CASTEL GANDOLFO, Italy (CNS)—Adoring God means recognizing his presence as creator and lord of the universe and ensuring that God is the most important part of one’s life, Pope Benedict XVI said.

With about 2,000 people packed into the courtyard of his summer villa south of Rome and several thousand more people gathered in the square outside the pope’s palace villa on Aug. 7, the pope focused his address on the upcoming celebration of World Youth Day.

The theme of the Aug. 16-21 celebration in Cologne, Germany, is “We Have Come to Worship Him.”

Pope Benedict said an attitude of worship and adoration is the attitude that has marked the lives of saints throughout Christian history. It involves recognizing the greatness of God and the gift of salvation in Jesus with gratitude that “arises from the depths of one’s heart and marks the greatness of God and the gift of salvation from the depths of one’s heart and marks Christianity,” he said.

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“His 1998 speech is the most authoritative, explicit, organized theological treatment of the new movements that exists,” Carriquiry told Catholic News Service on Aug. 4.

Since 1998, he said, “the most important change has been that we have a new pope.”

Lay movements have an old friend in Pope Benedict XVI

VATICAN CITY (CNS)—Lay movements that enjoyed the strong support of Pope John Paul II believe they have an even stronger ally in Pope Benedict XVI.

In fact, one of the first meetings Pope Benedict has convoked on his own initiative—rather than confirming a gathering originally planned under his predecessor—is a Pentecost 2006 encounter with lay movement representatives.

Leaders of 29 movements and communities, including the Focolare movement, Communion and Liberation, the Community of Sant’Egidio, L’Arche and the charismatic renewal, met in late June with officials of the Pontifical Council for the Laity to begin planning the encounter.

Guzman Carriquiry, a council official, said the June meeting was a brainstorming session and the real work on the program for a working meeting and a celebration with the pope would begin in the autumn.

Pope Benedict is no stranger to the lay movements, so the June meeting began with a review of a speech he gave during a similar Pentecost 1998 meeting at the Vatican with representatives of 50 lay movements.

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Vocation campers learn about virtues, gain discipline and have fun

By Sean Gallagher

What do a lot of boys do on an early morning in the first week of August? They probably sleep late, enjoying the last few lazy days of summer before the start of a new school year.

But about a week ago, more than 40 boys from several parishes in the archdiocese were dressed in shirts and ties before 8 a.m., praying Morning Prayer and attending Mass.

They were participating in “E6: Putting on the Armor of God,” a vocations camp sponsored by Our Lady of the Greenwood Parish in Greenwood County.

“The boys at the camp heard this message during presentations and homilies given by Father Jonathan Meyer, associate pastor of Our Lady of the Greenwood Parish and associate director of the archdiocesan Office of Youth and Young Adult Ministry, who directed the camp,” Father William M. Williams, associate pastor of St. Simon the Apostle Parish and chaplain of Father Thomas Scecina Memorial High School, both in Indianapolis, said.

Several parents also assisted with the camp, including Kevin Johnson, a member of Our Lady of the Greenwood Parish and the father of two of the campers and an uncle of two other boys here, giving God a chance, as the archbishop always says, and at least praying about vocations,” he said.

“How many of them will be [priests]? I don’t know. But it’s a powerful thing to see, and it’s moving for me as a newly ordained priest,” Johnson said.

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one’s whole being,” he said.

During the Cologne gathering, the pope said, the Church wants to help young people “feel the love of the Lord throughout the world reach the peak of love,” showing them that in dedicating their lives completely to God they will discover the purpose of their existence.

The Vatican announced on Aug. 8 that Catholics participating in World Youth Day events can receive a plenary indulgence if they attend any of the events or the closing Mass with prayerful devotion, receive the sacraments of reconciliation and the Eucharist, and offer prayers for the intentions of the pope.

“Other faithful, wherever they are during the encounter, will receive a partial indulgence if, with a contrite spirit, they ask with fervent prayers that God strengthen young Christians in their profession of the faith, that he confirm them in love and in respect for their parents” and that he help them form holy Christian families or follow a vocation to the priesthood or religious life, the Vatican statement said.

An indulgence is a remission of the temporal punishment due for sins committed. A plenary indulgence is the remission of all punishment, while a partial indulgence applies only to part of the punishment due.

The Aug. 8 statement was signed by U.S. Cardinal J. Francis Stafford, head of the Apostolic Penitentiary, a Vatican court.

By Mary Ann Wyand

**St. Elizabeth and Coleman Pregnancy and Adoption Services in Indianapolis will celebrate 200 years of combined community service in central Indiana during the Archdiocesan Elizabella Ball Aug. 26 at the Indiana Roof Ballroom, 140 W. Washington St., in downtown Indianapolis.**

The fundraising dinner and dance begins at 6:30 p.m. with a cocktail reception and new silent auction that includes an Indy Racing League helmet signed by many Indianapolis 500 winners as well as Rahal Racing League helmet signed by many drivers.

Elizabella Ball fundraiser to be held on Aug. 26

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**Aug. 11: Basilia of St. Paull, Outside the Walls, Rome**

For the conversion of those who do not know Christ or His Church.

**Aug. 12: Basilia of St. Francis, Assisi**

For world peace, especially in the Middle East.

**Aug. 13: Basilia of St. Peter, Rome**

For the seminarians of the Archdiocese of Indianapolis.

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**Aug. 14: Buon Pastore, Rome**

For an increase in vocations to the priesthood and religious life.

**Aug. 15: Cruise Ship, Rhine River**

For all couples preparing to receive the sacrament of holy matrimony.

**Aug. 16: Cologne, Germany**

World Youth Day Opening Mass with Cardinal Meisner For the sick and homebound.

**Aug. 17: Cologne, Germany**

For all the religious sisters and priests in the Archdiocese of Indianapolis.

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**Aug. 18: Chicago, Illinois**

For the sick and homebound.

**Aug. 19: Religion in the U.S.**

For all the laity who minister and volunteer in our parishes.

**Aug. 20: Cologne, Germany**

For all the laity who minister and volunteer in our parishes.

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**Aug. 21: Cologne, Germany**

For the young and young adults of the Archdiocese of Indianapolis.

**Aug. 22: Cologne, Germany**

For the priests of the archdiocese.

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**Listed individually is a plenary indulgence if, with a contrite spirit, they dedicate their lives to God.**
By Mary Ann Wyand

TERRE HAUTE—Catholics in central and southern Indiana can celebrate the opening of the new St. Ann Dental Clinic in Terre Haute, Archbishop Daniel M. Bueschlein said before a dedication ceremony there on Aug. 6, because they have supported the Church’s mission of serving the poor by contributing to the archdiocese’s United Catholic Appeal.

Three years ago, St. Ann Parish received a $50,000 grant from the St. Francis Xavier Home Mission Fund—made possible by donations to the United Catholic Appeal—to renovate the second floor of the former St. Ann School as a free emergency dental clinic serving the poor.

“We gather here to dedicate and bless this facility, which will provide dental care for those in need,” Archbishop Bueschlein said. “As the Lord Jesus commanded his disciples to heal the sick and bring them relief, so too do we offer, from our many blessings, assistance and compassionate care to others.

“By the grace of your Holy Spirit,” he said, “make this place a house of blessing and a center of love, where dentists practice the art of healing wisely, where dental assistants and hygienists serve with respect and care, and where the faithful come to visit Christ in the person of their brothers and sisters.”

Providence Sister Constance “Connie” Kramer, parish life coordinator of St. Ann Parish in Terre Haute, said last Saturday that the emergency dental clinic opened on Jan. 12 after a four-year fundraising effort which generated donations of $125,000.

“The St. Ann Dental Clinic in Terre Haute houses four dental chairs and a variety of types of dental equipment needed to provide emergency dental services to the poor. About 20 volunteers, including dentists, dental hygienists and dental assistants, staff the free clinic.

Each patient is taught about proper care for those in need,” Sister Connie said. “A 26-year-old woman died from an abscessed tooth and left two little children because the infection went to her brain, through her whole system. It’s lethal. … You have got to take care of them before they die from infection. We had one man come through the clinic recently whose face was all puffed up, and they got the right antibiotics and saved him. Thank God for that.”

“People can help by going to their dentists and asking, ‘What are you doing to help the poor in terms of dental care?’” she said. “Some dentists say, ‘Send them to my office.’ That’s fine. Some dentists come here. That’s fine. I don’t care which way they want to do it. I just ask them to please help us get the job done for the poor who need dental care.”

“There are four dental chairs and a variety of types of dental equipment, no other dental care in this city for the poor,” Sister Connie said. “There just isn’t. We have screened 200 people who need dental care. They’re out there in droves, but we haven’t been able to get them all in for treatment yet. Some of the patients have been back three or four times.

Archdiocesan Catholics can help the poor by donating to the United Catholic Appeal, she said, as well as talking with their dentists about dental care needs in central and southern Indiana.

“They can help by going to their dentists and asking, ‘What are you doing to help the poor in terms of dental care?’” she said. “The first patients [in January] had waited two years for dental care and were taking antibiotics for infections on and off for two years.”

Father Joseph Kern, dean of the Terre Haute Deanery, assisted Archbishop Bueschlein and Sister Connie with the dedication.

“It’s something that’s been needed,” Father Kern said. “We can help people who have no medical insurance. I want to express my appreciation to all the people who contributed and worked on the clinic, and to the dentists who are doing such wonderful work there.

“Anybody who has had a bad toothache or an abscessed tooth really can’t do much,” Father Kern said. “This will be a big help to them in getting back to their normal lives and their work.”

By purchasing a Saint Meinrad Archabbey Charitable Gift Annuity, you can support Saint Meinrad’s mission of educating priests and lay ministers for the future of the Church and receive retirement income for life. Tax benefits also are available through a gift annuity.

Director of Planned Giving
Saint Meinrad Archabbey
4 School of Theology
200 Hill Drive
St. Meinrad, IN 47577
(800) 682-0988

For a quote or current gift annuity rate, payment and tax information, send the following information to the Director of Planned Giving, Saint Meinard Archabbey and School of Theology, 200 Hill Drive, St. Meinrad, IN 47577. Or call (800) 682-0988; or e-mail development@saintmeinrad.edu

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Date of Birth Spouse’s Date of Birth if Joint Life Annuity Annuity Face Amount: $
Letters to the Editor

Want more coverage of social justice issues

After reading the Catholic News Service column by Tony Magliano in the July 8 issue of The Criterion, I contacted him by e-mail and complimented him for his column. His column contains truths about our country and our government that need to be shared with people on a regular basis. Many Americans are not even aware of the increase in poverty in this country, the gradual decline in real wages over the past 30 years or the disappearance of numerous good jobs. These are but a few of the many legitimate social issues in this country today.

We appreciate that The Criterion printed the Magliano column, and we encourage people to do so on a regular basis. We understand he publishes a column bi-weekly and we would love to see it in The Criterion every other week.

The three letters to the editor in the July 22 issue of The Criterion prove that we need to read more of Mr. Magliano. The first two letters recognize that many social justice issues and needs exist in this country and in the world. The authors of those letters obviously would like to read more of Mr. Magliano.

The third letter was a critical one of Mr. Magliano, and while we support the right of the author of that letter to express his opinion, we respectfully disagree with him. We believe Mr. Magliano set forth the truth in his letter and we Catholics need to hear more of it.

We think the papal encyclicals on social justice from “Rerum Novarum” (“On Capital and Labor”) in 1891 to “Communionis et Progressio” (1991) (On the 100th anniversary of “Rerum Novarum”). These encyclicals support such things as a living wage and not just a minimum wage. They also support the proposition that a working person should be paid enough to support herself or himself and their family, and have a little left for savings.

We have ignored the teachings of the Church on many important social issues for too long, and we need to read about all of them in our Catholic paper.

Ed and Valerie Fillenwarth, Indianapolis

Disagrees with columnist’s view of America

I would like to personally thank The Criterion for providing a response to Tony Magliano’s column titled, “Facing America’s faults.” I’m referring to Mark R. Gasper’s response in the July 22 Criterion. Magliano is like so many liberals that condemn America for so many things, yet this country is the light of the world. Many people feel their country just for the chance to be all they can be.

We don’t have all the answers, but we have more than any other country in the world.

President Lyndon Johnson in his “war on poverty” could not prevent or pull these people up by taking funds from the hard-working citizens and giving them to the poor.

Corporations are in the business of making profits, and they provide jobs to workers and shareholders. Government cannot create jobs.

There is no provision in the U.S. Constitution that people have a right to health care. That is the responsibility of the individual.

Magliano wants to have “big government” provide things to all people—a Big Brother attitude.

Concerning Africa, all the money in the U.S. Treasury will not erase the poverty in Africa as long as there are repressive governments that take and steal from their own people.

The war on terror really should not be happening, according to Magliano.

The trouble with our country is people like Magliano who believe that the answer to all the ills of our country is big government. What letters need is less government, less taxes, fewer laws, a Supreme Court that protects the right of all—even babies—have a right to liberty and the pursuit of happiness.

Bob Butcher, Brownstown

Marriage should be more modest

Once again, The Criterion has shown a wedding picture in immorality attire, this time in the Fall Marriage issue. The bride has a strapless gown. She should have a high neckline and long sleeves like they did in yesteryear.

Strapless gowns should not be allowed in marriage, and especially in a wedding magazine. We have to uphold Christian modesty, especially in church, and what better place to start than in the Catholic media.

Al Scheller, Elizabethtown

Magazine can help foster prayer life

In recent issues of The Criterion, there was a wonderful article discussing the Liturgy of the Hours. For anyone who is unable to participate in the full Divine Office, there is a wonderful little pocket-size magazine available by mail monthly that follows the daily liturgy. It has morning and evening prayers drawn from the Liturgy of the Hours and texts of the daily Mass, in addition to meditations and essays on the lives of the saints.

The name of the magazine is the Magnificat. There are 14 issues per year (an extra issue for Advent and Lent) for $39.95. It can be ordered by phone at 866-273-5215 or by Internet at www.magnificat.net.

It is one of the best-kept secrets around for busy Catholics who want to stay in tune with their daily liturgy. It is a wonderful publication, and I highly recommend it.

Mary Ann Seufert, Indianapolis

Letters Policy

Letters from readers are published in The Criterion as part of the new policy commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (Commutio 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 necessary based on space limitations, pastoral sensitivity and/or in order to encourage opinions from a variety of readers. Frequently written letters will be limited to one letter every three months. Concise letters (usually less than 300 words) are encouraged.

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.
Bishop Bruté's heroic efforts nurture Catholicism in Indiana

E l obispo Simon Bruté se entregó a la vida de misionero con un entusiasmo jovencito, a pesar de su grave enfermedad. Y le inquietaba la idea de convertirse en misionero en India. Bajo el patronaje del misionero de la India, San Francisco Xavier, recorrió los caminos misioneros de Indiana.

“Monté mi caballo y galopé con la lluvia golpeándome la cara y el frío de enero. Es una vieja historia para mí desde que llegué a la Montaña [Mont St. Mary en Emmisburg, MD] en 1811 y el pan de cada día de los misioneros.”

Una semana después de su ordenación como obispo de Vincennes, el obispo Bruté decidió visitar toda su diócesis. Él mismo afirmó que “Es un placer que se pueda expresar; si ha dado un suspiro, una lágrima, un susurro, una sonrisa al ver a un católico, es un placer que se pueda expresar.”

En julio de 1835 se fue a París. Allí, el obispo Bruté se encontró con muchos católicos que estaban buscando un esparcimiento como hombre intelectual, santo y servidor de Dios.

El obispo Bruté no le sorprendió encontrar a la Madre Rose White en el bosque. “La mayoría de los católicos ni siquiera sabían que Índia tenía que preguntar dónde se encontraría a una familia católica e ir en busca de ella. La mayoría de los católicos ni siquiera sabían que Índia tenía su propio obispo hasta que él se presentaba.”

El obispo cabalgó cientos de millas. En mayo de 1835 le escribió a un amigo que realizó sus rondas “con una felicidad que se podía expresar, si ha dado un suspiro, una lágrima, un susurro, una sonrisa al ver a un católico, es un placer que se pueda expresar.”

Veinte clérigos partieron en barco hacia América con el obispo Bruté. Dos de ellos se convertirían en el segundo y tercer obispo de Vincennes. Esta trayectoria fue particularmente peligrosa. En determinado momento todo el grupo estaba de rodillas pidiendo la absolutación al obispo ya que temían que el barco se hundiera. El obispo Bruté dijo: “No teman, hijos míos, el temor es uno de los grandes engaños del demonio. No pere- ceremos.” En días mejores en alta mar, el obispo Bruté impartió conferencias al grupo, preparándolos para ser misioneros en el bosque.

“El obispo Simon Bruté creó una rep- utación como hombre intelectual, santo y brinda esperanza en el establecimiento de la diócesis de Vincennes.”

Bishop Bruté's wishes for vocations for August

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

La intención del Arzobispo Buechlein para vocaciones en agosto

Conocimiento de la Parroquia: Que cada parroquiano sea consciente de su papel para fomentar todas las vocaciones y anime a nuestros jóvenes a con-sidera la vida sacerdotal y religiosa.
August 12
Holy Rosary Church, 520 S. Vine St., Indianapolis. Lumen Dei meeting, Mass, 6:30 a.m., breakfast in Priester Hall, 7:15 members, $20 guests. Information: 317-919-5316.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal, praise, worship, healing services, 7 p.m. Information: 317-797-2460.

August 12-13
St. Thomas Aquinas Parish, 46th and Illinois streets, Indianapolis. Sausage Fest, Fri. 4-10 p.m., Sat. 11 a.m.-10 p.m. German dancers, 8 p.m. Information: 317-253-1461.

August 14
St. Thomas Aquinas Parish, 46th and Indiana streets, Indianapolis. Dedication of outdoor Marian shrine, 11:45 a.m. Information: 317-253-1461.


St. Paul Parish, 9798 N. Deerborn Road, Guilford/New Albany Parish. Festival, 11 a.m.-6 p.m. (EDT), chicken dinner. Information: 812-487-2096.

St. Mary Parish, 2500 S. Mary’s Dr., Lanesville. Parish picnic, chicken or ham dinners, bounce, quilts, 10 a.m.-6 p.m. Information: 812-952-2853.

MBVS and DM Center, Rexville, Ind. Adoration of the Blessed Sacrament, 8 a.m. and 4 p.m. thereof, 24/7. Admission: 330 p.m., Sunday school, 2 p.m. with Father Elmer Briebirkel. Information: 812-689-3551 or e-mail frbwire@esialis.org or log on to Saintsite website at www.sialis.org/frbwire.htm.

August 15
St. Mary of-the-Rock Parish, 17440 S. Mary’s Road, Batesville. Annual outdoor Mass at the Marian shrine, candle light procession, Benediction. 7 p.m. Information: 812-934-4165.

August 17
Catholic Catechetical Ministry Office, Aquinas Centre, 707 W. Highway 131, Clarksville. “Nurturing a Prayer Space at Home and in the Classroom,” 6:30-8:30 p.m. Registration: 812-945-0354 or ahinson@vcgglobal.net.

August 19
Knights of Columbus, 2100 E. 71st St., Indianapolis. Parish picnic, 10 a.m.-6 p.m. (EST), chicken dinner, games, food, entertainment, quilts. Information: 812-934-6218.

St. Mary-of-the-Desert Convent, 1030 S. Main St., Indianapolis. Parish picnic, 10 a.m.-6 p.m. (EST), chicken dinner, games, food, entertainment, quilts. Information: 812-934-6218.

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On July 31, the Benedictine monks of Saint Meinrad Archabbey in St. Meinrad celebrated the jubilees of monastic profession of Father Prosper Lindauer, Brother Charles DeSutter and Father Cassian Folsom.

Father Prosper joined the order 60 years ago, Brother Charles has been a monk for 50 years and Father Cassian became a Benedictine 25 years ago.

A native of St. Henry, Ind., Father Prosper made his profession of vows on Aug. 10, 1945, and was ordained to the priesthood on May 30, 1950. He completed his studies at Saint Meinrad then received a master’s degree in Greek with minors in Latin and linguistics from St. Louis University.

Father Prosper taught at Ferdinand High School in Ferdinand, Ind., and was assistant pastor of the Ferdinand parish in the Evansville Diocese from 1951-52. He taught Greek and Latin at Saint Meinrad’s high school and college from 1953-65. For the next five years, he made vestments for the monks and vestments that were sold by the monastery.

In January 1970, with the permission of the archabbot, Father Prosper became a hermit and lived in a farmhouse outside Ferdinand, where he spent much of the day in prayer and celebrated the Byzantine Divine Liturgy. Since 2003, he has resided in the monastery.

A native of Ghent, Minn., Brother Charles professed his vows as a Benedictine monk on Feb. 10, 1955. He has served in a variety of assignments at Saint Meinrad, including working in the kitchen, bakery, vegetable garden, Scholar Shop, Guest House kitchen, Abbey Paint Shop, Archabbey Library and monastery infirmary. He also served the monastery by helping with landscaping work.

For two years, Brother Charles assisted at one of Saint Meinrad’s daughter houses, Prince of Peace Abbey, in Oceanside, Calif. He currently serves on the house prefect staff and enjoys creating icons.

A native of Lynn, Mass., Father Cassian professed his vows as a Benedictine monk on Aug. 6, 1980, and was ordained a priest on April 29, 1984. He earned a bachelor’s degree in English from Saint Meinrad College in 1977 and a Master of Divinity degree in 1984 from Saint Meinrad School of Theology. Other degrees include a master’s degree in religious studies from Indiana University in 1981 and advanced degrees in sacred liturgy from Sant’Anselmo in Rome in 1989.

From 1989-93, Father Cassian served as choirmaster for the monastery. He taught sacramental theology at Saint Meinrad School of Theology from 1989-92. In 1993, he began teaching at Pontificio Instituto Liturgico in Rome then served as the institute’s acting president from 1997-2000.

In 1999, Father Cassian became the prior of a monastic community that was moved to Norcia, Italy, the birthplace of St. Benedict, in 2000. He still serves the Benedictines as the leader of that monastic community. †
In his speech to the movements seven years ago, “he called them to press ahead in a process of maturity,” Carriquiry said. “The 2006 meeting will be an opportunity to see how that call was followed.”

The movements involved are groups of mainly lay people who have a specific itinerary of prayer and formation and, usually, a particular mission or outreach such as evangelization, faith education, charita-
ble work or social justice advocacy.

In his 1998 speech, Cardinal Ratzinger said the movements do not include “initiatives” to promote a specific form of devo-
tion or “pressure groups” aimed at chang-
ing Church teaching; their “essential crite-
rian” is that of being rooted in the faith and teachings of the universal Church and un-
waveringly loyal to the pope.

Cardinal Ratzinger also spoke at a 1999 meeting of bishops and representatives of the movements to discuss ways to improve the welcome bishops give to the move-
ments and the way the movements show respect for local bishops and priests.

When he was archbishop of Munich and Freising, and then prefect of the Congregation for the Doctrine of the Faith, “everything he has written” about lay movements “indicates very strong support,” Carriquiry said.

In 1978 then-Cardinal Ratzinger gave official recognition to the Catholic Integrated Community, a movement of men and women, single and married, assisted by priests.

The community’s website said the movement’s roots go back to 1945 when a small group of Catholic young people in Germany asked themselves why Germany’s Christian majority did not prevent the Holocaust with its murder of 6 million Jews and why Christian citizens did not stop the rise of Nazism in Germany and of communism throughout Eastern Europe.

Members of the Catholic Integrated Community live together and many of them work at community-run schools and health clinics, including one in Rome where the future pope was said to have been a regular visitor.

Pope Benedict also has close ties with Communion and Liberation, the lay move-
ment founded by Msgr. Luigi Giussani in Milan.

Cardinal Ratzinger presided at Msgr. Giussani’s funeral in February.

But closer to home, female members of Memores Domini, an organization of men and women from Communion and Liberation who have made promises of poverty, chastity and obedience, now care for Pope Benedict’s apartment.

Cardinal Tarcisio Bertone of Genoa, the former secretary of the doctrinal congre-

ation who spent time with the pope in the working at the vacation chalet.

“I knew one of them, Cristina, because she had already worked with Cardinal Ratzinger,” he said.

Before becoming pope, Cardinal Ratzinger urged the movements to submit to the guidance of local bishops in order to ensure they are not dividing parishes or dioceses. But he also told bishops that they must respect the gifts of the Holy Spirit expressed in the movements and allow themselves to be surprised at what God can accomplish through them.

In his 1998 talk, he said he had “expe-
rienced the warmth and enthusiasm” with which the movements lived the Catholic faith and the joy they felt compelled to share with others.

In the 1960s, when traditional forms of Catholic faith and party seemed to be growing stale, he said, “the Holy Spirit once again asked to speak. And faith began to re-blossom in young men and women—not with ‘ifs’ or ‘buts,’” without reservations or easy ways out.”

Confidence that the movements were the work of the Holy Spirit, he said, does not mean they are free of human error, such as exclusivity or too narrow a focus.

But, he said, dioceses, parishes and other Church structures caring for all Catholics and trying to meet a variety of needs often lack the focus some Catholics want as an aid to living the Gospel in a radical way.

The movements, he said, “are a gift to the entirety of the Church and they must submit themselves to the requirements of this entirety,” while at the same time, a parish priest or local bishop cannot “indulge in any pretense that there be absolute uniformity in the organizations and pastoral programs” operating among his flock. †
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Above, Father William M. Williams, associate pastor of St. Simon the Apostle Parish and chaplain of Father Thomas Scecina Memorial High School, both in Indianapolis, helps with a three-man sing shot on Aug. 4 during the E6 voca tions camp.

Left, Father Jonathan Meyer, associate pastor of Our Lady of the Greenwood Parish in Greenwood, leads the prayer of the Angelus on Aug. 4 during the vocations camp. He is joined in the prayer by two of the camp’s counselors, from left, Nicholas Welch and archdiocesan seminarian Michael Parrett, both members of Our Lady of the Greenwood Parish in Greenwood. Parrett will be a freshman at Marian College in the fall and will reside at the Bishop Bruté House of Formation.

St. Pius X
50th Anniversary Homecoming Event
Sunday, August 28, 2005
At St. Pius X
7200 Sarto Drive
Prayer service 4 p.m., with dinner to follow
Inviting all past parish priests, nuns, administrators, teachers, coaches, students, parishioners.
Mandatory RSVP by Aug. 15th through parish office 255-4534 or visit website
@ www.spxparish.org
Click on 50th Anniversary Homecoming Event

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A group of boys play a game of “push ball” on Aug. 4 at Our Lady of the Apostles Family Center in Hancock County during E6, a vocations camp sponsored by Our Lady of the Greenwood Parish in Greenwood.
Encouraging donations of lifesaving blood

At a recent Mass at Christ the King Church in Indianapolis, Jeanette Wilson presented a “Ministry Moment” as chairwoman of the annual parish blood drive. Although I began giving blood before I was married and continued giving even after I was married, a medical problem prevents me from continuing to do so.

However, I strongly encourage others to donate the gift of life.

Jeanette (a longtime blood donor herself) died one year ago.

The family our parish helped in Nicaragua has three members—an elderly man, his blind daughter and her little son. With the parish’s help, they were able to build a house. We also bought material for an out-of-doors and windows for a little two-room house.

Encouraging donations of lifesaving blood

Parish Diary/ Fr. Peter J. Daly

Is housing trash better than our brothers and sisters in Christ?

Our parish recently built a new dumpster enclosure. It cost $18,000. It is a very nice dumpster enclosure. It has a concrete floor, steel posts with concrete to keep the dumpster from hitting the wall when the trash truck sets it down.

I don’t feel about spending the money. But for the cost of our dumpster enclosure, we could have built 10 homes in Nicaragua.

What is a story in contrasts of the standards of the rich developed world and the poor underdeveloped. Here we spend more money housing our trash than it costs to house people in our countries.

Last year our parish built a new house in Nicaragua. We built it through an ecumenical program between Baltimore’s St. John Neumann and the Lima Project (Lima is the name of the town in Nicaragua). The parish did not build the house. All we did was pay for the materials.

The people in the little village in Nicaragua actually build the house. They donated all the necessary tools and labor to their neighbors.

For $1,700 our parish bought the curbblocks, concrete, roofing materials and doors and windows for a little two-room house. We also bought material for an out-of-doors and windows for a little two-room house.

There is no electricity or running water, but the house is infinitely better than the dirt-floor shack the family lived in previ- ously. One of my parishioners looked at the plan for the house and said that in a typically southern Maryland way, “That shack isn’t fit to dry tobacco in.”

Our parish has helped in Nicaragua has three members—an elderly man, his blind daughter and her little son. With the parish’s help, they were able to build a house. We also bought material for an out-of-doors and windows for a little two-room house.

This year, through the generosity of a parishioner, we hope to build five more houses in Nicaragua. Maybe five more houses the year after that.

I think it is what the Lord expects of his followers. Sometimes we forget how rich we are in the developed world. We rou- tinely expect all our public buildings to be air-conditioned. We expect that every church and school will have unlimited cold water, ice and every other comfort. Those are all luxuries.

But we also complain a lot. When the temperature is two degrees too cold or too hot, we report it to the church. Sometimes after a beautiful liturgy, the only comment I get from some folks is: “The church is too cold.”

In the United States $18,000 can buy a very nice dumpster enclosure. In Nicaragua $18,000 can house 50 people.

I don’t think we should stop providing the best for our parish. But I do think the Lord will deal with us according to our priorities. I have forgotten the poor here at home and around the world.

This coming year our parish will be remembering the homeless.

I don’t want to meet my Maker and have to say that we housed our trash better than we housed our brothers and sisters in Christ.

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

Sunday, Aug. 14, 2005

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

The third section of the Book of Isaiah provides this weekend’s liturgy with its first reading. Understanding this text requires some knowledge of the cultural context of the time. This was the context. Life for the Jews had changed very much from the time of Solomon when David or Solomon was king.

Invasions had taken a fearful toll. Neighboring states had swept into, and across, the two Hebrew kingdoms that had been the center of the political structures of the Holy Land. The two kingdoms forever were defeated and extinguished.

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

At last, Babylonia itself was subdued. The descendants of the first Jews taken to Babylon returned home, but they easily were disillusioned.

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

Apparently, from this reading, some of these “foreigners” embraced the “foreign” in several respects. They were living in many places, and they were expected—actually of these “foreigners” embraced the “foreign” in several respects. Yet she knew her true needs. She knew her true needs. She knew her true needs. She knew her true needs. She knew her true needs. She knew her true needs.

She knew her true needs. She knew her true needs. She knew her true needs. She knew her true needs. She knew her true needs. She knew her true needs.

He is on the cross, the ascendant. He is on the cross, the ascendant. He is on the cross, the ascendant. He is on the cross, the ascendant. He is on the cross, the ascendant. He is on the cross, the ascendant.

St. Matthew’s Gospel furnishes the last reading.

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

Jesus recalls the mission of the Messiah to bring salvation to God’s people. The woman persists. She believes in Jesus. She wants, and needs, God’s mercy. Jesus responds to this need.

The reading closes by establishing the common denominator among all humans. It is that all people sin so every person needs God’s mercy.

Reflection

We cannot overlook the references in these readings to ethnicity, although in each reading ethnicity has its place. The Canaanite woman also was out of bounds by virtue of her feminine gender. In the culture of the time, a woman’s approach to a male stranger was revolutionary, so she was doubly excluded. Yet she went to Jesus.

She knew her true needs. She knew her true needs. She knew her true needs. She knew her true needs. She knew her true needs. She knew her true needs.

Did she set apart her heart? Perhaps. Regardless, she was set apart, a woman, and a foreigner at that. Yet she knew her needs. She turned to Jesus. He blessed her faith and promised her salvation.

Catechism explains Church teachings on infant baptism

I am a recent convert to the Catholic faith. After I was baptized, my mother told me that our family used to be Jewish. My grandparents left the Church, however, when they were told that their baby, who died shortly after birth, could not go to heaven because he was not baptized. I told my mother that this is not what I learned. Nobody, even a baby, is deprived of heaven unless they have sinned against God and have not repented. We were taught that God has a way to help everybody be saved, including babies, even if we don’t know how he does it.

My mother insisted that this is not what her parents told at the time. Has there been a change? Could my grandparents have been right? (Florida)

A much has happened in the Church’s teaching on this subject between the time of your grandparents’ experience and when you became Catholic. What you were taught is the teaching of the Catholic Church as expressed, for example, in the Catechism of the Catholic Church.

In your grandparents’ time, the teaching was considerably narrower than it is today. Perhaps the best way to describe it is through the catechisms then in use in our country.

Baltimore Catechism No. 3, published by the American bishops about 100 years ago, taught that baptism is necessary for salvation without which we cannot enter the kingdom of heaven.

Later, an explanation of that catechism was published in 1921. It was approved and promoted by bishops in the United States and other English-speaking countries, and was widely used for decades to guide teachers in Catholic schools and religious education classes.

Referring to that particular question and answer, interpreting it in the most exclusive and literal sense, the explanation said that without baptism, children who die will be in a state of natural peace, but “they will never see God or heaven.”

Suppose all the members of a family but one of them have been baptized.” It went on. When the “day of judgment comes, while all the other members of a family, father, mother, and children may go to heaven, that little one will have to remain out; that little brother or sister will be separated from its family forever, and never, never see God or heaven” (pp. 160-161).

While that statement was apparently meant mainly to discourage abortion, its implications were far broader. From the insights on faith available at that time, perhaps such a position may be explainable. But the anguish and crises of faith they obviously occasioned were tragic.

Some suggested that such children perhaps had an implicit “baptism of desire,” but the present catechism under- standsably applies that only to adults. As you note, the teaching of the Catholic Church today is not the same, as is made clear by a brief reading of the current Catechism of the Catholic Church on the meaning of baptism as necessary for salvation (#1257-1261).

As regards children, says the catechism, God desires all people to be saved, and the tenderness of Jesus toward children allows us to hope there is a way of salvation for children who die without baptism.

Pope John Paul II wrote in his book Cross and Crown the Threshold of Hope that God is unendingly at work in the sacraments, “as well as in other ways that are known to him alone” (p. 134).

Or, as the catechism states, “God has bound himself to the sacrament of baptism, but he himself is not bound by his sacraments” (#1257). In other words, God makes the sacraments effective, but his saving grace is not limited by them.

(A free brochure in English or Spanish answering questions that Catholics ask about baptism practices and sponsors is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61612. Question Corner is written by Father John Dietzen at the same address or by e-mail in care of jdietzen@osu.edu.)
Archdiocese to hold VIRTUS Protecting God’s Children programs in August and September

The Archdiocese of Indianapolis is holding VIRTUS Protecting God’s Children workshops in parishes. VIRTUS is an education and awareness program that the archdiocese has implemented for employees and volunteers who work with young people to teach them more about child sexual abuse and how to help prevent it.

Employees and volunteers should register in advance for the programs online at www.virtusonline.org and let their parish know if they are attending. They also should check to make sure the time and date of their parish program has not changed.

Programs scheduled for August and September will be held at:

- The Archbishop Edward T. O’Meara Catholic Center in Indianapolis on Aug. 24 at 5:30 p.m. and Sept. 7 at 1:30 p.m.
- Holy Spirit Parish in Indianapolis on Aug. 27 at 9 a.m.
- Immaculata Heart of Mary Parish in Indianapolis on Aug. 24 at 6 p.m.
- Ronald High School in Indianapolis on Sept. 7 at 1 p.m.
- St. Luke the Evangelist Parish in Indianapolis on Aug. 16 at 1 p.m.
- St. Michael the Archangel Parish in Indianapolis on Aug. 11 at 2 p.m.
- St. Louis Parish in Batesville on Aug. 27 at 9 a.m.
- St. Paul Catholic Center in Bloomington on Sept. 26 at 6 p.m. and Sept. 29 at 6 p.m.
- St. Thomas the Apostle Parish in Fortville on Sept. 10 at 12:30 p.m.
- St. Augustine Parish in Jeffersonville on Aug. 11 at noon.
- Holy Family Parish in New Albany on Sept. 8 at 6 p.m.
- St. Vincent de Paul Parish in Shelby County on Aug. 17 at 6 p.m.
- St. Benedict Parish in Terre Haute on Aug. 28 at 6 p.m.
- St. Michael the Archangel Parish in Jeffersonville on Aug. 11 at noon.

Need for unions bigger than ever, says AFL-CIO spokeswoman

WASHINGTON (CNS)—Laine Windham, spokeswoman for the AFL-CIO, said the recent decisions of several unions to split from the organization “came down to a power struggle.”

Windham said 54 percent of American workers who are not members of a union “would join tomorrow if they could,” and the workers face threats from the business world that are greater than any they have seen in 80 years.

“Millions of jobs are sent overseas, pensions are under attack and employers routinely break the law and get away with it. So the question is, ‘How do we deal with it?’” said Windham, who is at the national AFL-CIO headquarters in Washington.

That, she said, is where the months-long debate among union members originated.

“The group didn’t have the votes they needed for their candidate to be president. Rather than accept the president, they left,” she added in an Aug. 4 telephone interview with Catholic News Service.

At this year’s annual convention, according to the July 31 Washington Post, a third of the members of the AFL-CIO separated from the organization; they included the Teamsters and the Service Employees International Union. Those groups’ officials said they were leaving because they felt the AFL-CIO had not done enough to recruit more members. It is unclear if other groups will follow suit in the future.

Father John J. O’Brien, a Passionist priest at Calvary Retreat Center in Shrewsbury, Mass., who has written on the subject of labor unions, said many Catholic workers feel shut down the workplace, and a third threat to fire their employees. So it puts the employees in an incredibly difficult situation.

Father O’Brien said the Catholic Church has played a role in alleviating that difficult situation since the time of Pope Leo XIII, head of the Church from 1878-1903. His 1891 encyclical, Rerum Novarum (“On Capital and Labor”), marked the start of modern Catholic social teaching.

“The Church was beginning to realize that the government was still in cahoots with big businesses. There was no real labor legislation,” Father O’Brien said.

The priest said the Church is still very strongly behind labor, though in the 1960s the Church faced the cultural revolution of the era and the complex issues that came with it. Parishioners began to think the Church was leaving the labor cause behind, he said.

“Today, the state of things is such that we work on behalf of agricultural and migrant workers. The Church is very strongly behind minority peoples and the situations of women in labor. Human trafficking is something that’s been discussed most recently. There’s a lot of lobbying on state and cooperative level,” Father O’Brien said.

Unions teach people about the democratic process, he said.

“They keep us away from the mentality that we have the right to make a profit at anyone’s expense,” he said.

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News briefs

U.S.

Portland Catholic school goes ‘green’ with new classroom building

PORTLAND, Ore. (CNS)—Holy Redeemer School in Portland has gone “green.” According to officials, its new environmentally friendly classroom building is the nation’s first Catholic school building certified through the federal Leadership in Energy and Environmental Design process. “We see this as an opportunity for us to teach our kids about conservation and using our resources in the best possible way,” the school’s principal, Anna Raineri, told the Catholic Sentinel, Portland’s archdiocesan newspaper.

Holy Redeemer has a new building that will use less energy because its high overhead windows replace some electric lights. On the roof, containers made of recycled plastic hold soil and plants that will insulate the building and absorb water that ordinarily would gush out to streams, carrying urban pollutants with it. What water does run off will land in a “bioswale,” a natural vegetation water collection system created in a hollow. The water is filtered through soil at the bottom of the bioswale.

Thousands of people welcome Blessed Sacrament in Chicago

CHICAGO (CNS)—With banners flying, ribbons fluttering and bells ringing, thousands of people welcomed the Eucharist to Chicago’s Grant Park on Aug. 5 in a celebration for the Year of the Eucharist.

The Eucharist reached the park on Aug. 5 in a celebration for the Year of the Eucharist. The crowd participated in a downtown eucharistic procession that stopped at several locations, including the Cathedral of the Holy Family, located at 1030 W. Van Buren St.

The Archbishop of Chicago, Cardinal Francis George, thanked the Eucharist for Chicago’s Grant Park on Aug. 5 in a celebration for the Year of the Eucharist.

Blue Army sets Oct. 2 as world day of prayer for sanctity of life

WASHINGTON, N.J. (CNS)—The Blue Army USA, a member of the World Apostolate of Fatima, has announced it is planning a world day of prayer for the sanctity of life on Oct. 2. In an announcement, the U.S. organization said it was calling on Catholics and non-Catholics alike to help send “100 million prayers for the sanctity of life” during what it hopes will be “the largest day of organized prayer the world has ever seen.”

Those interested in participating can register their pledge to pray online at www.bluearmy.com.

Pope’s brother released from hospital after receiving pacemaker

ROME (CNS)—Pope Benedict’s older brother, Msgr. Georg Ratzinger, was released from Rome’s Gemelli hospital on Aug. 6, three days after receiving a pacemaker and the morning after a visit from his brother, Msgr. Ratzinger, 81, was taken to the hospital on Aug. 3 with an irregular heartbeat. He had been staying with the pope at the papal summer villa in Castel Gandolfo, south of Rome. Doctors inserted the pacemaker that same evening.

Miracle baby

Jason Torres reaches out to his infant daughter, Susan Anne Catherine Torres, at Virginia Hospital Center in Arlington, Va. The baby’s mother, Susan Michelle, was brain-dead and had been kept on life support until the baby was delivered on Aug. 2.

News briefs

SAN FRANCISCO (CNS)—More than 3,000 people gathered at the Cathedral of St. Mary of the Assumption in San Francisco on Aug. 7 for the funeral of Archbishop William J. Levada as he prepared to start a new chapter in his life as the highest-ranking U.S. official at the Vatican.

The 66-year-old archbishop, named in May by Pope Benedict XVI as head of the Vatican Congregation for the Doctrine of the Faith, told the crowd at the cathedral that his 10 years as archbishop of San Francisco “have been a significant part of my life as a man, a priest and a bishop.”

He said he measured his success by asking “if in these days I have helped God’s people as their shepherd here in the archdiocese to grow closer to the Lord … Only God knows the answer to this question.” Shortly before the Mass, Archbishop Levada was served with a subpoena ordering him to be deposed in relation to clergy sex abuse lawsuits filed by some 250 plaintiffs against the Archdiocese of Portland, Ore. 

Film shows global impact of one country’s trade in one type of fish

WASHINGTON (CNS)—Austrian documentary filmmaker Hubert Sauper has made a film from the current debate in the United States on Darwinism and intelligent design. As the director of a new documentary, Darwin’s Nightmare, he is practically obligated to do so. But what spurred him to make a film about the dominance of one species of fish in Tanzania’s Lake Victoria was not how Charles Darwin’s evolutionary axioms of “survival of the fittest” applied to one species devouring all others, but how it applied to all of the human activity surrounding the dominance of the one species. Sauper said he is not so concerned about “what is happening in the lake” but is more concerned about “what is happening out of the lake.”

In a telephone interview with Catholic News Service from his parents’ home village in the Austrian Alps near the Swiss border, Sauper said Darwinism is “not so much a huge theory for me. Darwin’s law [on] survival of the fittest, when it comes to nature, it’s fair game. And when you apply it to human society, it’s not fair.”

Archbishop prepares to leave San Francisco, is served with subpoena

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AUGUST 12, 2005

The Criterion Friday, August 12, 2005

Page 13
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