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Batesville craftsmen proud of work on Our Lady of America statue, page 12.

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'A place of hope'



In June, a group of students danced during St. Aloysius Day festivities, part of the celebration at St. Aloysius Gonzaga High School in Kenya. The school was co-founded by Jesuit Father Terry Charlton, a 1966 graduate of Brebeuf Jesuit Preparatory School in Indianapolis.

Father Terry Charlton embraces role at world's first high school for AIDS orphans

(Editor's note: "Stewards Abroad" is an occasional series that reports on the missionary efforts of Catholics from the Archdiocese of Indianapolis throughout the world.)

By John Shaughnessy

He tells the story about a youth named David, a story filled with both heartbreak and hope.

Then Jesuit Father Terry Charlton wonders how he would have reacted if he faced the challenges that David confronted in his life.

Growing up in a slum in Africa, David lived with his mother and two older brothers. By the time he was 14, his mother had died of AIDS and his

two older brothers left their home, leaving David to fend for himself. For the next three years, David lived on his own. He survived by selling water in the streets of Nairobi, Kenya.

He then heard about St. Aloysius Gonzaga High School in Nairobi, which is believed to be the world's first high school for AIDS orphans—a school co-founded by Father Charlton, a 1966 graduate of Brebeuf Jesuit Preparatory School in Indianapolis.

"David had good marks in his primary school, and we accepted him," Father Charlton recalls. "He's a good leader. He started some AIDS awareness programs

which have continued. Now, he's doing a diploma [the equivalent of an associate's degree in the United States] in community development. He remains involved in the community and wants to come back and help after he finishes it. That's the story of everyone in the school."

When he finishes sharing that capsule of David's life,

Father Charlton turns pensive: "I've been struck that despite their situation they are similar to myself. They're people with desires, with goals—people who want to accomplish something. Except, I think, they're better. I don't know



Fr. Terry Charlton, S.J.

what I would do coming from a situation of so much desperation.

"I'm profoundly struck by their faith in God and their gratitude. We have a monthly Mass at the school. Their petitions always start with thanks—thanks for their parents, their teachers, their opportunities

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Bishops vote to revise U.S. catechism on Jewish covenant with God

WASHINGTON (CNS)—The U.S. bishops have voted to ask the Vatican to approve a small change in the *U.S. Catholic Catechism for Adults* to clarify Church teaching on God's covenant with the Jewish people.

The proposed change—which would replace one sentence in the catechism—was discussed by the bishops in executive session at their June meeting in Orlando, Fla., but did not receive the needed two-thirds majority of all members of the U.S. Conference of Catholic Bishops at that time.

After mail balloting, the final vote of 231-14, with one abstention, was announced on Aug. 5 in a letter to bishops from Msgr. David Malloy, USCCB general secretary.

The change, which must be confirmed by the Vatican Congregation for Clergy, would remove from the catechism a sentence that reads: "Thus the covenant that God made with the Jewish people through Moses remains eternally valid for them."

Replacing it would be this sentence: "To the Jewish people, whom God first chose to hear his word, 'belong the sonship, the glory, the covenants, the giving of the law, the worship and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ'" (Rom 9:4-5; cf. CCC, # 839).

"Talking points" distributed to the bishops along with Msgr. Malloy's letter said the proposed revision "is not a change in the Church's teaching."

"Catholics understand that all previous covenants that God made with the Jewish people have been fulfilled in Jesus Christ through the new covenant established through his sacrificial death on the cross," the talking points say.

"The prior version of the text," they continue, "might be understood to imply that one of the former covenants imparts salvation without the mediation of Christ, whom Christians believe to be the universal Savior of all people."

Father James Massa, executive director of the USCCB Secretariat of Ecumenical and Interreligious Affairs, told Catholic News Service on Aug. 11 that he did not "anticipate any tensions in the relationship" between Catholics and Jews as long as the proposed change is properly understood as arising from a need to "remove ambiguity" in the

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Athlete's story shines light on Church's resettlement efforts

WASHINGTON (CNS)—The athletic success of a young man resettled in the United States as a Sudanese refugee in 2001 has shined a spotlight on the Catholic agency that helped him find a new home after years of life in a Kenyan refugee camp.

Lopez Lomong was among the 3,800 "lost boys of Sudan" who were resettled in the United States in 2001 with the help of the U.S. bishops' Migration and Refugee Services (MRS). He became a U.S. citizen in 2007, and today is an Olympian competing in the games in Beijing.

Lomong, a Catholic, qualified for the 1,500-meter run by finishing third on July 6 at Olympic trials in Eugene, Ore.

On Aug. 6, Lomong's teammates on the U.S. Olympic team chose him to carry the U.S. flag during the Aug. 8 opening

ceremonies.

Not only were his friends and his foster parents, Barb and Rob Rogers of Tully, N.Y., celebrating his success, but so were officials at the U.S. Conference of Catholic Bishops. MRS helped resettle Lomong in the Diocese of Syracuse, N.Y., where he is a member of St. Leo's Parish in Tully. Catholic Charities also helped him get resettled and find a home with the Rogers family.

"Lopez Lomong's selection to lead the U.S. Olympic team will remind the world that the United States remains a beacon of hope for refugees around the globe, and will remind all Americans of our history as a welcoming nation," said Bishop John C. Wester of

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Lopez Lomong waves as he carries the U.S. flag at the opening ceremony of the 2008 Olympic Games at National Stadium in Beijing on Aug. 8. Lomong, a Catholic and former Sudanese refugee, is to compete in the 1,500-meter run at the Olympics.

KENYA

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for education. And I wonder if I came from their background if I'd be cursing God. So they prove a challenge to me and my faith."

Taking a risk

As Father Charlton talks, he is back in central Indiana, part of his annual visit to see family and friends. For the past 20 years, he has lived in Africa, following a path dedicated to changing lives for the better, following a path that, he says, has changed his life for the better, too.

When he first arrived in Africa in 1988, he worked at a spirituality center, teaching courses and leading retreats. Twenty years later, he has three major responsibilities. He is the vocations director for the Jesuits in Kenya. He is also the national chaplain for the Christian Life Community (CLC), an organization that follows the principles of Ignatian spirituality to make a difference in the lives of others through service. And he is the co-founder and chaplain of St. Aloysius Gonzaga High School.

On this day, Father Charlton focuses on the school. He shares how it opened in 2004, how it provides a free education to 260 students who are AIDS orphans, and how a new \$2 million building that is scheduled to open in 2010 will enable the school to serve 420 students.

Then he talks about how members of the Christian Life Community first approached him about starting the school—and how it went against his usual approach to life.

"I've always been cautious and wanted to plan ahead," he says, as a smile begins to cross his face. "When I was approached by CLC members about starting the school, we had basically nothing. I knew it would be a real risk. But I said, 'There's so much need here, we have to try.' In a month, we had to find a place for the school, money for the school, and teachers. And it's grown from there."

It's grown to make a world of difference in the lives of young people like David.

"It says to me that sometimes we have to take a risk, to believe that God can accomplish something in us, even if we're not sure of our resources," Father Charlton says. "I've learned from experience. It didn't

start with an idea. It started from interaction with people, listening to their needs, and listening to how we could meet those needs."

A hope for the future

The impact of St. Aloysius on young people's lives was evident for a group of 12 students and four adults from Brebeuf when they visited the school and other African sites in the summer of 2007.

"The kids who went and experienced St. Aloysius were transformed," said Dr. Matt Hayes, Brebeuf's president. "Their vision of the world is different now. [Father Charlton] is absolutely wonderful. His ministry there is just amazing."

Freezell Brown had the same reaction when he led the Brebeuf group to Kenya in 2007.

"We had read about and seen some video of St. Aloysius before we came, but none of that prepared us for being there," recalls Brown, Brebeuf's director of diversity. "As we had the chance to view the school and meet the students, we realized what an enormous undertaking the running of the school was. I'm in awe of what Father Charlton has committed to. To see what they were accomplishing in the lives of the students was just overwhelming."

Consider the story of Florine. She is one of about 3 million AIDS orphans in Kenya.

"She was our top girl graduate in 2006," Father Charlton notes. "Somebody approached us and offered her a chance to attend the University of Wisconsin, at the Parkside campus. She's now doing a degree in nursing. She expresses a strong desire to come back and help many more."

Giving back is at the core of St. Aloysius School. In return for their free education, graduating seniors do community service for six to eight months in the slums where they grew up. Four days a week, the students work. On a fifth day, they reflect on their days of service.

"The ideal of our Ignatian education is to produce men and women for others," Father Charlton says. "If we have this goal, it's very important for us to help them. These are kids who wouldn't have a chance for



Jesuit Father Terry Charlton distributes first Communion to 16 newly baptized students during a June 22 Mass at St. Aloysius Gonzaga High School in Nairobi, Kenya, the world's first high school for AIDS orphans. A 1966 graduate of Brebeuf Jesuit Preparatory School in Indianapolis, Father Charlton has served in Africa for 20 years.

high school otherwise. Education is their way out of poverty."

Father Charlton pauses. His voice is soft and touched by emotion as he begins to share the reason for everything he has done during his 20 years in Africa.

"We're trying to give people hope in their future," he says. "That's true of our students most of all. The motto of the school is 'to learn, to love and to serve.' We try to help them see that, through education, they have so much potential to make a difference in their lives, for their families and for society. St. Aloysius is a place of hope. Our presence is one factor that helps people believe there is a way forward."

(For more information about St. Aloysius Gonzaga High School, check the Web site at www.sagnairobi.org.) †



Drummers practice on their instruments as they prepare to set the rhythm for the student choir that performed during St. Aloysius Day, an annual celebration at St. Aloysius Gonzaga High School in Nairobi, Kenya. The world's first high school for AIDS orphans was co-founded by Father Terry Charlton, a member of the first graduating class of Brebeuf Jesuit Preparatory School in Indianapolis in 1966.

LOMONG

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Salt Lake City, chairman of the bishops' Committee on Migration.

In a statement on Aug. 7, he called it "a proud moment, not only for Lopez and his fellow Olympians, but also for our nation."

Johnny Young, executive director of MRS, also applauded Lomong's selection as flag bearer.

"It is incredible to think that a young boy who fled violence in his home country is now the flag bearer for his new country at the Olympics," said Young.

"It is a testament to the U.S. refugee program and shows us that former refugees have much to contribute to our nation. It also demonstrates that a generous U.S. refugee policy can save lives and that the

Catholic Church can play a role in that," he said.

Each year, the United States welcomes up to 60,000 refugees from around the world, with MRS and Catholic dioceses across the country assisting about one-quarter of them.

Julianne Duncan, now associate director of children's services for MRS, worked in 2000 at the Kakuma refugee camp in Kenya, the camp where Lomong was living before he came to the U.S.

She was deployed there by the International Catholic Migration Commission under contract with the United Nations.

She was very involved with the case of the "lost boys," so called because they were driven from their tribal villages and separated from their parents during the height of their country's civil war, from 1993 to 2003. Refugee camps became their home.

Duncan's job was to interview the boys who were still under 18 and process their cases to

determine which of them would be resettled in the U.S. She was there alone for most of the year in 2000 and was involved in processing 800 cases.

"The majority of the children who qualified under the 'lost boys' initiative left home in 1987 and traveled to Ethiopia under extreme conditions," Duncan told Catholic News Service on Aug. 7. The boys then made their way from Ethiopia to Kenya.

"Those now 25 years old were 4 years old in 1987 and most unaccompanied children at that age did not survive. ... Caretakers report horror stories of their arrival in Ethiopia at that time before the International Committee of the Red Cross and UNHCR brought food and other necessities, while the smallest children continued to die in very large numbers," she said.

The UNHCR is the U.N. High

Commissioner for Refugees.

According to MRS, Lopez was 16 when he came to the U.S. in July 2001 as an unaccompanied refugee minor and remained in the MRS program until 2006 while completing his schooling.

"The Catholic bishops were very instrumental in the resettlement of the 'lost boys' overall, by identifying this group of the 'lost boys' as a group of concern to the U.S. government, and [they] arranged with the government that they would have a group resettlement opportunity in the United States," said Duncan.

The bishops on the migration committee and MRS staff traveled to the refugee camps in Kakuma a number of times in 1998 and 2001.

"These children would still be in this refugee camp if it had not been for the Catholic bishops," said Duncan. †



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Pope Benedict is in comfort zone in dialogue with priests

VATICAN CITY (CNS)—The world sees the public side of Pope Benedict XVI generally at big ceremonial events in Rome or on foreign travels when he's under the glare of the media.

But over the last three years, the "real Benedict" has emerged most fully in a series of semiprivate encounters with an audience he feels at home with—groups of priests.

In the northern Italian city of Bressanone in early August, the 81-year-old pope engaged in what has become a summer tradition: a question-and-answer session with the region's diocesan and religious priests.

The dialogue ran the gamut from environmental problems to papal primacy, and the pope took more than 10 minutes to answer each of the six questions. There weren't many softballs tossed his way.

One priest asked whether pastors should administer the sacraments of Communion and confirmation to young people who aren't really aware of their significance.

The pope, in a moment of self-revelation that's become typical of these encounters, said he used to be more strict about administering the sacraments, but he's come to see that it's more important to be generous if it can encourage even a "glimmer" of faith.

The comment immediately prompted speculation that Pope Benedict might prove to be somewhat more lenient than expected on other sacramental issues, including the Church's current policy of no Communion for Catholics who have divorced and remarried without an annulment.

Another priest, picking up on a strong papal theme of late, wondered whether the Church over the centuries had dropped the ball when it comes to moral teaching on environmental protection.

The pope acknowledged some gaps in the Church's attention to ecology, but said it was false to suggest that the Christian understanding of "subduing" the Earth meant carelessly exploiting its resources.

"The brutal consumption of creation begins where there is no God, where material is considered only material for us," he said. "And the squandering of creation begins where we no longer recognize any power over us, but see only ourselves."

People today have the strong sensation that "the world is slipping away," he said, and it's a perfect opportunity for the Church to publicly promote the Christian solution, which must include a more humble and moderate lifestyle.

What distinguishes these encounters is that the pope obviously feels he is speaking as a priest among priests, not an authority figure doing an obligatory drop-by.

During his first summer meeting with priests in 2005, he told his audience: "I also want to say that the pope is not an oracle, that he is infallible in only the rarest of situations, as we know." That's a point the pope has made more than once as a preface to his responses; he's there to provide reflection and some guidance, not pre-fabricated answers to pastoral dilemmas.

In addition to the summer meetings in various parts of Italy, the pope holds the same kind of informal meetings each year with the several hundred priests of the Diocese of Rome. The first came shortly after his election, when he fielded 12 questions and comments.

The get-togethers allow the pope to hear what's on the minds of priests these days. For the most part, the focus has been on modern pastoral trials: the continuing drift away from the sacraments, the difficulties in educating young people beyond a certain age, the loss of Church members to other



Pope Benedict XVI arrives for a closed-door meeting with about 400 priests and religious in the cathedral in Bressanone, Italy, on Aug. 6.

religious traditions and the challenge of invigorating parish life.

One repeated issue in these dialogues has been the shortage of priests.

In Bressanone, for example, one questioner spoke of the lack of priests in connection with priestly celibacy and the role of women. In other contexts, this might have been seen as raising a taboo subject. The pope took it in stride, although, as Italians would put it, he "dribbled" the question without really confronting the issue of women's ordination or the relaxation of celibacy rules.

Jesuit Father Federico Lombardi, the Vatican spokesman, told Catholic News Service that the pope wants to keep the

free-flowing atmosphere of these encounters. He's made only one rule—that it take place away from the public and the media.

The content comes out when the Vatican publishes a transcript a few days later. That's usually long enough to take the edge off the media's appetite.

Of course, the pope has been generous with the media, too. On his recent flights to the United States and Australia, he gave reporters 20 minutes of question-and-answer time.

His clerical audiences, on the other hand, are often treated to nearly two hours of unrehearsed dialogue. With priests, the pope is clearly in his comfort zone. †

British government permits Church to exhume Cardinal Newman's body

LONDON (CNS)—The British government has agreed to allow the exhumation of the body of a 19th-century cardinal whose cause for sainthood widely is expected to progress soon to beatification.

The Ministry of Justice granted a license to allow undertakers to dig up the body of Cardinal John

Henry Newman from a grave in a small cemetery in the suburbs of Birmingham, England, and transfer it to a marble

sarcophagus in a church in the city, where it can be venerated by pilgrims. The license was expected to arrive on Aug. 11, the 118th anniversary of the cardinal's death in 1890.

Approval had been delayed by several months because of a 19th-century law that forbids the transfer of bodies from graves to church tombs.

But Sir Suma Chakrabarti, permanent secretary to the Ministry of Justice, finally decided to make a special exception to allow the exhumation to go ahead.

The license was confirmed in an Aug. 6 letter sent to Peter Jennings, spokesman for the Archdiocese of Birmingham, by Robert Clifford, the head of the burials team of the coroners unit of

the Ministry of Justice.

Jennings told Catholic News Service in an Aug. 8 telephone interview that he was "most grateful" to the government "for granting this license in exceptional circumstances."

"The Ministry of Justice has recognized the importance of [Cardinal] Newman as a national figure and as a figure of great importance to the country, the Church and to ecumenism," he said.

Jennings said the Vatican Congregation for Saints' Causes wanted Cardinal Newman's body to be moved into a setting that befits his status as a potential saint.

He said that undertakers will open the lead-lined coffin at the graveside and Cardinal Newman's corpse, wearing the vestments of a priest, will be

photographed. It will then be transferred to a morgue where "major relics"—such as bones from the cardinal's hands—will be retrieved.

Cardinal Newman's remains will be moved to a new coffin that will be displayed to the public before it is placed in a marble sarcophagus after a celebratory Mass in the Birmingham Oratory church.

The tomb will be engraved with the cardinal's motto: "*Ex umbris et imaginibus in veritatem*" (from shadows and images into the truth).

The date of the exhumation will be kept secret, but will take place before December, when Pope Benedict XVI is expected to announce Cardinal Newman's beatification. †

DVD or CD of World Youth Day photos are available for purchase

Criterion staff report

Freelance reporter Katie Berger, who traveled to Sydney, Australia, with archdiocesan youths to celebrate World Youth Day, took hundreds of photographs during the pilgrimage, and Criterion Press Inc. has made both a DVD and CD of those photos available for purchase.

The cost of the DVD is \$5 and includes:

- All of Berger's photos (at full size);
- A collection of the best photos (at full size);
- A Word file and PDF containing the text of all her blog posts (see www.archindy.org/wyd);
- Computer files of *The Criterion* newspaper coverage of World Youth Day;
- A PDF version of the pilgrimage itinerary, World Youth Day background information and final statistics.

A CD is also available for \$5 for people who have computers that cannot read DVDs. The CD version contains the same material except the full collection of



photographs.

A note for individuals who aren't tech-savvy: the photo DVD is not intended to be played on a DVD player connected to a television, nor can the CD be played in a car or other stereo system. Both discs are only for computer use.

(For more information or to purchase a DVD or CD, log on to www.archindy.org/wyd.) †

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Editorial



Mary is shown being taken up to heaven in a painting inside a dome of the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore. The feast of her assumption is celebrated on Aug. 15 in the Roman Catholic Church.

Did Mary die?

“We pronounce, declare, and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.”

Those are the words of Pope Pius XII who, on Nov. 1, 1950, solemnly defined the dogma of the Assumption of Mary, the feast we celebrate today—Aug. 15. It remains the only doctrine of the Church proclaimed after the First Vatican Council defined papal infallibility in 1870.

The definition is precisely worded, covering most of what the Catholic Church teaches about Mary. It says that she was immaculate, confirming the doctrine of the Immaculate Conception, that she was preserved from original sin from the moment of her conception.

It calls her the Mother of God, a doctrine defined by the Council of Ephesus in 431 when it gave Mary the Greek title *Theotokos*, or God-bearer. Although Christ was both divine and human, he was only one person and Mary was the mother of that person, thus the Mother of God.

The definition also calls Mary *ever* virgin, the doctrine that she remained a virgin before, during and after the birth of Christ. Some Catholics don't realize that the Church teaches that Jesus' birth was miraculous with Mary remaining physically intact.

The definition also makes a careful distinction between Mary's assumption and Christ's ascension. Mary “was assumed” by the power of God, while Christ ascended through his own power.

But did Mary die? Many Catholics are firmly convinced that she did not, that it would be unthinkable that Jesus would allow his mother to die.

Pope Pius carefully side-stepped that controversy—as indeed it was back in 1950. He said simply that Mary “completed the course of her earthly life,” leaving open to further theological speculation whether or not she experienced death.

It's true, though, that most of the evidence points to the fact that she did die.

In Jerusalem, there are two sites associated with the Assumption. The first is the Basilica of the Dormition at the Benedictine's Dormition Abbey at the top of Mount Zion. Archaeological excavations at the site have found a street

from the first century and stones from what is believed to be Mary's house.

Although the basilica is called “*Dormition*,” or “falling asleep,” its crypt, venerated as the site where Mary died, includes a stone effigy of the Blessed Virgin asleep on her deathbed. Above her are mosaics of seven women from the Old Testament.

The other site is the Tomb of Mary. It is located near the Garden of Gethsemane. Pilgrims descend a long flight of stairs to reach the tomb. Of course, it is empty. The crypt is all that is left of a Byzantine basilica built in the fourth century.

There is also a tradition that Mary died in Ephesus rather than in Jerusalem. Pilgrims to Ephesus are shown Mary's house where she supposedly lived with St. John. It seems more likely, though, that Mary continued to live in Jerusalem until she either died or “fell asleep.” There's nothing to indicate that Mary and John lived in Ephesus while St. Paul lived there or while he wrote to the Ephesians.

Although the dogma of the Assumption was defined only in 1950, it was being celebrated as far back as the fifth century, first by the Eastern Church in the Byzantine Empire. It spread to the Western Church in the seventh century, under Pope St. Adrian I (772-795). It was preached by the great doctors of the Church of the 13th century—Albert the Great, Thomas Aquinas and Bonaventure.

Before Pope Pius defined the dogma of the Assumption, he carefully ascertained the sense of the faithful. In an encyclical, he asked whether the bishops, priests and laity wanted the doctrine to be defined, and the response was overwhelmingly favorable. Even before he wrote that encyclical, an amazing number of petitions for a solemn definition were sent to Rome, signed by 113 cardinals, 18 patriarchs, 2,505 archbishops and bishops, 32,000 priests, 50,000 women religious and 8 million laypersons.

The Assumption has always been a popular doctrine. As we celebrate it, let us pray for a greater devotion to Mary and the hope that her assumption into heaven will inspire us all to grow in wisdom and holiness. But you're free to decide for yourself whether Mary died or just fell asleep.

— John F. Fink

Parish Diary/Fr. Peter Daly

Forty years after ‘*Humanae Vitae*’

Forty years ago, there was an eruption in the Catholic Church over the release of Pope Paul VI's encyclical letter “*Humanae Vitae*” (“Of Human Life”).



At the time, secular culture pronounced it a “dead letter.” Cultural critics said the Church was out of touch with the modern age on the role of human

sexuality.

“*Humanae Vitae*” was blamed for the erosion of respect for the Church's moral teaching and the departure of many people from the Catholic Church.

But, at the time, secular culture made some pretty extravagant claims for the virtues of artificial contraception. Forty years on, it is worth asking, What about the claims of secular culture? Were they right?

The first birth control pill came on the market in the early 1960s. It was featured on the cover of news magazines. It was talked about on television. People said it would usher in a new and happier age of sexual relations.

Did it?

Forty years ago, it was said that artificial contraception would make marriages happier and more stable. Freed from the stress of many children, married couples would be better able to concentrate on each other and their marriage.

So what happened?

The divorce rate has skyrocketed. Marriages are less stable. There were many cultural factors involved, of course, but whatever can be said about birth control, it has not made marriages happier or more stable in U.S. culture.

Forty years ago, it was said that the pill would mean more fulfilled sex lives. People could be more spontaneous. Sex would be more joyful. People would be less repressed.

Did it happen?

Separating the sexual act from conception has degraded the meaning of

sex, caused it to lose its significance. Instead of being special, a sign of love and commitment reserved for husbands and wives, it is now commonplace.

When something becomes commonplace, it loses its allure. Ice cream and cake, for example, are special if reserved for birthdays. If eaten all the time, they are boring, even damaging.

The pill has meant that sex is meaningless, the stuff of sit-coms and lurid talk shows.

In our modern world, sex has nothing to do with making babies. It also has very little to do with making love. The surreal *Sex in the City* world has turned everyone into a sex object because sex is seen as an act without meaning or consequence. It has more to do with giving pleasure to the self than showing love for the other.

Forty years ago, the advocates for contraception said that it would mean fewer unwanted children. There would be less child abuse and neglect because children would be more wanted since they were more “planned.”

Ironically, today children seem less wanted. They are seen not as gifts from God, but as financial burdens. Television reporters do stories on the “total cost” of raising a child, as if children could be compared to buying a boat or second home.

With the ability to prevent pregnancy came the presumption that you should prevent pregnancy. Babies are now regarded as a burden. Large families are regarded with derision, even in some Catholic circles.

Birth control has led to an anti-child mentality.

When a woman today begins to show with a third or fourth pregnancy, people ask her, “Did you make a mistake, dear?”

Forty years ago, there was an explosion in the Church over “*Humanae Vitae*.” Now that the dust has begun to settle a bit, it seems that secular culture was wrong about many of its claims for birth control.

It helps to take the long view. Maybe that is God's view?

(Father Peter Daly writes for Catholic News Service.) †

Letters to the Editor

If we are to turn America around, we must change our wicked ways

People nowadays feel the American government is going down the wrong road and needs to change.

They feel we must strive to restore people's “faith” in our system of government by expecting the government to encourage political stability.

They are out of step with the beliefs of the Founding Fathers who created our republic.

Our Founding Fathers had virtually no faith in government, but a deep faith in God. The basic principle was that America was founded on our fundamental human rights (life, liberty and the pursuit of happiness) coming from God.

Our government's only purpose was to safeguard these God-given rights. Our Constitution was made only for a moral and religious people.

America's problem today is that we have turned our backs on God. We have kicked God out of the schools, taken the Ten Commandments out of the public square, and passed laws in direct opposition to the laws of God. We, as a whole, are now suffering from our disobedience.

If we are to turn America around, we must humble ourselves, pray and seek God, and turn from our wicked ways.

Al Scheller
Elizabethtown

Thank you for your support of the Retirement Fund for Religious appeal

On behalf of men and women religious throughout the U.S., I extend heartfelt thanks to all the people in the Archdiocese of Indianapolis who contributed to the annual appeal for the Retirement Fund for Religious in 2007.

Your generous donations totaled \$282,418.96, almost 5 percent more than was contributed in 2006, and we are deeply grateful.

Your generosity helps to provide care for more than 37,500 religious in the U.S.

who are past age 70, including more than 4,900 religious who need skilled nursing care. These women and men pray daily for your intentions.

The funds from the 2007 appeal were distributed to religious institutes at the end of June, and I am confident that they will be received with profound gratitude for every donor.

Sister Janice Bader, C.P.P.S.
Executive Director
National Religious Retirement Office
Washington, D.C.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Humility of Jesus urges us to imitate him

(Tenth in a series)

“Were you there when they stripped him of his clothes?”

The Tenth Station on the Way of the Cross describes humiliation upon humiliation. Jesus has arrived on Calvary, where the painful ritual of crucifixion begins. There is the pain of total powerlessness.

Pope Benedict XVI wrote a meditation for this Tenth Station: “Jesus is stripped of his garments. Clothing shows a person’s social position; it shows a person’s place in society, it makes that person someone. His public stripping means that Jesus is no longer anything at all, he is simply an outcast, despised by all alike.

“The moment of the stripping reminds us of the expulsion from Paradise: God’s splendor has fallen away from humanity, who now stands naked and exposed; unclad and ashamed.

“And so Jesus once more takes on the condition of fallen humanity. Stripped of his garments, he reminds us that we have all lost the ‘first garment,’ that is, God’s splendor. At the foot of the cross, the soldiers draw lots to divide his paltry possessions, his clothes” (*Way of the Cross*, Pauline Books and Media, Boston, p. 94).

Jesus is simply an outcast like others who were led to crucifixion in his day. Stripped of his clothes, he is powerless before his executioners.

This is his ultimate poverty in his human condition. He became poor for our sake. He

endures the shame of this utter nakedness of poverty. He is handled roughly and, undoubtedly, the wounds caused by his scourging become bloody once more.

A prayerful reflection on a spirit of poverty and simplicity seems appropriate as we consider the witness of Jesus.

How do we deal with the power of ownership? Do we become preoccupied with things?

Someone once suggested that a good occasional reflection for spiritual discernment is the question: “Do I own my things or do my things own me?”

There is no evil in ownership as such; it becomes problematic when things begin to control our lives. Detachment is a virtue that frees us from untoward preoccupation with material things that distract us from personal charity to our family, friends and neighbors.

Pope Benedict referred to clothes as indicators of our place in society. An undue attachment to social status can lead not only to sinful pride, but also to a habit of exercising inappropriate control over other people.

Placing an unseemly priority on superficial status in our relationships in society is ultimately based on materialistic values as well. The appropriate Christian attitude is to foster the common good and not merely one’s personal good.

Simplicity is an attractive characteristic of someone who loves other people for their own sake. Blessed Teresa of Calcutta was one of the most admired people in the world because of her simple and unswerving love

for everyone. She could love in this way because she saw Christ in every person she met no matter their status in society.

The late Pope John Paul II was so dearly loved because of his straightforward and compassionate manner of dealing with people. He did not put on airs and his love shone clearly.

One of the striking impressions made by Pope Benedict during his visit to our country last April was his unassuming and simple manner in every situation. As a bishop friend of mine observed, this Holy Father’s unaffected shyness is winsome. He rose to the public role that is his, and he spoke the truth clearly and with love. And so he made us proud.

The humiliation that Christ endured as he stood stripped before his executioners and the world calls us to humility. The disposition that fosters a humble spirit is purity of mind and heart. Honesty and integrity are qualities of a pure mind. Our society deeply desires people who are trustworthy, people who speak and live the truth as best they can.

Trust has been betrayed in our day by some who are in positions of trust. I think of those betrayed by clergy sexual abuse. I think of political leaders who betray the trust vested in them. All of us play a role in

restoring that public trust. Pope Benedict’s words and actions laid a foundation for our imitation.

The humility of Jesus urges us to imitate him. Humility and honesty are the basis of chastity, to which all of us are called. To be chaste is to honor the true purpose and nature of human sexuality and love. Chastity respects the awesome nature of spousal love that is blessed by matrimony.

This is a difficult message in a culture that views sexual activity as self-centered recreation. The dishonest view of sexual interaction is enslaving. The Christian message of honesty, simplicity and chastity is freeing. Christ won our freedom at great personal cost. †

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

Archbishop Buechlein’s
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

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.

La humildad de Jesús nos insta a imitarle

(Décimo de la serie)

“Estabas allí cuando le despojaron de sus vestiduras?”

La décima estación del Vía Crucis describe humillación sobre humillación. Jesús ha llegado al Calvario donde comienza el doloroso ritual de la crucifixión. El dolor de la impotencia total.

El Papa Benedicto XVI escribió una meditación para esta décima estación: “A Jesús lo despojan de sus vestiduras. La ropa representa la posición social de una persona; evidencia el lugar que ocupa una persona en la sociedad, hace que sea alguien. Despojarle públicamente significó que Jesús ya no era nada, simplemente un paria, despreciado por todos por igual.

“El momento de despojarle de sus vestiduras nos recuerda la expulsión del Paraíso: El esplendor de Dios ha abandonado la humanidad, que ahora está desnuda y expuesta; desvestida y avergonzada.

“Y así, Jesús una vez más asume la condición de la humanidad caída. Desprovisto de sus vestiduras, nos recuerda que todos hemos perdido la ‘primera vestidura’, es decir, el esplendor de Dios. Al pie de la cruz, los soldados echaron suertes para dividir sus insignificantes posesiones, sus ropas” (*El Vía Crucis*, Pauline books and Media, Boston, pág. 94).

Jesús es simplemente un paria como otros que fueron llevados a la crucifixión ese día. Despojado de sus ropas, está indefenso ante sus ejecutores.

Esta es la máxima pobreza de su condición humana. Se convirtió en pobre por nosotros. Soporta la vergüenza de esta completa desnudez de la pobreza. Se le manipula rudamente y, sin duda, las heridas

causadas por los azotes vuelven a sangrar una vez más.

Una devota reflexión sobre el espíritu de pobreza y simplicidad parece adecuada aquí cuando consideramos el testimonio de Jesús.

¿Cómo lidiamos con el poder de las posesiones? ¿Nos preocupamos de las cosas?

Alguien una vez sugirió que una buena reflexión ocasional para el discernimiento espiritual es formularse la pregunta: “¿Poseo yo las cosas o las cosas me poseen a mí?”

No hay nada malo en las posesiones como tales; pero se vuelven problemáticas cuando las cosas comienzan a controlar nuestras vidas. El desapego es una virtud que nos libera de preocupaciones adversas sobre cosas materiales que nos distraen de la caridad personal para con nuestra familia, amigos y el prójimo.

El Papa Benedicto se refirió a las vestimentas como indicadores de nuestro lugar en la sociedad. Un apego desproporcionado a un estatus social puede conducirnos no sólo a un orgullo pecaminoso, sino también al hábito de ejercer un control inadecuado sobre otras personas.

Asimismo, el colocar una prioridad impropia en el estatus superficial de nuestras relaciones en la sociedad tiene a fin de cuentas un fundamento en valores materialistas. La actitud Cristiana adecuada es fomentar el bien común y no únicamente el bien personal propio.

La sencillez es una característica atractiva de alguien que ama a otras personas por quienes son. La beata Teresa de Calcuta fue una de las personas más admiradas del mundo por el amor simple e inquebrantable que manifestaba por todo el mundo. Ella podía amar de esta manera porque veía a Cristo en cada persona que conocía, sin importar su

condición social.

Al difunto Papa Juan Pablo II se le amó tan profundamente por su manera sencilla y compasiva en el trato con las personas. No era presuntuoso y manifestaba su amor diáfano.

Una de las impresiones más impactantes que dejó el Papa Benedicto durante su visita a nuestro país el pasado mes de abril fue su manera de ser sencilla y humilde en toda situación. Como observó un obispo amigo mío, esta timidez natural del Santo Padre es encantadora. Estuvo a la altura del papel público que le corresponde y habló claramente con la verdad en los labios y con amor. Nos sentimos orgullosos de él.

La humillación que Cristo soportó cuando permaneció despojado de sus vestiduras ante sus ejecutores y el mundo nos llama a la humildad. La disposición que sustenta un espíritu humilde es la pureza de mente y corazón. La honestidad y la integridad son cualidades de una mente pura. Nuestra sociedad desea intensamente personas que sean confiables, gente que hable y viva la verdad lo mejor que puedan.

La verdad ha sido traicionada en nuestros días por algunas personas que se encuentran en posiciones de confianza. Pienso en aquellos traicionados por el clero por causa de abusos sexuales. Pienso en los líderes políticos que traicionan la confianza depositada en ellos. Todos nosotros jugamos un papel en la restitución de la confianza

pública. Las palabras y las acciones del Papa Benedicto sentaron bases que debemos imitar.

La humildad de Jesús nos insta a imitarle. La humildad y la honestidad son las bases de la pureza a la cual todos estamos llamados. Ser puro es honrar el verdadero propósito y la naturaleza de la sexualidad y del amor humano. La pureza respeta la maravillosa naturaleza del amor conyugal bendecido por el matrimonio.

Este es un mensaje difícil en una cultura que considera la actividad sexual como recreación egocéntrica. La visión deshonestista de la interacción sexual es esclavizante. El mensaje cristiano de honestidad, sencillez y pureza es liberador. Cristo conquistó nuestra libertad a un costo personal. †

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo
Buechlein
Arquidiócesis de Indianápolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

Traducido por: Daniela Guanipa,
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 15

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, 6:30 a.m., followed by buffet breakfast, "Faith in Business," Andy Ording, president, Zipp Speed Weaponry, presenter, \$14 per person. Information and registration: www.catholicbusinessexchange.org.

St. Michael Parish, 519 Jefferson St., Greenfield. Couple to Couple League of Indianapolis, **Natural Family Planning (NFP) class**, 7-9 p.m. Information: 317-462-2246.

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **"Candlelight procession to commemorate the Assumption of the Blessed Virgin Mary,"** 8:30 p.m., followed by refreshments. Information: 317-872-6420.

August 15-16

St. Thomas Aquinas Parish,

46th and Illinois streets, Indianapolis. **Sausage Fest**, food, music, Fri., Sat. 4 p.m.-11 p.m. Information: 317-253-1461.

August 15-17

St. Rose of Lima Parish, 114 Lancelot Drive, Franklin. **Parish festival**, food, rides, crafts, quilts, Fri. 5 p.m.-midnight, Sat. noon-midnight, Sun. noon-5 p.m. Information: 317-738-3929.

August 16

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **World Wide Marriage Encounter, "Day of Romance,"** 8:30 a.m.-4:30 p.m., \$25 per couple includes breakfast, box lunch, babysitting available. Information: 317-216-0979.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass**, Father Paul Landwerlen, celebrant, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office

for Pro-Life Ministry, 317-236-1569 or 800-382-9836, ext. 1569.

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Mass for the Defense of the Church**, 6 p.m., following Mass people can walk or drive to Murat Theatre, 502 N. New Jersey St., to pray to defend the Church against anti-Catholic TV commentator Bill Maher. Information: 317-784-2773 or tim_thunell@yahoo.com.

August 17

St. Mary Parish, 701 N. "A" St., Richmond. **Richmond Catholic Community, prayer group**, 7-9 p.m. Information: 765-962-3902.

St. Pius Parish, County Road 500 E., Sunman. **Parish picnic**, chicken dinners, games, 11 a.m.-3 p.m. Information: 812-623-8007.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and

12 miles south of Versailles. Mass, 10 a.m., on **third Sunday holy hour and pitch-in**, groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

August 19

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Year 3, Scripture study, "Prophets and Psalms,"** 7-8:45 p.m., \$75 per person plus book. Registration: 317-241-6314, ext. 122.

August 20

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Year 3, Scripture study, "Prophets and Psalms,"** 1:15-2:45 p.m., \$75 per person plus book. Registration: 317-241-6314, ext. 122.

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Year 2, Scripture study, "New Testament,"** 7-8:45 p.m., \$75 per person plus

book. Registration: 317-241-6314, ext. 122.

Calvary Cemetery, Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Eucharistic healing service**, rosary for vocations, praise, worship, music, 6 p.m. Information: 812-623-8007.

August 21

Our Lady of Peace Cemetery, Mausoleum Chapel, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, noon. Information: 317-574-8898 or www.catholiccemeteries.cc.

August 22-23

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis. **"Augustraganza,"** rides, food, music, entertainment, 4 p.m.-midnight.

Information: 317-357-1200.

Prince of Peace Parish, 413 E. Second St., Madison. **"Community Festival,"** Father Michael Shawe Memorial Jr./Sr. High School, 201 W. State St., Madison, Fri. 5 p.m.-midnight., Sat. 3 p.m.-midnight, food, carnival rides, games. Information: 812-265-4166.

August 23

St. Joseph's Knights of Columbus, 4332 N. German Church Road, Indianapolis. **Chili supper to honor Indianapolis Metropolitan Police Officer Jason Fishburn**, 5-8 p.m., free-will offering to help pay for his medical care. Information: 317-723-3349.

August 24

St. Paul Parish, 9788 N. Dearborn Road, Guilford. **Ladies Sodality, hot breakfast bar buffet**, 7:30 a.m.-noon, free-will donation. Information: 812-623-2349. †

Retreats and Programs

August 18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Silence,"** 8 a.m.-4 p.m., \$25 per person. Information: 317-545-7681 or fatima@archindy.org.

August 19-21

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Virtue of Humility for Today,"** Benedictine Brother Thomas Gricoski, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 22-24

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"The Holy Spirit in Our Lives,"** Benedictine Archabbot Bonaventure Knaebel, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu.

August 23

Oldenburg Franciscan Center, Oldenburg.

Catechetical ministry, "New Year-New Start," Franciscan Sisters Jeanne Hunt and Kathleen Mulso, presenters, 9-11:30 a.m., free-will donation. Information: 812-933-6437.

September 8

Oldenburg Franciscan Center, Oldenburg. **"Men's Night at the 'Burg,"** Franciscan Father Carl Hawver, presenter, 7-8:30 p.m., free-will donation. Information: 812-933-6437.

September 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Morning for Moms,"** Mary Ann Schaefer, presenter, 8:30 a.m.-1 p.m., \$30 per person. Information: 317-545-7681 or fatima@archindy.org.

September 16-October 21

Oldenburg Franciscan Center, Oldenburg. **"Catholic Catechism for Adults,"** six-week series, Franciscan Sister Kathleen Mulso, presenter, 7-8:30 p.m., \$50 series.

Information: 812-933-6437.

September 17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Day of Silence,"** 8 a.m.-4 p.m., \$25 per person. Information: 317-545-7681 or fatima@archindy.org.

Oldenburg Franciscan Center, Oldenburg. Food and Growers Association, **"Tasting the Harvest,"** cooking demonstration and annual meeting, Kathy Cooley, presenter, 6-8 p.m., \$15 per person and \$4 per additional family member. Information: 812-933-6437.

September 18

Oldenburg Franciscan Center, Oldenburg. **"Healing the World from the Inside Out,"** session one of three, Franciscan Sister Olga Wittekind, presenter, 9:30 a.m.-2:30 p.m., \$35 per session or \$95 for the series, includes lunch. Information: 812-933-6437.

Benedictine sister professes first vows

Benedictine Sister Julie Sewell made her first profession of vows on June 21 at Our Lady of Grace Monastery in Beech Grove.



Sr. Julie Sewell, O.S.B.

Her profession was witnessed by her family, friends and Benedictine community.

Sister Julie's vows of stability in the monastery, fidelity to the monastic way of life and obedience according to *The Rule*

of *St. Benedict* are for a three-year period.

Sister Julie entered Our Lady of Grace Monastery on Sept. 7, 2005, and entered its novitiate on June 17, 2006.

She is the daughter of Gary and Rosemary Sewell of Loveland, Ohio, and is the eldest of their three children. She has two sisters, Jackie and Jill.

Sister Julie earned a bachelor's degree in history and philosophy at Edgecliff College of Xavier University in Cincinnati.

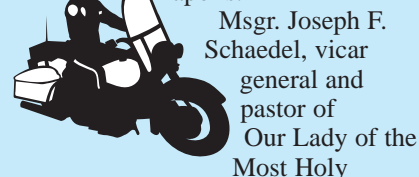
In 2004, she completed the Spiritual Direction Internship Program at the Benedict Inn Retreat and Conference Center in Beech Grove.

Prior to her entrance into Our Lady of Grace Monastery, Sister Julie was employed at Solucient, a Chicago-based firm that services the healthcare industry.

Presently, she is the associate director of development for the Sisters of St. Benedict in Beech Grove. †

Blue Mass to be celebrated on Sept. 11

The sixth annual archdiocesan Blue Mass will be celebrated at 6 p.m. on Sept. 11 at the Calvary Cemetery Mausoleum Chapel, 435 W. Troy Ave., in Indianapolis.



Msgr. Joseph F. Schaedel, vicar general and pastor of Our Lady of the Most Holy

Rosary Parish in Indianapolis, will be the principal celebrant. Father Steven Schwab, pastor of St. Thomas Aquinas Parish in Indianapolis and Catholic chaplain for the Indianapolis Metropolitan Police Department, and Father James Wilmoth, pastor of St. Roch Parish in Indianapolis and Catholic chaplain for the Indianapolis Fire Department, will concelebrate the liturgy.

The Blue Mass is offered for all law enforcement officers, firefighters, emergency medical technicians and auxiliary personnel, both living and deceased. All law enforcement personnel, firefighters and EMTs are invited to attend, in uniform, with their families.

A procession to the Public Servants Section of the cemetery will follow the Mass. For more information, call Calvary Cemetery at 317-784-4439. †

VIPs

Julius and Theresa (Anderson) Spiegl, members of St. Lawrence Parish in Indianapolis, will celebrate their 60th wedding anniversary on Aug. 18. The couple was married on Aug. 18, 1948, at St. Philip Neri Church in Indianapolis.

They have two children: Janet Stephans and Don Spiegl. They also have six grandchildren. †

John C. and Carol E. (Bischoff) Berlier Jr., members of St. Pius X Parish in Indianapolis, will celebrate their 50th wedding anniversary on Aug. 16 with a Mass followed by a reception for family members and friends.



The couple was married on Aug. 16, 1958, at St. Joan of

Arc Church in Indianapolis.

They have three children: Julia Postma, Elizabeth Sterns and Douglas Berlier. They also have eight grandchildren. †

Frank and Beverly (Elliott) D'Eramo, members of St. Pius X Parish in Indianapolis, celebrated their 50th wedding anniversary on Aug. 9.



The couple was married on Aug. 9, 1958, at St. Mary Church in Marion, Ohio. They have three children: F. Patrick, Michael and Tony D'Eramo. They also have nine grandchildren. †

September 19-21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend,"** marriage preparation program for engaged couples. Information: 317-545-7681 or www.archindy.org/fatima.

September 20

Monastery Immaculate Conception, Kordes Center, 841 E. 14th St., Ferdinand, Ind. **"Saturday Morning at the Dome—Staying Grounded in the Midst of Change,"** Benedictine Sister Jane Will, presenter, 9:30 a.m.-12:30 p.m., \$35 includes continental breakfast and lunch. Information: 812-367-1411 or spirituality@thedome.org.

September 26-28

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **"Celebrating Paul of Tarsus,"** Benedictine Father Noël Mueller, presenter. Information: 800-581-6905 or MZoeller@saintmeinrad.edu. †

Bella co-executive producer is 'Celebrate Life' speaker

Jason S. Jones, co-executive producer of *Bella* and a pro-life advocate, is the keynote speaker for the 26th annual "Celebrate Life" dinner at 7 p.m. on Sept. 16 at the Sagamore Ballroom at the Indiana Convention Center in downtown Indianapolis.

Right to Life of Indianapolis sponsors the annual fundraiser to benefit its Educational Trust Fund.

During the program, Joseph and Kathleen Turk of Zionsville, Ind., will receive the Charles E. Stimming Award and Micah Clark of Indianapolis, executive director of the American Family Association of Indiana, will accept the Respect Life Award.

Jones also is the founder and president of Whole Life America, a non-profit organization that promotes the dignity of the human person regardless of ability, age, status, race and geography.

Reservations are \$55 per person before the Sept. 4 deadline. For reservations, log on to www.RTLindy.org. †

Four-session program to focus on Catholic identity and doctrine

By Mary Ann Wyand

Do you understand Catholic identity and doctrine?

Many adult Catholics admit that they cannot accurately discuss the beliefs of their faith and could benefit from a refresher course on Catholicism.

A recent survey conducted by the Pew Forum on Religion and Public Life released on June 23 found that only “29 percent of Catholics [interviewed] said they participate in prayer groups, Scripture study sessions or other types of religious education on a regular basis, with just 13 percent doing so weekly and 16 percent participating monthly or yearly.”

A new four-session program on Catholic identity and doctrine presented by the Benedict Inn Retreat and Conference Center in Beech Grove during August, September, October and November will address that spiritual need.

“Are You Catholic and Don’t Know What You Believe?” will feature religious education topics by

noted local presenters once a month. The programs begin at 6:30 p.m. on four Tuesdays and conclude at 9 p.m.

• On Aug. 26, Benedictine Sister Mildred Wannemuehler will present “A People of Prayer: Mary, the Saints and Prayer.”

The popular retreat leader and former prioress of Our Lady of Grace Monastery in Beech Grove will examine how Catholics consider intercessory prayer as an important part of our lives.

• On Sept. 23, Benedictine Father Matthias Neuman will discuss “A People of Faith: Creed and Catholic Beliefs.”

The monk of Saint Meinrad Archabbey and chaplain for the Sisters of St. Benedict of Our Lady of



Fr. Matthias Neuman, O.S.B.

Grace Monastery will explore the what and how of Catholic belief with a focus on basic affirmations of the Creed, the fundamental content of Catholic faith, and the act of believing as a human action.

• On Oct. 21, Sara Koehler will address “A People of Tradition: Church History.”

The longtime Cathedral High School theology teacher will review how Church history is the story of the interaction of God’s inspiration and human striving. A member of St. Monica Parish in Indianapolis, Koehler will also discuss “fascinating people and pivotal events which continue to teach us useful lessons and give us hope for the future.”

• On Nov. 18, Msgr. Joseph F. Schaedel, vicar general, will present “A People of Worship: Sacramental Life.”

The former Catholic school teacher and principal will examine how the Catholic faith makes use of many external signs that express an inward disposition of belief or practice, which help form a Catholic identity and culture in society.



Sara Koehler

The registration fee of \$25 per session is due two weeks before each program and includes a box dinner. Programs will be held at the retreat and conference center, 1402 Southern Ave., in Beech Grove.

Benedictine Sister Mary Luke Jones, administrator of the Benedict Inn, said the four-part program is ideal for parents who want to pass on the Catholic faith to their children, returning Catholics who want to recapture their faith, Catholics who want to grow in and strengthen their



Msgr. Joseph F. Schaedel

faith, Catholic support or study groups, and non-Catholics who are interested in Church teachings.

She said the four-part program featuring a casual dinner with like-minded people and an informative presentation followed by time for questions and discussion is a response to requests from area Catholics who want to focus on their spiritual and educational needs.

St. Barnabas parishioner Jane Dias of Indianapolis is the mother of three young boys and works part time in the Spiritual Direction Internship Program at the Benedict Inn.

Dias said this four-part refresher course will help her feel more confident in passing on the Catholic faith to her children because her own religious instruction after the Second Vatican Council mostly focused on how God is love and the importance of following all of the Ten Commandments.

“Our children are in elementary school,” she said. “We have these [Church] traditions, and I want to be able to explain [to them] why Catholics are different than other faiths and denominations.”

Dias said she appreciates the *U.S. Catholic Catechism for Adults*, but knows that many people don’t have copies of the catechism and would enjoy learning during a religious education program.

“I think it’s going to really hit home for the people who attend,” she said. “I’m getting a group together to go to all four programs.”

(To register for one or more of the programs, call the Benedict Inn Retreat and Conference Center at 317-788-7581 or send an e-mail to benedictinn@benedictinn.org at least two weeks before each session.) †



Sr. Mildred Wannemuehler, O.S.B.

Father Matthias Neuman will discuss “A People of Faith: Creed and Catholic Beliefs.”

The monk of Saint Meinrad Archabbey and chaplain for the Sisters of St. Benedict of Our Lady of

Florida official praises ruling allowing vote on faith-based programs

TALLAHASSEE, Fla. (CNS)—The executive director of the Florida Catholic Conference praised an Aug. 4 circuit court ruling that clears the way for voters to decide whether the state constitution should be amended to allow public funding of faith-based and school-choice programs.

D. Michael McCarron called the decision “a pivotal step toward safeguarding health, education and social service programs in which Floridians benefit through the participation of faith-based providers.”

“All Floridians, particularly the vulnerable and in need, deserve the opportunity to benefit from programs with a secular purpose provided by religious organizations,” he said in an Aug. 5 statement.

Circuit Court Judge John C. Cooper ruled that a decision by the Florida Taxation and Budget Reform

Commission to place two proposed amendments on the Nov. 4 ballot did not exceed the commission’s authority.

The first, Ballot Initiative 7, would repeal a provision of the state constitution that prohibits spending public funds on religious institutions. The second, Ballot Initiative 9, would change a section of the constitution to explicitly allow the public funding of scholarships, including those to religious and other private schools.

Americans United for Separation of Church and State, the Florida Education Association and other groups filed suit on June 13 to remove the proposals from the ballot, saying they “would erase religious freedom safeguards and harm public schools in the state.”

The Florida bishops—along with Mercy Hospital, Friends of Lubavitch of Florida, Catholic Charities of the Archdiocese of Miami and the Association of Christian

Schools International—sought and received permission to intervene in the case, saying that their “interests will be directly and immediately impacted” by the court’s decision.

“Based on their religious convictions, intervenors offer a wide variety of social services, such as elder care, health care, education and indigent care to vulnerable populations that, in some cases, few or no other organizations are willing to provide,” said a brief filed on behalf of the groups. “Ballot Initiative 7 would remove a barrier to treat the intervenors equally under the law so that intervenors are judged on the merits of their programs, rather than according to their religious affiliation.”

The Rev. Barry Lynn, executive director of Americans United for Separation of Church and State, said in an Aug. 5 statement that the decision would be appealed. †

Pope calls for immediate end to military action in Georgia

BRESSANONE, Italy (CNS)—Pope Benedict XVI appealed for an immediate end to military operations in Georgia and its breakaway province of South Ossetia.

Citing reports of heavy civilian casualties and a large number of refugees, the pope called on the international community to act quickly to bring Russian and Georgian leaders to the bargaining table.

“It is my fervent wish that military actions cease immediately,” the pope said on Aug. 10.

He urged both sides to “refrain, also in the name of a common Christian heritage, from further confrontations and violent retaliations that could degenerate into a wider conflict.”

The pope made the remarks in the northern Italian city of Bressanone, where he was ending a two-week vacation. Vatican sources said he was following the swiftly moving events in the Caucasus region, where a Georgian army operation in South Ossetia on Aug. 8 prompted a heavy Russian retaliation that extended far into Georgian territory.

The pope expressed his “deep anguish” at the fighting, which he said already had led to dramatic and tragic consequences. He said it was important to resume the process of respectful and constructive dialogue and spare the civilian population “additional painful suffering.”

The pope said he was praying along with Orthodox Christians, who form the majority of the populations in Georgia and Russia, so that peace will come to the region.

On Aug. 12, Russia announced a proposed peace plan. International observers said it was unclear if a cease-fire was in effect.

In a separate comment on Aug. 10, the Vatican spokesman, Jesuit Father Federico Lombardi, said the Vatican was deeply concerned about the explosion of violence in Georgia. He said the Caucasus region has proven itself to be an area where long-standing tensions can re-emerge even after years of relative calm. †

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From the Editor Emeritus/John F. Fink

Possible U.S. saints: Father Samuel Mazzuchelli

(Twelfth in a series of columns)

Two weeks ago, I wrote about Frederic Baraga and his work among the Indians. This column about Dominican Father and Venerable Samuel Mazzuchelli will seem quite similar. Like Father Baraga, Father Mazzuchelli answered the call for missionaries in the Diocese of Cincinnati, which then included the current states of Ohio, Indiana, Illinois, Michigan and Wisconsin.

Father Mazzuchelli left Rome in 1828 while he was still a Dominican seminarian. He completed his theological studies in Somerset, Ohio, and Bishop Edward Fenwick ordained him a priest in 1830. The bishop sent him to Mackinac Island, the first priest to minister in Michigan's Upper Peninsula in 60 years. Father Baraga joined him there about a year later.

Irish settlers, and even the French Bishop Mathias Loras, called Father Mazzuchelli "Matthew Kelly." He worked among the Menominee, Winnebago and Chippewa

Indians as well as French-Canadian fur traders. Like Father Baraga, he traveled all over the vast territory on foot, horseback, canoe and snowshoes. He founded numerous parishes and built three churches, including the first church in Wisconsin in Green Bay.

As more priests arrived in Michigan, Father Mazzuchelli moved southwest to the region where Wisconsin, Illinois and Iowa meet, and there he remained from 1835 until his death. He made his principal residence in Sinsinawa, Wis. He is credited with founding about 30 parishes and building 14 churches. He founded St. Thomas Aquinas College and St. Clara Academy. The college closed after his death. The academy became Dominican University at River Forest, Ill.

The Diocese of Dubuque was founded in 1837, with Mathias Loras (who called Father Mazzuchelli "Matthew Kelly") as its first bishop. The bishop appointed "Father Matthew Kelly" the vicar general.

Father Mazzuchelli suffered a severe illness in 1843 and returned to Milan, Italy, where his family lived, for a year. While there, he wrote his *Memorie* to acquaint Italians with his work in the United States and to recruit other missionaries.

Before his return to America in 1844, the Dominican Order appointed him a Missionary Apostolic, giving him authority "to establish the Dominican Order on the banks of the Upper Mississippi."

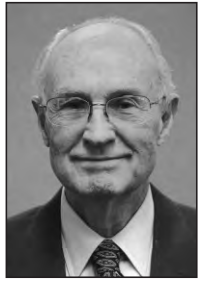
With that authority, he established a novitiate and Sinsinawa Mound College as a school for boys. Both, however, proved to be unsuccessful and ceased to exist.

He was more successful when he founded the sisters' community of Sinsinawa Dominicans of the Most Holy Rosary. It continues to exist, but he transferred it to Benton, Wis., where he served as pastor the last 15 years of his life.

Besides building churches, Father Mazzuchelli also designed civic buildings, including the state capitol in Iowa City, the courthouses in Galena, Ill., and Fort Madison, Iowa, and the Market House in Galena.

Throughout his ministry, Father Mazzuchelli was an advocate for the Indians, writing on their behalf to the governor, president and members of the U.S. Congress.

He contracted pneumonia on Feb. 23, 1864, after traveling on a bitterly cold morning to anoint two parishioners. He died that evening at age 57. †



For the Journey/Effie Calderola

When we see true forgiveness

Lately, two unrelated stories ran in our local paper, the *Anchorage Daily News*.



Both were stark reminders of the biblical concept of forgiveness.

Each story involved the court sentencing of a young man who killed another young man, and each story focused on the heartbroken father of

the dead man.

In one story, a teenager who was obsessed with guns and dreamed of being a Marine held a gun to his best friend's head and fired, apparently believing the gun was not loaded. Alcohol fueled the tragic event.

In the other story, a man who was in his 20s at the time grabbed a gun and killed his sister's husband, a drug user, after an altercation in which he felt he was protecting his sister. According to the story, however, the killer "unloaded seven bullets into Josh, pumping shots long after Josh's body hit the ground."

Who among us could deny the fathers of the dead their anguish?

Yet the judge in the first incident is looking anew at the young man, just 16 at the time of his crime, who has now completed high school and is ready for college. The teen had immediately expressed remorse—he spoke to 911 operators after the shooting and tearfully pleaded for help. He was, in a sense, a victim of horrible parenting. His mother bought him both beer and the guns that he kept in his bedroom.

Although the young man was supposed to be sentenced for manslaughter this month, the judge is sending the case to a special panel of judges to determine if a lighter sentence can be imposed. The family of the dead youth, including the father who has never removed his dead son's clothes from his closet, is having a very hard time dealing with this and sees the son's death as murder.

In the second story, Josh's father came to court from another state and spoke in favor of the prosecutor's plea for a 25-year sentence.

When the offender—Josh's killer—got up to speak, he spoke quietly and asked for the forgiveness of the dead man's family, forgiveness for the heartache he had caused. He said he prayed for that forgiveness every day.

Then something strange happened. We Catholics might call it a movement of the Holy Spirit. The father asked to speak again. He had changed his mind, he told the judge. He wanted to ask for the minimum sentence. The newspaper quoted the father:

"We do forgive you. For reasons we don't understand, we love you; we do."

No one can judge the first father, who is still, after two years, reeling from his tragic loss. We should all pray for peace for him and for his family.

At the same time, we pray in thanksgiving for the forgiveness that filled the heart of Josh's father. It's the true route to peace.

Once at a parish retreat, the retreat master asked us to use one word to define Scripture. Naturally, the word "love" came to mind. Maybe "peace" or "salvation"?

No, said the retreat master. The word that best defines both Hebrew Scripture and Christian Scripture is "forgiveness"—the forgiveness that Jesus asked for from the cross for those who did not understand what they were doing. The forgiveness offered over and over to the Hebrew people by a God who repeatedly gave them a second chance. The open-armed forgiveness of the father embracing his prodigal son.

Forgiveness is difficult. But when we see true forgiveness, it inspires us and we know it is of God.

(Effie Calderola writes for Catholic News Service.) †

The Joyful Catholic/Rick Hermann

No matter the age, spiritual exercise is good for your soul

"My life has changed," said my friend. She spoke with excitement and a big smile.



"Since I discovered the power of gratitude, I see everything and everyone in a new light. I no longer see the glass half-empty; now I see the glass half-full."

This woman struggled with a critical spirit and a self-proclaimed tendency to see a problem in every situation and a fault in every person.

Then she read *The Spiritual Exercises of Saint Ignatius* and discovered the power of gratitude.

On the first page, St. Ignatius stirred her heart with these words: "Man is created to praise, reverence and serve God our Lord."

As she practiced the spiritual exercises of St. Ignatius, she found herself allowing God to guide her to supernatural health. She had found a new personal trainer.

During her nightly examination of conscience, she reflected on her day. Then she thanked God for all his blessings and praised him for his own sake.

"I discovered," she recalled, "how to put myself entirely in God's loving hands and praise him for all things. Nothing good or bad happens unless God allows it to pass through his fingers. So we can be grateful for everything."

"My life is transformed," she continued. "I feel like I've awakened from a delirious nightmare. Maybe I found the Holy Spirit. I just want to share this joy and wisdom with the world!"

She decided to offer her children an easy version of the spiritual exercises by asking them three questions.

Every night at bedtime, starting with the youngest, she sits on the side of the bed as they kneel and say their prayers.

She listens intently to them just as God listens to her.

Then they jump into bed and she tucks them in, saying, "Name one thing you are thankful for."

At first, she recalled, they mentioned ice cream, flowers and birthday parties. Gradually, they expanded their lists to include surprises like Grandpa's laugh or a teacher's compliment.

This helps her children see the endless variety of God's blessings every day.

Previously, they rocketed through the day without noticing God's blessings. Now

they notice more blessings, and it shows in their radiant faces.

Next, she asks, "What is one thing you might have done differently today?"

This teaches them how to be more aware of their words and actions. They learn to be problem solvers and peacemakers. They dream of ways to be better in the future.

Finally, she says, "Name one time today when you felt God's presence."

This helps them recognize God's loving presence in their daily lives.

Her older children are starting to appreciate how God can bring good from bad and healing after hurt.

This gently moves them closer to God by helping them identify his certain presence every day of their lives.

Gradually, they see God in all the love they give and receive—for God is love.

Then the children drift off to sleep knowing the peace and joy of the Great Comforter.

"This nightly ritual," she says, "is giving them a much deeper faith than I had as a child. I actually see my children now as little saints in progress."

(Rick Hermann of St. Louis is a Catholic columnist and speaker. His e-mail address is RH222@sbcglobal.net.) †

Faithful Lines/Shirley Vogler Meister

Volunteers needed to organize 3,000 rosary rallies

My previous column this month emphasized the feast days for the Blessed



Virgin Mary. Now I focus on something dear to the hearts of Catholic men and women worldwide: the Fatima message.

As many of us know, more than 90 years ago, Jesus Christ's mother, Mary, appeared several times in Fatima,

Portugal, to three shepherd children. During these visitations, Our Lady of Fatima told them and all the faithful what she wanted them to do.

The 1917 promise was that if we followed her instructions, not only would we be protected from evil, but we will be rewarded for faithful devotion to her wishes.

According to America Needs Fatima, it is now up to us to continue spreading devotion to the Immaculate Heart of Mary.

Through various sources, including

Christian Newswire, I learned that America Needs Fatima (ANF) is organizing rallies throughout the U.S. The rallies will be held on Oct. 11, the Saturday closest to Oct. 13, which is the date that the historical "Miracle of the Sun" was witnessed at Fatima.

ANF is promoting peaceful rallies through rally captains, who are organizing friends and other members of their communities—hopefully across the nation.

At a national coordination office in Rossville, Kan., last year, 120 volunteers made 35,000 calls. This information comes from Robert Ritchie, executive director of America Needs Fatima, which was founded in 1985.

Ritchie reports, "An amazing network is forming to honor the Mother of God and pray for the conversion of America ... only God can help us stop abortion, pornography, blasphemy and sins against nature that are so widespread. ... If anything can stop the moral crisis in society, it's the power of the rosary."

Last year, 140,000 members nationwide

organized 2,173 rosary rallies to honor the anniversary of the apparitions of the Blessed Mother at Fatima. Besides the volunteers on phone duty in Kansas, ANF needs more rally captains, each of whom gather people in their towns to pray the rosary in public. The event is called the Public Square Rosary Crusade.

More information can be obtained at www.americaneedsfatima.org or by calling 888-317-5571 and leaving a message.

Also, the Web site was extremely helpful, even giving a mailing address: America Needs Fatima, P.O. Box 341, Hanover, PA 17331. ANF's e-mail is anf@americaneedsfatima.org.

If readers in the Archdiocese of Indianapolis are involved with the Public Square Rosary Crusade, I would appreciate knowing about your experiences previously or after October.

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

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

The Sunday Readings

Sunday, Aug. 17, 2008

- Isaiah 56:1, 6-7
- Romans 11:13-15, 29-32
- Matthew 15:21-28

The third section of the Book of Isaiah provides this weekend's liturgy with its first reading.



Understanding this part of Isaiah requires some knowledge of the cultural context of the time. It was not a happy time. Life for the Jews had changed very much from what it was when David or Solomon was king. Long gone were the

prosperity, peace and tranquility known under these kings.

Invasions of neighboring states had swept into the two Hebrew kingdoms that composed the political structures of the Holy Land after Solomon's death. These invasions extinguished Hebrew independence.

Untold numbers of Jews died in the process. Others had been taken to Babylon, the capital of the great Babylonian empire.

At last, Babylonia itself was overtaken. The descendants of the first Jews taken to Babylon returned home, but desolation and hopelessness awaited them.

Living was much more pluralistic than it had been centuries earlier. The Jews at the time that this section of Isaiah was written lived amid religious and ethnic diversity. So "foreigners" were in many places, and they were "foreign" in several respects.

Apparently from this reading, some of these "foreigners" embraced the ancient Hebrew religion. They were accepted, but they were expected, actually by the prophets and therefore by God, to observe all that the Hebrew religion required.

St. Paul's Epistle to the Romans provides the second reading.

Throughout Christian history, the great Apostle, St. Paul, has been remembered especially for his outreach to Gentiles, to persons not of Jewish birth or religion.

His efforts in this regard, and surely similar efforts by his disciples and by others, resulted

in the fact that by the time of the last third of the first century A.D., arguably the major portion of the Christian population was not Jewish in origin, although it cannot be forgotten that Christianity sprang from Judaism, was built upon Judaic themes and contained within its ranks many, many Jews, including Paul, the Blessed Virgin and the other Apostles.

Paul, in this letter, re-commits himself to evangelizing the Jews because God promised salvation to the Jews and Paul, as an Apostle, is the agent of God.

St. Matthew's Gospel furnishes the last reading.

In this story, Jesus is in an area populated by as many Gentiles as Jews, if not more. Not surprisingly, the Lord encounters a "Canaanite" woman. The Evangelist's use of this term to describe the woman underscores the fact that she is an outsider. "Canaanite" figures prominently in the Old Testament to indicate persons not of the revealed religion, even persons of great sin.

Jesus says that the Messiah's mission is to bring salvation to God's people. The woman persists. She believes in Jesus. She wants and needs God's mercy. Jesus responds to this need.

The reading closes by establishing the common denominator among all humans. It is that all human beings commit sins, and so all people need God's mercy.

Reflection

We cannot overlay the references in these readings to ethnicity. Another element of separation within society at the time was the fact that the Canaanite woman was female. In the culture of the time, a woman's approach to a male stranger was revolutionary. Did sin set her apart? Perhaps. Regardless, she was set apart, a woman and a foreigner.

She was doubly excluded, yet she went to Jesus. She knew her true needs. She knew that she needed God's mercy, and she devoutly believed that Jesus bore this mercy. He could dispense it. He was the "son of David," the voice of God and the agent of God's redemption.

Times have changed, but it matters not. God loves us all. †

Daily Readings

Monday, Aug. 18
Ezekiel 24:15-24
(Response) Deuteronomy 32:18-21
Matthew 19:16-22

Tuesday, Aug. 19
John Eudes, priest
Ezekiel 28:1-10
(Response) Deuteronomy 32:26-28, 30, 35c-36b
Matthew 19:23-30

Wednesday, Aug. 20
Bernard, abbot and doctor of the Church
Ezekiel 34:1-11
Psalm 23:1-6
Matthew 20:1-16

Thursday, Aug. 21
Pius X, pope
Ezekiel 36:23-28
Psalm 51:12-15, 18-19
Matthew 22:1-14

Friday, Aug. 22
The Queenship of the Blessed Virgin Mary
Ezekiel 37:1-14
Psalm 107:2-9
Matthew 22:34-40

Saturday, Aug. 23
Rose of Lima, virgin
Exodus 43:1-7ab
Psalm 85:9ab, 10-14
Matthew 23:1-12

Sunday, Aug. 24
Twenty-first Sunday in Ordinary Time
Isaiah 22:19-23
Psalm 138:1-3, 6-8
Romans 11:33-36
Matthew 16:13-20

Question Corner/Fr. John Dietzen

Ringling bells for consecration dates back to the Middle Ages

Q We recently suggested to our new pastor that we would like the hand bells rung at the consecration.



He said that would not be necessary or fitting for the liturgy.

When we stated that the bells were rung at a Mass celebrated by Pope Benedict XVI, he replied that we do not

have to do what the pope does.

We were surprised at his answers. Can you explain? (Missouri)

A General law of the Church is that a short time before the consecration, "when appropriate," the server rings a bell as a signal to the people.

As the priest shows the host and chalice at the consecration, "according to local custom," the server also rings the bell (*General Instruction of the Roman Missal*, #150).

Thus, there is no universal rule for the Church, and the U.S. bishops have not made a rule for their country. Bells are permitted, but are not required.

It's true that apparently the pope likes to have the bells rung at his Masses, but that does not make it obligatory for everyone. What he prefers does not automatically become a rule for the whole Church. If he wishes to make it a regulation, he has ample avenues to do so.

Perhaps a bit of history will help put this in perspective. As is true of most folk customs, the reasons are not always easy to untangle.

Ringling bells at Mass apparently began in monasteries during the Middle Ages. Only choir monks attended the typical conventual (community) Mass in the morning. Other monks out in the fields followed the progress of the Mass through the chapel bell.

One event which occasioned the increased use of bells around consecration time was the introduction of the elevation of the host and chalice around the year 1200. These elevations came to be seen, even into the last century, as the main part of the Mass.

At one time, fervent Catholics walked from church to church just to watch the elevation. Bells were rung to express elation that "Jesus is now here" and all present could look at him.

Of course, at that time most of the Mass was said almost silently by the priest, with his back to the people, so these were the only ways that allowed the faithful to "keep up" with what was going on during the Mass.

In 1972, the Vatican congregation responsible for the liturgy related the use of bells to the level of liturgical education in the parish.

Where this education has been adequate, it noted, there is no need for this kind of signal. If sufficient liturgical instruction is, in fact, lacking, bells should be rung at least at the two elevations to elicit joy and attention (*Notitiae*, the official publication of the Congregation for Divine Worship and the Discipline of the Sacraments, 1972 #343).

Today, we have a deeper awareness than did the people of earlier days that, while Jesus becomes present in a new way under the forms of bread and wine in the Eucharist, he doesn't become fresh, as it were. He is present in his word, which we hear, and in his faithful people, the body of Christ, as we gather to celebrate the Eucharist before he becomes present to us as our food and drink, and as our sacrifice to the Father.

Also, we now express that joy over the Lord's eucharistic presence with our own voices, especially in the acclamation after the consecration and in the "Great Amen" at the end of the Eucharistic Prayer.

As in many other ways, we now do ourselves what the faithful formerly could only listen to or watch someone else do during the celebration of the Mass. †

My Journey to God

O Mary, Blessed Mother

O Mary, Blessed Mother,
Give us your shoulder to weep on
And dry the tears from our cheeks.
Your soothing mercy helps us through the dark.

O Mary, Blessed Mother,
Let your arms carry us
Down the river of hope
To an ocean of faith.

O Mary, Blessed Mother,
Your hand helps heal when touching our hearts with understanding.
Your patience saves us through all of our suffering
As we bask in the warmth of your blessings.

O Mary, Blessed Mother,
Let the kindness of loving fill our hearts
And the wisdom of fairness guide our thinking,
So one day we will have peace and happiness,
O Mary, Blessed Mother.

By Genea Tessier

(Genea Tessier is a member of Holy Spirit Parish in Indianapolis. This sculpture of the Pieta is displayed at SS. Peter and Paul Cathedral in Indianapolis.)

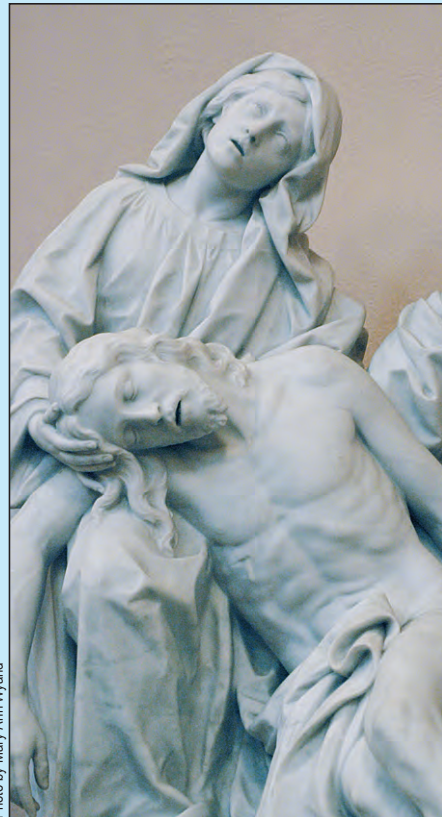


Photo by Mary Ann Wyand

Readers may submit prose or poetry for faith column

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

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

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

Rising cost of back-to-school supplies is testing parents

WASHINGTON (CNS)—The rising cost of back-to-school supplies is forcing parents across the country to do the math before they head to the store.



WASHINGTON LETTER

Parents—already coping with the high cost of food and gas—are now getting hit hard with a school-supply price tag that increases each year as items on the list become more high tech than the traditional pens, pencils, glue and notebooks.

In response, parents are doing their homework. They are looking for sales or heading to discount stores. Others are relying on sales-tax holidays or seeking donated items from charity groups. According to a trade organization report, one-fifth of U.S. parents set aside a portion of this year's federal stimulus check specifically for school purchases.

Back-to-school shopping—the second-biggest shopping season after Christmas—is expected this year to run about \$594 per family (including electronics and clothing), up from last year's \$563, according to the National Retail Federation, a trade group based in Washington.

In its annual report released in July, the group noted that back-to-school spending for students in kindergarten through 12th grade this year is expected to reach \$20.1 billion. Spending is projected to increase for elementary and high school students, but it is expected to go down for college students, from last year's \$641 per student to \$599 this year.

It is estimated that overall spending for students this year will be \$31.2 billion.

Even though that kind of money could buy a lot of protractors, retailers are worried they will feel the pinch with parents tightening their spending budgets in today's tight economy. The overall school-supply spending estimate includes an expected 2.5 percent increase over last year, but it is the lowest increase in at least five years, according to the trade group.

Stores are trying to lure parents with markdowns on basic school items, free shipping and advertisements that compare the relatively inexpensive cost of school supplies to the high cost of gas and groceries.

Several state legislatures also have stepped in to offset costs by approving sales-tax holidays specifically for school-related purchases. Currently 16 states and the District of Columbia offer tax-free shopping days specifically for school items. During these days, usually in August, customers can purchase clothes, shoes, supplies



Parents and students line up to receive donated school supplies and food at St. Clare of Montefalco Church in Chicago in August last year. Several charities across the U.S. have stepped up to help families with their back-to-school needs. The cost of school supplies and clothing can average around \$600 per family, according to a retail association.

and computers without paying state sales taxes.

New York held the first back-to-school tax holiday in 1997. Massachusetts, Vermont and West Virginia joined in this year. Not all legislators favor the measure since it means a loss of state revenue.

And for many people, the markdowns, sales and tax-free shopping days don't help enough.

Catholic Charities agencies sponsor back-to-school drives to collect items for those in need.

These days, such drives in cities and rural areas go beyond collecting crayons and notebooks to collecting money for clothes or shoe vouchers.

Catholic Charities in the Diocese of Joliet, Ill., has been sponsoring back-to-school drives for nearly 20 years after a single mother asked for help with school supplies for her children.

Since that initial drive, the agency has sponsored as many as four annual school fairs. This year, they were to hold two fairs on Aug. 6-7. They were expected to provide school supplies to about 8,000 children.

At the fairs, students from low-income families are given backpacks full of supplies based on school districts' lists of what they will need. They also receive health services such as immunizations, vision exams and dental cleanings, while their parents get information on voter registration, employment, child care and, for the first time, credit counseling.

"It's a one-stop shop of health and human services," said Lorri Nagle, director of development for the Joliet Catholic Charities, adding that "each year, we serve more and more people."

Leonor Alvarado, director of the emergency food pantry at the St. Vincent de Paul Center in Porterville, Calif., knows full well about the increased need for services based on the influx she has seen at the pantry in recent months. As a child of a farmworker family, she also knows what it is like to not be able to afford school items.

That's why she instituted the backpack drive at the center sponsored by Catholic Charities of the Diocese of Fresno, Calif.

"I see people coming who don't have money to buy food, so how will they have money for their kids' school supplies, especially when they have five or six kids?" she said.

"With the economy and gas prices, it's either food or gas," she told Catholic News Service on Aug. 7. She also said it is a self-esteem issue for children who don't have new markers or clothes when the school year begins.

Not all students face the same back-to-school worries, though. While some families can't afford basic items, other students might balk at lacking a cell phone. Increasingly, cell phones—although not school-required items—have been finding their way onto school shopping lists.

According to the Nielsen Co., which tracks consumer habits, 46 percent of 8- to 12-year-olds and 80 percent of teenagers own cell phones.

"For kids today, mobile phones have become just as much a part of their daily school life as pens and pencils," said James Russo, the group's vice president of marketing.

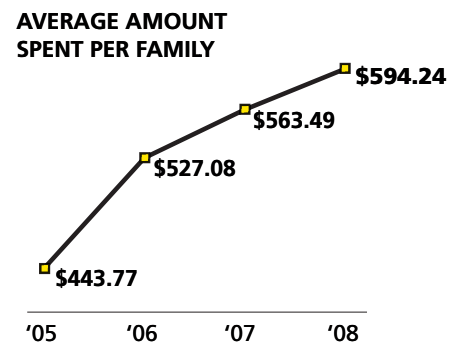
"Going back to school without a phone is unthinkable for many young people, who consider it their lifeline," he added.

But some things are the same for tech-savvy youths and parents struggling to make ends meet. The traditional school-lunch staple—the peanut butter and jelly sandwich—is apparently still in favor.

According to a Nielsen press release, U.S. consumers are expected to spend more than \$87 million on peanut butter and nearly \$13 million on jelly during the first four weeks of school. †

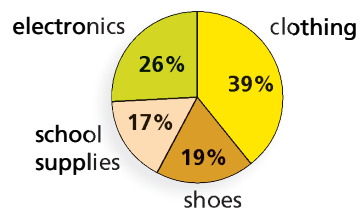
Back-to-School Spending

Rising prices are making it difficult for some families to afford all of the back-to-school items schools call for.



Source: National Retail Federation

PURCHASE BREAKDOWN



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No 'Yahweh' in songs, prayers at Catholic liturgies, Vatican rules

WASHINGTON (CNS)—In the not-too-distant future, songs such as “You Are Near,” “I Will Bless Yahweh” and “Rise, O Yahweh” will no longer be part of the Catholic worship experience in the United States.

At the very least, the songs will be edited to remove the word “Yahweh”—a name of God that the Vatican has ruled must not “be used or pronounced” in songs and prayers during Catholic Masses.

Bishop Arthur J. Serratelli of Paterson, N.J., chairman of the U.S. bishops’ Committee on Divine Worship, announced the new Vatican “directives on the use of ‘the name of God’ in the sacred liturgy” in an Aug. 8 letter to his fellow bishops.

He said the directives would not “force any changes to official liturgical texts” or to the bishops’ current missal translation project, but would likely have “some impact on the use of particular pieces of liturgical music in our country as well as in the composition of variable texts, such as the general intercessions for the celebration of the Mass and the other sacraments.”

John Limb, publisher of OCP in Portland, Ore., said the most popular hymn in the OCP repertoire that would be affected was Dan Schutte’s “You Are Near,” which begins, “Yahweh, I know you are near.”

He estimated that only “a handful” of other OCP hymns use the word “Yahweh,” although a search of the OCP Web site turned up about a dozen examples of songs that included the word.

OCP is a nonprofit publisher of liturgical music and worship resources.

Limb said the company would be contacting composers to “ask them to try to come up with alternate language” for their hymns. But he said hymnals for 2009 had already been printed so the affected hymns would not include the new wording for at least another year.

Even when the new hymnals are out, “it may take time for people to get used to singing something different,” he added in an Aug. 11 telephone interview with Catholic News Service.

At Chicago-based GIA Publications, another major Catholic publisher of hymnals, no major revisions will be necessary because of the company’s longtime editorial policy against use of the word “Yahweh.”

Kelly Dobbs-Mickus, senior editor at GIA Publications, told CNS on Aug. 11 that the policy, which dates to 1986, was based not on Vatican directives but on sensitivity to

concerns among observant Jews about pronouncing the name of God. As an example, she cited Heinrich Schutz’s “Thanks Be to Yahweh,” which appears in a GIA hymnal under the title “Thanks Be to God.”

Bishop Serratelli said the Vatican decision also would provide “an opportunity to offer catechesis for the faithful as an encouragement to show reverence for the name of God in daily life, emphasizing the power of language as an act of devotion and worship.”

His letter to bishops came with a two-page letter from the Vatican Congregation for Divine Worship and the Sacraments, dated June 29 and addressed to episcopal conferences around the world.

“By directive of the Holy Father, in accord with the Congregation for the Doctrine of the Faith, this congregation ... deems it convenient to communicate to the bishops’

conferences ... as regards the translation and the pronunciation, in a liturgical setting, of the divine name signified in the sacred Tetragrammaton,” said the letter signed by Cardinal Francis Arinze and Archbishop Malcolm Ranjith, congregation prefect and secretary, respectively.

The Tetragrammaton is YHWH, the four consonants of the ancient Hebrew name for God.

“As an expression of the infinite greatness and majesty of God, it was held to be unpronounceable and hence was replaced during the reading of sacred Scripture by means of the use of an alternate name: ‘Adonai,’ which means ‘Lord,’” the Vatican letter said. Similarly, Greek translations of the Bible used the word “Kyrios” and Latin scholars translated it to “Dominus”—both also mean Lord.

“Avoiding pronouncing the Tetragrammaton of the name of God on the part of the Church has therefore its own grounds,” the letter said. “Apart from a motive of a purely philological order, there is also that of remaining

File photo by Sean Gallagher



The University of Notre Dame Folk Choir performs a concert on July 10, 2007, at SS. Peter and Paul Cathedral in Indianapolis during a convention of the National Association of Pastoral Musicians held in Indianapolis. Paula Gile Trybus, a 1994 Notre Dame graduate and a former member of the choir, invites those present to join the choir in song. In the not-too-distant future, songs such as “You Are Near,” “I Will Bless Yahweh” and “Rise, O Yahweh” will no longer be part of the Catholic worship experience in the United States.

faithful to the Church’s tradition, from the beginning, that the sacred Tetragrammaton was never pronounced in the Christian context nor translated into any of the languages into which the Bible was translated.”

The two Vatican officials noted that “*Liturgiam Authenticam*,” the congregation’s 2001 document on liturgical translations, stated that “the name of almighty God expressed by the Hebrew Tetragrammaton and rendered in Latin by the word ‘Dominus,’ is to be rendered into any given vernacular by a word equivalent in meaning.”

“Notwithstanding such a clear norm, in recent years the practice has crept in of pronouncing the God of Israel’s proper name,” the letter said. “The practice of vocalizing it is met with both in the reading of biblical texts taken from the *Lectionary* as well as in prayers and hymns, and it occurs in diverse written and spoken forms,” including Yahweh, Jahweh and Yehovah. †

CATECHISM

continued from page 1

catechism.

“The catechism is not the place where you work out difficult theological problems,” he said. “That’s what scholars are charged to do.”

Father Massa said the status of the Jewish covenant has been “a very fertile area for theological investigation” in recent years, although Church teaching has been clear on two related points:

- The Jewish people “are in a real relationship with God based on a covenant that has never been revoked.”
- “All covenants with Israel find fulfillment in Christ, who is the Savior of all.”

Father Massa added that the current wording in the catechism “was not flat-out wrong,” but “was ambiguous and needed to be qualified.” But because the catechism is a catechetical tool and not a theological textbook, the bishops decided not to expand that section to provide a fuller consideration of the issue, he said.

He also stressed the Catholic teaching that it is “never permissible to impose our faith on others.”

Although some Jews as individuals may choose to become Christians, “it is also the Church’s understanding that the full incorporation of Israel into the saving covenant of Christ may be the fruit of the end times, may not happen until the end of history,” Father Massa said.

In his letter to bishops, Msgr. Malloy said that if the Congregation for Clergy grants “*recognitio*,” or approval, to the revised passage it will be incorporated into the next printing of the *U.S. Catholic Catechism for Adults*.

“The next printing will not occur until the remaining volumes from the latest printing are exhausted,” he added.

Adopted by the U.S. bishops in November 2004 and later approved by the Vatican, the 664-page adult catechism is the first official catechism produced by the nation’s bishops since the creation of *The Baltimore Catechism*, first published in 1885 and revised in 1941.

In the first two weeks after its July 31, 2006, publication, it sold more than 25,000 copies, according to USCCB Publishing. †

Therese Brown, associate director for marketing, sales and service at USCCB Publishing, said about 190,000 copies of the adult catechism had been sold to date. Another printing of 50,000 copies took place in May and those copies are expected to run out around the middle of next year, she said. †



Archdiocese of Indianapolis Olympian

Bridget Sloan of the U.S. competes on the balance beam at the 2008 Olympic Games in Beijing on Aug. 10. Bridget is a member of St. Malachy Parish in Brownsburg and will be a sophomore at Tri-West High School in Linton this fall. Teammate Samantha Peszek, a junior at Cathedral High School and member of St. Simon the Apostle Parish, both in Indianapolis, sprained her ankle during warm-ups on Aug. 10 and was only able to compete on the uneven bars during the women’s qualification round. As this newspaper went to press, Samantha’s status for the women’s team final on Aug. 13 was uncertain.

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Batesville craftsmen proud of work on Our Lady of America statue

By Mary Ann Wyand

Restored to radiance by craftsmen at Weberding Carving Shop Inc. in Batesville, a statue of Our Lady of America has a new, temporary home in the rotunda of the Pope John Paul II Cultural Center in Washington, D.C.

The Marian statue is displayed "on the very location where his holiness, Pope Benedict XVI, sat on his throne and greeted the faithful during his recent visit" on April 17, according to information posted on the cultural center's Web site.

Our Lady of America's statue was placed on display at the cultural center on May 24 and will remain there pending the U.S. Conference of Catholic Bishops' decision on a request for permanent placement at the nearby Basilica of the National Shrine of the Immaculate Conception adjacent to The Catholic University of America.

Our Lady of Mount Carmel parishioner Al Langsenkamp of Carmel, Ind., in the Lafayette Diocese, in a letter written for the Our Lady of America newsletter and Web site, explains that the U.S. bishops "await the outcome of a process of discernment undertaken by ... [Bishop] Leonard P. Blair of Toledo ..., the diocese where [Precious Blood] Sister Mary Ephrem [Mildred Neuzil] lived out her last days on this Earth. Our Lady of America appeared to Sister Mary Ephrem on Sept. 26, 1956, at a site in the state of Indiana not far from Toledo, Ohio."

In the letter, Langsenkamp notes that "Dr. Hugh Dempsey, deputy director, and the staff at the Pope John Paul II Cultural Center welcomed the Our Lady of America statue [in May] that was first displayed in 2006 at the U.S. Bishops' Conference in Baltimore."

From Baltimore, the Marian statue was taken to the Cathedral Basilica in St. Louis, St. Peter's Church in Manhattan near ground zero then to St. Patrick's Cathedral in New York and the Cathedral Basilica of the Sacred Heart in Newark, N.J.

During the fall of 2007, the Our Lady of America statue was transported to churches in New Orleans, Houston and Milwaukee then to Indianapolis, where it was displayed for veneration at Our Lady of the Most Holy Rosary Church on Nov. 3 and Nov. 4 before it was taken to the Weberding Carving Shop for restoration in

preparation for installation at the cultural center.

William J. Weberding made the first wood carving of the Our Lady of America statue during the 1960s as well as several replicas. His sons have worked on the current statue, which is made of fiberglass and stands more than 6 feet tall with the gold-plated metal crown.

"It's an absolutely stunning statue," St. Louis parishioner William Weberding Jr. of Batesville explained during a recent phone interview.

"We're so proud of it," he said of their recent restoration work on the Marian statue. "You don't get too many chances to do things like that. It was really great. ... We showed it to a lot of people."

His brother, Tim Weberding, also a member of St. Louis Parish in Batesville, has restored the statue several times.

"It's traveled around the country for several months and it's been back here [for repairs] about three times," Tim Weberding said. "We went over it 100 percent and touched up everything. They said to go over it with a fine-tooth comb so we did that and repaired the base then re-created it for the trip to Washington."

Tim Weberding said the craftsmen at his family's company "take great pride in the work we do ... because there's only one way to do it and that's the right way."

He said his father made several wood carvings depicting Our Lady of America in various sizes from 18 inches to four feet many years ago, but family members don't know their locations.

"Pilgrims from all over the world will see the statue in Washington," Tim Weberding said. "It's exciting. The statue is in pristine shape now in a place of honor at the cultural center. Someday we hope to see it there or at the basilica."

Our Lady of America seeks to lead the world to peace and purity, according to information about this Marian devotion.

Sister Mary Ephrem said the Blessed Virgin Mary first appeared to her as Our Lady of America on Sept. 26, 1956, the feast of the North American Martyrs, then again on Oct. 13, 1956, holding a small replica of the completed Basilica of the National Shrine of the Immaculate Conception.

"This is my shrine, my daughter," Sister Mary Ephrem said that Mary told her during the apparition. "I am very

Photo by Mary Ann Wyand



This statue of Our Lady of America was displayed for veneration at Our Lady of the Most Holy Rosary Church in Indianapolis on Nov. 3 and Nov. 4 in 2007 before it was restored by craftsmen at Weberding Carving Shop Inc. in Batesville. On May 24, it was placed on display at the Pope John Paul II Cultural Center in Washington, D.C. If approved by the U.S. bishops, the Marian statue will be permanently displayed at the Basilica of the National Shrine of the Immaculate Conception adjacent to The Catholic University of America in Washington.

pleased with it. Tell my children I thank them. Let them finish it quickly and make it a place of pilgrimage. It will be a place of wonders. I promise this. I will bless all those who, either by prayers, labor or material aid, help to erect this shrine."

Sister Mary Ephrem also reported that Mary emphasized that her image should be displayed at the basilica with the title "Our Lady of America, the Immaculate Virgin."

The Marian apparitions reportedly continued during 1957 and 1958 with Our Lady's instructions to Sister Mary Ephrem that people must reform and sanctify their lives with a focus on purity.

The Basilica of the National Shrine of the Immaculate Conception is the largest Catholic church in the United States and North America, and one of the 10 largest churches in the world, according to the

basilica's Web site.

The late Bishop Thomas J. Shahan, then the rector of The Catholic University of America and founder of the shrine, initiated plans for the church in 1910 and established a committee to raise funds for its construction in 1914. The cornerstone was dedicated on Sept. 23, 1920, and construction began on Sept. 18, 1922.

Now members of the Blessed Virgin Mary Foundation, a not-for-profit corporation based in Indianapolis, look forward to the day when the Our Lady of America statue is installed and venerated at the national Marian shrine.

(The full text of the "Prayer to Our Lady of America, Patroness of Our Land" is posted with this story on our Web site at www.criteriononline.com.) †

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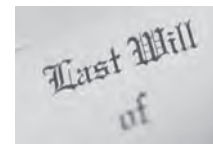
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Rev. Msgr. Joseph F. Schaedel, Archdiocesan Director

Serra Club vocations essay

Diocesan priests can have great influence on youths

By Zach Hartley

Special to The Criterion

By definition, a priest is someone who performs and administers religious rites.



Zach Hartley

When we think of priests, we often think of them as the people who say Mass; those who baptize and forgive sins. This is true. These are duties of a priest. However, certain individuals—priests in our own archdiocese—go above and beyond the everyday duties of the priesthood.

These young priests have done an absolutely phenomenal job at inspiring the youths and young adults in our community. Father Shaun Whittington, whom I had the privilege of knowing when he was a seminarian, and Father Jonathan Meyer, the associate pastor at St. Luke the Evangelist Parish in Indianapolis, are two of these men.

Both priests have the ability to really connect with youths. They can get down on their level, and they use this to their advantage. They use this to teach them. They get young adults interested in the faith. The faith comes alive with them. Young people begin to look at their faith in ways they hadn't before. They learn more about themselves, what they believe in and what it means to be Catholic.

Due to Father Whittington's current assignment as instructor of Theology and chaplain at Father Michael Shawe Memorial Jr./Sr. High School in Madison, I have not been able to witness personally all that he has accomplished recently. However, as a member of St. Luke the Evangelist Parish, I have been able to witness firsthand the impact of Father Meyer.

Upon Father Meyer's arrival at St. Luke, the liturgical services received a serious upgrade. Whether it's incense, bells or the use of candles at the Gospel, the Mass has become much more reverent.

Father Meyer also created a new group of high school altar servers. These young men are distinguished on the altar by their wearing of cassocks and surplices. This has helped to show younger kids that serving can be a "cool" thing that they can continue to be involved with as they get older.

Select individuals from this high school group are also trained as masters of ceremonies. These MC's, along with Father Meyer, work to make every liturgical service as glorifying to God as possible, as well as keeping the congregation engaged at the same time.

Father Meyer also instituted a program known as First Thursdays. This program is designed to bring young men together to have a meal, discuss their faith, look over

Scripture, pray together and discern what their own vocation might be.

This title, First Thursday, was chosen by Father Meyer because it was on a Thursday that Jesus and his disciples gathered for the last time to break bread and pray with one another. This was also the time when Jesus instituted the sacrament of holy orders. Therefore, it is on the first Thursday of every month that we gather in much the same way.

Father Meyer has done a fabulous job with the community as a whole. Whether it's his work while at St. Luke or organizing a mission trip as director of youth ministry for the archdiocese, he is a major asset to our archdiocese and we are blessed to have him.

However, he is only one member of a wonderful community of diocesan priests. We are truly blessed in the Indianapolis Archdiocese to have so many great men who have heard and responded to God's call to the priesthood.

Under the direction and leadership of Archbishop Daniel M. Buechlein, and with veteran priests like Father Daniel Mahan, Father Stephen Giannini, and Father James Bonke, the archdiocese has drawn and developed young priests like Father Meyer and Father Whittington as well as Father Rick Nagel and Father Robert Robeson.

And with good, young seminarians in formation, such as John Hollowell and Benjamin Syberg, we are going to be "casting the nets" and leading our Catholic community for many years to come.

(Zach Hartley and his mother, Teresa Hartley, are members of St. Luke the Evangelist Parish in Indianapolis. Last spring, he completed the 11th grade at Bishop Chatard High School in Indianapolis and is the 11th-grade division winner in the 2008 Indianapolis Serra Club Vocations Essay Contest.) †

Healthcare camps are a cool way for students to spend their summer

The Metropolitan Indianapolis-Central Indiana Area Health Education Center (MICI-AHEC)

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Science Enrichment and Health Career Camp – July 21-24, 2008

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- "Stepping into Science" Grades: 4-7
- "Beyond Biology" Grades: 8-12

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"Health Care Hoops Camp" Academic Enrichment and Basketball Camp – July 14-17, 2008

Program Objectives: Increase knowledge of math and science through enrichment activities, learn the fundamentals of basketball through drills and activities, increase knowledge of health careers, and foster an awareness of health-science connections.

"Nursing University" – August 4-7, 2008

Program Objectives: Increase knowledge of the nursing field, foster an awareness of health-science connections, demonstrate the practical application of nursing science principles, and provide opportunities for unique and fun nursing.

Pope impressed by 'authentic joy' of WYD pilgrims

BRESSANONE, Italy (CNS)—Pope Pope Benedict XVI noted the "authentic joy" experienced by World Youth Day participants and said it stood in stark contrast to the drug-fueled escapism affecting many young people today.

The pope spoke on Aug. 10 about his World Youth Day trip to Australia in July at the end of a two-week vacation in the northern Italian city of Bressanone.

He said he was impressed by the "joyous faces of so many boys and girls from all over the world."

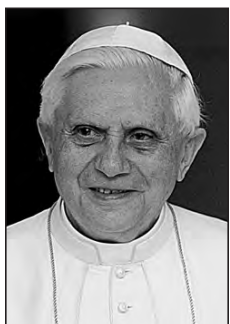
"In the great cities of the young Australian nation, those young people were a sign of authentic joy, sometimes noisy but always peaceful and positive," he said.

Although an estimated 400,000 young people participated in the Australian events, the pope noted that they caused no disorder or damage.

"To be happy, they didn't need to resort to vulgarity or violence, or to alcohol and drugs," he said. Instead, they drew happiness from meeting each other and discovering a new world, he said.

The pope said it was only natural to compare World Youth Day participants to youths who seek "false escape" through degrading experiences that often end in tragedy.

Such escapism, he said, is a typical byproduct of today's prosperous society that, in order to fill up inner emptiness and boredom, promotes new experiences that are increasingly emotional and extreme. †



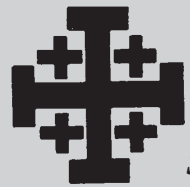
Pope Benedict XVI



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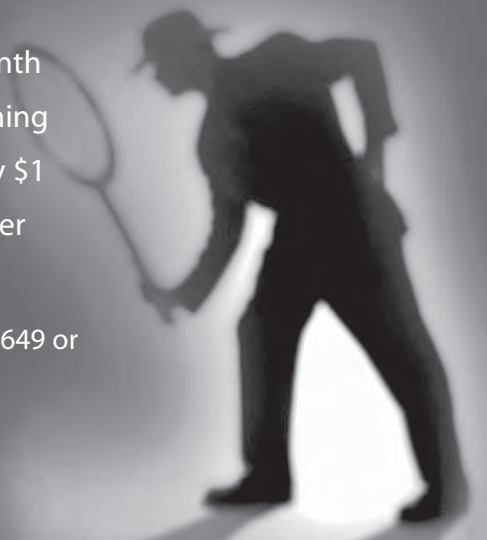
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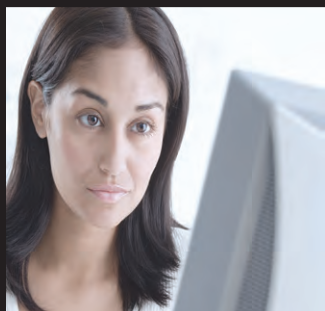
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Catholic philanthropies give post-Katrina aid to women r religious

WASHINGTON (CNS)—Catholic philanthropies have delivered a big shot in the arm to eight New Orleans congregations of women religious still suffering from the devastation of Hurricane Katrina in 2005.

In the fall of 2006, FADICA—Foundations and Donors Interested in Catholic Activities—alerted its member foundations to urgent needs those congregations still faced a year after Katrina.

Since then, member foundations have come up with more than \$4.4 million in grants to help pay the costs of cleaning and rebuilding the sisters' schools, convents and other facilities destroyed or severely damaged by Katrina.

Combined requests from the religious orders total \$6.3 million. Some requests

cover only a fraction of the recovery costs.

"They had much more in damage than they could pay for," said Francis J. Butler, president of FADICA, which is based in Washington.

When Katrina caused the 17th Street Canal to breach, the Congregation of Our Lady of Mount Carmel's entire seven-acre complex was inundated with 8 to 10 feet of toxic water. The motherhouse, which had a preschool on the ground floor, and all the buildings of Mount Carmel Academy were affected.

These included the classrooms, a faculty residence, chapel, gymnasium, theater, fine arts center, library and a new four-story building that still carried a \$6 million mortgage.

In January 2006, less than five months after Katrina, Mount Carmel was the first

flood-damaged high school in New Orleans to reopen.

"We are still completing the preschool [restoration]," said Carmelite Sister Camille Anne Campbell, principal of Mount Carmel Academy. "We're still working on the sister house [the academy's faculty residence], and the motherhouse is still under construction as well" with roof repairs and interior work not yet completed, she said.

She added that the order just got a \$250,000 grant from a FADICA member to restore its hurricane-damaged retreat house—on the Gulf Coast outside New Orleans—which it plans to offer to members of other women's orders as a place of relaxation and spiritual renewal.

Some grants to women religious from FADICA members went to projects that had already been completed using the sisters' financial reserves so they could return quickly to New Orleans and resume their ministries.

At the sisters' request, the first round of grants went primarily to restoring their ministries and educational and service programs, Butler said.

"Now we're into a second round of needs. A theme that runs through ... is housing for the sisters," he said.

"Initially they just wanted to get their ministries and schools back in operation," he said, but "a lack of housing is severely handicapping them."

Butler credited Sister Sally Duffy, a Sister of Charity of Cincinnati, with the initiative that drew FADICA and the Leadership Conference of Women Religious (LCWR) together to form the New Orleans Recovery Project.

Sister Sally, president and CEO of her order's SC Ministry Foundation and a FADICA board member, said that after Katrina the LCWR—whose members represent 67,000 women religious in the U.S.—posted

reports of the needs of New Orleans religious orders on its Web site.

A number of orders, including hers, made direct contributions to some of the groups, but the needs exceeded the capability of contributions available from fellow religious orders.

She asked Butler to spearhead a Catholic foundation appeal and helped him arrange for leaders of two of the New Orleans women's congregations to speak at the fall 2006 FADICA meeting, held in New Orleans to focus on needs there.

In addition to the Congregation of Our Lady of Mount Carmel, the congregations receiving assistance are the Marianites of Holy Cross, the Sisters of St. Joseph of Medaille, the Ursulines, the Sisters of the Holy Family, the Dominican Sisters of Mary, the Eucharistic Missionaries of St. Dominic and the Sisters of St. Teresa of Jesus, or Teresians.

Sister Chris Perrier, treasurer of the Marianites of Holy Cross, said that despite flood damage to all their houses and school facilities the members of her congregation wanted to return to New Orleans as soon as possible because "we really wanted to be a presence to the people in this area."

Shortly after Katrina, they started the Marianite Bywater Project—named after the upper Ninth Ward neighborhood of Bywater, where they live—to help impoverished residents, many of them senior citizens on fixed incomes, cope with the economic, social, psychological and spiritual aftereffects of Katrina.

(Editor's note: More information about the project is available by writing to: FADICA/LCWR, New Orleans Recovery Project, 1350 Connecticut Ave. NW, Suite 825, Washington, DC 20008. Contributions may also be sent to the same address.) †

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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.

BIEHL, Donald H., 84, Sacred Heart of Jesus, Indianapolis, July 29. Father of Donna Dezern and Diana Jones. Brother of Helen Groves. Grandfather of six. Great-grandfather of one.

BREITSCH, Susan, 63, St. Simon the Apostle, Indianapolis, July 26. Wife of John Breitsch. Mother of Mark and Michael Breitsch. Sister of Lori DeLeon and Doreen Gruber. Grandmother of two.

CARRASQUILLO, Daniel Patrick, 19, St. Mary, New Albany, July 27. Son of Julie Carrasquillo. Stepson of Eric Chaffin. Grandson of Hector and Justina Carrasquillo.

ENNEKING, Gilbert J., 82, Holy Family, Oldenburg, Aug. 5. Husband of Rita Enneking. Father of Nancy Huey, Vicki Huffman, Jane Kramer, Leon and Tom Enneking. Brother of Luella Britch and William Enneking Jr. Grandfather of 22. Great-grandfather of eight.

FIELD, Arthur F., III, 75, Sacred Heart of Jesus, Indianapolis, Aug. 2. Husband of Charmaine Field. Father of Maureen Annee, Charmaine Cota, Kathleen Heath, Karen McDowell, Colleen, Arthur IV and Kevin Field. Brother of Alice Ann Davis and Robert Field. Grandfather of 18.

HAAG, Joseph J., 96, Holy Name of Jesus, Beech Grove, July 30. Father of Mary Anne Deer and Joseph J. Haag II. Brother of Arthur Haag. Grandfather of six. Great-grandfather of nine.

HIPPLEHEUSER, Guy N., Sr., 72, St. Jude, Indianapolis, July 6. Husband of Mary Jo Hippleheuser. Father of J.J., Jolene, Guy Jr. and Pete Hippleheuser. Son of Guy and Helen Hippleheuser. Brother of Charles, Lynn, Maurice and Robert Hippleheuser. Grandfather of eight.

HOFFMAN, Fred J., 91, St. Mary-of-the-Knobs, Floyds Knobs, July 30. Father of Peter Hoffman. Brother of Edward Hoffman. Grandfather of three. Great-grandfather of three.

JONES, Mary Mabel, 89, St. Mary, Rushville, July 28. Sister of Charles and Kenneth Risselman.

KOETTER, Gladys M., 74, St. Mary-of-the-Knobs, Floyds Knobs, July 27. Wife of Robert Koetter Sr. Mother of Jack, Kenny, Phil, Robert and Wayne Koetter. Sister of

Paul Andres. Grandmother of 12.
KUTSKO, Carolyn, 81, St. Bartholomew, Columbus, July 30. Mother of Betty Walker and Michael Kutsko. Grandmother of four. Great-grandmother of one.

LAHRMAN, James, 55, St. Andrew, Richmond, July 24. Husband of Sue Lahrman. Father of Jennifer Reynolds and Scott Lahrman. Son of Clem and Susanne Lahrman. Brother of Marianne Foster, Joan Jones, Daniel and John Lahrman.

LAZO, James Rojas, 96, Holy Spirit, Indianapolis, July 27. Father of Denise Boyer, Gloria Cleghorn and Jeffrey Lazo. Grandfather of eight. Great-grandfather of 15.

METELKO, Joseph C., Sr., 90, St. Martin of Tours, Martinsville, July 14. Father of Rosalie Nevitt, Lorraine O'Brien, Geraldine Robinet, Carlene Sessions, John and Joseph Metelko II. Grandfather of 17. Great-grandfather of 13.

MIK, James D., 61, St. Bartholomew, Columbus, June 9. Brother of Marie Stachnik and Jerry Mik.

MOLLOY, Anna H., 12, St. Jude, Indianapolis, July 31. Daughter of Pete and Julie Molloy. Sister of Peter Molloy. Granddaughter of Richard Johnson and Fran Molloy.

MUNCHEL, Mildred C., 87, Holy Spirit, Indianapolis, July 21. Mother of Melanie Chacon, Theresa Geyra, Janice Markellos, Carol Morrow, Dr. Mary Posner, Barbara, John and Wayne Munchel. Sister of Joel Floyd. Grandmother of 15. Great-grandmother of nine.

NELSON, Philip E., 76, St. Malachy, Brownsburg,

July 25. Husband of Kay Nelson. Father of Stephanie Nelson-Jones, Jay, Jeff and Philip Nelson Jr. Grandfather of eight. Great-grandfather of one.

ODUM, Betty Anne, 86, SS. Peter and Paul Cathedral, Indianapolis, July 28. Aunt of several.

PASSMORE, Lorraine M., 78, St. Mary, Mitchell, July 18. Mother of Jim Passmore. Sister of Mary Botello, Dorothy Gregg and Jack Pacheco. Grandmother of five. Great-grandmother of one.

QUIGLEY, Louise M., 85, St. Pius X, Indianapolis, July 19. Mother of Suzanna Givens, Annette Martin, Ed and Tim Quigley. Sister of Marian Buckingham and Jean McCarty. Grandmother of 10. Great-grandmother of 13.

STROTHMAN, Frances, 89, St. Gabriel, Connersville, July 25. Mother of Joanna Huber. Grandmother of two. Great-grandmother of six.

VANDENBERGEN, Patricia, 74, St. Gabriel the Archangel, Indianapolis, July 20. Wife of Richard Vandenberg. Mother of Kristin, Linda and Steve Vandenberg. Grandmother of six. Great-grandmother of three.

ZIEGLER, Millie F., 83, St. Anthony, Morris, July 29. Mother of Peggy Jackson, Mary, Charles, Daniel, Robert and William Ziehler. Sister of Emma Lou Wilkas. Grandmother of 10. Great-grandmother of five.

ZUPANCIC, John F., 86, St. Martin of Tours, Martinsville, July 30. Husband of Mary Zupancic. Father of Helen Smith, Monica Witt, Anna, Charles, George, Harry and John III. Grandfather of 14. Great-grandfather of 23. †



Angel and saint

A stained-glass window in the main chapel of the Mother Cabrini Shrine near Golden, Colo., depicts an angel appearing at her death. Mother Cabrini died in Chicago on Dec. 22, 1917, and later became the first U.S. citizen to be named a saint. She was canonized in 1946 by Pope Pius XII. Although born in Italy, she became an American citizen in 1909. Her feast day is Nov. 13.

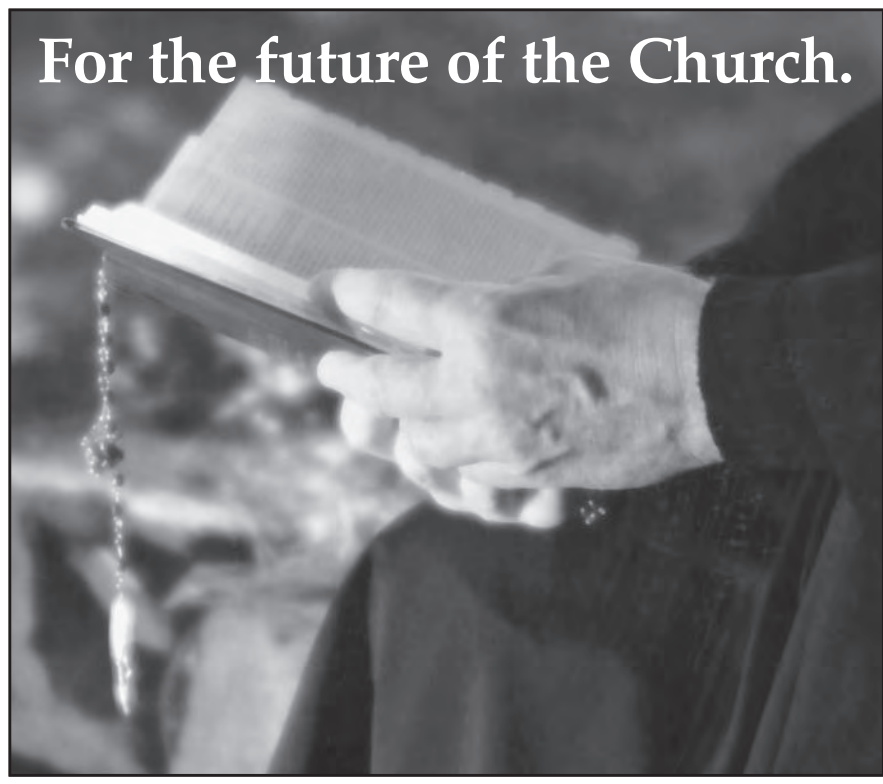
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Supreme Knight reiterates call to end abortion, support marriage

QUEBEC CITY (CNS)—Supreme Knight Carl Anderson challenged American Catholics to overturn the “regime of *Roe v. Wade*” in November by withholding their votes from any candidate who supports abortion. He made the comments during an address to the 126th annual convention of the Knights of Columbus in Quebec City. In a wide-ranging 68-minute report that reviewed the organization’s accomplishments during the last year, Anderson saved his strongest comments for nearly the end of his address. He criticized politicians of all parties who



Carl Anderson

court Catholic voters by saying that abortion is one of many issues that deserve attention in any election. “It’s time to put away the arguments of political spin masters that only serve to justify abortion killing,” Anderson said. In apparent reference to Illinois Sen. Barack Obama, the presumptive Democratic nominee for president, Anderson said change in the country can come only when the practice of aborting unborn children ends. “We have all heard a great deal this year about the need for change,” he said. “But at the same time we are told one thing cannot change, namely the abortion regime of *Roe v. Wade*. It is time that we demand real change and real change means the end of *Roe v. Wade*. “It’s time to stop accommodating pro-abortion politicians, and it’s time we start demanding that they accommodate us,” Anderson added as the 500 delegates

from around the world stood up and loudly applauded. Anderson said he was not singling out candidates from any political party for criticism. Later, Anderson told Catholic News Service that he decided to focus on the same terminology that Obama is using in his presidential campaign “to get people’s attention.” “This is kind of the touchstone for this whole election year. I’d like Catholics to think what real change, fundamental change in a Christian sense would mean,” he said. At the same time, he repeated that his message was not aimed at any specific candidate. During his speech, Anderson said voters in California, Colorado and South Dakota have the chance to limit abortion by voting for ballot initiatives on Nov. 4.

Anderson also promised that the Knights would remain focused on protecting marriage as a life issue. He cited a second set of constitutional amendments on the November ballot in Arizona, California and Florida that would define marriage as the union of a man and a woman or ban polygamy, group marriage and same-sex marriage. Focusing on the California ballot issue, Anderson took aim at that state’s Supreme Court, which ruled 4-3 on May 15 that such same-sex couples have the right to have the state designate their civil unions as marriages, in essence legalizing same-sex marriage. Saying that the court’s justices took it “upon themselves to ignore the will of the people and impose a radical new interpretation of the law,” the supreme knight called for Californians to let their voices be heard by voting for the constitutional amendment. †

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OCT 4	Malone	Fawcett Stadium	North Canton, OH	2 p.m.
* OCT 11	Saint Francis	Pike High School	Indianapolis, IN	2 p.m.
OCT 18	Grand View	Pike High School	Indianapolis, IN	2 p.m.
OCT 25	Saint Xavier	Bruce R. Deaton Memorial Field	Chicago, IL	7 p.m.
NOV 1	Taylor	Wheeler Stadium	Upland, IN	12 noon
NOV 8	Walsh	Pike High School	Indianapolis, IN	2 p.m.
NOV 15	Urbana	Pike High School	Indianapolis, IN	2 p.m.

Home games are shown in bold

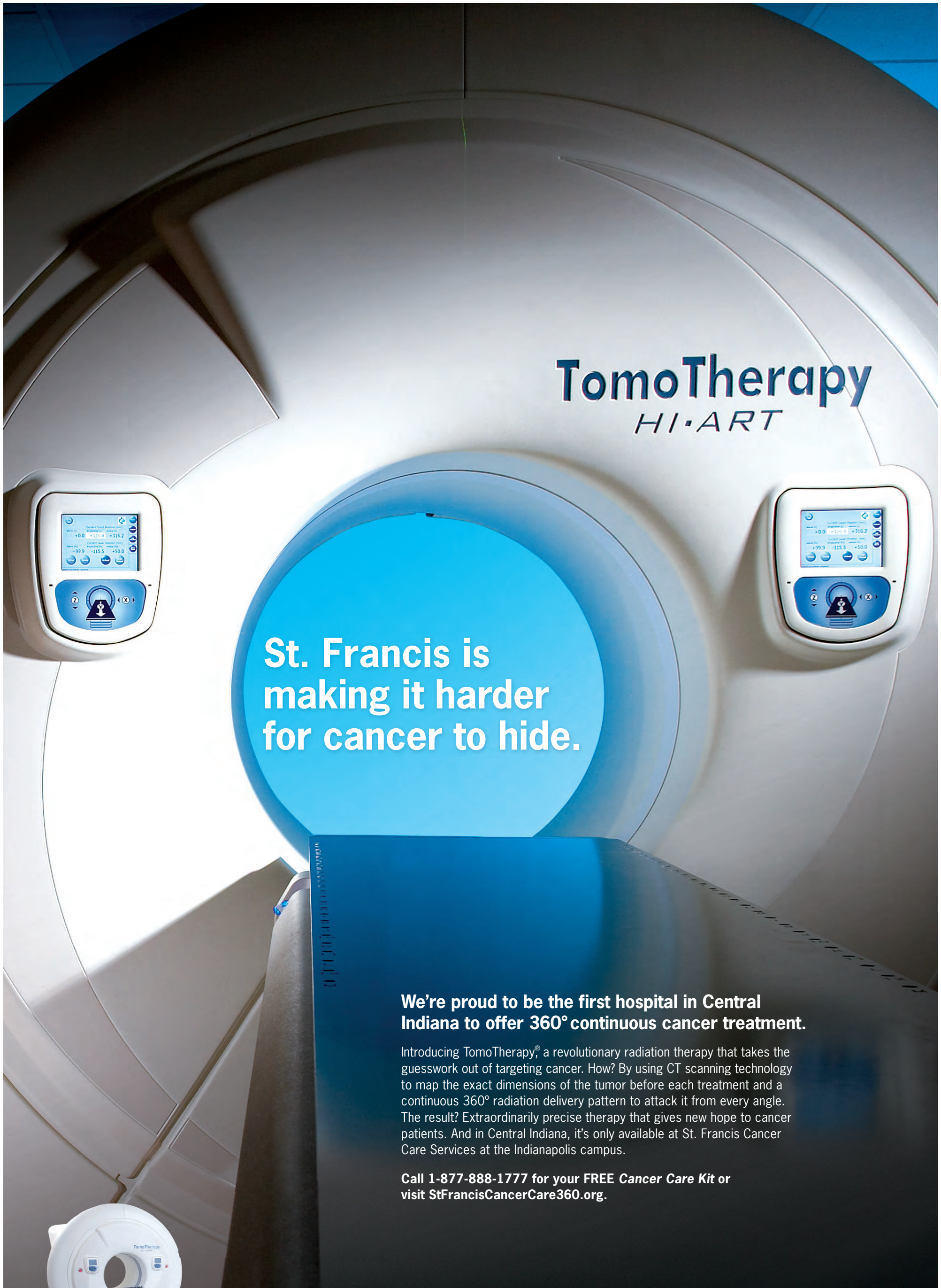
* Homecoming

All games are Eastern Daylight Time.

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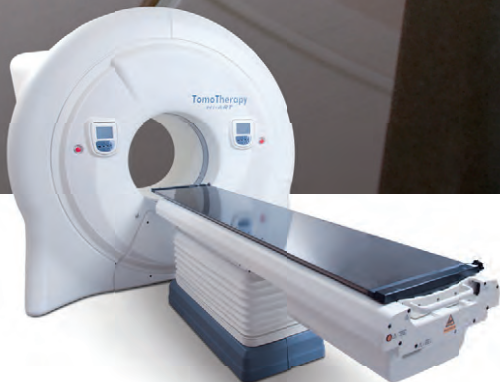
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