



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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Catholic Charities launches new identity in archdiocese

By Brandon A. Evans

For years, the various archdiocesan agencies that have operated under the Catholic Charities and Catholic Social Services names have had the same goal—to help individuals and families in need.

Their goal is still the same, however, now they all share the Catholic Charities name.

The common name will help to showcase the role of Catholic Charities and build awareness of its mission in the local

communities.

“Our tradition of service to individuals and families who are in need is a core component of our mission as Catholics,” Archbishop Daniel M. Buechlein said.

“The effort to bring our Catholic Charities programs under the unified name of Catholic Charities will help all Catholics in southern and central Indiana grasp a better understanding of the Church’s undertaking through these ministries.

“The transition also reflects the identity

of our national organization, Catholic Charities USA, which will generate a clearer understanding of our universal mission to serve those in need.”

In the archdiocese, Catholic Charities serves more than 200,000 people in need annually through more than 30 social service programs centered in the local offices of Indianapolis, Terre Haute, Bloomington, New Albany and Tell City.

Formerly, agencies in Indianapolis and Bloomington operated under the name of

Catholic Social Services. The one exception to the change is St. Elizabeth and Coleman Pregnancy and Adoption Services in Indianapolis.

David Siler, archdiocesan executive director of Catholic Charities, said that using a common name for all the programs will help make the vast network of programs less confusing for the public.

Stationery is currently being replaced, and in time the signs for some of the build-
See CHARITIES, page 7

Cologne prepares for arrival of World Youth Day pilgrims, pope

COLOGNE, Germany (CNS)—The city of Cologne is preparing for an invasion of hundreds of thousands of young people scheduled to attend World Youth Day and activities surrounding Pope Benedict XVI’s visit.

Stefan Neuhoff, head of the Cologne fire department, described the pope’s Aug. 18-21 visit as “the biggest planning challenge since the end of World War II.”

By late July, just weeks before the start of the Aug. 16-21 World Youth Day celebrations, organizers had received registrations from 370,000 young people from 160 countries, nearly 700 bishops, 8,000 priests and 5,100 journalists.

During the international celebration, those people and more will have to be housed, fed, moved around, entertained and inspired. Before Aug. 16, about 120,000 of them will stay in German dioceses for a few days, sharing the life of Catholics throughout the country.

Once they arrive in Cologne, many of the pilgrims will be housed in school halls and sports facilities, but people throughout the region have offered places in their homes to more than 89,000 of the young visitors. Some pilgrims will stay in a brewery, some in a castle, others in a cowshed. Ten young people will sleep in a couple of rooms in the studios of Germany’s popular comedian and TV show host, Harald Schmidt.

The offer by individual local Muslims and, in one case, a whole Muslim community to take in pilgrims caused some problems for the organizers, who eventually accepted the offers.

Msgr. Heiner Koch, World Youth Day general secretary, told the German Catholic news agency KNA: “The places which offer hospitality are not, for us, simply random locations. They should,
See WORLD, page 10



CNS photo from Reuters

A policeman examines a manhole in front of the Catholic cathedral in Cologne, Germany, on Aug. 1. Police, fire department and municipal workers were preparing to host hundreds of thousands of pilgrims and Pope Benedict XVI during World Youth Day on Aug. 16-21.

Archdiocesan youth and adults ready for pilgrimage

By Brandon A. Evans

The 170 youth and adults from the Archdiocese of Indianapolis who will be making the pilgrimage to Cologne, Germany, for World Youth Day 2005 are now only days from leaving.

The group, under the leadership of Archbishop Daniel M. Buechlein, will be traveling to Italy and Germany from Aug. 10-22.

The closing Mass for World Youth Day, to be celebrated by Pope Benedict XVI, will be on the morning of Aug. 21.

Four priests of the archdiocese will also be in attendance.

While Aug. 10 will be spent in travel on three different flights, the pilgrimage group will gather for a day of sightseeing in Rome on Aug. 11 before checking into a hotel near the Vatican.

The youth and adults will tour the catacombs and celebrate Mass at St. Paul Outside the Walls, one of Rome’s four patriarchal churches.

The next day, the pilgrims will travel to Assisi to visit the Basilica St. Francis and celebrate Mass there.

On Aug. 13, Archbishop Buechlein will celebrate Mass for the pilgrims
See PILGRIMAGE, page 10

Cardinal Keeler urges Bush to veto embryonic stem-cell bill

WASHINGTON (CNS)—The head of the U.S. bishops’ pro-life committee has encouraged President George W. Bush to veto any legislation that would loosen restrictions on federally funded human embryonic stem-cell research.

The statement was issued by Baltimore Cardinal William H. Keeler, chairman of the U.S. bishops’ Committee for Pro-Life Activities, after Senate Majority Leader Bill Frist, R-Tenn., modified his stand to back legislation that would relax restrictions.

Frist’s support improves chances that the Senate will pass a bill easing restrictions when it returns in September from its summer recess. The House already passed such a bill.

“I commend President Bush for his laudable pledge to veto such legislation,” said Cardinal Keeler in a July 29 statement.

The cardinal’s statement was issued in Washington by the U.S. bishops’ Department of Communications hours after Frist, who previously agreed with Bush’s restrictions, said in a Senate speech that the Bush policy was hindering research that could lead to cures for a number of diseases.

Cardinal Keeler also strongly criticized Frist, an opponent of legalized abortion, saying the senator’s stem-cell position “is not ‘pro-life.’”

The cardinal reiterated the Catholic stand that current human embryonic stem-
See STEM-CELL, page 7

Homeland Mission Project helps youth see needs in archdiocese

By Brandon A. Evans

About 35 youth took a mission trip in July to serve the poor and those in need, but they didn't really go far.

The youth spent a week taking part in the Homeland Mission Project, a first-time event for the archdiocesan Office for Youth and Young Adult Ministry.

During each day, the young people took turns serving different Indianapolis agencies in small groups: the Cathedral Soup Kitchen, Miracle Place, Holy Trinity Adult Day Care Center, St. Augustine Home for the Aged, St. Elizabeth-Coleman Pregnancy and Adoption Center, and a day camp for Hispanic children operated by the Missionaries of Charity.

Then, following a day of service, the youth returned to their overnight facilities at Christ the King Parish and Bishop Chatard High School for Mass, prayer and free time.

Each evening, the young people also listened to various speakers, who discussed such things as service and the Eucharist, seeing Christ in others, service to the poor in the Scriptures, and making sense of poverty.

Father Robert Robeson, director of the Archdiocesan Office of Youth and Young Adult Ministry, said that the idea for this event came out of a discussion with Archbishop Daniel M. Buechlein.

Many youth, Father Robeson said, often travel outside the archdiocese for mission trips, so he wanted to help youth see the needs in their own backyard.

"In fact, there is an awful lot of work that needs to be done in our archdiocese," he said.

Kelly Calwell, a junior at Bishop Chatard High School, heard about the week from her friend's mother.

"I've wanted to go on a mission trip, so I wanted to come," Kelly said.

She said that service gives her the opportunity to not just serve, but to learn from those who are served—and to get to know them.

One of her highlights was "the



Above, Kelly Calwell, a junior at Christ the King Parish, talks with a client of the Holy Trinity Adult Day Care Center in Indianapolis on July 13. Calwell was taking part in the archdiocesan Homeland Mission Project, a weeklong service retreat benefiting several Indianapolis agencies.

Right, Robbie Baltera, a member of St. Luke Parish in Indianapolis and senior at Brebeuf Jesuit Preparatory School, helps paint a wall at the Cathedral Soup Kitchen in Indianapolis on July 14 as part of the weeklong Homeland Mission Project.



communication that I have with the people that I'm helping."

Anna Marie Miller, a member of St. Monica Parish in Indianapolis and sophomore at Bishop Chatard, said that her favorite part of the week was visiting the senior citizens who spend time at Holy Trinity Adult Day Care Center.

At that particular site, the service entailed by the youth was nothing more than to keep company with those at the center—to play games with them and talk with them.

But even things that seem simple can be a service.

Sean Winningham, a member of St. Mark the Evangelist Parish in Indianapolis and a junior at Marian College in Indianapolis, was a site director for two of the locations. He said that seeing all the forms of service is part of the

experience the youth were having.

"They're seeing different kinds of ways to do service," Winningham said. "You can do service for anybody, no matter where they're at in their journey, young or old—people their own age as well."

Billy Brandle, a member of St. John Parish in Daylight, Ind., in the Evansville Diocese and a junior at Marian College, helped to organize the weeklong mission.

He echoed Winningham's remarks and said, regarding the youth, that "we want to show them the different service areas and different service opportunities."

"We don't just want them doing the same thing all week—we're doing different types of services."

Some youth, he said, are not exposed much to the things that they spent the week doing.

The mission, Father Robeson said,

successfully communicated to the young people the needs of their own city.

"Many of them had the opportunity to see things that are being done, and see dimensions or areas of the city of Indianapolis that they would normally not encounter," he said. "Many of the youth talked about how it had really affected them."

Father Robeson said that he considers the event a success, and plans to continue it each year. He hopes that as many as 60 youth will sign up next year, though he added that they could easily accommodate up to 100 teenagers.

Eddie Fernandez, a member of Our Lady of the Greenwood Parish in Greenwood and sophomore at Greenwood High School, said that the event was a chance to meet new people, and hopes that even more show up next year. †

Catholic HEART Workcamp provides needed service in southern Indiana

By Brandon A. Evans

For three years, Tammy Becht, youth ministry coordinator at St. Mary-of-the-Knobs Parish in Floyd County, took young people on weeklong service trips in different parts of the country.

Each time that they took part in a nationally organized Catholic HEART (Helping Everyone Attain Repairs Today) Workcamp, it was also with youth from all over the country.

Together, the youth performed maintenance and service for people in neighborhoods who couldn't afford it themselves.

But this year, the southern Indiana youth stayed home—and hosted their own work camp from July 17-23.

Becht said that a year ago some of the parish youth suggested that they petition the Catholic HEART Workcamp, which has been operating sites all around the country each year since 1993, to allow the

parish to host a camp in southern Indiana.

"I was blown away by their enthusiasm," Becht said. But she was also a little intimidated at what it would mean.

Part of every Catholic HEART Workcamp—namely, the spiritual talks and worship sessions each night—is organized by trained teams.

All the rest of the planning is done by the local managers, who in this case were going to be Becht and her daughter, Jami. Hosting a Catholic HEART Workcamp meant bringing nearly 300 participants from around the country to the New Albany area.

So Becht prayed about it.

"It was like every door that we knocked on swung wide open for us," she said.

Local planning had to account not only for organizing the participants into small work groups of about six, but also finding

them a place to sleep at night—in this case, a middle school—and figuring out where they would all be serving each day.

Pete Roth, a member of St. Mary-of-the-Knobs Parish, was one of four men who used the suggestions of local organizations, including the New Albany Housing Authority, to find suitable sites for the youth.

Part of that job also meant visiting the home that the youth would help fix up and talking to the owners.

In one case, Roth said, he visited an elderly lady and told her about the youth that would come to help her.

"When she woke up the next morning," he said, "she was so excited about what was going to be done that she thought that it might have been a dream."

The woman, with the aid of a walker, slowly made her way inside her house to find the card that Roth had left behind—to

prove to herself that it was real.

The work that the youth did was varied, Becht said, and ranged from painting curbs and cleaning dumpsters to clearing brush and mulching community playgrounds.

Jami Becht, who not only was a camper in the past, but also served on the national team one summer that helps to put the events on, recalled the work she did at a camp several years ago.

She spent the entire week with a small group working on one man's house.

"He had ceilings that were falling in, walls that needed to be finished," she said. "His yard was greatly overgrown. We painted the outside of his house. We did everything down to giving his dog a bath."

And it wasn't just the campers, or even the local youth from the parish who

See CAMP, page 7

The Criterion 8/5/05

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Guadalajara deacons minister in the archdiocese, foster vocations

By Sean Gallagher

From late June until Aug. 8, three deacons from the Archdiocese of Guadalajara in Mexico have been ministering to their compatriots who, for economic reasons, have come to live in and around Indianapolis.

They have rejoiced in the blessings of Hispanic Catholics in the archdiocese, but also witnessed the many challenges facing this growing segment of the faithful in central and southern Indiana.

Through it all, they have tried to plant seeds of priestly and religious vocations in the hearts of the young Hispanic men and women they met here.

Deacon Pedro Gonzales ministered at St. Lawrence and St. Philip Neri parishes in Indianapolis and St. Joseph Parish in Shelbyville.

Deacon Gonzales has preached at Masses, celebrated baptisms, blessed houses, been involved in numerous areas of catechesis and helped prepare Hispanic young adults to participate in a 2006 Encuentro, a national meeting of Hispanic Catholics to be held at the University of Notre Dame.

Ministering at three parishes in Indianapolis and Shelbyville helped Deacon Gonzales see the many needs of Hispanic Catholics in the archdiocese, especially for priestly vocations.

But he said that the presence of ordained ministers from Mexico among the Hispanics is a way of fostering vocations here in the archdiocese.

"They see us as a part of the world," Deacon Gonzales said. "We're with the people. They see us as one of them and so that in itself is a motivating factor to the priesthood or religious life."

Deacon Emeterio Gomez ministered at St. Monica and St. Gabriel parishes in Indianapolis. In these faith communities, he trained altar servers, led youth and young adult groups and preached at Masses.

Julia Gonzalez, a member of St. Monica Parish, collaborated with Deacon Gomez to train boys and girls as altar servers.

Born in Mexico, Gonzales said she appreciates having deacons from her home country ministering among Hispanics in Indianapolis.

"I think it's great for them to visit us here and for us to see what they're doing and see how they work," she said.

But Gonzales said she also recognizes that the benefits flow both ways for Deacon Gomez.

"The traditions in Mexico are very different from the traditions that are here,"

she said. "And between those two, he's learning a lot."

Deacon Gomez said that providing solid catechesis to children, much like what he and Gonzales do when training altar servers, lays a necessary foundation for future priestly and religious vocations.

"With this base, it is much easier to create a sense of vocation within them," he said.

Deacon Ismael Jimenez ministered at St. Mary Parish in Indianapolis, where all three deacons resided during their stay in Indianapolis.

He has been involved in catechetical programs there, with special attention on fostering vocations.

In this area, he has overseen weekly vocations dinners at St. Mary that have regularly attracted 10 to 15 Hispanic young men and women. At these meals, the deacons gave presentations and the participants discussed aspects of priestly and religious life.

The deacons from Guadalajara hope to pass on to this small community of discerning men and women the blessings they have received by being a part of the 1,500 seminarians for their home archdiocese, which includes 6 million Catholics.

Many of the Mexicans who have come to live in the Archdiocese of Indianapolis are from the state of Jalisco, where Guadalajara is located.

This is the third consecutive year that the Archdiocese of Guadalajara sent three seminarians to minister to Hispanic Catholics here, although this is the first year that all three were deacons.

Deacons Gonzales and Gomez were ordained last May while Deacon Jimenez was ordained in December 2004. They are scheduled to be ordained to the priesthood on June 4, 2006.

In the short time that they ministered to Hispanics in the archdiocese, the deacons said they have learned much about them and their lives of faith.

"The majority would rather be at home [in Mexico]," Deacon Jimenez said. "But they come here because of economic need. After coming here and stabilizing their economic situation, then the journey becomes more of the interior journey that is still not at peace."

The deacons noted that this disharmony is often manifested in Hispanic immigrants in a breakdown of the family.

Men sometimes will have children in Mexico and children in the United States. Cohabitation is common and divorce is frequent.

This inner dissatisfaction led the deacons to spend time simply listening to the



Deacon Pedro Gonzales, ordained for the Archdiocese of Guadalajara in Mexico, leads children in song at St. Philip Neri Parish in Indianapolis during a vacation Bible school on July 18. Deacon Gonzales was one of three deacons from Guadalajara who ministered to Hispanic Catholics for six weeks this summer in and around Indianapolis.



From left, Deacon Ismael Jimenez, Deacon Emeterio Gomez and Deacon Pedro Gonzales stand in the Holy Family Chapel at the Archbishop O'Meara Catholic Center in Indianapolis on July 21. The three deacons came to Indianapolis from the Archdiocese of Guadalajara in Mexico to minister to Hispanic Catholics in the metropolitan area. This is the third year that the Mexican archdiocese has sent seminarians to Indianapolis.

cares and concerns of Hispanic Catholics and trying to give them hope.

"They want us to help them," Deacon Jimenez said. "They want us to walk with

them. They want us to help them with their questions of life, their own interior growth needs. They want us to listen. We listen to them." †

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Editorial



CNS photo from Reuters

Federal appeals court Judge John G. Roberts listens as U.S. President George W. Bush nominates him to the Supreme Court in a televised address to the nation from the White House on July 19.

Catholics and the battle for the Supreme Court

David Brooks, a columnist for *The New York Times*, has observed a strange feature of the ideological battles that have taken place over recent judicial appointments. According to Brooks, "Confirmation battles have come to seem like occasions for bitterly divided Catholics to turn political battles into holy war Armageddons. Most of the main Democrats on the Judiciary Committee are Catholics who are liberal or moderate (Senators Edward Kennedy, Joseph Biden, Richard Durbin and Patrick Leahy), and many of the most controversial justices or nominees are Catholics who are conservative (U.S. Supreme Court justices Antonin Scalia and Clarence Thomas, federal judge William Pryor Jr.). When they face off, you get this brutal and elemental conflict over the role morality should play in public life."

Whether or not we agree with Brooks' analysis, there is something very disturbing about the image of Catholics in America waging "holy wars" over judicial appointments. There was a time—not so long ago—when Catholics were effectively excluded from the debates that took place at the highest levels of American public policy. Now that we clearly have a voice (or voices), we need to ask ourselves whether what we have to contribute to these arguments is true to who we are as Catholics and as Americans.

The good news is that Catholics care deeply about the role morality should play in public life—and are willing to fight about it. The bad news is that Catholics on both sides of the ideological divide tend to be confused about what the Church actually teaches on fundamental moral issues and how this relates to the role of public officials—particularly at the level of the Supreme Court.

Supreme Court nominee John G. Roberts has been asked whether his Catholicism presents a potential conflict between the imperatives of his religious faith and the requirements of civil law. Roberts responded that his personal views would not color his judicial thinking. Some news reports even suggested that Roberts might recuse himself from cases involving abortion, the death penalty or other subjects where Catholic teaching and civil law can clash.

We reject out-of-hand the notion that Catholic teaching on issues of morality and social justice are somehow incompatible with effective judicial thinking. We also reject the idea that a judge (or any government leader) can "personally" hold the teachings of the Catholic faith while "publicly" thinking or acting otherwise.

The challenge that any responsible person in public office (including Catholics) faces is how to reconcile what he or she truly believes with the demands that law and culture make on them as civic leaders. This inevitable conflict cannot be avoided by some arbitrary compartmentalization of personal and public views. It can only be reconciled through careful thinking, prayerful examination of conscience and the willingness to make painful, often unpopular, decisions.

We hope that, if he is confirmed, Roberts will use all his God-given gifts and talents (including the gift of his Catholic faith) to wrestle with all the vitally important issues facing the Supreme Court (including abortion and the death penalty) and to make decisions that are wise, faithful to our Constitution and clearly beneficial to the common good. We also hope that Roberts, and every other public official in the United States today, will recognize that a personal commitment to religious values is not an obstacle to public service. On the contrary, religious values can strengthen and enhance a public official's dedication to the protection of life and the promotion of the common good.

Catholics who truly understand the teaching of our Church, and who strive to integrate these principles into their personal and public lives, have much to contribute to legislative proposals and judicial interpretations. We don't need "holy wars" waged by extremists. We need principled thinking, sound moral judgment, and an authentic understanding of who we are as a nation governed by the rule of law and dedicated to life, liberty and the pursuit of happiness in the finest and most authentically American ways.

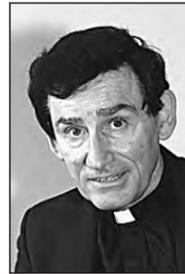
— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

The Human Side/Fr. Eugene Hemrick

Gaining life from monasticism

I wish we celebrated more feasts of St. Benedict during the year to remind us of his many wholesome lessons.



When I used to cycle through Germany, I would often stop at the Benedictine monastery in Heidelberg. Every time I stayed with the monks there, they made me

feel that my presence was a gift to them.

In the *Rule of St. Benedict*, he counseled his monks to welcome people as if they were welcoming Jesus. No matter what Benedictine monastery I have visited in Europe or in this country, I have experienced the practice of this rule par excellence. After those experiences, I often wondered how much more distinguished any home would be if outsiders tasted the welcoming spirit of St. Benedict when they entered it.

No doubt the home's inviting spirit would leave visitors with warm memories. And no doubt, those who created this spirit would be filled with the joy of being a home to others.

Benedict is the patron of Western monasticism. Normally, when we think of monasticism, it creates images of an enclosure that cuts one off from the real world. This frightens some because they see monastic life as a form of death to a world they cherish. That world usually includes the sounds of children, news reports, music, talk shows, business acquaintances and clatter. In the minds of many, to withdraw from this environment would mean breaking with routine and running the risk of agonizing

withdrawal symptoms.

Monasticism challenges this perception. Although the word "monastic" means to live alone, its main emphasis isn't so much on death to self or the world, but rather on life—on living. "Aloneness," in my understanding of the word, means being at one with oneself in order to enjoy true wholeness. Embrace it, and just watch how the distractions and stimuli that hinder you from the balanced, harmonious life you desire melt away!

When this principle is applied to everyday life, its life-giving powers are amazing. Take, for example, marriage. Whenever a husband and wife are having marriage problems and their love for each other grows cold, one of the first questions a marriage counselor will ask is, "When was the last time you got out of the house and spent quality time alone with each other?" In other words, when did you last halt your daily routines long enough to be present to each other? When did you work at putting aside daily cares in order to renew your care for each other?

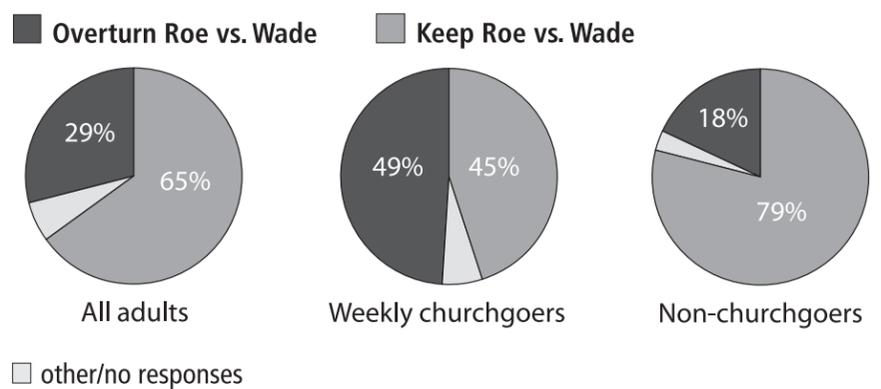
Husbands and wives not only become one in flesh when joined in matrimony, but also in spirit. Here monasticism would step in and say: "Take account of how often you work at nourishing your spirit! One very excellent way to achieve this is through the power of aloneness that frees you to be at one with yourself. Life is filled with distractions and routines that more often than not splinter our energies and leave us no rest. Come to me, and I will teach you the principle of wholesome wholeness."

(Father Eugene Hemrick is a columnist for Catholic News Service.) †

Church Facts

Choosing a Justice

Most U.S. adults want a new Supreme Court justice who would uphold the ruling that legalized abortion across the nation. Percent of those who want a justice who would...



Poll conducted June 24-26, before the announcement of Justice Sandra Day O'Connor's retirement.

Source: Gallup Poll

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Letters Policy

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

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to

edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Bishop Bruté arrives in Vincennes and begins to build a diocese

On Oct. 28, 1834, the feast day of the apostles Simon and Jude, Bishop Simon Bruté was consecrated by Bishop Joseph Rosati in St. Louis. He had wanted to be consecrated on the feast of the Holy Rosary because of his devotion to the Blessed Mother, but the time was too short for preparation. Bishop John Baptist Purcell of Cincinnati preached for the occasion. He chose for his text, "Simon, do you love me more than these?" The Gospel of the Mass was "The servant is no greater than His Master."

The next day, Bishop Bruté issued a pastoral letter to his people. (Bishop Purcell had had it printed for him.) "Unworthy as I am of so great an honour, and of myself unequal to the charge, my only trust is in God, and therefore earnestly calling for your prayers, that I may obtain His divine assistance, I come to be your chief pastor."

He placed his cathedral under the patronage of St. Francis Xavier, patron of missionaries, and he placed his diocese under the patronage of Our Lady "towards whom it was in all ages the spirit of the Church, that all Christians should entertain the most tender devotion."

Bishop Bruté arrived in Vincennes a week later. He was installed immediately by his elderly friend, Bishop Benedict

Joseph Flaget of Bardstown, Ky., who had been a missionary in Vincennes 46 years before.

In a letter to an Austrian charitable foundation, Bishop Bruté described his cathedral: "The Cathedral Church, a plain brick building 115 feet long and 60 broad, consisting of the four walls and roof, unplastered and not even white-washed—no sanctuary—not even a place for preserving the vestments and sacred vessels. Only a simple altar of wood with a neatly gilded tabernacle, and a cross and six beautiful candlesticks, a gift from France, which were much in contrast with the poverty and utter destitution of the place. The house built for the missionary, and now the episcopal residence, consists of a small, comfortable room and closet, 25 feet by 12, without however a cellar under, or a garret above; a small plot for a garden lays between the church, on the other side of which is the Catholic cemetery." Nearby was a stable "ready for the bishop's horse, when he is able to get one."

Bishop Bruté described in detail the circumstances of his cathedral to illustrate the poverty of his new diocese and its urgent need for help in attending to the basic necessities. He pleaded for funding in order to be able to educate "young men intended for the priesthood and building up of those institutions of charity for

orphans or others, without which religion can never be firmly established."

In the beginning, the bishop's ministry was mostly focused on Vincennes. He wrote that the people were "mostly of French descent, poor, illiterate, but of that open lively disposition which bespeaks their origin. They retain their faith, love their priests, but are negligent in attending to their religious duties. They are very remiss also in teaching their children their prayers and the catechism, and this causes them to forget it themselves."

The new bishop was not well-received in some quarters. A minister wrote in an article in a Protestant paper: "You are probably aware that the Pope had constituted recently all this rich neglected country into a diocese with Vincennes as its designated seat. Yea, 'the man of sin' has already established himself there and the 'mystery of iniquity' is beginning to work in a fearful manner. The newly consecrated bishop has just arrived with two priests, and taken undisputed possession of the now most important town in the state." A man from Evansville who read

about "the man of sin" arrived in Vincennes and announced that he came to see for himself.

"The Man of Sin? You mean me?" Bishop Bruté asked.

"Yes, sir, I mean you. They told me that I could see you in all your infernalities," the man said.

"You mean paraphernalia, I suppose. Well come inside and I'll see what I can do for you." The bishop put on his pectoral cross, a cope and miter, and held his crosier for the man to see.

"There," he said, "now you have seen the Man of Sin. You can go home and tell the people of Evansville about it."

"That I will, sir. Why, it's all nothing but paraphernalia just like you said. They told me it was infernalities."

From this primitive setting, in five short years, the undaunted Bishop Bruté would establish his diocese on a solid footing.

(Next week: Bishop Simon Bruté looks for priests to help him spread the faith in the new Diocese of Vincennes.) †

Archbishop Buechlein's intention for vocations for August

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

El obispo Bruté llega a Vincennes y comienza a construir la diócesis

El 28 de octubre de 1834, el día de la festividad de los apóstoles Simón y Judas, el obispo Joseph Rosati consagró al obispo Simon Bruté en St. Louis. Quería que se le consagrara en la festividad del Santo Rosario debido a su devoción a la Santa Madre, pero había poco tiempo para los preparativos. El obispo John Baptist Purcell de Cincinnati predicó para la ocasión. Eligió como texto: "Simón, ¿me amas más que éstos?" El Evangelio de la misa fue "El sirviente no es más que Su Amo".

Al día siguiente el obispo Bruté emitió una carta pastoral a su pueblo. (El obispo Purcell hizo que se la imprimieran.) "Tan indigno como soy de tan grande honor, y para mí mismo, tan poco apto para la tarea, mi única confianza está en Dios, y por lo tanto, les pido encarecidamente sus oraciones para que pueda yo recibir Su asistencia divina y llegar a convertirme en su pastor principal."

Colocó su catedral bajo el patronato de San Francisco Xavier, patrón de los misioneros y colocó su diócesis bajo el patronato de Nuestra Señora "hacia quien ha estado dirigido el espíritu de la Iglesia a través de los tiempos, y para quien todos los cristianos deberían dedicar la devoción más afectuosa."

El obispo Bruté llegó a Vincennes una semana más tarde. Su anciano amigo, el obispo Benedict Joseph Flaget de Bardstown, quien había sido misionero en Vincennes 46 años antes, lo instaló

inmediatamente.

En una carta a una fundación de caridad austriaca el obispo Bruté describió su catedral: "La iglesia catedral, es un edificio de ladrillo simple de 115 pies de altura y 60 de ancho, conformado por cuatro paredes y un techo, sin rematar y ni siquiera blanqueados; no cuenta con santuario, ni lugar para preservar las vestimentas y las vasijas sagradas. Tan solo un altar simple de madera con un sagrario primorosamente dorado y una cruz y seis hermosos candelabros, obsequio de Francia, que hacían un gran contraste con la pobreza y la extrema decadencia del lugar. La casa construida para los misioneros y ahora la residencia episcopal, consta de una pequeña y cómoda habitación con armario, de 25 pies por 12, pero sin bodega abajo o buhardilla arriba; al costado de la iglesia se encuentra una pequeña parcela para un jardín y del otro lado se encuentra el cementerio católico." Cerca se hallaba un establo "listo para el caballo del obispo cuando pueda obtener uno."

El obispo Bruté describió en detalle las circunstancias de su catedral para ilustrar la pobreza de su nueva diócesis y su necesidad apremiante de recibir ayuda para cubrir las necesidades básicas. Pedía asistencia para costear la educación de "hombres jóvenes dedicados al sacerdocio y construir instituciones de caridad para huérfanos y demás, sin lo cual la religión nunca podrá arraigarse firmemente."

Al comienzo, el ministerio del obispo

se concentró principalmente en Vincennes. Escribió que el pueblo era "en su mayoría descendientes de franceses, pobres, iletrados, pero con una disposición abierta y viva que revela su origen. Conservan su fe, aman a sus sacerdotes, pero son negligentes a la hora de cumplir con sus deberes religiosos. También son muy negligentes para enseñar a sus hijos las oraciones y el catecismo y esto hace que ellos mismos los olviden."

En algunos sectores el nuevo obispo no fue bien recibido. Un ministro escribió en un artículo en un periódico protestante: "Probablemente estarán al tanto de que el Papa ha establecido recientemente en este país tan rico y abandonado, una diócesis con Vincennes como la sede designada. Así es, 'el hombre del pecado' ya se ha establecido aquí y el 'misterio de la iniquidad' está empezando a obrar de manera espantosa. El nuevo obispo consagrado acaba de llegar con dos sacerdotes y ha tomado posesión indiscutible del pueblo más importante del estado en la actualidad." Un hombre de Evansville quien leyó acerca del "hombre del pecado" llegó a Vincennes y anunció que venía para verlo por sí mismo.

"¿El hombre del pecado? ¿Se refiere a mí? Le preguntó el obispo Bruté.

"Sí, señor, me refiero a usted. Me dijeron que podría verlo con toda su infernalidad", dijo el hombre.

"Querrá decir parafernalia, supongo. Bueno, pase adelante y veremos en qué le puedo ayudar." El obispo se puso su cruz pectoral, una capa y una mitra y sujetó su báculo para que el hombre lo viera.

"Ahí lo tiene – le dijo – ahora ha visto al hombre del pecado. Ahora puede irse a casa y contarle a la gente de Evansville sobre él."

"Eso haré, señor. Es cierto, no es más que parafernalia, como usted dijo. Me habían dicho que era infernalidad."

A partir de este ambiente primitivo, en cinco cortos años el impávido obispo Bruté fundaría su diócesis sobre una base sólida. †

(La próxima semana: El obispo Simon Bruté busca sacerdotes que le ayuden a difundir la fe en la nueva Diócesis de Vincennes.)

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en agosto

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

Events Calendar

August 5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Catholic Charismatic Renewal of Central Indiana, **first Friday Mass**, praise, worship, 7 p.m. Information: 317-797-2460.

August 5-6

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

August 6

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

St. Michael School, 145 St. Michael Blvd., Brookville. **German Street Dance and Party**, 6-11 p.m. Information: 765-647-0337.

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

Valle Vista Golf Club, 755 E. Main St., Greenwood. St. Philip Neri **golf outing**, shotgun start, 1:30 p.m. Information: 317-787-9885 or 317-372-5892.

St. Vincent School, 1633 N. 11th St., Vincennes, Ind.

(Diocese of Evansville). **Alumni reunion**. Information: 317-241-9715; 812-886-4178 or e-mail patclark@charter.net.

August 6-7

St. John the Baptist Parish, 331 S. Buckeye St., Osgood. **Parish festival**, Sat. 5-10 p.m., Sun. 10 a.m.-3:30 p.m., chicken dinner, \$8 adults, \$4 children. Information: 812-689-4244.

August 7

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

St. Boniface Parish, 15519 N. State Road, 545, Fulda. **Parish**

picnic, 10:30 a.m., chicken or beef dinners, 10:30 a.m.-5:30 p.m., famous soup, quilts, country store. Information: 812-357-5533.

St. Bernard Parish, 7600 Hwy. 337 NW, Depauw. **Parish picnic**, 10 a.m.-3:30 p.m., chicken dinner, quilts, games. Information: 812-738-3821.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 3:30 p.m., Schoenstatt holy hour, 2:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log

on to Schoenstatt website at www.seidata.com/~frburwink.

August 9

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

August 10

Mount St. Francis Retreat Center, chapel, 101 St. Anthony Dr., Mount St. Francis. **Youth eucharistic adoration service**, 6:30 p.m. Information: 812-923-8817.

August 12

Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast in Priori Hall, \$15 members, \$20 guests.

Information: 317-919-5316.

August 12-13

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **Sausage Fest**. Information: 317-253-1461.

August 14

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

St. Mary Parish, 2500 St. Mary's Dr., Lanesville. **Annual picnic**, chicken or ham dinners, booths, quilts, 10 a.m.-6 p.m. Information: 812-952-2853. †

Check It Out . . .

General announcements

St. Pius X Parish, 7200 Sarto Drive, in Indianapolis, is having a **parish homecoming** at 4 p.m. on Aug. 28. The event will serve as a 50th anniversary reunion of past teachers, students, coaches, pastors and others. A reservation is required. Information: call 317-255-4534.

Retreats and Programs

August 4-25

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. *God in the Ordinary*, **book study**, Thursdays. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

August 7-13

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Grace Abounds: Humility Matters" retreat**, Benedictine Sister Mary Margaret Funk, presenter. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

August 9-12

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Packing Your Faith for College"**, Rick Wagner, presenter. Information: 317-236-1596 or 800-382-9836, ext. 1596.

August 12-14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Sunflowers and Starry Nights: The Spirituality of Vincent Van Gogh" retreat**, Benedictine Father Noel Mueller, presenter. Information: 317-236-1596 or 800-382-9836, ext. 1596.

August 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference**, 1:45-6 p.m., \$30 per couple. Information: 317-236-1596 or 800-382-9836, ext. 1596.

August 19-21

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. Weekend retreat, **"Lord, Teach Us to Pray"**, Benedictine Father Cyprian Davis, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

August 22

Our Lady of Perpetual Help Parish, 1752 Scheller Ln., New Albany. **Catholic Returning Home program**, six sessions, 7:30-9 p.m. Information: 812-944-1184.

August 23-25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Non-directed silent retreat**. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. Mid-week retreat, **"The Church after Vatican II: Discover the Buried Treasure"**, Benedictine Fathers Jeremy King and Benet Amato, presenters. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

August 29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Senior Mass and Social**. Information: 317-545-7681.

September 2-4

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. Weekend retreat, **"Lectio Divina: Praying with Scripture"**, Benedictine Father Brendan Moss, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

September 8

St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. St. Meinrad School of Theology, "Who is God?" **Ecclesial Lay Ministry Program (ELM)**, 10 sessions, 9 a.m.-noon, \$210 per person. Information: 317-955-6451 or e-mail indyprogs@saintmeinrad.edu.

September 9-16

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind., (Diocese of Evansville). **Directed retreat**. Information: 800-880-367-2777 or e-mail kordes@thedome.org.

September 16-18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**. Information: 317-545-7681.

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad. Weekend retreat, **"Experiences of Prayer in the Bible"**, Benedictine Father Eugene Hensell, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

September 17-23

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **School of Lectio Divina**. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

September 24

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Spa day for women**, 8 a.m.-4 p.m., \$100. Information: 317-788-7581 or e-mail benedictinn@yahoo.com.

September 30-October 2

Holiday Inn South Airport, 2715 Fern Valley Road, Louisville, Ky. Louisville **Catholic Charismatic Renewal, conference** "Walk In The Spirit." Information: 502-968-0004.

Daily events

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

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

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

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

St. Thomas Aquinas Church, Bosler Chapel, 4625 N. Kenwood Ave., Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m. Information: 317-253-1461.

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

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

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

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Perpetual**

adoration. Information: 317-888-2861.

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

Weekly events

Sundays

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine Mass**, 9:30 a.m. Information: 317-636-4478.

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

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

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

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

Mondays

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

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

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

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

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

Tuesdays

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

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

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

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

Holy Spirit Church, 7243 E. 10th St., Indianapolis. **Bible study**, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

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

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

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. "Awesome Kids," **therapeutic program for 5- to 13-year-olds** grieving from

the loss of a loved one. Information: 317-783-8383.

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

Wednesdays

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

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

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

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

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

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

SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. **Mass**, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE. †

VIPs...

Norbert and Mary (Burch) Arvin, members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, celebrated their 60th wedding anniversary on July 21 with a Mass at their parish. The couple was married on that date in 1945 at St. Martin Church in Loo-gootee, Ind. They have six children:



Susan Williams, Christopher, Edward, Jerry, Stephen and Timothy Arvin. They also have 17 grandchildren and 10 great-grandchildren.

Harold and Mary (Peper) Jockish, members of SS. Francis and Clare Parish in Greenwood, will celebrate their 50th wedding anniversary on Aug. 6 with a family trip. The couple was married on that date in 1955 at St. Joseph Church in Lebanon, Ind. They have six children: Jennifer Carr, Julie Catania, Jill Deak,

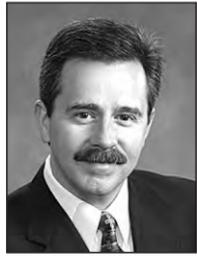


Jane Young, Joanna and Chris Jockish. They also have eight grandchildren. †

Patrick Madrid to lead apologetics seminar at St. Mary Parish in Mitchell

By Sean Gallagher

Patrick Madrid, author of nearly a dozen books on Catholic apologetics and publisher of the apologetics magazine *Envoy*, will lead a seminar on apologetics at 7 p.m. on Aug. 18 at the Family Life Center at St. Mary Parish in Mitchell.



Patrick Madrid

"Answer Me This: How to Respond to Common Questions

About Catholicism," according to Madrid, will have a threefold goal. He said he hopes the participants will leave being able to explain the faith more intelligently, defend it more charitably and share it more effectively.

The event is open to the public. Admission is free. A free-will offering will be collected.

In a telephone interview with *The Criterion*, Madrid said that he intends to show those who attend the seminar how Scripture and the evidence of Church history combine well to give sound answers to commonly asked questions about

Catholic beliefs and practices.

But he also noted that simply gathering the proper evidence to explain the faith is not enough. Catholics need to answer questions put to them with gentleness.

Madrid said that he hopes that those who come to hear him speak at St. Mary Parish will be able to approach what can sometimes be difficult situations where objections to the Catholic faith are raised with "a sense of calm confidence, not being angry, not being defensive, certainly not being triumphalistic or anything like that."

Following the conclusion of the

seminar, a general open forum question and answer session will be held.

In addition to writing several books about the faith, Madrid has given seminars on apologetics and evangelization across the country and throughout Europe, Asia and Latin America.

During his visit to the Bloomington Deanery parish, Madrid will be hosted by Catholic Women in Faith, based in nearby Bedford.

(For more information on Madrid's seminar, call 812-849-3570 or 812-275-6539.) †

CAMP

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joined them, that were able to pull off the weeklong camp.

Tammy Becht said that members of the parish were "extremely involved" and did all sorts of things to make the camp happen.

Roth said that it was neat "to see how the parish took ownership of this in the volunteerism" they offered by cooking food, preparing the middle school and serving as runners during the service days.

The work that the parishioners did served not only to help those in need in the area to get help, but to give the

campers a once-in-a-lifetime opportunity.

Jami Becht said that her experience as a camper made an impact on her life and humbled her.

She said that her hope for this year's camp was that the young people would walk away with the same experience that she had.

It was a hope that was not in vain. Each day that the youth spent working did not drain all their energy, she said.

"They come back so rejuvenated, even after a full day's work, because of the people that they work for," she said.

"They're very humbled. You realize what you do have, and you're so grateful for that."

Roth recalled an incident during which Tammy Becht pulled aside the group of young people from St. Mary-of-the-Knobs who were participating in the camp and asked them what kind of work they had been doing.

"In every single case," Roth said, "they didn't talk about the work they had to do or how hot it was or how dirty it was. They wanted to talk about the people they were working for."

"You could see the changes in the kids," he said, changes that spread out even to the praise and worship sessions each night.

"You could see the kids open up and be less apprehensive about expressing their

faith amongst their peers," he said.

This will hopefully be an event, Roth said, that will be repeated in the New Albany area.

So much good was done, he said, that one of the scriptural connections made during the week was to link the work of the volunteers to Jesus' miracle of the multiplication of the fishes and the loaves.

"What little we could provide," Roth said, "[Jesus] really performed some wonderful miracles for some people in the area."

(For more information about the Catholic HEART Workcamp, log on to www.heart-workcamp.com.) †

CHARITIES

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ings will change.

The name change was something that had been discussed and debated for some time.

"There was a great deal of discussion around the topic of whether or not to continue to include the word 'Catholic' in

our name," Siler said. "Since the large majority of the people we serve are not Catholic and many of our staff are not Catholic, we talked about whether or not continuing to use this distinction would be helpful.

"However, we concluded that it is very important that those who receive our services know that whatever assistance that they have received is given in the name of

the Church ... and ultimately in the name of Christ."

The Catholic name also conveys to people our commitment to serve them "with dignity, respect, compassion and love," he said.

Siler added that the name will continue to help everyone see the good work that the Church is performing in central and southern Indiana. Awareness of that work is

lacking, he said, even among Catholics.

"We want every Catholic to know and feel proud that every day we are sheltering homeless families, feeding thousands of hungry people, counseling those in despair, caring for neglected children, welcoming refugees, bringing hope to girls and young women who become pregnant unexpectedly, befriending lonely seniors and many other acts of Christian charity," he said. †

STEM-CELL

continued from page 1

cell research is immoral because the embryos must be destroyed to extract the cells.

"Especially disturbing is the senator's insistence that human embryos unwanted by their own parents are owed 'the same dignity and respect' as children and adults, but may nevertheless be killed for research material," said Cardinal Keeler.

"Such destruction of human life, even out of a desire to help others, rests on a utilitarian view that undermines human dignity and human respect," he said.

"Sen. Frist also repeated claims that are untrue or misleading about the unique 'promise' of embryonic stem cells; no one even knows whether they will ever provide a safe and reliable treatment for the conditions already being treated using adult stem cells," said the cardinal.

Frist, a doctor whose private practice involved heart transplants, said in his Senate speech that he considers an embryo "nascent human life" and is ethically troubled that an embryo has to be destroyed to extract cells.

"I am pro-life," he said. "But I also strongly believe—as do countless other scientists, clinicians and doctors—that embryonic stem cells uniquely hold specific promise for some therapies and potential cures that adult stem cells cannot provide," said Frist.

Unlike adult stem cells, "embryonic stem cells are 'pluripotent.' That means they have the capacity to become any type of tissue in the human body," he said.

Frist said the legislation he supports would use only human embryos created as part of fertility treatments that are no longer needed and earmarked for destruction. He said the legislation would require approval of the parents and that the parents would not receive money for donating



CNS photo from Reuters

Senate Majority Leader Bill Frist, R-Tenn., talks to Sen. Ted Kennedy, D-Mass., after a signing ceremony at the White House on July 29 for the Patient Safety and Quality Improvement Act of 2005, aimed at reducing medical errors. Frist says he will back funding for embryonic stem-cell research.

the embryos.

He also encouraged research with adult stem cells, stem cells derived from umbilical cord blood and experimental laboratory techniques that hold promise for producing embryo-like stem cells without destroying human embryos. Such research is less controversial morally and ethically, he added.

Under current Bush administration restrictions, federally funded research is permitted only on human stem-cell lines in existence on Aug. 9, 2001, when Bush announced the policy.

Frist said that there are not enough qualifying lines in existence now for the research needed to develop possible therapies. †

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Sisters of Providence honor golden jubilarians



Right, Providence Sister Ann Margaret O'Hara, general superior of the Sisters of Providence of Saint Mary-of-the-Woods, is one of 14 sisters celebrating 50 years with the congregation this year. Providence Sister Nancy Nolan, who served as general superior from 1986-96, also is celebrating her 50th anniversary.

Fourteen Sisters of Providence of Saint Mary-of-the-Woods are celebrating their golden jubilee.

Providence Sisters Josephine Bryan, Suzanne Dailey, Jean Fuqua, Ann Matilda Holloran, Rita Lechner, Marijo Lynch, Margaret Ann McNamara, Kathryn McNulty, Nancy Nolan, Ann Margaret O'Hara, Mary Ann Phelan, Margaret Quinlan, Alice Ann Rhinesmith and Rose Marie Thole were honored during a eucharistic liturgy on July 2 at the Church of the Immaculate Conception at the motherhouse.

Sister Josephine Bryan, a native of Hollywood, Md., ministers as director of Health and Human Services for the Franciscan Sisters of Perpetual Adoration in LaCrosse, Wis.

The former Sister Joseph Anthony entered the congregation on July 22, 1955, from Holy Redeemer Parish in College Park, Md., and professed perpetual vows on Aug. 15, 1963. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a bachelor's degree in nursing from St. Xavier College and a master's degree in medical and surgical nursing from Indiana University Purdue University Indianapolis.

In Indianapolis, Sister Josephine taught at St. Andrew School from 1960-61 and St. Joan of Arc School from 1961-64. At Saint Mary-of-the-Woods, she ministered at

the infirmary as a staff member from 1964-65, second-floor head nurse from 1967-69, supervisor from 1971-73 and director of nursing from 1976-84. She also ministered in Vietnam.

Sister Suzanne Dailey, a native of Lincoln, Neb., ministers as director of adult education for Southwestern Illinois College in Belleville, Ill.

The former Sister Suzanne Marie entered the congregation on July 22, 1955, from St. Ambrose Parish in Cheverly, Md., and professed perpetual vows on Aug. 15, 1963. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in social studies then received a master's degree in U.S. history from Indiana University and a doctorate in U.S. history from St. Louis University.

In the archdiocese, Sister Suzanne taught at Our Lady of Providence High School in Clarksville from 1964-67. At Saint Mary-of-the-Woods College, she served as an assistant/associate professor from 1971-82, vice president for academic affairs from 1982-90 and executive vice president/provost from 1990-93. She also ministered in Bogota, Columbia.

Sister Jean Fuqua, a native of Owensboro, Ky., ministers as assistant director of the White Violet Center for Eco-Justice at Saint Mary-of-the-Woods.

She entered the congregation on Feb. 2, 1955, from The Immaculate Parish in Owensboro and professed perpetual vows on Aug. 15, 1962. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in mathematics then received a master's degree in mathematics from the University of Notre Dame and a master's degree in business management from Indiana University.

In the archdiocese, Sister Jean taught at Our Lady of Providence High School in Clarksville from 1962-67. At Saint Mary-of-the-Woods College, she ministered as a teacher from 1967-77, dean of students from 1967-73, vice president of student affairs from 1973-77, vice president for development from 1977-85, assistant professor

from 1987-90 and associate professor from 1990-98. She also served as coordinator of natural resources at the White Violet Center for Eco-Justice at Saint Mary-of-the-Woods from 1998-2002.

Sister Ann Matilda Holloran, a native of Indianapolis, ministers at Community Hospital East in Indianapolis, where she has served as a chaplain for 16 years.

She entered the congregation on Jan. 5, 1955, from St. Anthony Parish in Indianapolis and professed perpetual vows on Aug. 15, 1962. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in elementary education from Ball State University.

In Indianapolis, Sister Ann Matilda taught at St. Jude School from 1966-71 and St. Simon School from 1971-77 then served as pastoral associate at St. Bernadette Parish from 1985-89.

Sister Rita Lechner, a native of Jasper, Ind., ministers as pastoral associate at Immaculate Conception and St. Columba parishes in Hawesville, Ky.

The former Sister Veronica entered the congregation on Jan. 5, 1955, from St. Joseph Parish in Jasper and professed perpetual vows on Aug. 15, 1962. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in education from Indiana University.

In the archdiocese, Sister Rita taught at the former St. Ann School in Indianapolis from 1959-60 and served as a teacher, principal, pastoral minister and Indiana Women's Prison minister at Holy Cross School and Holy Cross Parish in Indianapolis from 1967-72. She also taught at Holy Spirit School in Indianapolis from 1972-81 and the former St. Benedict School in Terre Haute from 1963-67.

Sister Marijo Lynch, a native of Chicago, ministers as a teacher at Hamilton Adult Education Center in Torrance, Calif.

See JUBILARIANS, page 9

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JUBILARIANS

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The former Sister Marie Ignatius entered the congregation on July 22, 1955, from St. Agnes Parish in Chicago and professed perpetual vows on Aug. 15, 1963. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in education administration from DePaul University.

At Saint Mary-of-the-Woods College, Sister Marijo served as administrative assistant for academic services from 1986-88 and assistant director of the Women's External Degree program from 1988-90.

Sister Margaret Ann McNamara, a native of Chicago, ministers in prayer at Saint Mary-of-the-Woods.

The former Sister Marie Nicholas entered the congregation on July 22, 1955, from St. Mel Parish in Chicago and professed perpetual vows on Aug. 15, 1963. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in elementary education from Ball State University and a master's degree in pastoral ministry from Loyola University.

In the archdiocese, Sister Margaret Ann taught at Holy Family School in New Albany from 1960-63. At Saint Mary-of-the-Woods, she served as a general officer for the congregation from 1996-2001.

Sister Kathryn McNulty, a native of Detroit, ministers as a volunteer at Children's Memorial Hospital in Chicago.

The former Sister Loretta Michael entered the congregation on July 22, 1955, from St. Ignatius Parish in Chicago and professed perpetual vows on Aug. 15, 1963. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in home economics then received a master's degree in education from the National College of Education.

In the archdiocese, Sister Kathryn taught at the former St. Benedict School in Terre Haute from 1959-62.

Sister Nancy Nolan, a native of Galesburg, Ill., ministers as president of Guérin College Preparatory School in River Grove, Ill.

The former Sister Jean Paula entered the congregation on Feb. 2, 1955, from Corpus Christi Parish in Galesburg and professed perpetual vows on Aug. 15, 1962. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in education from the University of Illinois and a master's degree in pastoral studies from Loyola University.

In the archdiocese, Sister Nancy taught at St. Philip Neri School in Indianapolis from 1959-65 then served as associate administrator and director of religious education at St. Ann Parish in

Terre Haute from 1985-96. She served the congregation as general superior of the Sisters of Providence at Saint Mary-of-the-Woods from 1986-96. She also ministered in Taiwan.

Sister Ann Margaret O'Hara, a native of Louisville, Ky., ministers as general superior of the Sisters of Providence at Saint Mary-of-the-Woods.

She entered the congregation on July 22, 1955, from St. Anthony of Padua Parish in Clarksville and professed perpetual vows on Aug. 15, 1963. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English then received a master's degree in business education from Indiana University and a master's degree in pastoral theology from Saint Mary-of-the-Woods College.

In the archdiocese, Sister Ann Margaret taught at the former Bishop Chartrand High School in Indianapolis

from 1963-67. She served as executive secretary of the congregation's St. Gabriel Province in Indiana from 1975-76. At Saint Mary-of-the-Woods College, she served as dean of administration from 1976-77 and vice president for student affairs from 1977-78. She ministered as a general officer for the congregation from 1991-2001 and as vicar from 1996-2001.

Sister Mary Ann Phelan, a native of Baltimore, ministers as associate promoter of Mother Theodore Guérin's Cause at Saint Mary-of-the-Woods.

The former Sister Marie Marcella entered the congregation on July 22, 1955, from St. Clement Parish in Lansdowne, Md., and professed perpetual vows on Aug. 15, 1963. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in social studies.

Sister Mary Ann also ministered in Illinois, Massachusetts, Washington, D.C., and Maryland.

Sister Margaret Quinlan,

a native of Troy, N.Y., ministers as adjunct instructor for Saint Mary-of-the-Woods College and the Women's External Degree program, and also serves as director of education for Providence Self Sufficiency Ministries in West Terre Haute.

The former Sister Ann Jude entered the congregation on July 22, 1955, from Holy Spirit Parish in Evansville, Ind., and professed perpetual vows on Aug. 15, 1963. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in social studies then received a master's degree in English from Indiana University.

In the archdiocese, Sister Margaret taught at Nativity School in Indianapolis from 1960-62 and Our Lady of Providence High School in Clarksville from 1972-78 and 1979-81. At Saint Mary-of-the-Woods, she taught students in the Aspirancy program from 1964-66.

Sister Alice Ann Rhinesmith, a native of Bellefonte, Pa., ministers as

business manager for Most Holy Redeemer Parish in Evergreen Park, Ill.

She entered the congregation on Feb. 2, 1955, from St. Joan of Arc Parish in Indianapolis and professed perpetual vows on Aug. 15, 1962. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in business education then received a master's degree in business education and office administration from Ball State University and a master's degree in health service administration from the University of St. Francis.

In the archdiocese, Sister Alice Ann taught at Our Lady of Providence High School in Clarksville from 1963-67, the former Bishop Schulte High School in Terre Haute from 1967-68, the former Bishop Chartrand High School in Indianapolis from 1968-69 and Roncalli High School in Indianapolis from 1969-71. She served as secretary-treasurer of the congregation's St. Gabriel Province in Indiana from

1971-73 and treasurer of St. Gabriel Province from 1973-78. She also served as administrator of the Providence Retirement Home in New Albany from 1978-79. At Saint Mary-of-the-Woods College, she served as vice president for business affairs from 1979-86.

Sister Rose Marie Thole, a native of Evansville, Ind., ministers as assistant director of nursing for Health Care Services at Saint Mary-of-the-Woods.

The former Sister Anthony Marie entered the congregation on Jan. 5, 1955, from Assumption Parish in Evansville and professed perpetual vows on Aug. 15, 1962. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in nursing from St. Xavier College.

At Saint Mary-of-the-Woods, Sister Rose Marie served on the infirmary staff from 1959-65 and 1967-77 and as supervisor of Health Care Services from 1994-2002. †



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WORLD

continued from page 1

after all, lead to Catholic encounters.”

The Muslim community in the nearby town of Niederkassel has offered 60 young people a place in the communal hall beneath the mosque. The community's chairman, Niyazi Ileli, said, "Pilgrimage is central for us as Muslims, and if young Christians want to do that, we support it happily."

However, he added, Muslim leaders turned down organizers' request to allow young people to hold Christian morning prayers in the mosque.

World Youth Day registration includes a public transportation pass, and providers are running rush-hour services all day and into the nights.

To help the many foreign visitors, travel information will be offered in several languages, including Latin. The German railways are adding more than 140 extra trains.

On Aug. 21, 1,200 extra buses will shuttle pilgrims from 12 stations and parking lots to the closing Mass with Pope Benedict, which will take place 15 miles outside the city and is expected to attract more than 800,000 people.

For that Mass on the Marienfeld, a recultivated open-cast mine, construction workers have laid out more than 30 miles of new roads and tipped 80,000 cubic

yards of gravel to create the 30-foot high "Pope's Hill," on which the altar will stand.

Cell phone operators are building an entire network of transmitters to cope with the increased population at the Marienfeld, but they are issuing no guarantees that the network will not break down when the pope drives by and people try to use their phones to take pictures and send them to family and friends. German Telekom is also offering special "sacred" ring tones, including church bells or the tune, "Go Tell It on the Mountain."

Police chief Klaus Steffenhagen said the London subway bombings had made security a central concern, and the pope's arrival on June 18 will turn Cologne into a high-security zone. Bridges will be closed while the pope travels on the Rhine River; airspace will be closed over papal events. Police say they have called in all the crowd barricades they could find in Germany.

Meanwhile, the pilgrims will have to be fed and, as Cardinal Joachim Meisner of Cologne said, they will need more than five loaves and two fishes.

Sodexo, the company that catered for World Youth Days in Paris in 1997 and in Rome in 2000, will make 6.3 million meals throughout the celebration—100 tons of food a day. The menu will be international; organizers said German specialties like pork knuckle and sauerkraut might not appeal to international visitors. †

PILGRIMAGE

continued from page 1

inside St. Peter's Basilica after they get a chance to tour the Vatican Museum and the Sistine Chapel.

The pilgrims will leave Rome the next day, bound for Milan, Italy, by train. The train ride will continue after dinner and during the night as the pilgrims go through France and Germany.

The next morning, they will board the Rhine River Steamer from Mainz, Germany, and travel for four hours past scenic hills, villages and castle ruins.

Later in the day, the youth and adults will arrive in the Cologne area then check in at their hotels in Neuss and Duesseldorf.

From that point, the schedule for World Youth Day takes over.

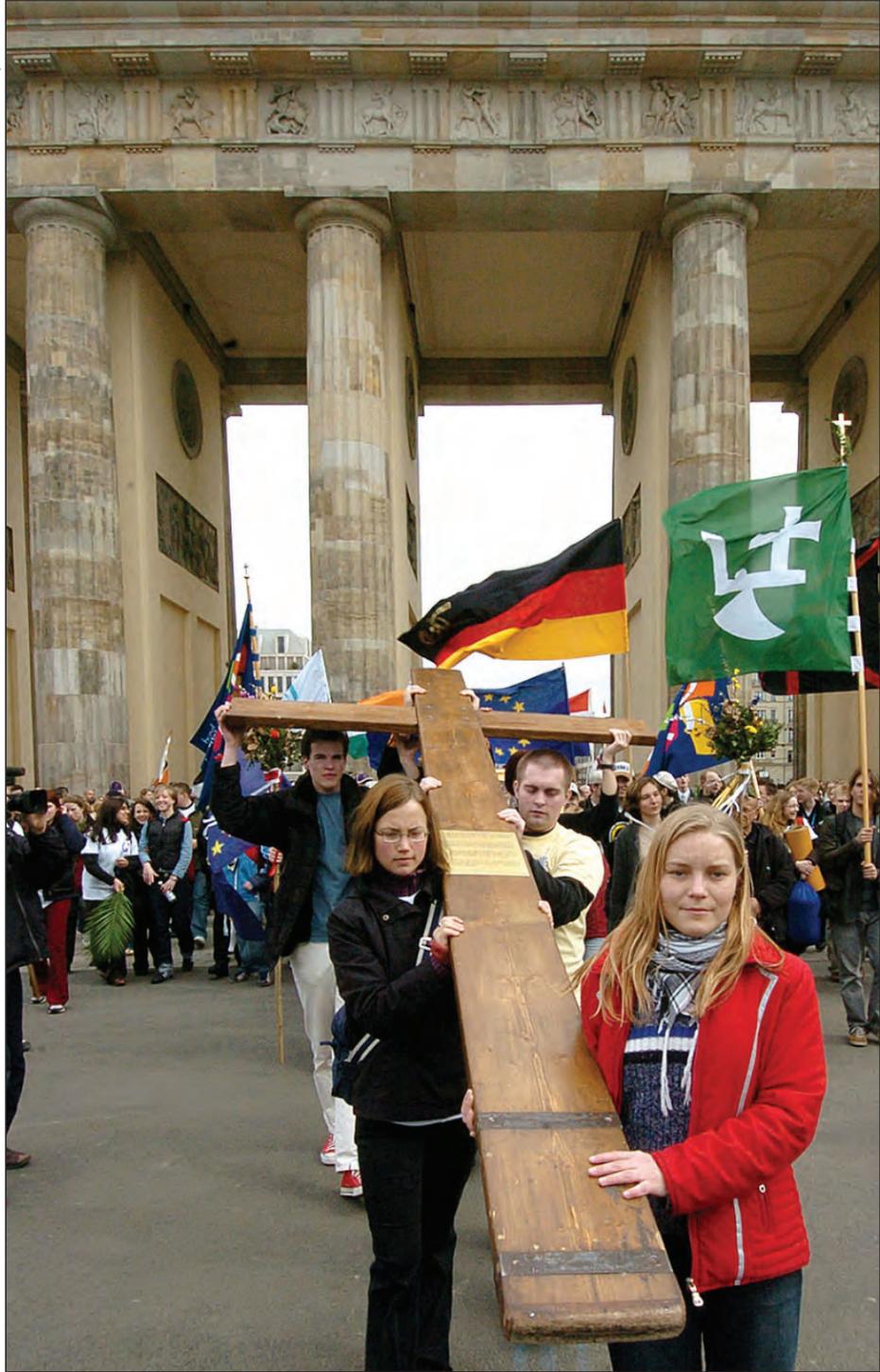
On Aug. 16, among other activities, there will be an opening Mass with Cardinal Joachim Meisner of Cologne.

Aug. 17-19 will include a variety of catechetical sessions and festivals as well as a welcome celebration with the pope and a Way of the Cross.

On Aug. 20, all the pilgrims will make their way to Marienfeld, a large field outside of Cologne, to participate in a prayer vigil with the Holy Father.

The youth and adults will spend the night camped out in the field with hundreds of thousands of other people and rise the next morning for the closing Mass with the pope.

After Mass, the pilgrims will split into three groups again and depart for home,



Young people carry the World Youth Day cross near the Brandenburg Gate in Berlin on April 4, 2004, during a service in preparation for this year's Aug. 16-21 gathering in Cologne, Germany.

arriving back in the U.S. on Aug. 22.

(For regular updates of pictures and infor-

mation from the pilgrimage, go to www.CriterionOnline.com from Aug. 10-22.) †

Daily Mass intentions for archdiocese's World Youth Day pilgrimage

Aug. 11: Basilica of St. Paul, Outside the Walls, Rome
For the conversion of those who do not know Christ or His Church.

Aug. 12: Basilica of St. Francis, Assisi
For world peace, especially in the Middle East.

Aug. 13: Basilica of St. Peter, Rome
For the seminarians of the Archdiocese of Indianapolis.

Aug. 14: Buon Pastore, Rome
For an increase in vocations to the priesthood and religious life.

Aug. 15: Cruise Ship, Rhine River
For all couples preparing to receive the sacrament of holy matrimony.

Aug. 16: Cologne, Germany
World Youth Day Opening Mass with Cardinal Meisner
For the sick and homebound.

Aug. 17: Cologne, Germany
For all the religious sisters and priests in the Archdiocese of Indianapolis.

Aug. 18: Cologne, Germany
For all the laity who minister and volunteer in our parishes.

Aug. 19: Cologne, Germany
For an increased love of our Lord in the Blessed Sacrament and for all those who will receive their first Holy Communion in

the upcoming year.

Aug. 20: Cologne, Germany
For Pope Benedict XVI.

Aug. 21: Cologne, Germany
Closing Mass with Pope Benedict XVI
For the youth and young adults of the Archdiocese of Indianapolis.

Aug. 22: Cologne, Germany
For the priests of the archdiocese. †



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Natural Family Planning Week includes Mass, adoration

By Mary Ann Wyand

Natural Family Planning (NFP) helps married couples grow in intimacy with God and each other, St. Luke parishioners Tony and Vivian Kurzendoerfer of Indianapolis said, and communicate better with each other as spouses and parents.

"We have found that practicing NFP has really helped our marriage," Vivian Kurzendoerfer said following an archdiocesan Mass on July 29 in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis.

The Mass and adoration of the Blessed Sacrament were held as part of the U.S. Conference of Catholic Bishops' national observance of Natural Family Planning Week on July 24-30.

"In His Presence—A Call to Chastity" was sponsored by the archdiocesan Office of Family Ministries, archdiocesan Office of Pro-Life Ministry and Couple to Couple League of Greater Indianapolis.

"Originally, we were thinking that we needed to practice NFP because we wanted to space out our children," Tony Kurzendoerfer said, "but then as we practiced it we began to realize that we were more accepting of children than ever before. God brings us what we need to take care of those gifts that he gives us. He helps us by giving us peace with the idea that he provides for us."

The Kurzendoerfers have been married for 10 years and are the parents of three children. They serve as a sponsor couple for engaged couples preparing for marriage at St. Luke Parish.

"We always advise engaged couples to practice chastity if they aren't already," he said, "and to continue to practice it before they get married because the time they spend practicing a chaste life is going to help improve their communication and help them welcome in the sacrament when they receive it at the time of their marriage."

Natural Family Planning dramatically increases communication between the couple, he said. "In every way, in the practice of your intimacy, you are inviting God into it with you. That's what brings you closer together. You realize that the two of you have become one with God, and you're practicing something which is sanctified by God that he gave us a way of sharing our love for each other. So you take it to a whole

other level. It's not just a physical intimacy. It's a spiritual intimacy."

They also encourage couples to pray together at home, she said. "We pray together as a family, and it really helps."

During his homily at the archdiocesan Mass celebrating the virtue of chastity, Father Daniel Mahan, pastor of St. Louis Parish in Batesville, encouraged Catholics to pray for God's help in living chaste, holy lives in the midst of a secular culture that promotes sinful lifestyles to adults and teenagers.

"Chastity is that particular good that has to do with the great gift that God has given us of bringing new life into the world and expressing love in its most tender and genuine manner between husband and wife," Father Mahan said. "God ordained that new life would come into the world through the expression of love between husband and wife. What a beautiful gift that is. Chastity is the practice of the proper use of that gift."

Failure to practice chastity and make morally sound decisions results in heartbreak, he said, and feelings of shame caused by sexual exploitation.

"The Lord's grace makes it possible for us to rise above our human limitations and to live honorably as children of the light," Father Mahan said. "Stay close to Jesus. Stay close to the sacraments of the Church. Stay on the path by which you will find the grace that you need to get to heaven. Resist the devil and he will flee from you. Draw near to God and he will draw near to you."

Father Shaun Whittington, associate pastor of St. Monica Parish in Indianapolis, preached about chastity as athletic training for eternal life during Benediction on July 30 to conclude 16 hours of eucharistic adoration.

"Perhaps no greater aspect of the Christian life is so closely analogous to the athletic ideal as chastity is," Father Whittington said, because it enables people to train for the crown of eternal glory.

"The Church has the experience of 2,000 years of helping Christians live according to the way God has intended us to live," he said. "... The goal of chastity is love—true love within the structures of committed love. ... This is the way that we prepare to live the Christian life in its fullness, a way that leads us to eternal salvation." †



St. Luke parishioners Tony and Vivian Kurzendoerfer of Indianapolis pray before the Blessed Sacrament on July 29 at the start of 16 hours of eucharistic adoration in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis. Father Daniel Mahan, pastor of St. Louis Parish in Batesville, was the celebrant for a Mass in observance of Natural Family Planning Awareness Week.



Father Shaun Whittington, associate pastor of St. Monica Parish in Indianapolis, preaches about how practicing chastity is an important way to train for eternal life during Benediction on July 30 in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis.

Multicultural Ministry Office offers Mass for Catholics from India

By Mary Ann Wyand

Catholics from India who now live in central and southern Indiana are invited to celebrate the Solemnity of the Assumption of the Blessed Virgin Mary as well as their native country's Independence Day during a 6 p.m. Mass on Aug. 13 in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

Indian Independence Day and the feast of the Assumption are observed on Aug. 15. The Mass is sponsored by the archdiocesan Office of Multicultural Ministry. A reception will follow the liturgy, and participants are asked to bring traditional Indian food.

Father Kenneth Taylor, director of the Multicultural Ministry Office, and Father George Nangachiveettil, a priest from India who ministers as a chaplain at Methodist Hospital in Indianapolis, worked with the Multicultural Ministry Commission to plan this new celebration for Asian-Indian Catholics. "This is a good

opportunity to get to know each other as we come from different parts of India," Father Nangachiveettil said. "This is an occasion to pray together for our country and to celebrate our heritage and faith."

Father Taylor said the Multicultural Ministry Commission is "expanding our outreach to see if we can bring Catholics from India together for Mass."

Last year, the Multicultural Ministry Office sponsored a traditional Advent novena, Mass and breakfast for Filipino Catholics, which will become an annual celebration in December.

The archdiocese also offers a weekly Mass for Vietnamese Catholics at St. Joseph Church in Indianapolis. †



Father William M. Williams, associate pastor of St. Simon the Apostle Parish in Indianapolis, blesses Missionaries of Charity based in India on June 4 at the Cathedral Rectory after his ordination.

Photo by Brandon A. Evans

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From the Editor Emeritus/John F. Fink

Jesus in the Gospels: The Transfiguration

See Matthew 17:1-13, Mark 9:2-13, Luke 9:28-36, 2 Peter 1:17-18

Six days after the event at Caesarea Philippi (last week's column), Jesus took Peter, James and John up a high mountain and was transfigured before them. Moses and Elijah appeared with him. This was all part of Jesus' effort to get them to understand who he was.



We don't know precisely where this occurred, but it was probably on one of the peaks in the Mount Hermon range. It certainly was not on Mount Tabor, where the magnificent Church of the Transfiguration is today. The Crusaders in the 12th century determined that this was the mountain because it's the highest mountain in Galilee, but the Transfiguration clearly happened while Jesus was in Gentile territory. Besides, during the time of Jesus, Mount Tabor was populated and a Zealot fortress stood

on its summit. The fortified mountain had to be conquered by the Romans in the year 67. The Transfiguration would have taken place on an unpopulated mountain.

Moses, representing the Law, and Elijah, representing the Old Testament prophets, talked with Jesus about "his exodus that he was going to accomplish in Jerusalem," as Luke's Gospel says. This, of course, was a reference to his death, resurrection and ascension.

After seeing this, even the densest of the Apostles would have to realize that Jesus was no ordinary man. His face shone like the sun and his clothes were white as light (recalling Daniel's vision of a man whose "face shone like lightning" and whose "clothing was snow white").

If that wasn't enough, next a bright cloud cast a shadow over them and a voice came from the cloud: "This is my beloved Son, with whom I am well pleased; listen to him." It was similar to what happened at Jesus' baptism except for the additional command to listen to him.

One can imagine how frightened the three simple fishermen were. Matthew's

Gospel says that they fell prostrate. But then Jesus touched them and said, "Rise, and do not be afraid" (again recalling the man who touched Daniel and told him to "fear not").

After the vision ended, Jesus cautioned the three Apostles not to tell anyone about what they had seen "until the Son of Man has been raised from the dead." Only in the light of Jesus' resurrection could the meaning of his life and mission be truly understood. They obeyed, and wondered what Jesus meant about rising from the dead.

They were still curious about something. They had just seen Moses, who died about 1,500 years earlier, and Elijah, who was taken to heaven in a whirlwind about 800 years earlier. But according to the prophet Malachi (Mal 3:23-24), Elijah was to come before the Messiah would appear. Jesus replied that Elijah had already come. The Apostles realized that he was referring to John the Baptist.

It was important for these three men to see Jesus in his glory as the Son of God because soon they would see his intense agony in the Garden of Gethsemane. †

Cornucopia/Cynthia Dewes

Fear and loathing in technology-land

Remember all those movies about mad scientists who invented creatures or devices that scared the pants off you? You know, like *Nosferatu* and *Frankenstein and The Fly*. Or the ones where nature went berserk and everyone besides the usual Armageddon fanatics thought it was the end



of the world?

Well, guess what. Now we don't need to go to the movies to be scared witless. All we have to do is use some of the modern technologies, often invented and understood only by relative "kids." All previous certainties become mysteries.

My dad was enchanted when the technology of his youth produced the automobile and the radio and, later, television. He could work the telephone, power tools and even a hand-held calculator during his lifetime. It seemed to him civilization "had gone about as far as it could go."

In my case, when computers arrived on the scene, I figured it was either leave the human race or learn to use one. So I

did, sort of. Although I can do what is necessary for work and e-mail on my machine, it's still a machine and I am definitely machine-challenged.

And there's no special education for that, only grandchildren and a few adults who know how to help us deal with snotty computer remarks such as "unable to establish a connection" or "invalid password." Because, naturally, the new technologies come equipped with vocabularies of entirely new words.

The trick we need to know is that these new words appear under the guise of words with which we're already familiar. Thus, "scroll lock" actually means "just try to stop me" and "escape" may lead to eternal wanderings in cyberspace.

Computers are not the only technological villains in modern life. We have timers for automatically turning on lights and radios at certain times of the day to discourage burglary. Or we use timers to run the water softener on schedule to avoid rusty laundry. Seems like a good idea, but when an electrical storm zaps the power source we're awakened at 3 a.m. by loud country music, or the morning coffee tastes bad. Nature rules.

Speaking of electricity, how about when the air conditioning fails during

90-degree heat? We lived without it for many years, but that was then and this is now. And what about something as humble as a toaster that dies? What then, bread stuck on a fork over the outdoor grill? Bagels broiled in the oven?

We are indeed slaves to modern technology. Think of the terror we feel when a washing machine or clothes dryer fails. We get so worked up that you would think we were reduced to scrubbing the laundry in a nearby stream, as if most of us even had such a thing handy. Think about the hair curler, which saves us from lank locks, or the electric razor, which allows us 10 minutes more sleep in the morning.

Imagine life without constant connection to others through cell phones or the Internet. How could we exist without background music, chat rooms, instant messaging or surveillance cameras?

Well, maybe better. The one thing that technology hasn't produced so far is time for reflection. We may be cool, curly-haired and informed, but to what end? Maybe we should reflect on that.

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

Faithful Lines/Shirley Vogler Meister

Memories and warnings in steamy hot season

As I write this, the heat outdoors is searing and the temperature is rising.



Perhaps we will be experiencing some relief by the time readers see this column, but that won't mean that sizzling summer is over.

Those who work in the "great outdoors" in extreme weather, no matter what season, suffer. Sometimes I take their work for granted. It would be thoughtful if each of us in comfort would say a prayer for them as well as for our Armed Forces in extremely hot spots—and all others experiencing death-threatening heat. Also, please remember neglected and abused animals in such conditions.

However, hardy people don't let the heat deter them from what needs to be done, nor do they let heat slow them down when having fun. Sometimes even I feel hardy, thinking nothing of working in the yard on a blistering-hot day or attending

outdoor events of interest. One such time in the past was a Sunday afternoon poetry program I attended, happy that I could quietly be in the audience and "just enjoy." Later, I wrote the following poem about the experience, which I share here in prose style:

Patio Poetry at the Jazz Cooker

"Like melting frost on glass, sweatlets glisten on the brows of poets enunciating truths and alliteration and assonance and sibilance that vie with cicada-sounds, barking dogs and slamming doors. Pigeons and audience cock heads to dream in the heat.

The flow of words coaxes nods and smiles, coughs and laughter while waitresses weave around with cool drinks and Cajun cooking. A fire engine sirens by for yet hotter spots; yellow wasps swoop and, like pointed words, sting a few languid listeners. Passers-by stop briefly and wonder: What rites are these?

Suspended time ... a sense of solitude ... summer scents drifting through sentences ... clothes clinging to skin on that steamy

afternoon ... over too soon, abruptly.

I leave the magic for fear chatter will ring foolish and ruin what I feel. Years later, I remember these details well, but recall not one line of what was read. Perhaps, without consciously knowing, I was already penning this poem for now."

Caution: In extremely hot weather, please stay well hydrated and get medical help if heat exhaustion symptoms appear, i.e., heavy sweating, muscle cramps, cold or clammy skin, headache, rapid heartbeat and nausea. If not treated, heat exhaustion leads to the more serious heat stroke, which includes rapid heartbeat, confusion or delirium, dry skin (since the body can't sweat), high fever, headache, seizure or muscle twitching and unconsciousness. If heat stroke is suspected, call 911. Meanwhile, let us enjoy the lazy, hazy days of summer, remembering them in the midst of later frigid weather.

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

Research for the Church/

James D. Davidson

Religion and immigration

Mainline Protestants have long been America's religious insider group. It has been in their self-interest to limit the immigration of people who do not share their religious beliefs and practices. Catholics and Jews, on the other hand, have been religious outsiders. It has been in their interest to keep the doors of



immigration open to people who belong to their religious traditions. Whoever has won the tug of war between religious insiders and outsiders has shaped the nation's immigration policies.

Religious insiders won the tug of war in the 1920s. Rep. Albert Johnson (R-Wash.) and Sen. David A. Reed (R-Pa.) drafted an anti-immigration act known as the National Origins Act or the Immigration Act of 1924. According to historian E. Digby Baltzell, Johnson was a Mason and "an energetic nativist." Reed was an Episcopalian and a Mason with a conservative "patrician background."

Johnson and Reed's bill limited immigration to 2 percent of the people from each country living in the United States in 1890 before a large influx of Catholics and Jews from eastern and southern Europe. The effect for the next 40 years was to protect immigration from largely Protestant northern Europe, while greatly reducing immigration from countries that produced large numbers of Catholic and Jewish immigrants.

Congress loosened somewhat the country's highly restrictive immigration policies in the 1940s and early 1950s, but it wasn't until 1965 that religious outsiders won the tug of war and a more inclusive immigration act was passed. Rep. Philip Hart (D-Mich.) and Sen. Emanuel Celler (D-N.Y.) drafted the bill, known as the Hart-Celler Act or the Immigration Act of 1965. Both Hart (a Catholic) and Celler (a Jew) were religious outsiders. As a young Congressman, Celler had voted against the Immigration Act of 1924, and he devoted a good deal his life to overturning it.

The Hart-Celler bill threw out the national origins quotas that were the cornerstone of the 1924 act and replaced them with two categories: immediate relatives of U.S. citizens and special immigrants (political refugees and people working in occupations where the United States was experiencing labor shortages). It also increased the number of people who could immigrate to the United States.

President Lyndon Johnson supported the bill, at least partly because he saw it as a way to demonstrate to the Soviet Union that people around the world viewed the United States (not Russia) as a land of opportunity and, if given the opportunity, would flock here. In other words, it was a piece of America's anti-communist strategy during the Cold War. But it also was an extension of the civil rights movement and a tribute to President John F. Kennedy, who had proposed revising U.S. immigration policies in his book *A Nation of Immigrants*.

With its rejection of national origins quotas, Johnson saw the bill as a way to honor Kennedy and reduce racial bias in the nation's immigration policies. Jewish, Catholic and civil rights lobbies strongly supported the bill, while white southern Protestants in Congress opposed it. In the end, the act passed, and Johnson signed it on July 1, 1965.

As we enter a period of escalating tensions around the issue of immigration, it will be interesting to see how religious groups line up this time. Whoever wins the current tug of war will shape the nation's immigration policies in the years ahead.

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

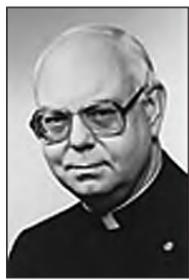
Nineteenth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Aug. 7, 2005

- 1 Kings 19:9a, 11-13a
- Romans 9:1-5
- Matthew 14:22-33

The first reading again this weekend is from the First Book of Kings.



First and Second Kings prominently mention the kings of the united kingdom of Israel, but they are not political histories. Of course, politics and other realities of life in Israel under the king appear in these books. However, the

chief purpose of these writings is to reveal God's mercy, justice and identity.

Thus, along with the kings, and often more emphatically and extensively than the kings, these books mention prophets, who spoke for God.

The reading for this weekend from First Kings is in this mode of writing, and it is typical.

The principal person in the reading is Elijah, the prophet. God speaks to him. Elijah learns that God will be visible and audible before him.

Looking for God, Elijah is in the midst of a raging storm, but God was not in the wind. Next came an earthquake, which was not an unusual event in the Middle East. Elijah cannot find God in the earthquake. At last, Elijah hears a tiny whispering sound. It is the voice of God.

Several lessons emerge from this reading.

First, God communicates with humanity, and the communication is conveyed to humans by humans. Elijah, after all, was human.

Second, Elijah looked for God in these great outbursts of nature, in the storm and in the earthquake. God is supreme over nature, but the ancient Hebrew concept was that God did not so much punish wayward humanity, even through disasters, as much as the thought that by sin humanity brought misery upon itself.

Sin so disrupted the order of life that even nature was askew, presenting terrible events such as storms and earthquakes.

Finally, God appears in places and events and forms least expected, such as in tiny whispering sounds in the middle of storms and earth tremors.

But, to repeat the first lesson, God is with humanity, and God speaks to humans.

St. Paul's Epistle to the Romans is the source of the next reading.

In this reading, Paul verifies his own status as an Apostle and his own truthfulness. He mourns that his kin do not accept God. He admits his own humanity. He would like to be with his own and his beloved, but insists that he will remain true to his calling as a Christian and an Apostle.

For its last reading this weekend, the Church gives us a passage from St. Matthew's Gospel. It is a familiar story.

Last weekend, the reading from Matthew was from verses immediately preceding these passages. It also was a familiar story of the Lord's miraculous feeding of the five thousand.

In this story, the Lord literally walks across water to reach the boat from which the Apostles were fishing. Peter, impulsive as was his personality, leaped from the boat in an attempt to meet Jesus. Indeed, Jesus invited Peter to come forward.

However, as often happened, Peter's impulsiveness gave way to uncertainty and doubt. When these feelings took hold, Peter's own ability to walk on the water failed. He began to sink.

Jesus, however, not outdone by Peter's lack of faith, pulled him from the water, rescuing him from death.

Reflection

Last weekend, the lesson from the Gospel was that Jesus alone is the source of life. He is the only security. Life cannot be measured just by earthly standards. It must be measured by its totality, in other words, with attention given the fact of eternity.

Jesus alone gives eternal life. Such is the message of the Gospel read this weekend. Jesus, and Jesus alone, is the source of life, especially and uniquely of eternal life.

However, we must believe that Jesus alone gives true life. If we believe otherwise, we will drown. †

My Journey to God

The Lord's Warrior

Who among you is up to the task to undertake a feat where only the honorable, strong-hearted and true will last?

Who is the foe? I hear you cry. The foe my friend, is you and I. We can make a difference if only we try ...

Did you know that your smile can defeat the pain of loneliness? Did you know that your kind words can make all the difference in the world?

Did you know that by welcoming a person into your midst you can make their heart leap with joy—whether man or woman, girl or boy?

So, before you turn your head away from that certain person who walks your way,



Photo by Mary Ann Wyand

or say the words you know Jesus would not say ...

Stop ... smile ... and remind yourself that you are "the Lord's warrior" and you will not let evil reign your day ...

By Nicola Rose Vogel

(Nicola Rose Vogel is a member of St. Bartholomew Parish in Columbus and is a lay student at Saint Meinrad School of Theology. This photograph of a crucifix was taken at Calvary Cemetery in Terre Haute.)

Daily Readings

Monday, August 8

Dominic, priest
Deuteronomy 10:12-22
Psalm 147:12-15, 19-20
Matthew 17:22-27

Tuesday, August 9

Teresa Benedicta of the Cross
(Edith Stein), virgin and martyr
Deuteronomy 31:1-8
(Response) Deuteronomy 32:3-4, 7-9, 12
Matthew 18:1-5, 10, 12-14

Wednesday, August 10

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

Thursday, August 11

Clare, virgin
Joshua 3:7-10a, 11, 13-17
Psalm 114:1-6
Matthew 18:21-19:1

Friday, August 12

Joshua 24:1-13
Psalm 136:1-3, 16-18, 21-22, 24
Matthew 19:3-12

Saturday, August 13

Pontian, pope and martyr
Hippolytus, priest and martyr
Joshua 24:14-29
Psalm 16:1-2, 5, 7-8, 11
Matthew 19:13-15

Sunday, August 14

Twentieth Sunday in Ordinary Time
Isaiah 56:1, 6-7
Psalm 67:2-3, 5-6, 8
Romans 11:13-15, 29-32
Matthew 15:21-28
Vigil Mass of the Assumption
1 Chronicles 15:3-4, 15-16;
16:1-2
Psalm 132:6-7, 9-10, 13-14
1 Corinthians 15:54b-57
Luke 11:27-28

Question Corner/Fr. John Dietzen

Legend about female pope dates back to 13th century

QIn a discussion about popes, a friend stated that a book he once read claimed there were two female popes in the Catholic Church.

If this is true, who were they and when were they popes? (Delaware)



AEvery once in awhile, the legend surfaces, usually in some anti-Catholic tracts, about a Popess Joan. This is possibly what your friend remembers reading

about in a book.

The story of Popess Joan is a bizarre one that first appeared in the 13th century, nearly 300 or 400 years after she was alleged to have lived. After a distinguished career as a scholar, she disguised herself, so the story goes, so effectively that she became a priest, a cardinal in the Roman Curia and finally pope.

She reportedly reigned for two and one-half years as Pope John Angelicus or Joan or Gilberta (the stories vary) sometime between the years 800 and 1100. Her sex was discovered, according to the story, when she gave birth to a child during a papal procession near the Colosseum.

According to one variation of the tale in an appendix of J.N.D. Kelly's *Oxford Dictionary of the Popes*, she died on the spot and was buried. Because of the scandalous event, popes thereafter avoided using the street.

The legend is given no credibility whatsoever by historians. I know of no other supposed woman pope in the history of the Church.

QRecently you explained how the moral character of the priest or other minister of a sacrament does not affect the validity of the sacrament.

Along the same line, a priest said a few weeks ago, as I understood him, that the transubstantiation of the bread and wine into the body and blood of Christ at Mass takes place through the "faith of the congregation."

I'm a convert to the Catholic faith, but that would seem to make the validity of

the Eucharist very subjective. Could he be right? (New York)

AI have a strong suspicion that whatever the priest said was seriously misunderstood. This is a point of Catholic doctrine easily mistaken.

Especially during the Reformation years, some Protestant theologians seemed of the opinion that the eucharistic presence of Christ depended on the strong faith of the congregation. If people didn't believe in his presence during the liturgy, he was not there.

That idea has been contrary to Christian faith since the first century. Catholic theology and doctrine have never come close to such a theory.

The *Catechism of the Catholic Church* echoes our ancient belief several times. "In the institution narrative [during the Eucharistic Prayer]," the catechism says, "The power of the words and the action of Christ, and the power of the Holy Spirit, make sacramentally present under the species of bread and wine Christ's body and blood" (#1353).

It is the power of Christ's act and the power of the Holy Spirit that effect the transformation of the elements into the body and blood of our Savior through the words of the priest.

Lack of faith may diminish the spiritual effects of the sacrifice and sacrament for an individual believer, but it cannot nullify the action of Jesus and his Spirit. †

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. †



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Church tries to help immigrant families fight separation

CHICAGO (CNS)—When it comes to immigration law, Carmen Estacio, a naturalized U.S. citizen who is from the Philippines, did everything by the book, including applying for a visa for her then-18-year-old son to join her in the United States.

She filed the application in 1991. Her son, now 33, arrived from the Philippines this June.

"I waited and I waited and I waited," said Estacio. "I requested help from congressmen. I thought about getting a lawyer, but I knew it was very expensive."

Estacio's experience illustrates one problem with U.S. immigration law families end up separated for years—say advocates for immigration reform. Those advocates include the U.S. Conference of Catholic Bishops, which launched its Justice for Immigrants campaign in May.

The 14-year wait for Estacio's son is actually shorter than the current 22-year backlog for siblings of Filipino immigrants to immigrate to the United States, according to Fred Tsao, policy director for the Illinois Coalition for Immigrant and Refugee Rights.

Overall, the average wait time for family-preference visas—the most common way for new immigrants to enter the United States—is 12 years, Tsao told the *Catholic New World*, newspaper of the Chicago Archdiocese.

He explained that a limited number of visas are approved each year, with further limits on categories such as siblings, adult children and so on.

Wait times depend on the country of origin, with each nation generally limited to no more than 7 percent of the 226,000 family preference visas available each year. The system favors immigrants from the Western Hemisphere.

"The number of people applying is 10 to 20 times the numbers that can be accommodated under the law," Tsao said. "When my father immigrated from China, it took only a few years. He was able to sponsor my uncle in 1973, so it took two years. If my father was doing it now, it would take 12 years."

Parents, spouses and minor children of citizens do not have to wait, Tsao said, but even that gets complicated. For example, if a citizen applied for a visa for her parents, they would be able to come to the United States. But if the citizen had any brothers and sisters at home, they could not come with their parents, no matter how young they were.

Tsao said one of the comprehensive immigration bills in Congress, sponsored by Sens. John McCain, R-Ariz., and Edward Kennedy, D-Mass., would address that.

He said it also would create a more workable guest worker program, giving people with proof of a job in the United States the chance to get a three-year visa, renewable for another three years, with a chance to get permanent resident status.

Many undocumented immigrants in the United States, estimated at between 8 million and 11 million, also could get legal permission to stay, although they would have to pay a \$2,000 fine and move to the back of the line for permanent status.

The bill, which has the support of the USCCB, also would increase the number of visas available to unskilled workers. Nearly all the employment-based visas now go to highly skilled workers. The guest worker program would allow workers to bring spouses and minor children with them.

Whatever Congress does on immigration, it likely will be too late for Teresa Figueroa, a Melrose Park woman set to be



As members of Congress debate ways to cope with the nation's immigration situation, it's business as usual for workers laboring in a field in Plant City, Fla., in late June. Reports indicate that illegal Mexican migrants are coming from rural areas farther away from the U.S.-Mexican border, more women are entering and a larger number of migrants have settled in areas of the U.S. rather than return home so they can avoid re-entry problems at the border.

deported this summer. Figueroa entered the United States with a legal visa in 1999, but then purchased someone else's Social Security number to get a job.

The person whose number she bought alerted the police after the IRS inquired about unreported income from the job Figueroa was working. Figueroa was arrested.

A mother of four and grandmother of one, Figueroa said she never intended to hurt anyone, and if she knew how much trouble she was going to get into she would not have done it.

While the Illinois Coalition for Immigrant and Refugee Rights was pursuing special legislation to allow her to stay, Figueroa was leaning heavily on her faith to get her through. With the hours she used to spend at her job, she now prays and does volunteer work at St. Charles Borromeo Parish.

"I have a big faith," Figueroa said. "Whatever God decides, it's going to be the best for me. One thing I'm grateful

about, I'm alive and I'm happy."

"All the time I have left, I want to help all the people I can," she said. "To the people who have documents, I would say, support the ones who don't. I would tell them to pray a lot and have faith, asking God for help. If God was here right now, he wouldn't bring the immigrants to Caesar. He would fight with them and support them."

Estacio said she would support any effort to make the system more rational. She explained that her son's case was delayed because she became a U.S. citizen in 2000. She had to refile the petition for her son, starting at the back of a different line for children of naturalized citizens.

"It didn't make sense," she said. "I felt so bad, but I had already taken my oath."

Finally, Estacio hired an attorney, who pressed the case under a legal provision that says petitions filed by legal residents should continue to be processed if the residents become citizens. †

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News briefs

U.S.

Orange Diocese honored for programs to protect young people

ORANGE, Calif. (CNS)—The Diocese of Orange's Office of Faith Formation, which oversees the diocesan schools, will be honored for its efforts to educate teachers and students about domestic violence, teen dating abuse, family violence and sexual abuse. The office will receive the Family Violence Project's Award for Inspired Action on Aug. 12. The Family Violence Project is a nonprofit organization funded largely by the U.S. Justice Department's Office for Victims of Crime, which trains key community members to recognize and respond to all types of family violence and abuse.

Illinois church singles group helps troops keep cool in Iraq's heat

ROMEDEVILLE, Ill. (CNS)—Members of the singles group at St. Isidore Parish in Bloomingdale are providing some cooling comfort to American troops serving in Iraq's hot temperatures. They are making neck coolers for soldiers, according to group member Patricia O'Dwyer. Polymers, watering crystals that are typically used to keep soil moist for potted plants, are sewn inside canvas scarves. When the soldiers dampen the scarves, the polymers retain the moisture and keep them cool on the battlefield. Some days this summer, the temperature in Baghdad reached 115 degrees. In a telephone interview with the *Catholic Explorer*, newspaper of the Joliet Diocese, O'Dwyer said it takes about 30 minutes to make one scarf. Volunteers make them in an assembly line fashion with one volunteer cutting the material, another one sewing it and another inserting the crystals. Since they started the project in November 2004, the volunteers have made more than 50 of the coolers. In August, they plan to make an additional 25 or so and send them to soldiers in care packages that will include cake in a jar.

WORLD

Pope Benedict calls IRA announcement 'wonderful news'

CASTEL GANDOLFO, Italy (CNS)—Pope Benedict XVI said the Irish Republican Army's announcement that it had ended its armed campaign was "wonderful news" that must be followed by efforts to promote trust and reconciliation. "To the intercession of the Blessed Virgin Mary, St. Patrick and all the saints of Ireland, we entrust our common prayer for this intention," he said on July 31 after reciting the Angelus at his summer residence in Castel Gandolfo. With several thousand people gathered in the courtyard of the residence on a sweltering hot day, the pope praised the IRA's decision to end its armed struggle and rely solely on peaceful negotiations. "This is wonderful news, which contrasts with the painful events we are witnessing daily in many parts of the world," he said. The IRA decision, announced July 28, "rightly has given rise to satisfaction and hope on the island and to the entire international community."

Cologne's Jewish leaders hope pope's visit helps relations

COLOGNE, Germany (CNS)—Jewish leaders said they hope Pope Benedict XVI's visit to a Cologne synagogue will help improve Catholic-Jewish relations. "We hope that the visit will be a sign for the future," said Michael Rado, a member of the board of the Cologne synagogue, which the pope is scheduled to visit on Aug. 19. "In spite of the efforts of the Church in recent years, there is still anti-Semitism based on religious grounds in the minds of some people. If the pope takes the step of visiting a synagogue, it will make once more clear that the movement in the Church is away from such anti-Semitism," he said. Synagogue board member Ebi Lehrer said the fact that it is a German pope who is visiting is not a major issue. "We see him as the pope, as the head of the Catholic Church, and not so much as a German," he said. "Perhaps it even makes it easier for him to visit a community in his home country."

Thousands honor Brazilian electrician killed in London

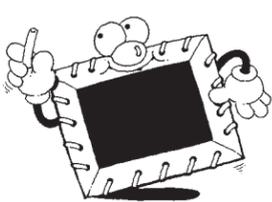
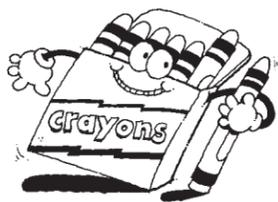
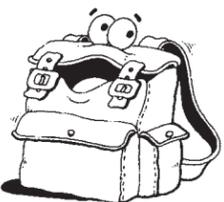
SAO PAULO, Brazil (CNS)—Some 10,000 people paid their respects to Brazilian electrician Jean-Charles de Menezes, killed on a London subway because police thought he was a terrorist. Bishop Werner Siebenbrock of Governador Valadares celebrated the funeral Mass on July 29 in the town of Gonzaga, population 6,000. Loudspeakers were placed in the plaza outside the church so people could participate. Police shot Menezes eight times on July 22 after police suspected him of being a suicide bomber involved in the July 7 terrorist attacks in London. The British government has cleared Menezes of charges, apologized for its mistake and is negotiating with the family for compensation. Menezes' body arrived from London on July 28 and was transported from Sao Paulo to Governador Valadares on a Brazilian Air Force carrier. In Governador Valadares, the coffin was put on a firetruck and slowly made its way to Gonzaga, 125 miles away. More than 40 automobiles, all displaying black ribbons, followed the firetruck.

Polish official says lack of funds halts work on Warsaw basilica

WARSAW, Poland (CNS)—A Polish Church official said work on a massive new basilica in Warsaw, built in thanksgiving for the collapse of communism and the pontificate of Pope John Paul II, would be halted by the end of the year because of lack of funding. "Legal uncertainties and changing interpretations of the regulations have ensured few firms decided to give support," Father Bogdan Leszczewicz, project director for the Church of Divine Providence, told Poland's Catholic Information Agency, KAI, on July 27. "Unfortunately, although there've been many private funders, their joint donations often aren't enough to cover even a single invoice." †

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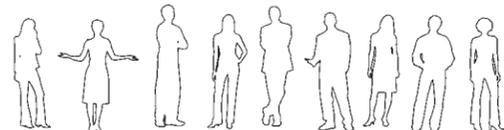
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Serra Club vocations essay

Spiritual seeds bloom through the care of the Church's 'gardeners'

By Katie Zupancic

Before a plant can "go and bear fruit, fruit that will last" (Jn 15:16), a seed must be sown, watered and given a chance to grow and flourish.



The same concept applies to spiritual lives. The seeds of faith must be planted and taken care of before they can flower.

For faith to bud and grow, knowledgeable caretakers, "gardeners," if you will, are necessary to begin and guide the journey of a Catholic person to heaven.

If an individual uses the lives of the

gardeners (priests, brothers and sisters) as an example, he or she will shine as brightly as a sunflower reaching toward the sky.

A young Catholic's spiritual seeds are sown into a loving, supportive Church environment during the sacrament of baptism by a priest. As the seeds continue to grow, nourishment for the soul is necessary.

The body of Christ is the spiritual "Miracle Grow" presented to children by the gardeners at first Communion. Sometimes, the weeds of sin creep up toward their delicate buds. Reconciliation repels these imperfections and helps the buds to continue to grow.

As they mature, young adults need role models to look up to. With the support of people involved in the

priesthood, brotherhood and sisterhood, young adults are able to make decisions based on the vocation God meant for them to have.

During confirmation, teenagers' missions are re-evaluated. And with help from the gardeners, they can choose a path that they will follow for the rest of their lives.

Some may choose to be a gardener, to help spread the faith and plant seeds in others. Others may choose to carry on their life as a growing sprout, striving to reach the sun with the help of earthly gardeners and eventually achieving eternal life with the Master Gardener, Jesus.

Where are you in your life of faith: reaching heavenly heights with other sunflowers or spiritually starving in crabgrass?

If the latter is the answer, the gardeners are waiting nearby in your local church, convent and monastery, ready to help you soar to new heights. It's their "nature."

(Katie and her parents, Tom and Carrie Zupancic, are members of St. Malachy Parish in Brownsburg. She is a student at Cathedral High School in Indianapolis and is the ninth-grade division winner in the 2005 Serra Club Vocations Essay Contest.) †

India flood

Workers stand in high water to deliver food and water to flood-affected people in Mumbai on Aug. 1. Record rainfall triggered floods and landslides that left nearly 1,000 people dead in India's financial capital. Pope Benedict XVI offered prayers for victims and relief workers.



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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.

BRANSON, Matthew C., 26, St. Joseph, Shelbyville, July 19. Son of John C. Branson and Deborah King. Stepson of Kenneth King. Brother of Vicky Lane, Amanda Pieroni, Tammara and Brian King. Grandson of Louis Wilson, Earl and Jeane LeClerc.

BRIAN, Kimberly A. (Graham), 38, St. Augustine, Jeffersonville, July 13. Wife of Shawn Brian. Daughter of Geraldine Graham. Granddaughter of Mary Hecker.

CUNNINGHAM, Judith Ann (Gears), 63, St. Roch, Indianapolis, July 18. Wife of Daniel Cunningham. Mother of Michelle Pratt, Karyn and Maureen Cunningham. Daughter of Charles Gears. Sister of Mary Beth Bush, Rita Kleeman and Charles Gears.

DUGGAN, Martha J., 83, Our Lady of Perpetual Help, New Albany, July 22. Mother of James Duggan. Sister of Dorothy Daugherty and George Gehring. Grandmother of two.

DURKIN, Mary Rose, 79, St. Louis, Batesville, July 20. Mother of Deborah Ahaus, Michelle, Daniel and Patrick Durkin. Sister of Janet Myers, Joan Wurtz and Don Overberg. Grandmother of nine. Great-grandmother of one.

GASPER, Rudolph J., 100, St. Philip Neri, Indianapolis, July 17. Father of Robert Gasper, Margaret and Mary Miller. Grandfather of 13. Great-grandfather of 23. Great-great-grandfather of one.

GREEN, Vatus M., 82, St. Mary, Greensburg, July 27. Mother of Susan Lebo and Gary Green. Sister of Urial Clements. Grandmother of two.

GRISHAM, Thomas R., 74, St. Pius X, Indianapolis, July 21. Husband of Mary

Grisham. Father of Diane Prout, David, Jim and Mike Grisham. Brother of Jean Musial. Grandfather of eight.

HOUCHEN, Mary Pauline, 80, St. Anthony of Padua, Clarksville, July 12. Mother of Barbara Howser and Joann Palmer. Sister of Delphine Rothbauer, Martha Vest and George Schafer. Grandmother of five. Great-grandmother of nine.

KNIERIM, Evelyn C., 46, St. Michael, Brookville, July 7. Wife of Larry Knierim. Daughter of Rose Dames. Sister of Marianne Dames and Sallie Theuring.

KOORSEN, Lucille, 92, St. Andrew, Richmond, July 18. Aunt of several.

LINDEMANN, Jeffrey A., 48, Our Lady of Lourdes, Indianapolis, July 19. Husband of Donna (Graham) Lindemann. Father of Lyndsey Lindemann. Son of Walter and Virginia (Freeman) Lindemann. Brother of Terri Doss, Jerry and Mike Lindemann.

MAMMOSER, Mary C., 87, Holy Spirit, Indianapolis, July 17. Sister of Lois Durbin and John Fischer.

McCOY, Joseph F., 76, Holy Family, New Albany, July 17. Husband of Mary (Millay) McCoy. Father of Joseph Jr., Scott and Steve McCoy. Brother of James McCoy. Grandfather of seven. Great-grandfather of one.

MOUNTJOY, Marion (Wagner), 88, Holy Spirit, Indianapolis. Wife of Bailey Waller Mountjoy Jr. Mother of Mary Chambers, Betsy and Teri Dougherty, Kathleen VanVelse, Jo Wagoner and Wally Mountjoy. Sister of Lillian Wagner. Grandmother of 21. Great-grandmother of 10.

MYERS, Ann (Belch), 73, Our Lady of Lourdes, Indianapolis, July 14. Wife of Daniel Myers. Mother of Frances Fountain, Elizabeth, Julia, Gerald, Henry, John, Matthew and Robert Myers. Sister of Charles and Robert Belch. Grandmother of seven. Great-grandmother of two.

NOHR, Richard E., 78, St. Joseph, Shelbyville, July 22. Husband of Dorothy Nohr.

Father of Lisa Dorsey, Gretchen McFarland and Barbara Steady. Grandfather of eight. Great-grandfather of one.

PETERS, Clement Jr., 49, St. Mary, Greensburg, July 31. Husband of Terry Peters. Father of Anna and Jonathan Peters. Son of Alfreda Peters. Brother of Diana Crosby, Cynthia Keillor, Kathleen Lecher, Marjorie Wanamaker, Dennis, Eugene and Marvin Peters.

POPSON, Helen, 63, St. Paul, Sellersburg, July 21. Wife of Jerry Popson. Mother of Diane Boehm, Paul, Terri and Todd Popson. Sister of Dolores Barnett, Dorothy Cinnamon, Rose Marie Wheatley and George Hutti. Grandmother of 12.

PUROL, Louis J., 75, St. Matthew, Indianapolis, July 11. Husband of Maxine Puro. Father of Monica Cannaley, Evelyn Ryberg and Matthew Puro. Brother of Jean Cieslinski. Grandfather of four. Great-grandfather of one.

Franciscan Sister Bertha Wolfer was a teacher and organist

Franciscan Sister Bertha Wolfer died on July 26 at St. Clare Hall, the health care facility for the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg. She was 84.

The Mass of Christian Burial was celebrated on July 28 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery.

The former Joan Rita Wolfer was born on Oct. 3, 1920, in Cincinnati. She entered the Oldenburg Franciscan community on Sept. 8, 1938, and professed her final vows on Aug. 12, 1944.

Sister Bertha served as a teacher and organist for

SMITH, David V., 88, Christ the King, Indianapolis, July 19. Husband of M. Dorothy Smith. Father of Daniel, David and James Smith. Brother of Mary K. Bullock and Joseph Smith. Grandfather of six.

SPALDING, John F., 85, St. Matthew, Indianapolis, July 15. Husband of Joan Marie Spalding. Father of Brian, John and Mark Spalding. Brother of Providence Sister Mary Charles Spalding. Grandfather of three.

SURATT, John Robert, 82, St. Mary, Greensburg, July 21. Husband of Alice J. (Davis) Suratt. Father of Robbie Evans and Alice Hogue. Brother of Willie Anne Morris. Grandfather of five. Great-grandfather of three.

WOOLWINE, Mayme, 82, Holy Family, Richmond, July 22. Mother of Susan Irwin, Chrisann Mullin and Teresa White. Sister of Rose Demma. Grandmother of five. †

Holy Cross Brother Edmund Hunt was a teacher and university president

Holy Cross Brother Edmund Hunt, a member of the Southwest Province of the Congregation of Holy Cross, died on July 24 at Dujarie House in Notre Dame, Ind. He was 95.

The Mass of Christian Burial was celebrated on July 28 at St. Joseph's Chapel in Holy Cross Village. Burial followed in the brothers' cemetery at Notre Dame.

A native of Elwood, Ind., Brother Edmund was a member of the Holy Cross order for 73 years.

After graduating from the University of Notre Dame in 1935, Brother Edmund earned a doctorate in classical languages at the University of Chicago in

1940 and later studied at the Sorbonne in Paris.

He taught at the University of Notre Dame, St. Edward's University in Austin, Texas, and several high schools owned and operated by the Congregation of Holy Cross.

From 1946-52, Brother Edmund was the first brother to serve as president of St. Edward's University, which later became the second largest Holy Cross university in the country.

Brother Edmund also served the congregation as a personal mentor and helped the brothers rewrite their constitution.

In his later years, he served at Rancho San Antonio in Chatsworth, Calif., then lived in Austin, Texas. †

'A Man Who Became Pope' to air on Aug. 15 on Hallmark Channel

NEW YORK (CNS)—With memories of a frail and infirm Pope John Paul II still vivid in our minds, it takes some adjustment to accept a young Karol Wojtyla—vigorously embodied by Polish actor Piotr Adamczyk—in the documentary *A Man Who Became Pope*.

The film, which will be broadcast on cable's Hallmark Channel from 8 p.m. until midnight on Aug. 15, is an account of the early days of the playwright-actor who turned priest in Poland, first under the brutal heel of the Nazis then after the war under the communists. It will be rebroadcast from 9 a.m. until 1 p.m. on Aug. 21.

The story begins in 1939, with a reluctant Karol going off to war to protect his elderly father, who is stubbornly determined to join the army over the family's objections. One of Karol's closest friends is the devoted and serious-minded Hania (Malgosia Bela). Her presence provides the film with a leading lady.

"She's like a sister to me," Karol explains.

During the occupation, Hania helps hide a Jewish family.

Karol and his father are forced to return home, driven back by the deadly aerial bombardment of the Germans and a warning that the Russians are blocking the way.

The Nazis are personified by Governor-General Hans Frank (Matt Craven). Among many heinous acts, he closes the university and interns the professors in camps. An outspoken professor (Kenneth Welsh) is shot.

Stalwart Father Thomasz Zaleski (Raoul Bova), Karol's childhood friend, bravely faces up to the occupiers, most dramatically when Frank orders Father Zaleski to dine with the Nazi brass, who proceed to viciously denigrate the Polish people, until the priest, who can take it no longer, makes an impassioned defense and defiantly walks out.

The atrocities that Karol witnesses seem to touch his

soul, and he asks, "What is it that makes eyes, hearts and minds so incapable of feeling pity and respect?"

The Nazis try to eradicate Polish culture, insisting that the Poles had no heritage, and Karol's theatrical troupe must perform underground.

When their close friends, resistance fighters Wiktor and Krystyna, are shot by the Nazis, Karol almost desponds until a mystic tailor tells him the importance of winning with love, not guns. This will be Karol's mantra ever after.

As time passes, the world of the theater seems "empty" to Karol, and he declares his vocation to the priesthood.

After the war, the Russian liberators are hailed by the Polish people as their salvation, but they are as opposed to the Church as the Nazis.

The villain of the second half is Comrade Kordek (Hristo Shopov, who played Pontius Pilate in *The Passion of the Christ*), the secret service agent who becomes Karol's *bete noire*.

Kordek resents Karol's serene assurance and hires a spy, Adam Zielinski (Ken Duken), to wiretap Karol's confessions in hopes of catching him criticizing the regime. He doesn't want Karol teaching young people to have no fear because "if these people aren't afraid of us, it's all over."

Adam enrolls at the university where Karol is an ethics professor, but fails to catch him speaking disloyally.

The film charts Karol's rise in the Church hierarchy, first as auxiliary bishop then bishop of Krakow and finally, to his own humble amazement, pope. In the context of what has come before, his election seems a fitting validation of a steadfast faith and noble life. The events of the conclave are dispatched—rather hurriedly—in the movie's last few minutes.

This theatrical-quality production—directed by Giacomo Battiato and Italian-made but filmed on location in Poland with a largely Polish cast—was based on Gian Franco Svidercoschi's book *Stories of Karol: The Unknown Life of John Paul II*.

In June, Pope Benedict XVI praised the film's focus on Karol's early heroism for "reviving in every right-minded person the duty to do what he or she can so that such inhuman barbarism never happens again."

He discerned a "divine plan" in the ironic fact that a "Polish pope ... [was] succeeded by a citizen of ... Germany, where the Nazi regime was the most vicious, attacking the nearby nations, Poland among them."

A Man Who Became Pope was screened for Pope John Paul II shortly before his death, and the pontiff was said by Vatican spokesman Joaquin Navarro-Valls to have been "very impressed" with the project. †

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