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Growth and grace

“Twenty Something” columnist Christina Capecchi reflects on how moving to a new life requires young adults to rely on their faith, page 12.

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A call to serve the poor

‘I’m going to keep doing this until God calls me to heaven’

By John Shaughnessy

At 90, Lucious Newsom hitches up his blue bib overalls and climbs into his white van, preparing to continue his work as “the Lord’s beggar for the poor”—a role he has served for 18 years in Indianapolis.

Pulling the van away from the curb, the retired Baptist minister-turned-Catholic waves goodbye to some of the 89 Hispanic families who have just spent the last 30 minutes filling their laundry baskets and milk crates with free tomatoes, onions, peppers and other vegetables—produce that Newsom begged for and collected from an Indianapolis company shortly after he awakened at 4:15 a.m. on this sunny, steamy morning.

Now, as a gold crucifix bounces around his neck—a gift from the families he has just helped—Newsom weaves the van through the city’s near-westside, heading toward a place that he views as a beacon of hope and promise in an area scarred by poverty, crime and drugs.

The place is called “Anna’s House,” a clinic and learning center that will offer food, dental care, medical help and educational services, including tutoring and computer training for children.

Scheduled to open on July 29, Anna’s House is Newsom’s dream to make a lasting difference in the lives of people who struggle against the odds. The house is named in honor of Anna Molloy, a 10-year-old blond-haired, brown-eyed member of St. Jude Parish in Indianapolis, who helps Newsom feed the poor from her wheelchair.

“I named it for her because of her hard work and her love of Jesus,” Newsom says. “She’s on oxygen all the time, and she still keeps coming out to help me.”

Newsom parks the van and walks across the street toward Anna’s House.

“People have come together,” he says, his face beaming. “They said, ‘I’ll pay for the siding. I’ll pay for the plumbing. I’ll pay for this and that.’ It’s more than what I hoped for. It’s more than what I dreamed.”

A need to give more

The story of Newsom’s dream overflows with long hours, complete faith, tireless energy and inspiring anecdotes.

Start with the Thanksgiving nearly 20 years ago when he arrived in Indianapolis from Tennessee to serve meals of turkey, potatoes and vegetables for the poor.

Newsom loved helping, and he loved seeing the grateful looks on people’s faces, so he excitedly asked the other ministers, “What are we going to do tomorrow?” When they told him the event was just once a year, Newsom didn’t understand. He wanted to do more. He had to do more.

He now helps the poor at several locations across the



Photo by John Shaughnessy

For 18 years, Lucious Newsom has answered the call to help the poor in Indianapolis with a caring, hands-on approach.

At right, Newsom breaks ground for Anna’s House, a clinic and learning center named in honor of Anna Molloy, who helps him feed the poor from her wheelchair.

city. He and his volunteers set up tables and stock them with the fruits, vegetables, salads, breads and meats he has collected—so it looks like a grocery store; so it gives the people a choice and a sense of dignity.

Today, people of different faiths contribute to his efforts, but Catholics were the only ones who helped him when he started, he says. He gives special credit to Father Steven Schwab—now the pastor of St. Thomas Aquinas Parish in Indianapolis—for leading him to the faith.

“That’s the first person who ever helped me,” Newsom says, recalling when he met the priest at St. Luke Parish in Indianapolis. “I’ll be forever

See NEWSOM, page 8



Submitted photo

Pope urges families to create loving homes

VALENCIA, Spain (CNS)—Surrounded by hundreds of thousands of families from every corner of the globe, Pope Benedict XVI urged mothers and fathers to be open to life and to create a home based on love, acceptance and mercy.

Though this seaport city was still reeling from a July 3 subway disaster that left 42 people dead and dozens more injured, the atmosphere during the pope’s July 8-9 visit was full of joy and celebration.

The pope journeyed to Spain’s third-largest city to help close the July 1-9 Fifth World Meeting of Families and to focus on its theme, “The Transmission of Faith in the Family.”

In his July 9 closing Mass homily, Pope Benedict emphasized that families have a duty to make sure “the good news

of Christ will reach their children with the utmost clarity and authenticity.”

Handing down Church teaching and Gospel values also entails consistently living out those same values of love and charity, the pope said to hundreds of thousands of people gathered at Valencia’s ultramodern, outdoor City of the Arts and Sciences center.

Children will be more likely to appreciate and cherish their Christian heritage if they witness their parents’ constant “love, permeated with a living faith,” along with experiencing the support of a Christian community, he said.

In his homily, the pope urged husbands and wives to be open to the gift of life, saying each human is not created by accident or random selection, but is part of “a

See FAMILIES, page 2



CNS photo/Marcato del Pozzo, Reuters

Pope Benedict XVI greets people as he attends the Fifth World Meeting of Families in Valencia, Spain, on July 8. The pope re-emphasized the Church’s teaching against divorce and re-affirmed that marriage is based only on the union between one man and one woman.

FAMILIES

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loving plan of God.”

“Married couples must accept the child born to them, not simply as theirs alone, but also as a child of God, loved for his or her own sake and called to be a son or daughter of God,” he said.

Then these children must be bathed in love, the pope added, stressing that “the experience of being welcomed and loved by God and by our parents is always the firm foundation for authentic human growth” and development.

The pope also emphasized this during a festive July 8 vigil when he told parents that every child has his or her own “personality and character” and, no matter what, parents need to accept their children, including adopted children.

He urged people to “be sensitive, loving and merciful like Christ” even to people outside the family.

Families should not be “closed in on themselves,” the pope said at the vigil, so children can learn that “every person is worthy of love, and that there is a basic, universal brotherhood that embraces every human being.”

The late-evening vigil was marked by testimonies from families and experts from all over the world, interspersed with singing and a dance performance by the Taiwan Ballet. The vigil closed with a fireworks display that shimmered over the arts center’s gigantic reflecting pools.

At Mass, pope uses what tradition says is Holy Grail, page 9.

In an address to the city’s seminarians on July 8, Pope Benedict said a loving, harmonious home life is also good for vocations since the love, devotion and fidelity of one’s parents create a fertile setting for men and women “to hear God’s call and to accept the gift of a vocation.”

The pope re-emphasized the Church’s teaching against divorce and insisted marriage is based only on a union between a man and a woman. Spain recently passed laws that made divorce quicker and easier, and allowed homosexual couples to marry and adopt children.

The Church in Spain has been at loggerheads with the government led by Socialist Prime Minister Jose Luis

Rodriguez Zapatero for what the Church sees as promoting policies that attack the family and life. The pope met with Zapatero in a private audience on July 8 in the archbishop’s residence, and reporters said crowds outside jeered the prime minister upon his arrival.

The Spanish daily ABC reported on July 9 that a government spokesman for Zapatero said the half-hour audience was “extremely cordial,” and that he and the pope talked about “peace, the family, immigration, the future of Europe and, especially, the situation in Africa.”

During his two-day visit, Pope Benedict seemed more interested in accenting what was working and making families thrive than in finger-pointing.

During the papal flight to Valencia, reporters asked the pope about gay marriage laws and other measures that challenge Church teaching. The pope said he preferred to “not start on the negative.”

He said stressing what is positive about Christian living can help people see “why the Church cannot accept certain things, but at the same time wants to respect people and help them.”

In some of his speeches, all delivered in Spanish, the pope said laws need to protect families and life not because of Church teaching, but to promote and protect “the integral good of the human being.”

In a written message delivered on July 8 to the country’s bishops, the pope encouraged them to “continue dauntlessly” in their efforts to remind people that acting as if God did not exist or that pushing faith out of the public sphere “undermines the truth about humankind and compromises the future of culture and society.”

Organizers said at least 800,000 people attended the weeklong meeting and that close to 1.5 million people saw the pope in the city over the weekend.

The city was festooned in the colors of the Vatican and this year’s meeting, with yellow and white flags, banners and flowers.

Thousands of people lined the six-mile route from the airport to the city center to see the pope riding in his white popemobile, to cheer and wave banners, and to toss colorful confetti on the papal convoy from highway overpasses. Streets were packed with babies pushed in carriages, toddlers riding on adults’ shoulders, teens



Pope Benedict XVI comforts a relative of one of the victims of the July 3 subway disaster while visiting the basilica in Valencia, Spain, on July 8.

sporting homemade T-shirts, parents and grandparents, all trying to beat the 90-degree heat with parasols, umbrellas, hats and thousands of fluttering, hand-held fans.

The pope made the site of the subway disaster his first stop after his arrival. He laid a wreath of white flowers and bowed in prayer at the entrance of the Jesus subway station with the city’s archbishop, mayor, some members of the royal family, and scores of emergency workers.

Later that day in the city’s Basilica of the Virgin, the pope met with family members of those who died when two subway cars overturned after smashing against the tunnel walls.

He greeted the grief-stricken families individually after they prayed together before a statue of Our Lady of the Needy, the city’s patroness. †

Correction

A photo caption published in the July 7 issue of *The Criterion* incorrectly identified two Italian Heritage Society board members. Nino Morone and Salvatore Petrucci helped James Divita and Joe Giacoletti (not pictured), all of Indianapolis, carry a statue of Mary during the religious procession on June 10 that is a traditional part of the Italian Street Festival at Our Lady of the Most Holy Rosary Parish in Indianapolis. †

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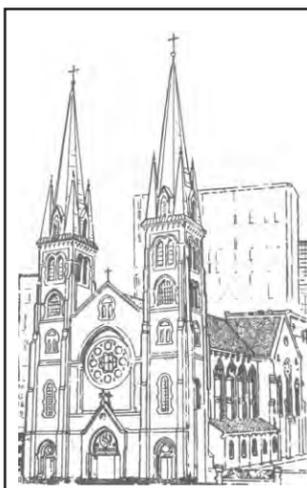
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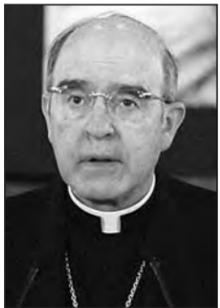
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Embryonic stem-cell research is a hot topic ever ywhere

WASHINGTON (CNS)—As the U.S. Senate moved closer to a vote in July on House-passed legislation permitting federal funding of stem-cell research that involves the destruction of human embryos, a Colombian-born Vatican official was speaking out on that research.

"To destroy the embryo is equivalent to an abortion," said Cardinal Alfonso Lopez



Cardinal Alfonso Lopez Trujillo

Trujillo, head of the Pontifical Council for the Family, in an interview with an Italian Catholic magazine. "And excommunication applies to the woman, the doctors, the researchers who destroy the embryo."

He stopped short of saying that

Catholic politicians who vote in favor of research that destroys embryos would automatically excommunicate themselves.

But politicians who are "believers must demonstrate consistency," and should not approach Communion if they approve "unjust laws that destroy man and go against the rights of God," the cardinal added. "No one in the world is authorized to contradict the doctrine of the Church on the protection of life at all stages."

U.S. theologians and ethicists contacted by Catholic News Service were split on the significance of Cardinal Lopez Trujillo's comments and the role it might play in any Senate vote.

"It's a fitting time for some Vatican officials and others in high places" to speak out against embryonic stem-cell research, said Father Tad Pacholczyk, director of education at the National Catholic Bioethics Center in Philadelphia. "It is a matter of the gravest urgency."

But the priest of the Diocese of Fall River, Mass., said he did not see "anything fundamentally new" in the cardinal's comments, since both abortion and research that destroys embryos are "actions directly against an innocent human being" already proscribed in canon law.

"It's a new application of the same mode of thinking," he said.

Jean Porter, John A. O'Brien professor of theology at the University of Notre Dame in Indiana, said she sees a fundamental difference between the unborn child in an abortion and the early human life she called a "zygote."

"Do I agree that they have the same status as human beings? No, I don't," she said in a July 5 telephone interview with Catholic News Service.

Porter said she also has problems with the idea of an excommunication taking place "latae sententiae," that is, automatically at the time of the offense.

"Excommunication is supposed to be a public assessment" that someone has violated a serious Church law, she said. "I'm not sure what the point would be if it is not

'The destruction of embryos, whether in the womb or in the lab, is the ending of an innocent and vulnerable human life and, therefore, morally wrong.'

— Ron Hamel, senior director for ethics at the Catholic Health Association

done publicly."

Canon law distinguishes between "ferendae sententiae" excommunication, imposed following a formal judicial or administrative process, and "latae sententiae." Canon 1398 states: "A person who procures a completed abortion incurs a 'latae sententiae' excommunication."

Ron Hamel, senior director for ethics at the Catholic Health Association, said Cardinal Lopez Trujillo's remarks underscored "the moral gravity of destroying embryos in order to obtain their stem cells."

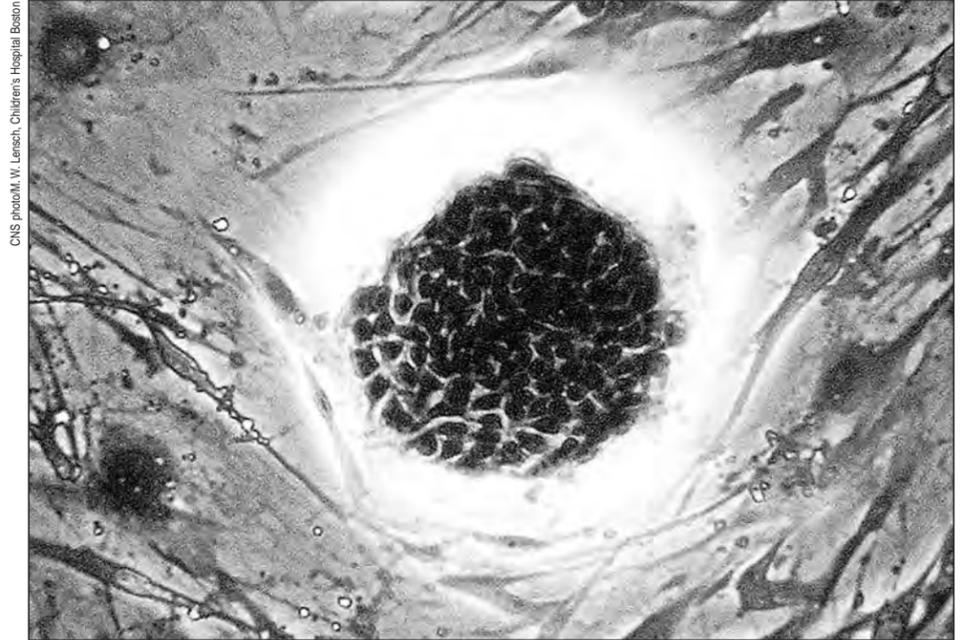
"The destruction of embryos, whether in the womb or in the lab, is the ending of an innocent and vulnerable human life and, therefore, morally wrong," he said. "It could well be that excommunication would apply to those who actually destroy embryos to obtain stem cells."

Sister Carol Keehan, a Daughter of Charity who is CHA president and CEO, said it is also important that embryonic stem-cell research not be confused with "the morally legitimate and laudable research on adult stem cells, which the Church endorses and encourages."



Sr. Carol Keehan, D.C.

When senators take up the issue, as is expected before Congress begins summer recess at the end of July, they will have three separate bills on which to vote: the Stem-Cell Research



Children's Hospital Boston released this high-magnification view of human embryonic stem cells when it announced in early June that it is pursuing research that utilizes discarded donor eggs and embryos from women undergoing in vitro fertilization. The cells in this photo have been stained to make their components more visible.

Enhancement Act of 2005, passed by the House more than a year ago; the Fetus Farming Prohibition Act of 2006; and the Alternative Pluripotent Stem-Cell Therapies Enhancement Act.

The U.S. Conference of Catholic Bishops opposes the House-passed legisla-



Richard Doerflinger

tion, but supports the other two bills, said Richard Doerflinger, deputy director of the USCCB Secretariat for Pro-Life Activities, who called fetus farming "an alarming development."

"This is being presented as the new paradigm for human cloning," he said. "Before it gets established, we think it should be banned."

The fetus farming bill would prohibit "the solicitation or acceptance of tissue gestated for research purposes," which Doerflinger said some states "seem to allow" in their current legislation.

The Alternative Pluripotent Stem-Cell Therapies Enhancement Act would increase

federal funding into ways to derive pluripotent stem cells without destroying embryos.

Under the terms of a unanimous consent agreement approved before the Senate took its Fourth of July recess, all three bills will be presented for 12 hours of debate, with no amendments permitted and a 60-vote majority required for passage.

Doerflinger said there is "a reasonable chance of all three passing," and President George W. Bush would likely sign the two bills backed by the Catholic Church. But Bush has vowed to use his first veto on the Stem-Cell Research Enhancement Act if it passes in the Senate.

Although there might be sufficient votes in the Senate to override a presidential veto, it is unlikely that supporters of the legislation would be able to muster enough votes for an override in the House of Representatives, where it was approved last year on a 238-194 vote, Doerflinger said.

But whatever the resolution in Washington, discussion of embryonic stem-cell research is likely to continue at the Vatican, in many U.S. states and around the world.

"The debate is intensifying," said Father Pacholczyk. "And it's important to understand the real gravity of what's at stake." †

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Editorial



CNS photo/Gregory A. Shemitz

Ronald Doda, a member of the Knights of Columbus from SS. Philip and James Parish in St. James, N.Y., stirs a pot of clam chowder during an Ash Wednesday charity soup supper in the parish auditorium on March 1. The Knights of Columbus set new records for charitable giving and volunteer service hours in 2005, fueled in part by the massive response to the hurricanes that struck the southern United States.

Making the world a better place

The two richest men in the world were in the news recently when Warren Buffett, the second richest, decided to give most of the wealth he has accumulated to Bill Gates, the richest, so it can be used for charitable purposes.

He did this after Gates announced that he will step down as chief executive officer of Microsoft in two years in order to work full time on the charitable causes that will be funded by the Bill and Melinda Gates Foundation.

It's hardly unusual for people who have accumulated fortunes to establish foundations in order to do good. That's where most foundations came from—the Ford and Rockefeller Foundations, for example, or here in Indianapolis the Lilly Endowment.

For the Catholic Church in this country, FADICA (Foundations and Donors Interested in Catholic Activities) helps wealthy Catholics use their money to do the most good. No other foundation, though, has ever come close to approaching the size of the Gates Foundation.

Our interest now, however, is not with the size of the Gates Foundation or even with the vast amount of good it should be able to accomplish.

What we find most interesting is Gates' decision to abandon corporate life in order to devote his talents to distributing his foundation's money. We feel sure that we will not always agree with where some of the money might go, just as we disagree with the way the Ford and Rockefeller Foundations have distributed some of their money, but we applaud Gates' determination to try to improve the world.

It's something that we can all emulate. We don't have to be multi-billionaires to do so. Each of us should be on the lookout for ways that we, too, can contribute toward improving the world.

We're not suggesting that you should quit your job or give up your career, as Gates plans to do—although many people in midlife or earlier do exactly that.

Most of our priests and religious these days are men and women who have had other careers before recognizing their call from God. Numerous other people these days reach the

point of being sufficiently well off financially that they can abandon their careers to do something they've always wanted to do, and which they consider more useful for society.

The Catholic Church teaches that we all have vocations—calls from God. Those vocations change as we age. What God calls us to do as a young man or woman isn't necessarily the same thing he calls us to do in our 40s, 60s or 80s. At whatever age we happen to be, we should be praying, "What do you want me to do now, God?" We must never stop discerning our vocation.

Even while in the midst of the most productive years of our lives, there are countless opportunities to contribute to the Church and to society. Fortunately, our nation has always been known for its volunteers.

Alexis de Tocqueville, in his celebrated *De la démocratie en Amérique* (*Democracy in America*), written in France after his travels in America in the 1830s, credited Americans' willingness to volunteer as one of our greatest attributes.

Today, of course, our parishes couldn't function without volunteers, and neither could so many of the Church's charities and schools. It would be impossible to total up the number of volunteer hours each year in this archdiocese alone.

Naturally, retired people have more time to give to such work. There are opportunities for distributing Communion to the sick or helping in hospitals and hospices as well as at the St. Vincent de Paul facilities or food distribution. Father Theodore M. Hesburgh, president emeritus of the University of Notre Dame, once wrote, "The key to life's success is the ambition to do as much as you can, as well as you can, for as long as you can, and not to despair over the things you cannot do."

We can't all use our fortunes to try to improve humankind, as Bill Gates has been doing and plans to do more. But we can all search for ways to use the talents that God has given us to try to make the world a better place.

— John F. Fink

Be Our Guest/Karla Seegas

Tobacco use continues to be serious health problem for many Hoosiers

In your recent "Family Health Supplement" in the June 16 issue, I was disappointed to see only a one-sentence reference to tobacco use. This says to me that *The Criterion* sends a message that tobacco use is not a serious health problem.

In Indiana, the nation and the world, tobacco use remains the No. 1 cause of preventable death, disease and needless suffering. Every day, 27 Hoosiers die from smoking-related diseases. Indiana has the second highest smoking rate in the country.

As Catholics, we are called to minister to the poor. Of those adults in Indiana who have not earned a high school diploma, one out of two is a smoker.

Internal tobacco documents were required to be released as a result of the lawsuit between several attorney generals and the tobacco companies during the 1990s. These documents show that the tobacco industry preys on the poor.

As Christians, I believe we need to shed light on what these companies are doing to addict and kill those who are the least able to protect their own health.

What can Catholics do?

First, if you do not want your children or grandchildren to smoke, then quit smoking. There are resources in every county of Indiana to help you. Call the Indiana Tobacco Quitline at 1-800-QUIT-NOW.

Second, support smoke-free worksites, restaurants and entertainment venues.

Every worker deserves a smoke-free working environment. Those less fortunate often work in the very establishments that are not smoke-free. Their health is no less precious than the office worker. Secondhand smoke contains more than 4,000 chemicals. More than 60 of those chemicals are known to cause cancer.

According to the Centers for Disease Control and Prevention, anyone with heart disease should avoid more than 30 minutes exposure in smoky environments.

In June, the U.S. Surgeon General released a report on secondhand smoke. His conclusion was that there is no risk-free level of exposure to secondhand smoke.

Third, make smoke-free issues a part of your parish's health ministry. There are resources available through faith organizations to reduce Indiana's tobacco use rates. You can find out about this organization by calling 317-472-1055.

(Karla Sneegas is the executive director for Indiana Tobacco Prevention and Cessation, the state agency responsible for Indiana's comprehensive tobacco control program. She is a member of St. Christopher Parish in Indianapolis.) †

Letters to the Editor

Urge Congress to abolish the death penalty

When I read in the June 30th edition about the president of the Philippines and Pope Benedict XVI, I rejoiced. I feel it is significant that another country has passed a law to abolish the death penalty.

President Nacapagal-Arroyo's presentation of this law to the pope acknowledges the Church's stand on this issue.

The United States is now one of only a few countries to hold to this unnecessary practice. I pray that our people will press Congress to follow the example of the Philippines.

The death penalty does not deter crime. The people on death row are not a threat to the lives of others. The cost to keep an inmate on death row is significantly higher than one serving a life sentence. The only real reason left for the death sentence is the understandably human inclination for revenge and/or retaliation.

The Mosaic law contains mandates to control the excessive tendency toward revenge. "But if injury ensues, you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot" (Ex 21:23-24), and "Limb for limb, eye, tooth for tooth! The same injury that a man gives another shall be inflicted on him in return" (Lv 24:20).

These laws were made so that a person used only equal injury in payment for harm done. They reflect the minimum of justice.

That was then. Jesus Christ has come among us to call us to a higher standard. He came to fulfill the law in love and mercy. Read all of Chapter 5 in the Gospel of Matthew, but especially Mt 38-39: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth!' But I say to you, offer no resistance to one who is evil."

And Mt 44-45: "But I say to you, love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father, for he makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust."

Let the teachings of Jesus move you to contact your state and federal representatives about abolishing the death penalty.

Nora Cummings, Indianapolis

Vocations camp story is worth the read

Sean Gallagher's story about the vocation exploration retreat was really well done in the June 30 issue of *The Criterion*.

Some of the quotes from the participants were amazing, and I was moved that someone so young could be so aware of his future.

Thanks.

Andrea L. Fagan
Director of Marketing and
Communication
Marian College, Indianapolis

Continue to pray for the poor souls in purgatory

We must not forget to pray for the poor souls in purgatory. Many have no one to pray for them.

Purgatory is a place where a soul goes to death if it has sins on its soul that have been confessed and forgiven, but for which the person must do more penance.

We must not think that the one, two or three "Our Fathers" that the priest gives us as a penance after confessing our sins pays the full price for these sins.

Of course, they are forgiven, but a time of cleansing, or purging, is necessary before the soul may enter heaven. See the *Catechism of the Catholic Church* (#954, #1031 and #1472).

We can shorten this purging process for the dead by praying for them, and by fasting and making other sacrifices offered up for them. We can also shorten our own cleansing time while still here on earth by accepting our crosses cheerfully, without complaining, offering them up as repentance for our sins and failures.

Our grandmothers and mothers had a good point when they told us to "offer it up" when we complained about some problem, sickness or hurt.

So, pray for the souls in purgatory, either for specific souls or for all souls. If a soul is in purgatory, it needs the prayers of the living. They can no longer help themselves.

Winferd E. Moody, Indianapolis

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The mission of the Church is to seek the face of the Lord

Our roots as the particular Church known as the Archdiocese of Indianapolis run deep. We are not simply a social organization with the name Catholic.

In order to have a sense of the rootedness of our local Church, we go back to where it all began, namely in God the Creator.

In creating the world, it was God's plan to dignify our human family with a divine destiny.

Even though in the beginning our human family said no to God's marvelous plan, he did not abandon us. Instead, he offered to save us by promising Christ the Redeemer. For centuries, God had been preparing a chosen people for this most complete revelation of his love, his own Son.

The people of Israel were the first to accept God's invitation. In them and through their special leaders whom God had raised up, they came to see the special friendship between them and God signified by the covenant at Mount Sinai. They would be a special people, a holy nation, a sign among all the people of the world of the presence of the one true God.

In the events of their history, God would begin to reveal his loving plan of salvation. The people of Israel are our ancestors in the faith.

Obviously, we claim the central role

of Jesus Christ in God's creative plan and, therefore, in our mission as a local Church. In the fullness of time, God sent his only son. Fully human and fully divine, Christ is "the image of the invisible God." (Col 1:15).

Born of a woman, like us in all things but sin, Christ came on a mission for his Father. Christ is the fullness of the revelation of God; God fully dwelling among us.

Yet Christ is also fully human. Therefore, in his person, the long desired unity between God and our human family—foreshadowed in the covenant with Israel and proclaimed by the prophets—was finally achieved. Christ is everything God ever hoped to say to us; and Christ is also everything God hoped we would say in return.

"That all things may be made new"—that was Christ's mission—a transformation of all our human family in the spirit of God.

This is our divine destiny and this is the meaning of the kingdom of God. Christ established this kingdom by his complete obedience to the Father's will.

The foundation of Christ's obedience is love—love of the Father and love for all creation in the unity of the Holy Spirit. The hoped for kingdom consists in this: that eventually all of us may be united to the Father, through Christ, by the power of the Holy Spirit. Each

human person ever to be born would now be united in one solemn bond of love, sealed by the blood of Christ.

Christ's earthly mission, then, was to establish the kingdom of God: "a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace" (*Roman Missal: Preface of Christ the King*).

It is God's goal that someday the fullness of this kingdom would see the unity of all human persons in one magnificent bond of love. This is that "kingdom" where every tear shall be wiped away" (Eucharistic Prayer III). And we pray "Thy kingdom come."

But what about now? Since Christ ascended into heaven and until he comes again in glory, what happens? What happens until the fullness of that promised kingdom comes?

The mission of the Church is to seek the face of the Lord. When I became a bishop, I chose the motto "Seek the Face of the Lord" from Psalm 27 because I thought it expressed our common mission as the local Church. We seek the face of the Lord in worship and in service to all his people. I

thought the motto could be timely.

Christ inaugurated the kingdom of God, but its full realization will take place only over time. Therefore, Christ called together disciples who would continue his saving mission through the ages till he comes again in glory. From them, he chose 12 Apostles to share his mission in a unique way, and to lead the "new people of God" in their life and work for the saving unity of the human family.

This "new people of God" is the Church. Gathered and led by the college of bishops as successors to the college of Apostles, under the leadership of the bishop of Rome and successor to Peter, the Church is more than just a collection of individual disciples.

Rather, by the power of the Holy Spirit, this "people" is an organic whole. From the earliest days, the Church has been called the body of Christ. †

Archbishop Buechlein's intention for vocations for July

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

La misión de la Iglesia es buscar el rostro del Señor

Nuestras raíces como la Iglesia particular conocida como la Arquidiócesis de Indianápolis datan de tiempo atrás. No somos meramente una organización social con el título de Católicos.

Para poder tener arraigo en nuestra iglesia local nos remitimos a donde todo empezó, a saber: en Dios El Creador.

El plan de Dios en la creación del mundo fue dignificar a la familia humana otorgándole un destino divino.

Pese a que al principio nuestra familia humana le dijo no al maravilloso plan de Dios, Él no nos abandonó. En lugar de ello, ofreció salvarnos prometiéndonos a Cristo Redentor. Dios estuvo preparando por siglos a un pueblo elegido para entregarles la mayor y más completa revelación de su amor: su propio Hijo.

El pueblo de Israel fue el primero en aceptar la invitación de Dios. En ellos, y por medio de sus líderes especiales a quienes Dios preparó, vinieron a ver la amistad única que existía entre ellos y Dios, simbolizada en el contrato solemne en el Monte Sinaí. Sería un pueblo especial, una nación santa, símbolo de la presencia del único y verdadero Dios entre todos los pueblos del mundo.

En los acontecimientos de la historia vemos cómo Dios comienza a revelar su amoroso plan de salvación. El pueblo de Israel son nuestros ancestros en la fe.

Obviamente a nosotros nos corresponde el papel principal de Jesucristo en el plan creativo de Dios, y por lo

tanto, en nuestra misión como Iglesia local. En la inmensidad de todos los tiempos, Dios mandó a su único hijo. Completamente humano y completamente divino, Cristo es: "la imagen misma del Dios invisible" (Col 1:15).

Nacido de una mujer, al igual que todos nosotros excepto en el pecado, Cristo vino en una misión enviado por su Padre. Cristo es la total revelación de Dios; el Dios que habita plenamente entre nosotros.

Sin embargo, Cristo también es completamente humano. Por lo tanto, en su persona se logra finalmente la unidad tan vehementemente deseada entre Dios y nuestra familia humana, presagiada por el contrato solemne con Israel y proclamada por los profetas. Cristo representa todo aquello que Dios siempre deseó expresarnos; y Cristo también representa todo lo que Dios esperó que nosotros respondiéramos.

"Que todo se haga de nuevo," fue la misión de Cristo: una transformación de toda nuestra familia humana en el espíritu de Dios.

Este es nuestro destino divino y es el significado del Reino de Dios. Cristo fundó ese reino obedeciendo por completo la voluntad del Padre.

La base de la obediencia de Cristo es el amor: el amor por el Padre y por toda la creación en la unidad del Espíritu Santo. La esperanza del Reino consiste en lo siguiente: en que eventualmente todos nosotros podamos reunirnos en el Padre, por medio de Cristo, por el

poder del Espíritu Santo. Toda persona humana nacida quedará unida en un lazo solemne de amor, sellado por la sangre de Cristo.

Por lo tanto, la misión de Cristo en la tierra fue fundar el Reino de Dios: "un reino de verdad y vida, un reino de gracia y santidad, un reino de justicia, amor y paz" (*Misal Romano: Prefacio de Cristo Rey*).

El objetivo de Dios es que algún día su reino en pleno abarque la unidad de todas las personas humanas en un glorioso lazo de amor. Ese es el "reino" donde "toda lágrima será enjugada" (III oración eucarística). Y oremos "venga tu reino."

Pero, ¿qué sucede ahora? Desde que Cristo subió al cielo y hasta que vuelva con gloria, ¿qué ocurre? ¿Qué pasa hasta que sobrevenga la plenitud de ese reino prometido?

La misión de la Iglesia es buscar el rostro del Señor. Cuando me ordené como obispo elegí el lema "Buscar el rostro del Señor" del Salmo 27, porque pensé que expresaba nuestra misión común como iglesia local. Buscamos el rostro del Señor en la adoración y por medio del servicio a todo su pueblo. Consideré que este lema sería apropiado.

Cristo inauguró el reino de Dios, pero su completa cristalización ocurrirá con el tiempo. Por ello Cristo juntó discípulos que pudieran continuar con su misión salvadora a través de los tiempos hasta que él volviera con gloria. De ellos, eligió a 12 apóstoles para que compartieran su misión de una manera única, y para guiar al "nuevo pueblo de Dios" en sus vidas y su labor por salvar la unidad de la familia humana.

Este "nuevo pueblo de Dios" es la Iglesia. Congregados y guiados por el conjunto de obispos como sucesores del conjunto de Apóstoles, bajo el liderazgo del obispo de Roma y sucesor de Pedro, la Iglesia es más que una simple asociación de discípulos individuales.

En vez de ello y por el poder del Espíritu Santo, este "pueblo" es una unidad orgánica. Desde sus primeros días la Iglesia ha sido llamada el cuerpo de Cristo. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para julio

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

Events Calendar

July 14
Our Lady of Providence Jr./Sr. High School, 707 W. Highway 131, Clarksville. **Julyfest, "A Julyfest Beach Party,"** food, entertainment. Information: 812-945-3350.

July 14-15
Holy Spirit Parish, 7243 E. 10th St., Indianapolis. **Parish festival,** 6-11 p.m., rides, food, music, entertainment. Information: 317-353-9404.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Super rummage sale,** Fri. 7 a.m.-6 p.m., Sat. 8 a.m.-2 p.m. Information: 317-294-8532.

July 15
St. Teresa Benedicta of the Cross Parish, 23670 Salt Fork Road, Bright. **Parish festival,** music, food, 3 p.m.-midnight. Information: 812-656-8700.

July 16
St. Matthew Parish, 4100 E. 56th St., Indianapolis. **Pro-Life Ministry, living will and advance directives workshop,** Msgr. Joseph F. Schaedel and Carlos F. Lam, presenters, no charge, lunch 12:30 p.m., program 1 p.m. Reservations: 317-

797-6053 or carloslam@hotmail.com.

St. John the Baptist Parish, 25743 State Road 1, Dover. **Summer Festival,** 11 a.m.-7 p.m., fried chicken dinner, 11 a.m.-5 p.m., games, country store. Information: 812-576-4302.

St. Mary Parish, 7500 Navilleton Road, Navilleton. **100th annual parish picnic,** 10 a.m.-4 p.m. Information: 812-923-5419.

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

July 18
Ritter's Frozen Custard, 3219 County Line Road, Greenwood. **Ice cream fundraiser,** 5-8 p.m., proceeds benefit Benedict Inn Retreat and Conference Center in Beech Grove. Information: 317-788-7581.

July 19
Calvary Chapel Mausoleum, 435 W. Troy Ave., Indianapolis. **Monthly Mass,** 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

July 19-20
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Saint Meinrad School of Theology, 200 Hill Drive, St. Meinrad. **ELM formation workshop, "The Challenge of Pro Leadership II: Planning and Organizing,"** 8:30 a.m. Wed.-4:30 p.m. Thurs. Information: 812-357-6721 or 800-334-6821.

July 20
Our Lady of Peace Chapel Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass,** 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana, praise, worship and healing prayers,** 7:15-8:45 p.m. Information: 317-

592-1992, www.inholyspirit.org or e-mail ccrci@hotmail.com.

July 20-22
St. Christopher Parish, 5301 W. 16th St., Indianapolis. **69th annual Midsummer Festival,** Thurs., Fri. 4:30-9 p.m., Sat. noon-9 p.m., carnival, fish sandwiches. Information: 317-241-6314.

July 22-23
St. Martin Parish, 8044 Yorkridge Road, Yorkville. **Parish festival,** Sat. 4:30-11:30 p.m., prime rib dinner, Sun. 11:30 a.m.-8 p.m., chicken dinner. Information: 812-623-3408.

July 23
St. Meinrad Parish, St. Meinrad. **Quilt show,** 10:30 a.m.-1 p.m. Information: 812-357-5533.

July 25
Elbow Room, 605 N. Pennsylvania St., Indianapolis. **"Theology on Tap," young adult speaker series,** 7 p.m., free. Information: 317-748-1274.

July 26
Pleasant Run Golf Course, 601 N. Arlington Ave., Indianapolis. **"Chris Hutt Memorial Golf**

Outing," shotgun start, 8 a.m., \$100 per person includes golf, golf cart and dinner. Information: 317-322-4286.

Paramount's Kings Island, Cincinnati, Ohio. **CYO Kings Island Family Day,** order tickets through CYO Office, 580 Stevens St., Indianapolis, IN 46203. Information: 317-632-9311.

July 26-27
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Saint Meinrad School of Theology, 200 Hill Drive, St. Meinrad. **ELM formation workshop, "The Challenge of Pro Leadership II: Planning and Organizing,"** 8:30 a.m. Wed.-4:30 p.m. Thurs. Information: 812-357-6721 or 800-334-6821.

July 27-29
St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **"Fun Fest,"** 4 p.m.-midnight, rides, food, games. Information: 317-787-8246.

July 28-29
St. Ann Parish, 2862 S. Holt Road, Indianapolis. **Parish festival,** 5-11 p.m., food.

Information: 317-244-3750.
St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Parish festival,** Fri. 5 p.m.-midnight, Sat. 2-11 p.m., chicken dinner, food, entertainment. Information: 812-282-2290.

St. Susanna Parish, 1210 E. Main St., Plainfield. **Parish festival,** steak dinner, games, Fri. 6-10 p.m., Sat. 4:30 p.m.-midnight. Information: 317-839-3333.

July 29
St. Mary Parish, 777 S. 11th St., Mitchell. **Hog roast,** 10 a.m.-4 p.m. Information: 317-839-3333.

July 30
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team, **"Apologetics from A-Z,"** sessions for children 4 years and older, sessions for adults, 11:15 a.m.-11:55 a.m. Information: 317-636-4478.

St. Augustine Parish, 18020 Lafayette St., Leopold. **Parish picnic,** 11 a.m.-5 p.m., games, quilts. Information: 812-843-5143. †

Retreats

July 14-16
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Retrouvaille Weekend,"** peer ministry program for couples suffering pain and disillusionment in their marriage. Information: 317-236-1586 or 800-382-9836, ext. 1586, or mhess@archindy.org.

July 21-23
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend" for engaged couples.** Information: 317-545-7681 or e-mail www.archindy.org/fatima.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Redemptive Suffering,"** Benedictine Father Noel Mueller, presenter. Information: 812-357-6611 or e-mail avinson@saintmeinrad.edu.

VIPs

Paul Patrick and Cecilia F. Donahue, members of St. Lawrence Parish in Indianapolis, will celebrate their 50th wedding anniversary on July 15 with a Mass. The couple was married on July 14, 1956, at Sacred Heart Church in Terre Haute. They have three children: Darby Durham, Margaret Roland and P. Patrick Donahue Jr. They have five grandchildren and four great-grandchildren. †

Catholic Radio plans trip to EWTN and Marian shrine

Catholic Radio 89.1 FM is planning a trip to EWTN's headquarters in Birmingham, Ala., on Aug. 11-13 to celebrate the network's 25th anniversary. The three-day trip will include daily Mass, a live program with Mother Angelica, and visits to the Ave Maria Grotto in Birmingham and the Shrine of the Blessed Sacrament in Hanceville, Ala. The cost is \$299 per person for round-trip transportation from Indianapolis by deluxe motor coach, and double occupancy accommodations at the Hampton Inn in Birmingham. Some meals are not included in the fee. For reservations or more information, call Catholic Radio 89.1 FM at 317-870-8400, ext. 21. †

July 23
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre-Cana Conference" for engaged couples,** 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

July 25
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Summer Reflection, "Sharing Your Faith Journey,"** Father Larry Crawford, presenter, 8:30 a.m.-2:30 p.m., \$30 per person. Information: 317-545-7681 or e-mail rwagner@archindy.org.

July 29
Michaela Farm, Oldenburg. **"Nature's Pollinators,"** 10 a.m.-noon, donation to Michaela Farm appreciated. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

July 30
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Summer Reflection, "Parables 101: Paradoxes, Not Problems,"** Richard W. Smith, presenter, 7-9:30 p.m., \$10 per person or \$25 per family. Information: 317-545-7681 or e-mail rwagner@archindy.org.

July 31-August 4
Michaela Farm, Oldenburg. **"Ecology Camp,"** boys and girls, ages 8-12, \$50 per camper. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

August 6
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Pre-Cana Conference" for engaged couples,** 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

August 9
Michaela Farm, Oldenburg. **"About Education," for educators to learn about animals,** 6:30-8:30 p.m., Jan Nowicki and Jack's Dogs, presenters, \$20 per camper. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

August 11-13
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Retreat and Planning Weekend for the Home Educator Mother,"** Information: 317-818-8960.

August 12
Michaela Farm, Oldenburg. **"Let's Make an Animal Mask,"** children in grades K-5, Linda Ottaway, presenter, \$15 per child, additional siblings \$8. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

August 18-20
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"The Prodigal Son and his Elder Brother,"** Benedictine Father Eugene Hensell, presenter. Information: 812-357-6611 or e-mail avinson@saintmeinrad.edu.

August 19
Batesville High School Auditorium, One Bulldog Blvd., Batesville. St. Nicholas Parish summer seminar, **"Healing through the Power of Jesus Christ,"** Father Gregory Bramlage, presenter, 8 a.m.-7:30 p.m. (EDT), \$40 per person. Information: 812-623-8007.

August 25-27
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Worldwide Marriage Encounter Weekend."** Information: 317-576-9785 or swillem@iquest.net.

August 27
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Summer Reflection, "Religious Orders 101,"** Holy Cross Brother Joseph Umile, presenter, 7-9:30 p.m., \$10 per person or \$25 per family. Information: 317-545-7681 or e-mail rwagner@archindy.org.

September 1-3
Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **"Wisdom's Way,"** Benedictine Father Noel Mueller, presenter. Information: 812-357-6611 or e-mail avinson@saintmeinrad.edu.

September 8-15
Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. **Directed retreat.** Information: 812-367-2777, 800-880-2777 or kordes@thedome.org.

September 9
Michaela Farm, Oldenburg. **"Vermi-composting at Home,"** 10-11:30 a.m., \$50 per family. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

September 15-17
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Tobit Weekend" for engaged couples.** Information: 317-545-7681 or e-mail www.archindy.org/fatima.

September 16
Michaela Farm, Oldenburg. **"Family Fun Day,"** farm tours, 12:30-3:30 p.m. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

September 17
Michaela Farm, Oldenburg. **"Living Things of the Past,"** 2-4 p.m., donations to Michaela Farm appreciated. Information: 812-933-0661 or e-mail michaelafarm@seidata.com. †



Marian College expansion

Marian College students representing 20 athletic teams participate in a groundbreaking ceremony on June 24 for the expansion of the Physical Education Center with Daniel Elsener, right, president of the Franciscan college in Indianapolis. The \$3 million expansion and renovation project will offer better athletic facilities for students, faculty and staff, including the new football program.

Bishop urges Medjugorje visionaries to stop claims

LONDON (CNS)—The bishop whose diocese includes the Bosnian village of Medjugorje has urged six alleged Marian visionaries to stop claiming that Mary has been visiting them for 25 years.

Bishop Ratko Peric of Mostar-Duvno, Bosnia-Herzegovina, said the Church “has not accepted, either as supernatural or as Marian, any of the apparitions” said to have been witnessed by a group of people from Medjugorje.

“As the local bishop, I maintain that regarding the events of Medjugorje, on the basis of the investigations and experience gained thus far throughout these last 25 years, the Church has not confirmed a single apparition as authentically being the Madonna,” he said. He then called on the alleged visionaries and “those persons behind the messages to demonstrate ecclesiastical obedience and to cease with these public manifestations and messages in this parish.

“In this fashion, they shall show their necessary adherence to the Church, by placing neither private apparitions nor private sayings before the official position of the Church,” he said.

“Our faith is a serious and responsible matter,” he added. “The Church is also a serious and responsible institution.”

The bishop made his comments on June 15 during a homily at a confirmation Mass in Medjugorje’s St. James Church. The diocese published the homily in English and Italian on July 3.

On June 25, thousands of pilgrims converged on Medjugorje to mark the 25th anniversary of the onset of the alleged apparitions.

Marian experts continue to debate the significance of Medjugorje, and several have published books—ranging from enthusiastically supportive to skeptical—to coincide with the anniversary.

At the Vatican, officials said they are still monitoring events at Medjugorje, but emphasized that it was not necessarily the Vatican’s role to issue an official judgment on the alleged apparitions there.

More than once in recent years, the Vatican has said that dioceses or parishes should not organize official pilgrimages to Medjugorje. That reflects the policy of the local bishops. But the Vatican has also said Catholics are free to travel to the site, and that if they do the Church should provide them with pastoral services.

Since June 24-25, 1981, the alleged visionaries together claim to have received more than 30,000 messages.

But Bishop Peric said in his homily that “so-called apparitions, messages, secrets and signs do not strengthen the faith, but rather further convince us that in all of this there is nothing either authentic or established as truthful.”

He said in February that Pope Benedict XVI expressed similar doubts when they discussed Medjugorje during the Bosnian bishops’ visit to the Vatican.

Bishop Peric told the congregation that because the Church did not accept the claims of the visionaries it was illicit for priests to “express their private views contrary to the official position” during Mass, in acts of popular piety or in the Catholic media.

He said Catholics were forbidden from making pilgrimages to Medjugorje if by such visits “they presuppose the authenticity of the apparitions or if by undertaking them attempt to certify these apparitions.”

Bishop Peric said his views, and those of his predecessor, Bishop Pavao Zanic, who was also opposed to the claims, were supported by the pope. He expressed appreciation to Popes Benedict and John Paul II, “who have always respected the



A woman kisses a cross while another prays in Medjugorje, Bosnia-Herzegovina, on June 25, the 25th anniversary of the start of alleged Marian apparitions. Despite the lack of Vatican confirmation of the apparitions, millions of pilgrims have visited Medjugorje since 1981, with many reporting positive spiritual benefits.

judgments of the bishops of Mostar-Duvno, of the previous as well as the current bishop, regarding the so-called apparitions and messages of Medjugorje, all the while recognizing the Holy Father’s right to give a final decision on these events.”

He also warned his audience of a schism emerging in the region between the Church and more than a dozen Franciscan brothers and priests who have been expelled by the generalate of the Order of Friars Minor in Rome because of their disobedience to the pope.

He said that the expelled Franciscans “have not only been illegally active in these parishes, but they have also administered the sacraments profanely ... or they

have assisted at invalid marriages.”

Bishop Peric said he shared the view of Bishop Zanic that the visions and the Franciscan “schism,” which began under Pope Paul VI in the 1970s, are linked.

Throughout the 1980s, Franciscan Father Jozo Zovko acted as “spiritual adviser” to the visionaries.

But three Church commissions failed to find evidence to support their claims, and in 1991 the bishops of the former Yugoslavia declared that “it cannot be affirmed that these matters concern supernatural apparitions or revelations.”

A short while later, Father Zovko was stripped of his faculties to exercise any priestly functions by Bishop Zanic in a decree upheld by Bishop Peric. †

LEGACY FOR OUR MISSION:

For Our Children and the Future

FATHER WILLIAMS REFLECTS ON HIS FIRST YEAR AS A PRIEST

TWENTY-SOMETHINGS ARE OFTEN FILLED WITH AMBIGUITY AS THEY SEARCH FOR A CALLING IN LIFE. Faced with hundreds of career options before becoming a man of God, Father Bill Williams struggled to determine the path his life would take but was determined to find true happiness in the end.

While studying at the University of Southern Indiana in Evansville, Father Williams maintained his firm commitment to the Church.

“My faith was ingrained in me,” he says. “It was just who I was.”

Father Williams left school after two years to take time to explore his life’s calling, reflecting upon encouraging words from friends and family.

Considering the possibility of the priesthood, he met with then-archdiocesan vocations director Father Paul Etienne, and it suddenly became clear. “He explained that there is an internal and an external calling,” Father Williams says. “What I felt in my heart was the Holy Spirit, and the voice of others was the Holy Spirit moving through the Church. Understanding this made me put more credence in what people have told me for years, and I decided to give God a chance and be the man I was called to be.”

Father Williams explored that calling at Saint Meinrad School of Theology in Southern Indiana. He adjusted to living with other men in a small area, experiencing daily prayer and attending Mass every day.

“In order to be a man of God, I had to be a man with God,” he says. “These new routines had to take root in me.”

Eventually, Father Williams transferred to St. John Vianney College at the University of St. Thomas in Minnesota and also studied at the North American College in Rome. During



Father Bill Williams (right) walks with Father Joseph Moriarty, former archdiocesan vocations director.

“I decided to give God a chance and be the man I was called to be.”

those years, he developed a deeper love for the academic and philosophical sides of the Church by studying those who had served in the past.

On June 4, 2005, then-Deacon Williams was ordained at SS. Peter and Paul Cathedral in Indianapolis. After serving for a full year, Father Williams feels like he has been a priest “forever” and notes how comfortable he is with his priestly ministry.

The first year has kept Father Williams busy but fulfilled as the associate pastor of St. Simon the Apostle Parish and the chaplain at Father Thomas Seccina Memorial High School, which are located in Indianapolis. His days at the high school include leading morning prayer, teaching, presiding at weekly Mass, hearing confessions and speaking with students and teachers. Father Williams spends his afternoons at St. Simon leading marriage preparation and spiritual direction, hearing confessions and talking with parishioners who seek his assistance.

“The blessings are countless,” he says. “People come to me with personal, intimate parts of their lives, needing guidance, direction and leadership. It has been humbling to know that people trust me and seek my guidance.”

Father Williams believes the most helpful action people can take in supporting young priests—in addition to contributing financial assistance through the Legacy for Our Mission campaign—is to pray for their success and write notes of encouragement and gratitude. “Financial support is vital, but spiritual and emotional support is huge!” he says.

Father Williams’s path to the priesthood may have been longer than that of others. But by taking time to listen to his heart and the words of loved ones, he was able to learn God’s plan for him and find what he was looking for all along.

“God instills a desire to find happiness, but what we think is happiness is not,” he says. “I think I’ve found true happiness.”

Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and addresses the local and changing needs of Archdiocesan Ministries such as seminarian education. By contributing to the Legacy for Our Mission campaign, a portion of your gift will be allocated to future ministry needs and distributed to efforts such as seminarian education.

NEWSOM

continued from page 1

grateful.”

Father Schwab downplays his role: “Lucious is Catholic in his bones. He has a sense of the sacramental. He has a great sense of devotion to the saints. He’s been fascinated with St. Jude for a while. The idea that there’s a patron saint for impossible causes caught his attention.

“Lucious has a sense of a very specific call to serve the poor in a ministry that is completely ‘hands on.’ There is something of St. Vincent de Paul, Dorothy Day and St. Katharine Drexel in Lucious.”

Salvation on the streets

As Newsom stands outside Anna’s House, a man from the neighborhood approaches him. The man tells Newsom his electricity has been disconnected and he needs help paying the bill for \$149.

“If I get you part of it, how much can you come up with?” Newsom asks.

The man says he needs \$60. Newsom gives him the money as the man tells him, “I get upset sometimes, but then I go back and talk to God.”

“That’s your only hope, man,” says Newsom, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis. “I want you to go one time with me to church. I’ll take you to Mass.”

The man says he’ll consider the offer, thanks Newsom again and walks back toward his house.

A minute later, a homeless man pushes a shopping cart past Anna’s House, a shopping cart that contains crushed cans and a ragged copy of the New Testament. Newsom greets the man like a friend and listens to his story. Newsom promises to return later in the day to help the man get into a shelter. He also gives him \$20. The two men hug in the middle of the street.

Two minutes later, a mother walks from her home toward Newsom. The skyline of Indianapolis—about a mile from where he stands—can be seen in the distance.

“I’ve known Lucious for nine years,” says Laura Butcher, 33. “He’s done a lot for this neighborhood. The kids around here don’t have nothing but the streets. We haven’t had a community center since I was a teenager.”

She then asks Newsom for a favor.

Watching Newsom in these situations, there is a temptation to believe he is “a soft touch.” That image is deceiving, says Bill Bahler, a volunteer who has worked with Newsom for eight years.

Bahler shares the story of a man who told him he needed \$180 to pay a fine so his wife wouldn’t go to jail. After collecting the money from friends, Bahler phoned

Newsom to tell him he was giving the money to the man. Newsom told Bahler to hold onto the money for a while, that he would handle the situation.

Newsom phoned Bahler back and told him the man confessed that he didn’t need the money. When Bahler asked Newsom how he gained that confession from the man, Newsom said, “I told him I was going to represent them before the judge.”

“He’s taught me discernment,” Bahler says. “You don’t always give people what they want. You don’t always say yes. He expects people to take care of themselves.”

God’s touch of life

Bahler wishes he would have kept a book of the blessed moments that seem to surround Newsom.

“The miracles I’ve seen are uncanny,” says Bahler, a member of Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese.

He shares the story of stopping by Holy Spirit one Saturday morning on the way to help Newsom feed the hungry. A fellow parishioner approached him and said, “We’ve got a stove and a refrigerator that have been donated. Ask Lucious if he knows anybody who needs it.”

When Bahler pulled into the parking area where Newsom gives food to the needy, 300 people were already waiting that day. Bahler hadn’t yet talked to Newsom when a young man walked toward him and said, “My wife and I just moved here. We don’t have anything, not even a bed, but what I really need is a refrigerator and stove so my wife can cook. Can you help me?”

“It floored me,” Bahler said. “In my eight years, I’ve only been told about a refrigerator and a stove being donated once. And only one time has anyone ever asked me for a stove and a refrigerator.”

He also recalls another situation when a mother and her 6-year-old daughter showed up one Saturday morning to take their place in line to get food. To help them through the line, they were randomly matched with two volunteers—who happened to be a mother and her

6-year-old daughter.

“The mother who was volunteering came back crying,” Bahler says. “She told me how the little girl of the other woman looked up at her mom and said, ‘Mom, does this mean we’re going to eat tonight?’”

“Lucious tells me, ‘Anytime you’re doing something spiritual—for someone you don’t know and you’re not getting anything back either—God is present.’ That’s what I’ve learned to expect.”

Building a home for heaven

As Anna’s House has taken shape in the past year, Pete Molloy has learned the power of faith from Newsom.

“I remember sitting down with Lucious and telling him we had to have a major fundraiser to raise \$100,000 to help

‘Lucious’ faith has taught me that when you pray and put God in your life, there’s no limit to what you can do.’

—Pete Molloy



For Lucious Newsom, helping the poor involves respecting their dignity. When companies donate food to help feed the poor, Newsom sets it up so people can choose what they want to take.

build the house,” says Molloy, the father of Anna. “He told me I didn’t have enough faith. He said what we needed, God will provide. He convinced me to start to reach out, to ask people for what I needed. So many people responded.

“Lucious’ faith has taught me that when you pray and put God in your life, there’s no limit to what you can do.”

When his cell phone rings, Newsom reaches into a pocket of his bib overalls—the overalls he wears each day “to remind me of what a nobody I am. I try to tell everybody about Jesus because he can meet their needs, he can save them.”

The caller wants help with her rent. Newsom offers to pay half, telling the woman she has to help herself. Two minutes later, he’s back in the white van, driving to pick up donated clothes that he will distribute to people at a federal housing project in the afternoon.

Before his 14-hour day of working for the poor ends, the temperature will reach near his age—90. He keeps going strong.

“I go to bed so thankful that God gave me this job,” he says. “I’m just thankful I can serve him, that he can use an old guy like me. I live by faith. I’m going to keep doing this until God calls me to heaven.”

(Anyone wanting to help Lucious Newsom’s mission—or needing help—can call him at 317-372-7323.) †

Wanted: 1,000 grocery bags of food to feed families in need

By John Shaughnessy

When a couple wanted to celebrate their 60th wedding anniversary by jumping out of an airplane, Bob Haverstick made the sky-diving dream possible for an

88-year-old Indiana man and his 81-year-old wife.

He also helped a 78-year-old woman live her dream for speed—putting her in a two-seater dragster that roared down an Indianapolis drag strip at 158 mph.

Now, after helping to make 1,000 dreams come true for senior citizens, Bob Haverstick wants to celebrate the milestone with a perfect wish that could touch the lives of at least a thousand people.

He wants to provide 1,000 bags of groceries for 1,000 families in need—a wish that is the inspiration of Lucious Newsom, the 90-year-old, self-proclaimed “Lord’s beggar for the poor” who has been helping to feed

the needy in Indianapolis for 18 years.

“We asked Lucious if he had a wish and he said, ‘I want you to feed 1,000 of my people,’” said Haverstick, 58, the founder of the Indianapolis-based Never Too Late organization that tries to make dreams come true for senior citizens.

So on July 29, Haverstick and Newsom are planning to distribute 1,000 grocery bags filled with food, including bread, cereal, canned vegetables and beef stew. The plan is to distribute the food at Anna’s House, a multi-service, community center that is scheduled to open that day at the corner of Elder Avenue and New York Street on the near-westside of Indianapolis.

“Lucious is walking in that same walk of faith as Mother Teresa—one person at a time,” said Haverstick, whose efforts to help senior citizens earned him a Spirit of Service Award from Catholic Charities Indianapolis in 2002. “It’s like a walk of faith I’ve never seen.”

Haverstick has made his own special path since he started making wishes come true for senior citizens six years ago.

“When I started this in April of 2000, I saw this as a nice project,” Haverstick said. “Now, I know it’s something more. I look up and say, ‘Thank you, Lord.’ It’s almost like I’m pulled along. I’ve just kept on riding the wave, not knowing where it’s going to take me. Now, I stand back in amazement at how the wishes unfold. ‘I’ve seen all the lives this has touched.’”

(Anyone wishing to get involved in the project, or contribute to it, can contact Bob Haverstick at 317-823-4705.) †



Bob Haverstick

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Spirituality in song

St. Paul priest reflects on Christian messages in U2 lyrics

ST. PAUL, Minn. (CNS)—As a college student in the 1980s, Father Erich Rutten first associated the Irish rock band U2 with “great political rock.”



Fr. Erich Rutten

Then he discovered one of the band’s early albums from 1981 titled “October.” Listening to songs such as “Gloria” and “Rejoice,” with references to Jerusalem and the themes of death and resurrection, he realized that “virtually every song on the album is explicitly Christian,” he said.

Interested in things spiritual, he started to learn more about U2 and pay attention to the lyrics—even in songs that seemed more like political songs or love ballads.

“They’re a Christian rock band” without calling themselves one, he told *The Catholic Spirit*, newspaper of the Archdiocese of St. Paul and Minneapolis.

“They steered a very interesting course. They didn’t go with the explicitly Christian band label. They developed their artistry—their music—in such a way that they did an excellent job of bringing in common, everyday symbols and stories to amplify the Christian message.”

Father Rutten, who was ordained for the archdiocese last year and is an associate pastor at the Cathedral of St. Paul, is still a U2 fan, and he’s become more well-known

for it. At the invitation of the young adult series Theology on Tap, he developed a PowerPoint presentation last year on the Irish band to share at one of the local gatherings.

He pointed out that Bono was born in 1960 in Dublin, Ireland, to an Anglican mother and Catholic father. His real name is Paul Hewson and his nickname is short for Bono Vox, which means “good voice” in Latin. It also was the name of a hearing aid shop in Dublin.

Bono has said he grew up with a strong religious faith, mostly attending his mother’s church, but did not become attached to one particular denomination.

“From his household, he was very sensitive to the ways in which people of faith hurt each other, just across denominational divides,” Father Rutten said. In fact, in a song on the 1987 album “The Joshua Tree,”

Bono sings of a place “Where the Streets Have No Name.” It’s an image of heaven, free of tension and division, “not divided by what side of the street you live on,” the priest said.

Father Rutten said band members have commented that whenever they play the song live, they “feel the power of God.”

The priest said some might expect the band to rant against U.S. foreign policy and war, but instead it presents a Christian view of hope. The 2004 song “Vertigo” carries a sense of being off-balance, as if there’s nothing firm to stand on, Father Rutten noted. “That’s how they describe the modern world.”

Later in the song, Bono sings: “Your

‘They didn’t go with the explicitly Christian band label. They developed their artistry—their music—in such a way that they did an excellent job of bringing in common, everyday symbols and stories to amplify the Christian message.’

—Father Erich Rutten
on the Irish rock band U2

love is teaching me how to kneel.” It’s the idea that “in the midst of the chaos or the confusion or the vertigo, you can find some stability through faith,” Father Rutten said.



CNS photo/Andrew Werning, Reuters

But U2 makes no pretense of having all the answers. The priest said the band’s spirituality is one of questioning and

attempts to be comfortable with mystery or apparent contradictions.

Some people see that questioning as a lack of faith. But Father Rutten sees it as a mature faith. “Even in the midst of questioning,” he said, “there’s that implicit trust and faith that the love of God is beneath it all.” †

U2’s Bono performs to a sell-out crowd of 90,000 at Azteca Stadium in Mexico City in early February. As a college student in the 1980s, Father Erich Rutten, associate pastor at the Cathedral of St. Paul in St. Paul, Minn., said he first associated the Irish band U2 with “great political rock.” Later, the U2 fan came to feel the group was a Christian rock band, without its members calling it one, he told *The Catholic Spirit*, archdiocesan newspaper of St. Paul and Minneapolis.

At Mass in Valencia, pope uses what tradition says is Holy Grail

VALENCIA, Spain (CNS)—King Arthur and his knights and Indiana Jones looked for it, and most recently Dan Brown’s sleuth, Robert Langdon, hunted it down in *The Da Vinci Code*.

But these legendary and fictional characters might have saved a lot of trouble in their hunt for the Holy Grail by just going to Valencia.

The host city of Pope Benedict XVI’s third pastoral journey abroad on July 8-9 is home to what tradition says is the cup that Jesus used during the Last Supper.

The custodian of the “*Santo Caliz*,” or Holy Grail, said the age of the stone chalice and documents tracing its history back to 1071 make it “absolutely likely that this

beautiful cup was in the hands of the Lord” during the Last Supper.

Msgr. Jaime Sancho Andreu, head of the Valencia Archdiocese’s liturgy commission and curator of the Holy Grail, wrote a full-page article in the July 5 edition of the Vatican newspaper, *L’Osservatore Romano*, describing the chalice, its history and the likelihood of its being authentic, although at least one Vatican art official challenged the notion.

Pope Benedict admired the holy vessel during his July 8 visit to Valencia’s cathedral, where the chalice has been kept since 1437, and Church officials also gave him a replica as a gift.

The pope used the Grail to consecrate the

wine during a July 9 outdoor Mass to close the Fifth World Meeting of Families.

Valencia’s sacred chalice is made up of two parts. The polished stone vessel on top is supposed to be the cup of the Last Supper. It is made of dark brown agate and measures 6.5 inches tall and 3.5 inches wide. Archeologists say it dates back to the first century B.C. and is of eastern origin, from Antioch, Turkey, or Alexandria, Egypt.

Msgr. Sancho wrote in the Vatican paper that tradition says after Christ instituted the Eucharist at the Last Supper St. Peter took the cup to Rome, where it was protected by successive popes.

The cup then made its way to Spain during the Christian persecutions in Rome by

Emperor Valerian in the third century. The grail has a paper trail spanning the 11th-15th centuries that supports its origins, the Spanish monsignor said.

However, Umberto Utro, head of the Vatican Museums’ department of early Christian art, told Catholic News Service that Valencia’s grail was not the cup used during the Last Supper.

“It’s impossible Jesus drank from it; that there were such rich and fine vessels used at the Last Supper was nonsensical,” he said, especially since Jesus and most of the Apostles came from humble or poor backgrounds.

“He most probably used a cup made from glass like everybody else,” he said. †

St. Vincent de Paul is collecting office equipment

Are you part of a business that’s looking for a new way to dispose of office systems, office machines, phone systems and office furniture?

Look no further than the Indianapolis chapter of the Society of St. Vincent de Paul.

Thanks to the brainstorm of John Iozzo, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, the Society is now collecting old office equipment and furniture as part of its outreach.

“They’ve taken donations for years,” Iozzo said of the organization devoted to helping people in need.

The Indianapolis chapter has provided food, clothing, housing assistance, utility assistance, furniture and bus tokens, among other things, over the years, and this effort “is another way of expanding the ministry,” Iozzo said.

Iozzo’s thinking behind the undertaking is simple: Big corporations are getting new office equipment, machines, furniture and phone systems all the time, so “it would be beneficial to donate [their old things] and not trade them in, and take it as a tax write-off,” he said.

For more information, call 317-972-7837 and leave a message. Free pick-up is available. †

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Serra Club vocations essay

Priests and religious help others through prayer and service

By Erin McNulty

"Jesus took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciple's feet and dry them with the towel around his waist.



Erin McNulty

"When he had washed their feet and put his garments back on and reclined at table again, he said to them, 'Do you realize what I have done for you? You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do'" (Jn 13:4-5, 12-15).

In this passage from the Gospel of John, Jesus is clearly giving the disciples instructions. He is telling them what they are called to do as his followers.

The disciples became the first bishops. Therefore, Jesus not only orders the disciples to serve others, but also all of the Church as Christ's body.

This call, though, applies especially to the priests, sisters and brothers of the Church.

Brothers, sisters and priests serve others every day through their normal duties. Their many obligations always include prayer and sacrifice.

Not only do they serve others in these ways, they also serve the whole community by caring for the sick, compromised and

poor of the community.

The most notable and powerful way that all brothers, sisters and priests serve others is through the power of prayer. Every day, these dedicated servants pray to Jesus, many times on behalf of others. The Church's religious also often supplement their prayer with sacrifice.

Prayer and sacrifice are only two of the numerous hidden ways they serve others. However, for the many cloistered orders of brothers and sisters, these acts of love are the predominant figures in their service to the Church.

Though priests, brothers and sisters often serve others in a spiritual form, they help with physical aspects as well. Nearly all the religious of the Church assist the sick in some way or form.

Priests administer the anointing of the sick to the dangerously ill. Sisters and brothers often have their communities built up in a way that allows them to nurse the sick.

Today, the Spanish-speaking community in America is in great need of help. Many of these people are incredibly poor, yet they still have amazing faith in Jesus. However, many also need to be catechized, which many of the Church's religious are accomplishing through evangelization.

This community is also assisted through priests, brothers and sisters by the Spanish Masses and charity homes where their children will be cared for by religious sisters.

Perhaps the best example of a Church religious following Jesus' call to minister to others is Blessed Mother Teresa of Calcutta. Mother Teresa, incredibly tiny and delicate, lifted people covered with worms and filth, and carried them to a bed

to be cleaned, nursed and cared for by her order. This simple nun showed the love of Jesus to the rest of the world.

The following prayer by Pope Paul VI illustrates the need to pray for more vocations so that they might be able to do Jesus' work here on earth. Many prayers are also needed for those that are called to the religious life of the Church, that they might hear and accept that call.

Every Catholic in the Church today has the ability to do this by encouraging and praying for those that are called so that they might recognize and follow that call.

"Oh Jesus, Divine Shepherd of souls and Lord of the harvest, you called the Apostles to be fishers of men.

"Move now the ardent and generous hearts of your youth and make them your

followers and ministers. Let them share your thirst of universal redemption for which you renew your sacrifice on the altar every day.

"Extend, oh Lord, your loving call to many pure and generous souls, that they may grow in their desire for evangelical perfection, and may dedicate themselves to the service of the Church and to those who desperately need their assistance and love. Amen."

(Erin McNulty is the daughter of James and Michel McNulty, members of St. Joseph Parish in Jennings County. Erin, who is homeschooled, just completed the 10th grade and is the 10th-grade division winner in the 2006 Serra Club Vocations Essay Contest.) †



ONS photo/Chris Healey, Catholic Witness

Vocations camp

Mark Speitel, a seminarian from the Diocese of Harrisburg, Pa., prays during a candlelight procession from Mount St. Mary's Seminary to the National Shrine Grotto of Lourdes in Emmitsburg, Md. More than 90 young men participated in the Quo Vadis Days, sponsored by the Harrisburg Diocese, in late June. The camp was designed to help young men learn more about the priesthood and the vocation discernment process.



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Got questions about faith? Page through the new compendium

By Jem Sullivan

Got a question about Catholicism?

Whether you're reading a Bible story to a child, debating Catholic moral teaching with a teenager or discussing claims about Jesus in *The Da Vinci Code* with a friend, chances are that you've searched for answers to basic questions about Catholic beliefs and practices.

To better equip Catholics with answers to such questions, the new *Compendium of the Catechism of the Catholic Church* comes as a timely addition to any Catholic bookshelf.

The compendium is a more condensed and accessible version of the *Catechism of the Catholic Church*. Designed as a "mini-catechism" for the catechesis of children, youth, young adults and older adults, the compendium serves as a handy companion to the catechism.

And in this age of instant information that typically is found in the form of "Frequently Asked Questions," the new compendium rightly has been called an "FAQ of the catechism."

How different is the new compendium from the catechism? Do we really need another catechetical reference text?

Some basic facts about the compendium give insight into why this catechetical resource belongs on Catholic bookshelves, in homes and in parishes.

The new compendium is about 200 pages long, one-third the size of the entire catechism. Its contents are arranged in the form of questions and answers, a format familiar to older generations of Catholics, particularly those who grew up with the *Baltimore Catechism*.

There are a total of 598 questions and answers on themes drawn from the four pillars of Catholic faith: the creed, the sacraments, the Christian moral life and Christian prayer.

The compendium also has 14 beautiful artistic images and an appendix containing basic Catholic prayers in English and Latin. Also included are "formulae" summarizing key teachings about the faith intended for memorization.

Does a smaller compendium in the form of questions and answers signal a catechetical return to memorization of the basics of faith, as previous generations of Catholics sometimes did?

The compendium is not designed simply for "rote memorization" of the fundamentals of faith, but as a balanced catechesis involving explanation, reflection, understanding, application and

memorization. Most important, it provides a new tool in exploring the meaning of what Catholics believe, celebrate, live and pray.

As Pope John Paul II aptly said, "The blossoms, if we may call them that, of faith and piety do not grow in the desert places of a memory-less catechesis. What is essential is that the texts that are memorized must at the same time be taken in and gradually understood in depth in order to become a source of Christian life on the personal level and the community level."

How might the new compendium serve families, individuals, parishes, Bible study and lay faith-formation groups today?

First, the questions contained in each section of the compendium offer ideal catechetical starting points for discussion, reflection and presentations. Clergy, parents, teachers, catechists and lay leaders may draw on these questions as springboards for reflection during formal and informal "teaching moments."

Second, the answers in the compendium offer concise summaries to conclude a catechetical, faith formation or Bible study session.

Since its publication in 1992, the *Catechism of the Catholic Church* has become what it claims to be—"a sure and authentic reference text for teaching Catholic doctrine."

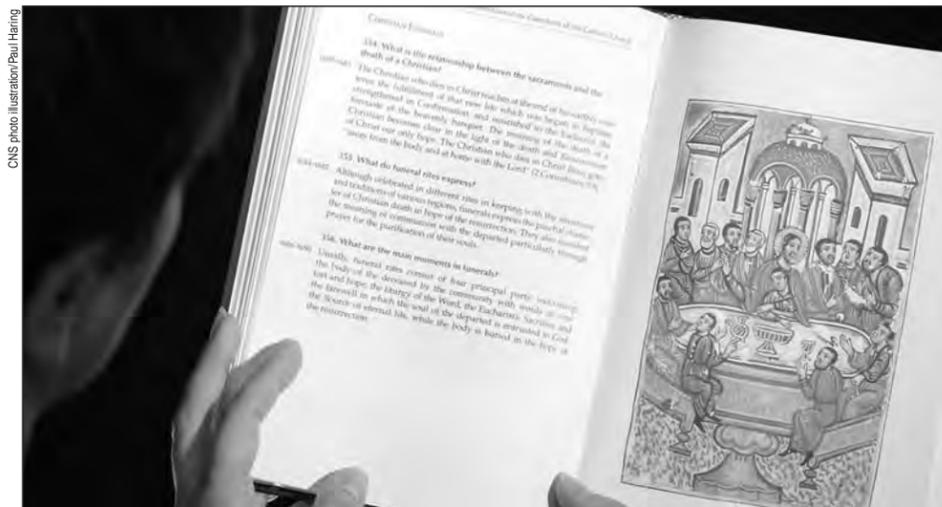
The new compendium brings us even closer to the riches of faith contained in the catechism. Its handy format and compact size make it easy to use and particularly accessible to youth and young adults.

While the compendium does not replace the catechism, sound catechetical methodologies and catechetical materials, it is a must-have for parents, teachers, catechists and lay leaders of faith formation. In it, we have yet another indispensable catechetical tool.

Today, faith formation is no longer an option, a luxury for a select few. In fact, every baptized Catholic has a right and duty to deepen knowledge of the fundamentals of his or her faith as it is believed, celebrated, lived and prayed.

In the face of confusion, misunderstanding and muddled claims about Christian beliefs, we are reminded in the words of John Paul II that "Jesus Christ is the answer to the question that is every human person."

Catholics never know when and where the next question, challenge or misunderstanding about Catholicism will come from, but with the new compendium can at



The new *Compendium of the Catechism of the Catholic Church* is a catechetical resource that belongs on Catholic bookshelves, in homes and in parishes.

least be better prepared to "give an account for the hope that is in us."

Clergy, parents, teachers, catechists and lay leaders may use the compendium's 14 artistic images to invite others to contemplate the beauty of faith.

Pope Benedict XVI said, "This book cannot be read as a novel. It must be meditated on calmly in its individual parts and

its content allowed, through the images, to penetrate the soul."

(Jem Sullivan teaches at the Pontifical Faculty of the Dominican House of Studies in Washington, D.C. She is a writer, lecturer and catechetical consultant, and serves as a docent at the National Gallery of Art.) †

Compendium is helpful parish resource

By Leisa Anslinger

The new *Compendium of the Catechism of the Catholic Church* provides easy reference for many questions that Catholics often ask about the faith.

Each section and chapter can be treated in adult faith formation, using the lives of the saints or sacred art similar to that represented in the compendium to encourage living discipleship that bears witness to the beliefs represented by the topics.

The compendium also can be presented to engaged couples during Pre-Cana Conferences or as part of Rite of Christian Initiation of Adults classes for those preparing to become Catholics.

Youth ministry formation sessions will be greatly assisted by the engaging style of the compendium.

Small faith groups will enjoy having a reference at their fingertips, since doctrinal and ethical questions often arise as adults share their experience of applying faith to life.

As youth and adults are strengthened in their faith, they naturally share that faith with others. The compendium also

will be a tremendous source of assistance as Christians who are not Catholic or those who have never met Christ raise questions about the faith.

The parish bulletin or Web site could include a brief excerpt from the compendium each week, inviting discussion and study among parishioners.

While the purpose is to provide clear instruction, the compendium includes art and reflective quotes from saints who have preceded us in this life.

It is a formation tool that helps us remember that knowledge is just one element of being formed in faith.

Faith formation is a whole body-and-soul endeavor. It requires prayer, reflection and living witness. It raises our eyes to the heavens and bears the mysteries of life in Christ that sometimes are so well expressed in sacred art or poetic words.

The compendium reminds us that while faith may be expressed in simple, succinct language, it is nonetheless filled with mystery and awe in God's presence.

(Leisa Anslinger is a pastoral associate for faith formation at Immaculate Heart of Mary Parish in Cincinnati, Ohio.) †

Discussion Point

Catechism provides much-needed answers

This Week's Question

When—and why—have you had occasion to turn to the *Catechism of the Catholic Church*?

"I read it once a week or more because I'm one of the facilitators of Women on the Way ..., a women's ministry at our parish. We take discussion topics from the catechism and the liturgical calendar." (Stephanie Phelps, Mahomet, Ill.)

"When some of my sons got married, we looked at the rules in the catechism. Also, when I'm told the Church believes a certain thing and I disagree—like the number of holy days—I check to make sure I'm right." (Mark Sullivan, Doniphan, Neb.)

"I have referred to it for the official word on the

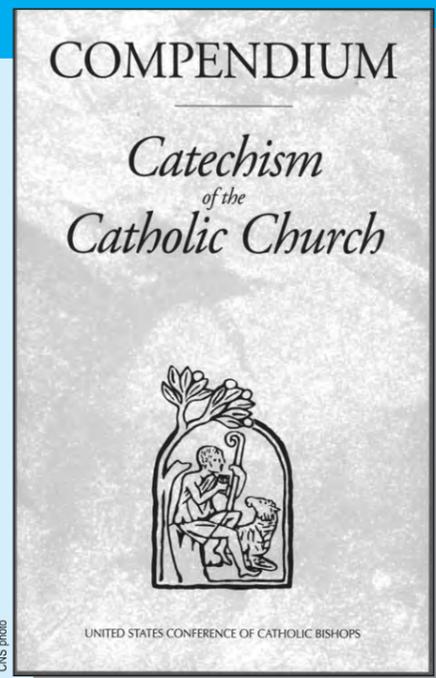
gay issue and to find the Church's exact wording and position on issues such as divorced and separated Catholics. Whether I agree or not, it gives me the official stance." (Carolyn Piecrak, Brattleboro, Vt.)

"I'm one of the teachers in the Life Teen program. When the kids have questions, or when we're preparing class for the evening, we always refer to it." (Mary Pogue, Kelso, Wash.)

Lend Us Your Voice

Do you ever pray for the world you live in? What is your prayer for the world?

To respond for possible publication in an upcoming edition, send your response by e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

St. Paul: Imprisonment in Ephesus

Paul was in Ephesus in the year 53, along with Timothy, Aquila and Priscilla.



Sometime late that year, he was imprisoned in the city's praetorium, the official residence of the proconsul.

Apparently someone in the city told the proconsul that this new movement Paul headed was growing. The main thing the pro-

consul had to do was to preserve order, so he imprisoned Paul until he could clear up the matter.

It was from this prison that Paul probably wrote letters to the Philippians, Colossians and Philemon, although scholars are divided about that.

The Letter to the Philippians is probably a composite of three letters. The first was a short letter, now Phil 4:10-20, in which he thanked the Church at Philippi for the monetary support brought to him by Epaphroditus, who became ill while in Ephesus.

Paul sent the letter by way of a member of the community at Ephesus, giving

Paul an opportunity to learn from this messenger what was going on in Philippi. This observer returned with news that pagans, presumably Roman authorities, were making it difficult for the Christians in Philippi. He also reported that there was a feud between the leaders of two house-churches, the women Euodia and Syntyche.

So Paul wrote a second letter, sending it with Epaphroditus after he recovered from his illness. He told them about his imprisonment and gave instructions about Christian conduct, urging the two women "to come to a mutual understanding in the Lord" (Phil 4:2).

After he sent Epaphroditus off with that letter, Paul apparently realized that he had failed to warn the Philippians about the delegation from Antioch that was visiting Paul's communities, telling them that they had to be circumcised and follow Jewish law. So he wrote a third letter, now Phil 3:2-21, which repeats much of what he had earlier written to the Galatians.

Also while he was in prison, Paul received a delegation from Colossae. The Church there had been founded by Epaphras, whose first convert was

Philemon. Epaphras and others came to consult Paul about a problem. The people in Colossae had been influenced by a mystical-ascetic Jewish approach through which they could achieve a mystical ascent to heaven that involved worship and appeasement of angels and other spirits. This wasn't what Paul preached, so Epaphras and others went to Ephesus to consult with Paul.

Paul's letter affirmed that Christ possesses the sum total of redemptive power, and the Christians at Colossae should not be trying to placate spirits through ascetic practices concerning food and drink. True Christian asceticism, Paul wrote, consists in the conquering of personal sins and the practice of love of neighbor.

Paul also received another visitor from Colossae—Onesimus, Philemon's runaway slave. Paul listened to Onesimus's story and sent him back to Philemon with a letter pleading for leniency. Onesimus became a Christian, and Paul asked Philemon to welcome Onesimus back as a brother in Christ.

Eventually, Paul was released from prison and, a year or so later, was still living in Ephesus. †

Cornucopia/Cynthia Dewes

What the world needs are a few good men

Is it the U.S. Marines who claim that all they need are "a few good men"? Well, whoever it was who suggested this certainly had the right idea because the world sure could use more good men.



Which brings me to my Uncle Ole, of whom I've written before. He died recently at age 92,

leaving seven children and their spouses, 20 grandchildren, three greats and innumerable nieces, nephews, in-laws and friends. Here indeed was one of those few good men.

For a person of such a great age, my uncle had a large funeral, with many people in attendance. And, unlike some of these occasions, it was a happy event despite a few inevitable tears. Laughter ruled as everyone related his or her Uncle Ole story. He wasn't a comical man, but his cheerful good sense made him memorable.

Ole was one of the few people I've ever known who could criticize another without being mean. For example, of a politician's crass behavior, he would say only, "He sure likes to get elected, doesn't

he?" and grin, amused at such folly. He would suffer a fool, but never an unkind or dishonest one.

Many of the 42 nephews and nieces on his wife's side (of whom I am one)—plus the even larger numbers of nephews and nieces on his side of the family—enjoyed a week or so every summer visiting him and Aunt Margaret on their Wisconsin farm.

One nephew now living in South Africa sent an e-mail message in which he told of learning valuable life lessons at the farm. Once, the dog bit him when he tried to take its bone away. Uncle Ole didn't warn him away from the dog or sympathize much. He just said, "Well, now you know, never try to take a bone away from a dog." And by golly, said this nephew, he now has several dogs himself and never once has he tried to take their bones away.

Religion was important to Uncle Ole in a quietly personal way. He didn't preach or judge; he just believed that God was always in charge and the rest of us were assigned to doing whatever we could and should here on earth. He passed this confidence on to his children, and indeed to all of us now scattered around the world. He convinced purely by example.

The reason I say all this is because I was astounded to realize the impact one

life could make. One humble, unassuming man influenced literally hundreds of people for the good. Exponentially, this influence no doubt extended even further through them.

It made me think how the reverse is also true. We expect powerful and important people like presidents and popes and kings to be influential and, when they fail to influence according to God's will, we all suffer the consequences. Hitler, Stalin and the bad popes are illustrations of this truth.

And, just as one ordinary good man can change the world for the better, so can one bad or indifferent person ruin it for many others. One selfish, uncaring jerk can ruin a family, a business, a neighborhood or even contribute to the destruction of a healthy society.

The Indian chief in the movie *Little Big Man* said the man who "knows where the center of the earth is" is the man who deserves praise.

Uncle Ole knew where the center of the earth is, all right. Thanks to him, some of us do, too.

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

Faithful Lines/Shirley Vogler Meister

The leastling sparrow: A life experience

"I believe you had a blessed moment with that sparrow," my sister wrote in her e-mail, observing that I have a special way of connecting with nature.



If I do, I credit Beverley and her husband, John, for having property in Belleville, Ill., that perpetuates the appreciation of the great outdoors. I have

spent many refreshing hours on their deck or in one of the swings on their peaceful front porch, joyfully observing wildlife.

The incident to which Bev referred was at the front door of my Indianapolis home. Recently when I looked out, I saw a huge male cardinal, a smaller male cardinal and several sparrows pecking around the front yard amidst tall grass that awaited the lawn mower.

I felt such appreciation for these birds, then noticed one of the sparrows about 10 feet away, staring at me. He then

steadily hopped to the front stoop, where he stared at me for several moments. I felt as connected to this bird as I do to my well-loved indoor cats, Ziggy and Domino.

Then I remembered an incident years ago when our youngest daughter, Lisa, was still attending Bishop Chatard High School. A young man—her classmate and friend, who lived across the street—found a sparrow's nest fallen from its safe perch.

Since his family was going on a trip, he asked Lisa to care for the three sparrow nestlings. We had an indoor cat so we placed the nest in a large box in a first-floor bedroom and closed the door. Calling several vets, I received differing advice. We opted for a plan that would nurture the birds.

Learning of this, another of Lisa's classmates dug worms for food, even feeding the birds when Lisa seemed squeamish.

Unfortunately, two of the sparrows died, but the third survived and thrived. An adult friend said, "Birds harbor disease

and sparrows are a nuisance," but his pessimism did not prevent our care.

Eventually, we transferred the surviving bird to a larger box, placing it at the edge of our carport. Soon, the surviving sparrow left the box, and I witnessed the moment it gracefully soared away to freedom.

Naturally, we imagined the bird then living a good life, but only God knows the outcome. (Eventually, I turned this experience into a difficult and complex French poetic form, titling it "Sestina for Sparrow.")

When I recently connected with a sparrow at my door, I wondered if this bird was a descendant of the family of sparrows from years ago. Again, only God knows!

What I do know is that experts differ on whether to rescue birds, but I am still glad we chose to try to preserve that tiny sparrow's life.

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

Twenty Something/
Christina Capecchi

Lean on faith in every zip code

Moving away from home to college can be terrifying. The instinct is to pack it all: the Care Bears and the yearbooks and the pictures, proof of popularity and charisma.

The stuff a freshman displays in her new dorm, those choice tokens of her high-school self, serve as the first messenger of her identity.

My half of the dorm emerged pink; my roommate's came out black. My poster of the U.S. women's World Cup champions clashed against her poster of the '80s rock band KISS. The writing was on the wall: We just might clash, too.

I remember packing for college. I played the soundtrack to "Where The Heart Is" to spur me along. The lyrics of a song by Beth Nielsen Chapman struck me:

*I'm gonna shake my soul
And release my hold
Givin' up control
And let the rest unfold
'Cause it's a long, long way from here
to where we go.*

It was 250 miles. But moving one state south felt like the earth's axis tilting.

Over the years, that song has become my moving anthem. I play it whenever it's time to start packing boxes. Moving does shake the soul. And there's no bubble-wrap to tape around your heart. It can get bruised.

Moving always seems to trigger self-inventory. Unearthing dusty drawers, unfolding crumpled papers, unfreezing memorable moments. I contemplate how the person I introduce today differs from the one I extended five years ago. And I search for clues in the contents of each cardboard box.

The stationary signals my intention to keep in touch. The candles reflect my yearning for solitude. The board games signal my hope for social bonding.

I'm moving all the pieces of me. But every time, they get a bit rearranged.

Moving is an inevitable part of young adulthood. We're a mobile generation at a mobile stage of life. The apartment I just moved into marks my fourth address since graduating from college two years ago.

Gen Y is poised to undergo more career moves than any previous generation, too. We'll switch cubicles, rewrite five-year plans and haul dentel dreams. And like it or not, we'll develop flexibility. Grit.

Ecclesiastes tells us there is a time for every season: "A time to scatter stones, and a time to gather them; a time to embrace, and a time to be far from embraces." A time for duct tape and daring, homesickness and reunions.

As Catholics, we're called to change. We're called to live the Gospel of the ultimate nomad, Jesus, a little better every day. More heart, less ego.

Pope Benedict XVI went through a soul-shaking move last year. It took him months to feel settled in the 10-room papal apartment. The arrival of his 20,000 books helped.

"For me, it's like being surrounded by friends, now that there are books on the shelf," the Holy Father said.

The good news: Moving invites growth and grace. It prompts us to rely on the faith we often take for granted, a constant amidst flux, a pillar for every new place. Nothing beats prayer when you're trying to convert panic into peace.

The final pages of the Bible remind us that the kingdom of God transcends every zip code. "God's dwelling is with the human race (Rv 21:3)."

And our steadfast God is wonderfully innovative. "Behold," he says, "I make all things new (Rv 21:3)."

(Christina Capecchi is a graduate student at Northwestern University in Evanston, Ill. E-mail her at christinacap@gmail.com.) †

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

The Sunday Readings

Sunday, July 16, 2006

- Amos 7:12-15
- Ephesians 1:3-14
- Mark 6:7-13

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

Amos is one of the relatively few prophets of whom something is known. Many prophets give some details about themselves, but not many give more than a few details.

By contrast, it is known that Amos was from Tekoa, a small village about 10 miles south of Jerusalem in Judea. He herded sheep and tended fig trees. He obviously was intelligent, and he knew the traditions of his ancestors.

He wrote during the reign of King Uzziah of Judah, between the years 783 B.C. and 742 B.C. It was a time of prosperity and national security.

Even so, as often has been the case in history, the poor still were in want. The gap between the rich and the less fortunate was evident.

Amos saw himself as an authentic prophet. The other prophets of his time, he thought, were hired by the king ultimately to strengthen the king's rule over the people. Under such arrangements, the other prophets could not be trusted to preach the undefiled word of God.

This weekend's reading reports a clash between Amos and a priest in the Jerusalem temple. Amos reasserts his role, insisting that he was called by God to be a prophet.

The Epistle to the Ephesians provides the second reading.

In the first century A.D., Ephesus was a major commercial center in the Roman Empire and an important port on the Mediterranean Sea. Shifts in the soil and collections of sediment have left the ruins of Ephesus, in present-day Turkey, some distance from the seashore.

Ephesus, therefore, was a center for the vices and fast business usually associated with such ports.

In addition, it was one of the most popular religious shrines in the empire. Its great temple, dedicated to Diana, the

goddess of the moon, was one of the marvels of the ancient world.

Pilgrims came from everywhere in the empire to venerate the goddess. Accommodating these pilgrims was itself a big business in Ephesus.

The epistle sought to reinforce the Christian commitment of the followers of Christ in the city. This reading serves this purpose by reminding the Christian Ephesians that Jesus died for them, and that in faith they are one with the Lord.

St. Mark's Gospel furnishes the last reading.

In this reading, Jesus summons "The Twelve," the Apostles whom the Lord called by name. Jesus sends them out into the highways and byways. He tells them not to burden themselves with supplies or provisions because God will supply what they need in their travels.

They obediently went out into the countryside and preached what Jesus had taught them. They possessed the Lord's power. They drove devils away. They anointed the sick—using that ancient gesture of healing and strengthening mentioned elsewhere in the Bible—and cured the sick.

Reflection

The reading from the Epistle to the Ephesians is the centerpiece of this weekend's Liturgy of the Word. Originally, it was written for a group of believers surrounded on all sides by paganism and hostility.

The epistle reassured them and, this weekend through the readings, it reassures us. We have been redeemed. Our

Readers may submit prose or poetry for faith column

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

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

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

My Journey to God

God's Love

God's love is something that no one can explain. We earn it by deep faith and by sacrifice and pain. It is eternal and unconditional, we have only to endure and not stray. Only we can destroy it when we falter and lose our way. God is patient and forgiving even when we are forsaking. He never fails or gives up even though our hope is failing. God's love glows with beauty as the brightest star although his wondrous power appears so out of reach and far. He gives us many gifts that mortals cannot understand. It is the awesome truth of God's tender guiding hand.

By Thomas J. Rillo

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey. Father Benedict DoHa Bae raises a monstrance during eucharistic adoration at the Northeastern Regional Ultreya of the Korean-American Curial community on July 4 at Kellenberg Memorial High School in Uniondale, N.Y.)



CNS photo/Gregory A. Shemitz, Long Island Catholic

Daily Readings

Monday, July 17

Isaiah 1:10-17
Psalm 50:8-9, 16-17, 21, 23
Matthew 10:34-11:1

Tuesday, July 18

Camillus de Lellis, priest
Isaiah 7:1-9
Psalm 48:2-8
Matthew 11:20-24

Wednesday, July 19

Isaiah 10:5-7, 13b-16
Psalm 94:5-10, 14-15
Matthew 11:25-27

Thursday, July 20

Apollinaris, bishop and martyr
Isaiah 26:7-9, 12, 16-19
Psalm 102:13-21
Matthew 11:28-30

Friday, July 21

Lawrence of Brindisi, priest and doctor
Isaiah 38:1-6, 21-22, 7-8
(Response) Isaiah 38:10-12, 16
Matthew 12:1-8

Saturday, July 22

Mary Magdalene
Micah 2:1-5
Psalm 10:1-4, 7-8, 14
John 20:1-2, 11-18

Sunday, July 23

Sixteenth Sunday in Ordinary Time
Jeremiah 23:1-6
Psalm 23:1-6
Ephesians 2:13-18
Mark 6:30-34

knowledge of Christ is neither accidental nor coincidental. God has chosen us. Christ is with us.

Still, we need nourishment and guidance as we continue to live on earth. God did not abandon the Chosen People in ancient times. He sent prophets to them.

This divine concern endures. God sends

us messengers in the person of the Twelve, and in the person of the bishops in the Church who bring us the words of the Gospels even now.

Through the Apostles and their successors, God heals us in Christ. Healed and renewed, we move forward to eternal life. We will not die. †

Question Corner/Fr. John Dietzen

Single people have same vocation to follow Christ

QI am an older woman, baptized at birth, who has always been a practicing Catholic. I've had huge personal responsibilities, but have never married.

The focus of the Catholic Church is mostly on marriage and families. I understand that because they form the majority of the congregations.

Recently, a priest in his homily referred to the sacraments of marriage and holy orders, but said there is no sacrament for single people. I don't know how to interpret that statement.

Fortunately, I believe that God's love extends to every human being. That keeps me coming to Mass. But did I miss something? Do I belong in a Catholic Church? (Iowa)

AI'm somewhat surprised at the priest's remark. There is a sacrament for single people, and it is the first and most important sacrament for any Christian. It is baptism.

Married people, priests, and men and women in religious communities receive sacraments or vocations, which are particular ways of living out their baptism.

But single people have the same vocation to follow Christ, and extend his love, and the love of our heavenly Father, into the world.

Through the sacraments of initiation—baptism, confirmation and the Eucharist—every Catholic, of whatever rank or calling, is invited ultimately by our Lord to the same responsibility of responding to God's love by loving service to others.

This invitation is repeated in every celebration and reception of the Eucharist.

The sixth chapter of St. John's Gospel, which is his great eucharistic passage, draws out the faith implications and responsibilities that we assume in each Eucharist. Just as Jesus gave his life for us, we are to give our lives for each other "in memory" of him.

St. Augustine put it well in one of his

sermons, "With you I am a Christian, for you I am a bishop."

The basic Christian call is the same for all of us, whether we are married, ordained, vowed religious or single, because of the sacrament of baptism.

By far, most of the single people that I know are inspiring examples of this kind of self-giving. I hope, and have the feeling, that you are trying to live this Christian vocation in your life. It's the main one that we have in the Church.

QMy daughter is Rh negative and her husband is Rh positive, not a happy combination. Their first two children barely escaped the results. Their next three babies died before or shortly after birth. Her physician suggested a tubal ligation.

Since menopause, she has wanted to receive the sacraments of penance and the Eucharist, but she fears she will not be absolved. What should she do? (Ohio)

AYou don't indicate whether she had the tubal ligation. If she did or did not, however, the sacraments of confession and Communion are open to her and she need not fear.

She has been through a lot of grief and pain, and has been away too long from the support and encouragement that the sacraments can give her. Please ask her to talk with a priest soon.

(A free brochure answering questions that Catholics ask about the sacrament of penance 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.) †

Faith Alive! takes vacation

The weekly *Faith Alive!* religious education feature, produced by Catholic News Service and published on page 11 this week, takes its annual break from July 21 until Sept. 1. †

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ADKINS, Monica, 87, St. Bartholomew, Columbus, June 30. Wife of James Adkins. Mother of Beverly Pardieck, Gregory, James and Mark Adkins. Sister of Mary Ruth Crooke-Boyles. Grandmother of eight. Great-grandmother of five.

BARRON, Helen L., 88, St. Roch, Indianapolis, June 14. Aunt of several.

BEDNARSKI, Benjamin R., 27, St. Michael, Greenfield, June 12. Son of Raymond and Kay Bednarski. Brother of Bill Bednarski and Mike Bronneberg. Grandson of Bernice Trent.

BOARMAN, Joseph M., 84, St. Anthony, Indianapolis, June 27. Husband of Mary Boarman. Father of Mary Jo Eggers, Lisa Freije, Penny Shope and Mark Boarman. Brother of Louise Johnson and Jonnie Mae Lindsell. Grandfather of one.

BURGMEIER, Donald P., 63, St. Mary, Greensburg, July 1. Husband of Janice Burgmeier. Father of Donald Jr., Kevin and Ricky Burgmeier. Brother of Arlene Cook, Darlene Huff, Janet Kinker and Daniel Burgmeier. Grandfather of one. Great-grandfather of one.

FEHLINGER, Irvin J., 81, Sacred Heart of Jesus, Indianapolis, June 24. Husband of Jennie Fehlinger. Father of Sue Thieman, Stephen and William Fehlinger. Grandfather of six.

FREDERICK, John D., 78, Our Lady of Lourdes, Indianapolis, July 5. Father of Barbara Runciman, Nancy and Elizabeth Frederick. Brother of Rita Verina and James Frederick.

GAUDIANI, Vincent A., 88, St. Pius X, Indianapolis, June 23. Husband of Vera (Rossano) Gaudiani. Father of Dr. Claire, Dr. Linda, Elissa, Michael and Dr. Vincent Gaudiani. Grandfather of 13. Great-grandfather of four.

HILL, Anna June, 80, St. Bartholomew, Columbus, July 4. Sister of Betty Jane Morgan, John Dickey and Jim Fitzgerald.

HOWELL, Shirley, 64, St. Joseph, Corydon, June 8. Mother of Sandra Humphrey, Kathy Ward and James Howell. Grandmother of 11.

JOHNSON, Richard L., 63, St. Luke, Indianapolis, June 25. Husband of Diane Johnson. Father of Stephanie Alias, Christy Crow and Alana Johnson. Brother of Bob Johnson. Grandfather of one.

LAUCK, Anita J., 88, St. Paul Hermitage, Beech Grove, June 22. Mother of Carol Hofmann, Alice Roeder, Mary Jo Venezia, Cindy Woodruff, Charles, James and Louis Lauck. Grandmother of 20. Great-grandmother of 22.

LOWE, Grover S., 81, St. Joseph, Shelbyville, June 29. Husband of Carla Lowe. Father

of Karla Theobald, Eric and Greg Lowe. Grandfather of five.

MILLER, Maurice Winfred, 84, St. Anthony of Padua, Clarksville, June 23. Brother of Bernard Miller.

PATTON, Anna, 83, St. Vincent de Paul, Bedford, July 1. Wife of Calvin Patton. Mother of Marilyn and Peggy Elmore, Linda Harrell, Pam Walden, Scott and Tim Patton. Grandmother of 16.

SAHM, Mark Andrew, 66, Holy Name, Beech Grove, July 4. Husband of Loretta (Staab) Sahn. Father of Mary Mills, Joanne Sauter and Ray Sahn. Brother of Mary Margaret Vogler and William Sahn. Grandmother of three.

SCHNEIDER, David Lyman, 66, St. Luke, Indianapolis, June 16. Father of Judith Blair, Sara Regeski, Cynthia Whaley and John Schneider.

SHIPLEY, Robert, 55, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 2. Husband of Kimberly Shipley. Father of Stephanie, Drew and Ryan Shipley. Son of Opal Shipley-Kerkhof. Brother of Jan Daniels, Larry and Lyman Kerkhof.

SIMMONS, Sherman Sherrill, 54, Most Precious Blood,

New Middletown, May 31. Father of Jacory and Jonathan Simmons. Son of Lucille Simmons. Brother of Rhonda Babcock, Ann Bowling, Carmen Haag, Tina Heitkemper, Linda Martin, Billie Rose, Diane and David Simmons.

WEIDNER, Clara L., 91, St. Anthony of Padua, Clarksville, June 22. Mother of Rose Mary Miller, Patricia Rury and Bruce Weidner. Sister of Wilma Belviy and George Hutt. Grandmother of four. Great-grandmother of five.

WILLIAMSON, Trudy A., 68, Good Shepherd, Indianapolis, June 23. Mother of Monica

Burkhart, Cindy Smiley, John and Matthew Dennis. Sister of Paul Goedecker. Grandmother of five.

WISE, Ruby, 82, Most Precious Blood, New Middletown, May 15. Mother of Deborah Cardwell, Nedra Henning, Karen Singer, Bruce, Mitchell, Randal, Stephen and Troy Wise. Sister of Ralph Skaggs. Grandmother of 19. Great-grandmother of 16.

WOERTZ, Margaret, 82, St. Peter, Buena Vista, March 20. Mother of Cheryl Quebbeman, Donald and Douglas Woertz. Grandmother of seven. Great-grandmother of seven. †

Providence Sister Alice Hemans taught at Cardinal Ritter Jr./Sr. High School

Providence Sister Alice Hemans died on June 26 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 59.

The Mass of Christian Burial was celebrated on June 30 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery.

The former Alice Janet Hemans was born on July 17, 1946, in Orlando, Fla.

She entered the congregation of the Sisters of Providence on Aug. 16, 1991, and professed first vows on June 26, 1994, and final vows on Aug. 15, 1998.

During 14 years as a Sister of Providence, she ministered as a teacher and principal at Catholic schools in Indiana and Massachusetts.

Sister Alice taught at Cardinal Ritter Jr./Sr. High School in Indianapolis from 1993-98.

She returned to the motherhouse in June 2004 to begin her ministry of prayer, which she continued until 2006.

Surviving are her mother, Margaret Hemans of California; a sister, Kathryn Mescall of Foster City, Wash.; and a brother, James Hemans of Mukilteo, Wash.

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Statistics are wrong in new Catholic directory

WASHINGTON (CNS)—For people who look to annual statistics to discern Church trends, the statistical tables at the end of the 2006 *Official Catholic Directory* can be misleading.

The 2,043-page tome, also known as the *Kenedy Directory* after its New Jersey publishers' imprint, came out at the end of June.

Because of the devastation caused by Hurricane Katrina last August, the New Orleans Archdiocese said it could not provide accurate year-end statistics so the entire statistical column under New Orleans is blank.

A transposition of two figures for the Boston Archdiocese led to an overcount of about 2.1 million in the total number of Catholics in the country. The directory shows the total population in the archdiocese as 1,845,846 and the Catholic population as 3,974,846. The larger figure should be the total population and the smaller figure is the Catholic population.

Nationwide, the directory reported a net increase of about 1.3 million Catholics in the United States and its possessions last year. But an accurate total requires subtracting the 2.1 million overcount in Boston and adding the roughly 500,000 Catholics who lived in the Archdiocese of New Orleans before the hurricane, which indicates a decline of about 300,000 Catholics. †

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A legacy of giving

Late repairman's gift to benefit nine Catholic ministries

By John Shaughnessy

When he was in his 90s, Rudolph Gasper still drove his car, enjoyed bowling and even climbed on his roof to fix it.

Yet what stunned people even more was a gift he made—a gift that wasn't revealed until the longtime sewing machine repairman died, three months after he celebrated his 100th birthday.

When his will was being read, it became clear that the man who grew up on an Indiana farm, married at the beginning of the Great Depression and lived most of his life in Indianapolis had saved nearly \$1 million during his lifetime.

When his will was being read, another point also became evident: The quiet devotion that the father of three had shown to his Catholic faith in his lifetime was something he wanted to continue beyond his death.

While 40 percent of his estate was to be divided among his children, Gasper also wanted 60 percent of his \$993,508.76 distributed among nine Catholic institutions and charities.

"I was amazed," said his son, Bob Gasper. "I didn't have the impression he was paid a lot of money for the work he did. I knew he was a frugal man and he was good at saving, but I had no idea of the amount of money. It just shows there were some charities that he felt deeply about. He didn't talk much about his faith, but he was always faithful."

Some of the beneficiaries of Gasper's generosity are connected to his personal life.

St. Philip Neri Parish in Indianapolis was where he lived and went to church most of his life. The Sisters of Providence

taught his children. Marian College in Indianapolis is where his son, Bob, is an associate professor of math. The Society for the Propagation of the Faith also benefited from a gift from his wife, Elizabeth, when she died in 1994.

The other five beneficiaries are the Columbian Fathers, the Archdiocese of Indianapolis, Saint Meinrad School of Theology in St. Meinrad, St. Augustine Home for the Aged in Indianapolis and the Benedict Inn Retreat and Conference Center in Beech Grove.

Each received a little more than \$66,000.

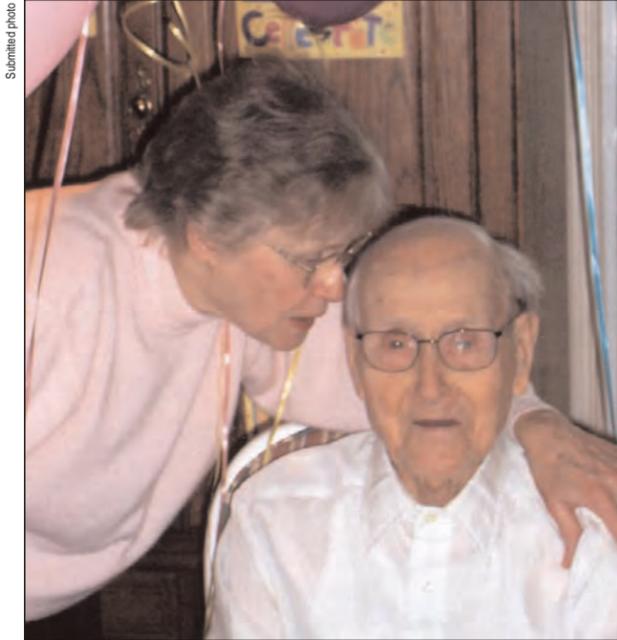
"We all hear these stories of the little old lady who scrubbed floors at the univer-

sity and left millions of dollars," said Jim Wathen, director of gift planning for the archdiocese's Catholic Community Foundation. "It's inspiring to rub up against one of those people. He's not a person you associate with great wealth, but he was able to leave almost \$1 million and he designated 60 percent for charity. The story is so inspiring."

The inspiration extends beyond the gift that came after his death—threading its way back to the gift of his life and his faith.

The youngest of six children, Rudolph Gasper grew up on a farm in Jennings County in southern Indiana, where he learned the value of working hard and taking care of the resources that life gives a person and a family.

At 21, he moved to Indianapolis, where he noticed a young woman named Elizabeth Campbell during a Sunday Mass at St. Therese of the Infant Jesus (Little Flower) Church.



Mary Miller talks to her father, Rudolph Gasper, at his 100th birthday party in 2005. After his death, the longtime sewing machine repairman left a generous gift to nine Catholic institutions and charities.

'He's not a person you associate with great wealth, but he was able to leave almost \$1 million and he designated 60 percent for charity. The story is so inspiring.'

— Jim Wathen, director of gift planning for the archdiocese's Catholic Health Association

"He picked her up and gave her a ride to church one day," recalled his daughter, Mary Miller, with a smile.

They married in 1930 as the Great Depression devastated the economy and lives in the United States. Still, he found a job as a sewing machine repairman. Because of the tough economic times, the couple learned to be frugal—except in their devotion to their faith and their love for their three children, Margaret Miller, Mary and Bob.

"They would visit shut-ins," said Mary Miller, a member of Christ the King Parish in Indianapolis. "They'd look after people and look in on them. They always went to church. They always went to novenas and Holy Hours. I'd visit with Dad at the assisted living facility and we would say the rosary together. He was just faithful."

That faithfulness shined through the 64 years of the couple's marriage, including the last years of his wife's life. As Elizabeth struggled with her health,

Rudolph took care of her so she could stay at home.

That faithfulness also shined in his work.

"He was in sales and service with sewing machines most of his life," Mary Miller said. "He retired at 62. After that, he repaired out of his house. He was still doing it in his early 90s. He fixed sewing machines at schools, convents and Marian College. All the sisters knew him. They sent him cards at Christmas."

She still has the notebooks in which he meticulously listed the names of the people he helped and the costs of the repairs.

She still appreciates the example her parents set with their lives.

"We're proud of them," Mary Miller said. "They were common, ordinary people leading a common, ordinary life, and they left this tremendous impact."

Her husband, William, nodded and said, "We have no idea of the lives this will touch in the future." †



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