Young at heart
Catholic Heart Workcamp changes teens’ lives

By John Shaughnessy

NEW ALBANY—As soon as the song started playing on the radio, Danielle Cummins and the rest of the teenagers in the kitchen yelled, “Turn it up!”

Someone reached for the volume dial and the room rocked with the sounds of The Romantics joyfully proclaiming, “What I like about you, you really know how to dance, when you go up down, jump around, think about true romance.”

Suddenly, the paint brushes and the rollers in the hands of the teenagers matched the tempo of the bouncy beat. When Cummins started dancing in the middle of the kitchen floor, the other teenagers smiled while they belted out the lyrics of “What I Like About You.”

It was a spontaneous moment of fun, work, spirit and even faith, reflecting the themes that brought more than 300 Catholic youths from across the country to donate a week of their summer vacation to do community service in this southern Indiana city.

For Danielle, like many of the youths who volunteered, the week of July 9-15 at the Catholic Heart Workcamp changed her life and her perspective.

“It’s been the best week ever,” said the 17-year-old youth from Dodgeville, Wis. “I like to have a good time, but this has also brought me a lot closer to God. I’ve not been very strong in my faith, and this has brought me a ton closer. I put down my walls. I let myself enjoy going to Mass every day and enjoy everything.”

For Keith Stormes, the week was a revelation about the current generation of young people. All week, the director of St. Elizabeth, the Catholic Charities pregnancy and adoption services agency in New Albany, found a lot to like about the youths who painted the offices and residence which provides housing, counseling and education for young women in unexpected or crisis pregnancies.

“You just have to be impressed with their attitude,” Stormes said. “When I was in high school, I wasn’t focused on helping others. Their attitude and their maturity stand out, but they still love life and they’re still teenagers. The values they exhibit and the way they choose to help others speak volumes about this generation.”

Developing that attitude of faith and service among youths is the goal of Catholic Heart Workcamp, a Florida-based organization that has held camps in more than 30 cities across the country this summer, drawing upon the gifts of thousands of Catholic youths. Stressing spiritual growth through a week of service, prayer, faith-sharing and the sacraments, the camps try to help youths live as disciples of Christ.

The camps also have another goal—to show that the Catholic faith isn’t boring. Skits, videos, live music and laughter fill the free moments during the camp.

At 17, Colin Barrett of North Carolina weaved his way past ladders and painters as a Bruce Springsteen song soared from a CD player in the background.

“This is tangible faith,” said Colin, taking a break from painting at St. Elizabeth, which is home to about 50 young women a year. “You can see Christ when you’re doing this. You’re doing work for someone else. We come from different places, but we come together to get the job done.”

Springsteen gave way to The Who on the CD player as Chelsea Lavalle paused from painting to talk about the impact that helping others has had on her life.

“This is the second site where we’ve worked,” Chelsea said. “We helped a man who had cerebral palsy. We stained his (handicap) ramps and put soft slips in his bathroom so he won’t slide all over the place. I didn’t think I could do a whole week of this, but it’s such a great experience. A lot of people work hard. No one slack off. I think it’s great for teenagers, especially for their faith.”

Each day began with Mass. In the middle of the kitchen floor, the other teenagers smiled while they belted out the lyrics of “What I Like About You.”

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Senate passes Church-backed Child Custody Protection Act

WASHINGTON (CNS)—The U.S. Senate approved a bill on July 25 that would make it a federal crime to transport a minor girl across state lines for an abortion, circumventing state laws requiring parental notification or consent.

“Many states have wisely chosen to protect parents’ rights in this area, and the intent of their protective laws should not be thwarted,” the cardinal said.

“The need to protect minors in these situations is compelling,” Cardinal Keeler said.

The legislation, adopted by a 65-34 vote, would make it a federal crime to transport a minor from one state to another for an abortion, circumventing state laws requiring parental notification or consent.

The bill would permit criminal prosecution of the person who transported the minor, with penalties including up to a year in prison, and civil action by the parent whose rights were violated.

“Discriminating against a woman because she wishes to protect her minor daughter is tantamount to the decision to allow her to have an abortion rather than protect her minor daughter,” said Deirdre McQuaid, pro-life spokeswoman for the U.S. bishops’ Committee on Pro-Life Activities, urging senators to approve the bill, called the Child Custody Protection Act.

“Secret abortions undermine parents’ ability to care for their children in crisis and put young girls at particular risk both physically and emotionally,” she said.

“A doctor does not solve a woman’s problems, but instead often compounds her fears, anxiety and sense of isolation.”

The House of Representatives passed a similar measure, the Child Interstate Abortion Notification Act, by a vote of 270-35 on July 19.

A though 14 Democrats joined the Republican majority in approving the Senate version delayed passage of the Democratic caucus blocked the appointment of the necessary conference committee members to address differences between the House and Senate bills.

McQuaid criticized the Democratic leadership’s move. “I urge the Senate to work with the U.S. House of Representatives to iron out differences in the House and Senate versions of the bill and send the best possible law to President [George W.] Bush for his signature,” she said.

The National Right to Life Committee also objected to the Democratic caucus move, saying “The Senate Republican leadership is now obstructing legislation supported by 80 percent of the public, doing the bidding of the abortion lobby... They are ignoring the 80 percent of the public that believes parental notification laws protect vulnerable minors and the rights of parents.”

In a letter to senators released on July 19, Cardinal Keeler said federal reinforcement of such state laws was important for parental rights.

“This act will help protect parental autonomy, ... it will allow parents to file suit in cases where their fundamental rights and responsibilities regarding the care of their children have been usurped by others,” he said. “No one else—boyfriends, in-laws, counselors, friends—should substitute for the fundamental role of parents.”

He noted that the House of Representatives had several times overwhelmingly approved similar legislation to protect the notification or consent rights of parents and young girls.

“The need to protect minors in these situations is compelling,” Cardinal Keeler said.

A bill can involve lifelong emotional and physical trauma, particularly for young girls.

In such situations, the love and support of families is critical and needs to be encouraged,” he added. “Parents should not be kept in the dark when the welfare of their children and their unborn grandchildren is at stake.”

According to a recent study by the National Conference of State Legislatures, only six states—Connecticut, Hawaii, New York, Oregon, Virginia and Washington—have not adopted the same laws specifically addressing parental consent or notification for minors seeking abortions. Courts, however, have blocked enforcement of such laws in at least nine states.

Connecticut requires the abortive to “discuss” with a minor whether it would be helpful to involve a parent, guardian or a trusted adult family member in the abortion decision.

About 40 states with parental notification or consent laws permit a judicial bypass or similar procedure if the pregnant minor can show good reason for not notifying a parent or obtaining parental consent.
Reconnecting with the past
600 people to attend St. Rita, St. Bridget schools’ reunion

By John Shaughnessy

Lora Vann knows about the bonds that lead people on journeys to reconnect with their past.

The Indianapolis woman recalls the road trip she once made with friends to thank a person who made an amazing difference in their lives.

Leaving Indianapolis, they drove south toward Oldenburg, talking and laughing about the childhood experiences that bonded them as African-Americans who attended St. Bridget and St. Rita Catholic schools in Indianapolis.

When they reached their destination during that 1960s trip, they surrounded the person they had come to see, a woman who could no longer see them because she was nearly blind.

After they thanked Franciscan Sister Thomas Aquinas McCabe for being a great teacher during their childhood years, the sister leaned forward, saying she wanted to confide something to them.

“They’ll tell you something I couldn’t tell you before,” Sister Thomas Aquinas said. “You were good girls and good students.”

The young women already knew. Even if she could not say it in words when they were children—for fear of having it go to their heads—the sister always made them feel that way.

“I loved the way the nuns taught us,” Vann, a retired teacher now, recalled recently. “There was no distinction. You were a child, a child of God. It was a beautiful experience that was formed student to student, student to teacher.”

That experience will lead nearly 600 people from across the country to make their own road trips—to come to Indianapolis on Aug. 11-13 for the first reunion of former students who attended St. Rita and St. Bridget schools.

The reunion invitation noted, “As an alum of St. Bridget and/or St. Rita Catholic School, you had an educational experience unique to few African-Americans in Indianapolis. It obviously was a life-changing event which impacted your life, long after you left the safe confines of each school.”

“It’s a tribute to Catholic education,” said Vann, a co-chairperson of the reunion. “We have established contact with the nuns and priests who are still living who taught us. There were the Providence nuns, the Franciscan nuns and the Daughters of Charity. There were the Providence nuns, the Franciscan nuns and the Daughters of Charity. We were very well educated. And at school, we were not a single mother, and how she helped numerous other children through her work in early childhood education. Her inspiration came from the Sisters of Providence who taught her at St. Bridget’s.

“One of the things that really stuck out in my mind is that they drilled us to do the right thing,” said Curry, who is also a co-chairperson of the reunion, “And we learned. We truly learned. They taught us how to live day to day, with an emphasis on being kind to people and treating people the way you wanted to be treated.”

Curry paused and added, “I’m just so anxious to see everybody.”

(For information about the reunion, contact Lora Vann at 317-926-1314.)

Above, in this photo from the late 1940s or early 1950s, a first Communion class at St. Rita Parish prays for a moment to remember in their Catholic education.

At right, members of the 1967 volleyball team at St. Bridget School celebrate their successful season in style.

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Politics in Latin America

Mexico’s disputed presidential election, in which Felipe Calderon eked out a close victory over Andres Manuel Lopez Obrador, shows just how volatile politics are in Latin America. The results of the elections have implications both for the United States and for the Catholic Church. In Mexico, Lopez Obrador is known to be anti-Catholic, and Mexico’s history shows that persecution of the Church there is not an impossibility. History could repeat itself. It was only 80 years ago that another anti-Catholic government there married a large number of faithful Catholics. Pope John Paul II canonized 25 of them on May 21, 2000. Obrador ran on a platform that included legalization of abortion and gay marriage. Callebaut in Colombia, Venezuela’s neighbor to the west. There Alvaro Uribe easily won re-election. Part of his platform included his support for efforts to overturn the decision of the courts legalizing abortion.

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El obispo es la figura central de la unidad de la Iglesia local

Para que una parroquia, o cualquier comunidad, funcione de manera coherente, es esencial que el obispo sea la figura central de la unión. En este rol, el obispo actúa como la figura central, encabezando la unidad de la diócesis y asumiendo la responsabilidad de presidir la unidad. Su autoridad y poder son fundamentales para mantener la cohesión y la armonía en el seno de la comunidad.

En nuestras parroquias, el obispo es el símbolo de unión y preside la vida de la comunidad. Su autoridad es reconocida y respetada por todos, lo que contribuye a que la Iglesia funcione como una comunidad unida y cohesionada.

Además, el obispo es el encargado de realizar funciones espirituales y administrativas. Él es el que dirige la Iglesia, y sus decisiones y acciones son cruciales para el bienestar espiritual de los miembros de la comunidad. Por lo tanto, su presencia y liderazgo son fundamentales para que la Iglesia funcione de manera efectiva.

En resumen, el obispo es la figura central de la unidad de la Iglesia local. Su autoridad, presencia y liderazgo son esenciales para mantener la cohesión y la armonía en la comunidad, y para que la Iglesia funcione de manera eficaz y espiritual.

Bishop is the central figure of unity in the local Church

A s I continue my reflections on what it means to be an archbishop, I will address the question: Why a hierarchical Church? Because they are so clumsy and odd in appearance, people say God must have put together a committee to create elephants and giraffes. The fun poked at committees usually says that too often in too many committees no one is in charge. And when no one is in charge, nothing happens or, at best, strange things happen, sometimes chaos.

Christ never intended his Church to be a committee without leadership or a body without a head. Ours is a Church with order. What is the basis for Church order?

If the Church is the sacrament of Christ, if it is his body made visible in time and space until he comes again, then Christ must be visible in both head and members now. Bishops and priests are sacramentally ordained to serve in the person of Christ as head of the body and also as bridegroom of the Church. As such, bishops and their priest co-workers are to be teachers, priests, and pastors in the person of Christ. Christ’s headship is the source of the body’s unity. As spouse, his is a pastoral love for the Church.

Like any human community, the body of the Church needs a personal symbolic center for its unity and leadership in its common mission. Thus, the bishop, ordained to represent the person of Christ, the priest, pastor and teacher, is the central figure of unity of the diocese, with priests as his co-workers.

The Church teaches that as Christ’s vicar and representative, marked with the fullness of the sacrament of orders, the bishop leads the particular (diocesan) Church in communion with the pope and under his authority. The Church teaches that placed there by the Holy Spirit, bishops are the successors of the Apostles as shepherds of souls, for Christ gave the Apostles and their successors the mandate and the power to teach all nations, and to sanctify and to shepherd their people in truth. By the anointing of the Holy Spirit, therefore, bishops have been made true and authentic teachers of the faith, high priests and pastors.

Priests and deacons depend on the shared delegation of the bishop for the exercise of their orders. Priests, as co-workers of the order of bishops, are themselves consecrated to represent the person of Christ as pastor, priest, and deacon. Deacons are ordained for service to the people of God in communion with the bishop and his priests. This means that priests assigned to a parish, and especially a pastor, represent the bishop.

Their priesthood is a participation in the priesthood of the bishop in whom is invested the fullness of the priesthood of Christ.

Deacons, as first among the ministers of a parish, manifest the fact that all ministry (service to the poor, care of the sick, education, care of families and other social outreach) is rooted in the ministry of the bishop who is the symbol of unity in the local Church.

The fact that the bishop is the central figure of unity in the diocese—and with the priests as co-workers—does not mean he is better or worse, more or less than any other member of the body of Christ.

The bishop and priests are to be icons of Christ, the head of the body, the one who serves as teacher, priest and pastor. In oriental culture, an icon is not just a flat photo of the subject. Somehow, the icon contains the very mystery it portrays.

There are other icons of Jesus. Can we not say that the poor, the suffering, the oppressed are icons of Jesus the victim?

El obispo es la figura central de la unidad de la Iglesia local

M entreas continuo con mis reflexiones sobre el significado de la arquidiócesis, abordaré la siguiente cuestión: Por qué la Iglesia es jerárquica? Se dice que debido a que los elefantes y las jirafas son muy torpes, surgieron de Dios un comité para crearlos. El hecho de que la gente se burle de los comités demuestra que muy a menudo los comités no funcionan. Y cuando no hay nadie a cargo, y cuando no hay nadie en el camino, no pasa nada o, en el mejor de los casos, se suceden cosas extrañas, incluso el caos.

Cristo jamás pretendió que su Iglesia fuera un comité sin líderes o un cuerpo sin cabeza. Nuestra es una Iglesia con orden. ¿Cuál es la base de la orden diocesana?

Si la Iglesia es el sacramento de Cristo, es su cuerpo hecho visible en el tiempo y el espacio hasta su regreso, entonces Cristo ha de hacerse visible tanto a la cabeza como en los miembros que la componen hoy en día.

Los obispos y sacerdotes han sido ordenados sacramentalmente para servir en la persona de Cristo como guía del cuerpo y también como promotor de la Iglesia. Como tales, los obispos y sus colaboradores, los sacerdotes, deben ser maestros, sacerdotes y pastores en representación de Cristo. El liderazgo de Cristo es la fuente de unidad del cuerpo. Como esposo, representa el amor pastoral de la Iglesia. Como comunidad, nos demos la Iglesia necesita un centro simbólico particular para su unidad y liderazgo de la Iglesia en la colectividad. Por lo tanto, el obispo, ordenado para representar a la persona de Cristo el sacerdote, maestro y pastor, es la figura central de la unidad de la diócesis con los sacerdotes como sus colaboradores.

La Iglesia dicta que el obispo, como vicario y representante de Cristo, unido a plenitud con el sacramento del orden, encabeza una iglesia (diocesana) particular, en comunión con el papa y bajo su autoridad.

La Iglesia nos enseña que los obispos, al presidir, presiden la realidad de la Iglesia, como sacerdotes, como colaboradores. La Iglesia, desde su creación, se ha caracterizado por la unión de las naciones, y santificar y pastorizar a su pueblo hacia la verdad. Por lo tanto, a través de la unión del Espíritu Santo los obispos se han convertido en verdaderos y auténticos maestros de la fe, sumos sacerdotes y pastores.

Sacerdotes y diáconos dependen de la delegación compartida del obispo para el ejercicio de sus órdenes. Los sacerdotes, como colaboradores del orden de los obispos se consagran para representar a la persona de Cristo como maestro, sacerdote y pastor. Los diáconos se ordenan para servir al pueblo de Dios en comunión con el obispo y sus sacerdotes.

Eso significa que los sacerdotes asignados a una parroquia y, especialmente como pastores, son representantes del obispo.

Su sacerdocio es una forma de participación en el sacerdocio del obispo sobre quien recae a plenitud el sacerdocio de Cristo.

Los diáconos, como los primeros ministros de la parroquia, de hecho ponen de manifiesto que todo el ministerio (servicio a los pobres, atención a los enfermos, educación, cuidado de las familias y otras iniciativas sociales), encuentra su raíz en el ministerio del obispo, quien es el símbolo de unidad de la Iglesia local.

El hecho de que el obispo sea la figura central de la unidad en la Iglesia, junto con los sacerdotes como colaboradores, no significa que él sea mejor o peor, más o menos que cualquier otro miembro del cuerpo de Cristo.

El obispo y los sacerdotes deben ser iconos de Cristo encabezando el cuerpo, aquel que sirve como maestro, sacerdote y pastor.

En la cultura oriental, un icono no es simplemente una foto del sujeto. De alguna forma, el icono contiene el propio misterio que ilustra.

Existen otros iconos de Jesús. ¿Acaso no podríamos decir que los pobres, los que sufren, los oprimidos son iconos de Jesús como víctimas?

Santa Teresa, la pequeña Flor, se considera a sí misma como un icono del corazón de Jesús. Las funes son bien definidas de alabanza y servicio en la Iglesia deben servir para la unidad del cuerpo de Cristo.

El difunto Papa Juan Pablo II dijo que donde quiera que la gente se resienta, allí había un santuario de Jesús. Y es allí donde pertenecen los pastores.

En términos de actividad pastoral, el difunto Santo Padre dijo que visitar las parroquias y guiar al pueblo de Dios en la Eucaristía es y era el núcleo de su ministerio. Expresó que el simbolismo palpitante del pastor y el pueblo rezando juntos, especialmente en la mesa, era el vehículo principal para producir la unidad en una parroquia.

Del mismo modo que cada sacerdote participa en el sacerdocio del Obispo, cada parroquia, cuando se reúne para la alabanza colectiva, y en particular para la Eucaristía, participa en la alabanza pública de la Iglesia diocesana.

En las Eucaristías presididas por el obispo, la realidad de la Iglesia, como sacramento de Cristo, recibe su expresión más plena y completa.

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en agosto

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

Daily events

St. John the Evangelist Church, 126 W. 16th St., Indianapolis. Liturgy of the Hours, Mon.-Fri., morning prayer, 7:30 a.m., evening prayer, 5:15 p.m. Information: 631-5575.
Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. Liturgy of the Hours, Mon.-Fri., morning prayer, 7:05 a.m., evening prayer 5:45 p.m. Information: 279-3508.
Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. Tridinium (Lat. (theology) Mass, Mon.-Fri., noon, Wed., Fri., 5:45 p.m. Information: 279-3508.
St. Barnabas Church, 8300 Ratliff Road, Indianapolis. Mon.-Fri., Liturgy of the Hours, morning prayer, 7:30 a.m, evening prayer, 6:30 p.m. Information: 317-882-0724.
St. Thomas Aquinas Church, Boler Chapel, 46th and Illinois streets, Indianapolis. Mon.-Fri., Liturgy of the Hours, morning prayer, 7:30 a.m. Information: 317-253-1461.
St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.
Archdiocese of Indianapolis.
St. John the Evangelist Church, chapels, 520 Stevens St., Indianapolis. Tridinium (Lat. (theology) Mass, 9 a.m. Information: 317-636-4417.
St. Joseph Church, 1575 S. Mckinley Ave., Indianapolis. Mass in Vietnamese. 1 p.m. Information: 317-244-9002.
The King Church, 1827 Kesler Blvd., E. Drive, Indianapolis. Elevation of the Blessed Sacrament. 7 a.m. to noon for world peace. 8 p.m. Information: 317-255-3666.
St. Gabriel the Archangel Church, 600 W. 34th St., Indianapolis. Spanish Mass. 5 p.m. Information: 317-291-7014.
St. Thomas the Apostle Church, 523 S. Merrill Ave., Fortville. Rosary, 30 a.m. Information: 317-485-4102.
St. Gabriel the Archangel Church, 3334 W. 30th St., Indianapolis. Mass will be celebrated at 4 p.m. and 6 p.m. on Aug. 5. No Noes will be celebrated on Aug. 6.
St. Gabriel the Archangel Church, 600 W. 34th St., Indianapolis. Mass will be celebrated at 5:30 p.m. and in Spanish at 6:30 p.m. on Aug. 5 as well as at 7:30 a.m., 9 a.m., and 11 a.m. on Aug. 6. The regular 5:30 p.m. Sunday Mass will not be celebrated.
St. Michael the Archangel Church, 3334 W. 30th St., Indianapolis. Mass will be celebrated at 4 p.m. and 5:30 p.m. on Aug. 5 and at 7:30 p.m. on Aug. 6.
For information about Mass changes at our parishes in the area, call our parish offices.

Events Calendar

August 4
Our Lady of the Most Holy Rosary Church, 52 Stevens St., Indianapolis. Lumen Dei meeting. 6:30 a.m., breakfast and program in Priori Hall, 310 members, $15 guests. Information: 317-915-5136.

St. Pius X Church, 7200 Sarto Drive, Indianapolis. Charismatic Renewal, Re-energizing Mass. 7 a.m., breakfast and program in Priori Hall, 510 members. $15 guests. Information: 317-915-5136.

August 4-5
St. Joseph Parish, 2605 S. Joe Road W., Sellersburg. Parish yard sale, 8 a.m.-3 p.m. Information: 317-824-2512.

August 5
Holy Name of Jesus Parish, 4601 Klix Drive, Indianapolis. Parish picnic, 10 a.m.-6 p.m., food, special soup, chicken dinner. Information: 317-344-5510.
St. Bernard Parish, 7600 Hwy. 337 N.W., Fishers, Indiana. Church dinner, booths, quilts, games, 10 a.m.-4 p.m. Information: 317-243-2588.
MKVS and DM Center. Lincoln west of South, 8 mile east of 421 South, 12 miles south of Versailles). Mass at 8:30 a.m., with Father Eugene Burkelin. Information: 317-639-3511 or e-mail thwatkirk@archindy.org or log on to schoennet website at www.schoennet.com/thawkirk.

August 7
Catholic Youth Organization Office, 580 E. Stevens St., Indianapolis. Our Lady of the Rosary Church. "Spirituality in the summer 2006 - Youth Core and Total," Thursday and Friday. 6:30-10 p.m. Information: 317-236-1521 or spaul@archindy.org.

Teke Haute Haute Pastoral Center, 2931 Ohio Blvd., Terre Haute. "Seeking for Encouragement and Acceptance," eight-week grief support program. 6:30-8:30 p.m. Information: 317-232-2640 or use@thedeyne.org.

August 9-10
Dine to Pray, 6 p.m. Information: 317-233-1401.

August 10
St. Anthony Parish, 4518 N. Illinois St., Indianapolis. Rosary Church, 520 Stevens St., Indianapolis. Perpetual adoration.

St. Joseph Church, 125 E. Broadway, Shelbyville, Indiana. Hispanic Mass. 7:30 a.m. Information: 317-835-2460.
St. Simon the Apostle Church, 4800 S. Kinnickinnic Ave., Indianapolis. "Teens Grieving Teens," young adult speaker series, 7 p.m. Information: 317-746-0311.

August 11-12
St. Anthony Parish, 4518 N. Illinois St., Indianapolis. Rosary Church, 520 Stevens St., Indianapolis. Perpetual adoration.

St. Joseph Church, 2605 S. Joe Road W., Sellersburg. Parish picnic, 10 a.m.-6 p.m., food, booths, quilts, games, 10 a.m.-4 p.m. Information: 317-243-2588.

August 12
St. Philip Neri Church, 740 W. 28th St., Indianapolis. “O Holy Angels Parish, 740 W. 28th St., Indianapolis. “Apostles of Chicago noted that Cardinal George “is a cancer survivor with a good prognosis and that there is no evidence for any cancer remaining in his body.”

August 13
Holy Family Council, Knights of Columbus 200 N. Courtland Drive, Indianapolis. Breakfast, 8 a.m.-1 p.m. Information: 317-240-3782.

St. Mary Parish, 2500 S. Park Saloon, 201 N. Illinois St., Indianapolis. Parish Festival, 11 a.m.-6 p.m., chicken dinner. Information: 317-487-2096.

Our Lady of the Greenwood Church, 3334 W. 30th St., Indianapolis. Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. "Teens Grieving Teens," young adult speaker series, 7 p.m. Information: 317-233-1401.

Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. Parish dinner for priests of Mary, prayer conace, 7 p.m. Information: 317-253-1678.

Our Lady of the Most Holy Rosary Church, 52 Stevens St., Indianapolis. A dedication of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. "Teens Grieving Teens," young adult speaker series, 7 p.m. Information: 317-233-1401.

St. Thomas Aquinas Church, 46th and Illinois streets, Indianapolis. Parish prayer for peace, 6:30-7:15 p.m. Information: 317-253-1641.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. Parish for sale, noon-2 p.m. Information: 317-634-8025.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. “Teens Grieving Teens,” thera-
Awards, celebrity dancing to highlight annual Elizabella Ball

By Mary Ann Wyand

Michelle Meer has her dancing shoes ready for the 20th annual Elizabella Ball on Aug. 25 at the Indiana Roof Ballroom in downtown Indianapolis. She has a tango costume, too.

The executive director of St. Elizabeth/Coleman Pregnancy and Adoption Services in Indianapolis will join three other “celebrity dancers” in a take-off of ABC’s popular “Celebrity Dancers” in a tango costume, too. Meer will compete with WRTV Channel 6 meteorologist Gregory Will, former Indianapolis Deputy Mayor Steve Campbell, and Father Patrick Brennan, rector of St. Peter and Paul Cathedral in Indianapolis.

Meer will compete with WRTV Channel 6 meteorologist Gregory Will, former Indianapolis Deputy Mayor Steve Campbell, and Father Patrick Brennan, rector of St. Peter and Paul Cathedral in Indianapolis.

The ball also will honor Courageous Heart Award recipients Krystal Gilliland of Indianapolis, a St. Elizabeth/Coleman resident who placed her baby for adoption and plans to share her story with unwed mothers served by the agency; Conrad Piccirillo of Indianapolis, a volunteer and advisory council member for more than three years; and Our Lady of Grace parishioners Tim and Debbie Shafter of Noblesville, Ind., who adopted their daughter through St. Elizabeth/Coleman.

“Every person’s story is inspirational,” Meer said of the dance competition. “I think 20 years speaks loudly of how dedicated our volunteers have been in making sure that this fundraising event occurs year after year,” she said. “It’s exciting to know that people have believed in the mission of St. Elizabeth/Coleman for so many years.”

During the 2005-06 fiscal year, Meer said the agency served 36 teenagers and 26 children through the residential maternity program and 316 people through the domestic and foreign adoption programs. Last year, she said, 143 volunteers contributed 1,563 hours of service to help at-risk women, babies and children. “Every person’s story is unique,” Meer said. “The agency staff and volunteers work hard to meet individual needs. As of July 1, we completed 28 domestic adoptions, and several of those were with toddlers. Two adoptions were with infants who were born addicted to methadone. We completed 65 international adoptions, and we’re very excited about that. We also have an outreach program for mothers who choose to prevent their children.”

Gilliland was abused as a child and became an unwed mother at age 14. She placed her baby for adoption and participated in St. Elizabeth/Coleman’s independent living course. In addition to serving on the advisory council, Piccirillo and the staff at Innovative are responsible for creating the agency’s new logo—a contemporary bouquet of red roses, the pro-life symbol—as well as adoption video, business cards and other promotional materials.

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HEART CAMP
continued from page 1

evening, after a day of work, the youth groups came together for social and spiritual programs. The program mentioned most often by the youths is called Four Corners. In the program, the corners of a large room are set up for four areas of spiritual life: faith, reconciliation, prayer, and service to others, and “peace and healing.” The experience was emotional for many participants, leaving more than a few in tears. “I used to doubt my faith because I didn’t know a lot about it,” said Sarah Finis, 15, of Chicago. “I definitely don’t doubt it now.”

Chris Cardin, a youth minister, watched the difference that the work camp made as the week unfolded. “At the beginning of the camp, kids are shy and timid,” said Cardin, the youth minister of St. Mary and St. Augustine parishes in Plateville, Wis. “By the end of the camp, they build bonds of love. It gives them a network of Catholic faith-filled people to share their faith journey. It really makes their faith come alive. One of the things about our Catholic faith is service and justice work. This really helps kids experience it firsthand.”

For Brian Karran, one of the best experiences was painting a cross on an office wall at the center. After he used a dark rose paint for the cross, each of the youth volunteers in his group dipped their hands in a mint-green paint and pressed them on the rose-colored cross. “You’re making so many friends and you’re having such a good time, it’s really tough to leave,” said Brian, 16, of Wadsworth, Ill. “I feel like I want to stay another week. It’s not just to hang out either. You want to work. After you’re finished, you really feel you’ve accomplished something.”

Stormes knew how much the youths accomplished. The director of St. Elizabeth could see the difference in the new paint shades of white, opal basil, Bombay gold and somerset mauve that covered the walls. He also recognized the symmetry of their efforts were helping young women who often feel alone and vulnerable as they struggle during pregnancy.

“We have a transitional home here where they can live with the child and learn to be a parent,” Stormes said. “We’ve had some pretty remarkable stories.” He shared the story of Teresa—a woman who was devastated about becoming pregnant—and how St. Elizabeth helped her continue her college education after she became a mother. Teresa earned a college degree in chemistry and works at a laboratory in Louisville, Ky.

He also shared the story of Heather, a former resident who came to St. Elizabeth when she was pregnant and homeless. “She was almost in mourning that she was pregnant, almost ashamed,” Stormes recalled. “She said we taught her everything from making a bed to balancing a checkbook. She got married to the father of the baby. She’s working as an administrative assistant and doing very well. She and her husband own their own home. She’s appreciative of all the services we gave her.”

Stormes has the same sense of appreciation for the young volunteers who provided a fresh coat of paint to the Catholic Charities agency—and a fresh perspective on young people. “It’s almost contagious being around them,” Stormes said. “It’s just a lot of excitement, a lot of enthusiasm. If these are the people who are following us, I don’t have any worries.”

(For more information about the Catholic Heart Workcamp, call 407-678-0073 or check the organization’s Web site at www.heartworkcamp.com)

Family Style Chicken Dinner
St. Paul’s Church
New Alsace, Indiana
9796 North Dearborn Road – Guilford, Indiana
Saturday, August 12, 2006
6 p.m–11 p.m—Over 21 Beer Garden, Games, Food, Live Band
Sunday, August 13, 2006
Mass at 9:00 A.M.
Dinners 11:00 a.m.-4:00 p.m.—Continuous Family Style serving
Lunch Stand – Country Store – Quilts
Prizes – Games – Beer Garden
Rain or Shine – Under Cover

Precious Blood Church Picnic
Sunday, August 20, 2006
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Chicken Dinners
Served outdoors, shaded area available or take it to go
2 pc. Chicken, Roast Beef, Dressing, Chicken and Dumplings
$5.00 dark meat • $6.00 white meat

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Served in air conditioned cafeteria
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Famous Homemade Soup
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Family style dinner tickets on sale 10:30 a.m. CST
Hours 10:30 a.m. CST – 6:00 p.m. CST
Adults $9.00 Kids (under 12) $4.00
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All activities starting at 10:30 a.m. CST

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Above, a fence outside St. Elizabeth, the Catholic Charities pregnancy and adoption services agency in New Albany, gets a fresh coat of paint by Kizzy Crawford, 15, of Washington, Ill.; Danielle Cummings, 17, of Dodgsville, Wis.; and Maggie Massey, 17, of Dodgsville, Wis.
Left, Sarah Finis, 15, of Chicago, puts the finishing touch on a bedroom at St. Elizabeth in New Albany.

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Down on the farm

Franciscan spirituality thrives at Michaela Farm in Oldenburg

By Mary Ann Wyand

OLDENBURG—Naturally curious, Bonnie, Claudia, Hagar and Sarah greet visitors from their side of the fenced-in field at M’icaela Farm, hoping for a treat from their horses.

The sheep love people—and vegetable scraps—so they are wonderful ministers of hospitality, which delight the Sisters of St. Francis of Oldenburg, who own and operate the 152-year-old farm on 300 acres just east of the historic Franciscan motherhouse in Franklin County.

Near the sheep pen, a statue of St. Fiacre, the patron saint of gardeners, anchors a birdbath on the center path in a beautiful flower garden not far from the pines where bees produce honey that is harvested for sale.

Farther down the farm’s gravel road, a statue of St. Francis of Assisi graces the center of a prayer labyrinth.

And in the back field, four new bull calves and a heifer—Seeker, Chase, Summer, M ate and F irecracker—graze with the sisters’ herd of beefalo that only return to the nearly century-old brick barn during the winter months.

It is a scenic, peaceful place that exemplifies the sisters’ mission statement for their ministry: “M’icaela Farm, embodying the Franciscan spirit, nurtures sustainable relationships among land, plants, animals and humans, and utilizes farm resources to fulfill its goals.”

In keeping with their mission for the farm, Franciscan Sister M’arie Nett, who is responsible for the animals and gardens, lovingly cares for the livestock and prays over the seeds before planting them.

The sisters respect the delicate balance of nature that enables them to grow organic produce for the motherhouse and help stock a local food pantry through their Farm Fresh Community Supported Agriculture ministry.

Franciscan Sister Am M’arie Quinun, who is responsible for farm programs and public relations, welcomes visitors, students and volunteers who come to learn about how the farm produces and care for the environment, experience spiritual renewal, and help the sisters and associates with farm chores.

Adults and children are invited to participate in Volunteer Work Day from 9 a.m. until 3 p.m. on the third Saturday of each month.

The sisters’ Web site for the farm explains that, “M’icaela Farm builds on and enlivens the Franciscan value of ‘just relationships with all Creation.’ This value is core to our attitudes toward Earth [and] is a source of inspiration and motivation for our work.”

The sisters express this value through simple living, seeing all creation as ‘kin,’ respectfully using resources, striving for sustainability, expressing gratitude, offering hospitality and sharing with others.

The farm was founded by the sisters in 1854 and at its peak provided water, beef, pork, chicken, dairy products, fresh fruits and vegetables for the motherhouse and the sisters’ Oldenburg Academy of the Immaculate Conception.

During the 1970s, the sisters cut back on farm operations then leased the land to local farmers in 1987. Four years later, the sisters began a revitalization plan that was motivated by environmental concerns then named the farm for Franciscan Sister M’ichaela Lindemann, who was the first farm manager.

Now, four Franciscans share farm management and programming responsibilities. Sister Am M’arie and Sister M’arie work with Sister Carolyn Hoff, who coordinates volunteers, maintenance and facilities, and Sister Claire Whalen, who is responsible for the community supported agriculture program that shares locally grown organic food with low-income people.

Educational tours and programs enable students to learn about God’s creation, experience farm chores, enjoy rural life and talk with some of the sisters about their environmental ministry.

“Everything we do comes out of our spiritual beliefs and sense of kinship with the land—plants, animals, people, etc.—that sense of right relationship,” Sister Am M’arie explained. “Last year’s program theme was ‘The Plant Kingdom.’ This year’s theme is ‘The Animal Kingdom.’ We offer programs every month. We encourage Scouts, schools, home-schoolers and other groups to come and experience the farm.”

Last April, Our Lady of Lourdes seventh-grader Casiana Warfield of Indianapolis enjoyed a service field trip to Michaela Farm with her classmates.

Reflecting on her experiences in an essay, Casiana wrote about how she loved seeing the animals, helping with chores and eating lunch at the farm as well as visiting the sisters at the motherhouse.

“It was so quiet up there,” she wrote about the farm. “I could probably hear a pin drop. Once we were done enjoying the serene gardens, we drove over to the converted barn and the former principal of Lourdes [school] there, Sister Inez [Schuman]. It was a fun field trip.

“On the ride back to school,” Casiana wrote, “I thought about what this experience has taught me. I learned the importance of a hard day’s work and what I felt like to get it done. I learned how good it feels to know you are helping many people with just a little effort. I realized what a spiritual place M’icaela Farm is—place you can help be the less fortunate, a place where you can feel appreciated, a place where God’s work is truly done.”

(For more information about programs and activities at M’icaela Farm during the summer, call the sisters at 812-933-0661.)

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St. Paul: Still more letters to the Corinthians

Readers of St. Paul’s Second Letter to the Corinthians notice a difference in tone between the first two chapters and the final four.

In the first two chapters, Paul is appealing to the Corinthians, urging them to be united and to avoid divisions within their community. They are to avoid strife and be in agreement with one another in order to be blameless and pure in their conduct. But in the final four chapters, the tone changes. Paul is more direct, and he rehearses the events of his life, pointing out that his life was a preparation for the life of Christ, and that he had been given up to death for Jesus’ sake, so that the love of the life of Jesus could be made visible in the flesh. In this way, he is appealing to their consciences to move them to fulfill their duties. He begins by reminding them of his sufferings as a prolongation of Christ’s sacrifice for humanity: “For while we live we are always given up to death for Jesus’ sake, so that the life of Jesus may be made visible in our flesh” (2 Cor 4:10-11).

The fourth principle of Catholic social teaching comes to us primarily from the Gospel of Matthew, Chapter 25.

In verses 31-46, we read the well-known story of the sheep and the goats, where we learn that the Kingdom of heaven is to be established: “Concerning that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father. As were the days of Noah, so will be the coming of the Son of Man.” (Matthew 24:36-37)

The sheep are those who have received the teachings of Jesus and have lived their lives in accordance with them. They are rewarded with eternal life. The goats are those who have not. They are punished with eternal torment.

This principle is summarized by the statement that we are to “have a ‘preferential option for the poor’” and that we would tell us that a basic moral test of a society is how our most vulnerable members are faring. How do we do that?

A couple of years ago when we hosted a group of visitors from our sister archdiocese in Camagüey, Cuba, I was struck by a question posed to me by my peer who administers Catholic Charities in their archdiocese.

Through a translator, he struggled to ask me the question, “In a country obviously so wealthy, why do you have any poor people?”

Father Larry Snyder, president of Catholic Charities USA, recently returned from a trip to the Vatican, where he met with his peers from throughout the world, to discuss their country’s charitable efforts administered in the name of the Church.

When we serve the needs of the most vulnerable, we bring them hope. And hope shines a light into the soul, making room for God to make a home and dwell there.

Faith, Hope and Charity/David Siler

Volunteer group helps sisters care for Vietnamese orphans

Several months ago, I wrote a column about the Vietnam Wall in Washington, DC.

Reader response told me there are Catholic conscientious objectors to that war working with the U.S. Armed Forces, and I respectfully mentioned and prayed for them and their families while they are living and serving.

This reminds me of how elated I was when I listened to church bells chime relentlessly after the end of the Vietnam War, and how pleased I was when recent learning that good Americans were still working with the Vietnamese people and caregivers for five years. He and Californian Pat Keegan, a VSO board member, also delivered the official supply of vegetable seeds, thread, toothbrushes, toothpaste, balloons, candy and toys from various donors.

Proper toys were a big hit,” said Keegan. The children considered them “cherished possessions.”

When these men go abroad, they pay all their expenses so that VSO funds only benefit VSO.”

The organization’s Web site— www.friendsforeosa.org— is fascinating. It identifies areas where VSO wishes to form a national organization (which includes Catholics), and explains more than I could ever include in this space. It features beautiful photographs and a “virtual video” of the people and children in that area.

Perhaps some readers will wonder why I am featuring this charity. It is because there are many faces and many sides to war and its aftermath, and it is difficult to know which side to support.

This project proves that Americans still care. How appropriate it would be if we— especially Vietnam veterans or families of those lost in the war—could help VSO and the Sisters of the Miraculous Medal in Cambodia to feed the great job the sisters are doing.”

While there, Chata and Keegan noticed that children had no fresh bread. The bakery had burned, so they provided money for a new bakery. It’s interesting to note that the food and necessary needs were bought in Vietnam so that there would be no transportation costs.
Feast of the Transfiguration of the Lord/Mgr. Owen F. Campion

The Sunday Readings

Sunday, Aug. 6, 2006

• 2 Peter 1:6-19
• Mark 9:2-10

This weekend, the Church pauses in its presentation of biblical lessons during Ordinary Time to celebrate the feast of the Transfiguration of the Lord.

It will be the second time since Advent that this feast will be offered as a reading from the Gospel. The Transfiguration story also occurs in the liturgy of Lent.

The first reading is from the Book of Daniel. This book is very interesting.

Daniel was considered to have been one of the four Major Prophets, along with Ezekiel, Isaiah and Jeremiah.

In fact, scholars believe that the origins of the Book of Daniel were long after the composition of the other three Major Prophets. Its Hebrew is definitely from a late period. Some scholars believe that it was written just a century or century and a half before the coming of Christ—not a long time given biblical understandings of time and the long history of written Revelation.

It speaks of great hope for God’s people, climaxing in their misery under the tyrannical rule of Antiochus IV Epiphanes, who saw himself as divine, and in the people, climaxing in their misery under his rule.

The Sunday Readings

Monday, Aug. 7

Sixtus II, pope and martyr and his companions, martyrs

Cajetan, priest

Jeremiah 28:17

Psalm 119:29, 43, 79-80, 95, 102

Matthew 14:13-21

Tuesday, Aug. 8

Dominic, priest

Jeremiah 31:1-2, 12-15, 18-22

Psalm 102:16-23, 29

Matthew 14:22-36 or Matthew 15:1-2, 10-14

Wednesday, Aug. 9

Teresa Benedetta of the Cross, virgin and martyr

Jeremiah 31:15 (Response) Jeremiah 31:10-13

Matthew 15:22-18

Thursday, Aug. 10

Lawrence, deacon and martyr

Mark 9:2-10

2 Peter 1:16-19

The prophet experienced a sense of divine majesty that other humans do not do, with great eloquence and elaborate on the sufferings of the people, climaxing in their misery under the tyrannical rule of Antiochus IV Epiphanes, who saw himself as divine, and in the people, climaxing in their misery under his rule.

This feast draws upon one of the most expressive and best known events in the life of Christ as told by the Gospels, namely the Lord’s Transfiguration.

Celebrating the feast is more than observing a memorial. It is a lesson for us and a challenge to us. The first part of the lesson is that Jesus is Lord, the eternal Son of God. No less than Almighty God so identified Jesus. It is the central message of the Transfiguration narrative.

The context surrounding the reading from Daniel also tells us that human life can be very miserable, unworthy at best. Eternal life in peace and joy, with God, is our hope. We access this eternal life and in through the Lord Jesus. We hear, and are touched by, Jesus through the Apostles.

Reflection

The use of the word “catholic” (from the Greek word meaning general or universal) to identify the Church of Jesus appears first in Christian literature about the year 100 in the letter of St. Ignatius of Antioch to the Christian community in Smyrna.

In that sense, many Christians identify themselves as catholic. The Apostles Creed, for example, used regularly by most Protestant denominations, includes the words “I believe in ... the holy catholic church.” They obviously do not mean the Roman Catholic Church.

Regular attachment of the word “Roman” to the name of the Church began around the time of the Reformation when many reform leaders resented the implication that they were not part of the “catholic” church.

Even at that time, however, many Catholics who remained in union with Rome (English Catholics, in particular) didn’t like the label “Roman” since it implied that they were somehow on the fringe of the “real” Catholic Church.

Today, the name “Catholic” is employed by some denominations who claim a continuous historical Christian tradition of faith and practice—the American Old Catholic Church and the Episcopal Church, for instance—as distinct from Protestants who primarily find the roots of their beliefs in the Reformation era or the’s beliefs, as understood by early Reformation leaders. While the Latin (Roman) Church is by far the largest in numbers, other Catholic Churches are united with the bishop of Rome, but are distinct Churches in themselves. There are, for example, the Melkite, Armenian, Maronite and Ukrainian Catholic Churches, and many more.

All these Churches, including the Church of Rome, have their roots in varying styles of liturgy and expressions of faith that developed over the centuries in different branches of Christianity.

It deserves repeating that these Eastern Churches are not branches of the Roman Catholic Church and their members are not designated Roman Catholics.

Regardless of their relative sizes, they are of equal dignity and rank with the Roman Catholic Church and with each other. (See, for example, the “Vatican Council II Decree on Ecumenism” (#3).)

In this context, the designation “Roman Catholic” distinguishes our part of the universal Church from other Churches in union with Rome.

Q

I am working on a family history and need information about births, baptisms, marriages and deaths that would be in parish records.

Are there records open for public study and review? What does canon law have to say? Thank you for any information that you can give me in my quest for information about my grandparents’ marriage.

A

Normally, parish sacramental and civil archives are available to individuals, families and others legitimately interested in historical research. Many thousands of families, in fact, rely heavily on these records for information about their ancestors.

Canon law (#491) suggests that bishops establish norms for these inspections, particularly to balance the need for research with the necessary security of the archives themselves.

Two concerns might be kept in mind.

First, parish pastoral staff members often need immediate access to information for this reason among others, record books are almost never permitted to leave the parish office.

Also, as helpful as parish personnel want to be, individuals sometimes request archival information that may demand more research time than parish office personnel can afford. It’s best to check and perhaps arrange an appointment beforehand.

(A free brochure on ecumenism, including ecumenical dialogue, intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61615. Church offices may be sent to Father Dietzen at the same address or by e-mail to juliet@ednet.com)
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Saint Meinrad Archabbey exceeds $40 million campaign goal

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The Criterion staff report

A goal of $40 million was achieved—and exceeded—when a five-year campaign by Saint Meinrad Archabbey ended on June 30.

The campaign raised $42.9 million—the largest amount raised by the Benedictine monastery through a campaign. “I’m just beyond grateful to those who gave of their time and financial gifts to the campaign,” said Bonnie Graham of Washington, Ind., the national campaign chair. “I have an immense sense of pride in being associated with Saint Meinrad.”

Volunteers were key to achieving the goal, she said. “I am overwhelmed and grateful to those people because they were needed; they were a pillar of the campaign. “It wasn’t just large gifts. It was the work of a lot of volunteers who made calls and wrote letters and made visits.

Everybody did things in relation to their commitment and love of Saint Meinrad.”

The campaign raised $21 million for building projects.

Some work on new or existing buildings funded by the campaign is already finished. In 2004, a renovation and expansion of the east-west wings of Benet Hall will be completed.

The new Archabbey Guest House and Retreat Center was completed in 2005. Renovations and infrastructure improvements to Sherwood Hall, originally built in 1922, will begin this fall.

Other building projects are yet to be scheduled.

These include the renovation of St. Bede Hall and the construction of a new building to its south for the development of a new wellness center that will include a gymnasium and other physical fitness facilities.

Classroom and office space in Newman Hall will be renovated sometime in the future. And the upper floors of St. Bede Hall will be air-conditioned to improve youth program housing.

The campaign also raised $9 million for six endowments that will aid the ministry of both Saint Meinrad Archabbey and Saint Meinrad School of Theology.

The campaign also provided $10 million in operating support for Saint Meinrad during the past five years.

In addition to Graham, who chaired the campaign during 2005-06, a group of volunteer leaders made up the Campaign Cabinet that advised Saint Meinrad. Chris Marten of Carmel, Ind., was the national chair from 2001-04. Gregory Kempf of Evansville, Ind., was the chair emeritus; he died in January 2005.

Other members were Jim Davis of Louisville, Ky.; Jon Dilbs of Bloomington; Dave Eickerl and Joe Steurer of Jasper, Ind.; Barbara Mitchel of Carmel, Ind.; Linus Murray of Santa Claus, Ind.; Bernini Niehaus of Vincentines, Ind.; Pat Phillips of Indianapolis; Father Joe Rulli of Fort Wayne, Ind.; Father John Thomas of Hopkinsville, Ky.; and Mary Key Wollard of New Albany.

Saint Meinrad members of the Campaign Cabinet were: Archabbot Lambert Reilly, from 2001-04; Archabbot Justin DuVall from 2005-06; Father Tobias Colgan; Father Mark O’Keefe; Mike Ziemianski, director of development; and Dan Schupp, vice president for development.

New programs emerging to train Church leaders in management

WASHINGTON (CNS)—Three U.S. Catholic universities are working to give Church leaders the management and administration skills needed to complement their training in ministry.

Villanova University in Pennsylvania ran a five-day Church Management Institute in July for 33 Church leaders from across the country.

Among participants were diocesan vicars general and counselors, religious order superiors and a variety of directors of personnel, finances or development in dioceses, parishes and religious orders.

Boston College this summer announced that in September it will introduce a graduate program in Church management.

The University of Notre Dame in Indiana, whose Mendoza College of Business has had a master’s program in administration for leaders of religious orders since 1954, retooled the program last year and renamed the degree master of nonprofit administration.

“Recent years have shown there is a need for training in Church management, especially in Catholic parishes, schools and dioceses,” said Jesuit Father William P. Leahy, president of Boston College.

“What we’re really about is stewardship,” said Charles E. Zech, an economics professor at Villanova’s business school and director of its Center for the Study of Church Management, who organized the summer institute.

Thomas Harvey, director of the Notre Dame program, said that program is open to the broader nonprofit sector, but most of the students are in leadership positions in the Church or in Church-related institutions. The program has a $5 million endowment to allow it to keep tuition costs low so that Church and other nonprofit employees can afford it, he said.

The Boston College program will offer two options: a master’s degree in pastoral ministry with a concentration in Church management or a double master’s degree in business administration and pastoral ministry.

Theology professor Thomas Groome, director of Boston College’s Institute for Religious Education and Pastoral Ministry, said he got the idea for a joint degree program with the university’s Carroll School of Management when he attended a conference in Philadelphia last year at which Catholic business and Church leaders discussed ways to improve Church practices in administration, finances and personnel matters.

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In Celebration of Summer

Looking at nature, I had the impression of perceiving, perhaps through a special grace, the presence of God under all things. So that, if the pine trees were gilded by the sun, if the streams tumbled down their sparkling waterfalls, if the daisies, and other flowers and the sky were of celebration of summer, much stronger was the vision of a sun that was beneath the whole of the created.

And God made it in such a way as not to be, as we would see it, everything as told, connected with the other love in the in the way of the sun that was beneath the whole of the created.

One in love with the other. So, if the stream ended in the lake, it was out of love. If a pine tree grew beside another, it was for love.

And the vision of God beneath all things, gave way to unity, to the glory of God. Bishop Edward K. Braxton of Belleville.

BELLEVILLE, ILL. (CNS)—The growing polarization in the Church today, since the Concile of the Second Vatican Council has rapidly eroded the “common meaning” of faith that unites all clerics and the laity, has said Bishop Edward K. Braxton of Belleville.

This decline of common meaning is corroding the Catholic identity among Church officials, there are small groups with differing views regarding the values of the structures, nature and teachings of the Church, he said.

“Respectful and friendly dialogue” to clarify positions is almost impossible with these groups, Bishop Braxton said. “Foes seem to be out to ‘destroy’ one another by character assassination, slander, leaks and even misstatements in the media, in the name of ‘the Church.’ Open confrontation is almost inevitable,” he said.

Some Catholics criticize the bishops for being too lax with Church discipline, while others complain about the concentration of decision-making power in the hands of Church authorities. “It is ‘shaking’ Catholic doctrine and discipline should be determined by consensus whenever possible,” he said.

The pastoral letter titled St. Irenaeus’ Witnesses: Our Spirit-Filled Mission as the Church in the World today is dated June 22, 2005. www.dioilb.org. Bishop Braxton was installed as head of the Belleville Diocese on June 22, 2005. The 23-page letter said that because of the clerical sex abuse crisis “many Catholics believe that the bishops themselves have contributed to the decline of common meaning.”

“Our common meaning is anchored in sacred Scripture, the creed; the Ten Commandments, the definitive teachings of the Church... our pastoral, spiritual and moral, and in the laws which govern the Church,” he said.

“Common meaning” is enhanced by the “shared base of common experiences, understandings, judgments and commitments amongst Catholics,” he said.

“Common meaning has the power to turn a group of strangers into a community,” he said.

A decline in the Church’s “common meaning” leads to doubts about the Church’s worklife, authority and teachings to the point where some Catholics become atheists, he said.

The role of a bishop is not to choose sides, but to try to resolve conflicts while defending Church teachings and help individuals in their spiritual journey to happiness, he said.

“I must be at the side of each and every person in the community of faith,” he said. “I have the fact that I am firmly at the side of each of you does not and cannot mean that I agree with those who oppose or reject the teachings of the Church.”

Catholics “are not of one mind on all the concerns of the Church today” and these divisions “cause a sense of painful divisions,” he said.

Diversity can also be positive, he added. “These differences at times be very helpful because they provide diverse perspectives that contribute to the final understandings of the best course of action,” he said.

Bishop says polarization corroding Catholic identity
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The Criterion Friday, August 4, 2006
The pilgrims visited the Shrine of St. Maximilian Kolbe in Chicago on July 18 and saw these paintings depicting how the priest saved the life of Francis Gajowniczek, a Polish soldier, husband and father, who was chosen by the Nazis to die at the Auschwitz death camp. Gajowniczek spent his life telling the world about the priest’s loving sacrifice. He died in 1995 at the age of 93.

"We have a mission, a reason for being here. To keep our health care human, human for our patients, human for our families, human for our doctors and human for all associates. The poor will come and the rich will come, if they know they are going to be treated as people."

~ Spoken by one of the four founding Daughters of Charity who arrived in Indianapolis in 1881 to start St. Vincent

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