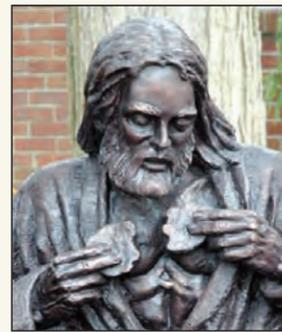




The

Criterion

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Sitting next to Jesus

Interactive sculpture invites people to imagine breaking bread with Christ, page 9.

CriterionOnline.com

July 28, 2006

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A portrait of love

‘She obviously came as near to perfection as a fallen human can’

By Sean Gallagher

When Blessed Mother Theodore Guérin came as a missionary sister from France to the Indiana frontier in 1840, she soon came to love the state, calling it “my Indiana.”

Now, as her Oct. 15 canonization at St. Peter’s Square in Rome approaches, Indiana is returning that love.

A sign of that esteem was evident on July 21 as a portrait of Blessed Mother Theodore was hung on the south wall of the office of Indiana Gov. Mitch Daniels at the Statehouse in Indianapolis as part of the Hoosier Heritage Portrait Collection.

“Today, we honor a person of immense historical importance to the state of Indiana,” Daniels said, “Mother Theodore Guérin, who ... bravely, from nothing, built an order and eventually the school that we know as Saint Mary-of-the-Woods [College].”

The Oct. 15 canonization will mark the culmination of a nearly century-long process, which included Blessed Mother Theodore’s 1998 beatification, during which her life, writings and possible miracles attributed to her intercession were investigated.

With several members of the Sisters of Providence gathered around him, Daniels also praised the congregation “who carry on in [Blessed Mother Theodore’s] tradition, a magnificent positive mark on the life of our state and the lives of countless individual Hoosiers.”

Following the governor’s remarks, Providence Sister Ann Casper spoke about the place of her order’s foundress in Indiana history, describing her as a “moving force” in the state.

“Mother Theodore was indeed that kind of person who brought quality education to thousands and thousands of Hoosier children throughout the state,” said Sister Ann, the executive director of the Office of Congregational Advancement at Saint Mary-of-the-Woods.

‘It’s a great source of pride to see a prominent Hoosier woman on the wall. It’s a great day for women, too.’

—Msgr. Joseph F. Schaedel

“From Madison and Jasper and Evansville to Fort Wayne, Richmond, to Terre Haute and the Wabash Valley, her legacy of serving others, of absolute trust in God’s providence and her zeal for

God’s mission continues today in the lives and ministries of more than 400 Sisters of Providence.”



Providence Sister Ann Casper speaks during a July 21 press conference in the Indiana Statehouse office of Gov. Mitch Daniels in Indianapolis, at which a portrait of Blessed Mother Theodore Guérin was hung on the office’s south wall in the Hoosier Heritage Portrait Collection.

With reporters from across the state looking on, the portrait was carefully hung by members of the governor’s staff.

“Take your time,” Daniels told them. “The canonization took a whole century. It’s better to get it right.”

After the hanging of the portrait was met with applause, the governor took questions from reporters.

“If anyone has the nerve to dishonor this occasion with a hostile question, I’ll be very surprised,” he said, jokingly.

He was asked how long Blessed Mother Theodore’s portrait would hang in his office.

“I think it’s probably going to be there in perpetuity,” Daniels said. “I can see a lot of opportunity for self-improvement just simply being watched over by Mother

See PORTRAIT, page 8



Staff members prepare to hang a portrait of Blessed Mother Theodore Guérin, who will be canonized by Pope Benedict XVI during an Oct. 15 liturgy at St. Peter’s Square in Rome.

Pope calls for end to Mideast violence, expresses concern for civilians

LES COMBES, Italy (CNS)— Repeating calls for an end to the bloodshed in the Middle East, Pope Benedict XVI said he was particularly concerned about the “defenseless civilian population unjustly stricken in a conflict in which they are just victims.”

The pope expressed his concern for all those who live in northern Israel and for “the great multitude of Lebanese who, once more, are seeing their country destroyed and had to leave everything behind to seek safety elsewhere.”

Before praying the Angelus on July 23, the pope called on people to pray for the “beloved people of the Middle East” so that they may be able to “abandon the path of armed confrontation and build, with the bravery of dialogue, a just and lasting peace.”

The pope had declared on July 23 to be a day dedicated to prayer and penance, asking God to help bring about a peaceful solution to the war devastating the Middle East.

In his July 23 address to some 5,000 pilgrims near his Alpine vacation retreat, the pope repeated his calls to all sides in the conflict to establish an immediate cease-fire, to allow the flow of humanitarian aid into the region and, “with the support of the international community, to seek ways to begin negotiations.”

He also reiterated the rights of Lebanon to have its sovereignty and borders respected, “of the Israelis to live in peace in their nation, and of the Palestinians to have a free and sovereign homeland.”

The pope prayed that people’s hopes for peace “may be realized as soon as possible, through the harmonious commitment of leaders.”

Pope Benedict later spent the afternoon leading prayers for peace at a parish church in the nearby town of Rhemes-Saint-Georges.

Speaking without a text, the pope told those gathered that there is no reconciliation in a world “still full of rancor and

See MIDEAST, page 2



A U.S. Marine from the USS Nashville carries a child onto a landing craft on a beach in Lebanon on July 20. About 40 Marines arrived in a Christian area north of Beirut at dawn to ferry about 1,200 Americans to Cyprus in efforts to extract U.S. citizens caught in the war zone.

Photos by Sean Gallagher

Walking for life

College students hike across the country to save lives

By Mary Ann Wyand

"Crossroads Pro-Life Walk Across America" participants had a spring in their steps last week as they hiked across Indiana. They were happy that President Bush vetoed legislation on July 19 that would have expanded federal funding for embryonic stem-cell research.

Human embryos are babies no matter how small they are, the Crossroads walkers emphasized on July 20 during a break from their pro-life pilgrimage along U.S. 40 west of Indianapolis.

"I congratulate President Bush for taking a stand against the destruction of life," Crossroads volunteer Dennis Stoll said. "I think that takes a lot of guts. He did what needed to be done, and now life will be protected at the earliest stage, which is great. Embryonic stem-cell research is presented in a very deceptive way [by advocates]. It's the destruction of human life in its earliest form."

Stoll is a member of Most Sacred Heart Parish in Florissant, Mo. He earned a bachelor's degree in political science at the University of St. Louis in May and decided to

See CROSSROADS, page 3



Photo by Mary Ann Wyand

"Crossroads Pro-Life Walk Across America" participants, from left, Megan Otten of St. Louis, Dennis Stoll of Florissant, Mo., Ellie Delahunt of Chicago and Erik Ortez of Grass Valley, Calif., pray along U.S. 40 west of Indianapolis on July 20 before continuing their pro-life pilgrimage to Washington, D.C. Thirteen collegians spoke about the importance of "Taking Steps to Save Lives" during Masses at St. Mary Church, St. Mark the Evangelist Church, St. Ann Church, St. Joseph Church and St. Pius X Church in Indianapolis and SS. Francis and Clare Church in Greenwood last weekend.

MIDEAST

continued from page 1

violence" and where "there is still war among Christians, Muslims and Jews."

The only way to respond to violence, he said, is with love. God's name is being abused in the world, he said, yet "the humble way to let God win" is through nonviolence and love, "not with the stronger empire."

He also said the Vatican will leave diplomatic bargaining

to other nations "because we do not get involved in politics even if we do everything for peace."

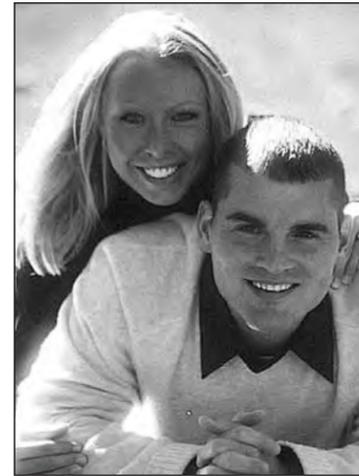
"Our purpose is simply peace, and we support everything that can facilitate and lead to peace," he said, just days before Rome was to host a July 26 international summit on the Israel-Lebanon conflict. Representatives of many Western and Arab nations were to attend.

The pope, who has been vacationing since July 11 in Les Combes, a mountain village in northern Italy, told reporters that being in the midst of such peace and natural beauty makes "the suffering of so many others hit me even more."

The pope's charity arm, the Pontifical Council Cor Unum, announced on July 22 that it was sending immediate aid in the pope's name to people fleeing the latest violence in Lebanon and Israel.

Money collected will be directed toward purchasing bedding, water, food kits and medicine for those displaced by the conflict. †

Correction



Clarkston-Richardson

Kelly Sue Clarkston and Chris Richardson will be married on Sept. 30 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Don and Deborah Clarkston. The groom is the son of Merle and Marie Hornback.

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Photo by Mary Ann Wyand

Longtime Criterion employees

St. Barnabas parishioner Louis Stumpf, left, and St. Joseph parishioner Loretta Williams, both of Indianapolis, read a commemorative "edition" of *The Criterion* during a retirement luncheon held in their honor on June 28 at the Archbishop O'Meara Catholic Center. They retired last month after completing 23 years of service to the archdiocese. Stumpf was a graphics specialist in the Publications and Graphics Department and Williams was a senior account executive in *The Criterion's* advertising department.

7/28/06

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Staff:
Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Senior Reporter: Mary Ann Wyand
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Business Manager: Ron Massey
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Resisting the temptation

Embryonic stem-cell bill called 'eminently worthy' of Bush's first veto

WASHINGTON (CNS)—Surrounded by children who were once frozen embryos and the families who adopted them, President George W. Bush announced on July 19 that he had used the first veto of his five-and-a-half-year administration on a bill that would have expanded federal funding of embryonic stem-cell research.

"As science brings us ever closer to unlocking the secrets of human biology, it also offers temptations to manipulate human life and violate human dignity," Bush said. "Our conscience and history as a nation demand that we resist this temptation."

If the Stem-Cell Research Enhancement Act had become law, "for the first time in our history, we would have been forced to fund the deliberate destruction of human embryos, and I'm not going to allow it," the president said.

Among the Catholic leaders praising the veto was Supreme Knight Carl A. Anderson of the Knights of Columbus, who said the stem-cell bill was "eminently worthy of President Bush's first veto."

"Every human life, no matter how small, should be protected in law," Anderson said in a statement. "Unfortunately, in America, the destruction of unborn human life is perfectly legal, whether in a laboratory or in an abortion clinic."

The vetoed legislation would have added "insult to injury by forcing the taxpayers to pay for the destruction, and that is unconscionable," he added.

Richard Doerflinger, deputy director of the U.S. bishops' Secretariat for Pro-Life Activities, praised the veto and Bush's insistence "that progress in treating devastating diseases must be pursued in ways that are both effective and morally sound."

"We join the president in inviting Congress and the scientific community to work together on the issue for the good of all," Doerflinger added. "As he said in his address, ethics and science must not be

placed at odds, but work together to serve the cause of humanity."

The president said the expansion of stem-cell research that kills human embryos would present "a conflict between science and ethics that can only do harm to both and to our nation as a whole."

Among those present in the East Room of the White House for Bush's announcement were 18 families whose children—known as "snowflake" babies—had been frozen embryos created for in vitro fertilization but donated by their biological parents for implantation in the "snowflake" mothers.

The children "remind us of what is lost when embryos are destroyed in the name of research," Bush said. "They remind us that we all begin our lives as a small collection of cells. And they remind us that in our zeal for new treatments and cures, America must never abandon our fundamental morals."

Also in the East Room were Americans who had undergone successful treatments using adult stem cells. Bush called them "living proof that effective medical science can also be ethical."

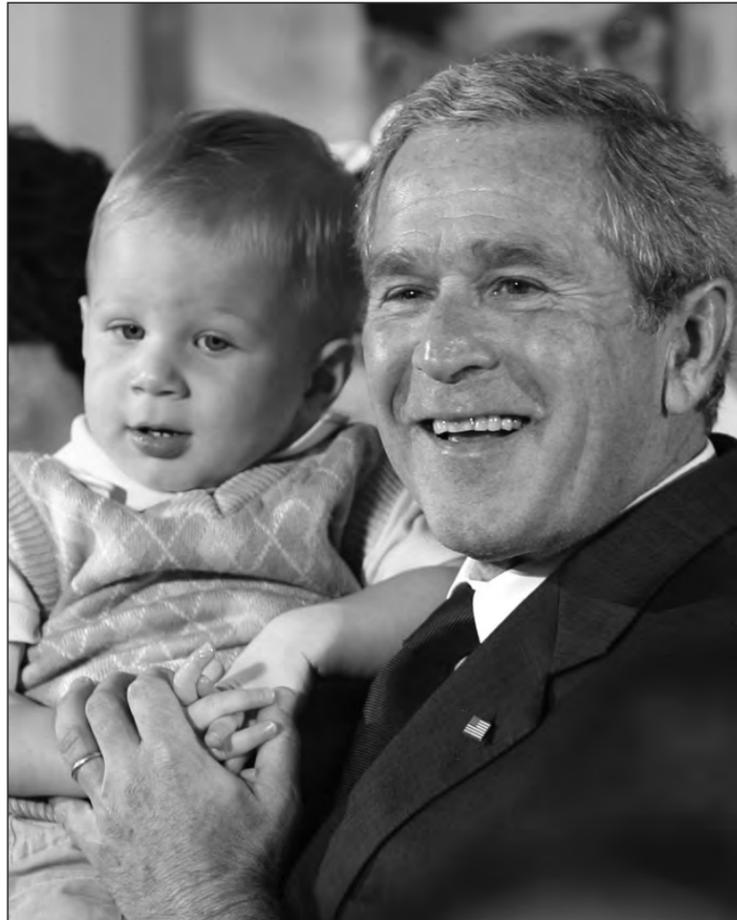
Doerflinger said their presence and that of the "snowflake" families dramatized the need to uphold all human lives equally, not destroy some in the quest to help others."

The president expressed disappointment that Congress had failed to send him the Alternative Pluripotent Stem-Cell Therapies Enhancement Act, which would have increased federal funding of research into ways to derive pluripotent stem cells without destroying embryos.

Although the legislation passed unanimously in the Senate on July 18, it was blocked in the House of Representatives on a procedural matter.

"It makes no sense to say that you're in

CNS photo/Kevin Lamarque, Reuters



U.S. President George W. Bush holds Trey Jones, 1, of Cypress, Texas, after speaking out against the federal funding of embryonic stem-cell research during an event at the White House in Washington on July 19. The president used his first veto in his five-and-a-half-year administration to block legislation expanding embryonic stem-cell research.

favor of finding cures for terrible diseases as quickly as possible, and then block a bill that would authorize funding for promising and ethical stem-cell research," Bush said.

He asked the heads of the Department of Health and Human Services and the National Institutes of Health "to use all the tools at their disposal to aid the search for stem-cell techniques that advance promising medical science in an ethical and morally responsible way."

Bush said the Fetus Farming Prohibition Act of 2006, which he signed on July 19, "prohibits one of the most egregious abuses in biomedical research, the trafficking in human fetuses that are created with the sole intent of aborting them to harvest their parts."

"Human beings are not a raw material to be exploited, or a commodity to be bought or sold, and this bill will help ensure that we respect this fundamental ethical line," he added. †

CROSSROADS

continued from page 2

spend his summer promoting life issues by walking across the country. He joined the 12th annual walk in California.

The Crossroads pro-life pilgrimage along the busy highways and byways of America is challenging, he said, especially during the recent 90-degree weather.

"It's difficult to walk in the heat, but what keeps all of us going, I think, is knowing that the purpose of our pilgrimage is to witness to life," Stoll said. "There are a lot of challenges and difficulties, but ... maybe someone [considering abortion] will see us along the way and it might make a difference in their life. It may be a matter of life and death. Who knows? We'll never know until we meet God one day."

Wearing T-shirts which proclaim that they are "Taking Steps to Save Lives," the 13 collegians from throughout the United States are halfway to their goal of reaching Washington, D.C., by Aug. 11 for a pro-life prayer service on Capitol Hill.

They also plan to attend Mass on Aug. 15—the feast of the Assumption of the Blessed Virgin Mary—at the Basilica of the National Shrine of the Immaculate Conception.

Two other groups of Crossroads volunteers also are walking to the nation's capital via northern and southern routes this summer. They take turns walking and praying the rosary during the day and throughout the night regardless of the weather.

The collegians attend Mass daily if possible and stop at various cities on weekends to pray outside abortion clinics, speak at Masses and talk to as many people as they can about the need to respect and protect the sanctity of life.

Ellie Delahunt of Chicago graduated from the University of Illinois in Champagne, Ill., in May with a bachelor's degree in chemistry and a certificate in secondary education. She attended Mass at St. John's Catholic Newman Center during her college years.

"I'm walking for life and I think it's great that the president is defending life

by taking a stand against embryonic stem-cell research," Delahunt said. "It involves the destruction of human life—in addition to abortion—and people need to know that."

The pro-life pilgrimage has shown her the reality of "the fight of good against evil," she said. "I can really feel God's presence when we're walking. I feel like the Blessed Virgin is kind of hovering there and protecting us. ... It was amazing to see how many times that the devil has been trying to knock us down with injuries. ... It was really hard for our other

walkers because there weren't enough people, but with all the prayers and the grace we've made it through so far."

Delahunt said it has been "so amazing to see the support that we get when we walk across America, whether it's just somebody driving by and handing us money out of their car window to support our cause or priests and people at parishes giving us hugs when we give a talk."

"I love the support that's out there," she said. "It's great knowing that people are praying for us as we go across the country." †

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Editorial



Pope Benedict XVI celebrates Mass at the Fifth World Meeting of Families in Valencia, Spain, on July 9.

Liturgy speaks a language of love

Our Father who art in heaven hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil. Amen.

On June 15, during their national meeting in Los Angeles, the Catholic bishops of the United States approved a new English translation of the Order of Mass.

This new translation involves the most basic and familiar parts of the Mass—the penitential rite, Gloria, creed, eucharistic prayers and acclamations, Our Father and other prayers and responses used daily. The changes are expected to take effect in the next year or two—following Vatican approval.

The new translation is bound to be controversial. For one thing, it changes expressions that have become a familiar part of the prayer of English-speaking Catholics since the early 1970s.

Secondly, it uses a stricter (more literal) interpretation of the original Latin, which is bound to be somewhat clumsy given the differences in grammar and syntax between these two very different languages.

Finally, the new translation takes what might be called the blunt character (or directness) of “plain English” and attempts to provide the Mass with a richer and more expansive symbolic vocabulary.

So, for example, where we now pray in Eucharistic Prayer III “so that from east to west a perfect offering may be made,” the new translation proposes “so that from the rising of the sun to its setting.” And when the celebrant says, “The Lord be with you,” the new response (which many older Catholics remember from pre-Vatican II translations of “*et cum spiritu tuo*”) is “And with your spirit.”

Those who argue against the new translation say that it introduces arcane, unfamiliar language into the prayer of ordinary people. Those who support the new approach say that it is richer, more evocative and more faithful to sacred Scripture.

“Lord, I am not worthy to receive you” is a clear and straightforward English translation of “*Domine, non sum dignus*.” But “Lord, I am not

worthy that you should enter under my roof,” is reminiscent of the centurion who asked Jesus to heal his servant (Mt. 8:8; Lk 7:6). Which is better as an expression of heartfelt, fervent prayer? Time will tell.

One thing is clear. The liturgy speaks a language that is (and should be) very different from everyday speech. Liturgy exists for the sake of worship—to praise, thank and implore God. Its language is not primarily intended to inform, educate or direct us.

Rather, the language of liturgy is supposed to inspire, evoke and form us—raising our minds and hearts to God, and reminding us that we are sisters and brothers of Christ called to participate in the great mystery of faith, our creation-redemption-sanctification as the chosen people of God.

Liturgy speaks the language of love, not the language of commerce or politics or daily life. It may be clumsy in plain American English to say “And with your spirit,” but if it helps to remind us that we are one in the Spirit, that we are more than material or pragmatic beings, or that we are loved by God (Father, Son and Holy Spirit) precisely because we are spiritual beings made in God’s image and likeness, then perhaps we do well to translate “*et cum spiritu tuo*” in a more vivid way.

New translations of familiar prayers are bound to be uncomfortable at first. So when the time comes to implement the new language of the Mass, we would all do well to remember St. Paul’s words to Timothy: “Remind them of this, and charge them before the Lord to avoid disputing about words, which does no good, but only ruins the hearers. Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth” (2 Tim 2:14-15).

The right-handling of the word of truth is no easy task. May the Lord make us good stewards of the words we speak in the Sacred Liturgy. May we truly praise God for the gift of love that is poured out for us in every Eucharist, so that in every faithful gathering of the one family of God, from the rising of the sun to its setting, we may know that we are called and gifted as people who can speak eloquently the divine language of love.

— Daniel Conway

Be Our Guest/Dr. Hans Geisler

We have a moral obligation to give hydration, nutrition to the permanently unconscious

I am afraid that Dan Conway, in his July 7 editorial in *The Criterion*, mistakenly applauded Father Michael Place’s presentation concerning what Father Place described as a nuanced approach to the provision of hydration and nutrition to persons in a “persistent vegeta-



tive state” (PVS).

It should be noted first that Pope John Paul II, in his allocution given in March 2004, decried the use of the term PVS. He pointed out that all human beings have an innate dignity as children of God and, therefore, no human should be referred to as being a vegetable.

Secondly, the pope stated that the provision of nutrition and hydration, even by means of a feeding tube, is morally obligatory as long as the patient is not terminal and can absorb the nutrition and hydration. Father Place is wrong when he describes the giving of hydration and nutrition as possibly burdensome.

Assuredly, there is a theoretical possibility of this being true. However, food and water can be administered through a feeding tube even at home by someone minimally trained. The administration of fluids through a feeding tube is not in the realm of rocket science.

Many families have been trained in the procedure, and a medical or nursing degree is not required.

The pope’s statement agreed with that of the Pennsylvania bishops made on Jan 14, 1992, when they wrote: “As a general conclusion, in almost every instance, there is an obligation to continue supplying nutrition and hydra-

tion to the unconscious patient. There are situations in which this is not the case [e.g., when the patient can no longer assimilate the food and its provision is hence useless], but these are exceptions and should not be made into the rule.”

This is also the opinion of the Pro-Life Committee of the U.S. Conference of Catholic Bishops (Committee for Pro-Life Activities, U.S. Conference of Catholic Bishops, “Nutrition and Hydration: Moral and Pastoral Reflections,” 1992, Washington, D.C.).

Moreover, Germain Grisez, an eminent Catholic moral theologian, in his work, *Difficult Moral Questions* (Franciscan Press, Quincy, Ill., 1997) eerily presaged the Terri Schiavo case when he wrote: “Life sustaining care for severely handicapped [persons] does have a human and Christian significance, in addition to the one it would derive from the inherent goodness of their lives. This additional significance is ... profoundly real, just as is the significance of [a husband’s faithfulness to a permanently unconscious] wife, which continues to benefit not only the person being cared for but the one giving care.”

Contrary to Father Place’s opinion, the pope, in the person of Pope John Paul II, and the magisterium of the Church have arrived at a conclusion concerning the provision of hydration and nutrition to the permanently unconscious as long as they are able to absorb what they are given.

Their conclusion is that it is morally obligatory to do so.

(Dr. Hans Geisler, a retired oncologist/gynecologist, is a member of the archdiocesan Pro-Life Activities Advisory Committee. He is also a member of St. Luke Parish in Indianapolis.) †

Letters to the Editor

Priests have resided at St. Paul Hermitage for many years

I enjoyed Sean Gallagher’s article in the June 30 issue of *The Criterion* about the priests living at St. Paul Hermitage. However, the article is not correct in stating that Msgr. Richard Kavanagh was the first retired priest to move there.

My sister, Florence Smith, and I well remember that our uncle, Father Patrick H. Griffin, who was ordained in June 1905, retired from Assumption Parish on Blaine Avenue in west Indianapolis as pastor and moved to the hermitage.

He served as chaplain until his last illness and death on April 28, 1962, at St. Vincent Hospital. He is buried at the Priests’ Circle at Holy Cross Cemetery in Indianapolis.

Also, there was Father John Riedinger, who retired as pastor of St. Therese of the Infant Jesus (Little Flower) Parish and moved to St. Paul Hermitage in 1966. Father Riedinger died on July 13, 1971.

There is no doubt that other priests resided there as well in years past.

Betty Hull, Indianapolis

Understanding the great mystery of the Trinity and the Holy Spirit

I know and believe that there is a Trinity. Also, Jesus told his disciples to baptize them in “the name of the Father and of the Son and of the Holy Spirit.”

How does one describe this to some-

one who believes in God the Father and God the Son, but not in the Holy Spirit?

So that they too can see and understand that it is one of the great mysteries, we believe because in our heart we know it to be, as we believe Jesus was conceived by the Holy Spirit.

Rita Paul, Oldenburg

Letters Policy

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

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

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

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

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

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Without the Eucharist, there would be no Catholic Church

My reflections on what it is that constitutes the Archdiocese of Indianapolis continue with a look at our beginnings and the source of our life as a Church.

In the earliest days of the Church, Christians were a truly minuscule minority in the world around them. Worship of pagan deities was far more popular than worship of the triune God made visible by the incarnation of Jesus Christ. If early missionaries had pursued their call with fear and trembling in the face of popular opinion, our history might have been quite different.

From the beginning, the Apostles and their successors went wherever they could go, by land or by sea, to carry on the mission of Christ.

In those earliest years, had there been opinion polls taken as they are today, less than 1 percent would have expressed belief that Jesus Christ is the Son of God.

But that didn't stop the Apostles and their successors. Missionaries like St. Paul didn't give up, and that made all the difference. We are now a Catholic Church numbering more than 1.2 billion members around the world.

Rapid growth meant that the Apostles and their successors could no longer be the sole pastors of their local (diocesan) Churches. And so the early bishops began to ordain helpers, presbyters (priests) to be co-workers in worship, leading, teaching and serving the local

apostolic community.

These priests became leaders (pastors) of parishes in the name of and in cooperation with the local bishop. And so the diocese remained the full expression of the apostolic Church, while the parish became the typical community of faith for sacramental worship, community service and administration.

And so a diocesan Church which manifests the entire Church under the leadership of a bishop, successor to the apostolic college, itself became both one and many. It is a communion of parishes which together form a particular apostolic Church. And parishes are themselves a communion of families or households.

Each family by reason of the sacramentality of marriage represents a communion of life and love. The family—husband, wife and children—are called to a unique participation in the mission of Christ and, as such, form a kind of domestic Church called an “*ecclesiola*” (little Church).

Even a single person or those who share a common home but who are not, strictly speaking, a family, still have a Christian responsibility to make their home an enclave of Gospel values and a sign of the presence of Christ in the midst of everyday human life.

Each parish is built on the foundation of solid Christian households, and provides the means by which such households come together as Church to make

visible and concrete their participation in the wider Church.

Solid Christian households find their source of life in the Word of God and in the sacraments of the Church. Through the regular gathering of the parish Church, the domestic Church becomes concrete and social rather than arbitrary and private. Like the parish, no Christian family is an island unto itself.

Because it is sacramental and catholic, the divisions of Church like diocese and parish are not simply parts of a whole. The diocese in some way contains the whole apostolic Church and represents it. Therefore, the diocese must be made visible and operational through the collaborative mission of parishes under the leadership of the bishop. Thus parishes effectively participate in and sacramentally represent the Church.

This also means the family or household Church must see and participate in the parish Church in order to give expression to its potential to be a domestic Church; likewise, the parish must see and participate in the diocesan Church in order to be an authentic and effective representation of it.

No parish can exist outside of diocesan

communion. No evangelical or congregational church can fully claim to be one, holy, catholic and apostolic.

While these churches may claim some degree of these marks of the Church, they remain incomplete. All churches are not the same.

Parishes cannot exist without sacramental life. The parish Church is most visible at the Sunday celebration of the Eucharist. The sacraments instituted by Christ are the lifeblood of the parish community.

Pope John Paul II once remarked that the Eucharist makes the Church, and the Church makes the Eucharist. Without the Eucharist, in particular, there would be no Catholic Church. Understanding the Eucharist is key to understanding our Catholic faith and its distinctiveness.

Pope Benedict XVI speaks of the “sacramental mysticism” of the Eucharist. Perhaps this is the most telling difference between a Roman Catholic community of faith and other faith communities.

Our archdiocese has reason to be grateful to a long line of faithful ancestors who kept the apostolic and Catholic faith. †

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.

Sin la Eucaristía no existiría la Iglesia Católica

Continúo con mis reflexiones acerca de qué constituye la Arquidiócesis de Indianapolis por medio de un análisis de sus comienzos y el origen de nuestra vida como Iglesia.

En los anales de la Iglesia, los cristianos representaban verdaderamente una minúscula minoría en el mundo que los rodeaba. La adoración de deidades paganas era mucho más popular que la alabanza al Dios trino evidenciada por la encarnación de Jesucristo. Si los primeros misioneros hubieran seguido su llamado con miedo y temores ante la opinión popular, nuestra historia habría sido bastante distinta.

Desde el principio, los Apóstoles y sus sucesores se desplazaron hasta donde pudieron, por tierra o por mar, para difundir la misión de Cristo.

Si durante esos primeros años hubiéramos realizado encuestas similares a las que se hacen hoy en día, menos del uno por ciento habría expresado creer que Jesucristo fuera el Hijo de Dios.

Pero eso no detuvo a los Apóstoles y sus sucesores. Misioneros tales como San Pablo no se dieron por vencidos, y eso marcó la diferencia. Hoy en día somos una Iglesia Católica de más de mil doscientos millones de miembros en todo el mundo.

Este rápido crecimiento supuso que los Apóstoles y sus sucesores no podrían continuar siendo los únicos pastores de sus Iglesias (diocesanas) locales. Así que los primeros obispos comenzaron a ordenar ayudantes, presbíteros (sacerdotes), para que fueran sus compañeros de trabajo en la alabanza, conducción, enseñanza y servicio

a la comunidad apostólica local.

Estos sacerdotes se convirtieron en líderes (pastores) de parroquias en nombre del obispo local y en conjunción con él. De esta manera la diócesis permanecería como la máxima expresión de la Iglesia católica, en tanto que la parroquia se convertiría en una comunidad de fe típica destinada a la adoración sacramental, comunidad de servicio y administración.

Y así, la propia Iglesia diocesana que es la manifestación de toda la iglesia bajo el liderazgo de un obispo, sucesor del colegio apostólico, se convirtió en una y en muchas a la vez. Se trata de una comunión de parroquias que juntas forman una Iglesia apostólica particular. Y las parroquias son a su vez, una comunión de familias u hogares.

Cada familia, por medio de la sacramentalidad del matrimonio representa una comunión de vida y de amor. La familia, el esposo, la esposa y los hijos, están llamados a participar de manera única en la misión de Cristo, y como tal, forman una suerte de iglesia doméstica llamada “*ecclesiola*” (pequeña iglesia).

Aun los solteros, o aquellos que viven bajo un mismo techo, pero que no son familia en el sentido estricto de la palabra, también tienen la responsabilidad cristiana de hacer de su hogar un enclave de valores evangélicos y símbolo de la presencia de Cristo en la vida cotidiana.

Todas las parroquias se erigen sobre la base de hogares cristianos sólidos y proporcionan los medios para que dichos hogares se unan como iglesia para hacer visible y concreta su participación en una igle-

sia más amplia.

Los hogares cristianos sólidos hallan su fuente de vida en la Palabra de Dios y en los sacramentos de la Iglesia. Por medio de la reunión regular en la iglesia parroquial, la iglesia doméstica se hace palpable y social, en vez de ser arbitraria y privada. Al igual que las parroquias, ninguna familia cristiana está aislada.

Debido a que son sacramentales y católicas, las divisiones de la iglesia en diócesis y arquidiócesis no son simplemente partes de un todo. De alguna forma la diócesis abarca a toda la Iglesia apostólica y la representa. Por lo tanto, la diócesis debe hacerse visible y funcionar por medio de la misión colaboradora de parroquias bajo el liderazgo del obispo. De este modo, las parroquias participan activamente en la Iglesia y la representan sacramentalmente.

Esto también significa que la Iglesia familiar y del hogar debe observar y participar en la iglesia parroquial a fin de poder dar expresión a su potencial como Iglesia doméstica; del mismo modo, la parroquia debe observar y participar en la Iglesia diocesana a fin de llegar a ser una representación auténtica y efectiva de ella.

Ninguna parroquia puede existir fuera de la comunión diocesana. Ninguna iglesia evangélica o de congregación puede

declararse ampliamente como una, santa, católica y apostólica.

Si bien estas iglesias evidencian algunas de estas marcas de la Iglesia, están incompletas. No todas las iglesias son iguales.

Las parroquias no pueden existir sin la vida sacramental. La Iglesia parroquial se hace más evidente en la celebración dominical de la Eucaristía. Los sacramentos instituidos por Cristo son el alma de la comunidad parroquial.

El Papa Juan Pablo II resaltó una vez que la Eucaristía hace a la Iglesia, y la Iglesia hace a la Eucaristía. Sin la Eucaristía, en particular, no existiría la Iglesia católica. El entendimiento de la Eucaristía es clave para entender nuestra fe católica y su identidad.

El Papa Benedicto XVI habla sobre el “misticismo sacramental” de la Eucaristía. Tal vez esta sea la diferencia más contundente entre la comunidad de fe católico-romana y las demás comunidades de fe.

Nuestra arquidiócesis tiene motivos para sentirse agradecida a una larga línea de fieles ancestros quienes mantuvieron la fe católica y apostólica. †

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 28-29

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

St. Luke the Evangelist Church, 7575 Holliday Dr. E., Indianapolis. Office of Pro-Life Ministry and Couple to Couple League of Greater Indianapolis, **Mass and Benediction, "In His Presence: A Call to Chastity,"** Father Daniel Mahan, celebrant and homilist, 7 p.m. Information: 317-228-9276.

Marian Center of Indianapolis, 3356 W. 30th St., Indianapolis. **"Medjugorje: One Mother, Six Visionaries, a Small Village and 40,000,000 Pilgrims,"** archdiocesan seminarian Rick Nagel, presenter, 7 p.m., no charge. Information: 317-924-3982.

Holy Angels Parish, 740 W. 28th St., Indianapolis. **"Lectures on the Lawn"** series, weather permitting or program in Parish Center, 7-8 p.m., no charge. Information: 317-334-4003.

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., Clarks-ville. **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

Smock Golf Course, 3910 E. County Line Road, Indianapolis. Our Lady of the Greenwood Parish and Christian Help, Inc., **third annual golf tournament** to benefit the homeless in Johnson County, \$100 per person or \$300 for foursome, Cathy Morris concert, 7 p.m., \$10 per person. Information: 317-767-7658 or www.christianhelpinc.org.

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 adults, **"Spirituality for Children,"** 4 years and older, 11:15 a.m.-11:55 a.m. Information: 317-636-4478.

St. Christopher Church, 5301 W. 16th St., Indianapolis. **Dedication of "The Last Supper" sculpture,** blessing, 10:30 a.m., Mass following blessing. Information: 317-241-6314, ext. 122.

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

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass,** 3:30 p.m., 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 31

Catholic Youth Organization Office, 580 E. Stevens St.,

Indianapolis. Holy Rosary Parish, **"Spirituality in the Summer 2006-The Catholic Faith Pure and Simple,"** four sessions, 6:30-8 p.m. Information: 317-236-1521 or dcarollo@archindy.org

July 31-August 4

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Girls' **"Basketball for Life Camp,"** girls' grades 4-8, \$80 per camper. Information: 317-788-7581 or www.benedictinn.org.

August 2

St. Mary Parish, Marian Center, 317 N. New Jersey St., Indianapolis. Solo Singles, **Catholic singles** 50 and over, single, widowed or divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

August 3

St. Francis Education Center, 5935 S. Emerson Ave., Suite 100, Indianapolis. St. Francis Medical and Surgical Weight Loss Center, **"Back to Basics," healthy eating for parents and children,** 6:30-8 p.m., \$10 per family. Information: 317-782-7525.

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Abba, Father Chapter of Catholics United for the Faith,** meeting, 6:30-8 p.m., new members welcome. Information: 317-408-0528 or cuf-abba.home.comcast.net.

August 4

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting,** Mass, 6:30 a.m., breakfast in Priori Hall, \$10 members, \$15 guests. Information: 317-919-5316.

St. Pius X Church, 7200 Sarto Drive, Indianapolis. **Catholic Charismatic Renewal,** teaching, Mass, praise, worship, healing prayers, 7 p.m. Information: 317-592-1992 or www.inholyspirit.org.

August 4-5

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

August 5

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. Altar Society, **annual summer rummage sale,** 8 a.m.-3 p.m.

Information: 317-784-5454.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **International Bazaar,** 8 a.m.-3 p.m. Information: 317-545-7681 or e-mail spasotti@archindy.org.

Park Saloon, 201 N. Illinois St., Indianapolis. **St. Simon the Apostle School, Class of 1968 gathering,** 7 p.m. Information: 765-485-0674.

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

August 6

St. Boniface Parish, 15519 N. State Road 545, Fulda. **Parish picnic,** 10 a.m.-6 p.m., food, special soup, chicken dinner. Information: 812-357-5533.

St. Bernard Parish, 7600 Hwy. 337 NW, Frenchtown. **Chicken dinner,** booths, 10:30 a.m.-4 p.m. Information: 812-347-2558. †

Retreats and Programs

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. Apostolate of Roman Catholic (ARCH) Educator's Resource Network, **"Retreat and Planning Weekend for the Home Educator Mother."** Information: 317-818-8960.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Office of Family Ministries, **"Ministry of Consolation Training,"** Information: 317-236-1596 or 800-382-9836, ext. 1596, or e-mail mhess@archindy.org.

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, Linda Schubert and Clare Merkle, presenters, 8 a.m.-7:30 p.m. (EDT), \$40 per person, includes lunch and dinner. Reservation required. 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.

Drawbridge Inn and Convention Center, 2477 Royal Drive, Fort Mitchell, Ky. **Society for Peace, "Seek Healing ... Find Peace,"** 9 a.m.-6 p.m., \$69 per person. Information: 812-290-4305 or www.thesocietyforpeace.org.

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. †

VIPs...

Harold and Evelyn (Lewis) Hemelgarn, members of St. Gabriel the Archangel Parish in Indianapolis, will celebrate their 50th wedding anniversary on July 28. The couple was married on July 28, 1956, at St. John the Evangelist Church in Indianapolis. They have two children: Donna Fischer and Jackie Murphy. They have three grandchildren. †



Fun in the sun with a nun

Sister Maria Augustine Giannini, a Sister of Charity of St. Joan Antida, tosses a bocce ball during the St. Joan Antida High School reunion on July 22 in Milwaukee. The bocce tournament pitted faculty and alumnae against members of the order that sponsors the school. Sister Maria Augustine will be 90 in October.



Finishing touches

Peter Pasquerello, who works for Miotto Mosaic Art Studios, prepares grout as the Redemption Dome mosaic in the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C. nears completion on July 11. The Redemption Dome mosaic is being installed on the ceiling of one of the large domes in the basilica, high above the floor.

Knights of Columbus raise \$10 million for Katrina relief

NEW ORLEANS (CNS)—The \$10 million raised by the Knights of Columbus for hurricane relief on the Gulf Coast represents the largest disaster relief effort in the organization's 124-year history, said Patrick Korten, vice president for communications.

Almost before the winds had died down on the Gulf Coast following Hurricane Katrina in August 2005, Supreme Knight Carl Anderson had initiated a conference call with all state directors in the United States and Canada to begin relief efforts.

"The first response was to place \$2.5 million aside for disaster relief immediately," Korten told the *Clarion Herald*, New Orleans archdiocesan newspaper, during a visit to New Orleans.

He said that even before local councils knew what was going on at the national level they were raising funds and collecting supplies.

"The local Knights didn't wait, they were already doing something," Korten said. For the first two months following the storm, the supreme council matched all funds raised at the local level, adding another \$2 million to its initial commitment, he said.

"All over the United States and Canada, we were doing what the Knights do—charitable works raising money for hurricane victims," he said.

Many U.S. and Canadian councils collected supplies and shipped them into disaster areas by any means possible.

Councils in the Gulf Coast area whose buildings were not destroyed by the hurricane opened them up for various emergency uses, from food distribution centers for evacuees to operations centers for police, firefighters and disaster response teams.

The executive director of the

New Orleans archdiocesan Department of Christian Formation, Dominican Father Neal McDermott, had his own needs and he took them to the Knights.

"They were truly my brothers," said Father McDermott, as he told how the Knights' ability to respond instantly helped hundreds of kids re-enroll in a Catholic school wherever they were.

"I had kids lined up trying to get into Catholic school. But the parents couldn't afford to pay a second tuition and, of course, they couldn't get their tuition back from their original school at that time because it was probably still under water," Father McDermott said.

At a daily archdiocesan staff meeting shortly after the hurricane, he said, New Orleans Archbishop Alfred C. Hughes mentioned receiving \$1 million from the Knights for church repairs.

"I kind of exploded about spending that money to repair damaged churches when I had all these kids in need. So the archbishop gave me the name of someone and told me to call," he said.

He said he phoned Dennis Savoie, assistant supreme treasurer, and told him he had 500 kids who needed \$1,000 tuition supplements to get back into Catholic schools.

"He listened, told me there was a meeting that afternoon and he would get back to me before the end of the day," Father McDermott said. "Well, at 4 p.m. the phone rang, and he said, 'Even as we talk, a half-million dollars is being wired into the archdiocesan account to help with those tuitions.'"

The Knights gave direct aid to several schools. Korten said St. Augustine High School received \$50,000—\$25,000 from the New Jersey state council with a matching grant from the supreme council.

The school's president, Josephite



Richard Sanchez hammers a nail on March 17 into sheathing while John Hage holds the sheathing in place on one of 50 homes that Habitat for Humanity is building in Bayou Blue, La. The Bayou-area Habitat for Humanity is building the homes for families displaced by hurricanes Katrina and Rita. Both men are members of the Knights of Columbus from College Station, Texas.

Father Joseph M. Doyle, "told me that was tremendous relief because that was the amount he needed to supply to assure his students would attend the MAX school," Korten said. MAX, which stands for Mary-Augustine-Xavier, was a combined high school, housed at Xavier Prep School, that was formed after the hurricane to educate students from Xavier, St. Augustine and St. Mary's Academy.

The archdiocese received \$1 million from Supreme Knight Carl Anderson

when he visited Archbishop Hughes in Baton Rouge in early September, and another \$1 million this June. Anderson made treks across the Gulf Coast region leaving checks behind for relief efforts in other dioceses.

In addition, many Knights around the country have spent their time coming to the Gulf Coast to help clean, gut and rebuild. "Several of our college councils spent their spring breaks working somewhere in disaster relief," Korten said. †

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Archdiocese to sponsor pilgrimage for October canonization

By Sean Gallagher

The Oct. 15 canonization of Blessed Mother Theodore Guérin at St. Peter's Square in Rome will be a historic day that the faithful of the archdiocese can take part in through an Oct. 11-19 archdiocesan-sponsored pilgrimage.

On that day, Blessed Mother Theodore, the 19th-century foundress of the Sisters of Providence of Saint Mary-of-the-Woods, will become the first saint from Indiana and only the eighth from the United States.

"For anybody who is able to go with us on this pilgrimage, this is going to be a once-in-a-lifetime event," said archdiocesan vicar general Msgr. Joseph F. Schaedel, who—along with Archbishop Daniel M. Buechlein—will lead the pilgrimage.

"There's a great spiritual linkage between the people of the archdiocese and Mother Theodore and this canonization," Msgr. Schaedel said. "She's one of us."

Carolyn Noone, archdiocesan associate director for special events, has organized many pilgrimages for the archdiocese. She said the one in October will stand out for her.

"It's an excitement that we've not had before in pilgrimages," she said. "It was extremely exciting to go to the beatification and for Indiana to have somebody who was called blessed. And now, to see this all come together after this length of time, it's just a wonderful blessing for our state."

In addition to witnessing the declaration of Blessed Mother Theodore's sainthood, the pilgrims will also visit



People attend the 1998 Mass at St. Peter's Square in Rome at which Blessed Mother Theodore Guérin was beatified. The facade of St. Peter's Basilica was covered at the time for restoration. Pilgrims participating in the upcoming archdiocesan pilgrimage will attend a similar liturgy on Oct. 15 at which the 19th century foundress of the Sisters of Providence of Saint Mary-of-the-Woods will be canonized.

places closely connected with several other saints from Church history.

Upon arriving in Rome on Oct. 12, the pilgrims will travel by deluxe motorcoach to the Tuscan city of Siena, the home of St. Catherine of Siena.

Also included in the trip to Siena will be a visit to the Church of St. Francis, which features a special eucharistic miracle—the preservation of hosts consecrated more than 270 years ago.

Later in the pilgrimage, day trips from Rome will include Assisi, the home of St. Francis of Assisi and an optional one to Monte Cassino, the final home of St. Benedict.

The focus of the trip will, of course, be on the events related to the canonization in

Rome.

On Oct. 14, Vespers on the evening before the canonization of Blessed Mother Theodore will be prayed in the Baroque Church of the Gesu.

The following morning, the pilgrims will participate in the canonization Mass to be celebrated by Pope Benedict XVI at St. Peter's Square.

A Mass of thanksgiving will be celebrated on Oct. 16 at the Basilica of St. Paul Outside-the-Walls.

Events on Oct. 17 will include attending the pope's weekly general audience.

In addition to the canonization liturgies, Mass will be celebrated each day with other regular opportunities for prayer and spiritual devotions.

The pilgrims will stay at four-star hotels throughout the pilgrimage, with most meals provided. Transportation to all pilgrimage events is also provided.

For more information on the life of Blessed Mother Theodore and what the Sisters of Providence have planned for the canonization, log on to their Web site at www.spsmw.org.

(The cost of the archdiocesan pilgrimage is \$3,089 per person for double occupancy and \$3,731 per person for single occupancy. For more information, call Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428, or e-mail her at cnoone@archindy.org.) †

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PORTRAIT

continued from page 1

Theodore.

"She obviously came as near to perfection as a fallen human can. And as someone who is so tragically short of her standards, I think she ought to be up there for a long time."

Present for the occasion were several students from Blessed Mother Theodore Guérin High School in Noblesville, Ind., in the Lafayette Diocese. Msgr. Frederick Easton, archdiocesan vicar judicial, and Msgr. Joseph F. Schaedel, archdiocesan vicar general, also attended the ceremony.

Msgr. Schaedel said the portrait's presence in the governor's office is a "wonderful thing" that shows how "religion plays a big part in the history of our state."

"I think it's a great source of pride as somebody taught by the Sisters of Providence, as a Catholic from the archdiocese," he said. "And it's a great

source of pride to see a prominent Hoosier woman on the wall. It's a great day for women, too."

Daniels, who is Presbyterian, said that he wished he could attend the canonization, but wouldn't be able to. He expressed his hope to participate in commemorations of the event that are scheduled in the state.

Sister Ann, who grew up near Fort Wayne, the home of one of the first schools established by Blessed Mother Theodore, spoke after the ceremony about its meaning for her and her community.

"I think it's just a great honor," she said. "Certainly all of the Sisters of Providence are really humbled by the thought that this has occurred and that among all of these great people of the state of Indiana, she will be in this office and will be made known."

(For more information about the canonization cause of Blessed Mother Theodore Guérin, go to www.archindy.org/guerin or www.spsmw.org.) †

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Share prayer with Jesus

Interactive sculpture at St. Christopher Parish depicts the Last Supper

By Mary Ann Wyand

Imagine sitting next to Jesus during the Last Supper. What would you say to Christ? How would this experience affect your faith?

A new interactive sculpture at St. Christopher Parish in Indianapolis will invite people to sit outdoors at a table beside a life-size image of Christ and spend time in prayer or reflection.

Father Michael Welch, pastor of the Indianapolis West Deanery parish at 5301 W. 16th St., hopes people will "visit with Jesus" often at "The Last Supper" sculpture.

It will be blessed during a 10:30 a.m. dedication ceremony on July 30 in front of the Parish Activity Center and parish office. Parishioners and guests will then walk to the church for Mass. The public is invited to participate in the dedication and liturgy.

Father Welch said the bronze sculpture of Jesus breaking bread will be illuminated at night so people can spend time there whenever they want—or need—to pray to God.

"I think it's going to be an opportunity for evangelization for people that says, 'This is what St. Christopher's is all about,'" Father Welch said. "For us at St. Christopher's, the Eucharist is most important."

A plaque mounted near the sculpture explains the purpose of this one-of-a-kind prayer experience.

"As Jesus and his first disciples gathered around a table on the eve of his Passion," the plaque reads, "these empty seats are an invitation for you to sit with Jesus and pray, allowing Christ to nourish your spirit and body."

In a catalog featuring his artwork, master sculptor Timothy P. Schmalz of Toronto, Canada, describes this work as "a powerful and traditional image of Our Lord breaking bread while seated at the center of this interactive sculpture of 'The Last Supper.' The 12 empty seats invite and challenge viewers to sit at Christ's table and become his disciples today."

Father Welch said he thinks people will be eager to pray in new ways in this unique setting.

"The parish community is excited about the aspect of being able to sit down and perhaps share supper with the Lord," he said, "[and] being able to bring children over to explain what the Lord is doing at the Passover Supper."

The response so far has been overwhelming, Father Welch said. "We just fell in love with it and we wanted people [passing by] on 16th Street to see it."

Parishioner Steve Quinnette, who has served the parish as

Photos by Mary Ann Wyand



A bronze image of Jesus breaking bread during the Last Supper invites people to participate in this interactive sculpture at St. Christopher Parish in Indianapolis. Master sculptor Timothy P. Schmalz of Toronto, Canada, describes his contemporary religious artwork as "visual prayers." The outdoor sculpture will be blessed by Father Michael Welch, pastor, during a dedication ceremony on July 30.

maintenance manager for 11 years, supervised the construction of the concrete table and seats, which are textured so they appear to be made of wood.

"It's not just a sculpture or statue of Christ," Quinnette said. "It's interactive art. It's a prayer experience. ... This will be the first [installation] of this sculpture in the world, and the artist is extremely excited about it."

Quinnette said the construction workers who made the table and seats were "absolutely amazed" when they were shown the design with the bronze sculpture of Jesus breaking bread and the bronze chalice and plate.

"When we said, 'We're making a table for Jesus,' they took great pride in what they were doing," he said. "They knew what it meant to us and how awesome it would be when it was done."

Quinnette said he can't wait to see people sit down at the table with Jesus.

"It kind of draws you in for a closer look," he said. "I

think even people who aren't that spiritually focused, who are just walking down the street and see it, may come up and sit down and say a prayer or talk to God and Jesus."

Neighborhood residents have asked about the sculpture, Father Welch said, and people from nearby faith communities are excited about seeing this contemporary depiction of "The Last Supper" on the parish lawn.

"The Eucharist is central to any Christian," he said. "People can share that in common and have a place to come to pray whenever they want to."

The dramatic outdoor installation was conceived as a place for people of all ages to talk to God in prayer, grieve the loss of a loved one or celebrate their faith, Father Welch said. He envisions incorporating the sculpture into school and religious education classes.

Children preparing for First Communion and adults enrolled in the Rite of Christian Initiation of Adults program can benefit from spending time with "The Last Supper" sculpture, he said. It also will welcome people who are waiting in line for help at the food pantry, attending the parish festival or participating in a Catholic Youth Organization sport.

"How God interacts in each person's life is obviously individual and personal," Father Welch said. "What we're hoping to do is create the conditions for the possibility of something happening in someone's life. ... Somebody can sit there and be prayerful, can come there with good things or come there with some burdens."

He expects the sculpture to be seen by people from all over the world who attend Mass at St. Christopher Church while in town for races at the nearby Indianapolis Motor Speedway.

"It's a place of prayer for anyone wanting to have a closer experience of their faith," Father Welch said. "There is an answer for every need when you sit down at the table with Jesus." †



A large table and 12 seats in "The Last Supper" sculpture invite people to sit at Christ's table and challenge them to become his disciples today. The sculpture is located in front of the St. Christopher Parish Activity Center and parish office at 5301 W. 16th St. in Indianapolis.

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From the Editor Emeritus/John F. Fink

St. Paul: He suffers humiliation in Corinth

In the summer of 54, Paul traveled from Ephesus to Corinth to confront the



Judaizers, the delegation from Antioch which was going to the Churches that Paul founded to tell them that they had to follow the Judaic laws. The confrontation didn't go well.

The delegation told the Corinthians that Paul was sent by the Church at Antioch, but turned out to be a dishonest representative of that Church since he preached his own ideas and not the Judaism of the Church at Antioch.

Paul was humiliated. It wasn't that the Corinthians believed what the delegation taught, it was that the Corinthians didn't support Paul. Instead, they remained neutral in the dispute.

Paul was not making much headway in Corinth, so he decided to go to Philippi and Thessalonica to see what damage the Judaizers had done there, promising to return to Corinth. Around mid-July, he

walked the 363 miles between Corinth and Thessalonica, one of the hottest places in Europe.

When he arrived in Thessalonica, though, he was relieved to learn that the Judaizers had made no inroads there. The Christians of Thessalonica and Philippi were faithful to Paul. They continued to be his most faithful communities, in contrast to that in Corinth.

At that point, Paul (perhaps on the advice of Timothy) decided that it would do no good for him to return to Corinth. He decided instead to return to Ephesus, which he did in the late summer of 54.

Once back in Ephesus, Paul wrote another letter to the Corinthians to try to explain his change of plans. This letter no longer exists, but references in what we now know as the Second Letter to the Corinthians allude to it. We know that Paul tried to win the sympathy of the Corinthians by telling them frankly that he had been hurt that they had not stood up for him.

Paul assigned this letter to Titus, who took it to Corinth. Paul then told Titus not to return to Ephesus, but to meet him in

Macedonia.

Paul had a premonition that he wasn't going to be able to stay in Ephesus—and he was right.

Something happened that forced Paul to leave Ephesus. Whatever it was, it was serious enough that Paul later wrote, "We despaired of life itself; indeed we felt that we had received the sentence of death" (2 Cor 1:8-9).

When Paul reunited with Titus, he learned that his letter to the Corinthians had had the effect he wanted. Apparently, the leader of the Judaizers had been ostracized and most of the Corinthians were on Paul's side.

But not all. Those whom he earlier had alienated with part of his First Letter to the Corinthians were saying that Paul was untrustworthy. Paul felt that he had to send another letter.

However, by the time Paul and Titus were reunited, winter had set in. There was no way to get a message to Corinth until spring.

That gave Paul plenty of time to prepare his next letter. †

Cornucopia/Cynthia Dewes

Grabbing onto the wave of the future

People worry all the time these days about the welfare of their children, especially teenagers.

And rightfully so. There are drugs, risky sex and worse things than rock 'n' roll out there now, just waiting to destroy an innocent kid's life.



There have always been predators of many kinds, but now we seem to have even more of them, in previously unimaginable forms, threatening

our children. And while we used to fear mountain lions or grizzly bears, now we find them tame in comparison to the menace of human pedophiles, sadists and amoral thrill seekers lurking on the modern scene in person and on the Internet.

Still, many children don't seem to get this message. They may nod in agreement when parents describe what might happen if they're not careful. They may even believe that they will be vigilant and obedient to their folks' rules. But usually, their age gets in the way, once more reinforcing the reason why we codify legal ages of majority.

After all, youth is the age of invulnerability when we think we'll never grow old, never be thwarted in any desire, and never face a danger we can't overcome. It's a wonderful quality which all of us possess before final maturity because if we didn't the human race would soon fade from the natural scene.

Well, friends, I think I've discovered what may be our salvation. And, surprise, I learned it from observing some of my grandchildren. The very subjects of our concern showed me the way, so to speak, and it involves technology. Are we surprised?

Now, lots of people my age are as technically challenged as I am, so I am not embarrassed by my lack of knowledge in this area. In fact, I thought I was doing pretty good to master the TV remote, the VCR and the computer. Well, it's true I only do e-mail and Word stuff on the latter, but at least I've got a foot in the door of the modern age.

Anyhow, what my grands demonstrated to me was the use of various technologies to keep in touch with each other, their parents and employers, and whomever else they need to contact. In fact, they keep in touch so much, they lack the privacy we used to enjoy as a matter of necessity! But that's a topic for

another time.

Kids are urged to "Call me when you get there," or "Call me when you leave for home," or "Call me with your new schedule [plan, itinerary]."

This works so well, in fact, that my grandson even called me inside the house from where he was sitting in his car in the driveway! He wanted me to know he'd arrived home safely during a terrific electrical storm, but wouldn't come inside until the rain let up. I thought that was very thoughtful.

It turns out that mobile telephones are good for a lot of other stuff, too. My granddaughter uses hers as an alarm clock. However, for some reason which has to do with "snooze" and "off," she's been a tad late to work a couple of times. Since she works at the same place as her mother, you can bet this problem will be fixed soon.

Technological devices will do almost anything else for you, or to you, that you could ever imagine. They are the wave of the future, so it's a good thing we have some grands around to explain them to us.

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

Faithful Lines/Shirley Vogler Meister

American Indians: An integral part of the present

One of my last classes before earning my Bachelor of Arts degree in English at



Indiana University-Purdue University in Indianapolis was "Development of Anthropological Thought" taught by Dr. Susan Sutton.

I chose to research Woodhenge at Cahokia Mounds State Historic Site as my major project for the semester. Why? Because my husband and I are natives of Belleville, Ill., not far from Cahokia Mounds, but we had never visited it before.

While in the area, Paul used his photographic skills. I collected facts, but also walked a mound, feeling profoundly and spiritually connected to the ancient Indians who once made this their home.

The next day, we attended Mass at St. Peter's Cathedral in Belleville. The homilist, Father Roger Karban, coincidentally spoke about how spiritually important the Cahokia Mounds were to him.

Then, two years ago, I read an article, "The Parables of Jesus," by Father Karban in the September issue of *Liguorian*.

It wasn't about Cahokia Mounds, but it reminded me of how we personally connected that day.

Another coincidence: A few years ago, I came across a "Youth Update: Connecting Native American Traditions and Catholic Faith" by journalist Catherine Walsh, published in July 1996 by *St. Anthony Messenger Press* (www.AmericanCatholic.org).

In part, it stated, "Native American teens have a lot of good news to tell ... Strong family connections, generosity and respect for all creation are traditional values within many tribes ... For many, these traditions are combined with and strengthened by their practice of the Catholic faith. Such young people make a positive difference in both Church and society."

Walsh claimed to be "continually inspired by the Native American people and their values. ... [They] have taught me what it means to live in harmony with all of creation."

Indians respect what God provides

through nature, especially the land, which emphasizes the severity of their loss of native territories to early settlers and the U.S. government.

In Walsh's piece, Franciscan Sister Marie Therese Archambault, who is also a Lakota Sioux Indian, said, "In our [Indian] spirituality, human beings are at the bottom of the pyramid of life, not at the top like in Western society."

Indians respect both humans and animals; they emphasize living in a good relationship with all living creatures.

Walsh also wrote, "Suffering has deep value in many Native American cultures. During the Lakota's Sun Dance ... men and women dance in a sacred circle for four days without food and water ... They praise God for the gift of life and offer their thirst and hunger to God on behalf of their people."

"Catholicism also encourages and supports times and seasons of penance [so that] people of faith look inward and understand what God is asking of them."

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

Faith and Family/Sean Gallagher

Celebrate the gift of life

What's the greatest birthday gift you've ever received?

When I was a kid, it was probably the shiny new blue and gray Schwinn



Thrasher BMX bike that I was given one year.

Nowadays, I usually don't get such "fun" gifts. But birthdays are still fun for me. I just don't anticipate them with the intensity that I had, say, 25 years ago.

I'm not like my son, Michael, who asked my wife and me the week after his last birthday when his next birthday would happen.

Although adulthood has made birthdays more low-key, it has also helped me see the important meaning to be found in them—even if these discoveries have happened in circumstances that I would have rather avoided.

Two of my last four birthdays have been spent in a hospital at the bedside of my children.

My birthday is on July 16. On that day in 2003, I learned that my son, Michael, who was 14 months old at the time and a patient at Riley Hospital for Children in Indianapolis was suffering from pneumonia and was to have surgery the next day.

On this year's birthday, my 18-month-old son, Raphael, had surgery at the south campus of St. Francis Hospital in Indianapolis to relieve an abscess in a severe infection of a lymph node behind his left ear.

These hospital stays over the past few years have led me to think differently about my birthday.

Despite all of its trials and tribulations, its failures and foibles, life is sweet.

For one, I'm beginning to wish that I wasn't born six weeks premature.

Two, I've found that my birthdays lately have been emotionally intense like they were when I was young, but for a vastly different reason.

Most importantly, they've allowed me to gain a new appreciation of the fundamental thing that underlies all birthday celebrations: the gift of life itself.

Despite all of its trials and tribulations, its failures and foibles, life is sweet. Our life and the creation in which we live it are gifts of unspeakable beauty from our God who loves us infinitely.

Jesus came to show us the path to life: "I came so that [you] might have life and have it more abundantly" (Jn 10:10).

God shares this abundant life with me in Michael's rambunctious play and vivid imagination, and Raphael's sweet smile and bright eyes.

The hospitalization of both of my sons helped me to experience the value of the priceless gift of their lives and my own.

As my boys laid lethargically in their hospital beds, the abundance of their lives seemed to shrink.

As they were poked and prodded again and again, their lifeblood seemed to grow thin.

The gift of life seemed to be slipping from my hands.

But I re-embraced it with love when, thanks be to God, my wife and I were able to bring both of them home again.

Hopefully, in the years to come, my birthdays will be a lot more relaxed than they have been in recent years.

Nevertheless, I pray that my appreciation of the gift of life will remain strong.

So on your next birthday, celebrate the gift of life. †

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

The Sunday Readings

Sunday, July 30, 2006

- 2 Kings 4:42-44
- Ephesians 4:1-6
- John 6:1-15

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

Originally, First and Second Kings composed one volume. However, at one point in the revision of the Scriptures, this one volume was divided into two parts.

As the title implies, these books have to do with the kings of the united nation of Israel.

The Hebrew Scriptures always had as their purpose the conveyance to the people of religious truths and values. Religion was the most important aspect of life, and living by religious standards, as given by God, was crucial.

Hence, the stories in First and Second Kings almost always have a religious significance.

By the same token, prophets are prominently mentioned. After all, they spoke for God to the people.

In this weekend's reading, the central figure is not a king, but Elisha, the prophet. The message is twofold.

God, the almighty Creator, gives humans control over nature, to the extent that they can govern nature, which is for the use and well being of humans.

The other part of the message is that God provides for humans. His gift is a supernatural gift, bringing life when no other source of life is forthcoming.

For its second reading, the Church presents a passage from the Epistle to the Ephesians.

It is a moving appeal to the Christians of Ephesus to bear with each other, to be patient with each other, and to love each other. It also warns them that adversity often awaits the faithful believer.

This reading emphasizes that the faithful compose one body. One Spirit gives them life and strength. They are not a collection of individuals—ships passing silently in the night. They are united in a great and holy unity.

St. John's Gospel supplies the last reading.

It is one of the best known, and best loved, sections of the New Testament. It is the story of the multiplication of the barley loaves and fish.

Important in this reading is the fact that Jesus can supply all things.

The Apostles and the crowd are helpless. To stretch the point, without the

Lord they would probably starve. They certainly would be hungry. They have no food, and also have no funds to buy food. Earthly assets are worthless. They fail. They cannot supply the need.

By contrast, Jesus supplies for the people. He first gives thanks over the sparse food at hand. It is an obvious implication of the Eucharist. Indeed, in Greek, "eucharistia" means "giving thanks."

As a sidebar, Philip does not understand that Jesus is asking him for a testimony of Philip's own faith. Even the Apostles are limited in their ability to perceive this.

Reflection

Ephesians indicates clearly that the Christians in Ephesus were at odds with each other at times. They were under stress. The Roman culture looked upon Christianity as ridiculous and as a threat to the good order of the empire.

Obviously, the Christian teaching of one supreme God, a divinity of love, was at odds with the Roman notion of things.

Ephesus was more than a great city and seaport. It was a shrine. Its temple, dedicated to Diana, the goddess of the moon, was the destination of many pagan pilgrimages. The majority of Ephesians were fervent in their paganism.

So it is with life, even without the particulars of the struggle between Roman culture and Christianity.

The Gospel faces many opponents. The Church calls us to strong faith. It reminds us that we need God. Even if we are true believers, as was Philip, we cannot see everything.

We cannot survive on our own. The wonder, and the consolation, are that God provides for us.

In the Eucharist, God provides food for our strength and our everlasting nourishment. †

Readers may submit prose or poetry for faith column

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

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

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

Daily Readings

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

Tuesday, Aug. 1
Alphonsus Liguori, bishop and
doctor of the Church
Jeremiah 14:17-22
Psalm 79:8-9, 11, 13
Matthew 13:36-43

Wednesday, Aug. 2
Eusebius of Vercelli, bishop
Peter Julian Eymard, priest
Jeremiah 15:10, 16-21
Psalm 59:2-4, 10-11, 17-18
Matthew 13:44-46

Thursday, Aug. 3
Jeremiah 18:1-6

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

Friday, Aug. 4
John Mary Vianney, priest
Jeremiah 26:1-9
Psalm 69:5, 8-10, 14
Matthew 13:54-58

Saturday, Aug. 5
The Dedication of the Basilica
of St. Mary Major in Rome
Jeremiah 26:11-16, 24
Psalm 69:15-16, 20-21
Matthew 14:1-12

Sunday, Aug. 6
The Transfiguration of the Lord
Daniel 7:9-10, 13-14
Psalm 97:1-2, 5-6, 9
2 Peter 1:16-19
Mark 9:2-10

Question Corner/Fr. John Dietzen

Church allows Catholics to donate organs and body

QAn obituary in our newspaper noted that the deceased, a Catholic, had donated his body to a medical school.



I recall reading that although organs may be donated, bodily donations are not permitted. Please explain the current Church teaching. How does one arrange for this? (New York)

A Donation of one's body for scientific or medical purposes is unquestionably permitted. It can, in fact, be a generous act of charity to give one's body or needed organs and tissues (cornea, skin, heart valves, etc.) at the time of death.

It is true that medical schools today rely heavily on models which simulate many major physiological structures and functions. But the need for organs and bodies remains significant.

The Catholic Church strongly supports the principle and practice of giving organs or tissues of one's body to another.

Pope John Paul II restated this position years ago, speaking of the shortage of available donors for patients awaiting transplants. It is a matter of Christian generosity, he said, and "no solution will be forthcoming without a renewed sense of human solidarity" based on Christ's example, which can "inspire men and women to make great sacrifices in the service of others" (April 30, 1990).

The process of organ transplants, before or after death, can become complicated, since it involves certainty of death if giving of the organ depends on the donor's death and other factors if the donor is living—degree of hope for a successful transplant, informed consent and so on.

The *Catechism of the Catholic Church* deals briefly but helpfully with this subject. (See especially #2296.)

If one decides to donate organs or one's body, record is kept by the individual and family, and perhaps the funeral director. The body is removed for that purpose immediately after death. A funeral director should also be able to provide details about the eventual return of the body for burial.

In my opinion, while I strongly support these gifts and have provided for them myself at the time of my death, if you plan to donate your body you are wise to consider the feelings of your relatives.

The funeral and burial rite normally

help people deal with the grief resulting from death and to accept the reality of death, their own as well as yours. It is good to explain your plans and feelings to relatives beforehand.

A "Uniform Donor Card" providing for donation of bodily parts to living persons who need them or the gift of one's body for education and research may be obtained from Living Bank, Box 6725, Houston, TX 77265.

There also are many regional donation centers, and most states now have donor forms on the back of, or attached to, drivers licenses. Your secretary of state's office can provide more details.

QIn a recent column, you mentioned anti-popes. Just what is an anti-pope, and how many have there been? Is there a list of them or can such a list be printed? (Hawaii)

AAn anti-pope is a man set up, usually by some group or faction opposed to the validly elected pope, as a rival "bishop of Rome." There have been about 30 such rival popes in the history of the Church.

The first known anti-pope was St. Hippolytus, a prominent theologian, who opposed what he thought were overly lax attitudes toward sinners on the part of the bishops of Rome in his day.

His followers elected him pope, but when he was sentenced, with Pope Pontian, by the Roman authorities to the mines in Sardinia (known as the island of death), he renounced his "papacy" and his errors.

Both men died as martyrs in 235 or 236 A.D. Their feast day is Aug. 13.

Interestingly, the massive writings of Hippolytus give us some of our best information about the life and liturgical practices of the Church in the third century.

From 1309 to 1377, the popes lived "in exile" in Avignon, France. During this time of the so-called Great Western Schism, political and nationalistic animosities, and deep divisions and turmoil in the Church produced such a series of anti-popes that it was difficult at times to determine which men were the authentic popes and which were not.

The last anti-pope, Felix V, was elected by a regional council in Switzerland in 1440. There has been no other papal schism in the Church since then.

A list of popes and anti-popes is usually found in any scholarly history of the Catholic Church. †

My Journey to God

Holding On To Hope

I empty pockets of my heart,
Relieve the aging seams.
Reluctantly I sort and weigh
A wealth of fingered dreams.

Time-tempered goals worn lusterless
Are better left behind
Along with woven fantasies
Too tangled to unwind.

But eagerly I salvage those
Of lesser size and scope,
That fit the fragile lining—and
The wrinkled hand of hope.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. Women hold hands as they pray the Our Father during Sunday Mass on March 5 at St. Peter Claver Parish in New Orleans. Parishioners have been celebrating Mass in the school cafeteria while the church is being repaired from damage sustained in Hurricane Katrina.) †



CNS photo/Nancy Wiehock

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.

BELVIY, Timothy R., 45, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 11. Son of Donald and Wilma Belviy. Brother of Mary Geisendorff, Donna Knight, Sandra Van Lieu, Gary and Paul Belviy.

BOUGHNER, Marilyn A., 73, St. Gabriel, Connerville, July 7. Mother of Cherie Warner, Arleen and Henry Boughner. Sister of John Weaver. Grandmother of nine. Great-grandmother of three.

BRUNS, Virginia, 60, St. Mary, Greensburg, July 16. Wife of Jerome Bruns. Mother of Nancy Mirick, Carrie Soendlin and

Chris Bruns. Sister of Marlene Buening, Mary Taylor, Kathleen Wagner and Ronald Tekulve. Grandmother of four.

CLIDINST, Mary Marcella (Lawn), 93, Our Lady of Lourdes, Indianapolis, July 13. Mother of Rose Marie Houff and James Clidinst. Grandmother of one.

DAILY, Joseph Brian, 41, St. Mary, Lanesville, July 10. Son of Charles Daily Sr. and Kathy Ann Daily. Stepson of Ethel Daily. Grandson of Mary Leonard.

DALUGA, Paul L. Sr., 88, St. Peter, Linton (former member of St. Joan of Arc, Indianapolis), July 15. Husband of Betty (Rivelli) Daluga. Father of Rita Smith, Christine Thayer, Daniel and Dr. Paul Daluga Jr. Brother of Robert Daluga. Grandfather of eight. Great-grandfather of eight.

DaPUZZO, James Andrew, 82, St. Luke, Indianapolis, July 6. Husband of Rosemarie DaPuzzo. Father of James and Vincent DaPuzzo. Brother of Andrew DaPuzzo. Grandfather of two.

DOHERTY, Joan, 74, St. Michael the Archangel, Indianapolis, July 8. Mother of Claire Bennett, Anne Need, Chris, Jeremy, Michael, Steven and Tom Doherty. Sister of Steve Ulwelling. Grandmother of 12.

ELSLAGER, Ronald C., 72, Holy Spirit, Indianapolis, July 13. Husband of Bernadette (Kempf) Elslager. Father of Vicki, Daniel and Michael Elslager. Brother of Flora Hatfield. Grandfather of four. Great-grandfather of five.

ENNEKING, Edwin H., 89, St. Lawrence, Lawrenceburg, June 29. Husband of Margaret Enneking. Father of May Ellen Knuckles. Grandfather of three.

FELTER, Mary C., 85, Christ the King, Indianapolis, July 14. Wife of Harold Felter. Mother of John, Dr. Harold and Thomas Felter. Grandmother of several.

GENGELBACH, Ernest W., 78, St. Pius V, Troy, July 8. Husband of Lucille (Harpenau) Gengelbach. Father of Darla Bland, Diana Foerster, Dorothy Knight, David, Dennis and Donald Gengelbach. Brother of Mildred Hagedorn, Margie Knable, Edward and Robert Gengelbach. Grandfather of six. Great-grandfather of one.

HAWKINS, Michael Dale, 46,

St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 10. Father of Bobby and Courtney Hawkins. Son of Dale and Patricia Hawkins. Brother of Kristi Koers, Toni Page, Jeff and Jerry Hawkins.

KANE, Robert Edmund, 85, St. Luke, Indianapolis, July 10. Husband of Kathyleen Kane. Father of Marguerite Galloway, Alicia Schnoor, Leo and Patrick Kane. Brother of Mary Pat Conroy. Grandfather of eight.

LAMPKE, Joan (Pursian), 86, St. Monica, Indianapolis, July 12. Mother of Susan Coyle, Margaret King and Kurt Lampke. Sister of Suzanne Smith. Grandmother of nine. Great-grandmother of 17.

LOGAN, Daniel J., 56, St. Michael the Archangel, Indianapolis, July 3. Husband of Eli Logan. Son of John J. Logan. Brother of Laura Frazier, Nancy Harrison, Amy Israel, John and Tim Logan. Grandfather of two.

PETERS, Mary H., 85, St. Louis, Batesville, July 15. Sister of Lillian Wallpe and Robert Wintz. Aunt of several.

PULSKAMP, Robert C., 85, Holy Family, Oldenburg, July 14. Father of Carol Hanna, Sandra Meyer, Wilma Shane and James Puskamp. Grandfather of 12. Great-grandfather of 10.

RISSELMAN, Evelyn A., 89, St. Mary, Rushville, July 12. Sister of Mary Mabel Jones, Hazel, Charles and Kenneth Risselman.

RYAN, John M., 86, St. Luke, Indianapolis, July 7. Husband of Mary Ellen Ryan. Father of Kay Booth and John M. Ryan. Grandfather of four.

RANDJELOVIC, Slavo, 87, St. Monica, Indianapolis, July 11. Husband of Maria Randjelovic. Father of Mariane, Erlin and John Randjelovic. Brother of Stojana Randjelovic. Grandfather of six. Great-grandfather of four.

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. Grandfather of three.

SANDERS, Anne L., 86, St. Therese of the Infant Jesus (Little Flower), Indianapolis, July 7. Mother of Fred Sanders. Sister of Margaret Zanon.

SCHRODER, Dick, 66, St. Joseph, Sellersburg, July 3. Husband of Rita Schroder. Father of Laura Beyerle, Cindy Nauman and Rick Schroder. Son of Josephine Schroder. Brother of Ann Prechtel, Kathy, Jerry and William Schroder. Grandfather of six.

SMITH, Jerry Stuart, 69, St. Mark, Indianapolis, July 13. Husband of Magdalena (Brinas) Smith. Father of James and Michael Smith. Brother of Judith Elliott, Larry and Robert Smith. Grandfather of five.

SUMMERS, Thomas, 91, Holy Family, New Albany, July 13. Father of Donna Brooks, Gina Emerson, Kathy Haller, Carmen and Tommy Summers. Grandfather of 13. Great-grandfather of 13.

YOHEM, Anna J., 78, St. Joseph, Sellersburg, July 3. Mother of Kathie Lewis, Linda Silletto and Steve Yochem. Sister of Lou Zeigler. Grandmother of six. Great-grandmother of nine. †

Providence Sister Catherine Hayes was teacher, principal, administrator

Providence Sister Catherine Hayes, also known as Sister Catherine Ursula, died on

July 18 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 89.

The Mass of Christian Burial was celebrated on July 25 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Catherine Ursula Hayes was born on Nov. 4, 1916, in Chicago.

She entered the congregation of the Sisters of Providence on Feb. 8, 1936, professed first vows on Aug. 15, 1938, and professed final vows on Aug. 15, 1943.

During 70 years as a Sister of Providence, Sister Catherine taught and served as a principal for 46 years at schools staffed by the sisters in Indiana, Illinois, California, the District of Columbia, Florida, Oklahoma and Taiwan.

In the archdiocese, Sister Catherine taught at St. Mary School in Richmond from 1938-43. She served as assistant principal at the former Bishop Chartrand High School in Indianapolis from 1962-65.

From 1977-80, she served on the congregation's generalate staff at Saint Mary-of-the-Woods and ministered as an adviser for the Women's External Degree (WED) program at Saint Mary-of-the-Woods College.

Sister Catherine also served as provincial secretary for the congregation's Sacred Heart Province and as a WED program adviser at the college from 1980-84.

From 1984-86, she ministered as an administrative assistant to the vice president of academic affairs and as a WED program adviser at the college. From 1986-87, she served as a secretary in the generalate business office.

In 1987, Sister Catherine began ministering in residential services at the motherhouse. In 2002, she retired and began her ministry of prayer with the sisters at the motherhouse.

Surviving are two brothers, Edward Hayes of Slidell, La., and Robert Hayes of Cambridge, Md., as well as many nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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Sisters of Providence honor golden jubilarians

Fourteen Sisters of Providence of Saint Mary-of-the-Woods recently celebrated their golden jubilee. They were honored during a eucharistic liturgy at the Church of the Immaculate Conception at the motherhouse.

The jubilarians are Providence Sisters Maureen Abbott, Agnes Clare Buckley, Catherine Buster, Ann Casper, Mary Ann Fox, Joanne Golding, Mary Adrian Jaroch, Ellen Kehoe, Mary Frances Keusal, Joan Kirkpatrick, Irma Meuse, Mary Louise O'Connor, Josephine Paolinelli and Dorothy Souligny.

Sister Maureen Abbott, a native of Buffalo, N.Y., is updating the congregation's history and also ministers as defender of the bond, case instructor and assistant director of ministry formation for the Archdiocese of Portland, Ore.

The former Sister Maureen Francis entered the congregation on July 22, 1956, from St. John Parish in Robstown, Texas, and professed perpetual vows on Aug. 15, 1964.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in education administration at the University of Washington and a master's degree in theology at the University of Notre Dame.

In the archdiocese, Sister Maureen taught at St. Andrew School in Indianapolis from 1961-65. She also ministered in Illinois, Texas and California.

Sister Agnes Clare Buckley, a native of Malden, Mass., ministers in school and convent services in Boston.

She entered the congregation on Feb. 2, 1956, from St. Rose Parish in Chelsea, Mass.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.

Sister Agnes Clare ministered in Illinois, Maryland and Massachusetts.

Sister Catherine Buster, a native of Chicago, ministers as a housing consultant for Catholic Charities in the Diocese of Venice in Sarasota, Fla. She is a Housing and Urban Development certified specialist and has a real estate license.

The former Sister Joseph Norine entered the congregation on Feb. 2, 1956, from St. Francis Xavier Parish in Wilmette, Ill., and professed perpetual

vows on Aug. 15, 1963.

In the archdiocese, Sister Catherine served at Saint Mary-of-the-Woods as an Express Hall staff member from 1968-70, on the Saga Food Services staff from 1970-78, and as maintenance coordinator and Saga Food Services liaison from 1978-86. She ministered as a cook at the former Ladywood School in Indianapolis from 1980-87, and also served in Illinois and



Sr. Catherine Buster, S.P.

Missouri.

Sister Ann Casper, a native of Huntington, Ind., ministers as executive director of the Office of Congregational Advancement at Saint Mary-of-the-Woods.



Sr. Ann Casper, S.P.

The former Sister Kenneth Ann entered the congregation on Jan. 4, 1956, from St. Patrick Parish in Fort Wayne, Ind., and professed perpetual vows on Aug. 15, 1963.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in social studies then earned a master's degree in secondary education administration at Indiana State University. She also earned a master's degree in pastoral theology at Saint Mary-of-the-Woods College.

In the archdiocese, Sister Ann taught at the former Annunciation School in Brazil from 1960-62 and St. Philip Neri School in Indianapolis from 1962-64. She served as principal at the former St. Agnes Academy in Indianapolis from 1969-70 then as assistant principal and principal at the former Ladywood-St. Agnes School in Indianapolis from 1970-76.

At Saint Mary-of-the-Woods, Sister Ann served as provincial of the Sacred Heart Province from 1977-84 and general officer and general secretary from 1986-96. In the Office of Congregational Advancement, she served as an editorial associate from 1997-99, associate director from 1999-2001 and executive director from 2001-06.

She also ministered at Saint Mary-of-the-Woods College as a Lilly grant project team member in 1997 then served the congregation as director of the gerontology Sabbath renewal program from 1997-99. She also ministered at parishes and schools in Fort Wayne, Ind., and Newburgh, Ind., as well as in North Carolina.

Sister Mary Ann Fox, a native of Fort Wayne, Ind., ministers as a learning-

center tutor for Ivy Tech Community College Northeast in Fort Wayne.



Sr. Mary Ann Fox, S.P.

She entered the congregation on July 22, 1956, from St. Jude Parish in Fort Wayne and professed perpetual vows on Aug. 15, 1964.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then received a master's degree in education at Indiana University.

In the archdiocese, Sister Mary Ann taught at St. Malachy School in Brownsburg from 1961-66. She also ministered in Fort Wayne and Illinois.

Sister Joanne Golding, a native of Hammond, Ind., ministers as a professor at Saint Mary-of-the-Woods College.



Sr. Joanne Golding, S.P.

The former Sister David Therese entered the congregation on July 22, 1956, from St. Ann Parish in Lansing, Ill., and professed perpetual vows on July 1, 1978.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in education and a doctorate in education at Indiana State University. She also earned a master's degree in business administration at Kensington University.

In the archdiocese, Sister Joanne served as a teacher and assistant principal at Holy Spirit School in Indianapolis from 1968-69 and principal at the former St. Ann School in Terre Haute from 1971-74.

At Saint Mary-of-the-Woods, she served as a Science Research Associates consultant from 1974-75 then ministered at Saint Mary-of-the-Woods College as director of continuing education from 1975-77, director of data processing from 1982-85, chair of the department of business from 1985-92 and associate professor of computer science from 1992-93. She also ministered in Missouri and Illinois.

Sister Mary Adrian Jaroch, a native of Chicago, ministers as a member of the Ministry of Care staff and in volunteer services in Chicago.

She entered the congregation on July 1, 1956, from St. Andrew Parish in Chicago and professed perpetual vows on Aug. 15, 1963.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then completed nurse's training and certification in Illinois.

In the archdiocese, Sister Mary Adrian taught at the former St. Catherine School in Indianapolis from 1961-67. She served on the infirmary staff at Saint Mary-of-the-Woods from 1967-70 and 1976-78, and ministered as a foster parent and nurse educator for Providence Self Sufficiency Ministries in New Albany from 1995-96. She also served in Illinois, Connecticut and Washington, D.C.



Sr. Mary Adrian Jaroch, S.P.

Sister Ellen Kehoe, a native of Dallas, ministers as a pastoral associate for the Catholic Newman Center at the University of Kentucky in Lexington.

The former Sister Theresa Mary entered the congregation on July 22, 1956, from Immaculate Conception Parish in Tulsa, Okla., and professed perpetual vows on Aug. 15, 1964.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in educational psychology and counseling at the University of Illinois and a master's degree in theology at the Jesuit School of Theology.

In the archdiocese, Sister Ellen taught at St. Luke School in Indianapolis from 1964-65 and St. Thomas Aquinas School in Indianapolis from 1973-81. She also ministered in Maryland, Illinois and California.

Sister Mary Frances Keusal, a native of Chicago, ministers as director of religious education at St. James Parish in Sauk Village, Ill.

The former Sister Ann Marion entered the congregation on Jan. 4, 1956, from St. Eugene Parish in Chicago and professed perpetual vows on Aug. 15, 1963.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in special education from Illinois State University.



Sr. Mary Frances Keusal, S.P.

See JUBILARIANS, page 15

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JUBILARIANS

continued from page 13

Sister Mary Frances ministered in other dioceses in Indiana as well as in Oklahoma and Illinois.

Sister Joan Kirkpatrick, a native of Walsenburg, Colo., ministers as a member of the Ministry of Care staff at Saint Mary-of-the-Woods.



Sr. Joan Kirkpatrick, S.P.

The former Sister Joan Patrice entered the congregation on July 22, 1956, from Our Lady of Angels Parish in Hillsborough, Calif., and professed perpetual vows on Aug. 15, 1964.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in mathematics then earned a master's degree in administration from the University of Notre Dame and a master's degree in counseling psychology from Santa Clara University in California.

In the archdiocese, Sister Joan served the congregation at Saint Mary-of-the-Woods as treasurer and business manager of the Sacred Heart Province from 1974-82. She served as a counselor at Providence Self Sufficiency Ministries in New Albany from 1998-2003, and also ministered in Illinois and California.

Sister Irma Meuse, a native of

Malden, Mass., ministers as a case management supervisor for North Shore

Elder Services Inc. in Danvers, Mass.



Sr. Irma Meuse, S.P.

The former Sister Ann Peter entered the congregation on July 21, 1956, from Sacred Hearts Parish in Malden and professed perpetual vows on Aug. 15, 1964.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education then earned a master's degree in education at Indiana State University and a master's degree in social work at Boston University.

In the archdiocese, Sister Irma taught at Our Lady of the Greenwood School in Greenwood from 1961-64. She also ministered in Illinois, Maryland and New Hampshire.

Sister Mary Louise O'Connor, a native of Fall River, Mass., ministers as a volunteer in the Office of Congregational Advancement at Saint Mary-of-the-Woods.

The former Sister James Margaret entered the congregation on July 22, 1956, from Holy Name Parish in Fall River and professed perpetual vows on Aug. 15, 1964.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in social studies then earned a master's degree in education at Indiana State University.

In the archdiocese, Sister Mary Louise taught at the former St. Leonard School in West Terre Haute and the former Saint



Sr. Mary Louise O'Connor, S.P.

Mary-of-the-Woods Village School from 1959-60.

She also served as a mentoring coordinator for the Development Education Program for Religious in Indianapolis from 1990-92.

At Saint Mary-of-the-Woods, Sister Mary Louise served as business manager from 1993-99, facilities manager from 1997-99, on the Providence Center staff in 1999 and on the Central Business Office staff in 1999. She also ministered in Washington, D.C., and Florida.

Sister Josephine Paolinelli, a native of Chicago, ministers as director of finances for Notre Dame High School for Girls in Chicago.



Sr. Josephine Paolinelli, S.P.

The former Sister Louise Joseph entered the congregation on Feb. 2, 1956, from St. Ferdinand Parish in Chicago and professed perpetual vows on Aug. 15, 1963.

She graduated from Saint Mary-of-

the-Woods College with a bachelor's degree in education then earned a master's degree in administration at the University of Notre Dame.

In the archdiocese, Sister Louise taught at the former St. Patrick School in Indianapolis from 1961-65. She also ministered in Illinois.

Sister Dorothy Souigny, a native of Hammond, ministers in prayer at Saint Mary-of-the-Woods.



Sr. Dorothy Souigny, S.P.

The former Sister Marie Christopher entered the congregation on July 22, 1956, from All Saints Parish in Hammond, Ind., and professed perpetual vows on Aug. 15, 1964.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in French then earned a master's degree in secondary education at Indiana University.

In the archdiocese, Sister Dorothy taught at the former Sacred Heart School in Terre Haute from 1959-60 and the former Ladywood School in Indianapolis from 1965-69.

At Saint Mary-of-the-Woods, she ministered in community service from 1978-79 and as an Archives staff member from 2001-04. She served as an adult education teacher for Providence Self Sufficiency Ministries in New Albany from 1996-2001. She also ministered in Illinois and Taiwan. †

Sisters of Providence elect new leadership during general chapter

Providence Sister Denise Wilkinson, a native of Chicago, has been elected the new general superior of the Sisters of Providence of Saint Mary-of-the-Woods. She succeeds Providence Sister Ann Margaret O'Hara, who has served as general superior for the past five years. Sister Ann Margaret chose not to seek re-election.

Elected to the congregation's General Council was Providence Sister Marsha Speth, vicar and first general councilor; Providence Sister Jane Marie Osterholt, second councilor; Providence Sister Nancy Reynolds, third councilor; Providence Sister Marie McCarthy, fourth councilor; and Providence Sister Paula Damiano, fifth councilor. All but Sister Jane Marie were re-elected to their second five-year term. The officers-elect will be installed during a eucharistic liturgy on Sept. 9.

The election of officers is the culmination of the congregation's general chapter, which occurs every five years. During the general chapter, the congregation defines its goals for the next five years then elects its leadership.

The general chapter was held at Saint Mary-of-the-Woods on July 4-5.

"This is an important time in our history. The women who were elected with me are the right women for the next

five years," said Sister Denise. "We made some important decisions during our chapter, and I look forward with excitement and enthusiasm to carry them out.

"It is very, very humbling to stand in front of the congregation and know that you have their blessing and their confidence. Some of these women have been

my teachers, my mentors and my friends for years and years and years. To be trusted by them is humbling, touching, overwhelming."

Sister Denise has served as vicar and first general councilor for the past five years. She is a graduate of Saint Mary-of-the-Woods College with a bachelor's degree in English. She earned a master's degree in counseling at Saint Louis University.

Prior to being elected to General Council in 2001, Sister Denise served as director of the Office of Congregational Advancement at Saint Mary-of-the-Woods, which oversees development, marketing and communications.

Sister Denise entered the Sisters of Providence on Sept. 12, 1963, from St. Mary-of-the-Woods Parish in Chicago. She professed perpetual vows on Aug. 25, 1973.

She taught at Costa High School in Galesburg, Ill., from 1968-71 and at John F. Kennedy High School in St. Louis from

'It is very, very humbling to stand in front of the congregation and know that you have their blessing and their confidence.'

— Providence Sister Denise Wilkinson, new general superior

Submitted photo



Providence Sister Denise Wilkinson, seated right, was elected by her peers on July 4 to be the next superior general of the Sisters of Providence of Saint-Mary-of-the-Woods. Providence Sister Marsha Speth, seated left, was elected vicar and first councilwoman. Standing, from left, are other recently elected councilwomen: Providence Sister Marie McCarthy, Providence Sister Nancy Reynolds, Providence Sister Jane Marie Osterholt and Providence Sister Paula Damiano.

1971-73. At Saint Mary-of-the-Woods College, she ministered as assistant dean of residents from 1974-75 and dean of residents from 1975-79. She also served as director of Pilot House in Rosemont, Ill., from 1979-82, vice president of student affairs at Saint Mary-of-the-Woods College from 1982-89, and

formation director for the congregation at the motherhouse from 1991-96.

She is the daughter of the late John and Josephine (Vlasak) Wilkinson. She attended Queen of All Saints and St. Mary-of-the-Woods elementary schools in Chicago and Marywood Academy in Evanston. †

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Serra Club vocations essay

Priests, brothers and sisters enrich others with God's grace

By Luke Reynolds

Priests, brothers and sisters are messengers of God's invitation to attain happiness.



Luke Reynolds

These blessed followers of Christ understand the true meaning of God's will as lived out in his son, Jesus. His will, as based on John 13, is to evangelize by serving others.

"How happy will you be if you put it into practice" (Jn 13:17). It is in this passage that we see God's plan, a plan that will bring us happiness in this life and in the next.

As priests, brothers and sisters symbolically wash the soles of our feet, they diligently serve to promote a widespread, divine revelation. To those who do not yet know the Lord as Savior, these ministers spread the Word of God.

As for those whose lives are already rooted in Catholic tradition, the service of the clergy takes on a different role.

This role is simply expressed in John 13:10: "Whoever has bathed has no need except to have his feet washed, for he is clean all over."

Thus, to those who have already been baptized into the Church, priests, brothers and sisters act as teachers who try to lift the veil of humanity away from our eyes so that we may truly find God.

"What I am doing, you do not understand now, but you will understand later" (Jn 13:7).

It is our humanity and constant condition of sin that impairs our ability to understand what it is that Jesus is preaching. Priests, brothers and sisters, however, have devoted their life to God; thus, they have achieved an enlightened understanding of Christ's teachings.

These teachings, found in the Church, serve to act as an example for Jesus' disciples. Therefore, it might be said that priests, brothers and sisters act as a spiritual, full-service 'grace' station.

In the humble attitude of their character, they wash our feet, forgive our sins, and bestow upon us and enrich our

lives with the grace of God.

If the purpose of Church leaders is to continually tend and care for the congregation of saplings, how is it that the Church grows?

This answer lies in our hands. It is when we, the congregation, grow from mere saplings to a fortified wood, and when we live with enough humility to wash the feet of others, that the Church exudes the glorious soundings of its tradition, and brings new life and light to those whose hearts were previously hidden underneath bushel baskets.

Thus, following the model that Jesus taught, priests, brothers and sisters, through living out the Word of God, are an endless example of Jesus' teachings—teachings that are not of love, but rather, *are* love.

(Luke Reynolds is the son of Les and Sue Reynolds, members of St. Luke the Evangelist Parish in Indianapolis. Luke recently graduated from Bishop Chatard High School in Indianapolis and is the 12th-grade division winner in the 2006 Serra Club Vocations Essay Contest.) †



Pope on vacation

Pope Benedict XVI admires the landscape from the balcony of his summer retreat in Les Combes, Italy, on July 17. The pope said he was "quickly immersed in this stupendous Alpine panorama that helps restore body and spirit."

LEGACY FOR OUR MISSION:

For Our Children and the Future

YOUNG PARISH PLANS FOR THE FUTURE WITH ADDITION OF NEW SCHOOL MINISTRY

The story of SS. Francis and Clare of Assisi Parish in Greenwood began with its founding in 1993 and continues today with groundbreaking for a new elementary school ministry—all made possible in part through generous contributions to archdiocesan capital campaigns.

This young parish is rapidly growing along with the surrounding communities of Greenwood and Center Grove south of Indianapolis. A decade after it was founded, Father Vincent Lampert became pastor of the burgeoning parish that currently serves 950 households with an average age of 35, many of them with young families. As testament to the area's development, Father Lampert points out that if projections for area growth are realized, SS. Francis and Clare's population could double within the next seven years.

"We started planning, so we could look at this growth as an opportunity and not a crisis," Father Lampert explained. A feasibility study launched in 2004 confirmed the expected growth and the need for an elementary school ministry.

In fall of 2005, SS. Francis and Clare conducted a three-year Legacy for Our Mission: Touching Tomorrow Today capital campaign. According to Father Lampert, 53 percent of parishioners participated in the campaign, well above the national average of 32 percent. The parish plans to raise the \$200,000 needed to reach its \$2.5 million goal with the help of an "Over the Top" campaign launched in June.

The new facility will be called the Assisi Center, the name selected in a parish contest. Rather than constructing a school building, Father Lampert views the project as starting a ministry: a school ministry, a youth ministry and facilities for religious and adult education.

Participating in the July groundbreaking were the pastor and representatives of the archdiocese, church building and capital campaign committees, architect and construction



"We started planning, so we could look at this growth as an opportunity and not a crisis."

company, with young Madeleine Whalen representing the entire parish. Construction is scheduled to be completed in early 2007. Despite the 18,000-square-foot addition, there will be plenty of room for playgrounds, parking and driveways on the 27-acre site ... and for future additions, as the parish grows into them.

Even before construction is completed, SS. Francis and Clare's new elementary school ministry is scheduled to open with kindergarten and first grade in the fall of 2006 under the guidance of a newly hired principal.

A TIME FOR RENEWAL

While members of his parish finalized groundbreaking plans in May, Father Lampert was glad to be "back home again in Indiana" following a three-month sabbatical in Rome, where he was able to pursue "priestly renewal through education and recreation." He reported that he spent many hours exploring the city of Rome and its museums and many churches, and he admitted that he enjoyed "all the good food and desserts."

Father Lampert's travels took him to Poland, Germany, Switzerland and other countries. "These diverse cultures helped give me more of a global perspective," he noted, adding that several parishioners from SS. Francis and Clare were able to join him on some of the trips. As with the elementary school ministry, sabbaticals and other educational renewal programs for priests, such as the one recently taken by Father Lampert, will be made possible through generous contributions to the Legacy for Our Mission campaign.



Legacy for Our Mission, the archdiocese's capital campaign, is guided by the principles of Christian stewardship and is designed to address the unique needs of your local parish. By contributing to the Legacy for Our Mission campaign, you are assisting in meeting your parish's identified ministry needs, as well as addressing the shared ministries and home missions needs which support our larger archdiocesan church.