



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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Pope urges young people to make God most important part of life

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 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

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Criterion coverage of World Youth Day

During the Archdiocese of Indianapolis' pilgrimage to World Youth Day from Aug. 10-22, *Criterion* reporter Brandon A. Evans will be posting the latest news, pictures and videos from the trip at www.CriterionOnline.com.

About 170 youth and adults, led by Archbishop Daniel M. Buechlein, will

take part in the pilgrimage to Cologne, Germany, along with Pope Benedict XVI and hundreds of thousands of youth from all over the world.

The pilgrims also will spend time in Italy in Rome and Assisi.

Check the *Criterion's* website often to see what the group is doing each day. †



Photo by Sean Gallagher

Thomas Arvo, a member of Our Lady of the Greenwood Parish in Greenwood, returns to his seat after receiving Communion from Father William M. Williams during a Mass celebrated on Aug. 4 at Our Lady of the Apostles Family Center in Hancock County during E6, a vocations camp sponsored by the parish. The camp was a combination of prayer, presentations on the virtues and outdoor games.

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, held on Aug. 3-6 at Our Lady of the Apostles Family Center in Hancock County.

"E6" refers to the sixth chapter of St. Paul's Letter to the Ephesians, where the Apostle to the gentiles says to "Put on the armor of God so that you may be

able to stand firm against the tactics of the devil" (Eph 6:10).

This chapter set the tone for the camp as the participants were encouraged to live lives of virtue and to be open to a possible call to the priesthood.

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 Sccecina Memorial High School, both in Indianapolis, also spoke to the campers.

A son of Our Lady of the Greenwood Parish, Father Williams spoke about the impact the camp made on him after celebrating Mass for the campers on Aug. 4.

"It's very powerful to see these young

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."

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.

He said that the camp will help participants simply grow to be good men.

"It will make men out of them," Johnson said. "I don't think every one of these boys will become priests, but it will help them in other areas of their lives as they grow up."

Michael Jackson, who will soon be a sixth-grader at Holy Name School in

See CAMPERS, page 9

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.

"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."

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YOUTH

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one's whole being," he said.

During the Cologne gathering, the pope said, the Church wants to help young people from around 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.

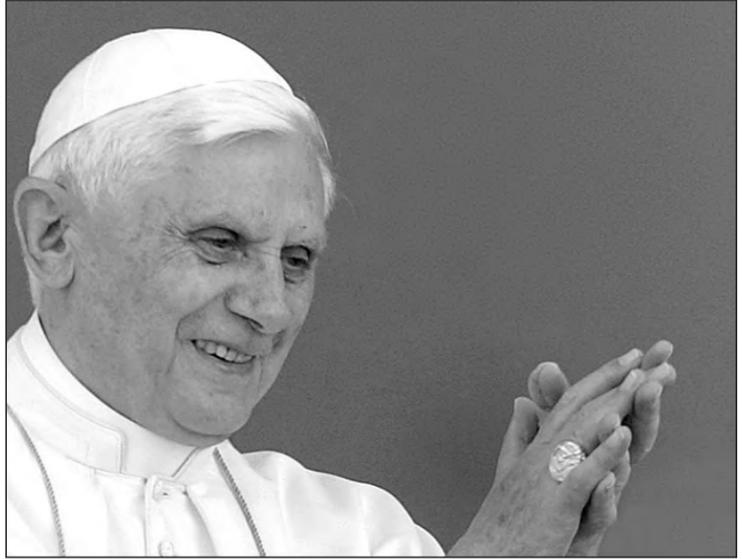
"Other faithful, wherever they are

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. †

CNS photo from Reuters



Pope Benedict XVI looks down at the crowd gathered for his Sunday blessing in the courtyard of the papal summer residence in Castel Gandolfo, Italy, on Aug. 7. The pope, speaking ahead of the international World Youth Day gathering, appealed to young people to dedicate their lives to God.

Daily Mass intentions for archdiocese's World Youth Day pilgrimage

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

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

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

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

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

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

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

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

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

the upcoming year.

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

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

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

St. Elizabeth and Coleman to celebrate 200 years of service

Elizabella Ball fundraiser to be held on Aug. 26

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 19th annual Elizabella Ball on 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 Letterman Racing driver Danica Patrick, the Indianapolis 500 Rookie of the Year. The dinner begins at 7:30 p.m. followed by the awards program and dancing.

Robert J. Brody, president and chief executive officer of St. Francis Hospitals and Health Centers in Beech Grove, Indianapolis and Mooresville, and Dr. Patricia Maryland, president of St. Vincent Hospitals and Health Centers in Indianapolis, Carmel, Ind., and several other central and southern Indiana communities, are the co-chairs of the fundraiser.

WISH-TV Channel 8 news anchor Debby Knox will serve as emcee for the program, which includes the presentation of a Courageous Heart Award to the Daughters of Isabella, a women's charitable organization dating back to 1915 that founded

St. Elizabeth's Home at 2500 Churchman Avenue in 1922 to offer adoption services and residential prenatal medical care to unwed mothers.

Courageous Heart Awards also will be presented to a recent graduate of the residential maternity and parenting program as well as a birth mother, adoptive parents and their daughter, who is now an adult.

Michelle Meer, director of St. Elizabeth and Coleman Pregnancy and Adoption Services, said the fundraiser celebrates 90 years of service for St. Elizabeth's and 110 years of service for Coleman as pro-life agencies dedicated to helping unwed mothers choose life for their babies.

St. Elizabeth and Coleman is a licensed adoption agency that provides professional guidance, counseling and residential services to young women experiencing crisis pregnancies and their families from all faiths and backgrounds as well as programs for parent and child development and adoption services to families.

St. Elizabeth's Pregnancy and Adoption Services, an archdiocesan Catholic Charities agency, assumed the assets of Coleman Adoption Services on Aug. 1, 2004.

Meer said it is the only agency in central Indiana that provides young girls with the opportunity to complete their education while learning practical parenting and independent living skills.

She said St. Elizabeth and Coleman also helps married couples adopt children in the U.S. or several foreign countries as well as adults who would like to meet biological

family members.

"St. Elizabeth and Coleman has grown so much, especially with the merger, on the adoption end of the program," Meer said. "This is a way for the community to continue to support us for another 200 years. ... There have been many families in the community, the state and the country who have been formed through St. Elizabeth and Coleman."

Meer said the agency also helps break the cycle of abuse and neglect affecting some of the young mothers referred through the court system.

"Our Parent and Child Together (PACT) program is very crucial to young women who are parenting," she said. "Many of the young women are referred to us through the court system and have been abused and neglected so ... the ministry also focuses on

breaking the cycle of abuse and neglect."

With prayer, support for the Elizabella Ball and other financial assistance, Meer said, the agency can continue to provide these services to the community.

"Through the time of the tornado, rebuilding, renovations and merger in 2004, there were many, many people who stepped up to the plate to help us," she said. "Fiscally, we still need help because there were many expenses incurred that were not covered by insurance. We had to dig very deep into the coffers and ... we very much need help this year more than ever before ... to continue our services."

(Elizabella Ball tickets are \$175 per person, \$300 per couple or \$1,500 for a table of eight persons. For more information, call the agency at 317-787-3412.) †



Navy chaplain

Father Jerome Dillon of South Sioux City, Neb., a U.S. Navy chaplain, celebrates Mass aboard the combat support ship USS Sacramento. The Omaha archdiocesan priest holds the rank of commander.



8/12/05

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New St. Ann Dental Clinic serves the poor in Terre Haute

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. Buechlein 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 archdiocesan 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 Buechlein 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

money, time, materials and labor.

In addition to the grant from the archdiocese's St. Francis Xavier fund, Sister Connie said, "we also were beneficiaries of St. Monica Parish in Indianapolis. They gave us \$3,000 for medicines. We use antibiotics to treat infections.

"St. Elizabeth Parish in Cambridge City gave us \$20,000 three years ago," she said. "We also got \$360,000 from the city [of Terre Haute] in a grant, a forgivable loan. There's most likely \$100,000 in grants from within this city so it's about a half-million-dollar project."

The St. Ann Clinic, also located in the former school, provides primary health care service and referrals to low-income people and is a project of the Providence Self Sufficiency Ministries Inc.

About 20 volunteers, including dentists, dental hygienists and dental assistants, enable the clinic to provide free care to the needy, she said, and have treated about 70 patients since January.

"You can get an infection in your teeth that can go to the brain," 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."

Each patient is taught about proper dental hygiene, she said, and receives a toothbrush, toothpaste and dental floss made possible by another grant.

"That's all we can do because there is



Archbishop Daniel M. Buechlein dedicates the new St. Ann Dental Clinic in Terre Haute on Aug. 6 with help from acolyte Audrey Wynne, from left, Providence Sister Constance Kramer, parish life coordinator of St. Ann Parish, acolyte Luke Latkins and Father Joseph Kern, dean of the Terre Haute Deanery. The archbishop also blessed three candlesticks in St. Ann Church that were made by longtime parishioner Bert Dieter.

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. "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.

"It's an emergency dental facility so we're taking care of people who have an infection or a need to have immediate care because they're in pain," Sister Connie 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 Buechlein 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 *pro bono* 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." †

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.



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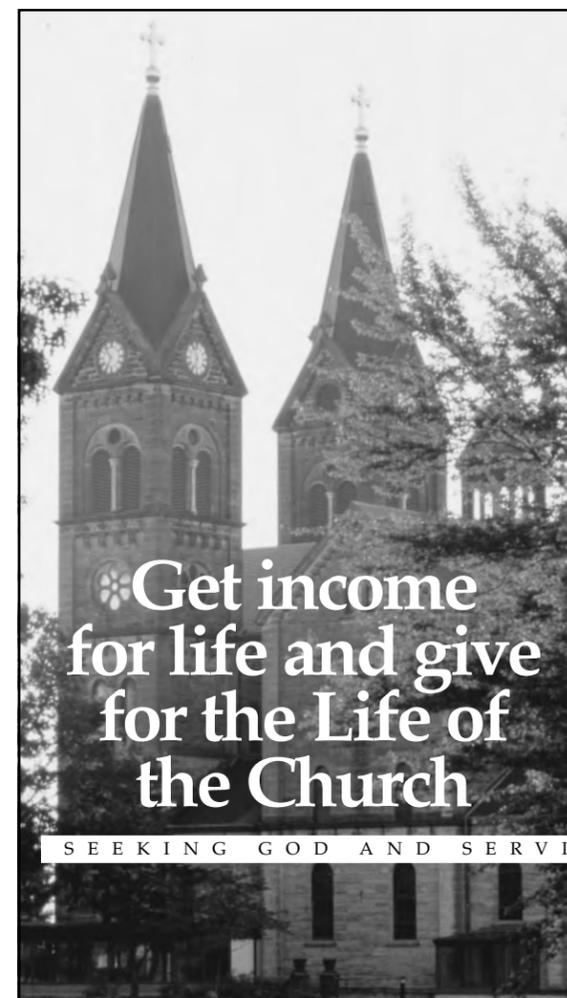
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Editorial



CNS photo from Creators

While some Roman Catholics may need to exercise more care in their devotion to the Blessed Virgin Mary, honoring her and seeking her help are not practices that should separate Roman Catholics and Anglicans, said leaders of the two Churches on May 16. The Immaculate Conception and the Assumption have divided Anglicans and Catholics for 150 years.

Mary and ecumenism

“We can affirm together the teaching that God has taken the Blessed Virgin Mary in the fullness of her person into his glory as consonant with Scripture and that it can, indeed, only be understood in the light of Scripture.”

That quotation is from an historic document approved in May by the Anglican-Roman Catholic International Commission (ARCIC), appointed by the Vatican’s Pontifical Council for Christian Unity and the Anglican Communion Office. We reported on this document on page one of our May 20 issue.

With the feast of the Assumption of Mary into heaven coming up on Monday (although, being a Monday, it is not a holy day of obligation this year), we thought it well to consider the role that Mary seems to be playing in bringing Catholics and Protestants closer. This, of course, has not always been the case. For many Protestants, the devotion that Catholics have for Mary has been a divisive issue.

Time magazine, in its cover story for its Easter issue, noted what it called the rediscovery of Mary by some Protestants. It reported that some Protestants have realized that the Bible says more about Mary than they were led to believe—and their religion is based on Scripture. Indeed, the article says, the New Testament says more about Mary than any other character in it except Jesus.

The article in *Time* credited the Second Vatican Council with walking the middle road between those who ignore Mary and those who make her little less than a goddess. It also credited Mel Gibson’s movie *The Passion of the Christ* with making Christians think more about Mary’s role in the life of Jesus.

There is, though, a more unfortunate reason why there’s more emphasis on Mary in evangelical Protestantism. Many of the evangelical Churches are making strong efforts to proselytize Hispanics who already have a deep devotion to Our Lady of Guadalupe.

That ARCIC document, called “Mary: Grace and Hope in Christ,” focuses on the two doctrines about Mary that the Catholic Church has declared to be infallible teachings: the Immaculate Conception and the Assumption.

As for the Assumption, the document acknowledges that the Bible is silent about the end of Mary’s life. However, it says, “When Christians from East and West through the generations have pondered God’s work in Mary, they have discerned in faith . . . that it is fitting that the Lord gathered her wholly to himself.”

Concerning the doctrine of the Immaculate Conception, the Catholic belief that Mary was conceived without original sin on her soul, the document says that “Christ’s redeeming work reached ‘back’ in Mary to the depths of her being, and to her earliest beginnings.” She, as every other human being, was redeemed by Christ.

It also notes the archangel Gabriel’s greeting to Mary as “full of grace,” which could indicate that she was free of original sin.

Our contention that Mary is playing a role in ecumenism might be borne out by this statement in the ARCIC document: “Progress in ecumenical dialogue and understanding suggests that we now have an opportunity to re-receive together the tradition of Mary’s place in God’s revelation.”

It’s interesting that it uses the phrase “re-receive the tradition” because the Catholic Church has always preserved the tradition of Mary’s place. Although some Catholics undoubtedly have overemphasized Mary’s role, almost making her the fourth person of the Trinity, that has never been the teaching of the Church. We do not worship Mary. The Church does teach, though, that Mary, as Jesus’ mother, enjoys a preeminent place among all human beings.

Since Jesus was God, Mary is the mother of God “to whose protection the faithful fly in all their dangers and needs,” as the Vatican II document “*Lumen Gentium*” (“Light of the Nations”) stated. So we pray to the mother of God to “pray for us sinners now and at the hour of our death.”

At the end of his encyclical on ecumenism, “*Ut Unum Sint*” (“That All May Be One”), the late Pope John Paul II asked if Christian unity is possible. The answer, he said, “will be the one of Mary of Nazareth, who said: ‘With God nothing is impossible.’” Perhaps that same Mary is helping to make unity possible.

— John F. Fink

Letters to the Editor

Wants more coverage of social justice issues

After reading the Catholic News Service column by Tony Magliano in the July 8 issue of *The Criterion*, we contacted him by e-mail and complimented him for his column. His column contained many 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 you to continue 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 critical 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 need to study the papal encyclicals on social justice from “*Rerum Novarum*” (“On Capital and Labor”) in 1891 to “*Centesimus Annus*” (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 himself or herself 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 printing the 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 flee their country just for the chance to be all they can.

We sure 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 all 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 and abuse their own appeal.

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 we 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

Wedding attire should be more modest

Once again, *The Criterion* has shown a wedding party in immodest attire, this time in the fall Marriage Supplement. The bride has on a strapless gown. She should have a high neckline and long sleeves like they did in yesteryear.

Strapless gowns should not be allowed in church and especially in a wedding. 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 an article and letters 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 faith on a daily basis. 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 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 let-

ters 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

Bishop Brute's heroic efforts nurture Catholicism in Indiana

Bishop Simon Bruté embraced the life of a missionary with the zeal of youth despite serious illness. He was no longer restless about becoming a missionary in India. Under the patronage of the missionary to India, St. Francis Xavier, he rode the missionary trails of Indiana.

"I remount my horse and trot, the rain driving in my face and cold as January. It is the old story for me, when I came to the Mountain [Mount St. Mary's in Emmitsburg, Md.] in 1811, and the daily bread of missionaries."

A week after his installation as bishop of Vincennes, Bishop Bruté decided to visit his entire diocese. Clearly, two priests to assist in the ministry of the diocese would not do and so he wrote to the bishop of his native Diocese of Rennes in France to see if he could find help. He also wrote to his younger brother, Augustine, seeking everything from cruets, vestments, altar cards, missals, a ring and a pectoral cross ("in case I lose mine"), a mitre, a crozier ("the one I have is gilded wood"), to a very light chasuble for carrying on horseback. He drew a map of the diocese for his brother, a copy of which is still extant.

The majority of the people encountered in the diocese were not Catholic. But for the most part, suspicions were laid aside, and the bishop and his two priests were

received kindly. Bishop Bruté wrote: "The Bishop left every place well pleased, fondly believing that the people would easily be reconciled to 'the man of sin' of Vincennes, and more easily to the other sinners, his successors."

The bishop's lot was like that of any other missionary at the time—he had to inquire where a Catholic family might be found and go in search of them. Most Catholics didn't even know that Indiana had its own bishop until he arrived.

Their bishop rode hundreds of miles on horseback. He wrote to a friend in May 1835 that he had made his rounds "with an ease that I could express, if to be believed, by saying that I felt no more tired every evening than if I had not left my room—I can't conceive it—one day it was a full 60 miles, till eleven o'clock at night mostly through the wet prairies." But there wasn't much the bishop could do for his scattered people until he found more priests. He knew that he could only find them in France.

In July 1835, he left for Paris. There, the bishop from the wilderness won many hearts. His zeal and sanctity attracted priests and seminarians as recruits. His appeal to heroism touched their natural inclination to nobility of heart and spirit. It is said that people in the seminary were pulling out threads of the bishop's worn cassock to keep as the relic of a saint. A

dozen seminarians and eight priests were to return with him to America. A few others needed first to complete their studies and priestly formation.

Bishop Bruté was not surprised to meet resistance from the parents of the priests and seminarians, much like that of his own mother. He wrote to one mother: "There are in yonder America souls waiting the generosity of a mother whom the Lord will know full well how to console in the loneliness of her last moments." The bishop also sought German-speaking missionaries because Germans were flocking into his diocese.

Twenty clerics sailed back to America with the saintly bishop. Two of them would become the second and third bishops of Vincennes. This voyage across the Atlantic was particularly perilous. At one point, the whole group was on their knees asking the bishop for absolution because they feared shipwreck. Bishop Bruté said, "Do not fear, my children, Fear is one of the devil's great deceits. We shall not perish." On the better days at sea, Bishop Bruté gave the group conferences preparing them to be missionaries in the wilderness.

Once home in Indiana, the bishop was able to convince Mother Rose White in Emmitsburg, Md., to send three sisters to join two Sisters of Charity of Nazareth, Ky., to help educate children in the diocese.

In 1837, 13 diocesan priests, five deacons and two subdeacons were organized in missionary fashion as circuit riders and pastors of strategic parishes. The bishop was not without the heartache caused by a couple of less than faithful priests, but these were the exception. By the time of his death in 1839, there would be 25 diocesan priests and 20 seminarians serving an expanding population.

"Fear is one of the devil's great deceits." What a great quote! The holiness of our founding bishop, his own heroism, and his appeal to the nobility of his people and clergy laid the foundation for Catholicism in Indiana.

(Bishop Simon Bruté builds a reputation as a man of great intellect, holiness and hope in establishing the Diocese of Vincennes.) †

Archbishop Buechlein's intention for vocations for August

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

Los esfuerzos heroicos del padre Bruté alimentan el catolicismo en Indiana

El obispo Simon Bruté se entregó a la vida de misionario con un entusiasmo joven, a pesar de su grave enfermedad. Ya no le inquietaba la idea de convertirse en misionario en India. Bajo el patronato del misionario de India, San Francisco Xavier, recorrió los caminos misionarios de Indiana.

"Monto mi caballo y galopo con la lluvia golpeándome la cara y el frío de enero. Es una vieja historia para mí desde que llegué a la Montaña [Monte St. Mary en Emmitsburg, MD], en 1811 y el pan de cada día de los misionarios."

Una semana después de su ordenación como obispo de Vincennes, el obispo Bruté decidió visitar toda su diócesis. Evidentemente dos sacerdotes para ayudarlo en el ministerio de la diócesis no serían suficientes y así le escribió al obispo de su nativa diócesis de Rennes en Francia, con la esperanza de que él pudiera conseguirle asistencia. También le escribió a su hermano menor, Augustine, buscando de todo: desde vinagreras, vestimentas, tarjetas para el altar, misales, un anillo y una cruz pectoral ("en caso de que pierda la mía"), una mitra, un báculo ("el que tengo es de madera dorada"), hasta una casulla ligera para viajar a caballo. Dibujó un mapa de la diócesis para su hermano, cuya copia aun existe.

La mayoría del pueblo que abarcaba la diócesis no era católico. Pero en su mayoría, dejaron de lado las sospechas y recibieron con amabilidad al obispo y a sus dos sacerdotes. El obispo Bruté escribió: "El obispo salía muy satisfecho de los

lugares que visitaba, con la creencia afectuosa de que la gente se reconciliaría fácilmente con el 'hombre del pecado' de Vincennes y con mayor facilidad aun, con los demás pecadores, sus sucesores."

La suerte del obispo era igual que la de cualquier otro misionario de la época: tenía que preguntar dónde se encontraría una familia católica e ir en busca de ella. La mayoría de los católicos ni siquiera sabían que Indiana tenía su propio obispo hasta que él se presentaba.

Su obispo cabalgó cientos de millas. En mayo de 1835 le escribió a un amigo que realizaba sus rondas "con una facilidad que se podría expresar, si ha de creerse, diciendo que no me sentí más cansado por las noches, que si no hubiera salido de mi habitación. No lo puedo concebir. Un día fueron 60 millas hasta las once de la noche, mayormente por las praderas húmedas." Pero no había mucho más que el obispo pudiera hacer por todo su pueblo dispersado, hasta que consiguiera más sacerdotes. Sabía que sólo podría conseguirlos en Francia.

En julio de 1835 se fue a París. Allí, el obispo del bosque se ganó muchos corazones. Su entusiasmo y santidad atrajeron sacerdotes y seminaristas como nuevos miembros. Su súplica heroica tocó la inclinación natural a la nobleza de corazón y de espíritu. Se dice que la gente del seminario halaba hilos de la sotana desgastada del obispo para conservarlas como reliquia de un santo. Una docena de seminaristas y ocho sacerdotes regresarían con él a América. Algunos otros debían completar

primero sus estudios y su formación sacerdotal.

Al obispo Bruté no le sorprendió toparse con la resistencia de los padres de los sacerdotes y seminaristas, tal y como sucedió con su propia madre. Le escribió a una madre: "Están en las almas lejanas de América, esperando la generosidad de una madre a quien el Señor sabrá muy bien cómo consolar en la soledad de sus últimos momentos." El obispo también buscó misionarios de habla alemana ya que los alemanes estaban congregándose en su diócesis.

Veinte clérigos partieron en barco hacia América con el obispo santo. Dos de ellos se convertirían en el segundo y tercer obispo de Vincennes. Esta travesía por el Atlántico fue particularmente peligrosa. En determinado momento todo el grupo estaba de rodillas pidiéndole la absolución 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 pereceremos." En días mejores en alta mar, el obispo Bruté impartió conferencias al grupo, preparándolos para ser misionarios en el bosque.

Una vez en Indiana, el obispo pudo convencer a la Madre Rose White en

Emmitsburg, MD, para que enviara a tres hermanas para unirse a las dos Hermanas de la Caridad de Nazareth, KY, a fin de ayudar a educar a los niños en la diócesis.

En 1837, 13 obispos diocesanos, cinco diáconos y dos subdiáconos se organizaron al estilo misionario como jinetes de circuito y pastores de parroquias estratégicas. El obispo se vio acongojado por un par de sacerdotes poco menos que leales, pero éstos fueron la excepción. Para el momento de su muerte, en 1839, había 25 sacerdotes diocesanos y 20 seminaristas que servían a una población en expansión.

"El temor es uno de los grandes engaños del demonio." ¡Qué cita tan maravillosa! La santidad de nuestro obispo fundador, su propio heroísmo y su llamado a la nobleza del pueblo y del clero sentaron las bases para el catolicismo en Indiana.

(El obispo Simon Bruté crea una reputación como hombre intelectual, santo y brinda esperanza en el establecimiento de la diócesis de Vincennes.) †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en agosto

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

Events Calendar

August 12

Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast in Priori Hall, \$15 members, \$20 guests. Information: 317-919-5316.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal, **praise, worship, healing prayers**, 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 Illinois streets, Indianapolis. Dedication of outdoor Marian shrine, 11:45 a.m. Information: 317-253-1461.

St. Anthony Parish, 379 N. Warman Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$3 per person.

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

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

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

August 15

St. Mary-of-the-Rock Parish,

17440 St. Mary's Road, Batesville. **Annual outdoor Mass** at the Marian shrine, candlelight procession, Benediction, 7 p.m. Information: 812-934-4165.

August 17

Catechetical Ministry Office, Aquinas Center, 707 W. Highway 131, Clarksville. **"Setting a Prayer Space at Home and in the Classroom,"** 6:30-8:30 p.m. Registration: 812-945-0354 or adminmc@sbcglobal.net.

August 19

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis.

Catholic Business Exchange, Mass, 6:30 a.m., buffet breakfast, \$10 per person. Information: www.catholicbusinessexchange.org.

August 20

St. Luke Parish, 7575 Holliday Dr. East, Indianapolis. **Natural Family Planning class**, 7-9 p.m. Information: 317-465-0126.

St. Gabriel Parish, loft, 5505 Bardstown Road, Louisville, Ky. **Catholic Single Adults Club, party**, 8 p.m. Information: 812-284-4349.

August 21

St. Pius Parish, Ripley County.

Parish picnic, 10:30 a.m.-6 p.m. (EST), chicken dinner, games, food, entertainment, quilts. Information: 812-934-6218.

St. Mary-of-the-Knobs, 3033 Martin Road, Floyds Knobs. Dave Ramsey's **"Financial Peace University,"** 13-week course in getting out of debt and staying out of debt. Information: 812-923-3011.

August 26

Indiana Roof Ballroom, 140 W. Washington St., Indianapolis. 19th annual **Elizabella Ball**. Information: 317-787-3412. †

Check It Out . . .

Monthly

First Sundays

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **People of Peace Secular Franciscan Order**, (no meetings July or August), noon-2 p.m. Information: 317-955-6775.

Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. **Euchre**, 1 p.m. Information: 317-638-8416.

St. Paul Church, 218 Scheller Ave., Sellersburg. **Prayer group**, 7-8:15 p.m. Information: 812-246-4555.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Holy hour** of adoration, prayer and praise for vocations, 9:15 a.m. Information: 317-831-4142.

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Guardian Angel Guild**, board meeting, 9:30 a.m.

St. Bartholomew Church, 1306 27th St., Columbus. **Adoration of the Blessed Sacrament**, 11 a.m.-8 p.m. Information: 812-379-9353.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., Indianapolis. Confession, 6:45 p.m., **Benediction of the Blessed Sacrament for vocations**, 7:30 p.m.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Women: No Longer Second Class,"** program, 7-8:30 p.m. Information: 317-788-7581.

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. **Holy hour for religious vocations**, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

Brebeuf Jesuit Preparatory School, 2801 W.

86th St., Indianapolis. Indiana Autism and **Sertoma Club meeting**, 7-9 p.m., child care provided. Information: 317-885-7295.

First Thursdays

Immaculate Conception Church, 2081 E. County Road 820 S., Greensburg. **Holy hour**, 7-8 p.m. Information: 812-591-2362.

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., Indianapolis. **Support Group for Separated and Divorced Catholics**, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., Indianapolis. **Holy hour** for priestly and religious vocations, 7 p.m. Information: 317-259-4373.

Oaklawn Memorial Gardens, Our Lady of Miraculous Medal Chapel, 9700 Allisonville Road, Indianapolis. **Monthly Mass** (except December), 2 p.m. Information: 317-849-3616.

Second Saturdays

St. Agnes Parish, Brown County Public Library, Nashville. Brown County Widowed **Support Group**, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

Third Sundays

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Adoration of the Blessed Sacrament**, noon-4 p.m., **Choral Vespers and Benediction**, 4:30 p.m. Information: 317-635-2021.

Christ the King Church, 1827 Kessler Blvd., E. Dr., Indianapolis. **Exposition of the Blessed Sacrament**, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

St. Therese of the Infant Jesus (Little Flower) Parish, parish center, 4720 E. 13th St.,

Indianapolis. "Life After Loss," **bereavement support group** meeting, 7:15 p.m. Information: 317-357-8352.

Knights of Columbus Mater Dei Council #437, 1305 N. Delaware St., Indianapolis. **Breakfast buffet**, 10 a.m.-1 p.m., adults \$5, children under 12 \$2.50. Information: 317-631-4373.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, St. Mary-of-the-Woods. **Mass**, 11 a.m., sign-interpreted. Information: 812-535-3131, ext. 434.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., Indianapolis. **Young Widowed Group**, sponsored by archdiocesan Office of Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, Beech Grove. **Chronic pain support group**, 7-8 p.m. Information: 317-831-1177.

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., Beech Grove. **Holy hour** and rosary, 6 p.m. Information: 317-784-5454.

Mary, Queen of Peace Church, Blessed Sacrament Chapel, 1005 W. Main St., Danville. **Divine Mercy Chaplet**, 7 p.m. Information: 317-745-5640.

St. Jude Church, 5353 McFarland Road, Indianapolis. **Rosary**, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Catholic Widowed **Organization meeting**, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., Indianapolis. **Mass**, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, Indianapolis. **Mass**, 2 p.m.

St. Elizabeth's and Coleman Pregnancy and Adoption Services, 2500 Churchman Ave., Indianapolis. **Daughters of Isabella**, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Adoration of Blessed Sacrament**, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Vincent de Paul Church, 1723 I St., Bedford. **Catholic Women in Faith meeting**, 7-9 p.m., open to women 18 yrs. and older. Information: 812-275-6539.

Third Saturdays

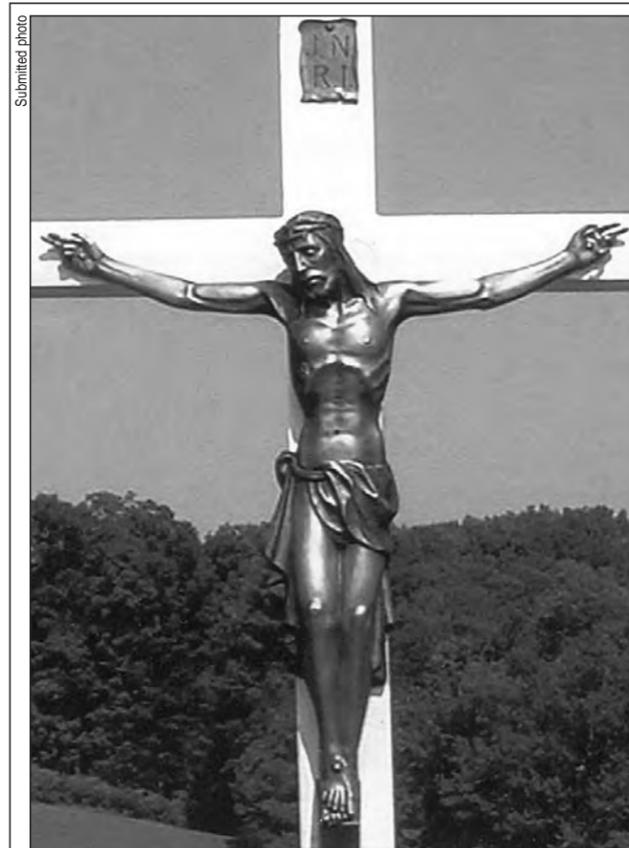
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. Helpers of God's Precious Infants monthly pro-life ministry, **Mass for Life** by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary then return to church for Benediction.

Fourth Tuesdays

Marian Center of Indianapolis, 3356 W. 30th St., Indianapolis. **"12-Step Spirituality"** tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Mass and anointing of the sick**, 6 p.m. Information: 317-831-4142. †



Bronze crucifix

A bronze corpus sculpture from Strassacker Bronze in Germany is attached to a crucifix in the cemetery at St. Mary Parish in Lanesville. The sculpture was cast in a wax melting process—a technique that is based on a thousand-year-old tradition.



Eagle Scout

David Swann, a member of St. Lawrence Parish in Indianapolis who recently attained the rank of Eagle Scout, stands beside some of the pieces of a parish Nativity set that he refurbished. His work on the set included fixing and replacing some of the woodwork, painting the manger, repairing and painting the figures, and putting polyurethane on them to make them last longer. Swann graduated from Bishop Chatard High School in Indianapolis on May 26 and plans to attend Wabash College this fall.

Three Benedictines celebrate jubilees at Saint Meinrad

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. †



Benedictine Fathers Cassian Folsom (from left) and Prosper Lindauer and Brother Charles DeSutter of Saint Meinrad are celebrating their jubilees of monastic profession. Father Cassian has been a monk for 25 years. Father Prosper joined the Benedictine order 60 years ago. Brother Charles professed his monastic vows 50 years ago.



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GROUPS

continued from page 1

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, charitable work or social justice advocacy.

In his 1998 speech, Cardinal Ratzinger said the movements do not include "initiatives" to promote a specific form of devotion or "pressure groups" aimed at changing Church teaching; their "essential criterion" is that of being rooted in the faith and teachings of the universal Church and unwaveringly 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 movements 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

CNS photo by Nancy Wiehner



Members of the international apostolic movement Regnum Christi show their support for the new pontiff during Pope Benedict XVI's Mass of installation in this April 24 file photo. One of the first meetings the new pope has convoked on his own initiative is a Pentecost 2006 gathering with representatives of Catholic lay movements.

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 movement 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 congregation who spent time with the pope in the northern Italian Alps in July, told a

reporter that two of the women were even 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 "experienced 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 piety 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—without '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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CAMPERS

continued from page 1

Beech Grove, said he was having fun at the camp and that he was learning "about virtue and how to respect God more."

He also reflected on the possible long-term impact of the camp, saying "it makes you a man and your relationship with God better. If I ever have kids, I can teach [the virtues] to them."

John Welch, a 12-year-old member of Our Lady of the Greenwood Parish, said he had made many friends at the camp and it showed him "mostly just how to fall in love more with Jesus."

Two of the archdiocese's newest seminarians, Chris Casey, a member of St. Barnabas Parish in Indianapolis, and Michael Parrett, a member of Our Lady of the Greenwood, served as two of the camp's four camp counselors. Casey and Parrett will be freshmen at Marian College in Indianapolis and reside there at the Bishop Bruté House of Formation.

Managing a lot of young kids wasn't new for Parrett, who is the oldest of his family's 12 children.

"I think it's a great environment for kids," he said. "It's been a great experience for me as well. I've learned a lot just about leadership in general. It's been a lot of fun."

The days of the camp were punctuated by prayer. Mass was celebrated each day. The Liturgy of the Hours was also prayed. There were times for eucharistic adoration and praying the rosary and the chaplet of Divine Mercy. Opportunities for the sacrament of reconciliation were also available.

Finally, E6 was filled with fun. The campers competed in Catholic trivia contests and outdoor games. But a spirit of competition pervaded the camp.

The boys were divided into four teams. They were given points if they came out on top in games. Acting virtuously and following the camp's discipline also resulted in the awarding of points. The teams who led the competition at various points during the camp were given special privileges.

Father Meyer said that the camp helps build a community of boys and young men "where it's OK to think about being a priest."

He noted that encouraging boys to live virtuously is important in fostering priestly vocations because, as they are more strongly tempted to sin when they enter adolescence, they might think that this vocation is too high for them to attain.

Valuing the virtues, combined with a growing love of Jesus in the Blessed Sacrament and the sacrament of reconciliation, will help young men be more open to the priesthood, Father Meyer said.

"God might be calling many of you to be priests," Father Meyer told the campers during a homily at Mass on Aug. 4, the Memorial of St. John Vianney, the patron saint of parish priests. "And it does not matter whether you are smart. It does not

Photos by Sean Gallagher



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.



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 sling shot on Aug. 4 during the E6 vocations camp.

Left, Father Jonathan Meyer, associate pastor of Our Lady of the Greenwood Parish in Greenwood, leads the praying 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.

matter what family you come from, whether you're rich, whether you're poor. What matters first and foremost is that you desire to be holy, that you desire to grow in God's grace."

On Aug. 5, the boys went to Spring Mill State Park in Mitchell. They swam in a pond there, hiked on one of its trails and

listened to a presentation on the virtue of temperance.

On Aug. 6, the closing day, the campers' parents joined them for the closing Mass.

Carla Zachodni, a mother of one camper and the chairperson of Our Lady of the Greenwood Parish's Vocations

Committee, had high hopes for the boys who attended E6.

"I would hope that every single one of these boys will be affected," she said, "and that they will grow in holiness and that they will go back to their homes or wherever they may be and just be beacons for the rest of the kids." †

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From the Editor Emeritus/John F. Fink

Jesus in the Gospels: For him, faith is the test

See Matthew 17:14-23, Mark 9:14-32, Luke 9:37-45



Jesus was exasperated. He said, "O faithless and perverse generation, how long will I be with you? How long will I endure you?"

He had come down the mountain with Peter, James and John after his Transfiguration to find turmoil among the rest of the Apostles. A man had brought his son, possessed by a demon, to be cured, but the apostles couldn't do it. They tried what they had seen Jesus do, but it didn't work for them. That's when Jesus made his exasperated remark and then asked them to bring the boy to him.

From the boy's symptoms (convulsions, foaming at the mouth, grinding his teeth), it appears that he had epilepsy, but the Gospels insist that he was a demoniac. His father said that the boy had suffered like that since his childhood and asked if Jesus

could do anything.

"If you can!" Jesus replied. He then followed up, "Everything is possible to one who has faith." In other words, it wasn't a question of Jesus' ability to cure but of the father's faith. For Jesus, faith was the test. When he cured the woman with a longtime hemorrhage he told her that her faith had saved her. He cured the paralytic because he and the men who carried him believed he could. The same was true for other healings.

The father protested, "I do believe; help my unbelief." That's all Jesus needed to hear. He commanded the evil spirit to leave the boy. With one final violent act, he came out.

But why couldn't the Apostles effect the cure? They themselves wondered and asked Jesus about it. It depends on which Gospel you read. Matthew is most severe to the Apostles: "Because of your little faith." Mark is a bit gentler, with Jesus explaining, "This kind can only come out through prayer." Luke doesn't address the question.

This emphasis on belief doesn't con-

cern the theological virtue of faith, but of trust in Jesus' power. Presumably, the father believed that Jesus could cure his son but he had doubts about the Apostles.

It was immediately after this incident that Jesus told the apostles, for the second time, that he was going to be handed over (betrayed) to men who would kill him, but that he would rise from the dead. The apostles again didn't understand and "were afraid to question him."

Why were they afraid? Perhaps it was that, if the words meant what they seemed to mean, they'd rather not know. They hoped that his words had a less sinister meaning because surely their Messiah was not going to be killed.

As for rising from the dead, how could they grasp that Jesus actually meant that he would come back to life after his death? The Pharisees taught, and surely the apostles believed, that everyone would rise again at the end of time, but after three days?

The Apostles wouldn't fully grasp all this until the Holy Spirit came upon them at Pentecost. †

Cornucopia/Cynthia Dewes

Fair time is fair game for fun

Had your fill of elephant ears yet? Twirled yourself sick on the midway rides? And, how about those giant hogs, so fat they can't even stand up?



It all goes to prove, if one fair event doesn't grab your attention, another will. County or state fairs are something wonderful to experience, distinctly American phenomena and tributes to our agrarian past. You don't have to be a member of 4-H or Future Farmers of America to enjoy them.

Some fairgoers come to see the animals, but personally I prefer looking at the people. They're a lot stranger and less predictable. I must admit, though, that you don't see many albino people with pink eyes like the rabbits on display, or anyone as hefty as those 5,000-pound boars.

Not usually, unless you count the other kind of "bore" who appears among the fair entrants now and then, insisting that his entry was better than the next guy's. Or "boars" too, for that matter, as in "pig." It seems the 300-pound human

animals are always the ones carrying around 36-ounce cups of Coke, heaping paper plates full of fried chicken or mountains of greasy curly fries.

The guys who participate in the truck and tractor pulls are usually pretty hefty, too. I guess they have to be, considering all that horsepower, that grinding of gears and churning of dirt. Maybe they just look menacing to match their vehicles.

As do some of the young men trying to impress young ladies with their tattoos and shaved heads, instead of the pompadour hairdos and gold chains of yore. But, human nature never changes, so the girls are also busy trying to impress the boys with skimpy tank tops and the flouncing of hair.

City kids viewing the animal exhibits are fun to watch, too. They appear surprised to learn that milk doesn't come initially from a plastic carton, or that hamburger used to be part of a cow. Even breakfast bacon and eggs had their start as part of the anatomy of a pig and some prospective chicks. On second thought, maybe those kids would rather stay ignorant.

And chickens! Who knew they come in such dramatic colors and plumage, such fierce claws and sometimes, fancy

anklets of feathers. Fairs last about a week, and it takes at least that long to take in all these animals, plus the horses and cows and whatever else lives on a farm somewhere.

Whether they're savvy about the ways of nature or not, all children know about fun. Local, affordable amusement parks are largely a thing of the past, so kids spend many hours and dollars on fair rides, roller coasters, bumper cars and other carnival attractions.

In short, the fair is a great place for kids to learn about life, and not only because of the pigs or goats they raise for 4-H. They also learn to be creative and competitive, but in a good way. They show off their pets and other things, from brownies they've baked and fresh vegetables they've grown, to beloved collections of Elvis memorabilia.

Life is not as simple as it was when fairs first appeared, nor even as it was when the movie, *State Fair*, came out in the 1940s. But, surprise! surprise! Some truths are not relative, including the graces we find in nature and in the best efforts of God's people.

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

Faithful Lines/Shirley Vogler Meister

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 long thereafter, a medical problem prevents me from doing so now.



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

Of the 42 years Jeanette has been in our parish, she has spent 34 of them as a medical technologist with the Indiana Blood Center, which serves 42 central Indiana hospitals. Their needs require a minimum of 500 blood donors every day; so it behooves us to seriously consider helping. What if we or one of our family members or friends could not get blood when life is jeopardized?

Jeanette explained how her own daughter, the late Catherine Mary Wilson

Schaust, benefited: "You all kept her going with your prayers—and with many units of blood. One person in our parish was a special match for her."

After a 12-year illness, Cathie (also a medical technician) died one year ago this month. The blood drive was held in her honor. Prior to Cathie's illness, Jeanette (a longtime blood donor herself) remembers once seeing her daughter rushing from her Wishard Hospital job in order to give blood because someone needed her type.

On the day of Cathie's funeral, Jeanette stopped at the blood center to leave flowers at the front desk. She found Cathie's brother, Bob, in a donor chair! "I can do this today, Mom!" he told her. Jeanette's grandson, Andy, even donated on the morning of his college graduation. Yes, her children and grandchildren are donors, as was her late husband. This is a family tradition.

Jeanette recalls her father giving blood arm-to-arm to a young bride in jeopardy—and her parents riding bicycles a great distance from their home to the

Bloomington American Legion Hall to donate blood when the Red Cross came to town during World War II—and she recalls her brother, Gene, a Marine, giving a two-unit transfusion to their pastor when no other donors were available.

Anyone aged 17 to 100, weighing at least 100 pounds and in reasonably good health can also donate blood by contacting the Indiana Blood Center or Red Cross and by sponsoring blood drives in their parishes.

As an extraordinary minister of Communion, Jeanette Wilson mostly serves wine at Mass. "Can you imagine the emotion I feel, after my many years of blood banking," she asks—"to stand there and humbly say 'the Blood of Christ'—to offer each one not physical life but spiritual life?"

Appropriately, the parish blood drive occurred after Sunday celebrations of the Eucharist.

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

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 and cinderblock walls faced in red brick. It has metal gates on huge hinges. The gates have vinyl slats to hide the unsightly dumpster. Inside there are huge steel posts filled with

concrete to keep the dumpster from hitting the wall when the trash truck sets it down. I don't feel bad about spending the money. But for the cost of our dumpster enclosure, we could have built 10 homes in Nicaragua.

What a study in contrasts between 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 other countries.

Last year our parish built a new house in Nicaragua. We built it through an ecumenical program based in Baltimore called the Limay Project. (Limay is the name of the town in Nicaragua.)

Actually "we" did not build the house. All we did was pay for the materials.

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

For \$1,750 our parish bought the cinderblocks, concrete, roofing materials and doors and windows for a little two-room house. We also bought material for an out-house.

There is no electricity or running water, but the house is infinitely better than the dirt-floor shack the family lived in previously. One of my parishioners looked at the photo of the family's old house and said in a typically southern Maryland way, "That shack ain't fit to dry tobacco in."

The family our parish helped in Nicaragua has three members—an elderly man, his blind daughter and her little son.

Before their new sturdy cinderblock house, they had lived in a house made of sticks that did not protect them from the wind, the rain or sun. Now they can at least stay dry in the tropical downpours of Nicaragua and be safe at night behind strong walls.

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 routinely 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 good things.

But we also complain a lot. When the temperature is two degrees too cold or too hot, I hear about it from parishioners. Sometimes after a beautiful liturgy, the only comment I get from some folks is, "The air-conditioning was too cold."

In the United States \$18,000 can buy a very nice dumpster enclosure. In Nicaragua \$18,000 can house 10 families.

I don't think we should stop providing the best for our parish. But I do think the Lord will deal with us very harshly if we 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.

(Father Peter J. Daly is a columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, Aug. 14, 2005

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

The third section of the Book of Isaiah provides this weekend's liturgy with its first reading. Understanding this part of Isaiah requires some knowledge of the cultural context of the time. This was the context. Life for the Jews had changed very much from what it was 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 come to compose 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 ancient Hebrew religion. They were accepted, but were expected—actually by the prophets and therefore by God—to observe all that the Hebrew religion required of Jews.

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

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

His efforts in this regard—and surely similar efforts by his disciples and by others—resulted in the fact that by the time of the last third of the first

century A.D., a significant portion of the Christian population was not Jewish in origin. (However, it cannot be forgotten that Christianity sprang from Judaism, was built upon Judaic themes and contained within its ranks many, many Jews, including Paul, the Blessed Virgin and the other Apostles.)

Dwelling upon his title as "Apostle to the Gentiles," Paul in this letter re-commits himself to evangelizing the Jews. Why? Because God promised salvation to the Jews and Paul, as an Apostle, is the agent of God.

St. Matthew's Gospel furnishes the last reading.

In this story, Jesus is preaching 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 overdo 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 that she needed God's mercy, and she devoutly believed that Jesus bore this mercy. He could dispense it. He was the "son of David," the voice of God and agent of God's redemption.

Did sin set her apart? 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. †

Daily Readings

Monday, Aug. 15

The Assumption of the Blessed Virgin Mary
Revelation 11:19a; 12:1-6a, 10ab
Psalm 45:10bc, 11-12ab, 16
1 Corinthians 15:20-27
Luke 1:39-56

Tuesday, Aug. 16

Stephen of Hungary
Judges 6:11-24a
Psalm 85:9, 11-14
Matthew 19:23-30

Wednesday, Aug. 17

Judges 9:6-15
Psalm 21:2-7
Matthew 20:1-16

Thursday, Aug. 18

Jane Frances de Chantal, religious
Judges 11:29-39a
Psalm 40:5, 7-10
Matthew 22:1-14

Friday, Aug. 19

John Eudes, priest
Ruth 1:1, 3-6, 14b-16, 22
Psalm 146:5-10
Matthew 22:34-40

Saturday, Aug. 20

Bernard, abbot and doctor of the Church
Ruth 2:1-3, 8-11; 4:13-17
Psalm 128:1-5
Matthew 23:1-12

Sunday, Aug. 21

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

Question Corner/Fr. John Dietzen

Catechism explains Church teachings on infant baptism

Q I am a recent convert to the Catholic faith. After I was baptized, my mother told me that our family used to be Catholic. My grandparents left the Church, however, when they were told that their baby, who died shortly after birth, could never go to heaven because he was not baptized.

I told my mother that 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 were 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 because without it 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 some 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 little infant 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 understandably 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 *Crossing 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. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Tenderness

Clothe me in your tenderness as a protector from the storm. Allow the folds of your love to encircle my soul and guide my heart to your everlasting bliss.

Wrap me with tender compassion, cover me with your mercy, that I may drink from your abundance.

Move me, O Lord, from the reality to this word into the sacred sphere of yourself.

Still my impatient heart and wandering thoughts. Enclose me with calm and silence.

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Order of Secular Discalced Carmelites at the Monastery of the Resurrection in Indianapolis. Her poem was inspired by the love and compassion of Jesus as recorded in Mark 1:41a, which begins, "Moved with pity, he stretched out his hand, touched him ...") †



Photo by Brandon A. Evans

Refresh me with living water.

By Trudy Bledsoe

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.

Immaculate Heart of Mary Parish in Indianapolis on Aug. 24 at 6 p.m.,

Aug. 27 at 8 a.m. and Aug. 30 at 6 p.m.

Nativity of Our Lord Jesus Christ Parish in Indianapolis on Aug. 31 at 6:30 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.

Roncalli High School in Indianapolis on Sept. 7 at 1 p.m. †

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 abandoned by the Church because young priests are uneducated about its role in the labor movement.

"It's like historical amnesia," Father O'Brien told CNS from Massachusetts. "The truth is, if you lose labor unions, you're back into 19th-century servitude. They speak for the rights and responsibilities of workers. They are a responsible force in the democratic process. They help the country plan its economic future. They ask workers to take an interest in their work, and they ask for the cooperation of righteous employers."

Windham said such "righteous employers" are in short supply in the modern market.

"Employers routinely violate workers' freedom," she said. "Ninety-five percent of employers resist their workers' right to organize. Fifty percent illegally threaten to shut down the workplace, and a third threaten 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.

"Leo was really concerned about the fact that the labor class was getting lost in Europe. A lot of very famous priests of the time were involved," Father O'Brien said.

The concern spread to the United States as the number of immigrants entering the country increased, and spread even more with the advent of the progressive era.

"Some clergy didn't understand unions, but by and large a significant number of them didn't support the optimistic views of the progressive era. From 1901 to 1920, the country was on this messianic mission, and 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 federal levels," 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 crowd participated in a downtown eucharistic procession that stopped traffic briefly on Michigan Avenue and closed a couple of other streets to vehicles. Once the Eucharist reached the altar erected on Butler Field, the congregation listened to a passage from the Gospel of John about Christ as the bread of life. Then Chicago Cardinal Francis E. George spoke. "Eucharist is about change, about transformation," the cardinal told the congregation, encouraging the practice of eucharistic adoration. "The result of giving time to the Lord is transformation. He will give us courage to transform ourselves and to transform the world." What needs transformation in individual lives, he said, is anything that keeps people from being free to love God—

addictions to alcohol and drugs, to sexual sin, to anger, to racism or other prejudices.

Knights renew commitment to 'culture of life,' effort to overturn Roe

CHICAGO (CNS)—The Knights of Columbus reaffirmed the Catholic fraternal order's commitment to a "culture of life" and committed the organization to continue to work to overturn *Roe vs. Wade*, the U.S. Supreme Court decision that made access to abortion the law of the land. The Knights took the actions by approving several resolutions at their 123rd international convention on Aug. 2-4 in Chicago. The resolutions were announced on Aug. 4. The Knights also called on U.S. senators to give Supreme Court nominee Judge John Roberts, a Catholic federal appeals court judge, an "expeditious" up-or-down vote for a seat on the court without resorting to a filibuster or other delays. They also said no nominee to the bench should face a litmus test based on pro-*Roe* views. They also approved resolutions supporting an amendment to allow Congress to outlaw desecration of the American flag; to support a traditional definition of marriage as between one man and one woman; and to work for fairness and decency in the media.

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 to heaven" 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.

Pope Benedict left Castel Gandolfo in an Italian air force helicopter at 5 p.m. on Aug. 5 and landed at the hospital helipad about 15 minutes later. Alerted by the erection of security barricades and an increased police presence, about 50 patients and their visitors, as well as journalists and photographers, were on hand when the pope entered the hospital. Pope Benedict spent about 20 minutes upstairs with his brother.

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

WASHINGTON (CNS)—Austrian documentary filmmaker Hubert Sauper has watched from afar 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 axiom 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, right? And when you apply it to human society, it's not fair."

Archbishop prepares to leave San Francisco, is served with subpoena

SAN FRANCISCO (CNS)—More than 3,000 people gathered at the Cathedral of St. Mary of the Assumption in San Francisco on Aug. 7 to bid farewell to 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 68-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 had 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. †

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.



CNS photo courtesy of Torres family

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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.

AICH, Charles S., 82, Prince of Peace, Madison, July 27. Husband of Dolores Aich. Father of Millie Kinman, Marie Royalty, Mary and Robert Aich. Grandfather of four. Great-grandfather of two.

BOLIN, Bruce, 61, St. Paul, Tell City, July 15. Father of Kim Bush, Melissa Schlegel, Mindy Wink, Christopher and Steve Bolin. Brother of Norma Jean Smith, Betty Vaeth, Danny, Frank, Larry and Kenny Bolin. Grandfather of 12.

BOOTH, Robert G., 79, St. Lawrence, Indianapolis, July 20. Husband of Shirley A. Booth. Father of Conventual Franciscan Father Mark Thomas Booth. Stepfather of Joseph and Wallace Grimes. Brother of Alice Grippi. Grandfather of four.

CLAY, Hazel (Lathrop), 96, St. Anthony, Indianapolis, July 20. Aunt of several.

EVANS, Mary Jane (O'Connell), 80, St. Jude, Indianapolis, July 24. Mother of Lisa Prieshoff, John and Mark Evans. Grandmother of two.

FANE, John David, 60, St. Michael the Archangel, Indianapolis, July 27. Husband of Martha Fane. Father of Ross Fane. Brother of Mary Ann Brewer, Margaret Kramer, Terry Speth, Edward, James, Richard and Robert Fane. Grandfather of three.

FRANK, Mary Beth (Williams), 58, St. Joan of Arc, Indianapolis, July 22. Mother of Lisa Frank. Daughter of Pat Williams. Sister of Janet Sweeney, Judy, Teresa, Dick, Jack and Joseph Williams.

GREEN, George W., 68, St. Michael the Archangel, Indianapolis, July 25. Husband

of Rose Marie Green. Father of Patti Marsella and William Green. Brother of Norma Craig, Helen Farrar, David, Donald, James and Lloyd Green. Grandfather of three.

HAGEDORN, George, 79, St. Paul, Tell City, July 8. Father of Dr. Gregory and Larry Hagedorn. Brother of Jeanette Schaefer, Ruth Weber, James, Louis and Walter Hagedorn. Grandfather of three.

HAMMETT, Jane Ann, 51, St. Barnabas, Indianapolis, July 21. Mother of Jamie Kruger and Jill Raker. Sister of Sally Dorsett, Robert and Thomas Hammett. Grandmother of four.

HAWKINS, James, 50, Mary, Queen of Peace, Danville, July 18. Husband of Germaine Hawkins. Father of Derek and Zachary Hawkins. Brother of Susan Ferrera and Moira Hawkins.

HELD, Carl, 86, St. Barnabas, Indianapolis, July 2. Father of Charlene France, Andy, Mike and Ronnie Held. Brother of Paul Held. Grandfather of eight. Great-grandfather of 13.

HUBLER, Agnes C. (Steinert), 101, St. Mary, New Albany, Aug. 1. Mother of Robert Hubler. Grandmother of two.

KANE, Anna Margaret, 85, St. Mary, North Vernon, July 26. Mother of Sheila Roane. Sister of Dorothy Sauley, Clara, Bill, Paul, Robert and Ted Staublin. Grandmother of four. Great-grandmother of five.

KEHL, Thomas F., 65, St. Roch, Indianapolis, July 17. Husband of Marwayne Kehl. Father of Kasey Kehl. Brother of Kenny Kehl.

LOGAN, Rita Shine, 79, St. Barnabas, Indianapolis, June 30. Mother of Rita Barber, Lisa Clodfelter, Loretta Goddard, Leah Hall, Lynda McGinley and Lanette Musselwhite. Grandmother of 14.

LUTCHKA, John A., Jr., 66, St. Thomas the Apostle, Fortville, July 17. Husband of Judy (Hoshaw) Lutchka. Father of Monica Auker, Stephanie Garst, Eddria Gray, Michelle Worland, Angela, Martina, Christopher and Mark Lutchka. Brother of Mary Herman and

Edward Lutchka. Grandfather of 12.

McKNETT, Thelma R., 82, St. Thomas the Apostle, Fortville, June 30. Mother of Ann Renforth, Joy and William McKnett. Grandmother of seven. Great-grandmother of six.

MUSGRAVE, William J., 88, Holy Spirit, Indianapolis, July 24. Husband of Martha Musgrave. Father of Wendy Bartlett, Mary Greene, Joseph, Lauren and Robert Musgrave. Grandfather of 24. Great-grandfather of 11.

NEFF, Bertha, 82, St. Barnabas, Indianapolis, July 19. Sister of Victory Knoll Sister Carolyn Louise Neff and Tony Neff.

NIERSTE, Juanita M., 75, St. Luke, Indianapolis, July 26. Mother of Daniel, David, James and Michael Nierste. Sister of Kenneth, Myron and Ralph Holscher. Grandmother of 10.

OWEN, Rosalie, 66, St. Thomas the Apostle, Fortville, July 23. Wife of Neal Owen. Mother of Lori Barnes, Jennifer Roberts, Joni Scott and Tony Owen. Daughter of Shirley Harter. Sister of Linda Nelson and Richard Harter. Grandmother of eight.

SCHOTT, Maurice, 71, St. Michael, Brookville, July 19. Husband of Mary (Andress) Schott. Father of Michelle Brier. Brother of Myra Lee Kipp and Michael Schott. Grandfather of three.

SHAUGHNESSY, Esther, 71, St. Barnabas, Indianapolis, June 29. Mother of Daniel, Joseph, Stephen and Timothy Shaughnessy. Sister of Barbara Gavin and Bill Swhear. Grandmother of three.

SHERLOCK, William J., 69, St. Andrew the Apostle, Indianapolis, July 26. Husband of Leora Sherlock. Father of Gregory Sherlock. Brother of Shirlene Beeman, Shirley, Homer and Paul Sherlock. Grandfather of two.

SULLIVAN, Douglas P., 37, St. Margaret Mary, Terre Haute, July 30. Father of Madison Sullivan. Son of Carl and Mary Sullivan. Brother of Carla Walton. Grandson of Ira and Rebecca Sullivan.

SWITZER, William J., 73, St. Nicholas, Sunman, July 28.

Father of Sandra Egts, Karen Johnson, Becky McAuley and Judy White. Brother of Bob and Dick Switzer. Grandfather of eight.

TOON, Frances Nadine, 67, St. Barnabas, Indianapolis, July 10. Wife of Fred Toon. Mother of Jill DeLong, Mark and Mike Keltz. Stepmother of Brad and Ron Toon. Sister of Dennis Murphy. Grandmother of 13.

TYRA, Stanley, 82, St. Barnabas, Indianapolis, July 11. Husband of Betty Tyra. Father of Gerard and Kevin Tyra. Brother of Anna Kuras. Grandfather of four.

WELLMAN, Cherry C., 60, St. Luke, Indianapolis, July 24. Wife of Walter Wellman. Mother of Brian, Christopher and Derek Wellman. Sister of Donna Linn and Cindy McDowell. Grandmother of one.

WENZEL, Paul O., 90, Christ the King, Indianapolis, July 23. Father of Mary Theresa, Paul and Peter Wenzel. Brother of Clare Croce. Grandfather of three.

WILKINS, Judith D., 67, St. Thomas the Apostle, Fortville, June 23. Wife of Clyde Wilkins. Mother of Diane Gunn, Christopher and Daniel Wilkins. Sister of Jo Ann Burgess and Steven Exner. Grandmother of four. Step-grandmother of several.

WILLIAMSON, Barbara E., 72, St. Malachy, Brownsburg, July 24. Mother of Susan Thomas, Paul and Philip Butler. Sister of Theodore Williamson. Grandmother of six.

WISSEL, Helen B. (Young), 97, St. Ann, Indianapolis, Aug. 7. Mother of Mary Lou Bramlett, Phyllis Huffman and Joseph Wissel. Sister of Martin Young. Grandmother of 13. Great-grandmother of 10.

YOUNGSTAFEL, Richard C., Sr., 76, St. Philip Neri, Indianapolis, July 22. Husband of Mary M. (James) Youngstafel. Father of Ann Thompson, Mary, Rose, Carl, Lawrence, Mark, Richard Jr. and Thomas Youngstafel. Grandfather of 16.

ZOHLRAUT, William, 91, St. Mary, North Vernon, July 27. Father of Pat and Ron Zohlraut. Brother of Josephine Evans. Grandfather of four. Great-grandfather of nine. †

St. Thomas Aquinas Parish to dedicate unique Marian shrine

By Mary Ann Wyand

On the vigil of the Solemnity of the Assumption of the Blessed Virgin Mary on Aug. 14, Father William Munshower, pastor of St. Thomas Aquinas Parish, will dedicate a new Marian shrine in front of the contemporary church at 46th and Illinois streets in Indianapolis.

The public is invited to attend the 10:30 a.m. Mass and 11:45 a.m. dedication of the hand-carved cedar "Madonna with Child" sculpture created by St. Thomas Aquinas parishioner Patrick Mack of Indianapolis.

"Rick Turi and other parishioners approached my predecessor, Father Clifford Vogelsang, and the pastoral council about an image of Mary 13 years ago," Father Munshower said. "It was postponed because of the renovations. ... We wanted a unique creation, preferably one done by a local artist, and we knew we needed a universal image, a multicultural image, reflecting the diversity of the Semitic and African peoples."

Mack based his sculpture of Mary and the Child Jesus on photographs of former St. Thomas Aquinas parishioner Veronica Pemantel, who is from Cape Verde, West Africa, and Indianapolis resident Rita Jackson, who is African-American.

"Our vision is that this image will be seen by people as they come to church and will be a part of the children's lives as they are playing on the school playground," Father Munshower said. "I foresee the children coming by the shrine on their way to and from school. I see the children coming by for prayers as they go out on a field trip or an athletic contest in keeping with the shrine tradition of our faith. I hope this becomes an intimate part of our parishioners' lives, especially our children's lives."

The carved laminated Canadian cedar sculpture shows Mary presenting the Child Jesus to the world with his arms extended to people.

Mack said it was humbling to create a religious sculpture of Jesus and his mother. He worked on the one-of-a-kind sculpture for a year.

"Father Munshower said he wanted to show Mary presenting the Christ Child to the world, strong and at the same time accepting that she knows his life is going to be a tough road," Mack said, "but she is willing to make the sacrifice. And he has his arms out, as if saying 'Here I am. My love is here for you.' " †



Sculptor and St. Thomas Aquinas parishioner Patrick Mack of Indianapolis carved this laminated cedar image of Mary and the Child Jesus titled "Madonna with Child" for a new Marian shrine, which will be dedicated on Aug. 14 at St. Thomas Aquinas Church, located at 46th and Illinois streets in Indianapolis. The public is invited to the 10:30 a.m. Mass and 11:45 a.m. dedication this Sunday.

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Volunteer Opportunity
Coordinator of the Catholic Campaign for Human Development
The Archdiocese is seeking an individual willing to volunteer approximately 10 - 15 hours per week to coordinate our local Catholic Campaign for Human Development (CCHD). The coordinator is responsible for the promotion of the CCHD annual collection, the grant allocations program and the CCHD social justice/action program. Interested candidates will possess a deep commitment to Catholic Social Teaching and its practical application through CCHD to help alleviate poverty and advocate for the poor. Excellent oral and written communication skills are necessary, and experience with program design and implementation are helpful.
If interested, please send a letter of interest and résumé to:
David Siler, Executive Director of the Secretariat for Catholic Charities & Family Ministries
Archdiocese of Indianapolis
P.O. Box 1410
Indianapolis, IN 46206
E-mail: dsiler@archindy.org
Fax: (317) 236-1406

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