By John Shaughnessy

BROWN COUNTY—The temptation is to start with the first story that Kevin Sullivan shares—the story of the pony, the cabin filled with female counselors and the practical joke that nearly cost Sullivan his job in his first week of work at Camp Rancho Framasa near Nashville.

That anecdote will come later, but there’s a more fitting story to begin with:

Sullivan’s 25 years of dedication to the Catholic Youth Organization camp that has been a temporary summer home to an estimated 500,000 children in its 61-year history.

The better beginning is a love story that unfolded between two young camp employees at Camp Rancho Framasa 20 years ago this August.

For three years back then, Kevin Sullivan and Angi Pozek had been best friends while working summers at the camp. Best friends who always seemed to be dating someone else until he finally asked her for a date at the end of the third summer.

After getting a “yes” to that question, Kevin took just a month to pop the ultimate question in a relationship. That fall, he carried an engagement ring with him as they returned to the camp so he could finish cleaning the house he shared with other male counselors that summer.

“The camp was pretty dead,” Kevin recalls. “I got out of the car and went over there. It was dark and the headlights were on. I got down on one knee and asked her to come over there. She came over and I pulled out the ring. I wanted to give it to her there because it was where we kissed for the first time.”

“I’m a little timid with surprises, but that was a good one,” Angi says. “That was a very important time for us.”

They made a commitment to each other that night. Ever since, they have also continued a commitment to the children who come to Camp Rancho Framasa.

While this is Kevin’s 25th year with the camp—and his 22nd year as its director—Angi is an assistant camp director who has been working with her husband most of those years. The couple, who have been married nearly 19 years, and their five children even make their home on the grounds of the now-year-round camp.

“This is home. This is our community,” Angi says. “The counselors and the staff are family. It can never be a job. Kevin and I say...”
Celebrating the fun: CYO camp’s name adds to its unique history

By John Shaughnessy

The years faded away for Frances Quigley when the Catholic Youth Organization recently celebrated the 60th anniversary of Camp Rancho Framasa. While the anniversary celebration on June 9 brought together many people who have attended and supported the Catholic camp for children through the years, Quigley recalled the man who first made it possible in 1946, the man who also gave it its interesting name.

Her father, Bert Dingle. Back in 1946, the Dingles were members of St. Joan of Arc Parish in Indianapolis and the family also owned 280 acres of land in Brown County that served as a weekend and summer getaway.

“It was a fun place,” Quigley recalls. “There were a lot of people who loved to come down there and ride horses and eat fried chicken and all that stuff. My father was a good friend of Msgr. Henry Dungan. He asked the monsignor what he could do for the Church and the youth. It was through Msgr. Dungan that it was made into a young people’s camp. My father loved the idea. He was very pleased with it and it worked out.

The CYO’s very first camp began in 1947, keeping the name that the Dingle family had first called the property. Rancho Framasa is a combination of letters from the first names of Bert and Judy Dingle’s three daughters: Frances (Fra), Margie (m) and Samuella (sa).

Quigley realizes that many people have difficulty pronouncing the camp’s name, but she insists it could not be simpler. The first choice was Camp Bejumafasa, based on the first two letters of Bert, Judy and the names of the three girls. “If you heard the way people murder Framasa, I can’t imagine anyone saying Bejumafasa,” Quigley says with a laugh.

Quigley attended the 60th anniversary with her two sisters, Margie Sperry and Samuella ‘Sammy’ Enrich. During the celebration, which was attended by more than 300 people, the three sisters each received a plaque commemorating their family’s contribution that started Catholic camping in the archdiocese.

“The crowd gave them a standing ovation,” says Jane Eliott, the CYO’s development director who says an estimated 500,000 children have attended a CYO camp since 1947. “The event was just wonderful. It surpassed anything we could have hoped for.”

Quigley believes her parents would have the same reaction about their contribution of the land for the camp.

“Our parents would be thrilled, just to see how it has flourished and how it has become such a great place for kids,” Quigley says. “Our kids have gone down there and some of our grandchildren have gone, too. Those who have, love it.”

The camp now has an amphitheater, winterized cabins and a winterized dining hall. Beyond the summer camp, the facility offers retreat programs, outdoor education for schools, and leadership programs for junior high and high school students.

“Campers come to it for full-time, year-round responsibility began to take shape in the early 1990s, the Quigleys pieced together part-time jobs throughout the year so they could continue the work they loved at the summer camp.

“Throughout the years we’ve always tried to create is to be among the children,” Kevin says. “Survey after survey, year after year, showed that the number one reason kids come to our camp is because of the relationship with the staff and the counselors. They want to share good times and jokes, you talk about their dog, talk about your dog, and they want you to listen to them.”

Kevin was encouraged to use a philosophy that’s simply called “TM.”

“That means, ‘Tell Me More,’ ” Kevin says. When you’re stuck in a conversation with a camper say, ‘Tell me more.’ We want an emotional and physical environment that’s safe for them, and we want adults who want to listen to them and listen to them.

Ask Kevin about the improvement he’s most proud of in his years of directing the camp and he doesn’t mention a physical improvement. Instead, he mentions the caliber of the staff today.

“It’s a staff that doesn’t look to do practical jokes. They look to be a role model to the kids,” Kevin says. “I’d feel safe to have them baby-sit any of our kids. I’m not sure I’d be able to say that 25 years ago.”

That leads to his formidable story of the pony, the cabin filled with female counselors and the practical joke that nearly cost him his job during his first week of training at the camp.

“I liked practical jokes. I thought they were part of camp,” he recalls. “Me and three other guys took a pony and put it in the middle of the room in the female staff cabin. The horse wasn’t excited about that. He made some screaming pony sounds in the dark and the women didn’t know what was going on. I almost got fired. I learned a valuable lesson on practical jokes. They’re not part of our culture anymore.”

He also learned another important lesson when some of his five children—ranging in age from 15 to 3—started attending the camp as campers.

“I became a much better camp director when my kids went to camp,” he says. “What I recapped as a parent was the value of free play. Camp is supposed to be a lot of fun. I also understood more that this is a long day. We need to get these kids in bed to make sure they get enough sleep.”

He measures part of the camp’s success by how many former campers send their children there—a group that includes Bob Heidenreich, a former camper and counselor.

“If it wasn’t for Kevin and Angi, I don’t think this camp would have this way it has,” says Heidenreich, who was a camper when Kevin was a counselor. “They’ve made it their life mission. They’ve done some extraordinary things down there. My son will be going for his first full week there this summer.

Heidenreich is an example of the strong bond of “family” the Quigleys have helped create at Camp Rancho Framasa.

As a member of the 141st Engineers Detachment Unit of the Indiana National Guard, Heidenreich recommended the unit’s community service project that helped build the camp’s amphitheater. While the camp has expanded the Quigleys’ scope of family, it has also deepened their faith.

“It’s definitely given me an appreciation that God’s presence can be anywhere,” Kevin says. “You look at the trees, you feel the breeze, you see the fox and the birds, and you definitely know you’re in God’s creation. You definitely see the hand of God at camp.”

That feeling seeps through all the memories, all the life experiences that Angi and Kevin have shared on these grounds.

“It’s been truly such a gift to grow up here from 10 to now,” says Angi, who attended the camp as a child. “To take the gifts I’ve received and be able to give them back, I’m just very passionate about this experience. It fits very well for us. Neither one of us wanted to be that couple where you just see each other in the evening and your work is separate. We knew we wanted to be involved in each other’s lives.”

Kevin felt all those emotions recently as he stood near the place where he first kissed Angi and later gave her a ring.

“The other night I was out near the basketball court,” he says. “There’s a fog that comes there in the middle of the weekend at Rattlesnake Ridge and Deer Ridge. I remembered it as a kid—"the fog, the smell. I try to remember and appreciate the tradition of all this. I think there could be another kid out there doing the same thing. Maybe he’ll meet his wife out here someday. Maybe he’ll become the director of this camp.”

It could be the start of another love story. ♦
ASSISI, Italy (CNS)—On a pilgrimage to the birthplace of St. Francis of Assisi, Pope Benedict XVI appealed for peace in the Middle East and a return to “responsible and sincere dialogue” to end armed conflicts.

The pope’s one-day trip on June 17 marked the 800th anniversary of the conversion of St. Francis, a figure the pope described as a one-time “king of partying” who learned to make space for God.

The pope made a point of praising the 1966 interreligious gathering in Assisi, an initiative of Pope John Paul II as “a prophetic intuition and a moment of grace.” Such dialogue is an essential part of Christianity, but must be carried out without weakening the Christian duty to spread the Gospel, he said.

The papal visit to the central Italian hill town of Assisi came during heightened tension and violence in the Middle East, especially in the Palestinian territory of Gaza, which was taken over by Hamas militia forces in mid-June.

At a noon blessing delivered from a square next to the Basilica of St. Francis, the pope said he considered it his duty to appeal for an end to violent conflicts.

“We feel spiritually close to all those who weep, suffer and die as a result of war and its tragic consequences, in whatever part of the world,” he said.

“Our thoughts go especially toward the Holy Land, so beloved by St. Francis, and to Iraq, Lebanon and the entire Middle East. The peoples of these countries have known for too long a time the horrors of combat, of terrorism, of blind violence,” he said.

He recalled that for the first 25 years of his life St. Francis wandered around town looking for fun, good meals and material pleasure. Many young people today fit the same description—but they have the added possibility of “wandering virtually, by navigating the Internet in search of information or contacts of every kind,” he said.

Too many youths today also seek pleasure through the “artificial paradise of drugs,” he added.

The pope noted that before his conversion St. Francis was known as a vain man, a quality that he said is reflected in the modern emphasis on image.

“Sometimes the importance given to one’s image expresses an innocent desire to be welcomed by others, but it often reflects pride and selfishness, he said.

By discovering Christ, the pope said, St. Francis was able to see the world in a different way. His love for Jesus led him to give up vain pursuits and to dedicate his life to serving the poor and suffering. The saint also learned to find inner silence and create a space for prayer—something greatly needed in modern times, the pope said.

He said the pope said that Francis was able to see the world in a different way. His love for Jesus led him to give up vain pursuits and to dedicate his life to serving the poor and suffering. The saint also learned to find inner silence and create a space for prayer—something greatly needed in modern times, the pope said.

The pope presided over several events in Assisi, including meetings with the Franciscans, who run what has become a worldwide pilgrimage center.

He defended the 1966 interreligious encounter, which had been criticized by some Catholic leaders at the time, and said it was motivated by the global recognition of St. Francis as a man of peace.

“The spirit of Assisi,” which from that event continues to spread throughout the world, is opposed to the spirit of violence and to the abuse of religion as a pretext for violence,” the pope said.

Assisi teaches people that religious belief is not incompatible with dialogue and that true religious conviction is not expressed in intolerance but in sincere respect for others, he said.

In an evening encounter with thousands of youths, the pope said he wanted to highlight the figure of St. Francis as a model for today’s young people who are searching for deeper meaning in life.

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Faith & Precedent/Douglas W. Kmiec

Immigration reform: A matter of reason and faith

Immigration reform is temporarily stalled in the Senate. It shouldn’t be, and now is the time for the Catholic voice of reason and faith to overcome the loud ranting in the wasteland of drive-time talk radio about rewarding illegal behavior or jeopardizing national security. Yes, there is a smudge of credibility in both objections, but not much.

Of course, law is to be respected. And it is understandable that the average citizen hearing about hundreds of thousands of undocumented entries into the United States each year is concerned that something is amiss. But it is a mistake to liken the national border to a backyard lot line.

While it is natural to think of illegal immigration as a trespass in disregard of national property rights, in truth that is an imperfect analogy. A better analogy is the human reaction to the Prohibition era. In the 1920s and ’30s, the manufacture, sale or transportation of intoxicating liquor was illegal—but it was not against human nature. The result: a massive black market and the transformation of law-abiding folks into bootleggers.

Man, said St. Thomas Aquinas, is to be brought to virtue gradually, not suddenly, and laws must be drawn in light of what human nature can endure and accept. It is in the nature of those coming to the U.S. to seek, through a willingness to work, a better life. The best solution to reducing the pressure on our border is to facilitate through diplomacy (an unfortunately diminished art in these belfliscio times) economic investment and equity in our neighbor to the south.

In California where I live, most migrants come from Mexico where years of corruption and political exclusion have yielded an economy of extreme wealth and extreme poverty. They come because there are jobs in the U.S.—especially in agriculture, restaurants and construction.

It might be rational to oppose immigration if migrants consistently displaced American workers. In the main, however, this is not true. The U.S. population by virtue of its decreased birth rate and concomitant aging is unable to fill the jobs that need to be done. Immigration is often the natural byproduct of local demand for labor being fulfilled by global supply. Filling jobs at these basic levels often yields expanded opportunities for citizens. This is something that should be applauded, not decried.

There are those genuinely concerned about health and education costs in locations flooded with new immigrants. That, too, is hardly an insuperable difficulty since there exists a well-established system of federal taxation and spending precisely for meeting unusual local needs.

No one complains that New Orleans receives more disaster aid than Lincoln, Neb. And it would be equally silly to begrudge San Diego and San Antonio monies needed for extraordinary population inflows.

But what about 9/11 and national security? Obviously, a nation cannot ignore these threats on entering it to do harm. But think a moment: Would it be easier or harder to pick out would-be-terrorists if lawful immigration better coincided with supply?

When lawful immigration is subject to an artificial cap that is but a tiny fraction of those seeking to enter, circulation—not compliance—is invited, making it all the easier for those posing security risk to blend in with the harmless.

Here, too, the Prohibition era is an apt analogy. Transforming an innocent act, indulging a glass of beer, into a crime invited authentic criminals with whom we were engaged in more dangerous racketeering and vice. It is irrational to oppose lifting the limits on migration that would both meet our economic needs and allow us to concentrate limited border patrols on the most suspect. It is immoral.

It was my pleasure recently to host Los Angeles Cardinal Rob Mahony and Arizona Attorney General Edwin Meese to a fulsome discussion of immigration at the National Constitution Center in Philadelphia. The Churchman and the lawman were expected to disagree. They largely did not.

Attorney General Meese opposes an amnesty for the 12 to 20 million undocumented aliens already in the U.S., while Cardinal Mahony is more forgiving. Both agreed, however, that it is possible to construct an “earned” path to citizenship. Here again, the Prohibition example is instructive. After Prohibition’s repeal, no one suggested prosecuting those who got a drink during the earlier flawed policy. There are those genuinely concerned about the movement to places of hope is woven into the very fabric of the Bible story,” as Cardinal Mahony so eloquently reminded all. Those who would dismiss these masses yearning to breathe free’ still “knock upon our door.” Faith, if not self-interest, tells us to be welcoming in giving our answer.

(Douglas W. Kmiec, a professor at the Pepperdine University School of Law, writes for Catholic News Service.)

Moral Compass

Only about one in six Americans describe the state of moral values in the country as excellent or good.

40% 39% 38% 37% 36% 35% 34% 33% 32% 31% 30% 29% 28% 27% 26% 25% 24% 23% 22% 21% 20%
39% 38% 37% 36% 35% 34% 33% 32% 31% 30% 29% 28% 27% 26% 25% 24% 23% 22% 21% 20%
Eucharist reflects and strengthens the unity and love of marriage

(Sexto in a series)

Pope Benedict XVI devoted a extensive section of his apostolic exhortation on the Eucharist to "The Eucharist and Marriage." He said, "The Eucharist is a 'municipal sacrament.'" This presentation on this theme is profound and clear. I quote at length: "The Eucharist, as the sacrament of charity, has a particular relationship with the love of man and woman united in marriage. A deeper understanding of this relationship is needed at the present time. "Pope John Paul II frequently spoke of the nuptial character of the Eucharist: "The Eucharist is the sacrament of our redemption. It is the sacrament of the Bridegroom and Bride. Moreover, The entire Christian life bears the mark of the spousal love of Christ and the Church. Already Baptism, the entry into the People of God, is a nuptial mystery; it is so to speak the nuptial bath which precedes the wedding feast, the Eucharist." (Catechism of the Catholic Church, #1617)."

"The Eucharist inexhaustibly strengthens the indivisible unity and love of every Christian marriage. By the power of the sacrament, the marriage bond is intrinsically linked to the unity of Christ the Bridegroom and His Bride, the Church (cf. Eph 5:31-32). The mutual consent of the husband and wife express in Christ, which establishes them as a community of life and love, also has a eucharistic dimension.

"Indeed, in the theology of St. Paul, conjugal love is a sacramental sign of Christ’s love for His Church, a love culminating in the Cross, the expression of his 'marriage' with humanity and at the same time the origin and expression of his 'marriage' with the Church. For this reason, the Church manifests her particular spiritual closeness to all those who live in fidelity to their nuptial sacrament of Matrimony... [T]he Synod also called for an acknowledgment of the unique mission of women in the family and in society, a mission that needs to be defined, protected and promoted. Marriage and motherhood represent essential realities which must never be derogated." (n. 27)

"Eucharist and Matrimony."

The Holy Father then turns to several pastoral problems. Not surprisingly, he addresses the indisputable character of marriage: "The indissoluble, exclusive and faithful union uniting Christ and the Church, which finds sacramental expression in the Eucharist, corresponds to the basic anthropological fact that man is meant to be definitively united to one woman and vice versa" (cf. Gen 2:24; Mt 19:5-6). "If the Eucharist expresses the irreducible nature of God’s love for Christ in His Church, we can understand why it implies, with regard to the sacrament of marriage, that any separation which all true love necessarily aspires" (cf. CCC, #1640) (n. 28).

The pope comments that it is no surprise that the Synod on the Eucharist gave special attention to the painful situations experienced by those who have divorced and remarried. He calls it a "complex and troubling pastoral problem, a real scourge for contempor- ary society, and one that increasingly affects the Catholic community as well. The Church’s pastors, out of love for the truth, are obliged to discern different situations carefully, in order to be able to offer appropriate spiritual guidance to the faithful involved" (n. 29).

"The Church’s practice of not admitting the divorced and remarried to the sacraments is based on the Scripture (cf. Mt 10:12-12); their state and their condition of life objectively contradict the loving union of Christ and the Church signified and made present in the Eucharist" (cf. 19).

"Yet the Holy Father points out that "the divorced and remarried continue to belong to the Church, which acknowledges them with special concern and encourages them to live as fully as possible the Christian life through regular participation at the Eucharist without receiving Communion, listening to the word of God, eucharistic adoration, prayer, partici- pation in the life of the community, honest dialogue with a priest or spiritual director, dedication to the life of charity, works of penance and commitment to the education of their children" (n. 29).

"Pope Benedict emphasizes that diocesan tribunals should be able to issue a proper and expeditious decision regarding marriage cases where ‘legitimate doubt exists about the validity of the prior sacramental marriage’... He expresses concern that there be full respect for canon law, pastoral sensitivity and prompt functioning. He also notes that ‘pastoral care must not be understood as if it were somehow in conflict with the law’ (cf. n. 29).

Finally, the exhortation notes that given the complex cultural context which the Church today encounters in many countries, the synod recommended devoting ‘maximum pastoral attention to training couples preparing for marriage and to ascertaining beforehand their convictions regarding the obligations required for the validity of the sacrament of Matrimony. Marriage and family life may be promoted and defended from misrepresentations of their true nature, since whatever is injurious to them is injurious to society itself” (cf. n. 29)."

Do you have an intention for Archbishop Buechlein’s prayer list? You may mail it to him at: Archbishop Buechlein’s Prayer List Archdiocese of Indianapolis 1400 N. Meridian St. P.O. Box 1410 Indianapolis, IN 46202-1410

La eucaristía refleja y refuerza la unidad y el amor en el matrimonio

(Sexto de la serie)

El Papa Benedicto XVI dedicó una extensa sección de su exhortación apostólica sobre la Eucaristía a “Eucaristía y Matrimonio.” "La Eucaristía, sacramento de la caridad, ha de ser visión de Dios, eucarística adoración, oración, la participación en la vida comunitaria, el diálogo con un sacerdote de confianza o un director espiritual, la entrega de obras de caridad, de penitencia, y la tarea de educar a los hijos." (n. 29)

El Papa Benedicto hace énfasis en que los tribunales diocesanos deberán estar capacitados para funcionar de forma expedita en relación a los casos de matrimonios en los que “existen dudas legítimas sobre la validez del matrimonio sacramental contraído”. Expresó su preocupación por la plena observancia de la felicidad de quien se casa, la sensibilidad pastoral y la prudencia en la adopción de normas. También resalta que se debe evitar que “la preocupación pastoral sea interpretada como una contraposición al derecho” (cf. n. 29).

Finalmente, la exhortación observa que, dada la complejidad del contexto cultural en el que vive la Iglesia hoy en día en muchos países, el Sínodo recomendó dedicar “el máximo cuidado pastoral en la formación de los novios y en la verificación previa de sus convicciones sobre los compromisos irrenunciables para la validez del sacramento del Matrimonio. Matrimonio y familia son instituciones que deben ser promovidas y protegidas de cualquier equívoco posible sobre su auténtica verdad, porque el daño que se les hace provoca de hecho una herida a la convivencia humana como tal.” (cf. n. 29)

¿Tiene una intención que desee incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo Buechlein Arquidiócesis de Indianapolis 1400 N. Meridian St. P.O. Box 1410 Indianapolis, IN 46202-1410

La intención de vocación del Arzobispo Buechlein para junio

Mujeres Religiosas: Que su amor por Dios y carisma religioso sean apreciados y alentados por todas partes.
Events Calendar

June 23-27
Our Sunday Visitor Inc. is hosting its second annual “Living Catholic Stewardship Conference” on June 27-29 at the Marriott Downtown in Louisville, Ky. The conference will serve as a resource for parishes and dioceses seeking to adopt or strengthen a culture of stewardship. Participants will have the chance to meet experts, attend workshops and obtain information that will help them implement strong stewardship values in parishes.

Stewardship conference is June 27-29
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July 9-13
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Catholic Youth Organization “Grasshopper Day Camp,” one-week day camp for boys and girls entering kindergarten through third grade. Information: 317-236-1596 or 800-382-8936, ext. 1596.

July 10-12

July 20-22

July 22
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 800-382-8936, ext. 1596.

August 5
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 or 317-236-1596 or 800-382-8936, ext. 1596.

August 10-12
St. Meinrad Archabbey, 100 Hill Drive, St. Meinrad. “An Introduction to the Devotio Movendae.” Before returning to the Sisters of Providence of Saint Mary-of-the-Woods. †

Former Catholic education leader to head St. Ann Clinic
Providence Sister Lawrence Ann Liston has been named administrator of St. Ann Clinic in Terre Haute. She has served as interim administrator since March. Before returning to Terre Haute in the early spring, Sister Lawrence Ann had served as administrator of Hoosier Village, a health care facility, and Robin Run Health Center.

St. Ann Clinic, which is located at St. Ann Parish, 1440 Locust St., in Terre Haute, provides primary health care service and referrals to low-income individuals and families who live at the national poverty level, do not have a private physician and do not have medical insurance, Medicaid or Medicare.

The clinic is staffed by healthcare professionals who have time to practice medicine. Area hospitals, medical laboratories, medical testing facilities and colleges also contribute time and services.

The clinic collaborates with pharmaceutical companies to help patients obtain physician-prescribed medications.

St. Ann Clinic is a sponsored ministry of the Sisters of Providence of Saint Mary-of-the-Woods. †

Corpus Christi procession
Approximately 100 Catholics from the New Albany Deanery walk in a Corpus Christi procession on June 10 on the grounds of Mount St. Francis in the hills west of New Albany. The procession was led by Canonical Franciscan Father Paul Gabriel. He was assisted by Canonical Franciscan Father Troy Overton.

Memory garden
During the June 2 dedication ceremony of a new memory garden at St. Michael the Archangel Parish in Indianapolis, parishioner Ty Hunt, head football coach of the Cardinal Ritter Jr./Sr. High School Raiders, proclaims a reading. Also participating in the ceremony were, from left, parish administrator Father Varghese Malakial; archdiocesan vicar general Msgr. Joseph F. Schaedel; Marilyn Bardon, who recently retired after teaching at St. Michael the Archangel School for 42 years; and her husband, Don Bardon. The memory garden was dedicated to Bardon and fellow teacher John Hornberger, who has also taught at the school for more than 40 years.

Programs & Resources

Memorial Golf Scramble, 800-382-9836, ext. 1521.

“Men’s Golf Retreat.”

“Pre Cana Conference” for engaged couples, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-8936, ext. 1596.

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Federal grant funds programs in consortium schools

By Sean Gallagher

The teachers and administrators at the six schools in the Catholic Urban School Consortium work hard to help their students rise above the often troubled circumstances in which they live in Indianapolis.

These dedicated men and women were recently given assistance in this worthy task.

The U.S. Department of Education awarded the Archdiocese of Indianapolis a $1.9 million 21st Century Community Learning Center grant that will fund for the next three years many after-school and summer learning programs in the consortium schools as well as St. Joan of Arc School in Indianapolis.

The schools that make up the Catholic Urban School Consortium are Central Catholic School, Holy Angels School, Holy Cross Central School, St. Andrew and St. Rita Catholic Academy and St. Anthony School, all in Indianapolis.

These schools qualified for the 21st Century Community Learning Center grant because they met a government quota for students enrolled at the school that are eligible for free or reduced-price lunches.

Whether it is in a three-week summer learning camp or in after-school programs, the grant helps the school staff have more instructional time with their students.

“This has really opened the door to be able to elongate our day with our children in an affirming, enriching environment,” said Connie Zittnan, consortium director. “And then, by adding that summer program, it opens up the number of days that we’re able to have a positive impact on our children.”

And the number of children who can be helped by the grant will likely be high. In the 2005-06 academic year, more than half the students enrolled in the consortium schools and St. Joan of Arc School participated regularly in after-school learning programs.

Because of the grant, the students in these programs will have certified teachers guiding them in their learning.

Additionally, the grant funds staff-school libraries during after-school hours. This allows students to request books and audio or visual media from the thousands available to them at their school through the Indianapolis Marion County Public Library (IMCPL).

Students also have online access through the grant to quizzes in the Accelerated Reader program that test their comprehension of more than 100,000 books.

“Our partnership with IMCPL is unique, especially for relatively small center-city Catholic schools to have access to the wealth and materials of the [library system],” said Sarah Batt, who helps oversee the use of the grant funds. “And to connect that up with Accelerated Reader just makes it even more powerful.”

Reading comprehension is a significant part of standardized tests the students take from year to year.

The 21st Century Community Learning Center grant will help the staff at the consortium schools and St. Joan of Arc School improve their students’ skills in this area by integrating their reading with other subject matter.

For example, Art with a Heart, an independent program, has been part of the three-week Great Spirits Camp since the summer camp’s inception four years ago. This year, Art with a Heart volunteers will help the students deepen an analysis of a character in a book they will be studying by assisting them as they make a puppet of that character.

“There is all sorts of research that’s been done that [shows that] a child learns when they see, they hear, they feel, they smell—the more senses that are involved, the deeper the learning goes,” said Carol Conrad, executive director of Art with a Heart and a member of St. Simon the Apostle Parish in Indianapolis.

And, according to Zittnan, the learning that happens in the summer camp is connected to the work that students do in the academic year.

“When the children come to the summer program,” she said, “there’s meshing between what the child has been doing during the school year just ended and what they are going to be doing during the summer program.”
The Criterion  Friday, June 22, 2007

‘Rebuild my Church’

Marian’s first San Damiano Scholars begin ministries

By Mary Ann Wyand

St. Francis of Assisi would be proud of Marian College’s first graduating class of San Damiano Scholars, who are beginning a variety of lay ministries in the Church.

Through Marian’s Rebuild My Church program, inspired by God’s call to St. Francis, the 10 graduates received partial scholarship assistance for four years to help them earn undergraduate degrees in Church-related majors at the Franciscan college on Cold Spring Road in Indianapolis.

This fall, more than 80 San Damiano Scholars will be working toward undergraduate degrees that will qualify them for lay leadership in the Church, Catholic school education, nursing and other health care ministries, business and not-for-profit management, vowed religious and graduate studies for ordained ministry.

Susan Giel, youth ministry coordinator for Holy Name of Jesus Parish in Beech Grove, was the first San Damiano Scholar to graduate from the program in May 2005 because she transferred to Marian College as a junior from Holy Cross College in South Bend, Ind.

During four years as a San Damiano Scholar, St. Jude parishioner Anna Glowinski of Indianapolis managed to find time to complete almost 700 hours of volunteer service for the Church while juggling a busy academic schedule.

“It’s just a part of who I am,” she said about her record number of volunteer hours as a pastoral leadership major.

“You can’t say no to God,” the Roncalli High School graduate explained with a smile. “I like serving other people. Why would you not do it?”

She also studied psychology and sociology at Marian, and plans to pursue a graduate degree in marriage and family therapy this fall at the Christian Theological Seminary in Indianapolis.

“I found everything I was looking for in the pastoral leadership program and San Damiano Scholarship program,” she said. “I know I came to the right place and was involved in the right program. I’ve had so many [volunteer ministry] opportunities at parishes and back at Roncalli.”

Glowinski cherishes her memories of an internship at St. Pius X Parish in Indianapolis, helping facilitate seven Christian Awakening Retreats for high school seniors, a mission trip to El Salvador, and a 10-day student pilgrimage to Italy to visit Rome and Assisi.

Scholar Andrew DeCrane, an Our Lady of the Most Holy Rosary parishioner and home-schooled student, volunteers as a sacrament provider during Mass nearly every week at the Indianapolis South Deanery church.

DeCrane earned a bachelor’s degree in business management with a concentration in human resources management and a minor in pastoral leadership.

Now he serves the archdiocesan Church as a Human Resources assistant at the Archbishop O’Meara Catholic Center and still volunteers as a sacristan at his parish.

“I’m very excited about this ministry opportunity,” he said. “because it takes a lot of what I’ve been preparing for in my work for the Church with both my major and minor, and it fuses them together.”

He completed almost 400 hours of volunteer service.

“I think Marian College gives you the ability to build relationships with others,” he said. “Academically, it’s given me the tools I need to know exactly what I’m doing for my career … and I’ve gotten life skills that can be applied to any situation, such as communication and being a person of dignity and responsibility.”

DeCrane also visited Rome and Assisi on a 10-day student pilgrimage, and will always remember the advice that St. Francis gave to his followers to “Preach the Gospel always and use words when necessary.”

St. Jude parishioner Elizabeth Starczewski of New Lenox, Ill., majored in pastoral leadership as a scholar and gained youth ministry experience as a volunteer at St. Monica Parish in Indianapolis.

She will teach sixth-, seventh- and eighth-grade religion classes at Christ the King School in Indianapolis this fall.

“I believe that God called me to Marcan College,” she said. “By coming to Marian, I felt that I could accomplish all my goals with the San Damiano program. [It] gives people experience with community service, and networking with youth ministers and directors of religious education. … With other students working in the Indianapolis area, we’re witnessing and drawing in new scholars by doing service work in the parishes.”

Starczewski enjoys wearing Marian’s Rebuild My Church T-shirt to promote the theme “Making a difference for God.”

St. Mark the Evangelist parishioner Sean Winningham of Indianapolis, a Roncalli High School graduate and theology major, enjoyed serving the Church as a work-study intern at Holy Family Shelter in Indianapolis.

Winningham is looking forward to teaching seventh-, eighth- and ninth-grade religion classes at Cardinal Ritter Jr./Sr. High School in Indianapolis this fall.

Longtime Roncalli religious educators Bob Tully and Gerard Striby were great mentors, he said, and helped him to better appreciate Catholicism as a teenager.

“Marian has always provided service projects and felt called to become a religion teacher at a Catholic high school.”

Marian’s theology instructors prepared him to teach students about the Church, morality and character-building.

Winningham was as excited to learn that he was chosen as a San Damiano Scholar as he is to begin his junior year as a San Damiano Scholar. “I’m still very much a part of the Rebuild My Church program,” he said. “It fuses them together.”

“If I can help Christ feed and clothe the poor of all faiths by including the Society of St. Vincent de Paul in your will,” says Sister Rosemary, “you help the Church and your family grow.”

San Damiano Scholar Andrew DeCrane, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, holds a pro-life sign that reads “Jesus forgives and heals” during the Central Indiana Life Chain on Respect Life Sunday in October 2003.

Winningham said, as well as “give them insight on how their lives are reflecting God and his purpose.”

Financial assistance as a San Damiano Scholar helped him realize his dream, Winningham said, and answer God’s call to lay ministry in Catholic education.

“Our scholars are very generous with their time,” said Mark Erdosy, Marian’s director of Church Relations and the San Damiano Scholars program. “They understand service and enjoy serving others. Since the inception of the program [in 2003], our scholars have performed over 18,000 hours of volunteer service. To put that in context, each scholar is only responsible for doing 58 hours [of service] a year.”

When the first class of four-year scholars earned undergraduate degrees during Marian College’s 70th annual commencement on May 5, Erdosy said he felt like a proud father.

“Since 2003, over 10 gifted young people have received a San Damiano Scholarship,” he said. “Currently, we have students from six states and 14 dioceses [who] … have been pioneers on campus and in the Indianapolis Catholic community in many ways. … Through their generous gift of time and talent, our first class has built important bridges to area parishes and Catholic high schools, especially in religious education, youth ministry and music ministry.”

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Corpus Christi is a lively celebration at African Mass

By Margaret Nelson

Special to The Criterion

Prayer, music, drums and liturgical dance enlivened the African Mass for the feast of Corpus Christi on June 10 at St. Andrew the Apostle Church in Indianapolis.

In his homily, Father Pascal Ndika, associate pastor of St. Anthony Parish in Indianapolis, welcomed those who had come “to celebrate the Africa-ness in us, especially on this day when the Church celebrates the solemnity of the Body and Blood of Jesus Christ.”

Father Ndika said he has discovered that a lot of Catholics don’t really understand the true meaning of the Eucharist.

“Today, the Church wants us to reflect on our call to Christian life,” Father Ndika said. “The Eucharist is the summit and center, the beginning and end of our lives as Christians.

“It is the Holy Eucharist that makes the Catholic Church different from other Churches,” he said. “It is the symbol of unity—body and soul—to unite us with him.”

As commentator, Holy Angels parishioner Connie Morris explained that Sunday’s liturgy was meant to combine the African heritage with the Catholic faith.

The Word of God is carried in procession in an African food basket to remind those assembled that the Scriptures are the source of their spiritual nourishment.

Ugandan drum rhythms called the assembly to prayer. Children participated in liturgical dance before Mass and during the Gospel acclamation. Women religious members of the African Catholic Choir led the offertory procession with joyful strides.

While the worship aid offered English translations, African natives read and sang in their languages used in Africa—Acholi, Ateso, French, Igbo, Minna, Luganda, Swahili and Zulu.

The assembly was encouraged to participate in an African praise medley in five of the native tongues: “We Are Walking in the Light of God.”

The Apostles Creed and Our Father were sung in Latin, and a chorus accompanied the religious sisters during the offertory dance with “Twende Tumutolee” (“Let Us Go to Offer Him”) in Swahili.

The assembly went forth with a Lugandan recessional song, “Mowereza,” with its chorus: “Farewell—I am sending you off to the whole world. Go and preach the Gospel—to the whole world.”

(Margaret Nelson is a member of St. Andrew the Apostle Parish.)

Local delegation headed to National Black Catholic Congress

The Archdiocese of Indianapolis will be well-represented at the 10th National Black Catholic Congress slated for Buffalo, N.Y., on July 12-15.

According to Father Kenneth Taylor, director of the Office of Multicultural Ministry and pastor of Holy Angels Parish in Indianapolis, the delegation will lead a Marian procession for the Congress for some time.

They held a day of reflection last December, and their feedback was used to help set the agenda for the Congress.

This will be the first time that the archdiocesan delegation includes parishioners from the New Albany Deanery, Father Taylor noted. Those planning to attend from that deanery include Joseph and Linda Nailey of St. Mary-of-the-Knobs Parish in Floyds Knobs and Francesca Ridge-Robinson, a member of Our Lady of Perpetual Help Parish in New Albany.

Ridge-Robinson is a hurricane evacuee from New Orleans who settled in New Albany, Father Taylor said.

Other archdiocesan congress attendees and their parish affiliation include: Voncel Franklin, Loyce Moore, Connie Morris and Amanda L. Strong—Holy Angels Parish, Indianapolis.

Diana Davis—Holy Trinity Parish, Indianapolis.

Deacon Charles Smith—SS. Francis and Clare Parish in Greenwood.

Maryann Arthur—Holy Mother of the Rosary Parish, Indianapolis.

Mary Borel—St. Michael the Archangel Parish, Indianapolis.

Rev. Donald Wolfe, FSSP—Holy Angels Parish, Indianapolis.

Sally Stovall from Nigeria, chair of the African Catholic Ministry, offered the first reading in Igbo. The second reading was read in Luganda by Christine Kateregga.

Immaculate Heart of Mary Reparatrix Sister Christine Nantuwa from Uganda, past president of the African Catholic Ministry, who ministered at Holy Angels School for 16 years, led the African Catholic Choir and helped plan the liturgy with Stovall, a fellow parishioner from Nigeria, who coordinated the children’s dancing.

Stovall told the assembly about the history of the local African Catholic Ministry since it began in 2003. Membership is open to all who wish to consider issues that are important to African Catholics in the archdiocese, and to help them offer their gifts and talents to the local Church.

“The choir was unbelievable,” Stovall said after the liturgy. “They had to learn all those languages in a short time.”

Stovall said the children’s dances were wonderful and she enjoyed the enthusiasm of the sisters who danced during the Mass.

“They all pulled together to make it a memorable event,” she said.

The assembly went forth with a Lugandan recessional song, “Mowereza,” with its chorus: “Farewell—I am sending you off to the whole world. Go and preach the Gospel—to the whole world.”

(Margaret Nelson is a member of St. Andrew the Apostle Parish.)

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MR. MICHAEL ODICK
Former Secretary of
Stewardship and
Mission Advancement
for the Diocese of
Charlestown, SC

Fr. Kenneth Taylor

Symbolic gifts are brought forward during the offertory procession by, from left, Almasi Kitul of Bienta, Africa, and Amanda Strong and Loyce Moore of Holy Angels Parish in Indianapolis. Global children, from left, Jared On Whitley, 9; Kamrington Abstone, 7; and Elise Oforitt, 8, from Holy Angels Parish in Indianapolis, provide liturgical dancing during the Gospel acclamation at the African Mass on June 10 at St. Andrew the Apostle Church in Indianapolis.
Hope and healing
Rachel's Vineyard Retreat offers abortion reconciliation

By Mary Ann Wyand

Abortion.
Just seeing the word in print, recognizing the letters, can reawaken painful memories for a woman who has experienced abortion. But she may not realize that she is grieving about the death of her baby or struggling with guilt, anger and depression caused by her decision to end her pregnancy.

Research shows that men are also emotionally affected by abortion, perhaps grieving differently than women but nevertheless feeling sadness for many years.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, encourages women and men harmed by abortion to seek spiritual help from the Church in order to begin the long process of post-abortion healing.

Sister Diane hopes these women and men who are hurting will register for the third Rachel’s Vineyard Retreat sponsored by the archdiocese on the weekend of June 29 through July 1 at a confidential location.

“The process followed on the retreat helps the participants deal with their grief, guilt, regret, fear, anger and depression. All telephone inquiries and retreat presentations are confidential, she said.

Participants focus on the spiritual, emotional and psychological aspects of their abortion experience, which helps them deal with and heal from the pain of the unique circumstances leading to their baby’s death.

Post-abortion women and men on the retreat mourn the loss of their children and identify with the Lord in his agony and death experience,” Sister Diane said. “But death is never the final word for Christians.

“The retreat brings participants to share in the paschal mystery that is never complete without the Resurrection,” she explained. “As participants mourn the loss of their aborted children, they come to realize that they are not lost, but are embraced by Christ, who conquered sin and death.”

“It’s easier for some women and men to talk about abortion than it is for others, Sister Diane said, and it takes courage to revisit their abortion experience—even in the safety of the Rachel’s Vineyard Retreat with priests and Rachel’s Companion counselors trained in abortion reconciliation.

Father James Wozniak from the Diocese of Gary will lead the retreat with assistance from Father Robert Robeson, rector of the Bishop Simon Bruté College Seminary at Marian College in Indianapolis, who is in training as a Rachel’s Vineyard Retreat facilitator, and three volunteer therapists.

“Women and men affected by abortion are suffering greatly, while at the same time trying to avoid the issue altogether,” a woman who has experienced abortion explained in a confidential e-mail note to The Criterion.

With her permission, her anonymous testimonial was published in the June and July issue of NewsNotes by the Office for Pro-Life Ministry.

“I skimmed through my weekly Criterion newspaper as usual,” she wrote. “At the time, I felt I was being called to seek some more spiritual development for myself as I knew from personal experience about God’s astounding works and merely wanted to continue to be closer to him.”

She scanned the headlines and noticed an article about a Rachel’s Vineyard Retreat.

“I wondered, ‘Who could Rachel be?’” she explained. “As I read the first paragraph, I became distraught and bewildered. There it was in my face, in black and white: ‘Women and men who are suffering emotional, psychological and spiritual pain because of past abortions are invited to seek healing and reconciliation with God during the first archdiocesan Rachel’s Vineyard Retreat.

When she had turned to her Catholic faith, she said, “I was very careful to hide my secret sin from everyone.”

The article made her heart sink to “the pit of her stomach,” she said, as she thought about how many years she had denied her abortion experience.

“I finally decided to reach out and register for the retreat,” she said. “The living Scripture exercises during the retreat guided me back to the day when I learned I was pregnant at 21.

...A single college student, I was thoroughly terrified at how my father would react if he learned the news,” she said, “and at the time I believed I only had one choice. I knew if I took care of it quickly and silently and had an abortion, nobody would ever find out and all would be well. I was so wrong.”

Since her abortion, she said, she has struggled with depression, addictions, fear that the wrong person would find out and self-abuse, all the while avoiding the reality of the one sin for which I could never be forgiven, despite my numerous confessions,...”

Thankfully, she said, the Rachel’s Vineyard Retreat led her to God’s loving and merciful grace.

“The living Scripture exercises helped me know and feel Jesus and the grace of his mercy and love,” she said, “and realize that this actually was a forgivable sin. The Holy Spirit worked through me and the other post-abortion men and women to allow the healing of our souls. ... Most importantly, I learned that it is not only possible but absolutely crucial that I forgive myself as he commands.”

And she has learned that, “Each of us has our own stories, situations and sins—some of us worse than others. Despite any of our sins, we are all God’s children and he loves each of us tenderly and lovingly.”


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Participation in the Eucharist brings us closer to God

By Fr. Herbert Weber

Each Sunday morning, I arrive at the local public high school in Perrysburg, Ohio, nearly two hours before the start of our first Mass. I am the first of several set-up teams that busily transform the common area into a worship space.

Since Blessed John XXIII Parish was established in Perrysburg in 2005, we have been using the high school for Sunday morning Masses. Although everyone will be happy when we have our own building and don’t have to cart everything into the high school, the weekly ritual has become an exercise in preparation and participation, one that speaks of the way the entire parish comes together each Sunday.

By the time I enter the building, the school custodians have already assembled some 600 chairs. Next, they help me position the altar and ambo. Then I bring in the eucharistic vessels, books and altar cloths.

Michael, our music director, is next to arrive, bringing the electric keyboard and a suit of full Mass clothes. His challenge is to organize the choir and musicians’ chairs before the other instrumentalists appear on the scene. Often, Bob, one of our percussionists, will assist Mike.

Ed, Rita and Emilia have the task of putting up the backdrop behind the altar to cover the high school spirit signs and team banners. They also place worship aids on all the chairs and do countless other important tasks before each Mass.

Then Fred arrives with a van full of sound equipment. Various others help unload the van and follow Fred’s lead in setting up speakers, microphones, the mixer and more. While this is going on, Mike and the singers are warming up, eager to do a sound check with the sound system.

At about the same time, Marla arrives with another van, this one loaded with church bulletins, life-long learning materials, visitor brochures and children’s books. Whenever something is needed, people usually turn to Marla, who has whatever it is somewhere in her supplies.

Geri and Karl, who are in charge of after-Mass refreshments, come in with coffee pots and juice coolers. While they are setting up tables in the rear corner, other parishioners bring in cookies.

And the work goes on with ushers, greeters and dozens more getting ready for Mass. Miraculously, it always comes together each week just in time for the first Mass. Several hours later, after the last Mass, everything is taken down and carted away again, often with the help of different members of the parish.

Many times, over the last two years, I have marveled at this weekly experience. It is preparation for Mass in the most mundane and concrete of ways. Symbolically, however, it speaks of how our parish prepares for and participates in Sunday Mass.

Individuals and families have joined Blessed John XXIII Parish for many different reasons. Most frequently, however, they say that they were looking for something more in their parish membership. They want to be part of a weekly liturgy that spiritually feeds and challenges them. For this reason, a full and active participation at the Sunday Mass is cherished by our parishioners.

Participation at Mass is based on the principle that the Eucharist is a celebration that belongs to everyone. It is a communal and public prayer that calls for the attention of all who are present. Yet the very term “participation” can be misunderstood.

Shortly after the Second Vatican Council, when lay ministry at Mass began to include lectors, cantors and extra-ordinary ministers of holy Communion, many Catholics believed that this inclusion was what it meant to have “active participation” in the liturgy. These ministries are indeed examples of liturgical participation, but so is the prayerful presence and response of each person actively engaged in the pews.

True participation begins before one arrives at the church or wherever Mass is to be celebrated. It begins when individuals and families read and reflect on that Sunday’s readings at home or in groups during the week. Likewise, learning to focus on the upcoming holy event is an important practice for families as they get ready for church.

Some parents have told me, for example, that there is a greater calm and readiness in their house because teenagers and younger children are actively looking forward to Sunday Mass.

Participation also means there is an awareness of other people. As a community assembles, there has to be a sense of belonging and unity. Mass is all about worshiping God in a communal way.

The most frequent comment from visitors is that our parish is a warm place where people feel that they are a part of the assembly, a necessary step for participation.

Sometimes there is a fear that too much participation will lessen the sense of reverence at Mass. As people claim their role in the liturgy, however, a new commitment to the holy is born. This commitment opens itself to a genuine reverence for God and all that comes from God.

Participative liturgy truly allows people to connect with the Lord.

(Father Herbert Weber is the founding pastor of Blessed John XXIII Parish in Perrysburg, Ohio.)

Reverence during Mass honors God

By Carol Norris Greene

Reverence and active participation during Mass are fully compatible, the U.S. bishops wrote in their 2006 statement “On Preparing to Receive Christ Worthily in the Eucharist.” They said regular prayer, Scripture reading and daily repentance of sin aid our preparation for Mass.

Upon entering the church for Mass, they wrote, “We should maintain reverent silence so that we and those around us are able to pray before Mass begins. Such recollection ... allows us to focus more easily on the great mystery of the eucharistic celebration in which we are about to participate.”

The bishops cite two other areas that should show reverence for the Eucharist: the eucharistic fast and appropriate attire.

They stated that the hour-long fast prior to receiving holy Communion “demonstrates reverence and respect for the body and blood of Christ.”

They also wrote, “We should dress in a modest manner, wearing clothes that reflect our reverence for God and that manifest our respect for the dignity of the liturgy and for one another.”

(Carole Norris Greene is associate editor of Faith Alive!)

Eucharist gives us strength

This Week’s Question

Why do you consider the Sunday Eucharist important?

“Sunday Eucharist is not about a single blessed connection between me and Jesus. It encompasses relationships with all in the Church. Most wonderfully, that includes those who have gone before us and those who will [come] after we are gone from this life.”

(Susan Northway, Salt Lake City, Utah)

“When I receive the body and blood of Christ, I am filled, permeated so totally, with his love ... that it is like a jolt, a start for the week.”

(Jean Zmekel, Salt Lake City, Utah)

“I think the Eucharist is so important that I [participate] daily. I think of it as giving thanks for the multitude of grace [that] God offers, and [participating] shows appreciation to God for his giving the gift of himself.”

(Laura Briggs, Mineral Bluff, Ga.)

“On Thursday, I take the Eucharist to people in the hospital. On Fridays, I go to the shut-ins. I don’t think I could survive without daily Eucharist. Because Jesus is within me, I feel he guides me the rest of the day.”

(Marcy Parker, Sun Lakes, Ariz.)

Lend Us Your Voice

An upcoming edition asks: What book or resource that you used in a parish small-group discussion was particularly beneficial for you and the group?

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

Faith Alive!

King David was a great military commander, and the Old Testament’s Second Book of Samuel details some of his greatest achievements. It also tells about his many wives and his rebellious children, and of course, his affair with Bathsheba, the wife of Uriah. After Bathsheba becomes pregnant, David orders Uriah to go into battle and is killed. David then marries Bathsheba. Because of his sin, his son dies, but Bathsheba eventually becomes the mother of Solomon, who succeeds his father as king.

The two Books of Kings begin with David’s death and His son, Solomon, who is known as a wise king. During his reign, Israel is at peace and prosperous. The Queen of Sheba visits Solomon and is impressed with his wealth and wisdom. He constructs a magnificent temple, importing artisans and materials for it.

If the idea of summer festivals had never been dreamed up before, we’d certainly have to invent it. And the Little Italy Festivale in Cleveland on Labor Day weekend features an entire community celebrating its Italian heritage and enjoying Sacred Heart Parish’s famous spaghetti dinners.

We’ve attended parish festivals in Columbus and in Indianapolis, in Indiana, in Chicago, in St. Louis, and in a few other places in between, often to visit priest friends or former neighbors. Sometimes we’ve gone specific places just to get away for the weekend, but we’re not big on gambling, another favorite festival event. Festivals are the one place people will go to actually pay money to eat chicken and noodles away from home.

Community celebrations, historic re-enactments and parish festivals are surely some of the most fun and wonderful things about the summer. Usually, they can be found fairly close to home and don’t cost much to entertain the whole family.

Our own family likes to begin and end its summer Italian style. The Italian Festival at Our Lady of the Most Holy Rosary Parish in Indianapolis in early June is always a bit of feast, a little bit of sausage, peppers and onions, ethnic custom and spirituality.

Faithful Lines/ Shirley Vogler Meister

Finding a faith-filled approach to finances

"Money problems have nothing to do with money." is a phrase that is always a favorite of my visiting daughter, Donna, believes is important advice. Coincidentally, that has also struck me as a constant reminder when reading Living a Blessed Life: Walking in Faith and Wealth.

In the book, which I have written a column for The Criterion, I seldom have told readers that I wished I had been exposed to certain insights years ago. However, if I had, I probably would have had less money to spend through the school of hard knocks.

Growing in wealth? Yes. Although this money has been a blessing to me, I believe that this book shares, my professional-financial knowledge would have been different—and I would not have had less money to spend through the school of hard knocks.

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Only rarely does the Church celebrate a feast of a day pre-empting observing the Sunday liturgy that occurs in the regular sequence of Sundays. When the Church pre-empts a Sunday observance with that of a feast day, it is because the Church sees the need to teach God’s people about the truths they stand to receive in the coming age.

This weekend is such an occasion. Setting aside the Twelfth Sunday of Ordinary Time, we celebrate the Feast of John the Baptist. The first reading is from the Book of Isaiah, one of four poetic pieces called by scholars the “Songs of the Suffering Servant.” Usually, these poems, or hymns, are applied to Jesus, the Lamb of God, and the Crucified. They figure into the liturgy for Holy Week, especially Good Friday.

However, on this feast, the Church associates the values mentioned in the songs to John the Baptist. Jesus and John the Baptist were martyrs. Both were prophetical. However, John would be the first to insist that he was not in any way the equal of Jesus. Rather, John testified to the identity of Jesus, and John prepared his own audiences and followers for the coming of Jesus.

John unified feelings, to say the least. His uncompromising demands for righteousness led to his own beheading, ordered by the same king, Herod, who foresaw a special prophet and virtuous man. For its final reading, the Church gives us a reading from the Infancy Narratives in St. Luke’s Gospel. The reading tells the story of the birth of John the Baptist. John’s birth, and earlier conception, had been miraculous. God was there. Elizabeth conceived long past the time when women usually can conceive babies. God was involved with the naming of the child. This account of the naming may pass us by because of the circumstances in which we live. Names had a profound meaning in the Palestine of John’s day. Also, to name a child bespoke a sense of relationship, even ownership.

That God intervened in the naming of John tells us that John in a special way belonged to God, who sent John into the life of the human race with a mission. John’s mission was to lead the way to Jesus.

Reflection

The readings clearly describe for us the divinely planned mission of John the Baptist. To fulfill this mission was John’s obligation from birth. His conception and birth ultimately show us the intensity of God’s Providence in providing for human salvation.

As we celebrate this feast, and as we hear these readings, we might remember that we too have a mission. In a sense, patterned by our own circumstances, our mission is to take the love of God, in Christ, to all whom we meet, indeed to our communities. We are here for a purpose. To fulfill this mission adequately, we must be holy as he was.†

Question Corner/ Fr. John Dietzen

At the last judgment, we will see things as God sees them.

Q

What happens to a person at the final judgment?

When I was in Catholic school years ago, we were told that all our sins will be made public for everyone to see.

But my grand-children tell me that’s not what they learn in religious education class. Is this still part of Catholic doctrine? (New York)

A

What you say you were taught in school years ago—and I’m sure many other Catholics could quote something similar—is at best a limited and misleading way to understand Catholic teaching about what will take place at “the end of the world”—whatever and whenever that may be.

“The last judgment” is that Jesus Christ will come in glory and, as the Catechism of the Catholic Church puts it, “in the presence of Christ, who is Truth itself, the truth of man’s relationship with God will be laid bare.”

In other words, we will see things as God sees them, at least insofar as created human beings can do so.

We will understand, says the catechism, the fullest consequences of the good things we have done or failed to do in our earthly lives.

Keeping this in mind can motivate us to commit ourselves to live now as best we can the kind of life we hope to have lived when that time comes.

But that day of fulfillment is not something to panic about or be afraid of. It is not likely that any of us will be concerned about that day about what other people are thinking.

We will be all too humbled by the unveiled majesty and beauty and love of God, too awed by the unimaginable debt we each owe to his mercy and goodness, to be distracted by anything else.

This is the real drift of the Church’s tradition about that coming of Christ, when God “will pronounce the final word on all history. We shall know the ultimate meaning of the whole work of creation and of the entire economy of salvation, and understand the marvelous ways by which his Providence led everything toward its final end.

The last judgment will reveal that God’s justice triumphs over all the injustices committed by his creatures and that God’s love is stronger than death” (catechism, #1040).

In other words, great eternal truths will be revealed at that time. Our limitations and failings will be a long way from the focus of attention.

Recently, friends of ours had a terminally ill baby girl. The infant was baptized and died a few days later. What we were asked to arrange a funeral Mass, they told the baby did not need a Mass. It seems Masses are not offered in that parish for any child under the age of 2. While no one would dispute the fact that the infant did not need the Mass, the parents did.

Since baptism is acceptance into the Christian community, isn’t an infant entitled to the same burial rites as any other Catholic? (Texas)

A

I am sorry for the unnecessary hurt that the parents of this child must have suffered.

You are right that a baptized child is a member of the Church, and according to Church law has a right to the sacraments of the Church, including Christian burial.

Perhaps the priest is not aware that the Sacramentary (the Roman Missal) contains prayers specifically for funeral Masses for very young baptized children.

Obviously, as you point out, the child does not “need” the Mass as older Catholics might. But there are other reasons for such a Mass—thanksgiving for the child’s life, prayers for strength and hope for the parents and other loved ones left behind, and as an expression of faith by the whole local Christian community.

Incidentally, a child need not be baptized to have a funeral liturgy. The Sacramentary also includes prayers specifically for the funeral Mass of children who die before their parents can have them baptized.

(Free brochure answering questions that Catholics ask about receiving the Eucharist is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3515, Peoria, IL 61612.)

Questions may be sent to Father Dietzen at the same address or by e-mail in care of jdietzen@aol.com.

My Journey to God

Life Without

Life without Jesus is
No life at all.
Life without prayer has
No hope at all.
Life without spirit is
So dark and dull.
Life without love has
No sunshine at all.
Life without faith is
Nothing at all.

Let’s lift up our hearts
And care for all.
Let’s bring sunshine in
By loving all.
Let’s say a little prayer
And give hope to all.
Let’s give our meaning
By forgiving all.

Jesus died for us
To forgive us all.
Because
Without Jesus is
No life at all.
Look up and give a smile
To thank Him for all.

(Diana Mayer is a member of St. Rose of Lima Parish in Franklin. A crucifix hangs before a mural depicting the Resurrection in the sanctuary at St. Timothy Church in Mesa, Ariz.)

It was His way of showing
He cares for us all.
And without His care,
What would life be?
Life without sharing
Is lonely and despair.
A life with loneliness
Is a life without His care.
So during your life,
Give hope and a prayer
So the cross can continue
To give life to all.

By Diana Mayer

Daily Readings

Monday, June 25
Genesis 12:1-9
Psalm 33:12-13, 18-20, 22
Matthew 7:1-5

Tuesday, June 26
Genesis 13:2, 5-18
Psalm 15:2-3
Matthew 7:6, 12-14

Wednesday, June 27
Cyril of Alexandria, bishop and doctor
Genesis 15:1-12, 17-18
Psalm 105:1-4, 6-9
Matthew 7:15-20

Thursday, June 28
Irenæus, bishop and martyr
Genesis 16:1-12, 15-16
or Genesis 6:6b-12, 15-16
Psalm 106:1-5
Matthew 7:21-29
Virgil Mass for Peter and Paul,
Apostles
Acts 3:1-10

Psalm 19:2-5
Galatians 1:11-20
John 21:15-19

Friday, June 29
Peter and Paul, Apostles
Acts 12:1-11
Psalm 34:2-9
2 Timothy 6:8-9, 17-18
Matthew 16:12-19

Saturday, June 30
The First Holy Martyrs of the Holy Roman Church
Genesis 18:1-15
Matthew 8:5-17

Sunday, July 1
Thirteenth Sunday in Ordinary Time
1 Kings 19:16b, 19-21
Psalm 16:1-2, 5-9a
Galatians 1:1-3

The Criterion Friday, June 22, 2007
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 archdio-

cese or have other connections to it; those are separate obituaries on this page.


CRAVENS, Patricia Jane, 90, Christ the King, Indianapolis, June 7. Mother of Janice Buchanan, Pam Calabria, Barbara Feeney, Carol Tribollet and Stephen Cruver.

Yates, Grandmother of nine. Great-grandmother of four.


We, here at St. Peter and Paul Cathedral, have had a remarkable year of celebration to commemorate our 100 years!

On Friday, June 29, we will close our commemoration of this anniversary with a wonderful Eucharistic liturgy and Centennial banquet.

As this is the cathedral church of the Archdiocese, this sacred space is home to all throughout central and southern Indiana. So please join us.

Eucharistic Liturgy and Centennial Banquet
Friday June 29, 7:30 p.m.
with Archbishop Daniel M. Buechlein, OSB
Dinner will include
At the Catholic Center, Assembly Hall (parking available)
Ticket price $15.00 per person
For information, please call Judy Cunningham at 317-974-0211 judy_cunningham@sbcglobal.net or Dana Hay on 317-634-4519 dshay@archindy.org to purchase tickets.

Renovare: A Conference for Spiritual Renewal
September 14 & 15, 2007
At the Renaissance Indianpolis Hotel
Greenfield, IN
The Archdiocese of Indianapolis is one of 26 faith groups sponsoring this event. This is part of an Ecumenical outreach program. Please see www.pathway-church.org/renovare.htm for more details and an application. All are invited to attend.

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One of the most important things you can do for your family is also one of the most difficult to think about: Preparing your Estate, Administration Services, and Estate Planning. Our service from very busy schedule. Our personal and comfortable with you.

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Living Tradition, Promising Hope
Celebrating a century of sacred space, sacrament, and service to all. 1906–2006

The conference will focus on practical strategies for renewal and spiritual growth taking the best from each of the six religious traditions of Christian faith and life.

When you attend this conference you will receive a two day admission pass, a two spiritual formation books, childcare (register early, space is limited), and lunch on Saturday. Join us as we discover a balanced vision with a practical strategy for personal spiritual formation. This will be a wonderful weekend together as we move towards a life of Christian growth and learning more about how to live God with all your heart, soul, mind and strength and your neighbor as yourself.

*This event is made possible in part by a Reformation Grant from the Indianapolis Center for Congregations.

This event is made possible in part by a Reformation Grant from the Indianapolis Center for Congregations.

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**HEALTH CARE**

continued from page 1

Authority, spoke of the hope that when the health care system in New Orleans is rebuilt it will be a better, more equitable system, with more access for all people than the system that was destroyed.

Before Katrina, she said, the New Orleans area had 15 hospitals with about 5,000 beds serving 1.3 million. Of those, the Medical Center of Louisiana at New Orleans, which included the now-closed Charity Hospital, had only the Level 1 trauma center in the city. (Level 1 centers have a full range of specialists and equipment available 24 hours a day for severely injured patients.) It was the hospital of last resort for the poor and uninsured, most of whom were black. Half of the care it provided was uncompensated.

“What is it going to take to rebuild the health care sector in New Orleans?” she asked. “How can our community get it right and provide health care to all of our citizens? Now is the time to lift our national policy from the quicksand of racial injustice to the dry rock of human dignity.”

Gregory W. Rand, the president of Catholic Charities of the Archdiocese of Indianapolis, said that of the Church has tried to do, starting with the onset of Katrina. Catholic Charities evacuated all the people in its residential programs in advance of the storm, he said, and then he went to the Superdome, the shelter of last resort, to assist with medically frail people for the duration of the hurricane. When it was over, he drove home through dark and dry streets. That was before the levees broke.

Afterward, he said, as the municipal, state and federal governments engaged in finger-pointing, spoke of what the Church of Charities board members met him for lunch at the first restaurant to reopen.

“See I’m a Presbyterian businessman, but he [led] Hasan over and he told me, ‘It’s not the government that’s going to rebuild New Orleans. It’s the Catholic Church.’ People there knew a sense of confidence in the ministries of the Church, Ward said. That confidence was borne out when Catholic institutions were among the first to send contingents of volunteers and donations of supplies, and Catholic churches were among the first to open.

Members of the choir from St. Dorothy’s Parish in Chicago sing during the opening presentation, “Hope on the Gulf Coast: The Promise of Church,” at the 82nd annual Catholic Health Assembly of the Catholic Health Association. This year’s assembly focused on “Touching Lives, Healing Communities.”

**CLASSIFIED DIRECTORY**

FOR INFORMATION about rates for classified advertising, call (317) 256-1572.
Using their gifts
‘Wax museum’ helps class support juvenile diabetes research

Dressed as famous Hoosiers, the fourth-grade students stood like figures in a wax museum until someone dropped coins into the tin cans they held.

When they heard the “clinking” sound, the students came alive, telling the story of the way their historical Indiana resident made a positive impact on their community and their state.

By the time the 69 students at St. Luke School in Indianapolis finished their end-of-school-year performances, they had made their own difference in the lives of others—raising more than $1,300 for the Juvenile Diabetes Research Foundation in the hope of finding a cure for the condition that affects two of their classmates.

“Smiles on my students’ faces were a clear sign to all that they knew what kind of job they were doing,” says Tara Land, a fourth-grade teacher at St. Luke School, who developed the wax museum approach.

Land couldn’t stop smiling herself as she watched the students perform for their parents, grandparents and teachers in the school’s cafeteria on May 31.

“They were proud, energetic and determined to use their hard work and the gifts that God has blessed them with to help their classmates and other children in Indiana,” Land says. “Yes, they did learn a tremendous amount of knowledge about Indiana and their researched person. However, the greatest lesson they learned was that each of them made a positive difference, and they can use their gifts to serve the Lord and help his children.”

After their wax museum performances, the students returned to their classrooms to hear how their efforts made a difference.

“When I told them that they had raised more than $1,300 to help their classmates, friends and family, the classroom erupted with screams, hugs and high-fives,” Land recalls. “They knew in their hearts that they had served the Lord.”

Our Lady of Fatima Retreat House

Our Sunday evening 101 series continues...

“The Healing Power of Prayer”
September 9, 2007 • 7:00-9:00 pm

Dr. Timothy Heck, licensed Marriage and Family Therapist who holds a PhD in Human Services, an MA in Counseling, an MA in Old Testament Scriptures and a BA in Christian Ministries will present this topic. He and his wife, Margie, are parishioners at St. Simon Parish in Indianapolis. More details later as this program is still in development.

There is no charge for this program but goodwill offerings are gratefully accepted. In order to plan for seating, we ask that you pre-register by contacting us.

Call us or you can now register on-line at www.archindy.org/fatima

Our Lady of Fatima Retreat House
5353 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681
www.archindy.org/fatima