central and South America and the Caribbean Sea. One of them, of course, is Fidel Castro in Cuba.

Another is Hugo Chavez of Venezuela, which is located at the top of South America. As anti-American as they come, he has poured millions of Venezuela's oil dollars into Cuba and has supported numerous left-wing movements.

Chavez has frequently been at odds with the Church's bishops in Venezuela. It has even been reported that he once said, "The Church? How many divisions does it have in Venezuela?" He probably was repeating a quotation once attributed to the Soviet Union's Josef Stalin.

Evo Morales, who last December became president of Bolivia—south and west of Brazil and east of Peru—is another enemy of the Church. His platform called for an anti-U.S. alliance with Venezuela.

His education minister recently announced that he intended to exclude parental rights to choose a Catholic education for their children in public schools. Such a change would reverse a concordat that currently exists between Bolivia and the Vatican.

Thus far, only the governments of Cuba, Venezuela and Bolivia are actively anti-American and anti-Catholic. Elections in other Latin American countries have been favorable both to the United States and to the Church.

In Peru, for example, Alan Garcia narrowly defeated Ollanta Humala, who had vowed to make Peru a secular nation. Garcia, though, has stated that "as a Christian and a Catholic, I will act

with the utmost respect to the Catholic Church and the moral principles that form the moral backbone of our nation." He also pledged to maintain a solid relationship with the United States.

Similarly in Colombia, Venezuela's neighbor to the west. There Alvaro Uribe easily won re-election. Part of his platform included his support for efforts to overturn the decision of the courts legalizing abortion.

Colombia remains a hotbed for Marxist rebels who are members of the Revolutionary Armed Forces of Colombia (FARC), which has long been a problem for the Colombian government. The Catholic bishops there have offered to serve as mediators between FARC and the government, but that seems unlikely since the bishops are seen to be supporters of Uribe's government.

Elections are coming up in Latin America's two largest countries, Brazil and Argentina. In Brazil, President Luiz Inacio Lula da Silva recently appointed a commission to study Brazil's current laws against abortion. It's possible that the commission will recommend changes that would legalize abortion. In Argentina, President Nestor Kirchner is trying to keep from being involved in the current debate over the legalization of abortion.

There was also a recent election in Chile, Argentina's neighbor to the west, in which Michelle Bachelet was elected. Although she claims to be a socialist and an agnostic, the U.S. Catholic national newspaper *Our Sunday Visitor* quoted Cardinal Francisco Errazuriz Ossa of Santiago as praising her for "her capacity to approach people and her empathy, how she cares about the poor and those who are marginalized, how she cares about children's well-being through the well-being of the family."

Ecuador, on the west coast sandwiched between Colombia and Peru, has a pro-life president, Alfredo Palacio Gonzalez. He recently proclaimed March 25, the feast of the Annunciation, as the Day of the Unborn Child.

Elections in Latin America lately have been close, indicating considerable antagonism toward the United States and the Catholic Church, even if the axis that Venezuela's President Chavez would like to form still consists of only three countries.

— John F. Fink

Be Our Guest/Kris Casey

New Mass translation shows that bishops are in touch with reality

This is in response to the letter in the July 21 issue of *The Criterion* titled "Are the bishops out of touch with reality?"

With all the talk about wars, poverty, violence and a vocations shortage, some people are led to ask, "Are the bishops out of touch with reality?" when they work on and approve a new translation of the Mass in English.

I submit that the bishops are more in touch with true reality than anybody else.

These latest changes approved by the bishops are part of a liturgical reform that more accurately translates the Mass prayers from Latin to English.

What does this have to do with what is happening in the world today? Jesus, the Prince of Peace, came to this world to bring us into one fold, one body.

Where is the one place where all of us are gathered perfectly into one body: the celebration of the Mass, Holy Communion!

If we truly believe that we are all gathered into the one mystical body of our Lord, then the new translations make perfect sense because they are a more accurate translation of the Mass from the Latin and, thus, no matter what the vernacular language used, all of the prayers will be more closely linked.

Lex Orandi, Lex Credendi: We pray what we believe.

We are a universal Church; our liturgies should reflect that.

So what about all of the social justice

and peace issues? Concern for the liturgy and concern for these issues are not mutually exclusive. The United States Conference of Catholic Bishops' Web site lists arms control, the environment, housing, Iraq, nonviolence and poverty, among a host of others, as matters that it has addressed.

Furthermore, if we truly believe, as the *Catechism of the Catholic Church* says, that, "The Eucharist is the 'source and summit of the Christian life,' " (CCC #1324), then we should know that all goodness, and the solutions to all problems, are found in and proceed forth from the Blessed Sacrament and the celebration of Holy Mass.

If we, the people in the pews, are more concerned about social justice and peace issues than about entering into the great mysteries of the liturgical life of Christ's Church, then the world has no hope for peace and justice.

It is only when we begin to recognize the liturgy of the Church for what it is that peace and justice can be effectively brought to the world, for participation in the Eucharist separates us from sin, strengthens charity and commits us to the poor. (See CCC #1391-#1398.)

So I ask this question: If we are not primarily focusing on Christ in the liturgy of the Church, are we for real?

(Kris Casey is a member of St. Barnabas Parish in Indianapolis.) †

Letters to the Editor

Stories show role models for people of all faiths

I would like to comment on *The Criterion's* front and back pages from the July 14 issue.

These are two ordinary people who have done and continue to do extraordinary things.

For the last 18 years, Lucious Newsom has done voluntary service for the poor in God's name until he calls him (Newsom) home to heaven.

Newsom has a bottomless well in the service of our Lord Jesus Christ. His tireless efforts to establish Anna's House and his other outreach make a lasting impact in people's lives. He is a living example of God's three greatest virtues—faith, hope and charity (love). The greatest of these is love.

This Baptist-turned Roman Catholic is a role model for people of all faiths.

Jesus has called him to make a difference, not just in Indianapolis, but also in our world. His Thanksgiving meals and help know no season, but rather all seasons.

Newsom makes us want to do something in our corner of the world.

I can only imagine what almighty God's crown for him will be. He is not doing this work to get to heaven, but rather because he is going to heaven.

May our Lord Jesus keep on inspiring Newsom until he calls him gently home.

Another legacy of giving is definitely the late Rudolph Gasper. His generosity toward his family, Church and community is truly extraordinary—not just the thousands of dollars that he has given, but also the how and way he has given it.

The way he took care of his wife, family and now the other beneficiaries (a little more than \$66,000 each) is inspiring. And all this from a humble sewing machine repairman. I'm sure God extended his life (100 years) because of his good works and prayers—especially the Holy Rosary.

When I read these two stories (parables) of God's love that they demonstrated, I just had to write.

I'm sure some day we can call him

St. Rudolph Gasper.

And Lucious Newsom can expect the same when it is his time to see Jesus face-to-face. Jesus will tell him, "Well done, my good and faithful servant, enter into my kingdom of heaven and joy."

Ronald Dierkes, Madison

Indianapolis fortunate to have Lucious Newsom

What a fantastic story *The Criterion* did on 90-year-old Lucious Newsom.

I am from Melbourne, Australia, and saw it posted on *Catholic Online* (www.catholic.org).

Newsom is a real living example of God's love at work, which is not always shown in the media.

Indianapolis, you are very lucky to have him.

Gregory Rath, Melbourne, Australia

With new Mass translation, bishops putting first things first

A letter writer asks in the July 21 issue of *The Criterion*, "Are the bishops real?"

From where I can see it, the answer is, "Yes, absolutely."

Since it is their job to teach and to lead us in prayer, they are doing the right thing.

As Psalm 127 says: "If the Lord does not build the house, in vain so its builders labor; if the Lord does not watch over the city, in vain does the watchman keep vigil. In vain is your earlier rising, your going later to rest, you who toil for the bread that you eat: when He pours gifts on His beloved while they slumber" (Ps 127:1-2).

There are many problems, but we can't solve them without our Lord's help.

The first step is to pray. The bishops are trying to improve our most important prayer, the Holy Mass. I believe God will bless them for that, and help us end the war, and feed the poor, too.

God will help us if we put our trust in him. Yes, the bishops are real. They are putting first things first.

Margot Cain, Grammer

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Bishop is the central figure of unity in the local Church

As I continue my reflections on what it means to be an archdiocese, I will address the question: Why a hierarchical Church?

Because they are so clumsy and odd in appearance, people say God must have put together a committee to create elephants and giraffes.

The fun poked at committees usually says that too often in too many committees no one is in charge. And when no one is in charge, either nothing happens or, at best, strange things happen, sometimes chaos.

Christ never intended his Church to be a committee without leadership or a body without a head. Ours is a Church with order. What is the basis for Church order?

If the Church is the sacrament of Christ, if it is his body made visible in time and space until he comes again, then Christ must be visible in both head and members now.

Bishops and priests are sacramentally ordained to serve in the person of Christ as head of the body and also as bridegroom of the Church. As such, bishops and their priest co-workers are to be teacher, priest and pastor in the person of Christ. Christ's headship is the source of the body's unity. As spouse, his is a pastoral love for the Church.

Like any human community, the body

of the Church needs a personal symbolic center for its unity and leadership in its common mission. Thus, the bishop, ordained to represent the person of Christ the priest, pastor and teacher, is the central figure of unity of the diocese, with priests as his co-workers.

The Church teaches that as Christ's vicar and representative, marked with the fullness of the sacrament of orders, the bishop leads the particular (diocesan) Church in communion with the pope and under his authority.

The Church teaches that placed there by the Holy Spirit, bishops are the successors of the Apostles as shepherds of souls, for Christ gave the Apostles and their successors the mandate and the power to teach all nations, and to sanctify and to shepherd their people in truth. By the anointing of the Holy Spirit, therefore, bishops have been made true and authentic teachers of the faith, high priests and pastors.

Priests and deacons depend on the shared delegation of the bishop for the exercise of their orders. Priests, as co-workers of the order of bishops, are themselves consecrated to represent the person of Christ the teacher, priest and pastor. Deacons are ordained for service to the people of God in communion with the bishop and his priests.

This means that priests assigned to a

parish, and especially a pastor, represent the bishop.

Their priesthood is a participation in the priesthood of the bishop in whom is invested the fullness of the priesthood of Christ.

Deacons, as first among the ministers of a parish, manifest the fact that all ministry (service to the poor, care of the sick, education, care of families and other social outreach) is rooted in the ministry of the bishop, who is the symbol of unity in the local Church.

The fact that the bishop is the central figure of unity in the diocese—and with the priests as co-workers—does not mean he is better or worse, more or less than any other member of the body of Christ.

The bishop and priests are to be icons of Christ, the head of the body, the one who serves as teacher, priest and pastor.

In oriental culture, an icon is not just a flat photo of the subject. Somehow, the icon contains the very mystery it portrays.

There are other icons of Jesus. Can we not say that the poor, the suffering, the oppressed are icons of Jesus the victim?

St. Thérèse, the Little Flower, considered herself an icon of the heart of Jesus. The distinctive roles of worship and service in the Church are to serve the unity of the body of Christ.

The late Pope John Paul II said that wherever people gather, there is the sanctuary of Jesus. And there is where a pastor belongs.

In terms of pastoral activity, the late Holy Father said that visiting the parishes and leading the people of God in Eucharist is and was at the heart of his ministry. He said that the visible symbolism of pastor and people praying together, especially at Mass, is the chief vehicle to bring about unity in a parish.

In the same way that each priest participates in the priesthood of the bishop, each parish—when it gathers for public worship and, in particular, for the Eucharist—participates in the public worship of the diocesan Church.

In the Eucharist at which the bishop presides, the reality of the Church, as sacrament of Christ, is given its fullest and most complete expression. †

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.

El obispo es la figura central de la unidad de la Iglesia local

Mientras continúo con mis reflexiones sobre el significado de la arquidiócesis, abordaré la siguiente cuestión: ¿Por qué la Iglesia es jerárquica?

Se dice que debido a que los elefantes y las jirafas son muy torpes, seguramente Dios formó un comité para crearlos.

El hecho de que la gente se burle de los comités nos demuestra que muy a menudo en muchos comités nadie está a cargo. Y cuando no hay nadie a cargo, nada pasa o, en el mejor de los casos, suceden cosas extrañas, incluso el caos.

La intención de Cristo no era que su Iglesia fuera un comité sin líderes o un cuerpo sin cabeza. La nuestra es una Iglesia con orden. ¿Cuál es la base del orden de la Iglesia?

Si la Iglesia es el sacramento de Cristo, si es su cuerpo hecho visible en el tiempo y el espacio hasta su regreso, entonces Cristo ha de hacerse visible tanto a la cabeza como en los miembros que la componen hoy en día.

Los obispos y sacerdotes han sido ordenados sacramentalmente para servir en la persona de Cristo como guía del cuerpo y también como prometido de la Iglesia. Como tal, los obispos y sus colaboradores, los sacerdotes, deben ser maestros, sacerdotes y pastores en representación de Cristo. El liderazgo de Cristo es la fuente de unidad del cuerpo. Como esposo, representa el amor pastoral de la Iglesia.

Como cualquier comunidad humana, el cuerpo de la Iglesia necesita un centro

simbólico particular para su unidad y liderazgo en la misión colectiva. Por lo tanto, el obispo, ordenado para representar la persona de Cristo el sacerdote, pastor y maestro, es la figura central de la unidad de la diócesis con los sacerdotes como sus colaboradores.

La Iglesia dicta que el obispo, como vicario y representante de Cristo, ungido a plenitud con el sacramento del Orden, encabeza una Iglesia (diocesana) particular, en comunión con el Papa y bajo su autoridad.

La Iglesia nos enseña que colocados allí por el Espíritu Santo, los obispos son los sucesores de los Apóstoles como pastores de almas, ya que Cristo les otorgó a los Apóstoles y sus sucesores la autoridad y el poder para enseñar a todas las naciones, y santificar y pastorear a su pueblo hacia la verdad. Por lo tanto, a través de la unción del Espíritu Santo los obispos se han convertido en verdaderos y auténticos maestros de la fe, sumos sacerdotes y pastores.

Sacerdotes y diáconos dependen de la delegación compartida del obispo para el ejercicio de sus órdenes. Los sacerdotes, como colaboradores del orden de los obispos se consagran para representar a la persona de Cristo como maestro, sacerdote y pastor. Los diáconos se ordenan para servir al pueblo de Dios en comunión con el obispo y sus sacerdotes.

Esto significa que los sacerdotes asignados a una parroquia y, especialmente como pastores, son representantes del obispo.

Su sacerdocio es una forma de partici-

ipación en el sacerdocio del obispo sobre quien recae a plenitud el sacerdocio de Cristo.

Los diáconos, como los primeros ministros de la parroquia, de hecho ponen de manifiesto que todo el ministerio (servicio a los pobres, atención a los enfermos, educación, cuidado de las familias y otras iniciativas sociales), encuentra sus raíces en el ministerio del obispo, quien es el símbolo de unidad de la Iglesia local.

El hecho de que el obispo sea la figura central de la unidad en la diócesis, junto con los sacerdotes como colaboradores, no significa que él sea mejor o peor, más o menos que cualquier otro miembro del cuerpo de Cristo.

El obispo y los sacerdotes deben ser iconos de Cristo encabezando el cuerpo, aquel que sirve como maestro, sacerdote y pastor.

En la cultura oriental, un icono no es simplemente una foto del sujeto. De alguna forma, el icono contiene el propio misterio que ilustra.

Existen otros iconos de Jesús. ¿Acaso no podríamos decir que los pobres, los que sufren, los oprimidos son iconos de Jesús como víctima?

Santa Teresa, la Pequeña Flor, se con-

sideraba a sí misma como un icono del corazón de Jesús. Las funciones bien definidas de alabanza y servicio en la Iglesia deben servir para la unidad del cuerpo de Cristo.

El difunto Papa Juan Pablo II dijo que donde quiera que la gente se reuniera, allí había un santuario de Jesús. Y es allí donde pertenecen los pastores.

En términos de actividad pastoral, el difunto Santo Padre dijo que visitar las parroquias y guiar al pueblo de Dios en la Eucaristía es y era el núcleo de su ministerio. Expresó que el simbolismo palpable del pastor y el pueblo rezando juntos, especialmente en la misa, era el vehículo principal para producir la unidad en una parroquia.

Del mismo modo que cada sacerdote participa en el sacerdocio del Obispo, cada parroquia, cuando se reúne para la Eucaristía, participa en la alabanza pública de la Iglesia diocesana.

En las Eucaristías presididas por el obispo, la realidad de la Iglesia, como sacramento de Cristo, recibe su expresión más plena y completa. †

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.

Events Calendar

August 4

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast and program in Priori Hall, \$10 members, \$15 guests. Information: 317-919-5316.

St. Pius X Church, 7200 Sarto Drive, Indianapolis. **Catholic Charismatic Renewal**, teaching, Mass, praise, worship, healing prayers, 7 p.m. Information: 317-592-1992 or log on to www.inholyspirit.org.

Holy Angels Parish, 740 W. 28th St., Indianapolis. **"Lectures on the Lawn,"** 7-8 p.m., no charge. Information: 317-926-3324.

August 4-5

St. Joseph Parish, 2605 St. Joe Road W., Sellersburg. **Parish yard sale**, 8 a.m.-3 p.m. Information: 812-246-2512.

August 5

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

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **International Bazaar**, 8 a.m.-3 p.m. Information: 317-545-7681 or e-mail spasotti@archindy.org.

Park Saloon, 201 N. Illinois St., Indianapolis. **St. Simon the Apostle School, Class of 1968 gathering**, 7 p.m. Information: 765-485-0674.

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 6

St. Boniface Parish, 15519 N. State Road 545, Fulda. **Parish picnic**, 10 a.m.-6 p.m., food, special soup, chicken dinner. Information: 812-357-5533.

St. Bernard Parish, 7600 Hwy. 337 N.W., Frenchtown. **Chicken dinner**, booths, quilts, games, 10 a.m.-4 p.m. Information: 812-347-2558.

MKVS and DM Center, Rexville (located on 925 South,

.8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

August 7

Catholic Youth Organization Office, 580 E. Stevens St., Indianapolis. Our Lady of the Holy Rosary Parish, **"Spirituality in the Summer 2006-The Catholic Faith Pure and Simple,"** session two, 6:30-8 p.m. Information: 317-236-1521 or e-mail dearollo@archindy.org.

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., Terre Haute. "Searching for Encouragement and Acceptance," **eight-week grief support program**, 6:30-8:30 p.m. Information: 812-232-8400 or e-mail sue@thedeanery.org.

Mount Saint Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **Charismatic prayer meeting**, 7 p.m. Information: 502-239-0208.

August 8

St. Barnabas Church, 8300 Rahke Road, Indianapolis. **Mass for teachers**, all teachers welcome, 8:30 a.m. Information: 317-882-0724.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild meeting**, 12:30 p.m. Information: 317-881-5818.

St. Pius X Parish, 7200 Sarto Drive, Indianapolis. **Separated and Divorced Catholics Support Group meeting**, "Trusting God through Painful Experiences," 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Elbow Room, 605 N. Pennsylvania St., Indianapolis. **"Theology on Tap," young adult speaker series**, 7 p.m., free. Information: 317-748-1274.

August 9-10

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. Saint Meinrad School of Theology, 200 Hill Drive, St. Meinrad. **ELM formation**

workshop, "The Challenge of Professional Leadership I: Personal Skills in Ministry Leadership," 8:30 a.m. Wed.-4:30 p.m. Thurs. Information: 812-357-6721 or 800-334-6821.

August 10

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. Catholic Charismatic Renewal of Central Indiana, **praise, worship and healing prayers**, 7:15-8:45 p.m. Information: 317-592-1992 or log on to www.inholyspirit.org or e-mail ccrci@hotmail.com.

August 11-12

St. Thomas Aquinas Parish, 46th and Illinois streets, Indianapolis. **Parish festival, Sausage Fest**, food, games, dancing, 4-11 p.m., Sat., yard sale, 8 a.m.-2 p.m. Information: 317-253-1410.

August 11-13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Office of Family Ministries, **"Ministry of Consolation Training."** Information: 317-236-1596 or 800-382-9836, ext. 1596, or

e-mail mhess@archindy.org.

August 12

Valle Vista Golf Club, 755 E. Main St., Greenwood. Third annual **St. Philip Neri Golf Outing fund raiser**, \$90 per person. Information: 317-372-5892 or 317-787-9885.

August 13

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Drive, Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

St. Mary Parish, 2500 St. Mary's Drive, Lanesville. **Parish festival**, chicken or ham dinner, booths, quilts, 10 a.m.-6 p.m. Information: 812-952-2853.

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

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Rosary and Chaplet of Divine Mercy**, 7 p.m. Information: 317-888-2861. †

Regular Events

Daily events

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:30 a.m., evening prayer, 5:15 p.m. Information: 317-635-2021.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:05 a.m., evening prayer 5:30 p.m. Information: 317-638-5551.

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Barnabas Church, 8300 Rahke Road, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m., evening prayer, 6:30 p.m. Information: 317-882-0724.

St. Thomas Aquinas Church, Bosler Chapel, 46th and Illinois streets, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m. Information: 317-253-1461.

St. Joan of Arc Parish, 4217 Central Ave.,

Indianapolis. Leave a telephone number to be contacted by a member of the **prayer group**. Prayer line: 317-767-9479.

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

St. Luke the Evangelist Church, chapel, 7575 Holliday Drive E., Indianapolis. **Perpetual adoration**. Information: 317-259-4373.

Pope John Paul II Adoration Chapel, 1723 I St., Bedford. **Perpetual adoration**. Information: 812-279-5814.

Our Lady of the Greenwood Church, chapel, 335 S. Meridian St., Greenwood. **Perpetual adoration**. Information: 317-888-2861.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Perpetual adoration**. Information: 317-831-4142.

Weekly events

Sundays

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, 9:30 a.m. Information: 317-636-4478.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Mass in Vietnamese**, 1 p.m. Information: 317-244-9002.

Christ the King Church, 1827 Kessler Blvd., E. Drive, Indianapolis. **Exposition of the Blessed Sacrament**, 7:30-9 p.m., rosary for world peace, 8 p.m. Information: 317-255-3666.

St. Gabriel the Archangel Church, 6000 W. 34th St., Indianapolis. **Spanish Mass**, 5 p.m. Information: 317-291-7014.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas for sale** after 9 a.m. Mass. Information: 317-634-8025.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. **Rosary**, 7:30 p.m. Information: 317-485-4102.

Our Lady of the Greenwood Church, chapel, 335 S. Meridian St., Greenwood. **Prayer group**, 7:30 p.m. Information: 317-888-2861.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. **Holy Hour**, 7 p.m. Information: 317-784-1763.

Marian Center, 3356 W. 30th St., Indianapolis. **Prayer group**, prayers for priests and religious, 9 a.m. Information: 317-253-2964.

Cordifonte House of Prayer, 3650 E. 46th St., Indianapolis. **Monday silent prayer group**,

7 p.m. Information: 317-543-0154.

Tuesdays

Holy Name of Jesus Parish, 89 N. 17th St., Beech Grove. **Prayer group**, 2:30-3:30 p.m. Information: 317-784-5454.

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

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

Cordifonte House of Prayer, 3650 E. 46th St., Indianapolis. **Tuesday silent prayer hour**, 7 p.m. Information: 317-543-0154.

St. Joseph Church, 2605 St. Joe Road, Sellersburg. Mass, 7 p.m., **eucharistic adoration** following Mass until 7 p.m. Wed. Information: 812-246-2512.

St. Joseph Church, 125 E. Broadway, Shelbyville. **Rosary and Divine Mercy Chaplet** after 8 a.m. Mass. Information: 317-398-8227.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. "Awesome Kids," **therapeutic program for 5- to 13-year-olds** grieving from the loss of a loved one. Information: 317-783-8383.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. "Teens Grieving Teens," **therapeutic program for high school students** grieving from the loss of one or more teenage friends, 7-8 p.m. Information: 317-783-8383.

Wednesdays

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

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

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Adoration of the Blessed Sacrament**, between Masses, noon-5:45 p.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Young adult Bible study**, 6:15-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, Indianapolis. **Prayer service** for peace, 6:30-7:15 p.m. Information: 317-253-1461.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas** for sale, noon-2 p.m. Information: 317-634-8025. †

Three parishes change Mass times due to race

Three parishes in the Indianapolis West Deanery will change their Mass schedule on the weekend of Aug. 5-6 due to the running of the Allstate 400 at the Brickyard that is happening on

Aug. 6 at the Indianapolis Motor Speedway on West 16th Street in Indianapolis.

St. Christopher Parish, 5301 W. 16th St., Indianapolis—Mass will be celebrated at 4 p.m. and 6 p.m. on Aug. 5. No Masses will be celebrated on Aug. 6.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis—Mass will be celebrated in English at 5 p.m. and in Spanish at 6:30 p.m. on Aug. 5 as well as at 7:30 a.m., 9 a.m. and 11 a.m. on Aug. 6. The regular 5 p.m. Sunday Mass will not be celebrated on Aug. 6.

St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis—Mass will be celebrated at 4 p.m. and 5:30 p.m. on Aug. 5 and at 7:30 a.m. on Aug. 6.

For information about Mass changes at other parishes in the area, call the parish offices. †



Praying for Cardinal George

Parishioner Rosemary O'Callahan prays the rosary at Holy Name Cathedral in Chicago on July 27. A steady flow of people came to pray at the cathedral during a special all-night vigil for Cardinal Francis E. George of Chicago. He was recovering from surgery for bladder cancer that day, which doctors later said was successful. A July 31 statement released by the Archdiocese of Chicago noted that Cardinal George "is a cancer survivor with a good prognosis and that there is no evidence for any cancer remaining in his body."

Awards, celebrity dancing to highlight annual Elizabella Ball

By Mary Ann Wyand

Michelle Meer has her dancing shoes ready for the 20th annual Elizabella Ball on Aug. 25 at the Indiana Roof Ballroom in downtown Indianapolis. She has a tango costume, too.

The executive director of St. Elizabeth/Coleman Pregnancy and Adoption Services in Indianapolis will join three other "celebrity dancers" in a take-off of ABC's popular "Dancing With the Stars" competition to help raise funds for the licensed residential maternity facility and adoption agency operated by Catholic Charities in the archdiocese.

Meer will compete with WRTV Channel 6 meteorologist Kevin Gregory, a member of St. Malachy Parish in Brownsburg; Indianapolis Deputy Mayor Steve Campbell; and Father Patrick Beidelman, rector of SS. Peter and Paul Cathedral in Indianapolis.

The ball also will honor Courageous Heart Award recipients Krystal Gilliland of Indianapolis, a St. Elizabeth/Coleman resident who placed her baby for adoption and plans to share her story with unwed mothers served by the agency; Conrad Piccirillo of Indianapolis, a volunteer and advisory council member for more than three years; and Our Lady of Grace parishioners Tim and Debbie Shafer of Noblesville, Ind., who adopted their daughter through St. Elizabeth/Coleman.

"This is totally out of character for me," Meer said of the dance competition that will follow the 7 p.m. dinner. "I will be doing the tango with a dance instructor. I had never taken a dancing lesson in my life so this has been a whole new experience, but it has been very exciting, very invigorating and a lot of fun. Hopefully, a lot of people will enjoy watching the stars and their dance instructors perform at the ball."

She said Gregory will perform a ballroom dancing routine to "Singing in the Rain" with his dance instructor—a natural choice given his profession as a weather forecaster.

Father Beidelman and Deputy Mayor Campbell also are rehearsing special dance routines to perform with their instructors.

To find out their music choices, Meer recommends buying tickets for the Elizabella Ball. People can support their favorite dancer for \$1 a vote in advance or at the fund raiser.

Meer said dance instructors Katy Fineman, Tina Gugenheim, Marie Roache and Jim McMahon, all of Indianapolis, donated their time and expertise for the competition.

"All of the stars have been practicing once a



ST. ELIZABETH | COLEMAN
PREGNANCY & ADOPTION SERVICES



Krystal Gilliland



Conrad Piccirillo



Tim and Debbie Shafer

week for over a month now," she said. "It will be a lot of fun."

The Elizabella Ball has changed dramatically during the past two decades, Meer said, from the traditional dinner and speaker to the current format of a dinner dance and silent auction.

"I think 20 years speaks loudly of how dedicated our volunteers have been in making sure that this fund-raising event occurs year after year," she said. "It's exciting to know that people

have believed in the mission of St. Elizabeth/Coleman for so many years."

During the 2005-06 fiscal year, Meer said the agency served 36 teenagers and 26 children through the residential maternity program and 316 people through the domestic and foreign adoption programs.

Last year, she said, 143 volunteers contributed 1,563 hours of service to help at-risk women, babies and children.

"Every person's story is unique," Meer said. "The

agency staff and volunteers work hard to meet individual needs. As of July 1, we completed 28 domestic adoptions, and several of those were with toddlers. Two adoptions were with infants who were born addicted to methadone. We completed 65 international adoptions, and we're very excited about that. We also have an outreach program for mothers who choose to parent their children."

Gilliland was abused as a child and became an unwed mother at age 14.

She placed her baby for adoption and participated in St. Elizabeth/Coleman's independent living course.

In addition to serving on the advisory council, Piccirillo and the staff at Innovative are responsible for creating the agency's new logo—a contemporary bouquet of red roses, the pro-life symbol—as well as an adoption video, business cards and other promotional materials.

Tim and Debbie Shafer's inspirational story began when their infant son, Luke

Joseph, was born premature and died of complications. Since adopting their daughter, they promote the agency's pro-life ministry whenever possible.

(Elizabella Ball tickets are \$200 per person, \$400 per couple and \$1,700 for a table of eight. For more information about the ball and to make pledges for the dance competition, call St. Elizabeth/Coleman Pregnancy and Adoption Services at 317-787-3412 by Aug. 9.) †

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HEART CAMP

continued from page 1

evening, after a day of work, the youth groups came together for social and spiritual programs. The program mentioned most often by the youths is called Four Corners. In the program, the corners of a large room are set up for four areas of spiritual life: faith, reconciliation, prayer for other people, and "peace and healing." The experience was emotional for many participants, leaving more than a few in tears.

"I used to doubt my faith because I didn't know a lot about it," said Sarah Finis, 15, of Chicago. "I definitely don't doubt it now."

Chris Cardin, a youth minister, watched the difference that the work camp made as the week unfolded.

"At the beginning of the camp, kids are shy and timid," said Cardin, the youth minister of St. Mary and St. Augustine parishes in Platteville, Wis. "By the end of the camp, they build bonds of love. It gives them a network of Catholic faith-filled people to share their faith journey. It really makes their faith come alive. One of the things about our Catholic faith is service and justice work. This really helps kids experience it firsthand."

For Brian Kapraun, one of the best experiences was painting a cross on an office wall at the center. After he used a dark rose paint for the cross, each of the youth volunteers in his group dipped their hands in a mint-green paint and pressed them on the rose-colored cross.

"You're making so many friends and you're having such a good time, it's really tough to leave," said Brian, 16, of Washington, Ill. "You want to stay another week. It's not just to hang out either. You want to work. After you're finished, you really feel you've accomplished something."

Stormes knew how much the youths

accomplished. The director of St. Elizabeth could see the difference in the new paint shades of white, opal basil, Bombay gold and somerset mauve that covered the walls. He also recognized the symmetry of how their efforts were helping young women who often feel alone and vulnerable as they struggle during pregnancy.

"We have a transitional home here where they can live with the child and learn to be a parent," Stormes said. "We've had some pretty remarkable stories."

He shared the story of Teresa—a

woman who was devastated about becoming pregnant—and how St. Elizabeth helped her continue her college education after she became a mother. Teresa earned a college degree in chemistry and works at a laboratory in Louisville, Ky.

He also shared

the story of Heather, a former resident who came to St. Elizabeth when she was pregnant and homeless.

"She was almost in mourning that she was pregnant, almost ashamed," Stormes recalled. "She said we taught her everything from making a bed to balancing a check-book. She got married to the father of the baby. She's working as an administrative assistant and doing very well. She and her husband own their own home. She's appreciative of all the services we gave her."

Stormes has the same sense of appreciation for the young volunteers who provided a fresh coat of paint to the Catholic Charities agency—and a fresh perspective on young people.

"It's almost contagious being around them," Stormes said. "It's just a lot of excitement, a lot of enthusiasm. If these are the people who are following us, I don't have any worries."

(For more information about the Catholic Heart Workcamp, call 407-678-0073 or check the organization's Web site at www.heartworkcamp.com.) †

'It gives them a network of Catholic faith-filled people to share their faith journey. It really makes their faith come alive. One of the things about our Catholic faith is service and justice work.'

—Chris Cardin



Above, a fence outside St. Elizabeth, the Catholic Charities pregnancy and adoption services agency in New Albany, gets a fresh coat of paint by Krissy Crawford, 15, of Washington, Ill.; Danielle Cummins, 17, of Dodgeville, Wis.; and Maggie Massey, 17, of Dodgeville, Wis.

Left, Sarah Finis, 15, of Chicago, puts the finishing touch on a bedroom at St. Elizabeth in New Albany.

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Down on the farm

Franciscan spirituality thrives at Michaela Farm in Oldenburg

By Mary Ann Wyand

OLDENBURG—Naturally curious, Bonnie, Claudia, Hagar and Sarah greet visitors from their side of the fenced-in field at Michaela Farm, hoping for a treat from the garden.

The sheep love people—and vegetable scraps—so they are wonderful ministers of hospitality, which delight the Sisters of St. Francis of Oldenburg, who own and operate the 152-year-old farm on 300 acres just east of the historic Franciscan motherhouse in Franklin County.

Near the sheep pen, a statue of St. Fiacre, the patron saint of gardeners, anchors a birdbath on the center path in a beautiful flower garden not far from the hives where bees produce honey that is harvested for sale.

Farther down the farm's gravel road, a statue of St. Francis of Assisi graces the center of a prayer labyrinth.

And in the back field, four new bull calves and a heifer—Seeker, Chase, Summer, Mate and Firecracker—graze with the sisters' herd of beefalo that only return to the nearly century-old brick barn during the winter months.

It is a scenic, peaceful place that exemplifies the sisters' mission statement for their ministry: "Michaela Farm, embodying the Franciscan spirit, nurtures sustainable relationships among land, plants, animals and humans, and utilizes farm resources to fulfill its goals."

In keeping with their mission for the farm, Franciscan Sister Marie Nett, who is responsible for the animals and gardens, lovingly cares for the livestock and prays over the seeds before planting them.

The sisters respect the delicate balance of nature that enables them to grow organic produce for the motherhouse and help stock a local food pantry through their Farm Fresh Community Supported Agriculture ministry.

Franciscan Sister Ann Marie Quinn, who is responsible for farm programs and public relations, welcomes visitors, students and volunteers that come to learn about organic food production and care of the environment, experience spiritual renewal, and help the sisters and associates with farm chores.

Adults and children are invited to participate in Volunteer Work Day from 9 a.m. until 3 p.m. on the third Saturday of each month.

The sisters' Web site for the farm explains that, "Merging agriculture, education and spirituality, Michaela Farm builds on and enflashes the Franciscan value of 'just relationships with all Creation.' This value is core to our attitudes toward Earth [and] is a source of inspiration and motivation for our work."

The sisters express this value through simple living, seeing all creation as "kin," respectfully using resources, striving for sustainability, expressing gratitude, offering hospitality and sharing with others.

The farm was founded by the sisters in 1854 and at its peak provided water, beef,

pork, chicken, dairy products, fresh fruits and vegetables for the motherhouse and the sisters' Oldenburg Academy of the Immaculate Conception.

During the 1970s, the sisters cut back on farm operations then leased the land to local farmers in 1987. Four years later, the sisters began a revitalization plan that was motivated by environmental concerns then named the farm for Franciscan Sister Michaela Lindemann, who was the first farm manager.

Now, four Franciscans share farm management and programming responsibilities. Sister Ann Marie and Sister Marie work with Sister Carolyn Hoff, who coordinates volunteers, maintenance and facilities, and Sister Claire Whalen, who is responsible for the community supported agriculture program that shares locally grown organic food with low-income people.

Educational tours and programs enable students to learn about God's creation, experience farm chores, enjoy rural life and talk with some of the sisters about their environmental ministry.

"Everything we do comes out of our spiritual beliefs and sense of kinship with the land—plants, animals, people, etc.—that sense of right relationship," Sister Ann Marie explained. "Last year's program theme was 'The Plant Kingdom.' This year's theme is 'The Animal Kingdom.' We offer programs every month. We encourage Scouts, schools, home-schoolers and other groups to come and experience the farm."

Last April, Our Lady of Lourdes seventh-grader Casiana Warfield of Indianapolis enjoyed a service field trip to Michaela Farm with her classmates.

Reflecting on her experiences in an essay, Casiana wrote about how she loved seeing the animals, helping with chores and eating lunch at the farm as well as visiting the sisters at the motherhouse.

"It was so quiet up there," she wrote about the farm. "I could probably hear a pin drop. Once we were done enjoying the serene gardens, we drove over to the convent to meet the nuns. I met the former principal of Lourdes [school] there, Sister Inez [Schuman.] It was a fun field trip. "On the ride back to school," Casiana wrote, "I thought about what this experience has taught me. I learned the importance of a hard day's work and what it felt like to get it done. I learned how good it feels to know you are helping many people with just a little effort. I realized what a spiritual place Michaela Farm is—a place where you can help the less fortunate, a place where you can feel appreciated, a place where God's work is truly done."

(For more information about programs and activities at Michaela Farm during the summer and fall months, log on to the Sisters of St. Francis of Oldenburg Web site at www.oldenburgfranciscans.org, send an e-mail to the sisters at michaelafarm@seidata.com or call the farm at 812-933-0661.) †



Top, sheep welcome visitors to Michaela Farm in Oldenburg. The Sisters of St. Francis of Oldenburg founded the farm in 1854 and produce organically grown food there. The sisters also own a herd of beefalo, a cross-breed of domestic cattle and buffalo which are raised for meat.

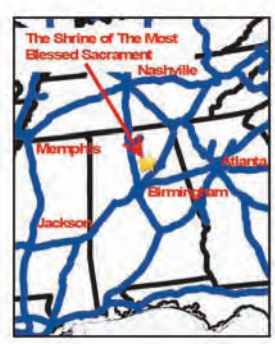
Above, orange day lilies bloom in a garden at Michaela Farm in June.

Left, a statue of St. Fiacre, the patron saint of gardeners, anchors a birdbath in the flower garden near the beehives.

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From the Editor Emeritus/John F. Fink

St. Paul: Still more letters to the Corinthians

Readers of St. Paul's Second Letter to the Corinthians notice a difference in tone between the first nine chapters and the final four.



That's because they were really two separate letters. Paul wrote the first one carefully during the winter of 54-55.

First, he again took aim at those who taught that Christians had to follow the law of Moses. He showed that the old covenant was insufficient, and cleverly attached the connotation of "old" to the figure of Moses.

Then he turned to some Christians in Corinth, who were repelled by the idea of a crucified savior, preferring "the Lord of glory." Paul insisted on preaching the crucified Christ, saying that through his death—a deliberate sacrifice—Jesus demonstrated his love for humanity.

Paul then identified himself with Christ. He believed that he was destined to be executed, just as Christ was, and he

thought of his sufferings as a prolongation of Christ's sacrifice for humanity: "For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh" (2 Cor 4:10-11).

In the spring of 55, Titus took Paul's letter to Corinth while Paul went to preach in Illyricum, probably modern Serbia. That's where he was when Titus (or a messenger) returned with the news that Paul's enemies in Corinth were still criticizing him for his uninspiring preaching. They also questioned Paul's authority. Was he truly an Apostle?

That's when Paul wrote chapters 10-13 of what we know as the Second Letter to the Corinthians. He was angry, and the letter shows it.

It is filled with sarcasm and irony. He had been forced to compare himself with his opponents, and he did so masterfully, writing about his sufferings and trials as he traveled from place to place. Speaking of himself in the third person, he also revealed visions that he had received.

He also wrote that, to keep him from being too elated by the revelations he

received, he then received "a thorn in the flesh."

What was this thorn? It seems doubtful that it could have been something physical because his constant travels demonstrated remarkable stamina.

Pauline scholar and author Father Jerome Murphy-O'Connor is convinced that the thorn was the opposition he continued to have within his communities. He wrote, in *Paul: His Story*, "None of his Churches measured up to his expectations. There was not a single community on which he could look with complacent pride. Despite the good things to be found in every Church, any tendency on Paul's part to conceit, or even satisfaction, was immediately countered by evidence of some sort of dissent."

In his letter, Paul again promised to visit Corinth. This time, he kept his promise. He returned to Corinth, where he spent the winter of 55-56.

He was already thinking about where he should go next. He decided that it should be Rome, and from there farther West.

But first he had some unfinished business to attend to in Jerusalem. †

Faith, Hope and Charity/David Siler

Church teaches preferential option for the poor and vulnerable

The fourth principle of Catholic social teaching comes to us primarily from the Gospel of Matthew, Chapter 25.



In verses 31-46, we read the well-known story of the separation of the sheep and goats, where we learn that whatever we do to or for those considered by society as the "least among us," we

do to or for Jesus.

In all the Gospel stories, Jesus identifies himself again and again with the lepers, the orphaned, the widowed, the stranger, the lost, the lonely and all those rejected by society. He tells us that when we reach out to these vulnerable people in love and compassion, we are sharing the very essence of who God is: love.

This principle is summarized by the statement that we are to have a "preferential option for the poor and vulnerable," and would tell us that a basic moral test of a society is how our most vulnerable members are faring. How are we doing?

A couple of years ago when we hosted a group of visitors from our sister archdiocese in Camaguey, Cuba, I was struck by a question posed to me by my peer who administers Catholic Charities in Camaguey.

Through a translator, he struggled to ask me the question, "In a country obviously so wealthy, why do you have any poor people?"

Father Larry Snyder, president of Catholic Charities USA, recently returned from a trip to the Vatican, where he met with his peers from throughout the world who oversee their country's charitable efforts administered in the name of the Church.

When we serve the needs of the most vulnerable, we bring them hope. And hope shines a light into the soul, making room for God to make a home and dwell there.

Father Snyder tells the story that he was told several times that he must feel lucky overseeing charity in the U.S. since we do not really have any poor people.

If only this were true. Currently in the United States, 34 million people live below the official poverty line of \$17,960 for a family of four. More than half of the world's population lives on less than \$2 per day, and more than 1.2 billion people live on less than \$1 a day.

It certainly could be true if we all took to heart the words of Jesus and made sure that everyone had enough to eat, enough to drink, a visit when lonely, a visit when imprisoned or sick, a welcome when a stranger, etc. Our country, and indeed the world, has more than enough resources for no one to go without the most basic human needs.

This principle of Catholic social teaching tells us that we are to have a "preference" for the poor. Why would the Church tell us to "prefer" the poor? I would submit that it is because when we serve the needs of the most vulnerable, we bring them hope. And hope shines a light into the soul, making room for God to make a home and dwell there.

Jesus, our leader, certainly demonstrated a preference for the poor. Let's play follow the leader.

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries.) †

Cornucopia/Cynthia Dewes

Dealing with the power of entertainment

The first time I ever heard the most vile of four-letter words was from an older kid.



Not wanting to reveal that I had no idea what it meant, I waited until later to ask my mom about it. Going ballistic does not adequately describe her reaction to my innocent mention of the word.

Believe me, after my mom and his mom

got finished with him, that boy would've died rather than use the word again in public. Nor would I dream of repeating it.

Well, times have certainly changed. Now we're grateful if music, movies and television shows have only vulgar language in them, rather than gratuitous sex and violence. What used to be unacceptable behavior is now common. It is, in fact, everywhere.

Some folks react to this by dismissing all public entertainments as evil, and they try to keep their kids from seeing or hearing them. Talk about holding back the sea with one finger in the dike!

Such people find no artistic merit in anything containing profanity, sex or

violence. Despite whatever worthy moral truth is displayed in a story or song, for them the form in which it's presented outweighs any possible good. Sometimes they condemn even without having seen or heard the offensive piece themselves.

On the other hand, there are people who just give up and join the enemy. They seem to believe they've lost the battle of morality, not to mention taste, so they permit their families to witness whatever comes along. They may or may not use wimpy entertainment "ratings," which seem to be produced just to placate moral purists.

Faced with this dilemma, what's a parent to do? There is a compromise, but it involves mom's or dad's time and attention, and it really can't be delegated to a nanny or some other caregiver.

In my opinion, we probably shouldn't have kids at all if we don't want to spend actual, not so-called "quality," time with them. In the end, it'll be a mere portion of the 20 years or so it takes to raise them, and in retrospect will seem too short compared to its rewards. But, I digress.

We need to monitor what the kids have access to among the numerous technological communication devices available to

them. I think it's a bad idea to allow kids to keep personal computers, phones, television sets and the like in their bedrooms.

A family computer in a public area, such as the living room, makes the temptation to bring up objectionable sites easier to avoid. Few "instant messages" are crucial, especially when they may be read freely by the rest of the family.

Confining DVDs or television shows to the family room can also deter unsuitable viewing, including what's age-inappropriate. Sitting down with the kids while they watch is even better. Adult reactions or comments about the program at hand, even when not directed to them, can be much more effective than hours of preaching the Gospel according to Mom and Dad.

Of course, children will be exposed to bad things when visiting places where no rules apply. But, armed with the convictions they've learned at home with their folks, they'll be better equipped to lead more fulfilling and effective lives as spouses, parents, friends and members of their communities.

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

Faithful Lines/Shirley Vogler Meister

Volunteer group helps sisters care for Vietnamese orphans

Several months ago, I wrote a column about the Vietnam Wall in Washington, D.C.

Reader response told me there are Catholic conscientious objectors to that war or any war.



I understand this, even though I support men and women in the U.S. Armed Forces, and I respectfully mourn and pray for them and their families when lives are lost.

This reminds me of how elated I was when listening to church bells chime relentlessly after the end of the Vietnam War, and how pleased I was when recently learning that good Americans still contribute to peace in that country in practical ways.

Californian Dave Chaix spent 1967-68 in Vietnam's Central Highlands with the U.S. Army's 4th Infantry Division. Earlier this year, he returned to visit the Sisters of the Miraculous Medal in Kontum, bringing them sewing machines for two orphanages.

There, the sisters teach "life skills." They also provide food, clothing, shelter, medical care and education to more than 450 orphaned Montagnard children. The Vinh Son Montagnard Orphanages (VSO) are also called Vinh Son or Vinson to honor St. Vincent de Paul, the patron saint of the Daughters of Charity, from which the Sisters of the Miraculous Medal are an offshoot.

Chaix, president of Friends of VSO, has been working with orphans and caregivers for five years. He and Californian Pat Keegan, a VSO board member, also delivered medical supplies, vegetable seeds, thread, toothbrushes, toothpaste, balloons, candy and toys from various donors.

"Propeller toys were a big hit," said Keegan. The children considered them "cherished possessions." The toy distribution created a family feeling—"a tribute to the great job the sisters are doing."

While there, Chaix and Keegan noticed that children had no fresh bread. The bakery had burned, so they provided money for a new bakery. (It's interesting to note that the machines and accessory needs were bought in Vietnam so that there would be no transportation costs.

When these men go abroad, they pay all their expenses so that VSO funds only benefit VSO.)

The organization's Web site—www.friendsofvso.org—is fascinating. It identifies key persons in this ecumenical organization (which includes Catholics), and explains more than I could ever include in this space. It features beautiful photographs and a "virtual video" of the people and children in that area.

Perhaps some readers will wonder why I am featuring this charity. It is because there are many faces and many sides to war and its aftermath.

This project proves that Americans still care. How appropriate it would be if we—especially Vietnam veterans or families losing loved ones in the war—could help VSO and the Sisters of the Miraculous Medal do God's work.

Information is available on the Web site, and personal questions can be answered by sending an e-mail to info@FriendsofVSO.org.

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

Feast of the Transfiguration of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Aug. 6, 2006

- Daniel 7:9-10, 13-14
- 2 Peter 1:16-19
- Mark 9:2-10

This weekend, the Church pauses in its presentation of biblical lessons during Ordinary Time to celebrate the feast of the Transfiguration of the Lord.



It will be the second time since Advent that this feast will be offered as a reading from the Gospel. The Transfiguration story also occurs in the

liturgy of Lent.

The first reading is from the Book of Daniel. This book is very interesting.

Daniel was considered to have been one of the four Major Prophets, along with Ezekiel, Isaiah and Jeremiah.

In fact, scholars believe that the origins of the Book of Daniel were long after the composition of the other three Major Prophets. Its Hebrew is definitely from a late period. Some scholars believe that it was written just a century or century and a half before the coming of Christ—not a long time given biblical understandings of time and the long history of written Revelation.

It speaks of great hardships for God's people, climaxing in their misery under the tyrannical rule of Antiochus IV Epiphanes, who saw himself as divine, and who used every brutality to impose this assumption upon the peoples subject to him.

This feast day's reading does not elaborate on the sufferings of the Chosen People under Antiochus or earlier. Rather, with great eloquence and power, it reveals Daniel's experience of seeing God enthroned in heaven.

The prophet experienced a sense of divine majesty that other humans do not see and can hardly imagine. The reading says that a "Son of Man" comes before God, to be given dominion, glory and kingship. All nations kneel before this Son of Man.

For its second reading, the Church for

this feast day chooses a passage from the Second Epistle of Peter.

This reading refers to occasions mentioned in the Gospels, namely the times when God affirmed the identity of Jesus by saying from above, in a statement heard by humans, "This is my beloved Son on whom my favor rests."

One of these times was, of course, the Transfiguration. Another time was at the baptism of Jesus in the Jordan River.

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

It is a narrative of the Transfiguration, offered in similar, although not exactly similar sections, in Luke and Matthew, the other two Synoptic Gospels.

Mark's story certainly reaffirms Jesus as the divine Son of God, possessing a majesty far beyond earthly realities. The symbols of light, a bright whiteness, the cloud and the voice from the heavens all have appeared elsewhere in the Scriptures to signal the presence of divinity.

Two other lessons are included in the story. The first is that Peter, James and John were invited by Jesus to come to the mountaintop and learn of this evidence of divinity. The other is that these Apostles had work before them. After the Resurrection, they were to preach the fact of Jesus to the world.

Reflection

This feast draws upon one of the most expressive and best known events in the life of Christ as told by the Gospels, namely the Lord's Transfiguration.

Celebrating the feast is more than observing a memorial. It is a lesson for us and a challenge to us. The first part of the lesson is that Jesus is Lord, the eternal Son of God. No less than Almighty God so identified Jesus. It is the central message of the Transfiguration narrative.

The context surrounding the reading from Daniel also tells us that human life can be very miserable, unrewarding at best.

Eternal life in peace and joy, with God, is our hope. We access this eternal life in and through the Lord Jesus. We hear, and are touched by, Jesus through the Apostles. †

Daily Readings

Monday, Aug. 7

Sixtus II, pope and martyr and his companions, martyrs
Cajetan, priest
Jeremiah 28:1-17
Psalm 119:29, 43, 79-80, 95, 102
Matthew 14:13-21

Tuesday, Aug. 8

Dominic, priest
Jeremiah 30:1-2, 12-15, 18-22
Psalm 102:16-23, 29
Matthew 14:22-36
or Matthew 15:1-2, 10-14

Wednesday, Aug. 9

Teresa Benedicta of the Cross, virgin and martyr
Jeremiah 31:1-7
(Response) Jeremiah 31:10-13
Matthew 15:21-28

Thursday, Aug. 10

Lawrence, deacon and martyr

2 Corinthians 9:6-10
Psalm 112:1-2, 5-9
John 12:24-26

Friday, Aug. 11

Clare, virgin
Nahum 2:1, 3; 3:1-3, 6-7
(Response) Deuteronomy 32:35-36, 39-41
Matthew 16:24-28

Saturday, Aug. 12

Hebrews 1:12-2:4
Psalm 9:8-13
Matthew 17:14-20

Sunday, Aug. 13

Nineteenth Sunday in Ordinary Time
1 Kings 19:4-8
Psalm 34:2-9
Ephesians 4:30-5:2
John 6:41-51

Question Corner/Fr. John Dietzen

Eastern Churches are not branches of Roman Church

Some people, including some of our own faith, call us Roman Catholics.



Yet, in the creed, we proclaim belief in the Catholic Church. In my native France, we are simply Catholic.

Is the addition of "Roman" a Protestant initiative? Does the term "Roman" also apply to Eastern Churches in communion with Rome? (Virginia)

The use of the word "catholic" (from a Greek word meaning general or universal) to identify the Church of Jesus appears first in Christian literature about the year 100 in the letter of St. Ignatius of Antioch to the Christian community in Smyrna.

In that sense, many Christians identify themselves as catholic. The Apostles Creed, for example, used regularly by most Protestant denominations, includes the words "I believe in ... the holy catholic church." They obviously do not mean the Roman Catholic Church.

Regular attachment of the word "Roman" to the name of the Church began around the time of the Reformation when many reform leaders resented the implication that they were not part of the "catholic" church.

Even at that time, however, many Catholics who remained in union with Rome (English Catholics, in particular) didn't like the label "Roman" since it implied that they were somehow on the fringes of the "real" Catholic Church.

Today, the name "Catholic" is employed by some denominations who claim a continuous historical Christian tradition of faith and practice—the American Old Catholic Church and the Eucharistic Catholic Church, for instance—as distinct from Protestants who primarily find the roots of their beliefs and observances in the Bible, as understood by early Reformation leaders.

While the Latin (Roman) Church is by far the largest in numbers, other Catholic Churches are united with the bishop of Rome, but are distinct Churches in themselves. There are, for example, the Melkite, Armenian, Maronite and Ukrainian Catholic Churches, and many more.

All these Churches, including the Church of Rome, have their roots in varying styles of liturgy and expressions of

faith that developed over the centuries in different centers of Christianity.

It deserves repeating that these Eastern Churches are not branches of the Roman Catholic Church and their members are not designated Roman Catholics. Regardless of their relative sizes, they are of equal dignity and rank with the Roman Church and with each other. (See, for example, the "Vatican Council II Decree on Eastern Churches," #3).

In this context, the designation "Roman Catholic" distinguishes our part of the universal Church from other Churches in union with Rome.

I am working on a family history and need information about births, baptisms, marriages and deaths that would be in parish records.

Are these records open for public study and review? What does canon law have to say? Thank you for any information that you can give me in my quest for information about my grandparents' marriage. (New York)

Normally, parish sacramental and funeral archives are available to individuals, families and others legitimately interested in historical research. Many thousands of families, in fact, rely heavily on these records for information about their ancestors.

Canon law (#491) suggests that bishops establish norms for these inspections, particularly to balance the need for research with the necessary security of the archives themselves.

Two concerns might be kept in mind. First, parish pastoral staff members often need immediate access to archive information; for this reason among others, record books are almost never permitted to leave the parish office.

Also, as helpful as parish personnel want to be, individuals sometimes request archival information that may demand more research time than parish office personnel can afford. It's best to check and perhaps arrange an appointment beforehand.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

My Journey to God

Amens

If I could nominate a day
To honor what we cherish most,
The dawn would have to greet us with
A rainbow spanning coast to coast.

Our feathered friends would sing a tune
Reminding all, be thankful for
The gifts of choice, forgiven sins,
Our daily bread and so much more.

Our pain would simply melt away,
Replaced by understanding Light,
A gift from God to all of us.
At last, we see his strength and might.

When sometimes there is little else,
The gift of Love for all to share.
When strangers meet and understand,
Exchanging names then souls to bare.

The day would be a healing time,
And giving thanks for all we know.
Our smiles would be contagious,
Cost nothing and easy to show.

And then at dusk, this day of joy
Brings blessings for family and friends,
The message "Love one another,"



CNS photo/Chase Becker, Southern Nebraska Register

The day would close with loud "Amens."

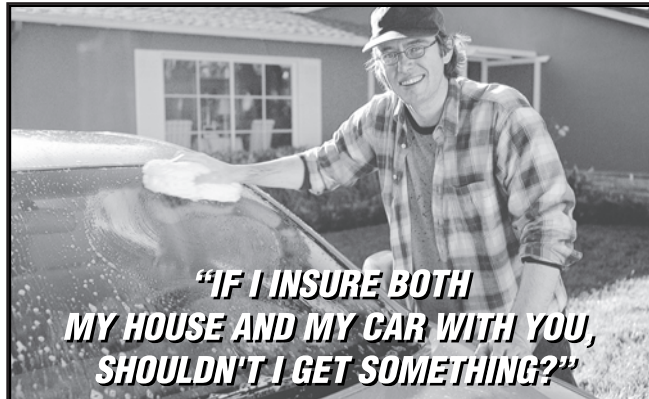
By Beatrice B. Stires

(Beatrice B. Stires is a member of St. Michael Parish in Greenfield.)




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Saint Meinrad Archabbey exceeds \$40 million campaign goal

The Criterion staff report

A goal of \$40 million was achieved—and exceeded—when a five-year campaign by Saint Meinrad Archabbey ended on June 30.

The campaign raised \$42.9 million—the largest amount raised by the Benedictine monastery through a campaign.

“I’m just beyond grateful to those who gave of their time and financial gifts to the campaign,” said Bonnie Graham of Washington, Ind., the national campaign chair. “I have an immense sense of pride in being associated with Saint Meinrad.”

Volunteers were key to achieving the goal, she said. “I am overwhelmed and grateful to those people because they were needed; they were a pillar of the campaign.”

“It wasn’t just large gifts. It was the work of a lot of volunteers who made calls and wrote letters and made visits.

Everybody did things in relation to their commitment and love of Saint Meinrad.”

The campaign raised \$21 million for building projects.

Some work on new or existing buildings funded by the campaign is already finished.

In 2004, a renovation and expansion of the St. Thomas Aquinas Chapel, where the Saint Meinrad School of Theology community celebrates liturgies, and a remodeling of the east-west wings of Benet Hall were completed.

The new Archabbey Guest House and Retreat Center was completed in 2005.

Renovations and infrastructure

File photo by Sean Gallagher



The chapel of the Saint Meinrad Guest House and Conference Center is a place where retreatants and other guests of the southern Indiana monastery can pray. The guest house was completed in 2005 with funds contributed to “The Call of Saint Meinrad,” the recent capital campaign that raised \$42.9 million.

improvements to Sherwood Hall, originally built in 1922, will begin this fall.

Other building projects are yet to be scheduled.

These include the renovation of St. Bede Hall and the construction of a new building to its south for the development of a new wellness center that will include a gymnasium and other physical fitness facilities.

Classroom and office space in Newman Hall will be renovated sometime in the future. And the upper floors of St. Bede Hall will be air-conditioned to improve youth program housing.

The campaign also raised \$9 million for

six endowments that will aid the ministry of both Saint Meinrad Archabbey and Saint Meinrad School of Theology.

The campaign also provided \$10 million in operating support for Saint Meinrad during the past five years.

In addition to Graham, who chaired the campaign during 2005-06, a group of volunteer leaders made up the Campaign Cabinet that advised Saint Meinrad. Chris Marten of Carmel, Ind., was the national chair from 2001-04. Gregory Kempf of Evansville, Ind., was the chair emeritus; he died in January 2005.

Other members were Jim Davis of Louisville, Ky.; Jon Dilts of Bloomington;

Dave Eckerle and Joe Steurer of Jasper, Ind.; Barbara Mitchel of Carmel, Ind.; Linus Mundy of Santa Claus, Ind.; Bernie Niehaus of Vincennes, Ind.; Pat Phillips of Indianapolis; Father Joe Rulli of Fort Wayne, Ind.; Father John Thomas of Hopkinsville, Ky.; and Mary Kay Wolford of New Albany.

Saint Meinrad members of the Campaign Cabinet were: Archabbot Lambert Reilly, from 2001-04; Archabbot Justin DuVall from 2005-06; Father Tobias Colgan; Father Mark O’Keefe; Mike Ziemanski, director of development; and Dan Schipp, vice president for development. †

New programs emerging to train Church leaders in management

WASHINGTON (CNS)—Three U.S. Catholic universities are working to give Church leaders the management and administration skills needed to complement their training in ministry.

Villanova University in Pennsylvania ran a five-day Church Management Institute in July for 33 Church leaders from across the country.

Among participants were diocesan vicars general and chancellors, religious order superiors and a variety of directors of personnel, finances or development in dioceses, parishes and religious orders.

Boston College this summer announced that in September it will

introduce a graduate program in Church management.

The University of Notre Dame in Indiana, whose Mendoza College of Business has had a master’s program in administration for leaders of religious orders since 1954, retooled the program last year and renamed the degree master of nonprofit administration.

“Recent years have shown there is a need for training in Church management, especially in Catholic parishes, schools and dioceses,” said Jesuit Father William P. Leahy, president of Boston College.

“What we’re really about is

stewardship,” said Charles E. Zech, an economics professor at Villanova’s business school and director of its Center for the Study of Church Management, who organized the summer institute.

Thomas Harvey, director of the Notre Dame program, said that program is open to the broader nonprofit sector, but most of the students are in leadership positions in the Church or in Church-related institutions. The program has a \$5 million endowment to allow it to keep tuition costs low so that Church and other nonprofit employees can afford it, he said.

The Boston College program will

offer two options: a master’s degree in pastoral ministry with a concentration in Church management or a double master’s degree in business administration and pastoral ministry.

Theology professor Thomas Groome, director of Boston College’s Institute for Religious Education and Pastoral Ministry, said he got the idea for a joint degree program with the university’s Carroll School of Management when he attended a conference in Philadelphia last year at which Catholic business and Church leaders discussed ways to improve Church practices in administration, finances and personnel matters. †

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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.

ALERDING, Mary Ann, 64, Holy Name of Jesus, Beech Grove, July 21. Sister of Steven Alerding. Step-sister of Carolyn Minardo and Dick Heidbreder.

ANTONIO, Christopher, 3, St. Monica, Indianapolis, July 22. Son of Alvaro Antonio and Fidela Antonio-Anastacio. Brother of Carolina Antonio-Anastacio. Grandson of Jose Antonio Moreno, Angelina Hernandez Pascual, Juan Anastacio Sanchez and Virginia Ambrocio Velazquez. Great-grandson of Eleodora Sanchez and Zenaida Pascual Sostenes.

BLUNK, Esther M., 98, Our Lady of the Greenwood, Greenwood, July 17. Mother of Sharon Blunk. Aunt of several.

BRADEN, Larry A., 59, St. Monica, Indianapolis, July 22. Husband of Ellen (Hughes) Sterling Braden. Father of Lisa Orr, David and Jonathan Braden. Son of Doris Braden. Brother of William Braden. Grandfather of four.

BRINKMAN, Melvin Joseph, 83, St. Louis, Batesville, July 25. Husband of Rosemary (Herbert) Brinkman. Father of Linda Amberger, Carol McGrath, Mary Kay, Dan, Dale, David and Steve Brinkman. Brother of Anna Mae Osier and Jerry Brinkman. Grandfather of eight. Great-grandfather of six.

CRUZE, Mary, 70, Holy Name of Jesus, Beech Grove, July 8. Mother of Deborah Blickensderfer, Michael and Ronald Cruze. Grandmother of four.

DUNHAM, Mary C., 79, St. Joseph, Shelbyville, July 23. Mother of Debbie Johnson and Donna Nolley. Sister of Pauline Mershon, Veronica Zerfas, Harold, Kenneth and Ralph Mattingly. Grandmother of seven. Great-grandmother of 14.

EVERLY, William, Sr., 67, St. Paul, Tell City, July 8. Husband of Sue (Seals) Everly. Father of Beth Van Hoosier, Jeff and Joe Everly. Grandfather of two.

FARRELL, Carolyn, 65, Holy Spirit, Indianapolis, July 19. Wife of Patrick Farrell. Mother of Christina, Colleen, Anthony, Brian, Daniel, Kevin, Mark and Patrick Farrell. Sister of Barbara Farrell and Richard Koesters. Grandmother of 18.

FINLEY, Alice J., 77, Holy Spirit, Indianapolis, June 27. Mother of John III and Joseph Finley. Sister of Rosemary Hauck and Eileen Zalewski.

HANCOCK, Harold, 85, St. Agnes, Nashville, July 11. Husband of Carmen Hancock. Father of Melita, Michellan and Mark Hancock. Stepfather of five. Brother of Mary Jo Lewellen. Grandfather of five. Step-grandfather of 19. Great-grandfather of one. Step-great-grandfather of nine.

HERITIER, John Jerome, 84, St. Monica, Indianapolis, July 20. Husband of Yolanda (Sciortino) Heritier. Father of Cynthia Mattingly, Sheila Thompson, Brian and Dr. Dennis Heritier. Brother of three. Grandfather of seven.

KEESLING, Gene, 82, St. Mary, Richmond, July 22. Husband of Louise Keesling. Father of Diana Dickenson and Richard Keesling. Grandfather of four. Great-grandfather of nine.

KOWALIUK, Char A., 60, St. Agnes, Nashville, July 12. Wife of James Kowaliuk. Mother of Marlene Mazer. Daughter of Dorothy Roach. Sister of James Roach. Grandmother of two.

LEON, Dorothy Eileen, 86,

Holy Guardian Angels, Cedar Grove, July 18. Mother of Linda Winchester and Gary Leon. Sister of Katherine Brewer. Grandmother of five. Great-grandmother of one.

LOGAN, Tim S., 46, Holy Name of Jesus, Beech Grove, July 7. Husband of Debbie (DeWitt) Logan. Father of Thomas, Tyler II and Vince Logan. Brother of Sara Baker, Peg Martin, Sue Mathena, Jane Rivas, Alice, Julie, Dan and Tom Logan. Grandfather of one.

PREVOST, Richard Matas II, 48, St. Mark the Evangelist, Indianapolis, July 9. Husband of Joyce Prevost. Father of Adele, Marie, Veronica, John, Richie and Seth Prevost.

RETTIG, J. Ronald, 74, St. Agnes, Nashville, July 17. Husband of Carole Rettig. Father of Chris, Dan, Gary, J. Michael, James, Paul and Stephen Rettig. Brother of Linda Hill. Grandfather of 16. Great-grandfather of three.

ROSENBERGER, Roberta, 63, St. Michael, Brookville, July 16. Wife of Herbert Rosenberger. Sister of Audrey Beres and Donald Race.

SMITH, Jerry Stuart, 69, St. Mark the Evangelist, Indianapolis, July 13. Husband of Magdalena Smith. Father of James and Michael Smith. Brother of Judith Elliott, Larry and Robert Smith. Grandfather of five.

WESTRICK, Leo L., 80, St. Mary, Greensburg, July 18. Father of Keith Westrick. Brother of Herman Westrick Jr. Grandfather of four. Great-grandfather of four.

WILLIAMS, Mary Edith, 90, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 7. Mother of Carol McQuilkin, David and John Williams.

ZOLL, Wilfred C., 73, St. Michael, Cannelton, July 13. Husband of Jane Lee (Bolin) Zoll. Father of Patricia Hawkins, Karen Miller, Sarah, Brian, Mark and Tim Zoll. Brother of Caroline Ballman, Martha Buechlein, Sylvia Harpenau, Earl, Edwin and James Zoll. Grandfather of nine. Step-grandfather of five. Step-great-grandfather of two. †

Bishop says polarization corroding Catholic identity

BELLEVILLE, Ill. (CNS)—The growing polarization in the Church since the end of the Second Vatican Council has rapidly eroded the “common meaning” of faith that unites Catholics as a community, said Bishop Edward K. Braxton of Belleville.

This decline of common meaning is corroding the Catholic identity and “is shaking our communal self-understanding, which leads to the dangers of divisions, quarrels and fragmentations,” he said in a pastoral letter issued a year after his installation as head of the Belleville Diocese.



Bishop Edward K. Braxton

Although a vast majority of Catholics accept Church teachings and the leadership of Church officials, there are small groups with polarized views regarding the value of the structures, nature and teachings of the Church, he said.

“Respectful and friendly dialogue” to clarify positions is almost impossible with these groups, Bishop Braxton said.

“Foes seem to be out to ‘destroy’ one another by character assassination, slander, leaks and even misstatements in the media, all in the name of ‘the Church.’ Open confrontation is almost inevitable,” he said.

Some Catholics criticize the bishops for being too lax with Church dissidents while others complain about the concentration of decision-making power in the hands of Church authorities, preferring “that Catholic doctrine and discipline should be determined by consensus whenever possible,” he said.

The pastoral letter is titled “We Are His Witness: Our Spirit-Filled Mission as the Church in Southern Illinois.” It is dated June 4, which was Pentecost Sunday, and is posted on the diocesan Web site, www.diobelle.org. Bishop Braxton was installed as head of the Belleville Diocese on June 22, 2005.

The 23-page letter said that because of the clergy sex abuse crisis “many Catholics believe that the bishops themselves have contributed to the decline of common meaning.”

“Our common meaning is anchored in sacred Scripture, the creed; the Ten Commandments, the definitive teachings of the Church; our worship, especially the Mass; and in the laws which govern the Church,” he said.

“Common meaning” is enhanced by the “shared base of common experiences, understandings, judgments and commitments” among Catholics, he said.

“Common meaning has the power to turn a group of strangers into a community,” he said.

A decline in the Church’s “common meaning” leads to doubts about the Church’s worship life, authority and teachings to the point where some Catholics become atheists,

said the bishop.

“Once the decline of common meaning and subsequent doubt gain influence in a community, the Church may be perceived as merely a ‘political institution,’” he said.

“People are labeled ‘liberals,’ ‘conservatives,’ ‘right-winged,’ ‘left-winged,’ ‘true Catholics,’ even ‘heretics,’” he said.

“Spirituality all but vanishes as the focus turns to ‘power,’ ‘influence,’ ‘control’ and ‘winning and losing battles,’” said the bishop.

At the local level, these divisions cause parishes to “lose their bearings” and cause Church officials to “see a growing lack of cohesiveness in the communities they are called to lead and serve,” he said.

Bishop Braxton listed some examples of the deep divisions and doubts in the Church:

- Some laity, religious, priests and bishops “feel as if they are living in different ‘worlds’ from one another, even though they are all members of the one Church.”

- Some “theologians dismiss the pronouncements of bishops about the orthodoxy of their writings.”

- Some “bishops conclude it is not prudent to give permission for certain theologians to speak in their dioceses.”

- Some “parents decide to ‘home school’ their children or withdraw them from leading Catholic universities and enroll them in newer, smaller Catholic institutions that they believe are more faithful to Catholic teachings.”

- “A Catholic woman, convinced she is called to the priesthood, joins another ecclesial community that allows the ordination of women.”

- Some Catholics “would like to see the Latin Mass—sometimes even called the ‘true’ Mass—‘restored’ in all parishes, everywhere in the world, for the unity of the Church and the inspiration of the faithful.”

- Some Catholics “feel perfectly free to change prayers and Scripture readings at Mass to make the language more ‘inclusive.’”

The role of a bishop is not to choose sides, but to try to resolve conflicts while defending Church teachings and help individuals in their spiritual journey to happiness, he said.

“I must be at the side of each and every person in the community of faith,” he said.

“The fact that I am firmly at the side of each of you does not and cannot mean that I agree with those who oppose or reject the teachings of the Church,” he said.

Catholics “are not of one mind on all the concerns of the Church today” and these differences “can be a source of painful divisions,” he said.

Diversity can also be positive, he added.

“These differences can at times be very helpful because they provide diverse perspectives that contribute to the final understandings of the best course of action,” he said. †

In Celebration of Summer

Looking at nature,
I had the impression of perceiving,
perhaps through a special grace,
the presence of God under all things.
So that, if the pine trees were gilded by the sun,
if the streams tumbled down their sparkling waterfalls,
if the daisies
and other flowers
and the sky
were in celebration of summer,
much stronger was the vision of a sun
that was beneath the whole of the created.

And God made it in such a way so as not to be,
as we would see it;
everything was connected with the other in love,
as much as to say,



was stronger than the things themselves...
the unity of all
was stronger than the distinction...

Chiara Lubich



one in love with the other.
So, if the stream ended in the lake,
it was out of love.
If a pine tree grew beside another,
it was for love.

And the vision of God beneath all things,
which gave unity to creation,



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Holy Angels Church of Indianapolis, a predominately African American parish with 300 families located in an urban community, is currently seeking a Pastoral Associate. The Pastoral Associate will serve as an assistant to the Pastor with administrative and pastoral duties. Successful candidates must be practicing Roman Catholics, work independently with only general supervision from the Pastor, provide leadership and act as a consultant for various parish ministries and committees. Candidates will be required to collaborate with the pastor in the direction of most aspects of parish life including, but not limited to the following:

- Liturgy
- Ministry to seniors
- Evangelization
- Facilities Management
- Sacramental ministry
- Pastoral care
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Archdiocesan Summer Pilgrimage to Shrines and Holy Places in Chicago

Photos by Carolyn Noone



An archdiocesan pilgrim looks at this one-third scale replica of the world-renowned Wit Stwosz altarpiece from Krakow, Poland, on July 17 at St. John Cantius Church in Chicago. Msgr. Joseph F. Schaedel, vicar general, led the Archdiocesan Summer Pilgrimage to Shrines and Holy Places in Chicago on July 17-19 for 44 pilgrims from parishes in central and southern Indiana as well as the Lafayette Diocese. St. John Cantius Parish was founded as an expatriate parish by Polish immigrants at the end of the 19th century. The ornate church contains many treasures of sacred art. The pilgrims also visited Our Lady of Sorrows Basilica, the National Shrine of St. Peregrine, the Shrine of St. Maximilian Kolbe, Marytown and the Carmelite Monastery.



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The pilgrims visited the Shrine of St. Maximilian Kolbe in Chicago on July 18 and saw these paintings depicting how the priest saved the life of Francis Gajowniczek, a Polish soldier, husband and father, who was chosen by the Nazis to die at the Auschwitz death camp. Gajowniczek spent his life telling the world about the priest's loving sacrifice. He died in 1995 at the age of 93.



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