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New coordinator

New archdiocesan Victim Assistance Coordinator appointed, page 3.

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The Holy Spirit at work

World Youth Day pilgrims grow in faith in Sydney

By Katie Berger

Special to *The Criterion*

What is it about an 81-year-old man that captivates youths from around the world, gathers hundreds of thousands of people along the streets upon his arrival and who can bring a crowd of a half million people to complete silence?

The Holy Spirit at work.

Pope Benedict XVI's almost rock-star status brought hundreds of thousands of people, including 90 pilgrims from the archdiocese, this time all the way to Sydney, Australia, for the 23rd World Youth Day.

The event begun by his predecessor, the late Pope John Paul II, aims to gather together the world's youth on an international level every two to three years.

This year's theme from the Acts of the Apostles 1:8, "You will receive power when the Holy Spirit has come upon you, and you will

be my witnesses," led the young people to a

deeper understanding and appreciation for the Holy Spirit working in their lives and challenged them to take the Spirit into the world.

Jessica Chamblee, a young adult from St. Agnes Parish in Nashville and a senior at Franciscan University of Steubenville, Ohio, considers the Holy Father to be the most popular person in the world.

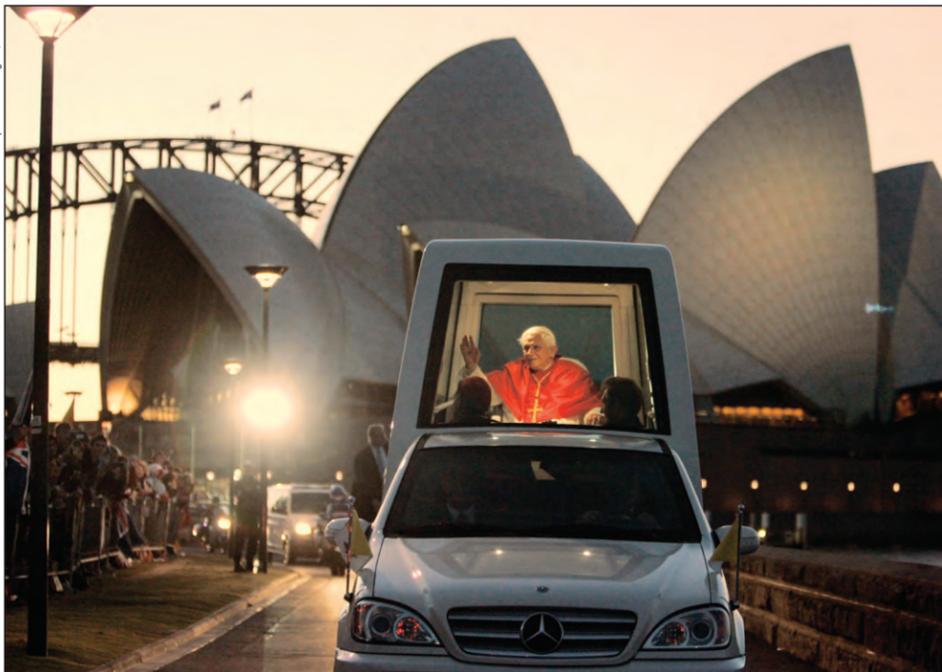
"Not everyone knows movie stars," she said. "But everyone knows who the pope is, no matter if you're Catholic or not."

It is in his profound challenges that the pope finds so many young people who love him, said Trina Trusty, a young adult member of St. Lawrence Parish in Indianapolis who attended World Youth Day for the fourth time.

"Even though he doesn't get up and entertain us, we're all seeking the truth and he's providing it with love," Trusty said.

Archdiocesan pilgrims, like

CNS photo/Will Burgess, Reuters



Pope Benedict XVI waves to pilgrims as he rides past the Sydney Opera House in the popemobile during the opening of World Youth Day on July 17 in Sydney, Australia. Hundreds of thousands of pilgrims came to Sydney from 170 countries.

many from around the world, were able to recognize the ways that the Holy Spirit had led them to this large gathering, and watched as the Spirit guided the days' activities.

Chamblee said the Holy Spirit was the reason she went on the pilgrimage. Just weeks ago, she was not planning on attending World Youth Day, but three weeks before its start, a person backed out and everything fell into place. She already had a passport and was able to raise all the funds needed within two weeks' time.

Like Chamblee, Brendon Young, a member of St. Mary Parish in Mitchell and a senior at Mitchell High School, recognized the Holy Spirit's role in his participation in the pilgrimage. He originally just wanted to see what Australia had to offer, but his focus changed radically as the trip progressed.

See PILGRIMS, page 2

CNS photo/Will Burgess, Reuters



Pilgrims from Spain cheer as Pope Benedict XVI names Madrid as the host city of World Youth Day 2011. He made the announcement at the close of World Youth Day in Sydney, Australia, on July 20.

Pope tells youths in Australia to say 'yes' to Jesus

SYDNEY, Australia (CNS)—In the longest-lasting and longest-distance trip of

his pontificate, Pope Benedict XVI spoke to Australians and to young people from around the world about God's plan for all creation, but especially for people.



Pope Benedict XVI

The July 12-21 trip included several days of rest at an Opus Dei-run center outside Sydney as well as meetings with

representatives of Australia's government, Catholic Church and native fauna.

Once the public part of his trip began, Pope Benedict spent his days combining World Youth Day activities with elements of a pastoral visit to Australia.

The pope's primary focus was on the thousands of young Catholics who came from some 170 countries to participate in the July 15-20 World Youth Day and reflect on its theme, "You Will Receive Power When the Holy Spirit Has Come Upon You, and You Will Be My Witnesses."

More than 200,000 young people attended the July 19 vigil at Royal Randwick Racecourse and, police said, some 350,000 people were at the track for the July 20 closing Mass. World Youth Day officials estimated the crowd at 400,000.

"Do not be afraid to say 'yes' to Jesus, to find your joy in doing his will, giving yourself completely to the pursuit of holiness," the pope said in his homily for the Mass, which included administering the sacrament of confirmation to 24 young people from nine countries.

The world needs the transforming power of the Holy Spirit, he said at the Mass.

"In so many of our societies, side by side with material prosperity, a spiritual desert is spreading: an interior emptiness, an unnamed fear, a quiet sense of despair," he said.

The pope told the young people that opening their hearts to Jesus and cooperating with the gifts of the Holy Spirit would transform their lives and help them bring a life-giving witness to the world.

The pope also spoke often of the need to protect the environment and respect the gifts of God's creation, but he made it clear to the young people that human beings are God's greatest creation.

"At the heart of the marvel of creation are you and I, the human family, 'crowned with

See POPE, page 2

Archdiocese thanks Carmelites for 75 years of prayer

By Mary Ann Wyand

"Living prayers."

Nine Carmelite sisters of the former Monastery of the Resurrection in Indianapolis have dedicated their lives to contemplative prayer, Msgr. Joseph F. Schaedel, vicar general, explained in his homily on July 16, and by their years of faithful devotion to God have become "living prayers."

Msgr. Schaedel paid tribute to the members of the Indianapolis Carmel, who moved to Oldenburg on June 30, during a Mass of Thanksgiving on the feast of Our Lady of Mount Carmel at SS. Peter and Paul Cathedral in Indianapolis.

Last spring, the Archdiocese of Indianapolis purchased the Carmelites' 17-acre monastery property for use as the Bishop Simon Bruté College Seminary after the nuns decided to move to a smaller, cloistered home in Theresa Hall at the motherhouse of the Sisters of the Third Order of St. Francis in Oldenburg.

On behalf of Archbishop Daniel M. Buechlein—who is recuperating after completing several months of successful cancer treatments—

Msgr. Schaedel presented a proclamation to the Carmelite sisters in gratitude for their seven-and-a-half

See CARMEL, page 3

Photo courtesy Denis Ryan Kelly, Jr.



From left, Carmelite sisters Helen Wang, Marcia Malone and Elizabeth Meluch pray during a Mass of Thanksgiving for their 75 years of prayerful presence in Indianapolis on July 16 at SS. Peter and Paul Cathedral in Indianapolis.

PILGRIMS

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"I've thought my life through more and I really want to become a saint now," Brendon said.

The large and enthusiastic crowd of international guests also left their mark on the city of Sydney. The streets of the harbor city were filled with large groups chanting, singing, waving their flags and meeting one another.

During the day, the pilgrims navigated through the streets to attend concerts by Catholic musicians such as Franciscan Friar of the Renewal Father Stan Fortuna, hear speakers such as Christopher West, pray in adoration of the Blessed Sacrament at places like the famous Sydney Opera House and receive the sacrament of reconciliation.

"One of the biggest things that struck me is that we all speak different languages, have different colors of skin, but we have the same faith," Chamblee said.

"Seeing all these kids coming together, you can definitely see the Holy Spirit in it," said Brendon. "Most of them have changed from when they first got here, especially after the arrival of the pope."

Many pilgrims had opportunities to take time away from the hustle and bustle of life and really listen to God speak to them. For seminarian Jerry Byrd, a member of St. Louis Parish in Batesville, it brought him peace and more clarity.

"I think the Holy Spirit has affirmed what I'm called to," Byrd said.

Byrd, along with other seminarians from the archdiocese and the Lafayette Diocese, encouraged other pilgrims to consider the vocation that God is calling them to in their lives.

"I'm very impressed and amazed at the way that this group has embraced the pilgrimage. It all comes down to the fact that the young people are open to the movements of the Holy Spirit," Byrd said.

When the archdiocesan pilgrims arrived in Sydney, they were given responsibilities during the days of World Youth Day.

World Youth Day leaders asked for volunteers to organize all aspects of the various catechetical sessions.

"We felt like we had enough talent in our group to make that happen," said Kay Scoville, program coordinator for the archdiocesan Office of Youth Ministry.

Catechesis plays an important role in each World Youth Day. For three mornings, all registered pilgrims gathered at their assigned site to receive instruction about the Holy Spirit presented by bishops from around the world.

Led by Scoville and the archdiocesan director of youth ministry, Father Jonathan Meyer, the archdiocesan pilgrims worked to give participants the best possible pilgrimage experiences through games, prayer, praise and worship, Mass, and assisting the visiting bishops.

Multiple pilgrims gave their time and talent in music ministry, liturgical ministries and welcoming approximately 800 pilgrims from other groups at St. Christopher Parish in Panania, a western suburb of Sydney.

Archdiocesan pilgrims also learned about sacrifice during the pilgrimage. From the late arrival of their sleeping bags and change in their accommodations to being cold, tired and sleeping outside with 200,000-plus people, they frequently had to adapt and step out of their comfort zones.

"What a blessing it has been to have a group that was so flexible," Scoville said. "They had faith and trust in what we were doing for them."

The theme of the last day of the

Photo by Katie Berger



Ninety-one archdiocesan youths, young adults and adult chaperones pose on July 17 at St. Christopher Church in Panania, a suburb of Sydney, Australia. The pilgrims stayed at the parish during World Youth Day and organized catechetical sessions held there.

CNS photo/Reuters



An aerial view shows the crowd gathered for the closing Mass of World Youth Day at Royal Randwick Racecourse in Sydney, Australia, on July 20. Police estimated that 350,000 people attended the service.

catechetical sessions was about how the Holy Spirit guides all to be missionaries or, as the Acts of the Apostles says, to be "witnesses" for Christ. Many of the pilgrims said that the Holy Spirit will continue to work in their lives as they return to their

schools, jobs and communities. The Holy Spirit: Always at work.

(To read Katie Berger's weblog from World Youth Day and view more photos from the pilgrimage, log on www.archindy.org/wyd.) †

POPE

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glory and honor," as the Psalms say, he told the young people at the July 17 World Youth Day welcoming ceremony.

Just as the natural environment can be destroyed by selfishness and exploitation, he said, so too can human life be destroyed or damaged by not recognizing human dignity and the plan that God has for each person's life.

"Experience shows that turning our back on the Creator's plan provokes a disorder which has inevitable repercussions on the rest of the created order," he said.

God gave people the freedom to make choices so that they would choose truth, goodness and beauty, the pope said.

"Our hearts and minds are yearning for a vision of life where love endures, where gifts are shared, where unity is built, where freedom finds meaning in truth and where

unity is found in respectful communion," he said.

The young pilgrims, including more than 15,000 from the United States, were not the only young people on the pope's mind and on his itinerary.

After watching a dramatic World Youth Day presentation of the Stations of the Cross through the streets of Sydney, the pope went to visit young people recovering from alcohol and drug abuse and other disadvantaged people.

The pope told them they were "ambassadors of hope" to their peers because they have had the courage to turn their lives around.

"The choice to abuse drugs or alcohol, to engage in criminal activity or self-harm, may have seemed at the time to offer a way out of a difficult or confusing situation," he said. "You now know that instead of bringing life, it brings death."

The pope told them that Jesus loves them unconditionally, and he prayed that

the Holy Spirit would be with them and would make them witnesses of the joy that comes from choosing to cherish the life that God has given them.

Before he left Australia on July 21, the pope celebrated a private Mass with four Australian victims of clerical sexual abuse and their families. In a small chapel inside St. Mary's Cathedral, the pope also spent about 30 minutes talking to and consoling the victims.

Two days earlier during a Mass at the cathedral, the pope apologized publicly to Australian victims of clerical sexual abuse.

The pope said, "I am deeply sorry for the pain and suffering the victims have endured and I assure them that as their pastor, I, too, share in their suffering."

Meeting Australian Prime Minister Kevin Rudd and other government officials on July 17, Pope Benedict praised efforts to promote reconciliation with the country's indigenous peoples, who had long been oppressed.

Dance, chants and art from the Aboriginal and Torres Strait Islanders were included at many of the papal events, and elders from the two groups prominently welcomed the pope to their land.

Pope Benedict also set aside a morning to encourage ecumenical and interreligious dialogue in Australia by holding separate meetings with Christian leaders and with representatives of Australia's Jewish, Muslim, Buddhist, Hindu and Zoroastrian communities.

In his closing his journey to Australia at an airport farewell ceremony on July 21, the pope said the World Youth Day "experiences of prayer, and our joyful celebration of the Eucharist, were an eloquent testimony to the life-giving work of the Holy Spirit, present and active in the hearts of our young people."

"World Youth Day has shown us that the Church can rejoice in the young people of today and be filled with hope for the world of tomorrow." †

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New archdiocesan Victim Assistance Coordinator appointed

By Sean Gallagher

Jan Link has been appointed the Archdiocese of Indianapolis' new Victim Assistance Coordinator.



Jan Link

Link succeeds Suzanne Yakimchick who retired last month. Link will coordinate the archdiocese's response to provide emotional and spiritual support for victims of sexual abuse by clergy, religious, paid lay staff or volunteers in the parishes,

schools and agencies of the Church in central and southern Indiana.

Link currently works in community mental health in central Indiana. "I am happy that Jan Link has agreed to take on this position," said Msgr. Joseph F. Schaedel, vicar general. "Jan is a professional who has experience in assisting people who have suffered abuse. "Having formerly worked with Catholic Social Services, Jan is also familiar with the Archdiocese of Indianapolis and our repeated willingness to reach out and assist all who come to us in need."

Msgr. Schaedel said that, since Link is an outside professional counselor who is being contracted by the archdiocese to provide pastoral care to abuse victims,

she will be able to offer victims even more assurance that their claims are being handled objectively.

A social worker for 25 years, Link previously worked from 1986 to 2004 in the archdiocese for what was then Catholic Social Services. During that time, she served as a school-based social worker, did parish outreach and was a family counselor.

"I started out in my career working with adolescents who were physically and sexually abused," Link said. "And part of the time that I was with the archdiocese, a huge number of the people that we served were sexually abused. So part of the ministry of Catholic Social Services was to help bring healing to people who were victims of abuse. At that time, it was

mostly abuse in their own families."

When victims report abuse to the archdiocese, Link will meet with them and work to arrange for therapy for them.

"What you want to do is to allow them to speak their experience and then see what help they need," Link said. "It's an honor ... to hear people's stories and to bring healing to people who have been victimized."

Victims of sexual abuse in archdiocesan parishes, schools and agencies should call Link at 317-236-1548 or 800-382-9836, ext. 1548. She may also be reached by e-mail at jlink@archindy.org. For more information about the archdiocese's sexual misconduct policies, log on to www.archindy.org/abuse. †

CARMEL

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decades of prayerful presence at the monastery on Cold Spring Road near Marian College in Indianapolis.

Archbishop Buechlein's proclamation read, in part, "Your constant praise of God through 75 years of prayer in Indianapolis has been a sign to all of the union of God with the world. May your life of prayer and contemplation in your new home in Oldenburg bring everyone in the archdiocese closer to Christ. May God bless you!"

In his homily, Msgr. Schaedel noted that, "For over 75 years at the Monastery of the Resurrection, the Carmelite sisters prayed in silence, with humility, never asking for anything in return, and with detachment from whatever might distract them. Now they will continue [their contemplative prayer and cloistered lifestyle] not far away in Oldenburg."

It's appropriate that the Carmelite sisters have moved to the campus of the motherhouse of the Franciscan sisters, the vicar general said, because St. Francis of Assisi was described as "a living prayer" and was known for living in the present moment without concern for the past or anxiety about the future.

"In reading about the history of the Monastery of the Resurrection and the life of [Carmelite] Sister Miriam Elder, one of

the leaders of the community for a number of years," Msgr. Schaedel said, "toward the end of her life, Sister Miriam said she was weary ... and could no longer say the prayers. But I wonder if she realized finally, toward the end, that she was meant to be a living prayer, not just a woman who says prayers."

For more than three-quarters of a century, he added, "this has been the gift to us of the Carmelite sisters on Cold Spring Road—living prayers, not just women who pray. It's the gift they intend to continue giving, and for that we are very grateful."

Our Lady of Mount Carmel is one of 2,600 titles that honor Mary, the mother of Jesus, he explained, throughout the world.

"We gather to celebrate Our Lady," Msgr. Schaedel said, "and we gather to celebrate the ladies who make Carmel—[which means] God's garden—a real place. ... Carmel is more than a mountain in Israel or a monastery on Cold Spring Road or a new monastic home in Oldenburg. Carmel must be in our hearts. We all must have our personal Carmel—the garden of God—that only grows through prayer in silence, humility and detachment."

Follow Mary, who prays with us and for us, the vicar general said, and "will lead us to the eternal Carmel, the perfect garden of God, which is our destiny."

Carmelite Sister Jean Alice McGoff, prioress, offered her community's thanks after accepting the proclamation.

"It is a great joy for me and my community to have gathered with you this

evening in the mother church of the Archdiocese of Indianapolis," Sister Jean Alice said before thanking Archbishop Buechlein and Msgr. Schaedel, "who has supported the transition of our monastery into a seminary since it first emerged as a possibility."

Quoting St. Teresa of Avila, their refoundress, Sister Jean Alice said, "In the name of my sisters, I repeat these words: 'The mercies of the Lord we will sing forever.'"

Before the special feast day liturgy, Carmelite Sister Teresa Boersig said the sisters are busy settling into their new cloistered home on two floors of Theresa Hall. On most days, they attend Mass in the motherhouse chapel and share meals with the Franciscan sisters.

"We have lovely living quarters," Sister Teresa said. "They're very private so we have our own routine. We had our first Mass as a community in our prayer room last Sunday. Father Bernard McNiff, a Jesuit from Brebeuf [Preparatory School in Indianapolis], stopped by on his way back from Cincinnati.

"Everything is very nice there," Sister Teresa explained. "The sisters all eat together [in the Franciscans' dining room]. We usually mix in with the [Franciscan] sisters. Today we sat as a community, and they presented us with flowers and we had a lovely meal for our feast day. They've been very gracious and very welcoming. ... It's been very pleasant for us ... being among friends. The grounds are beautiful, and very conducive to prayer."



Carmelite sisters of the former Monastery of the Resurrection in Indianapolis pose with a proclamation from Archbishop Daniel M. Buechlein after a Mass of Thanksgiving on July 16 at SS. Peter and Paul Cathedral. They are, from left, Sisters Marcia Malone, Rachel Salute, Ruth Boyle, Jean Alice McGoff, Rita Howard, Anna Mary Larkin, Helen Wang, Elizabeth Meluch and Teresa Boersig.

(To read Carmelite Sister Jean Alice McGoff's remarks and comments by several priests, log on to www.criteriononline.com. The sisters' new mailing address is P.O. Box 260, Oldenburg, IN 47036-0100. Their telephone number is 812-932-2075 and their e-mail address is indycarmelites@yahoo.com.) †



Carmelite Sister Jean Alice McGoff, prioress of the Indianapolis Carmel, displays a proclamation from Archbishop Daniel M. Buechlein at the conclusion of Mass on July 16 at the cathedral. Msgr. Joseph F. Schaedel, vicar general, left, presented the award on behalf of Archbishop Buechlein. Diocesan and order priests join archdiocesan seminarians Benjamin Syberg, second from right, and Martin Rodriguez, right, in showing their thanks to the nine Carmelite sisters who moved to Oldenburg on June 30.



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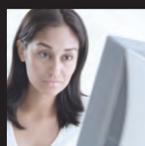
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Editorial



Pope Benedict XVI greets pilgrims, including some seminarians, as he arrives to celebrate the final Mass of World Youth Day at Royal Randwick Racecourse in Sydney, Australia, on July 20. Pope Benedict told the youths that, in Christ, they will find all that is good, true and beautiful.

Search for the good, the true and the beautiful

What can an 81-year-old man tell young people that they're likely to remember and take to heart?

How about this? Of the many thousands of words that Pope Benedict XVI spoke to those attending World Youth Day in Australia, we found these statements in the middle of the address that he gave when he was welcomed in Sydney Harbor: "Life is not just a succession of events or experiences, helpful though many of them are. It is a search for the true, the good and the beautiful."

He went on to say that this search should end in Christ because "he offers everything! Only he who is the Truth can be the Way and hence also the Life."

This was the 23rd World Youth Day, or WYD XXIII. (Like our Super Bowls, the Vatican—with greater justification—counts them in Roman numerals.)

Earlier in that welcoming address, the pope spoke about the marvels of God's creation that he saw on his 20-hour-plus flight. He then spoke of the "scars which mark the surface of our Earth: erosion, deforestation, the squandering of the world's mineral and ocean resources in order to fuel an insatiable consumption."

The Associated Press reported that part of his talk, noting that he "struck a theme that has earned him a reputation as the 'green pope.'" However, at least in the article we saw, it failed to quote what the pope said next. He said that, although safeguarding the environment is important, the center of God's creation is the human being, whose life and dignity must be safeguarded first of all.

Society, too, he said, has "scars, wounds indicating that something is amiss," and "the poison that threatens to erode what is good" can be seen in alcohol and drug abuse, violence and the degradation of human sexuality.

"How can it be that the most wondrous and sacred human space—the womb—has become a place of unutterable violence?" he asked.

The pope spoke mainly to the 400,000 youth from around the world, including 91 from the Archdiocese of Indianapolis and a group from China. What he said, however, is relevant for all

of us.

Benedict the theologian gave a magnificent seminar on the Holy Spirit, beginning with his welcoming speech about the role of the Holy Spirit in baptism, continuing especially in his homily at the vigil on July 19 and culminating with the confirmation of 24 youths at his Mass on July 20.

He took much of his lesson from the teachings of St. Augustine—not surprisingly since he wrote his doctoral dissertation on St. Augustine's ecclesiology. He said that Augustine's unique insight was that the Holy Spirit's particular quality is unity, abiding love and gift.

"Inspired by the insights of St. Augustine," he said, "let unifying love be your measure; abiding love your challenge; self-giving love your mission!"

Time and again, the pope also returned to his condemnation of relativism—"the notion, widely held today, that there are no absolute truths to guide our lives." This philosophy, he said, "by indiscriminately giving value to practically everything," can lead "not to genuine freedom, but to moral or intellectual confusion, to a lowering of standards, to a loss of self-respect, and even to despair."

In his closing address, he said, "Dear young people, let me now ask you a question: What will you leave to the next generation?" He encouraged them "to be prophets of this new age, messengers of his love, drawing people to the Father and building a future of hope for all humanity." The world needs this renewal, he said, because "a spiritual desert is spreading."

We hope you will read our coverage of World Youth Day in this issue, including reports from freelance writer Katie Berger about our local pilgrims. But we could not cover it all. We invite you to see more on our WYD weblog at www.archindy.org/wyd. You can also read all of the pope's speeches during his July 12-21 apostolic journey to Australia—including his talks to ecumenical and at interreligious groups—on the Vatican's Web site at www.vatican.va. Just click on the Sydney 2008 icon.

—John F. Fink

Making Sense Out of Bioethics/Fr. Tad Pacholczyk 'Safe injection sites' and tackling IV drug abuse

So-called "safe injection sites" are special buildings where drug addicts can go to shoot up illegal drugs without fear of arrest or prosecution.

Such a facility has been operational in Canada on the east side of Vancouver for several years, and drug abusers from around the area come to receive clean needles, ampules of sterile water, swabs for cleaning injection sites, Band-Aids, ascorbic acid powder (to cut the drugs with) and small metal spoon tools. The Canadian government has been funding this site, and is in the process of renewing the funding.

Other municipalities like San Francisco and New York have also been considering instituting such sites.

Many groups are opposed to these drug zones, seeing them as cooperating in, if not directly promoting, a practice that is clearly unethical and highly damaging to society. They argue that taxpayers should not be forced to pay for places where people can use illegal drugs and destroy their lives.

The idea behind the safe injection sites is to reduce the collateral damage from drug abuse.

Proponents argue that since addicts have begun to use the safe injection sites, the crime rate on the east side of Vancouver has fallen, and that the rates of HIV and hepatitis have declined because clean needles have been made available.

Because nurses can keep an eye on addicts after they shoot up in the facility, they say that deaths by overdose will decline since ambulances can be called more easily than if drug users were shooting up alone in a darkened alley.

They further claim that the needle exchange program can allow users to remain healthy until they get help for their substance abuse problem.

There is even a priest who has penned a kind of defense of these sites, writing that, "Some people would say you're giving them the OK. I disagree with that because I think the implication is that we're dealing with people who can make choices. When they're addicted, that's a whole different kettle of fish."

In other words, drug users, like fish, have no free will.

While drug addiction certainly puts a major dent in human freedom, it would be false to conclude that an addict can't make choices.

The only reason there is any hope left for an addict is because he still has a small and diminishing space of freedom that he can act on, allowing him to decide whether or not to begin a new journey. He can choose to take the first step along the road leading away from addiction toward rehabilitation.

Our public strategy for dealing with drug addiction must always show great sensitivity toward that tiny space of freedom that remains in each individual struggling with addiction.

After all, it is precisely this freedom that sets us apart from our animal counterparts.

Public policy should not contribute to shrinking that space of freedom even further through approaches that enable destructive behaviors and greater addiction.

The widely touted claim that safe injection sites reduce collateral damage from drug abuse is itself dubious.

Researcher Garth Davies, at the conclusion of an extensive analysis of the question, notes how safe injection sites are "too often credited with generating positive effects that are not borne out by solid empirical evidence."

The claim that crime rates dropped in Vancouver following the opening of the safe injection site may have resulted from

the injection of 60 police officers into the area when the facility opened—including four officers stationed immediately outside the facility—rather than from the injections occurring at the facility itself.

He concludes, "In truth, none of the impacts attributed to the safe injection facilities can be unambiguously verified."

Public funding should be directed toward rehabilitation programs rather than safe injection sites. Some argue that safe injection sites may themselves, on occasion, afford the opportunity to lead addicts toward rehabilitation. Yet there is a contradiction between enabling the addiction on the one hand, and promoting rehabilitation on the other.

This contradiction may be seen very clearly in what our society has learned about treating alcoholism. Most of us have seen—even among our families and neighbors—how destructive the addiction to alcohol can be.

Not only can it ravage a person's life, but it can also destroy their family, lead to loss of employment and, even, in some cases, endanger the lives of others through drunken fits or drunken driving.

We've also seen how many alcoholics have been helped by 12-step programs like Alcoholics Anonymous where the accumulated wisdom of millions of former addicts recognizes clearly that the only way they can conquer their addiction is through supporting each other in their goal to never have another drink.

Imagine that, instead of supporting programs like AA and alcoholic rehabilitation centers, a government were to establish bars where alcoholics could come to get drunk by providing clean glasses, furniture and bathrooms, healthy hors d'oeuvres and munchies, and police protection so that they couldn't be robbed in dark alleys.

Would any of us really think that this would be promoting their rehabilitation? Those who struggle with substance abuse are deserving of public policy initiatives that rehabilitate rather than enable the addicted individual.

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letters Policy

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

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

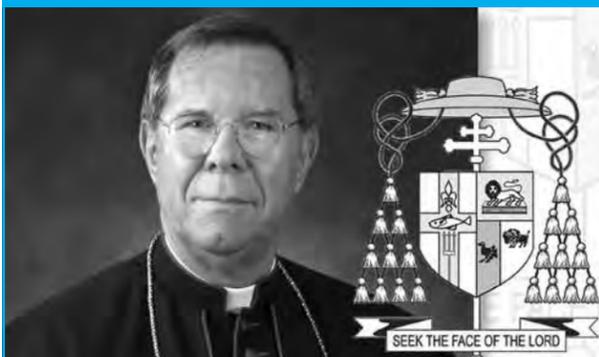
The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily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

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

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to criterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Seventh Station is an opportunity to refresh our solidarity with the poor

(Seventh in a series)

“Were you there when he fell the second time?”

The Seventh Station on the Way to Calvary marks the second time that Jesus fell to the ground. He fell even with the help of Simon Cyrene. Is this not a measure of the weight of our sins, the true weight of the Cross?

Catherine de Hueck Doherty’s graphic meditation on this station is reminiscent of scenes from the movie *The Passion of the Christ*. I quote her at length:

“The earth was harsh against his cheek, like the hearts of men that reject God. The cross fell on his prostrated back with all the weight of all the sins of mankind.

“The dust was bitter, as bitter as mortal sin. They did not call anyone to help this time. They pushed and shouted and commanded that he get up.

“He tried, staggered half up, and fell prone again, the sun and dust filling his wounds with a thousand sharp and stinging pains.

“He tried again. They kicked and swore, and he managed to get up a little more. Then, as one exhausted, he staggered to his feet.

“The cross fell back into the deepest wound it had made in his holy flesh. He walked on. For the last time, the earth, the harsh unyielding earth, knew the footsteps of a unique love that never would touch its face again.

“The sun and pebbles embedded themselves more firmly into his wounds and the harsh earth left its kiss upon God’s flesh” (*Stations of the Cross*, Madonna House Publications, p. 25).

He got up again. Surely, this second fall to the earth is a message about Jesus’ unswerving commitment to accomplish our redemption.

It is not only a measure of the burden of our sins, but it is unquestionably a measure of his love. We may have to work at it, but we need to take a personal account of Christ’s effort.

I propose the virtues of fortitude and perseverance as a timely reflection. These are timely because we live in a climate where there is little patience for inconvenience, and there is a low level of tolerance for discomfort. It is almost as if the public face of our culture makes it a priority to hide and eliminate discomfort of any kind.

By contrast, we have the witness of suffering people all around us. The lack of available health care because of its high cost, and the reality of uninsured coverage for so many, don’t usually focus on those who are desperately ill.

We don’t have clear images of those who wait untold hours in emergency rooms because so many people are in need of critical care and can’t pay for it. Let’s not overlook the caregivers who work the emergency rooms. They are often out of sight as well.

I’m not sure we appreciate the plight of the hardworking poor in our midst. I think of those who do the unseen jobs most people do not want, not because they want them, but because it is their only option for making a living.

The majority of the goods many of us enjoy are produced on the backs of poor people. It is easy to take these unseen people for granted, yet they are our brothers and sisters as well.

Would it not be ironic if we take them for granted although many, if not most of us, are descendants of the unseen working poor? This Seventh Station is an opportunity to refresh our solidarity with the suffering poor and to do our part to relieve their situation.

It is also an opportunity to truly appreciate those people who choose to live in voluntary simplicity.

I think of those who volunteer to serve the poor among us. I think of married couples and families who build into their family priorities the opportunity to provide practical help for the sick and the home-bound. A visit to the nursing home does wonders for those confined there. I think of organizations like the St. Vincent de Paul Society and Catholic Charities volunteers

that serve our poor in so many ways.

I think of the consecrated religious who devote themselves day in and day out to be with those who have no one to care for them. They root their generous commitment in daily Eucharist and other forms of prayer because these are the seed bed for authentic charity.

Finally, as we reflect on the second fall of Jesus, we do well to take a measure of the quality of our worship, our expression of gratitude for the redemption that Jesus won for us by his suffering.

Sometimes we may need an attitude adjustment: Is my approach to Mass and prayer based on what I can offer or rather “what I get out of it?” †

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

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

Archbishop Buechlein’s intention for vocations for July

Men Religious: that the special gifts their communities bring to the Church may be more widely appreciated and encouraged.

La séptima estación representa una oportunidad para renovar nuestra solidaridad con los pobres

(Séptimo de la serie)

“¿Estabas allí cuando cayó por segunda vez?”

La séptima estación en el camino al Calvario marca la segunda vez que Jesús cayó al suelo. Cayó a pesar de la ayuda de Simón Cirineo. ¿No representa esto la medida del peso de nuestros pecados, el peso verdadero de la cruz?

La meditación gráfica de Catherine de Hueck Doherty en esta estación nos recuerda las escenas de la película *La Pasión*. La cito en detalle:

“Sintió la tierra áspera contra su mejilla, como los corazones de los hombres que rechazan a Dios. La cruz cayó en su espalda postrada por el peso de los pecados de la humanidad.

El polvo le supo amargo, tan amargo como el pecado mortal. No llamaron a nadie para que ayudara esta vez. Lo empujaron, le gritaron y le ordenaron que se levantara.

“El trató, se incorporó un poco tambaleándose y cayó de bruces nuevamente, el sol y el polvo llenaban sus heridas con un millar de tormentos agudos y punzantes.

“Trató de nuevo. Le dieron puntapiés y lo maldijeron pero se las arregló para incorporarse un poco más. Luego, agotado, y tambaleante, se puso de pie.

“La cruz se encajó de nuevo en la herida más profunda que había hecho en su sagrada carne. Siguió caminando. Por última vez, la tierra, la tierra áspera e inmovible, sintió los pasos de un amor único cuyo rostro nunca volvería a tocar de nuevo.

“El sol y los guijarros se incrustaban más firmemente en sus heridas y la áspera tierra

dejo su beso en la carne de Dios”.

(*Estaciones de la Cruz*, Madonna House Publications, pág. 25).

Se levantó de nuevo. Seguramente esta segunda caída al suelo es un mensaje sobre el inquebrantable compromiso de Jesús de lograr nuestra redención.

No es sólo una medida de la carga de nuestros pecados, sino incuestionablemente una medida de su amor. Puede que tengamos que trabajar en ello, pero necesitamos tomar en cuenta de forma personal el esfuerzo de Cristo.

Propongo las virtudes de la fortaleza y la perseverancia como una reflexión oportuna. Son oportunas porque vivimos en un clima donde hay poca paciencia hacia los inconvenientes y un bajo nivel de tolerancia de las incomodidades. Es casi como si el rostro público de nuestra cultura tuviese la prioridad de ocultar y eliminar las incomodidades de cualquier tipo.

En contraste, somos testigos del sufrimiento de las personas alrededor de nosotros. La falta de cuidados médicos disponibles debido a su elevado costo y la realidad de que tantos no poseen cobertura de seguro no permite que nos concentremos en aquellos que están desesperadamente enfermos.

No tenemos imágenes claras de aquellos que esperan incontables horas en las salas de emergencia porque muchas personas necesitan cuidados críticos y no pueden pagar por ellos. No pasemos por alto a quienes proporcionan asistencia médica en las salas de emergencia. A menudo pasan desapercibidos también.

No estoy seguro de que nos percatemos de la situación penosa en que se encuentran los pobres que trabajan arduamente en

medio de nosotros. Pienso en aquellos que ejecutan los trabajos que no son evidentes y que mucha gente no quiere hacer, no porque quieran hacerlos, sino porque es su única opción para ganar el sustento.

La mayoría de los bienes que muchos de nosotros disfrutamos se producen en las espaldas de gente pobre. Es fácil no dar importancia a esta gente que no vemos, sin embargo son nuestros hermanos y hermanas también.

¿No sería irónico que no los valoráramos aunque muchos, si no la mayoría de nosotros, descendemos de esos trabajadores pobres que pasan inadvertidos? Esta séptima estación es una oportunidad para renovar nuestra solidaridad con los pobres que sufren y para hacer lo que esté a nuestro alcance para aliviar su situación.

Es también una oportunidad para apreciar verdaderamente a esas personas que eligen vivir voluntariamente con sencillez.

Pienso en aquellos que ofrecen como voluntarios para servir a los pobres que están entre nosotros. Pienso en los matrimonios y familias que incluyen entre las prioridades de su familia la oportunidad de brindar ayuda práctica para los enfermos y los que deben permanecer confinados en sus casas. Una visita a un centro de reposo hace maravillas para aquellos que se encuentran confinados allí. Pienso en las organizaciones como la Sociedad de San Vicente de Paúl y los voluntarios de las obras de caridad católicas que sirven a

nuestros pobres de diversas formas.

Pienso en los religiosos consagrados que se dedican día tras día a estar con quienes no tienen quien se ocupe de ellos. Basan su generoso compromiso en la diaria eucaristía y otras formas de oración porque son el semillero de la auténtica caridad.

Finalmente, al reflexionar sobre la segunda caída de Jesús, haríamos bien en considerar la calidad de nuestra adoración, nuestra expresión de gratitud por la redención que Jesús obtuvo para nosotros por medio de su sufrimiento.

A veces quizás debamos rectificar nuestra actitud: ¿Acaso mi perspectiva de la misa y la oración está basada en lo que puedo ofrecer o más bien en “lo que puedo obtener?” †

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

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

Traducido por: Daniela Guanipa,
Language Training Center, Indianapolis.

La intención de vocaciones del Arzobispo Buechlein para julio

Hombres Religiosos: Que los dones especiales que sus comunidades traen a la iglesia sean más apreciados y alentados por todas partes.

Events Calendar

July 24-26

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **"Fun Fest,"** 5 p.m.-midnight, rides, food, music, games. Information: 317-787-8246.

July 25

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. Archdiocese of Indianapolis Office of Family Ministries and Office for Pro-Life Ministry, Lafayette Diocese Pastoral Office for Parish Ministries, and the Couple to Couple League, **Mass for Chastity,** 7 p.m. Information: www.nfpindy.org.

July 25-26

Schulte High School, Terre Haute, 40th class reunion, Fri., Copper Bar,

810 Wabash Ave., Terre Haute, \$10 per person, 6 p.m., Sat., Sycamore Club, 200 Heritage Drive, Terre Haute, 6 p.m.-midnight, \$40 per person. Information: 812-877-6137.

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Parish festival,** Fri. 5 p.m.-11 p.m., Sat. 2 p.m.-11 p.m., chicken dinner, food, entertainment. Information: 812-282-2290.

July 26

St. Mary Church, 317 N. New Jersey St., Indianapolis. **Catholic Charities and Office of Catholic Education, "Just Faith-The Parable of the River Children,"** 8:45 a.m.-1 p.m., \$15 per person. Information: 317-236-1536.

July 26-27

St. Martin Parish, 8044 Yorkridge Road, Yorkville. **Parish festival,** Sat. 4:30 p.m.-12:30 a.m., prime rib dinner, 4:30 p.m.-8 p.m., Sun. 11:30 a.m.-8 p.m., fried chicken dinner, 11:30 a.m.-5 p.m., food, games, music. Information: 812-623-3408.

July 27

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Organ and trumpet recital performed by Tom Nichols and Michele Howard,** 3 p.m., no charge. Information: 317-635-2021, ext. 23.

St. Augustine Parish, 18020 Lafayette St., Leopold. **Parish festival and picnic,** 11 a.m., chicken dinners, quilts, games. Information: 812-843-5143.

MKVS, Divine Mercy and Glorious Cross Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles, Mass, 10 a.m., on **third Sunday holy hour and pitch-in,** groups of 10 pray the new Marian Way, 1 p.m., Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

July 27-August 3

St. Augustine Home for the Aged, chapel, 2345 W. 86th St., Indianapolis. **Novena in preparation for the feast of God Our Father,** Sundays 3-4 p.m. and weekdays 7-8 p.m. Information: 317-446-7528 or 317-926-1963.

July 29

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis.

Catholic Adult Fellowship, "The Life of St. Paul," 7 p.m. Information: 317-876-5425.

July 30-31

St. Vincent de Paul Distribution Center, 1201 E. Maryland St., Indianapolis. **Annual Estate Sale,** Wed. 8 a.m.-6 p.m., Thurs. 8 a.m.-4 p.m. Information: www.svdpindy.org.

August 1

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, First Friday Mass,** 7:30 p.m., teaching, 7 p.m. Information: 317-592-1992 or ccrci@inholyspirit.org.

August 1-2

St. Joseph Parish, 2605 St. Joe Road W., Sellersburg. **Parish yard sale,** 8 a.m.-3 p.m.

Information: 812-246-2512.

August 2

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

August 3

St. Bernard Parish, 7600 Highway 337, Frenchtown. **Parish picnic,** 10 a.m.-4 p.m., fried chicken dinner, booths, games. Information: 812-347-2326.

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

Retreats and Programs

July 25-27

Rachel's Vineyard Retreat, Indianapolis. Confidential **post-abortion healing.** Information: 317-236-1521 or 800-382-9836, ext. 1521, or 317-831-2892.

August 7-9

Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad. **ELM retreat, "Living a Sacramental Life: The Sacraments of Healing and Vocation,"** Tom Malewitz, presenter. Information: mhodde@saintmeinrad.edu.

August 10

Our Lady of Fatima Retreat House, 5353 E.

56th St., Indianapolis. **"Pre Cana Program,"** marriage preparation program for engaged couples. Information: 317-236-1596 or 800-382-9836, ext. 1596.

August 19-21

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

August 22-24

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

September 19-21

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

September 20

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

VIPs

Ike and R. Bert (Krug) Batic, members of St. Malachy Parish in Brownsburg, celebrated their 60th wedding anniversary on June 22.



The couple was married on June 26, 1948, at Our Lady of Lourdes Church in Indianapolis.

They have two children: Mark and Michael Batic. They also have five grandchildren. †

Three Sisters of Providence profess vows

Two Sisters of Providence professed perpetual vows and one sister professed temporary vows during a recent ceremony at the Church of the Immaculate Conception at their order's motherhouse at Saint Mary-of-the-Woods.



Sr. Deirdre Jordy, S.P.

Providence Sister Deirdre Jordy, a native of San Diego, Calif.,

professed perpetual vows. She ministers as a computer consultant and caregiver in San Bruno, Calif.

Sister Deirdre entered the Sisters of Providence on Sept. 17, 1998. She previously was a member of St. Maria Goretti Parish in San Jose, Calif.

Sister Deidre previously ministered as Web consultant and adjunct instructor at Saint Mary-of-the-Woods College. She also ministered as a teacher, technical coordinator and technical manager for St. Benedict Parish and schools in Chicago.

Providence Sister Janice Smith, a native of Baltimore, professed perpetual vows. She serves as campus minister at Guérin College Preparatory High School in Chicago.

Sister Janice entered the Sisters of Providence on Sept. 14, 2000. She was previously a member of San Francisco Solano Parish in Rancho Santa Margarita, Calif.



Sr. Janice Smith, S.P.

Sister Janice previously ministered as director of the adult education and faith formation program at San Francisco Solano Parish in Ranch Santa Margarita, Calif.

Providence Sister Deborah Campbell, a native of Chicago, professed temporary vows. She ministers as business manager at Providence Cristo Rey High School in Indianapolis.

Sister Deborah entered the Sisters of Providence on Jan. 23, 2007. She previously was a member of St. Thomas of Villanova Parish in Palatine, Ill. †



Sr. Deborah Campbell, S.P.

Elizabella Ball is set for Aug. 22

The 22nd annual Elizabella Ball, which benefits St. Elizabeth/Coleman Pregnancy and Adoption Services in Indianapolis, will be held on Aug. 22 at the Indiana Roof Ballroom, 140 W. Washington St., in Indianapolis.

The benefit event begins at 6 p.m. with cocktails and a silent auction. Dinner will be served at 7 p.m. followed by special presentations at 7:30 p.m.

A "Dancing with the Stars" competition, inspired by the popular ABC network show, will begin at 8 p.m.

Competitors this year are WTHR Channel 13 news anchor Julia Moffitt, WIBC 93.1 FM radio host Jake Query, WRTV Channel 6 reporter Rafael Sanchez and Kelly Vaughn, a radio personality for WXYB 105.7 FM.

Terri Stacey, a radio host for WIBC 93.1 FM in Indianapolis, is the master of ceremonies.

To purchase tickets or for more information, call 317-787-3412 or log on to the Web site at www.stelizabeths.org before the Aug. 4 reservation deadline. †



Crisis Office needs food

Holy Spirit parishioner Susan Knieser of Fishers, Ind., in the Lafayette Diocese, places packages of buns on a shelf in the Crisis Office Food Pantry, a ministry of Catholic Charities Indianapolis, on June 25. Donations of nonperishable foods are needed to help low-income people and others affected by recent storms. For more information about donating food or clothing for the poor, call the Crisis Office at 317-236-1556 or 800-382-9836, ext. 1556.



Ave Maria Guild donation

Benedictine Sister Sharon Bierman, left, administrator of St. Paul Hermitage in Beech Grove, accepts checks totaling \$3,000 from Ave Maria Guild treasurer Emily Vance of Greenwood during a recent guild meeting. For more information about guild membership, programs or fundraisers, including an Aug. 29 rummage sale at the hermitage, call Linda Augenstein at 317-885-5098.

Serra Club vocations essay

Priests, deacons and religious lead others to Christ

By Grace Moore

Special to *The Criterion*

God works miracles through many religious and devoted people in the Church. He brings kind, godly followers to us

every day in order for us, his servants on Earth, to become as close as possible to him and our faith. God wants us to be close to him, and the people in our lives do truly make a tremendous difference in our faith journeys.

Deacons, priests and religious brothers and sisters demonstrate their faith in God by leading others in their everyday lives to Christ. Those same people cast their nets, fetch for followers and show them the way to Jesus.

I believe that those who chose a religious path show their trust in God by having the confidence and the faith that he will lead them through everything in their lives, and with that same trust they are also able to lead others to him. Having that conviction can alter and change lives with the guidance and faith of the religious.

The wonderful story of a troubled, young man told by my priest at St. Luke the Evangelist Parish, Father Jonathan Meyer, will stay with me forever.

The young man was searching in his life. It was almost as if something was missing. The man didn't believe in God, but he wanted to serve the poor. In particular, he wanted to serve the poor with Mother Teresa of Calcutta. So a Catholic friend asked him to pray to find God on his journey with Mother Teresa.

So he prayed. Days passed in India and finally Mother Teresa came to him. She asked, "So, you want to see God? Follow me." He obeyed and they walked to a street where an old, poor, disgusting man lay in his own urine and feces.

She then commanded her visitor to pick him up. He wanted to refuse but knew he couldn't. With the man in his arms, he followed Mother Teresa. The Missionaries of Charity sister then instructed him to bathe the old man. He placed the man in a tub filled with water, closed his eyes and began to wash him.

The smell was unbearable and the water was filthy so he kept his eyes shut in revulsion. Mother Teresa commanded him, "Open your eyes and you shall see God." He hesitantly opened his eyes and the water was clean.

Stories like this help all who are touched by them to embrace God. That lost man with no faith was hungry inside. Mother Teresa knew that God was with that Indian man on the verge of death. She

knew that it was our duty to cherish, help and protect God's children just as Christ would do for us.

Mother Teresa led that young man to Jesus through helping the poor. The inspirational religious sister was one of the most amazing people because she was the cause of many conversions, casting her net and bringing people to God.

Over Christmas break, the eighth grade was given the task to read the book *Lessons From the School of Suffering* by Tammy Bundy and Father Jim Willig. The moving book explains Father Willig's struggle with cancer.

Reading the book made me feel closer to God. Through Father Willig's entire journey with this illness, he never once fell away from Christ as he easily could have, but

strengthened his relationship, trusting in him.

While ill and suffering, Father Willig brought in many people who were falling away from the Church. I look up to Father Willig and often think about what he endured, remembering how through his suffering he was united with Jesus, as I try to be in my own life with my non-comparable petty struggles. He has passed on, but his profound words continue to lead many to Christ.

Grand gestures like the story of Mother Teresa and Father Willig's cancer struggle are not the only ways we can become close to God through being deacons, priests or religious brothers and sisters.

Every week in Mass, we witness a miracle and many of us do not even pay

attention. Sometimes we are too caught up in our busy lives to even notice the significance in the transformation of bread and wine into the body and blood of Christ. Through the Mass, priests and deacons are leading us to Jesus, which is something many people from other churches could not even dream about.

We are so fortunate to have those who choose religious vocations in our lives. They devote their entire existence to Christ, leading and guiding others to know him better. They are the reason I am close to Jesus today.

Although some may never even realize it, God brings these people to us. But it is our choice to either follow them to Christ or turn away.

The young man who went to see Mother Teresa

did not even have God in his life, but through that amazing sister, whom he followed, Christ is now his Savior. Father Jim Willig is a role model because, during his uphill battle with cancer, Jesus and prayer were his guides, just as they should be in our lives.

I am most grateful for these and other deacons, priests, and religious brothers and sisters who have cast their nets to bring people, including me, to Christ.

(Grace and her parents, Michael and Dana, Moore are members of St. Luke the Evangelist Parish in Indianapolis. Last spring, she completed the eighth grade at her parish's school and is the eighth-grade division winner in the 2008 Indianapolis Serra Club Vocations Essay Contest.) †

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Photo by Kelli Berger



Sherry Bube, a member of St. Agnes Parish in Nashville, prays on July 19 during a prayer vigil held at Royal Randwick Racecourse in Sydney, Australia.



Photo by Kelli Berger

Seminarians Jerry Byrd, left, and Benjamin Syberg kneel in prayer before the remains of Blessed Pier Giorgio Frassati, a patron saint of young adults, on July 15 at St. Mary Cathedral in Sydney.



Photo by Kelli Berger

Archdiocesan pilgrims sleep in sleeping bags at Royal Randwick Racecourse in Sydney on the morning of July 20, the final day of World Youth Day. Hundreds of thousands of pilgrims spent the night there after praying with Pope Benedict XVI on the evening of July 19.

'... YOU WILL BE MY WITNESSES.'

World Youth Day pilgrims take the Spirit into the world



Photo by Kelli Berger

Stephen Scoville, a member of St. Simon the Apostle Parish in Indianapolis, holds a candle during a prayer vigil with Pope Benedict XVI on July 19 at Royal Randwick Racecourse near Sydney, Australia.



Archdiocesan pilgrims kneel in prayer before the World Youth Day cross on July 17 in Sydney. Taken to countries around the world, the cross has become an icon of World Youth Day since its inception in 1985. It was displayed at Marian College in Indianapolis in 1993.



Photo by Kelli Berger



CNS Photo/John T. Cooney, Reuters

Holding a monstrance that contains the Blessed Sacrament, Pope Benedict XVI blesses pilgrims gathered for a prayer vigil on July 19 at Royal Randwick Racecourse in Sydney, Australia, during World Youth Day.



CNS Photo/Anthony of World Youth Day 2008

Actor Alfio Stuto, 27, portrays Jesus carrying the cross during the Stations of the Cross at World Youth Day on July 18 in Sydney, Australia. The stations were set at different locations across Sydney, including the city's iconic opera house, seen in back.

Photo by Kelli Berger

Nick Meguschar, a member of St. Maria Goretti Parish in Westfield, Ind. in the Lafayette Diocese, and a member of the archdiocesan pilgrimage, claps during a catechesis session on July 18 at St. Christopher Parish in Panania, Australia, near Sydney.



50 years of devotion

Father Ripperger driven by love of the Church, people

(Editor's note: Six archdiocesan priests are celebrating their 50-year jubilees in 2008. This week, we feature Fathers Harold Ripperger and William Munshower. We will feature Fathers Herman Lutz and Joseph McNally in an upcoming issue of The Criterion. Log on to www.CriterionOnline.com for previous jubilee profiles.)

By John Shaughnessy

Home from the seminary for the summer, 19-year-old Harold Ripperger sat in his parents' house and listened as the Major League Baseball scout made him the most tempting offer he had ever heard.

The scout told Ripperger that he had seen him play baseball in Richmond that summer, and the Detroit Tigers officials were interested in talking to him about becoming a professional baseball player.

The more the man talked, the more the idea appealed to Ripperger. He could play the sport he loved, maybe get married and have children, and even possibly get rich pursuing one of his childhood dreams.

Yet there was also this other childhood dream that he had to consider. Ever since he was in the seventh grade, Ripperger had thought about becoming a priest. In fact, he had been attending Saint Meinrad's high school seminary in St. Meinrad since he graduated from the eighth grade.

As the two dreams pulled at him, Ripperger returned to the seminary and sought the advice of his spiritual director. The director told him, "You're allowed to leave the seminary, but make sure it's God's will and not just what you want."



Marking his 50th year as a priest, Father Harold Ripperger, center, concelebrates Mass with his brother, Father William Ripperger, left, and Msgr. Harold Knueven, right. The anniversary Mass was celebrated on May 17 at St. Mary Church in Lanesville. Father Harold Ripperger is the pastor of St. Mary Parish in Lanesville.

The year was 1951, a time when Ripperger prayed and prayed for God's guidance. Finally, he decided to continue his journey to become a priest. And seven years later, in 1958, he was ordained to the priesthood.

"I thought it was what God wanted me to do," Father Ripperger recalled recently. "When I look back, I think I was really lucky that God gave me the vocation. Who would have thought that a little old farm boy who moved to Richmond in the sixth grade would have so many contacts with so many people through the years? I got to experience their joys and their sorrows. I was the lucky one to minister to them."

Now 76, Father Ripperger is celebrating his 50th year as a priest. For the past 19 years, he has served as the pastor of St. Mary Parish in Lanesville in the New Albany Deanery. He has also served the archdiocese in the parishes of St. Mary in Greensburg, St. Mary in New Albany, St. Joseph in St. Leon, Holy Guardian Angels in Cedar Grove, St. Rose of Lima in Franklin, St. Mary of the Immaculate Conception in Aurora, and St. Andrew the Apostle and St. Michael the Archangel, both in Indianapolis.

Friends from some of those parishes joined Father Ripperger in May as St. Mary Parish in Lanesville honored him at a dinner. One of the tributes that evening came from Chuck Lynch, the president of the St. Mary Parish Council. Lynch became emotional as he talked about Father Ripperger.

"I broke down," Lynch recalled. "I told Father, 'Thank

Father Harold Ripperger

- **Age:** 76
- **Parents:** William and Hilda (Wissel) Ripperger
- **Parishes where he grew up:** St. Peter Parish in Franklin County, St. Michael Parish in Brookville and St. Andrew Parish in Richmond
- **Education:** Seminary at Saint Meinrad School of Theology. Bachelor of Arts degree in history at Saint Meinrad.
- **Hobby:** Golf. "I'm not as good as I used to be. I don't have the limberness I used to have. I'm still competitive. I carry a 10 handicap. It used to be three or four."
- **Favorite piece of writing:** "Something that I really value is the writings of a lady who happened to be my mother. There are 110 pages. She was a teacher, and she loved to write. She reflected upon her background, meeting Dad, having a family and what it meant to her. Those things mean a lot to me. My Mom and I were extra close." †

you for giving your life and your service to God. You drew us closer to the Lord, and you drew us closer to each other."

"That's so true in our parish. We moved to the parish about 15 years ago. I remember the first time I met him. He seemed so gentle and accepting. There was a warmth there that made me feel that I already belonged. That's his personality. He's just refreshing to be around."

Father Ripperger said he learned that approach as a boy from watching the priests as he attended St. Andrew School in Richmond. He was also influenced by his older brother, Father William Ripperger, who is retired. And he fondly remembers the late Father Robert Borchertmeyer, a friend from his childhood who lived next door in Richmond and shared his love for baseball, God and the priesthood.

He also credits the faith of his parents, William and Hilda Ripperger. They had eight children, including six sons, and they often said, "Wouldn't it be wonderful if one of our boys was called by God to be a priest?"

Father Ripperger answered that call.

"I've tried to be just me," he said. "I have faith in Jesus Christ, I love the Church and I love people. I like to see them smile and I like to smile myself. It's just been a rewarding life. I've had good health, and I've had a lot of support from parishioners wherever I went. And I've always thanked God for getting paid for praying."

He's also thanked God for his friendships with his fellow priests and his ability to share the sacraments with people. Joy fills his voice when he talks about bringing people closer to God through first Communion, confirmation and marriage.

"I've crossed my fingers about some marriages, only to learn they've been hanging in there after 45 years," he said. "I also get goose pimples when I think of the times when a man and a woman became husband and wife, and I've gotten to see the joy it's brought to their lives, their children's lives and their grandchildren's lives."

Father Ripperger has found his own joy in the choice he made long ago.

"If you had the life I had, you would jump at it," he said. "The priesthood has been a great blessing from God for me. It's not always easy. It's not always fun. But it's worth it. To think God would allow me to touch so many lives, through the sacraments, is unbelievable. I don't deserve it really, but it's really rewarding, much better than baseball. I don't play baseball now, but I still pray." †

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Father Munshower finds joy in being present to people

By John Shaughnessy

During his 50 years as a priest, Father William Munshower has marched with Dr. Martin Luther King Jr., supporting the civil rights movement.

He has strolled through the hallways of schools in the parishes where he was the pastor, stopping to talk and joke with children before he made his way to the eighth-grade classroom where he taught the students the 23rd Psalm.

In 50 years of celebrating baptisms, first Communion and weddings, he has maintained a firm approach to photographs being taken in church during those sacraments, an approach that he sums up simply, "It's OK, as long as I'm in them."

One of his longtime parish secretaries described Father Munshower's personal touch when her husband died of a heart attack while she was out of state: "He took care of everything for me. He's a very good man and a man of God."

On St. Patrick's Day, this priest who often has a glint of Irish mischief in his eyes usually can be found at the parade in downtown Indianapolis, one of his regular stops in a full day of celebrating his Irish heritage at different Irish establishments where most people know his name and smile when they see him.

He is a priest who has been known to walk in protest against abortion and the death penalty, a priest who has traveled around the archdiocese to cheer the sports teams of his parish schools.

All those images are the essence of the approach that Father Munshower has brought to his priesthood for five decades: "If I could say one thing to young priests, it would be, 'Be present.' Let others do the directing and the planning. It's very important to be present. If you believe in your priesthood, you're bringing a 'grace' quality to the gathering that no one else has been ordained to do."

In his 50 years as a priest, Father Munshower has spent nearly all of his time in parishes, including St. Paul Parish in Tell City, St. Agnes Parish in Nashville and Holy Spirit Parish in Indianapolis. He served as the pastor of St. Thomas Aquinas Parish in Indianapolis from 1994 to 2006. Since then, he has worked as the chaplain of Cathedral High School in Indianapolis, the school where his journey to become a priest essentially started.

"I admired the priests and brothers at Cathedral," said Father Munshower, a 1950 graduate who was the president of his class during his junior and senior years. "They were generous, exciting—the kind of people I wanted to be.

Photo by Mary Ann Wyard



Father William Munshower welcomes longtime friends and family members to his 50th anniversary Mass on the feast of Pentecost on May 10 at St. Thomas Aquinas Church in Indianapolis, where he served as pastor from 1994 to 2006.

One of the great priests in many of our lives was Father George Powers. He was a priest ahead of his time. He was into social justice, social action."

Now, it's Father Munshower's turn to help shape the direction and the faith of students at Cathedral.

"I want to help them have a lifelong commitment to the Lord and the Church, and contribute to their lifelong faith," he says. "I'm convinced at this point in my life that faith is our life kit, our parachute. Having faith is going to be so essential for young people to meet the challenges they will face."

He also wants to convey to young people that their faith should be a joyful experience—the kind of experience he has had personally since returning to Cathedral.

"It's just been wonderful," he says. "It's the people there and being present to them in the halls, the chapel, on the football field, the basketball court and the volleyball court. It's enjoying the company of their parents and families, too, who seem so appreciative of my attention to their children. It's a community. And I'm a part of that. I'm the spiritual director. The marvelous thing about our Catholic schools is that they are communities."

Creating that sense of community has always been at the heart of Father Munshower's priesthood, says his longtime friend, Kitty Jenkins.

"He loves people for themselves," says Jenkins, who also

Father William Munshower

- **Age:** 76
- **Parents:** Glenn and Katherine (Ashcraft) Munshower
- **Parishes where he grew up:** Holy Cross Parish and St. Anthony Parish, both in Indianapolis
- **Education:** 1950 graduate of Cathedral High School in Indianapolis then attended St. John's University in Minnesota for two years and Saint Meinrad Seminary for six years
- **Hobbies:** Reading, playing cards and gardening. "I love to garden. There's a certain feeling of independence about growing your own stuff and watching it grow."
- **Favorite Scripture verse:** "This is the day the Lord has made; let us rejoice in it and be glad" (Ps 118:24).
- **Favorite author:** C.S. Lewis. "He was very refreshing and inspiring." †

was a member of Father Munshower's staff during his time as pastor of St. Thomas Aquinas Parish. "He never finds anyone to be boring. He'll ask them where they came from, who their grandparents are, where they live. He gets them excited about who they are. It's wonderful to see how he loves people. He pays attention to them. He gives them his time."

His giving doesn't stop there.

"He's the one person that people would find to be most compassionate, most caring," Jenkins says. "Even if they try to pull the wool over his eyes, he'll help them because of his highly compassionate nature."

Reaching out to people and being a part of their lives is a legacy that Father Munshower willingly embraces. Here's how he describes the most satisfying part of being a priest:

"Being a part of a Christian gathering, having a hand in the gathering and participating in that gathering, whether it be in the Eucharist or a parish picnic. A priest comes together with people and inspires them, encourages them and prays with them. I think of myself in those terms." †

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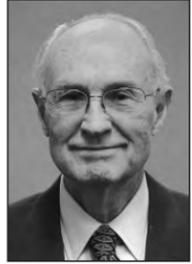
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From the Editor Emeritus/John F. Fink

Possible U.S. saints: Felix Varela

(Ninth in a series of columns)

Father Felix Varela was well known in his native Cuba before he fled for his life in 1823.



He was a priest who had earned degrees in philosophy, theology, chemistry and civil law. He taught in the seminary in Cuba while editing several journals and publishing a number of books, one of them a three-volume course in philosophy. By the time he was 33, in 1821, he was recognized as Cuba's foremost thinker and writer.

In 1821, he was appointed to represent Cuba at the Court of the Constitutional Monarchy in Madrid, Spain. There, he advocated the abolition of slavery, racial equality, equal education for boys and girls, constitutional government for Spanish colonies, and reform of Spain's criminal laws. But when the Absolute Monarchy returned to power and executed more than a thousand reformers, he quickly took a ship for New York City.

At first, New York's Bishop John DuBois hesitated about accepting this reformer, but, after checking with Church leaders in Cuba, welcomed him to the diocese. After assignments to two other parishes, in 1832 the bishop appointed Father Varela the founding pastor of the Church of the Transfiguration of Our Lord, where he served for 25 years. His parish was composed of immigrants—Irish, Poles, Germans, Austrians, Swiss, French, Spanish and Cubans.

As he had done in Cuba, he wrote. Now it was articles for several English and Spanish periodicals. He revised his course in philosophy and wrote a catechism for the diocese. He also began a diocesan newspaper, and founded the first Spanish newspaper in the United States.

He brought parish missions to the diocese. He served as theologian to both Bishop DuBois and his successor, Archbishop John Hughes, and eventually became vicar general of the archdiocese.

But he did far more. He established an orphanage staffed by the Sisters of Charity. He advocated for public assistance for Catholic school children. He became a hero in the city during a cholera epidemic in

1832 because of his care for the victims. He won approval of having Catholic chaplains in the city's hospitals and charitable institutions. He formed alliances with the city's scientists, including Andre Parmentier, the founder of the Brooklyn Botanic Garden. He organized the New York Catholic Temperance Association for those addicted to alcohol.

During an era of severe anti-Catholicism, Father Varela courageously defended the Catholic Church through his published articles. He also wrote about human rights, cooperation between English and Spanish-speaking communities, and the importance of education. Through it all, he continued to work tirelessly for Cuba's political independence from Spain.

Father Varela was worn out by his early 60s, and suffered from illnesses. He became less active and eventually moved to St. Augustine, Fla., where he died in 1853 at age 65. His body was taken back to Cuba and buried in the Great Hall of the University of Havana.

In 1997, the U.S. Post Office issued a commemorative stamp in Father Varela's name and image for his extraordinary contributions. †

Faith and Family/Sean Gallagher

Living as a child of God

One night recently as I was getting him ready for bed, my 3-year-old son, Raphael, laid on my bed with his arms spread straight out from his body.



While lying that way, he said, "I'm a cross."

When I asked him who died on the cross for us, he said, "Jesus."

A little later, he took on the same posture again, and said with a smile and in his cute tone of voice, "I'm pretending to be Jesus."

When Raphy said that, I couldn't help but smile.

He and his older brother, Michael, love to play their own imaginative games where they pretend to be all sorts of characters: pirates, knights, deep sea divers—you name it, they've pretended to be it.

Ever since Raphy was baptized three years ago, it's been a regular prayer of mine that he would grow closer to Christ throughout his life.

To grow closer to Christ means nothing less than to let Christ's life fill and transform your own.

It means to embody here and now what St. Paul wrote so long ago: "I have been crucified with Christ; yet I live, no longer I, but Christ lives in me" (Gal 2:19-20).

Pretending to be Christ is a good start for a 3-year-old along this path toward heaven.

While he's starting off well, Raphy has had to stand in the corner some days more times than my wife, Cindy, and I can count, which, I suppose, is something to be expected for an active 3-year-old boy.

As he grows and matures, hopefully the power of grace will transform his pretending to be Jesus more and more into actually being a living sign of Christ through the witness of his thoughts, words and deeds.

This having been said, all parents—myself very much included—need to have patience with this growth process.

After all, I just celebrated my 38th birthday and it seems that with every passing day I realize how much more I need to allow the life of Christ to grow within me.

An interesting paradox seems to come with this growing awareness.

Often, the more mature one becomes in faith, the more one will live in the sight of our heavenly Father as one of his littlest children.

Jesus encouraged us to take on this attitude more than once.

"I give praise to you, Father, Lord of heaven and earth, for although you have hidden these things from the wise and the learned you have revealed them to the childlike" (Mt 11:25).

"Amen, I say to you, unless you turn and become like children, you will not enter the kingdom of heaven. Whoever humbles himself like [a] child is the greatest in the kingdom of heaven. And whoever receives [a] child ... in my name receives me" (Mt 18:3-5).

"Let the children come to me, and do not prevent them; for the kingdom of heaven belongs to such as these" (Mt 19:14).

Living a life of spiritual childhood can be a real challenge. For we adults like to think we can pull ourselves up with our bootstraps, that we don't need any help to get around in this world.

Living as a child of God, however, means consciously depending on his help to accomplish all the good that we seek to do and to keep us from all sin.

Maybe, then, I should be more like Raphy and try to put a smile on my heavenly Father's face by pretending more and more to be like Jesus in my day-to-day life. †

Cornucopia/Cynthia Dewes

The family reunion as a learning experience

Social scientists, religious leaders and even politicians love to extol the importance of families.



This seems to be a time when family has come to mean almost any arrangement of people living together, but family still is central to a wholesome personal and community life. As the family goes, so goes

society.

That is because each individual family is a microcosm of the human family, a small soap opera that reflects the larger soap opera that is the human condition.

Even in tiny families, such as those of the Chinese, this process is at work. As family members, we can't help but study life and learn how to live it. Or not.

The annual family reunion offers a crash course in this study. The intricacies of relationship, the multitude of personal backgrounds and the overall feeling of a loving bond make this occasion something special.

We may come away from it feeling pleasantly affirmed, better informed about our personal history and, sometimes, edified or amused that we are related by blood to

some of these characters.

Large families, of which I am one grateful member, offer even more areas of study. Their variations in age, education, personality and geography provide an endless exercise in placing ourselves in perspective. We can secretly compare, envy, pity or admire our relatives while enjoying a hot dog and a beer on a sunny summer day.

If we come from an immigrant connection that the family still maintains, the possibilities increase. Not only do we share ethnic foods, dances, religious attitudes and what-have-you from the old country, but also reunion visits from relatives who still live there. It is a mutual exchange of understanding, always a good thing in a fragmented world such as ours.

After we are married for a while, our spouses become integral parts of our family, as we are of theirs, and the family reunion is their opportunity to practice membership. By now, my husband loves to eat *krumkake* and *julekage*, and he has even learned to say, "Ya, you betcha" with just the right inflection.

Kids learn a lot from family reunions, and not just how to play horseshoes. They notice that Mom's relatives say "no" to their children just as often as she does to them or that Dad's family rants fervently about the same political topics that he does.

Emmaus Walk/Debra Tomaselli

Summer baby-sitting lesson reaches heavenly realm

"Forget it," my daughter said, flopping onto the sofa. "Nobody wants my help."



Her eyes swelled with tears.

For months, Sara, then 13, anticipated baby-sitting a "baby" during her summer break. The dream was persistent and unrelenting.

Sara didn't care about earning money; she simply loved babies. But she needed to find one to watch.

She distributed flyers, but to no avail. Our church nursery didn't need help, most of my contacts had outgrown infant stages, and day cares weren't interested in volunteers younger than 18 years old.

I helped her search for a volunteer position, but when I found myself calling homeless shelters to see if they needed child-care assistance, I knew that I had lost my perspective.

After all, as determined as Sara was about caring for an infant, I didn't really want to leave our daughter just anywhere. She, too, needed a safe and enriching environment in which to spend her time.

Discouraged, I wanted to give up, too.

But wanting what was best for my child—and realizing that she would be miserable if her dream didn't materialize—I couldn't surrender. I had to persist.

"Let's pray," I suggested. I reached out and held her hand.

"Dear Lord," I began. "You know the desires of Sara's heart. You know somebody out there would love to have help with a baby, and you know how Sara would like to help somebody. If it be your will, please connect us. If not, please help us find something else meaningful for her to do this summer. Amen."

I leaned back in my chair. She smiled.

"It's in God's hands now," I said.

A moment later, I glanced down at the *Yellow Pages*, flopped open on my lap. My gaze landed on a small boxed advertisement

for Our Savior Day Care. I figured that I could make one last call.

That call led to a church nursery. The director met with us and, even though they didn't typically use teen volunteers, she gave Sara a chance to assist in the infant room.

The setting ended up being perfect for her and for them. The director admitted that she wished they could pay Sara because she was so helpful. Sara said she would rather not get money since the ability to work with the infants was reward in itself.

Sara grew in confidence and independence that summer. She learned a lot about working with other adults, and about caring for babies. But the lesson extended far beyond child care. What she discovered through that experience reached into the heavenly realms.

(Debra Tomaselli lives in Maitland, Fla. Her column appears in several diocesan newspapers. Her e-mail address is dtomaselli@cfl.rr.com.) †

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

The Sunday Readings

Sunday, July 27, 2008

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

The First Book of Kings is the source of this weekend's first reading.



As might be supposed, the two books of Kings take their name from the fact that they deal heavily with the kings of Israel—Saul, David and Solomon.

While these two books concentrate on these three kings,

the books, in fact, are not political histories. The authors of these inspired books were not interested in politics, except when politics furnished some religious consideration or another.

The only thing that mattered in life was religion, the process whereby God related to the people and they related to God. Nothing else in the long run made any difference.

David and Solomon were almost magical figures in the ancient Hebrew mind. David was the king who confirmed his own—and the nation's—covenant with God. Solomon was regarded as the wisest of men.

Under David and Solomon, at least in the estimate of the Hebrews themselves, the unified kingdom of Israel had status among the nations of the ancient Middle East.

In this weekend's reading, Solomon realized that, despite his own intelligence and access to power, God was supreme. Solomon asked God not for power or wealth, but for the wisdom to be able to govern well. Again, to emphasize the place of religion, governing well meant bringing the people to God and God to them.

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

The reading begins with a verse that has long been a favorite source of consolation for Christians: "We know that God makes all things work together for the good of those who love him" (Rom 8:28).

Paul wrote this epistle in part to encourage the Christian Romans as they faced the scorn of the culture of the

time, and indeed as they faced increasing pressure from the political authorities.

These verses in this reading call for strong faith, and for commitment to the fact that earthly life is not the "be all and end all" for humans.

For its last reading, the Church offers a reading from St. Matthew's Gospel.

The reading contains three short parables. These parables belong uniquely to Matthew.

Key to understanding the message is to note the eagerness of the pearl merchant to possess the truly precious pearl. He sells everything in order to buy this priceless pearl.

The Gospel presents the kingdom—and life with God—as an extraordinarily valuable pearl. If we are expert in assessing the value of pearls, if we are wise, we will put everything else aside and seek the pearl that is the kingdom.

"Everything" is the operative word in this phrase. We must invest every part of ourselves in our quest for God. We must "sell everything," so to speak, to be true disciples.

The reading further reminds us that saints as well as sinners people the world, and even the kingdom of God on Earth. God, and only God, will balance the picture.

Reflection

This Liturgy of the Word calls us directly to the fact that our kingdom is not of this world, just as Jesus insisted before Pilate that the Redeemer's kingdom was not of this world.

As followers of Jesus, as part of the Mystical Body of Christ, we are in the same situation.

Only the wise see that the enduring kingdom is not of this world. Belonging to this kingdom will require determination on our part because we will encounter obstacles and rebuttals everywhere in daily life.

Determination will be only half-hearted if it does not mean that we have discarded everything—including our instincts, our comforts and our obsession with ourselves—in order to be with God.

However, if we are so wise, and if we give ourselves to God, if we sell all for the pearl of great price, we will live eternally. †

Daily Readings

Monday, July 28
Jeremiah 13:1-11
(Response) Deuteronomy
32:18-21
Matthew 13:31-35

Tuesday, July 29
Martha
Jeremiah 14:17-22
Psalm 79:8-9, 11, 13
or 1 John 4:7-16
John 11:19-27
or Luke 10:38-42

Wednesday, July 30
Peter Chrysologus, bishop and doctor
Jeremiah 15:10, 16-21
Psalm 59:2-4, 10-11, 17-18
Matthew 13:44-46

Thursday, July 31
Ignatius of Loyola, priest
Jeremiah 18:1-6

Psalm 146:1b-6b
Matthew 13:47-53

Friday, Aug. 1
Alphonsus Liguori, bishop and doctor of the Church
Jeremiah 26:1-9
Psalm 69:5, 8-10, 14
Matthew 13:54-58

Saturday, Aug. 2
Eusebius of Vercelli, bishop
Peter Julian Eymard, priest
Jeremiah 26:11-16, 24
Psalm 69:15-16, 30-31, 33-34
Matthew 14:1-12

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

Question Corner/Fr. John Dietzen

Catholics and Lutherans have different beliefs about Eucharist

QI just read your recent article in our diocesan paper about transubstantiation.



Frankly, I was disappointed that you said nothing about consubstantiation, which I recently heard is a concept acceptable to the Catholic Church.

As a Ph.D. chemist, if the chemical effect of the consecrated

bread and wine are the same as before, then you have bread and wine after the consecration.

It's also well known that the gluten in the bread is present in the consecrated host. So isn't consubstantiation acceptable in Catholic teaching? (New Jersey)

AConsubstantiation (literally "with substance") is the belief that, after the consecration at Mass, the reality of bread and wine is still present along with the body and blood of Jesus Christ.

This was a theory about the Eucharist proposed by Martin Luther and other Reformation theologians, opposing the Catholic belief in transubstantiation (literally a "change of substance"), which holds that what is present after the consecration is no longer bread and wine, but only the body and blood of Christ.

According to Luther, the concept of transubstantiation came out of Greek philosophy, not from Scripture or other divine revelation.

The Church, especially in the Council of Trent, rejected the consubstantiation theory, holding that in the Eucharist the bread and wine were changed into the body and blood of Christ, and thus no longer existed as their own reality.

Luther was correct in claiming that the concept of transubstantiation came out of Greek (Aristotle) philosophy, giving room for the idea that the substance (bread and wine) was changed into the substance of the body and blood of Christ, while the "accidents" (taste, color and all other physical characteristics) of the bread and wine remain.

The Church thus considered the word transubstantiation a suitable name for what happens in the consecration of the

Eucharist.

Today we attempt to describe our belief in the presence of Jesus in the Eucharist in more understandable terms.

The *Catechism of the Catholic Church*, for example, doesn't use the word transubstantiation at all in its discussion of the Eucharist, except at the end, where it is mentioned only as part of a quote from the Council of Trent.

The essential truth is that the Eucharist is a mystery that we can never put adequately into human words. Technical philosophical terms have theological value, but, by themselves, don't take us any deeper into the mystery of the Eucharist.

QIs it possible for a person to save his soul if, over many years, he has received the Blessed Sacrament while in the state of sin due to embarrassment over sins that he omitted in confession?

He makes a perfect Act of Contrition with a promise to straighten out and confess these sins, but at the next confession lacks the courage to tell them.

Then the same problem repeats itself, the same sin is committed and no courage.

Is there a chance for repentance for this kind of person? (Illinois)

AThere's always a chance for repentance and for getting oneself straightened out with God. Confession of all serious, mortal sins of which a person is aware is required in confession. No one can excuse himself from that.

It is possible, however, for an individual to get so mixed up emotionally and so unreasonably frightened by the prospect of confessing the sins that his personal guilt before God is questionable. It may reach the point where even the individual himself is incapable of making a decent judgment about his guilt.

My main concern, however, after studying your letter, is your own confusion and fear, which could be eliminated or alleviated so easily if you would simply go and talk to a priest. I urge you to do that.

It doesn't have to be your own parish priest. The city where you live has a dozen or more priests who would be anxious to help you get out of your dilemma. Please go and talk with a priest soon. †

My Journey to God

My Prayer

Jesus Christ, the King of Glory,
Hero of the greatest story,

Help me to love you as I ought,
I whose life you dearly bought.

Help me to know your will each day
In all I think or do or say.

Forgive my sins, I humbly pray
And guide my footsteps lest they stray.

And, Lord, please bless all those I love—
Those here on Earth and those above.

With thanks and praise, I say "Amen"
Until I come in prayer again.

By Clare Klingler

(Clare Klingler is a member of St. Monica Parish in Indianapolis. She composed this poem during several sleepless nights, and wrote it down later. In this Catholic News Service file photo, John Fiene, a member of St. Edward Parish in Lowell, Ind., prays in front of the Eucharist during a children's holy hour at his church on May 6, 2005. St. Edward Parish staff members started a children's prayer hour to coincide with the monthly First Friday Benediction. With an adult leader, children gather around the altar, where they pray, sing and discuss their faith.)



CNS file photo/Karen Callaway

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.

AEMMER, Frederick J., Sr., 86, St. Mary-of-the-Knobs, Floyds Knobs, July 10. Husband of Margaret Aemmer. Father of Janet Davis, Sharon Peay, Sandy Whalen and Fred Aemmer Jr. Grandfather of 10. Great-grandfather of eight.

BALDWIN, Merlin DeLoss, 87, St. Luke the Evangelist, Indianapolis, June 28. Father of Mary Anne MacMorran. Grandfather of one.

BARRETT, Agnes Patricia, 87, St. Luke the Evangelist, Indianapolis, June 20. Wife of Clark Barrett. Mother of Pat Graviss, Carol Kerrigan, Ann Smith and Kathy Willard. Grandmother of nine. Great-grandmother of two.

BATTA, Richard B., 86,

St. Peter, Franklin County, July 11. Father of Karen Anderson, Mary Jane Fussner, Daniel, David, George, Nicholas and Roger Batta. Brother of Florence Heinrich, Delores Hoffbauer, Ann Suttmiller, Leona Weiler, Viola Westrich, Arnold and Ben Batta. Grandfather of 29. Great-grandfather of 11.

BORCHELT, Mary E., 94, St. Louis, Batesville, July 11. Mother of Deborah Werler, Donna Werner, David, Harry and J. Gregg Borchelt. Grandmother of 11. Great-grandmother of 15.

COMMONS, Helen, 89, Holy Spirit, Indianapolis, July 5. Mother of Cathy, Mary Margaret, John and Tim Commons.

COOPER, Garry L., 56, St. Joseph, Indianapolis, July 8. Husband of Kathy Cooper. Father of Megan Bunfield, Meredith Roberts and Breanna Cooper. Stepfather of Eric and Matthew Buck. Son of Helen Cooper. Brother of Laurie Dicus and Nancy Haddix. Grandfather of four.

DAVIS, Agnes, 95, Sacred Heart of Jesus, Terre Haute, July 8. Mother of Carolyn Davis. Sister of Gene Verostko.

Grandmother of three. Great-grandmother of two.

DOWLING, Steve, 59, Holy Spirit, Indianapolis, June 28. Husband of Tracy Dowling. Father of Barbara and Brennon Dowling. Stepfather of Joshua Paige. Son of Ed and Jean Dowling. Brother of Cathy Conner, Jim, John, Mike and Tom Dowling. Grandfather of three.

DUELL, Margaret Ruth, 94, Holy Name of Jesus, Beech Grove, June 30. Mother of Suzanne Collins, Sheila, John and Michael Duell. Grandmother of seven. Great-grandmother of eight.

EARLY, Charles B., 87, St. Pius X, Indianapolis, March 16. Husband of Ann Early. Father of Joyce Isler, Janet Steele and Dr. William Early. Grandfather of five.

GEISER, Pamela E., 74, St. Anthony of Padua, Clarksville, June 16. Mother of Linda Guajardo, Catherine Hart, Andrew, Mike and Paul Geiser. Grandmother of nine. Great-grandmother of four.

HEAVRIN, Janie Annette, 72, St. Anthony of Padua, Clarksville, July 1. Wife of Rodney L. Heavrin. Mother of Melanie and Tony Heavrin. Sister of Lacy and James Capps. Grandmother of one.

HOWELL, Norbert C., 81, St. Gabriel, Connorsville, July 10. Husband of Frances (Moran) Howell. Father of Mike and Thomas Howell. Brother of Joan Miller and Don Howell. Half-brother of Harry Hudson. Grandfather of two.

HRUBAN, Sharon Ann, 65, St. Malachy, Brownsburg, July 11. Mother of Michelle

Craney and John Hruban. Sister of Mary Sterrett, Herb and Max Chamberlain. Grandmother of one.

JAMISON, Thomas L., 61, St. Barnabas, Indianapolis, July 3. Husband of Mary Jamison. Father of Matt Durbin, Kerri Fowler, Jodi Jamison, Bret, Brian and Kevin Richards. Brother of Terry Jamison. Grandfather of 11.

JONES, Marcella Mary (Kantner), 85, Our Lady of Lourdes, Indianapolis, July 7. Mother of Cynthia Eckert, Geri Pearson, Mary Zimmerman, Julia, Kathryn, Pamela and John Kantner.

JONES, Willie, 90, St. Mark the Evangelist, Indianapolis, July 1. Father of Wilma Cross and Jennifer Jones. Brother of Lilly Nelson and Arthur Linville. Grandfather of two. Great-grandfather of five.

KELLY, Margaret, 100, St. Luke the Evangelist, Indianapolis, July 2. Mother of Kathie Brezette. Grandmother of seven. Great-grandmother of nine.

KINNEY, Patrick B., 81, Holy Spirit, Indianapolis, July 6. Uncle of several.

KRIESE, Maurice A., 87, Sacred Heart of Jesus, Indianapolis, July 14. Father of Joan Bunte, Charles, Fritz, Joseph and Thomas Kriese. Brother of Zeta McKay. Grandfather of 16. Great-grandfather of eight.

MARSHALL, Dr. Frederick J., 87, St. Michael the Archangel, Indianapolis, July 3. Husband of Marcella Frederick. Father of Rita DeLessert, Maureen Doss, Suzanne Elbe, Mary Margaret Foreman, Jane, Frederick III and Timothy

Marshall. Grandfather of 16. Great-grandfather of six.

NAGLE, Kathleen Ann, 61, St. Gabriel the Archangel, Indianapolis, June 10. Sister of Ellen Guido, Michael and Richard Nagle II.

SHEETS, James Ross, 74, St. Gabriel the Archangel, Indianapolis, July 8. Husband

of Jane (Wire) Sheets. Father of Michelle Hanner, Martin and Paul Sheets. Grandfather of four.

SLATER, Mary J., 91, St. Michael the Archangel, Indianapolis, June 26. Mother of Patricia Gibson and Rev. Dr. Jo Ann Slater. Grandmother of three. †

Divine Word Missionary Father John LaBauve served at St. Rita

Divine Word Missionary Father John Nathan LaBauve died on July 15 at Hancock Medical Center in Bay St. Louis, Miss., after a prolonged illness. He was 85.

The Mass of Christian Burial was celebrated on July 22 at St. Augustine Chapel in Bay St. Louis. Burial followed at St. Augustine Cemetery.

He was born on March 27, 1923, in Abbeville, La.

He entered St. Augustine's Minor Seminary in Bay St. Louis in 1938.

In 1942, he went to St. Mary's Novitiate in Techy, Ill., where he pronounced his first vows as a Divine Word Missionary in 1944.

After completing his college degree in Techy, he returned to Bay St. Louis for his major seminary studies.

He was ordained a priest on June 29, 1951, by Bishop Richard O. Gerow of the Diocese of Natchez-Jackson.

At 6-feet, 3-inches tall, Father LaBauve towered above others and also was prominent as a pastor, preacher and evangelizer.

Father LaBauve ministered in many parishes, including serving as pastor of St. Rita Parish in Indianapolis from Aug. 16, 1973, until July 20, 1980, following the retirement of Father Bernard Strange.

Father LaBauve also served at parishes in Mouton Switch, Cottonport and Lake Charles in Louisiana; Mound Bayou and

Hattiesburg in Mississippi; Little Rock, Ark.; St. Louis, Mo.; and Houston, Texas.

For two years, he worked with the Catholic Campaigners for Christ doing street preaching in Pittsburgh, Pa.

In 1993, "Big John," as he was affectionately called, retired for the first time at St. Augustine's Parish in Bay St. Louis.

Then he heard the call again and went to "fill in" at St. Mary's Cathedral Basilica in Galveston, Texas. His temporary assignment became permanent, and he was administrator at the Co-Cathedral of the Archdiocese of Galveston-Houston for almost 10 years.

In early 2008, he retired to Bay St. Louis for a second time.

In early June, he underwent emergency surgery at Gulfport Memorial Hospital for blood accumulation and never recovered.

Divine Word Missionary priests said he will be remembered for many things, but most of all for being a loving, caring pastor to the people he served.

The Knights of Peter Claver named an award in his honor.

Memorial gifts to further the ministries of the Divine Word Missionaries may be sent to the order in care of St. Augustine's Minor Seminary, 199 Seminary Drive, Bay St. Louis, MS 39620. †

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Prime Rib Dinner
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Serving 4:30-8:00 PM (EDST)
Adults: \$15.00 • Children under 12: \$5.00
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Country Style Chicken Dinner
Serving 11:30 AM-5:00 PM (EDST)
Adults: \$9.00 • Children under 12: \$4.50
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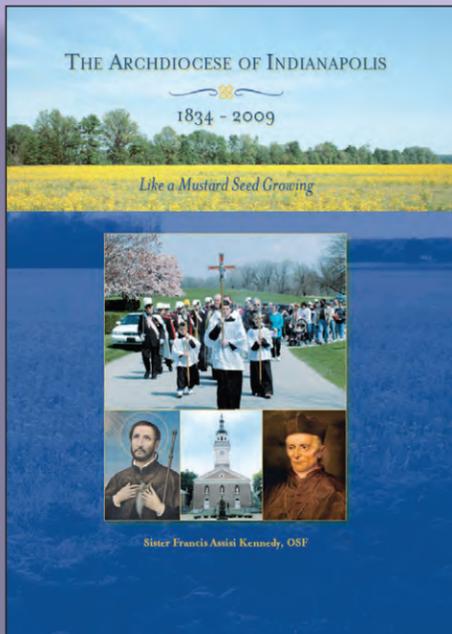
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